

The Baha'i Faith & Religious Freedom of Conscience

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See all RFDs and RESULTS Archived at
<https://www.fags.org/ftp/usenet/news.announce.newgroups/talk/talk.religion.bahai>

1st RESULT: March 27, 1997

RESULT: talk.religion.bahai fails 157:691

From: jjd@primenet.com (Jim Davis)

Date: 1997/03/27

Message-Id: <859422879.4199@isc.org>

Newsgroups:

news.announce.newgroups,news.groups,soc.culture.iranian,soc.culture.israel,soc.rights.human,talk.religion.misc,soc.religion.bahai

RESULT

unmoderated group talk.religion.bahai fails 157:691

There were 157 YES votes and 691 NO votes, for a total of 848 valid votes.
There were 19 abstains and 2 invalid ballots.

For group passage, YES votes must be at least 2/3 of all valid (YES and NO) votes. There also must be at least 100 more YES votes than NO votes.

There is a five day discussion period after these results are posted.
Unless serious allegations of voting irregularities are raised, the group may not be voted on again for six months.

Newsgroup line:

talk.religion.bahai Unmoderated discussion of the Bahai faith.

This vote was conducted by a neutral third party. Direct questions about the proposed group to the proponent.

Proponent: FG <FG@hotmail.com>

Mentor: Christopher Stone <cbstone@phoenix.Princeton.EDU>

Votetaker: Jim Davis <jjd@primenet.com>

RATIONALE: talk.religion.bahai

All newsgroups and listservs given to the discussion of the Bahai faith are moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

The proponent intends that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai. The establishment of unmoderated companion groups is a well-accepted practice on Usenet. This newsgroup will be part of the talk.* hierarchy, which is exclusively for unmoderated groups.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Bahai faith -- its history, teachings, theology -- and so on would be appropriate areas for discussion.

Crossposting of articles not specifically relevant to the Bahai faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, special-format files, and any postings of a purely

commercial nature.

Readers are asked not to start or prolong flamewars and excessive crossposts. Articles may be crossposted to soc.religion.bahai -- subject, of course, to the approval of the moderator of that group.

Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to the charter above.

END CHARTER.

talk.religion.bahai Final Vote Ack

Voted Yes

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RFD: Talk.Religion.Bahai Jan 17, 1997

From: FG

Newsgroups:

news.announce.newgroups,news.groups,soc.religion.bahai,soc.culture.iranian,soc.culture.israel,soc.culture.indian,soc.rights.human

Subject: RFD: talk.religion.bahai

Followup-To: news.groups

Date: 17 Jan 1997 23:32:40 -0000

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Sender: tale@rodan.UU.NET

Approved: newgroups-request@uunet.uu.net

Message-ID: <853543959.13303@uunet.uu.net>

NNTP-Posting-Host: rodan.uu.net

Archive-Name: talk.religion.bahai

Path:

zeus.moa.net!news2.acs.oakland.edu!news.tacom.army.mil!news.webspan.net!newsfeeds.sol.net!newspump.sol.net!howland.erols.net!news.mathworks.com!uunet!bounce-back

Xref: zeus.moa.net news.announce.newgroups:9269 news.groups:237803
soc.religion.bahai:14496 soc.culture.iranian:120356 soc.culture.israel:74857
soc.culture.indian:367545 soc.rights.human:57548

REQUEST FOR DISCUSSION (RFD)

unmoderated group talk.religion.bahai

This is a formal Request for Discussion (RFD) to create an unmoderated worldwide discussion group called talk.religion.bahai. This is not a Call for Votes (CFV); you cannot vote at this time. Procedural details appear below. All followup discussion should be crossposted to news.groups.

Newsgroup line:

talk.religion.bahai Unmoderated discussion of the Bahai faith.

RATIONALE: talk.religion.bahai

All newsgroups and listservs given to the discussion of the Bahai faith are moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

The proponents intend that talk.religion.bahai will complement, rather

than supplant, the existing moderated group soc.religion.bahai. The establishment of unmoderated companion groups is a well-accepted practice on Usenet. This newsgroup will be part of the talk.* hierarchy, which is exclusively for unmoderated groups.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Bahai faith -- its history, teachings, theology -- and so on would be appropriate areas for discussion.

Crossposting of articles not specifically relevant to the Bahai faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, special-format files, and any postings of a purely commercial nature.

Readers are asked not to start or prolong flamewars and excessive crossposts. Articles may be crossposted to soc.religion.bahai -- subject, of course, to the approval of the moderator of that group.

Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to the charter above.

END CHARTER.

PROCEDURE:

The process of creating newsgroups is twofold. First is the RFD stage, when someone writes a Request for Discussion (RFD) outlining the purpose of the proposed group. The RFD appears in news.announce.newgroups, news.groups, and other relevant discussion groups. Anyone may publicly comment on the RFD in news.groups for a three-week period. During the discussion phase, proponents may modify the RFD in response to suggestions from posters on news.groups.

The second stage is the Call for Votes (CFV) stage. The proposal must pass a Usenet-wide vote with a 2/3 supermajority -- and at least 100 more votes in favor than against -- to be created. Anyone with an e-mail address may cast a ballot. A neutral votetaker from the Usenet Volunteer Votetakers (UVV) conducts all CFV's.

This RFD attempts to comply with the Usenet newsgroup creation guidelines outlined in "How to Create a New Usenet Newsgroup" and "Writing an RFD." Please refer to these documents if you have further questions about the process.

DISTRIBUTION:

This RFD has been posted to the following newsgroups:

**news.announce.newgroups news.groups soc.religion.bahai,
soc.culture.iranian soc.culture.israel soc.religion.christian,
soc.religion.islam soc.rights.human, talk.religion.misc**

and the following mailing lists:

Academic discussion of Bahai faith

Subscribe via: jsgreen@umich.edu

Academic discussion of Bahai gnosis

Subscribe via: (working on getting address)

Bahai discussion list

Pointers will appear in the following newsgroups:

**soc.religion.unitarian-univ soc.religion.eastern,
soc.religion.gnosis soc.religion.hindu, soc.religion.mormon
soc.religion.paganism soc.religion.quaker,
soc.religion.sikhism, soc.religion.vaishnava,
soc.religion.atheism, talk.religion.buddhism,
talk.religion.newage talk.religion.misc**

--

Proponent: FG

[Homepage:](#)
:

The Baha'i Faith & Religious Freedom of Conscience

See all RFDs and RESULTS Archived at
<https://www.faqsg.org/ftp/usenet/news.announce.newgroups/talk/talk.religion.bahai>

2nd RESULT: Talk.Religion.Bahai Feb 22, 1998

Path: spln!extra.newsguy.com!lotsanews.com!su-news-
hub1.bbnplanet.com!news.bbnplanet.com!sony sjc!vixie!news.isc.org!bounce-back
From: mcq@wco.com (Rebecca McQuitty)
Newsgroups:
news.announce.newgroups,news.groups,alt.religion.bahai,soc.culture.israel,soc.rights.human,talk.religion.misc
Subject: RESULT: talk.religion.bahai fails 109:65
Followup-To: news.groups
Message-ID: <888191514.9571@isc.org>
Supersedes: <886995638.1457@isc.org>
Organization: Usenet Volunteer Votetakers
Approved: newgroups-request@isc.org
Archive-Name: talk.religion.bahai
Date: Sun, 22 Feb 1998 23:51:54 GMT
Lines: 306
Xref: spln news.announce.newgroups:2801 news.groups:118383 alt.religion.bahai:5119
soc.culture.israel:100798 soc.rights.human:35383 talk.religion.misc:165166

RESULT

unmoderated group talk.religion.bahai fails 109:65

There were 109 YES votes and 65 NO votes, for a total of 174 valid votes. There were 10 abstains and 3 invalid ballots.

For group passage, YES votes must be at least 2/3 of all valid (YES and NO) votes. There also must be at least 100 more YES votes than NO votes.

There is a five day discussion period after these results are posted. Unless serious allegations of voting irregularities are raised, the group may not be voted on again for six months.

Please post any discussion of this RESULT to news.groups.

**Newsgroups line:
talk.religion.bahaiDiscussion of the Baha'i Faith.**

The voting period closed at 23:59:59 UTC, 18 Feb 1998.

A neutral, third-party volunteer conducted this vote. Direct questions about the proposed group to the proponents.

**Proponent: FG
Proponent: Chris Manvell
Proponent: Ron House
Mentor: Chris Stone**

Votetaker: Rebecca McQuitty

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

Between January 17, 1997, the posting of the first proposed RFD, and March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

Between April 1, 1997 and September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months.

Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are

encouraged to redirect followups to reduce excessive crossposting.
Readers may also post articles that have been rejected from
soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular
religion, including soc.religion.bahai, the talk.religion.bahai
newsgroup is not an official organ of any institutional faith.

END CHARTER.

talk.religion.bahai Final Vote Ack

Voted Yes

110576.764 [at] compuserve.com	Henri-Charles de Flhrier
aelyria [at] goodnet.com	Alma Engels
afshin.afrashteh [at] utoronto.ca	Afshin Afrashteh
alex [at] unicorn.us.com	Alex Matulich
an588 [at] freenet.carleton.ca	Catherine Woodgold
ann_mcginley [at] hotmail.com	Ann McGinley
aull [at] ll.mit.edu	Brian Aull
baird [at] gate.net	Baird Stafford
bill [at] srisoft.com	Bill W Smith Jr
bmathieu [at] micron.net	Brent Mathieu
bn872 [at] freenet.carleton.ca	Michael McKenny
booda [at] datasync.com	Martin H. Booda
bpuroskey [at] visix.com	Bill Puroskey
Carol_Bowie [at] mindlink.bc.ca	Carol Bowie
cdt [at] op.net	Chris Trumbore
Chris [at] breacais.demon.co.uk	Christopher John Manvell
chriseb [at] nortel.ca	Chris Ebenezer
cipher [at] mindspring.com	David A. Howard
ck508 [at] freenet.carleton.ca	Lionel Wagner
cstone [at] math.unm.edu	Chris Stone
curtis_whalen+usenet [at] geocities.com	Curtis (Jewell) Whalen
dan [at] remote.control.com	Dan L. Pierson
david [at] home.net.nz	David Farrar
dbowie [at] sas.upenn.edu	David Bowie
desiegel [at] aol.com	David E. Siegel
dputzolu [at] teleport.com	David M. Putzolu
ekako [at] northcoast.com	Kindrick Ownby
emma [at] csli.Stanford.EDU	Emma Pease
er_er_an [at] hotmail.com	J Vuh
fbaker [at] ncsa.uiuc.edu	Frank M. Baker
fed [at] millcomm.com	Frank Druktainis
FG [at] hotmail.com	FG
fgsoler [at] value.net	Frank G. Soler
forumbahai [at] es.co.nz	Steve Marshall
fran [at] crhc.uiuc.edu	Frances Baker
gaillard [at] panix.com	Ed Gaillard
gazissax [at] netcom.com	Lynn Diana Gazis
gglaser [at] minn.net	Ginger Glaser
ggw [at] wolves.durham.nc.us	Gregory G. Woodbury
hmiddlem [at] cyberus.ca	Harry T Middleman
hood [at] Eng.Sun.COM	Mark Hood
house [at] usq.edu.au	Ron House
IJF16 [at] student.canterbury.ac.nz	Isaac Freeman
irina [at] rempt.xs4all.nl	Irina Rempt
J.K.A.Singh-Rathore [at] ping.be	J.K.A. Singh-Rathore
jaed [at] best.com	Jeanne A. E. DeVoto
jake [at] netins.net	R. "Jake" Jakoubek

james.farrar [at] ic.ac.uk
jbh5 [at] cornell.edu
jdg [at] but-i-dont-like-spam.boxmail.com
jeffd [at] goodnet.com
jefford [at] cs.utexas.edu
jharnick [at] nornet.on.ca
jkrobert [at] students.wisc.edu.nolongpig
jmalina [at] wenet.net
jolomo [at] netcom.com
jonathan [at] lionheart.net
JoySafari [at] aol.com
jtbell [at] cs1.presby.edu
karromde [at] nyx.net
kebera [at] Cyblings.ON.CA
keillan [at] quest.cc.purdue.edu
kopetsbj [at] cs.purdue.edu
kuch [at] ms.uky.edu
kyra [at] flash.net
lightspring [at] jps.net
maryam [at] netlink.com.au
Massoud.Ajami [at] sdsu.eduDELETE
matt [at] mec.edu
mcgregoa [at] Cognos.COM
meflin [at] dimensional.com
michael [at] unicorn-connection.co.uk
mirele [at] super.zippo.com
mtgalvin [at] ouray.cudenver.edu
mughal [at] alumni.caltech.edu
neil [at] nkelley.demon.co.uk
neilc [at] stanford.edu
obfusa [at] mack.rt66.com
olav [at] viking.mv.com
[at] moa.net
philh [at] vision25.demon.co.uk
PIERCEED [at] sswdserver.sswd.csus.edu
pjh1 [at] leicester.ac.uk
pjohnson [at] vsia.edu
poul [at] earthling.net.NOSPAM.PLEASE
rdetweil [at] boi.hp.com
rick [at] bcm.tmc.edu
RK-esperantisto [at] juno.com
roesingere [at] indy.tce.com
romanc [at] rpi.edu
roxanamorgan11 [at] home.com
rreini [at] wwnet.net
rtower [at] yahoo.com
sas [at] frontiernet.net
simon [at] darkmere.gen.nz
slavitch [at] loran.com
Tobias.Erle [at] GMX.net
todd [at] nutria.nrlssc.navy.mil
tommycarter [at] usa.net
tricia [at] glonet.co.nz
Wayne_Sanders-Unrein_at_2-HTI-2VA [at] cccgate.hac.com
whateverman [at] erols.com
wisandr [at] norwich.net
WTobyL [at] aol.com
wwfiv [at] ix.netcom.com
xanthian [at] well.com
znmeb [at] teleport.com
zutetflute [at] aol.com

James Farrar
Jean B. Hunter
John David Galt
Jeffrey J. Davey
Jeff Ford
John A. Harnick
Jason Roberts
Jo Ann Malina
Joe Morris
Jonathan Padgett

Jon Bell
Ken Arromdee
Krishna E. Bera
Kelly G. Willis
Brett J. Kopetsky
John Allen Kuchenbrod
Debra Davies Huffman
Thomas Spellman
Maryam Butson
Massoud Ajami
Matt Bancroft
Alayne McGregor
James S. Lopeman
Michael Parry
Deana M. Holmes
Michael-Teunis Galvin
Asim Mughal
Neil Kelley
Neilist Crellin
Franklin D. Schlatter Group Orthodox
Olav Nieuwejaar

Philip Hunt
Eric David Pierce
Pete Humble
K. Paul Johnson
Poul A. Costinsky
Dick Detweiler
Richard Miller
Rick Koshko
Eric G Roesinger
Cesar C. Palerm
Roxana Morgan
Roger Reini
Ron Tower
Stuart Schweid
Simon Lyall
Michael Slavitch
Tobias Erle
Todd Mullins
Tommy Carter
Tricia Hague-Blackford
Wayne Sanders-Unrein
Jon Richt
Dick Wisan
Toby Lomax
William W. Farley IV
Kent Paul Dolan
M. Edward Borasky
Andree Maani

Voted No

abir [at] comtrol.com
andrew.pemberton-pigott [at] ualberta.ca
babboo [at] writeme.com
barneyk [at] ziplink.net
bobbymitchell [at] totacc.com
centiped [at] grey.xs4all.nl
d [at] idiom.com
David.Robinson [at] Eng.Sun.COM
djull [at] mindspring.com
dwolff [at] world.std.com
EdvardJ [at] simi.is
Ekkehard.Uthke [at] gmx.de
fdbetts [at] mindspring.com
forbes [at] cheerful.com
Gata [at] aol.com
globe99 [at] Mlink.NET
gpoirier [at] acca.nmsu.edu
Graham [at] fragrant.demon.co.uk
hcwtcurtis [at] email.msn.com
hfung [at] lerami.lerctr.org
hhouse [at] mailcity.com
hymanfam [at] samoatelco.com
iskandar [at] acsu.buffalo.edu
jasmine [at] fl.net.au
jjam [at] hplabsz.hpl.hp.com
judd.rook [at] pnn.com
kimdv [at] best.com
krc1 [at] mail.enter.net
ksm8p [at] avery.med.virginia.edu
lcs [at] zk3.dec.com
LSEAMANS [at] MU3.MILLERSV.EDU
marcus9 [at] usa.net
mehyar22 [at] siol.net
mlcook [at] jerez.cca.rockwell.com
mlocher [at] ibm.net
momen [at] northhill.demon.co.uk
naddy [at] mips.rhein-neckar.de
nigel [at] nigelshomes.com
nightbrd [at] humboldt1.com
ongang [at] mail.indigo.ie
pan [at] syix.com
patl [at] cag.lcs.mit.edu
persia [at] persia.com
petcook [at] total.net
pewatler [at] cyf-kr.edu.pl
ph289jk [at] prism.gatech.edu
polzer [at] uran.informatik.uni-bonn.de
red [at] rahul.net
riazor [at] nutecnet.com.br
rmp [at] heehaw.com
roger.borseth [at] mci2000.com
rossdee [at] ramhb.co.nz
samoasys [at] samoatelco.com
shohre [at] itis.com
shrao [at] nyx.net
stainles [at] bga.com
steiners [at] primenet.com
steve [at] Watt.COM

Abir Majid
Andrew Pemberton-Pigott
Peter Buchy
Michael "Barney" Kennedy
Bobby Mitchell
Roelf Renkema
d
David Robinson
David Jull
David "Not a Bahai" Wolff
Edvard T. Jonsson
Ekkehard Uthke
Dean Betts
Forbes Benning
Shirley Macias
Derrick Jobidon
G. Brent Poirier
Graham Sorenson
Larry D. Curtis
Hank Fung
Harry House
William M. Hyman
Iskandar Hai
Jasmine Taylor
Jim S. Jam
Judd A Rook
Kim DeVaughn
Phil Thomas
kavian milani
Larry Smith
Lynne Seamans
Marcus Davidson
Mehyar Badii-Azandahi
Michael Cook
Maximilian Greer Locher
Moojan Momen
Christian Weisgerber
Nigel Austin-Weeks
Douglas Myers
Ann O'Neill
Pan
Patrick J. LoPresti
Robert Moldenhauer
Peter Cook
Miguel Watler
Joseph Khoury
Andreas Polzer
Red
Irlandes Fernandes Gonzaga Junior
Rafael Palmeiro
Roger Borseth
Ross Deeley
Jane C. Hyman
Shohre Mansouri
Shrisha Rao
Dwight Brown
Jason Steiner
Steve Watt

stronguv [at] freenet.edmonton.ab.ca
Sunday122 [at] aol.com
talishman [at] usa.net
tlawson [at] amug.org
todd.kutches [at] attws.com
wdmaddox [at] rice.edu
wpagel [at] wazoo.com

Donald Strong
Sunday Marie Witte
T. Albert-Ishmael Anderson
Todd C. Lawson
Todd Kutches
Bill Maddox
Karen L. Pagel

Abstained

af479 [at] rgfn.epcc.Edu
biow [at] ezmort.com
chris [at] kzim.com
guymacon [at] deltanet.com
hkt [at] wwa.com
johnn [at] jolt.mpx.com.au
kpascoe [at] ford.com
NEW_DAWN [at] compuserve.com
rick [at] helix.nih.gov
rpascoe [at] freenet.npiec.on.ca

Samandar Roshan-Zamir
Christopher Biow
Christopher Robin Zimmerman
Guy Macon
Henrietta Thomas
John New
Kathy Pascoe
Crispin Pemberton-Pigott
Rick Troxel
robert Pascoe

Votes in error

fpbbgre [at] gnenanxv.np.am
! Invalid address
notarius [at] nym.alias.net
! Anonymous remailer
tom-hodges [at] geocities.com
! No ballot

Scooter

Notarius

Tom Hodges

--
Rebecca Graham McQuitty

[Homepage:](#)

:

The Baha'i Faith & Religious Freedom of Conscience

See all RFDs and RESULTS Archived at
<https://www.faqs.org/usenet/news.announce.newgroups/talk/talk.religion.bahai>

<https://www.faqs.org/ftp/usenet/news.announce.newgroups/talk/talk.religion.bahai>

2nd RFD: Talk.Religion.Bahai Jan 12, 1998

Path:
szdc!super.zippo.com!lotsanews.com!logbridge.uoregon.edu!su-news-hub1.bbnplanet.com!news.bbnplanet.com!data.ramona.vix.com!vixie!news.isc.org!bounce-back
From: "FG"
Newsgroups:
news.announce.newgroups,news.groups,alt.religion.bahai,talk.religion.misc,soc.rights.human,soc.culture.israel
Subject: 4th RFD: talk.religion.bahai
Followup-To: news.groups
Message-ID: <884617119.9751@isc.org>
Approved: newgroups-request@isc.org
Archive-Name: talk.religion.bahai
Date: Mon, 12 Jan 1998 14:58:39 GMT
Lines: 172
Xref: szdc news.announce.newgroups:2701 news.groups:114947 alt.religion.bahai:4571 talk.religion.misc:158814 soc.rights.human:32138 soc.culture.israel:94463

REQUEST FOR DISCUSSION (RFD) unmoderated group talk.religion.bahai

This is a formal Request for Discussion (RFD) to create an unmoderated worldwide discussion group called talk.religion.bahai. This is not a Call for Votes (CFV); you cannot vote at this time. Procedural details appear below. All followup discussion should be crossposted to news.groups,alt.religion.bahai.

CHANGES from previous RFD:

The only major change on this 4th RFD is the "disclaimer" passage under the Charter. A few other minor changes have been made.

Newsgroup line:
talk.religion.bahaiDiscussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

>From January 17, 1997, the posting of the first proposed RFD, until March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

>From April 1, 1997, to September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months. Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

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CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

PROCEDURE:

An instructive passage by Russ Allbery might fruitfully be considered by all:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There **is, however, a general **consensus** that certain **patterns** of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting **will** earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i **could** vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."
(Message-ID: >**

The process of creating newsgroups is twofold. First is the RFD stage, when someone writes a Request for Discussion (RFD) outlining the purpose of the proposed group. The RFD appears in news.announce.newgroups, news.groups, and other relevant discussion groups. Anyone may publicly comment on the RFD in news.groups for a three-week period. During the discussion phase, proponents may modify the RFD in response to suggestions from posters on news.groups.

The second stage is the Call for Votes (CFV) stage. The proposal must pass a Usenet-wide vote with a 2/3 supermajority -- and at least 100 more votes in favor than against -- to be created. Anyone with an e-mail address may cast a ballot. A neutral votetaker from the Usenet Volunteer Votetakers (UVV) conducts all CFV's.

This RFD attempts to comply with the Usenet newsgroup creation guidelines outlined in "How to Create a New Usenet Newsgroup" and "Writing an RFD." Please refer to these documents if you have further questions about the process.

DISTRIBUTION:

**This RFD has been posted to the following newsgroups:
news.announce.newgroups,news.groups,soc.religion.bahai,
alt.religion.bahai,talk.religion.misc,soc.rights.human,
soc.culture.israel**

and the following three mailing lists:

**Talisman
Subscribe via: jsgreen@umich.edu**

**Bahai Studies
Subscribe via: major@johnco.cc.ks.us**

**h-Bahai h-Bahai@h-net.msu.edu
Subscribe smaneck@BERRY.EDU or jrcole@umich.edu**

Pointers will appear in the following newsgroups:

**soc.religion.unitarian-univ,soc.religion.eastern,
soc.religion.gnosis,soc.religion.hindu,
soc.religion.paganism,soc.religion.quaker,
soc.religion.sikhism,soc.religion.vaishnava,
talk.religion.buddhism,talk.religion.newage,
alt.religion.islam,alt.religion,a.bsu.religion,
uk.religion.misc,uk.religion.interfaith,
uk.religion.other-faiths,news.admin.censorship**

And to the following seven Bahai-only listservs:

Subscribe via bahai-request@bccca.org

Baha'i Campus Forum (BCF)

Baha'i Discuss (Discuss)

Baha'i Singles (Singles)

Baha'i Teachers (Teachers)

Baha'i Women Converse (Women)

Baha'i Youth (Youth - aimed at the 12-18 age group)

Baha'i Announce (Announce)

Mentor: Chris Stone

Proponent: FG

Proponent: Chris Manvell

Proponent: Ron House

[Homepage:](#)

The Baha'i Faith & Religious Freedom of Conscience

Various messages from two of the proponents for talk.religion.bahai may be found at

Fran Baker and Ron House

See all RFDs and RESULTS Archived at

<https://www.fags.org/ftp/usenet/news.announce.newgroups/talk/talk.religion.bahai>

From: Dave Cornejo <dave@dogwood.com>

Subject: RESULT: talk.religion.bahai passes 218:63

Date: Sunday, January 10, 1999 10:41 PM

RESULT

unmoderated group talk.religion.bahai passes 218:63

There were 218 YES votes and 63 NO votes, for a total of 281 valid votes. There were 6 abstentions and 8 invalid ballots.

For a group to pass, YES votes must be at least 2/3 of all valid (YES and NO) votes. There must also be at least 100 more YES votes than NO votes.

A five day discussion period follows this announcement. If no serious allegations of voting irregularities are raised, the moderator of news.announce.newgroups will create the group shortly thereafter.

Newsgroups line:

talk.religion.bahai Discussion of the Baha'i Faith.

Voting closed at 23:59:59 UTC, 25 Dec 1998.

This vote was conducted by a neutral third party. Questions about the proposed group should be directed to the proponent.

Proponent: FG <FG@hotmail.com>

Proponent: Ron House <house@usq.edu.au>

Proponent: Fran Baker <fran@crhc.uiuc.edu>

Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>

Proponent: John Walker <johnwalker@ozemail.com.au>

Votetaker: Dave Cornejo <dave@dogwood.com>

RATIONALE: talk.religion.bahai

The newsgroup talk.religion.bahai is proposed to meet the need for an open and unmoderated forum for discussion of the Baha'i Faith within the structure of the Big 8 hierarchies.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai the opportunity to participate. It is noted that the alt.* hierarchy is less well propagated than the talk.* hierarchy; this has meant that many people who have voted YES on earlier proposals have been unable to join discussions on alt.religion.bahai.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Talk.religion.bahai fills the need for a fully open and universally accessible Internet forum about the Baha'i Faith. Postings may take any point of view with regard to the Baha'i Faith. While this allows criticism, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbors, asking questions and reading replies from anyone who is interested in their question.

Readers are asked to observe standard netiquette in their use of this newsgroup.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not relevant to the Baha'i Faith is prohibited. Large ASCII graphics, large binaries, pornography, spam, and any postings of a purely personal or commercial nature are prohibited. To facilitate viewing in news readers that are not HTML-capable, HTML-formatted postings are strongly discouraged.

Cross-posting to irrelevant groups is also discouraged, and readers are encouraged to redirect follow-ups to reduce excessive cross-posting. Readers may also post articles that have been rejected >from soc.religion.bahai, so long as they conform to this charter.

END CHARTER.

DISTRIBUTION:

In addition to the groups named in the Newsgroups: header, the CFV and the eventual RESULT posts will be mailed to these mailing lists:

Mailing list name: Talisman
Submission address: talisman@umich.edu
Request address: jsgreen@umich.edu

Mailing list name: Bahai Studies
Submission address: bahai-st@johnco.cc.ks.us
Request address: major@johnco.cc.ks.us

Mailing list name: h-Bahai
Submission address: h-Bahai@h-net.msu.edu
Request address: jrcole@umich.edu

Mailing list name: bahai-faith
Submission address: bahai-faith@egroups.com
Request address: bahai-faith-subscribe@egroups.com

Pointers directing readers to this CFV will be posted in these groups:

alt.religion
soc.religion.eastern
soc.religion.gnosis
soc.religion.hindu
soc.religion.paganism
soc.religion.quaker
soc.religion.unitarian-univ
talk.religion.buddhism
talk.religion.newage
talk.philosophy.humanism
talk.philosophy.misc
uk.religion.interfaith

uk.religion.misc
uk.religion.other-faiths

talk.religion.bahai Final Voter list

Voted YES

garner#looksmart.com.au	Rena Garner
johnn#mpx.com.au	John New
mclark#tpgi.com.au	Martin Clark
house#usq.edu.au	Ron House
jmara#cyllene.uwa.edu.au	Joel Jani Marangella
ghous#osr.nsw.gov.au	Gitie House
billbrwr#compusmart.ab.ca	Bill Brewer
sugimotm#cuug.ab.ca	Mike Sugimoto
crleech#freenet.carleton.ca	Colin R. Leech
shaheedi#nbnet.nb.ca	Afzal Shaheedi
trustone#bc.sympatico.ca	Akbarally Meherally
zarepour#mathstat.uottawa.ca	Mahmoud Zarepour.
narayan123#123india.com	Kanva Narayan
tierney#alloymail.com	Sal Tierney
hanv#angelfire.com	Haq Hanvey
AAli929596#aol.com	Abdulnasser Ali
BRaynor781#aol.com	
CRust60001#aol.com	
FG#aol.com	FG
HANI72#aol.com	Hani Ayyad
Jimo3#aol.com	Jim Overmyer
JoySafari#aol.com	Marcella Hamilton
KevinEco#aol.com	Kevin Haines
Macho786#aol.com	Maaz Khan
Member1700#aol.com	Anthony A. Lee
Pglaysheer#aol.com	
PParvin#aol.com	
RayHanania#aol.com	John Doe
RobertNik#aol.com	Robert S Nikjoo
SAMaso#aol.com	J. Eddie Parent.
Shaksway#aol.com	jim Davis (shaksway)
Smastr#aol.com	Sam Masters
amasri#dcn.att.com	Ala'a Elmasri
macleod#beloved.com	John MacLeod
alexdawson#bigfoot.com	Alex Dawson
kindervater#businessweekmail.com	"Doc" Kindervater
tom4#canoemail.com	Thomas Buckland
sandraa#ccnmail.com	S. A.
habuhant#CH2M.com	Haytham Abu-Hantash
markow#chickmail.com	Sassy Markow
Laudrigan#collegeclub.com	Bud Laudrigan
jgoldberg#condolawyers.com	Jeffrey A. Goldberg
kathleenm#cybertrails.com	McKibben Family
eridani#datasix.com	Belinda
booda#datasync.com	Martin H. Booda
guymacon#deltanet.com	guymacon#deltanet.com (Guy Macon)
vminai#spd.dsccc.com	Viqar Minai
carducci#easypost.com	Ladislaus Carducci
UNGARINO#ECardMail.Com	Eleanor Ungarino
john_brownston#educastmail.com	John Brownston
mercado959@email.com	Jennifer Mercado
edwardiii#england.com	Edward III
stomljen#enteract.com	Steve Tomljenovic
rothbrian#mail.entrepreneurmag.com	Brian Roth
alshawa#erols.com	Amer Alshawa
shaukat#erols.com	Khalid Shaukat

tutstone#eudoramail.com
lopezaz#excite.com
umaraadil#excite.com
Umar Aadil Abdul Rahman
gkerley#execpc.com
david#farrar.com
lucie_vendome#fcmail.com
wilsonj#flashemail.com
runchey467#fnmail.com
dave#frackit.com
howie#giantsfan.com
kendrick64#GNWMail.com
BHoyt#goplay.com
bjv#herbison.com
maher#home.com
c.nunez#hotbot.com
burnettcj@hotmail.com
shakir_husain@hotmail.com
rdetweil#boi.hp.com
rshane#us.ibm.com
goodlett#ignmail.com
takriti#ihorizons.com
hopegartner#iname.com
matthew_cromer#iname.com
ramirazodi#iname.com
muntada#inix.com
jaed#jaedworks.com
kwame#jahoop.com
samorgan#java-man.com
r_lee#jerusalemmail.com
Aansari#dc.jones.com
o_elkordy#juno.com
Christensen#kansascity.com
henry42@mail.kmsp.com
todomanana#latino.com
David.Vessell#lpcorp.com
sponseller#lycosmail.com
EdythBadalian#MailAndNews.com
ogreen#mailcity.com
jensen29#mailtag.com
hoffman#mailwire.com
cipher#mindspring.com
unrein#cig.mot.com
billmc#email.msn.com
chesshazlett#email.msn.com
olav#viking.mv.com
hyle#my-dejanews.com
marifok#my-dejanews.com
rlittle33#my-dejanews.com
sutherland55#netradiomail.com
mirele#newsguy.com
dmarasco#npsnet.com
cgruber#us.oracle.com
jtidwell#animato.pn.com
rlcarr#animato.pn.com
ellenberg#popmail.com
E.Adams#pousa.com
MRaflin#PREMIER-OIL.com
robertwarren#prontomail.com
timken#prontomail.com
Safir_Ulhaque#raytheon.com
jasonmeller#recyclermail.com
griffin#rednecks.com
chvatel#rotfl.com
maruyama#sacbeemail.com

Marlene Tutstone
Jaime Lopez
McKloskey Abdullah
Gillam Kerley
David Farrar
Lucie Vendome
Jack Wilson
Jeff Runchey
Dave Ratcliffe
Ron Howard
Steve Kendrick
Brian Hoyt
B.J. Herbison
Maher Barakat
Cindy Nunez
Clara Frade-Burnett
Shakir Husain
Dick Detweiler
Randall Shane
Jim Goodlett
Mohamad Takriti
Alice Hopegartner
Matthew Cromer
Roohi Amirazodi
Rashid
Jeanne A. E. DeVoto
Kwame Unanda
<FONT =
Lee Rusan
Aamir=20
Omar El Kordy
Len Christensen
Henry Wadsworth
Miguel Hernandez
David L. Vessell
David Sponseller
Edyth Badalian
Ogreen
Edward Jensen
Larry Hoffman
Cipher
W. Sanders-Unrein
Bill McJohn
" and be immediately followed
Olav Nieuwejaar
Sohayl Shambashi
Arif Muljadi
Robert Little
Lisa Sutherland
Deana M. Holmes
David Marasco
Christian Edward Gruber
Jenifer P. Tidwell
Rich Carreiro
Jane Ellenberg
Eileen Adams
Muhammad Raflin
Robert Warren
Ruth Timken
Safir Ulhaque
Jason Meller
Bud Griffin
David Chvatel
Victor Maruyama

harold#shinsato.com	Harold Shinsato
imran#spsnet.com	Imran A. Mufti
pan#syix.com	Pan
s.humes#talk21.com	Shirley Humes
josephb#tezcat.com	Joe Bernstein
charlotte#thedorm.com	Charlotte
lininger#theheadoffice.com	Lininger
AlvartRiecker#unbounded.com	Alvart Riecker
smahmud#uop.com	Shahid Mahmud
lingel#email.women.com	Sam Lingel
haldi#worldmailer.com	Kenneth Haldi
arman_taj@yahoo.com	Arman Tajarobi
galaxy001@yahoo.com	j.s.
kruposki@yahoo.com	Andrew Krupowicz
nimans@yahoo.com	Niman Shukairy
padidehjan@yahoo.com	PadidehJan
uhler668@yahoo.com	Nancy Uhler
kakhtar#yours.com	Khalid Akhtar
vote#kholdan.snafu.de	tobias erle
indratmoko.poerwanto#heim6.tu-clausthal.de	Indratmoko Poerwanto
cstone#uclink4.berkeley.edu	Chris Stone
nmcnelly#bu.edu	N.A.F. McNelly
hfung#CSUPomona.Edu	Henry Fung
jdeutsch#osf1.gmu.edu	Jeffrey Deutsch
jdresner#fas.harvard.edu	Jonathan Dresner
jwalbrid#indiana.edu	John Walbridge
moslem#MIT.EDU	Tarik Alatovic
osborndo#pilot.msu.edu	Donald Z Osborn
akhtars#ee.eng.ohio-state.edu	Siraj Akhtar
daas#bobcat.ent.ohiou.edu	Mutaz Daas
wajahat#bobcat.ent.ohiou.edu	Wajahat A Khan
slipstk#olemiss.edu	Gordon Smith
kopetsbj#cs.purdue.edu	Brett J. Kopetsky
DELETE_Massoud.Ajami#sdsu.edu	Massoud Ajami
fran#crhc.uiuc.edu	Frances R. Baker
fbaker#ncsa.uiuc.edu	Frank Baker
ashaikh#eecs.umich.edu	Anees Shaikh
nedsaleh#engin.umich.edu	Nedal Saleh
jrcole#umich.edu	Juan Cole
nizam#umich.edu	Nizam Arain
harinath#cs.umn.edu	Raja R Harinath
hougen#cs.umn.edu	Dean Hougen
whitl005#tc.umn.edu	Jonathan R Whitling
dbowie#sas.upenn.edu	David Bowie
aabdalla#pollux.usc.edu	Ahmed Abd-Allah
endro#sys3.cs.usu.edu	Endro Kusumo
malo#pop3.utoledo.edu	Mohammed Alo
ASyamil#uoft02.utoledo.edu	John Doe
pjohnson#vsla.edu	K. Paul Johnson
aahmed#biology.biosci.wayne.edu	Aamina Ahmed
nali#med.wayne.edu	Nasima Ali
rufinus#mbe.ece.wisc.edu	J Rufinus
Paul.S.Wolf#alum.wpi.edu	Paul S. Wolf
vsaarine#cs.Helsinki.FI	Vesa Saarinen
bmcewan#healthnet.mrc.gm	Bob McEwan.
nmas#otenet.gr	Nikos Mastrakoulis
khairol#tm.net.my	Khairol Azmi Yussof
rinerin#tm.net.my	shahrin shah bin abdul rahman
sl1pbx#ameritech.net	Gene Truto
mbkafes#bestweb.net	 Milissa Boyer=20
davetayl#concentric.net	David Taylor
islam662#CSSN.NET	Sabeel Ahmed
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oreocat#ETINTERNET.NET	Gary L. King
ljmoore#freespace.net	LarryMoore

sas#frontiernet.net	Stuart S
baird#gate.net	Baird Stafford
sinanju#gateway.net	John Noland
lightspring#jps.net	Thomas Spellman
rreini#mediaone.net	Roger Reini
peterry#megalink.net	Peter=20
bmathieu#micron.net	Brent Mathieu
EPierce#ns.net	Eric D. Pierce
jonboy#onlink.net	Trevor Tymchuk
r.marsou#pmail.net	Robert Marsou
RPittman#postmark.net	Richard Pittman
trhan#serv.net	Teri Rhan
alhadid#SoftHome.net	Muhammad=20
m-t-head#surfari.net	Lloyd Madansky
ayloush#usa.net	Hussam Ayloush
ceo4life#usa.net	Harry Clinkhammer
Toadis#usa.net	Andres Gutierrez de Cos
tommycarter#usa.net	Tommy Carter
emilyjackson#webtv.net	Emily Jackson
kaitlin_forrest#zensearch.net	Kaitlin Forrest
irina#rempt.xs4all.nl	Irina Rempt
forumbahai#es.co.nz	Steve Marshall
iio#iio.org	Islamic Information Office
irshad#irshad.org	Muhammad Irshad
peewee#scc.mi.org	Jason Wright
barthelmes#studentcenter.org	Sophia Barthelmes
andrew#erlenstar.demon.co.uk	Andrew Gierth
neil#nkelley.demon.co.uk	neil kelley
Chambers#fetchmail.co.uk	Scott Chambers
SamtheMan#postmaster.co.uk	SamTHEMan

Voted NO

mansouri#one.net.au	Shahab Mansouri
dany.steyaert#ping.be	Dany Steyaert
carol_bowie#mindlink.bc.ca	David Bowie
towfiq#401kforum.com	Mark Towfiq
AErfani#aol.com	
Hlpflhanna#aol.com	Debbie Jenkins
Mac0000013#aol.com	
Starlet001#aol.com	Katherine Mayerovitch
kimdv#best.com	Kim DeVaughn
stainles#bga.com	Dwight Brown
david.ritscher#bigfoot.com	David Ritscher
r.woodlock#bigfoot.com	Rachel Butson
lcs#zk3.dec.com	Larry Smith
camm#enhanced.com	Camm Maguire
caryenochr#enochsvision.com	Enoch's Vision, Inc. (Cary Enoch R.)
wcol#erols.com	William Collins
tom-hodges#geocities.com	Tom Hodges
aromatica45@hotmail.com	Victoria Williams
bearone1@hotmail.com	Gary Rosenbaum
fazlollahi@hotmail.com	Ahmad Fazlollahi
rachel_t@hotmail.com	Theresa McClendon
screamingb@hotmail.com	Screaming Banshee
swatchking@hotmail.com	Fred Tague
jjam#spica.hpl.hp.com	Jim Jam
nightbrd#humboldt1.com	Douglas Myers
shohre#itis.com	Shohreh Mansouri
bruce.limber#juno.com	Bruce D. Limber
lpolk01#juno.com	Linda L Polk
palmtop#mailtag.com	Bonnie Blanford
djull#mindspring.com	David Jull
slr1bpz#mindspring.com	George McCoy
bfwkendo#netvigator.com	Brian Walker

chriseb#nortelnetworks.com	Chris Ebenezer
dc#panix.com	David W. Crawford
persia#persia.com	Robert Moldenhauer
Sandy-Allan#dial.pipex.com	Sandy Allan
billh#samoatelco.com	Bill Hyman
doug.obrien#the-spa.com	Doug O'Brien
manialip#wowmail.com	Kate Sparks
francis_uy@yahoo.com	F Uy
Ekkehard.Uthke#gmh.de	Ekkehard Uthke
naddy#mips.rhein-neckar.de	Christian Weisgerber
cnelson#calpoly.edu	Craig Nelson
aull#ll.mit.edu	Brian Aull
rick#bcm.tmc.edu	Richard H. Miller
kohli#mail.ameritel.net	Pat Kohli
helenko#bellsouth.net	Helen Oney
cybrmage#dave-world.net	Bud Polk
rogerb#foxinternet.net	Roger Borseth
ellis#ftel.net	Rick Ellis
vpdura#hiwaay.net	Vic Dura
Scarecro#ime.net	Tim Griffin
jcornell#lightspeed.net	John B. Cornell
verbrugh#pionet.net	Albert Verbrugh
okoboji#prodigy.net	Loriann=20
mehyar22#siol.net	Mehyar Badii-Azandahi
scooter#taranaki.ac.nz	
NUFAITH#wcnet.org	Dennis Rule
tr8770#bristol.ac.uk	Tom Richards
srm103#york.ac.uk	Simon Mawhinney
merlin#A470.demon.co.uk	Darren Wyn Rees
Graham#fragrant.demon.co.uk	Graham Sorenson
leili#Justice.Medford.MA.US	Leili Towfigh

Abstained

sw.unit02.msn#cwix.com	Sue Klein Gennario
chris#kzim.com	Christopher Robin Zimmerman
tikal#mailcity.com	Samandar Roshan-Zamir
neilc#wallaby.stanford.edu	Neil Crellin
schuette#s.imap.itd.umich.edu	Wade Schuette
rick#helix.nih.gov	Rick Troxel

Invalid ballots

afshin.afraشته#utoronto.ca	Afshin Afraشته
! Disqualified	
webmaster#muntada.com	Abdul-Rashid Abdullah
! Ineligible address	
ALTAHF#aol.com	
! No vote statement in message	
McCraigB#aol.com	Craig Boyd
! No vote statement in message	
LISTSERV#H-NET.MSU.EDU	L-Soft list server at H-Net - Humanities On-Line (1.8c)
! No vote statement in message	
lbhollin#ust.hk	Richard Hollinger
! No vote statement in message	
smeanver#tm.net.my	smeanver
! No vote statement in message	
mezmer#globalnet.co.uk	Bob/Zannie
! No vote statement in message	

To restore the email addresses above, pipe the ack list through the following command:

```
sed -e 's/#/@/g'
```

--

Voting question & problems: Dave Cornejo <dave@dogwood.com>

Voting address: vote@dogwood.com

[Homepage](#)

Bob/Zannie

! No vote statement in message

To restore the email addresses above, pipe the ack list through the following command:

```
sed -e 's/#/@/g'
```

--

Voting question & problems: Dave Cornejo <dave@dogwood.com>

Voting address: vote@dogwood.com

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

See all RFDs and RESULTS Archived at

<https://www.faqs.org/ftp/usenet/news.announce.newgroups/talk/talk.religion.bahai>

Three changes were made in the RFD after an initial Questionnaire was submitted to the UVV:

1. A new proponent added: John Walker

2. Deleted from the RFD:

"Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter."

3. Deleted from the RFD:

"Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms."

And replaced with:

"Readers are asked to post courteously and not to engage in personal attacks or flamewars."

Revised RFD reflecting the above changes:

REQUEST FOR DISCUSSION (RFD)
unmoderated group talk.religion.bahai

This is a formal Request for Discussion (RFD) to create talk.religion.bahai as an unmoderated worldwide discussion group. This is not a Call for Votes (CFV); you cannot vote at this time. Procedural details appear below. All follow-up discussion should be cross-posted to news.groups,alt.religion.bahai.

Newsgroup line:
talk.religion.bahai Discussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

The newsgroup talk.religion.bahai is proposed to meet the need for an open and unmoderated forum for discussion of the Baha'i Faith within the structure of the Big 8 hierarchies.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai the opportunity to participate. It is noted that the alt.* hierarchy is less well propagated than the talk.* hierarchy; this has meant that many people who have voted YES on earlier proposals have been unable to join discussions on alt.religion.bahai.

This is the third talk.religion.bahai proposal to be submitted. The following information is included for those interested in the growth of participation in predecessor forums.

- From January 17, 1997, the posting of the first proposed RFD, until March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

- From April 1, 1997, to September 27, 1997, over 2,863 messages were posted on alt.religion.bahai, from people with wide-ranging points of view on the Baha'i Faith. This is an average of 16 messages per day for 179 days or 477 messages a month for six months. During this time period, approximately 513 different individuals posted on over 1,200 threads.
- From September 28, 1997, to September 21, 1998, over 31,000 messages have been posted to alt.religion.bahai, an average of 90 messages per day for 341 days or 2,583 messages per month for nine months.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Note that www.dejanews.com cannot pick up all postings and sometimes splits long postings into 2 or more shorter ones; while they may not be exact, these numbers offer a clear picture of the level of activity. Please note that despite the lower propagation rate of the alt.* hierarchy, the high rate of posting demonstrates significant interest, supporting the formation of an unmoderated newsgroup on the talk.* hierarchy. It is reasonable to conclude that the higher accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Talk.religion.bahai fills the need for a fully open and universally accessible Internet forum about the Baha'i Faith. Postings may take any point of view with regard to the Baha'i Faith. While this allows criticism, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbors, asking questions and reading replies from anyone who is interested in their question.

Readers are asked to observe standard netiquette in their use of this newsgroup.

Readers are asked to post courteously and not to engage in personal attacks or flamewars.

The posting of articles not relevant to the Baha'i Faith is prohibited. Large ASCII graphics, large binaries, pornography, spam, and any postings of a purely personal or commercial nature are prohibited. To facilitate viewing in news readers that are not HTML-capable, HTML-formatted postings are strongly discouraged.

Cross-posting to irrelevant groups is also discouraged, and readers are encouraged to redirect follow-ups to reduce excessive cross-posting.

END CHARTER.

PROCEDURE:

This is a request for discussion, not a call for votes. In this phase of the process, any potential problems with the proposed newsgroup should be raised and resolved. The discussion period will continue for a minimum of 21 days (starting from when the first RFD for this proposal is posted to news.announce.newgroups), after which a Call For Votes (CFV) will be posted by a neutral vote taker. Please do not attempt to vote until this happens.

All discussion of this proposal should be posted to news.groups.

This RFD attempts to comply with the Usenet newsgroup creation guidelines outlined in "How to Create a New Usenet Newsgroup" and "Writing an RFD" and available for perusal on news.groups or news.announce.newgroups. Please refer to these documents if you have further questions about the process.

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This RFD has been posted to the following newsgroups:
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and the following four mailing lists:

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h-Bahai h-Bahai@h-net.msu.edu
Subscribe: jrcole@umich.edu

bahai-faith bahai-faith@egroups.com
Subscribe: bahai-faith-subscribe@makelist.com
or <https://www.eGroups.com>

Pointers will appear in the following newsgroups:

[soc.religion.eastern](#),
[soc.religion.gnosis](#),
[soc.religion.hindu](#),
[soc.religion.paganism](#),
[soc.religion.quaker](#),
[soc.religion.unitarian-univ](#),
[talk.religion.buddhism](#),
[talk.religion.newage](#),
[uk.religion.misc](#),
[uk.religion.interfaith](#),
[uk.religion.other-faiths](#),
[talk.philosophy.misc](#),
[talk.philosophy.humanism](#),
[alt.religion](#)

Proponent: FG <FG@hotmail.com>

Proponent: Ron House <house@usq.edu.au>

Proponent: Fran Baker <fran@crhc.uiuc.edu>

Proponent: Frank Baker fbaker@ncsa.uiuc.edu

Proponent: John Walker <johnwalker@ozemail.com.au>

This RFD was posted to news.announce.newgroups on October 27, 1998. For comparison the earlier version appears at the end.

From: Frank Baker <fbaker@ncsa.uiuc.edu>

Subject: 2nd RFD: [talk.religion.bahai](#)

Date: Tuesday, October 27, 1998 8:57 AM

REQUEST FOR DISCUSSION (RFD)
unmoderated group [talk.religion.bahai](#)

This is a formal Request for Discussion (RFD) to create [talk.religion.bahai](#) as an unmoderated worldwide discussion group. This is not a Call for Votes (CFV); you cannot vote at this time. Procedural details appear below. All follow-up discussion should be cross-posted to [news.groups](#), [alt.religion.bahai](#).

Newsgroup line:
[talk.religion.bahai](#) Discussion of the Baha'i Faith.

RATIONALE: [talk.religion.bahai](#)

The newsgroup [talk.religion.bahai](#) is proposed to meet the need for an open and unmoderated forum for discussion of the Baha'i Faith within the structure of the Big 8 hierarchies.

The proponents intend that [talk.religion.bahai](#) will complement, rather than supplant, the existing moderated group [soc.religion.bahai](#), and will provide those without access to [alt.religion.bahai](#) the opportunity to participate. It is noted that the alt.* hierarchy is less well propagated than the talk.* hierarchy; this has meant that many people who have voted YES on earlier proposals have been unable to join discussions on [alt.religion.bahai](#).

This is the third [talk.religion.bahai](#) proposal to be submitted. The following information is included for those interested in the growth of participation in predecessor forums.

- From January 17, 1997, the posting of the first proposed RFD, until March 27, 1997, more than 759 messages were posted concerning [talk.religion.bahai](#), 11 messages per day for 70 days.

- From April 1, 1997, to September 27, 1997, over 2,863 messages were posted on alt.religion.bahai, from people with wide-ranging points of view on the Baha'i Faith. This is an average of 16 messages per day for 179 days or 477 messages a month for six months. During this time period, approximately 513 different individuals posted on over 1,200 threads.
- From September 28, 1997, to September 21, 1998, over 31,000 messages have been posted to alt.religion.bahai, an average of 90 messages per day for 341 days or 2,583 messages per month for nine months.

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CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Talk.religion.bahai fills the need for a fully open and universally accessible Internet forum about the Baha'i Faith. Postings may take any point of view with regard to the Baha'i Faith. While this allows criticism, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbors, asking questions and reading replies from anyone who is interested in their question.

Readers are asked to observe standard netiquette in their use of this newsgroup.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not relevant to the Baha'i Faith is prohibited. Large ASCII graphics, large binaries, pornography, spam, and any postings of a purely personal or commercial nature are prohibited. To facilitate viewing in news readers that are not HTML-capable, HTML-formatted postings are strongly discouraged.

Cross-posting to irrelevant groups is also discouraged, and readers are encouraged to redirect follow-ups to reduce excessive cross-posting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

END CHARTER.

PROCEDURE:

This is a request for discussion, not a call for votes. In this phase of the process, any potential problems with the proposed newsgroup should be raised and resolved. The discussion period will continue for a minimum of 21 days (starting from when the first RFD for this proposal is posted to news.announce.newgroups), after which a Call For Votes (CFV) will be posted by a neutral vote taker. Please do not attempt to vote until this happens.

All discussion of this proposal should be posted to news.groups.

This RFD attempts to comply with the Usenet newsgroup creation guidelines outlined in "How to Create a New Usenet Newsgroup" and "Writing an RFD" and available for perusal on news.groups or news.announce.newgroups. Please refer to these documents if you have further questions about the process.

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soc.religion.quaker,
soc.religion.unitarian-univ,
talk.religion.buddhism,
talk.religion.newage,
uk.religion.misc,
uk.religion.interfaith,
uk.religion.other-faiths,
talk.philosophy.misc,
talk.philosophy.humanism,
alt.religion

Proponent: FG <FG@hotmail.com>

Proponent: Ron House <house@usq.edu.au>

Proponent: Fran Baker <fran@crhc.uiuc.edu>

Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>

This first draft of the RFD was posted to news.announce.newgroups on September 28, 1998:

REQUEST FOR DISCUSSION (RFD)
unmoderated group talk.religion.bahai

This is a formal Request for Discussion (RFD) to create an unmoderated worldwide discussion group called talk.religion.bahai. This is not a Call for Votes (CFV); you cannot vote at this time. Procedural details appear below. All followup discussion should be crossposted to news.groups,alt.religion.bahai.

Newsgroup line:

talk.religion.bahai Discussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

From January 17, 1997, the posting of the first proposed RFD, until March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

From April 1, 1997, to September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months. Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

From September 28, 1997, to September 21, 1998, over 31,000 messages have been posted to alt.religion.bahai resulting in 90 messages per day for 341 days and 2,583 messages per month for nine months.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time

periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

As a further indication of interest in an unmoderated newsgroup, it should be noted that the web site "The Bahai Faith & Religious Freedom of Conscience" has had more than 3,715 hits on it since May 8, 1998 representing 26 hits a day for 139 days or roughly 900 a month:

[bahai.htm](#)

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Postings may take any point of view with regard to the Baha'i Faith. Whilst this allows criticism, including criticism that might be uncomfortable or hurtful to some, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbours by asking questions and reading replies from anyone who is interested in their question. Talk.religion.bahai also fills the need for the first and only universally accessible Internet forum about the Baha'i Faith. As the Internet is clearly becoming an indispensable part of modern life, such access for those interested in the Baha'i Faith will, in the future, be as important a civil right as the right to free speech in non-electronic forums. Thus talk.religion.bahai is clearly in the spirit of Baha'u'llah's injunctions supporting a free press.

As Baha'u'llah taught, a free press has both rights and responsibilities. Therefore some Baha'is might fear misuse of the facility, especially postings by covenant-breakers. However, the Universal House of Justice has addressed this question:

"First, the civil rights of Covenant-breakers must be scrupulously upheld."

From a letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, October 29, 1974. Lights of Guidance, Page: 186.

Further, it is permitted for Baha'is to read and post material in an open Internet forum:

"In general, the House of Justice has no objection to Baha'is' participating in public, unmoderated discussions about the Faith, whether those discussions take place in person or through some form of electronic communication."
Department of the Secretariat, DATE: 14 October 1997 U.S.A.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this

charter.

As is true for other groups devoted to discussing a particular religion, including supposedly soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

PROCEDURE:

An instructive passage by Russ Allbery might fruitfully be considered by all:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There *is*, however, a general *consensus* that certain *patterns* of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting *will* earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i *could* vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."

The process of creating newsgroups is twofold. First is the RFD stage, when someone writes a Request for Discussion (RFD) outlining the purpose of the proposed group. The RFD appears in news.announce.newgroups, news.groups, and other relevant discussion groups. Anyone may publicly comment on the RFD in news.groups for a three-week period. During the discussion phase, proponents may modify the RFD in response to suggestions from posters on news.groups.

The second stage is the Call for Votes (CFV) stage. The proposal must pass a Usenet-wide vote with a 2/3 supermajority -- and at least 100 more votes in favor than against -- to be created. Anyone with an e-mail address may cast a ballot. A neutral votetaker from the Usenet Volunteer Votetakers (UVV) conducts all CFV's.

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uk.religion.misc,uk.religion.interfaith,
uk.religion.other-faiths,news.admin.censorship,
alt.atheism,alt.atheism.moderated,
alt.religion,alt.religion.christian.biblestudy,
alt.religion.christian.last-days,

alt.religion.christian.roman-catholic,
alt.religion.christian.pentecostal,alt.individualism,
talk.philosophy.misc,alt.activism,talk.atheism,
talk.philosophy.humanism,talk.philosophy.misc,
alt.philosophy.debate,aus.religion.christian

Proponent: FG <FG@hotmail.com>

Proponent: Ron House <house@usq.edu.au>

Proponent: Fran Baker <fran@crhc.uiuc.edu>

Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

95 Theses of the Reform Bahai Faith

[in French](#)

Please feel free to share and distribute, in any manner, preferably in full, these 95 Theses.

To His Great Ends, the Reform Bahai Faith invites all souls to a Convocation of celebration, brotherhood, and Reform, during Ridvan, 2006.

The Reform Bahai Faith, calling to mind the sufferings and imprisonment of the Bab, Baha'u'llah, and Abdul-Baha, under the brutal oppression of tyrannical regimes, bent upon silencing and destroying their testimony of God's New Day, resolves

1. To witness the truth of the deviation of the organized, incorporated Baha'i Faith from the Path, and its imposition of manifest corruptions and innovations, over many lamentable decades, that have wrought ever-increasing alienation, fear, censorship, coercion, misrepresentation, distortion, and damage, all the stratagems of despots and dictators, political and religious, upon individual Bahais, their families, and the community of believers.
2. To seek afresh His Will, as at the dawn of a New Day, whereby the earth is born anew and man stands transparent before God's manifestation of His Will.
3. Baha'u'llah execrated execration, slander, and abuse, shunned shunning, and warned his followers against such unseemly tactics.
4. He prohibited the burning of books and all its evils.
5. The tongue and the pen are the sword of this Day.
6. Liberty was a Teaching of Baha'u'llah, recognized and respected by His Son, Abdul-Baha.
7. Baha'u'llah envisions a spiritual democracy.
8. The Founders of the Bahai Dispensation teach a Universal Religion.
9. The Founders did not teach a system of stifling rules and regulations.
10. Crippling creeds of the soul and conscience are abominations.
11. The Writings of Baha'u'llah teach freedom of conscience and respect for the individual.

12. Assemblies are servants of the Bahai community, not dictatorships that are designed to hector people into submission and servile obedience.
13. At all levels, subtle manipulation of the voting for assemblies has undermined and destroyed the integrity of Baha'i "administration."
14. A free, open, and honest voting system, allowing for the give and take of the qualities of individuals, is essential for service to His Cause.
15. The Founders taught not an organization but a Faith.
16. Persecution, harassment, and enmity are barred from the tabernacle of religious freedom.
17. Baha'u'llah did not "copyright" His Revelation but gave it freely to all the peoples of the earth.
18. The more than 20,000 martyrs did not die for a trademark and copyright.
19. Slander and libel, as well as all their variations, are anathema in the Writings of Baha'u'llah.
20. Legalism is the dead letter of the atrophied spirit.
21. The Ocean of His Revelation beckons all mankind to dive and swim in it, seeking its pearls of Wisdom.
22. Shoghi Effendi's death ended the era of an authorized interpreter of Baha'u'llah's Revelation.
23. Shoghi Effendi did not appoint anyone, directly or indirectly, to succeed him as Guardian.
24. The Universal House of Justice has only legislative power, not interpretive.
25. Baha'u'llah opened His House of Worship to all mankind at all times and all conditions.
26. Baha'u'llah's Universal Revelation transcends the locks and chains created after the passing of the Master.
27. Reform Bahais make no claim to possess His Truth but seek it everywhere and always.
28. His Revelation is not a means for a disguised sacerdotal order to acquire material and monetary wealth and control.
29. His Revelation is a call to service, sacrifice, and brotherhood.
30. All portions of the Bahai Feast are open for the repast of humanity.
31. God's Gift to all mankind is the Most Great Name.
32. Deceiving the governments of the earth, East and West, and the United Nations, playing them off against one another, misleading their appointed and elected officials and representatives, is a despicable practice.
33. The financial and accounting records for the support of Bahai "administrators" or clergy shall be open and freely available for review by members and the general public.

34. Baha'u'llah did not reveal a declaration of trust and by-laws.
35. The Bahai Spirit loathes creeds and obscurantism.
36. Baha'u'llah's Call is to Unity and Love: "Consort with the followers of all religions."
37. Ecclesiasticism and dogmas are the structure of division, abuse, and exploitation.
38. Baha'u'llah suffered for freedom of conscience.
39. Abdul-Baha taught, "The Bahai Cause is not an organization."
40. Reform Bahais do not seek "the elimination of any non-Bahai views."
41. Abdul-Baha taught it is necessary and acceptable that citizens participate in the affairs of their nation.
42. Baha'u'llah and Abdul-Baha invoked openness to all of humankind, not Religious Isolation.
43. Social Isolation is the control tactic of tyrants and despots, charlatans and cults, fearfully dominating their flock.
44. Fund raising is not an end in itself but a means of service to the people.
45. The Goal of the Founders was not world domination but attainment to the knowledge of God and service to one's fellow man.
46. God's gift to humankind is a liberal and lofty Cause, conserving the spiritual heritage of humanity.
47. No form of the destruction of the press is taught and tolerated.
48. A membership card does not record the testimony of the heart.
49. No man or organization can fathom the depths God has freely bestowed upon the human heart.
50. At all heights, the bird of humanity soars upon two wings.
51. Baha'u'llah and Abdul-Baha taught independent investigation of the Truth.
52. Abdul-Baha taught "conscientious opinion" and "freedom of conscience, liberty of thought, and right of speech."
53. The literal interpretation of Abdul-Baha's Will and Testament has profoundly damaged Baha'u'llah's Faith and destroyed countless lives and Bahai communities.
54. Thought-police, under any name, are not included in Baha'u'llah's Vision.
55. Baha'u'llah's Dispensation does not include boards of censorship.
56. Baha'u'llah's model for His New World Order is not the tyrannical religious institutions of the past.
57. Bahai community life is not based on organized totalitarianism.

58. Charitable works have more value in the sight of God than marbled ostentation.
59. Fear is the refuge of tyrants and their primary crutch.
60. The Reform Bahai Faith places its trust in God.
61. Spying, informing, and keeping files and records on people for matters of conscience and opinion, expressed on or off the Internet, in email or any other form, are all denounced and banned.
62. Reform Bahais embrace loving association with all the peoples of the earth and do not require identity checks, letters, and cards of verification.
63. The nine doors of fraternity are open to all human beings.
64. The nine doors are open at all times.
65. Segregation and indoctrination, individually or collectively, are contrary to the Writings of Baha'u'llah.
66. Excommunication is excommunicated.
67. The practices of the Middle Ages are history and are an instructive lesson before which Reform Bahais beg God for guidance and protection.
68. The Soul's Covenant is with God and Baha'u'llah.
69. Abdul-Baha taught, "The conscience of man is sacred and to be respected."
70. Everywhere in His Writings, Baha'u'llah loathes injustice, tyranny, and oppression.
71. Guilt by association and collective punishment have no place in Baha'u'llah's Dispensation.
72. A self-serving clergy, hiding behind the secular nuances of the word "administration," remains a pack of wolves whatever the clothing and outward seeming.
73. Non-Bahais and Bahais have the human right to know the fullness of the historical record, without concealment and revision.
74. Abdul-Baha taught human rights are Bahai rights.
75. The distortion and corruption of historical fact is detrimental to the development of humanity and of Baha'u'llah's Faith.
76. The Bahai Technique is not Baha'u'llah's.
77. Individual conscience is not a "dangerous delusion out of Christianity" but a glorious gift of God.
78. Baha'u'llah taught moderation in all things.
79. Abdul-Baha taught humility before one's convictions.
80. Intellectual vigor, especially of the young, should never be crushed, but nurtured.

81. The descendants of the Bab and Baha'u'llah have no special or hereditary prerogatives and rights.

82. Abdul-Baha set the requirements for Bahai membership: "To be a Bahai simply means to love all the world; to love humanity and try to serve it; to work for universal peace and universal brotherhood."

83. Bahais may associate with people of all religious persuasions.

84. Receipt of mail or communication is not mandatory.

85. Harassment for declining the receipt of mail is prohibited and in all cases rejected.

86. Membership statistics are free and open to all interested parties.

87. Shoghi Effendi's writings indisputably contain errors.

88. Bahai experience and history demonstrate that the organized Baha'i Faith has strayed from Baha'u'llah's Teachings and blindly and fanatically opposes all discussion and Reformation.

89. Bahais of good conscience have no alternative but to recognize reality and restore and Reform, at all levels, His Teachings.

90. The Reform Bahai Faith looks not to other Bahai denominations for its understanding of Baha'u'llah's Teachings.

91. The Reform Bahai Faith looks to the fullness of Baha'u'llah's Revelation for guidance.

92. The Reform Bahai Faith does not distort nor select single or unusual passages of the Writings to manipulate or over-emphasize for organizational purposes of thought-control and indoctrination.

93. The Reform Bahai Faith trusts and allows the individual believer to pray and meditate on the inner meaning and purpose of His Revelation, sharing the fruits of reflection with all who are willing to hear, receive, and discuss, without disgraceful groveling or humiliating qualifications.

94. The Reform Bahai Faith recognizes and formalizes the inescapable conflicts of the human spirit that have existed in Baha'u'llah's Faith since the passing of the Master, exacerbated by an oppressive and inflexible interpretation of Baha'u'llah's Teachings.

95. The Reform Bahai Faith rejoices at the Glory of His Revelation and seeks to share His Teachings, with unabashed and renewed enthusiasm, for the Redemption and Renewal of the human race.

Baha'u'llah called all humanity to feast at His bounteous Table.

Reform Bahais rejoice that God has revealed, through time and history, the inevitable path, through trial and turmoil, toward fulfillment of His Vision.

The Reform Bahai Faith invites all non-Bahais, Bahais, ex-Bahais, all humanity, the tens of thousands of people harassed and driven out by fanatical extremists, maligned and slandered, to join together in His Worship and in service to humanity, to restore a sane and moderate form of community life and association based on love, trust, and brotherhood, across all barriers of race and division, social and economic, nationalistic and provincial.

The Reform Bahai Faith bows humbly before His Threshold, supplicating for His Favor and Guidance, supplicating the Hosts of the Kingdom of Abha, recognizing the difficulties and obstacles, apparent and hidden, that confront and will confront the realization of His Vision.

To His Great Ends, the Reform Bahai Faith invites all souls to a Convocation of celebration, brotherhood, and Reform, during Ridvan, 2006.

FG

95 Theses of the Reform Bahai Faith

www.ReformBahai.org

August 19, 2004

Homepage

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The Baha'i Faith & Religious Freedom of Conscience

Abbas

Amanat https://fglaysher.com/bahaicensorship/Abbas_Amanat_Resurrection_and_Renewal_1989.htm

Resurrection and Renewal: The Making of the Babi Movement in Iran, 1844-1850

By Abbas Amanat; Cornell University Press, 1989. 464 pgs.

See Professor Juan Cole's comments below. Also search for "Abbas Amanat" at the bottom of this site's home page for a complete list of references to him and his important book.

"The [true story of Abbas Amanat](#) is as follows..." (follow link... for its entirety.)

"The true story of Abbas Amanat is as follows. He was brought up a Baha'i, in a Kashan family that had traditionally been Jewish but that had converted to the Baha'i faith in the previous generation. His brother Husayn designed the monument at Azadi square in Tehran, and also the seat of the universal house of justice. His father is an accomplished historian and is writing a mult-volume history of the Kashan Baha'i community. His brother Mehrdad is also a historian and co-authored the section on Qajar Iran in the prestigious Cambridge History of Iran. As a young intellectual at Tehran University and then later at Oxford, Abbas noticed that there was an authoritarian and anti-intellectual streak to the Baha'i organization, as exemplified in bigots such as Furutan (who had played a very sinister role in the attack on and suppression of Mazandarani's scholarship back in the 1930s and 1940s). Abbas therefore very wisely decided rather early on that he wanted nothing to do with the Baha'i organization. However, he has said repeatedly and publicly that he is "in love with the Bab.""

For Cole's comments back in January on Maneck's slanderous tactics, essentially "hikmat":

<https://fglaysher.com/bahaicensorship/Cole2001.htm>

Then click Edit, Find "Maneck" for message below and other comments:

JuanFrom: "Juan Cole" <jricole@my-deja.com>

Subject: Re: common ground

Date: Sunday, January 14, 2001 3:20 AM

I do not have the time or the inclination to spend a lot of time on usenet right now, but since I have been slandered (and not for the first time) by Susan Stiles Maneck in her recent posting, I am forced to reply (yet again) to these falsehoods.

But first, I would like to make my own mea culpas. I retract almost everything I said about the faith on email between May 4, 1996 and January 30, 1999. I was very depressed in the wake of the false charges that were launched against me, and as a result had temporarily lost my faith, which had been at the core of my being for 24 years. I

am a very sensitive person, and this was a nightmare ordeal for me. I had the misfortune of being among the first persons in history to live through such a period of disorientation in the age of the Internet. Lots of rightwing Baha'is were eager to misrepresent themselves as my friends so as to get out of me my innermost thoughts, and these have been archived in Haifa, and Maneck posts private messages from me from that period occasionally in order to discredit me. Well, if it matters, I know I said a lot of things that were overdrawn or overly emotional, in my hurt, and I disavow them now.

I consider myself a follower of Baha'u'llah again, now (however much I am unwanted), and while I am empathetic with my unbelieving self, that is no longer me.

I am glad to admit I got lots of things wrong. Peter Khan's family was Muslim before becoming Baha'i. An Australian Baha'i misled me that they had at one point been Christian. I was wrong. The members of the House of Justice have all kinds of cars and not just Mercedes. However, they do preside over a budget that runs to hundreds of millions of dollars, and their refusal to publish any budget breakdown does raise questions about the nature of finances in Haifa. However, if I got their car types wrong or imputed to them chauffeurs they don't have, I am glad to retract. Accuracy means a lot to me. Pilgrims had told me these things, and they were pilgrims I trust more than I trust Maneck, but where there is doubt one cannot claim certainty. Moreover, some of my motives in talking about the members' lifestyle were hurt at the enormous injustice they had done to me, which was an unworthy motive.

>And the hypocrisy of their actions became increasingly apparent. They
>would complain of censorship and then tell me when I was moderator of
>H-Bahai that I shouldn't allow somebody to post because they were
>an "ultramontanist" and a "big Nixon supporter."

Let's talk a little bit about hypocrisy. From about August of 1997, when Maneck started secretly working for "counselor" Ghadirian, she began sending him regular spy reports of the confidential deliberations of its academic editors. She began attempting to disrupt the list and "muddy the waters" in accordance with her instructions. We have a rule that subscribers should have a master's degree or more in the humanities or social sciences, to ensure an academic tone to discussions. She suddenly announced that she was going to start enrolling persons without those credentials. One of the persons she proposed to enroll in this maverick way was a lawyer who is also an Auxiliary Board Member for Protection, and who is no academic. I said no. I said that, moreover, the person had kooky ideas about Nixon having been innocent & etc. I mentioned his thinking Dick Nixon was the innocent target of a smear campaign (!!!) as yet another piece of evidence that this person was not a bona fide academic; but lack of credentials was what was determinative.

Maneck's announcement that she would ignore the rules and do as she pleased; her frequent rejection of posts from Steve Scholl and other liberals on purely ideological grounds; her vicious insults directed at a prospective liberal moderator with the intent of scaring him away from helping the list; her constant spy reports to Ghadirian; her expression of delight that a subscriber had signed off that she viewed

as a 'covenant breaker' because she intended to mount a campaign on the list to firm the academics up in the covenant; were all capped by a demand that I resign as editor. Ultimately she voluntarily resigned from her editorship in disgrace because she inadvertently supplied evidence, in the course of her persecution of me, that she was spying on the list for Ghadirian. She later publicly accused me on this very list of having fired her! While I would have if I could have, that was for the Editorial Board, and she did not give even them the opportunity. The fact is that she was misusing her position on an academic list to undermine its independence in favor of the imposition of some wacky fundamentalist orthodoxy, and she is still sore at having failed.

>When they tried to persuade me that the Faith had been
> taken over by a secret cabal going back to Mason Remey and Horace
>Holley, I *really* had to step back and ask myself just what had I
gotten myself into?

If you knew anything about American Baha'i history you would know that both those individuals were deeply involved in creating a rightwing Baha'i culture. As for a cabal, I was upset when I said that. But it isn't far-fetched that the rightwing Counsellors who have taken over the Faith have some sort of at least informal network that allows them to politick so successfully and to come to power and remain there. On the other hand, this phenomenon could be more haphazard. I frankly don't know. At the time, I was commiserating with someone I thought a friend. And people say I never admit having been wrong!

> Then I was sent a rough draft of the Panopticon article and saw it
was filled
> with distortions about matters where they author had to know better.

The Panopticon article is not filled with distortions. I believe every word of it to be true, and I believed so when I wrote it. And, I sent it to Maneck for her comments, virtually all of which I incorporated into the final draft. So, if it was 'filled with distortions' she had every chance to set me straight on *all* of them, and it is her own fault if she did not.

> Meanwhile, unfounded charges were being made saying things like the
House had
> ordered Abbas Amanat expelled from the Faith which I knew simply
weren't true.

If that is what you thought was being said, no wonder you thought it wasn't true. What I said was that Derek Cockshut waged a brutal campaign to protest the Bahai Publishing Trust's carrying Abbas Amanat's **Resurrection and Renewal** in 1989 when it came out. And that the NSA took the issue to the House of Justice. And that the House of Justice wrote that it was all right to carry the book because Abbas Amanat "is not a Baha'i." Abbas, however, was and is an enrolled Baha'i in the US community, and he has never disavowed faith in Baha'u'llah. In the wake of the 1990 letter the NSA sent him several insulting letters demanding to know his conscience (I thought there was no confession in our religion?) He declined to reply, last I knew.
`Abdul-Baha in the Hizar Bayti said we don't have the Muslim custom of declaring believing Baha'is to be **infidels** because we don't like their views, and I found the arrogance of the 1990 letter breathtaking. It

was my first clue that something was very rotten in Haifa, and it wasn't just Wilmette. If Maneck turned against me because of this statement, she **really** wronged me!

- > Or I was told that the NSA of Canada had sold off a important collection within
- > their archives to prevent it from falling into the hands of academics,
- > something which proved to be utterly false.

First of all, I've said publicly a number of times that I was wrong about that. It seems to me a relatively minor little affair, anyway. I got the story's details wrong, and a more knowledgeable poster corrected them. However, I am unaware that the NSA of Canada has provided its INBA set (manuscript facsimiles of the Baha'i Writings) to any scholars, and I think Maneck knows that it is problematic whether they would do so.

- > And something else would happen as well. I would start have arguments with
- > people on Talisman on basic issues like the existence of revelation and began
- > to realize that the people I was supporting didn't really believe in it in any
- > meaningful way.

In other words, we had to be basically fundamentalists or neo-Calvinists or something, or else Maneck would gleefully join in the auto-da-fe against anything we said. Her idea of "Revelation" isn't dogma that all Baha'is have to accept, and her problems with deism are her problems.

- > But it was becoming increasingly apparent that if I went down, I
- > wasn't going down alone and began to realize that for the sake of
- > these Baha'is I needed to search for solutions rather than add to the
- > problems. So I began to behave much less recklessly.

If you had behaved less recklessly that would have been fine. You turned into a Stasi-like spy, a fifth columnist, and an Inquisitor. And you decided that only by waging a smear campaign against me could you hope to make Baha'i scholarship acceptable to the fundies. That, you didn't have to do. These actions warped your personality and made you a poor Baha'i.

- > Right around this time there was a very lurid thread going on on Talisman
- > discussing some prominent Baha'is supposed sexual indiscretions. Then Juan came
- > bursting on to Talisman saying, "I've been backbitten and so have you!" It was
- > in reference to a talk Counselor Gharian had made in London critical of the
- > Talisman list.

Ghadrarian's talk in London wasn't critical just of the Talisman list. He libelled me and David Langness and did all but issue Anathemas against us just as though he were an ayatollah in a turban. (And I

thought you weren't supposed to backbite; David was a particular victim in this). Ghadirian should be careful. In the U.K., libel is easy to prove. As for the other issue, that a high Baha'i official resigned in disgrace from his profession for sexual harassment and then was immediately appointed to a cushy Baha'i job in Geneva was of interest to talismanians like Linda Walbridge. She had been threatened with being declared a covenant breaker for advocating more rights for Baha'i women, including service on the House of Justice. And here was a man in the old buddy system of high Baha'i administration who was actually promoted despite a public scandal that was in the newspapers. It wasn't just a matter of gossiping about someone's private life. It was outrage that innocent liberals were persecuted out of the faith and calumniated, but if you had friends in high places you could get away with anything.

> Ghadirian. how his saintliness and love eventually overcame my fears and
> suspicions.

Oh, yeah, all the saints I know call meetings in London to backbite people, and then have their agents spy on people and make reports about their confidential conversations. Why, the KGB was full of saints in its heyday!! Maneck can't see that the only reason she got love-bombed by this manipulative physician was precisely because of his hope of gaining a spy "asset" known to be in close contact with me. And I have to hand it to him, he did a world-class job of turning her into a mole.

>I began to realize that the House of Justice
> was not out to destroy academic scholarship on the Baha'i Faith as I
>had mistakenly believed all those years,

It seems to be pretty arbitrary. Some people seem to be able to publish and not get in any particular trouble. Others are come down on like a ton of bricks, and it is not always clear why. I wonder if the unpredictability of it isn't intended to disrupt scholarship by making the academics nervous about saying anything at all about the faith. Denis MacEoin told me the story of how House of Justice members Ian Semple and David Hoffman threatened him and chased him out, destroying his faith. And, of course, we all saw what happened to the academics who dared speak publicly on talisman-1.

>and that they did not eat scholars for breakfast

Mainly they seem to threaten them with some form of ostracization if they don't fall silent. But they do this to some and not to others. [I have never been able to figure out why.](#)

sincerely,
Juan Cole

ALSO [Cole17.htm](#)

the 1990s, the number of people in the UK who are aged 65 and over has increased from 10.5 million to 13.5 million, and the number of people aged 75 and over has increased from 4.5 million to 6.5 million (Office for National Statistics 2000). The number of people aged 65 and over is projected to increase to 16.5 million by 2020, and the number of people aged 75 and over to 8.5 million (Office for National Statistics 2000).

There is a growing awareness of the need to address the needs of older people in the UK. The Department of Health (2000) has published a strategy for older people, which sets out the government's commitment to improve the lives of older people. The strategy is based on three main principles: (1) to ensure that older people have the opportunity to live independently and actively; (2) to ensure that older people have access to the services and support they need; and (3) to ensure that older people are treated with respect and dignity.

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The Baha'i Faith & Religious Freedom of Conscience

Newsgroups: **talk.religion.bahai, alt.religion.bahai**

From: **Freedom of Conscience**

Date: **Sun, 13 Jun 2010 13:34:00 -0400**

Subject: **Re: Universal House of Justice Ridvan Message 2010: A Context**

Jeffrey wrote:

- > This is the same old tired nonsensical argument that avoids the
- > unambiguous words of Shoghi Effendi and which adds to the Writings
- > assumptions that are not necessarily correct. Everyone is free to
- > believe as they wish, and if it gives people comfort to hold
- > irrational positions and find comfort that there are many others
- > holding to the same false tenets, that is fine with me. But for those
- > who might be fooled by these arguments, I urge you to study the Faith
- > independently and to fully vet the issues for yourself. The reality
- > is that either the Baha'i Faith has a Guardian or its a false
- > religion--- its own verities being discredited and disproven.

There's another possibility I invite people to consider. It is that the Authentic Covenant of Abdul-Baha was delivered in 1912 in New York, the City of the Covenant, which is why New York came to be called that, as widely recognized and acknowledged by the early Bahais and repeatedly published in the Star of the West. For details, see

Abdul-Baha's 1912 Authentic Covenant

<https://www.reformbahai.org/Covenant.html>

It was never Abdul-Baha's intention that the Bahai Faith have a pope-like, imamate, i.e., the so-called guardianship. There is the fact that all Baha'is of the various denominations that claim the fraudulent will and testament of 1921 is true fail to confront. The truth of the written record can be read by anyone interested and willing to make the effort.

- > Moreover, either Shoghi Effendi was right that the Cause must have a
- > Guardian to perform very real functions that only a living human being
- > can perform, or else the Faith is mutilated, or he was wrong. I think
- > our first Guardian was correct.

While I respect the conscience of Baha'is who believe Shoghi Effendi was appointed in 1921 by Abdul-Baha, it is an historical fact that the will and testament was NEVER authenticated as any legitimate will and testament today or even at the time would have been. Further, it was judged by one of the most qualified forensic researchers of the time, Dr. C. Ainsworth Mitchell of the British Museum, to be written

by three different people. NEVER has Dr. Mitchell's finding been proven to be false. He and it have merely been slandered and malign by subsequent Baha'is that all seek to use the forged instrument to their own worldly advantage.

Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress Report on the Writing Shown on the Photographs of the Alleged Will of Abdu'l-Baha. 1930.
https://www.reformbahai.org/CAMitchell_Report.html

Jeffery, as a lawyer, you understand WHY the acceptance of a legal document such as a will can only be based on an independent and reliable assessment of its validity. Shoghi Effendi and other Baha'is who stood to benefit from its acceptance by the early Bahai community merely claimed it was true and then proceeded to harass and brainwash Bahais into accepting it, on the basis of blind, unquestioning belief, an approach widely criticized in the Writings. That same process has continued for decades. It is no more valid today than when it was first forged, despite all the deception that has followed. "By their fruits ye may know them." How rotten has been the fruit of that fraudulent document!

- > Ron Price here wholly discredits Shoghi Effendi and pretends that the
- > Guardianship is a "literary heritage" and not an office that is held
- > by a human being. There is no other way to understand what Shoghi
- > Effendi wrote on the subject than it is an office held by a living
- > person. This complete disregard for the teachings of Shoghi Effendi
- > is the essence of violation.

> Jeffrey

The real "essence of violation" was the substitution of a Shiite imamate for the broad, open, liberal Interpretation of Baha'u'llah's Teachings that His appointed Interpreter of His own Covenant had publicly and repeatedly delivered by spoken and printed word to the Bahai community.

The Reform Bahai Faith
www.ReformBahai.org

About the Reform Bahai Faith
<https://www.reformbahai.org/about.html>

Abdul-Baha's 1912 Authentic Covenant
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Comments on Abdul-Baha's 1912 Authentic Covenant
https://www.reformbahai.org/Covenant_comments.html

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The Baha'i Faith & Religious Freedom of Conscience

Abdul-Baha, *A Traveler's Narrative*, originally published in 1891, 87 - 92.

[To insure] freedom of conscience and tranquility of heart and soul is one of the duties and functions of government, and is in all ages the cause of progress in development and ascendancy over other lands. Other civilized countries acquired not this preeminence, nor attained unto these high degrees of influence and power, till such time as they put away the strife of sects out of their midst, and dealt with all classes according to one standard. All are one people, one nation, one species, one kind. The common interest is complete equality; [justice](#) and equality amongst mankind are amongst the chief promoters of empire and the principal means to the extension of the skirt of conquest. From whatever section of earth's denizens signs of contentiousness appear, prompt punishment is required by a just government; while any person who girds up the loins of endeavor and carries off the ball of priority is deserving of royal favors and worthy of splendid gifts. Times are changed, and the need and fashion of the world are changed. Interference with creed and faith in every country causes manifest detriment, while [justice](#) and equal dealing towards all peoples on the face of the earth are the means whereby progress is effected.

Where is this little island in the North Atlantic, and where the vast territory of the East Indies? Can such extension be obtained save by equal [justice](#) to all peoples and classes? At all events, by means of just laws, freedom of conscience, and uniform dealing and equity towards all nationalities and peoples, they have actually brought under their dominion nearly all of the inhabited quarter of the world, and by reason of these principles of freedom they have added day by day to the strength, power, and extent of their empire, while most of the peoples on the face of the earth celebrate the name of this state for its [justice](#). As regards religious zeal and true piety, their touchstone and proof are firmness and steadfastness in noble qualities, virtues, and perfections, which are the greatest blessings of the human race; but not interference with the belief of this one or that one, demolition of edifices, and cutting off of the human race. In the middle ages, whereof the beginning was the time of the fall of the Roman Empire, and the end the capture of Constantinople at the hands of [the followers of] Islám, fierce intolerance and molestation of far and near arose in [all] the countries of Europe by reason of the paramount influence of religious leaders. The matter came to such a pass that the edifice of humanity seemed tottering to its fall, and the peace and comfort of chief and vassal, king and subject, became hidden behind the veil of annihilation. Night and day all parties were slaves to apprehension and disquietude: civilization was utterly destroyed: the control and order of countries was neglected: the principles and essentials of the happiness of the human race were in abeyance: the supports of kingly authority were shaken: but the influence and power of the heads of religion and of the monks were in all parts complete. But when they removed these differences, persecution, and bigotries out of their midst, and proclaimed the equal rights of all subjects and the *liberty of men's consciences*, the lights of glory and power arose and shone from the horizons of that kingdom in such wise that those countries made progress in every direction; and whereas the mightiest monarchy of Europe had been servile

to and abased before the smallest government of Asia, now the great states of Asia are unable to oppose the small states of Europe. *These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world.* Moreover, if interrogation of conscience, which is one of the private possessions of the heart and the soul, take place in this world, what further recompense remains for man in the court of divine [justice](#) at the day of general resurrection? Convictions and ideas are within the scope of the comprehension of the King of kings, not of kings; and *soul and conscience are between the fingers of control of the Lord of hearts, not of [His] servants.* So in the world of existence two persons unanimous in all grades [of thought] and all beliefs cannot be found. `The ways unto God are as the number of the breaths of [His] creatures' is a mysterious truth, and `To every [people] We have appointed a [separate] rite' [50] is one of the subtleties of the Qur'án.

"Today we have closed our eyes to every righteous act and have sacrificed the abiding happiness of society to our own transitory profit. We regard fanaticism and zealotry as redounding to our credit and honor, and not content with this, we denounce one another and plot each other's ruin, and whenever we wish to put on a show of wisdom and learning, of virtue and godliness, we set about mocking and reviling this one and that. "The ideas of such a one," we say, "are wide of the mark, and so-and-so's behavior leaves much to be desired. The religious observances of Zayd are few and far between, and Amr is not firm in his faith."...With words such as these they assault the minds of the helpless masses and disturb the hearts of the already bewildered poor, who know nothing of the true state of affairs and the real basis for such talk and remain completely unaware of the fact that a thousand selfish purposes are concealed behind the supposedly religious eloquence of certain individuals. They imagine that speakers of this type are motivated by virtuous zeal, when the truth is that such individuals keep up a great hue and cry because they see their own personal ruin in the welfare of the masses, and believe that if the people's eyes are opened their own light will go out.

Abdul-Baha, *The Secret of Divine Civilization*, 56-57, 1990 edition.

"Likewise, when you meet those whose opinions differ from your own, do not turn away your face from them. All are seeking truth, and there are many roads leading thereto. Truth has many aspects , but it remains always and forever one. Do not allow difference of opinion, or [diversity of thought](#) to separate you from your fellow-men, or to be the cause of dispute, hatred and strife in your hearts." --Abdul-Baha, *Paris Talks*, 53.

Truly, this is a great and revered nation. *Here liberty has reached its highest degree.* The intentions of its people are most praiseworthy. They are, indeed, worthy of being the first to build the Tabernacle of the Most Great Peace and proclaim the oneness of mankind. I will supplicate God for assistance [PUP p.36-37]

You are living upon the great continent of the West, enjoying the perfect [liberty](#), security and peace of this just government. There is no cause for sorrow or unhappiness anywhere; every means of happiness and enjoyment is about you, *for in this human world there is no greater blessing than liberty.* [PUP p.52]

This is the century of new and universal nationhood. Sciences have advanced; industries have progressed; politics have been reformed; *liberty has been proclaimed*; [justice](#) is awakening. [PUP p.143]

Praise be to God! The standard of [liberty](#) is held aloft in this land. *You enjoy political liberty; you enjoy liberty of thought and speech, religious liberty, racial and personal liberty.* Surely this is worthy of appreciation and thanksgiving.[PUP p.390]

But when they removed these differences, persecution, and bigotries out of their midst, and proclaimed the equal rights of all subjects and the *liberty of men's consciences*, the lights of glory and power arose and shone from the horizons of that kingdom in such wise that those countries made progress in every direction [TN p.91]

When meeting for consultation, each must use *perfect liberty* in stating his views and unveiling the proof of his demonstration. [BWF p.406]

The third candle is unity in freedom which will surely come to pass. [SWA p.32]

The honoured members must *with all freedom express their own thoughts*, and it is in no wise permissible for one to belittle the thought of another. [SWA p.88]

[To insure] *freedom of conscience* and tranquility of heart and soul is one of the duties and functions of government, and is in all ages the cause of progress in development and ascendancy over other lands. [TNp87]

The Constitutional Government, according to the irrefutable text of the Religion of God, is the cause of the glory and prosperity of the nation and the civilization and *freedom of the people* [TAB p. 492]

[Italics added]

`Abdul-Baha on Freedom of Conscience and Speech - Translated by Juan R.I. Cole,
Department of History, University of Michigan

Palo Alto, California, 9 October 1912:

"Before `Abdu l-Baha left Palo Alto, a group again had the honor of gathering in the most holy court. Among his blessed utterances was an explanation of religious conflicts, especially those of the Christians. "Some said Christ was God, and some said he was the Word, while others called him a prophet. Because of these differences, conflicts arose among them, such that in the community there was enmity instead of spirituality, and estrangement rather than unity. But Baha u llah has closed the door on such differences. By arranging for interpretation to be carried out by an authoritative Interpreter of the Book, by establishing the Universal House of Justice--or in other words the Parliament of the [Baha i] community--and by *commanding that there be no interference in beliefs or conscience*, He blocked such breaches from occurring. He even said that if two persons discussing some matter develop a dispute, such that it leads to a polarization, both are wrong and discredited."

(MahmEd Zarq ni, Kit b-i Bad 'i` al-Ath r, 2 vols. (Hofheim-Langenhain: Bah 'i-Verlag, 1982), 1:294.)

The Three Types of Liberty

A Talk of `Abdu'l-Baha given on 7 April 1913 in Budapest

He is God.

Liberty is of three sorts. One is the divine freedom, that is confined to the essence of the Creator. He is autonomous and absolute. No one can compel

Him with regard to anything at all.

Another form of liberty is that of the Europeans, which holds that human beings may do as they please on the condition that they not harm one another.

This is the liberty of nature, and its highest degree is found in the animal world. This is the estate of the animal. Look at these birds, in what liberty they live. Whatever human beings might do, they can never be as free as animals. Rather, order stands in the way of freedom.

As for the third sort of [liberty](#), it is under the divine laws and ordinances. This is the liberty of the human world, which severs the heart's relationship

with all things. It soothes all hardships and sorrow. *The more the consciences*

of human beings progress, the more free their hearts become, and the more glad their spirits become.

In the religion of God there is freedom of thought, for no one can rule over the

[individual s] conscience save God. But [freedom of thought] exists only to

the extent that it is not expressed in terms that depart from politeness.

In the religion of God there is no freedom of deeds. No one can transgress the

divine law, even if in so doing he harms no one. For by the divine law is intended the training of oneself and others. For to God, harming oneself or harming others are the same, and both are reprehensible. In hearts there must be the fear of God, and human beings must not commit blameworthy deeds. Therefore, the freedom of deeds that exists in civil law does not exist in

religion. As for freedom of thought, it must not transgress the bounds of politeness. And deeds are also linked to fear of God and the divine good-pleasure.

`Abdu'l-Hamid Ishraq-Khvari, ed., *M 'idih-yi Asm ni*, 9 vols. (Tehran: Bah 'i Publishing Trust, 1973) 5:17-18.

[Compare John Winthrop on Liberty](#)

Compare Abdul-Baha with what a member of the uhj has to say on conscience:

"We have inherited a dangerous delusion from Christianity that our individual conscience is supreme. This is not a Baha'i belief. In the end, in the context of both our role in the community and our role in the greater world, we must be prepared to sacrifice our personal convictions or opinions. The belief that individual conscience is supreme is equivalent to "taking partners with God" which is abhorrent to the Teachings of the Faith." -Doug Martin

<https://www.bahai-library.org/talks/martin.watson.html> (Find > "conscience")

The Baha'i Faith & Religious Freedom of Conscience

Abdul-Baha, *A Traveler's Narrative*, originally published in 1891, 87 - 92.

[To insure] freedom of conscience and tranquility of heart and soul is one of the duties and functions of government, and is in all ages the cause of progress in development and ascendancy over other lands. Other civilized countries acquired not this preeminence, nor attained unto these high degrees of influence and power, till such time as they put away the strife of sects out of their midst, and dealt with all classes according to one standard. All are one people, one nation, one species, one kind. The common interest is complete equality; [justice](#) and equality amongst mankind are amongst the chief promoters of empire and the principal means to the extension of the skirt of conquest. From whatever section of earth's denizens signs of contentiousness appear, prompt punishment is required by a just government; while any person who girds up the loins of endeavor and carries off the ball of priority is deserving of royal favors and worthy of splendid gifts. Times are changed, and the need and fashion of the world are changed. Interference with creed and faith in every country causes manifest detriment, while [justice](#) and equal dealing towards all peoples on the face of the earth are the means whereby progress is effected.

*
*
*

Where is this little island in the North Atlantic, and where the vast territory of the East Indies? Can such extension be obtained save by equal [justice](#) to all peoples and classes? At all events, by means of just laws, freedom of conscience, and uniform dealing and equity towards all nationalities and peoples, they have actually brought under their dominion nearly all of the inhabited quarter of the world, and by reason of these principles of freedom they have added day by day to the strength, power, and extent of their empire, while most of the peoples on the face of the earth celebrate the name of this state for its [justice](#). As regards religious zeal and true piety, their touchstone and proof are firmness and steadfastness in noble qualities, virtues, and perfections, which are the greatest blessings of the human race; but not interference with the belief of this one or that one, demolition of edifices, and cutting off of the human race. In the middle ages, whereof the beginning was the time of the fall of the Roman Empire, and the end the capture of Constantinople at the hands of [the followers of] Islám, fierce intolerance and molestation of far and near arose in [all] the countries of Europe by reason of the paramount influence of religious leaders. The matter came to such a pass that the edifice of humanity seemed tottering to its fall, and the peace and comfort of chief and vassal, king and subject, became hidden behind the veil of annihilation.

Night and day all parties were slaves to apprehension and disquietude: civilization was utterly destroyed: the control and order of countries was neglected: the principles and essentials of the happiness of the human race were in abeyance: the supports of kingly authority were shaken: but the influence and power of the heads of religion and of the monks were in all parts complete. But when they removed these differences, persecution, and bigotries out of their midst, and proclaimed the equal rights of all subjects and the *liberty of men's consciences*, the lights of glory and power arose and shone from the horizons of that kingdom in such wise that those countries made progress in every direction; and whereas the mightiest monarchy of Europe had been servile to and abased before the smallest government of Asia, now the great states of Asia are unable to oppose the small states of Europe. *These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world.* Moreover, if interrogation of conscience, which is one of the private possessions of the heart and the soul, take place in this world, what further recompense remains for man in the court of divine [justice](#) at the day of general resurrection? Convictions and ideas are within the scope of the comprehension of the King of kings, not of kings; and *soul and conscience are between the fingers of control of the Lord of hearts, not of [His] servants*. So in the world of existence two persons unanimous in all grades [of thought] and all beliefs cannot be found. 'The ways unto God are as the number of the breaths of [His] creatures' is a mysterious truth, and 'To every [people] We have appointed a [separate] rite' [50] is one of the subtleties of the Qur'án.

"Today we have closed our eyes to every righteous act and have sacrificed the abiding happiness of society to our own transitory profit. We regard fanaticism and zealotry as redounding to our credit and honor, and not content with this, we denounce one another and plot each other's ruin, and whenever we wish to put on a show of wisdom and learning, of virtue and godliness, we set about mocking and reviling this one and that. "The ideas of such a one," we say, "are wide of the mark, and so-and-so's behavior leaves much to be desired. The religious observances of Zayd are few and far between, and Amr is not firm in his faith."...With words such as these they assault the minds of the helpless masses and disturb the hearts of the already bewildered poor, who know nothing of the true state of affairs and the real basis for such talk and remain completely unaware of the fact that a thousand selfish purposes are concealed behind the supposedly religious eloquence of certain individuals. They imagine that speakers of this type are motivated by virtuous zeal, when the truth is that such individuals keep up a great hue and cry because they see their own personal ruin in the welfare of the masses, and believe that if the people's eyes are opened their own light will go out.

Abdul-Baha, *The Secret of Divine Civilization*, 56-57, 1990 edition.

"Likewise, when you meet those whose opinions differ from your own, do not turn away your face from them. All are seeking truth, and there are many roads leading thereto. Truth has many aspects , but it remains always and forever one. Do not allow difference of opinion, or [diversity of thought](#) to separate you from your fellow-men, or to be the cause of dispute, hatred and strife in your hearts." --Abdul-Baha, *Paris Talks*, 53.

Truly, this is a great and revered nation. *Here liberty has reached its highest degree.* The intentions of its people are most praiseworthy. They are, indeed, worthy of being the first to build the Tabernacle of the Most Great Peace and proclaim the oneness of mankind. I will supplicate God for assistance [PUP p.36-37]

You are living upon the great continent of the West, enjoying the perfect [liberty](#), security and peace of this just government. There is no cause for sorrow or unhappiness anywhere; every means of happiness and enjoyment is about you, *for in this human world there is no greater blessing than liberty.* [PUP p.52]

This is the century of new and universal nationhood. Sciences have advanced; industries have progressed; politics have been reformed; *liberty has been proclaimed; [justice](#) is awakening.* [PUP p.143]

Praise be to God! The standard of [liberty](#) is held aloft in this land. *You enjoy political liberty; you enjoy liberty of thought and speech, religious liberty, racial and personal liberty.* Surely this is worthy of appreciation and thanksgiving.[PUP p.390]

But when they removed these differences, persecution, and bigotries out of their midst, and proclaimed the equal rights of all subjects and the *liberty of men's consciences*, the lights of glory and power arose and shone from the horizons of that kingdom in such wise that those countries made progress in every direction [TN p.91]

When meeting for consultation, each must use *perfect liberty* in stating his views and unveiling the proof of his demonstration. [BWF p.406]

The third candle is unity in freedom which will surely come to pass. [SWA p.32]

The honoured members must *with all freedom express their own thoughts*, and it is in no wise permissible for one to belittle the thought of another. [SWA p.88]

[To insure] *freedom of conscience* and tranquility of heart and soul is one of the duties and functions of government, and is in all ages the cause of progress in development and ascendancy over other lands. [TNp87]

The Constitutional Government, according to the irrefutable text of the Religion of God, is the cause of the glory and prosperity of the nation and the civilization and *freedom of the people* [TAB p. 492]

The Baha'i Faith & Religious Freedom of Conscience

Abdul Baha's Grandson: Story of a Twentieth Century Excommunication

by Ahmad Sohrab.

<https://fglaysher.com/bahaicensorship/ABG.htm>

"It was in the middle Twenties, only a few years after the Master's departure from this life, that the Bahai community first became aware of the fact that an administrative system was about to be fastened on to the Cause. The majority did not take the idea very seriously; yet, when lectures on the subject were announced, many attended because it was understood that this was Mr. Holley's hobby. A little later, when the existence of The New History Society had become an issue, the thoughts of all Bahais were directed toward the newly created administrative order; and presently the Bahai Cause, to all intents and purposes, drifted into the discard.

This substitution of **another** cause for the Cause itself necessitated some explanation, and it was to meet this requirement that the Bahai apologists were set to work. They did a good job of it is unquestionable. The believers have been induced to take a detour, on the understanding that it will eventually turn back to the great highway; and they are forging ahead at top speed on a road that leads into the dim and distant past.

In their own times, the **stately apologists** of Christendom accomplished their mission most satisfactorily. The tomes of their Jesuitical writings may be heaped with the dust of centuries, yet their influence still goes on. It was in appreciation of the complicated structure of the Catholic Church, and with the ambition of gaining an even greater measure of temporal power, that the Bahai authorities converted the Ark of the Lord into a Theological Fortress, in the dungeons of which the living teachings of Baha-O-Llah and Abdul Baha are conserved as archives" ABG (161-162).

ABDUL BAHÁ'S GRANDSON

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The Crucial Choice

There is a time in the life of nation and of man when a crucial choice has to be made between slavery and freedom. The American fathers made that choice on the soil of this continent; the Democracies and would-be-democracies of the entire world are making that choice right now. On the other hand, there are masses of people whose mental and spiritual equipment does not warrant even a consideration of liberty; to them, the goose-step is rhythm and the voice of officialdom law, while the locked door makes home:—

A tame bird was in a cage and a free bird was in the forest.

In due time they met as a decree of fate.

The free bird cried: "O my love, let us fly to the wood."

The caged bird whispered: "Come hither, let us both live in the cage."

Said the free bird: "Among bars, where there is no room to spread one's wings?"

"Alas," cried the caged bird, "I should not know where to sit, perched in the sky."

—Rabindranath Tagore

The entire book was DELETED from H-Net Bahai, as other books by him have also been periodically suppressed on H-Net from time to time . It has now been restored online:

Mirza Ahmad Sohrab. Abdul Baha's Grandson: Story of a Twentieth Century Excommunication New York: Universal Publishing for The New History Foundation, 1943. Reprinted. H-Bahai: Lansing, Michigan, 2004.

<https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/ABG.htm>

Excerpts from Mirza Ahmad Sohrab's *Broken Silence: The Story of Today's Struggle for Religious Freedom*. New York: Universal Publishing, 1942.

<https://fglaysher.com/bahaicensorship/SohrabEx.htm>

Other works by Sohrab:

Excerpts at bottom: Mirza Ahmad Sohrab. The Will and Testament of Abdul Baha, An Analysis. New York: Universal Publishing, 1944. Reprinted.

<https://fglaysher.com/bahaicensorship/archives/SohrabWTAB.pdf>

Mirza Ahmad Sohrab. *I Heard Him Say. Words of Abdul Baha as Recorded by his Secretary*. New York: The New History Foundation, 1937.

<https://fglaysher.com/bahaicensorship/archives/SohrabIHHS.pdf>

Mirza Ahmad Sohrab. Abdul Baha's Grandson: Story of a Twentieth Century Excommunication New York: Universal Publishing for The New History Foundation, 1943. Reprinted. H-Bahai: Lansing, Michigan, 2004.

<https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/ABG.htm>

Mirza Ahmad Sohrab. My Bahai Pilgrimage. Autobiography from Childhood to Middle Age. New York: New History Foundation, 1959.

<https://fglaysher.com/bahaicensorship/archives/SohrabMBP.pdf>

Sohrab, Mirza Ahmad. The Story of the Divine Plan. Taking Place during, and immediately following World War I. New York: The New History Foundation, 1947. Digitally republished, East Lansing, Mi.: H-Bahai, 2004.

<https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/SDP.htm>

Ruth White, Excerpts, Bibliography

<https://fglaysher.com/bahaicensorship/Ruth%20White.htm>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From - Tue Feb 04 07:21:29 1997
Approved: boatright@cjnetworks.com (Rick Boatright)
From: jrcole@j.imap.itd.umich.edu (Juan R. I. Cole)
Subject: Re: (Fwd) Administrative and Spiritual Expulsion
Newsgroups: soc.religion.bahai
Message-ID: <"cUTn5C.A.6sE.06A8y"@bounty>
Distribution: world
Organization: ----
Date: Wed, 29 Jan 1997 21:15:55 -0600
Lines: 171
Path:
zeus.moa.net!news2.acs.oakland.edu!newsxfer.itd.umich.edu!newsxfer3.itd.umich.edu!su-news-hub1.bbnplanet.com!news.bbnplanet.com!cpk-news-hub1.bbnplanet.com!feed1.news.erols.com!howland.erols.net!surfnet.nl!news.unisource.nl!xs4all!newsgate.cistron.nl!news.bcca.org!not-for-mail

Bill Collins wrote:

>The implication that mere criticism of the National Spiritual Assembly
>leads to inevitably to administrative expulsion is both demonstrably
>>false and missing a larger context.

What I said was that believers can have their administrative rights taken away for publicly criticizing the National Spiritual Assembly or its policies or actions. Some believers have been publicly sanctioned for such speech during the past five years. That public criticism of the NSA does not always and inevitably lead to sanctions would only suggest that the system is arbitrary, and that the NSA punishes those it wishes to.

Just to keep things in the real world, imagine if the leadership of the Methodist church promulgated a rule that any Methodist who publicly disagrees with the Church leadership or criticizes the actions of any priest or bishop will be excommunicated immediately! This is the equivalent of what the Baha'i leadership is saying.

>I have known many Baha'is who have,
>within the structures provided in the Baha'i writings, queried decisions
>of Baha'i institutions. Many of those decisions were modified.

That is, if a believer objects to an NSA decision, the only acceptable way to criticize it is to write to the secretary of the NSA that made the decision, and ask that it be reconsidered. If the NSA refuses to reconsider it, the objecting believer must accept the decision silently and never bring it up again in public.

It would be like saying that if you did not like a law your congressman passed, and wrote him objecting, and he stuck by his guns, you were forbidden from publicly criticizing the law or the congressman forevermore. I fail to see the difference between such a system and totalitarianism.

>However, when one or more believers embark on a campaign in public
>forums (either by letter-writing, electronic mail, telephoning, or from
>a podium) to call into question the honesty and integrity of a Baha'i
>institution and its members, or indeed of another individual believer,
>sanctions are possible.

It is not only calling into question the honesty or integrity of the members of a Baha'i institution that is forbidden. It is criticizing any aspect of the policies enacted by Baha'i institutions. Speaking publicly is confused with "launching a campaign." Attempting to suggest better ways of doing things on an e-mail network is lambasted as "negative campaigning."

And what if NSA or LSA members did engage in questionable practices? How could these ever be discovered or outed? What mechanisms of accountability are there?

>"Spiritual Expulsion" is certainly a defense against schismatics. It
>also serves as a protection from those who would wield an axe against
>the root principles of the Baha'i Faith. One set of root principles
>involves the divine origin of the Baha'i administrative order, the
>legitimate authority of its institutions, and the love, support and
>loyalty that is due them from Baha'is. When one or more believers

>repeatedly engage in challenges to the legitimacy of the structure
>itself, it is a departure from the covenant, and is as disruptive and
>schismatic as any conscious attempt to create a break in the unity of
>the Faith.

In other words, if the Baha'i administration makes a set of decisions, Baha'is must unquestioningly acquiesce to them in public or else they will be accused of disrupting the Covenant.

Think about this in other contexts. It would be like saying that no Shi'ite Muslim had the right to disagree publicly with anything that Ayatollah Ali Khamenei, the Supreme Jurisprudent in Iran, said or did. A newspaper editorial disagreeing with one of his rulings, say, on the need to suppress the Baha'i faith, would result in the author's expulsion from Shi'ism, or perhaps in other punishments. (Actually, this is the case; do Baha'is really wish to be so much like Khomeinists?)

Or it would be like a Catholic saying that the least criticism of anything the Pope says or does is equivalent to rank heresy and the critic must be immediately expelled from the Church and damned to hell. No public discussion could occur in Catholicism of women priests, social justice, or birth control. Every Catholic would have to toe the party line exactly or be expelled. Now, there are people in Roman Catholicism who think like this--perhaps Opus Dei, e.g. However, they are generally considered right-wing wackos. That this line is becoming the *official* line of the Baha'i administration should help to situate it ideologically.

>We may see from a history of covenant-breaking that those
>who were spiritually expelled did not necessarily start off to become
>schismatics

They also started off drinking milk. I think this fact should alert us to the real danger that all Baha'is are secretly covenant breakers, since they began life drinking milk, just as did Ahmad Sohrab.

> There is a similar issue evolving now: Is it
>within the authority of the Universal House of Justice to define the
>scope of appropriate behavior, and to call to account those Baha'is who
>refuse to understand its requests for a modification in tone, a review
>of basic principles, a loyalty to legitimately-elected institutions?

The Universal House of Justice in Haifa was ordained to lead the Baha'i community by Baha'u'llah and is the ultimate legitimate authority in the religion. I say this as a historian who has studied the texts and history of the movement for a quarter of a century. The Universal House of Justice can therefore set any policy it wishes for the Baha'is, and Baha'is must obey those policies.

However, Americans, thank God, still have freedom of religion and conscience, and if we don't like those policies we are not obliged to be Baha'is. I have chosen not to be, because I believe the current Baha'i leadership, in seeking to impose blind obedience and public silence on all Baha'is and in **libelling some of its devoted followers as verbal breakers of the covenant**, is overstepping its scriptural mandate and has betrayed the spirit and promise of Baha'i universalism and liberal principles. It is confusing constructive criticism with treason, confusing freedom of speech with libel, confusing theological liberalism with heresy. A religion that is divided against itself cannot stand. I believe that Unitarian Universalism now best embodies the old Baha'i spirit, and that the Baha'i community has been taken over by hardline fundamentalists.

There is a difference between saying that the Universal House of Justice is the only legitimate leader of the religion and saying that Baha'i leaders always acts in accord with scriptural principles. It is not within the authority, by the explicit text of `Abdul-Baha, of Baha'i houses of justice at any level to seek to control the mere speech (as opposed to behavior) of Baha'is, about doctrinal or other issues (<https://www-personal.umich.edu/~jrc/cole/abconsc.htm>). Contrast the current situation in the Baha'i faith, in which all publications are censored, and in which no independent magazine, and not so much as an independent, unmoderated Baha'i email forum is permitted, to what `Abdul-Baha dreamed of:

At the Central Congregational Church in Brooklyn on 16 June 1912, `Abdul-Baha said: "Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in a democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail--that is to say, when every man according to his own

idealization may give expression to his beliefs--development and growth are inevitable."

At the Universalist Church Washington, D.C. on 6 Nov. 1912, he said:
"Praise be to God! The standard of liberty is held aloft in this land. You enjoy political liberty; you enjoy liberty of thought and speech, religious liberty, racial and personal liberty."

Some of `Abdul-Baha's appreciation of American democracy was a reaction against the royal absolutism of Qajar Iran. `Abdul-Baha had complained in 1875 that in Iran, "Not a soul could speak out, because the governor was in absolute control."

I'm afraid that with the best of intentions and with the purest of souls, my good friends among the Baha'is who have adopted the new hard line, have transformed the beautiful Garden of which `Abdul-Baha dreamed into a dingy dungeon in which consciences are coerced, innocents are falsely accused with impunity, administrative rights are revoked for constructive criticism, and shunning is threatened or imposed for academic analysis. A good analysis of all this is found in the current issue of [*Gnosis* magazine \(Winter 1997\)](#).

And you wonder why there are only about 25,000 active Baha'is in this country. There are some things most Americans just won't put up with.

Your Unitarian-Universalist friend,

Juan Cole
Professor
Department of History
University of Michigan

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

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Newsgroups: soc.religion.bahai
Message-ID: <"cUTn5C.A.6sE.06A8y"@bounty>
Distribution: world
Organization: ----
Date: Wed, 29 Jan 1997 21:15:55 -0600
Lines: 171
Path:
zeus.moa.net!news2.acs.oakland.edu!newsxfer.itd.umich.edu!newsxfer3.itd.umich.edu!su-news-hub1.bbnplanet.com!news.bbnplanet.com!cpk-news-hub1.bbnplanet.com!feed1.news.erols.com!howland.erols.net!surfnet.nl!news.unisource.nl!xs4all!newsgate.cistron.nl!news.bcca.org!not-for-mail

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Think about this in other contexts. It would be like saying that no Shi'ite Muslim had the right to disagree publicly with anything that Ayatollah Ali Khamenei, the Supreme Jurisprudent in Iran, said or did. A newspaper editorial disagreeing with one of his rulings, say, on the need to suppress the Baha'i faith, would result in the author's expulsion from Shi'ism, or perhaps in other punishments. (Actually, this is the case; do Baha'is really wish to be so much like Khomeinists?)

Or it would be like a Catholic saying that the least criticism of anything the Pope says or does is equivalent to rank heresy and the critic must be immediately expelled from the Church and damned to hell. No public discussion could occur in Catholicism of women priests, social justice, or birth control. Every Catholic would have to toe the party line exactly or be expelled. Now, there are people in Roman Catholicism who think like this--perhaps Opus Dei, e.g. However, they are generally considered right-wing wackos. That this line is becoming the *official* line of the Baha'i administration should help to situate it ideologically.

>We may see from a history of covenant-breaking that those
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They also started off drinking milk. I think this fact should alert us to the real danger that all Baha'is are secretly covenant breakers, since they began life drinking milk, just as did Ahmad Sohrab.

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The Universal House of Justice in Haifa was ordained to lead the Baha'i community by Baha'u'llah and is the ultimate legitimate authority in the religion. I say this as a historian who has studied the texts and history of the movement for a quarter of a century. The Universal House of Justice can therefore set any policy it wishes for the Baha'is, and Baha'is must obey those policies.

However, Americans, thank God, still have freedom of religion and conscience, and if we don't like those policies we are not obliged to be Baha'is. I have chosen not to be, because I believe the current Baha'i leadership, in seeking to impose blind obedience and public silence on all Baha'is and in libelling some of its devoted followers as verbal breakers of the covenant, is overstepping its scriptural mandate and has betrayed the spirit and promise of Baha'i universalism and liberal principles. It is confusing constructive criticism with treason, confusing freedom of speech with libel, confusing theological liberalism with heresy. A religion that is divided against itself cannot stand. I believe that Unitarian Universalism now best embodies the old Baha'i spirit, and that the Baha'i community has been taken over by hardline fundamentalists.

There is a difference between saying that the Universal House of Justice is the only legitimate leader of the religion and saying that Baha'i leaders always acts in accord with scriptural principles. It is not within the authority, by the explicit text of `Abdul-Baha, of Baha'i houses of justice at any level to seek to control the mere speech (as opposed to behavior) of Baha'is, about doctrinal or other issues (<https://www-personal.umich.edu/~jrc/cole/abconsc.htm>). Contrast the current situation in the Baha'i faith, in which all publications are censored, and in which no independent magazine, and not so much as an independent, unmoderated Baha'i email forum is permitted, to what `Abdul-Baha dreamed of:

At the Central Congregational Church in Brooklyn on 16 June 1912, `Abdul-Baha said: "Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in a democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail--that is to say, when every man according to his own

idealization may give expression to his beliefs--development and growth are inevitable."

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And you wonder why there are only about 25,000 active Baha'is in this country. There are some things most Americans just won't put up with.

Your Unitarian-Universalist friend,

Juan Cole
Professor
Department of History
University of Michigan

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From - Fri Jan 31 06:43:12 1997

Approved: boatright@cjnetworks.com (Rick Boatright)

From: jrcole@j.imap.itd.umich.edu (Juan R. I. Cole)

Subject: Re: (Fwd) Administrative and Spiritual Expulsion

Newsgroups: soc.religion.bahai

Message-ID: <"cUTn5C.A.6sE.06A8y"@bounty>

Distribution: world

Organization: ----

Date: Wed, 29 Jan 1997 21:15:55 -0600

Lines: 171

Path:

zeus.moa.net!news2.acs.oakland.edu!newsxfer.itd.umich.edu!newsxfer3.itd.umich.edu!su-news-

hub1.bbnplanet.com!news.bbnplanet.com!cpk-news-hub1.bbnplanet.com!feed1.news.erols.com!

howland.erols.net!surfnet.nl!news.unisource.nl!xs4all!newsgate.cistron.nl!news.bcca.org!not-for-mail

Bill Collins wrote:

>The implication that mere criticism of the National Spiritual Assembly
>leads to inevitably to administrative expulsion is both demonstrably
>>false and missing a larger context.

What I said was that believers can have their administrative rights taken away for publicly criticizing the National Spiritual Assembly or its policies or actions. Some believers have been publicly sanctioned for such speech during the past five years. That public criticism of the NSA does not always and inevitably lead to sanctions would only suggest that the system is arbitrary, and that the NSA punishes those it wishes to.

Just to keep things in the real world, imagine if the leadership of the Methodist church promulgated a rule that any Methodist who publicly disagrees with the Church leadership or criticizes the actions of any priest or bishop will be excommunicated immediately! This is the equivalent of what the Baha'i leadership is saying.

>I have known many Baha'is who have,
>within the structures provided in the Baha'i writings, queried decisions
>of Baha'i institutions. Many of those decisions were modified.

That is, if a believer objects to an NSA decision, the only acceptable way to criticize it is to write to the secretary of the NSA that made the decision, and ask that it be reconsidered. If the NSA refuses to reconsider it, the objecting believer must accept the decision silently and never bring it up again in public.

It would be like saying that if you did not like a law your congressman passed, and wrote him objecting, and he stuck by his guns, you were forbidden from publicly criticizing the law or the congressman forevermore. I fail to see the difference between such a system and totalitarianism.

>However, when one or more believers embark on a campaign in public
>forums (either by letter-writing, electronic mail, telephoning, or from
>a podium) to call into question the honesty and integrity of a Baha'i
>institution and its members, or indeed of another individual believer,
>sanctions are possible.

It is not only calling into question the honesty or integrity of the members of a Baha'i institution that is forbidden. It is criticizing any aspect of

the policies enacted by Baha'i institutions. Speaking publicly is confused with "launching a campaign." Attempting to suggest better ways of doing things on an e-mail network is lambasted as "negative campaigning."

And what if NSA or LSA members did engage in questionable practices? How could these ever be discovered or outed? What mechanisms of accountability are there?

>"Spiritual Expulsion" is certainly a defense against schismatics. It
>also serves as a protection from those who would wield an axe against
>the root principles of the Baha'i Faith. One set of root principles
>involves the divine origin of the Baha'i administrative order, the
>legitimate authority of its institutions, and the love, support and
>loyalty that is due them from Baha'is. When one or more believers
>repeatedly engage in challenges to the legitimacy of the structure
>itself, it is a departure from the covenant, and is as disruptive and
>schismatic as any conscious attempt to create a break in the unity of
>the Faith.

In other words, if the Baha'i administration makes a set of decisions, Baha'is must unquestioningly acquiesce to them in public or else they will be accused of disrupting the Covenant.

Think about this in other contexts. It would be like saying that no Shi'ite Muslim had the right to disagree publicly with anything that Ayotollah Ali Khamenei, the Supreme Jurisprudent in Iran, said or did. A newspaper editorial disagreeing with one of his rulings, say, on the need to suppress the Baha'i faith, would result in the author's expulsion from Shi'ism, or perhaps in other punishments. (Actually, this is the case; do Baha'is really wish to be so much like Khomeinists?)

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The Baha'i Faith & Religious Freedom of Conscience

Alison Marshall

"I think the documentation illustrates how the Baha'i administration secretly watches, reports on and records the activities and views of members it sees as a threat. This spying can go on for years without the member knowing and despite general assurances to the contrary. When it suits the administration to act, it can summarily disenrol the person at any time and without any notice. In such circumstances, 'counselling' will comprise any communication that member has had with the institutions, whatever its nature, purpose and timing. This action will be accompanied by a backbiting campaign designed to destroy the member's reputation in the community."

"I think members of the Baha'i community, and those contemplating joining it, have a right to know how the Baha'i administration behaves."
[2002]

Further documentation on her experience of fundamentalist bahai tyranny may be read at

<https://home.clear.net.nz/pages/alisonz/news.html>

See especially [How "Review" acts as Censorship](#) 3/28/2000 Alison Marshall re *Bahai World*

[Steve Marshall's comments](#) 4/2/00

From: Alison Marshall <alisonz@c...>

Date: Wed Mar 29, 2000 3:48pm

Subject: removal from membership

Well, my dear friends, I write to tell you that the House has asked my National Assembly to remove my name from the New Zealand Baha'i community membership list. As you will see from the letter below, they have decided that over the last 2-3 years my statements, behaviour and attitude have not met the requirements of membership. I can only conclude that the decision is based largely on my Talisman messages, for that is the only place I have lived over that time.

I want to make it clear that I am not upset about this decision at all. In 1998 I had a dream about my mystical death and described it on Talisman. Since then, it was in the back of my mind that I was preparing for this day. And now that it has come, I feel deeply honoured. The reality is that I am a nobody; what do I have to give that is worthy of my beloved? A registration card? If I had a thousand cards, I would gladly give them up. But Baha'u'llah has accepted this small token for my sake and I am overwhelmed by his kindness. Surely, the House has acted as God has instructed it to, and I thank them for playing their part that I might be so blessed.

Alison

**-----
NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF NEW ZEALAND**

EMAIL MESSAGE (CONFIRMATORY COPY TO FOLLOW)

28 March 2000 Our Ref: 2/10/156

Dear Mrs Marshall,

The Universal House of Justice has advised us of its conclusion that, on the basis of an established pattern of statements by you and behaviour and attitude on your part over the past two or three years, you cannot properly be considered as meeting the requirements of membership in the Baha'i community. Accordingly, we have removed your name from our membership rolls and have informed the Baha'i institutions concerned.

**Sincerely
NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHA'IS OF NEW ZEALAND**

**From: Steve Marshall (asmارش@es.co.nz)
Subject: Alison Marshall's account of her legal battle
This is the only article in this thread
View: Original Format
Newsgroups: talk.religion.bahai
Date: 2003-10-03 20:27:22 PST**

Here's Alison's account

**ka kite
Steve**

March 29, 2000, was the day I received notification that I had been summarily disenrolled from the Baha'i community. This is the third anniversary of that day and I am now in a position to show the world Baha'i community what happened and why. A couple of weeks ago, the NSA

was successful in having my case for judicial review struck out. This means that the court hearing I was originally after will not take place. It also means that the evidence is no longer sub judice and it is possible for me to tell the story from my point of view.

I have put the judgement up on my web site. You'll see that it is full of legal jargon and argument, so I'll try to explain the guts of it here. In essence, I was trying to get the court to "review" the decision of the NSA, to determine whether it was legal under New Zealand law. Before the court can do that, it has to determine whether the decision is one the court can review. The court decided that it could not review the decision to disenrol me because it was made by the UHJ not the NSA - and, of course, the UHJ isn't a party to the case, given that it is located in Israel. The judge's interpretation of the NSA/UHJ constitutions was that the NSA must do as it's told by the UHJ. The flip side of this, however, is that if a decision is made by the NSA, it would be reviewable by the court.

The NSA tried to argue that all its decisions are spiritual in nature and therefore not reviewable. The judge did not accept this. He held that if an NSA decision affects a person's rights, eg to do with money, property or even voting (such as in my case), then the decision is reviewable. But he did accept that decisions about purely ecclesiastical matters would not be reviewable. The judge also rejected NSA's argument that, because membership in the community is voluntary, NSA decisions would not be reviewable. In other words, although Baha'i community membership is voluntary, NSA still has a recognised legal duty to act in accordance with members' rights.

The judge also rejected my request for it to review the NSA decision because it thought I should have asked the NSA/UHJ to reconsider the decision first, before bringing the matter before the court. The judge argued that the constitution gave me the right to have the decision reviewed/appealed. The trouble with that argument is that the constitution only gives right of review/appeal from decisions of the NSA, not the UHJ. Review/appeal is from NSA to UHJ. Under the constitution, there is no remedy if the UHJ makes the original decision.

As the judge notes, he gave me the opportunity to have the NSA/UHJ reconsider the decision, but I did not take him up on that. I was never interested in being reinstated or having the decision reversed. What I wanted was to prove that I was never counselled and that the NSA had grossly misled the New Zealand Baha'i community in asserting

that I had. If the court had seen fit to review the NSA decision, then it would have looked closely at the issue of whether I was counselled. This is what I was hoping to achieve. In the event, however, the judge did not think that proving I was treated unjustly was a good reason to be seeking a remedy from the court. At this point, I think the judge lost a grip on what courts are for.

But it's OK. Getting the courts to look at the issue of whether I was counselled was always the icing on the cake. I can show what happened anyway, and that is the next step. I have written a "Chronology of events" and put it up on my web site. It begins in late 1996, because the disenrollment was the culmination of a lot of little, separate events that took place over several years. The chronology is 20 pages long. This isn't because I have included a lot of detail, but because I have provided documentary evidence of what happened. Most of the evidence comes from personal correspondence between me and Steve (as individuals, not as a couple) on the one hand, and various administrative bodies on the other. Evidence also comes from NSA minutes and NSA correspondence with the UHJ. At relevant points, I have noted where NSA relies on an event as constituting part of my 'counselling'. It is easy, therefore, to get a clear idea of what exactly my 'counselling' amounted to.

The chronology reveals that the NSA minutes began including 'Alison and Steve reports' as far back as December 1998. We never knew that NSA was keeping an eye on us and recording our activities. In September 1999, the NSA became seriously concerned about us after a meeting was held in our local community about the April 7 letter. At that meeting, several local Baha'is expressed concern about the letter. This meeting caused the NSA a great deal of consternation. After this, the NSA met to discuss the 'Alison and Steve problem' and sent a report to the UHJ about us. This included four pages detailing things we'd done and said since 1996. The NSA was particularly concerned about Steve, who was much more outspoken locally than I was.

The minutes give an indication of how the NSA viewed us and our activities. The UHJ responded to the report by asking NSA to do two things: hold another community meeting and have an NSA member meet with us. As it turned out, the community meeting was held, but NSA had not even arranged to meet with us before the UHJ instructed the NSA to disenroll me.

In the minutes from the NSA meeting held to discuss how it would inform me of my disenrollment, the following is recorded: "A question was raised about the fact that the National Spiritual Assembly had not yet implemented the instruction of the House of Justice to visit the Marshalls, and that the House of Justice must have received information from other sources." After the disenrollment, the NSA wrote to six local assemblies stating that: "Efforts have been made to clear up her misunderstandings, but these have been unsuccessful,

hence the Supreme Body's decision".

When I saw that the NSA had told six local assemblies that I had been counselled, giving the impression that I had at the very least been contacted about the administration's concerns, I asked the NSA to correct this statement. The NSA refused to do this. Even though I took the matter before the Privacy Commissioner, still the NSA steadfastly refused to accept that the statement was factually incorrect or at least highly misleading. Instead, in a letter to me dated 15 August 2000, the NSA argued that the word "efforts": "does not indicate that all such efforts necessarily involved direct approaches to you by representatives of the institutions on the specific matters in question." This letter ends with a list of the "efforts" the NSA claimed it had made. These are noted on the chronology. You will see that some of these 'efforts' were made years before there was ever any thought that I be disenrolled. The NSA has simply reinterpreted all interactions I have ever had with the institutions as constituting 'counselling'.

In its submission to the court, the NSA outlined what it argues is acceptable procedure when disenrolling a member. It seems to believe that there is no contradiction between this approach and Baha'i principle:

"9.3 In terms of decision-making required when Baha'i membership is at issue or when infringements of Baha'i law are of concern to the institutions, decisions are made based on Baha'i principles. The Baha'i administration is non-adversarial in nature and works in subtle ways. There can be no comparison with the terminology used in legal proceedings in the community at large. For example, Baha'i institutions do not lay any 'charge' against an individual believer, and there is no necessity for giving 'direct notice' to the individual. Similarly, the concept of a 'case to be heard' is foreign to the Baha'i administration. It is at the discretion of the Baha'i administrative body to act as it sees fit in full accordance with the Baha'i principles. ...

9.4 Attempts by a National Spiritual Assembly to correct misunderstandings about the Faith by individual believers can be achieved in a variety of ways. The NSA does not employ the practice of formally approaching an individual before making a decision in every instance. There are many occasions when the deficiencies in understanding of individuals are addressed in a general, all-embracing way with the whole community (for instance, the presentation of community classes dealing with particular issues) rather than singling out individuals for specific attention".

I cannot see any adherence to principle in this testimony. The only 'principle' stated here is that the Baha'i administration reserves the right to treat people exactly as it pleases and refuses to allow any checks on its powers. However, I think the evidence shows that the National Spiritual Assembly was initially concerned that I had not

been contacted, but later took the position that this did not matter.

I think the documentation illustrates how the Baha'i administration secretly watches, reports on and records the activities and views of members it sees as a threat. This spying can go on for years without the member knowing and despite general assurances to the contrary. When it suits the administration to act, it can summarily disenrol the person at any time and without any notice. In such circumstances, 'counselling' will comprise any communication that member has had with the institutions, whatever its nature, purpose and timing. This action will be accompanied by a backbiting campaign designed to destroy the member's reputation in the community.

I think members of the Baha'i community, and those contemplating joining it, have a right to know how the Baha'i administration behaves.

Link to judgement:

<https://home.clear.net.nz/pages/alisonz/strike.htm>

Link to chronology:

<https://home.clear.net.nz/pages/alisonz/Chron.htm>

Alison

[Rod](#) regarding Alison Marshall incident

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

[See too further Marshall discussion](#)

**From: "Steve Marshall" <asmarsh@es.co.nz>
Subject: Re: Universal Declaration of Human Rights & Marshall Case
Date: Sunday, April 02, 2000 8:11 AM**

**>I know nothing of the situation regarding Ms Marshall beyond what has been
>reported here (and it would be typical of the Faith if no mention of this
>incident is ever reported in official Baha'i media) but on what has been
>reported here, if it is accurate, Ms Marshall's rights seem to have been
>ignored.**

I can vouch for Alison's story. The terse letter from her national spiritual assembly, informing her of the Universal House of Justice's charges and decision, came out of the blue. I think the letter was terse because her national assembly was simply passing on a message. It seems to have had no other part in the process.

The message talked about "an established pattern of statements by [her] and behaviour and attitude on [her] part over the past two or three years". Yet no Baha'i administrative body so much as hinted to Alison that it had any concerns, right up until the email was received.

There was no consultation and no warning - just an arbitrary decision from the House terminating 20 years of membership. I

**think the lack of
due process was shameful.**

**This new practice of removal from Baha'i membership
is, not
surprisingly, undocumented. There's plenty of
information on
deprivation of membership rights, withdrawal from
membership and
expulsion for covenant-breaking, but none on removal
of Baha'i
membership. When Michael McKenny had his
membership removed a few
years ago I asked for documentation on the practice
and was told there
wasn't any because it happened very infrequently and
each situation
generally turned on its own facts.**

**ka kite
Steve**

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Question? Ask me at [AllExperts.com](https://en.allexperts.com)

Past Questions Answered & below

CONTACT ME HERE >>WITH BAHAI QUESTIONS >>> https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm

11/09/09

Category: Bahá'í

Private: No

Subject: Why do Bahais ignore questions?

Question: I've noticed somthin on this site and the net about some Baha'i sects. can you answer it? why do they ignore questions? or hide from them? like this one

<https://en.allexperts.com/q/Bah-2728/2008/7/policies-Baha-administration.htm>

The guy was just asking a simple question. What do you Bahas have to hide?

Answer:

Reform Bahai Faith

You're asking a very good question, one that has often been noted by many people in various Bahai forums. The example you refer to, from here on AllExperts.com, is a case in point.

The views of the people that David mentions, Juan Cole, myself, Karen Bacquet, "and the many others" may easily be read by anyone interested at

<https://fglaysher.com/bahaicensorship>

I agree with David that what these people have written, leaving others to decide regarding myself, is "legitimate."

Here's an excerpt from Professor Juan Cole's book "Modernity and the Millennium: The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East," Columbia University Press, 1998, in which, Professor Juan Cole observes that the Baha'i administration has increasingly come under the control of fundamentalists, "stressing scriptural literalism . . . theocracy, censorship, intellectual intolerance, and denying key democratic values" (196).

Here's an extract from Karen Bacquet's article "Enemies Within: Conflict and Control in the Baha'i Community": "The Baha'i Faith, best-known for its liberal social teachings and tolerance towards other religions, has an authoritarian governing structure that has caused a high level of disillusionment among

adherents. Because of the religion's stress on unity, there is considerable insecurity about the expression of dissent and a fear of internal enemies. Conformity is enforced by sanctions, excommunication, and shunning, and information is controlled through a system of censorship."

<https://www.angelfire.com/ca3/bigquestions/enemies.html>

Again, similar views from "many others" may be read at

<https://fglaysher.com/bahaicensorship>

My concern with Suzanne Gerstner's response to David and her posting a link to the fundamentalist UHJ's letter to Susan Maneck is that it seeks to minimize what is really involved: fanaticism that has no respect for religious freedom and liberty, including freedom of conscience, and uses the most reprehensible tactics towards anyone who does not accept its narrowly conceived doctrines of who is a Bahai.

Finally, presenting Susan Maneck as a reliable academic is utterly ridiculous to anyone who actually knows what her record is and has been. Professor Juan Cole, of the University of Michigan, has written of her, "...she has behaved toward me in an academic setting with dishonesty and deceit in such a way as deprives her of the right to debate me publicly. She spied on me and lied about it." Prof. Juan Cole: <https://fglaysher.com/bahaicensorship/Cole20.htm>

I suggest to readers of AllExperts.com that Susan Maneck is not a reliable source for anything and has a very long history on the Internet of being a fundamentalist apologist for the worst fanatical elements among the theocratic Haifan and Wilmette Bahais. Extensive comments to that effect, from many, many people, Bahai and otherwise, for more than a decade, may be read at Susan Maneck, Baha'i scholar:

<https://fglaysher.com/bahaicensorship/Maneck8.htm>

<https://fglaysher.com/bahaicensorship/Maneck1.htm>

Finally, to answer your question directly, Why do they hide from or ignore questions? As a member of the Reform Bahai Faith, I would have to say it is ultimately because they are afraid of Abdul-Baha's teaching that "The conscience of man is sacred and to be respected."

Also, depending to what degree you've studied the Bahai writings, the theocratic Bahai denominations, of which there are several, all believe that after Abdul-Bahai's death in 1921, what purports to be his will and testament appointed his grandson Shoghi Effendi as a "guardian" to interpret and run the Bahai Faith. That document was judged fraudulent in 1930 by Dr. C. Ainsworth Mitchell of the British Museum in London, its chief document expert and one of the most respect forensic researchers of the 20th century. Much of the fanaticism that the theocratic Bahais demonstrate is focussed on defending that fraudulent document and the corrupt, power-hungry organization it and Shoghi Effendi created.

The Reform Bahai Faith follows Abdul-Baha's 1912 Covenant, which he delivered publicly, and which emphasizes the universal Covenant of God with man, since Abraham, not to leave mankind unguided, and teaches a moderate spiritual

democracy, not a theocracy.

Hope this helps to answer your question.

Bahai regards,

FG

Reform Bahai Faith

<https://reformbahai.org>

12/17/09

Category: Bahá'í

Private: No

Subject: Baha and Islam

Question: Dear Frederick,

Hello. Although I come from an atheist upbringing, i practice as a non-enrolled (by choice) Baha'i. However, I am also deeply attracted to Muslim ritual, and specifically to the teachings of sufis such as Mowlana Jalaluddin Rumi.

As someone who understands both faiths, do you see a contradiction between identifying as both a Muslim and a (non-enrolled) Baha'i? Are you aware of other 'cases' such as myself? Is it theologically sound, in your opinion, to regard Baha'i law as appropriate for today's era, yet still observe Muslim ritual and law, as personal 'supererogatory' preference?

I realize this is likely an odd question, which can't easily be answered in any objective sense. Just curious as to the opinion of a scholar such as yourself.

Thanks for any insight,
Jordan

Answer: Dear Jordan,

Thank you for your question. It's goes to the heart of what religious faith ought to be about. And for me, it's a most timely question.

I just finished rereading yesterday Attar's The Conference of the Birds and Baha'u'llah's The Seven Valleys and the Four Valleys. A few weeks ago I had also reread Rumi's poems of Shamsi Tabriz and large portions of his other work, along with a number of books on Sufism.

As Rumi wrote,

I am neither Christian, nor Jew, nor Gabr, nor Moslem.
I am not of the East, nor of the West, nor of the land,
nor of the sea....
My place is the Placeless, my trace is the Traceless.

In negative terms, Rumi wrote,

Cross and Christians, from end to end,
I surveyed; He was not on the Cross.
I went to the idol-temple, to the ancient pagoda;
No trace was visible there....

I bent the reins of search to the Kaa'ba;
He was not in that resort of old and young....
I gazed into my own heart;
There I saw Him; He was nowhere else....

Such universality is beyond religious organizations, whether Christian, Jewish, or Muslim, whatever. It's about the *experience* of the Divine Oneness that all the great prophets have taught is the essence of life. Baha'u'llah's Teachings are similarly universal and spiritual in scope and purpose, drawing from and building on this same tradition, quoting Rumi, Sana'i, Attar, Hafez, and other Sufi poets and masters, while rejecting the extremes of Sufism, more "sober," as Sufis themselves put it.

Along such lines, one might say, and I'm sure you'll understand what I mean, What is Baha'i? What is Islam? If either organization encumbers you, spit it out, before you die of the poison!

Much of your question is predicated on your acceptance of something called "Baha'i law." Underlying your reference to "non-enrolled Baha'i" is the assumption that there is such a thing as an "enrolled Bahai." In Sufi terms, if you will, Abdul-Baha's Interpretation of Baha'u'llah's Teachings was quite clear: "People think religion is confined in an edifice, to be worshiped at an altar. In reality it is an attitude toward divinity which is reflected through life."

Further, Abdul-Baha's authentic Covenant of 1912, not the fraudulent one passed off on Bahais in 1921, is first and foremost grounded in God's Eternal Covenant and universal in scope. There is a tendency in all the Bahai denominations to read, understand, and limit Baha'u'llah's Dispensation to just a slightly dusted-off Islam, Islam renewed, same thing just a few cosmetic changes, instead of the universality that he taught and Abdul-Baha emphasized in his many public talks in the West.

It is always easier for the soul to go backwards, remain with the comfortable, look to the past, have someone else tell it what to think and believe, but I don't think that's what the eternal call of God is about. As Abdul-Baha Interpreted it for our Day and time, it is about the individual seeker striving within his or her own spiritual search for the Divine Essence, in a balanced, modern life, in community, local, global and universal. The coercive, oppressive, manipulated forms were put aside, specifically by Baha'u'llah and Abdul-Baha.

The challenge for Bahais of all persuasions is not to repeat the organizational

corruptions and patterns of religion in the past, but to believe and trust Abdul-Baha when he repeatedly said,

"The Bahai Movement is not an organization. You cannot organize the Bahai Movement. The Bahai Movement is the spirit of the age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement. The teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammadans...find their highest aims in this Cause."

It is a new Spirit. It is a new Form. Many will think it's formless, especially those who want to use it for their own acquisition of power, control, and wealth. But then that is merely to indicate once more that that is the story of all the great religious teachings of history.

Only you, Jordan, can decide this question for yourself. I hope this helps you a little. I can only share with you my view.

Bahai regards,

FG

Abdul-Baha's 1912 Authentic Covenant

www.reformbahai.org/Covenant.html

Comments on Abdul-Baha's 1912 Authentic Covenant

https://www.reformbahai.org/Covenant_comments.html

Reform Bahai Faith

Rochester, Michigan USA

www.ReformBahai.org

Subject: 2/2/2010 - Are Baha'is any different?

Question: Why do Baha'is claim to be different from passed religions but aren't? I mean, what happened to all religions having the truth? Now it seems only Baha'is have it. No better

Manuel

Answer: Dear Manuel,

You're asking a very good question. Abdul-Baha was very clear about the universality and inclusiveness of the Baha'u'llah's faith:

"The Bahai Cause is an inclusive movement. The teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, etc., find their highest aims in this Cause."

Yet, as you suggest, the exclusive impulse has taken over. Some Baha'i denominations do believe they alone of the one and only true interpretation, which leads them to regard other Baha'is and non-Bahais, as "covenant

breakers," heretics.

Reform Bahais do not believe such an interpretation of exclusivity is in harmony with the actual public teachings of Abdul-Baha. All of the Bahai books and publications up to his death in 1921 clearly show Abdul-Baha was teaching, to any one who would listen, an open, loving, inclusive message for the modern age.

So, it is important to distinguish which *denomination* one is referring to when speaking about these matters. Like Christianity, Buddhism, Islam, and any other religion, there are various interpretations too in the Bahai Movement. Reform Bahais very much share your views in this regard.

For more details, see About the Reform Bahai Faith
<https://www.reformbahai.org/about.html>

Hope this helps.

Bahai regards,

FG

95 Theses - On Bahai Liberty - Articles - Abdu'l-Baha's Covenant
The Reform Bahai Faith
ReformBahai.org

June 7, 2010

Subject: Abdu'l-Baha's Covenant

Question: If Abdu'l-Baha's covenant address in 1912 was the real deal, why had it been suppressed? Why'd God let that happen?

Answer: Thanks for your question.

Unfortunately, religious history is replete with examples of similar things happening. The "Donation of Constantine" was one of the most flagrant instances of a falsified document being used to acquire worldly control over Christians. Similarly, there are many denominations of Buddhism and interpretations of Islam. So, one shouldn't be surprised that analogous things have happened in the Bahai Faith. It was suppressed, as such instances like this always are, because some of the followers of the religion wanted to obtain power and control, creating oppressive institutions and organizations, thinking of themselves, instead of the teachings and guidance of the manifestation.

What is important is that Abdul-Baha's Authentic Covenant of 1912 was delivered publicly in New York, the City of the Covenant, which is why New York came to be known as the City of the Covenant among early Bahais. As Baha'u'llah's appointed Center of his own Covenant, Abdul-Baha authoritatively brought his father's Teachings into the modern, Western world, giving them an

Interpretation that was widely known by early Bahais and recorded in such extant publications as the Star of the West.

It's difficult to know or understand why God permits such things to happen. Why give humanity a revelation of His Will and then allow it to be seemingly subverted? I believe the answer in many religions has been that it is a test of the believers, whether they follow the light, or the lamp, what pretends to be a lamp, but in reality is an individual's or a group's smoke screen. Those who love the light, not the lamp, find it incumbent upon them to prove it. Such seems to be the pattern of religious history.

Of course, we human beings never really know, nor can pretend to know, why such things happen. I must admit the preceeding is merely my speculation.

Let's hope and trust that the Bahai Light is not yet put out, but merely beginning to rally from its occultation.

Reform Bahai Faith
<https://reformbahai.org>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Also see US District Court of Northern Illinois rules against Haifan Baha'is - April 23, 2008
Amici curiae, Reform Bahai Faith
<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

[New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001 Deborah Buchhorn](#)
[New Mexico LAWSUIT - Response to Motion to Dismiss 5/2001](#)
Yorgos D. Marinakis, Attorney
[New Mexico LAWSUIT - Attorney's Statement 5/26/2001](#)
Yorgos D. Marinakis, Attorney
[New Mexico LAWSUIT - Amicus Curiae 7/13/2001 FG](#)

See my comments at [New Mexico Lawsuit Annotated](#)

FEDEXed to the Second Judicial District County of Bernalillo, State of New Mexico:

July 13, 2001

Re: Second Judicial District County of Bernalillo, State of New Mexico,
Deborah Buchhorn, for Herself and for Minority Members of the Spiritual Assembly of the Bahais of Albuquerque, New Mexico, Plaintiffs, Vs. No. Cv 2001-01978 Trustees of the Spiritual Assembly of the Bahais of Albuquerque, New Mexico, and The Spiritual Assembly of the Bahais of Albuquerque, New Mexico, a Non-profit Corporation, and the National Spiritual Assembly of the Bahais of the United States, an Illinois Corporation, Defendants.

I

I request the Court to consider my testimony as amicus curiae on July 18, 2001, in the Motion to Dismiss Deborah Buchhorn's

**lawsuit against the Bahai
Local Spiritual Assembly of Albuquerque and the
National Spiritual Assembly
of the United States.**

**I converted to the Bahai Faith in 1976 and have
never withdrawn from it nor
been notified otherwise by the Bahai administration.**

II

**I, like many Bahais, was and am attracted to the
teachings of Baha'u'llah
and Abdul-Baha by the progressive and liberal tenor
of their writings.**

**Relevant to Deborah Buchhorn's lawsuit are the
almost numberless passages
that are well represented by two brief quotations:**

***These are effectual and sufficient proofs that the
conscience of man is
sacred and to be respected; and that liberty thereof
produces widening of
ideas, amendment of morals, improvement of
conduct, disclosure of the
secrets of the contingent world. Abdul-Baha, A
Traveler's Narrative, 91.***

***When freedom of conscience, liberty of thought and
right of speech
prevail--that is to say, when every man according to
his own idealization
may give expression to his beliefs--development and
growth are inevitable.
Abdul-Baha, The Promulgation of Universal Peace,
197.***

**Like many Bahais, the young person I was more
than twenty-five years ago
trusted these words indicated how the Bahai Faith
itself would conduct its
own affairs. Unfortunately, Deborah Buchhorn's
experience, suggested through
the details of her lawsuit, demonstrate the lived
reality of everyday Bahai
community life for all too many of its members.**

III

**The many other victims of fundamentalists among
my fellow Bahais include
Indiana University Professors Linda and John
Walbridge, editor of Dialogue**

magazine Stephen Scholl, its other editors, the Bahai Encyclopedia editors who resigned in protest over the distortion of many historical facts, David Langness, Professor Juan Cole of the Department of History of the University of Michigan, Canadian writer Michael McKenny, Nima Hazini, former Assistant to the Auxiliary Board Paul Dodenhoff, New Zealander Alison Marshall for writing a critique of Bahai publishing and censorship, and Australian Olympic champion Cathy Freeman.

I urge the Court seeking to understand the Bahai Faith to consider the experience and views of the Bahais and ex-Bahais mentioned above. Many of their testimonies may be found on my website, The Bahai Faith & Religious Freedom of Conscience, which I created in May of 1998 as a means of documenting the pervasive abuse of the liberty and freedom of conscience extolled by the Founders of the Bahai Faith. The over 30 megabytes of information that I have collected can leave little doubt for a fair-minded person that there are indeed very serious reasons for concern about the wide discrepancy that exists between the written and publicly proclaimed aims and goals of the Bahai Faith and the actual experience of many such Bahais, like Deborah Buchhorn, with persistent fraud and character assassination.

Since Bahai fundamentalists have always relied on their ability to operate one way in one country and another elsewhere, and because the Internet now no longer makes it possible with impunity, they have mounted for several years a concerted campaign of fraud and libel on such sites as AOL, the Usenet newsgroups soc.religion.bahai, talk.religion.bahai, alt.religion.bahai, www.beliefnet.com, many email lists, and elsewhere to discredit and malign independent and diverse voices. Again, the details of Deborah Buchhorn's allegations merely read like more of the same old story.

Far from the Court dismissing Deborah Buchhorn's lawsuit, it is the ardent wish of this Bahai, and I know of many Bahais and non-Bahais, that justice receive a hearing. While her allegations may surprise the inexperienced and unformed about the Bahai Faith, every single detail of Ms. Buchhorn's lawsuit reads like old news to me, and I'm sure many other Bahais. In my opinion nothing she alleges hasn't already happened many, many times to other Americans, and Bahais elsewhere in the world, and has been documented repeatedly. What is unusual in her case is that she and her attorney Yorgos Marinakis have the stamina, courage, and strength of character to withstand the ferocious onslaught of fraud and libel so routinely meted out by the most fanatical and intolerant elements of the Bahai administration.

I appeal to the Court to grant Deborah Buchhorn a just and full hearing.

--

FG

www.FG.com

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: Juan R. I. Cole <jrcole@umich.edu>
To: Richard C. Logan <nineteen@door.net>; Talisman <talisman@umich.edu>
Subject: Re: anonymous remailers
Date: Wednesday, December 03, 1997 8:51 PM

Dear Richard:

I must say I am shocked and disturbed at your diatribe at me. When did I ever attack you or bring your character and motivations into question? Are you really doing to others as you would have them do unto you?

> He has mounted a bitter campaign
> against Baha'i institutions for some time now posting anything he can
> find that might tend to discredit the Rulers and the Learned of this
> Cause.

Well, actually, I am the one against whom a bitter campaign was mounted, by Farzam Arbab, Doug Martin, Ian Semple, Fred Schechter, Monajjem, Stephen Birkland, and others. I was just minding my own business, studying the writings and doing deepenings for the friends in cyberspace. All of a sudden I am being made out some kind of proto-covenant breaker. And the charges against me were things like talking about Baha'u'llah as a historical person. Stephen Birkland sat in my living room and accused me of talking about Baha'u'llah as a historical person. And this sort of nonsense was being construed by the uhj and the itc as covenantal. He was a historical person, by the way. And after they drove me out of the faith I loved with these utterly false and dishonest charges, the cued or at least allowed their minions to go around slandering me as mentally unbalanced or as thirsting for leadership or some such.

Let me ask you, Richard. What exactly have I done to any of these cultists that even slightly compares to what they did to me?

> There were several instances of this last year including an
> attack on a very mild mannered and self-effacing Counselor who resides in
> Canada. Those who were subscribed to the list last year will remember
> this sad episode.

Your self-effacing Dr. Ghadirian stood up in front of a large crowd in London, where I was not present, and libelled me and David Langness as "enemies from within" of the Baha'i faith. Being a counsellor does not give him license to backbite or to spread falsehoods in public. All I did was protest being treated this way by him. I still haven't gotten the apology from him I deserve, by the way.

> I'm not a member of Irfan because Juan Cole wouldn't allow me to join
> when he started the list because he considered me one of those perfidious
> fundamentalists he's always excoriating.

Richard, I haven't had anything to do with Irfan@umich.edu for a very long time. Take it up with their board. When it started it was a private list I ran off my x500 program, and I let people on to it who I thought were involved in serious Baha'i studies. I suppose you have amply demonstrated what you thought and think of me, which doesn't exactly call into question my earlier judgment. But I do want you to know that I bear you no ill will and that I know you can be very sweet, and that it is your desire for unity and harmony that drives you to demonize me for protesting injustice. I don't like the role that has been thrust on me, either, you know. But I

don't see how I can lie down and let these people walk all over my friends;
it wouldn't be right.

As for the Inquisition launched against a friend of ours, your questioning
of my assertion is just a muddying of the waters. After what happened to
the prominent Talismanians and to Michael McKenny, does a further
Inquisition really sound so implausible to you?

Anyway, all I said was I now think if someone wants to be a true Baha'i in
cyberspace, they'd better do it anonymously. What's wrong with my saying that?

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

For Dr. Linda Walbridge, a prominent anthropologist of Islam, an authority on Shi`ite Islam, and former associate director of the Middle East Institute at Columbia University, also see the following links

**"Critics chafe at Baha'i conservatism" By IRA RIFKIN
February 27, 1997, Religion News Service
<https://fglaysher.com/bahaicensorship/CChafe.htm>**

<https://fglaysher.com/bahaicensorship/wrongs.htm>

<https://fglaysher.com/bahaicensorship/anonymou2.htm>

<https://fglaysher.com/bahaicensorship/anonymou3.htm>

<https://fglaysher.com/bahaicensorship/Cole38.htm>

<https://fglaysher.com/bahaicensorship/Cole7.htm>

<https://fglaysher.com/bahaicensorship/Cole18.htm>

**<https://fglaysher.com/bahaicensorship/WalbridgeL.htm> Obituary 2002
by Juan Cole**

Juan Cole - Menu

<https://fglaysher.com/bahaicensorship/Cole.htm>

From: Juan R. I. Cole <jrcole@umich.edu>
To: Richard C. Logan <nineteen@door.net>; Talisman <talisman@umich.edu>
Subject: Re: anonymous remailers
Date: Friday, December 05, 1997 1:08 AM

>I said I imagined you believe you are doing some kind of good and I meant
>it, but I don't believe you can step back from yourself and see the harm
>you are causing.

Dear Richard:

Could you please be more specific about *my* causing any harm? Human beings, real, living human beings, are being manipulated, libelled, given nightmares, silenced or forced out, and having the most treasured parts of their identity torn from them. It happened to me. It happened to Linda Walbridge. It happened to Steve Scholl. It happened to Michael McKenny. And it has happened to many others behind the scenes, who decided to handle it differently. This is being done to devoted Baha'is. Linda Walbridge pioneered in difficult circumstances in both Lebanon and Jordan, and she made enormous sacrifices (including monetary and quality-of-life sacrifices with regard to her children) for the faith while her husband was working for

it on the Encyclopedia project. She never harmed the faith she loved. Unlike the treasurer of the Phoenix LSA, she never embezzled \$70,000 from the Baha'i faith, yet the treasurer of the Phoenix LSA is still a Baha'i and has not been accused of contravening the covenant. Unlike some high Baha'i officials she was never guilty of any infraction of Baha'i law or of sexual harrassment or of lying to the Baha'is. Yet they have cushy offices and make pompous speeches and are being paid out of your donations to the faith. What was her crime? To express her views on email, views which were legitimately hers as a Baha'i in good standing (i.e. she was guilty of doing the same thing that Richard Logan and Burl Barer do every day). She had the right to declare her conscience and express her views, according to Shoghi Effendi. That right was withdrawn from her suddenly, by narrow-minded elderly men eager to slap down an uppity woman. And she was forced out of the faith she loved, by the very people who should have been nurturing her faith and helping her forward. She was betrayed, deeply, treasonously, inexcusably.

And this is somehow *my* fault?

>I'm convinced

>that it was unnecessary for things to have come to this--that you allowed
>yourself to be swept into a self-fulfilling prophecy. I could be very
>wrong in this but I'm letting know as a brother and a collegial admirer.

Richard, if I wanted revenge there are lots of ways for me to get it far more efficacious than sending occasional messages to 80 Baha'is. I was in the religion for nearly quarter of a century. I have lots of documentation of Baha'i leaders' peccadilloes. I'm not interested in that sort of thing. When you set out for revenge you have to be sure to dig *two* graves.

What I am interested in doing is protesting against the *systemic* injustices being committed against Baha'is by their own administration. And I have the same interest in this as I do protesting, as a member of Amnesty International, violations of human rights in any setting. When the Baha'i administration stops conducting intellectual pogroms and inquisitions that are contrary to Baha'i law and contrary to basic Baha'i scriptural principle, then all you will hear from me is translations of Baha'u'llah's tablets.

>The question of credibility is always at issue when allegations are made.

I said that I was provided information from a source I trust (who was in direct contact with the principal), that an Irfani is currently being prosecuted for email messages that include Irfan messages, which the prosecutors (i.e. the uhj and the counselors) can only have received illicitly and can only use by disregarding the right to privacy and confidentiality that should be enjoyed by everyone on irfan. I stand by this statement and I think there are enough others who know the particulars such that I need not be seen as the only source for this information, nor is it biased in any way.

As for the possibility that I could have handled things differently, I respectfully disagree. While I am glad to say I am all too fallible and make mistakes all the time (something your uhj, out of institutional pride, would never admit about *itself*), I do not believe this was one of them. You see, I put up with quite a lot over the years from the Baha'i administration, and I never considered leaving the faith. It was not a matter, as with Louis Gregory, of my simply being dropped off salary. I was never on salary, and never sought to be. I endured being buttonholed and hassled about my academic writing (which is no one's business but mine), and I endured being backbitten & so forth. For 24 years.

But when the Baha'i *institutions* *falsely* accused me of contravening a covenant for which I had risked my life on more than one occasion, it demonstrated to me that the religion had gone seriously bad, that it had

become corrupt and cult-like, and that there was no place in it for persons like myself except if they should live their lives in silence and in fear of the ignorant and narrow-minded. Since this is demonstrably the opposite of what Baha'u'llah and `Abdul-Baha wanted for the world, it is hard to escape the conclusion that the religion has been betrayed by its leaders, just as Islam was betrayed by the ulama and Christianity was betrayed by the popes and the priests.

Roman Catholicism has benefitted enormously from the Protestant, secular and other non-Catholic critique it has been submitted to in the past 400 years, and is demonstrably a better religion after Vatican II than it was during the Inquisition. And in the same way that the non-Catholics have done so much to help the Church right itself after it had gone deeply astray from Jesus's principles, so non-Baha'is with an intimate knowledge of the Baha'i faith have a duty to try to help that religion return to its scriptural roots and principles. This is all the more urgent given that those Baha'is within the administrative order who speak out about the problems they see are swiftly silenced or expelled. And just as the Vatican has never thanked Voltaire for helping reform it, I doubt the Baha'i authorities, after they finally have their version of Vatican II and release the poor Baha'is from intellectual bondage, will thank any of us who helped them achieve that reform. So be it. But that is what is desirable: that the Baha'i institutions start acting as Baha'u'llah and `Abdul-Baha and Shoghi Effendi would have wanted them to, instead of like Inquisitors and musty Stalinists.

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

For Dr. Linda Walbridge, a prominent anthropologist of Islam, an authority on Shi`ite Islam, and former associate director of the Middle East Institute at Columbia University, also see the following links

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<https://fglaysher.com/bahaicensorship/Cole18.htm>

<https://fglaysher.com/bahaicensorship/WalbridgeL.htm>
Obituary 2002 by Juan Cole

Juan Cole - Menu

<https://fglaysher.com/bahaicensorship/Cole.htm>

From: Juan R. I. Cole <jrcole@umich.edu>
To: Rhonda Wittorf <rwittorf@usbnc.org>;
fdbetts@mindspring.com <fdbetts@mindspring.com>;
belove@sover.net <belove@sover.net>
Cc: irfan1@umich.edu <irfan1@umich.edu>;
talisman@umich.edu <talisman@umich.edu>
Subject: Re: Re[2]: anonymous remailers
Date: Wednesday, December 03, 1997 1:56 PM

Look, my dear friends, I didn't send my message to Irfan about anonymous remailers in order to provoke a witch hunt against the people forwarding the messages. I have much more respect for the people who

declined to sign on to Irfan because they knew they would feel an impulsion to pass "offending" messages over to the Baha'i administration. But it has long been obvious that a number of persons were signed on to Irfan under false pretences, as, essentially, spies. While I think this makes them "not Baha'is" since Shoghi Effendi strictly forbade lying, I think we can all understand the immature sense of "ethics" that drives them to do this. They are between 3 and 4 on the Kohlberg scale. They don't know how to reconcile their loyalty to the faith with their ethical obligations to other irfanis (stage 3); and they are willing to sacrifice their personal integrity for the sake of a group ideology (an odd mixture of stage 2 and stage 4). All totalitarian organizations and one-party states produce such people, and the Baha'i community is riddled with more informers per square inch than was the old Soviet Union or the Shah's Iran.

The reason I sent my message was simply to acknowledge that my expectation that the Baha'i *institutions* would not be so dishonorable as to act on information supplied unethically was incorrect. They appear entirely willing to snoop through informants' reports from private lists for signs of heresy and then to initiate proceedings against the poster.

In this situation, and given what has happened to devoted Baha'is who sacrificed so much of their lives for the good of the Baha'i faith and for service to humankind and universal ideals, such as Linda Walbridge, Steve Scholl, David Langness, Michael McKenny and a number of other persons who have been silenced behind the scenes, it appears to me that the only viable way to continue to function as a real Baha'i (as opposed to a fundamentalist cultist masquerading as a Baha'i) in cyberspace is to become anonymous. I

have forwarded some information about relatively secure anonymous remailers.

I personally think that one of the things that drives the ongoing inquisition is concern about cyberspace visibility translating into electability, so anonymity might be enough to induce the authorities to lay off.

The point is that the Baha'i institutions have developed a mixture of totalitarian and fundamentalist ideology that disallows academic scholarship (thus the silencing of Fadil Mazandarani, the expulsion of Abbas Amanat, and the charging of Linda Walbridge and me), disallows independent Baha'i media not controlled by the institutions, and disallows the public expression of individual faith commitments at variance with the totalitarian/fundamentalist orthodoxy. In a very clever set of reversals, these authoritarian policies are actually attributed to Baha'u'llah, `Abdul-Baha and Shoghi Effendi, despite the clear evidence that they did not and would not have approved of any such thing. The various repressive strategies adopted by this one-party Baha'i state, including informing, surveillance, blackballing, threats, administrative sanctions, and ultimately shunning, have been remarkably effective in stultifying Baha'i intellectual and spiritual life and keeping the religion a tiny cult in the industrialized world. (Most Baha'is have no idea how tiny the religion really is--only a few hundred in most European countries, e.g.).

The **only** way for the faith to break out of this gridlock and develop and flourish in the West is for the Baha'is to develop civil society. There have to be **public** institutional spaces wherein the failed policies that have caused such stagnation here and elsewhere can be critiqued, wherein critical thinking can be pursued in common, and an alternative to totalitarian fundamentalism developed. The hard-line, old-style Baha'is in the mold of Holley and Furutan are attempting to prevent this healthy

development by targeting thinking Baha'is and chasing them out or dropping them off the rolls or silencing them. They think they are defending the faith even though they are wreaking enormous harm to it. Just as Brezhnev thought he was defending socialism in invading Czechoslovakia or Afghanistan, but was in fact digging its grave.

If anonymity in email is necessary to go forward with genuine Baha'i thinking, which is to say, with universal love, service to humankind, the unity of science and religion (and therefore of reason and faith), the equal rights of all, freedom of conscience and speech, and other principles we all thought we were endorsing when we joined the Baha'i faith (but the opposite of which are secretly held by the cult "administrative order")-- then let there be anonymity.

cheers Juan

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

**From: Juan R. I. Cole <jrcole@umich.edu>
To: irfan@umich.edu <irfan@umich.edu>;
talisman@umich.edu <talisman@umich.edu>
Subject: anonymous remailers
Date: Wednesday, December 03, 1997 1:31 AM**

I am sorry to inform you that a devoted Baha'i who has in the past been a wonderful and thoughtful and polite contributor to irfan and talisman has been under investigation by the counselors and has received a threatening letter from the "universal" house of "justice". My information, which is second hand, appears to indicate that irfan postings were included in the indictment and had been archived and sent to the accused as proof of his perfidy. This use of Irfan messages (if my information is correct) strikes me as completely unethical (surprise!) on the part of the Baha'i authorities, since they can only have gotten the messages from someone who is on irfan under false pretenses and lied about their willingness to comply with the no-forwarding policy.

This individual was always unfailingly polite and never criticized the Baha'i institutions in any way. The only possible charge against him is that he is not a fundamentalist. In all the ridiculous and trumped-up heresy cases that have been brought by the uhj and its counsellors against devoted Baha'is in the past two years, to my knowledge not a single conservative, however rude or obstreperous, has been charged, which pretty clearly signals the real intent of these show trials and purges.

I think it may be time for any Baha'i of liberal views who is involved in regular email conversations to think seriously about becoming anonymous, for self-protection. Talisman is glad to accept anonymous email addresses; the Irfan board should decide the issue there, but I should think there is not a problem as long as anonymity doesn't encourage people to act up.

America Online (AOL) allows its subscribers up to six aliases. There are also numerous anonymous remailing services on the Web, the most famous of which is www.hotmail.com. I don't know much about this sort of thing, since I insist on speaking my mind under my own name and then enjoying my notoriety. But I have heard that there is at least one anonymous remailer that provides excellent security against surveillance of the account. Probably a Web keyword search under anonymous remailer would turn up more information.

Obviously, there are thousands of Baha'is who do not share the current uhj's fundamentalist mindset, and they can't put them all on trial, so most of you are probably safe enough. Their tactic appears to be to identify persons who are persistent posters and who therefore are becoming "prominent," with whom they disagree about their vision of the Baha'i faith, and then to target them in hopes of either silencing them or forcing them out of the religion. They probably also hope that a few such publicized cases will scare every other non-fundamentalist into silence, as well. If so, they haven't dealt with many Americans.

cheers Juan

The Baha'i Faith & Religious Freedom of Conscience

PDF: *Antinomies 1996 - 2000*

<https://fglaysher.com/bahaicensorship/archives/Antinomies.pdf>

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See my Hartford, CT TV interview for further discussion of antinomies:

<https://fglaysher.com/RadioTV.htm>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

AOL bahai message boards

It's widely believed that Susan Maneck is the current "community leader" on the AOL bahai message boards. See the over five-year record of her activities to suppress free speech and conscience on AOL and a number of bahai newsgroups and mailing lists at [Maneck](#).

To understand how long of a problem the censorship has been, under the fundamentalists among my fellow bahais on AOL, please read a [1998 message by an AOL member](#).

2002

[AOL Legal Department's Address](#) and many messages suppressed and deleted by Maneck on AOL

[Selected AOL Messages 2002](#)

2001

[Continuing AOL Censorship by bahais during 2001](#)

2000

Messages for 2000 included in [archives](#)

1999

[Censorship on AOL](#) Late 1998-1999

[Even Baha'is on AOL are complaining about Mark Foster](#) 7/11/99

[Re: Bahais terminate my AOL account \(Re: fw Ruletherod on AOL Re: Personal St...](#) 3/8/99

[To: SteveCase@aol.com and ShawннаT@aol.com](#) 2/4/99

1998

Unidentified Bahais on America Online's Message Boards under Keyword Bahai successfully convinced the TOSGeneral to place a TOS against me. After considering the evidence I presented, documenting Bahai censorship and attacks against me and others on AOL, the TOSGeneral removed the TOS.

[Wendy's Bahai diatribe against my posting to AOL](#) 9/3/98

[Initial threats on AOL of reporting me to an auxiliary board member - a common Bahai tactic of intimidation](#) 9/8/98

[Sample of AOL Bahai messages to which I was responding](#) 9/9/98

[AOL first notifies me of placing a TOS against me](#) 9/11/98

[My first response to AOL](#) 9/11/98

[Kate Mccolloch's message regarding AOL chatroom harassment](#) 9/11/98

[My message to Kate Mccolloch advising contacting AOL TOSGeneral](#) 9/11/98

[My appeal to others to contact AOL TOSGeneral](#) 9/11/98

[My second response to AOL](#) 9/12/98

[AOL reviews the evidence and removes the TOS](#) 9/12/98

[False strategem of "spam" used by Bahais to justify TOS](#) 9/12/98

[Bahais continue unabated their attack against free speech & conscience on AOL and elsewhere](#) 9/13/98

Responding partly to this same incident, cf. [Re: Unpopular voices getting equal time....](#)10/1/98

[AOL Censorship](#) 1/1/99 to 2/28/99 Half a megabyte. Ascending order.

This file contains extensive evidence of censorship by the Bahai Forum Leader Mark Foster, Susan Maneck, and other Bahais on AOL.

See Maneck's references to my opinions and ideas as "garbage" and "[litter](#)." Some might find it helpful to compare the revelations of Juan Cole on Susan Maneck: [Re: Ms Maneck, Dr Cole](#) 2/21/99

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>
To: Juan Cole <jrcole@umich.edu>; bahai-faith @ makelist.com <bahai-faith@makelist.com>
Subject: [bahai-faith] Bahai accusation of TOS on AOL
Date: Friday, September 11, 1998 3:15 PM

I ask all Bahais or non-Bahais on AOL to email
the TOSGeneral@aol.com and inform him or her what you
believe may be actually involved here on the part of Bahais.

I myself have stated my opinion below.

FG....The Baha'i Faith & Religious Freedom of Conscience:
index.htm AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

Subj: Terms of Service
Date: 98-09-11 02:54:49 EDT
From: TOSBoards2
To: FG

Dear Member,

I need to let you know that America Online was notified of a post to one of
our message boards which violates the Terms of Service. Here is the
information I have placed on the account regarding this incident:

On 9/9/98 6:58 AM Eastern Daylight EST the FG screen name posted a
message in Baha'i Message Boards, For Non Baha'is >> Subject: Re: Literal-
minded Bahai ignorance. The following is an excerpt from the post: " The
typical response of Bahai fanatics....
FG:

"Some of the most striking methods demonstrated repeatedly by
many Bahais during the last year and a half of discussion about
an unmoderated newsgroup is their refusal to listen and respond to
the criticisms of those who are in favor of talk.religion.bahai,
ignoring their concerns, never responding analytically to their
messages and reasoning and logic and evidence, attacking them
through character assassination and ad hominem, ganging up
on individuals, and "circling the wagons" around every action
of the srb moderators or others who are opposed to
talk.religion.bahai.

"More than twenty different people on my web site have posted messages
explaining their experience with srb censorship yet many srb Bahais
NEVER address their concerns. Ignoring such charges will not make

them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Ron House:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

House2.htm

Fran Baker:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket.

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

Cole10.htm

FG....The Bahai Faith & Religious Freedom of Conscience:

index.htm See alt.religion.bahai,

talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)

Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/baha'i>

baha'i"

Our Terms of Service agreement, which was presented during the sign up process, allows America Online to be informative, entertaining and, above all, fun for all of our Members. You can review that agreement by using keyword TOS. This area also has information and tools you can use to help protect your account. Also, you may want to take a look at our PARENTAL CONTROLS. This will allow you, among other things, to limit and/or block specific screen names from various online activities.

Thanks for taking the time to read this letter. Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

Regards,
Bill
Community Action Team
America Online, Inc.

* Have you heard about AOL's latest and easiest to use software version, 4.0?
You can upgrade for free at keyword: Upgrade.

With AOL 4.0, you can have fun by sending multiple files, changing screen names without signing off, customizing your toolbar, and much, much more. Upgrade today!

Bahai posts on AOL responding to "The Baha'i Technique":

Subject: Re: fw Juan Cole Re: [bahai-faith] mutilation theology

Date: Wed, Sep 9, 1998 11:46 EDT

From: Holly7711

Message-id: <1998090915464300.LAA29616@ladder01.news.aol.com>

Friends,

This stuff is not only ugly in its outlook toward Baha'is, but now there is criticism of the Universal House of Justice and the beloved institutions of the Faith.

This is right on the edge... borderline.

Charlotte

Subject: Re: fw Juan Cole Re: [bahai-faith] mutilation theology

Date: Wed, Sep 9, 1998 11:59 EDT

From: Karndor

Message-id: <1998090915595200.LAA03894@ladder03.news.aol.com>

Charlotte,

before you read a post, look who wrote it, and if it is someone, that you might think is a CB, or will make you mad, don't read it, and go on to the next one. trust me it works.

Karen

Momie to

Forrest Febuary 17,1994

Terran October 23, 1996

KidsCom: Mousers

Subject: General Disclaimer

Date: Wed, Sep 9, 1998 14:00 EDT

From: WScott1995

Message-id: <1998090918003500.OAA11333@ladder01.news.aol.com>

For those visiting our Baha'i boards, anyone can post here and say they are a Baha'i. That doesn't necessarily make it so. Every religion has their wolves in sheeps clothing would would try to destroy the flock, and this forum makes

this particularly easy since they can hide behind their computers and no one will know who they are. Baha'is need to deal with these people as both our writings and the Bible says:

"But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker....and overthrow the faith of some." (2 Tim. 2:16-17)

"Guard what was committed to your trust, avoiding the profane and vain babblings and contradictions of what is falsely called knowledge -by professing it, some have strayed concerning the faith." (1 Tim 6:20-21)

A true Baha'i would abide by the teachings of Baha'u'llah, in every situation,
to the best of his or her ability. And those teachings are:

"Should anyone wax angry with you, respond to him with gentleness; and should anyone upbraid you, forbear to upbraid him in return, but leave him to himself and put your trust in God, the omnipotent Avenger, the Lord of might and justice." (Bahá'u'lláh: The Kitáb-i-Aqdas, Page: 75)

Love and peace, Wendy-----<-@

ubject: Re: General Disclaimer
Date: Wed, Sep 9, 1998 15:05 EDT
From: Bennachti
Message-id: <1998090919050600.PAA17531@ladder01.news.aol.com>

I agree, Wendy. I am always reminded of this passage, when I meet people like that online:

"Erelong shall clamorous voices be raised in most lands.
Shun them, O My people, and follow not the iniquitous and evil-hearted."
Baha'u'llah, Kitab-i-Aqdas, pg. 32

I'm all in favor of Karen's suggestion too, to just skip over the names of people who seem to be filled with hatred. I hope that for their sake they learn that their anger only hurts them, not anyone else. They can stew in it, suffer from it, develop heart and liver diseases from it (and more) but it doesn't affect the rest of us at all. It is a most unfortunate malady, this anger and hatred. May God help all of us to recover from angers and resentments whensoever they may afflict us.

Love you all
Zaynab

No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth.
- Bahá'u'lláh -

My Bahá'í Faith website:
Camphor Fountain

Subject: Re: General Disclaimer
Date: Wed, Sep 9, 1998 15:14 EDT
From: Holly7711
Message-id: <1998090919140800.PAA18518@ladder01.news.aol.com>

Excellent advice, everyone!

Thanks particularly for those quotes from the writings.... always good spiritual food for just about any situation that comes up. :)

Love,
Charlotte

The Baha'i Faith & Religious Freedom of Conscience

Subj: Terms of Service
Date: 98-09-11 02:54:49 EDT
From: TOSBoards2
To: FG

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baha'i

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The Baha'i Faith & Religious Freedom of Conscience

Subj: Re: AOL removes TOS - Bahai accusation
Date: 98-09-13 16:29:38 EDT
From: wscott1995@aol.com (WScott1995)
To: FG@aol.com (FG)

Fred,

Why are you trying to ruin the reputation of the Baha'is?
Love and peace, Wendy-----

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

**From: Barthaman@aol.com <Barthaman@aol.com>
To: RBCFAdmin@aol.com <RBCFAdmin@aol.com>
Cc: Barthaman@aol.com <Barthaman@aol.com>
Subject: Re: Unpopular voices getting equal time....
Date: Thursday, October 01, 1998 4:03 PM**

RBCF Administration (Jerry White):

I just wanted to add my voice to FG's in the appeal for more tolerance of pluralism (opposing, or dissenting viewpoints) in Baha'i Forums. The substance of what Mr. Glaysher says is absolutely true--I've observed the problem myself for a number of years.

Even the most carefully worded, tactful style would be found objectionable by conservative Baha'is in this context--because there are sacred cows in the Baha'i religion, as in other religions, that remain off-limits for questioning. Those who persist in questioning are soon perceived as a mortal threat to the flock of "true believers." Baha'i critics, naturally, are never welcome in "their" forums. Critics like Glaysher (or myself) are immediately singled out for exclusion. We feel our views are just as valid and informative as the messages of the orthodox camp. Sure, we need not be strident, but what justification is there to shield the "true believers" from opposing, responsible views--the same views they will ultimately face in the real world anyway? Counter attacks by the Baha'is on Glaysher (and others) are to be expected. They'll call him anything--"anti-Baha'i," "covenant-breaker"--to dismiss his credibility and weaken his influence. Certainly, in the regard, the Baha'is are anti-democracy--a contradiction in terms of

**what the internet is
all about.**

So, what is my point? It's that Baha'i forums should be required to make concessions like any other intellectually honest forums, allowing a fair share of unpopular views to contrast what has so far been propagandistic drivel and authoritarian muscle-flexing. Glaysner and I believe that the Baha'i Faith is a world-class religion worth a whole lot more than that. We believe that fundamentalist mentalities--believers from Christian and Islamic backgrounds--have usurped all of the mainstream public forums now available to Baha'is--within and without their religious community.

In light of the above, please reconsider (if there is room left to do so) Mr. Glaysner's appeals. He does speak for a number of others in this regard.

Thanks for "listening." --Barthaman

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: Barthaman@aol.com <Barthaman@aol.com>
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Thanks for "listening." --Barthaman

The Baha'i Faith & Religious Freedom of Conscience

From: Mr Mahdi <mrmahdi@aol.com>
Subject: Even Baha'is on AOL are complaining about Mark Foster
Date: Sunday, July 11, 1999 1:32 PM

In the past few days a person in particular has been writing posts about me that contained nothing but insults. If any of you were to visit the Baha'i messages boards on AOL you will see this. Just recently, a bahai complained of Mark Foster's double standards. Again, this is not a personal attack on mark, I am documenting cultish extremism and censorship that occurs in the bahai faith. The below passage I cited was from a post that come from a Bahai complaining about Mark Foster.

Subject: Re: Mark Foster!!!
Date: Sun, 11 July 1999 10:24 AM EDT
From: E Borges T
Message-id: <19990711102429.25647.00000645@ng-cq1.aol.com>

Mark,

You wrote as follows:

<<Ernesto,

There is a difference, in my view, between misspelling someone's name, which I assume to be a typo, and calling someone "Cat Litter.">>

Mark, this would be believable if it happened once in a while, but when the person goes out of their ways to think up new and wild permutations to one's name, and does so consistently, in spite of the fact that it has been pointed out to them various times, not only by me but also by others who post here and see what is going on, it does not convince at all. Quite frankly, you look like you are just trying to justify your position, in spite of the fact that you are clearly in the wrong. You have two choices, either delete Kat's posts or leave mine alone. I still await your decision on the matter. Leaving Kat's alone and deleting mine is simply not an acceptable alternative.

And BTW, your E-mail asking me what Kat has called me, other than Ernesto, is just too laughable for words. Not to mention the fact that I already asked you not to E-mail me on this issue any more. I want everything to be above ground, no behind the scenes stuff.

<<Much of this is subjective, and I just try to be as fair and impartial as I can, based on my understanding of TOS guidelines for this forum.>>

No, you are not being "fair and impartial." Not by a long shot! There are quite a few issues that we have been going over in these folders where you are blatantly showing favoritism to certain people, who can say just about anything they want and even resort to name calling, while you make excuses for them and work very hard and trying to ignore complaints that come to you about them. This is not what any person would call "fair and impartial."

Ernesto

Mahdi

<https://members.aol.com/mrmahdi/opinions/index.htm>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Thursday, February 04, 1999 5:27 PM
To: SteveCase@aol.com
Cc: FG@hotmail.com; ShawnaT@aol.com
Subject: Fwd: TOS violation

<<Message: TOS violation>>

Dear Mr. Case,

I'm forwarding you the message below from the Bahai Forum Leader who just showed back up yesterday after being gone at least since early August, 1998, and apparently even for months prior to that.

He's suddenly alleging TOSs against me and apparently threatening others with him. I've been asking for months for him to RESIGN and believe the best thing for AOL members is for him to do so. He's a highly dictatorial personality as I have experienced him on a mailing list, Bahai-Studies, and should not even be allowed to run AOL's Bahai Forums, which are definitely manipulated by fundamentalist Bahais intent on silencing and suppressing others who do not toe the party line....

Please, please do something NOW to help improve the Bahai Forums and prevent them from further abuse by Bahais. I suggest you search the Questions to Forum Leader and Annoucement Folders back to August to corroborate that I have repeatedly attempted to improve the manipulation of these Forums by Bahais.

Further, as a paying member, I ask you to fully investigate the motivations for placing these bogus TOSs on my account and remove them.

Subj: TOS violation
Date: 2/4/1999 12:51:46 PM Eastern Standard Time
From: RBCF Mark
To: FG

Another TOS violation. Both of these have been reported to AOL.

Mark Foster
Baha'i Forum Manager

Subject: Why RBCF Mark Foster should resign
Date: 2/4/99 06:25 Central Standard Time
From: FG
Message-id: <19990204072511.13073.00000518@ng38.aol.com>

Since early August 1998, I have repeatedly asked the Forum Leader Mark Foster to improve 3 issues:

alt.religion.bahai and talk.religion.bahai added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais.

My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:
index.htm

The long record of appeals can be found on Questions for the Forum Leader, Announcements, and For Non-Bahais. During this entire time, and apparently for months even prior to August, he has abandoned his duties and responsibilities as Forum Leader. That is why I emailed him personally on at least two occasions months ago and have repeatedly asked for his resignation in public on the Bahai Forums.

I once again ask Mark Foster to RESIGN and allow someone else become the Forum Leader. I do not believe that Mark Foster, nor Susan Maneck, should be trusted with the position. Mr. Foster has thoroughly proven his inability and incompetence during the last year. Ms. Maneck has equally demonstrated her dishonesty and lack of respect for the principles that undergird AOL--freedom of speech and conscience by referring on these Message Boards and elsewhere to people's "garbage" opinions and ideas. Her demagogic NO vote campaign against talk.religion.bahai speaks poorly of her commitment to the principles that a Forum Leader should adhere to not to mention those that anyone truly worthy of being consider a scholar ought to uphold.

Maneck1.htm

Bahais such as Foster and Maneck have abused the positions of authority when given them. They have and would run the AOL Forums in the same dictatorial way that soc.religion.bahai has and is run. I do not care to pay \$21.95 per month for more Bahai censorship of the 3 Issues. People need to understand that the frozen status quo is better than nothing to Bahai like Foster and Maneck.

I request all those people who agree to speak up and say something and support the Petition I have posted in the past and will repost now.

FG....The Bahai Faith & Religious Freedom of Conscience:
index.htm On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

**From: Ruletherod@aol.com <Ruletherod@aol.com>
To: FG@hotmail.com <FG@hotmail.com>
Cc: Ruletherod@aol.com <Ruletherod@aol.com>
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...
Date: Monday, March 08, 1999 1:30 PM**

So they finally did it. I'm not surprised because most of the regulars at the AOL board (there are many more where they came from) are the intolerant supporters of Baha'i orthodoxy. And then you have the rabid fanatics (mostly women in my opinion) who think they own the Baha'i faith ("Don't you go messing with MY religion, buddy!"). Even some Baha'is who've recently joined the Faith think it's their exclusive club and that you and I were born yesterday--that we're the unwelcome Strangers in the Night. The irony is that they're reducing the religions of both the Bab and Baha'u'llah to a series of sentimental tea cliques and spoiled brat clubs for women. I had higher hopes, but what can you accomplish when you're routinely perceived as one of the enemy to be shunned.

It's their shunning mentality, backed up by select writings, that kills it for me. (They conveniently forget the other writings about fanaticism, reason over emotion, justice, etc.) The more they hold those self-serving writings up like a crucifix and cloves of garlic, the more resigned I am never to support the Baha'i faith again. If they want enemies, they'll have them. And their definition of the word "enemy" is: "Think like us or you're not one of us."

One of our friends recently told me: The Baha'is like Wendy, Sunni and Zaynab are doing untold damage to the reputation of the Faith themselves

(in they eyes of neutral lurkers) with their narrow-minded, smug and exclusionary attitudes...and that the harm they're doing to the Faith is an unrecognized justice. They're their own worst enemies but they're too filled with "holy certitude" to know this. They think I'm the one with a screw loose.....but that's another story.

Let me know how things ultimately turn out for you. There's no one else to side with me at the board anymore (as PL has left and Larry is too turned off) and the regular crowd is giving me the cold shoulder in the hope that I'll just leave. I've pretty much done that for now.

Mark's arrival has somehow dulled everything. It was better when it was a free-for-all and the non-Bahai folder was at the top of the list. The threat of censorship chills everything.

I was also surprised to learn that many of the regulars at the board like Wendy, Roger, Debbie and some others are far older than I me. I'll be 46 myself this May.

**Please keep these thoughts confidential or they'll hang me with them.
Thanks.
Take care, friend.**

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: kate_mccolloch_bodi@my-dejanews.com <kate_mccolloch_bodi@my-dejanews.com>
Subject: ARB more harm than good?
Date: Friday, September 11, 1998 2:18 AM

I heard through this list that America On-line had a chat room for Baha'is so I decided on evening to peer inside and have a look-see. I was not granted the opportunity to lurk for a few moments to get the feel for the atmosphere, perhaps my screen name made them nervous...

I asked those in the room very politely a few simple honest questions. Although they seemed very nervous they finally obliged...although several left when they asked me questions. I was told there room was a place to for those interest in the faith to ask that this was their purpose. I told them also that I went there because I saw it mentioned here. Strange that they should warn me not to hang out here though because in their opinion...ARB does more harm than good.

with
laughter and free speech
kate

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

This file contains extensive documentation of bahai censorship on AOL. Related material may also

Subject: Re: URLs

Date: 12/1/2001 9:22 AM Central Standard Time

From: Glaysh112001

Message-id: <20011201102255.14937.00000202@mb-fr.aol.com>

>The question has arisen as to the use of URLs. It is perfectly okay to post a
>URL to a website on this board so long as the material on that website is in
>keeping with the Board purpose, along with TOS and community standards. If
>not, such a post may be removed.
>LDRS LFST Shahid
>AOL Lifestyles
>

And as a bahai fundamentalist you define and decide what is in keeping with the purpose of the board.... That's the problem in my opinion and that of many other people now for years..... Under such a specious interpretation of AOL TOS rules and the bahai writings, you may spam YOUR URL all over these bahai message boards?

Is Professor Juan Cole, of the University of Michigan, a real university unlike the one you tutor at, going to have his website suppressed while yours is allowed? AOL TOSGeneral and others should note Prof. Cole has widely published on bahai censorship on and off the Internet, including a book with Columbia University Press.

Further examples of Ms. Maneck's unfairness on AOL, with only her fundamentalist website allowed:

>and as such should be investigated and
>studied by scientists. (31 December
>1937, to an individual)
>
>
>warmest, Susan
>
><https://www.susanmaneck.com>
>

Ms Maneck, the community leader on the bahai message boards, is misusing her position by constantly posting a link to her website while TOSing anyone else who responds in kind, especially when they are bahais like myself who do not share her fundamentalist interpretation of Baha'u'llah's Revelation.

Please advise her to desist or be tolerant of others who follow her example. Or please explain for me and other bahais on the bahai message boards why she is permitted to post her fundamentalist URL while others are not.

Thank you.

FG

The Bahai Faith & Religious Freedom of Conscience

FG

Bahai Faith & Religious Freedom of Conscience

>>"My heart goes out to the Baha'is of Iran.

They have suffered

>>more at the hands of their countrymen than that cult in Waco."

>>

>>--Dan Quayle

>

>Rule,

>

>Did Quayle really say that?
>
>warmest, Susan
>
>
>warmest, Susan
>
><https://www.susanmaneck.com>
>

Ms Maneck, the community leader on the bahai message boards, is misusing her position by constantly posting a link to her website while TOSing anyone else who responds in kind, especially when they are bahais like myself who do not share her fundamentalist interpretation of Baha'u'llah's Revelation.

Please advise her to desist or be tolerant of others who follow her example.

Thank you.

FG
The Bahai Faith & Religious Freedom of Conscience

FG
Bahai Faith & Religious Freedom of Conscience
>His wife is a Christian Reconstructionalist.
I'd be very careful.
>warmest, Susan
>
><https://www.susanmaneck.com>
>

Ms Maneck, the community leader on the bahai message boards, is misusing her position by constantly posting a link to her website while TOSing anyone else who responds in kind, especially when they are bahais like myself who do not share her fundamentalist interpretation of Baha'u'llah's Revelation.

Please advise her to desist or be tolerant of others who follow her example.
Or please explain for me and other bahais on the bahai message boards why she is permitted to post her fundamentalist URL while others are not.

Thank you.

FG
The Bahai Faith & Religious Freedom of Conscience
FG
Bahai Faith & Religious Freedom of Conscience
> >Terrorist cells around
>>the world are waiting for the green light of jihad.
>
>I believe the 'green light' was given on Sept. 11.
>
>warmest, Susan
>
><https://www.susanmaneck.com>

Ms Maneck, the community leader on the bahai message boards, is misusing her position by constantly posting a link to her website while TOSing anyone else who responds in kind, especially when they are bahais like myself who do not share her fundamentalist interpretation of Baha'u'llah's Revelation.

Please advise her to desist or be tolerant of others who follow her example.

Thank you.

FG
The Bahai Faith & Religious Freedom of Conscience

FG
Bahai Faith & Religious Freedom of Conscience

Subject: Community Leader concealing evidence of her abusing TOS rules
Date: 11/30/2001 6:38 AM Central Standard Time
From: Glaysh112001
Message-id: <20011130073827.09100.00000004@mb-mv.aol.com>

Shahid, Ms. Maneck, is removing messages of hers in which she spams her URL all over AOL bahai messages boards while suppressing and TOSing fellow bahais like myself who do not share her fundamentalist views.

I ask the TOSGeneral to please ask her to desist or replace her who someone who can be a fair and impartial community leader.

FG

Bahai Faith & Religious Freedom of Conscience

Subject: Open Letter to TOSGeneral

Date: 11/30/2001 7:44 AM Central Standard Time

From: Glaysh112001

Message-id: <20011130084420.09100.00000016@mb-mv.aol.com>

This volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree.

AOL's allowing the fundamentalists among my fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

Professor Juan Cole, of the University of Michigan, discusses related issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997":
<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views she opposes but allows other fundamentalists to post links to fundamentalist sites and events....

FG

The Bahai Faith & Religious Freedom of Conscience

FG

Bahai Faith & Religious Freedom of Conscience

Subject: Re: Are you going to suppress "irregular tax breaks"?

Date: 11/30/2001 8:16 AM Central Standard Time

From: Glaysh112001

Message-id: <20011130091605.09100.00000022@mb-mv.aol.com>

TOSGeneral:

Please find below yet another example of Ms. Maneck, Shahid, the bahai message boards community leader, posting her own URL while TOSing anyone who posts URLs to more liberal bahai sites.

This volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree.

AOL's allowing the fundamentalists among my fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

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It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views she opposes but allows other fundamentalists to post links to fundamentalist sites and events....

FG

The Bahai Faith & Religious Freedom of Conscience

>Subject: Re: Are you going to suppress "irregular tax breaks"?
>Date: 9/9/2001 9:03 PM Eastern Standard Time
>From: Smaneck
>Message-id: <20010909220324.18255.00001516@mb-md.aol.com>
>
>
>>The apparent intention is indeed to suppress the Israeli newspaper report of
>>the uhj receiving "irregular tax breaks."
>>
>
>What those 'irregular tax breaks' are all about is the fact that Baha'is get
>a rebate of value added taxes as a religious organization.
>Big deal! I guess there are some members of the religious right who probably
>object to anyone but Orthodox Jews getting those. But if Fred can make it
>look like a case of corruption, you can be sure he will.
>warmest, Susan
>
><https://www.susanmaneck.com>
>
>
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>
>
>
>
>

FG
Bahai Faith & Religious Freedom of Conscience

FG
Bahai Faith & Religious Freedom of Conscience

Subject: Re: Disagreements with TOS and/or community guidelines
Date: 12/1/2001 9:26 AM Central Standard Time
From: Glaysh112001
Message-id: <20011201102602.14937.00000203@mb-fr.aol.com>

>Subject: Disagreements with TOS and/or community guidelines
>Date: 12/1/2001 4:12 AM Eastern Standard Time
>From: LDRS LFST Shahid
>Message-id: <20011201041245.02572.00000303@mb-dh.aol.com>
>
>
>
>Hey everyone :) I know that strong opinions abound, but please remember
>that the message boards are not the place to carry on personal arguments nor
>disagreements of TOS and/or community guidelines.
>
>The best sources of information for questions or disagreements with actions
>taken are LDRS LFST Mgr, TOSGeneral, or Keyword TOSQuestions.
>
>Thank you for understanding everyone :)
>
>LDRS LFST Shahid
>AOL Lifestyles
>

You're making an utterly false appearance here of fairness and reasonableness. Anyone remotely familiar with your history of censorship and coercion of conscience on AOL will not fail to recognize what you're really doing here.

FG
Bahai Faith & Religious Freedom of Conscience

Subject: Re: Are you going to suppress my posts re talk.religion.bahai?
Date: 12/1/2001 9:38 AM Central Standard Time
From: Glaysh112001
Message-id: <20011201103847.14937.00000205@mb-fr.aol.com>

Your suggestion here is completely bogus. I have not posted the same message. Your distorting and misrepresenting my posts in order to suit your fundamentalist motives and justify your wish to fraudulently TOS me. You're obviously playing to the choir, the TOSGeneral in this case.

>Subject: Re: Are you going to suppress my posts re talk.religion.bahai?
>Date: 11/30/2001 1:08 AM Eastern Standard Time
>From: LDRS LFST Shahid
>Message-id: <20011130010806.12953.00000033@mb-ch.aol.com>
>
>
>Dear friends,
>
>I would like to remind everyone that a given post should only be made once on
>this board within any thirty day period. Otherwise it constitutes spam and as
>such will be considered disruptive.
>LDRS LFST Shahid
>AOL Lifestyles
>
>
>
>
>
>

**The community leader regularly slanders me and allows others to as well. As a bahai for over 25 years, my bahai ID card may be found on my website at The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>**

FG

>Subject: Re: Proselytizing
>Date: 12/12/2001 11:46 AM Eastern Standard Time
>From: Smaneck
>Message-id: <20011212114659.22386.00003182@mb-md.aol.com>
>
>
>>
>>When you, as a person who is not a Baha'i, come here and try to persuade
>>Baha'is to abandon their beliefs and join your religion you are
>>proselytizing.
>
>Dear Sunni,
>
>I don't think Fred can be said to have a religion. He has not promoted
>*anything* of a positive nature about his beliefs, he has only trashed the
>Baha'i Faith. Were he even to present an alternative Baha'i Faith here, we
>>would have to accept that. After all, even Covenant breaking posts are
>permitted in this forum.
>
>What is confusing here, is that Fred continues to call himself a Baha'i
>although he is not a part of the Baha'i community or any alternative. Nor is
>he presenting any alternative vision which he calls Baha'i. And he would be
>free to do that here.
>warmest, Susan
>
><https://www.susanmaneck.com>
>
>

>
>
>
>
>

The Baha'i Technique

During the last several years a number of observers have noted common methods many fundamentalist Bahais use to avoid various issues or discredit people who hold opinions other than their own:

Dermod Ryder, September 19, 2001:

"And then Eureka! I realised why Fred gets the treatment he does . . . for Fred has painstakingly not only assembled the evidence of the canker within but he constantly publicises it to the extent that he really gets up noses and AO noses at that! . . . I basically agree with him that the AO terrorises people - terror is more than bombs or kamikaze aircraft. A whispered aside in the right circumstances can instil terror (like a threat to be made a CB) - most ethnic cleansing is carried out by a piece of "good" advice to the effect that one would be better off NOT living in this neighbourhood, from a gentleman who is known or assumed to have the "right connections" to ensure the advice is heeded. Twenty years ago the AO tried that particular threatening tactic on with me and were told where they could stick it! Others can also testify to that including Dennis Rogers whose experiences were posted on TRB recently. And you guys hate Fred for this, for his continued exposing of the sewer that the AO has become. Of course you all hate Juan, Alison, Michael, Nima etc as well and for the same reason and give them the same treatment but somewhat reduced for they don't post as much as Fred who is just a real pain in the butt for doing what he does so well! Fred is an avid counter terrorist and he's good at it as the whimpering from the BIGS proves!"

Mr Mahdi, November 14, 2000:

"The extremism of those who are trying to get Fred Glaysher off the Internet is beyond any rational justification, for the simple fact that Fred does not use any lewd or obscene language nor does he post irrelevant topics that are not worthy of discussion. Bahais seem to be so obsessed at maintaining their superficial "progressive" image that anything that exposes the . . . hypocrisy of the bahai faith are suppressed and attacked, in order for the bahais to keep deceiving people into thinking that these are unwarranted and baseless attacks and accusations which hold no weight in reality."

Professor Juan Cole, University of Michigan, June 12, 1998:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB [Covenant Breaker (heretic)] to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

Professor Juan Cole, February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all)."

"Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith."

"The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent."

"With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted,

twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by *Baha'is*, by prominent Baha'is. I have been backbitten by them."

"This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just *talk* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute."

"Paul Johnson has seen all these things, as well, for the past five years. He can explain it to you."

FG, May 12, 1992:

"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [since 1976]. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

Ron House, November 14, 1997:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

Fran Baker, May 1998:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

FG, June 1998:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srp moderators or others who are opposed to talk.religion.bahai."

K. Paul Johnson, September 15, 1998:

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"

Gibro28W, October 12, 1998: "In summary, the biggest problem, as I see it, is that most Baha'is don't take criticism seriously--they tune it out as "negative" or "harmful to spiritual growth." This selfish attitude is very stupid. First of all, Baha'is entice people to join them. When they do, they indoctrinate them until they think like the group. But as soon as a red flare of doubt goes up in the convert's mind, they're cordoned off by the group and reminded of their "spiritual" obligations in the name of

Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place.

David Langness, 31 Mar 1997:

"I would advise you to be careful about any meetings, calls or correspondence

with Hoda Mahmoudi, who used to be an ABM here in Southern California. She is quite conservative, and sees herself -- as do many of the appointed branch, sadly -- as a staunch defender of the Faith and the faithful, able and more than willing to marginalize people like you and I to discredit our ideas. This cultlike practice of shunning and casting out any dissidents has unfortunately become the chief tactic of those fundamentalist Baha'is bent on maintaining the current leadership. My worry is that the more progressive Baha'is like Juan Cole and Steve Scholl and yourself will all leave the Faith and thereby increase the power of the conservatives."

Cf. K. Paul Johnson's general reflections on coercive techniques

This document at

--

The Bahai Faith & Religious Freedom of Conscience

Subject: Re: ATTN - AOL - Result of Censorship by Maneck

Date: 12/19/2001 1:57 AM Eastern Standard Time

From: Smaneck

Message-id: <20011219015744.26000.00001315@mb-md.aol.com>

Well, well, Freddy, I see you've made an interesting bed-fellow with "Death to Baha'is" Muslim militant, Mr. Madhi.

And you've been trying to persuade people your crusade is against fundamentalism.

Try and keep the white powder off the board though, would you?
warmest, Susan

<https://www.susanmaneck.com>

Subj: Board Posting at Keyword: Baha'i

Date: 12/23/2001 3:30:51 AM Eastern Standard Time

From: LDRS LFST Shahid

To: Glaysh112001

CC: LDRS LFST Mgr, LDRS LFST Jerry

Dear Member,

Regarding your messages posted at: Baha'i Message Boards

To avoid further disruption to the message board, your posts have been removed. Please review Keyword: Message Board Product Guidelines and Keyword:

Spirituality Message Board Standards for more information on what is appropriate in our community.

Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

Thanks for taking the time to read this letter. Please note, I cannot respond to replies. Please address any questions or comments to LDRS LFST Mgr.

Regards,

**LDRS LFST Shahid
Volunteer Message Board Host
AOL Lifestyles**

**Subject: Re: How to Report Maneck to AOL
Date: 12/19/2001 7:56 AM Central Standard Time
From: Glaysh112001
Message-id: <20011219085618.01592.00000009@mb-ch.aol.com>**

Keyword Notify AOL, Message Boards, Ask the Staff goes around Maneck as well.

I urge everyone to realize it's difficult to get AOL's attention but it can be done!!! Persist!

**FG
Website: Bahai Faith & Religious Freedom of Conscience
Subject: How to Report Maneck to AOL
Date: 12/10/2001 6:45 AM Central Standard Time
From: Glaysh112001
Message-id: <20011210074556.11242.00002825@mb-fi.aol.com>**

Those tired of Maneck posting her URL should see the relevant thread at Question to Community Leaders. Or call and complain at 800-827-6364.

Also Keyword Notify AOL, Message Boards, and then Ask the Staff, works well too. It goes over Maneck's head, as I was told on the phone.

Incidentally, when you email the TOSGeneral it goes directly to Maneck, nobody else, which is again why you have to go around her now if you're tired of her manipulating TOS rules and employing her double standards on many fronts.

As a bahai for over 25 years, I'm very tired of her dishonest manipulation of AOL and wish AOL would replace her with an honest person who fairly allows all views to be heard.

**FG
Website: Bahai Faith & Religious Freedom of Conscience
Subject: Re: When is it o.k. not to forgive some one. according to the writings?
Date: 12/13/2001 6:04 AM Central Standard Time
From: Glaysh112001
Message-id: <20011213070458.26004.00000008@mb-md.aol.com>**

**>warmest, Susan
>
><https://www.susanmaneck.com>
>**

Spam....

**FG
Website: Bahai Faith & Religious Freedom of Conscience
Subject: Re: How to Report Maneck to AOL
Date: 12/13/2001 6:06 AM Central Standard Time
From: Glaysh112001
Message-id: <20011213070646.26004.00000011@mb-md.aol.com>**

**>Gee, that's news to me.
>
>
>warmest, Susan
>**

><https://www.susanmaneck.com>
>

That's what I was told by AOL.

Still spamming your URL.....

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Sharing Knowledge

Date: 12/15/2001 7:02 AM Central Standard Time

From: Glaysh112001

Message-id: <20011215080235.12941.00000208@mb-cu.aol.com>

>warmest, Susan

>

><https://www.susanmaneck.com>
>

NOT fair....

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: How to Report Maneck to AOL

Date: 12/19/2001 7:56 AM Central Standard Time

From: Glaysh112001

Message-id: <20011219085618.01592.00000009@mb-ch.aol.com>

Keyword Notify AOL, Message Boards, Ask the Staff goes around Maneck as well.

I urge everyone to realize it's difficult to get AOL's attention but it can be done!!! Persist!

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: How to Report Maneck to AOL

Date: 12/19/2001 3:07 PM Central Standard Time

From: Glaysh112001

Message-id: <20011219160728.06255.00000146@mb-mq.aol.com>

We can also snail mail AOL with a complaint about Maneck's fundamentalist double standard or whatever. Here's the address:

AOL Customer Service

PO Box 10810

Herdon, VA 20170

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Sticks and stones...a few lizard tails...some gizzards...and dinner is ready!

Date: 12/10/2001 7:12 AM Central Standard Time

From: Glaysh112001

Message-id: <20011210081226.11242.00002830@mb-fi.aol.com>

>Gee, where can I get that clock?

>warmest, Susan

>

><https://www.susanmaneck.com>
>

Please stop spamming your URL to AOL.

Those tired of Maneck's double standard in this regard should see my note at Announcements.

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Sticks and stones...

Date: 12/10/2001 7:13 AM Central Standard Time

From: Glaysh112001

Message-id: <20011210081359.11242.00002831@mb-fi.aol.com>

>And even then, they must be doing this knowingly. As you know from your
>participation on TRB, there are at least
>three individuals lately that were engaging in the kind of activity I
>mentioned. But they were not declared Covenant breakers, rather they were
>removed from the rolls. Why? Because the Universal House of Justice
>determined they did not really meet the criteria of membership and hence were
>not wholly obligated to the provisions of the Covenant.
>warmest, Susan
>
><https://www.susanmaneck.com>

Now here's a sample of the way in which Maneck SLANDERS people on AOL....

Note too her double standard URL.....

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Why brainwashed Baha'is don't trust Prof. Juan Cole anymore

Date: 12/11/2001 6:46 AM Central Standard Time

From: Glaysh112001

Message-id: <20011211074644.12731.00001739@mb-cu.aol.com>

>The truth.
>warmest, Susan
>
><https://www.susanmaneck.com>
>

The truth is you are violating TOS rules regularly by posting your
fundamentalist website URL while TOSing liberal-minded bahais like myself who
attempt to present the other side of various issues.

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Ahh---the Pain - the Pain

Date: 12/14/2001 11:30 AM Central Standard Time

From: Glaysh112001

Message-id: <20011214123002.29393.00000366@mb-ch.aol.com>

><https://www.susanmaneck.com>
>

Double standard.

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: My URL

Date: 12/14/2001 11:35 AM Central Standard Time

From: Glaysh112001

Message-id: <20011214123526.29393.00000367@mb-ch.aol.com>

Anyone else tired of Shahid/Maneck's double standard?

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

Call AOL and complain or use Keyword Notify AOL,
Message Boards, Ask the Staff.

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: My URL

Date: 12/15/2001 6:42 AM Central Standard Time

From: Glaysh112001
Message-id: <20011215074232.12941.00000199@mb-cu.aol.com>

>He does it so his post will be removed and then he can complain that he is
>being censored -- denied his freedom of speech. He will also claim the
>Baha'is are doing it to him -- he will not admit that he violated AOL TOS.
>

False. It's obvious to any honest person that Maneck is SPAMMING the message boards with her URL while TOSing me and others.

She is in violation of the TOS rules which anyone may corroborate by calling 800-827-6364 or Notify AOL, Message Boards, Ask the Staff.

FG
Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: My URL
Date: 12/15/2001 6:43 AM Central Standard Time
From: Glaysh112001
Message-id: <20011215074331.12941.00000200@mb-cu.aol.com>

><https://www.susanmaneck.com>

There's nothing cute about shameless violation of the TOS rules.

FG
Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Sticks and stones...
Date: 12/15/2001 7:01 AM Central Standard Time
From: Glaysh112001
Message-id: <20011215080123.12941.00000207@mb-cu.aol.com>

>ttention from her. ;-}
>warmest, Susan
>
><https://www.susanmaneck.com>
>

TOS violation # 3,452....

FG
Website: Bahai Faith & Religious Freedom of Conscience
Subject: Re: Sticks and stones...
Date: 12/15/2001 7:01 AM Central Standard Time
From: Glaysh112001
Message-id: <20011215080123.12941.00000207@mb-cu.aol.com>

>ttention from her. ;-}
>warmest, Susan
>
><https://www.susanmaneck.com>
>

TOS violation # 3,452....

FG
Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Posting URLs
Date: 12/20/2001 7:12 AM Central Standard Time
From: Glaysh112001
Message-id: <20011220081221.01511.00000315@mb-ch.aol.com>

>I would like to ask if it is considered spam if a hyperlink for a url is part
>of a signature line?
>

Not if it's her URL. Otherwise, it's definitely spam....

FG
Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Posting URLs
Date: 12/20/2001 7:14 AM Central Standard Time
From: Glaysh112001
Message-id: <20011220081456.01511.00000316@mb-ch.aol.com>

You're not citing AOL's policy on URLs. Attempting to justify spamming your own?

FG
Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Posting URLs
Date: 12/21/2001 7:07 AM Central Standard Time
From: Glaysh112001
Message-id: <20011221080725.20183.00000391@mb-ba.aol.com>

**>"We encourage members to provide hyperlinks in their posts where applicable,
>but please keep in mind that those websites must not violate AOL's Community
>Guidelines.**

Post a link to that quotation. THAT is not what more than one AOL representative told me on the phone. Further, your fundamentalist interpretation of what is "appropriate" is not the same as AOL's but reveals your manipulation of the TOS rules in service of your fanatical views.

You've been violating the TOS rules with impunity for years....

FG
Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Posting URLs
Date: 12/21/2001 7:07 AM Central Standard Time
From: Glaysh112001
Message-id: <20011221080725.20183.00000391@mb-ba.aol.com>

**>"We encourage members to provide hyperlinks in their posts where applicable,
>but please keep in mind that those websites must not violate AOL's Community
>Guidelines.**

Post a link to that quotation. THAT is not what more than one AOL representative told me on the phone. Further, your fundamentalist interpretation of what is "appropriate" is not the same as AOL's but reveals your manipulation of the TOS rules in service of your fanatical views.

You've been violating the TOS rules with impunity for years....

FG
Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Proselytizing
Date: 12/13/2001 6:01 AM Central Standard Time
From: Glaysh112001
Message-id: <20011213070118.26004.00000007@mb-md.aol.com>

**>that here.
>warmest, Susan
>
><https://www.susanmaneck.com>
>**

Right. Still double-standard spamming your URL, I see....

FG
Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: URLs
Date: 12/16/2001 9:22 AM Central Standard Time
From: Glaysh112001
Message-id: <20011216102219.12878.00000468@mb-cu.aol.com>

Deleting my message doesn't conceal the fact that you continue to suppress URLs of a liberal disposition versus your fanatical opinions....

The "community leader" knows very well she is violating the TOS rules to her advantage while suppressing URLs to any more liberal-minded bahai sites such

as mine. All I ask for is fairness from AOL and she is not capable of providing it and has not now for years. I'm tired of it and ask that she be treated accordingly or removed and replaced with someone who can be fair.

I've used Notify AOL, Message Boards, Ask the Staff many times to no avail. The community leader in question, Shahid/Susan Maneck knows she can rely on AOL not caring enough about an obscure religion board to do anything about it. Please prove her wrong....

Thank you for your help.

FG

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: ATTN - AOL - Result of Censorship by Maneck
Date: 12/17/2001 6:16 AM Central Standard Time
From: Glaysh112001
Message-id: <20011217071635.05612.00000905@mb-fo.aol.com>

For insight into what is the result of the incessant censorship imposed on the bahai message boards by Shahid/Maneck, see below:

>It may be Maneck and the fundamentalist bahais
>have a mole, in a sense, inside AOL who is protecting her/them, all the
>more reason to go around her....

That is one of the reasons why I have yet to call AOL and report to them what goes on in the bahai message boards. I see calling them an exercise in futility and unfortunately that made me skeptical into thinking calling will do any change.

It is also unfortunate that AOL does not have a system where members of AOL can vote for people whom they want to see moderate their message boards and other forums. You, me, and many people for the past several years have been harrassed by the coward bahai extremists. Recently, one of my messages was removed by the fanatic Maneck using the anonymous handle "Shahid." "Shahid," aka Maneck refuses to use her real name when moderating posts, something that the busta Mark Foster wouldn't even do (he as you know made it clear he was the moderator).

May you Fred or someone else here can find a way to convince AOL to have a third party or a fair-minded person on AOL to investigate the matter and see the double-standard and outright hypocrisy of the bahai extremist domination of bahai forums on AOL. Because with taking this course, complaining to AOL will become something done in vain, unfortunately.

Mahdi Muhammad

Please do something to STOP the continual suppression of discussion here on AOL by Susan Maneck.

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: ATTN - AOL - Result of Censorship by Maneck
Date: 12/19/2001 7:47 AM Central Standard Time
From: Glaysh112001
Message-id: <20011219084739.01592.00000004@mb-ch.aol.com>

3rd message from Mahdi on what Maneck is doing on AOL:

>Forgive me for sound a bit pessimistic, but the I went through

"Forgive me for sounding a bit pessimistic, but the experience I went through..." (I got a bad habit of not proofreading my posts!)

At any rate, I would like to add that I know that the fanatical behavior of the "forum leaders" on AOL bahai message boards has led to not only people leaving, but having suspended and cancelled accounts over messages that do not contain profanity, slander, threats, spamming and so on. I have talked to people in chat rooms on AOL about members have their accounts terminated over posts that do not contain the above-mentioned things. Many of them thought I was lying or at least exaggerating because they thought it was too crazy to be true.

Thanks to the bahai extremist domination on AOL bahai message boards, even the unbelievable has become a reality!

Mahdi Muhammad

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: ATTN - AOL - Result of Censorship by Maneck

Date: 12/19/2001 7:47 AM Central Standard Time

From: Glaysh112001

Message-id: <20011219084700.01592.00000003@mb-ch.aol.com>

Another message reposted regarding Maneck's abuse of AOL:

>BASICALLY, hikmat as interpreted by Maneck means she may lie and deceive all >she wants in "service" of the faith..... It's her modus operandi....

Yes, her fanatical interpretation of "hikmat" has made her into a wolf in sheep's clothing. I that believe as a result, her and Mark Foster's bullying on the bahai message boards has led to people to leave the message boards in utter disgust of the double-standards and "good-ole' boy" system they got going on there where certain people have carte blanche while others (like me and you) do not.

You Fred have documented on your site instances of outright double-standards employed by Foster and Maneck. I would like to ask you kindly to post in a new message to newsgroups and elsewhere the quotes of AOL members as well as others who complained and documented the double-standard and hypocrisy of Foster and Maneck and their extremist supporters.

Forgive me for sound a bit pessimistic, but the I went through on the AOL bahai message boards have made me feel hopeless into thinking that fighting for rights on AOL will do any good. Maybe if we constantly remind AOL staff by either calling them or sending them emails about what goes on, then perhaps there will be a chance that justice will prevail.

Hopefully something will be done and AOL will be heedful of our complaints and warnings.

Mahdi Muhammad

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: ATTN - AOL - Result of Censorship by Maneck

Date: 12/19/2001 2:57 PM Central Standard Time

From: Glaysh112001

Message-id: <20011219155747.06255.00000143@mb-mq.aol.com>

Maneck and you are the ones spewing out hatred, slander, and distortions. Both honest people among my fellow Bahais and non-Bahais of discernment increasingly realize that fact.

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: ATTN - AOL - Result of Censorship by Maneck

Date: 12/20/2001 7:02 AM Central Standard Time

From: Glaysh112001

Message-id: <20011220080242.01511.00000311@mb-ch.aol.com>

More smear and misrepresentations do not constitute addressing the issues of YOUR spamming your URL here on AOL and elsewhere for that matter....

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: ATTN - AOL - Result of Censorship by Maneck

Date: 12/20/2001 7:10 AM Central Standard Time

From: Glaysh112001

Message-id: <20011220081007.01511.00000314@mb-ch.aol.com>

>Mark Foster

Foster was almost as bad of a "leader" here as Maneck. AOL representatives should look at my website under AOL Censorship for extensive documentation of that fact....

FG

Website: Bahai Faith & Religious Freedom of Conscience

From: "Brent Madison Reed" <brentmreed@hotmail.com>

Subject: Re: Susan, I found your long lost relatives/Maneck sends virus to Baha'iAngst

Date: Thursday, December 27, 2001 1:54 PM

Miss Maneck:

It is difficult for me to believe what you have just stated. Except for your private inquiries to me back in 1997 (to another email address) we have had no direct contact. Why would you put my hotmail email address in your address book? You have no reason to contact someone that you have publicly referred to as a spiritual contagion. Please give us a better excuse. This one isn't good enough.

It interesting too, that I received the virus immediately after reporting you to AOL for a matter involving your censorship of one of my postings. At that time you were very angry.

smaneck@aol.com (Susan Maneck) wrote in message news:<20011227053359.18585.00001902@mb-bk.aol.com>...

> >

> >

> >Maneck sends Baha'i Angst a virus:

> >

> ><https://www.geocities.com/baahith/BackAgain.html>

> >

> >

> >

> >Cute, Nima.

> >

> >While I did catch a virus (badtrans) which was then sent out to everyone in my

> >address book, I don't think it could possibly have infected your websites.

> >Websites aren't in my address book.

> >Susan Maneck

> >Associate Professor of History

> >Jackson State University

> >

> >"And we were gathered in one place, a generation lost in space, with no time

> >left to start again . . "

> >Don McLean's American Pie

> ><https://bahaistudies.net/susanmaneck/> From: "Mr Mahdi" <mrmahdi@aol.com>

Subject: Extremist Maneck violates AOL's TOS with impunity

Date: Friday, December 28, 2001 7:04 AM

Susan Maneck, the extremist bahai fanatic who is "in charge" of the bahai message boards on AOL, continues to violate AOL's TOS by posting her URLs and attacking other members such as me and friend with slanderous allegations and snide remarks. Extremist Maneck has TOSed posts from me, Fred and others that did not violate AOL's TOS rules. She is becoming a fascist dictator with her "forum leader" title, suppressing those who do not toe her line of fanatical viewpoints and agenda.

Maneck is just another example of what me, Fred Glaysher and others are warning about: extremist elements in the bahai faith that have been successful in manipulating, deceiving ISPs such as AOL, acting with outright double-standards and harrasing non extremists and open-minded individuals on forums such as message boards and chat rooms.

Please visit Fred's site to find extensive proof of Maneck's double-standards and violation of TOS rules with absolute impunity.

Mahdi Muhammad Subject: Re: Mr. Mahdi's fibs won't be rewarded by Santa this year.

Date: 12/29/2001 4:31 AM Eastern Standard Time

From: Mr Mahdi

Message-id: <20011229043107.07120.00001207@mb-dd.aol.com>

Greetings Fred,

>While I have no knowledge of whethering Mr. Mahdi ever said such a thing, I
>know I can not trust any claim made by the fundamentalists among my fellow
>bahais who regularly misrepresent and outright LIE about people in order to
>discredit them....

Of course, I never said what I have been accused of saying. I would like to reiterate that the subject was about Islam's view of punishing apostates. Later on, what I said was twisted and distorted as a smear campaign against me. This continues to be the case to this very day.

The Quran says produce evidence if you are truthful. It is very interesting to note that none of the allegations made against me is corroborated with evidence. Susan has till this very day brought forth any evidence to support her allegations.

I detest the slander against me, Fred and others who are being harrassed and bullied here.

Mahdi Muhammad

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]

Sent: Friday, September 21, 2001 6:18 AM

To: TOSGeneral@aol.com

Cc: FG@home.com

Subject: Fwd: Board Posting at Baha'i Message Board

<<Message: Board Posting at Baha'i Message Board>>

AOL's allowing the fundamentalists among our fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

The bahai community leader is harassing me trying to suppress all knowledge and discussion about the major lawsuit against the bahai faith recently filed in New Mexico. Please ask him to desist.

This volunteer leader regularly abuses his position and uses it to silence and attack people with whom he and the more fundamentalist-minded among my fellow Bahais disagree.

Professor Juan Cole, of the University of Michigan, discusses related issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997":
<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views he opposes but allows other fundamentalists to post links to fundamentalist sites and events....

A clear example of the way AOL is manipulated and freedom of speech and conscience are regularly DAMAGED by AOL's indulgence.

FG

The Bahai Faith & Religious Freedom of Conscience
<https://www.angelfire.com/mi3/bahai/>

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]
Sent: Friday, September 21, 2001 6:18 AM
To: TOSGeneral@aol.com
Cc: FG@home.com
Subject: Fwd: Board Posting at Baha'i Message Board

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It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views he opposes but allows other fundamentalists to post links to fundamentalist sites and events....

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FG

The Bahai Faith & Religious Freedom of Conscience
<https://www.angelfire.com/mi3/bahai/>

From: Glaysh112001[SMTP:glaysh112001@aol.com]
Sent: Wednesday, November 28, 2001 12:27 PM
To: TOSGeneral@aol.com; TOSGen1@aol.com; FG@home.com
Subject: Re: Violence as an instrument

<HTML>> >Terrorist cells around
>>the world are waiting for the green light of jihad.
>
>I believe the 'green light' was given on Sept. 11.
>
>warmest, Susan
>
><https://www.susanmaneck.com>

Ms Maneck, the community leader on the bahai message boards, is misusing her position by constantly posting a link to her website while TOSing anyone else who responds in kind, especially when they are bahais like myself who do not share her fundamentalist interpretation of Baha'u'llah's Revelation.

Please advise her to desist or be tolerant of others who follow her example.

Thank you.

FG

The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>

</HTML>

<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glaysh112001[SMTP:glaysh112001@aol.com]

Sent: Wednesday, November 28, 2001 12:46 PM

To: TOSGeneral@aol.com; FG@home.com

Subject: Re: Former Vice President speaks out

<HTML>>>"My heart goes out to the Baha'is of Iran.

They have suffered

>>more at the hands of their countrymen than that cult in Waco."

>>

>>--Dan Quayle

>

>Rule,

>

>Did Quayle really say that?

>

>warmest, Susan

>

>

>warmest, Susan

>

><https://www.susanmaneck.com>

>

Ms Maneck, the community leader on the bahai message boards, is misusing her position by constantly posting a link to her website while TOSing anyone else who responds in kind, especially when they are bahais like myself who do not share her fundamentalist interpretation of Baha'u'llah's Revelation.

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</HTML>

<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glaysh112001[SMTP:glaysh112001@aol.com]

Sent: Wednesday, November 28, 2001 12:48 PM

To: TOSGeneral@aol.com; FG@home.com

Subject: Re: Former Vice President speaks out

<HTML>>>His wife is a Christian Reconstructionist.

I'd be very careful.

>warmest, Susan

>

><https://www.susanmaneck.com>

>

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FG

The Bahai Faith & Religious Freedom of Conscience

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<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glaysh112001[SMTP:glaysh112001@aol.com]
Sent: Wednesday, November 28, 2001 12:52 PM
To: TOSGeneral@aol.com; FG@home.com
Subject: Re: Cloning Around

<HTML>>and as such should be investigated and studied
by scientists. (31 December
>1937, to an individual)
>
>
>warmest, Susan
>
>https://www.susanmaneck.com
>

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</HTML>
<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glaysh112001[SMTP:glaysh112001@aol.com]
Sent: Wednesday, November 28, 2001 1:01 PM
To: TOSGeneral@aol.com; FG@home.com
Subject: Re: Are you going to allow slander?

<HTML>>Subject: Re: Are you going to allow slander?
>Date: 9/6/2001 11:18 PM Eastern Standard Time
>From: WScott1995
>Message-id: <20010907001831.20750.00000610@mb-fo.aol.com>
>
>
>Shahid,
>
>I don't need a document. Anyone who spends as much time as Fred does trying
>to make the Baha'i Faith and its members look bad can't be a Baha'i. It's
>really very simple, isn't it?
>
>Love and peace, Wendy ~~~{~{@
>R
>"There's only one race. The human race. You're either in or you're out."
>Lou Mattoni (Scott Bakula), Mean Streak
>

The community leader, Shahid, Ms. Maneck, is selectively permitting slander on the bahai message boards.

</HTML>
<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]
Sent: Friday, November 30, 2001 8:36 AM
To: TOSGeneral@aol.com
Cc: FG@home.com
Subject: Fwd: Please remove posts.

<<Message: Re: Please remove posts.>>

AOL's allowing the fundamentalists among my fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

This volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree.

Professor Juan Cole, of the University of Michigan, discusses related issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997":
<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>
It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views he opposes but allows other fundamentalists to post links to fundamentalist sites and events....

FG

The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]
Sent: Friday, November 30, 2001 8:37 AM
To: TOSGeneral@aol.com
Cc: FG@home.com
Subject: Fwd: Are you going to suppress my posts re talk.religion.bahai?

<<Message: Re: Are you going to suppress my pos...>>

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The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]
Sent: Friday, November 30, 2001 8:40 AM
To: TOSGeneral@aol.com
Cc: LDRSLFSTJerry@aol.com; FG@home.com
Subject: Re: Board Posting at Baha'i

This volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree.

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FG

The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]
Sent: Friday, November 30, 2001 8:41 AM
To: FG@home.com
Subject: Fwd: Please remove posts.

<<Message: Re: Please remove posts.>>
phone #

From: Glaysh112001[SMTP:glaysh112001@aol.com]
Sent: Friday, November 30, 2001 9:16 AM
To: TOSGeneral@aol.com; FG@home.com
Subject: Re: Are you going to suppress "irregular tax breaks"?

<HTML>TOSGeneral:

Please find below yet another example of Ms. Maneck, Shahid, the bahai message boards community leader, posting her own URL while TOSing anyone who posts URLs to more liberal bahai sites.

This volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree.

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FG

The Bahai Faith & Religious Freedom of Conscience

>Subject: Re: Are you going to suppress "irregular tax breaks"?
>Date: 9/9/2001 9:03 PM Eastern Standard Time
>From: Smaneck
>Message-id: <20010909220324.18255.00001516@mb-md.aol.com>
>
>
>>The apparent intention is indeed to suppress the Israeli newspaper report of
>>the uhj receiving "irregular tax breaks."
>>
>
>What those 'irregular tax breaks' are all about is the fact that Baha'is get
>a rebate of value added taxes as a religious organization.
>Big deal! I guess there are some members of the religious right who probably
>object to anyone but Orthodox Jews getting those. But if Fred can make it
>look like a case of corruption, you can be sure he will.
>warmest, Susan

>
><https://www.susanmaneck.com>
>
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>
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>
>
>

</HTML>
<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]
Sent: Friday, November 30, 2001 9:26 AM
To: BenKucharski@aol.com
Cc: FG@home.com
Subject: Bahai message boards, URL posted by community leader

Ben,

Nice talking with you and thank you for your help. Please find the message I mentioned to you at the end, along several excerpts from messages that appear all over the bahai message boards.

As I mentioned, I and others believe this volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree.

AOL's allowing the fundamentalists among my fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

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The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

Subject: Re: Are you going to suppress "irregular tax breaks"?
Date: 9/9/2001 9:03 PM Eastern Standard Time
From: Smaneck
Message-id: <20010909220324.18255.00001516@mb-md.aol.com>

>The apparent intention is indeed to suppress the Israeli newspaper report of
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<https://www.susanmaneck.com>

Further examples of Shahid or Ms. Maneck's unfairness on AOL scattered all over the bahai message boards:

<HTML>>and as such should be investigated and studied by scientists. (31 December 1937, to an individual)
>
>
>warmest, Susan
>
><https://www.susanmaneck.com>
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Please advise her to desist or be tolerant of others who follow her example. Or please explain for me and other bahais on the bahai message boards why she is permitted to post her fundamentalist URL while others are not.

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>>the world are waiting for the green light of jihad.

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>I believe the 'green light' was given on Sept. 11.

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</HTML>

<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]

Sent: Sunday, December 02, 2001 10:23 AM

To: BenKucharski@aol.com

Cc: FG@hotmail.com

Subject: Fwd: Board Posting at Keyword: Baha'i

<<Message: Board Posting at Keyword: Baha'i>>

Subj: Board Posting at Keyword: Baha'i

Date: 12/1/2001 4:52:13 PM Eastern Standard Time

From: LDRS LFST Shahid

To: Glaysh112001

CC: LDRS LFST Mgr, LDRS LFST Jerry

Dear Member:

Regarding your messages posted at: Baha'i Message Boards>Question to the Community Leader.

To avoid further disruption to the message board, your posts have been removed. Please review Keyword: Message Board Product Guidelines and Keyword:

Spirituality Message Board Standards for more information on what is appropriate in our community.

Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

Thanks for taking the time to read this letter. Please note, I cannot respond to replies. Please address any questions or comments to LDRS LFST Mgr.

Regards,

LDRS LFST Shahid
Volunteer Message Board Host
AOL Lifestyles

Subject: Re: URLs
Date: 12/1/2001 9:22 AM Central Standard Time
From: Glaysh112001
Message-id: <20011201102255.14937.00000202@mb-fr.aol.com>

>The question has arisen as to the use of URLs. It is perfectly okay to post a
>URL to a website on this board so long as the material on that website is in
>keeping with the Board purpose, along with TOS and community standards. If
>not, such a post may be removed.
>LDRS LFST Shahid
>AOL Lifestyles
>

And as a bahai fundamentalist you define and decide what is in keeping with the purpose of the board.... That's the problem in my opinion and that of many other people now for years..... Under such a specious interpretation of AOL TOS rules and the bahai writings, you may spam YOUR URL all over these bahai message boards?

Is Professor Juan Cole, of the University of Michigan, a real university unlike the one you tutor at, going to have his website suppressed while yours is allowed? AOL TOS General and others should note Prof. Cole has widely published on bahai censorship on and off the Internet, including a book with Columbia University Press.

Further examples of Ms. Maneck's unfairness on AOL, with only her fundamentalist website allowed:

>and as such should be investigated and
>studied by scientists. (31 December
>1937, to an individual)
>
>
>warmest, Susan
>
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>

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The Bahai Faith & Religious Freedom of Conscience

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Bahai Faith & Religious Freedom of Conscience

Subject: Community Leader concealing evidence of her abusing TOS rules
Date: 11/30/2001 6:38 AM Central Standard Time
From: Glaysh112001
Message-id: <20011130073827.09100.00000004@mb-mv.aol.com>

Shahid, Ms. Maneck, is removing messages of hers in which she spams her URL all over AOL bahai messages boards while suppressing and TOSing fellow bahais like myself who do not share her fundamentalist views.

I ask the TOSGeneral to please ask her to desist or replace her who someone who can be a fair and impartial community leader.

FG

Bahai Faith & Religious Freedom of Conscience

Subject: Open Letter to TOSGeneral
Date: 11/30/2001 7:44 AM Central Standard Time
From: Glaysh112001
Message-id: <20011130084420.09100.00000016@mb-mv.aol.com>

This volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree.

AOL's allowing the fundamentalists among my fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

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FG

The Bahai Faith & Religious Freedom of Conscience

FG

Bahai Faith & Religious Freedom of Conscience

Subject: Re: Are you going to suppress "irregular tax breaks"?
Date: 11/30/2001 8:16 AM Central Standard Time
From: Glaysh112001
Message-id: <20011130091605.09100.00000022@mb-mv.aol.com>

TOSGeneral:

Please find below yet another example of Ms. Maneck, Shahid, the bahai message boards community leader, posting her own URL while TOSing anyone who posts URLs to more liberal bahai sites.

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The Bahai Faith & Religious Freedom of Conscience

>Subject: Re: Are you going to suppress "irregular tax breaks"?
>Date: 9/9/2001 9:03 PM Eastern Standard Time
>From: Smaneck
>Message-id: <20010909220324.18255.00001516@mb-md.aol.com>
>
>
>>The apparent intention is indeed to suppress the Israeli newspaper report of
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>
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>
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>
>
>
>
>

FG

Bahai Faith & Religious Freedom of Conscience

FG

Bahai Faith & Religious Freedom of Conscience

Subject: Re: Disagreements with TOS and/or community guidelines
Date: 12/1/2001 9:26 AM Central Standard Time
From: Glaysh112001
Message-id: <20011201102602.14937.00000203@mb-fr.aol.com>

>Subject: Disagreements with TOS and/or community guidelines
>Date: 12/1/2001 4:12 AM Eastern Standard Time
>From: LDRS LFST Shahid
>Message-id: <20011201041245.02572.00000303@mb-dh.aol.com>
>
>
>
>Hey everyone :) I know that strong opinions abound, but please remember
>that the message boards are not the place to carry on personal arguments nor
>disagreements of TOS and/or community guidelines.
>
>The best sources of information for questions or disagreements with actions
>taken are LDRS LFST Mgr, TOSGeneral, or Keyword TOSQuestions.
>
>Thank you for understanding everyone :)
>
>LDRS LFST Shahid
>AOL Lifestyles
>

You're making an utterly false appearance here of fairness and reasonableness. Anyone remotely familiar with your history of censorship and coercion of conscience on AOL will not fail to recognize what you're really doing here.

FG

Bahai Faith & Religious Freedom of Conscience

Subject: Re: Are you going to suppress my posts re talk.religion.bahai?
Date: 12/1/2001 9:38 AM Central Standard Time
From: Glaysh112001
Message-id: <20011201103847.14937.00000205@mb-fr.aol.com>

Your suggestion here is completely bogus. I have not posted the same message. Your distorting and misrepresenting my posts in order to suit your fundamentalist motives and justify your wish to fraudulently TOS me. You're obviously playing to the choir, the TOSGeneral in this case.

The repeated posting of your URL is okay, though, of course....

>Subject: Re: Are you going to suppress my posts re talk.religion.bahai?
>Date: 11/30/2001 1:08 AM Eastern Standard Time
>From: LDRS LFST Shahid
>Message-id: <20011130010806.12953.00000033@mb-ch.aol.com>
>
>
>Dear friends,
>
>I would like to remind everyone that a given post should only be made once on
>this board within any thirty day period. Otherwise it constitutes spam and as
>such will be considered disruptive.
>LDRS LFST Shahid
>AOL Lifestyles
>
>
>
>
>
>

FG
Bahai Faith & Religious Freedom of Conscience

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]
Sent: Sunday, December 02, 2001 10:26 AM
To: FG@hotmail.com
Subject: Fwd: Board Posting at Keyword: Baha'i

<<Message: Board Posting at Keyword: Baha'i>>
not the message I had posted; I had deleted URLs to my website

From: Glaysh112001[SMTP:glaysh112001@aol.com]
Sent: Sunday, December 02, 2001 10:48 AM
To: benkucharski@aol.com; FG@hotmail.com
Subject: Re: The hypocrisy of Shahid's censorship

<HTML>Rule,

As a bahai for more than 25 years, I couldn't agree more with your analysis of the way things stand in the bahai faith and here on AOL. Thanks for your courage and persistence under severe conditions....

Fred

>Subject: The hypocrisy of Shahid's censorship
>Date: 12/2/2001 12:36 AM Eastern Standard Time
>From: Ruletherod
>Message-id: <20011202003621.16383.00000295@mb-ma.aol.com>
>

>
>Subject: Hate Speech
>Date: 12/1/2001 4:57 PM
>From: LDRS LFST Shahid
>
>
>
>Dear Members,
>
>Please keep in mind that this board is dedicated to discussion of the Baha'i
>Faith. We should avoid making derogatory comments about other religions here.
>Also, keep in mind that postings which contain hate speech and urge violence
>are not acceptable in any area of the service.
>
>LDRS LFST Shahid
>AOL Lifestyles
>
>
> This is just plain old-fashioned censorship; you're overreacting
>again. You're trying to impose a sugarcoated world here in the name of
>the Baha'i Faith. Everything has to be politically correct!
>
> I think all of the derogatory talk about "covenant-breakers" being a
>"spiritual-illness" and the like is hate speech...but Baha'is have their
>double-standards about all this.
>
> The Taliban and the tyrants in Iran have one thing in common
>with Baha'is: censorship -- the suppression of free speech. As long
>as this happens, the world will reject the Baha'i Faith the way it has
>Fascism.
>
> What have you learned from the past, Shahid?
>You certainly know nothing about McCarthyism.
>
>--Rule
>
</HTML>
<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]
Sent: Sunday, December 02, 2001 5:16 PM
To: FG@home.com
Cc: LDRSLFSTMgr@aol.com; LDRSLFSTJerry@aol.com
Subject: Re: Board Posting at Keyword: Baha'i

I believe LDRS LFST Shahid the community leader of the bahai message boards is either TOSing me a second for the very same message or has changed the second message I posted under Questions to Community Leaders in which I had deleted the link to my website. Please consult my original posts to determine whether she has added my links back in and then passed it off to you as my message in order to re-TOS me.

Thank you.

Fred Glaysher

Subj: Board Posting at Keyword: Baha'i
Date: 12/1/2001 5:24:30 PM Eastern Standard Time
From: LDRS LFST Shahid
To: Glaysh112001
CC: LDRS LFST Mgr, LDRS LFST Jerry

Dear Member:

Regarding your messages posted at: Baha'i Message Boards>General Discussion

To avoid further disruption to the message board, your posts have been removed. Please review Keyword: Message Board Product Guidelines and Keyword: Spirituality Message Board Standards for more information on what is appropriate in our community.

Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

Thanks for taking the time to read this letter. Please note, I cannot respond to replies. Please address any questions or comments to LDRS LFST Mgr.

Regards,

LDRS LFST Shahid
Volunteer Message Board Host
AOL Lifestyles

Subject: Re: NM Lawsuit - Summary of Hearing to Dismiss
Date: 11/28/2001 11:23 AM Central Standard Time
From: Glaysh112001
Message-id: <20011128122319.22507.00003580@mb-cg.aol.com>

>>New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL
>
>Oh, you mean that case that got thrown out of court!
>warmest, Susan
>
><https://www.susanmaneck.com>

Ms Maneck, the community leader on the bahai message boards, is misusing her position by constantly posting a link to her website while TOSing anyone else who responds in kind, especially when they are bahais like myself who do not share her fundamentalist interpretation of Baha'u'llah's Revelation.

Please advise her to desist or be tolerant of others who follow her example.

Thank you.

FG
The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>

Subject: Re: Violence as an instrument
Date: 11/28/2001 11:27 AM Central Standard Time
From: Glaysh112001
Message-id: <20011128122703.22507.00003583@mb-cg.aol.com>

> >Terrorist cells around
>>the world are waiting for the green light of jihad.
>
>I believe the 'green light' was given on Sept. 11.
>
>warmest, Susan
>
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Thank you.

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The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>

Subject: Re: Former Vice President speaks out
Date: 11/28/2001 11:46 AM Central Standard Time
From: Glaysh112001
Message-id: <20011128124622.13024.00002523@mb-mg.aol.com>

>>"My heart goes out to the Baha'is of Iran. They have suffered
>>more at the hands of their countrymen than that cult in Waco."
>>
>>--Dan Quayle
>
>Rule,

>
>Did Quayle really say that?
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FG
Bahai Faith & Religious Freedom of Conscience

Subject: Re: Former Vice President speaks out
Date: 11/28/2001 11:48 AM Central Standard Time
From: Glaysh112001
Message-id: <20011128124832.13024.00002526@mb-mg.aol.com>

>His wife is a Christian Reconstructionist. I'd be very careful.
>warmest, Susan
>
><https://www.susanmaneck.com>
>

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Please advise her to desist or be tolerant of others who follow her example.
Or please explain for me and other bahais on the bahai message boards why she is permitted to post her fundamentalist URL while others are not.

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FG
Bahai Faith & Religious Freedom of Conscience

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]
Sent: Wednesday, December 05, 2001 8:35 AM
To: Cat@aol.com; BenKucharski@aol.com
Cc: FG@hotmail.com
Subject: Community Leader on Bahai message boards posts her URL

bahai message boards>Question to the Community Leaders

>Subject: URLs
>Date: 12/1/2001 4:15 AM Eastern Standard Time
>From: LDRS LFST Shahid
>Message-id: <20011201041527.02572.00000304@mb-dh.aol.com>

>
>
>Dear Members,

>
>The question has arisen as to the use of URLs. It is perfectly okay to post a
>URL to a website on this board so long as the material on that website is in
>keeping with the Board purpose, along with TOS and community standards. If
>not, such a post may be removed.
>LDRS LFST Shahid
>AOL Lifestyles

I'm emailing Ben Kucharski and the Community Action Team because it's proving impossible to get the attention of anyone at AOL other than your former responses from the TOS General that refer me back to the community leader, WHO IS THE PROBLEM and IS UNFAIRLY MANIPULATING TOS RULES!!!

The community leader of the bahai message boards, Shahid or Susan Maneck, is regularly TOSing more liberal-minded people for posting URLs while posting dozens of copies of her URL to her own fundamentalist website.

As I mentioned, I and other liberal-minded bahais believe this volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree.

AOL's allowing the fundamentalists among my fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views she opposes but allows other fundamentalists to post links to fundamentalist sites and events....

I'm only asking for fairness! IF we shouldn't post URLs, neither should she! She has now turned it into a "policy" permitting her to judge what is in "keeping with the Board purpose" while suppressing anyone who disagrees with her. See all of the examples below, scattered all over the bahai message boards.

FG
The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

Subject: Re: Are you going to suppress "irregular tax breaks"?
Date: 9/9/2001 9:03 PM Eastern Standard Time
From: Smaneck
Message-id: <20010909220324.18255.00001516@mb-md.aol.com>

>The apparent intention is indeed to suppress the Israeli newspaper report of
>the uhj receiving "irregular tax breaks."
>

What those 'irregular tax breaks' are all about is the fact that Baha'is get a rebate of value added taxes as a religious organization. Big deal! I guess there are some members of the religious right who probably object to anyone but Orthodox Jews getting those. But if Fred can make it look like a case of corruption, you can be sure he will.
warmest, Susan

<https://www.susanmaneck.com>

Further examples of Shahid or Ms. Maneck's unfairness on AOL scattered all over the bahai message boards:

<HTML>>and as such should be investigated and studied by scientists. (31 December

>1937, to an individual)
>
>
>warmest, Susan
>
><https://www.susanmaneck.com>
>

Ms Maneck, the community leader on the bahai message boards, is misusing her position by constantly posting a link to her website while TOSing anyone else who responds in kind, especially when they are bahais like myself who do not share her fundamentalist interpretation of Baha'u'llah's Revelation.

Please advise her to desist or be tolerant of others who follow her example. Or please explain for me and other bahais on the bahai message boards why she is permitted to post her fundamentalist URL while others are not.

Thank you.

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The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>

</HTML>
<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>
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Bahai Faith & Religious Freedom of Conscience</HTML>
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The Bahai Faith & Religious Freedom of Conscience

https://members.fortuneci
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<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

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>>the world are waiting for the green light of jihad.

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FG

The Bahai Faith & Religious Freedom of Conscience

https://members.fortuneci
ty.com/bahaicensorship

</HTML>

<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glaysh112001[SMTP:glaysh112001@aol.com]
Sent: Thursday, December 06, 2001 7:32 AM
To: FG@hotmail.com; CAT@aol.com; benkucharski@aol.com
Subject: Re: URLs

<HTML>>Subject: URLs
>Date: 12/1/2001 4:15 AM Eastern Standard Time
>From: LDRS LFST Shahid
>Message-id: <20011201041527.02572.00000304@mb-dh.aol.com>

>

>

>Dear Members,

>

>The question has arisen as to the use of URLs. It is perfectly okay to post a
>URL to a website on this board so long as the material on that website is in
>keeping with the Board purpose, along with TOS and community standards. If
>not, such a post may be removed.

>LDRS LFST Shahid

>AOL Lifestyles

THAT'S not what AOL's TOS rules state, which prohibit, apparently, ALL URLs.
There's no codicil on yours, i.e., Susan Maneck.

Most normal people would call this a double standards. See below. Many other
examples exist all over the bahai message boards.

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warmest, Susan

<https://www.susanmaneck.com>

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>
>warmest, Susan
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>
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>
11.
>
>warmest, Susan
>
><https://www.susanmaneck.com>

</HTML>
<HTML>FG

Website: Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glaysh112001[SMTP:glaysh112001@aol.com]
Sent: Thursday, December 13, 2001 7:11 AM
To: FG@hotmail.com
Subject: Re: Proselytizing

<HTML>Your usual slander, clear and simply....

>subject: Re: Proselytizing
>Date: 12/12/2001 11:46 AM Eastern Standard Time
>From: Smaneck
>Message-id: <20011212114659.22386.00003182@mb-md.aol.com>
>
>
>>
>>When you, as a person who is not a Baha'i, come here and try to persuade
>>Baha'is to abandon their beliefs and join your religion you are
>>proselytizing.
>
>Dear Sunni,
>
>I don't think Fred can be said to have a religion. He has not promoted
>*anything* of a positive nature about his beliefs, he has only trashed the
>Baha'i Faith. Were he even to present an alternative Baha'i Faith here, we
>would have to accept that. After all, even Covenant breaking posts are
>permitted in this forum.
>
>What is confusing here, is that Fred continues to call himself a Baha'i
>although he is not a part of the Baha'i community or any alternative. Nor is
>he presenting any alternative vision which he calls Baha'i. And he would be
>free to do that here.
>warmest, Susan
>
><https://www.susanmaneck.com>
>
>
>

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>
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>

</HTML>
<HTML>FG

Website: Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]
Sent: Saturday, December 15, 2001 8:12 AM
To: BenKucharski@aol.com
Cc: FG@hotmail.com
Subject: (no subject)

Ben,

Contacting AOL like sending an email into the blankness of the universe.

So here goes again:

Please look at the 9 message thread at bahai message boards > General Discussion > My URL

The "community leader" knows very well she is violating the TOS rules to her advantage while suppressing URLs to any more liberal-minded bahai sites such as mine. All I ask for is fairness from AOL and she is not capable of providing it and has not now for years. I'm tired of it and ask that she be treated accordingly or removed and replaced with someone who can be fair.

I've used Notify AOL, Message Boards, Ask the Staff many times to no avail. The community leader in question, Shahid/Susan Maneck knows she can rely on AOL not caring enough about an obscure religion board to do anything about it. Please prove her wrong....

Thank you for your help.

FG
glaysh112001

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]
Sent: Wednesday, December 19, 2001 9:39 AM
To: SteveCase@aol.com
Cc: Glaysh112001@aol.com; FG@home.com
Subject: Bahai Message Board Community Leader

I'm emailing Steve Case because it's proving impossible to get the attention of anyone at AOL other than your form responses from the TOS General that refer me back to the community leader, WHO IS THE PROBLEM and IS UNFAIRLY MANIPULATING TOS RULES!!!

The community leader of the bahai message boards, Shahid or Susan Maneck, is regularly TOSing more liberal-minded people for posting URLs while posting dozens of copies of her URL to her own fundamentalist website.

As I mentioned, I and other liberal-minded bahais believe this volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree. This has gone on FOR YEARS on AOL.

AOL's allowing the fundamentalists among my fellow bahais, such as Susan Maneck, to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from

people whose views she opposes but allows other fundamentalists to post links to fundamentalist sites and events....

I'm only asking for fairness! IF we shouldn't post URLs, neither should she! She has now turned it into a "policy" permitting her to judge what is in "keeping with the Board purpose" while suppressing anyone who disagrees with her. See all of the examples below, scattered all over the bahai message boards.

I have extensive documentation of censorship on AOL available on my website, probably more a couple of megabytes worth stretching back for at least three years. See below.

FG

The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

DOCUMENTATION of abuse of AOL:

"Recently, Dr. Maneck, A.K.A. LDRS LFST, Shahid, on America Online's Baha'i Faith Bulletin Board posted the following...."

What may be expected from such a bahai community "leader" on AOL may be judged from Ms. Maneck's past treatment of opinions other than her own:

<https://members.fortunecity.com/bahaicensorship/Maneck1.htm>

See her slandering other views as garbage:

<https://members.fortunecity.com/bahaicensorship/Maneck3.htm>

See her slandering other views as litter:

<https://members.fortunecity.com/bahaicensorship/Maneck7.htm>

See also messages related to her abuse of her AOL "position" :

<https://members.fortunecity.com/bahaicensorship/AOL.htm>

<https://members.fortunecity.com/bahaicensorship/AOLcensorship.htm>

<https://members.fortunecity.com/bahaicensorship/AOLcensorship1.htm>

Continuing AOL Censorship by bahais 2001

<https://members.fortunecity.com/bahaicensorship/AOL2001.htm>

Those tired of Maneck posting her URL on AOL should see the relevant thread at Question to Community Leaders. Or call and complain at 800-827-6364.

Also complain at Keyword Notify AOL, Message Boards, and then Ask the Staff, works well too. It goes over Maneck's head, as I was told on the phone.

Incidentally, when you email the TOSGeneral from anywhere in bahai AOL space it in fact goes directly to Maneck, nobody else, which is again why you have to go around her now if you're tired of her manipulating TOS rules and employing her double standards on many fronts. SHE'S the TOSGeneral!!! No wonder nothing results....

As a bahai for over 25 years, I'm very tired of her dishonest manipulation of AOL and wish AOL would replace her with an honest person who fairly allows all views to be heard.

1. (below from AOL member mrmahdi@aol.com Mr Mahdi)

>It may be Maneck and the fundamentalist bahais

>have a mole, in a sense, inside AOL who is protecting her/them, all the

>more reason to go around her....

That is one of the reasons why I have yet to call AOL and report to them what goes on in the bahai message boards. I see calling them an exercise in futility and unfortunately that made me skeptical into thinking calling will do any change.

It is also unfortunate that AOL does not have a system where members of AOL can vote for people whom they want to see moderate their message boards and other forums. You, me, and many people for the past several years have been harrassed by the coward bahai extremists. Recently, one of my messages was removed by the fanatic Maneck using the anonymous handle "Shahid." "Shahid," aka Maneck refuses to use her real name when moderating posts, something that the busta Mark Foster wouldn't even do (he as you know made it clear he was the moderator).

May you Fred or someone else here can find a way to convince AOL to have a third party or a fair-minded person on AOL to investigate the matter and see the double-standard and outright hypocrisy of the bahai extremist domination of bahai forums on AOL. Because with taking this course, complaining to AOL will become something done in vain, unfortunately.

Mahdi Muhammad

Please do something to STOP the continual suppression of discussion here on AOL by Susan Maneck.

FG

Website: Bahai Faith & Religious Freedom of Conscience

2.

>BASICALLY, hikmat as interpreted by Maneck means she may lie and deceive all >she wants in "service" of the faith..... It's her modus operandi....

Yes, her fanatical interpretation of "hikmat" has made her into a wolf in sheep's clothing. I that believe as a result, her and Mark Foster's bullying on the bahai message boards has led to people to leave the message boards in utter disgust of the double-standards and "good-ole' boy" system they got going on there where certain people have carte blanche while others (like me and you) do not.

You Fred have documented on your site instances of outright double-standards employed by Foster and Maneck. I would like to ask you kindly to post in a new message to newsgroups and elsewhere the quotes of AOL members as well as others who complained and documented the double-standard and hypocrisy of Foster and Maneck and their extremist supporters.

Forgive me for sound a bit pessimistic, but the I went through on the AOL bahai message boards have made me feel hopeless into thinking that fighting for rights on AOL will do any good. Maybe if we constantly remind AOL staff by either calling them or sending them emails about what goes on, then perhaps there will be a chance that justice will prevail.

Hopefully something will be done and AOL will be heedful of our complaints and warnings.

Mahdi Muhammad

3.

>Forgive me for sound a bit pessimistic, but the I went through

"Forgive me for sounding a bit pessimistic, but the experience I went through..." (I got a bad habit of not proofreading my posts!)

At any rate, I would like to add that I know that the fanatical behavior of the "forum leaders" on AOL bahai message boards has led to not only people leaving, but having suspended and cancelled accounts over messages that do not contain profanity, slander, threats, spamming and so on. I have talked to people in chat rooms on AOL about members have their accounts terminated over posts that do not contain the above-mentioned things. Many of them thought I was lying or at least exaggerating because they thought it was too crazy to be true.

Thanks to the bahai extremist domination on AOL bahai message boards, even the unbelievable has become a reality!

Mahdi Muhammad

From: Fred Glaysher[SMTP:fredglaysher@hotmail.com]
Sent: Wednesday, December 19, 2001 10:05 AM
To: FG
Subject: Bahai Message Boards Community Leader

An AOL representative on the phone recommended I write Customer Service about the issue below.

I'm writing Steve Case and Customer Service because it's proving impossible to get the attention of anyone at AOL other than your form responses from the TOSGeneral that refer me back to the community leader, WHO IS THE PROBLEM and IS UNFAIRLY MANIPULATING TOS RULES!!!

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<https://fglaysher.com/bahaicensorship/Maneck7.htm>

See also messages related to her abuse of her AOL "position" :

<https://fglaysher.com/bahaicensorship/AOL.htm>

<https://fglaysher.com/bahaicensorship/AOLcensorship.htm>

<https://fglaysher.com/bahaicensorship/AOLcensorship1.htm>

Continuing AOL Censorship by bahais 2001

<https://fglaysher.com/bahaicensorship/AOL2001.htm>

Those tired of Maneck posting her URL on AOL should see the relevant thread at Question to Community Leaders. Or call and complain at 800-827-6364.

Also complain at Keyword Notify AOL, Message Boards, and then Ask the Staff, works well too. It goes over Maneck's head, as I was told on the phone.

Incidentally, when you email the TOSGeneral from anywhere in bahai AOL space it in fact goes directly to Maneck, nobody else, which is again why you have to go around her now if you're tired of her manipulating TOS rules and employing her double standards on many fronts. SHE'S the TOSGeneral!! No wonder nothing results....

As a bahai for over 25 years, I'm very tired of her dishonest manipulation of AOL and wish AOL would replace her with an honest person who fairly allows all views to be heard.

1. (below from AOL member mrmahdi@aol.com Mr Mahdi)

>It may be Maneck and the fundamentalist bahais

>have a mole, in a sense, inside AOL who is protecting her/them, all the

>more reason to go around her....

That is one of the reasons why I have yet to call AOL and report to them what

goes on in the bahai message boards. I see calling them an exercise in futility and unfortunately that made me skeptical into thinking calling will do any change.

It is also unfortunate that AOL does not have a system where members of AOL can vote for people whom they want to see moderate their message boards and other forums. You, me, and many people for the past several years have been harrassed by the coward bahai extremists. Recently, one of my messages was removed by the fanatic Maneck using the anonymous handle "Shahid."

"Shahid,"

aka Maneck refuses to use her real name when moderating posts, something that

the busta Mark Foster wouldn't even do (he as you know made it clear he was the moderator).

May you Fred or someone else here can find a way to convince AOL to have a third party or a fair-minded person on AOL to investigate the matter and see the double-standard and outright hypocrisy of the bahai extremist domination of bahai forums on AOL. Because with taking this course, complaining to AOL will become something done in vain, unfortunately.

Mahdi Muhammad

Please do something to STOP the continual suppression of discussion here on AOL by Susan Maneck.

FG

Website: Bahai Faith & Religious Freedom of Conscience

2.

>BASICALLY, hikmat as interpreted by Maneck means she may lie and deceive all >she wants in "service" of the faith..... It's her modus operandi....

Yes, her fanatical interpretation of "hikmat" has made her into a wolf in sheep's clothing. I that believe as a result, her and Mark Foster's bullying on the bahai message boards has led to people to leave the message boards in utter disgust of the double-standards and "good-ole' boy" system they got going on there where certain people have carte blanche while others (like me and you) do not.

You Fred have documented on your site instances of outright double-standards employed by Foster and Maneck. I would like to ask you kindly to post in a new message to newsgroups and elsewhere the quotes of AOL members as well as others who complained and documented the double-standard and hypocrisy of Foster and Maneck and their extremist supporters.

Forgive me for sound a bit pessimistic, but the I went through on the AOL bahai message boards have made me feel hopeless into thinking that fighting for rights on AOL will do any good. Maybe if we constantly remind AOL staff by either calling them or sending them emails about what goes on, then perhaps there will be a chance that justice will prevail.

Hopefully something will be done and AOL will be heedful of our complaints and warnings.

Mahdi Muhammad

3.

>Forgive me for sound a bit pessimistic, but the I went through

"Forgive me for sounding a bit pessimistic, but the experience I went through..." (I got a bad habit of not proofreading my posts!)

At any rate, I would like to add that I know that the fanatical behavior of the "forum leaders" on AOL bahai message boards has led to not only people leaving, but having suspended and cancelled accounts over messages that do not contain profanity, slander, threats, spamming and so on. I have talked to people in chat rooms on AOL about members have their accounts terminated over posts that do not contain the above-mentioned things. Many of them thought I was lying or at least exaggerating because they thought it was too crazy to be true.

Thanks to the bahai extremist domination on AOL bahai message boards, even the unbelievable has become a reality!

Mahdi Muhammad

From: Glaysh112001[SMTP:glaysh112001@aol.com]
Sent: Wednesday, December 19, 2001 4:19 PM
To: FG@home.com; SteveCase@aol.com; TOSGeneral@aol.com
Subject: Re: ATTN - AOL - Result of Censorship by Maneck

<HTML>Mr. Mahdi,

I suggest you email Steve Case@aol.com, post this to Notify AOL, and snail mail a copy to AOL Customer Service, PO Box 10810, Herdon VA 20170. The number to call to complain is 800-827-6364.

For those interested, I believe Mr. Mahdi's statements here under the bahai message boards at Question to Community Leaders>ATTN - AOL - Result of Censorshare essentially correct. I witnessed Shahid/Susan Maneck's unfair treatment of people of all persuasions on AOL and elsewhere for years. Extensive documentation may be found on my website about Maneck's abuse of her AOL position and her driving many, many people out of these forums.

Thanks for trying to oppose her tyranny here. Perhaps someday someone at AOL will listen before they're sued over the censorship she has imposed in their name!

FG

>Subject: Re: ATTN - AOL - Result of Censorship by Maneck
>Date: 12/19/2001 3:54 PM Eastern Standard Time
>From: Mr Mahdi
>Message-id: <20011219155440.01439.00000028@mb-mk.aol.com>
>
>
>>Well, well, Freddy, I see you've made an interesting bed-fellow with "Death
>>to Baha'is" Muslim militant, Mr. Madhi.
>
>Dr. Maneck and has committed slander as well as mocked my name, both I take
>it are not allowed under TOS.
>
>I have not advocated the death of any group, including bahais. I have made
>it clear many times on the Internet in newsgroups such as TRB that I have
>many bahai friends. My beliefs advocate the FREE discussion of beliefs and
>the promotion of having forums where people can express and debate their
>beliefs with other individuals. The alleged statement that Maneck claimed I
>made was taken out of context when the topic of apostasy was discussed in a
>chat room. Maneck should not feel that since she is also a forum leader
>here, she can slander fellow members with impunity.
>
>Also, my handle is "Mr Mahdi" not Mr. "Madhi." It is obvious that "Madhi" is
>an attempt to mock my name by insisting I am "mad." I would like an apology
>and the removal of Maneck's post.
>
>>Try and keep the white powder off the board though, would you?
>>warmest, Susan
>
>I find this tasteless, especially for a "forum leader." Maneck, are you
>making light of the recent use of anthrax as a tool of terrorism? Please
>clarify for us your statements!
>Mahdi Muhammad
>
>
>
>
>
>

</HTML>
<HTML>FG

Website: Bahai Faith & Religious Freedom of Conscience</HTML>

From: FG[SMTP:FG@home.com]
Sent: Wednesday, December 19, 2001 4:59 PM
To: Yorgos Marinakis
Subject: Suing AOL

Yorgos,

Would you consider taking on a case against AOL? See link below.

<https://www.washingtonpost.com/wp-dyn/articles/A22150-2001Aug30.html>

There's extensive documentation on my website about Maneck's abuse of AOL's TOS rules and censorship of liberals and others. See in the left column of my homepage. I have many, many messages attempting to contact AOL which they have always ignored, while she continues to TOS me and others, driving different views off the bahai message boards.

I know a number of people share my grievances with AOL and have also not received any response from them.

FG
The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>

From: Glaysh112001@aol.com[SMTP:Glaysh112001@aol.com]
Sent: Friday, December 28, 2001 8:08 AM
To: SteveCase@aol.com
Cc: FG@home.com
Subject: SUING AOL - Re: Bahai Message Boards Community Leader)

Your form letter below does not address the issues I contacted Steve Case about. One of your AOL Representatives on you 800 line instructed me to email Mr. Case about the continual censorship of the AOL bahai message boards.

NOTE: AOL is leaving me and other members no alternative but to SUE in order to receive a fair and honest response to the problem of our fellow bahai who is a fundamentalist and consistently suppressing free speech and discussion.

I have now contacted a lawyer and herewith request that you provide me with the name, address, and phone number of your lawyer.

Sincerely,

FG
glaysh112001@aol.com

Subj: Re: Bahai Message Boards Community Leader
Date: 12/27/2001 10:08:20 AM Eastern Standard Time
From: Steve Case
To: Glaysh112001

Dear Glaysh112001,

I am responding to your letter on behalf of Steve Case. Thank you for taking the time to write to us.

As you can imagine, Mr. Case, as the Chairman of AOL Time Warner, is extremely busy throughout the week. As a result, his schedule does not permit him to respond personally to the hundreds of email messages he receives daily. He asked me to help respond to the letters he receives, so that all members receive prompt replies to their inquiries. To keep Mr. Case informed, we compose a monthly update advising him of the member concerns and comments received.

Again, thanks for writing.

Sincerely,
Crystal
Office of the Chairman

-----original message-----
From: Glaysh112001@aol.com
To: SteveCase@aol.com

ALSO snail-mailed to Customer Service:

An AOL representative on the phone recommended I write Customer Service and Steve Case about the issue below.

I'm writing Steve Case and Customer Service because it's proving impossible to get the attention of anyone at AOL other than your form responses from the TOSGeneral that refer me back to the community leader, WHO IS THE PROBLEM and IS UNFAIRLY MANIPULATING TOS RULES!!!

The community leader of the bahai message boards, Shahid or Susan Maneck, is regularly TOSing more liberal-minded people for posting URLs while posting dozens of copies of her URL to her own fundamentalist website.

As I mentioned, I and other liberal-minded bahais believe this volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree. This has gone on FOR YEARS on AOL.

AOL's allowing the fundamentalists among my fellow bahais, such as Susan Maneck, to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views she opposes but allows other fundamentalists to post links to fundamentalist sites and events....

I'm only asking for fairness! IF we shouldn't post URLs, neither should she! She has now turned it into a "policy" permitting her to judge what is in "keeping with the Board purpose" while suppressing anyone who disagrees with her. See all of the examples below, scattered all over the bahai message boards.

I have extensive documentation of censorship on AOL available on my website, probably more a couple of megabytes worth stretching back for at least three years. See below.

FG

The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

DOCUMENTATION of abuse of AOL:

"Recently, Dr. Maneck, A.K.A. LDRS LFST, Shahid, on America Online's Baha'i Faith Bulletin Board posted the following...."

What may be expected from such a bahai community "leader" on AOL may be judged from Ms. Maneck's past treatment of opinions other than her own:

<https://fglaysher.com/bahaicensorship/Maneck1.htm>

See her slandering other views as garbage:
<https://fglaysher.com/bahaicensorship/Maneck3.htm>

See her slandering other views as litter:
<https://fglaysher.com/bahaicensorship/Maneck7.htm>

See also messages related to her abuse of her AOL "position" :
<https://fglaysher.com/bahaicensorship/AOL.htm>

<https://fglaysher.com/bahaicensorship/AOLcensorship.htm>

<https://fglaysher.com/bahaicensorship/AOLcensorship1.htm>

Continuing AOL Censorship by bahais 2001
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Forgive me for sound a bit pessimistic, but the I went through on the AOL bahai message boards have made me feel hopeless into thinking that fighting for rights on AOL will do any good. Maybe if we constantly remind AOL staff by either calling them or sending them emails about what goes on, then perhaps there will be a chance that justice will prevail.

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"Forgive me for sounding a bit pessimistic, but the experience I went through..." (I got a bad habit of not proofreading my posts!)

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Thanks to the bahai extremist domination on AOL bahai message boards, even the unbelievable has become a reality!

Mahdi Muhammad

X-Rep: 21
X-MailId: 3765729
X-Queue: 2
X-Mailer: SwiftMail v3.86

From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]
Sent: Friday, December 28, 2001 1:52 PM
To: patrick_henry@liberty.com; Glaysh112001@aol.com; FG@home.com
Subject: Fwd: Terms of Service

<<Message: Terms of Service ...>>
Greetings Fred,

Here is the TOS violation notice I got from AOL. Bahai fanatics reported me on the bahai chat room for posting the "Answering Bahaullah" link. Bahais regularly post their links in bahai chat rooms and they never get TOSed. I urge you to also monitor chat rooms on AOL and see the double-standards employed by both AOL and Maneck et al.

Sincerely,

Mahdi Muhammad

From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]
Sent: Saturday, December 29, 2001 4:42 AM
To: patrick_henry@liberty.com; Glaysh112001@aol.com; FG@home.com
Subject: Concerning the lawsuit...

Greetings Fred,

I would like to ask about the possibility of suing AOL. You mentioned on the messages boards and on TRB about suing AOL for its constant refusal to heed customer complaints and take action against bahai ultra-extremism on its message boards and even chat rooms.

If you do decide to sue, what would be the role of victims like myself in the lawsuit? Would I have to be subpoenaed as a result? I ask because I am working on music album at this current time with plans on moving to Los Angeles next year. Due to my background, I do not think I would favor too highly to travel to whatever court room and testify. But what ever I can do

to help the case, I would most likely help you. If you need emails, newsgroups postings, etc., please feel free to ask.

I hope whatever you do, in the end, we will get the rights we deserves as paying members of AOL.

Sincerely,

Mahdi Muhammad

Subj: Community Leader on Bahai message boards posts her URL
Date: 12/5/2001 8:35:03 AM Eastern Standard Time
From: [Glaysh112001](#)
To: [Cat, Ben Kucharski](#)
CC: [FG@hotmail.com](#)

bahai message boards>Question to the Community Leaders

>Subject: URLs
>Date: 12/1/2001 4:15 AM Eastern Standard Time
>From: LDRS LFST Shahid
>Message-id: <20011201041527.02572.00000304@mb-dh.aol.com>
>
>
>Dear Members,
>
>The question has arisen as to the use of t URLs. Iis perfectly okay to post a
>URL to a website on this board so long as the material on that website is in
>keeping with the Board purpose, along with TOS and community standards. If
>not, such a post may be removed.
>LDRS LFST Shahid
>AOL Lifestyles

I'm emailing Ben Kucharski and the Community Action Team because it's proving impossible to get the attention of anyone at AOL other than that refer me back to the community leader, WHO IS THE PROBLEM and IS UNFAIRLY MANIPULATING TOS RULES!!!

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Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views she opposes but allows other fundamentalists to post links to fundamentalist sites and events....

I'm only asking for fairness! IF we shouldn't post URLs, neither should she! She has now turned it into a "policy" permitting her to judge while suppressing anyone who disagrees with her. See all of the examples below, scattered all over the bahai message boards.

FG
The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

Subject: Re: Are you going to suppress "irregular tax breaks"?
Date: 9/9/2001 9:03 PM Eastern Standard Time
From: Smaneck
Message-id: <20010909220324.18255.00001516@mb-md.aol.com>

>The apparent intention is indeed to suppress the Israeli newspaper report of
>the uhj receiving "irregular tax breaks."
>

What those 'irregular tax breaks' are all about is the fact that Baha'is get a rebate of value added taxes as a religious organization. Big deal! I guess there are some members of the religious right who probably object to anyone but Orthodox Jews getting those. But if Fred you can be sure he will.
warmest, Susan

<https://www.susanmaneck.com>

Further examples of Shahid or Ms. Maneck's unfairness on AOL scattered all over the bahai message boards:

<HTML>>and as such should be investigated and studied by scientists. (31 December 1937, to an individual)
>
>
>warmest, Susan
>
><https://www.susanmaneck.com>
>

Ms Maneck, the community leader on the bahai message boards, is misusing her position by constantly posting a link to her website while TOSing anyone else who responds in kind, especially when they are bahais like myself who do not share her fundamentalist interpretation of Baha'u'llah's Revelation.

Please advise her to desist or be tolerant of others who follow her example. Or please explain for me and other bahais on the bahai message boards why she is permitted to post her fundamentalist URL while others are not.

Thank you.

FG
The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>

</HTML>
<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>
<HTML>>>"My heart goes out to the Baha'is of Iran. They have suffered
>>more at the hands of their countrymen than that cult in Waco."
>>
>>--Dan Quayle
>
>Rule,
>
>Did Quayle really say that?
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<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>
<HTML>>>Terrorist cells around
>>the world are waiting for the green light of jihad.
>
>I believe the 'green light' was given on Sept. 11.
>
>warmest, Susan

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</HTML>
<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

--

Subj:	Board Posting at Keyword: Baha'i
Date:	12/1/2001 4:52:13 PM Eastern Standard Time
From:	LDRS LFST Shahid
To:	Glaysh112001
CC:	LDRS LFST Mgr , LDRS LFST Jerry

Dear Member:

Regarding your messages posted at: Baha'i Message Boards>Question to the Community Leader.

To avoid further disruption to the message board, your posts have been removed. Please review Keyword: [Message Board Product Guidelines](#) Standards for more information on what is appropriate in our community.

Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

Thanks for taking the time to read this letter. Please note, I cannot respond to replies. Please address any questions or comments to LDRS LF

Regards,

LDRS LFST Shahid
Volunteer Message Board Host
AOL Lifestyles

Subject: Re: URLs
Date: 12/1/2001 9:22 AM Central Standard Time
From: Glaysh112001
Message-id: <20011201102255.14937.00000202@mb-fr.aol.com>

>The question has arisen as to the use of URLs. It is perfectly okay to post a
>URL to a website on this board so long as the material on that website is in
>keeping with the Board purpose, along with TOS and community standards. If
>not, such a post may be removed.
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>

And as a bahai fundamentalist you define and decide what is in keeping with the purpose of the board.... That's the problem in my opinion an years..... Under such a specious interpretation of AOL TOS rules and the bahai writings, you may spam YOUR URL all over these bahai messag

Is Professor Juan Cole, of the University of Michigan, a real university unlike the one you tutor at, going to have his website suppressed while others should note Prof. Cole has widely published on bahai censorship on and off the Internet, including a book with Columbia University Pr

Further examples of Ms. Maneck's unfairness on AOL, with only her fundamentalist website allowed:

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Or please explain for me and other bahais on the bahai message boards why she is permitted to post her fundamentalist URL while others are not.

Thank you.

FG
The Bahai Faith & Religious Freedom of Conscience

FG
Bahai Faith & Religious Freedom of Conscience
> >Terrorist cells around
>>the world are waiting for the green light of jihad.
>
>I believe the 'green light' was given on Sept. 11.
>
>warmest, Susan
>
><https://www.susanmaneck.com>

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Please advise her to desist or be tolerant of others who follow her example.

Thank you.

FG
The Bahai Faith & Religious Freedom of Conscience

FG
Bahai Faith & Religious Freedom of Conscience

Subject: Community Leader concealing evidence of her abusing TOS rules
Date: 11/30/2001 6:38 AM Central Standard Time
From: Glaysh112001

Message-id: <20011130073827.09100.00000004@mb-mv.aol.com>

Shahid, Ms. Maneck, is removing messages of hers in which she spams her URL all over AOL bahai messages boards while suppressing and TO share her fundamentalist views.

I ask the TOSGeneral to please ask her to desist or replace her who someone who can be a fair and impartial community leader.

FG

Bahai Faith & Religious Freedom of Conscience

Subject: Open Letter to TOSGeneral

Date: 11/30/2001 7:44 AM Central Standard Time

From: Glaysh112001

Message-id: <20011130084420.09100.00000016@mb-mv.aol.com>

This volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree.

AOL's allowing the fundamentalists among my fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

Professor Juan Cole, of the University of Michigan, discusses related issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997":
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It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views she opposes but allows other fundamentalists to post links to fundamentalist sites and events....

FG

The Bahai Faith & Religious Freedom of Conscience

FG

Bahai Faith & Religious Freedom of Conscience

Subject: Re: Are you going to suppress "irregular tax breaks"?

Date: 11/30/2001 8:16 AM Central Standard Time

From: Glaysh112001

Message-id: <20011130091605.09100.00000022@mb-mv.aol.com>

TOSGeneral:

Please find below yet another example of Ms. Maneck, Shahid, the bahai message boards community leader, posting her own URL while TOSing bahai sites.

This volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree.

AOL's allowing the fundamentalists among my fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

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FG

The Bahai Faith & Religious Freedom of Conscience

>Subject: Re: Are you going to suppress "irregular tax breaks"?

>Date: 9/9/2001 9:03 PM Eastern Standard Time

>From: Smaneck

>Message-id: <20010909220324.18255.00001516@mb-md.aol.com>

>

>

>>The apparent intention is indeed to suppress the Israeli newspaper report of >>the uhj receiving "irregular tax breaks."

>>

>

>What those 'irregular tax breaks' are all about is the fact that Baha'is get >a rebate of value added taxes as a religious organization.

>Big deal! I guess there are some members of the religious right who probably
>object to anyone but Orthodox Jews getting those. But if Fred can make it
>look like a case of corruption, you can be sure he will.
>warmest, Susan
>
><https://www.susanmaneck.com>
>
>
>
>
>
>
>

FG
Bahai Faith & Religious Freedom of Conscience

FG
Bahai Faith & Religious Freedom of Conscience

Subject: Re: Disagreements with TOS and/or community guidelines
Date: 12/1/2001 9:26 AM Central Standard Time
From: Glaysh112001
Message-id: <20011201102602.14937.00000203@mb-fr.aol.com>

>Subject: Disagreements with TOS and/or community guidelines
>Date: 12/1/2001 4:12 AM Eastern Standard Time
>From: LDRS LFST Shahid
>Message-id: <20011201041245.02572.00000303@mb-dh.aol.com>
>
>
>
>Hey everyone :) I know that strong opinions abound, but please remember
>that the message boards are not the place to carry on personal arguments nor
>disagreements of TOS and/or community guidelines.
>
>The best sources of information for questions or disagreements with actions
>taken are LDRS LFST Mgr, TOSGeneral, or Keyword TOSQuestions.
>
>Thank you for understanding everyone :)
>
>LDRS LFST Shahid
>AOL Lifestyles
>

You're making an utterly false appearance here of fairness and reasonableness. Anyone remotely familiar with your history of censorship ar
to recognize what you're really doing here.

FG
Bahai Faith & Religious Freedom of Conscience

Subject: Re: Are you going to suppress my posts re talk.religion.bahai?
Date: 12/1/2001 9:38 AM Central Standard Time
From: Glaysh112001
Message-id: <20011201103847.14937.00000205@mb-fr.aol.com>

Your suggestion here is completely bogus. I have not posted the same message. Your distorting and misrepresenting my posts in order to su
your wish to fraudulently TOS me. You're obviously playing to the choir, the TOSGeneral in this case.

The repeated posting of your URL is okay, though, of course....

>Subject: Re: Are you going to suppress my posts re talk.religion.bahai?
>Date: 11/30/2001 1:08 AM Eastern Standard Time
>From: LDRS LFST Shahid
>Message-id: <20011130010806.12953.00000033@mb-ch.aol.com>
>
>
>Dear friends,
>
>I would like to remind everyone that a given post should only be made once on
>this board within any thirty day period. Otherwise it constitutes spam and as
>such will be considered disruptive.
>LDRS LFST Shahid
>AOL Lifestyles
>
>
>
>
>
>

FG
Bahai Faith & Religious Freedom of Conscience

11/30/01 to AOL TOS

Ben,

Nice talking with you and thank you for your help. Please find the message I mentioned to you at the end, along several excerpts from messages that appear all over the

As I mentioned, I and others believe this volunteer leader regularly abuses her position and uses it to silence and attack people with whom she and the more fundamentalist-minded among my fellow Bahais disagree.

AOL's allowing the fundamentalists among my fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL.....

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<https://www-personal.umich.edu/~jrc/cole/bahai/1999/jssr/bhjssr.htm>

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FG

The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

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Date: 9/9/2001 9:03 PM Eastern Standard Time
From: Smaneck
Message-id: <20010909220324.18255.00001516@mb-md.aol.com>

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What those 'irregular tax breaks' are all about is the fact that Baha'is get a rebate of value added taxes as a religious organization. Big deal! I guess there are some members of the religious right who probably object to anyone but Orthodox Jews getting those. But if Fred can make it look like a case of warmest, Susan

<https://www.susanmaneck.com>

Further examples of Shahid or Ms. Maneck's unfairness on AOL scattered all over the bahai message boards:

```
<HTML><FONT SIZE=2 PTSIZE=10>>and as such should be investigated and
studied by scientists. (31 December
>1937, to an individual)
>
>
>warmest, Susan
>
>https://www.susanmaneck.com
>
```

Ms Maneck, the community leader on the bahai message boards, is misusing her position by constantly posting a link to her website while TOSing anyone else who responds in kind, especially when they are bahais like myself who do not share her fundamentalist interpretation of Baha'u'llah's Revelation.

Please advise her to desist or be tolerant of others who follow her example. Or please explain for me and other bahais on the bahai message boards why she is permitted to post her fundamentalist URL while others are not.

Thank you.

FG

The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>

```
</FONT></HTML>
<HTML><FONT SIZE=2 PTSIZE=10>FG<BR>
Bahai Faith & Religious Freedom of Conscience</FONT></HTML>
<HTML><FONT SIZE=2 PTSIZE=10>>>"My heart goes out to the Baha'is of Iran.
They have suffered
>>more at the hands of their countrymen than that cult in Waco."
>>
>>--Dan Quayle
>
>Rule,
>
>Did Quayle really say that?
>
>warmest, Susan
>
>
```

>warmest, Susan
>
><https://www.susanmaneck.com>
>

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Thank you.

FG
The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>
</HTML>
<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>
<HTML>>His wife is a Christian Reconstructionist.
I'd be very careful.
>warmest, Susan
>
><https://www.susanmaneck.com>
>

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</HTML>
<HTML>FG

Bahai Faith & Religious Freedom of Conscience</HTML>

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]
Sent: Sunday, September 23, 2001 7:52 AM
To: TOSGeneral@aol.com
Cc: FG@home.com
Subject: Fwd: Board Posting at Bahai Message Board
<<Message: Re: Board Posting at Bahai Message B...>>

AOL's allowing the fundamentalists among our fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

The bahai community leader is harassing me trying to suppress all knowledge and discussion about the major lawsuit against the bahai faith recently filed in New Mexico. Please ask him to desist.

This volunteer leader regularly abuses his position and uses it to silence and attack people with whom he and the more fundamentalist-minded among my fellow Bahais disagree.

Professor Juan Cole, of the University of Michigan, discusses related issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997":
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A clear example of the way AOL is manipulated and freedom of speech and conscience are regularly DAMAGED by AOL's indulgence.

FG
The Bahai Faith & Religious Freedom of Conscience
<https://www.angelfire.com/mi3/bahai/>

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]
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To: TOSGeneral@aol.com
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Subject: Fwd: Board Posting at Baha'i Message Board
<<Message: Board Posting at Baha'i Message Board>>

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The Bahai Faith & Religious Freedom of Conscience

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]
Sent: Monday, September 17, 2001 9:18 AM
To: TOSGeneral@aol.com
Cc: FG@home.com
Subject: Fwd: Board Posting at Baha'i Message Board
<<Message: Board Posting at Baha'i Message Board>>

AOL's allowing the fundamentalists among our fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

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From: Glayshf@aol.com[SMTP:Glayshf@aol.com]
Sent: Sunday, September 16, 2001 4:48 PM
To: TOSGeneral@aol.com
Cc: FG@home.com
Subject: Fwd: Board Posting at Baha'i Message Board
<<Message: Board Posting at Baha'i Message Board>>
This volunteer leader regularly abuses his position and uses it to silence and attack people with whom he and the more fundamentalist-minded among my fellow Bahais disagree. He is the problem and cannot be relied on to moderate fairly.
The bahai community leader is harassing me and others and trying to suppress all knowledge and discussion about the lawsuits against the bahai faith recently filed in New Mexico and the many incidents of silencing and coercing individual members. Please ask him to desist.
FG
The Bahai Faith & Religious Freedom of Conscience
<https://www.angelfire.com/mi3/bahai/>

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]
Sent: Sunday, September 16, 2001 4:49 PM
To: TOSGeneral@aol.com
Cc: FG@home.com
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<<Message: Board Posting at Baha'i Message Board>>

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FG

The Bahai Faith & Religious Freedom of Conscience
<https://www.angelfire.com/mi3/bahai/>

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]
Sent: Sunday, September 16, 2001 4:50 PM
To: TOSGeneral@aol.com
Cc: FG@home.com
Subject: Fwd: No spamming please
<<Message: No spamming please>>
Fundamentalist ad hominem. No substance.

FG

The Bahai Faith & Religious Freedom of Conscience
https://www.angelfire.com/mi3/bahai/

From: Glayshf[SMTP:glayshf@aol.com]
Sent: Sunday, September 16, 2001 5:02 PM
To: TOSGeneral@aol.com; FG@home.com
Subject: Re: No spamming please
<HTML>>I would like to remind you that the same message should not be posted
>multiple times. It is not enough to just change the subject heading.
>LDRS LFST Shahid
>AOL Lifestyles

A completely dishonest statement....

Let's look at the message you're using as pretext to censor and suppress:
"Ad hominem. No substance."

That, incidentally, applies well to your post and your attempt to pretend you have valid reason for deleting my message.

I ask the TOSGeneral to cite this putative community leader who is abusing ridiculously his position to harass people such as myself because

FG
The Bahai Faith & Religious Freedom of Conscience
<https://www.angelfire.com/mi3/bahai/>
</HTML>

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]
Sent: Sunday, September 16, 2001 5:07 PM
To: TOSGeneral@aol.com
Cc: FG@home.com
Subject: Fwd: Board Posting at Bahai Message Board
<<Message: Re: Board Posting at Bahai Message B...>>
AOL's allowing the fundamentalists among our fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....
Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....
The bahai community leader is harassing me trying to suppress all knowledge and discussion about the major lawsuit against the bahai faith recently filed in New Mexico. Please ask him to desist.
This volunteer leader regularly abuses his position and uses it to silence and attack people with whom he and the more fundamentalist-minded among my fellow Bahais disagree.

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Sent: Sunday, September 16, 2001 4:47 PM
To: TOSGeneral@aol.com
Cc: FG@home.com
Subject: Fwd: Board Posting at Baha'i Message Board
<<Message: Board Posting at Baha'i Message Board>>
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FG

The Bahai Faith & Religious Freedom of Conscience

<https://www.angelfire.com/mi3/bahai/>

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]

Sent: Friday, July 13, 2001 11:17 AM

To: TOSGeneral@aol.com

Cc: FG@home.com

Subject: Fwd: Board posting at Keyword: BAHAI

<<Message: Board posting at Keyword: BAHAI>>

This volunteer leader regularly abuses his position and uses it to silence and attack people with whom he and the more fundamentalist-minded among my fellow Bahais disagree. He is the problem and cannot be relied on to moderate fairly.

The bahai community leader is harassing me and others and trying to suppress all knowledge and discussion about the major lawsuit against the bahai faith recently filed in New Mexico. Please ask him to desist.

FULL TEXT:

New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001

https://members.nbci.com/_XMCM/FG/NMLawsuit.htm

https://members.nbci.com/_XMCM/FG/NMLawsuitResponse.htm

Professor Juan Cole, of the University of Michigan, discusses related issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997":

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--FG

www.FG.com

The Bahai Faith & Religious Freedom of Conscience

https://members.nbci.com/_XMCM/FG/index.htm

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Sent: Friday, July 13, 2001 11:17 AM

To: TOSGeneral@aol.com

Cc: FG@home.com

Subject: Fwd: Board posting at Keyword: BAHAI

<<Message: Board posting at Keyword: BAHAI>>

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Sent: Friday, July 13, 2001 11:18 AM

To: TOSGeneral@aol.com

Cc: FG@home.com

Subject: Fwd: Board posting at Keyword: BAHAI

<<Message: Board posting at Keyword: BAHAI>>

Please do not send me a form letter instructing me to send "comments regarding activities in a particular forum need to be addressed by the forum's staff or supervisor."

This volunteer leader regularly abuses his position and uses it to silence and attack people with whom he and the more fundamentalist-minded among my fellow Bahais disagree. He is the problem and cannot be relied on to moderate

fairly.

The bahai community leader is harassing me and others and trying to suppress all knowledge and discussion about the major lawsuit against the bahai faith recently filed in New Mexico. Please ask him to desist.

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https://members.nbc.com/_XMCM/FG/NMLawsuit.htm

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It should be noted by the non-bahai observer, especially anyone involved with

AOL, that the "community leader" regularly TOSes or removes links from people

whose views he opposes but allows other fundamentalists to post links to fundamentalist sites and events....

A clear example of the way AOL is manipulated and freedom of speech and conscience are regularly DAMAGED by AOL's indulgence.

--FG

www.FG.com

The Bahai Faith & Religious Freedom of Conscience

https://members.nbc.com/_XMCM/FG/index.htm

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]

Sent: Friday, July 13, 2001 11:18 AM

To: TOSGeneral@aol.com

Cc: FG@home.com

Subject: Fwd: Board posting at Keyword: BAHAI

<<Message: Board posting at Keyword: BAHAI >>

Please do not send me a form letter instructing me to send "comments regarding activities in a particular forum need to be addressed by the forum's staff or supervisor."

This volunteer leader regularly abuses his position and uses it to silence and attack people with whom he and the more fundamentalist-minded among my fellow Bahais disagree. He is the problem and cannot be relied on to moderate fairly.

The bahai community leader is harassing me and others and trying to suppress all knowledge and discussion about the major lawsuit against the bahai faith recently filed in New Mexico. Please ask him to desist.

FULL TEXT:

New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001

https://members.nbc.com/_XMCM/FG/NMLawsuit.htm

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www.FG.com

The Bahai Faith & Religious Freedom of Conscience

https://members.nbc.com/_XMCM/FG/index.htm

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]

Sent: Monday, July 02, 2001 5:19 AM

To: TOSGeneral@aol.com

Cc: FG@home.com

Subject: Fwd: Board posting at Keyword: BAHAI

<<Message: Board posting at Keyword: BAHAI >>

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--FG
www.FG.com
The Bahai Faith & Religious Freedom of Conscience
https://members.nbc.com/_XMCM/FG/index.htm

In a message dated 6/30/2001 3:03:54 AM Eastern Daylight Time, LDRS LFST

Shahid writes:

> Subj:Board posting at Keyword: BAHA'I
> Date:6/30/2001 3:03:54 AM Eastern Daylight Time
> From:<[A HREF="mailto:LDRS LFST Shahid">LDRS LFST Shahid](mailto:LDRS LFST Shahid)
> To:<[A HREF="mailto:Glaysfh">Glaysfh](mailto:Glaysfh)
> CC:<[A HREF="mailto:LDRS LFST Jerry">LDRS LFST Jerry](mailto:LDRS LFST Jerry), <[A HREF="mailto:LDRS LFST Mgr">LDRS LFST Mgr](mailto:LDRS LFST Mgr)
>
>
>
>
>
>
> Dear Fred,
>
> Regarding your messages posted at Lifestyle>Spirituality>Baha'i Message
> Board>Off Topic>: 6/29/01 8:34 AM
>
> To avoid further disruption to the message board, your posts have been
> removed. Please review Keyword: TOS and the Spirituality Message Board
> Standards for more information on what is appropriate in our community.
>
> Depending on the severity of the disruption, a report may have been
> submitted to AOL's Community Action Team for further review.
>
> Thanks for taking the time to read this letter. Please note, I cannot
> respond to replies. Therefore, if you have any comments or questions please
> send mail to TOSGeneral.
>
> Regards,
>
>
> LDRS LFST Shahid

> Volunteer Message Board Leader

> Baha'i Message Board

>

> Subject: Re: NM Lawsuit - FULL TEXT - Deborah Buchhorn vs BF

> Date: 6/29/01 8:34 AM Eastern Daylight Time

> From: Glayshf

> Message-id: <20010629083439.10217.00003143@ng-md1.aol.com>

>

>

>

>

>

> Fraudulent Oppression and Prevention of Communications between Shareholders

> 21. On April 19, 1998, Defendant Trustees ordered named Plaintiff Deborah

> Buchhorn to refrain from discussing her "issues" with anyone but Auxiliary

> Board member Brent Poirier and the Local Spiritual Assembly. Plaintiff

> complied and appealed to Brent Poirier and the National Spiritual Assembly,

> who took no action. Defendant LSA has wrapped many of their dealings with

> members in the cloak of secrecy in a like manner. Many people have said, in

> one way or another, that various cults

> operate in this way, i.e., suppress and prevent communication

> between members, thereby distorting their perception and

> understanding of what is actually taking place, etc....

> "VIOLATED THE RIGHTS OF CORPORATE MEMBERS" to communicate

> with others....

>

>

> This too is a quite predictable pattern the uhj

> has used

> often to silence and isolate people of conscience. It has been done on AOL,

> soc.religion.bahai, and elsewhere on and off line.

>

>

>

>

> FG

From: Glayshf@aol.com[SMTP:Glayshf@aol.com]

Sent: Friday, July 06, 2001 5:37 AM

To: TOSGeneral@aol.com

Cc: FG@home.com

Subject: Fwd: Board posting at Keyword: BAHAI

<<Message: Re: Board posting at Keyword: BAHAI>>

Please do not send me your form letters. Speaking with someone isn't going to help since AOL is not seriously interested in confronting the fundamentalism of my fellow Baha'is the ways in which they are exploiting your TOS rules to suppress freedom of speech and conscience. Instead of your canned TOS General replies, please have a thinking human being respond. See below:

Please do not send me a form letter instructing me to send "comments regarding activities in a particular forum need to be addressed by the forum's staff or supervisor."

This volunteer leader regularly abuses his position and uses it to silence and attack people with whom he and the more fundamentalist-minded among my fellow Bahais disagree. He is the problem and cannot be relied on to moderate fairly.

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https://members.nbc.com/_XMCM/FG/NMLawsuit.htm

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www.FG.com

The Bahai Faith & Religious Freedom of Conscience

https://members.nbc.com/_XMCM/FG/index.htm

In a message dated 6/27/2001 8:45:48 AM Eastern Daylight Time, TOSGen1

writes:

> Subj:Re: Board posting at Keyword: BAHAI

> Date:6/27/2001 8:45:48 AM Eastern Daylight Time

> From:TOSGen1

> To:Glaysfh

>

>

>

> Dear Member,

>

> Thank you for writing. This issue would be best addressed by speaking to a

> Member Services Representative. Please call 1-800-827-6364. You may also

> find answers to your questions at Keyword: Help.

>

> If you have any comments or questions please send e-mail to TOSGeneral.

>

> Regards,

> Bryant

> Community Action Team

>

From: "FG" <FG@hotmail.com>

Subject: AOL & Open Petition for a Bahai Reformation

Date: Monday, February 26, 2001 7:55 AM

FYI

Subject: Re: A Question to the Community Leaders....

Date: 2/26/2001 7:36 AM Eastern Standard Time

From: GlaysheFJ

Message-id: <20010226073616.04001.00000011@ng-mi1.aol.com>

Dear Community Leader:

Your comments are quite false and misleading, in my opinion.

The uhj has become an intolerant fundamentalist institution, distorting Baha'u'llah's most basic Teachings regarding freedom of speech and conscience. It uses tyrannical and deceitful definitions of what constitutes "loving consultation" to encourage the lowest elements among our fellow Bahais to attack and malign others in the hope of driving them into silence and submission, indeed, even of driving OUT of the Bahai Faith....

Those wishing to confirm these claims need only look at the threats currently being made against my LIFE by a Bahai fundamentalist on talk.religion.bahai, easily accessible from AOL by Keyword Newsgroups.

Do you encourage and support threatening the very lives of your fellow Bahais who do not share your intolerant fundamentalism?

In such an atmosphere of fear and intimidation, many Bahais and ex-bahais, even non-bahais, may very well find it wise to sign my Open Petition for a Bahai Reformation with a pseudonym.

--

FG

www.FG.com

The Bahai Faith & Religious Freedom of Conscience

<https://members.nbci.com/FG/index.htm>

>Subject: Re: A Question to the Community Leaders....

>Date: 2/20/2001 11:32 AM Eastern Standard Time

>From: LDRS LFST Shahid

>Message-id: <20010220113246.05728.00003460@ng-md1.aol.com>

>

>

>>Note in Announcements that I would allow you to use a pseudonym if
>>you're too afraid of the intolerant fundamentalism of the universal
>>house of "justice" to state your views in an open and candid manner....

>

>Dear Mr. Glaysher,

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>The Universal House of Justice, which is neither fundamentalist nor
>intolerant, is well aware of my views already. I do not hesitate to express
>them to that body in a spirit of loving consultation instead of pressure
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>

>

>LDRS LFST Shahid

>Volunteer Message Board Leader

>Baha'i Message Board

>

>

>

>

>

>

From: "FG" <f_glaysher@hotmail.com>

Subject: Re: AOL & Open Petition for a Bahai Reformation

Date: Saturday, March 03, 2001 7:35 AM

FYI:

Subj: Your Post on the Baha'i Message Board

Date: 2/27/2001 1:42:17 AM Eastern Standard Time

From: LDRS LFST Shahid

To: GlaysherFJ

CC: LDRS LFST Jerry, LDRS LFST Mgr

Dear Mr. Fred Glaysher,

Regarding your message posted at: Lifestyle>Spirituality>Baha'i Message Board>Questions to the Community Leaders>2/26/01 7:36 AM

To avoid further disruption to the message board, some of your posts have been removed. Please review Keyword: TOS and the Spirituality Message Board Guidelines for more information on what is appropriate in our community.

Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

Thanks for taking the time to read this letter. Please note, I cannot respond to replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

Regards,

LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board

Subject: Re: A Question to the Community Leaders....
Date: 2/26/01 7:36 AM Eastern Standard Time
From: GlaysheFJ
Message-id: <20010226073616.04001.00000011@ng-mi1.aol.com>

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The Bahai Faith & Religious Freedom of Conscience
<https://members.nbc.com/FG/index.htm>

"FG" <FG@hotmail.com> wrote in message
news:97djkn\$oitbb\$1@ID-75545.news.dfncis.de...
> FYI

>

> -----

> Subject: Re: A Question to the Community Leaders....
> Date: 2/26/2001 7:36 AM Eastern Standard Time
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> >Message-id: <20010220113246.05728.00003460@ng-md1.aol.com>

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> >Volunteer Message Board Leader

> >Baha'i Message Board

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From: "FG" <FG@hotmail.com>

Subject: Re: AOL & Open Petition for a Bahai Reformation

Date: Wednesday, March 07, 2001 1:25 PM

The latest duplicities:

Subj: Signature Lines, etc.

Date: 3/6/2001 12:45:09 AM Eastern Standard Time

From: ldrslfstshahid@aol.com (LDRS LFST Shahid)

To: glaysherfj@aol.com

Dear friends,

Signature lines are permissible and even encouraged but these must comply with the Spirituality Message Board Standards and AOL's Terms of Service. The Spirituality message boards are dedicated to support and/or fellowship, therefore websites aimed at attacking the Baha'i Faith should not be posted here. Also, please avoid making short "I agree" statements on the board. They tend to clutter the boards. Also, try to avoid reposting entire messages in your responses.
LDRS LFST Shahid

Volunteer Message Board Leader

Baha'i Message Board

----- Headers -----

Return-Path: <ldrslfstshahid@aol.com>
Received: from rly-ye02.mx.aol.com (rly-ye02.mail.aol.com [172.18.151.199])
by air-ye04.mail.aol.com (v77_r1.21) with ESMTP; Tue, 06 Mar 2001
00:45:09 -0500
Received: from imo-m01.mx.aol.com (imo-m01.mx.aol.com [64.12.136.4]) by
rly-ye02.mx.aol.com (v77_r1.21) with ESMTP; Tue, 06 Mar 2001 00:44:42 -0500
Received: from ladder05.news.aol.com (ladder05.news.aol.com [172.31.45.159])
by imo-m01.mx.aol.com (8.8.8/8.8.8/AOL-5.0.0)
with ESMTP id AAA13684 for <glaysherfj@aol.com>;
Tue, 6 Mar 2001 00:44:27 -0500 (EST)
From: ldrslfstshahid@aol.com (LDRS LFST Shahid)
To: glaysherfj@aol.com
Date: 06 Mar 2001 00:43:32 EST
References: <20010305075229.20363.00000958@ng-ch1.aol.com>
Organization: AOL <https://www.aol.com>
Subject: Signature Lines, etc.
Message-ID: <20010306004332.18966.00001323@ng-mi1.aol.com>

"FG" <f_glaysher@hotmail.com> wrote in message
news:ta1p8d80p8re6b@corp.supernews.com...

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> Subj: Your Post on the Baha'i Message Board
> Date: 2/27/2001 1:42:17 AM Eastern Standard Time
> From: LDRS LFST Shahid
> To: GlaysherFJ
> CC: LDRS LFST Jerry, LDRS LFST Mgr
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a

Subject: Baha'i Epochs
Date: 1/29/2001 2:46 AM Eastern Standard Time
From: Smaneck
Message-id: <20010129024623.05802.00003149@ng-cg1.aol.com>

Dear friends,

Earlier someone had asked about the various Baha'i Epochs. I was able to locate the following article on this topic.

warmest, Susan

Epochs explained

(From Rodney Clarken's education list,
<https://www-instruct.nmu.edu/education/rclarken/>)

Since the House announced the Fifth Epoch of the Formative Age, I have had several people ask about what it means and for background on the epochs. Below is the best description I have come across and refers to references where the House has explained earlier epochs.

Forwarded by Riaz Khadem via Shahla.

A number of the friends have inquired into the meaning of the Universal House of Justice' announcement of the beginning of the Fifth Epoch of the Formative Age of the Faith. While the full meaning of this announcement will be revealed with time, it is instructive to read the description of the previous epochs of the formative age as described by the House of Justice itself in *Messages from the Universal House of Justice, 1963-1986.*

"Epoch" is a term used by the Beloved Guardian to describe progressive stages in the evolution of the organic Baha'i community and signal the maturation of its institutions, allowing the Faith to operate at new levels and to initiate new functions. Here is a description of the stages in the evolution of the Faith, using these epochs as demarcations of maturation:

The Epochs of the Apostolic & The Heroic Age of the Dispensations of the Bab and Baha'u'llah:

1844-1853: The Epoch of the Bab
1853-1892: The Epoch of Baha'u'llah
1892-1921: The Epoch of Abdul-Baha

The Epochs of the Formative Age of the Dispensation of Baha'u'llah:

1921-1944/6: The First Epoch

Birth and the primary stages in the erection of the framework of the Administrative Order of the Faith, with the formation of local and national institutions in all five continents. Began with naming of Shoghi Effendi as the Guardian of the Cause, his careful instruction of the community in the principles of Baha'i administration, and led to the inception of the First Seven Year Plan (1937-1944) of the North American Baha'i community, the first systematic teaching campaign in the history of the Faith, which inaugurated the execution of the Tablets of the Divine Plan.

1946-1963: The Second Epoch

Under the guidance of Shoghi Effendi, involved the formulation of a succession of national teaching plans designed to facilitate the development of the Faith beyond the confines of the Western Hemisphere and the continent of Europe. Marked by the inception of the second Seven Year Plan in America (1946-1953) and the worldwide Ten Year Crusade (1953-1963), involving twelve national plans, and achieved the appointment of the Hands of the Cause, the appointment of Auxiliary Boards, and the establishment of the International Baha'i Council, concluding in the election of the Universal House of Justice.

1963-1986: The Third Epoch

Led by the Universal House of Justice, witnessed the emergence of the Faith from obscurity, the initiation of activities designed to foster social and

economic development, the creation of the institution of the Continental Boards of Counsellors and the International Teaching Centre, the appointment of assistants to Auxiliary Board Members, and the construction and occupation by the Universal House of Justice of its Seat on Mt. Carmel.

Launched three

worldwide plans: the Nine Year Plan (1964-1973) the Five Year Plan (1974-1979) and the Seven Year Plan (1979-1986).

1986-2001: The Fourth Epoch

Witnessed the formulation of the specific goals for each national community through consultation of the National Spiritual Assemblies and the Continental Boards of Counsellors. Began with the Six Year Plan (1986-1992), and continued through the Holy Year (1992-1993) to the Three Year Plan (1993-1996), the Four Year Plan (1996-2000) and the Twelve Month Plan (2000-2001).

2001- : The Fifth Epoch

Via internalizing and integrating the lessons and experiences of systematization witnessed an unparalleled unity of thought in the institution of the Counsellors. Saw the completion of the Arc on Mt. Carmel, a change in the Baha'i culture due to the emergence of training institutes, and the synchronization of institutional collaboration with the external processes toward world unity.

****All the Epochs are described in length in *Messages from the Universal House of Justice 1963-1986,* Pgs 710 -716 Para 451.1 - 451.14**

As we reflect upon the significance of this Fifth Epoch, we may wish to contemplate what marvels will mark this period as the Baha'i community extends to its grassroots-at the level of the Local Spiritual Assemblies and the Auxiliary Board Members and their assistants in a united, systematic process of growth-the collaboration between the institutions of the rulers and learned in the training institutes which have contributed to a dramatic change in the culture of the Baha'i community around the world.

warmest, Susan

<https://www.susanmaneck.com>

From: "FG" <FG@hotmail.com>

Subject: Re: AOL Censorship & Abuse of TOS rules by the fundamentalist Community "Leader"

Date: Wednesday, March 07, 2001 1:36 PM

Please note that my website does not attack the bahai faith but reveals the extent to which fundamentalists among our fellow bahais attack people who do not share their literal-minded mindset.

It will be evident to honest and decent people that you abuse your position and are merely attempting to finding other strategems to falsely TOS me.

--

FG

www.FG.com

The Bahai Faith & Religious Freedom of Conscience

<https://members.nbci.com/FG/index.htm>

Subj: Signature Lines, etc.

Date: 3/6/2001 12:45:09 AM Eastern Standard Time

From: ldrslfstshahid@aol.com (LDRS LFST Shahid)

To: glaysherfj@aol.com

Dear friends,

Signature lines are permissible and even encouraged but these must comply with the Spirituality Message Board Standards and AOL's Terms of Service. The Spirituality message boards are dedicated to support and/or fellowship, therefore websites aimed at attacking the Baha'i Faith should not be posted here. Also, please avoid making short "I agree" statements on the board. They tend to clutter the boards. Also, try to avoid reposting entire messages in your responses.
LDRS LFST Shahid

Volunteer Message Board Leader

Baha'i Message Board

----- Headers -----

Return-Path: <ldrsfstshahid@aol.com>

**Received: from rly-ye02.mx.aol.com (rly-ye02.mail.aol.com [172.18.151.199])
by air-ye04.mail.aol.com (v77_r1.21) with ESMTP; Tue, 06 Mar 2001
00:45:09 -0500**

**Received: from imo-m01.mx.aol.com (imo-m01.mx.aol.com [64.12.136.4]) by
rly-ye02.mx.aol.com (v77_r1.21) with ESMTP; Tue, 06 Mar 2001 00:44:42 -0500**

**Received: from ladder05.news.aol.com (ladder05.news.aol.com [172.31.45.159])
by imo-m01.mx.aol.com (8.8.8/8.8.8/AOL-5.0.0)
with ESMTP id AAA13684 for <glaysherfj@aol.com>;
Tue, 6 Mar 2001 00:44:27 -0500 (EST)**

From: ldrsfstshahid@aol.com (LDRS LFST Shahid)

To: glaysherfj@aol.com

Date: 06 Mar 2001 00:43:32 EST

References: <20010305075229.20363.00000958@ng-ch1.aol.com>

Organization: AOL <https://www.aol.com>

Subject: Signature Lines, etc.

Message-ID: <20010306004332.18966.00001323@ng-mi1.aol.com>

Subj: Re: Terms of Service
Date: 6/9/2001 7:58:02 AM Eastern Standard Time
From: Glayshf
To: TOSGeneral
CC: FG@home.com

The bahai community leader is harassing me trying to suppress all knowledge and discussion about the major lawsuit against the bahai faith recently filed in New Mexico. Please ask him to desist.

FULL TEXT:

New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001

https://members.nbci.com/_XMCM/FG/NMLawsuit.htm

https://members.nbci.com/_XMCM/FG/NMLawsuitResponse.htm

This volunteer leader regularly abuses his position and uses it to silence and attack people with whom he and the more fundamentalist-minded among my fellow Bahais c

Professor Juan Cole, of the University of Michigan,
discusses related issues in his journal article "The
Baha'i Faith in America as Panopticon, 1963-1997": <https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views he opposes but allows other fundamentalists to post links to fundamentalist sites and events....

A clear example of the way AOL is manipulated and freedom of speech and conscience are regularly DAMAGED by AOL's indulgence.

--

FG

www.FG.com

The Bahai Faith & Religious Freedom of Conscience

https://members.nbci.com/_XMCM/FG/index.htm

Subj: Re: Dealing with disruptive messages
Date: 6/11/2001 6:44:50 AM Eastern Daylight Time
From: Glayshf
To: TOSGeneral
CC: LDRS LFST Mgr

Regarding the community leader of the Bahai message boards violating the TOS and rights of AOL members, please read Mr Mahdi's message below.

NOTE WELL: WE CANNOT APPEAL TO THE STAFF. THEY ARE THE PROBLEM.

Please do something to protect our constitutional rights on these AOL boards.

In addition to below, be sure to see FULL TEXT:

New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001

https://members.nbc.com/_XMCM/FG/NMLawsuit.htm

https://members.nbc.com/_XMCM/FG/NMLawsuitResponse.htm

https://members.nbc.com/_XMCM/FG/NMLawsuitAttorney.htm

FG

www.FG.com

The Bahai Faith & Religious Freedom of Conscience

https://members.nbc.com/_XMCM/FG/index.htm

If your spiritual assembly behaves like the KGB, please contact me to discuss starting a similar lawsuit in your city. We are preparing these suits all over the USA. Work with us to return the Faith to conformity with the vision of Baha'u'llah and the directives of the UHJ.-Yorgos Marinakis, Ph.D., J.D. Attorney-at-law

"Mr Mahdi" <mrmahdi@aol.com> wrote in message news:<20010610134221.06230.00000668@ng-fg1.aol.com>...

> Greetings Fred,

>

> >It may be time to take up the New Mexico Bahai lawyer's offer for advice

> >on suing the fundamentalists, not only in local LSAs, but online as well,

> >such as here on AOL, and perhaps AOL itself for allowing them, year

> >after year, to violate very basic constitutional rights of fellow Bahais,

> >such as myself, and non-Bahais on AOL.... Comments?

>

> As you know, I have been harassed by AOL bahais on many occasions. If their

> harassment constitutes any violation of any law, I wonder where the "bahai

> love" went that made them into law-breakers.

>

> My views on the bahai faith is based upon what I believe. Some bahais

> unfortunately have tried to silence me into submission, even to the point where

> they tried to kick me off AOL on SEVERAL occasions. I never encountered such

> fanatical behavior in my life online, but I guess there is a first for

> everything. And check this out, I haven't even mentioned the harassment on

> got from bahais online (particular in TRB) who have even stalked me and kept a

> archive of my posts, some dating back to over two years ago! They even have

> reported to my ISP many of times, trying once again to get me kicked off AOL.

> What kind of extremism has made these people into such uptight fanatics beats me!

>

> As for suing online bahais, do as you wish. I would like to say Fred that if

> you do ever decide to go forward with suing the bahai extremists on AOL and you

> need me as a witness or what not, please feel free to ask me. I myself can

> testify to the extremism of certain bahais on AOL in the past 3 years against

> me as well as others on AOL whom you can also ask to testify against what

> certain elements within the bahais have done against them on AOL and elsewhere.

> As you probably know, bahais on AOL don't just harass on the message boards,

> but on the chat room as well.

>

> Fred, I suggest that you visit the bahai chat room on AOL and see how certain

> bahais act, trust me, it would make the extremism and intolerant nature of the

> message boards look like a child's play. I also mentioned this before that

> bahais have slandered you in the chat rooms, calling things like a "CB" to

> being a non-bahai to being a mental case and so on.

>

> I would like to thank you Fred for your fairness in these past years and you

> giving the minority voices in your religion as well as the critics of the bahai

> faith such as myself a place where their views and experiences can be read.

> Your website is definitely a historical document, which I believe serious

> scholars can study from.

>

> Finally, if you feel that suing the bahai fanatics on AOL will get a point

> across and/or that finally some justice will be served to you as well as many

> others who were victims of bahai fanaticism on AOL. follow your intuition. I

> would support you in whatever you decide to do in this particular matter, and I

> hope that whatever decision you make is deemed by you as the best one. I hope

> that you make the right decision on this matter, whatever it may be and I hope

> you success.

>

> Peace.

>

> Mahdi Muhammad

>

> <https://members.xoom.com/mrmahdi/caliphate.html>

Subj: **Re: Dealing with disruptive messages**

Date: 6/10/2001 1:03:59 PM Eastern Daylight Time

From: [TOSGen1](#)

To: [Glaysfhf](#)

Dear Member,

Questions or comments regarding activities in a particular forum need to be addressed by the forum's staff or supervisor. Most forums have a "Feedback" or "Meet the Staff" link. Please contact staff members.

If you are unable to locate the screen name of a staff member, you may want to go to Keyword: [Questions](#) or [Suggestions](#). Your letter will be forwarded from there to the proper person.

If you have any comments or questions please send e-mail to [TOSGeneral](#).

Regards,
Anthony
Community Action Team
America Online, Inc.

Subj: **Fwd: Board Posting at Bahai Faith**
Date: 6/10/2001 10:46:23 AM Eastern Daylight Time
From: [Glavshf](#)
To: [TOSGeneral](#)
CC: [FG@home.com](#)

The forum's staff are dishonest fundamentalists among my fellow bahais who are using and manipulating AOL's TOS rules to suppress free speech and knowledge of and fraud and libel in New Mexico. Hence I and other AOL members who do not toe the party line cannot appeal to them for justice.

See below for details.

The bahai community leader is harassing me trying to suppress all knowledge and discussion about the major lawsuit against the bahai faith recently filed in New Mexico. Please ask him to desist.

FULL TEXT:
New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001
https://members.nbci.com/_XMCM/FG/NMLawsuit.htm
https://members.nbci.com/_XMCM/FG/NMLawsuitResponse.htm

This volunteer leader regularly abuses his position and uses it to silence and attack people with whom he and the more fundamentalist-minded among my fellow Bahais disagree.

Professor Juan Cole, of the University of Michigan, discusses related issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997": <https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views he opposes but allows other fundamentalists to post links to fundamentalist sites and events....

A clear example of the way AOL is manipulated and freedom of speech and conscience are regularly DAMAGED by AOL's indulgence.

--
FG
www.FG.com
The Bahai Faith & Religious Freedom of Conscience
https://members.nbci.com/_XMCM/FG/index.htm

Forwarded Message:

Subj: **Board Posting at Bahai Faith**
Date: 6/10/2001 3:46:53 AM Eastern Daylight Time
From: [LDRS LFST Shahid](#)
To: [Glavshf](#)
CC: [LDRS LFST Mgr](#), [LDRS LFST Jerry](#)

Dear Member,

Regarding your messages posted at various folders Lifestyle>Spirituality>Baha'i Message Board

To avoid further disruption to the message board, your posts have been removed. Please review Keyword: TOS and the Spirituality Message Board Standards for more information.

Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

Thanks for taking the time to read this letter. Please note, I cannot respond to replies. Therefore, if you have any comments or questions please send mail to [TOSGeneral](#).

Regards,

LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board

LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board

Subject: Re: Attorney Invitation to Court July 18
Date: 6/9/01 9:00 AM Eastern Daylight Time
From: [Glaysht](#)
Message-id: <20010609090028.10595.00000423@ng-bk1.aol.com>

Vital information regarding the lawsuit against bahai institutions for FRAUD and LIBEL is being suppressed on these AOL message boards.

Those interested in the truth should look elsewhere on the Net about the bahai faith.

FG

Subj: **Board Posting at Bahai Faith**
Date: 6/10/2001 3:46:53 AM Eastern Daylight Time
From: [LDRS LFST Shahid](#)
To: [Glaysht](#)
CC: [LDRS LFST Mgr](#), [LDRS LFST Jerry](#)

Dear Member,

Regarding your messages posted at various folders Lifestyle>Spirituality>Baha'i Message Board

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Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

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Regards,

LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board

LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board

Subject: Re: Attorney Invitation to Court July 18
Date: 6/9/01 9:00 AM Eastern Daylight Time
From: [Glaysht](#)
Message-id: <20010609090028.10595.00000423@ng-bk1.aol.com>

Vital information regarding the lawsuit against bahai institutions for FRAUD and LIBEL is being suppressed on these AOL message boards.

Those interested in the truth should look elsewhere on the Net about the bahai faith.

FG

Subj: **Dealing with disruptive messages**
Date: 6/10/2001 3:45:05 AM Eastern Daylight Time
From: [ldrslfstshahid@aol.com](#) (LDRS LFST Shahid)
To: [glaysht@aol.com](#)

Dear friends,

I thought I would provide you with some information as to how disruptive messages are handled on this Board. Generally speaking the first step is to post an educational message on this board. That message will be cc'd to the offending party, but normally the post in question is not removed. If posting along the same lines continue, then an official warning is issued. While this is cc'd to the supervisor for the spirituality forums, receiving such a letter does not necessarily mean that the matter has gone to CAT. That usually happens only after a second warning.

This procedure is set by AOL policy and the board monitors do not have the authority to change them.

LDRS LFST Shahid

Volunteer Message Board Leader

Baha'i Message Board

<>

----- Headers -----

Return-Path: <ldrsfstshahid@aol.com>
Received: from rly-ye05.mx.aol.com (rly-ye05.mail.aol.com [172.18.151.202]) by air-ye05.mail.aol.com (v78_r3.8) with ESMTP; Sun, 10 Jun 2001 03:45:04 -0400
Received: from imo-r06.mx.aol.com (imo-r06.mx.aol.com [152.163.225.102]) by rly-ye05.mx.aol.com (v78_r3.8) with ESMTP; Sun, 10 Jun 2001 03:44:35 -0400
Received: from ladder06.news.aol.com (ladder06.news.aol.com [172.31.45.162])
by imo-r06.mx.aol.com (8.8.8/8.8.8/AOL-5.0.0)
with ESMTP id DAA12023 for <glayshf@aol.com>;
Sun, 10 Jun 2001 03:44:34 -0400 (EDT)
From: ldrsfstshahid@aol.com (LDRS LFST Shahid)
To: glayshf@aol.com
Date: 10 Jun 2001 03:44:23 EDT
References: <20010609090335.10595.00000425@ng-bk1.aol.com>
Organization: AOL https://www.aol.com
Subject: Dealing with disruptive messages
Message-ID: <20010610034423.18544.00006857@ng-mq1.aol.com>

In a message dated 6/6/2001 11:37:42 PM Eastern Standard Time, TOSBoards2 writes:

Subj: **Terms of Service**

Date: 6/6/2001 11:37:42 PM Eastern Standard Time

From: [TOSBoards2](#)

To: [Glayshf](#)

Dear Member,

America Online has a Terms of Service agreement which provides community guidelines for online conduct. I need to let you know that guidelines on one of our Message Boards. Here is the information I have placed on the account regarding this incident:

Subj: New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001

Date: 06 Jun 2001 07:21:10 EDT

From: glayshf@aol.com

Message-ID: <20010606072110.11918.00001393@ng-fo1.aol.com>

Author: Mon CD

Violation clip: New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001

SECOND JUDICIAL DISTRICT
COUNTY OF BERNALILLO
STATE OF NEW MEXICO

DEBORAH BUCHHORN, for herself)
and for MINORITY)

MEMBERS OF THE SPIRITUAL)
ASSEMBLY OF THE BAHÁ'Í'S OF)
ALBUQUERQUE, NEW MEXICO,)

)
Plaintiffs,)
)

Our Terms of Service agreement, which was presented when you opened your AOL account, allows America Online to be informative, en members. You can review that agreement at Keyword: TOS. Also, you may want to take a look at Keyword: [Parental Controls](#). Parental of specific screen names on your account. For information on how to protect your account, be sure to visit Keyword: [Neighborhood Watc](#)

Thank you for taking the time to read this letter. Since this screen name cannot accept replies, please direct any comments or questions

Regards,

Mon

Community Action Team

America Online, Inc.

From: [TOSBoards2](#)
To: [Glayshf](#)

Dear Member,

America Online has a Terms of Service agreement which provides community guidelines for online conduct. I need to let you know that we received a report regarding a
Here is the information I have placed on the account regarding this incident:

Subj: New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001
Date: 06 Jun 2001 07:21:10 EDT
From: [glayshf@aol.com](#)
Message-ID: <20010606072110.11918.00001393@ng-fo1.aol.com>
Author: Mon CD
Violation clip:New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001

SECOND JUDICIAL DISTRICT
COUNTY OF BERNALILLO
STATE OF NEW MEXICO

DEBORAH BUCHHORN, for herself)
and for MINORITY)
MEMBERS OF THE SPIRITUAL)
ASSEMBLY OF THE BAHÁ'Í'S OF)
ALBUQUERQUE, NEW MEXICO,)
)
Plaintiffs,)
)

Our Terms of Service agreement, which was presented when you opened your AOL account, allows America Online to be informative, entertaining and, above all, fun for .
Keyword: TOS. Also, you may want to take a look at Keyword: [Parental Controls](#). Parental Controls allow you to restrict the online activities of specific screen names on y
be sure to visit Keyword: [Neighborhood Watch](#).

Thank you for taking the time to read this letter. Since this screen name cannot accept replies, please direct any comments or questions to screen name [TOSGeneral](#).

Regards,
Mon
Community Action Team
America Online, Inc.

Subj: **Board Posting a Bahai Faith**
Date: 6/6/2001 11:34:38 PM Eastern Standard Time
From: [LDRS LFST Shahid](#)
To: [Glayshf](#)
CC: [LDRS LFST Mgr](#), [LDRS LFST Jerry](#)

Dear Member,

Regarding your messages posted at various folders Lifestyle>Spirituality>Baha'i Message Board

To avoid further disruption to the message board, your posts have been removed. Please review Keyword: TOS and the Spirituality Message Board Standards for more in
Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

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Regards,

LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board

Subject: New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001
Date: 6/6/01 7:21 AM Eastern Daylight Time
From: [Glayshf](#)
Message-id: <20010606072110.11918.00001393@ng-fo1.aol.com>

New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001

SECOND JUDICIAL DISTRICT
COUNTY OF BERNALILLO
STATE OF NEW MEXICO

DEBORAH BUCHHORN, for herself)
and for MINORITY)
MEMBERS OF THE SPIRITUAL)
ASSEMBLY OF THE BAHÁ'Í'S OF)
ALBUQUERQUE, NEW MEXICO,)
)
Plaintiffs,)
)
vs.) No. CV 2001-01978

)
)
TRUSTEES OF THE SPIRITUAL)
ASSEMBLY OF THE BAHÁ'Í S OF)
ALBUQUERQUE, NEW MEXICO, and)
THE SPIRITUAL ASSEMBLY OF THE)
BAHÁ'Í'S OF ALBUQUERQUE,)
NEW MEXICO, a non-profit)
corporation, and the)
NATIONAL SPIRITUAL ASSEMBLY)
OF THE BAHÁ'Í'S OF THE)
UNITED STATES,)
an Illinois Corporation,)
)
Defendants.)

VERIFIED COMPLAINT FOR FRAUD, LIBEL, BREACH OF CORPORATE DUTIES, AND DECLARATORY AND INJUNCTIVE RELIEF

COMES NOW Plaintiffs by and through their attorney of record, Yorgos D. Marinakis, and for their Complaint states as follows:

INTRODUCTION

1. Plaintiffs file this shareholder or member derivative suit against:
 - the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Local Spiritual Assembly, or LSA),
 - their Trustees, and
 - the Spiritual Assembly of the Bahá'ís of the United States (National Spiritual Assembly, or NSA), with whom the Local Spiritual Assembly and its Trustees have privity.
2. Plaintiffs allege that Trustees breached their duties as corporate officers.
3. Plaintiffs allege that the National Spiritual Assembly breached their duty of deciding appeals owed to Plaintiffs.
4. Plaintiffs allege that the literature review policies of the Local Spiritual Assembly and the National Spiritual Assembly, which lie in privity, unlawfully prevent shareholders from their right to communicate with other shareholders.
5. Plaintiffs allege that Defendants failed to execute their duties under their corporate by-laws.

PARTIES

6. Named Plaintiff Deborah Buchhorn was a shareholder or member of the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico, at the time of the incidents stated in this Complaint, and she continues to be a member.
7. The Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Local Spiritual Assembly) is a New Mexico non-profit corporation. Shareholder-members may appeal decisions by the Local Spiritual Assembly to the National Spiritual Assembly.
8. The Trustees of the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Trustees) individually reside in Bernalillo County, New Mexico, as a condition of their Trusteeship. Trustees are Kambiz Victory, Ok-Sun and John McHenry, Manijeh Kavelin, Nelson Sapad, Harry and Sondra Day, Owen Creightney, and Carol Caldwell. Jenny Beery was a Trustee during the time of many of these incidents.
9. The Spiritual Assembly of the Bahá'ís of the United States (National Spiritual Assembly) is incorporated in and has its principal place of business in Illinois.

FACTS

10. The Bahá'í have no clergy. Instead, each community in the Bahá'í Faith annually elects nine Trustees or a "Local Spiritual Assembly," which acts as an agent or subsidiary of the National Spiritual Assembly. Each National Spiritual Assembly answers to the supreme Bahá'í body, The Universal House of Justice. The Universal House of Justice established the Continental Board of Counsellors (sic) to assist them, and the Countinental Board of Counsellors further has the Auxiliary Board to assist them.
11. In the particular situation between the Trustees of the Spiritual Assembly of Bahá'ís of Albuquerque, New Mexico, Defendants Trustees controlled what member activities Plaintiffs were able to engage in and what members they were able to talk to. They stopped them from interacting with friends at member events. They stopped Plaintiffs from serving on committees and stopped their individual activities for personal reasons. They made all the decisions relating to Plaintiffs' membership-related activities. They told named Plaintiff that opinions she may personally hold were bad and implicitly threatened to curtail her presence at member functions. They acted as if the abuse were no big deal, that it was Plaintiff's fault, and denied doing it. They failed to act when one member was physically threatened and shoved by another member.
12. Although Plaintiffs have consistently complied with Defendant Trustees' demands, they have also consistently filed complaints against them with the National and International Bahá'í authorities. This has enraged the Defendant Trustees.
13. Defendant Trustees have never made specific accusations or informed Plaintiffs of wrongdoing, other than vague statements such as "you have issues with the Spiritual Assembly."

14. Therefore, deep-seated animosities and distrust have arisen between Plaintiffs and the Trustees, which are incapable of resolution and thereby present an irreconcilable barrier to the ability of the corporation to function as is.

15. Plaintiffs' reasonable expectations that they would be able to participate in the management and activities of their corporation, as minority shareholders, have been thwarted since at least 1995.

16. Article IV of the LSA by-laws provides that the LSA shall compose differences and disagreements among members of the community. Article VII, section 9 of the NSA by-laws provides that any member of a Bahá'í community may appeal from a decision of his LSA to the NSA.

Failure to Allow Inspection of Books and Records

17. The books and records of the corporation have been maintained in an inaccurate and inequitable manner.

18. The year 2000 annual meeting showed a 10%, \$10,000 discrepancy in the corporate books.

19. In a letter dated September 3, 2000, named Plaintiff Deborah Buchhorn informed the Local Spiritual Assembly that she desired to inspect their financial books. Defendants refused.

20. Following mailing of the demand letter, the LSA offered to allow named Plaintiff to inspect the books and records, but under conditions that the Plaintiff deemed in bad faith.

Fraudulent Oppression and Prevention of Communications between Shareholders

21. On April 19, 1998, Defendant Trustees ordered named Plaintiff Deborah Buchhorn to refrain from discussing her "issues" with anyone but Auxiliary Board member Brent Poirier and the Local Spiritual Assembly. Plaintiff complied and appealed to Brent Poirier and the National Spiritual Assembly, who took no action. Defendant LSA has wrapped many of their dealings with members in the cloak of secrecy in a like manner.

Electioneering

22. At the Annual Meeting Feast of 1999, Defendant Trustees fraudulently rigged the election of Trustee Nelson Sapad by calling for applause for him three times prior to an election of corporate officers. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

23. Defendant Trustees or their agents fraudulently rigged the election of Harry and Sondra Day, by introducing them and calling for applause moments before an election of corporate officers.

24. Trustees do not ensure secret balloting at the Annual Meeting Feast. The usual practice is not to use a ballot box, but for members to lay their ballots on a plate or in a basket in plain sight of the election tellers. Ms. Buchhorn appealed to Brent Poirier on at least one election. Mr. Poirier responded by handling the collection basket himself.

25. In the member newsletter and prior to the annual election and during the Annual Meeting Feast, Trustees have used scriptural quotes to draw attention to persons serving on certain committees.

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26. Plaintiffs conceptualized and produced a TV show named "Spiritual Reality." After 100 showings, during which Defendant Trustees only complimented Plaintiffs, Defendant Trustees, fraudulently and with intent to oppress, mandated major changes in the show. Plaintiffs complied and appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

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28. Trustees fraudulently and under false pretences stated that the reasons for termination would be fully discussed at a later meeting, at which meeting those reasons were never discussed. Defendant Trustee Kambiz Victory, employee of channel 41, knew or should have known that a television program cannot be "temporarily postponed." Plaintiffs appealed to the National Spiritual Assembly, who took no action.

29. Defendant Kambiz Victory, a Trustee, fraudulently and with intent to oppress, told named Plaintiff Deborah Buchhorn in regards to her television show that "Your teaching can have no effect because you are not in unity with the Spiritual Assembly." Defendant knew that Ms. Buchhorn's television show brought in 15% of the information requests during an unrelated major regional advertising campaign by Defendants. Plaintiff appealed to the National Spiritual Assembly, who took no action.

30. Defendant Trustees fraudulently and under false pretences set-up Plaintiffs to a "confession" of their animosity towards Defendant Trustees. Named Plaintiff appealed to the National Spiritual Assembly, who took no action.

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31. As an act of individual initiative, named Plaintiff Deborah Buchhorn organized a Bahá'í parade float for several years for the New Mexico State Fair Parade. In 2000, Defendant Trustees convened a task force to organize the parade float for that year. On August 22, 2000, approximately 19 days

before the parade, Defendant Trustees, fraudulently and with intent to oppress, instructed Plaintiff Deborah Buchhorn to terminate her parade float activities. A false reason for this termination was published in the membership newsletter by Defendant Trustees, causing Plaintiff embarrassment. Plaintiff complied, and Defendant never informed Plaintiff as to the reason for that termination. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

32. Defendant Trustees, fraudulently and with intent to oppress, ordered Plaintiff Deborah Buchhorn to receive instruction on the Bahá'í Covenant. Plaintiff complied and attended that "instruction," which in fact consisted of three (3) hours of interrogation by Trustee Owen Creightney, and John and Ok-Sun McHenry. It became apparent at this meeting that Trustee Creightney had lied to the Trustees in order to oppress named Plaintiff. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

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35. Defendant Trustees, fraudulently and with intent to oppress, have ordered numerous Bahá'ís to shun Plaintiff Deborah Buchhorn.

36. Defendant Trustee Kambiz Victory told a Plaintiff "I am the voice of God in this community."

Libel

37. Defendant Trustees knowingly published false and defamatory information about Plaintiffs in the Albuquerque Bahá'í newsletter, specifically relating to the parade banner.

Unlawful Prevention of Communication between Shareholders

38. Defendant National Spiritual Assembly has the policy that Local Spiritual Assemblies are responsible for reviewing pamphlets and newsletters and materials that mention the Faith such as songs, play scripts, souvenir items, and greeting cards, intended for publication or distribution within their communities, whereas the National Spiritual Assembly is responsible for review of those same materials intended for nationwide publication.

CAUSES OF ACTION

Count I

39. Plaintiffs reallege and incorporate all previous paragraphs.
40. The Trustees of the Local Spiritual Assembly have repeatedly acted and continue to act fraudulently towards the Plaintiffs.
41. Plaintiffs have suffered emotional damages thereby.

Count II

42. Plaintiffs reallege and incorporate all previous paragraphs.
43. The Trustees of the Local Spiritual Assembly libeled the named Plaintiff.
44. Plaintiffs have suffered emotional damages thereby.

Count III

45. Plaintiffs reallege and incorporate all previous paragraphs.
46. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act in good faith, which failure constitutes fraud.
47. Plaintiffs have suffered emotional damages thereby.

Count IV

48. Plaintiffs reallege and incorporate all previous paragraphs.
49. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act with the care an ordinary prudent person in like position would exercise under similar circumstances, which failure constitute fraud.
50. Plaintiffs have suffered emotional damages thereby.

Count V

51. Plaintiffs reallege and incorporate all previous paragraphs.
52. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act in a manner they reasonably believe to be in the best interests of the corporation and its members, which failure constitutes fraud.
53. Plaintiffs have suffered emotional damages thereby.

Count VI

54. Plaintiffs reallege and incorporate all previous paragraphs.
55. The Trustees have repeatedly failed their duty to compose differences and disagreements with themselves and the members, in violation of their by-laws, which failure constitutes fraud.
56. Plaintiffs have suffered emotional damages thereby.

Count VII

57. Plaintiffs reallege and incorporate all previous paragraphs.
58. The National Spiritual Assembly has repeatedly failed their duty to

hear appeals from Plaintiffs, in violation of their by-laws.
59. Plaintiffs have suffered emotional damages thereby.

Count VIII

60. Plaintiffs reallege and incorporate all previous paragraphs.
61. The literature review policies of the National and Local Spiritual Assemblies violate the rights of corporate members to communicate with other corporate members.
62. Plaintiffs have suffered emotional damages thereby.

Count IX

63. Plaintiffs reallege and incorporate all previous paragraphs.
64. The practice of the Local Spiritual Assembly to direct members not to speak about their dealings with the LSA with other corporate members violates the rights of corporate members to communicate with other corporate members.
65. Plaintiffs have suffered emotional damages thereby.

JUDICIAL RELIEF

WHEREFORE, for these reasons, Plaintiffs request that this Court:

1. Declare that the Trustees acted fraudulently towards Plaintiffs;
2. Declare that Trustees libeled Plaintiffs;
3. Declare that the Trustees breached their corporate duties towards Plaintiffs;
4. Remove the Trustees from their positions and enjoin them from serving in official Bahá'ís capacities for nineteen (19) years;
5. Remove the LSA Directors who are also Trustees;
6. Declare that the Local Spiritual Assembly violated members' rights to inspect corporate books and records;
7. Compel Defendant LSA to retain an independent certified public accountant to audit the books for the last two years;
8. Declare that Defendant LSA violated their corporate by-laws by failing to compose differences and disagreements among members of the community;
6. Declare that the National Spiritual Assembly breached their duty of hearing Plaintiffs' appeals;
7. Declare that the literature review policies of the Bahá'ís violate United States common law as preventing corporate members from communicating with other corporate members;
8. Enjoin Defendants National Spiritual Assembly and Local Spiritual Assembly from enforcing their literature review policy;
9. Declare that the secrecy practices of the Local Spiritual Assembly violate United States common law as preventing corporate members from communicating with other corporate members;
10. Enjoin Defendant Local Spiritual Assembly from continuing their secrecy practices;
11. Award compensatory damages from Defendants to Plaintiffs;
12. Award attorney's fees and costs to Plaintiffs;
13. Any other relief this Court deems appropriate.

Respectfully submitted,

Yorgos D. Marinakis
Attorney for Plaintiffs
P.O. Box 45923
Rio Rancho, NM 87174
505-459-4664
877-430-9550 (fax)

Named Plaintiff's Verification

STATE OF NEW MEXICO)
) ss.
COUNTY OF BERNALILLO)

COMES NOW Deborah Buchhorn, and being duly sworn, states as follows:

1. I have read and understood the contents of this Complaint.
2. I have personal knowledge of the facts stated herein.
3. I attest to and verify their truth and accuracy.

DEBORAH BUCHHORN
SWORN TO AND SUBSCRIBED before me this ____ day of _____, 2001.

Notary Public

My Commission Expires:

Subj: **Fwd: Meet Deborah Buchhorn**
Date: 6/6/2001 3:58:41 PM Eastern Standard Time
From: [LDRS LFST Mgr](#)
To: [Glaysht](#)

Dear Glaysht:

The Baha'i community in the Spirituality forum is dedicated to interactions of a spiritual nature and postings concerning most offline events are inappropriate here. You may post them elsewhere instead.

Lifestyles Manager

Forwarded Message:

Subj: **Re: Meet Deborah Buchhorn**
Date: 6/6/2001 6:04:17 AM Eastern Standard Time
From: [Glaysht](#)
To: [TOSGeneral](#)
CC: [LDRS LFST Mgr](#), [LDRS LFST Jerry](#)

The baha'i community leader is harassing me trying to suppress all knowledge and discussion about the major lawsuit against the baha'i faith recently filed in New Mexico. Please ask him to desist.

FULL TEXT:

New Mexico LAWSUIT against baha'i institutions for FRAUD & LIBEL 3/2/2001
https://members.nbci.com/_XMCM/FG/NMLawsuit.htm
https://members.nbci.com/_XMCM/FG/NMLawsuitResponse.htm

--

FG

www.FG.com

The Baha'i Faith & Religious Freedom of Conscience

https://members.nbci.com/_XMCM/FG/index.htm

Subj: **Lawsuits against baha'i for FRAUD & LIBEL**
Date: 6/5/2001 9:34:45 PM Eastern Standard Time
From: [LDRS LFST Shahid](#)
To: [Glaysht](#)
CC: [LDRS LFST Mgr](#), [LDRS LFST Jerry](#)

Dear Mr. Glaysht,

Regarding your message posted at: Lifestyle>Spirituality>Baha'i Message Board>For Inquirers> 6/3/01 9:21 AM

To avoid further disruption to the message board, your post has been removed. Please review Keyword: TOS and the Spirituality Message Board Standards for more information. Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

Thanks for taking the time to read this letter. Please note, I cannot respond to replies. Therefore, if you have any comments or questions please send mail to [TOSGeneral](#)

Regards,

LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board

Subject: Lawsuits against baha'i for FRAUD & LIBEL
Date: 6/3/01 9:21 AM Eastern Daylight Time
From: [Glaysht](#)
Message-id: <20010603092112.11850.00000412@ng-fo1.aol.com>

Are available on talk.religion.bahai and beliefnet.org under Challenge and Critique on the message boards for baha'i.

FG

Subj: **Re: Meet Deborah Buchhorn**
Date: 6/5/2001 9:24:05 PM Eastern Standard Time
From: [LDRS LFST Shahid](#)
To: [Glayshf](#)
CC: [LDRS LFST Mgr](#), [LDRS LFST Jerry](#)

Dear Mr. Glaysher,

Regarding your message posted at: Lifestyle>Spirituality>Baha'i Message Board>Bahai-Cemter> 6/3/01 9:24 AM

To avoid further disruption to the message board, your post has been removed. Please review Keyword: TOS and the Spirituality Message Board Standards for more info. Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

Thanks for taking the time to read this letter. Please note, I cannot respond to replies. Therefore, if you have any comments or questions please send mail to [TOSGeneral](#)

Regards,

LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board

Subject: Re: Meet Deborah Buchhorn
Date: 6/3/01 9:24 AM Eastern Daylight Time
From: [Glayshf](#)
Message-id: <20010603092408.11850.00000413@ng-fo1.aol.com>

See also her Response to Dismiss the lawsuit at
New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001
<https://members.nbci.com/XMCM/FG/NMLawsuit.htm>
<https://members.nbci.com/XMCM/FG/NMLawsuitResponse.htm>

SECOND JUDICIAL DISTRICT
COUNTY OF BERNALILLO
STATE OF NEW MEXICO

DEBORAH BUCHHORN, for herself)
and for MINORITY)
MEMBERS OF THE SPIRITUAL)
ASSEMBLY OF THE BAHÁ'Í'S OF)
ALBUQUERQUE, NEW MEXICO,)
)

Plaintiffs,)

)
vs.) No. CV 2001-01978
)
)

TRUSTEES OF THE SPIRITUAL)
ASSEMBLY OF THE BAHÁ'Í S OF)
ALBUQUERQUE, NEW MEXICO, and)
THE SPIRITUAL ASSEMBLY OF THE)
BAHÁ'Í'S OF ALBUQUERQUE,)
NEW MEXICO, a non-profit)
corporation, and the)
NATIONAL SPIRITUAL ASSEMBLY)
OF THE BAHÁ'Í'S OF THE)
UNITED STATES,)
an Illinois Corporation,)
)

Defendants.)

VERIFIED COMPLAINT FOR FRAUD, LIBEL, BREACH
OF CORPORATE DUTIES, AND DECLARATORY AND
INJUNCTIVE RELIEF

COMES NOW Plaintiffs by and through their attorney of record, Yorgos D.
Marinakis, and for their Complaint states as follows:

INTRODUCTION

1. Plaintiffs file this shareholder or member derivative suit against:
- the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Local
Spiritual Assembly, or LSA),
- their Trustees, and
- the Spiritual Assembly of the Bahá'ís of the United States (National
Spiritual Assembly, or NSA), with whom the Local Spiritual Assembly and

its Trustees have privity.

2. Plaintiffs allege that Trustees breached their duties as corporate officers.

3. Plaintiffs allege that the National Spiritual Assembly breached their duty of deciding appeals owed to Plaintiffs.

4. Plaintiffs allege that the literature review policies of the Local Spiritual Assembly and the National Spiritual Assembly, which lie in privity, unlawfully prevent shareholders from their right to communicate with other shareholders.

5. Plaintiffs allege that Defendants failed to execute their duties under their corporate by-laws.

PARTIES

6. Named Plaintiff Deborah Buchhorn was a shareholder or member of the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico, at the time of the incidents stated in this Complaint, and she continues to be a member.

7. The Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Local Spiritual Assembly) is a New Mexico non-profit corporation.

Shareholder-members may appeal decisions by the Local Spiritual Assembly to the National Spiritual Assembly.

8. The Trustees of the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Trustees) individually reside in Bernalillo County, New Mexico, as a condition of their Trusteeship. Trustees are Kambiz Victory, Ok-Sun and John McHenry, Manijeh Kavelin, Nelson Sapad, Harry and Sondra Day, Owen Creightney, and Carol Caldwell. Jenny Beery was a Trustee during the time of many of these incidents.

9. The Spiritual Assembly of the Bahá'ís of the United States (National Spiritual Assembly) is incorporated in and has its principal place of business in Illinois.

FACTS

10. The Bahá'í have no clergy. Instead, each community in the Bahá'í Faith annually elects nine Trustees or a "Local Spiritual Assembly," which acts as an agent or subsidiary of the National Spiritual Assembly. Each National Spiritual Assembly answers to the supreme Bahá'í body, The Universal House of Justice. The Universal House of Justice established the Continental Board of Counsellors (sic) to assist them, and the Countinental Board of Counsellors further has the Auxiliary Board to assist them.

11. In the particular situation between the Trustees of the Spiritual Assembly of Bahá'ís of Albuquerque, New Mexico, Defendants Trustees controlled what member activities Plaintiffs were able to engage in and what members they were able to talk to. They stopped them from interacting with friends at member events. They stopped Plaintiffs from serving on committees and stopped their individual activities for personal reasons. They made all the decisions relating to Plaintiffs' membership-related activities. They told named Plaintiff that opinions she may personally hold were bad and implicitly threatened to curtail her presence at member functions. They acted as if the abuse were no big deal, that it was Plaintiff's fault, and denied doing it. They failed to act when one member was physically threatened and shoved by another member.

12. Although Plaintiffs have consistently complied with Defendant Trustees' demands, they have also consistently filed complaints against them with the National and International Bahá'í authorities. This has enraged the Defendant Trustees.

13. Defendant Trustees have never made specific accusations or informed Plaintiffs of wrongdoing, other than vague statements such as "you have issues with the Spiritual Assembly."

14. Therefore, deep-seated animosities and distrust have arisen between Plaintiffs and the Trustees, which are incapable of resolution and thereby present an irreconcilable barrier to the ability of the corporation to function as is.

15. Plaintiffs' reasonable expectations that they would be able to participate in the management and activities of their corporation, as minority shareholders, have been thwarted since at least 1995.

16. Article IV of the LSA by-laws provides that the LSA shall compose differences and disagreements among members of the community. Article VII, section 9 of the NSA by-laws provides that any member of a Bahá'í community may appeal from a decision of his LSA to the NSA.

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17. The books and records of the corporation have been maintained in an inaccurate and inequitable manner.

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19. In a letter dated September 3, 2000, named Plaintiff Deborah Buchhorn informed the Local Spiritual Assembly that she desired to inspect their financial books. Defendants refused.

20. Following mailing of the demand letter, the LSA offered to allow named Plaintiff to inspect the books and records, but under conditions that the Plaintiff deemed in bad faith.

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CAUSES OF ACTION

Count I

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40. The Trustees of the Local Spiritual Assembly have repeatedly acted and continue to act fraudulently towards the Plaintiffs.
41. Plaintiffs have suffered emotional damages thereby.

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JUDICIAL RELIEF

WHEREFORE, for these reasons, Plaintiffs request that this Court:

1. Declare that the Trustees acted fraudulently towards Plaintiffs;
2. Declare that Trustees libeled Plaintiffs;
3. Declare that the Trustees breached their corporate duties towards Plaintiffs;
4. Remove the Trustees from their positions and enjoin them from serving in official Bahá'ís capacities for nineteen (19) years;
5. Remove the LSA Directors who are also Trustees;
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8. Declare that Defendant LSA violated their corporate by-laws by failing

to compose differences and disagreements among members of the community;
6. Declare that the National Spiritual Assembly breached their duty of hearing Plaintiffs' appeals;
7. Declare that the literature review policies of the Bahá'ís violate United States common law as preventing corporate members from communicating with other corporate members;
8. Enjoin Defendants National Spiritual Assembly and Local Spiritual Assembly from enforcing their literature review policy;
9. Declare that the secrecy practices of the Local Spiritual Assembly violate United States common law as preventing corporate members from communicating with other corporate members;
10. Enjoin Defendant Local Spiritual Assembly from continuing their secrecy practices;
11. Award compensatory damages from Defendants to Plaintiffs;
12. Award attorney's fees and costs to Plaintiffs;
13. Any other relief this Court deems appropriate.

Respectfully submitted,

Yorgos D. Marinakis
Attorney for Plaintiffs
P.O. Box 45923
Rio Rancho, NM 87174
505-459-4664
877-430-9550 (fax)

Named Plaintiff's Verification

STATE OF NEW MEXICO)
) ss.
COUNTY OF BERNALILLO)

COMES NOW Deborah Buchhorn, and being duly sworn, states as follows:

1. I have read and understood the contents of this Complaint.
2. I have personal knowledge of the facts stated herein.
3. I attest to and verify their truth and accuracy.

DEBORAH BUCHHORN
SWORN TO AND SUBSCRIBED before me this ____ day of _____, 2001.

Notary Public

My Commission Expires:

Subj: **Re: LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001**
Date: 6/5/2001 8:42:38 PM Eastern Standard Time
From: [LDRS LFST Shahid](#)
To: [Glaysht](#)
CC: [LDRS LFST Mgr](#); [LDRS LFST Jerry](#)

Dear Mr. Glaysht,

Regarding your message posted at: Lifestyle>Spirituality>Baha'i Message Board>Announcements> 6/3/01 9:25 AM

To avoid further disruption to the message board, your post has been removed. Please review Keyword: TOS and the Spirituality Message Board Standards for more info. Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

Thanks for taking the time to read this letter. Please note, I cannot respond to replies. Therefore, if you have any comments or questions please send mail to [TOSGeneral](#)

Regards,

LDRS LFST Shahid

Volunteer Message Board Leader
Baha'i Message Board

Subject: Re: LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001
Date: 6/3/01 9:25 AM Eastern Daylight Time
From: [Glayshf](#)
Message-id: <20010603092546.11850.00000414@ng-fo1.aol.com>

Should also note it's best not to use AOL since the communication here is so often interfered with or suppressed:

To view the FULL TEXT, go to Keyword Newsgroups, Expert Add,
talk.religion.bahai

Or search the web for

The Bahai Faith & Religious Freedom of Conscience

FG

From: "FG" <FG@hotmail.com>
Subject: Re: AOL Censorship & Abuse of TOS rules by the fundamentalist Community "Leader"
Date: Wednesday, March 07, 2001 1:36 PM

**Please note that my website does not attack the
bahai faith but reveals the extent to which fundamentalists
among our fellow bahais attack people who do not share
their literal-minded mindset.**

**It will be evident to honest and decent people that you
abuse your position and are merely attempting to finding
other stratagemes to falsely TOS me.**

--
FG
www.FG.com
The Bahai Faith & Religious Freedom of Conscience
<https://members.nbc.com/FG/index.htm>

Subj: Signature Lines, etc.
Date: 3/6/2001 12:45:09 AM Eastern Standard Time
From: ldrslfstshahid@aol.com (LDRS LFST Shahid)
To: glaysherfj@aol.com

Dear friends,

Signature lines are permissible and even encouraged but these must comply with the Spirituality Message Board Standards and AOL's Terms of Service. The Spirituality message boards are dedicated to support and/or fellowship, therefore websites aimed at attacking the Baha'i Faith should not be posted here. Also, please avoid making short "I agree" statements on the board. They tend to clutter the boards. Also, try to avoid reposting entire messages in your responses.
LDRS LFST Shahid

Volunteer Message Board Leader

Baha'i Message Board

----- Headers -----
Return-Path: <ldrslfstshahid@aol.com>
Received: from rly-ye02.mx.aol.com (rly-ye02.mail.aol.com [172.18.151.199])
by air-ye04.mail.aol.com (v77_r1.21) with ESMTP; Tue, 06 Mar 2001
00:45:09 -0500
Received: from imo-m01.mx.aol.com (imo-m01.mx.aol.com [64.12.136.4]) by
rly-ye02.mx.aol.com (v77_r1.21) with ESMTP; Tue, 06 Mar 2001 00:44:42 -0500
Received: from ladder05.news.aol.com (ladder05.news.aol.com [172.31.45.159])
by imo-m01.mx.aol.com (8.8.8/8.8.8/AOL-5.0.0)
with ESMTP id AAA13684 for <glaysherfj@aol.com>;
Tue, 6 Mar 2001 00:44:27 -0500 (EST)
From: ldrslfstshahid@aol.com (LDRS LFST Shahid)
To: glaysherfj@aol.com
Date: 06 Mar 2001 00:43:32 EST
References: <20010305075229.20363.00000958@ng-ch1.aol.com>
Organization: AOL <https://www.aol.com>
Subject: Signature Lines, etc.
Message-ID: <20010306004332.18966.00001323@ng-mi1.aol.com>

From: "FG" <FG@hotmail.com>
Subject: Re: AOL & Open Petition for a Bahai Reformation
Date: Wednesday, March 07, 2001 1:30 PM

FYI note Susan Maneck's link as signature file on AOL which the present "Community Leader" permitted while prohibiting mine.

Conclusion: as long as fellow fundamentalist fanatics are posting them, it's permissible....

--
FG
www.FG.com
The Bahai Faith & Religious Freedom of Conscience
<https://members.nbc.com/FG/index.htm>

Subject: Baha'i Epochs
Date: 1/29/2001 2:46 AM Eastern Standard Time
From: Smaneck
Message-id: <20010129024623.05802.00003149@ng-cg1.aol.com>

Dear friends,

Earlier someone had asked about the various Baha'i Epochs. I was able to locate the following article on this topic.

warmest, Susan

Epochs explained

(From Rodney Clarken's education list,
<https://www-instruct.nmu.edu/education/rclarken/>)

Since the House announced the Fifth Epoch of the Formative Age, I have had several people ask about what it means and for background on the epochs. Below is the best description I have come across and refers to references where the House has explained earlier epochs.

Forwarded by Riaz Khadem via Shahla.

A number of the friends have inquired into the meaning of the Universal House of Justice' announcement of the beginning of the Fifth Epoch of the Formative Age of the Faith. While the full meaning of this announcement will be revealed with time, it is instructive to read the description of the previous epochs of the formative age as described by the House of Justice itself in *Messages from the Universal House of Justice, 1963-1986.*

"Epoch" is a term used by the Beloved Guardian to describe progressive stages in the evolution of the organic Baha'i community and signal the maturation of its institutions, allowing the Faith to operate at new levels and to initiate new functions. Here is a description of the stages in the evolution of the Faith, using these epochs as demarcations of maturation:

The Epochs of the Apostolic & The Heroic Age of the Dispensations of the Bab and Baha'u'llah:

1844-1853: The Epoch of the Bab
1853-1892: The Epoch of Baha'u'llah
1892-1921: The Epoch of Abdul-Baha

The Epochs of the Formative Age of the Dispensation of Baha'u'llah:

1921-1944/6: The First Epoch
Birth and the primary stages in the erection of the framework of the Administrative Order of the Faith, with the formation of local and national institutions in all five continents. Began with naming of Shoghi Effendi as the Guardian of the Cause, his careful instruction of the community in the principles of Baha'i administration, and led to the inception of the First Seven Year Plan (1937-1944) of the North American Baha'i community, the first systematic teaching campaign in the history of the Faith, which inaugurated the execution of the Tablets of the Divine Plan.

1946-1963: The Second Epoch
Under the guidance of Shoghi Effendi, involved the formulation of a succession of national teaching plans designed to facilitate the development of the Faith beyond the confines of the Western Hemisphere and the continent of Europe. Marked by the inception of the second Seven Year Plan in America (1946-1953) and the worldwide Ten Year Crusade (1953-1963), involving twelve

national plans, and achieved the appointment of the Hands of the Cause, the appointment of Auxiliary Boards, and the establishment of the International Baha'i Council, concluding in the election of the Universal House of Justice.

1963-1986: The Third Epoch

Led by the Universal House of Justice, witnessed the emergence of the Faith from obscurity, the initiation of activities designed to foster social and economic development, the creation of the institution of the Continental Boards of Counsellors and the International Teaching Centre, the appointment of assistants to Auxiliary Board Members, and the construction and occupation by the Universal House of Justice of its Seat on Mt. Carmel.

Launched three worldwide plans: the Nine Year Plan (1964-1973) the Five Year Plan (1974-1979) and the Seven Year Plan (1979-1986).

1986-2001: The Fourth Epoch

Witnessed the formulation of the specific goals for each national community through consultation of the National Spiritual Assemblies and the Continental Boards of Counsellors. Began with the Six Year Plan (1986-1992), and continued through the Holy Year (1992-1993) to the Three Year Plan (1993-1996), the Four Year Plan (1996-2000) and the Twelve Month Plan (2000-2001).

2001- : The Fifth Epoch

Via internalizing and integrating the lessons and experiences of systematization witnessed an unparalleled unity of thought in the institution of the Counsellors. Saw the completion of the Arc on Mt. Carmel, a change in the Baha'i culture due to the emergence of training institutes, and the synchronization of institutional collaboration with the external processes toward world unity.

****All the Epochs are described in length in *Messages from the Universal House of Justice 1963-1986,* Pgs 710 -716 Para 451.1 - 451.14**

As we reflect upon the significance of this Fifth Epoch, we may wish to contemplate what marvels will mark this period as the Baha'i community extends to its grassroots-at the level of the Local Spiritual Assemblies and the Auxiliary Board Members and their assistants in a united, systematic process of growth-the collaboration between the institutions of the rulers and learned in the training institutes which have contributed to a dramatic change in the culture of the Baha'i community around the world.

warmest, Susan

<https://www.susanmaneck.com>

From: "FG" <FG@hotmail.com>
Subject: Re: AOL & Open Petition for a Bahai Reformation
Date: Wednesday, March 07, 2001 1:25 PM

The latest duplicities:

Subj: Signature Lines, etc.
Date: 3/6/2001 12:45:09 AM Eastern Standard Time
From: ldrslfstshahid@aol.com (LDRS LFST Shahid)
To: glayshefj@aol.com

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LDRS LFST Shahid

Volunteer Message Board Leader

Baha'i Message Board

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Received: from rly-ye02.mx.aol.com (rly-ye02.mail.aol.com [172.18.151.199])

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with ESMTP id AAA13684 for <glaysherfj@aol.com>;
Tue, 6 Mar 2001 00:44:27 -0500 (EST)
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Date: 06 Mar 2001 00:43:32 EST
References: <20010305075229.20363.00000958@ng-ch1.aol.com>
Organization: AOL <https://www.aol.com>
Subject: Signature Lines, etc.
Message-ID: <20010306004332.18966.00001323@ng-mi1.aol.com>

"FG" <f_glaysher@hotmail.com> wrote in message
news:ta1p8d80p8re6b@corp.supernews.com...

> FYI:
>
> Subj: Your Post on the Baha'i Message Board
> Date: 2/27/2001 1:42:17 AM Eastern Standard Time
> From: LDRS LFST Shahid
> To: GlaysherFJ
> CC: LDRS LFST Jerry, LDRS LFST Mgr
>
>
> Dear Mr. Fred Glaysher,
>
>
> Regarding your message posted at: Lifestyle>Spirituality>Baha'i Message
> Board>Questions to the Community Leaders>2/26/01 7:36 AM
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> To avoid further disruption to the message board, some of your posts have
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> Guidelines for more information on what is appropriate in our community.
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> Depending on the severity of the disruption, a report may have been
> submitted to AOL's Community Action Team for further review.
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> Thanks for taking the time to read this letter. Please note, I cannot
> respond to replies. Therefore, if you have any comments or questions
please
> send mail to TOSGeneral.
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> Regards,
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> Volunteer Message Board Leader
> Baha'i Message Board
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> Subject: Re: A Question to the Community Leaders....
> Date: 2/26/01 7:36 AM Eastern Standard Time
> From: GlaysherFJ
> Message-id: <20010226073616.04001.00000011@ng-mi1.aol.com>
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> Do you encourage and support threatening the very lives of your fellow
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> In such an atmosphere of fear and intimidation, many Bahais and ex-bahais,
> even non-bahais, may very well find it wise to sign my Open Petition for a
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> "FG" <FG@hotmail.com> wrote in message
> news:97djkn\$oitbb\$1@ID-75545.news.dfncis.de...
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> > >Subject: Re: A Question to the Community Leaders....
> > >Date: 2/20/2001 11:32 AM Eastern Standard Time
> > >From: LDRS LFST Shahid
> > >Message-id: <20010220113246.05728.00003460@ng-md1.aol.com>
> > >
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> > >>Note in Announcements that I would allow you to use a pseudonym if
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> > >>LDRS LFST Shahid
> > >>Volunteer Message Board Leader
> > >>Baha'i Message Board
> > >

From: "FG" <f_glaysheFJ@hotmail.com>
Subject: Re: AOL & Open Petition for a Bahai Reformation
Date: Saturday, March 03, 2001 7:37 AM

FYI:

Subj: Your Post on the Baha'i Message Board
Date: 2/27/2001 1:42:17 AM Eastern Standard Time
From: LDRS LFST Shahid
To: GlaysheFJ
CC: LDRS LFST Jerry, LDRS LFST Mgr

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Regarding your message posted at: Lifestyle>Spirituality>Baha'i Message Board>Questions to the Community Leaders>2/26/01 7:36 AM

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Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

Thanks for taking the time to read this letter. Please note, I cannot respond to replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

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Volunteer Message Board Leader
Baha'i Message Board

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> >Volunteer Message Board Leader
> >Baha'i Message Board
> >
> >

From: "FG" <f_glaysher@hotmail.com>
Subject: Re: AOL & Open Petition for a Bahai Reformation
Date: Saturday, March 03, 2001 7:35 AM

FYI:

Subj: Your Post on the Baha'i Message Board
Date: 2/27/2001 1:42:17 AM Eastern Standard Time
From: LDRS LFST Shahid
To: GlaysherFJ
CC: LDRS LFST Jerry, LDRS LFST Mgr

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> >Message-id: <20010220113246.05728.00003460@ng-md1.aol.com>

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> >LDRS LFST Shahid
> >Volunteer Message Board Leader
> >Baha'i Message Board
> >

From: "FG" <FG@hotmail.com>
Subject: AOL & Open Petition for a Bahai Reformation
Date: Monday, February 26, 2001 7:55 AM

FYI

Subject: Re: A Question to the Community Leaders....
Date: 2/26/2001 7:36 AM Eastern Standard Time
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Message-id: <20010226073616.04001.00000011@ng-mi1.aol.com>

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>
>LDRS LFST Shahid
>Volunteer Message Board Leader
>Baha'i Message Board
>
>

The Baha'i Faith & Religious Freedom of Conscience

To understand how long of a problem the censorship has been, under the fundamentalists among my fellow bahais on AOL, please read a [1998 message by an AOL member](#).

**Subj: Board Posting at Keyword: Spirituality
Date: 4/7/2002 3:06:24 AM Eastern Daylight Time
From: LDRS LFST Shahid
To: Fglaysh12002
CC: LDRS LFST Mgr**

Dear Member,

Regarding your message posted at Keyword: Baha'i>General Discussion>Re:Disagreements with AOL guidelines

In order for all members to enjoy our message boards, our community has certain standards of conduct for members to follow. Please review Keyword: Message Board Product Guidelines and Keyword: Lifestyles Board Standards for information on what is appropriate in our community. Based on these standards and guidelines, your post was removed to avoid disruption to the message board discussion.

Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

We appreciate your taking the time to read this letter. Thank you. If you have any questions or comments, please forward them to LDRS LFST Mgr.

Regards,

**LDRS LFST Shahid
Volunteer Message Board Leader
AOL Lifestyles Community**

===== Copy of Your Message =====

**Subject: Re: Disagreements with AOL guidelines
Date: 4/6/02 11:19 AM Eastern Standard Time
From: Fglaysh12002
Message-id: <20020406111940.10643.00003266@mb-fo.aol.com>**

The problem on these bahai messages boards is not with AOL guidelines but the unfair, unjust, and arbitrary manner in which they are abused by those in whom AOL has misplaced its trust.

FG

**www.google.com Search Engine:
Bahai Faith & Religious Freedom of Conscience**

**From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: AOL Legal Department's Address
Date: Monday, April 01, 2002 9:35 AM**

Those interested in justice may file their lawsuits with

**AOL Legal Department
22000 AOL Way
Dulles, Virginia 20166**

--

FG

**The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>**

**From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: AOL - continuing bahai fundamentalist dishonesty
and exploitation of AOL
Date: Friday, March 29, 2002 9:18 AM**

**Subject: Shahid: Non-elected Forum Leader who trashes our
First Amendment
rights**

**Date: 3/28/2002 2:14 PM Eastern Standard Time
From: Ruletherod
Message-id: <20020328141440.08650.00000536@mb-
cp.aol.com>**

**Shahid, forget AOL's un-Constitutional restrictions on
our free speech long enough to answer me rationally,
without any of your politically correct excuses or
Baha'i spin:**

Why did you remove my post?

**In a message dated 3/27/2002 10:10:28 PM, LDRS LFST
Shahid writes:**

Subj:Board Posting at Keyword: Baha'i
Date:3/27/2002 10:10:28 PM Mountain Standard Time
From:LDRS LFST Shahid
To:Ruletherod
CC:LDRS LFST Jerry, LDRS LFST Mgr

Dear Member,

Regarding your messages posted at Keyword:
Baha'i>Announcements> Fred: What
I learned in Baha'i detention>3/25/2002 6:05 AM
In order for all members to enjoy our message boards, our
community has
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you. If you
have any questions or comments, please forward them to
<contact screen
name>.

Regards,

LDRS LFST Shahid
Volunteer Message Board Host
Spirituality Forum

Subject: Fred: What I learned in Baha'i detention
Date: 3/25/02 3:31 PM Eastern Standard Time
From: Ruletherod
Message-id: <20020325153116.18185.00000087@mb-
fd.aol.com>

Subject: Re: SHAHID RETURNS LIKE A POST-THIEF IN THE
NIGHT!
Date: 3/25/2002 6:05 AM
From: Fglaysh12002

>removing every dastardly idea
>from this board

Well, in all seriousness, that is precisely the problem here on AOL's bahai message boards, which are regularly censored and manipulated by the fundamentalists among my fellow bahais.

--FG

Don't you feel patronized by this kind of censorship?

We have one adult (a religious peer) using AOL's ad hoc rules -- rules that generally suit the authoritarian mindset of the Baha'i administrative types -- to suppress the "improper"...or rather unpopular (politically incorrect)...expressions of malcontents.

We had no active forum leader here for a number of months in 1998, you'll recall. Nothing bad happened. The board was at its most active and diverse. It was completely democratic in that no one was given unfair advantage. AOL didn't care that we were taking advantage of our freedom. But insecure Baha'i conservative and fundamentalist camps gradually pushed behind the scenes until they got a religious thought-policeman on duty to watch over us like we're a bunch of juvenile delinquents ...as if "they" were/are somehow superior in taste and wisdom. The way I see it, it was a religious coup on the part of self-serving and bossy Baha'is, mostly females....people I thought I had escaped offline. The religious extremists want their special place in heaven while making this Earthly life a hell for the rest of us.

Each year, our public libraries produce lists of banned books -- books deemed too risky for reading by "good intentioned" religious folks -- reminding us how fragile our First Amendment freedoms are. The banned books represent both popular and classical fiction. But the government (so often blamed for everything) isn't banning them. Our fellow citizens are getting this stuff removed through loopholes in the law...or because they know that the squeaky wheel gets greased. In other words, if the righteous religious minority is out

to censor our thoughts, they will succeed insofar as enough people do nothing to challenge them; to keep them in check. This is why I feel most Baha'is are probably unwitting accomplices in these First Amendment violations. Their excuse: "obedience" and "loyal servitude." ("It's the Covenant, STUPID!")

AOL is merely a global enterprise...a moneymaking business. It has no moral authority over us, but our Baha'i forum leader(s) wants us to believe they do somehow. It's just a convenient front for extending Baha'i censorship onto the global Net....a "place" that's a godsend so long as it remains *free.*

Censorship has no place but the home. Censorship goes hand-in-hand with religious fundamentalism or secular authoritarianism: tyranny and dictatorship (by whatever degree).

I wish that all of the American Baha'i fundamentalists could spend a decade living in Iran or Saudi Arabia under existing religious censorship codes to finally appreciate why our democratic freedoms are more sacred than the Kitab-i-Aqdas, the Bible or the Quran.

Without free expression, the Baha'i Faith would cease to exist. But the ONLY freedoms that authoritarian Baha'is are concerned with are their OWN: to worship, preach, dictate...and to control opposing viewpoints as much as possible.

Children under cussing-age don't lurk here. Children are not concerned with the issues we've been discussing here. Only young, middle and old adults visit here. And yet the "children" excuse is one (among others) that's used to remove posts. The only "children" here are the adults...because that's how we're treated by our forum leaders -- as children. We're continually being patronized as naughty boys and girls.

Let's make rules so we can censor the censors for a bleepin' change. That would be justice! Let's have a board mutiny! Let's invent four-letter words that no one has ever heard before!

--Rule Beard

From: "Mr Mahdi" <mrmahdi@aol.com>
Subject: Bahai extremism on AOL's bahai message board

Date: Saturday, April 06, 2002 2:24 AM

For years I have complained about the extremist elements from amongst the bahai faith who happen to take control as "forum leaders" and "moderators" of the bahai message board on AOL. When I mention that I know people that not only had their accounts terminated not once but two or three times due to bahai extremists' manipulation of AOL's TOS and deceiving AOL staff, many of them think I am lying or exaggeration. They think so because it would never cross the people's mind for a moment that a forum on an ISP will be playground for a ultra-extremist and intolerant agenda of a group of people trying to promote their world view and harrass those who do not agree or toe their line.

For years, people have lost their accounts, been harrassed and slandered by the ultra-fanatical elements from amongst the bahais on AOL. I have never witnessed in any other forum on AOL where two successive moderators/forum leaders with the SAME intolerant extremist agenda controlled it with an iron fist, censoring non bahais and bahais who are not dogmatic extremists. I have never heard on ANY AOL forum where many people who did not toe a certain line had their accounts terminated or at least suspended because the forum leaders and other bahais have reported them to AOL. Fred Glaysher's website shows us extensive evidence of years of bahai extremist manipulation and outright double-standards.

I am confused as to why AOL has allowed this to go on and on and on and on and on for so many years, despite the fact that several AOL members have complained and even documented the abuse of the bahai extremist forum leaders/moderators.

I would like for AOL to offer an explanation as to why they have allowed this to go on for so long. It is either they don't know or don't care. I hope that it is the former because if it is, we can inform them (once again) as to what

goes on so they can take action.

From a concerned member of AOL,

Mahdi Muhammad

From: "Mr Mahdi" <mrmahdi@aol.com>

Subject: Re: Bahai extremism on AOL's bahai message board

Date: Saturday, April 06, 2002 2:27 PM

If anyone here doubts that there is an bahai extremist agenda on the AOL bahai message board, ask yourself how on earth did Mark Foster pass and give the forum leader role to Susan Maneck? Both are viewed by many bahais as religious fundamentalists who have a history of intolerance and clear-cut double standards.

I would like to receive an explanation from either AOL or someone familiar with their policies to explain the process of HOW a forum leader pass his position to someone else of his or her own choosing.

I would like to know if there is any process where AOL members can participate in choosing a forum leader. If there is, why wasn't the election process present on the AOL bahai message boards? If there isn't, why on earth not???

Mahdi Muhammad

From: "Mr Mahdi" <mrmahdi@aol.com>

Subject: Re: Bahai extremism on AOL's bahai message board

Date: Saturday, April 06, 2002 2:17 PM

Greetings Fred,

**>Any chance you could share
>this with people on AOL in General Discussion, AOL
>Legal Department thread?**

I would love to discuss this and other things of a similar nature in General Discussion on AOL. But I must admit, I have to be careful these days, because I do not want my account terminated or suspended due to

**the bahai extremists
TOSing my relevant posts to AOL staff.**

I would join in the current discussion on AOL, but I am not sure if I am going to post the last message I put on TRB. I just had enough with the ultra-fanatical censorship of Maneck/Shahid, so I am extremely cautious these days. But if you want to forward what I posted on TRB to AOL, please feel free to do so.

Peace,

Mahdi Muhammad

**Subj: Board Postings at Keyword: Bahai
Date: 3/30/2002 1:47:02 AM Eastern Standard Time
From: LDRS LFST Shahid
To: Fglaysh12002
CC: LDRS LFST Mgr, LDRS LFST Jerry**

Dear Member,

**Regarding your messages posted at Keyword:
Baha'i>Announcements>
In order for all members to enjoy our message boards, our community has certain standards of conduct for members to follow. Please review Keyword: Message Board Product Guidelines and Keyword: <link to your community's message board standards> for more information on what is appropriate in our community. Based on these standards and guidelines, your post was removed to avoid disruption to the message board discussion.**

Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

**We appreciate your taking the time to read this letter. Thank you.
If you have any questions or comments, please forward them to <contact screen name>.**

Regards,

**LDRS LFST Shahid
Volunteer Message Board Host
Spirituality Forum**

**Subject: Re: Baha'i Brown Shirts
Date: 3/29/02 8:17 AM Eastern Standard Time
From: Fglaysh12002
Message-id: <20020329081707.02886.00000960@mb-ba.aol.com>**

**>Double-standards equal hypocrisy.
>
>Censorship is hypocrisy.
>
>This board has been hijacked
>by a Baha'i cleric.
>
>And Baha'i cowards will do nothing
>about it.
>
>Seekers:
>This is a Baha'i Spin Zone.**

**Thank you for your courageous attempt to inform our fellow
citizens
of what is actually happening behind the facade.....**

**FG
Google Search Engine:
Bahai Faith & Religious Freedom of Conscience**

**Subject: Re: Shahid: Non-elected Forum Leader who trashes
our First
Amendment rights
Date: 3/29/02 8:19 AM Eastern Standard Time
From: Fglaysh12002
Message-id: <20020329081941.02886.00000961@mb-ba.aol.com>**

**Thanks again for speaking candidly about the distortions
and
suppressions that are taking place here under the guise of
"moderating."**

**FG
Google Search Engine:
Bahai Faith & Religious Freedom of Conscience**

**LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board**

**From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: AOL - bahai fundamentalists suppress freedom of
speech & conscience
Date: Friday, March 29, 2002 9:13 AM**

FYI

**Subj: Board Postings at Keyword: Bahai
Date: 3/28/2002 12:22:03 AM Eastern Standard Time
From: LDRS LFST Shahid
To: Fglaysh12002
CC: LDRS LFST Mgr, LDRS LFST Jerry**

Dear Member,

Regarding your messages posted at Keyword: Baha'i.

**In order for all members to enjoy our message boards, our
community has
certain standards of conduct for members to follow. Please
review Keyword:
Message Board Product Guidelines and Keyword: Spirituality
Message Board
Standards for more information on what is appropriate in
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you. If you
have any questions or comments, please forward them to
<LDRS LFST Mgr>.**

Regards,

**LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board**

Subject: Re: SHAHID RETURNS LIKE A POST-THIEF IN THE NIGHT!

Date: 3/25/02 8:05 AM Eastern Standard Time

From: Fglaysh12002

Message-id: <20020325080531.00535.00000004@mb-md.aol.com>

**>Thanks for the removing every dastardly idea
>from this board**

Well, in all seriousness, that is precisely the problem here on AOL's bahai message boards, which are regularly censored and manipulated by the fundamentalists among my fellow bahais.

The real question is when will AOL personnel demonstrate a sense of understanding and responsibility for what they are permitting to take place.

FG

Google Search Engine:

Bahai Faith & Religious Freedom of Conscience

Subject: Re: Fred: What I learned in Baha'i detention

Date: 3/26/02 7:23 AM Eastern Standard Time

From: Fglaysh12002

Message-id: <20020326072317.00989.00000336@mb-cu.aol.com>

Rule,

I couldn't agree more with everything you say here....

Maybe AOL has to be sued before they wake up to what's going on around here on the bahai messages boards, the way the Muslims are now suing AOL....

FG

Google Search Engine:

Bahai Faith & Religious Freedom of Conscience

Subject: Maneck/Shahid's Duplicity

Date: 3/25/02 8:03 AM Eastern Standard Time

From: Fglaysh12002

Message-id: <20020325080325.00535.00000003@mb-md.aol.com>

ATTN - AOL Personnel

We're still waiting for an answer and justice here on these bahai message boards.

Please appoint someone who can be fair and honest.

Thank you.

FG

Google Search Engine:

Bahai Faith & Religious Freedom of Conscience

Subject: ATTN - AOL Personnel

Date: 3/25/02 8:35 AM Eastern Standard Time

From: Fglaysh12002

Message-id: <20020325083530.02614.00000008@mb-dh.aol.com>

I highly recommend Karen Bacquet's article in the American Family Foundation's Cultic Studies Journal, to any AOL representative attempting to understand what is taking place here on these bahai message boards, as perhaps the best introduction:

"Enemies Within: Conflict and Control in the Baha'i Community"

may be found on her website:

<https://www.angelfire.com/ca3/bigquestions/enemies.html>

See note below from the AFF's website.

Again, I request that AOL intervene and appoint an impartial and fair-minded person as the community leader.

--

FG

The Bahai Faith & Religious Freedom of Conscience

<https://members.fortunecity.com/bahaicensorship>

"AFF (American Family Foundation) is a nonprofit, tax-exempt research center and educational organization founded in 1979. AFF's mission is to study psychological manipulation and cultic groups, to educate the public and professionals, and to assist those who have been adversely affected by a cult-related experience. AFF consists of a professional staff and a growing

network of more than 150 volunteer professionals in fields ranging from education, psychology, and religion to journalism, law enforcement, and business." Further details about AFF: https://www.csj.org/aff/aff_about.htm

FG

Google Search Engine:

Bahai Faith & Religious Freedom of Conscience

From: "Bahai Faith" <BI*P*GS@liberty.com>

Subject: FWD AOL - Re: Article in American Family

Foundation's Cultic Studies Journal by Karen Bacquet

Date: Tuesday, March 12, 2002 6:38 PM

FWD from AOL's bahai message boards, General Discussion:

In a very important message, Steven Scholl, author of Crisis of Faith, which enraged the fundamentalists among my fellow bahais, accuses Susan Maneck of lying and misrepresenting the incidents surrounding his decision to withdraw from the bahai faith.

--

FG

The Bahai Faith & Religious Freedom of Conscience

<https://members.fortunecity.com/bahaicensorship>

----- Original Message ----- From: "Steve Scholl" <>

Newsgroups: talk.religion.bahai

Sent: Tuesday, March 12, 2002 12:55 PM

Subject: Re: Article in American Family Foundation's Cultic Studies Journal by Karen Bacquet

> Several people on this forum have fwd to me Susan Maneck's comments on
> the inner workings of my mind. Susan has a history of telling the
> world what I really mean and what my true motives were in relation to
> events surrounding my exodus from the Baha'i community. At one point
> she informed the world that it was my belief that the Baha'i covenant
> went null and void in 1921 with the passing of Abdul-Baha,

which was

> a rather outrageous lie on her part. She also claimed that she was

> serving as my confidant and guide in the rocky days leading up to my

> resignation of membership and that she was counseling me in some way.

> In short, she has lied and made misleading statements about me in the

> past and this recent statement of hers is just another example of her

> lack of honesty.

>

> She writes:

>

> > > The real reason that Steve Scholl was so concerned is that at the

> > time he received this letter from a Counselor he had already planned to do

> > this big expose in the press (the Rankin article.) Steve was well aware that

> > such an attack on the Faith after having received such a warning from the

> > Counsellor would assuredly result in his being declared a Covenant breaker.

> > If he had not been so determined to go forward with this, there

> > would not have been a problem.

>

> Let me emphasize that Susan Maneck has never been privy to the real

> reasons for my concerns and actions. That said, I am not even clear

> what she is trying to say here. The statement of mine that Karen B.

> quotes in her excellent article was a simple look back at one aspect

> of my thinking about the internal Baha'i culture wars a few years

> after the fact. I think the statement indicates clearly that there was

> no big concern on my part about possibly being declared a Baha'i

> covenant breaker, that the problems associated with such a move

> against me would land more on my family and friends than on me. At

> that point I could have cared less what the UHJ or NSA did re: my

> Baha'i rights since they had already trampled on them for years and

- > had acted duplicitously and in violation of their own stated
- > administrative principles in handling my "case".
- >
- > Furthermore, I had gone on record in my correspondence with the UHJ
- > and Counsl Birkland that I would not hesitate to discuss their actions
- > with "people of capacity" outside of the Baha'i community and with the
- > media, and I had already passed on information to several religion
- > writers for major newspapers about what was going on inside the Baha'i
- > community. This was not something I was trying to hide from them.
- >
- > I don't know what Maneck's last sentence is referring to. Couns.
- > Birkland's threatening letter to me made it clear that if I said or
- > did *anything* he or his handlers disapproved of then I would be
- > declared a CBer. The list of my Baha'i crimes included theological
- > deviations and not accepting EVERY WORD from the pen of Baha'u'llah
- > and Abdul-Baha as true. Birkland made it clear in his letter to me
- > that he did not think I was a Baha'i and that he would not hesitate to
- > recommend my removal from the community.
- >
- > What I understand Maneck to be saying here is that my big sin was to
- > talk with the media about internal Baha'i crackdowns on intellectuals
- > and scholars, and that if I had not planned to spill the beans to the
- > media "there would not have been a problem." If this is what she is
- > implying, then she is dead wrong. First, if I had not resigned, I
- > believe I would have been declared a CB because I had no intentions of
- > changing my beliefs based on the fundamentalist rants of the members
- > of the UHJ.
- >
- > But what is telling in this line of Maneckian cult thinking is what
- > she is really saying: The problem in her cult view of the world is
- > the "dissident act" of shining a light on internal Baha'i affairs so
- > that outsiders (and insiders) can learn about what really

takes place

> in the Baha'i world. The great sin is ignoring the Baha'i taboo

> against speaking out against internal injustices because to do so is

> to tarnish the reputation of the Baha'i institutions. Good Baha'is are

> expected to take their abuse in silence. If they speak out against

> abuse, they are regarded as internal opposition and come under

> investigation from the Baha'i Inquisition. They are villified and

> threatened, even told that their status in the afterlife is threatened

> if they don't change their ways. And, yes, this was a key element the

> little drama that played out between the Baha'i leadership and myself.

> What I told the UHJ and Birkland was something like this:

>

> I know you are all excited about emerging from obscurity and taking a

> larger role on the world stage. Well, that means you are also going to

> be examined more closely. Your financial misdeeds, your cover ups of

> sexual exploitation by Baha'i leaders, your fundamentalist leanings,

> your sexist views, your 1950s view on homosexuality, are all going to

> be opened up for public scrutiny. Your days of a free ride in the

> media are over.

>

> Susan can try to nip at Karen's heels and claim that Karen's article

> is flawed this way and that. But such partisan harping is only

> preaching to the fundamentalist Baha'i choir. Outsiders and many

> insiders will read Karen's article as a clear and honest attempt to

> discuss recent Baha'i events. Susan can try to attack Karen's lack of

> "methodology" or that Karen's work is not serious scholarship. But

> this is laughable when one looks at Dr. Maneck's publishing career.

> She has penned a few Baha'i articles of marginal value published by

> internal Baha'i agencies. In short, she has one of the weakest

> publishing histories I have ever seen in academics and her academic

> profile is nearly nonexistent. Maneck has attempted
(unsuccessfully) to
> discredit the work of Juan Cole and now Karen with her
Baha'i blather.
> Yet it is Juan and Karen who are publishing in refereed
academic
> journals, and Karen has done this as a freelance writer
rather than as
> a trained academic.
>
> Susan, if you think you really have something to say, write
it up and
> submit it to a non-Baha'i publisher and see if they will
accept YOUR
> methodology and YOUR use of sources.
>
> Steve Scholl

**From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: AOL - What I learned in Baha'i detention -
Ruletherod
Date: Tuesday, March 26, 2002 8:21 AM**

**Shahid is the fundamentalist "community leader" on AOL's
bahai message
boards:**

**Subject: Fred: What I learned in Baha'i detention
Date: 3/25/2002 3:31 PM Eastern Standard Time
From: Ruletherod
Message-id: <20020325153116.18185.00000087@mb-
fd.aol.com>**

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From: Fglaysh12002**

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change. That would be justice! Let's have a board mutiny!
Let's
invent four-letter words that no one has ever heard before!**

--Rule Beard

**From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: FWD AOL - Re: Article in American Family
Foundation's Cultic Studies Journal by Karen Bacquet
Date: Tuesday, March 12, 2002 6:38 PM**

FWD from AOL's bahai message boards, General Discussion:

**In a very important message, Steven Scholl, author of Crisis
of Faith,
which enraged the fundamentalists among my fellow bahais,
accuses**

Susan Maneck of lying and misrepresenting the incidents surrounding his decision to withdraw from the bahai faith.

--

FG

**The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>**

**----- Original Message ----- From: "Steve Scholl" <>
Newsgroups: talk.religion.bahai
Sent: Tuesday, March 12, 2002 12:55 PM
Subject: Re: Article in American Family Foundation's Cultic
Studies Journal
by Karen Bacquet**

**> Several people on this forum have fwd to me Susan
Maneck's comments on
> the inner workings of my mind. Susan has a history of
telling the
> world what I really mean and what my true motives were
in relation to
> events surrounding my exodus from the Baha'i community.
At one point
> she informed the world that it was my belief that the
Baha'i covenant
> went null and void in 1921 with the passing of Abdul-Baha,
which was
> a rather outrageous lie on her part. She also claimed that
she was
> serving as my confidant and guide in the rocky days
leading up to my
> resignation of membership and that she was counseling
me in some way.
> In short, she has lied and made misleading statements
about me in the
> past and this recent statement of hers is just another
example of her
> lack of honesty.
>
> She writes:
>
> > > The real reason that Steve Scholl was so concerned is
that at the
> > time he received this letter from a Counselor he had
already planned to
do
> > this big expose in the press (the Rankin article.) Steve
was well aware
that
> > such an attack on the Faith after having received such a**

warning from
the

> > Counsellor would assuredly result in his being declared
a Covenant
breaker.

> > If he had not been so determined to go forward with
this, there

> > would not have been a problem.

>

> Let me emphasize that Susan Maneck has never been privy
to the real

> reasons for my concerns and actions. That said, I am not
even clear

> what she is trying to say here. The statement of mine that
Karen B.

> quotes in her excellent article was a simple look back at
one aspect

> of my thinking about the internal Baha'i culture wars a few
years

> after the fact. I think the statement indicates clearly that
there was

> no big concern on my part about possibly being declared a
Baha'i

> covenant breaker, that the problems associated with such
a move

> against me would land more on my family and friends than
on me. At

> that point I could have cared less what the UHJ or NSA did
re: my

> Baha'i rights since they had already trampled on them for
years and

> had acted duplicitously and in violation of their own stated

> administrative principles in handling my "case".

>

> Furthermore, I had gone on record in my correspondence
with the UHJ

> and Counsl Birkland that I would not hesitate to discuss
their actions

> with "people of capacity" outside of the Baha'i community
and with the

> media, and I had already passed on information to several
religion

> writers for major newspapers about what was going on
inside the Baha'i

> community. This was not something I was trying to hide
from them.

>

> I don't know what Maneck's last sentence is referring to.
Couns.

> Birkland's threatening letter to me made it clear that if I
said or

> did *anything* he or his handlers disapproved of then I
would be

> declared a CBer. The list of my Baha'i crimes included
theological

> deviations and not accepting EVERY WORD from the pen of Baha'u'llah
> and Abdul-Baha as true. Birkland made it clear in his letter to me
> that he did not think I was a Baha'i and that he would not hesitate to
> recommend my removal from the community.
>
> What I understand Maneck to be saying here is that my big sin was to
> talk with the media about internal Baha'i crackdowns on intellectuals
> and scholars, and that if I had not planned to spill the beans to the
> media "there would not have been a problem." If this is what she is
> implying, then she is dead wrong. First, if I had not resigned, I
> believe I would have been declared a CB because I had no intentions of
> changing my beliefs based on the fundamentalist rants of the members
> of the UHJ.
>
> But what is telling in this line of Maneckian cult thinking is what
> she is really saying: The problem in her cult view of the world is
> the "dissident act" of shining a light on internal Baha'i affairs so
> that outsiders (and insiders) can learn about what really takes place
> in the Baha'i world. The great sin is ignoring the Baha'i taboo
> against speaking out against internal injustices because to do so is
> to tarnish the reputation of the Baha'i institutions. Good Baha'is are
> expected to take their abuse in silence. If they speak out against
> abuse, they are regarded as internal opposition and come under
> investigation from the Baha'i Inquisition. They are villified and
> threatened, even told that their status in the afterlife is threatened
> if they don't change their ways. And, yes, this was a key element the
> little drama that played out between the Baha'i leadership and myself.
> What I told the UHJ and Birkland was something like this:
>
> I know you are all excited about emerging from obscurity and taking a
> larger role on the world stage. Well, that means you are

also going to
> be examined more closely. Your financial misdeeds, your
cover ups of
> sexual exploitation by Baha'i leaders, your fundamentalist
leanings,
> your sexist views, your 1950s view on homosexuality, are
all going to
> be opened up for public scrutiny. Your days of a free ride
in the
> media are over.
>
> Susan can try to nip at Karen's heels and claim that
Karen's article
> is flawed this way and that. But such partisan harping is
only
> preaching to the fundamentalist Baha'i choir. Outsiders
and many
> insiders will read Karen's article as a clear and honest
attempt to
> discuss recent Baha'i events. Susan can try to attack
Karen's lack of
> "methodology" or that Karen's work is not serious
scholarship. But
> this is laughable when one looks at Dr. Maneck's
publishing career.
> She has penned a few Baha'i articles of marginal value
published by
> internal Baha'i agencies. In short, she has one of the
weakest
> publishing histories I have ever seen in academics and her
academic
> profile is nearly nonexistent. Maneck has attempted
(unsuccessfully) to
> discredit the work of Juan Cole and now Karen with her
Baha'i blather.
> Yet it is Juan and Karen who are publishing in refereed
academic
> journals, and Karen has done this as a freelance writer
rather than as
> a trained academic.
>
> Susan, if you think you really have something to say, write
it up and
> submit it to a non-Baha'i publisher and see if they will
accept YOUR
> methodology and YOUR use of sources.
>
> Steve Scholl

From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: Maneck seeking revenge AOL for my Letter to the

Editor & Bacquet's Article

Date: Tuesday, March 12, 2002 6:26 PM

FYI

--

Subj: Board Posting at Keyword: Bahai

Date: 3/10/2002 3:36:30 PM Eastern Standard Time

From: LDRS LFST Shahid

To: Fglaysh12002

CC: LDRS LFST Mgr, LDRS LFST Jerry

Dear Member,

**Regarding your messages posted at Keyword:
Baha'i>General Discussion.**

In order for all members to enjoy our message boards, our community has certain standards of conduct for members to follow. Please review Keyword: Message Board Product Guidelines and Keyword: Spirituality Message Board Standards for more information on what is appropriate in our community. Based on these standards and guidelines, your posts were removed to avoid disruption to the message board discussion.

Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

We appreciate your taking the time to read this letter. Thank you. If you have any questions or comments, please forward them to <LDRS LFST Mgr>.

Regards,

**LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board**

Subject: Re: karen Bacquet's Article

Date: 3/10/2002 9:35 AM Central Standard Time

From: Fglaysh12002

Message-id: <20020310103546.05954.00001018@mb-fo.aol.com>

**See Karen Bacquet's article published in the American Family Foundation's
Cultic Studies Journal to understand what is really taking place now on
AOL's message boards:
Enemies Within: Conflict and Control in the Baha'i Community"
may be found on her website:
<https://www.angelfire.com/ca3/bigquestions/enemies.html>**

FG

**Google Search Engine:
Bahai Faith & Religious Freedom of Conscience**

**Subject: Re: Letter to the Editor - O&E Newspapers - 3/7/02
Date: 3/10/2002 9:38 AM Central Standard Time
From: Fglaysh12002
Message-id: <20020310103825.05954.00001022@mb-fo.aol.com>**

Damage control by fundamentalists among my fellow bahais....

**See Karen Bacquet's article published in the American Family Foundation's
Cultic Studies Journal to understand what is really taking place now on
AOL's message boards:
Enemies Within: Conflict and Control in the Baha'i Community"
may be found on her website:
<https://www.angelfire.com/ca3/bigquestions/enemies.html>**

FG

**Google Search Engine:
Bahai Faith & Religious Freedom of Conscience**

**Subject: Re: Letter to the Editor - O&E Newspapers - 3/7/02
Date: 3/10/2002 9:39 AM Central Standard Time
From: Fglaysh12002
Message-id: <20020310103943.05954.00001023@mb-fo.aol.com>**

**>warmest, Susan
>
><https://www.susanmaneck.com>
>**

For newcomers to AOL bahai message boards, here is a link that will provide you with the full story that the fundamentalists among my fellow bahais do not want you to know about: See Karen Bacquet's article

published in the
American Family Foundation's Cultic Studies Journal to
understand what is
really taking place now on AOL's message boards:
Enemies Within: Conflict and Control in the Baha'i
Community"
may be found on her website:
<https://www.angelfire.com/ca3/bigquestions/enemies.html>

FG

Google Search Engine:
Bahai Faith & Religious Freedom of Conscience

Subject: Re: American Family Foundation - Cultic SJ - Article
Date: 3/10/2002 9:43 AM Central Standard Time
From: Fglaysh12002
Message-id: <20020310104306.05954.00001027@mb-fo.aol.com>

You and other fundamentalists among my fellow bahais are
not really fooling
anyone but yourselves. Maneck regularly spams her URL and
has with impunity
for years now on AOL while she/Shahid or whoever the
"community leader" is
protects her while suppressing such links as mine and
Bacquets which provide
the unsuspecting with knowledge about the oppression that
truly hides behind
the facade that has supplanted
Baha'u'llah's Teachings:

See Karen Bacquet's article published in the American Family
Foundation's
Cultic Studies Journal to understand what is really taking
place now on
AOL's message boards:
Enemies Within: Conflict and Control in the Baha'i
Community"
may be found on her website:
<https://www.angelfire.com/ca3/bigquestions/enemies.html>

FG

Google Search Engine:
Bahai Faith & Religious Freedom of Conscience

Subject: Re: Avoiding spam
Date: 3/8/2002 4:46 PM Central Standard Time
From: Fglaysh12002
Message-id: <20020308174645.11900.00000747@mb-dh.aol.com>

>Subject: Avoiding spam
>Date: 3/8/2002 12:27 PM Eastern Standard Time
>From: LDRS LFST Shahid
>Message-id: <20020308122741.24729.00000289@mb-mv.aol.com>

>
>

>Dear Members,

>

>I would like to remind you that it is contrary to to
community standards to
>keep posting the same message over and over again. Tag
lines should be

>limited to three or four lines, otherwise the tag line
becomes the message

>and when repeated constitutes spam.

>

>LDRS LFST Shahid

>AOL Lifestyles

Again, does that apply when you post as Susan Maneck,
using your double
standard to spam your URL all over these message boards?

FG

Google Search Engine:

Bahai Faith & Religious Freedom of Conscience

Subject: Re: American Family Foundation - Cultic SJ - Article

Date: 3/8/2002 6:44 AM Central Standard Time

From: Fglaysh12002

Message-id: <20020308074450.05994.00000534@mb-fo.aol.com>

False. The uhj is not interested in hearing and addressing the
concerns of
honest bahais, only fundamentalists. What it is interested in
is squelching
and suppressing all honest and open discussion about
ANYTHING that disagrees
with its own views....

Bacquet's article, in the American Family Foundation's Cultic
Studies

Journal, presents the evidence:

"Enemies Within: Conflict and Control in the Baha'i
Community"

may be found on her website:

<https://www.angelfire.com/ca3/bigquestions/enemies.html>

"AFF (American Family Foundation) is a nonprofit, tax-
exempt research center
and educational organization founded in 1979. AFF's mission

is to study psychological manipulation and cultic groups, to educate the public and professionals, and to assist those who have been adversely affected by a cult-related experience. AFF consists of a professional staff and a growing network of more than 150 volunteer professionals in fields ranging from education, psychology, and religion to journalism, law enforcement, and business." Further details about AFF:
https://www.csj.org/aff/aff_about.htm

FG

Google Search Engine:
Bahai Faith & Religious Freedom of Conscience

Subject: Re: Letter to the Editor - O&E Newspapers - 3/7/02
Date: 3/8/2002 6:41 AM Central Standard Time
From: Fglaysh12002
Message-id: <20020308074110.05994.00000532@mb-fo.aol.com>

>The Bahai's are offering solutions to a world that is engulfed in terrorism,
>hatred, and fear. For you to discount this by attacking the Faith in the
>paper saddens me. It makes your motives suspect as well.
>

False. The fundamentalists among my fellow bahais are not offering "solutions" to those problems but the very dynamics that create many of them as evidenced by the many lives that have been severely damaged within and without of the bahai faith by such practices. See Karen Bacquet's article for an excellent discussion of many such incidents, exactly what fundamentalists here on AOL do NOT want you to know about:

"Enemies Within: Conflict and Control in the Baha'i Community"
may be found on her website:
<https://www.angelfire.com/ca3/bigquestions/enemies.html>

"AFF (American Family Foundation) is a nonprofit, tax-exempt research center and educational organization founded in 1979. AFF's mission is to study

psychological manipulation and cultic groups, to educate the public and professionals, and to assist those who have been adversely affected by a cult-related experience. AFF consists of a professional staff and a growing network of more than 150 volunteer professionals in fields ranging from education, psychology, and religion to journalism, law enforcement, and business." Further details about AFF:
https://www.csj.org/aff/aff_about.htm

FG

Google Search Engine:

Bahai Faith & Religious Freedom of Conscience

From: "Bahai Faith" <BI*P*GS@liberty.com>

Subject: More of Maneck's Deleting of Messages on AOL.

Date: Wednesday, February 13, 2002 2:04 PM

Subj: Board postings at Keyword: BAHA'I

Date: 2/10/2002 10:01:37 PM Eastern Standard Time

From: LDRS LFST Shahid

To: Fglaysh12002

CC: LDRS LFST Jerry, LDRS LFST Mgr

Dear Fglaysh12002,

**Regarding your messages posted at
Lifestyle>Spirituality>Baha'i Message
Board>General Discussion**

**To avoid further disruption to the message board, your posts
has been
removed. Please review Keyword: TOS and the Spirituality
Message Board
Standards for more information on what is appropriate in
our community.**

**Depending on the severity of the disruption, a report may
have been
submitted to AOL's Community Action Team for further
review.**

**Thanks for taking the time to read this letter. Please note, I
cannot
respond to replies. Please address any questions or
comments to LDRS LFST
Mgr.**

Regards,

**LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board**

**Subject: Re: Prof. Juan Cole - Cowardice of NSA
Date: 2/10/02 2:37 PM Eastern Standard Time
From: Fglaysh12002
Message-id: <20020210143748.02080.00000733@mb-ch.aol.com>**

**A word of warning to the uninitiated: the community leader is
a fundamentalist
bahai who has presented a distortion of prof Cole's views.**

**FG
Google Search Engine:
Bahai Faith & Religious Freedom of Conscience**

**Subject: Re: Prof. Juan Cole - Cowardice of NSA
Date: 2/10/02 2:36 PM Eastern Standard Time
From: Fglaysh12002
Message-id: <20020210143644.02080.00000732@mb-ch.aol.com>**

**The post in question has been censored by the community
leader.**

**FG
Google Search Engine:
Bahai Faith & Religious Freedom of Conscience**

**Subject: Re: Spirituality Forum Guidelines
Date: 2/10/02 2:39 PM Eastern Standard Time
From: Fglaysh12002
Message-id: <20020210143950.02080.00000735@mb-ch.aol.com>**

Censorship by any name remains censorship....

**FG
Google Search Engine:
Bahai Faith & Religious Freedom of Conscience**

**Subject: Re: Prof. Juan Cole - Cowardice of NSA
Date: 2/10/02 2:39 PM Eastern Standard Time
From: Fglaysh12002
Message-id: <20020210143929.02080.00000734@mb-ch.aol.com>**

**>Thanks for the clarification on the background of all of this
noise, Susan.**

>

**CAUTION - Non-bahais. Please read and decide for yourself
on an uncensored
forum: Keyword Newsgroups, Expert Add, talk.religion.bahai**

FG

**Google Search Engine:
Bahai Faith & Religious Freedom of Conscience
Subject: Re: Spirituality Forum Guidelines
Date: 2/10/02 2:40 PM Eastern Standard Time
From: Fglaysh12002
Message-id: <20020210144045.02080.00000736@mb-
ch.aol.com>**

**>I am very unclear on what was not appropriate. Could you
explain please?**

>Thanks

>

**An opinion was expressed other than the fundamentalist one
required by the
bahai Taliban in Haifa, Israel....**

FG

**Google Search Engine:
Bahai Faith & Religious Freedom of Conscience**

**Subject: Re: Spirituality Forum Guidelines
Date: 2/10/02 2:42 PM Eastern Standard Time
From: Fglaysh12002
Message-id: <20020210144216.02080.00000738@mb-
ch.aol.com>**

Censored, clear and simple....

FG

**Google Search Engine:
Bahai Faith & Religious Freedom of Conscience**

**From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: Re: Maneck on Juan Cole on AOL
Date: Sunday, February 10, 2002 3:41 PM**

FYI

**Subj: Board posting at Keyword: BAHA'I
Date: 2/9/2002 11:24:05 PM Eastern Standard Time
From: LDRS LFST Shahid
To: Fglaysh12002**

CC: LDRS LFST Jerry, LDRS LFST Mgr

Dear Fglaysh12002,

**Regarding your messages posted at
Lifestyle>Spirituality>Baha'i Message
Board>General Discussion>Prof. Cole on Kazemzadeh,
Semple and al-Qaida>
2/8/02 3:15 PM**

**To avoid further disruption to the message board, your posts
has been
removed. Please review Keyword: TOS and the Spirituality
Message Board
Standards for more information on what is appropriate in
our community.**

**Depending on the severity of the disruption, a report may
have been
submitted to AOL's Community Action Team for further
review.**

**Thanks for taking the time to read this letter. Please note, I
cannot
respond to replies. Please address any questions or
comments to LDRS LFST
Mgr.**

Regards,

**LDRS LFST Shahid
Volunteer Message Board Leader
Baha'i Message Board**

**Subject: Prof. Cole on Kazemzadeh, Semple and al-Qaida
Date: 2/8/02 3:15 PM Eastern Standard Time
From: Fglaysh12002
Message-id: <20020208151544.08536.00000325@mb-
fo.aol.com>**

FYI

also on talk.religion.bahai

--

**The Baha'i faith stands for universal love, for tolerance, and
for a
separation of religion and state. The need for religious
leaders to
let politicians do the ruling is a key value stated over and**

over
again in Baha'i scripture.

Unfortunately, a weird Baha'i sub-cult has arisen. It structurally resembles al-Qaida, and differs from al-Qaida only with regard to methods, not ideals. It does not usually employ violence or terrorism (though persons with this mindset have beaten up friends of mind). And, most frighteningly of all, it has taken over and subverted the main institutions of the Baha'i faith.

1)

Al-Qaida believes in the destruction of secular, civil governments and replacing them with a fascist theocracy.

Baha'i theocrats believe in the destruction of secular, civil governments and replacing them with a fascist theocracy. Ian Semple, a member of the Baha'i Universal House of Justice, has for decades cast scorn on civil governments and spoken of his dream of a future when Baha'i Institutions will rule in their stead.

One pilgrim wrote,

"I recall being in Haifa in the '70s ('72 and '78) and hearing long talks about this from Ian Semple, on how the world was destined to be ruled by houses of justice and there will eventually be no distinction between church and state, with rather snide and smug comments about how at last the world will finally get it right and have God and Government fused through the power of the Baha'i covenant."

Note that this is the opposite of what `Abdul-Baha says in the Treatise on Leadership:

<https://www2.h-net.msu.edu/~bahai/trans/vol2/absiyasi.htm>

Semple also put out a letter from the Secretariat of the UHJ:

"As for the statement made by Shoghi Effendi in his letter of 21 March 1932, the well-established principles of the Faith concerning the relationship of the Baha'i institutions to those of the country in which the Baha'is reside make it unthinkable that they would ever purpose to violate a country's constitution or so to meddle in its political machinery as to attempt to take over the powers of government. This is an integral element of the Baha'i principle of abstention from involvement in politics. However, this does not by any means imply that the country itself may not, by constitutional means, decide to adopt Baha'i laws and practices and modify its constitution or method of government accordingly."

In this passage he basically argues for a Nazi-like tactic of getting elected democratically and then abolishing democracy. By the way, the Islamists (with al-Qaida links) tried this in Algeria, and the democrats and secularists fought back, embroiling the country in a civil war that has cost 100,000 lives. This is the sort of conflict between theocratic Baha'is and the rest of society that Semple is urging on the world. At that point would the Baha'i theocrats refrain from violence?

2) Al-Qaida wishes to reestablish the Islamic Caliphate as the One World Government.

Baha'i theocrats substitute the House of Justice for the Caliphate and envision it ruling the world.

3) Al-Qaida despises parliamentary democracy as corrupt, money-driven and unrepresentative. It wishes to overthrow parliaments and institute authoritarian religious rule instead.

Baha'i theocrats despise parliamentary democracy and wish to substitute their religious institutions, which are not freely elected,

for civil government. Long-time Baha'i leader Firuz Kazemzadeh said in 1988:

"If somebody is dissatisfied with a local assembly, he is not prevented from appealing to the NSA . . . It is something else when whispering campaigns or petitions are sent around for signatures objecting to the activities of the institutions. That also may be something which is countenanced by American democracy but has nothing to do with the Baha'i Faith. We must always remember that our institutions are an unusual and unique combination of theocracy in the best sense of the term with democracy. The institutions of the Baha'i Faith have not been created by us, the institutions have been created by God.

Actually, Kazemzadeh's version of the Baha'i institutions has been created by Kazemzadeh.

4) Al-Qaida establishes cells throughout the world to work for theocracy, and recruits innocent Muslims at mosques.

Baha'i theocrats have secret cells within the Baha'i community, and recruit Baha'is at deepenings and other events into their twisted world-view. Many "Auxiliary Board Members" and Assistants are secret theocrats who play dirty tricks on ordinary Baha'is to force them out of the Faith.

The Ian Semple/Kazemzadeh theocratic ideology aims at destroying American democracy. It aims at gutting the Constitution and abolishing Congress in favor of Kazemzadeh's weird, secretive, authoritarian way of ruling.

5) Al-Qaida demands absolute obedience from its recruits, and no dissent is permitted.

Baha'i theocrats demand absolute obedience to "the Institutions" and tolerate no dissent. Kazemzadeh told a group of Baha'i intellectuals,

"the word dissent implies separating oneself from the activities of the group and putting oneself outside the mainstream of the community, and that is contrary to Baha'i practice."”

You can't disagree with the NSA.

The dangers to the pristine Baha'i faith, with its values of tolerance, allowing the expression of diverse points of view, and firm commitment to the separation of religion and state, of this theocratic cult that has taken control of the community cannot be overstated. Moreover, it is a threat to the whole world.

Now that we have seen where such authoritarian theocracy leads, on September 11, I call upon all Baha'is to step back, reread the scriptures, and adhere to the real values of our religion.

cheers Juan Cole

FG

**Google Search Engine:
Bahai Faith & Religious Freedom of Conscience**

**From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: Re: Maneck on Juan Cole on AOL
Date: Sunday, February 10, 2002 3:39 PM**

FYI

Maneck has removed another message I posted to AOL from Cole as well.

**Subject: Re: Spirituality Forum Guidelines
Date: 2/10/2002 11:07 AM Eastern Standard Time
From: LDRS LFST Shahid
Message-id: <20020210110739.23877.00001493@mb-fy.aol.com>**

>

>I am very unclear on what was not appropriate. Could you explain please?

Dear Paul,

I try to avoid discussing individual posts and generally when I post messages like the one I did last night I cc it to the person directly involved so that there will be no doubt who I am intending. So if you didn't receive a private message you can be sure that it was not your post I had in mind, though as I mentioned some posts may be removed which are not in themselves violations of TOS rules if they are responses to a post which has been TOSed.

But what I was trying to say in my previous post is that the Message Boards exist for the support and/or fellowship of the religion to which it is dedicated. Posts which aim at attacking the religion in question are therefore inappropriate. Usually before I start removing such posts I will put up an educational message such as the one posted last night. However, in cases of chronic offenders I may TOS the message without warning.

**LDRS LFST Shahid
AOL Lifestyles**

**Bahai Faith" <BI*P*GS@liberty.com> wrote in message
news:a46i7n\$1ck674\$1@ID-75545.news.dfncis.de...**

**> Subject: Re: Prof. Juan Cole - Cowardice of NSA
> Date: 2/9/2002 11:10 PM Eastern Standard Time
> From: Smaneck
> Message-id: <20020209231007.23060.00000356@mb-
mb.aol.com>**

>

>

> >Dear Pat Kohli:

> >

**> >Since you have been out here backbiting me and using
foul language and**

> >treating me to a little auto-da-fe of your own in typical

> >Inquisitorial fundamentalist-Baha'i Style,

>

> Dear friends,

>

**> For the record let me state what Pat Kohli actually did.
Juan Cole had put**

> up a post on TRB to the effect that the NSA had forbidden

Baha'is from

**> saying the prayer for America following the 9-11 tragedy
or from**

publishing

**> the same in newspapers. Based on this slander, he
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**> community of treason. Pat Kohli repeatedly demanded that
Cole post the**

**> message from the NSA which Dr. Cole claimed to have
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> in his usual

**> spamming style would constantly repost Juan's false
accusations on TRB.**

And

**> everytime he did so Pat repeated his demand for proof of
this accusation.**

**> That apparently constitutes the inquisitorial Baha'i
fundamentalism. I**

would

> think it constitutes the independent investigation of truth.

So now Juan

> changes his tune. The NSA is cowardly, not treasonous.

And it is now

accused

**> of refusing to blame any government (in accordance with
the long establish**

**> policies of Shoghi Effendi) rather than telling us we
shouldn't even pray**

> for America.

>

> Juan writes:

>

**> > appended to the message of a private individual below,
the NSA urges**

**> > that Baha'is in the wake of September 11 avoid
criticizing the Taliban**

> > Government of Afghanistan.

>

**> The statement that we should avoid assigning blame to
any government is a**

**> general one and could just as easily be interpreted as
discouraging us**

from

> criticizing US policy.

>

> > Not only I but

**> > the poster below, posting in the same period, had heard
that it might.**

**> > I heard the same things, and was not unusual in giving
them credence.**

>

**> Ahh, but the problem is that Juan didn't say he had
heard we *might* do**

> this. This is what he actually said:

>

> "I have seen a directive from the US NSA instructing Baha'is not to say
> the> "prayer for America" publicly in response to the horrid assault on
our>
> country of September 11."
>
> However, now Juan states:
>
> > I am glad to publicly acknowledge that the NSA does not appear, at
> >least openly, to have banned the saying of the prayer.
>
> But is he prepared to admit he lied about having seen the directive
himself?
>
> > What
> >instructions it has given its legion of Secret Police (Assistants &
> >ABMs) behind the scenes we do not know.
>
> Right. Since the documentation demonstrates that Dr. Cole's former
> accusations were complete fabrications we will move on to other delusions
> which *might* have happened. But at least now Juan isn't claiming to have
> *seen* the directives he imagines.
>
> >I got that detail wrong in the heat
> >of the moment, and here it is. I got it wrong.
> Like Nixon, he just mispoke himself.
>
> > Unlike some people, I
> >don't claim infallibility. I correct my errors.
>
> A correction would have consisted of saying "I'm sorry, I lied." All of
this
> is just venting at Pat for having caught him in a lie. But instead we get
> more paranoid delusions and threats along these lines:
>
> >But if you keep bringing me up I
> >will be coming after the cultists who have infiltrated and mutilated
> >the Baha'i administration vocally, with good evidence, every day.
>
> There was, by the way, a directive asking Baha'is to observe caution in
the
> way they present Baha'i prayers for America to the media.
The directive in

> question stated the following:

>

> "While it is appropriate to submit a Bahá'í prayer to the newspaper, to

> attribute it to the Bahá'í sacred writings, and to sign it from your

> local Spiritual Assembly, attaching any additional message such as the

> 1-800-22-UNITENumber may not be appropriate and could create the impression

> that Bahá'ís were exploiting this terrible tragedy as an opportunity to

> promote our own interests or to proselytize. Our genuine expressions, in word

> and deed,

> of shared grief, sympathy, and prayers for healing, unity, and love are

> perhaps the best that we or anyone else can offer at this time."

>

> Note that is not saying don't say the prayer for America in public, it is

> not even saying don't publish it. It is saying don't *use* such prayers for

> proselytizing purposes. This is a far cry from the motivation which Juan

> ascribes to the BNC namely, "this instruction derives from a fear that

> Baha'is will be seen as pro-American."

>

> Indeed, elsewhere the External Affairs Committee makes it even more explicit > what their motivations are on this matter: "Bahá'ís should be extremely

> cautious in their teaching activities not to exploit this or any other

tragic > situation as an opportunity to promote the Faith. If we were not sincere in

> our efforts when rendering service to others in our communities, it would

not > only be counterproductive, but could actually be damaging to the Faith."

>

> I can only draw two possible conclusions from this, either Juan can't read

a > text or he deliberately twisted the truth. In either case his credibility

is > more than suspect.

>

> warmest, Susan

> warmest, Susan

>

> <https://www.susanmaneck.com>

From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: Maneck on Juan Cole on AOL
Date: Sunday, February 10, 2002 3:36 PM

Subject: Re: Prof. Juan Cole - Cowardice of NSA
Date: 2/9/2002 11:10 PM Eastern Standard Time
From: Smaneck
Message-id: <20020209231007.23060.00000356@mb-mb.aol.com>

>Dear Pat Kohli:
>

>Since you have been out here backbiting me and using foul language and
>treating me to a little auto-da-fe of your own in typical
>Inquisitorial fundamentalist-Baha'i Style,

Dear friends,

For the record let me state what Pat Kohli actually did. Juan Cole had put up a post on TRB to the effect that the NSA had forbidden Baha'is from saying the prayer for America following the 9-11 tragedy or from publishing the same in newspapers. Based on this slander, he accused the Baha'i community of treason. Pat Kohli repeatedly demanded that Cole post the message from the NSA which Dr. Cole claimed to have seen. Now Freddy here, in his usual spamming style would constantly repost Juan's false accusations on TRB. And everytime he did so Pat repeated his demand for proof of this accusation. That apparently constitutes the inquisitorial Baha'i fundamentalism. I would think it constitutes the independent investigation of truth. So now Juan changes his tune. The NSA is cowardly, not treasonous. And it is now accused of refusing to blame any government (in accordance with the long establish policies of Shoghi Effendi) rather than telling us we shouldn't even pray for America.

Juan writes:

>appended to the message of a private individual below, the NSA urges

**>that Baha'is in the wake of September 11 avoid criticizing the Taliban
>Government of Afghanistan.**

The statement that we should avoid assigning blame to any government is a general one and could just as easily be interpreted as discouraging us from criticizing US policy.

**>Not only I but
>the poster below, posting in the same period, had heard that it might.
> I heard the same things, and was not unusual in giving them credence.**

Ahh, but the problem is that Juan didn't say he had *heard* we *might* do this. This is what he actually said:

**"I have seen a directive from the US NSA instructing Baha'is not to say
the> "prayer for America" publicly in response to the horrid assault on our>
country of September 11."**

However, now Juan states:

**> I am glad to publicly acknowledge that the NSA does not appear, at
>least openly, to have banned the saying of the prayer.**

But is he prepared to admit he lied about having seen the directive himself?

**> What
>instructions it has given its legion of Secret Police (Assistants &
>ABMs) behind the scenes we do not know.**

Right. Since the documentation demonstrates that Dr. Cole's former accusations were complete fabrications we will move on to other delusions which *might* have happened. But at least now Juan isn't claiming to have *seen* the directives he imagines.

**>I got that detail wrong in the heat
>of the moment, and here it is. I got it wrong.
Like Nixon, he just mispoke himself.**

**> Unlike some people, I
> don't claim infallibility. I correct my errors.**

**A correction would have consisted of saying "I'm sorry, I
lied." All of this
is just venting at Pat for having caught him in a lie. But
instead we get
more paranoid delusions and threats along these lines:**

**> But if you keep bringing me up I
> will be coming after the cultists who have infiltrated and
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> the Baha'i administration vocally, with good evidence,
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**There was, by the way, a directive asking Baha'is to observe
caution in the
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**"While it is appropriate to submit a Bahá'í prayer to the
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1-800-22-UNIT number may not be appropriate and could
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expressions, in word
and deed,
of shared grief, sympathy, and prayers for healing, unity, and
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perhaps the best that we or anyone else can offer at this
time."**

**Note that is not saying don't say the prayer for America in
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which Juan
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**Indeed, elsewhere the External Affairs Committee makes it
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credibility is
more than suspect.**

**warmest, Susan
warmest, Susan**

<https://www.susanmaneck.com>

**From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: More on Maneck's hikmat - Juan Cole
Date: Monday, February 04, 2002 8:12 AM**

**BASICALLY, hikmat as interpreted by Maneck means she may
lie and deceive all
she wants in "service" of the faith..... It's her modus
operandi....
<https://fglaysher.com/bahaicensorship/Maneck1.htm>**

**For her "hikmat" or wisdom or dissimulation see Susan
Maneck's : "Wisdom
and Dissimulation: The Use and Meaning of Hikmat in the
Baha'i Writings and
History."**

**For a Muslim perspective on Bahai dissimulation, see Amir
Butler on
""Taqaiya"**

**On H-Bahai: The Practice of Taqiyyah (Dissimulation) in the
Babi and Bahai
Religions by Sepehr Manuchehri**

**For Cole's comments back in January on Maneck's
slandorous tactics,
essentially "hikmat":
<https://fglaysher.com/bahaicensorship/Cole2001.htm>**

Then click Edit, Find "Maneck" for message below and other comments:

JuanFrom: "Juan Cole" <jricole@my-deja.com>

Subject: Re: common ground

Date: Sunday, January 14, 2001 3:20 AM

I do not have the time or the inclination to spend a lot of time on usenet right now, but since I have been slandered (and not for the first time) by Susan Stiles Maneck in her recent posting, I am forced to reply (yet again) to these falsehoods.

But first, I would like to make my own mea culpas. I retract almost everything I said about the faith on email between May 4, 1996 and January 30, 1999. I was very depressed in the wake of the false charges that were launched against me, and as a result had temporarily lost my faith, which had been at the core of my being for 24 years. I am a very sensitive person, and this was a nightmare ordeal for me. I had the misfortune of being among the first persons in history to live through such a period of disorientation in the age of the Internet. Lots of rightwing Baha'is were eager to misrepresent themselves as my friends so as to get out of me my innermost thoughts, and these have been archived in Haifa, and Maneck posts private messages from me from that period occasionally in order to discredit me. Well, if it matters, I know I said a lot of things that were overdrawn or overly emotional, in my hurt, and I disavow them now.

I consider myself a follower of Baha'u'llah again, now (however much I am unwanted), and while I am empathetic with my unbelieving self, that is no longer me.

I am glad to admit I got lots of things wrong. Peter Khan's family was Muslim before becoming Baha'i. An Australian Baha'i misled me that they had at one point been Christian. I was wrong. The members of the

House of Justice have all kinds of cars and not just Mercedes.
However, they do preside over a budget that runs to hundreds of millions of dollars, and their refusal to publish any budget breakdown does raise questions about the nature of finances in Haifa. However, if I got their car types wrong or imputed to them chauffeurs they don't have, I am glad to retract. Accuracy means a lot to me. Pilgrims had told me these things, and they were pilgrims I trust more than I trust Maneck, but where there is doubt one cannot claim certainty. Moreover, some of my motives in talking about the members' lifestyle were hurt at the enormous injustice they had done to me, which was an unworthy motive.

>And the hypocrisy of their actions became increasingly apparent. They
>would complain of censorship and then tell me when I was moderator of
>H-Bahai that I shouldn't allow somebody to post because they were
>an "ultramontanist" and a "big Nixon supporter."

Let's talk a little bit about hypocrisy. From about August of 1997, when Maneck started secretly working for "counselor" Ghadirian, she began sending him regular spy reports of the confidential deliberations of its academic editors. She began attempting to disrupt the list and "muddy the waters" in accordance with her instructions. We have a rule that subscribers should have a master's degree or more in the humanities or social sciences, to ensure an academic tone to discussions. She suddenly announced that she was going to start enrolling persons without those credentials. One of the persons she proposed to enroll in this maverick way was a lawyer who is also an Auxiliary Board Member for Protection, and who is no academic. I said no. I said that, moreover, the person had kooky ideas about Nixon having been innocent & etc. I mentioned his thinking Dick

Nixon was the innocent target of a smear campaign (!!!) as yet another piece of evidence that this person was not a bona fide academic; but lack of credentials was what was determinative.

Maneck's announcement that she would ignore the rules and do as she pleased; her frequent rejection of posts from Steve Scholl and other liberals on purely ideological grounds; her vicious insults directed at a prospective liberal moderator with the intent of scaring him away from helping the list; her constant spy reports to Ghadirian; her expression of delight that a subscriber had signed off that she viewed as a 'covenant breaker' because she intended to mount a campaign on the list to firm the academics up in the covenant; were all capped by a demand that I resign as editor. Ultimately she voluntarily resigned from her editorship in disgrace because she inadvertently supplied evidence, in the course of her persecution of me, that she was spying on the list for Ghadirian. She later publicly accused me on this very list of having fired her! While I would have if I could have, that was for the Editorial Board, and she did not give even them the opportunity. The fact is that she was misusing her position on an academic list to undermine its independence in favor of the imposition of some wacky fundamentalist orthodoxy, and she is still sore at having failed.

**>When they tried to persuade me that the Faith had been
> taken over by a secret cabal going back to Mason Remey and Horace
>Holley, I *really* had to step back and ask myself just what had I gotten myself into?**

If you knew anything about American Baha'i history you would know that both those individuals were deeply involved in creating a rightwing Baha'i culture. As for a cabal, I was upset when I said that.

But it isn't far-fetched that the rightwing Counsellors who have taken over the Faith have some sort of at least informal network that allows them to politick so successfully and to come to power and remain there. On the other hand, this phenomenon could be more haphazard. I frankly don't know. At the time, I was commiserating with someone I thought a friend. And people say I never admit having been wrong!

> Then I was sent a rough draft of the Panopticon article and saw it was filled
> with distortions about matters where they author had to know better.

The Panopticon article is not filled with distortions. I believe every word of it to be true, and I believed so when I wrote it. And, I sent it to Maneck for her comments, virtually all of which I incorporated into the final draft. So, if it was 'filled with distortions' she had every chance to set me straight on **all** of them, and it is her own fault if she did not.

> Meanwhile, unfounded charges were being made saying things like the House had
> ordered Abbas Amanat expelled from the Faith which I knew simply weren't true.

If that is what you thought was being said, no wonder you thought it wasn't true. What I said was that Derek Cockshut waged a brutal campaign to protest the Bahai Publishing Trust's carrying Abbas Amanat's **Resurrection and Renewal** in 1989 when it came out. And that the NSA took the issue to the House of Justice. And that the House of Justice wrote that it was all right to carry the book because Abbas Amanat "is not a Baha'i." Abbas, however, was and is an enrolled Baha'i in the US community, and he has never disavowed faith in

Baha'u'llah. In the wake of the 1990 letter the NSA sent him several insulting letters demanding to know his conscience (I thought there was no confession in our religion?) He declined to reply, last I knew.

`Abdul-Baha in the Hizar Bayti said we don't have the Muslim custom of declaring believing Baha'is to be infidels because we don't like their views, and I found the arrogance of the 1990 letter breathtaking. It was my first clue that something was very rotten in Haifa, and it wasn't just Wilmette. If Maneck turned against me because of this statement, she *really* wronged me!

**> Or I was told that the NSA of Canada had sold off a important collection within
> their archives to prevent it from falling into the hands of academics,
> something which proved to be utterly false.**

First of all, I've said publicly a number of times that I was wrong about that. It seems to me a relatively minor little affair, anyway. I got the story's details wrong, and a more knowledgeable poster corrected them. However, I am unaware that the NSA of Canada has provided its INBA set (manuscript facsimiles of the Baha'i Writings) to any scholars, and I think Maneck knows that it is problematic whether they would do so.

**> And something else would happen as well. I would start have arguments with
> people on Talisman on basic issues like the existence of revelation and began
> to realize that the people I was supporting didn't really believe in it in any
> meaningful way.**

In other words, we had to be basically fundamentalists or neo-Calvinists or something, or else Maneck would gleefully join in the

auto-da-fe against anything we said. Her idea of "Revelation" isn't dogma that all Baha'is have to accept, and her problems with deism are her problems.

> But it was becoming increasingly apparent that if I went down, I
> wasn't going down alone and began to realize that for the sake of
> these Baha'is I needed to search for solutions rather than add to the
> problems. So I began to behave much less recklessly.

If you had behaved less recklessly that would have been fine. You turned into a Stasi-like spy, a fifth columnist, and an Inquisitor. And you decided that only by waging a smear campaign against me could you hope to make Baha'i scholarship acceptable to the fundies. That, you didn't have to do. These actions warped your personality and made you a poor Baha'i.

> Right around this time there was a very lurid thread going on on
Talisman
> discussing some prominent Baha'is' supposed sexual indiscretions.
Then Juan came
> bursting on to Talisman saying, "I've been backbitten and so have
you!" It was
> in reference to a talk Counselor Gharian had made in London critical
of the
> Talisman list.

Ghadirian's talk in London wasn't critical just of the Talisman list. He libelled me and David Langness and did all but issue Anathemas against us just as though he were an ayatollah in a turban. (And I thought you weren't supposed to backbite; David was a particular victim in this). Ghadirian should be careful. In the U.K., libel is easy to prove. As for the other issue, that a high Baha'i official resigned in disgrace from his profession for sexual harassment and then was

immediately appointed to a cushy Baha'i job in Geneva was of interest to talismanians like Linda Walbridge. She had been threatened with being declared a covenant breaker for advocating more rights for Baha'i women, including service on the House of Justice. And here was a man in the old buddy system of high Baha'i administration who was actually promoted despite a public scandal that was in the newspapers. It wasn't just a matter of gossiping about someone's private life. It was outrage that innocent liberals were persecuted out of the faith and calumniated, but if you had friends in high places you could get away with anything.

> Ghadirian. how his saintliness and love eventually overcame my fears and
> suspicions.

Oh, yeah, all the saints I know call meetings in London to backbite people, and then have their agents spy on people and make reports about their confidential conversations. Why, the KGB was full of saints in its heyday!! Maneck can't see that the only reason she got love-bombed by this manipulative physician was precisely because of his hope of gaining a spy "asset" known to be in close contact with me. And I have to hand it to him, he did a world-class job of turning her into a mole.

>I began to realize that the House of Justice
> was not out to destroy academic scholarship on the Baha'i Faith as I
>had mistakenly believed all those years,

It seems to be pretty arbitrary. Some people seem to be able to publish and not get in any particular trouble. Others are come down on like a ton of bricks, and it is not always clear why. I wonder if the unpredictability of it isn't intended to disrupt scholarship by making the academics nervous about saying anything at all about

the faith.

Denis MacEoin told me the story of how House of Justice members Ian Semple and David Hoffman threatened him and chased him out, destroying his faith. And, of course, we all saw what happened to the academics who dared speak publicly on talisman-1.

>and that they did not eat scholars for breakfast

Mainly they seem to threaten them with some form of ostracization if they don't fall silent. But they do this to some and not to others. I have never been able to figure out why.

sincerely,
Juan Cole

From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: Maneck's "white powder" slander on AOL.....
Date: Monday, February 04, 2002 8:10 AM

I believe AOL has left people who respect free speech and discussion no choice but to sue them. I suggest you call AOL and ask for their lawyer's email or telephone number. Tell them a number of regular users of the AOL bahai messages boards are fed up with their permitting Maneck and the other fundamentalists to suppress their rights to respond and post fairly. Remind the lawyers of the lawsuit against AOL filed by the Muslims in Washington, DC. Let them know this is AOL's last chance.

AOL: 800-827-6364.

Be sure to save copies of all emails or letters in order to document further in court the fact that every effort has been made to apprise AOL of the situation on the AOL bahai message boards.

I have contacted a lawyer along these lines....

--

FG

The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>

"Mr Mahdi" <mrmahdi@aol.com> wrote in message
news:20011228065452.11823.00002076@mb-fx.aol.com...
> >Mr. Mahdi and I had both expressed

> >our displeasure with her double standard of posting her URL
> >all over AOL while TOSing or deleting URLs to my site or others.
>
> Fred, the other day I got a TOS on my account after posting the URL
> "www.answeringbahauallah.com" in a bahai forum on AOL. Wendy and other bahai
> extremist fanatics regularly post their URLs in chat room and message boards on
> AOL without ever being TOSed.
>
> I would like to know how can we make AOL realize the double-standards in its
> own forums? I mean, I tried calling and other means but to no avail.
There
> must be some other means because if not, I might give up on all attempts to
> notify AOL.
>
> Mahdi Muhammad

From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: Re: Maneck's hikmat and deceptive slandering
Date: Monday, February 04, 2002 8:09 AM

ALSO, The non-bahai observer happening along here might want to consider
this 2nd message from Professor Juan Cole's on Susan Maneck:

<https://fglaysher.com/bahaicensorship/Cole19.htm>

--

FG

The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>

"BIGS - Bahai in *Perfectly* Good Standing"
<patrick_henry@liberty.com>
wrote in message news:a0hmrj\$kuhfi\$1@ID-75545.news.dfncis.de...

> The non-bahai observer happening along here might want to consider
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> I wish Susan Maneck well. We became friends in the early 1980s and I
> supported her, speaking well of her in the Middle East and South Asia
> fields where she was attempting to make a career. I have never harmed her
> in any way, and have until now practiced a sin-covering eye in her regard.
> However, she has behaved toward me in an academic setting with dishonesty
> and deceit in such a way as deprives her of the right to debate me
> publicly. She spied on me and lied about it. She betrayed confidences in
> such a way as to cause her academic colleagues to demand and get her
> resignation from a position she had held.
> <https://fglaysher.com/bahaicensorship/Cole20.htm>
>
> --
> FG
> The Bahai Faith & Religious Freedom of Conscience
> <https://members.fortunecity.com/bahaicensorship>
>
>
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<patrick_henry@liberty.com>
> wrote in message news:9vkso1\$g6peh\$1@ID-75545.news.dfncis.de...
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> > along with Paul Dodenhoff. Many other insights into her behavior may be
> > found around this website written by many other people.
> >
> > For what Bahais call "hikmat" or wisdom or dissimulation, see Susan
> Maneck's
> > : "Wisdom and Dissimulation: The Use and Meaning of Hikmat in the Baha'i
> > Writings and History."
> >
> > <https://fglaysher.com/bahaicensorship/Maneck1.htm>
> >
> > --
> > FG
> > The Bahai Faith & Religious Freedom of Conscience
> > <https://members.fortunecity.com/bahaicensorship>
> >

**From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: Maneck's hikmat and deceptive slandering
Date: Monday, February 04, 2002 8:09 AM**

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<https://fglaysher.com/bahaicensorship/Cole20.htm>**

--

FG

**The Bahai Faith & Religious Freedom of Conscience
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>
> <https://fglaysher.com/bahaicensorship/Maneck1.htm>
>
> --
> FG
> The Bahai Faith & Religious Freedom of Conscience
> <https://members.fortunecity.com/bahaicensorship>

From: "Bahai Faith" <BI*P*GS@liberty.com>
Subject: Further samples of Maneck's abuse of her AOL "position" LDRS LFST Shahid
Date: Monday, February 04, 2002 8:07 AM

Further samples of Maneck's abuse of her AOL "position"

Subj: Board Posting at Keyword: Baha'i
Date: 12/23/2001 3:30:51 AM Eastern Standard Time
From: LDRS LFST Shahid
To: Glaysh112001
CC: LDRS LFST Mgr, LDRS LFST Jerry

Dear Member,

Regarding your messages posted at: Baha'i Message Boards

To avoid further disruption to the message board, your posts have been removed. Please review Keyword: Message Board Product Guidelines and Keyword: Spirituality Message Board Standards for more information on what is appropriate in our community.

Depending on the severity of the disruption, a report may have been submitted to AOL's Community Action Team for further review.

Thanks for taking the time to read this letter. Please note, I cannot respond to replies. Please address any questions or comments to LDRS LFST Mgr.

Regards,

LDRS LFST Shahid
Volunteer Message Board Host
AOL Lifestyles

Subject: Re: How to Report Maneck to AOL
Date: 12/19/2001 7:56 AM Central Standard Time
From: Glaysh112001
Message-id: <20011219085618.01592.00000009@mb-ch.aol.com>

Keyword Notify AOL, Message Boards, Ask the Staff goes around Maneck as well.

I urge everyone to realize it's difficult to get AOL's attention but it can be done!!! Persist!

FG
Website: Bahai Faith & Religious Freedom of Conscience
Subject: How to Report Maneck to AOL
Date: 12/10/2001 6:45 AM Central Standard Time
From: Glaysh112001
Message-id: <20011210074556.11242.00002825@mb-fi.aol.com>

Those tired of Maneck posting her URL should see the relevant thread at Question to Community Leaders. Or call and complain at 800-827-6364.

Also Keyword Notify AOL, Message Boards, and then Ask the Staff, works well too. It goes over Maneck's head, as I was told on the phone.

Incidentally, when you email the TOSGeneral it goes directly to Maneck, nobody else, which is again why you have to go around her now if you're tired of her manipulating TOS rules and employing her double standards on many fronts.

As a bahai for over 25 years, I'm very tired of her dishonest manipulation of AOL and wish AOL would replace her with an honest person who fairly allows all views to be heard.

FG
Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: When is it o.k. not to forgive some one. according to the writings?
Date: 12/13/2001 6:04 AM Central Standard Time
From: Glaysh112001

Message-id: <20011213070458.26004.00000008@mb-md.aol.com>

**>warmest, Susan
>
><https://www.susanmaneck.com>
>**

Spam....

FG

Website: Bahai Faith & Religious Freedom of Conscience

**Subject: Re: How to Report Maneck to AOL
Date: 12/13/2001 6:06 AM Central Standard Time
From: Glaysh112001
Message-id: <20011213070646.26004.00000011@mb-md.aol.com>**

**>Gee, that's news to me.
>
>
>warmest, Susan
>
><https://www.susanmaneck.com>
>**

That's what I was told by AOL.

Still spamming your URL.....

FG

Website: Bahai Faith & Religious Freedom of Conscience

**Subject: Re: Sharing Knowledge
Date: 12/15/2001 7:02 AM Central Standard Time
From: Glaysh112001
Message-id: <20011215080235.12941.00000208@mb-cu.aol.com>**

**>warmest, Susan
>
><https://www.susanmaneck.com>
>**

NOT fair....

FG

Website: Bahai Faith & Religious Freedom of Conscience

**Subject: Re: How to Report Maneck to AOL
Date: 12/19/2001 7:56 AM Central Standard Time
From: Glaysh112001**

Message-id: <20011219085618.01592.00000009@mb-ch.aol.com>

Keyword Notify AOL, Message Boards, Ask the Staff goes around Maneck as well.

I urge everyone to realize it's difficult to get AOL's attention but it can be done!!! Persist!

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: How to Report Maneck to AOL

Date: 12/19/2001 3:07 PM Central Standard Time

From: Glaysh112001

Message-id: <20011219160728.06255.00000146@mb-mq.aol.com>

We can also snail mail AOL with a complaint about Maneck's fundamentalist double standard or whatever. Here's the address:

**AOL Customer Service
PO Box 10810
Herdon, VA 20170**

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Sticks and stones...a few lizard tails...some gizzards...and dinner is ready!

Date: 12/10/2001 7:12 AM Central Standard Time

From: Glaysh112001

Message-id: <20011210081226.11242.00002830@mb-fi.aol.com>

>Gee, where can I get that clock?

>warmest, Susan

>

><https://www.susanmaneck.com>

>

Please stop spamming your URL to AOL.

Those tired of Maneck's double standard in this regard should see my note at Announcements.

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Sticks and stones...

Date: 12/10/2001 7:13 AM Central Standard Time

From: Glaysh112001

Message-id: <20011210081359.11242.00002831@mb-fi.aol.com>

**>And even then, they must be doing this knowingly. As you know from your
>participation on TRB, there are at least
>three individuals lately that were engaging in the kind of activity I
>mentioned. But they were not declared Covenant breakers, rather they were
>removed from the rolls. Why? Because the Universal House of Justice
>determined they did not really meet the criteria of membership and hence
were
>not wholly obligated to the provisions of the Covenant.
>warmest, Susan
>
><https://www.susanmaneck.com>**

Now here's a sample of the way in which Maneck SLANDERS people on AOL....

Note too her double standard URL.....

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Why brainwashed Baha'is don't trust Prof. Juan Cole anymore

Date: 12/11/2001 6:46 AM Central Standard Time

From: Glaysh112001

Message-id: <20011211074644.12731.00001739@mb-cu.aol.com>

**>The truth.
>warmest, Susan
>
><https://www.susanmaneck.com>
>**

**The truth is you are violating TOS rules regularly by posting your
fundamentalist website URL while TOSing liberal-minded bahais like myself
who attempt to present the other side of various issues.**

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Ahh---the Pain - the Pain

Date: 12/14/2001 11:30 AM Central Standard Time

From: Glaysh112001

Message-id: <20011214123002.29393.00000366@mb-ch.aol.com>

**><https://www.susanmaneck.com>
>**

Double standard.

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: My URL

Date: 12/14/2001 11:35 AM Central Standard Time

From: Glaysh112001

Message-id: <20011214123526.29393.00000367@mb-ch.aol.com>

Anyone else tired of Shahid/Maneck's double standard?

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

**Call AOL and complain or use Keyword Notify AOL,
Message Boards, Ask the Staff.**

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: My URL

Date: 12/15/2001 6:42 AM Central Standard Time

From: Glaysh112001

Message-id: <20011215074232.12941.00000199@mb-cu.aol.com>

**>He does it so his post will be removed and then he can
complain that he is
>being censored -- denied his freedom of speech. He will
also claim the
>Baha'is are doing it to him -- he will not admit that he
violated AOL TOS.
>**

**False. It's obvious to any honest person that Maneck is
SPAMMING the message
boards with her URL while TOSing me and others.**

She is in violation of the TOS rules which anyone may corroborate by calling 800-827-6364 or Notify AOL, Message Boards, Ask the Staff.

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: My URL

Date: 12/15/2001 6:43 AM Central Standard Time

From: Glaysh112001

Message-id: <20011215074331.12941.00000200@mb-cu.aol.com>

><https://www.susanmaneck.com>

There's nothing cute about shameless violation of the TOS rules.

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Sticks and stones...

Date: 12/15/2001 7:01 AM Central Standard Time

From: Glaysh112001

Message-id: <20011215080123.12941.00000207@mb-cu.aol.com>

>ttention from her. ;-}

>warmest, Susan

>

><https://www.susanmaneck.com>

>

TOS violation # 3,452....

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Sticks and stones...

Date: 12/15/2001 7:01 AM Central Standard Time

From: Glaysh112001

Message-id: <20011215080123.12941.00000207@mb-cu.aol.com>

>ttention from her. ;-}

>warmest, Susan

>

><https://www.susanmaneck.com>

>

TOS violation # 3,452....

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Posting URLs
Date: 12/20/2001 7:12 AM Central Standard Time
From: Glaysh112001
Message-id: <20011220081221.01511.00000315@mb-ch.aol.com>

**>I would like to ask if it is considered spam if a hyperlink for
a url is
part
>of a signature line?
>**

Not if it's her URL. Otherwise, it's definitely spam....

FG
Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Posting URLs
Date: 12/20/2001 7:14 AM Central Standard Time
From: Glaysh112001
Message-id: <20011220081456.01511.00000316@mb-ch.aol.com>

**You're not citing AOL's policy on URLs. Attempting to justify
spamming your
own?**

FG
Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Posting URLs
Date: 12/21/2001 7:07 AM Central Standard Time
From: Glaysh112001
Message-id: <20011221080725.20183.00000391@mb-ba.aol.com>

**>"We encourage members to provide hyperlinks in their
posts where
applicable,
>but please keep in mind that those websites must not
violate AOL's
Community
>Guidelines.**

**Post a link to that quotation. THAT is not what more than
one AOL
representative told me on the phone. Further, your
fundamentalist
interpretation of what is "appropriate" is not the same as
AOL's but reveals
your manipulation of the TOS rules in service of your
fanatical views.**

You've been violating the TOS rules with impunity for years....

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Posting URLs

Date: 12/21/2001 7:07 AM Central Standard Time

From: Glaysh112001

Message-id: <20011221080725.20183.00000391@mb-ba.aol.com>

**>"We encourage members to provide hyperlinks in their posts where applicable,
>but please keep in mind that those websites must not violate AOL's Community
>Guidelines.**

Post a link to that quotation. THAT is not what more than one AOL representative told me on the phone. Further, your fundamentalist interpretation of what is "appropriate" is not the same as AOL's but reveals your manipulation of the TOS rules in service of your fanatical views.

You've been violating the TOS rules with impunity for years....

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: Proselytizing

Date: 12/13/2001 6:01 AM Central Standard Time

From: Glaysh112001

Message-id: <20011213070118.26004.00000007@mb-md.aol.com>

**>that here.
>warmest, Susan
>
><https://www.susanmaneck.com>
>**

Right. Still double-standard spamming your URL, I see....

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: URLs
Date: 12/16/2001 9:22 AM Central Standard Time
From: Glaysh112001
Message-id: <20011216102219.12878.00000468@mb-cu.aol.com>

Deleting my message doesn't conceal the fact that you continue to suppress URLs of a liberal disposition versus your fanatical opinions....

The "community leader" knows very well she is violating the TOS rules to her advantage while suppressing URLs to any more liberal-minded bahai sites such as mine. All I ask for is fairness from AOL and she is not capable of providing it and has not now for years. I'm tired of it and ask that she be treated accordingly or removed and replaced with someone who can be fair.

I've used Notify AOL, Message Boards, Ask the Staff many times to no avail. The community leader in question, Shahid/Susan Maneck knows she can rely on AOL not caring enough about an obscure religion board to do anything about it. Please prove her wrong....

Thank you for your help.

FG

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: ATTN - AOL - Result of Censorship by Maneck
Date: 12/17/2001 6:16 AM Central Standard Time
From: Glaysh112001
Message-id: <20011217071635.05612.00000905@mb-fo.aol.com>

For insight into what is the result of the incessant censorship imposed on the bahai message boards by Shahid/Maneck, see below:

**>It may be Maneck and the fundamentalist bahais
>have a mole, in a sense, inside AOL who is protecting her/them, all the
>more reason to go around her....**

That is one of the reasons why I have yet to call AOL and report to them what goes on in the bahai message boards. I see calling them an exercise in futility and unfortunately that made me skeptical into thinking calling will do any change.

It is also unfortunate that AOL does not have a system where members of AOL can vote for people whom they want to see moderate their message boards and other forums. You, me, and many people for the past several years have been harrassed by the coward bahai extremists. Recently, one of my messages was removed by the fanatic Maneck using the anonymous handle "Shahid." "Shahid," aka Maneck refuses to use her real name when moderating posts, something that the busta Mark Foster wouldn't even do (he as you know made it clear he was the moderator).

May you Fred or someone else here can find a way to convince AOL to have a third party or a fair-minded person on AOL to investigate the matter and see the double-standard and outright hypocrisy of the bahai extremist domination of bahai forums on AOL. Because with taking this course, complaining to AOL will become something done in vain, unfortunately.

Mahdi Muhammad

Please do something to STOP the continual suppression of discussion here on AOL by Susan Maneck.

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: ATTN - AOL - Result of Censorship by Maneck

Date: 12/19/2001 7:47 AM Central Standard Time

From: Glaysh112001

Message-id: <20011219084739.01592.00000004@mb-ch.aol.com>

3rd message from Mahdi on what Maneck is doing on AOL:

>Forgive me for sound a bit pessimistic, but the I went through

"Forgive me for sounding a bit pessimistic, but the experience I went through..." (I got a bad habit of not proofreading my posts!)

At any rate, I would like to add that I know that the fanatical behavior of the "forum leaders" on AOL bahai message boards has led to not only people leaving, but having suspended and cancelled accounts over messages that do not contain profanity, slander, threats, spamming and so on. I have talked to people in chat rooms on AOL about members have their accounts terminated over posts that do not contain the above-mentioned things. Many of them thought I was lying or at least exaggerating because they thought it was too crazy to be true.

Thanks to the bahai extremist domination on AOL bahai message boards, even the unbelievable has become a reality!

Mahdi Muhammad

FG

Website: Bahai Faith & Religious Freedom of Conscience

Subject: Re: ATTN - AOL - Result of Censorship by Maneck

Date: 12/19/2001 7:47 AM Central Standard Time

From: Glaysh112001

Message-id: <20011219084700.01592.00000003@mb-ch.aol.com>

Another message reposted regarding Maneck's abuse of AOL:

>BASICALLY, hikmat as interpreted by Maneck means she may lie and deceive all >she wants in "service" of the faith..... It's her modus operandi....

Yes, her fanatical interpretation of "hikmat" has made her into a wolf in sheep's clothing. I that believe as a result, her and Mark Foster's bullying on the bahai message boards has led to people to leave the message boards in utter disgust of the double-standards and "good-ole' boy" system they got going on there where certain people have carte blanche

while others (like me and you) do not.

You Fred have documented on your site instances of outright double-standards employed by Foster and Maneck. I would like to ask you kindly to post in a new message to newsgroups and elsewhere the quotes of AOL members as well as others who complained and documented the double-standard and hypocrisy of Foster and Maneck and their extremist supporters.

Forgive me for sound a bit pessimistic, but the I went through on the AOL bahai message boards have made me feel hopeless into thinking that fighting for rights on AOL will do any good. Maybe if we constantly remind AOL staff by either calling them or sending them emails about what goes on, then perhaps there will be a chance that justice will prevail.

Hopefully something will be done and AOL will be heedful of our complaints and warnings.

**Mahdi Muhammad
FG**

Website: Bahai Faith & Religious Freedom of Conscience

**Subject: Re: ATTN - AOL - Result of Censorship by Maneck
Date: 12/19/2001 2:57 PM Central Standard Time
From: Glaysh112001
Message-id: <20011219155747.06255.00000143@mb-mq.aol.com>**

**Maneck and you are the ones spewing out hatred, slander, and distortions.
Both honest people among my fellow Bahais and non-Bahais of discernment increasingly realize that fact.**

FG

**Website: Bahai Faith & Religious Freedom of Conscience
Subject: Re: ATTN - AOL - Result of Censorship by Maneck
Date: 12/20/2001 7:02 AM Central Standard Time
From: Glaysh112001
Message-id: <20011220080242.01511.00000311@mb-ch.aol.com>**

More smear and misrepresentations do not constitute addressing the issues of

YOUR spamming your URL here on AOL and elsewhere for that matter....

FG

**Website: Bahai Faith & Religious Freedom of Conscience
Subject: Re: ATTN - AOL - Result of Censorship by Maneck
Date: 12/20/2001 7:10 AM Central Standard Time
From: Glaysh112001
Message-id: <20011220081007.01511.00000314@mb-ch.aol.com>**

>Mark Foster

Foster was almost as bad of a "leader" here as Maneck. AOL representatives should look at my website under AOL Censorship for extensive documentation of that fact....

FG

Website: Bahai Faith & Religious Freedom of Conscience

**"BrentMReed" <brentmreed@aol.com> wrote in message news:20011227181358.03595.00001501@mb-cg.aol.com...
> Miss Maneck, I have sent you nothing directly to any of your emails. The only > contact you have had with me is indirect - through my posts to the AOL Message > Board.
>
> And yes, you me a message under your AOL screen name LFST HostShahid. And you > were very angry because I had reported you for censorship. As it turned out > though, you probably received the complaint that I sent to AOL . The
> "malicious incurable virus" arrived with your name as sender immediately after > that. If I sent you an email directly, please produce it.
>**

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: FG@aol.com <FG@aol.com>
To: TOSGeneral@aol.com <TOSGeneral@aol.com>
Cc: FG@hotmail.com <FG@hotmail.com>
Subject: TOS violation for what?
Date: Saturday, September 12, 1998 6:42 AM

I would appreciate it if you would state for what reason I've received a TOS. I've read the TOS info and do not believe I've committed anything listed there.

As I stated in my first response, copied below, Baha'is have opposed freedom of speech and conscience systematically now for more than a year and a half and there is a long record available to prove it if you'd look at my web site. Baha'is on the Message Board for Non-Bahais accused me of being what they term a "covenant breaker" or suggested as much. That's an attack according to your TOS and I shall be forward a number of complaints to you shortly so that you perceive both sides of the issue.

FG@aol.com

Subj: Fwd: Accusation of TOS at AOL
Date: 98-09-11 15:09:33 EDT
From: TOSGen2
To: FG

Dear Member,

We have reviewed your account, and our records do not support a removal of the warning at this time. The notation will drop off of your account six months after the date it was issued.

As stated in the Terms of Service, the master account holder is responsible for all activity that takes place on an account.

We encourage you to review the Terms of Service and the Community Guidelines (both available at keyword TOS or keyword NEIGHBORHOOD WATCH) with anyone who has access to your America Online account. You may also want to explore keyword PARENTAL CONTROLS for ways to limit a screen name's access to AOL and/or the Internet.

Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral, or you may call Member Services at 1-800-827-6364.

Regards,
Jim
Community Action Team
America Online, Inc.

* Have you heard about AOL's latest and easiest to use software version, 4.0? You can upgrade for free at keyword: Upgrade. With AOL 4.0, you can have fun by sending multiple files, changing screen names without signing off, customizing your toolbar, and much, much more.

Upgrade today!

Forwarded Message:

Subj: Fwd: Accusation of TOS at AOL
Date: 98-09-11 15:03:44 EDT
From: TOSGeneral
To: TOSGen2

[This Message (REGULAR) Has Been Forwarded By The Mail Spinner]

Forwarded Message:

Subj: Accusation of TOS at AOL
Date: 98-09-11 15:03:38 EDT
From: FG
To: TOSGeneral
CC: FG@hotmail.com

Please explain to me how my post is a TOS.

It appears to me that you fail to understand the context in which my message was posted. There has been a pervasive Bahai effort for more than a year and a half to censor and control all knowledge and information on the Bahai Faith. Extensive documentation to this effect, with statements and samples of suppressed messages from well over 30 people, can be found on my web site:

The Bahai Faith & Religious Freedom of Conscience:
[index.htm](#)

Extensive discussion relevant to Bahai censorship can also be found on [alt.religion.bahai](#)

If AOL is not merely to be a pawn used by Bahais, unknown in this instance, hiding behind anonymity, it is essentially that you reveal my accuser's identity, something which is long recognized in common law. Note the so-called TOS below contains observations from four different people, one a Professor of History at the University of Michigan.

Further, to understand the nature of my comments, you would need to consider the posts that I was responding to, post which follow the "Bahai technique" remarked upon by myself and the other three people below.

I wish to draw to the attention of AOL that Bahais are apparently using your naivete regarding what Bahais call "covenant breaking" in this instance.

I am confident a fair and just investigation in regard to the so-called TOS will help AOL reach a balanced understanding of what is truly involved in the accusation.

FG...The Bahai Faith & Religious Freedom of Conscience:
[index.htm](#) See [alt.religion.bahai](#),
[talk.religion.misc](#), or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: WScott1995 <wscott1995@aol.com>
To: FG <FG@aol.com>
Subject: Re: The Baha'i Technique
Date: Thursday, September 03, 1998 2:37 PM

Fred,

You really are trying to destroy the reputation of the Baha'is in public, aren't you? How sad for you and for the Faith we are trying to promote. :(How does your posting of the rantings of malcontents who criticize everything in the Faith constitute having a sin-covering eye, which is what the Faith teaches we need? I wish you well. You are going to need it in the next world when you have to face God and He asks what you did to try to help the Cause. This is pitiful. And just when the boards were starting to have a nice positive tone and actually attract seekers after begin bombarded with Covenant-breakers. PLEASE consider what you're doing. Give it a really good look and decide for yourself if this is what 'Abdul-Baha would do. Listen to your own heart, not me. But you also might consider how incredibly sad and depressed you make any Baha'i who reads your posts. Is this really what you want to do? Does it give you a sense of power in a chaotic world? What is really in this for you? I can't imagine it brings you anything other than misery either. You'll never find the Baha'is perfect enough for you, because we aren't perfect. But to bring up our faults, and the malicious backbiting or criticism of others concerning our faults in public like this is a travesty. Again, please, please consider what you're doing, and whether or not at the end of your life you will be happy or miserable at the choices you made.

Love and peace, Wendy

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>
To: bahai-faith @ makelist.com <bahai-faith@makelist.com>
Subject: [bahai-faith] Re: ARB more harm than good?
Date: Friday, September 11, 1998 3:27 PM

kate_mccolloch_bodi@my-dejanews.com wrote in message
<6tafaq\$g6b\$1@nnrp1.dejanews.com>...
>I heard through this list that America On-line had a chat room for Baha'is
so
>I decided on evening to peer inside and have a look-see. I was not granted
>the opportunity to lurk for a few moments to get the feel for the
atmosphere,
>perhaps my screen name made them nervous...I asked those in the room very
>politely a few simple honest questions. Although they seemed very nervous
>they finally obliged...although several left when they asked me questions.
I
>was told there room was a place to for those interest in the faith to ask
>that this was their purpose. I told them also that I went there because I
>saw it mentioned here. Strange that they should warn me not to hang out
here
>though because in their opinion...ARB does more harm than good.with
>laughter and free speechkate
>

Given Bahais on AOL are now alleging a TOS against me, I urge you
to reciprocate and contact the TOSGeneral@aol.com immediately.
If you can remember the Bahais involved and their addresses, you
should pass that along to him or her too. One or all of them might
very well be the same Bahais who are trying to blackball me on
AOL!

FG....The Baha'i Faith & Religious Freedom of Conscience:
index.htm AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

List Site: <https://www.findmail.com/list/bahai-faith/>
To unsubscribe, send to bahai-faith-unsubscribe@makelist.com

FREE group e-mail lists at <https://www.findmail.com>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>
To: baha-faith @ makelist.com <baha-faith@makelist.com>
Subject: [baha-faith] Re: Baha accusation of TOS on AOL
Date: Saturday, September 12, 1998 7:37 AM

RMckin6046 wrote in message
<1998091121465800.RAA00697@ladder03.news.aol.com>...
>Dear Friends:

>
>I posted a rather long reply to this topic earlier. And, this despite an
>intention not to reply to Glayshe's constant harangues. I know that
response
>to him goes no where.

For insight into what's really being said here read:
technique.htm

>
>Nevertheless... If you could not make it through the whole post, the nub of
the
>issue is this: It is a violation of AOLs TOS (Terms of Service) for one to
>post the same message to multiple folders on one of AOLs interest Forums.
On
>more than one occasion, Glayshe posted the same message to almost every
folder
>on AOLs Baha'i Faith Forum. It was pointed out to him that this was a
>violation, but he continues to do it. I assume that any reported TOS
violation
>centers on this issue.

It was not to every folder. There is no statement in the AOL TOS
documents that posting a message to more than one board is
a TOS. Regardless, that was a number of weeks ago in mid
August. Notice the assumption here. AOL has not yet stated
why or who alleged a TOS against me. Perhaps it was one of
the Bahais below who posted these messages to the same
message boards on AOL. Such tactics indeed follow to the
"I" if you will the Baha'i Technique of discrediting others:

Subject: Re: Literal-minded Bahai ignorance
Date: Tue, Sep 8, 1998 14:17 EDT
From: Ecominer
Message-id: <1998090818173900.OAA01117@ladder03.news.aol.com>

Thank-you...do you know, or can you discover who this guy's Auxillary Board
for
Protection is? I think it is time to talk to that person about this
situation
and put this very angry, hurt soul into the proper hands???

Subject: Re: Literal-minded Bahai ignorance
Date: Tue, Sep 8, 1998 16:05 EDT
From: Bennachti
Message-id: <1998090820050400.QAA11750@ladder03.news.aol.com>

Debbie, if you feel that is the right course of action, you can just forward
the postings to your own Auxiliary Board Member and that person should be
able
to take it from there.

Love
Zaynab

No man shall attain the shores of the ocean of true understanding except he
be
detached from all that is in heaven and on earth.

- Bahá'u'lláh -

My Bahá'í Faith website: Camphor Fountain

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

**Subj: Accusation of TOS at AOL
Date: 98-09-11 15:03:38 EDT
From: FG
To: TOSGeneral
CC: FG@hotmail.com**

Please explain to me how my post is a TOS.

It appears to me that you fail to understand the context in which my message was posted. There has been a pervasive Bahai effort for more than a year and a half to censor and control all knowledge and information on the Bahai Faith. Extensive documentation to this effect, with statements and samples of suppressed messages from well over 30 people, can be found on my web site:

**The Bahai Faith & Religious Freedom of Conscience:
[index.htm](#)**

Extensive discussion relevant to Bahai censorship can also be found on [alt.religion.bahai](#)

If AOL is not merely to be a pawn used by Bahais, unknown in this instance, hiding behind anonymity, it is essentially that you reveal my accuser's identity, something which is long recognized in common law. Note the so-called TOS below contains observations from four different people, one a Professor of History at the University of Michigan.

Further, to understand the nature of my comments, you would need to consider the posts that I was responding to, post which follow the "Bahai technique" remarked upon by myself and the other three people below.

I wish to draw to the attention of AOL that Bahais are apparently using your naivete regarding what Bahais call "covenant breaking" in this instance.

I am confident a fair and just investigation in regard to the so-called TOS will help AOL reach a balanced understanding of what is truly involved in the accusation.

**FG....The Bahai Faith & Religious Freedom of Conscience:
index.htm See alt.religion.bahai,
talk.religion.misc, or bahai-faith@makelist.com
(accepts all "cc" posts)
Subscription & archive:
<https://www.findmail.com/listsaver/bahai-faith/>**

**Subj: Terms of Service
Date: 98-09-11 02:54:49 EDT
From: TOSBoards2
To: FG**

Dear Member,

I need to let you know that America Online was notified of a post to one of our message boards which violates the Terms of Service. Here is the information I have placed on the account regarding this incident:

**On 9/9/98 6:58 AM Eastern Daylight EST the FG screen name posted a message in Baha'i Message Boards, For Non Baha'is >>
Subject: Re:
Literal-minded Bahai ignorance. The following is an excerpt from the post:
" The typical response of Bahai fanatics....
FG:**

"Some of the most striking methods demonstrated repeatedly by

many Bahais during the last year and a half of discussion about

an unmoderated newsgroup is their refusal to listen and respond to

the criticisms of those who are in favor of talk.religion.bahai,

ignoring their concerns, never responding analytically to their

messages and reasoning and logic and evidence, attacking them

through character assassination and ad hominem, ganging up

on individuals, and "circling the wagons" around every action

of the srb moderators or others who are opposed to

talk.religion.bahai.

"More than twenty different people on my web site have posted messages

explaining their experience with srb censorship yet many srb Bahais

NEVER address their concerns. Ignoring such charges will not make

them go away. NO ONE has to "try" to link the trb interest poll with

censorship on srb; the moderators themselves have done that by

suppressing droves of people for years. There are many people who

believe such suppression is part and parcel of the Bahai

community as it exists today. A YES vote need not necessarily

support such a belief. There are other reasons Bahais might vote

YES."

Ron House:

"I know what you mean. I've found over the years that

there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

House2.htm

Fran Baker:

"Just have to say that in my experience this is a common

technique of manipulative people in general; it is especially

effective with thoughtful people who are willing to see both

sides of things, i.e., their own fault. I consider this brow-beating

technique to be a form of abuse. The only way to deal with it is

to call them on it every time and to refuse to let yourself be beat

up, i.e., not to do your part of the "tango." This can be very hard

to do, but it works. You can break this pattern in a personal

relationship. I don't know whether it's possible when a group

acts this way. Very scary."

Dr. Juan Cole:

"Let me ask you why in the world you think that I would risk my professional

reputation by publicly stating falsehoods? ...The very technique of the

more glaze-eyed among these people is to unbearably bully a Baha'i whom

they don't like, use unjustified threats of declaring him or her a CB to

silence the individual, and if the person will not be silenced, then to

depend upon the gullibility of the Baha'is in refusing to listen to any

victim's story because, of course, the Baha'i institutions are infallible

and divinely guided and could never do anything wrong. It is a perfect

racket.

"Of course, this technique of making liberals go away has been enormously

successful, and ex-Baha'i liberals have no credibility with the remaining

Baha'is nor do most of them have any energy to continue to make a case,

either to the Baha'is or the outside world, for the incredible abuses that

go on inside this organization ostensibly committed to tolerance!"

Cole10.htm

FG....The Bahai Faith & Religious Freedom of Conscience:

index.htm See alt.religion.bahai,

talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)

**Subscription & archive:
<https://www.findmail.com/listsaver/bahai-faith/>**

baha'i

baha'i"

Our Terms of Service agreement, which was presented during the sign up process, allows America Online to be informative, entertaining and, above all, fun for all of our Members. You can review that agreement by using keyword TOS. This area also has information and tools you can use to help protect your account. Also, you may want to take a look at our PARENTAL CONTROLS. This will allow you, among other things, to limit and/or block specific screen names from various online activities.

Thanks for taking the time to read this letter. Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

**Regards,
Bill**

**Community Action Team
America Online, Inc.**

*** Have you heard about AOL's latest and easiest to use software version, 4.0? You can upgrade for free at keyword: Upgrade. With AOL 4.0, you can have fun by sending multiple files, changing screen names without signing off, customizing your toolbar, and much, much more. Upgrade today!**

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: fw Juan Cole Re: [bahai-faith] mutilation theology
Date: Wed, Sep 9, 1998 11:46 EDT
From: Holly7711
Message-id: <1998090915464300.LAA29616@ladder01.news.aol.com>

Friends,

This stuff is not only ugly in its outlook toward Baha'is, but now there is criticism of the Universal House of Justice and the beloved institutions of the Faith.

This is right on the edge... borderline.

Charlotte

Subject: Re: fw Juan Cole Re: [bahai-faith] mutilation theology
Date: Wed, Sep 9, 1998 11:59 EDT
From: Karndor
Message-id: <1998090915595200.LAA03894@ladder03.news.aol.com>

Charlotte,

before you read a post, look who wrote it, and if it is someone, that you might think is a CB, or will make you mad, don't read it, and go on to the next one. trust me it works.

Karen

Momie to

Forrest Febuary 17,1994

Terran October 23, 1996

** **
<A
HREF="https://www.kidscom.com/orakc/Mousers/mouse.html">KidsCom:
Mousers

Subject: General Disclaimer
Date: Wed, Sep 9, 1998 14:00 EDT
From: WScott1995
Message-id: <1998090918003500.OAA11333@ladder01.news.aol.com>

For those visiting our Baha'i boards, anyone can post here and say they are a Baha'i. That doesn't necessarily make it so. Every religion has their wolves in sheeps clothing would would try to destroy the flock, and this forum makes this particularly easy since they can hide behind their computers and no one will know who they are. Baha'is need to deal with these people as both our writings and the Bible says:

"But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker....and overthrow the faith of some." (2 Tim. 2:16-17)

"Guard what was committed to your trust, avoiding the profane and vain babblings and contradictions of what is falsely called knowledge —by professing it, some have strayed concerning the faith." (1 Tim 6:20-21)

A true Baha'i would abide by the teachings of Baha'u'llah, in every situation, to the best of his or her ability. And those teachings are:

"Should anyone wax angry with you, respond to him with gentleness; and should anyone upbraid you, forbear to upbraid him in return, but leave him to himself and put your trust in God, the omnipotent Avenger, the Lord of might and justice." (Bahá'u'lláh: The Kitáb-i-Aqdas, Page: 75)

Love and peace, Wendy-----<-@

**Subject: Re: General Disclaimer
Date: Wed, Sep 9, 1998 15:05 EDT
From: Bennachti
Message-id: <1998090919050600.PAA17531@ladder01.news.aol.com>**

I agree, Wendy. I am always reminded of this passage, when I meet people like that online:

**"Erelong shall clamorous voices be raised in most lands.
Shun them, O My people, and follow not the iniquitous and evil-hearted."
Baha'u'llah, Kitab-i-Aqdas, pg. 32**

I'm all in favor of Karen's suggestion too, to just skip over the names of people who seem to be filled with hatred. I hope that for their sake they learn that their anger only hurts them, not anyone else. They can stew in it, suffer from it, develop heart and liver diseases from it (and more) but it doesn't affect the rest of us at all. It is a most unfortunate malady, this anger and hatred. May God help all of us to recover from angers and resentments whensoever they may afflict us.

**Love you all
Zaynab**

**No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth.
- Bahá'u'lláh -**

**My Bahá'í Faith website:
Camphor Fountain**

**Subject: Re: General Disclaimer
Date: Wed, Sep 9, 1998 15:14 EDT
From: Holly7711
Message-id: <1998090919140800.PAA18518@ladder01.news.aol.com>**

Excellent advice, everyone!

Thanks particularly for those quotes from the writings.... always good spiritual food for just about any situation that comes up. :)

**Love,
Charlotte**

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: Literal-minded Bahai ignorance
Date: Tue, Sep 8, 1998 14:17 EDT
From: Ecominer
Message-id:
<1998090818173900.OAA01117@ladder03.news.aol.com>

**Thank-you...do you know, or can you discover who this
guy's Auxillary Board for Protection is?
I think it is time to talk to that person about this situation
and put this very angry,
hurt soul into the proper hands????**

Subject: Re: Literal-minded Bahai ignorance
Date: Tue, Sep 8, 1998 16:05 EDT
From: Bennachti
Message-id:
<1998090820050400.QAA11750@ladder03.news.aol.com>

**Debbie, if you feel that is the right course of action, you
can just forward the postings
to your own Auxiliary Board Member and that person
should be able to take it from there.**

**Love
Zaynab**

**No man shall attain the shores of the ocean of true
understanding except he be detached
from all that is in heaven and on earth.**

- Bah 'u'll h -

My Bah 'i Faith website: Camphor Fountain

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: FG[SMTP:FG@hotmail.com]

Sent: Monday, January 04, 1999 8:39 AM

Subject: Re: Maneck's AOL slander of me, trb, Juan Cole, etc....

More than a year ago I asked Susan Maneck for a copy of her article "Wisdom and Dissimulation: The Use and Meaning of Hikmat in the Bahá'í Writings and History" after hearing of it on the mailing list talisman.

She immediately emailed me a copy, with kind words, which led to some fruitful discussion on talisman about Bahai "hikmat" or dissembling and deceiving non-Bahais when it's convenient to do so....

As a result of her sharing it with me, her then having been so cordial, most scholars wishing their work to receive wider circulation, it never occurred to me that she would have been opposed to my putting it on my web site, on the soc.religion.bahai censorship page, especially since I knew it was posted for all the world to read on Juan Cole's web site at

<https://www-personal.umich.edu/~jrcole/bhscholr.htm>

I will replace the article with the above link to it. It will be interesting to

see whether the article, which reveals the extent of the calculation with which Bahais have deceived others, will soon "disappear" from there too....

Let me say for the non-Bahai, especially the news.groupie, that Susan Maneck herself has proven quite adept at employing "hikmat" in attacking talk.religion.bahai and personally me. I believe the present efforts by her and others is damage control in advance should her call for a NO vote prove effective. I ask you to consider carefully the observations of K. Paul Johnson in a message currently on alt.religion.bahai:

**>It seems to me that part of what Fred calls "the Baha'i
>technique" is in fact far broader. It's the technique of all
>defenders of some religious orthodoxy or another in response to
>criticism of their beliefs or organization. And you're engaging
>in it here. Some principles by which it can be discerned:
>
>1. Show scornful contempt for all criticisms, and the individuals
>making them. This has the advantage of furthering
>group solidarity and encouraging believers to regard criticism as
>contemptible. It also tells them "This will happen to you, too,
>if you step out of line." Unfortunately, it has the
>disadvantage of saying to observers, "We true believers are a
>bunch of hostile, sarcastic nasties who don't care at all what
>people in the outside world think of us, since we're too busy
>bashing critics to worry about the impression our tone or
>attitude makes." (See the Eckists or Scientologists or
>fundamentalist Christians on Usenet for real virtuosity in
>this regard.)
>
>2. Personalize, personalize, personalize. If you can
>relentlessly focus attention on the individual(s) raising**

>difficult issues, you just might keep yourself and others
>from facing the issues themselves. Not facing the crucial issues
>is of utmost priority.

>

>3. Polarize at all possible opportunities. Never give an inch.
>Don't acknowledge even a single point that an "enemy" makes, or
>modify your vigilant tone for an instant. Prove that you're a
>"spiritual warrior" for the "true faith." Kindness is weakness,
>forbearance is never appropriate when God's on your side.

Compare Mr. Johnson's observations with those of Dr. Juan Cole regarding Susan Maneck's "misrepresentations" and "bites on my back," attacks some of which she made on the AOL Message Boards, during early October of 1998, in a manner very similar to her present attacks:

<https://members.tripod.com/~FG/Cole20.htm>

<https://members.tripod.com/~FG/Cole19.htm>

Let me urge those who wish to understand the complexity of the issues at stake over talk.religion.bahai to read the observations from several different people, which I will post in a revised version in a moment, called "Demagoguery - The Baha'i Technique." Her referring to my opinions and ideas as "garbage" and "slander" should be weighed carefully, especially the tone with which she's doing it....

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

Smaneck wrote in message <19990102213647.00849.00006194@ng-fi1.aol.com>...

>>Since Maneck's slander and misrepresentations have
>>proven so difficult for some people to keep track of, I've
>>created a web page dedicated to helping others understand
>>what I believe are her misrepresentations

>

>. . . A web page which includes none of the statements I made giving specific

>instances of Fred's slander. But most of those have been posted here
>previously. However, let me give you a fresh example of one he recently posted

>on AOL. Fred wrote:

>

>"Since I've been on AOL since mid-August, I've heard numerous excuses already

>why nothing can be done, all of them quite false.... First, it was Mark Foster

>was oh so busy with the return to his fall teaching schedule, then suddenly,

>two months later, during discussion for talk.religion.bahai, the excuse became

>he was ill and needed an operation..... The reality is his absence provides an

>excuse for leaving the status quo right where it is . . . "

>

>Since Mark Foster's chronic illness is documentable and has effected his
>ability to manage *all* of his numerous lists, this statement of Fred's which

>categorically says this is not true, is clearly slander for which he could
be
>held liable in court.
>
>The "status quo" on AOL, incidently, is that posts are put up and stay up
with
>no moderation whatsoever, even to the extent of insuring they abide by
TOS
>rules. The libraries and websites are frozen with a large portion of the
>material and sites being those of
>Covenant-breaking groups. But Glaysher would have us believe this
situation
>exists for purposes of censorship on behalf of Baha'i Institutions!
>
>I would also like to bring it to Mr. Glaysher's attention that the article
of
>mine on hikmat which he has posted on his website is copywrited.
Placing it
on
>his website constitutes a violation of federal law. But we wouldn't want
>anything to get in the way of "free speech"!
>
>warmest,
>
>Susan

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 12, 1999 9:13 AM
Subject: AOL Survey - 3 Issues - Folders

Many of you may have also received this survey from AOL.
I'd like to suggest it could be used to improve the service
from AOL in the Bahai Forums. Please consider writing or
taking the survey and expressing along with what your individual
concerns might be the desire, as paying customers of AOL,
to see the 3 Issues and Folders rectified:

**alt.religion.bahai and talk.religion.bahai added to Newsgroups
under Keyword search Bahai.**

**Libraries functioning and accepting all postings to them and
uncensored in any way by Bahais.**

**My web site The Bahai Faith & Religious Freedom of Conscience
added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/index.htm>**

The Folders able to be changed as posters choose.

**A new Forum Leader to replace Mark Foster, one open to
freedom of expression and belief, unlike Susan Maneck who
has thoroughly tainted herself during the discussion period
for talk.religion.bahai, which has now passed. You might
also request that when the newly formed talk.religion.bahai
is properly formed it be available on AOL (it already is but
technically as a bogus newsgroup).**

**You might also "cc" your response to SteveCase@aol.com
and ShawnaT@aol.com to be sure someone at AOL receives
as well as the outside surveying company.**

Thanks for your cooperation in improving the Bahai Forums on AOL. And thanks to all of you who voted YES for talk.religion.bahai!

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm>
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

Subj: AOL Customer Survey
Date: 1/12/1999 1:43:25 AM Eastern Standard Time
From: aol@esurvey.com
To: FG@aol.com

Dear AOL Member:

We are always exploring ways to understand your needs and to improve our services. Your name has been selected from a list of members who recently contacted AOL customer service, and we would really appreciate about 5 minutes of your time to let us know how we are doing. You can help us by responding to a survey by clicking on the Internet address below:

<https://www.esurvey.com/cgi-bin/perl/aolsurvey.pl?id=8946465>

If you have any questions regarding your AOL service, please go to keyword: HELP. Please DO NOT include any confidential account or financial data in your survey responses.

The survey will remain on-line for one week.

This survey is being conducted independently on behalf of AOL by Decisive Technology Corporation. For more information, please go to keyword: DECISIVE.

The email address above is being used to deploy these invitations to take the web-based survey. We (Decisive Technology) cannot answer questions about AOL-related issues or assist in resolving issues related to your AOL account. Please do not send any confidential account or financial data to this email address.

If you encounter any difficulties, please forward this e-mail along with a description of the problem to: DecisivTek@aol.com

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 12, 1999 9:25 AM
To: SteveCase@aol.com
Cc: ShawннаT@aol.com
Subject: Fw: AOL Survey - 3 Issues - Folders

-----Original Message-----
From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai
Date: Tuesday, January 12, 1999 8:13 AM
Subject: AOL Survey - 3 Issues - Folders

>Many of you may have also received this survey from AOL.
>I'd like to suggest it could be used to improve the service
>from AOL in the Bahai Forums. Please consider writing or

>taking the survey and expressing along with what your individual
>concerns might be the desire, as paying customers of AOL,
>to see the 3 Issues and Folders rectified:
>
>alt.religion.bahai and talk.religion.bahai added to Newsgroups
>under Keyword search Bahai.
>
>Libraries functioning and accepting all postings to them and
>uncensored in any way by Bahais.
>
>My web site The Bahai Faith & Religious Freedom of Conscience
>added to Web Sites and all others freely accepted as well:
><https://members.tripod.com/~FG/index.htm>
>
>The Folders able to be changed as posters choose.
>
>A new Forum Leader to replace Mark Foster, one open to
>freedom of expression and belief, unlike Susan Maneck who
>has thoroughly tainted herself during the discussion period
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>also request that when the newly formed talk.religion.bahai
>is properly formed it be available on AOL (it already is but
>technically as a bogus newsgroup).
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>You might also "cc" your response to SteveCase@aol.com
>and ShawnaT@aol.com to be sure someone at AOL receives
>as well as the outside surveying company.
>
>Thanks for your cooperation in improving the Bahai Forums
>on AOL. And thanks to all of you who voted YES for
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>
>FG....The Bahai Faith & Religious Freedom of Conscience:
><https://members.tripod.com/~FG/index.htm>
>On alt.religion.bahai and AOL, Keyword Bahai, Message Boards
>
>
>-----
>Subj: AOL Customer Survey
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>To: FG@aol.com
>
>Dear AOL Member:
> We are always exploring ways to understand your needs and to
>improve our services. Your name has been selected from a list of
>members who recently contacted AOL customer service, and we would
>really
>appreciate about 5 minutes of your time to let us know how we are
>doing. You can help us by responding to a survey by clicking on the
>Internet address below:
>
><https://www.esurvey.com/cgi-bin/perl/aolsurvey.pl?id=8946465>
>
>If you have any questions regarding your AOL service, please go to
>keyword: HELP. Please DO NOT include any confidential account or
>financial data in your survey responses.
>
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>
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>

>If you encounter any difficulties, please forward this e-mail along
>with a description of the problem to: DecisivTek@aol.com

>

>

>

From: FG[SMTP:FG@hotmail.com]

Sent: Wednesday, January 13, 1999 7:17 PM

To: K. Paul Johnson

Subject: Maneck on AOL about YOU!

Subject: Re: WHAT IS GOING ON????

Date: 1/13/1999 6:03 PM Eastern Standard Time

From: Smaneck

Message-id: <19990113180318.09879.00000482@ng-fi1.aol.com>

Dear Adam:

Thank you for posting the Gnosis article. It's author, K. Paul Johnson, is a former Baha'i who has floated from one New Religious Movement to another, apparently finding each one too authoritarian for his tastes. Currently I believe he has found a home among the followers of Edgar Cayce.

This article stated:

>In October 1994 the electronic mail list Talisman was created by Indiana
>University professor John Walbridge for scholarly discussion of Baha'i
>history, doctrines, and current affairs.

The discussion of history and doctrine, generally was scholarly. The discussion of "current affairs" more resembled the National Enquirer. Rumors impinging on the integrity of members of the senior Institutions were presented as true based on the flimsiest of evidence, or no evidence at all.

>even mild dissent is regarded as treasonous.

Were this true they would have gotten rid of me a long time ago!

Mr. Johnson suggests that they were unfairly accused of being in opposition to the Covenant. While the participants of Talisman were not a monolithic group some of them take the position which True has argued here, namely that

Cause became "mutilated" due to the absence of a living Guardian and hence

the provisions of the Covenant do not really pertain. At least one individual tried to persuade me that the Covenant effectively ceased to function

after 1921 because the Universal House of Justice and the Guardian never coexisted. Hence divine guidance cannot be assured for the entire period of

the Guardianship and the Universal House of Justice. For most Baha'is

such
a position definitely has Covenantal implications.

Keep in mind that I am not suggesting that the Walbridge's themselves took
this position, only that they came to be associated with those who did.

>David Langness had his rights to voting and attendance at major functions
>removed by the American National Spiritual Assembly, which never specified
>the charges against him

I have seen the documentation here and the charges were quite specific.
(I
can provide you with this if you like, PL.) Mr. Langness' voting rights were removed for "slander" after he stated on Talisman that the Secretary-general of the National Spiritual Assembly had removed David's rights to pilgrimage a number of years earlier on his own initiative without authorization. Mr. Langness had a letter in his possession at the time which stated quite explicitly that this action had been taken with the knowledge and consent of the Universal House of Justice.

>Defending its actions, the Universal House of Justice wrote to a family member of one of the accused; the letter later appeared on the front page of the journal "The American Baha'i." It argues that Talisman was the continuation of a conspiracy born in the mid-1980s involving a liberal Baha'i journal, "Dialogue," which closed after Baha'i authorities accused it of being subversive.

The word "conspiracy" does not appear in that letter. Rather their activities are compared to the kind of partisan pressure politics common in Western democracies. I have posted this letter in the Universal House of Justice folder. You can access it here:

House on Criticism

The activities of the 1980s which this article refers to are the same one's which resulted in the removal of David Langness' right to pilgrimage. This occurred as a result of an article written by David Langness which critiqued current Baha'i administrative practices. I believe Mr. Glaysher posted that article here some time ago. It was entitled "A Modest Proposal" named after grimly ironic essay by the same name, written by Jonathan Swift which suggests that Ireland's overpopulation and dire economic conditions could be alleviated if the babies of poor Irish parents were sold as edible delicacies to be eaten by the rich. I have posted the explanation given by the Universal House of Justice for the actions of the Institutions in 1989 in the aforementioned folder which you may access here. Letter on the Dialogue Affair

warmest,

Susan Maneck

From: K. Paul Johnson[SMTP:pjohnson@vsla.edu]

Sent: Thursday, January 14, 1999 4:07 PM

To: FG

Cc: pjohnson@vsla.edu

Subject: Re: Maneck on AOL about YOU!

Dear Fred,

Please forward this reply for me:

Susan Maneck wrote:

> **From:** Smaneck

> **Message-id:** <19990113180318.09879.00000482@ng-fi1.aol.com>

>

> **Dear Adam:**

>

> Thank you for posting the Gnosis article. It's author,
Its

K. Paul Johnson, is
> a former Baha'i who has floated from one New Religious Movement to
another,

who has only belonged to two new religious movements since
leaving the Baha'i Faith at age 20 in 1974, after five years of
membership: the Cayce-founded Association for Research
and Enlightenment and the Theosophical movement, with both of which he
affiliated over twenty years ago and with which he has been
connected ever since, with varying levels of involvement but
continuous interest,

> apparently finding each one too authoritarian for his tastes.

finding no problems with authoritarianism in either movement
until publishing academic studies which certain Theosophical
leaders found so unsettling as to bring out a kind of dogmatic
condemnation no other author had received in this century.
This has done nothing to reduce his activity in the Theosophical
movement, where he continues to be a regular speaker to the
Theosophical Society in Maryland, as he has been for many years,
and to the Charlotte NC Study Center.

Currently I

> believe he has found a home among the followers of Edgar Cayce.

>

He was born into a family with connections to Cayce, participated
in ARE Study Groups in the seventies, eighties and nineties, and
never, even when a teenage Baha'i, lost interest in Cayce, about
whom he has just published the first university press study,
Edgar Cayce in Context: The Readings, Truth and Fiction.
Fortunately, the Cayce family and the ARE leadership are
much more hospitable to scholarly inquiry than the Theosophists
were.

>

> The discussion of history and doctrine, generally was scholarly. The
> discussion of "current affairs" more resembled the National Enquirer.

What does your religion teach about backbiting, Susan?
I suggest that your reliability as a commentator on me is already pretty clear from the above corrections. I interviewed all the principals in the Talisman I crises except Stephen Birkland *who refused my request for an interview.* If you think the results are slanted in favor of the "out" faction, blame him. I reported what I observed and what I was told by the sources who would talk to me.

When you say "warmest," Susan, it doesn't mean anything pleasant, does it?

Paul

PS-- All the ins and outs of the Talisman situation should be discussed on talk.religion.bahai, where some of the principals are likely to be. I'm copying this to Juan Cole so he will know of your personal attack, and may comment himself.

**From: K. Paul Johnson[SMTP:pjohnson@vsla.edu]
Sent: Thursday, January 14, 1999 7:14 PM
To: FG
Cc: crollins@webtv.com
Subject: Re: Maneck on AOL about YOU!**

Dear Fred,

I've been thinking about the surprising message you forwarded. Although replying by correcting Susan's calumnies might have been satisfying to me, it probably didn't clearly enough address her misunderstandings for readers. The best metaphor I can come up with is that she has misperceived me as an oft-married, unstable serial monogamist in the spiritual realm. In fact, I've been a very stable polygamist.

As stated, I knew of Cayce and was fascinated by him well before encountering Baha'i. The ARE HQ is something of a spiritual axis mundi for alternative spirituality in Tidewater Virginia, and its library had the largest collections of Baha'i, Theosophical, Radhasoami, Spiritualist, etc. etc. books in the region and perhaps the state. As soon as I left Baha'i I reverted to interest in the constellation of ideas and practices that soon came to be known as "New Age." Joined ARE in late 1977 and became enamored of Theosophical books in their library, which led to joining the Theosophical Society in early 1978. Ever since then my continually-evolving belief system has incorporated elements from both sources, and my network of spiritual associations has included members of both organizations. I let my ARE membership expire after a year, but most Cayce disciples aren't ARE members. Think I'm the only one in my study group of 8 participants who belongs! Founded a Theosophical branch in Tidewater in 1980 which survived until I left the area in 1990 (and a bit beyond that) but there were always more ARE members participating than Theosophists. The frame of reference for any alternative spiritual group in that metro area has to include Cayce to some extent, and the Virginia Beach Baha'is were certainly enthusiastic about visiting ARE back when I was among them. I remember a fireside where a Baha'i gave a straight Caycean lecture on diet and health!

The year that I was most productive in the research and writing that led to my 3 books on Mme. Blavatsky, I was active in an ARE

Study Group. It's always been an intertwined dharma. After exhausting my interests in Theosophical research, I proceeded on to Cayce, but he'd always been there as a major element in my worldview. Not until 1995 did I renew ARE membership and find a local study group here to join, and then start writing about Cayce. That must be why Susan came up with the idea that I was some kind of unstable dharma-hopper "bouncing." In fact, I've been about as stable as a person could be in terms of spiritual affiliations since leaving Baha'i, staying focused on the same two movements my entire adult life. Since each of those movements is eclectic and encourages exploration, this did not prevent me from taking side trips into Satchidananda satsangs, Fourth Way exercises, Radhasoami meditation techniques, etc.

In fact, my spiritual identity has remained strongly rooted/centered for more than 20 years in the same movements and interests, but has expanded rather steadily with the addition of new learnings from a wide variety of sources. I think this must be rather hard for Baha'is to understand, since their identification with a single organization and body of literature is vastly stronger than mine has ever been with any since 1974, and their tolerance for multiple affiliations and explorations far, far less.

Something I can't help noticing, and wondering about, is the consistent role of personal attacks in Baha'i discourse. Not only was Susan's characterization of me entirely inaccurate, it was also irrelevant. The article could and should have been evaluated without introduction of such considerations, IMO. Richard Schaut delivered 4 or 5 personal attacks (I lost count) against me on arb/trm *in a single day* yesterday. He could just as easily have tried to dissect my line of argument without ever once going off into diatribes about "Mr. Johnson." Oddly, Richard was subjected, on the very same day, to about as many personal attacks from Tim Mulligan, yet didn't make *any* such attacks *on his attacker*. Instead, I, who try to be scrupulously focused on the ideas and attitudes expressed rather than personalities, got bashed repeatedly. Scapegoating? Who knows? (Richard and Susan both managed to push me over my preferred limits into responding to their personally focused remarks on their level, which tells me I really need to work on ways to transcend rather than reciprocate their negative emotions-- "resist not evil" etc.)

Well, feel free to use this however you wish. Hope it clarifies things a bit for you and whomever reads it.

Cheers,

Paul

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 14, 1999 9:13 PM
To: K. Paul Johnson
Subject: Fw: Maneck on AOL about YOU!

It appears you cc-ed this to "crollins" not Juan Cole.

I've posted both to AOL.

News.groups is turning into a farce. I'm saying nothing until trb is up and running....

Fred

-----Original Message-----

From: K. Paul Johnson <pjohnson@vsla.edu>

To: FG <FG@hotmail.com>

Cc: crollins@webtv.com <crollins@webtv.com>

Date: Thursday, January 14, 1999 6:14 PM

Subject: Re: Maneck on AOL about YOU!

>Dear Fred,

>

>I've been thinking about the surprising message you forwarded.

>Although replying by correcting Susan's calumnies might have been

>satisfying to me, it probably didn't clearly enough address her

>misunderstandings for readers. The best metaphor I can come up with

>is that she has misperceived me as an oft-married, unstable serial

>monogamist in the spiritual realm. In fact, I've been a very stable

>polygamist.

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>encountering Baha'i. The ARE HQ is something of a spiritual axis

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>Radhasoami, Spiritualist, etc. etc. books in the region and

>perhaps the state. As soon as I left Baha'i I reverted to

>interest in the constellation of ideas and practices that soon

>came to be known as "New Age." Joined ARE in late 1977 and

>became enamored of Theosophical books in their library, which led

>to joining the Theosophical Society in early 1978. Ever since

>then my continually-evolving belief system has incorporated

>elements from both sources, and my network of spiritual

>associations has included members of both organizations. I let

>my ARE membership expire after a year, but most Cayce disciples

>aren't ARE members. Think I'm the only one in my study group of

>8 participants who belongs! Founded a Theosophical branch in

>Tidewater in 1980 which survived until I left the area in 1990

>(and a bit beyond that) but there were always more ARE members

>participating than Theosophists. The frame of reference for any

>alternative spiritual group in that metro area has to include

>Cayce to some extent, and the Virginia Beach Baha'is were

>certainly enthusiastic about visiting ARE back when I was among

>them. I remember a fireside where a Baha'i gave a straight Caycean

>lecture on diet and health!

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>that led to my 3 books on Mme. Blavatsky, I was active in an ARE

>Study Group. It's always been an intertwined dharma. After

>exhausting my interests in Theosophical research, I proceeded on

>to Cayce, but he'd always been there as a major element in my

>worldview. Not until 1995 did I renew ARE membership and find a

>local study group here to join, and then start writing about

>Cayce. That must be why Susan came up with the idea that I was

>some kind of unstable dharma-hopper "bouncing." In fact, I've

>been about as stable as a person could be in terms of spiritual

>affiliations since leaving Baha'i, staying focused on the same

>two movements my entire adult life. Since each of those

>movements is eclectic and encourages exploration, this did not

>prevent me from taking side trips into Satchidananda satsangs,

>Fourth Way exercises, Radhasoami meditation techniques, etc.

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>for more than 20 years in the same movements and interests, but

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>from a wide variety of sources. I think this must be rather hard
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>mine has ever been with any since 1974, and their tolerance for multiple
>affiliations and explorations far, far less.

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>against me on arb/trm *in a single day* yesterday. He could just
>as easily have tried to dissect my line of argument without ever
>once going off into diatribes about "Mr. Johnson." Oddly, Richard was
>subjected, on the very same day, to about as many personal
>attacks from Tim Mulligan, yet didn't make *any* such attacks *on
>his attacker*. Instead, I, who try to be scrupulously focused on
>the ideas and attitudes expressed rather than personalities, got
>bashed repeatedly. Scapegoating? Who knows? (Richard and Susan
>both managed to push me over my preferred limits into responding to
their

>personally focused remarks on their level, which tells me I
>really need to work on ways to transcend rather than
>reciprocate their negative emotions-- "resist not evil" etc.)

>

>Well, feel free to use this however you wish. Hope it clarifies
>things a bit for you and whomever reads it.

>

>Cheers,

>

>Paul

>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 29, 1999 10:57 AM
To: FG
Subject: 3 Issues

3 Issues remain here on the Bahai Forum:

alt.religion.bahai and talk.religion.bahai added to Newsgroups
on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and
uncensored by Bahais.

My web site The Bahai Faith & Religious Freedom of Conscience
added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/index.htm>

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Tuesday, February 02, 1999 7:00 AM
To: TOSGeneral@aol.com
Cc: FG@hotmail.com
Subject: Re: Terms of Service

Dear Jennifer:

Please explain in detail how my posting to the Bahai Message Boards is a TOS. I fail to see how it could possibly be construed as such and can't imagine many people would.

**I must inform you that many Bahai fundamentalists vehemently hate me for being instrumental in supporting and passing the recently created unmoderated talk.religion.bahai on Usenet. You might want to take that into consideration regarding whoever has alleged the TOS against me. Also, for the more than decade long struggle that has been occurring in the Bahai Faith over freedom of conscience and speech, please see my web site The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm>**

Please remove any TOS against my account and inform me in writing when you have done so.

Thank you.

**FG
FG@aol.com**

**Subj: Terms of Service
Date: 2/1/1999 6:34:29 PM Eastern Standard Time
From: <[A HREF="mailto:TOSBoards3">TOSBoards3](mailto:TOSBoards3)
To: <[A HREF="mailto:FG">FG](mailto:FG)**

Dear Member,

I need to let you know that America Online was notified of a post to one of our message boards which violates the Terms of Service. Here is the information I have placed on the account regarding this incident:

On Mon, Feb 1, 1999 07:17 EST the FG screen name posted a message in Keyword Baha'i/Message Boards/For Non-Baha'is >> Subject: Call for Manuscripts

- - New . The following is an excerpt from the post: " Call for Manuscripts - - New Publisher , a new publishing company, seeks primarily manuscripts of poetry, fiction, and literary and social criticism.....All submissions must include a Self Addressed Stamped Envelope (SASE) or they will not be returned "

**Our Terms of Service agreement, which was presented during the sign up process, allows America Online to be informative, entertaining and, above all, fun for all of our Members. You can review that agreement by using keyword
<[A HREF="aol://1391:41-4688">TOS](aol://1391:41-4688). This area also has information and tools you can use to help protect your account. Also, you may want to take a look at our <[A HREF="aol://1722:parentalcontrols">PARENTAL CONTROLS](aol://1722:parentalcontrols). This will allow you, among other things, to limit and/or block specific screen names from various online activities.**

Thanks for taking the time to read this letter. Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions

please
send mail to <[A HREF="mailto: TOSGeneral">TOSGeneral](mailto:TOSGeneral)>.

Regards,
Jennifer
Community Action Team
America Online, Inc.

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 02, 1999 6:52 AM
To: FG
Subject: TOS3 against

Subj: Terms of Service
Date: 2/1/1999 6:34:29 PM Eastern Standard Time
From: TOSBoards3
To: FG

Dear Member,

I need to let you know that America Online was notified of a post to one of our message boards which violates the Terms of Service. Here is the information I have placed on the account regarding this incident:

On Mon, Feb 1, 1999 07:17 EST the FG screen name posted a message in Keyword Baha'i/Message Boards/For Non-Baha'is >> Subject: Call for Manuscripts - - New . The following is an excerpt from the post: " Call for Manuscripts - - New Publisher , a new publishing company, seeks primarily manuscripts of poetry, fiction, and literary and social criticism.....All submissions must include a Self Addressed Stamped Envelope (SASE) or they will not be returned "

Our Terms of Service agreement, which was presented during the sign up process, allows America Online to be informative, entertaining and, above all, fun for all of our Members. You can review that agreement by using keyword TOS. This area also has information and tools you can use to help protect your account. Also, you may want to take a look at our PARENTAL CONTROLS. This will allow you, among other things, to limit and/or block specific screen names from various online activities.

Thanks for taking the time to read this letter. Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions
please send mail to TOSGeneral.

Regards,
Jennifer
Community Action Team
America Online, Inc.

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 04, 1999 8:34 AM
Subject: 14+ million AOL members & Bahai censorship

Mark Foster, the Forum Leader, after nearly a full year of absence, has surfaced suddenly on AOL, ignoring my resquests that he resign, and appears to be ready to reimpose Bahai control and manipulation of the various Bahai Forums on AOL.

Subject: Why RBCF Mark Foster should resign
Date: 2/4/1999 7:25 AM Eastern Standard Time
From: FG
Message-id: <19990204072511.13073.00000518@ng38.aol.com>

Since early August 1998, I have repeatedly asked the Forum Leader Mark Foster to improve 3 issues:

alt.religion.bahai and talk.religion.bahai added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais.

**My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/index.htm>**

The long record of appeals can be found on Questions for the Forum Leader, Announcements, and For Non-Bahais. During this entire time, and apparently for months even prior to August, he has abandoned his duties and responsibilities as Forum Leader. That is why I emailed him personally on at least two occasions months ago and have repeatedly asked for his resignation in public on the Bahai Forums.

I once again ask Mark Foster to RESIGN and allow someone else become the Forum Leader. I do not believe that Mark Foster, nor Susan Maneck, should be trusted with the position. Mr. Foster has thoroughly proven his inability and incompetence during the last year. Ms. Maneck has equally demonstrated her dishonesty and lack of respect for the principles that undergird AOL--freedom of speech and conscience by referring on these Message Boards and elsewhere to people's "garbage" opinions and ideas. Her demagogic NO vote campaign against talk.religion.bahai speaks poorly of her commitment to the principles that a Forum Leader should adhere to not to mention those that anyone truly worthy of being consider a scholar ought to uphold.

<https://members.tripod.com/~FG/Maneck1.htm>

Bahais such as Foster and Maneck have abused the positions of authority when given them. They have and would run the AOL Forums in the same dictatorial way that soc.religion.bahai has and is run. I do not care to pay \$21.95 per month for more Bahai censorship of the 3 Issues. People need to understand that the frozen status quo is better than nothing to Bahai like Foster and Maneck.

I request all those people who agree to speak up and say something and support the Petition I have posted in the past and will repost now.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Thursday, February 04, 1999 4:57 PM
To: RBCFMark@aol.com
Cc: FG@hotmail.com
Subject: Re: TOS violation

Please explain in detail how my two messages are TOS violations.

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Thursday, February 04, 1999 5:27 PM
To: SteveCase@aol.com
Cc: FG@hotmail.com; ShawwnaT@aol.com
Subject: Fwd: TOS violation

<<Message: TOS violation>>

Dear Mr. Case,

I'm forwarding you the message below from the Bahai Forum Leader who just showed back up yesterday after being gone at least since early August, 1998, and apparently even for months prior to that.

He's suddenly alleging TOSs against me and apparently threatening others with him. I've been asking for months for him to RESIGN and believe the best thing for AOL members is for him to do so. He's a highly dictatorial personality as I have experienced him on a mailing list, Bahai-Studies, and should not even be allowed to run AOL's Bahai Forums, which are definitely manipulated by fundamentalist Bahais intent on silencing and suppressing others who do not toe the party line....

Please, please do something NOW to help improve the Bahai Forums and prevent them from further abuse by Bahais. I suggest you search the Questions to Forum Leader and Annoucement Folders back to August to corroborate that I have repeatedly attempted to improve the manipulation of these Forums by Bahais.

Further, as a paying member, I ask you to fully investigate the motivations for placing these bogus TOSs on my account and remove them.

**Subj: TOS violation
Date: 2/4/1999 12:51:46 PM Eastern Standard Time
From: RBCF Mark
To: FG**

Another TOS violation. Both of these have been reported to AOL.

**Mark Foster
Baha'i Forum Manager**

Subject: Why RBCF Mark Foster should resign
Date: 2/4/99 06:25 Central Standard Time
From: FG
Message-id: <19990204072511.13073.00000518@ng38.aol.com>

Since early August 1998, I have repeatedly asked the Forum Leader Mark Foster to improve 3 issues:

alt.religion.bahai and talk.religion.bahai added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais.

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<https://members.tripod.com/~FG/Maneck1.htm>

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I request all those people who agree to speak up and say something and support the Petition I have posted in the past and will repost now.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Friday, February 05, 1999 4:03 PM
To: RBCFMark@aol.com
Cc: FG@hotmail.com
Subject: Re: TOS violation

Are you advising Maneck who has accused me of slander and referred to my ideas as "garbage" of your new policies?

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Friday, February 05, 1999 4:18 PM
To: RBCFMark@aol.com
Cc: FG@hotmail.com
Subject: Re: (no subject)

You might want to notice the dates of the messages you're forwarding as instances of a TOS.

You're not a fair player, and you know it....

Please answer my Questions to Forum Leader in that folder.

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Friday, February 05, 1999 8:46 AM
To: ShawwnaT@aol.com
Cc: FG@hotmail.com; HostMgr@aol.com
Subject: Re: Receipt for Fwd: TOS violation

I would like to state that this alleged TOS violation is completely bogus. The Bahai Forum Leader has failed to perform his duties in any way whatsoever for more than EIGHT months. My request that he resign was emailed to him more than two months ago, and I have repeatedly asked him to resign. My reason for doing so is he and other FUNDAMENTALIST BAHAIS on AOL are manipulating and using the Bahai Forums to suppress what information is available to AOL members.

I also believe this TOS is an act of revenge against me for recently creating talk.religion.bahai on Usenet, which fundamentalist Bahais have opposed for more than two years and may be corroborated by looking at my website which documents their opposition, including their fanaticism on AOL.

Please read especially "The Baha'i Technique" and AOL:

<https://members.tripod.com/~FG/technique.htm>

<https://members.tripod.com/~FG/AOL.htm>

What is taking place on the AOL Bahai Forums is exceedingly complex and will require serious efforts on the part of AOL personnel if you are to understand and make the right decisions.

I'm concerned primarily with 3 ISSUES:

alt.religion.bahai and talk.religion.bahai should be added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais.

**My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/index.htm>**

I am forwarding this message to the HostMGR in the hope that he can assist in removing Mark Foster as Bahai Forum Leader.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 9:08 AM
To: talisman
Subject: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)**

Posted to the AOL Bahai Forums Message Boards/ Question to Forum Leader

Dear Mr. Mark Foster:

You appear to have returned from your more than 8 MONTH long absence.

I'm concerned with the correction of primarily 3 ISSUES:

alt.religion.bahai and talk.religion.bahai should be added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais.

**My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/index.htm>**

Will you be helping to improve the AOL Bahai Forums for the fair and open use of all AOL members? I ask this question because of the Bahai FANATICISM that has overwhelmingly been demonstrated on soc.religion.bahai during the last two years of opposition to talk.religion.bahai, which has just been recently created on Usenet. I am concerned that you may actually represent a narrowly fundamentalist contingent here on AOL as well. Having witnessed the way you censored people a year and a half ago on your Bahai-Studies mailing list, I have little confidence in you.

Please reassure all of us otherwise and state your policies.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 9:08 AM
Subject: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)**

Posted to the AOL Bahai Forums Message Boards/ Question to Forum Leader

Dear Mr. Mark Foster:

You appear to have returned from your more than 8 MONTH long absence.

I'm concerned with the correction of primarily 3 ISSUES:

alt.religion.bahai and talk.religion.bahai should be added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais.

**My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/index.htm>**

Will you be helping to improve the AOL Bahai Forums for the fair and open use of all AOL members? I ask this question because of the Bahai FANATICISM that has overwhelmingly been demonstrated on soc.religion.bahai during the last two years of opposition to talk.religion.bahai, which has just been recently created on Usenet. I am concerned that you may actually represent a narrowly fundamentalist contingent here on AOL as well. Having witnessed the way you censored people a year and a half ago on your Bahai-Studies mailing list, I have little confidence in you.

Please reassure all of us otherwise and state your policies.

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**From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 9:30 AM
To: CRust60001@aol.com**

Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

Date: Friday, February 05, 1999 8:28 AM

Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

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From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 9:31 AM
To: HANI72@aol.com
Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

fyi

Date: Friday, February 05, 1999 8:30 AM
Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

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From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 9:32 AM
To: Jimo3@aol.com
Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

Date: Friday, February 05, 1999 8:28 AM
Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

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Sent: Friday, February 05, 1999 9:32 AM
To: KevinEco@aol.com
Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

Date: Friday, February 05, 1999 8:28 AM
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Sent: Friday, February 05, 1999 9:33 AM
To: Macho786@aol.com
Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

Date: Friday, February 05, 1999 8:28 AM
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From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 9:34 AM
To: PParvin@aol.com
Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

Date: Friday, February 05, 1999 8:28 AM
Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

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From: FG[SMTP:FG@hotmail.com]

Sent: Friday, February 05, 1999 9:34 AM

To: RayHanania@aol.com

Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members &
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Sent: Friday, February 05, 1999 9:35 AM
To: RobertNik@aol.com
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From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 9:36 AM
To: Shaksway@aol.com
Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

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From: FG[SMTP:FG@hotmail.com]

Sent: Friday, February 05, 1999 9:36 AM

To: Smastr@aol.com

Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

Date: Friday, February 05, 1999 8:28 AM

Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

>fyi

>

>Foster placed a TOS against me for my questioning him

>in the Non-Bahai forum. I've been warned by AOL once

>more and I'm off for good. Really need your and others' help

>now. Seems to me they're seeking revenge for talk.religion.bahai

>

>-----Original Message-----

>From: FG <FG@hotmail.com>

>Newsgroups: alt.religion.bahai,talk.religion.bahai,talk.religion.misc

>Date: Friday, February 05, 1999 8:08 AM

>Subject: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

>

>

>>Posted to the AOL Bahai Forums Message Boards/ Question to

>>Forum Leader

>>

>>Dear Mr. Mark Foster:

>>

>>You appear to have returned from your more than 8 MONTH long

>>absence.

>>

>>I'm concerned with the correction of primarily 3 ISSUES:

>>

>>alt.religion.bahai and talk.religion.bahai should be added to

>>Newsgroups on the main Bahai Forum Menu

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>>Libraries functioning and accepting all postings to them and

>>uncensored by Bahais.

>>

>>My web site The Bahai Faith & Religious Freedom of Conscience

>>added to Web Sites and all others freely accepted as well:

>><https://members.tripod.com/~FG/index.htm>

>>

>>Will you be helping to improve the AOL Bahai Forums for the

>>fair and open use of all AOL members? I ask this question

>>because of the Bahai FANATICISM that has overwhelmingly
>>been demonstrated on soc.religion.bahai during the last two
>>years of opposition to talk.religion.bahai, which has just
>>been recently created on Usenet. I am concerned that you
>>may actually represent a narrowly fundamentalist contingent
>>here on AOL as well. Having witnessed the way you censored
>>people a year and a half ago on your Bahai-Studies mailing list,
>>I have little confidence in you.
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>>Please reassure all of us otherwise and state your policies.
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>>FG....The Bahai Faith & Religious Freedom of Conscience:
>><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
>>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards
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>

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Friday, February 05, 1999 1:00 PM
To: Ruletherod@aol.com
Cc: FG@hotmail.com
Subject: Re: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censors...

Rule,

Good luck, you're really going to need it....

It appears the fanatics have been successful in cutting me off from the Message Boards. I've just been notified to that effect.

I must say I'm disappointed in you....

Subj: Fwd: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censors...

Date: 2/5/1999 11:21:53 AM Eastern Standard Time
From: Ruletherod
To: FG
CC: Ruletherod

Dear Fred,

Even, Susan, believe it or not, has admitted to me that you have a legitimate right to your self-expression (everything being relative)--if only in more politically appeasing terms to avoid the impatient retaliation by the general rank and file of orthodoxy.

It's time to come to the table and be a player, side-by-side with the rest of the crew. "We" need you with us for the same fight against the bigger dogs of tyranny gnawing at people's lives around the world--where basic human rights and democracy remain a joke. There are many causes fighting against the plague of

tyranny.

The Baha'i faith is one too (however imperfect and hypocritical), even if it has some odd traits in achieving this objective. Alone, fighting off the "lions," we will only get defeated or devoured as martyrs to ourselves. But in numbers there is strength--the greater the numbers, the greater the strength for change.

To be a Baha'i is to serve the promise (potential) of the future order. If you can tactfully pursue your personal objectives, you may also be able to work in unison with the whole in achieving the greater end. As it is, both your personal goals and your Baha'i pledge to serve the promise of the existing Baha'i order are being compromised to little advantage. How you achieve this depends on the nature of your genius. We have to look around and ask ourselves: "Is this method really working? Is there a more fruitful approach for everyone concerned? What must I give up in order to be a player again--even if only for my own sake?"

No, I haven't sold out. These are the same things I've been telling myself lately.

"Some will shine in the second rank who are lost in the first." (Voltaire)

Why

not be a second-ranking officer where things get done the right way in the disguise of a conforming style?

Best wishes. Your friend, "Rule."

Forwarded Message:

Subj: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

Date: 2/5/1999 8:28:02 AM Eastern Standard Time

From: FG@hotmail.com (FG)

To: Ruletherod@aol.com

fyi

Foster placed a TOS against me for my questioning him in the Non-Bahai forum. I've been warned by AOL once more and I'm off for good. Really need your and others' help now. Seems to me they're seeking revenge for talk.religion.bahai

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Date: Friday, February 05, 1999 8:08 AM

Subject: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

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>Libraries functioning and accepting all postings to them and
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>My web site The Bahai Faith & Religious Freedom of Conscience
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>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards
>
>
>
>
>

----- Headers -----

Return-Path: <FG@hotmail.com>
Received: from rly-yd03.mx.aol.com (rly-yd03.mail.aol.com
[172.18.150.3]) by
air-yd05.mx.aol.com (v56.24) with SMTP; Fri, 05 Feb 1999 08:28:02 -0500
Received: from hotmail.com (hm2.hotmail.com [207.82.250.81])
by rly-yd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
with SMTP id IAA01697 for <Ruletherod@aol.com>;
Fri, 5 Feb 1999 08:28:02 -0500 (EST)
Received: (qmail 22518 invoked from network); 5 Feb 1999 13:28:00
-0000
Received: from 167-57-206.ipt.aol.com (HELO glaysher.Library)
(152.167.57.206)
by hm2.hotmail.com with SMTP; 5 Feb 1999 13:28:00 -0000
Message-ID: <004801be510b\$6d49dd40\$ce39a798@glaysher.Library>
From: "FG" <FG@hotmail.com>
To: <Ruletherod@aol.com>
Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members &
Bahai
censorship)
Date: Fri, 5 Feb 1999 08:28:26 -0500
MIME-Version: 1.0
Content-Type: text/plain;
charset="iso-8859-1"
Content-Transfer-Encoding: 7bit
X-Priority: 3
X-MSMail-Priority: Normal
X-Mailer: Microsoft Outlook Express 4.72.3110.5
X-MimeOLE: Produced By Microsoft MimeOLE V4.72.3110.3

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 1:05 PM
Subject: Bahais on AOL (Re: Call for Manuscripts - - New Publisher)

Fran Baker wrote in message <79f5k7\$2g1\$1@chaos.crhc.uiuc.edu>...
>Matthew Cromer <matthew_cromer@iname.com> writes:

>
>>In article <79dj61\$000\$1@chaos.crhc.uiuc.edu> Fran Baker,
>>fran@gershwin.dgii.com writes:
>>>The FDA doesn't claim to be infallible.
>>>
>>>--Fran
>
>>Baha'is don't use the power of the State to impose their views.
>
>Not now, but that is the hope and that is the plan.
>
>Also, "the power of the State" is not monolithic in the US, so
>this is a bit of a straw man.

Baha fundamentalists are using what little power they have on AOL, where there are potentially 14+ million readers, to basically frame me at the moment and get me thrown off AOL. See my recent message on AOL for more info.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 1:10 PM
Subject: Bahai threats (Re: Call for Manuscripts - - New Publisher)

Smaneck wrote in message <19990204234252.25317.00000226@ng-cg1.aol.com>...

>
>Mr. Glaysher has made it quite clear that he does not wish to receive
privat
>email. Furthermore he has made it even more clear that private email
sent
to
>him will not be kept private.

Non-Bahais should look at the following links to see what kind of messages are being sent to me and others by "loving" Bahais....

<https://ccwf.cc.utexas.edu/~saf/bahai/docs/hikmat.html>

<https://members.tripod.com/~FG/AOL.htm>

<https://members.tripod.com/~FG/hate.htm>

<https://members.tripod.com/~FG/Maneck1.htm>

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 4:19 PM
To: FG
Subject: TOS**

**Subj: TOS
Date: 2/5/1999 2:56:49 PM Eastern Standard Time
From: RBCF Mark
To: FG**

**Again, forwarded to TOS. You need to refrain from personal indictments
and
accusations.**

Mark Foster, Baha'i Forum Manager

Dear Mr. Mark Foster:

**You appear to have returned from your more than 8 MONTH long
absence.**

I'm concerned with the correction of primarily 3 ISSUES:

**alt.religion.bahai and talk.religion.bahai should be added to Newsgroups
on the main Bahai Forum Menu**

**Libraries functioning and accepting all postings to them and
uncensored by Bahais.**

**My web site The Bahai Faith & Religious Freedom of Conscience
added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/index.htm>**

**Will you be helping to improve the AOL Bahai Forums for the
fair and open use of all AOL members? I ask this question
because of the Bahai FANATICISM that has overwhelmingly
been demonstrated on soc.religion.bahai during the last two
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been recently created on Usenet. I am concerned that you
may actually represent a narrowly fundamentalist contingent
here on AOL as well. Having witnessed the way you censored
people a year and a half ago on your Bahai-Studies mailing list,
I have little confidence in you.**

Please reassure all of us otherwise and state your policies.

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

Subj: TOS
Date: 2/5/1999 2:39:38 PM Eastern Standard Time
From: RBCF Mark
To: FG

And another one reported to TOS

Mark A. Foster, Baha'i Forum Manager

Subject: Re: 12/4/98 Message to Mark Foster
Date: 2/4/99 15:04 Central Standard Time
From: FG
Message-id: <19990204160430.27091.00000604@ng13.aol.com>

I certainly don't believe a word of it.

Is it now going to be your policy of placing bogus TOS violations against anyone with whom you or certain other Bahais disagree with?

Your claiming my other two messages as such is quite revealing, in my humble opinion....

Am I allowed to have one? Is anyone?

Please state why you have ignored my repeated appeals during the last SIX MONTHS....

Also, is it a violation to ask you to RESIGN for dereliction of duty? I for one hope you still will and have no confidence in you whatsoever. Will you allege a TOS against me for saying so?

Please state your policy regarding the 3 ISSUES....

Will you be manipulating them to the benefit of certain kinds of Bahais?

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: TOS
Date: 2/5/1999 2:37:41 PM Eastern Standard Time
From: RBCF Mark
To: FG

Again forwarded for possible action.

Mark A. Foster, Baha'i Forum Manager

Subject: rbcfmark IS NOT ACCEPTING MAIL FROM THIS SENDER

Date: 2/4/99 15:13 Central Standard Time

From: FG

Message-id: <19990204161327.27091.00000612@ng13.aol.com>

That was ingenious.... Please consider my questions below.

Have experienced your censorship of Bahai-studies, I am not at all please that you have returned to run AOL's Bahai Forums:

Subj: Returned mail: User unknown

Date: 2/4/1999 4:05:15 PM Eastern Standard Time

From: MAILER-DAEMON@aol.com (Mail Delivery Subsystem)

To: FG@aol.com

The original message was received at Thu, 4 Feb 1999 16:04:28 -0500 (EST)

from ngeout01.news.aol.com [152.163.176.244]

***** ATTENTION *****

Your e-mail is being returned to you because there was a problem with its delivery. The AOL address which was undeliverable is listed in the section labeled: "----- The following addresses had permanent fatal errors -----".

The reason your mail is being returned to you is listed in the section labeled: "----- Transcript of Session Follows -----".

The line beginning with "<<<" describes the specific reason your e-mail could not be delivered. The next line contains a second error message which is a general translation for other e-mail servers.

Please direct further questions regarding this message to your e-mail administrator.

--AOL Postmaster

**----- The following addresses had permanent fatal errors -----
<rbcfmark@aol.com>**

**----- Transcript of session follows -----
... while talking to air-zd05.mail.aol.com.:
>>> RCPT To:<rbcfmark@aol.com>
<<< 550 rbcfmark IS NOT ACCEPTING MAIL FROM THIS SENDER
550 <rbcfmark@aol.com>... User unknown**

----- Original message follows -----

Return-Path: <FG@aol.com>

Received: from ngeout01.news.aol.com (ngeout01.news.aol.com [152.163.176.244])

by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)

with SMTP id QAA03084 for <rbcfmark@aol.com>;

Thu, 4 Feb 1999 16:04:28 -0500 (EST)

Received: from ladder03.news.aol.com (ladder03.news-fddi.aol.com [172.16.30.98]) by ngeout01.news.aol.com (8.6.12/8.6.12) with ESMTP id QAA29228 for <rbcfmark@aol.com>; Thu, 4 Feb 1999 16:04:31 -0500

Date: 04 Feb 1999 16:04:30 EST
Newsgroups:
aol.boards.internal0.top-o-world.aol-department-level.associations-
specia.ba
hai.for-non-bahais1f6ff4
To: rbcfmark@aol.com
Organization: AOL <https://www.aol.com>
References: <19990204125012.00369.00001041@ng-ch1.aol.com>
From: FG@aol.com (FG)
Subject: Re: 12/4/98 Message to Mark Foster
Message-ID: <19990204160430.27091.00000603@ng13.aol.com>

I certainly don't believe a word of it.

Is it now going to be your policy of placing bogus TOS violations against anyone with whom you or certain other Bahais disagree with?

Your claiming my other two messages as such is quite revealing, in my humble opinion....

Am I allowed to have one? Is anyone?

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

----- Headers -----

Return-Path: <>
Received: from rly-yb04.mx.aol.com (rly-yb04.mail.aol.com
[172.18.146.4])
by air-yb05.mail.aol.com (v56.24) with SMTP; Thu, 04 Feb 1999 16:05:15
-0500
Received: from aolmbr04.mail.aol.com (aolmbr04.mx.aol.com
[198.81.17.132])
by rly-yb04.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
with ESMTP id QAA25221 for <FG@aol.com>;
Thu, 4 Feb 1999 16:05:14 -0500 (EST)
Received: from rly-zd03.mx.aol.com (rly-zd03.mail.aol.com
[172.31.33.227])
by aolmbr04.mail.aol.com (8.8.8/8.8.5/AOL-2.0.0)
with ESMTP id QAA11049 for <FG@aol.com>;

Thu, 4 Feb 1999 16:04:30 -0500 (EST)
Received: from localhost (localhost)
by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
with internal id QAA03090;
Thu, 4 Feb 1999 16:04:34 -0500 (EST)
Date: Thu, 4 Feb 1999 16:04:34 -0500 (EST)
From: Mail Delivery Subsystem <MAILER-DAEMON@aol.com>
Message-Id: <199902042104.QAA03090@rly-zd03.mx.aol.com>
To: <FG@aol.com>
Subject: Returned mail: User unknown
Auto-Submitted: auto-generated (failure)

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: (no subject)
Date: 2/5/1999 2:35:08 PM Eastern Standard Time
From: RBCF Mark
To: FG

As in the two previous cases, I have reported your posting as a possible TOS violation. It is not my decision as to what is a TOS violation. Your postings are read and a decision is made (by them, not by me).

You again attack/criticize Susan Maneck and myself.

Mark A. Foster, Baha'i Faith Forum Manager

Subject: To Steve Case
Date: 2/4/99 15:30 Central Standard Time
From: FG
Message-id: <19990204163020.27436.00000700@ng14.aol.com>

Dear Mr. Case,

I'm forwarding you the message below from the Bahai Forum Leader who just showed back up yesterday after being gone at least since early August, 1998, and apparently even for months prior to that.

He's suddenly alleging TOSs against me and apparently threatening others with them. I've been asking for months for him to RESIGN and believe the best thing for AOL members is for him to do so. He's a highly dictatorial personality as I have experienced him on a mailing list, Bahai-Studies, and should not even be allowed to run AOL's Bahai Forums, which are definitely manipulated by fundamentalist Bahais intent on silencing and suppressing others who do not toe the party line....

Please, please do something NOW to help improve the Bahai Forums and prevent them from further abuse by Bahais. I suggest you search the Questions to Forum Leader and Annoucement Folders back to August to corroborate that I have repeatedly attempted to improve the manipulation of these Forums by Bahais.

Further, as a paying member, I ask you to fully investigate the motivations for placing these bogus TOSs on my account and remove them.

**FG
FG@aol.com**

**-----
Subj: TOS violation
Date: 2/4/1999 12:51:46 PM Eastern Standard Time
From: RBCF Mark
To: FG**

Another TOS violation. Both of these have been reported to AOL.

**Mark Foster
Baha'i Forum Manager**

**Subject: Why RBCF Mark Foster should resign
Date: 2/4/99 06:25 Central Standard Time
From: FG
Message-id: <19990204072511.13073.00000518@ng38.aol.com>**

**Since early August 1998, I have repeatedly asked
the Forum Leader Mark Foster to improve 3 issues:**

**alt.religion.bahai and talk.religion.bahai added to Newsgroups
on the main Bahai Forum Menu**

**Libraries functioning and accepting all postings to them and
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**My web site The Bahai Faith & Religious Freedom of Conscience
added to Web Sites and all others freely accepted as well:
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**The long record of appeals can be found on Questions for
the Forum Leader, Announcements, and For Non-Bahais.
During this entire time, and apparently for months even
prior to August, he has abandoned his duties and
responsibilities as Forum Leader. That is why I emailed him
personally on at least two occasions months ago and have
repeatedly asked for his resignation in public on the Bahai
Forums.**

**I once again ask Mark Foster to RESIGN and allow
someone else become the Forum Leader. I do not believe
that Mark Foster, nor Susan Maneck, should be trusted
with the position. Mr. Foster has thoroughly proven his
inability and incompetence during the last year. Ms. Maneck
has equally demonstrated her dishonesty and lack of respect
for the principles that undergird AOL--freedom of speech and
conscience by referring on these Message Boards and
elsewhere to people's "garbage" opinions and ideas. Her
demagogic NO vote campaign against talk.religion.bahai
speaks poorly of her commitment to the principles that a
Forum Leader should adhere to not to mention those that
anyone truly worthy of being consider a scholar ought to
uphold.**

<https://members.tripod.com/~FG/Maneck1.htm>

Bahais such as Foster and Maneck have abused the positions of authority when given them. They have and would run the AOL Forums in the same dictatorial way that soc.religion.bahai has and is run. I do not care to pay \$21.95 per month for more Bahai censorship of the 3 Issues. People need to understand that the frozen status quo is better than nothing to Bahai like Foster and Maneck.

I request all those people who agree to speak up and say something and support the Petition I have posted in the past and will repost now.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

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To: FG
Subject: TOS**

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From: RBCF Mark
To: FG**

And another one reported to TOS

Mark A. Foster, Baha'i Forum Manager

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Date: 2/4/99 15:04 Central Standard Time
From: FG
Message-id: <19990204160430.27091.00000604@ng13.aol.com>**

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**Subj: TOS
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To: FG**

Again forwarded for possible action.

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Date: 2/4/99 15:13 Central Standard Time
From: FG
Message-id: <19990204161327.27091.00000612@ng13.aol.com>**

That was ingenious.... Please consider my questions below.

**Have experienced your censorship of Bahai-studies, I am not
at all please that you have returned to run AOL's Bahai Forums:**

**Subj: Returned mail: User unknown
Date: 2/4/1999 4:05:15 PM Eastern Standard Time
From: MAILER-DAEMON@aol.com (Mail Delivery Subsystem)
To: FG@aol.com**

**The original message was received at Thu, 4 Feb 1999 16:04:28 -0500
(EST)
from ngeout01.news.aol.com [152.163.176.244]**

***** ATTENTION *****

**Your e-mail is being returned to you because there was a problem with its
delivery. The AOL address which was undeliverable is listed in the section
labeled: "----- The following addresses had permanent fatal errors -----".**

**The reason your mail is being returned to you is listed in the section
labeled: "----- Transcript of Session Follows -----".**

**The line beginning with "<<<" describes the specific reason your e-mail
could
not be delivered. The next line contains a second error message which is a
general translation for other e-mail servers.**

**Please direct further questions regarding this message to your e-mail
administrator.**

--AOL Postmaster

**----- The following addresses had permanent fatal errors -----
<rbcfmark@aol.com>**

**----- Transcript of session follows -----
... while talking to air-zd05.mail.aol.com.:
>>> RCPT To:<rbcfmark@aol.com>
<<< 550 rbcfmark IS NOT ACCEPTING MAIL FROM THIS SENDER
550 <rbcfmark@aol.com>... User unknown**

----- Original message follows -----

**Return-Path: <FG@aol.com>
Received: from ngeout01.news.aol.com (ngeout01.news.aol.com
[152.163.176.244])
by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
with SMTP id QAA03084 for <rbcfmark@aol.com>;
Thu, 4 Feb 1999 16:04:28 -0500 (EST)
Received: from ladder03.news.aol.com (ladder03.news-fddi.aol.com
[172.16.30.98]) by ngeout01.news.aol.com (8.6.12/8.6.12) with ESMTP id
QAA29228 for <rbcfmark@aol.com>; Thu, 4 Feb 1999 16:04:31 -0500
Date: 04 Feb 1999 16:04:30 EST
Newsgroups:
aol.boards.internal0.top-o-world.aol-department-level.associations-
specia.ba
hai.for-non-bahais1f6ff4
To: rbcfmark@aol.com
Organization: AOL <https://www.aol.com>
References: <19990204125012.00369.00001041@ng-ch1.aol.com>
From: FG@aol.com (FG)
Subject: Re: 12/4/98 Message to Mark Foster
Message-ID: <19990204160430.27091.00000603@ng13.aol.com>**

I certainly don't believe a word of it.

**Is it now going to be your policy of placing bogus TOS violations against
anyone with whom you or certain other Bahais disagree with?**

**Your claiming my other two messages as such is quite revealing, in my
humble
opinion....**

Am I allowed to have one? Is anyone?

**Please state why you have ignored my repeated appeals during the last
SIX
MONTHS....**

**Also, is it a violation to ask you to RESIGN
for dereliction of duty? I for one hope you still will and have no
confidence in you whatsoever. Will you allege a TOS against me for saying
so?**

Please state your policy regarding the 3 ISSUES....

Will you be manipulating them to the benefit of certain kinds of Bahais?

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

----- Headers -----

Return-Path: <>
Received: from rly-yb04.mx.aol.com (rly-yb04.mail.aol.com
[172.18.146.4])
by air-yb05.mail.aol.com (v56.24) with SMTP; Thu, 04 Feb 1999 16:05:15
-0500
Received: from aolmbr04.mail.aol.com (aolmbr04.mx.aol.com
[198.81.17.132])
by rly-yb04.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
with ESMTP id QAA25221 for <FG@aol.com>;
Thu, 4 Feb 1999 16:05:14 -0500 (EST)
Received: from rly-zd03.mx.aol.com (rly-zd03.mail.aol.com
[172.31.33.227])
by aolmbr04.mail.aol.com (8.8.8/8.8.5/AOL-2.0.0)
with ESMTP id QAA11049 for <FG@aol.com>;
Thu, 4 Feb 1999 16:04:30 -0500 (EST)
Received: from localhost (localhost)
by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
with internal id QAA03090;
Thu, 4 Feb 1999 16:04:34 -0500 (EST)
Date: Thu, 4 Feb 1999 16:04:34 -0500 (EST)
From: Mail Delivery Subsystem <MAILER-DAEMON@aol.com>
Message-Id: <199902042104.QAA03090@rly-zd03.mx.aol.com>
To: <FG@aol.com>
Subject: Returned mail: User unknown
Auto-Submitted: auto-generated (failure)

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: (no subject)
Date: 2/5/1999 2:35:08 PM Eastern Standard Time
From: RBCF Mark
To: FG

As in the two previous cases, I have reported your posting as a possible
TOS
violation. It is not my decision as to what is a TOS violation. Your
postings are read and a decision is made (by them, not by me).

You again attack/criticize Susan Maneck and myself.

Mark A. Foster, Baha'i Faith Forum Manager

Subject: To Steve Case
Date: 2/4/99 15:30 Central Standard Time
From: FG
Message-id: <19990204163020.27436.00000700@ng14.aol.com>

Dear Mr. Case,

I'm forwarding you the message below from the Bahai Forum Leader who just showed back up yesterday after being gone at least since early August, 1998, and apparently even for months prior to that.

He's suddenly alleging TOSs against me and apparently threatening others with them. I've been asking for months for him to RESIGN and believe the best thing for AOL members is for him to do so. He's a highly dictatorial personality as I have experienced him on a mailing list, Bahai-Studies, and should not even be allowed to run AOL's Bahai Forums, which are definitely manipulated by fundamentalist Bahais intent on silencing and suppressing others who do not toe the party line....

Please, please do something NOW to help improve the Bahai Forums and prevent them from further abuse by Bahais. I suggest you search the Questions to Forum Leader and Annoucement Folders back to August to corroborate that I have repeatedly attempted to improve the manipulation of these Forums by Bahais.

Further, as a paying member, I ask you to fully investigate the motivations for placing these bogus TOSs on my account and remove them.

**FG
FG@aol.com**

**-----
Subj: TOS violation
Date: 2/4/1999 12:51:46 PM Eastern Standard Time
From: RBCF Mark
To: FG**

Another TOS violation. Both of these have been reported to AOL.

**Mark Foster
Baha'i Forum Manager**

**Subject: Why RBCF Mark Foster should resign
Date: 2/4/99 06:25 Central Standard Time
From: FG
Message-id: <19990204072511.13073.00000518@ng38.aol.com>**

Since early August 1998, I have repeatedly asked the Forum Leader Mark Foster to improve 3 issues:

alt.religion.bahai and talk.religion.bahai added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais.

**My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/index.htm>**

The long record of appeals can be found on Questions for the Forum Leader, Announcements, and For Non-Bahais. During this entire time, and apparently for months even prior to August, he has abandoned his duties and responsibilities as Forum Leader. That is why I emailed him

personally on at least two occasions months ago and have repeatedly asked for his resignation in public on the Bahai Forums.

I once again ask Mark Foster to RESIGN and allow someone else become the Forum Leader. I do not believe that Mark Foster, nor Susan Maneck, should be trusted with the position. Mr. Foster has thoroughly proven his inability and incompetence during the last year. Ms. Maneck has equally demonstrated her dishonesty and lack of respect for the principles that undergird AOL--freedom of speech and conscience by referring on these Message Boards and elsewhere to people's "garbage" opinions and ideas. Her demagogic NO vote campaign against talk.religion.bahai speaks poorly of her commitment to the principles that a Forum Leader should adhere to not to mention those that anyone truly worthy of being consider a scholar ought to uphold.

<https://members.tripod.com/~FG/Maneck1.htm>

Bahais such as Foster and Maneck have abused the positions of authority when given them. They have and would run the AOL Forums in the same dictatorial way that soc.religion.bahai has and is run. I do not care to pay \$21.95 per month for more Bahai censorship of the 3 Issues. People need to understand that the frozen status quo is better than nothing to Bahai like Foster and Maneck.

I request all those people who agree to speak up and say something and support the Petition I have posted in the past and will repost now.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 5:58 PM
To: FG@hotmail.com

Subject: PL: Plural voices in the wilderness
Date: 2/5/1999 2:18 PM Eastern Standard Time
From: Ruletherod
Message-id: <19990205141822.23348.00000014@ng142.aol.com>

>Fred,

>I have been here now for I think around three, maybe four weeks. I haven't seen anyone else raise the same issues at all. Are you a

solitary voice crying out in the wilderness? I'm baffled by this. If there are others here who feel the same, why haven't they also raised their voice at least in the last month? --PL

PL,

Since last summer, I've often sung backup vocals for Fred's songs for freedom. I've always supported him in principle and still do. But the Baha'is think "I'm A Loser" when I do this because I can't hold a note like John Lennon. As Lennon said himself, "You wanna save humanity but it's people that you just can't stand."

Anyway, It's high time for a new beginning here for everyone, not just Fred. I'm sure you'll understand this, PL.

PS--Sunni, you can come back now, if you haven't already. No hard feelings, okay? We need unity in true diversity here.

"Talk does not cook rice."

--Chinese proverb

"Every cloud engenders not a storm." --William Shakespeare

"All things excellent are as difficult as they are rare."

--Benedict Spinoza

"Be ashamed to die until you have won some victory for mankind."

--Horace Mann

Get Your Private, Free Email at <https://www.hotmail.com>

From: FG[SMTP:FG@hotmail.com]

Sent: Friday, February 05, 1999 6:38 PM

Subject: Bahai Revenge on AOL (Re: Call for Manuscripts - - New Publisher)

The Bahai Forum "Leader" who has just shown up after EIGHT MONTHS of doing nothing has returned to post a couple of vague messages and then to proceed to frame and drive me off AOL....

No matter what I post he's alleging TOSs against me. See below.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

Subj: TOS

Date: 2/5/1999 2:56:49 PM Eastern Standard Time

From: RBCF Mark

To: FG

Again, forwarded to TOS. You need to refrain from personal indictments and

accusations.

Mark Foster, Baha'i Forum Manager

Dear Mr. Mark Foster:

You appear to have returned from your more than 8 MONTH long absence.

I'm concerned with the correction of primarily 3 ISSUES:

alt.religion.bahai and talk.religion.bahai should be added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais.

**My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/index.htm>**

Will you be helping to improve the AOL Bahai Forums for the fair and open use of all AOL members? I ask this question because of the Bahai FANATICISM that has overwhelmingly been demonstrated on soc.religion.bahai during the last two years of opposition to talk.religion.bahai, which has just been recently created on Usenet. I am concerned that you may actually represent a narrowly fundamentalist contingent here on AOL as well. Having witnessed the way you censored people a year and a half ago on your Bahai-Studies mailing list, I have little confidence in you.

Please reassure all of us otherwise and state your policies.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

Subj: TOS

Date: 2/5/1999 2:39:38 PM Eastern Standard Time

From: RBCF Mark

To: FG

And another one reported to TOS

Mark A. Foster, Baha'i Forum Manager

Subject: Re: 12/4/98 Message to Mark Foster

Date: 2/4/99 15:04 Central Standard Time

From: FG

Message-id: <19990204160430.27091.00000604@ng13.aol.com>

I certainly don't believe a word of it.

Is it now going to be your policy of placing bogus TOS violations against anyone with whom you or certain other Bahais disagree with?

Your claiming my other two messages as such is quite revealing, in my humble

opinion....

Am I allowed to have one? Is anyone?

Please state why you have ignored my repeated appeals during the last SIX MONTHS....

Also, is it a violation to ask you to RESIGN for dereliction of duty? I for one hope you still will and have no confidence in you whatsoever. Will you allege a TOS against me for saying so?

Please state your policy regarding the 3 ISSUES....

Will you be manipulating them to the benefit of certain kinds of Bahais?

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**Subj: TOS
Date: 2/5/1999 2:37:41 PM Eastern Standard Time
From: RBCF Mark
To: FG**

Again forwarded for possible action.

Mark A. Foster, Baha'i Forum Manager

**Subject: rbcfmark IS NOT ACCEPTING MAIL FROM THIS SENDER
Date: 2/4/99 15:13 Central Standard Time
From: FG
Message-id: <19990204161327.27091.00000612@ng13.aol.com>**

That was ingenious.... Please consider my questions below.

Have experienced your censorship of Bahai-studies, I am not at all please that you have returned to run AOL's Bahai Forums:

**Subj: Returned mail: User unknown
Date: 2/4/1999 4:05:15 PM Eastern Standard Time
From: MAILER-DAEMON@aol.com (Mail Delivery Subsystem)
To: FG@aol.com**

**The original message was received at Thu, 4 Feb 1999 16:04:28 -0500 (EST)
from ngeout01.news.aol.com [152.163.176.244]**

***** ATTENTION *****

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--AOL Postmaster

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**----- Transcript of session follows -----
... while talking to air-zd05.mail.aol.com.:
>>> RCPT To:<rbcfmark@aol.com>
<<< 550 rbcfmark IS NOT ACCEPTING MAIL FROM THIS SENDER
550 <rbcfmark@aol.com>... User unknown**

----- Original message follows -----

**Return-Path: <FG@aol.com>
Received: from ngeout01.news.aol.com (ngeout01.news.aol.com
[152.163.176.244])
by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
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Date: 04 Feb 1999 16:04:30 EST
Newsgroups:
aol.boards.internal0.top-o-world.aol-department-level.associations-
specia.ba
hai.for-non-bahais1f6ff4
To: rbcfmark@aol.com
Organization: AOL <https://www.aol.com>
References: <19990204125012.00369.00001041@ng-ch1.aol.com>
From: FG@aol.com (FG)
Subject: Re: 12/4/98 Message to Mark Foster
Message-ID: <19990204160430.27091.00000603@ng13.aol.com>**

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Received: from rly-yb04.mx.aol.com (rly-yb04.mail.aol.com
[172.18.146.4])
by air-yb05.mail.aol.com (v56.24) with SMTP; Thu, 04 Feb 1999 16:05:15
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[172.31.33.227])
by aolmbr04.mail.aol.com (8.8.8/8.8.5/AOL-2.0.0)
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with internal id QAA03090;
Thu, 4 Feb 1999 16:04:34 -0500 (EST)
Date: Thu, 4 Feb 1999 16:04:34 -0500 (EST)
From: Mail Delivery Subsystem <MAILER-DAEMON@aol.com>
Message-Id: <199902042104.QAA03090@rly-zd03.mx.aol.com>
To: <FG@aol.com>
Subject: Returned mail: User unknown
Auto-Submitted: auto-generated (failure)**

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Subj: (no subject)
Date: 2/5/1999 2:35:08 PM Eastern Standard Time
From: RBCF Mark
To: FG

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You again attack/criticize Susan Maneck and myself.

Mark A. Foster, Baha'i Faith Forum Manager

Subject: To Steve Case
Date: 2/4/99 15:30 Central Standard Time
From: FG
Message-id: <19990204163020.27436.00000700@ng14.aol.com>

Dear Mr. Case,

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He's suddenly alleging TOSs against me and apparently threatening others with them. I've been asking for months for him to RESIGN and believe the best thing for AOL members is for him to do so. He's a highly dictatorial personality as I have experienced him on a mailing list, Bahai-Studies, and should not even be allowed to run AOL's Bahai Forums, which are definitely manipulated by fundamentalist Bahais intent on silencing and suppressing others who do not toe the party line....

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Further, as a paying member, I ask you to fully investigate the motivations for placing these bogus TOSs on my account and remove them.

FG
FG@aol.com

Subj: TOS violation
Date: 2/4/1999 12:51:46 PM Eastern Standard Time
From: RBCF Mark
To: FG

Another TOS violation. Both of these have been reported to AOL.

Mark Foster
Baha'i Forum Manager

Subject: Why RBCF Mark Foster should resign
Date: 2/4/99 06:25 Central Standard Time
From: FG
Message-id: <19990204072511.13073.00000518@ng38.aol.com>

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Libraries functioning and accepting all postings to them and uncensored by Bahais.

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The long record of appeals can be found on Questions for the Forum Leader, Announcements, and For Non-Bahais. During this entire time, and apparently for months even prior to August, he has abandoned his duties and responsibilities as Forum Leader. That is why I emailed him personally on at least two occasions months ago and have repeatedly asked for his resignation in public on the Bahai Forums.

I once again ask Mark Foster to RESIGN and allow someone else become the Forum Leader. I do not believe that Mark Foster, nor Susan Maneck, should be trusted with the position. Mr. Foster has thoroughly proven his inability and incompetence during the last year. Ms. Maneck has equally demonstrated her dishonesty and lack of respect for the principles that undergird AOL--freedom of speech and conscience by referring on these Message Boards and elsewhere to people's "garbage" opinions and ideas. Her demagogic NO vote campaign against talk.religion.bahai speaks poorly of her commitment to the principles that a Forum Leader should adhere to not to mention those that anyone truly worthy of being consider a scholar ought to uphold.

<https://members.tripod.com/~FG/Maneck1.htm>

Bahais such as Foster and Maneck have abused the positions of authority when given them. They have and would run the AOL Forums in the same dictatorial way that soc.religion.bahai has and is run. I do not care to pay \$21.95 per month for more Bahai censorship of the 3 Issues. People need to understand that the frozen status quo is better than nothing to Bahai like Foster and Maneck.

I request all those people who agree to speak up and say something and support the Petition I have posted in the past and will repost now.

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

From: FG[SMTP:FG@hotmail.com]

Sent: Friday, February 05, 1999 6:40 PM

Subject: Re: Bahais on AOL (Re: Call for Manuscripts - - New Publisher)

**A message of support from someone else on AOL
and witness to Bahai tactics there:**

Subject: PL: Plural voices in the wilderness

Date: 2/5/1999 2:18 PM Eastern Standard Time

From: Ruletherod

Message-id: <19990205141822.23348.00000014@ng142.aol.com>

>Fred,

>I have been here now for I think around three, maybe four weeks. I haven't seen anyone else raise the same issues at all. Are you a solitary voice crying out in the wilderness? I'm baffled by this. If there are others here who feel the same, why haven't they also raised their voice at least in the last month? --PL

PL,

Since last summer, I've often sung backup vocals for Fred's songs for freedom. I've always supported him in principle and still do. But the Baha'is think "I'm A Loser" when I do this because I can't hold a note like John Lennon. As Lennon said himself, "You wanna save humanity but it's people that you just can't stand."

Anyway, It's high time for a new beginning here for everyone, not just Fred.

I'm sure you'll understand this, PL.

PS--Sunni, you can come back now, if you haven't already. No hard feelings, okay? We need unity in true diversity here.

"Talk does not cook rice."

--Chinese proverb

"Every cloud engenders not a storm." --William Shakespeare

"All things excellent are as difficult as they are rare."

--Benedict Spinoza

"Be ashamed to die until you have won some victory for mankind."

--Horace Mann

From: FG[SMTP:FG@hotmail.com]

Sent: Friday, February 05, 1999 6:43 PM

Subject: Bahai revenge - censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

Meant to post this here on the first try. Sorry.

The Bahai Forum "Leader" who has just shown up after EIGHT MONTHS of doing nothing has returned to post a couple of vague messages and then to proceed to frame and drive me off AOL....

No matter what I post he's alleging TOSs against me. See below.

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: TOS

Date: 2/5/1999 2:56:49 PM Eastern Standard Time

From: RBCF Mark

To: FG

Again, forwarded to TOS. You need to refrain from personal indictments and accusations.

Mark Foster, Baha'i Forum Manager

Dear Mr. Mark Foster:

You appear to have returned from your more than 8 MONTH long absence.

I'm concerned with the correction of primarily 3 ISSUES:

alt.religion.bahai and talk.religion.bahai should be added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais.

My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/index.htm>

Will you be helping to improve the AOL Bahai Forums for the fair and open use of all AOL members? I ask this question because of the Bahai FANATICISM that has overwhelmingly been demonstrated on soc.religion.bahai during the last two years of opposition to talk.religion.bahai, which has just been recently created on Usenet. I am concerned that you may actually represent a narrowly fundamentalist contingent here on AOL as well. Having witnessed the way you censored people a year and a half ago on your Bahai-Studies mailing list, I have little confidence in you.

Please reassure all of us otherwise and state your policies.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**Subj: TOS
Date: 2/5/1999 2:39:38 PM Eastern Standard Time
From: RBCF Mark
To: FG**

And another one reported to TOS

Mark A. Foster, Baha'i Forum Manager

**-----
Subject: Re: 12/4/98 Message to Mark Foster
Date: 2/4/99 15:04 Central Standard Time
From: FG
Message-id: <19990204160430.27091.00000604@ng13.aol.com>**

I certainly don't believe a word of it.

**Is it now going to be your policy of placing bogus TOS violations against
anyone with whom you or certain other Bahais disagree with?**

**Your claiming my other two messages as such is quite revealing, in my
humble
opinion....**

Am I allowed to have one? Is anyone?

**Please state why you have ignored my repeated appeals during the last
SIX
MONTHS....**

**Also, is it a violation to ask you to RESIGN
for dereliction of duty? I for one hope you still will and have no
confidence in you whatsoever. Will you allege a TOS against me for saying
so?**

Please state your policy regarding the 3 ISSUES....

Will you be manipulating them to the benefit of certain kinds of Bahais?

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

Subj: TOS
Date: 2/5/1999 2:37:41 PM Eastern Standard Time
From: RBCF Mark
To: FG

Again forwarded for possible action.

Mark A. Foster, Baha'i Forum Manager

Subject: rbcfmark IS NOT ACCEPTING MAIL FROM THIS SENDER
Date: 2/4/99 15:13 Central Standard Time
From: FG
Message-id: <19990204161327.27091.00000612@ng13.aol.com>

That was ingenious.... Please consider my questions below.

Have experienced your censorship of Bahai-studies, I am not at all please that you have returned to run AOL's Bahai Forums:

Subj: Returned mail: User unknown
Date: 2/4/1999 4:05:15 PM Eastern Standard Time
From: MAILER-DAEMON@aol.com (Mail Delivery Subsystem)
To: FG@aol.com

The original message was received at Thu, 4 Feb 1999 16:04:28 -0500 (EST)
from ngeout01.news.aol.com [152.163.176.244]

***** ATTENTION *****

Your e-mail is being returned to you because there was a problem with its delivery. The AOL address which was undeliverable is listed in the section labeled: "----- The following addresses had permanent fatal errors -----".

The reason your mail is being returned to you is listed in the section labeled: "----- Transcript of Session Follows -----".

The line beginning with "<<<" describes the specific reason your e-mail could not be delivered. The next line contains a second error message which is a general translation for other e-mail servers.

Please direct further questions regarding this message to your e-mail administrator.

--AOL Postmaster

----- The following addresses had permanent fatal errors -----
<rbcfmark@aol.com>

----- Transcript of session follows -----
... while talking to air-zd05.mail.aol.com.:
>>> RCPT To:<rbcfmark@aol.com>
<<< 550 rbcfmark IS NOT ACCEPTING MAIL FROM THIS SENDER
550 <rbcfmark@aol.com>... User unknown

----- Original message follows -----

Return-Path: <FG@aol.com>
Received: from ngeout01.news.aol.com (ngeout01.news.aol.com

[152.163.176.244])

by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)

with SMTP id QAA03084 for <rbcfmark@aol.com>;

Thu, 4 Feb 1999 16:04:28 -0500 (EST)

Received: from ladder03.news.aol.com (ladder03.news-fddi.aol.com
[172.16.30.98]) by ngeout01.news.aol.com (8.6.12/8.6.12) with ESMTP id
QAA29228 for <rbcfmark@aol.com>; Thu, 4 Feb 1999 16:04:31 -0500

Date: 04 Feb 1999 16:04:30 EST

Newsgroups:

aol.boards.internal0.top-o-world.aol-department-level.associations-
specia.ba

hai.for-non-bahais1f6ff4

To: rbcfmark@aol.com

Organization: AOL <https://www.aol.com>

References: <19990204125012.00369.00001041@ng-ch1.aol.com>

From: FG@aol.com (FG)

Subject: Re: 12/4/98 Message to Mark Foster

Message-ID: <19990204160430.27091.00000603@ng13.aol.com>

I certainly don't believe a word of it.

Is it now going to be your policy of placing bogus TOS violations against
anyone with whom you or certain other Bahais disagree with?

Your claiming my other two messages as such is quite revealing, in my
humble
opinion....

Am I allowed to have one? Is anyone?

Please state why you have ignored my repeated appeals during the last
SIX
MONTHS....

Also, is it a violation to ask you to RESIGN
for dereliction of duty? I for one hope you still will and have no
confidence in you whatsoever. Will you allege a TOS against me for saying
so?

Please state your policy regarding the 3 ISSUES....

Will you be manipulating them to the benefit of certain kinds of Bahais?

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

----- Headers -----

Return-Path: <>

Received: from rly-yb04.mx.aol.com (rly-yb04.mail.aol.com

[172.18.146.4])

by air-yb05.mail.aol.com (v56.24) with SMTP; Thu, 04 Feb 1999 16:05:15
-0500

Received: from aolmbr04.mail.aol.com (aolmbr04.mx.aol.com

[198.81.17.132])

by rly-yb04.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
with ESMTP id QAA25221 for <FG@aol.com>;
Thu, 4 Feb 1999 16:05:14 -0500 (EST)
Received: from rly-zd03.mx.aol.com (rly-zd03.mail.aol.com
[172.31.33.227])
by aolmbr04.mail.aol.com (8.8.8/8.8.5/AOL-2.0.0)
with ESMTP id QAA11049 for <FG@aol.com>;
Thu, 4 Feb 1999 16:04:30 -0500 (EST)
Received: from localhost (localhost)
by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
with internal id QAA03090;
Thu, 4 Feb 1999 16:04:34 -0500 (EST)
Date: Thu, 4 Feb 1999 16:04:34 -0500 (EST)
From: Mail Delivery Subsystem <MAILER-DAEMON@aol.com>
Message-Id: <199902042104.QAA03090@rly-zd03.mx.aol.com>
To: <FG@aol.com>
Subject: Returned mail: User unknown
Auto-Submitted: auto-generated (failure)

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: (no subject)
Date: 2/5/1999 2:35:08 PM Eastern Standard Time
From: RBCF Mark
To: FG

As in the two previous cases, I have reported your posting as a possible
TOS
violation. It is not my decision as to what is a TOS violation. Your
postings are read and a decision is made (by them, not by me).

You again attack/criticize Susan Maneck and myself.

Mark A. Foster, Baha'i Faith Forum Manager

Subject: To Steve Case
Date: 2/4/99 15:30 Central Standard Time
From: FG
Message-id: <19990204163020.27436.00000700@ng14.aol.com>

Dear Mr. Case,

I'm forwarding you the message below from the Bahai Forum Leader
who just showed back up yesterday after being gone at least since
early August, 1998, and apparently even for months prior to that.

He's suddenly alleging TOSs against me and apparently threatening
others with them. I've been asking for months for him to RESIGN and
believe the best thing for AOL members is for him to do so. He's a
highly dictatorial personality as I have experienced him on a mailing
list, Bahai-Studies, and should not even be allowed to run AOL's
Bahai Forums, which are definitely manipulated by fundamentalist
Bahais intent on silencing and suppressing others who do not toe
the party line....

Please, please do something NOW to help improve the Bahai Forums and prevent them from further abuse by Bahais. I suggest you search the Questions to Forum Leader and Annoucement Folders back to August to corroborate that I have repeatedly attempted to improve the manipulation of these Forums by Bahais.

Further, as a paying member, I ask you to fully investigate the motivations for placing these bogus TOSs on my account and remove them.

**FG
FG@aol.com**

**-----
Subj: TOS violation
Date: 2/4/1999 12:51:46 PM Eastern Standard Time
From: RBCF Mark
To: FG**

Another TOS violation. Both of these have been reported to AOL.

**Mark Foster
Baha'i Forum Manager**

**Subject: Why RBCF Mark Foster should resign
Date: 2/4/99 06:25 Central Standard Time
From: FG
Message-id: <19990204072511.13073.00000518@ng38.aol.com>**

Since early August 1998, I have repeatedly asked the Forum Leader Mark Foster to improve 3 issues:

alt.religion.bahai and talk.religion.bahai added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais.

**My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/index.htm>**

The long record of appeals can be found on Questions for the Forum Leader, Announcements, and For Non-Bahais. During this entire time, and apparently for months even prior to August, he has abandoned his duties and responsibilities as Forum Leader. That is why I emailed him personally on at least two occasions months ago and have repeatedly asked for his resignation in public on the Bahai Forums.

I once again ask Mark Foster to RESIGN and allow someone else become the Forum Leader. I do not believe that Mark Foster, nor Susan Maneck, should be trusted with the position. Mr. Foster has thoroughly proven his inability and incompetence during the last year. Ms. Maneck has equally demonstrated her dishonesty and lack of respect for the principles that undergird AOL--freedom of speech and conscience by referring on these Message Boards and elsewhere to people's "garbage" opinions and ideas. Her demagogic NO vote campaign against talk.religion.bahai speaks poorly of her commitment to the principles that a

Forum Leader should adhere to not to mention those that anyone truly worthy of being consider a scholar ought to uphold.

<https://members.tripod.com/~FG/Maneck1.htm>

Bahais such as Foster and Maneck have abused the positions of authority when given them. They have and would run the AOL Forums in the same dictatorial way that soc.religion.bahai has and is run. I do not care to pay \$21.95 per month for more Bahai censorship of the 3 Issues. People need to understand that the frozen status quo is better than nothing to Bahai like Foster and Maneck.

I request all those people who agree to speak up and say something and support the Petition I have posted in the past and will repost now.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**From: FG@aol.com[SMTP:FG@aol.com]
Sent: Saturday, February 06, 1999 7:28 AM
To: ShawnaT@aol.com
Cc: FG@hotmail.com; HostMgr@aol.com
Subject: Re: Receipt for Fwd: TOS violation**

Dear ShawnaT

Sorry to have to bother you again. Please inform me to whom I should be writing. Be sure to include their email address so that I can reach them. The last message you told me more than a month ago you were forwarding to the proper person but no one has ever followed up on it which has forced me to write you again.

I'm cc the hostmgr in case he can help with my and other AOL members' concerns with the Bahai Forums.

Thank you for your patience and help.

**FG
FG@aol.com**

Subj: Bahai Forums - Why Susan Maneck should be made Message Board Manager
Date: 12/16/1998 7:12:29 AM Eastern Standard Time
From: FG
To: ShawnnaT
CC: FG

Shawnna T
Office of the Chairman

Dear Shawnna,

Thank you for acknowledging my message to Mr. Case. I appreciate your re-routing it to the appropriate person as AOL and I look forward to hearing from him or her.

Since my original message to you efforts by some Bahais to use the AOL forums to undermine the Usenet system of interest polling on talk.religion.bahai have only increased, especially by Susan Maneck. It's a very complicated situation with a long and tumultuous history on AOL.

I trust the person you're referring me to will have the patience and tenacity to help improve the Bahai Forums.

Respectfully,

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter ballot is on news.announce.newgroups, news.groups, alt.religion.bahai, or email the votetaker dave@dogwood.com requesting the "trb CFV."**

Subj: Bahai Forums - Why Susan Maneck should be made Message Board Manager
Date: 12/15/1998 9:43:39 AM Eastern Standard Time
From: Steve Case
To: FG

Dear FG,

I am responding to your letter on behalf of Steve Case. Thank you for taking the time to write to us.

We appreciate member feedback because it is the best way for us to know what we are doing right -- and what we could do better.

I have passed your comments to the appropriate person at America Online. Please feel free to write us again at any time.

Sincerely,

Shawnna T
Office of the Chairman

Dear Mr. Case:

The continuing serious negelect of the Bahai Forums would not be solved in the best interest of all AOL members by appointing Susan Maneck. My experience with her on a scholar mailing list h-bahai at the University of Michigan and her recent attacks on the creation of talk.religion.bahai on Usenet convince me that she would not be a fair arbiter. She has recently threatened to violate Usenet interest poll custom by calling for a NO vote against the proposed newsgroup talk.religion.bahai, which has been defeated in the past by a massive NO vote campaign mounted by other Bahais in a similar fashion: <https://members.tripod.com/~FG/Towfiq.htm>

I hope you will help find a solution to prevent another such Bahai from having control over the free speech and conscience of AOL members.

Specifically she has continued to ignore my and others' concerns about 3 key areas. I've clipped them out of the REVISED PETITION:

alt.religion.bahai and any new future newsgroups on the Bahai Faith, such as talk.religion.bahai, should it pass, ought to be added to the list of available Newsgroups under Bahai

Libraries should finally function and accept all postings to them of any point of view uncensored by the Forum Leader.

Such web sites as FG's The Bahai Faith & Religious Freedom of Conscience should be added to Links <https://members.tripod.com/~FG/index.htm> and any other link suggested by an AOL member ought to be automatically added to the list and not censored for religious reasons.

FG....The Bahai Faith & Religious Freedom of Conscience: <https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter ballot is on news.announce.newgroups, news.groups, alt.religion.bahai, or email the votetaker dave@dogwood.com requesting the "trb CFV."

-----Original Message-----

**From: Fran Baker <fran@crhc.uiuc.edu>
To: FG@hotmail.com <FG@hotmail.com>; fbaker@ncsa.uiuc.edu <fbaker@ncsa.uiuc.edu>; house@usq.edu.au <house@usq.edu.au>; johnwalker@ozemail.com.au <johnwalker@ozemail.com.au>; fran@amber.crhc.uiuc.edu <fran@amber.crhc.uiuc.edu>; smaneck@stetson.edu <smaneck@stetson.edu>; rdsteph@ibm.net <rdsteph@ibm.net>
Date: Monday, December 07, 1998 5:03 AM
Subject: Re: [Fwd: talk.religion.bahai]**

>Resending this to all due to a typo I made in Susan's email address.

>--Fran

>

>Fran Baker wrote:

>>

>> Sorry, Susan, but sometimes an appeal to courtesy is not appropriate.

>> I have to let my coproponents know what you are planning to do.

>> I can't believe you are letting a personality conflict resulting

>> from a passionate disagreement color your judgment in what is

>> essentially a human rights issue. You have crossed a line here.

>>

>> --Fran

>>

>> PS Who is rdsteph@ibm.net? Hi, whoever you are!
>>
>> -----
>>
>> Subject: talk.religion.bahai
>> Date: Mon, 7 Dec 1998 12:31:28 -0500
>> From: "Susan Maneck " <smaneck@stetson.edu>
>> To: rdsteph@ibm.net
>> CC: Fran Baker <fran@crhc.uiuc.edu>
>>
>> Dear Ron and Fran,
>>
>> I am seriously contemplating calling for a "no" vote on
>> talk.religion.bahai. I wanted to contact you first and explain to you
>> my rationale because I know this is something you have both
>> worked hard for. In the past I have not participated in the votes at
>> all. I wouldn't vote for it because I wanted nothing to do with a list
>> promoted by Fred and I felt that there ought to be the requisite
>> number of 150 truly interested individuals to form it. On the other
>> hand, I would not vote now because I thought it wrong because I
>> did not think that an unmoderated list should be opposed in
>> principle. Now, however, I find the manner in which Fred is going
>> about seeking to establish this list to be more than I can stomach
>> and publicly calling for a "no" vote appears to be the only way to
>> register the extent of our outrage against this kind of behaviour.
>> What I refer to specifically is the campaign of slander and calumny
>> against not only the Institutions, but against myself and the Bahai
>> Studies list. As you know, he accuses this list and me of
>> censorship, which you yourself know is not true. He is also trying
>> to prevent my managing the Baha'i Message Board of AOL for the
>> same reason. He constantly spams that Board making any
>> genuine discussions virtually impossible.
>>
>> I'm going to sit on this a couple of days and give myself a cooling
>> off period before taking any action, but I've really had it "up to here"
>> with this jerk.
>>
>> Please do me the courtesy of not forwarding this message to Fred
>> (although you may convey my sentiments and my intentions). I do
>> not care to see it up in his website tomorrow.
>>
>> warmest, Susan

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, February 06, 1999 9:32 AM
To: hostmgr@aol.com
Subject: Bahai revenge - LISTSERV attack (censorship on AOL (Re: 14+ million AOL members & Bahai censorship))

Fanatic Bahais have subscribed me to several listservs, including yours, that are flooding my account with email. This is apparently being done by Bahais in conjunction with a simultaneously attempt to have me removed from AOL by Bahai Forum Leader Mark Foster in retaliation for my role in helping to create an unmoderated forum on Usenet, talk.religion.bahai, which they opposed for more than two years.

If you are the listowner or can help, please remove my address from your list of subscribers.

FG@hotmail.com

**owner-java-com@DISCUSS.MICROSOFT.COM
Java-COM@DISCUSS.MICROSOFT.COM**

**LINGUIST@LINGUIST.LDC.UPENN.EDU
LISTSERV@LISTSERV.INDIANA.EDU
linguist@linguistlist.org**

**PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU
owner-pennsylvania-roots-l@listserv.indiana.edu
DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU**

**From: FG@aol.com[SMTP:FG@aol.com]
Sent: Monday, February 08, 1999 8:23 AM
To: RBCFMark@aol.com
Cc: FG@hotmail.com; HostMgr@aol.com
Subject: Re: reply**

**Subj: reply
Date: 2/7/1999 3:07:54 PM Eastern Standard Time
From: RBCF Mark
To: FG**

In a message dated 02/07/1999 08:23:55 Central Standard Time, FG writes:

**> I do not believe it is a TOS. Bahais regularly on the AOL Forums
accuse other Bahais of being covenant breakers or worse and
treat non-Bahais in extremely negative ways. Are you calling
those people to account? I highly doubt it.<**

I haven't seen these things go on since I have been back. However, if it happens, I will have to consider whether I feel it falls under the guidelines.

**Susan Maneck has referred to my beliefs and opinions as
"garbage." Will you be supporting such denigrating, derisive
statements on the Bahai Forums by Bahais you deem within
the pale?**

**> I asked three questions. Your answers are quite ambiguous.
When will you recommend alt.religion.bahai and talk.religion.bahai
be added to the main menu of the Bahai Forums?<**

I make my report once a week. Next report that goes out.

**Will you make your report public so that all people may
see what you're actually submitting? As I have said,
I have no confidence in you whatsoever and ask you to
post all of your side of our correspondence in public
on Questions to Forum Leader, where I originally posted
mine.**

> Your answer about the Libraries misses the point. They do not function now nor allow anyone to upload to them? When will they be corrected so that people of all opinions may post whatever they wish?<

Anyone can upload to the libraries. However, the forum manager must check all files for viruses and TOS violations before "releasing" them. I have never not released a file (at least not yet).

Are they presently working properly? The first and only message shown is dated January 1998. If there is a technical problem with the way I am uploading to them, please inform me so that I and other may immediately upload to them. Under what conditions would you refuse not to release a file? Will you be censoring the Libraries for content?

>You do not answer my third question: Will you add a link to my website the Bahai Faith & Religious Freedom of Conscience to the Web Sites on the main Forum menu? Will you allow other people to add their links as well regardless of their views?<

I am not sure about that one. There are so many Baha'i websites. I have a few, and they are not listed either. Some decision needs to be made on how to handle it. For what it's worth, I would rather have a link to a central links page from which someone could access all sorts of Baha'i-focused sites.

I'm a paying member of AOL. I'm asking for MY link to be placed on the list of Web Sites. I oppose adding only "central links pages" as I believe that will be tantamount to another form of censorship whereby only literalists and party-liners will be added. I specifically asked you that ALL links be added regardless of their point of view on the Bahai Faith. Obviously, sites not related to the Bahai Faith would not be appropriate and it is reasonable to limit such links to the topic. Again, a "central page" would be off-site, i.e., off AOL and manipulated by Bahais. I once more ask that MY link be added to the list of Web Sites immediately.

<https://members.tripod.com/~FG/index.htm>

> I asked you these questions in public under Question to Forum Leader. Please answer there in public so that others might know your policies as well.<

Feel free to post my responses to the forum, if you like.

I will post these exchanges there. In the future, please post them in the proper folder where I have posted and asked you the questions--Questions to Forum Leader. Please do not change to private email. I believe these are questions that broadly affect the Bahai Forums on AOL and should be discussed in public where other AOL members may contribute and follow along.

**Mark Foster,
Baha'i Forum Manager**

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 08, 1999 8:33 PM
Subject: Re: 14+ million AOL members & Bahai censorship

One of the problems with Bahais is their inability to recognize sarcasm when they read it.... Not to mention no sense of humor. My intent was to emphasize the absurdity of Mark Foster's axing people left and right.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Smaneck wrote in message <19990207124845.06674.00001304@ng-cg1.aol.com>...

>Fred has been forwarding Ruletherod's messages here in an attempt to suggest

>that there are others on the AOL Message Board that share his obsessions.

With

>Rule's permission I thought I would forward his latest post here:

>

>Subject: Fred's request for TOS

>Date: 2/7/99 2:16 AM Eastern Standard Time

>From: Ruletherod

>Message-id: <19990207021602.29402.00000796@ng39.aol.com>

>

>>Both participants below, under the returned Forum Leader's approach, should be

>charged with a TOS for OFF-TOPIC discussion. Nothing they say clearly relates

>to "For Non-Baha'is" only or the Bahai Faith:

>

>Rule & Sunni

>

>

>--Fred Glaysher

>

>Thanks Fred. I would never have requested this about you, no matter what

>might

>you have to say.

>

>Everything Sunni and I have said has to do with this folder--directly or

>indirectly--even when we don't mention the words "non-Baha'i" or "Baha'i"

in

>our postings. The fact that I'm even posting here with Baha'is in my

>self-proclaimed status as a "non-Baha'i" gives me a ticket to ride.

>

>Anyway, that's what I think. You do still support my free speech rights, do

>you

>not? If not, are you willing to give up yours also?

>

>Do you always cut off your friends once they put away their explosives? I told

>you that I'm not keen on board politics. You are taking this personally.

>--Rule

>
>
>
>
>
>
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>
>
>

> Susan Stiles Maneck
> History, Stetson University

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 08, 1999 8:33 PM
To: ruletherod@aol.com
Subject: Re: 14+ million AOL members & Bahai censorship

One of the problems with Bahais is their inability to recognize sarcasm when they read it.... Not to mention no sense of humor. My intent was to emphasize the absurdity of Mark Foster's axing people left and right.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Smaneck wrote in message <19990207124845.06674.00001304@ng-cg1.aol.com>...
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> that there are others on the AOL Message Board that share his obsessions.
With
> Rule's permission I thought I would forward his latest post here:
>
> Subject: Fred's request for TOS
> Date: 2/7/99 2:16 AM Eastern Standard Time
> From: Ruletherod
> Message-id: <19990207021602.29402.00000796@ng39.aol.com>
>
>> Both participants below, under the returned Forum Leader's approach, should be
> charged with a TOS for OFF-TOPIC discussion. Nothing they say clearly relates
> to "For Non-Baha'is" only or the Bahai Faith:
>
> Rule & Sunni
>
>
> --Fred Glaysher
>
> Thanks Fred. I would never have requested this about you, no matter what might
> you have to say.
>
> Everything Sunni and I have said has to do with this folder--directly or
> indirectly--even when we don't mention the words "non-Baha'i" or

"Baha'i"

in

**>our postings. The fact that I'm even posting here with Baha'is in my
>self-proclaimed status as a "non-Baha'i" gives me a ticket to ride.**

>

**>Anyway, that's what I think. You do still support my free speech rights,
do**

you

>not? If not, are you willing to give up yours also?

>

**>Do you always cut off your friends once they put away their explosives? I
told**

>you that I'm not keen on board politics. You are taking this personally.

>--Rule

>

>

>

>

>

>

>

>

>

>Susan Stiles Maneck

>History, Stetson University

From: FG[SMTP:FG@hotmail.com]

Sent: Monday, February 08, 1999 9:41 PM

Subject: Re: 14+ million AOL members & Bahai censorship

**The 3 Issues have become 2 since Mark Foster the
Bahai Forum Leader has suddenly repaired the upload
feature though he doesn't have the tools to do so and
the Libraries have been out of commission since January
of 1998....**

- 1. Add alt.religion.bahai and talk.religion.bahai to the list
on the main menu with soc.religoin.bahai**
- 2. Add my website link to the Web Sites along with any
that anyone of any point of view wishes to place there.**

**Mark's a great guy. We owe him so much already. I guess there
is a chance AOL might not have to kick him out as it did with
the last Bahai who was "Forum Leader," someone named
Vahid who was given to accusing people of being covenant
breakers left and right.... Also, Mark has said he won't censor
uploads on the basis of content. So I guess it's all sweetness
and light now that my uploads from August 1998 have just
appeared on AOL!**

**I wonder how long it will take for my uploads tonight to appear:
The Service of Women, A Modest Proposal, Crisis of Faith,
and my exchanges with the BCCA pleading with them to
restrain the fundamentalists on Bahai-Discuss during the 2nd
interest poll for talk.religion.bahai.**

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

From: hmoghadd@bu.edu[SMTP:hmoghadd@bu.edu]
Sent: Tuesday, February 09, 1999 2:42 PM
To: FG
Subject: Re: Bahai Revenge on AOL (Re: Call for Manuscripts - - New Publisher)

In article <79frs\$287o@news3.newsguy.com> you wrote:

**: The Bahai Forum "Leader" who has just shown
: up after EIGHT MONTHS of doing nothing has
: returned to post a couple of vague messages and
: then to proceed to frame and drive me off AOL....**

**: No matter what I post he's alleging TOSs against me.
: See below.**

**: FG....The Bahai Faith & Religious Freedom of Conscience:
: <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
: alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**: Subj: TOS
: Date: 2/5/1999 2:56:49 PM Eastern Standard Time
: From: RBCF Mark
: To: FG**

**: Again, forwarded to TOS. You need to refrain from personal indictments
and
: accusations.**

**: Mark Foster, Baha'i Forum Manager
: -----**

: Dear Mr. Mark Foster:

**: You appear to have returned from your more than 8 MONTH long
: absence.**

: I'm concerned with the correction of primarily 3 ISSUES:

**: alt.religion.bahai and talk.religion.bahai should be added to Newsgroups
: on the main Bahai Forum Menu**

**: Libraries functioning and accepting all postings to them and
: uncensored by Bahais.**

**: My web site The Bahai Faith & Religious Freedom of Conscience
: added to Web Sites and all others freely accepted as well:
: <https://members.tripod.com/~FG/index.htm>**

**: Will you be helping to improve the AOL Bahai Forums for the
: fair and open use of all AOL members? I ask this question
: because of the Bahai FANATICISM that has overwhelmingly
: been demonstrated on soc.religion.bahai during the last two**

**: years of opposition to talk.religion.bahai, which has just
: been recently created on Usenet. I am concerned that you
: may actually represent a narrowly fundamentalist contingent
: here on AOL as well. Having witnessed the way you censored
: people a year and a half ago on your Bahai-Studies mailing list,
: I have little confidence in you.**

: Please reassure all of us otherwise and state your policies.

**: FG....The Bahai Faith & Religious Freedom of Conscience:
: <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
: alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**: Subj: TOS
: Date: 2/5/1999 2:39:38 PM Eastern Standard Time
: From: RBCF Mark
: To: FG**

: And another one reported to TOS

**: Mark A. Foster, Baha'i Forum Manager
: -----
: Subject: Re: 12/4/98 Message to Mark Foster
: Date: 2/4/99 15:04 Central Standard Time
: From: FG
: Message-id: <19990204160430.27091.00000604@ng13.aol.com>**

: I certainly don't believe a word of it.

**: Is it now going to be your policy of placing bogus TOS violations against
: anyone with whom you or certain other Bahais disagree with?**

**: Your claiming my other two messages as such is quite revealing, in my
humble
: opinion....**

: Am I allowed to have one? Is anyone?

**: Please state why you have ignored my repeated appeals during the last
SIX
: MONTHS....**

**: Also, is it a violation to ask you to RESIGN
: for dereliction of duty? I for one hope you still will and have no
: confidence in you whatsoever. Will you allege a TOS against me for
saying
: so?**

: Please state your policy regarding the 3 ISSUES....

: Will you be manipulating them to the benefit of certain kinds of Bahais?

**: FG....The Bahai Faith & Religious Freedom of Conscience:
: <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
: alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

: Subj: TOS
: Date: 2/5/1999 2:37:41 PM Eastern Standard Time
: From: RBCF Mark
: To: FG

: Again forwarded for possible action.

: Mark A. Foster, Baha'i Forum Manager
: -----
: Subject: rbcfmark IS NOT ACCEPTING MAIL FROM THIS SENDER
: Date: 2/4/99 15:13 Central Standard Time
: From: FG
: Message-id: <19990204161327.27091.00000612@ng13.aol.com>

: That was ingenious.... Please consider my questions below.

: Have experienced your censorship of Bahai-studies, I am not
: at all please that you have returned to run AOL's Bahai Forums:

: Subj: Returned mail: User unknown
: Date: 2/4/1999 4:05:15 PM Eastern Standard Time
: From: MAILER-DAEMON@aol.com (Mail Delivery Subsystem)
: To: FG@aol.com

: The original message was received at Thu, 4 Feb 1999 16:04:28 -0500
(EST)
: from ngeout01.news.aol.com [152.163.176.244]

: * ATTENTION *****

: Your e-mail is being returned to you because there was a problem with its
: delivery. The AOL address which was undeliverable is listed in the
: section
: labeled: "----- The following addresses had permanent fatal errors -----".

: The reason your mail is being returned to you is listed in the section
: labeled: "----- Transcript of Session Follows -----".

: The line beginning with "<<<" describes the specific reason your e-mail
: could
: not be delivered. The next line contains a second error message which is
a
: general translation for other e-mail servers.

: Please direct further questions regarding this message to your e-mail
: administrator.

: --AOL Postmaster

: ----- The following addresses had permanent fatal errors -----
: <rbcfmark@aol.com>

: ----- Transcript of session follows -----
: ... while talking to air-zd05.mail.aol.com.:
: >>> RCPT To:<rbcfmark@aol.com>
: <<< 550 rbcfmark IS NOT ACCEPTING MAIL FROM THIS SENDER
: 550 <rbcfmark@aol.com>... User unknown

: ----- Original message follows -----

: Return-Path: <FG@aol.com>
: Received: from ngeout01.news.aol.com (ngeout01.news.aol.com
: [152.163.176.244])
: by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
: with SMTP id QAA03084 for <rbcfmark@aol.com>;
: Thu, 4 Feb 1999 16:04:28 -0500 (EST)
: Received: from ladder03.news.aol.com (ladder03.news-fddi.aol.com
: [172.16.30.98]) by ngeout01.news.aol.com (8.6.12/8.6.12) with ESMTP
: id
: QAA29228 for <rbcfmark@aol.com>; Thu, 4 Feb 1999 16:04:31 -0500
: Date: 04 Feb 1999 16:04:30 EST
: Newsgroups:
: aol.boards.internal0.top-o-world.aol-department-level.associations-
: specia.ba
: hai.for-non-bahais1f6ff4
: To: rbcfmark@aol.com
: Organization: AOL <https://www.aol.com>
: References: <19990204125012.00369.00001041@ng-ch1.aol.com>
: From: FG@aol.com (FG)
: Subject: Re: 12/4/98 Message to Mark Foster
: Message-ID: <19990204160430.27091.00000603@ng13.aol.com>

: I certainly don't believe a word of it.

: Is it now going to be your policy of placing bogus TOS violations against
: anyone with whom you or certain other Bahais disagree with?

: Your claiming my other two messages as such is quite revealing, in my
: humble
: opinion....

: Am I allowed to have one? Is anyone?

: Please state why you have ignored my repeated appeals during the last
: SIX
: MONTHS....

: Also, is it a violation to ask you to RESIGN
: for dereliction of duty? I for one hope you still will and have no
: confidence in you whatsoever. Will you allege a TOS against me for
: saying
: so?

: Please state your policy regarding the 3 ISSUES....

: Will you be manipulating them to the benefit of certain kinds of Bahais?

: FG....The Bahai Faith & Religious Freedom of Conscience:
: <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

: alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

: ----- Headers -----

: Return-Path: <>
: Received: from rly-yb04.mx.aol.com (rly-yb04.mail.aol.com
[172.18.146.4])
: by air-yb05.mail.aol.com (v56.24) with SMTP; Thu, 04 Feb 1999 16:05:15
-0500
: Received: from aolmbr04.mail.aol.com (aolmbr04.mx.aol.com
[198.81.17.132])
: by rly-yb04.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
: with ESMTP id QAA25221 for <FG@aol.com>;
: Thu, 4 Feb 1999 16:05:14 -0500 (EST)
: Received: from rly-zd03.mx.aol.com (rly-zd03.mail.aol.com
[172.31.33.227])
: by aolmbr04.mail.aol.com (8.8.8/8.8.5/AOL-2.0.0)
: with ESMTP id QAA11049 for <FG@aol.com>;
: Thu, 4 Feb 1999 16:04:30 -0500 (EST)
: Received: from localhost (localhost)
: by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
: with internal id QAA03090;
: Thu, 4 Feb 1999 16:04:34 -0500 (EST)
: Date: Thu, 4 Feb 1999 16:04:34 -0500 (EST)
: From: Mail Delivery Subsystem <MAILER-DAEMON@aol.com>
: Message-Id: <199902042104.QAA03090@rly-zd03.mx.aol.com>
: To: <FG@aol.com>
: Subject: Returned mail: User unknown
: Auto-Submitted: auto-generated (failure)

: FG....The Bahai Faith & Religious Freedom of Conscience:
: <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
: alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

: Subj: (no subject)
: Date: 2/5/1999 2:35:08 PM Eastern Standard Time
: From: RBCF Mark
: To: FG

: As in the two previous cases, I have reported your posting as a possible
TOS
: violation. It is not my decision as to what is a TOS violation. Your
: postings are read and a decision is made (by them, not by me).

: You again attack/criticize Susan Maneck and myself.

: Mark A. Foster, Baha'i Faith Forum Manager
: -----
: Subject: To Steve Case
: Date: 2/4/99 15:30 Central Standard Time
: From: FG
: Message-id: <19990204163020.27436.00000700@ng14.aol.com>

: Dear Mr. Case,

**: I'm forwarding you the message below from the Bahai Forum Leader
: who just showed back up yesterday after being gone at least since
: early August, 1998, and apparently even for months prior to that.**

**: He's suddenly alleging TOSs against me and apparently threatening
: others with them. I've been asking for months for him to RESIGN and
: believe the best thing for AOL members is for him to do so. He's a
: highly dictatorial personality as I have experienced him on a mailing
: list, Bahai-Studies, and should not even be allowed to run AOL's
: Bahai Forums, which are definitely manipulated by fundamentalist
: Bahais intent on silencing and suppressing others who do not toe
: the party line....**

**: Please, please do something NOW to help improve the Bahai Forums
: and prevent them from further abuse by Bahais. I suggest you search
: the Questions to Forum Leader and Annoucement Folders back to
: August to corroborate that I have repeatedly attempted to improve the
: manipulation of these Forums by Bahais.**

**: Further, as a paying member, I ask you to fully investigate the
motivations
: for placing these bogus TOSs on my account and remove them.**

**: FG
: FG@aol.com**

**: -----
: Subj: TOS violation
: Date: 2/4/1999 12:51:46 PM Eastern Standard Time
: From: RBCF Mark
: To: FG**

: Another TOS violation. Both of these have been reported to AOL.

**: Mark Foster
: Baha'i Forum Manager**

**: Subject: Why RBCF Mark Foster should resign
: Date: 2/4/99 06:25 Central Standard Time
: From: FG
: Message-id: <19990204072511.13073.00000518@ng38.aol.com>**

**: Since early August 1998, I have repeatedly asked
: the Forum Leader Mark Foster to improve 3 issues:**

**: alt.religion.bahai and talk.religion.bahai added to Newsgroups
: on the main Bahai Forum Menu**

**: Libraries functioning and accepting all postings to them and
: uncensored by Bahais.**

**: My web site The Bahai Faith & Religious Freedom of Conscience
: added to Web Sites and all others freely accepted as well:
: <https://members.tripod.com/~FG/index.htm>**

**: The long record of appeals can be found on Questions for
: the Forum Leader, Announcements, and For Non-Bahais.
: During this entire time, and apparently for months even
: prior to August, he has abandoned his duties and
: responsibilities as Forum Leader. That is why I emailed him
: personally on at least two occasions months ago and have**

**: repeatedly asked for his resignation in public on the Bahai
: Forums.**

**: I once again ask Mark Foster to RESIGN and allow
: someone else become the Forum Leader. I do not believe
: that Mark Foster, nor Susan Maneck, should be trusted
: with the position. Mr. Foster has thoroughly proven his
: inability and incompetence during the last year. Ms. Maneck
: has equally demonstrated her dishonesty and lack of respect
: for the principles that undergird AOL--freedom of speech and
: conscience by referring on these Message Boards and
: elsewhere to people's "garbage" opinions and ideas. Her
: demagogic NO vote campaign against talk.religion.bahai
: speaks poorly of her commitment to the principles that a
: Forum Leader should adhere to not to mention those that
: anyone truly worthy of being consider a scholar ought to
: uphold.**

: <https://members.tripod.com/~FG/Maneck1.htm>

**: Bahais such as Foster and Maneck have abused the
: positions of authority when given them. They have and
: would run the AOL Forums in the same dictatorial way
: that soc.religion.bahai has and is run. I do not care to
: pay \$21.95 per month for more Bahai censorship of the
: 3 Issues. People need to understand that the frozen
: status quo is better than nothing to Bahai like Foster and
: Maneck.**

**: I request all those people who agree to speak up and say
: something and support the Petition I have posted in the
: past and will repost now.**

**: FG....The Bahai Faith & Religious Freedom of Conscience:
: <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
: alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**: FG....The Bahai Faith & Religious Freedom of Conscience:
: <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
: alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

--

**Hajir Moghaddam
hmoghadd@acs.bu.edu
<https://acs.bu.edu:8001/~hmoghadd/>
&
check out the Boston University Baha'i Club Home Page
<https://acs.bu.edu:8001/~bahai/>**

**-----
From: FG[SMTP:FG@hotmail.com]**

Sent: Wednesday, February 10, 1999 10:25 AM
Subject: Re: An apology to Fred

Smaneck wrote in message <19990209140159.01038.00000263@ng-cg1.aol.com>...

>It appears I may owe Fred an apology.

I do not consider an apology from Ms. Maneck of any value.... She has repeatedly demonstrated she has no integrity and is readily willing to sink to slander and demagoguery to further her fundamentalist aims. She repeatedly betrayed the academic standards of discourse she purports to respect, when it suited her designs, by referring to my opinions as "garbage" and is now bent on concealing the evidence:

<https://members.tripod.com/~FG/Maneck1.htm>

All this deceit clearly flows, I suppose, from her interpretation of Bahai "hikmat."

<https://ccwf.cc.utexas.edu/~saf/bahai/docs/hikmat.html>

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@aol.com]
Sent: Friday, February 12, 1999 9:16 AM
To: FG@hotmail.com
Subject: Re: Libraries NOW FUNCTIONING

<HTML>What Wendy is not revealing here is her attempt to coerce and manipulate me through "private" email.... A common Bahai tactic.... This is what she's seeking to conceal....

Bahai censorship:

>Subject: Re: Libraries NOW FUNCTIONING
>Date: 2/10/1999 2:51 PM Eastern Standard Time
>From: WScott1995
>Message-id: <19990210145141.04394.00000030@ng-fx1.aol.com>
>
>Mark,
>
>>>As to your site, I made a request of you that you provide evidence that
>the people you quote from (some of whom have indicated on this forum that
>they wish to be removed from your site) have given you their permission to be
>quoted.
>
>I'm not sure who you're talking about here, but Fred put a private email of
>mine on his website without my permission. Since there didn't seem to be

>point in asking him to remove it since he probably wouldn't listen to me
>anyway, I didn't. But I resent this action on his part and consider it
>unethical in the extreme. I don't see why his site should be on the AOL
list
>when there are Baha'i sites that are
>much more productive of what the Faith is really about that aren't on the
AOL
>list.

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Subject: The Maneck Technique

Juan Cole, February 13, 1999:

"It is a very, very, very weird religion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and slander a university by adding it to her sig line. As if what she is about has anything at all to do with *universities*!"

**From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 9:08 AM
To: FG@hotmail.com
Subject: Re: Who is Mark Foster?**

**<HTML>>Subject: Re: Who is Mark Foster?
>Date: 2/14/1999 1:02 PM Eastern Standard Time
>From: Smaneck
>Message-id: <19990214130206.20954.00002224@ng-fi1.aol.com>
>
>Christine asks:
>
>>Dearest Mr. Foster,
>>Who are you?
>>What is your authority?
>
>If I can answer for Dr. Foster. He is a professor of sociology at Johnson
>City Community College. He is hired by the head of the spirituality forums
to
>manage the Baha'i forum. Dr. Foster is a Baha'i. The leaders of each
forum
>typically belong to the religion in question since the forums are designed
to
>support each religion.**

He's paid MONEY for what he's doing!!!

**>
>>Isn't this a Non-Baha'i board? Shouldn't a Non-bahi be in charge?
>
>Christine, we've been through this before.**

Her point should not be brushed aside. It's a valid question, one I support. Two previous Bahais have demonstrated they could not be fair Forum Leaders and were dismissed by AOL. Speaking as a Bahai, I believe Foster has already shown he is not playing fairly....

**This is a non-Baha'i folder on the
>Baha'i Board. It is *not* a non-Baha'i Board. As such it is still bound by
>the TOS rules for spirituality forums which I placed up before. Folders do
>not have separate people in charge. The description of the folder is**

>misleading and we have not been able to get that changed as yet. But
TOS
>rules still apply regardless of how the folder is described.
>
>
>warmest,
>
>Susan Maneck

What is the name and address of the Spiritual ity Forum Leader who has
hired Mark Foster?

</HTML>
<HTML>

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 9:17 AM
To: chrrrstine@aol.com; FG@hotmail.com
Subject: Re: Christine - TOS problems

<HTML>>Subject: Re: Christine - TOS
problems
>Date: 2/15/1999 4:10 AM Eastern Standard Time
>From: Chrrrstine
>Message-id: <19990215041017.20966.00003093@ng-fi1.aol.com>
>
>Sunni, You Wrote,
>>Christine
>>
>>If you sincerely feel that Baha'is are violating AOL TOS then you should
>>report them. AOL will make the decision if it is truly a violation or not.
>
>>
>>You don't have to sit back and wait for someone else to do it if you
think
>it
>>should be done. Just got to keyword: notify AOL and follow the
>instructions.
>>
>>Sunni
>>
>Sunni, A lot of Baha'is know about the double standard. It happened on a
>Crowded day. I Do not believe in TOSing people (Unless threatened) or
>ignoring people. I am confident to stand on my ability to defend my
beliefs.
>I wish only to be treated fairly by the online Baha'i community. Although
I
>am slowly realizing that Fairness on this forum is impossible.
>Love,
>Christine

You're quite right.... Bahais are not playing fairly here and are abusing the
TOS system.

You can write the hostmgr@aol.com and TOSBoards1@aol.com about this
fact if you like. I urge others concerned about the manner in which Mark
Foster is hitting people with false TOSs to make their views known to AOL.

</HTML>
<HTML>

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 9:42 AM
To: mrmahdi@aol.com; FG@hotmail.com
Subject: Re: Getting TOSsed in the slammer

<HTML>>Subject: Re: Getting TOSsed in the
slammer
>Date: 2/15/1999 4:51 PM Eastern Standard Time
>From: Mr Mahdi
>Message-id: <19990215165123.11988.00002094@ng103.aol.com>
>
>Too bad you and Mark were the only ones that saw the post before yours
truly
>yanked them off the third time. 3 of my post were yanked off, and I am
being
>seriuos this time, I found my posts as one of most "mild" posts I writen.
>The post you just read was yanked because it didnt fit a post that
belonged
>to a "support" forum. Oh well, like your posts are supporting and
praising
>mines. I see the typical double-standard
>going on here.
>Mahdi

AOL does provide for a system of TOS appeal. Write TOSBoards1@aol.com
regarding the double standards that are now being used to drive people off
these Boards. The hostmgr@aol.com should hear your views.

</HTML>
<HTML>

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 9:52 AM
To: FG@hotmail.com
Subject: Re: Getting TOSsed in the slammer

<HTML>>Subject: Re: Getting TOSsed in the
slammer
>Date: 2/15/1999 6:38 PM Eastern Standard Time
>From: Mr Mahdi
>Message-id: <19990215183807.27160.00002246@ng35.aol.com>
>
>>It is not a double standard, Mahdi. It is a recognition that this is the
>>Baha'i Forum. There is also an Islamic forum. If I went to that forum
and
>>attempted to promote the Baha'i Faith or its Teachings as preferable,
>better,
>>or (whatever term you choose), that would be TOSable, as well.
>
>This time I was responding to Susan calling me a joke and Wendy's use

of
>racism in the chats to tick me off. I wasn't in this post unfortunately
>trying to invite people to Islam. But it is very clear that you allow bahais
>to talk about non bahais in a bad way like Mike talking about gays and
Wendy
>talking about indoor plumbing, but when I respond to these comments I
get
>blacklisted. I want you to repost the posts you yanked off and let the
>people
>here decide if a transgressed the limits of "TOS."
>Mahdi

Mahdi makes a valid point here. Wendy and other people of opinions other than those that could be characterized as liberal are allowed to say and do what they wish.... There is a double standard.

</HTML>

<HTML>

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]

Sent: Thursday, February 18, 1999 10:02 AM

To: FG@hotmail.com

Subject: Re: Regarding the Threads

<HTML>This is then the root of problem. There should be another Forum Leader or a second one to counterbalance this one.... It's obvious given AOL having to fire Vahid and Edmund that this structure does not work right for the Bahai Forums. Changing the personality makes no difference....

>Subject: Re: Regarding the Threads

>Date: 2/16/1999 6:47 AM Eastern Standard Time

>From: RBCF Mark

>Message-id: <19990216064731.29402.00001406@ng-ch1.aol.com>

>

>PL, the decision is made only by myself, as forum manager.

>

>Sincerely, Mark A. Foster

>Bahá'í Faith Forum Manager

><https://www.markfoster.net>

><https://markfoster.org>

><https://bahai.nu>

>

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FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 10:57 AM
To: Nadle@aol.com
Cc: FG@hotmail.com
Subject: Re: Who is Mark Foster?

He's been doing the same thing to me and several other people who don't share the fundamentalist mindset. I've spoken with an AOL person regarding the whole situation. We can appeal the false TOSs by writing the TOSBoard1@aol.com and hostmgr@aol.com.

I've just forwarded a dozen or more messages from various people complaining now in For Non-Bahais to the above addresses and suggest you write them as soon as you can so that they hear from someone else. You know the literalists have and will make me out to be a lone kook otherwise. I

Encourage others to do the same. AOL woke up in the past and got ride of Vahid and Edmund, former "Forum Leaders."

We can depend on them to do the right thing with Mark Foster too but have to be patient and make the extra effort to inform them what he's really doing now on AOL.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: Re: Who is Mark Foster?
Date: 2/18/1999 9:26:24 AM Eastern Standard Time
From: nadle@aol.com (Nadle)
To: FG@aol.com

Fred,

I'm getting really ticked off with Mark's censorship.

I was wrong and you, it turns out, have been right.

I wasnt to send a complaint to AOL about Mark. He's pulled several of my posts and forwarded them to TOS. TOS, however, have blown him off.

When I repost those deleted posts, he yanks them again, and forwards them - yet again - to TOS.

What do I do?

Thank you for the information.

Sincerely,
Larry Rhodes

----- Headers -----
Return-Path: <nadle@aol.com>
Received: from rly-zd03.mx.aol.com (rly-zd03.mail.aol.com [172.31.33.227]) by air-zd03.mail.aol.com (v56.26) with SMTP; Thu, 18 Feb 1999 09:26:23

-0500

Received: from ngeout01.news.aol.com (ngeout01.news.aol.com [152.163.176.244])

by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)

with SMTP id JAA07001 for <FG@aol.com>;

Thu, 18 Feb 1999 09:26:20 -0500 (EST)

Received: from ladder01.news.aol.com (ladder01.news-fddi.aol.com [172.16.30.168]) by ngeout01.news.aol.com (8.6.12/8.6.12) with ESMTP id

JAA29829 for <FG@aol.com>; Thu, 18 Feb 1999 09:26:23 -0500

Date: 18 Feb 1999 09:26:22 EST

Newsgroups: aol.boards.internal0.top-o-world.aol-department-level.associations-specia.bahai.for-non-bahais1f6ff4

To: FG@aol.com

Organization: AOL <https://www.aol.com>

References: <19990218080242.27436.00000677@ng90.aol.com>

From: nadle@aol.com (Nadle)

Subject: Re: Who is Mark Foster?

Message-ID: <19990218092622.27682.00003216@ng97.aol.com>

From: Smaneck[SMTP:smaneck@aol.com]

Sent: Thursday, February 18, 1999 3:17 PM

To: FG@hotmail.com

Subject: Re: AOL censorship via TOS allegations

Fred writes:

**>I highly doubt the veracity of the
>claim that he was so sick.**

What do you need Fred, a doctors excuse?

**>Regardless, I repeatedly emailed
>directly to him and requested that he resign, a request he's
>always ignored.**

**The nerve of Mark! When Fred issues a demand like that Mark should
comply
immediately.**

**>Ms. Maneck herself referred to my opinions on AOL a number
>of times as "garbage."**

**And nobody else would *ever* characterize the litter you spam these lists
with
in that manner.**

**Susan Stiles Maneck
History, Stetson University**

From: FG@aol.com[SMTP:FG@aol.com]

Sent: Thursday, February 18, 1999 4:23 PM

To: MrMahdi@aol.com

Cc: FG@hotmail.com

Subject: Re: Getting TOSsed in the slammer

**Sure. Send them to me and I'll post them to
talk.religion.bahai too if it's okay with you.**

I'm assuming you just received my post asking people to write to the hostmgr@aol.com and complain about Foster hitting everyone with false TOSs. It's possible to remove, and I for one believe it should be done....

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 9:12 AM
To: ccrawfeild@aol.com; FG@hotmail.com
Subject: Re: Christine - TOS problems

<HTML>>Zaynab,
>Please do not refer to me as a enemy of the Baha'i. I have never said that.
>If you do so again, please state it as your opinion.

Why isn't Mark Foster hitting Zaynab with a TOS, if he's a fair player?

>2 As I stated in my censored post. I have not used profanity, on the chat
>boards.(other than one letter followed by **** after a two hour barrage of
>accusations) I have never been TOSed for doing that. I have witnessed
Baha'i
>use The F-word and not get TOSed. I asked the many baha'i in the room if
they
>TOSed the comment and They did not reply. So maybe this is an
assumption. But
>in my opinion You should be more tolerant of differing views on this
>board. It would make for more lively chat, and it would also show
seekers
>that you could withstand the tough questions that the "world" religions
(of
>which you want to be considered) Have to face every single day all over
the
>world.
>I feel this board and the people in the chat rooms are looking at every
move
>I make with a micro- scope, just waiting for me to violate TOS and report
me.
>I guess that is to be exeted, fine, you have the rules on your side, but if
>you do not hold other people up to the same standards that you hold me
up to,
>then it seems obvious it is because I like to let seekers know that Woman
are
>banned from the Universal House Of Justice. (personally, I think if
>I didn't bring that up you would treat me a lot better) I hope every one
who
>has tried to TOS me will ask themselves "Would I have TOSed Christine If
she
>hadn't had said those comments against my faith?" If the answer is no,
then I
>would like an apology.
>
>Love,
>Christine.

Bahais are abusing AOL's TOS system to control and drive dissidents away-
-it's obvious....

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FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 9:18 AM
To: chrirstine@aol.com; FG@hotmail.com
Subject: Re: Christine - TOS problems

<HTML>>Subject: Re: Christine - TOS
problems
>Date: 2/15/1999 4:17 AM Eastern Standard Time
>From: Chrirstine
>Message-id: <19990215041728.20966.00003094@ng-fi1.aol.com>
>
>Parbelly wrote,
>> I guess it depends on who people will believe right Christine?
>
>No, it matters what the truth is.
>When I sat TOSed I mean a Baha'i gloating he sent off a letter to AOL. Or
I
>got a (no subject) letter from Mark Foster> AOL has only sent me one
warning
>letter. I got that letter about 1/2 an hour after logging to the Beliefs
>Baha'i chat room for the first time. I had a cuss word in My profile and I
>Got TOSed for it.
>Love,
>Christine

Speaking as Bahai, this is all what is known as "Bahai love."

</HTML>
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FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 9:38 AM
To: FG@hotmail.com
Subject: Re: Christine - TOS problems

<HTML>>Subject: Re: Christine - TOS
problems
>Date: 2/15/1999 6:28 AM Eastern Standard Time
>From: RobJ95
>Message-id: <19990215062845.11647.00001368@ng-fy1.aol.com>
>
>Christine:
>
> Regardless of your feelings about the Baha'i Faith, or whether you agree
or
>disagree with its goals or teachings, I can assure you that if you violate
>TOS, I would unhesitatingly report you.

What's happening here is Bahais are abusing and often falsely accusing
people of TOSs, often employing double standards in the process.

I've done so in the past with various
>people, and I will continue to do so in the future.

I don't doubt it for a moment. I encourage others who have been the victims of this kind of abuse from Bahais to begin reporting them for every little slip or infraction now to the TOSGeneral.

I've even TOSed

- >individuals who have been positively inclined toward the Faith, but who
- >insist on behaving improperly in the Bahá'í chat rooms; I offer no apologies
- >for
- >this action; it is what every good online citizen should do, and what AOL
- >requests that we do.
- > Would I be more inclined to do so with you than with someone I'm on
- >friendlier terms with? I'd probably have to say yes, since you go out of
- >your way to be an irritant in the chat rooms; that's just human nature,
- >flawed as it is.

Quite revealing above about the approach Bahais have to the TOS system....

Just because we Bahá'ís try to lead loving and tolerant
>lives doesn't mean we should allow ourselves to be treated like
doormats.

Speaking as a Bahai of more than 22 years,
I believe Bahais are anything but tolerant....

- >Only God's patience is boundless.
- > In the final analysis, Christine, if you behave in an appropriate manner,
- no
- >one will have good reason to TOS you; if someone should TOS you
- without
- >cause, AOL will determine that such is the case; either way, you would
- have
- >nothing to worry about.
- > If I were you, I'd carefully and dispassionately examine why so many
- people
- >seem intent on TOSing you, and see if there wasn't something I could do
- to
- >change my behavior so as to avoid being TOSed in the first place.

I.e., you should submit to Bahai coercion....

Otherwise,

- >if you are so concerned and distressed about (the possibility of) getting
- >TOSed in the Bahá'í chat rooms and message boards, one sure remedy
- would be
- >for you to stay out of them altogether.

Exactly the goal Bahais have here and elsewhere--DRIVE out those who have the temerity to express any opinion other than their own. See

<https://members.tripod.com/~FG/technique.htm>

- > Ultimately, it is up to you. Be assured of my prayers in your behalf.
- >
- >Sincerely, Rob.

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FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

**alt.religion.bahai, and AOL: Keyword Bahai, Message Boards
</HTML>**

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 9:39 AM
To: FG@hotmail.com
Subject: Re: Getting TOSsed in the slammer

<HTML>Please read carefully The Baha'i Technique and reflect on how it's applicable here to the way the TOS system is being abused by Bahais:

<https://members.tripod.com/~FG/technique.htm>

>Subject: Re: Getting TOSsed in the slammer
>Date: 2/15/1999 1:46 PM Eastern Standard Time
>From: Smaneck
>Message-id: <19990215134627.19984.00002108@ng-cg1.aol.com>
>
>Mahdi writes:
>
>> I was expressing myself like I do always in these excellent posts.
>
>I think Mahdi should get the nomination for best joke of the day!
>
>> I mentioned my treatment by two very well known people here, let
just say
>>Mrs. W and Mrs./PhD S.
>
>You mean li'l ole me, Mahdi? You must be referring to the fact that
whenever
>you insist on harrassing me with unwanted and unwelcome IMs I keep
notifying
>AOL. I hope you have lots of credit cards, you'll need them!
>
>
>warmest,
>
>Susan Maneck
>
>
>
>
>
>
>
>
>

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</HTML>
<HTML><FONT SIZE=3 PTSize=10><BR>
FG...The Bahai Faith & Religious Freedom of Conscience:<BR>
https://members.tripod.com/~FG/index.htm On talk.religion.bahai.com,<BR>
alt.religion.bahai.com, and AOL: Keyword Bahai, Message Boards<BR>
</HTML>
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From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 9:44 AM

To: FG@hotmail.com
Subject: Re: Getting TOSsed in the slammer

<HTML>>Subject: Re: Getting TOSsed in the slammer

>Date: 2/15/1999 5:11 PM Eastern Standard Time

>From: RBCF Mark

>Message-id: <19990215171109.02876.00000852@ng-ch1.aol.com>

>

>It is not a double standard, Mahdi. It is a recognition that this is the
>Baha'i Forum. There is also an Islamic forum. If I went to that forum and
>attempted to promote the Baha'i Faith or its Teachings as preferable,
better,
>or (whatever term you choose), that would be TOSable, as well.

There is a double standard in my opinion. Bahais don't want to hear anything from Muslims and really dispise them.

>

>Sincerely, Mark A. Foster

>Bahá'í Faith Forum Manager

><https://www.markfoster.net>

><https://markfoster.org>

><https://bahai.nu>

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FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]

Sent: Thursday, February 18, 1999 9:49 AM

To: FG@hotmail.com

Subject: Re: Please Read!!!

<HTML>>Subject: Please Read!!!

>Date: 2/15/1999 5:26 PM Eastern Standard Time

>From: RBCF Mark

>Message-id: <19990215172653.02876.00000868@ng-ch1.aol.com>

>

>Folks,

>

>I am honestly getting tired of sending so many posts along to CAT
(Community

>Action Team -- the folks who handle TOS reports). However, I am
required to

>do so, as a part of my volunteer position in this forum. But it is getting
>old rather quickly.

>

>May I make a personal plea that we please treat each other with the

human
>dignity that each of us deserve?

What about Bahais, Mark? Are they going to respect others' opinions? After over 22 years in the Bahai Faith, I would find it to be a first....

It doesn't matter whether we agree with
>someone. We can still address each person with basic human kindness. If we
>would begin to do so, the majority of TOS reports (by myself and by others)
>would end.

Sounds like a threat, none too veiled.... Unfortunately, I and others believe you are using a decidedly double standard in choosing who to report on to the TOSGeneral.... I don't believe there's any doubt that that is the case.

>
>Also, we need to bear in mind that proselytizing (meaning, trying to convert
>someone to one's own religion) or attacking or belittling the religion of
>that particular forum is a TOS violation, plain and simple. Translation:
>Members of another religions trying to convert Baha'is to their religion are
>in violation of TOS regulations. And members of other religions attacking or
>belittling the Baha'i Faith are in violation of TOS
>regulations.

What about Bahais harassing and attacking Bahais and non-Bahais on and off of AOL? I believe you're using a double standard here once again.

>
>People, I didn't make those rules up. They come from one of two places:
>Either from CAT itself or from the policy makers of the spirituality forums
>(of which the Baha'i Forum is a part).

You and other Bahais are interpreting and using them to further your own interpretations of what the Bahai Faith is or should be. AOL personnel are extremely naive and uninformed in this regard but some are not....

>
>Sincerely, Mark A. Foster
>Bahá'í Faith Forum Manager
><https://www.markfoster.net>
><https://markfoster.org>
><https://bahai.nu>

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 9:54 AM
To: rbcfmark@aol.com; FG@hotmail.com
Subject: Re: Getting TOSsed in the slammer

<HTML>>Subject: Re: Getting TOSsed in the slammer

>Date: 2/15/1999 6:47 PM Eastern Standard Time

>From: RBCF Mark

>Message-id: <19990215184756.28946.00001207@ng-ch1.aol.com>

>

>Mahdi,

>

>The problems you refer to, as I see it, are primarily a result of your
>promotion of Islam in the Baha'i Forum. It has caused considerable
>frustration on the part of some of the Baha'i participants here.

>

>I am attempting, in this case, to deal with the causes, rather than the
>effects. It seems more sensible to me to proceed that way.

>

>

>

>Sincerely, Mark A. Foster

>Bahá'í Faith Forum Manager

><https://www.markfoster.net>

><https://markfoster.org>

><https://bahai.nu>

I'm a member of the Bahai Faith, and I don't feel any frustration with Mahdi's opinions and beliefs. As a Muslim, he has every right to believe what he does and share his views on the Bahai Faith. Certain kinds of Bahais want to suppress his and other Muslims' views. As Forum Leader, you should not be assisting them in doing so.

</HTML>

<HTML>

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 9:56 AM
To: mrmahdi@aol.com; FG@hotmail.com
Subject: Re: Getting TOSsed in the slammer

<HTML>>Subject: Re: Getting TOSsed in the slammer

>Date: 2/15/1999 7:19 PM Eastern Standard Time

>From: Mr Mahdi

>Message-id: <19990215191912.27161.00002133@ng35.aol.com>

>

>>Mahdi,

>>

>>The problems you refer to, as I see it, are primarily a result of your
>>promotion of Islam in the Baha'i Forum. It has caused considerable
>>frustration on the part of some of the Baha'i participants here.

>>

>>I am attempting, in this case, to deal with the causes, rather than the
>>effects. It seems more sensible to me to proceed that way.

>

>So in other words, its ok for them and not me. I call it a double standard,

>you call it fairness. What makes you think the attack on Islam here by
>bahais like Susan and Wendy is not primarily a result of my considerable
>frustration? You have shown great unfairness and bias, you should not
say
>its ok for them to show frustration but its not ok for me.
>Mahdi

Again, I believe Mahdi is quite right. There's a double standard being used
against him and others by Bahais.

</HTML>

<HTML>

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]

Sent: Thursday, February 18, 1999 9:58 AM

To: FG@hotmail.com

Subject: Re: Christine - TOS problems

<HTML>It seems to me certain kinds of Bahai
here on the AOL forums are the ones going for the juggular....

>Subject: Re: Christine - TOS problems

>Date: 2/16/1999 1:53 AM Eastern Standard Time

>From: Hawkeye919

>Message-id: <19990216015313.24038.00001257@ng-cb1.aol.com>

>

>Christine:

>

> I find it interesting that you chide Bahá'ís by way of implying that we are
>not being honest enough with you; yet, when we are honest about our
feelings,

>thereby showing we are just as human as the next person, you jump on
us for

>that too. There is no pleasing you.

> We have been more than tolerant with you for far too long; but you insist
on

>making things difficult for everyone — yourself included. Try taking it
easy

>on others and on yourself by showing consideration and respect for the

>feelings and views of others, and you will be amazed how differently
people

>will behave toward you. However, if you insist on going for the juggular

>every time, or playing little games in the rooms, you will only make
things

>more difficult for everyone — most of all for yourself.

>

>Regards, Hawkeye.

>

>

>

>

>

>

>

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FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 10:04 AM
To: FG@hotmail.com
Subject: Re: Getting TOSsed in the slammer

<HTML>This is all merely an excuse to drive out Mahdi, in my opinion. I've seen many, many Bahais bring up Xianity, Islam, etc., in a similar manner when it suits their purposes.

>Subject: Re: Getting TOSsed in the slammer
>Date: 2/16/1999 6:51 AM Eastern Standard Time
>From: RBCF Mark
>Message-id: <19990216065123.29402.00001410@ng-ch1.aol.com>
>
>Mahdi,
>
>Baha'is don't attack Islam. We accept it as a valid Revelation. Now, you, as
>a Muslim may see it differently. However, this is a Baha'i Forum - not an
>Islamic one.
>
>Sincerely, Mark A. Foster
>Bahá'í Faith Forum Manager
><https://www.markfoster.net>
><https://markfoster.org>
><https://bahai.nu>
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FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 10:08 AM
To: chrrrstine@aol.com; FG@hotmail.com
Subject: Re: 3 strikes and Mahdi's not out

<HTML>This message is quite revealing about what many Bahais are actually up to with the TOS onslaught on AOL against people who don't toe the party line.... "We live in hope" obviously refers to getting people entirely kicked off AOL by constantly alleging TOS violations against them. To do so is in itself a violation of the TOS system and can lead to the person making such false allegations to lose his or her account. Again,
I urge anyone who believes they are being treated unfairly or with a double standard to write hostmgr@aol.com and TOSBoards1@aol.com

>Subject: Re: 3 strikes and Mahdi's not out
>Date: 2/16/1999 2:29 PM Eastern Standard Time
>From: Chrrrstine
>Message-id: <19990216142917.28946.00002097@ng-ch1.aol.com>
>
>>Joh:
>>
>> WAYYY more than three. We live in hope.
>>
>>Rob
>>
>>
>
>Ah. Truly, a beautiful thread. Please don't try to take MY AOL account
>because you disagree with me. If you spend ANY time hoping differing
points
>of view have their accounts revoked, may I respectfully suggest that you
>better spend that time in prayer. IMO God would want it that way.
>Love,
>Christine
>
>
>
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>

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FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 10:51 AM
To: hostmgr@aol.com; TOSBoards1@aol.com
Subject: AOL censorship via TOS allegations

I think the following messages on AOL's Bahai Forum
Message Boards should make clear that I and a number
of other Bahais and non-Bahais believe fundamentalist Bahais
on AOL are abusing the TOS system in order to suppress the
opinions and views of people with which they do not agree....

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

<HTML>>Subject: Re: Who is Mark Foster?
>Date: 2/14/1999 1:02 PM Eastern Standard Time
>From: Smaneck
>Message-id: <19990214130206.20954.00002224@ng-fi1.aol.com>
>
>Christine asks:
>
>>Dearest Mr. Foster,
>>Who are you?

>>What is your authority?

>

>If I can answer for Dr. Foster. He is a professor of sociology at Johnson
>City Community College. He is hired by the head of the spirituality forums
to

>manage the Baha'i forum. Dr. Foster is a Baha'i. The leaders of each
forum

>typically belong to the religion in question since the forums are designed
to

>support each religion.

He's paid MONEY for what he's doing!!!

>

>>Isn't this a Non-Baha'i board? Shouldn't a Non-bahi be in charge?

>

>Christine, we've been through this before.

Her point should not be brushed aside. It's a valid question, one I support.
Two previous Bahais have demonstrated they could not be fair Forum
Leaders

and were dismissed by AOL. Speaking as a Bahai, I believe Foster has
already
shown he is not playing fairly....

This is a non-Baha'i folder on the

>Baha'i Board. It is **not** a non-Baha'i Board. As such it is still bound by
>the TOS rules for spirituality forums which I placed up before. Folders do
>not have separate people in charge. The description of the folder is
>misleading and we have not been able to get that changed as yet. But
TOS

>rules still apply regardless of how the folder is described.

>

>

>warmest,

>

>Susan Maneck

What is the name and address of the Spiritual ity Forum Leader who has
hired
Mark Foster?

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

<HTML>>Subject: Re: Christine - TOS
problems

>Date: 2/15/1999 4:10 AM Eastern Standard Time

>From: Chrrrstine

>Message-id: <19990215041017.20966.00003093@ng-fi1.aol.com>

>

>Sunni, You Wrote,

>>Christine

>>

>>If you sincerely feel that Baha'is are violating AOL TOS then you should
>>report them. AOL will make the decision if it is truly a violation or
not.

>

>>
>>You don't have to sit back and wait for someone else to do it if you think
>it
>>should be done. Just got to keyword: notify AOL and follow the
>instructions.
>>
>>Sunni
>>
>Sunni, A lot of Baha'is know about the double standard. It happened on a
>Crowded day. I Do not believe in TOSing people (Unless threatened) or
>ignoring people. I am confident to stand on my ability to defend my beliefs.
>I wish only to be treated fairly by the online Baha'i community. Although I
>am slowly realizing that Fairness on this forum is impossible.
>Love,
>Christine

You're quite right.... Bahais are not playing fairly here and are abusing the TOS system.

You can write the hostmgr@aol.com and TOSBoards1@aol.com about this fact if you like. I urge others concerned about the manner in which Mark Foster is hitting people with false TOSs to make their views known to AOL.

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<HTML>>Subject: Re: Getting TOSsed in the slammer
>Date: 2/15/1999 4:51 PM Eastern Standard Time
>From: Mr Mahdi
>Message-id: <19990215165123.11988.00002094@ng103.aol.com>
>
>Too bad you and Mark were the only ones that saw the post before yours truly
>yanked them off the third time. 3 of my post were yanked off, and I am being
>seriuos this time, I found my posts as one of most "mild" posts I written.
>The post you just read was yanked because it didnt fit a post that belonged
>to a "support" forum. Oh well, like your posts are supporting and praising
>mines. I see the typical double-standard
>going on here.
>Mahdi

AOL does provide for a system of TOS appeal. Write TOSBoards1@aol.com regarding the double standards that are now being used to drive people off these Boards. The hostmgr@aol.com should hear your views.

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

<HTML>>Subject: Re: Getting TOSsed in the slammer

>Date: 2/15/1999 6:38 PM Eastern Standard Time

>From: Mr Mahdi

>Message-id: <19990215183807.27160.00002246@ng35.aol.com>

>

>>It is not a double standard, Mahdi. It is a recognition that this is the
>>Baha'i Forum. There is also an Islamic forum. If I went to that forum
and

>>attempted to promote the Baha'i Faith or its Teachings as preferable,
>better,

>>or (whatever term you choose), that would be TOSable, as well.

>

>This time I was responding to Susan calling me a joke and Wendy's use
of

>racism in the chats to tick me off. I wasn't in this post unfortunately

>trying to invite people to Islam. But it is very clear that you allow
bahais

>to talk about non bahais in a bad way like Mike talking about gays and
Wendy

>talking about indoor plumbing, but when I respond to these comments I
get

>blacklisted. I want you to repost the posts you yanked off and let the
>people

>here decide if a transgressed the limits of "TOS."

>Mahdi

Mahdi makes a valid point here. Wendy and other people of opinions other
than those that could be characterized as liberal are allowed to say and do
what they wish.... There is a double standard.

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<HTML>This is then the root of problem.

There should

be another Forum Leader or a second one to counterbalance this one.... It's
obvious given AOL having to fire Vahid and Edmund that this structure
does

not work right for the Bahai Forums. Changing the personality makes no
difference....

>Subject: Re: Regarding the Threads

>Date: 2/16/1999 6:47 AM Eastern Standard Time

>From: RBCF Mark

>Message-id: <19990216064731.29402.00001406@ng-ch1.aol.com>

>

>PL, the decision is made only by myself, as forum manager.

>

>Sincerely, Mark A. Foster

>Bahá'í Faith Forum Manager

><https://www.markfoster.net>

><https://markfoster.org>

><https://bahai.nu>

>

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<HTML>>Zaynab,
>Please do not refer to me as a enemy of the Baha'i. I have never said
that.
>If you do so again, please state it as your opinion.

Why isn't Mark Foster hitting Zaynab with a TOS, if he's a fair player?

>2 As I stated in my censored post. I have not used profanity, on the chat
>boards.(other than one letter followed by **** after a two hour barrage
of
>accusations) I have never been TOSed for doing that. I have witnessed
Baha'i
>use The F-word and not get TOSed. I asked the many baha'i in the room if
they
>TOSed the comment and They did not reply. So maybe this is an
assumption.
But
>in my opinion You should be more tolerant of differing views on this
>board. It would make for more lively chat, and it would also show
seekers
>that you could withstand the tough questions that the "world" religions
(of
>which you want to be considered) Have to face every single day all over
the
>world.
>I feel this board and the people in the chat rooms are looking at every
move
>I make with a micro- scope, just waiting for me to violate TOS and report
me.
>I guess that is to be exeted, fine, you have the rules on your side, but if
>you do not hold other people up to the same standards that you hold me
up
to,
>then it seems obvious it is because I like to let seekers know that Woman
are
>banned from the Universal House Of Justice. (personally, I think if
>I didn't bring that up you would treat me a lot better) I hope every one
who
>has tried to TOS me will ask themselves "Would I have TOSed Christine If
she
>hadn't had said those comments against my faith?" If the answer is no,
then
I
>would like an apology.
>
>Love,
>Christine.

Bahais are abusing AOL's TOS system to control and drive dissidents
away--it's obvious....

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</HTML>

<HTML>>Subject: Re: Christine - TOS
problems
>Date: 2/15/1999 4:17 AM Eastern Standard Time
>From: Chrrrstine
>Message-id: <19990215041728.20966.00003094@ng-fi1.aol.com>
>
>Parbelly wrote,
>> I guess it depends on who people will believe right Christine?
>
>No, it matters what the truth is.
>When I sat TOSed I mean a Baha'i gloating he sent off a letter to AOL. Or
I
>got a (no subject) letter from Mark Foster> AOL has only sent me one
warning
>letter. I got that letter about 1/2 an hour after logging to the Beliefs
>Baha'i chat room for the first time. I had a cuss word in My profile and I
>Got TOSed for it.
>Love,
>Christine

Speaking as Bahai, this is all what is known as "Bahai love."

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

<HTML>>Subject: Re: Christine - TOS
problems
>Date: 2/15/1999 6:28 AM Eastern Standard Time
>From: RobJ95
>Message-id: <19990215062845.11647.00001368@ng-fy1.aol.com>
>
>Christine:
>
> Regardless of your feelings about the Baha'i Faith, or whether you agree
or
>disagree with its goals or teachings, I can assure you that if you violate
>TOS, I would unhesitatingly report you.

What's happening here is Bahais are abusing and often falsely accusing
people of TOSs, often employing double standards in the process.

I've done so in the past with various
>people, and I will continue to do so in the future.

I don't doubt it for a moment. I encourage others who have been the
victims
of this kind of abuse from Bahais to begin reporting them for every little
slip or infraction now to the TOSGeneral.

I've even TOSed
>individuals who have been positively inclined toward the Faith, but who

>insist on behaving improperly in the Bahá'í chat rooms; I offer no
apologies
>for
>this action; it is what every good online citizen should do, and what AOL
>requests that we do.
> Would I be more inclined to do so with you than with someone I'm on
>friendlier terms with? I'd probably have to say yes, since you go out of
>your way to be an irritant in the chat rooms; that's just human nature,
>flawed as it is.

Quite revealing above about the approach Bahais have to the TOS
system....

Just because we Bahá'ís try to lead loving and tolerant
>lives doesn't mean we should allow ourselves to be treated like
doormats.

Speaking as a Bahai of more than 22 years,
I believe Bahais are anything but tolerant....

>Only God's patience is boundless.
> In the final analysis, Christine, if you behave in an appropriate manner,
no
>one will have good reason to TOS you; if someone should TOS you
without
>cause, AOL will determine that such is the case; either way, you would
have
>nothing to worry about.
> If I were you, I'd carefully and dispassionately examine why so many
people
>seem intent on TOSing you, and see if there wasn't something I could do
to
>change my behavior so as to avoid being TOSed in the first place.

I.e., you should submit to Bahai coercion....

Otherwise,
>if you are so concerned and distressed about (the possibility of) getting
>TOSed in the Bahá'í chat rooms and message boards, one sure remedy
would be
>for you to stay out of them altogether.

Exactly the goal Bahais have here and elsewhere--DRIVE out those who
have
the temerity to express any opinion other than their own. See

<https://members.tripod.com/~FG/technique.htm>

> Ultimately, it is up to you. Be assured of my prayers in your behalf.
>
>Sincerely, Rob.

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<HTML>Please read carefully The Baha'i
Technique and

reflect on how it's applicable here to the way the TOS system is being abused by Bahais:

<https://members.tripod.com/~FG/technique.htm>

>Subject: Re: Getting TOSsed in the slammer
>Date: 2/15/1999 1:46 PM Eastern Standard Time
>From: Smaneck
>Message-id: <19990215134627.19984.00002108@ng-cg1.aol.com>
>
>Mahdi writes:
>
>> I was expressing myself like I do always in these excellent posts.
>
>I think Mahdi should get the nomination for best joke of the day!
>
>> I mentioned my treatment by two very well known people here, let
just
say
>>Mrs. W and Mrs/PhD S.
>
>You mean li'l ole me, Mahdi? You must be referring to the fact that
whenever
>you insist on harrassing me with unwanted and unwelcome IMs I keep
notifying
>AOL. I hope you have lots of credit cards, you'll need them!
>
>
>warmest,
>
>Susan Maneck
>
>
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<HTML><FONT SIZE=3 PTSize=10><BR>
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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards<BR>
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**<HTML>>Subject: Re: Getting TOSsed in the
slammer
>Date: 2/15/1999 5:11 PM Eastern Standard Time
>From: RBCF Mark
>Message-id: <19990215171109.02876.00000852@ng-ch1.aol.com>
>
>It is not a double standard, Mahdi. It is a recognition that this is the
>Baha'i Forum. There is also an Islamic forum. If I went to that forum and
>attempted to promote the Baha'i Faith or its Teachings as preferable,
>better,
>or (whatever term you choose), that would be TOSable, as well.**

There is a double standard in my opinion. Bahais don't want to hear anything from Muslims and really dispise them.

>
>Sincerely, Mark A. Foster
>Bahá'í Faith Forum Manager
><https://www.markfoster.net>
><https://markfoster.org>
><https://bahai.nu>

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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<HTML>>Subject: Please Read!!!
>Date: 2/15/1999 5:26 PM Eastern Standard Time
>From: RBCF Mark
>Message-id: <19990215172653.02876.00000868@ng-ch1.aol.com>

>
>Folks,
>
>I am honestly getting tired of sending so many posts along to CAT
(Community
>Action Team -- the folks who handle TOS reports). However, I am
required to
>do so, as a part of my volunteer position in this forum. But it is getting
>old rather quickly.
>
>May I make a personal plea that we please treat each other with the
human
>dignity that each of us deserve?

What about Bahais, Mark? Are they going to respect others' opinions? After over 22 years in the Bahai Faith, I would find it to be a first....

It doesn't matter whether we agree with
>someone. We can still address each person with basic human kindness. If
we
>would begin to do so, the majority of TOS reports (by myself and by
others)
>would end.

Sounds like a threat, none too veiled.... Unfortunately, I and others believe you are using a decidedly double standard in choosing who to report on to the TOSGeneral.... I don't believe there's any doubt that that is the case.

>
>Also, we need to bear in mind that proselytizing (meaning, trying to convert
>someone to one's own religion) or attacking or belittling the religion of
>that particular forum is a TOS violation, plain and simple. Translation:
>Members of another religions trying to convert Baha'is to their religion
>are
>in violation of TOS regulations. And members of other religions attacking
>or
>belittling the Baha'i Faith are in violation of TOS
>regulations.

What about Bahais harassing and attacking Bahais and non-Bahais on and off
of AOL? I believe you're using a double standard here once again.

>
>People, I didn't make those rules up. They come from one of two places:
>Either from CAT itself or from the policy makers of the spirituality forums
>(of which the Baha'i Forum is a part).

You and other Bahais are interpreting and using them to further your own interpretations of what the Bahai Faith is or should be. AOL personnel are extremely naive and uninformed in this regard but some are not....

>
>Sincerely, Mark A. Foster
>Bahá'í Faith Forum Manager
><https://www.markfoster.net>
><https://markfoster.org>
><https://bahai.nu>
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<HTML>>Subject: Re: Getting TOSsed in the
slammer
>Date: 2/15/1999 6:47 PM Eastern Standard Time
>From: RBCF Mark
>Message-id: <19990215184756.28946.00001207@ng-ch1.aol.com>
>
>Mahdi,
>
>The problems you refer to, as I see it, are primarily a result of your
>promotion of Islam in the Baha'i Forum. It has caused considerable
>frustration on the part of some of the Baha'i participants here.
>
>I am attempting, in this case, to deal with the causes, rather than the
>effects. It seems more sensible to me to proceed that way.
>

>
>
>Sincerely, Mark A. Foster
>Bahá'í Faith Forum Manager
><https://www.markfoster.net>
><https://markfoster.org>
><https://bahai.nu>

I'm a member of the Bahai Faith, and I don't feel any frustration with Mahdi's opinions and beliefs. As a Muslim, he has every right to believe what he does and share his views on the Bahai Faith. Certain kinds of Bahais want to suppress his and other Muslims' views. As Forum Leader, you should not be assisting them in doing so.

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<HTML>>Subject: Re: Getting TOSsed in the slammer

>Date: 2/15/1999 7:19 PM Eastern Standard Time

>From: Mr Mahdi

>Message-id: <19990215191912.27161.00002133@ng35.aol.com>

>

>>Mahdi,

>>

>>The problems you refer to, as I see it, are primarily a result of your
>>promotion of Islam in the Baha'i Forum. It has caused considerable
>>frustration on the part of some of the Baha'i participants here.

>>

>>I am attempting, in this case, to deal with the causes, rather than the
>>effects. It seems more sensible to me to proceed that way.

>

>So in other words, its ok for them and not me. I call it a double standard,

>you call it fairness. What makes you think the attack on Islam here by
>bahais like Susan and Wendy is not primarily a result of my considerable
>frustration? You have shown great unfairness and bias, you should not say

>its ok for them to show frustration but its not ok for me.

>Mahdi

Again, I believe Mahdi is quite right. There's a double standard being used against him and others by Bahais.

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<HTML>It seems to me certain kinds of Bahai here on the AOL forums are the ones going for the juggular....

>Subject: Re: Christine - TOS problems

>Date: 2/16/1999 1:53 AM Eastern Standard Time

>From: Hawkeye919
>Message-id: <19990216015313.24038.00001257@ng-cb1.aol.com>
>
>Christine:
>
> I find it interesting that you chide Bahá'ís by way of implying that we
are
>not being honest enough with you; yet, when we are honest about our
feelings,
>thereby showing we are just as human as the next person, you jump on
us for
>that too. There is no pleasing you.
> We have been more than tolerant with you for far too long; but you insist
on
>making things difficult for everyone — yourself included. Try taking it
easy
>on others and on yourself by showing consideration and respect for the
>feelings and views of others, and you will be amazed how differently
people
>will behave toward you. However, if you insist on going for the jugular
>every time, or playing little games in the rooms, you will only make
things
>more difficult for everyone — most of all for yourself.
>
>Regards, Hawkeye.
>
>
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<HTML>This is all merely an excuse to drive
out
Mahdi, in my opinion. I've seen many, many Bahais bring up Xianity, Islam,
etc., in a similar manner when it suits their purposes.

>Subject: Re: Getting TOSsed in the slammer
>Date: 2/16/1999 6:51 AM Eastern Standard Time
>From: RBCF Mark
>Message-id: <19990216065123.29402.00001410@ng-ch1.aol.com>
>
>Mahdi,
>
>Baha'is don't attack Islam. We accept it as a valid Revelation. Now, you,
as
>a Muslim may see it differently. However, this is a Baha'i Forum - not an
>Islamic one.
>
>Sincerely, Mark A. Foster
>Bahá'í Faith Forum Manager
><https://www.markfoster.net>
><https://markfoster.org>
><https://bahai.nu>
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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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<HTML>This message is quite revealing about
what
many Bahais are actually up to with the TOS onslaught on AOL against
people
who don't toe the party line.... "We live in hope" obviously refers to
getting people entirely kicked off AOL by constantly alleging TOS violations
against them. To do so is in itself a violation of the TOS system and can
lead to the person making such false allegations to lose his or her account.
Again,
I urge anyone who believes they are being treated unfairly or with a
double
standard to write hostmgr@aol.com and TOSBoards1@aol.com

>Subject: Re: 3 strikes and Mahdi's not out
>Date: 2/16/1999 2:29 PM Eastern Standard Time
>From: Chrrrstine
>Message-id: <19990216142917.28946.00002097@ng-ch1.aol.com>

>

>>Joh:

>>

>> WAYYY more than three. We live in hope.

>>

>>Rob

>>

>>

>

>Ah. Truly, a beautiful thread. Please don't try to take MY AOL account
>because you disagree with me. If you spend ANY time hoping differing
points
>of view have their accounts revoked, may I respectfully suggest that you
>better spend that time in prayer. IMO God would want it that way.

>Love,

>Christine

>

>

>

>

>

>

>

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 11:06 AM
To: hostmgr@aol.com; TOSBoards1@aol.com
Subject: fw nadle@aol.com Re: AOL censorship via TOS allegations

I ask Bahais and non-Bahais who are familiar with the methods fundamentalist Bahais use to suppress free speech and conscience to also write the hostmgr@aol.com and the TOSBoards1@aol.com to help encourage them to rectify the situation. It seems to me that basically the same dynamics that have played themselves out with the opposition to talk.religion.bahai is now taking place, has been really for a long time, at least since last August, on AOL....

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----Original Message-----

From: FG@aol.com <FG@aol.com>
To: Nadle@aol.com <Nadle@aol.com>
Cc: FG@hotmail.com <FG@hotmail.com>
Date: Thursday, February 18, 1999 1:58 AM
Subject: Re: Who is Mark Foster?

>He's been doing the same thing to me and several
>other people who don't share the fundamentalist
>mindset. I've spoken with an AOL person regarding the
>whole situation. We can appeal the false TOSs by
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>From: nadle@aol.com (Nadle)
>To: FG@aol.com
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>Larry Rhodes
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by
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> by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
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>JAA29829 for <FG@aol.com>; Thu, 18 Feb 1999 09:26:23 -0500
>Date: 18 Feb 1999 09:26:22 EST
>Newsgroups: aol.boards.internal0.top-o-world.aol-department-level.associations-specia.bahai.for-non-bahais1f6ff4
>To: FG@aol.com
>Organization: AOL <https://www.aol.com>
>References: <19990218080242.27436.00000677@ng90.aol.com>
>From: nadle@aol.com (Nadle)
>Subject: Re: Who is Mark Foster?
>Message-ID: <19990218092622.27682.00003216@ng97.aol.com>
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From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 11:06 AM
Subject: fw nadle@aol.com Re: AOL censorship via TOS allegations

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>Sincerely,

>Larry Rhodes

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>Return-Path: <nadle@aol.com>

>Received: from rly-zd03.mx.aol.com (rly-zd03.mail.aol.com
[172.31.33.227])

by

>air-zd03.mail.aol.com (v56.26) with SMTP; Thu, 18 Feb 1999 09:26:23
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>JAA29829 for <FG@aol.com>; Thu, 18 Feb 1999 09:26:23 -0500

>Date: 18 Feb 1999 09:26:22 EST

>Newsgroups: aol.boards.internal0.top-o-world.aol-department-

>level.associations-specia.bahai.for-non-bahais1f6ff4

>To: FG@aol.com

>Organization: AOL <https://www.aol.com>

>References: <19990218080242.27436.00000677@ng90.aol.com>

>From: nadle@aol.com (Nadle)

>Subject: Re: Who is Mark Foster?

>Message-ID: <19990218092622.27682.00003216@ng97.aol.com>

>

From: FG@aol.com[SMTP:FG@aol.com]

Sent: Thursday, February 18, 1999 11:12 AM

To: TOSBoards1@aol.com

Cc: FG@hotmail.com

Subject: Fwd: Who is Mark Foster?

<<Message: Fwd: Who is Mark Foster?>>

See Bahai Forums/Message Boards/For Non-Bahais

-----Original Message-----

From: FG <FG@hotmail.com>

Newsgroups: alt.religion.bahai,talk.religion.bahai,talk.religion.misc

Date: Thursday, February 18, 1999 10:06 AM

Subject: fw nadle@aol.com Re: AOL censorship via TOS allegations

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>
>

From: FG[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 11:19 AM
To: FG@hotmail.com
Subject: Re: Getting TOSsed in the slammer

<HTML>More evidence, really, of the
concerted effort being made, by Bahais of a certain temperament, to
suppress other views by narrowly interpreting, via a double standard, the
TOS rules....

>Subject: Re: Getting TOSsed in the slammer
>Date: 2/18/1999 9:48 AM Eastern Standard Time
>From: Smaneck
>Message-id: <19990218094849.02876.00002811@ng-ch1.aol.com>
>
>Fred writes:
>
>>I'm a member of the Bahai Faith, and I don't feel any frustration with
>>Mahdi's opinions and beliefs. As a Muslim, he has every right to believe
>what
>>he does and share his views on the Bahai Faith. Certain kinds of Bahais
want
>>to suppress his and other Muslims' views. As Forum Leader, you should
not be
>>assisting them in doing so.
>
>These are the TOS rules which Mark is beholden to abide by. Baha'is
didn't
>make them up.
>
>Concerning proselytizing:The Other Religions Boards are designed for
those
>belonging to or interested in the religions represented here. The folders

are
>for support & not criticism of the listed religions. AOL has provided other
>areas where you may
>critize these or any other religions. Any proselytizing or advocacy for
the
>members of any of these religions to abandon their faith or accept faiths
>other than their own will be treated as disruption on our message boards
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>will be reported to TOS. Also, posts that are critical of the represented
>religion will be deleted & forward to TOS for board disruption.

>

>

>warmest,

>

>Susan Maneck

>

>

>

>

>

>

>

>

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>

</HTML>

<HTML>

FG....The Bahai Faith & Religious Freedom of Conscience:

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, February 18, 1999 1:50 PM

To: TOSBoards1@aol.com; hostmgr@aol.com

Subject: Re: AOL censorship via TOS allegations

Smaneck wrote in message <19990218113538.04265.00000373@ng-ch1.aol.com>...

>Dear friends,

>

>After a long illness which forced Dr. Mark Foster to neglect the AOL
Baha'i

>message board allowing, he found himself in the difficult position of
having to

>enforce TOS rules in a situation where people had not been used to it.
This

>explains the suddent wave of protests.

Last August the excuse for his doing nothing to improve
the censored areas of AOL was that he was busy with
the beginning of his classes for the fall. Then nothing
but silence for months. I highly doubt the veracity of the
claim that he was so sick. Regardless, I repeatedly emailed
directly to him and requested that he resign, a request he's
always ignored. When he did return, he immediately went
for the jugular vein, mine as well as others. He is not a fair
and honest Forum Leader, and should resign.... Speaking
as a Bahai, I believe he's clearly a puppet for the fanatics
and fundamentalists in the Bahai administration. AOL is for

all people, not merely the literal minded Bahais who have learned how to manipulate and abuse the system of TOSs on AOL.

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>I'm posting below the AOL TOS rules that were being violated. Baha'is did not

>make those up, AOL did.

The reality is that many fundamentalist Bahais have and are violating the TOS rules on AOL and Foster is not slapping them with TOSs. See the others messages I've posted as evidence of this double standard.

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>Here are the guidelines from the Spirituality Forum:

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> Posts may be deleted when messages violate AOL's Policy for Online Conduct,

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Ms. Maneck herself referred to my opinions on AOL a number of times as "garbage." Foster has done nothing about that whatsoever. Also fundamentalist Bahais regularly intimidate and threaten other Bahais like myself on AOL by suggesting we are "covenant breakers," not "firm in the covenant," creating "disunity," etc.... Many of these Bahai-style threats and insults violated the AOL TOS rules just as much or more but AOL people do understand what's being done by the fundamentalists and not enough people report the fundamentalists at the moment.

>

>Susan Stiles Maneck

>History, Stetson University

See the links below for further evidence or comments along these lines:

<https://members.tripod.com/~FG/Maneck1.htm>

<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, February 18, 1999 4:04 PM

To: Jimo3#aol.com; HANI72#aol.com; CRust60001#aol.com; AAli929596#aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786#aol.com; Member1700#aol.com; PParvin#aol.com; RayHanania@aol.com; RobertNik#aol.com; SAMaso#aol.com; Shaksway@aol.com; Smastr@aol.com
Subject: The TOS game

Foster, Maneck, and the other fundamentalists are completely run amok. I just had my account suspended for the second time this week. I know a number of other people who are being attacked in the same way on the Bahai "Forums." I just had a long talk with an AOL person who assured me it is possible to have Mark Foster removed and that it has been done on other forums too.

Those of you who are concerned about this manipulation of the TOS rules to impose censorship on the Forums should consider writing the hostmgr@aol.com and the TOSBoards1@aol.com and explain your reasons.

A false TOS allegation is a violation of the TOS rules. I believe this is what Foster is doing, and, as I've said many times, he should be replaced, though certainly not with Maneck. If the above addresses hear from enough of us it will make a big difference. Please emphasize you are Bahais too if you are and that much of the disagreement is between fundamentalists and more liberal Bahais or non-Bahais both

on and off AOL. You might mention the two year struggle to create talk.religion.bahai and my website has documenting censorship in the Bahai Faith. You might also add that Foster has been gone for more than 8 months only to return and behave like this.

It is important to highlight that Foster is selectively hitting people with TOSs, i.e., allowing people on his side to go scott free....

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: Re: Who is Mark Foster?

>>Date: 2/18/1999 9:26:24 AM Eastern Standard Time

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>>To: FG@aol.com

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>>Sincerely,

>>Larry Rhodes

>>

>>

>>----- Headers -----

>>Return-Path: <nadle@aol.com>

From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]

Sent: Thursday, February 18, 1999 4:05 PM

To: FG@hotmail.com

Subject: Re: The TOS game

Thank you Fred for giving me advice and support. I wonder would you like to see my posts that were immediately yanked off by Mark that were never seen by the rest of you all?

From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, February 18, 1999 4:31 PM

To: Jimo3@aol.com; HANI72@aol.com; CRust60001@aol.com;

AAl929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod;

Macho786@aol.com; Member1700@aol.com; PParvin@aol.com;

**RayHanania@aol.com; RobertNik#aol.com; SAMaso#aol.com;
Shaksway@aol.com; Smastr@aol.com**

Subject: Re: AOL censorship via TOS allegations

**Foster has repeatedly violated the TOS system on AOL
against me and several other individuals by alleging FALSE
TOSs and should be removed immediately from his position
as Forum Leader.**

**I am presently working on a message to the hostmgr@aol.com
and TOSBoards1@aol.com to this effect and encourage others
who have been targeted by him and other Bahai fundamentalists
on AOL to write also.**

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**RBCF Mark wrote in message <19990218144900.02868.00007039@ng-
ch1.aol.com>...**

>Fred,

>

**>I am not paid anything for what I do. Only the owners are paid. The
forum**

**>managers, chat hosts, librarians, etc. are volunteers. Incidentally, I am
all**

**>three - a forum manager, a chat host, and a librarian. And ... I am a
>volunteer. My only perk is that I don't pay for AOL (if you can call it
that).**

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**>The regulations are not made by the Baha'is. They are official AOL
policies.**

**>All TOS (terms of service) decisions are made by the Community Action
Team**

on

>AOL, which has nothing to do with the Baha'i Faith Forum.

>

>Cordially, Mark Foster

**-----
From: FG[SMTP:FG@hotmail.com]**

Sent: Thursday, February 18, 1999 4:31 PM

Subject: Re: AOL censorship via TOS allegations

**Foster has repeatedly violated the TOS system on AOL
against me and several other individuals by alleging FALSE
TOSs and should be removed immediately from his position
as Forum Leader.**

**I am presently working on a message to the hostmgr@aol.com
and TOSBoards1@aol.com to this effect and encourage others
who have been targeted by him and other Bahai fundamentalists
on AOL to write also.**

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

RBCF Mark wrote in message <19990218144900.02868.00007039@ng-ch1.aol.com>...

>Fred,

>

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>managers, chat hosts, librarians, etc. are volunteers. Incidentally, I am all

>three - a forum manager, a chat host, and a librarian. And ... I am a

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From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, February 18, 1999 4:38 PM

To: Jimo3#aol.com; HANI72#aol.com; CRust60001#aol.com;

AAli929596#aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod;

Macho786#aol.com; Member1700#aol.com; PParvin#aol.com;

RayHanania@aol.com; RobertNik#aol.com; SAMaso#aol.com;

Shaksway@aol.com; Smastr@aol.com

Subject: Re: AOL censorship via TOS allegations

Smaneck wrote in message <19990218141748.22335.00003790@ng-cg1.aol.com>...

>Fred writes:

>

>>I highly doubt the veracity of the

>>claim that he was so sick.

>

>What do you need Fred, a doctors excuse?

Even if he was actually sick, which I doubt, it's obviously a bogus tactic to conceal what you and other fanatics are attempting to suppress on AOL.

>

>>Regardless, I repeatedly emailed

>>directly to him and requested that he resign, a request he's

>>always ignored.

>

>The nerve of Mark! When Fred issues a demand like that Mark should comply

>immediately.

As Forum Leader, he had obligations he ignored repeatedly and should have made arrangements to replace himself if he actually cared about the AOL Forums functioning properly which he certainly didn't... He, like other fundamentalists on AOL, preferred the dysfunctional state of all the Forums to truly open free speech....

>

>>Ms. Maneck herself referred to my opinions on AOL a number

>>of times as "garbage."

>

>And nobody else would *ever* characterize the litter you spam these lists with
>in that manner.

Here we have another demonstration of Ms. Maneck's adherence to "scholarly" values and discourse.... I shall add it to my collection....

>

>

>Susan Stiles Maneck
>History, Stetson University

FG....The Bahai Faith & Religious Freedom of Conscience:
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From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 4:53 PM
To: Jimo3#aol.com; HANI72#aol.com; CRust60001#aol.com;
AAl929596#aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod;
Macho786#aol.com; Member1700#aol.com; PParvin#aol.com;
RayHanania@aol.com; RobertNik#aol.com; SAMaso#aol.com;
Shaksway@aol.com; Smastr@aol.com
Subject: Re: AOL censorship via TOS allegations

Mark Foster's been doing the same thing to me and several other people who don't share the fundamentalist mindset. I've spoken with an AOL person regarding the whole situation. We can appeal the false TOSs by writing the TOSBoard1@aol.com and hostmgr@aol.com.

I've just forwarded a dozen or more messages from various people complaining now in the For Non-Bahais folder to the above addresses and suggest you write them as soon as you can so that they hear from someone else. You know the literalists have and will make me out to be a lone kook otherwise.

Encourage others to do the same. AOL woke up in the past and got ride of Vahid and Edmund, former "Forum Leaders."

We can depend on them to do the right thing with Mark Foster too but have to be patient and make the extra effort to inform them what he's really doing now on AOL.

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**From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 4:56 PM
To: Jimo3@aol.com; HANI72@aol.com; CRust60001@aol.com;
AAl929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod;
Macho786@aol.com; Member1700@aol.com; PParvin@aol.com;
RayHanania@aol.com; RobertNik@aol.com; SAMaso@aol.com;
Shaksway@aol.com; Smastr@aol.com
Subject: Re: AOL censorship via TOS allegations**

This message is quite revealing about what many Bahais are actually up to with the TOS onslaught on AOL against people who don't toe the party line.... "We live in hope" obviously refers to getting people entirely kicked off AOL by constantly alleging TOS violations against them. To do so is in itself a violation of the TOS system and can lead to the person making such false allegations to lose his or her account. Again, I urge anyone who believes they are being treated unfairly or with a double standard to write hostmgr@aol.com and TOSBoards1@aol.com

**>Subject: Re: 3 strikes and Mahdi's not out
>Date: 2/16/1999 2:29 PM Eastern Standard Time
>From: Chrrrstine
>Message-id: <19990216142917.28946.00002097@ng-ch1.aol.com>
>
>>Joh:
>>
>> WAYYY more than three. We live in hope.
>>
>>Rob
>>
>>
>
>Ah. Truly, a beautiful thread. Please don't try to take MY AOL account
>because you disagree with me. If you spend ANY time hoping differing points
>of view have their accounts revoked, may I respectfully suggest that you
>better spend that time in prayer. IMO God would want it that way.
>Love,
>Christine
>**

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 4:56 PM
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From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 5:20 PM
To: FG
Subject: False TOSs by Bahai Forum Leader Mark Foster

Dear HostMGR & TOSBoards1:

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I also believe these TOSs are acts of revenge against me for recently creating talk.religion.bahai on Usenet, which fundamentalist Bahais have opposed for more than two years and may be corroborated by looking at my website which documents their opposition, including their fanaticism on AOL.

Let me mention that TWO former Bahai Forums Leaders have had to be removed by AOL in the past. I'm afraid it is now painfully evident that this one too should be replaced by someone who does not play out his religious beliefs into vindictive actions against Bahais, non-Bahais, Muslims, whoever....

I should mention that Bahais of more conservative mindset regularly insult others by suggesting they're "covenant breakers" or "infirm in the covenant" and so on. These phrases are insulting to myself and others but Mark Foster has done absolutely nothing to bring a halt to such behavior. One Bahai, Susan Maneck, has gone so far as to repeatedly refer to my opinions as "garbage" and "slander" and has not been corrected by him in anyway. I am very tired of this double standard, as are other AOL members in the Bahai Forums.

Please read especially "The Baha'i Technique" and AOL:

<https://members.tripod.com/~FG/technique.htm>

<https://members.tripod.com/~FG/AOL.htm>

What is taking place on the AOL Bahai Forums is exceedingly complex and will require serious efforts on the part of AOL personnel if you are to understand and make the right decisions.

Other than a fair and unbiased Forum Leader, I have been concerned primarily with 3 ISSUES:

alt.religion.bahai and talk.religion.bahai should be added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais (which appear now to have been fixed).

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Sent: Thursday, February 18, 1999 5:25 PM
To: Jimo3@aol.com; HANI72@aol.com; CRust60001@aol.com;
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Macho786@aol.com; Member1700@aol.com; PParvin@aol.com;
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**From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 6:07 PM
To: Jimo3@aol.com; HANI72@aol.com; CRust60001@aol.com;
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Macho786@aol.com; Member1700@aol.com; PParvin@aol.com;
RayHanania@aol.com; RobertNik@aol.com; SAMaso@aol.com;
Shaksway@aol.com; Smastr@aol.com
Subject: Re: HostMGR & TOSBoards1 (Re: AOL censorship via TOS allegations)**

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**FG....The Bahai Faith & Religious Freedom of Conscience:
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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**Subj: to TOS
Date: 2/18/1999 11:06:43 AM Eastern Standard Time
From: RBCF Mark
To: FG**

Sent to TOS for attacks and spamming

**Subject: Re: Who is Mark Foster?
Date: 02/18/1999 07:08 Central Standard Time
From: FG
Message-id: <19990218080819.27436.00000683@ng90.aol.com>**

**>Subject: Re: Who is Mark Foster?
>Date: 2/14/1999 1:02 PM Eastern Standard Time
>From: Smaneck
>Message-id: <19990214130206.20954.00002224@ng-fi1.aol.com>
>
>Christine asks:
>
>>Dearest Mr. Foster,
>>Who are you?
>>What is your authority?
>
>If I can answer for Dr. Foster. He is a professor of sociology at Johnson
>City Community College. He is hired by the head of the spirituality forums
to
>manage the Baha'i forum. Dr. Foster is a Baha'i. The leaders of each
forum
>typically belong to the religion in question since the forums are designed
to
>support each religion.**

He's paid MONEY for what he's doing!!!

**>
>>Isn't this a Non-Baha'i board? Shouldn't a Non-bahi be in charge?
>
>Christine, we've been through this before.**

**Her point should not be brushed aside. It's a valid question, one I support.
Two previous Bahais have demonstrated they could not be fair Forum
Leaders
and were dismissed by AOL. Speaking as a Bahai, I believe Foster has
already
shown he is not playing fairly....**

**This is a non-Baha'i folder on the
>Baha'i Board. It is **not** a non-Baha'i Board. As such it is still bound by
>the TOS rules for spirituality forums which I placed up before. Folders do
>not have separate people in charge. The description of the folder is
>misleading and we have not been able to get that changed as yet. But
TOS
>rules still apply regardless of how the folder is described.
>
>
>warmest,**

>
>Susan Maneck

What is the name and address of the Spiritual ity Forum Leader who has hired Mark Foster?

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: to TOS
Date: 2/18/1999 11:04:44 AM Eastern Standard Time
From: RBCF Mark
To: FG

Sent to TOS for spamming.

Subj: to TOS
Date: 2/18/1999 10:59:36 AM Eastern Standard Time
From: RBCF Mark
To: FG

Another one - same reason

Subject: Re: Christine - TOS problems
Date: 02/18/1999 07:17 Central Standard Time
From: FG
Message-id: <19990218081720.27436.00000687@ng90.aol.com>

>Subject: Re: Christine - TOS problems
>Date: 2/15/1999 4:10 AM Eastern Standard Time
>From: Chrrrstine
>Message-id: <19990215041017.20966.00003093@ng-fi1.aol.com>
>
>Sunni, You Wrote,
>>Christine
>>
>>If you sincerely feel that Baha'is are violating AOL TOS then you should
>>report them. AOL will make the decision if it is truly a violation or
>>not.
>
>>
>>You don't have to sit back and wait for someone else to do it if you
>>think
>>it
>>should be done. Just got to keyword: notify AOL and follow the
>>instructions.
>>
>>Sunni
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>Sunni, A lot of Baha'is know about the double standard. It happened on a
>Crowded day. I Do not believe in TOSing people (Unless threatened) or

>ignoring people. I am confident to stand on my ability to defend my beliefs.
>I wish only to be treated fairly by the online Baha'i community. Although I
>am slowly realizing that Fairness on this forum is impossible.
>Love,
>Christine

You're quite right.... Bahais are not playing fairly here and are abusing the TOS system.

You can write the hostmgr@aol.com and TOSBoards1@aol.com about this fact if you like. I urge others concerned about the manner in which Mark Foster is hitting people with false TOSs to make their views known to AOL.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: to TOS
Date: 2/18/1999 10:50:13 AM Eastern Standard Time
From: RBCF Mark
To: FG

Sent to CAT for board disruption. You can't make these sorts of accusations.

Subject: Re: Getting TOSsed in the slammer
Date: 02/18/1999 07:42 Central Standard Time
From: FG
Message-id: <19990218084244.27436.00000703@ng90.aol.com>

>Subject: Re: Getting TOSsed in the slammer
>Date: 2/15/1999 4:51 PM Eastern Standard Time
>From: Mr Mahdi
>Message-id: <19990215165123.11988.00002094@ng103.aol.com>
>
>Too bad you and Mark were the only ones that saw the post before yours truly
>yanked them off the third time. 3 of my post were yanked off, and I am being
>seriuos this time, I found my posts as one of most "mild" posts I writen.
>The post you just read was yanked because it didnt fit a post that belonged
>to a "support" forum. Oh well, like your posts are supporting and praising
>mines. I see the typical double-standard
>going on here.
>Mahdi

AOL does provide for a system of TOS appeal. Write TOSBoards1@aol.com regarding the double standards that are now being used to drive people off

these Boards. The hostmgr@aol.com should hear your views.

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Date: 2/18/1999 10:47:30 AM Eastern Standard Time
From: RBCF Mark
To: FG

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Subject: Re: Please Read!!!
Date: 02/18/1999 07:49 Central Standard Time
From: FG
Message-id: <19990218084955.27436.00000708@ng90.aol.com>

>Subject: Please Read!!!
>Date: 2/15/1999 5:26 PM Eastern Standard Time
>From: RBCF Mark
>Message-id: <19990215172653.02876.00000868@ng-ch1.aol.com>
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>Folks,
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>I am honestly getting tired of sending so many posts along to CAT
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>Action Team -- the folks who handle TOS reports). However, I am
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>do so, as a part of my volunteer position in this forum. But it is getting
>old rather quickly.
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>May I make a personal plea that we please treat each other with the
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over 22 years in the Bahai Faith, I would find it to be a first....

It doesn't matter whether we agree with
>someone. We can still address each person with basic human kindness. If
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others)
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Sounds like a threat, none too veiled.... Unfortunately, I and others
believe you are using a decidedly double standard in choosing who to
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on to the TOSGeneral.... I don't believe there's any doubt that that is the
case.

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>that particular forum is a TOS violation, plain and simple. Translation:
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or
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**>People, I didn't make those rules up. They come from one of two places:
>Either from CAT itself or from the policy makers of the spirituality forums
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**You and other Bahais are interpreting and using them to further your own
interpretations of what the Bahai Faith is or should be. AOL personnel are
extremely naive and uninformed in this regard but some are not....**

>

**>Sincerely, Mark A. Foster
>Bahá'í Faith Forum Manager
><https://www.markfoster.net>
><https://markfoster.org>
><https://bahai.nu>**

>

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

Subj: to TOS

Date: 2/18/1999 10:38:37 AM Eastern Standard Time

From: RBCF Mark

To: FG

Again, sent to TOS, for the same reason.

Subject: Other victims of false TOSs

Date: 02/18/1999 09:14 Central Standard Time

From: FG
Message-id: <19990218101450.27436.00000763@ng90.aol.com>

FYI

-----Original Message-----

From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai,talk.religion.bahai,talk.religion.misc
Date: Thursday, February 18, 1999 10:06 AM
Subject: fw nadle@aol.com Re: AOL censorship via TOS allegations

>I ask Bahais and non-Bahais who are familiar with
>the methods fundamentalist Bahais use to suppress
>free speech and conscience to also write the hostmgr@aol.com
>and the TOSBoards1@aol.com to help encourage them
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>
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-----Original Message-----

>From: FG@aol.com <FG@aol.com>
>To: Nadle@aol.com <Nadle@aol.com>
>Cc: FG@hotmail.com <FG@hotmail.com>
>Date: Thursday, February 18, 1999 1:58 AM
>Subject: Re: Who is Mark Foster?

>
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>>
>>
>>
>>

>>Subj: Re: Who is Mark Foster?
>>Date: 2/18/1999 9:26:24 AM Eastern Standard Time

>>From: nadle@aol.com (Nadle)
 >>To: FG@aol.com
 >>
 >>Fred,
 >>
 >>I'm getting really ticked off with Mark's censorship.
 >>
 >>I was wrong and you, it turns out, have been right.
 >>
 >>I wasnt to send a complaint to AOL about Mark. He's pulled several of
 my
 >>posts and forwarded them to TOS. TOS, however, have blown him off.
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 >>When I repost those deleted posts, he yanks them again, and forwards
 >them -
 >>yet again - to TOS.
 >>
 >>What do I do?
 >>
 >>Thank you for the information.
 >>
 >>Sincerely,
 >>Larry Rhodes
 >>
 >>
 >>----- Headers -----
 >>Return-Path: <nadle@aol.com>
 >>Received: from rly-zd03.mx.aol.com (rly-zd03.mail.aol.com
 [172.31.33.227])
 >by
 >>air-zd03.mail.aol.com (v56.26) with SMTP; Thu, 18 Feb 1999 09:26:23
 -0500
 >>Received: from ngeout01.news.aol.com (ngeout01.news.aol.com
 >[152.163.176.244])
 >> by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
 >> with SMTP id JAA07001 for <FG@aol.com>;
 >> Thu, 18 Feb 1999 09:26:20 -0500 (EST)
 >>Received: from ladder01.news.aol.com (ladder01.news-fddi.aol.com
 >>[172.16.30.168]) by ngeout01.news.aol.com (8.6.12/8.6.12) with
 ESMTP id
 >>JAA29829 for <FG@aol.com>; Thu, 18 Feb 1999 09:26:23 -0500
 >>Date: 18 Feb 1999 09:26:22 EST
 >>Newsgroups: aol.boards.internal0.top-o-world.aol-department-
 >>level.associations-specia.bahai.for-non-bahais1f6ff4
 >>To: FG@aol.com
 >>Organization: AOL <https://www.aol.com>
 >>References: <19990218080242.27436.00000677@ng90.aol.com>
 >>From: nadle@aol.com (Nadle)
 >>Subject: Re: Who is Mark Foster?
 >>Message-ID: <19990218092622.27682.00003216@ng97.aol.com>
 >>
 >
 >

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
 alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: To TOS
Date: 2/18/1999 10:35:33 AM Eastern Standard Time
From: RBCF Mark
To: FG

Subject: AOL Bahai censorship via false TOS allegations
Date: 02/18/1999 09:21 Central Standard Time
From: FG
Message-id: <19990218102111.27436.00000768@ng90.aol.com>

I sent this to TOS for action. Of course, it is, as always, their decision, not mine.

-----Original Message-----

From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai,talk.religion.bahai,talk.religion.misc
Date: Thursday, February 18, 1999 10:06 AM
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>>Subject: Re: Who is Mark Foster?
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**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 6:07 PM
Subject: Re: HostMGR & TOSBoards1 (Re: AOL censorship via TOS
allegations)**

**I believe these TOSsed messages by Mark Foster
reveal quite clearly what he and other fundamentalists
on AOL are attempting to suppress....**

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**Subj: to TOS
Date: 2/18/1999 11:06:43 AM Eastern Standard Time
From: RBCF Mark
To: FG**

Sent to TOS for attacks and spamming

**Subject: Re: Who is Mark Foster?
Date: 02/18/1999 07:08 Central Standard Time
From: FG
Message-id: <19990218080819.27436.00000683@ng90.aol.com>**

**>Subject: Re: Who is Mark Foster?
>Date: 2/14/1999 1:02 PM Eastern Standard Time
>From: Smaneck
>Message-id: <19990214130206.20954.00002224@ng-fi1.aol.com>
>
>Christine asks:
>
>>Dearest Mr. Foster,
>>Who are you?
>>What is your authority?
>
>If I can answer for Dr. Foster. He is a professor of sociology at Johnson
>City Community College. He is hired by the head of the spirituality forums
to
>manage the Baha'i forum. Dr. Foster is a Baha'i. The leaders of each
forum
>typically belong to the religion in question since the forums are designed
to
>support each religion.**

He's paid MONEY for what he's doing!!!

>

>>Isn't this a Non-Baha'i board? Shouldn't a Non-bahi be in charge?

>

>Christine, we've been through this before.

Her point should not be brushed aside. It's a valid question, one I support. Two previous Bahais have demonstrated they could not be fair Forum Leaders and were dismissed by AOL. Speaking as a Bahai, I believe Foster has already shown he is not playing fairly....

This is a non-Baha'i folder on the

>Baha'i Board. It is *not* a non-Baha'i Board. As such it is still bound by >the TOS rules for spirituality forums which I placed up before. Folders do >not have separate people in charge. The description of the folder is >misleading and we have not been able to get that changed as yet. But TOS >rules still apply regardless of how the folder is described.

>

>

>warmest,

>

>Susan Maneck

What is the name and address of the Spiritual ity Forum Leader who has hired Mark Foster?

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: to TOS

Date: 2/18/1999 11:04:44 AM Eastern Standard Time

From: RBCF Mark

To: FG

Sent to TOS for spamming.

Subj: to TOS

Date: 2/18/1999 10:59:36 AM Eastern Standard Time

From: RBCF Mark

To: FG

Another one - same reason

Subject: Re: Christine - TOS problems

Date: 02/18/1999 07:17 Central Standard Time

From: FG

Message-id: <19990218081720.27436.00000687@ng90.aol.com>

>Subject: Re: Christine - TOS problems

>Date: 2/15/1999 4:10 AM Eastern Standard Time

>From: Chrrrstine

>Message-id: <19990215041017.20966.00003093@ng-fi1.aol.com>

>

>Sunni, You Wrote,

>>Christine

>>

**>>If you sincerely feel that Baha'is are violating AOL TOS then you should
>>report them. AOL will make the decision if it is truly a violation or
not.**

>

>>

**>>You don't have to sit back and wait for someone else to do it if you
think**

>it

**>>should be done. Just got to keyword: notify AOL and follow the
>instructions.**

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>>Sunni

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**You can write the hostmgr@aol.com and TOSBoards1@aol.com about this
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>Sincerely, Mark A. Foster

>Bahá'í Faith Forum Manager

><https://www.markfoster.net>

><https://markfoster.org>

><https://bahai.nu>

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>

>FG....The Bahai Faith & Religious Freedom of Conscience:
><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>

>

>

>

>-----Original Message-----

>From: FG@aol.com <FG@aol.com>
>To: Nadle@aol.com <Nadle@aol.com>
>Cc: FG@hotmail.com <FG@hotmail.com>
>Date: Thursday, February 18, 1999 1:58 AM
>Subject: Re: Who is Mark Foster?

>

>

>>He's been doing the same thing to me and several
>>other people who don't share the fundamentalist
>>mindset. I've spoken with an AOL person regarding the

>>whole situation. We can appeal the false TOSs by
>>writing the TOSBoard1@aol.com and hostmgr@aol.com.
>>
>>I've just forwarded a dozen or more messages from various
>>people complaining now in For Non-Bahais to the above
>>addresses and suggest you write them as soon as you can
>>so that they hear from someone else. You know the literalists
>>have and will make me out to be a lone kook otherwise. I
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>>Encourage others to do the same. AOL woke up in the past
>>and got ride of Vahid and Edmund, former "Forum Leaders."
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>>We can depend on them to do the right thing with Mark Foster
>>too but have to be patient and make the extra effort to inform
>>them what he's really doing now on AOL.
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>>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards
>>
>>
>>
>>
>>Subj: Re: Who is Mark Foster?
>>Date: 2/18/1999 9:26:24 AM Eastern Standard Time
>>From: nadle@aol.com (Nadle)
>>To: FG@aol.com
>>
>>Fred,
>>
>>I'm getting really ticked off with Mark's censorship.
>>
>>I was wrong and you, it turns out, have been right.
>>
>>I wasnt to send a complaint to AOL about Mark. He's pulled several of
my
>>posts and forwarded them to TOS. TOS, however, have blown him off.
>>
>>When I repost those deleted posts, he yanks them again, and forwards
>them -
>>yet again - to TOS.
>>
>>What do I do?
>>
>>Thank you for the information.
>>
>>Sincerely,
>>Larry Rhodes
>>
>>
>>----- Headers -----
>>Return-Path: <nadle@aol.com>
>>Received: from rly-zd03.mx.aol.com (rly-zd03.mail.aol.com
[172.31.33.227])
>by
>>air-zd03.mail.aol.com (v56.26) with SMTP; Thu, 18 Feb 1999 09:26:23
-0500
>>Received: from ngeout01.news.aol.com (ngeout01.news.aol.com
[152.163.176.244])
>> by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)
>> with SMTP id JAA07001 for <FG@aol.com>;
>> Thu, 18 Feb 1999 09:26:20 -0500 (EST)
>>Received: from ladder01.news.aol.com (ladder01.news-fddi.aol.com
[172.16.30.168]) by ngeout01.news.aol.com (8.6.12/8.6.12) with

ESMTP id

>>JAA29829 for <FG@aol.com>; Thu, 18 Feb 1999 09:26:23 -0500
>>Date: 18 Feb 1999 09:26:22 EST
>>Newsgroups: aol.boards.internal0.top-o-world.aol-department-
>>level.associations-specia.bahai.for-non-bahais1f6ff4
>>To: FG@aol.com
>>Organization: AOL <https://www.aol.com>
>>References: <19990218080242.27436.00000677@ng90.aol.com>
>>From: nadle@aol.com (Nadle)
>>Subject: Re: Who is Mark Foster?
>>Message-ID: <19990218092622.27682.00003216@ng97.aol.com>
>>
>
>

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: To TOS
Date: 2/18/1999 10:35:33 AM Eastern Standard Time
From: RBCF Mark
To: FG

Subject: AOL Bahai censorship via false TOS allegations
Date: 02/18/1999 09:21 Central Standard Time
From: FG
Message-id: <19990218102111.27436.00000768@ng90.aol.com>

I sent this to TOS for action. Of course, it is, as always, their decision,
not mine.

-----Original Message-----

From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai,talk.religion.bahai,talk.religion.misc
Date: Thursday, February 18, 1999 10:06 AM
Subject: fw nadle@aol.com Re: AOL censorship via TOS allegations

>I ask Bahais and non-Bahais who are familiar with
>the methods fundamentalist Bahais use to suppress
>free speech and conscience to also write the hostmgr@aol.com
>and the TOSBoards1@aol.com to help encourage them
>to rectify the situation. It seems to me that basically the same
>dynamics that have played themselves out with the opposition
>to talk.religion.bahai is now taking place, has been really for
>a long time, at least since last August, on AOL....

>

>FG....The Bahai Faith & Religious Freedom of Conscience:
><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>

>

>

>

>-----Original Message-----

>From: FG@aol.com <FG@aol.com>

>To: Nadle@aol.com <Nadle@aol.com>
>Cc: FG@hotmail.com <FG@hotmail.com>
>Date: Thursday, February 18, 1999 1:58 AM
>Subject: Re: Who is Mark Foster?
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>>so that they hear from someone else. You know the literalists
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>>Encourage others to do the same. AOL woke up in the past
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>>We can depend on them to do the right thing with Mark Foster
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>><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
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>>Date: 2/18/1999 9:26:24 AM Eastern Standard Time
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>>Fred,
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>>I'm getting really ticked off with Mark's censorship.
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>>I was wrong and you, it turns out, have been right.
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>>I wasnt to send a complaint to AOL about Mark. He's pulled several of
my
>>posts and forwarded them to TOS. TOS, however, have blown him off.
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>>When I repost those deleted posts, he yanks them again, and forwards
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>>----- Headers -----
>>Return-Path: <nadle@aol.com>
>>Received: from rly-zd03.mx.aol.com (rly-zd03.mail.aol.com
[172.31.33.227])
>by

>>air-zd03.mail.aol.com (v56.26) with SMTP; Thu, 18 Feb 1999 09:26:23 -0500
>>Received: from ngeout01.news.aol.com (ngeout01.news.aol.com
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>>[172.16.30.168]) by ngeout01.news.aol.com (8.6.12/8.6.12) with
ESMTP id
>>JAA29829 for <FG@aol.com>; Thu, 18 Feb 1999 09:26:23 -0500
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>>Newsgroups: aol.boards.internal0.top-o-world.aol-department-
>>level.associations-specia.bahai.for-non-bahais1f6ff4
>>To: FG@aol.com
>>Organization: AOL <https://www.aol.com>
>>References: <19990218080242.27436.00000677@ng90.aol.com>
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FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 6:11 PM
To: Jimo3#aol.com; HANI72#aol.com; CRust60001#aol.com;
AAl929596#aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod;
Macho786#aol.com; Member1700#aol.com; PParvin#aol.com;
RayHanania@aol.com; RobertNik#aol.com; SAMaso#aol.com;
Shaksway@aol.com; Smastr@aol.com
Subject: fw Mr Mahdi Re: AOL censorship via TOS allegations

Subj: Re: Getting TOSsed in the slammer
Date: 2/18/1999 5:05:16 PM Eastern Standard Time
From: Mr Mahdi
To: FG

These are the posts that were yanked off by Mark (you can post these on
you
site if you wish):

Subj: sent to TOS
Date: 2/15/99 1:12:27 PM Central Standard Time
From: RBCF Mark
To: Mr Mahdi

I sent this one to TOS for the same reason as the last one. The Baha'i Faith
Forum is a support forum.

Mark A. Foster, Baha'i Faith Forum Manager

Subject: Getting TOSSed in the slammer

Date: 2/15/99 12:36 Central Standard Time

From: Mr Mahdi

Message-id: <19990215133644.04250.00002113@ng43.aol.com>

I would like everybody to know that two of my posts were yanked off by the fair and open-minded Mark. I was expressing myself like I do always in these excellent posts. I wrote about the oppressive and suppressive way "some" bahais treat people with critical views of the bahai faith. I mentioned my treatment by two very well known people here, let just say Mrs.

W and Mrs/PhD S. Mark obviously felt that I was prostelyzing Islam here so he yanked my post off and sent me an e-mail telling he reported me twice to TOS. I felt this was and is unfair, and it is proof of the silence of dissenters and sincere and open minded thinkers by certain extremist elements. I would want Mark to post my posts that were

yanked off so people can see for themselves. I had it from the law, the system, and now the bahais here at AOL. I just cant get out of trouble for some

reason, even when I swear I didnt do anything wrong.

Mahdi

From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, February 18, 1999 6:11 PM

Subject: fw Mr Mahdi Re: AOL censorship via TOS allegations

Subj: Re: Getting TOSSed in the slammer

Date: 2/18/1999 5:05:16 PM Eastern Standard Time

From: Mr Mahdi

To: FG

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Subj: sent to TOS

Date: 2/15/99 1:12:27 PM Central Standard Time

From: RBCF Mark

To: Mr Mahdi

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Mark A. Foster, Baha'i Faith Forum Manager

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Mahdi

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 6:18 PM
Subject: fw Mr Mahdi Re: AOL censorship via TOS allegations

FYI

Subj: Re: Getting TOSsed in the slammer
Date: 2/18/1999 5:11:16 PM Eastern Standard Time
From: Mr Mahdi
To: FG

Subj: sent to TOS
Date: 2/17/99 3:54:26 AM Central Standard Time
From: RBCF Mark
To: Mr Mahdi

Mahdi,

This is the Baha'i Forum. Referring to Baha'i activities, of any sort, as "BS" is, IMO, inappropriate. I have forwarded this message to TOS with a recommendation that you not be allowed to post messages on this forum.

Subject: The Blind Faith For Dummies Book
Date: 02/16/1999 23:09 Central Standard Time
From: Mr Mahdi
Message-id: <19990217000921.16804.00001419@ng111.aol.com>

>On this issue of science, the bahai faith compromises its beliefs in order to
>gain converts from the scientific world. The catchy slogan of unity of
>religion and science has a price to pay when it comes to Creation Vs.
>materialistic evolution. Bahais believe that Adam and Eve story in the bible
>and Quran is an allegory. God teaches us that Adam and Eve had no parents,
>but the bahai believes in evolution. This is a clear contradiction. How I
>respond to atheists is that I prove that materialistic evolution is a
>perception of how creation came to be, and when I do that I put the
>materialist in a corner and on the run, not the other way around. God can be
>proven intellectually, and I hope the cynics out there who believe God can
>only be proven in faith realize this.
>Mahdi

Yes, I am quoting myself. I like to remind people here on the curse of blind faith and the curse of determining God based on whether or not it agrees with your desires. I hope people realize how stupid and unintellectual they sound if they believe in something that they themselves can't prove except thru beating around the bush apologetic BS.
Mahdi

**From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 6:19 PM
Subject: fw Mr Mahdi 2 Re: AOL censorship via TOS allegations**

FYI

**Subj: Re: Getting TOSsed in the slammer
Date: 2/18/1999 5:13:33 PM Eastern Standard Time
From: Mr Mahdi
To: FG**

**Subj: sent to TOS
Date: 2/17/99 4:03:21 AM Central Standard Time
From: RBCF Mark
To: Mr Mahdi**

Mahdi,

This is not the Islamic Forum. It is the Baha'i Forum. Your statement that the Baha'i Faith compromises its beliefs is, IMO, improper.

Mark A. Foster, Baha'i Forum Manager

**Subject: Re: Susan: Homosexuality is wrong
Date: 02/16/1999 21:29 Central Standard Time
From: Mr Mahdi
Message-id: <19990216222922.00753.00002917@ng14.aol.com>**

A PhD proves that you can get it without being an intellectual. PL asked why is red wine not forbidden while its has proven I guess that it is beneficial to one's health. Susan didnt respond in my opinion good enough.

I would of responded by saying that God never told us why he forbade wine

except that it cause you to be mad and dizzy. God never said alcohol was not good or bad for your health, God forbade it without giving us a reason other than the two above. Also with swine, God never said he forbade swine because it can cause heart attacks, He forbade and we

shouldnt speculate why God does this or that, because God's Minds is beyond human comprehension.

On this issue of science, the bahai faith compromises its beliefs in order to gain converts from the scientific world. The catchy slogan of unity of religion and science has a price to pay when it comes to Creation Vs.

materialistic evolution. Bahais believe that Adam and Eve story in the bible and Quran is an allegory. God teaches us that Adam and Eve had no parents, but the bahai believes in evolution. This is a clear contradiction. How I respond to atheists is that I prove that materialistic evolution is a perception of how creation came to be, and when I do that I put the materialist in a corner and on the run, not the other way around. God can be proven intellectually, and I hope the cynics out there who believe God can only be proven in faith realize this.
Mahdi

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 18, 1999 6:21 PM
Subject: fw Mr Mahdi 3 Re: AOL censorship via TOS allegations)

FYI

Subj: Re: Getting TOSsed in the slammer
Date: 2/18/1999 5:14:29 PM Eastern Standard Time
From: Mr Mahdi
To: FG

Subj: sent to TOS
Date: 2/17/99 4:35:29 AM Central Standard Time
From: RBCF Mark
To: Mr Mahdi

Sent to TOS for calling people idiots.

Mark A. Foster, Baha'i Forum Manager

Subject: Wendy saw my intellectual skills!
Date: 02/16/1999 20:46 Central Standard Time
From: Mr Mahdi
Message-id: <19990216214630.15962.00003212@ng38.aol.com>

Tonight in the bahai chat Wendy was confronted by an atheist. She was asked about God. The atheist asked for proof that a God exist and later on after Wendy gave the "faith" response, the atheist had a chance to go toe and toe with yours truly. I ask the atheist one simple question, with Wendy paying close attention. The atheist was speechless, he got stumped, he was reaching for anything in the air, all form a simple question. This is proof that God can be proven intellectually, and the "idiots" who keep saying its "faith" that proves God's existence make it bad on all those who believe in God. Remember, God isnt a version or some vague concept of one's imagination, and the notion "of beleiving in a God that does this doesnt do that" is a waste of space. I see people who preach this type of message as the biggest reason why secularism is taking over in mainly Judeo-Christian societies. Intellectuals see truth as facts not just "beliefs" and see faith as either blind or intellectual. Unfortunately, when people who believe in God according to their whims and desires is confronted by a sincere thinker, the thinker is turned off by the nonsense of blind faith and apologetic responses. I see this as very sad, because like I said many times in the past, I cant stand "people of religion" because they leave intellectuality at the door and start ranting and raving about God is

**faith or my version of God must be this or that.
Mahdi**

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Thursday, February 18, 1999 6:29 PM
To: TOSGeneral@aol.com
Cc: FG@hotmail.com
Subject: (no subject)

I am trying to communicate with a human being at AOL, not an autoresponder. The "forum's staff or supervisor" is the problem, and so I am appealing to you, the Hostmgr, and the TOSBoards1, as directed by someone on your 888-265-3733 number.

**FG
FG@aol.com**

**Subj: Fwd: False TOSs allegations by Bahai Forum Leader Mark Foster
Date: 2/18/1999 5:23:36 PM Eastern Standard Time
From: TOSGen2
To: FG**

Dear Member,

Questions or comments regarding activities in a particular forum need to be addressed to the forum's staff or supervisor. Most forums have a "Feedback" or "Meet the Staff" button on their main screen; this is the best way to contact staff members.

If you are unable to locate the screen name of a staff member, you may want to go to keyword QUESTIONS or SUGGESTIONS. Your letter will be forwarded from there to the proper person.

Thank you for writing.

Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

**Regards,
Donna
Community Action Team
America Online, Inc.**

**Forwarded Message:
Subj: Fwd: False TOSs allegations by Bahai Forum Leader Mark Foster
Date: 2/18/1999 4:24:53 PM Eastern Standard Time
From: TOSGeneral
To: TOSGen2**

[This Message (REGULAR) Has Been Forwarded By The Mail Spinner]

Forwarded Message:

Subj: Fwd: False TOSs allegations by Bahai Forum Leader Mark Foster
Date: 2/18/1999 4:24:38 PM Eastern Standard Time
From: TOSBoards3
To: TOSGeneral

Forwarded Message:

Subj: Fwd: False TOSs allegations by Bahai Forum Leader Mark Foster
Date: 2/18/1999 4:22:07 PM Eastern Standard Time
From: TOSBoards1
To: TOSBoards3

[This Message (REGULAR) Has Been Forwarded By The Mail Spinner]

Forwarded Message:

Subj: False TOSs allegations by Bahai Forum Leader Mark Foster
Date: 2/18/1999 4:21:59 PM Eastern Standard Time
From: FG
To: Host Mgr
CC: TOSBoards1

Dear HostMGR & TOSBoards1:

I would like to state that the recent repeatedly alleged TOS violations against me and other members of the Bahai Forums are completely false. The Bahai Forum Leader, Mark Foster, has failed to perform his duties in any way whatsoever for more than EIGHT months. My request that he resign was emailed to him more than two months ago, and I have repeatedly asked him to resign. My reason for doing so is he and other fundamentalist Bahais on AOL are manipulating and using the Bahai Forums to suppress what information is available to AOL members. Let me mention that I myself have been a member of the Bahai Faith now for more than 23 years and have witnessed many similar episodes in which Bahais have suppressed the freedom of information and opinion.

I also believe these TOSs are acts of revenge against me for recently creating talk.religion.bahai on Usenet, which fundamentalist Bahais have opposed for more than two years and may be corroborated by looking at my website which documents their opposition, including their fanaticism on AOL.

Let me mention that TWO former Bahai Forums Leaders have had to be removed by AOL in the past. I'm afraid it is now painfully evident that this one too should be replaced by someone who does not play out his religious beliefs into vindictive actions against Bahais, non-Bahais, Muslims, whoever....

I should mention that Bahais of more conservative mindset regularly insult others by suggesting they're "covenant breakers" or "infirm in the covenant" and so on. These phrases are insulting to myself and others but Mark Foster has done absolutely nothing to bring a halt to such behavior. One Bahai, Susan Maneck, has gone so far as to repeatedly refer to my opinions as "garbage" and "slander" and has not been corrected by him in anyway. I am very tired of this double standard, as are other AOL members in the Bahai Forums.

Please read especially "The Baha'i Technique" and AOL:

<https://members.tripod.com/~FG/technique.htm>

<https://members.tripod.com/~FG/AOL.htm>

What is taking place on the AOL Bahai Forums is exceedingly complex and will require serious efforts on the part of AOL personnel if you are to understand and make the right decisions.

Other than a fair and unbiased Forum Leader, I have been concerned primarily with 3 ISSUES:

alt.religion.bahai and talk.religion.bahai should be added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais (which appear now to have been fixed).

My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:

<https://members.tripod.com/~FG/bahai.htm>

I am forwarding this message to the HostMGR@aol.com and the TOSBoards1@aol.com in the hope that one or the other can assist in finding a person to serve fairly and impartially as Bahai Forum Leader.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: Nadle@aol.com[SMTP:Nadle@aol.com]
Sent: Friday, February 19, 1999 10:56 AM
To: FG@hotmail.com
Subject: Re: The TOS game

Fred,

When you send e-mail to me a several other people simultaneously, please use BBCs for all of us.

Thanks,
Lars

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 19, 1999 8:39 AM
Subject: Re: AOL censorship via TOS allegations

Ron House wrote in message <36CCF76F.680B64F0@usq.edu.au>...
>FG wrote:

>

>> Foster has repeatedly violated the TOS system on AOL
>> against me and several other individuals by alleging FALSE
>> TOSs and should be removed immediately from his position
>> as Forum Leader.

>

>> I am presently working on a message to the hostmgr@aol.com
>> and TOSBoards1@aol.com to this effect and encourage others
>> who have been targeted by him and other Bahai fundamentalists
>> on AOL to write also.

>

>Discussions about AOL or the actions of individuals there are OFF TOPIC

>for this newsgroup. I respectfully ask everyone posting to either relate
>their comments to the Baha'i Faith or to cease.

As an extension of the same censorship and tyranny
that opposed the creation of talk.religion.bahai for
the past TWO YEARS, this topic is hardly irrelevant....

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 19, 1999 8:42 AM
To: Mr Mahdi
Subject: Re: fw Mr Mahdi Re: AOL censorship via TOS allegations

Smaneck wrote in message <19990218234225.26429.00003514@ng-cg1.aol.com>...

>Fred quotes Mahdi as saying:

>

>> I

>>mentioned my treatment by two very well known people here, let just
say

Mrs.

>>W and Mrs/PhD S.

><snip> >I swear I didnt do anything wrong.

>

>What Mahdi is referring to here is the fact that after he publicly posted
an

>Instant Message between himself and "W" I refused to communicate
with him

via

>IMs any longer. When I refused and blocked his messages he began to
invent

new

>screen names to get past my blocks and continue to harrass me. .

Naturally

I

>reported these incidents to AOL and that is why Mahdi believes he is
being

>persecuted.

I don't know if the incident is true or not, but I do know that
Bahais have harassed me in exactly the same way with
Instant Messages, a kind of chat connection for AOL
members. I finally had to block ALL of them....

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 19, 1999 8:42 AM
Subject: Re: fw Mr Mahdi Re: AOL censorship via TOS allegations

Smaneck wrote in message <19990218234225.26429.00003514@ng-cg1.aol.com>...
>Fred quotes Mahdi as saying:
>
>> I
>>mentioned my treatment by two very well known people here, let just say
Mrs.
>>W and Mrs/PhD S.
><snip> >I swear I didnt do anything wrong.
>
>What Mahdi is referring to here is the fact that after he publicly posted an
>Instant Message between himself and "W" I refused to communicate with him
via
>IMs any longer. When I refused and blocked his messages he began to invent
new
>screen names to get past my blocks and continue to harrass me. .
Naturally
I
>reported these incidents to AOL and that is why Mahdi believes he is being
>persecuted.

I don't know if the incident is true or not, but I do know that Bahais have harassed me in exactly the same way with Instant Messages, a kind of chat connection for AOL members. I finally had to block ALL of them....

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 19, 1999 8:48 AM
Subject: Re: AOL censorship via TOS allegations

Milissa Boyer Kafes wrote in message <7aibcp\$brj\$1@nnrp1.dejanews.com>...
>
>Please take this as the constructive criticism it is intended to be. Thanks

You're free to think and post what you want Milissa, and so am I....

Since the creation of talk.religion.bahai, a MAJOR campaign has begun by the fundamentalists on AOL to kick me and others off. It is related to the same tyranny and oppression that have manifested themselves on soc.religion.bahai and elsewhere during the last decade or so.... In my opinion, the whole topic BELONGS on talk.religion.bahai, the only widely accessible and free forum on the Bahai Faith.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 19, 1999 10:05 AM
To: Smastr@aol.com
Subject: Re: The TOS game

Sorry. I'll remove you from it.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Saturday, February 20, 1999 9:51 AM
To: HostMgr@aol.com
Cc: FG@hotmail.com; TOSBoards1@aol.com
Subject: Re: False TOSs allegations by Bahai Forum Leader Mark Foster

Dear HostMGR,

Please inform me of who does work with the Bahai Forum.

An AOL person at the 888-265-3733 number advised me to write to you to appeal the false TOSs the present Bahai Forum Leader Mark Foster is hitting me and many other people with.

I was assured by writing to you I would be communicating with a human being instead of the autoresponders I get at the other addresses.

I appreciate your help and time and look forward to hearing from you.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: Re: False TOSs allegations by Bahai Forum Leader Mark Foster
Date: 2/20/1999 7:31:55 AM Eastern Standard Time
From: Host Mgr
To: FG

Please take me off these mailings.

I don't work with this forum.

Thanks,
Host MGR

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Saturday, February 20, 1999 2:20 PM
To: RBCFMark@aol.com
Cc: FG@hotmail.com
Subject: Re: files

Who is she? Susan Maneck?

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: files
Date: 2/20/1999 11:51:17 AM Eastern Standard Time
From: RBCF Mark
To: FG

Fred,

Since there are so many of them, I am going wait until our new librarian comes on board (which should be shortly). She will be able to look at your uploads, check them for TOS, etc.

I will send her a note to that effect.

Mark A. Foster

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Saturday, February 20, 1999 2:38 PM
To: TOSGeneral@aol.com
Cc: RBCFMark@aol.com; FG@hotmail.com
Subject: Off-topic

The message below is off topic in the For Non-Bahais folder.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subject: Qur'anic Search Engines
Date: 2/20/1999 11:46 AM Eastern Standard Time
From: RBCF Mark
Message-id: <19990220114655.01377.00000650@ng13.aol.com>

Folks,

I just uploaded an MS-DOS qur'anic search program to the Bahá'í library. However, it works fine under Windows 98 (and, presumably, under earlier versions of Windows).

I also created a new links page specifically for the Qur'án and qur'anic search engines. It is located

here.

Sincerely, Mark A. Foster
Bahá'í Faith Forum Manager

https://www.markfoster.net
https://markfoster.org
https://bahai.nu

From: RBCFMark@aol.com[SMTP:RBCFMark@aol.com]
Sent: Saturday, February 20, 1999 3:58 PM
To: FG@aol.com; TOSGeneral@aol.com
Cc: FG@hotmail.com
Subject: Re: Off-topic

Fred,

It is not off-topic. It was posted as a response to a question.

We have Muslims visiting the "For Non-Baha'is" folder. They use the Qur'an.

And this message deals with a qur'anic search engine.

Mark A. Foster

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Sunday, February 21, 1999 9:21 PM
To: HostMgr@aol.com
Cc: FG@hotmail.com
Subject: Re: False TOSs allegations by Bahai Forum Leader Mark Foster

Thanks, Lauren, I appreciate your extra effort. It's been frustrating for months receiving back only autoresponder messages.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

In a message dated 2/21/1999 3:46:06 PM Eastern Standard Time, Host Mgr writes:

> Subj: Re: False TOSs allegations by Bahai Forum Leader Mark Foster
> Date: 2/21/1999 3:46:06 PM Eastern Standard Time
> From: Host Mgr
> To: FG
>
> Hi, Frederick --
>

> Unfortunately, your first point of contact would be Mark as the Forum Leader.
>
>
> Let me see if I can find out if there's anyone above him that might be able
> to assist you.
>
> Thanks,
> Lauren

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Sunday, February 21, 1999 9:20 AM
To: TOSBoards1@aol.com
Cc: FG@hotmail.com
Subject: (no subject)

The Bahai Forum Leader Mark Foster is exploiting the TOS rules as a form of censorship and in particular in using them to have my account permanently suspended. On Saturday I uploaded a number of files to the Bahai Libraries which he has now stated he has found ways of suppressing and alleging TOSs against. Please read his messages below as further evidence of his pattern to citing people with TOSs in order to control the information available to people on AOL.

Incidentally, the messages he falsely accuses me of "spamming" were in separate folders, Bahai Forums/ message boards/For Non-Bahais and Bahai Forums/ Message Boards/Announcements. The messages are different in content and definitely not spam. By making such bogus charges Mark Foster has found that usually AOL TOSs can be used to drive people out of the Forums for ideological reasons.

I ask you to please, as the very least, cite him with a TOS for this harassment. I believe he should actually be removed as Forum Leader because he will never be a fair and impartial person in his conduct towards people who do not share his fundamentalist Bahai views. Let me add I myself am a Bahai.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: files
Date: 2/20/1999 11:51:17 AM Eastern Standard Time
From: RBCF Mark
To: FG

Fred,

Since there are so many of them, I am going wait until our new librarian comes on board (which should be shortly). She will be able to look at your uploads, check them for TOS, etc.

I will send her a note to that effect.

Mark A. Foster

**THE MESSAGE BELOW WAS POSTED IN A FOLDER
TITLED "Announcements":**

**Subj: to TOS
Date: 2/20/1999 2:34:41 PM Eastern Standard Time
From: RBCF Mark
To: FG**

Fred,

**I have TOSed the below message (and the other one, which I am sending
to you
separately) for spamming.**

**After checking into it, I have determined that your files which include
transcripts of conversations on newsgroups, listservs, etc. are not
permitted
according to AOL TOS regulations. I have also deleted your other library
files
which include the same.**

Sorry for any inconvenience.

**Subject: 15+ megabytes of files uploaded to Libraries
Date: 02/20/1999 12:35 Central Standard Time
From: FG
Message-id: <19990220133543.17520.00000155@ng139.aol.com>**

**I've uploaded more than 15 megabytes of files to the AOL
Libraries today. They range from the earliest discussions
on soc.religion.bahai about talk.religion.bahai during late
1996 to as recently as October 1998.**

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**MY MESSAGE WAS POSTED IN A FOLDER TITLED
FOR NON-BAHAIS:**

**Subj: the other one sent to TOS for spamming
Date: 2/20/1999 2:37:05 PM Eastern Standard Time
From: RBCF Mark
To: FG**

Here is the other one,

**Mark A. Foster,
Baha'i Faith Forum Manager**

**Subject: For Non-Bahais
Date: 02/20/1999 12:42 Central Standard Time**

From: FG
Message-id: <19990220134259.17520.00000160@ng139.aol.com>

Non-Bahais may like to know that I've uploaded more than 15 megabytes of files today to the AOL Libraries documenting the discussion for talk.religion.bahai from late 1996 through late 1998.

They are also available on my website under the talk.religion.bahai Archive.

I would like to invite the comments of the non-Bahais present on these files and related issues.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 21, 1999 9:29 AM
Subject: Re: AOL censorship via TOS allegations

**On Saturday I had uploaded 15+ megabytes of my talk.religion.bahai archive to AOL. This is the response of the Bahai Forum Leader.
Sent to TOSBoards1@aol.com**

The Bahai Forum Leader Mark Foster is exploiting the TOS rules as a form of censorship and in particular in using them to have my account permanently suspended. On Saturday I uploaded a number of files to the Bahai Libraries which he has now stated he has found ways of suppressing and alleging TOSs against. Please read his messages below as further evidence of his pattern to citing people with TOSs in order to control the information available to people on AOL.

Incidentally, the messages he falsely accuses me of "spamming" were in separate folders, Bahai Forums/ message boards/For Non-Bahais and Bahai Forums/ Message Boards/Announcements. The messages are different in content and definitely not spam. By making such bogus charges Mark Foster has found that usually AOL TOSs can be used to drive people out of the Forums for ideological reasons.

I ask you to please, as the very least, cite him with a TOS for this harassment. I believe he should actually be removed as Forum Leader because he will never be a fair and impartial person in his conduct towards people who do not share his fundamentalist Bahai views. Let me add I myself am a Bahai.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**Subj: files
Date: 2/20/1999 11:51:17 AM Eastern Standard Time
From: <[A HREF="mailto:RBCF Mark">RBCF Mark](mailto:RBCF Mark)>
To: <[A HREF="mailto:FG">FG](mailto:FG)>**

Fred,

Since there are so many of them, I am going wait until our new librarian comes on board (which should be shortly). She will be able to look at your uploads, check them for TOS, etc.

I will send her a note to that effect.

Mark A. Foster

**THE MESSAGE BELOW WAS POSTED IN A FOLDER
TITLED "Announcements":**

**Subj: to TOS
Date: 2/20/1999 2:34:41 PM Eastern Standard Time
From: <[A HREF="mailto:RBCF Mark">RBCF Mark](mailto:RBCF Mark)>
To: <[A HREF="mailto:FG">FG](mailto:FG)>**

Fred,

I have TOSed the below message (and the other one, which I am sending to you separately) for spamming.

After checking into it, I have determined that your files which include transcripts of conversations on newsgroups, listservs, etc. are not permitted according to AOL TOS regulations. I have also deleted your other library files which include the same.

Sorry for any inconvenience.

**Subject: 15+ megabytes of files uploaded to Libraries
Date: 02/20/1999 12:35 Central Standard Time
From: <[A HREF="aol://3548:FG">FG](mailto:aol://3548:FG)>
Message-id: <19990220133543.17520.00000155@ng139.aol.com>**

I've uploaded more than 15 megabytes of files to the AOL Libraries today. They range from the earliest discussions on soc.religion.bahai about talk.religion.bahai during late

1996 to as recently as October 1998.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**MY MESSAGE WAS POSTED IN A FOLDER TITLED
FOR NON-BAHAIS:**

**Subj: the other one sent to TOS for spamming
Date: 2/20/1999 2:37:05 PM Eastern Standard Time
From: RBCF Mark
To: FG**

Here is the other one,

**Mark A. Foster,
Baha'i Faith Forum Manager**

**Subject: For Non-Bahais
Date: 02/20/1999 12:42 Central Standard Time
From: FG
Message-id: <19990220134259.17520.00000160@ng139.aol.com>**

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 21, 1999 9:40 AM
To: FG
Subject: TOS rules

Subj: Re: Off-topic
Date: 2/20/1999 2:47:07 PM Eastern Standard Time
From: TOSGen1
To: FG

Dear Member,

The Community Action Team has established the following methods of reporting violations in order to maintain consistency and accuracy in reports. Please reference the following guidelines when reporting Terms of Service violations.

CHAT VIOLATIONS

To ensure consistency in the reporting and investigation of chat violations, they must be reported in one of the following ways:

- 1) Click the "Notify AOL" button on the chat room screen.**
- 2) Go to keyword Notify AOL, then click "Chat".**
- 3) Go to keyword NEIGHBORHOOD WATCH, click the "Notify AOL" button at the bottom, then click "Chat".**
- 4) Go to keyword TOS, click "Notify AOL", then click "Chat".**

**All of these methods will bring a "Notify AOL" report form onto your screen.
Please make sure that the form is filled out in its entirety before sending.**

You can ignore chat from another member in a chat room by double clicking on the screen name in the room list, then clicking "Ignore".

INSTANT MESSAGE VIOLATIONS

If you see a "Notify AOL" button at the bottom of the Instant Message window, click on that button. Follow the directions for filling out the pop-up form that appears on your screen, then click on "Send Report."

If there is not a "Notify AOL" button at the bottom of the Instant Message screen, please use the options below:

- 1) Go to keyword Notify AOL, click on "Instant Message Notes™," then click on the blue hyperlink to report an offensive statement.**
- 2) Go to keyword NEIGHBORHOOD WATCH, click the "Notify AOL" button at the bottom, then click on "Instant Message Notes™."**
- 3) Go to keyword TOS, click on "Notify AOL," then click on "Instant Message Notes™."**

To block Instant Messages from specific members, please go to keyword BUDDY, click on "Privacy Preferences," and customize your IM needs using the options available.

EMAIL VIOLATIONS

Email that violates the Terms of Service **MUST** be forwarded in order to confirm accuracy of the mail. Simply click the "forward" icon and forward the mail to the appropriate screen name:

- 1) Mail from AOL members (without an attached file) goes to TOSEmail1. Include any relevant details with the forwarded mail.
- 2) "Spam" or "junk" mail from the Internet should be forwarded to the screen name TOSSpam.
- 3) Email with attachments should be forwarded to the screen name TOSFiles.

If you wish to block email from a particular member, you can do so by signing on with the master screen name, then going to keyword MAIL CONTROLS.

OTHER VIOLATIONS

To report a violation on a message board, web page, or an inappropriate screen name, please go to keyword NOTIFY AOL, then click the appropriate icon.

To report an inappropriate profile, simply click on the "Notify AOL" button on the bottom of the profile.

Newsgroup violations can be reported to the screen name "TOSUsenet."

Please take the time to explore these areas and familiarize yourself with them. They can be invaluable tools in your experience online. I hope this information helps you.

Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please go to Keyword: TOS Questions.

Regards,
Jason
Community Action Team
America Online, Inc.

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 21, 1999 9:40 AM
To: FG
Subject: TOS rules

Subj: Re: Off-topic
Date: 2/20/1999 2:47:07 PM Eastern Standard Time
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- 2) Go to keyword NEIGHBORHOOD WATCH, click the "Notify AOL" button at the bottom, then click on "Instant Message Notes™."
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Please take the time to explore these areas and familiarize yourself with them. They can be invaluable tools in your experience online. I hope this information helps you.

Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please go to Keyword: TOS Questions.

**Regards,
Jason
Community Action Team
America Online, Inc.**

**-----
From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 21, 1999 10:14 AM
To: FG
Subject: Folder Suggestion - Bahai Censorship**

Foster is making a concerted effort to kick me and others off AOL through alleging false TOSs at every turn. I suggest all those who care about freedom of speech start fighting back by hitting all of the fundamentalists with TOSs whenever possible, including Foster whom I've sent one in on. Both sides can play the game if that's what it takes....

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**Subject: Folder Suggestion - Bahai Censorship
Date: 2/21/1999 8:44 AM Eastern Standard Time
From: FG
Message-id: <19990221084459.12611.00001034@ng150.aol.com>**

Since this folder, Question to Forum Leader, is where we ask questions of our Forum Leader, I would like to ask for a folder to be created titled Bahai Censorship so that this important topic and how it relates to the Bahai Faith today may be discussed by AOL members.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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Sent: Sunday, February 21, 1999 10:14 AM
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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 21, 1999 9:19 PM
To: FG
Subject: Host Mgr Re: False TOSs allegations by Bahai Forum Leader Mark Foster

Subj: Re: False TOSs allegations by Bahai Forum Leader Mark Foster
Date: 2/21/1999 3:46:06 PM Eastern Standard Time
From: Host Mgr
To: FG

Hi, Frederick --

Unfortunately, your first point of contact would be Mark as the Forum Leader.

Let me see if I can find out if there's anyone above him that might be able to assist you.

Thanks,
Lauren

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 21, 1999 9:19 PM
To: FG
Subject: Host Mgr Re: False TOSs allegations by Bahai Forum Leader Mark Foster

Subj: Re: False TOSs allegations by Bahai Forum Leader Mark Foster
Date: 2/21/1999 3:46:06 PM Eastern Standard Time
From: Host Mgr
To: FG

Hi, Frederick --

Unfortunately, your first point of contact would be Mark as the Forum Leader.

Let me see if I can find out if there's anyone above him that might be able to assist you.

Thanks,
Lauren

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 21, 1999 9:25 PM
To: Barthaman
Subject: Fw: Folder Suggestion - Bahai Censorship

-----Original Message-----

From: FG <FG@hotmail.com>
To: FG <FG@hotmail.com>
Date: Sunday, February 21, 1999 9:14 AM
Subject: Folder Suggestion - Bahai Censorship

>Foster is making a concerted effort to kick me
>and others off AOL through alleging false TOSs
>at every turn. I suggest all those who care about
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>possible, including Foster whom I've sent one in
>on. Both sides can play the game if that's what it
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>

>FG....The Bahai Faith & Religious Freedom of Conscience:

><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>

>

>

>

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>Date: 2/21/1999 8:44 AM Eastern Standard Time

>From: FG

>Message-id: <19990221084459.12611.00001034@ng150.aol.com>

>

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>

>

>

>FG....The Bahai Faith & Religious Freedom of Conscience:

><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]

Sent: Sunday, February 21, 1999 9:51 PM

Subject: Re: AOL censorship via TOS allegations

I'm not sure I posted this message earlier in which Mark Foster
admits TOSing so many people he was flagging a bit.... He
seems to have recovered of late....

<HTML>>Subject: Please Read!!!

>Date: 2/15/1999 5:26 PM Eastern Standard Time

>From: RBCF Mark

>Message-id: <19990215172653.02876.00000868@ng-ch1.aol.com>

>

>Folks,

>

>I am honestly getting tired of sending so many posts along to CAT
(Community

>Action Team -- the folks who handle TOS reports). However, I am

required to

>do so, as a part of my volunteer position in this forum. But it is getting

>old rather quickly.

>

>May I make a personal plea that we please treat each other with the human

>dignity that each of us deserve?

What about Bahais, Mark? Are they going to respect others' opinions? After over 22 years in the Bahai Faith, I would find it to be a first....

It doesn't matter whether we agree with

>someone. We can still address each person with basic human kindness. If we

>would begin to do so, the majority of TOS reports (by myself and by others)

>would end.

Sounds like a threat, none too veiled.... Unfortunately, I and others believe you are using a decidedly double standard in choosing who to report

on to the TOSGeneral.... I don't believe there's any doubt that that is the case.

>

>Also, we need to bear in mind that proselytizing (meaning, trying to convert

>someone to one's own religion) or attacking or belittling the religion of

>that particular forum is a TOS violation, plain and simple. Translation:

>Members of another religions trying to convert Baha'is to their religion are

>in violation of TOS regulations. And members of other religions attacking or

>belittling the Baha'i Faith are in violation of TOS

>regulations.

What about Bahais harassing and attacking Bahais and non-Bahais on and off

of AOL? I believe you're using a double standard here once again.

>

>People, I didn't make those rules up. They come from one of two places:

>Either from CAT itself or from the policy makers of the spirituality forums

>(of which the Baha'i Forum is a part).

You and other Bahais are interpreting and using them to further your own interpretations of what the Bahai Faith is or should be. AOL personnel are extremely naive and uninformed in this regard but some are not....

>

>Sincerely, Mark A. Foster

>Bahá'í Faith Forum Manager

><https://www.markfoster.net>

><https://markfoster.org>

><https://bahai.nu>

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FG....The Bahai Faith & Religious Freedom of Conscience:

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

</HTML>

From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]

Sent: Monday, February 22, 1999 4:34 PM

To: FG@hotmail.com

Subject: Re: Folder Suggestion - Bahai Censorship

Subj: Sent to TOS

Date: 2/22/99 1:25:27 PM Central Standard Time

From: RBCF Mark

To: Mr Mahdi

This message is proselytizing on the Baha'i Faith Forum. The religion forums

exist for the support of a particular religion - not for debate with those of other religions. That is AOL and area policy.

Mark A. Foster, Baha'i Faith Forum Manager

Subject: Re: Muhammad's Farewell Sermon

Date: 2/22/99 13:11 Central Standard Time

From: Mr Mahdi

Message-id: <19990222141128.09505.00001042@ng143.aol.com>

> There is nowhere in the writings of Muhammad where He gave this farewell

>address. This is a total fabrication by Islamic groups, and there is not one

>iota of these writings that is either correct or true.

Just a reminder, if you still insist that this sermon is not found in

"Muhammad's writing," you can ask Susan to verify that it does exist in

"Muhammad's writings" and even in biographies of Muhammad (saw)

written by

Muslims and non-Muslims. This is one of the most famous speeches of Muhammad

(saw), how on earth can you say Islamic groups fabricated and this sermon cant

be found in Islamic writings? You havent read hadith or Seera to even say what

is in Islam or not, so dont speak to me without knowledge. It seems when a

hadith agrees with your religion, you accept it, but when it disagrees with your religion, you guys say it a fake hadith. This hadith is not only rated

as "saheeh," meaning authentic, but it is rated "mutawatir" or a hadith

narrated by a large number of people in every generation that it is literal

impossible that they can narrate or agree in text on a false hadith. If you

are a "muhaddith," or a scholar of hadith, you will know its chain of

reporters and text is absolutely authentic.

>Mahdi, it is really sad to see that you and your bretheren have to resort to

>>falsehoods to support a religion whose time has come and gone. You can

>continue to sink with
>it.

Bahais claim that they have nothing but respect for Islam, that they dont attack Islam. The above statement is a pure attack on Islam, because Allah said in 5:3 that He perfected, completed, and chosen for us Islam. Allah said in 3:85 that if you choose a religion other than al-Islam then that religion will never be accepted and in the hereafter you will be a loser. But the statement you made is in clear contradiction to Allah's statements, making it a clear attack on Islam. Islam hasnt come and gone, and Allah like He promised in 5:3 made Islam complete, perfect, and the Chosen system of life for all of mankind till that very last human breathes his last breath.
Mahdi

From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]
Sent: Monday, February 22, 1999 6:39 PM
To: FG@hotmail.com
Subject: Re: Folder Suggestion - Bahai Censorship

Unfortunately I have complained to Host Manager and TOSboards but they havent did anything. They have said either we don't see it as our problem or they have referred me to another and told me I must talk to the Forum Leader. Mark is going out of control, and I hope we with our efforts can help make this fundamentalist tyrant and internet bully lose his position.

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 22, 1999 6:34 PM
To: MrMahdi@aol.com
Subject: Re: Folder Suggestion - Bahai Censorship

You see, Foster's just out to kick you, me, and anyone else off the Bahai Forums that he and other fundamentalist Bahais disagree with.

Complain to hostmgr@aol.com and TOSBoards1@aol.com and encourage others to complain too.

Only if they hear from a lot of us will it begin to make a difference. It is possible to get Foster replaced....

Fred

-----Original Message-----

From: MrMahdi@aol.com <MrMahdi@aol.com>
To: FG@hotmail.com <FG@hotmail.com>
Date: Monday, February 22, 1999 7:40 AM
Subject: Re: Folder Suggestion - Bahai Censorship

>Subj: Sent to TOS
>Date: 2/22/99 1:25:27 PM Central Standard Time
>From: RBCF Mark
>To: Mr Mahdi
>

>This message is proselytizing on the Baha'i Faith Forum. The religion forums
>exist for the support of a particular religion - not for debate with those of
>other religions. That is AOL and area policy.
>
>Mark A. Foster, Baha'i Faith Forum Manager
>
>Subject: Re: Muhammad's Farewell Sermon
>Date: 2/22/99 13:11 Central Standard Time
>From: Mr Mahdi
>Message-id: <19990222141128.09505.00001042@ng143.aol.com>
>
>> There is nowhere in the writings of Muhammad where He gave this farewell
>>address. This is a total fabrication by Islamic groups, and there is not one
>>iota of these writings that is either correct or true.
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>Just a reminder, if you still insist that this sermon is not found in
>"Muhammad's writing," you can ask Susan to verify that it does exist in
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>Muslims and non-Muslims. This is one of the most famous speeches of Muhammad
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>hadith agrees with your religion, you accept it, but when it disagrees with
>your religion, you guys say it a fake hadith. This hadith is not only rated
>as "saheeh," meaning authentic, but it is rated "mutawatir" or a hadith
>narrated by a large number of people in every generation that it is literal
>impossible that they can narrate or agree in text on a false hadith. If you
>are a "muhaddith," or a scholar of hadith, you will know its chain of
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>statement you made is in clear contradiction to Allah's
>statements, making it a clear attack on Islam. Islam hasnt come and gone,
and
>Allah like He promised in 5:3 made Islam complete, perfect, and the Chosen

>system of life for all of mankind till that very last human breathes his
last
>breath.
>Mahdi

From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]
Sent: Tuesday, February 23, 1999 10:57 PM
To: FG@hotmail.com
Subject: Mark Foster's double standard

To see how the fundamentalist extremist Mark Foster treats people whom
he like
and agree with his views, look at the following post. The post I responded
to
contained remarks by a person whom Mark likes that if I were to say it
would
get be a TOS referral and my post yanked by Mark.

Subject: Re: Muhammad's Sermon Aftermath
Date: 2/23/99 6:53 PM Central Standard Time
From: RBCF Mark
Message-id: <19990223195351.21527.00000572@ng-cg1.aol.com>

>Why when the person who
>said Islam was gone and
>past its time and accused
>me of trying of using a
>fabricated document didnt
>get his post yanked or
>TOSsed?

Mahdi,

Since this is a Baha'i board, and he was expressing his understanding of
the
Baha'i Teachings, his posting did not seem out of line to me.

Mark A. Foster, Ph.D.

Bahá'í Faith Forum Manager
https://www.markfoster.net
https://markfoster.org
https://bahai.nu

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 23, 1999 7:24 AM
To: MrMahdi@aol.com
Subject: Re: Folder Suggestion - Bahai Censorship

Just be persistent in asking the hostmgr
and TOSBoards1 to provide you with the name
and email address of the person above Foster
who can make a decision. I haven't gotten it yet
but someone has told me he's working on finding
it out.

Fred

-----Original Message-----

From: MrMahdi@aol.com <MrMahdi@aol.com>

To: FG@hotmail.com <FG@hotmail.com>

Date: Monday, February 22, 1999 9:42 AM

Subject: Re: Folder Suggestion - Bahai Censorship

>Unfortunately I have complained to Host Manager and TOSboards but they haven't
>did anything. They have said either we don't see it as our problem or they
>have referred me to another and told me I must talk to the Forum Leader. Mark
>is going out of control, and I hope we with our efforts can help make this
>fundamentalist tyrant and internet bully lose his position.
>

From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, February 23, 1999 8:47 AM

Subject: Re: 14+ million AOL members & Bahai censorship

RBCF Mark wrote in message <19990222150930.07555.00002176@ng-ch1.aol.com>...

>>My intent was to emphasize the

>>absurdity of Mark Foster's axing

>>people left and right.

>

>I am axing people left and right? Fred, I am merely doing my job. You are the

>only person I have *regularly* been "axing." (Though I do throw my axe on

some

>others from time to time.)

>If you would familiarize yourself with AOL TOS (terms of service) regulations

>and those of the Spirituality Forums, I would axe you no longer.

>

>Mark A. Foster

Liar. You've been TOSing for similarly specious reasons many people. They've been emailing me about it.

You're on the way out fella.... Just like Vahid and Edmund.

<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, February 23, 1999 9:50 AM

To: Barthaman; Shaksway@aol.com; RobertNik@aol.com;

RayHanania@aol.com; PParvin@aol.com; Member1700@aol.com;

Macho786@aol.com; Ruletherod; Nadle; Mr Mahdi; ccrawfeild@aol.com;

AAli929596@aol.com; CRust60001@aol.com; HANI72@aol.com;

TOSBoards1@aol.com

Subject: Re: 14+ million AOL members & Bahai censorship

I should add that Mark Foster has established a clear pattern of abusing his position as Forum Leader by targetting me and forwarding as TOSs nearly every post on any subject in whatever folder I post to for at least three or four weeks now.

This is obviously a calculated campaign to get me kicked off AOL and constitutes yet another facet of the overall general opposition of Bahais to freedom of speech and conscience. By narrowly and legalistically interpreting AOL's TOS rules and then applying them disproportionately to smear me with AOL officials, Mark Foster and other Bahai fundamentalists imagine they're going to be able to silence me along the traditional lines of the Baha'i Technique....

<https://members.tripod.com/~FG/technique.htm>

I put my trust in the fairness and impartiality of the AOL TOSBoards and personnel to perceive what is truly taking place in the Bahai "Forums."

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

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>>I am axing people left and right? Fred, I am merely doing my job. You are
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>>only person I have *regularly* been "axing." (Though I do throw my axe on
>some
>>others from time to time.)
>>If you would familiarize yourself with AOL TOS (terms of service)
>regulations
>>and those of the Spirituality Forums, I would axe you no longer.
>>
>>Mark A. Foster**

From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, February 23, 1999 9:50 AM

Subject: Re: 14+ million AOL members & Bahai censorship

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>>others from time to time.)
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>>and those of the Spirituality Forums, I would axe you no longer.
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From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 23, 1999 9:55 AM
To: TOSBoards1; Barthaman; Shaksway@aol.com; RobertNik@aol.com; RayHanania@aol.com; PParvin@aol.com; Member1700@aol.com; Macho786@aol.com; Ruletherod; Nadle; Mr Mahdi; ccrawfeild@aol.com; AAli929596@aol.com; CRust60001@aol.com; HANI72@aol.com
Subject: Re: 14+ million AOL members & Bahai censorship

TWO more alleged TOSs from Mark Foster which clearly show he has a vendetta against me.... In both messages I'm asking others to discuss the same subject in another folder, Questions to Forum Leader, that they themselves are discussing. My message in either one is not "spam."

Subj: Sent to TOS
Date: 2/23/1999 8:38:18 AM Eastern Standard Time

From: RBCF Mark
To: FG

This message was sent to TOS for spamming (repeated requests made at the same time for a folder devoted to censorship). The other TOS reports to follow will be the other messages I am referring to.

Subject: Re: Rob: Christine - TOS problems
Date: 02/23/1999 07:17 Central Standard Time
From: FG
Message-id: <19990223081713.05493.00001750@ng105.aol.com>

I believe this message shows once again the need for a folder dedicated to the topic of "Bahai Censorship."

>Subject: Re: Rob: Christine - TOS problems
>Date: 2/23/1999 5:31 AM Eastern Standard Time
>From: Hawkeye919
>Message-id: <19990223053108.01143.00001898@ng-cb1.aol.com>
>
><<Sincere free speech
>is only respected as long as it agrees with
>authoritative statements.>>
>
>
> In fact, free speech is respected so long as it doesn't violate the spirit
>of the Covenant which Bahá'u'lláh gave us.
>
><<You want to have it both ways, Rob: Join the Baha'i religion through
the
>"independent investigation of truth"
>(when the seeker still doesn't know enough to ask the real questions)
but
>abandon this principle once you've become a member -- it gets less
confusing
>this way. And why confuse people with the facts?>>
>
>
> There are no "both ways." The facts are: Bahá'ís must never abandon
>independent investigation of truth. But there is a vast difference
between
>investigation, of unfettered inquiry on the one hand, and holding onto
one's
>own views to the exclusion of all else, on the other. This latter attitude
>is a violation of the very spirit of Bahá'í consultation, which is: Once
you
>have presented your idea to the group/Assembly, etc., it is no longer
yours,
>and one must submit to the will of the majority, regardless of whether or
not
>one agrees with the decision, for the sake of unity; if the decision is
>wrong, the error will soon prove apparent, and the erroneous decision
can
be
>rectified. To do otherwise undermines the spirit of unity which the Faith
>inculcates, and which is its fundamental purpose; and to carry one's
>opposition to the point of attacking the very institutions which
Bahá'u'lláh
>and
>'Abdu'l-Bahá prescribed in the Sacred Texts is nothing short of breaking
the

>Covenant of Bahá'u'lláh; breaking the Covenant strikes at the very heart of
 >God's plan; it mangles the instrument which protects His Cause from the
 >eviscerating forces of disunity.
 > One other point: At the heart of all this contention and conflict is the
 >issue of personal liberty and freedom of expression. As important as these
 >rights are, they, like any right, are not limitless; they must be tempered
 >with wisdom and restraint; and along with any right go responsibilities.
 In
 >any system, there must be rules of conduct, without which every individual
 >would insist on his/her own way, and, thus cause the system to degenerate
 >into chaos. Consider what Bahá'u'lláh has written re: the subject of
 >liberty:
 >
 > "Consider the pettiness of men's minds. They ask for that which injureth
 >them, and cast away the thing that profiteth them. They are, indeed, of
 >those that are far astray. Such men are in the depths of ignorance.
 > "Liberty must, in the end, lead to sedition, whose flames none can quench.
 >... Know ye that the embodiment of liberty and its symbol is the animal.
 >That which becometh man is submission unto such restraints as will protect
 >him from his own ignorance, and guard him against the harm of the
 >mischiefmaker. Liberty causeth man to overstep the bounds of propriety, and
 >to infringe on the dignity of his station. It debaseth him to the level of
 >extreme
 >depravity and wickedness.
 > ... We approve of liberty in certain circumstances, and refuse to sanction
 >it in others. We, verily, are the All-Knowing.
 > "Say: True liberty consisteth in man's submission unto My commandments,
 >little as ye know it. Were men to observe that which We have sent Down unto
 >them from the Heaven of Revelation, they would, of a certainty, attain unto
 >perfect liberty. ... Say: The liberty that profiteth you is to be found
 >nowhere except in complete servitude unto God, the Eternal Truth.
 Whoso
 hath
 >tasted of its sweetness will refuse to barter it for all the dominion of
 >earth and heaven." [Gleanings from the Writings of Bahá'u'lláh, pp. 335-36
 >(#159)]
 >
 > And, regarding freedom of speech, consider some of Bahá'u'lláh's words re:
 >the true seeker:
 >
 > "That seeker must, at all times, put his trust in God, must renounce the
 >peoples of the earth, must detach himself from the world of dust, and cleave
 >unto Him Who is the Lord of Lords. He must never seek to exalt himself above
 >any one, must wash away from the tablet of his heart every trace of pride and
 >vain-glory, must cling unto patience and resignation, observe silence and
 >refrain from idle talk. For the tongue is a smoldering fire, and excess
 >of speech a deadly poison. Material fire consumeth the body, whereas the
 >fire of the tongue devoureth both heart and soul. The force of the former

>lasteth but for a time, whilst the effects of the latter endureth a century."
 >[Gleanings from the Writings of Bahá'u'lláh, pp. 264-65 (#125)]
 >
 > When we allow ego to be our guide, we do so at our peril. We Bahá'ís are
 >not perfect, whether we serve on the institutions of our Faith or not; many
 >mistakes have been made by those who sit in the council chambers, and many
 >more will be made in the future. The individuals who serve on the Assemblies
 >are fallible, but the Assemblies, as God-given institutions, are infallible
 >as long as they are conducted in that rarified atmosphere of detachment
 >and service to all humanity for the sake of God and His Chosen Ones. It is
 >an ideal for which we must diligently strive; one which, I firmly believe, is
 >attainable.
 > May we all be delivered from the shackles of our own short comings, and may
 >each of us be enabled to rise to the wonderous potential with which our
 >loving Father has endowed us.
 >
 >Peace and love, Rob.
 >
 >
 >
 >
 >
 >

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Subj: Sent to TOS
Date: 2/23/1999 8:40:16 AM Eastern Standard Time
From: RBCF Mark
To: FG

Here is another one:

Subject: Re: Rob: Christine - TOS problems
Date: 02/23/1999 07:17 Central Standard Time
From: FG
Message-id: <19990223081713.05493.00001750@ng105.aol.com>

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>inculcates, and which is its fundamental purpose; and to carry one's
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In
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 >depravity and wickedness.
 > ... We approve of liberty in certain circumstances, and refuse to sanction
 >it in others. We, verily, are the All-Knowing.
 > "Say: True liberty consisteth in man's submission unto My
 commandments,
 >little as ye know it. Were men to observe that which We have sent Down
 unto
 >them from the Heaven of Revelation, they would, of a certainty, attain
 unto
 >perfect liberty. ... Say: The liberty that profiteth you is to be found
 >nowhere except in complete servitude unto God, the Eternal Truth.
 Whoso
 hath
 >tasted of its sweetness will refuse to barter it for all the dominion of
 >earth and heaven." [Gleanings from the Writings of Bahá'u'lláh, pp. 335-
 36
 >(#159)]
 >
 > And, regarding freedom of speech, consider some of Bahá'u'lláh's words
 re:
 >the true seeker:
 >
 > "That seeker must, at all times, put his trust in God, must renounce the
 >peoples of the earth, must detach himself from the world of dust, and
 cleave
 >unto Him Who is the Lord of Lords. He must never seek to exalt himself
 above
 >any one, must wash away from the tablet of his heart every trace of pride
 and
 >vain-glory, must cling unto patience and resignation, observe silence and
 >refrain from idle talk. For the tongue is a smoldering fire, and excess
 >of speech a deadly poison. Material fire consumeth the body, whereas
 the
 >fire of the tongue devoureth both heart and soul. The force of the former
 >lasteth but for a time, whilst the effects of the latter endureth a
 century."
 >[Gleanings from the Writings of Bahá'u'lláh, pp. 264-65 (#125)]
 >
 > When we allow ego to be our guide, we do so at our peril. We Bahá'ís
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 >not perfect, whether we serve on the institutions of our Faith or not;
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 >mistakes have been made by those who sit in the council chambers, and
 many
 >more will be made in the future. The individuals who serve on the
 Assemblies
 >are fallible, but the Assemblies, as God-given institutions, are infallible
 >as long as they are conducted in that rarified atmosphere of detachment
 >and service to all humanity for the sake of God and His Chosen Ones. It
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 >an ideal for which we must diligently strive; one which, I firmly believe,
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 > May we all be delivered from the shackles of our own short comings, and
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 >each of us be enabled to rise to the wondrous potential with which our
 >loving Father has endowed us.
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 >Peace and love, Rob.
 >

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**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 23, 1999 9:55 AM
Subject: Re: 14+ million AOL members & Bahai censorship**

TWO more alleged TOSs from Mark Foster which clearly show he has a vendetta against me.... In both messages I'm asking others to discuss the same subject in another folder, Questions to Forum Leader, that they themselves are discussing. My message in either one is not "spam."

**Subj: Sent to TOS
Date: 2/23/1999 8:38:18 AM Eastern Standard Time
From: RBCF Mark
To: FG**

This message was sent to TOS for spamming (repeated requests made at the same time for a folder devoted to censorship). The other TOS reports to follow will be the other messages I am referring to.

**Subject: Re: Rob: Christine - TOS problems
Date: 02/23/1999 07:17 Central Standard Time
From: FG
Message-id: <19990223081713.05493.00001750@ng105.aol.com>**

I believe this message shows once again the need for a folder dedicated to the topic of "Bahai Censorship."

**>Subject: Re: Rob: Christine - TOS problems
>Date: 2/23/1999 5:31 AM Eastern Standard Time
>From: Hawkeye919
>Message-id: <19990223053108.01143.00001898@ng-cb1.aol.com>
>**

><<Sincere free speech
>is only respected as long as it agrees with
>authoritative statements.>>
>
>
> In fact, free speech is respected so long as it doesn't violate the spirit
>of the Covenant which Bahá'u'lláh gave us.
>
><<You want to have it both ways, Rob: Join the Baha'i religion through
the
>"independent investigation of truth"
>(when the seeker still doesn't know enough to ask the real questions)
but
>abandon this principle once you've become a member -- it gets less
confusing
>this way. And why confuse people with the facts?>>
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> There are no "both ways." The facts are: Bahá'ís must never abandon
>independent investigation of truth. But there is a vast difference
between
>investigation, of unfettered inquiry on the one hand, and holding onto
one's
>own views to the exclusion of all else, on the other. This latter attitude
>is a violation of the very spirit of Bahá'í consultation, which is: Once
you
>have presented your idea to the group/Assembly, etc., it is no longer
yours,
>and one must submit to the will of the majority, regardless of whether or
not
>one agrees with the decision, for the sake of unity; if the decision is
>wrong, the error will soon prove apparent, and the erroneous decision
can
be
>rectified. To do otherwise undermines the spirit of unity which the Faith
>inculcates, and which is its fundamental purpose; and to carry one's
>opposition to the point of attacking the very institutions which
Bahá'u'lláh
>and
>'Abdu'l-Bahá prescribed in the Sacred Texts is nothing short of breaking
the
>Covenant of Bahá'u'lláh; breaking the Covenant strikes at the very heart
of
>God's plan; it mangles the instrument which protects His Cause from the
>eviscerating forces of disunity.
> One other point: At the heart of all this contention and conflict is the
>issue of personal liberty and freedom of expression. As important as
these
>rights are, they, like any right, are not limitless; they must be tempered
>with wisdom and restraint; and along with any right go responsibilities.
In
>any system, there must be rules of conduct, without which every
individual
>would insist on his/her own way, and, thus cause the system to
degenerate
>into chaos. Consider what Bahá'u'lláh has written re: the subject of
>liberty:
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> "Consider the pettiness of men's minds. They ask for that which injureth
>them, and cast away the thing that profiteth them. They are, indeed, of
>those that are far astray. Such men are in the depths of ignorance.
> "Liberty must, in the end, lead to sedition, whose flames none can
quench.
>... Know ye that the embodiment of liberty and its symbol is the animal.

>That which beseemeth man is submission unto such restraints as will protect
 >him from his own ignorance, and guard him against the harm of the
 >mischiefmaker. Liberty causeth man to overstep the bounds of propriety, and
 >to infringe on the dignity of his station. It debaseth him to the level of
 >extreme
 >depravity and wickedness.
 > ... We approve of liberty in certain circumstances, and refuse to sanction
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 >them from the Heaven of Revelation, they would, of a certainty, attain unto
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 >and service to all humanity for the sake of God and His Chosen Ones. It is
 >an ideal for which we must diligently strive; one which, I firmly believe, is
 >attainable.
 > May we all be delivered from the shackles of our own short comings, and may
 >each of us be enabled to rise to the wonderous potential with which our
 >loving Father has endowed us.

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>Peace and love, Rob.
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FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: Sent to TOS
Date: 2/23/1999 8:40:16 AM Eastern Standard Time
From: RBCF Mark
To: FG

Here is another one:

Subject: Re: Rob: Christine - TOS problems
Date: 02/23/1999 07:17 Central Standard Time
From: FG
Message-id: <19990223081713.05493.00001750@ng105.aol.com>

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>**Subject: Re: Rob: Christine - TOS problems**
>**Date: 2/23/1999 5:31 AM Eastern Standard Time**
>**From: Hawkeye919**
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>**the**
>**"independent investigation of truth"**
>**(when the seeker still doesn't know enough to ask the real questions)**
>**but**
>**abandon this principle once you've become a member -- it gets less**
>**confusing**
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 >and one must submit to the will of the majority, regardless of whether or not
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FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 23, 1999 9:59 AM
To: TOSBoards1; Barthaman; Shaksway@aol.com; RobertNik#aol.com;
RayHanania@aol.com; PParvin#aol.com; Member1700#aol.com;
Macho786#aol.com; Ruletherod; Nadle; Mr Mahdi; ccrawfeild@aol.com;
AAl929596#aol.com; CRust60001#aol.com; HANI72#aol.com
Subject: Re: 14+ million AOL members & Bahai censorship

Three more false TOSs alleged by Mark Foster.

Subj: TOS Report
Date: 2/23/1999 8:42:53 AM Eastern Standard Time
From: RBCF Mark
To: FG

Here is another one (board disruption/spamming)

Subject: Re: Becky: "Bahai Censorship" folder
Date: 02/23/1999 07:05 Central Standard Time
From: FG
Message-id: <19990223080513.05493.00001741@ng105.aol.com>

>subject: Becky: "Bahai Censorship" folder
>Date: 2/22/1999 1:41 AM Eastern Standard Time
>From: Ruletherod
>Message-id: <19990222014148.28090.00001614@ng05.aol.com>
>
>>I think this is an excellent folder suggestion, as I would love to see
>postings on this topic confined to one folder instead of the current
>situation, where the same thing is posted over and over and over again in
all
>the other folders.
>>Becky
>
>You have to realize that there are no fast rules in this, Becky. If anyone
>who's critical over censorship posts there and everyone else just ignores
the
>folder -- like the father sending his kid to his room "to get over it" --
>you'll
>see an "immigration" to the high traffic folders again. People will always
go
>where they think they'll be "heard" most.

Rule may be right about this but I would still like to see such a folder
created by our Forum Leader Mark Foster. It would, as with any other
topic,
help those interested in it find on AOL a place to discuss it without being
accused of TOSs for mentioning such realities elsewhere in the Bahai
Forums
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FG....The Bahai Faith & Religious Freedom of Conscience:
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alt.religion.bahai, and AOL: Keyword Bahai, Message Boar

Subj: TOS
Date: 2/23/1999 8:44:14 AM Eastern Standard Time
From: RBCF Mark
To: FG

And here is another one:

Subject: Re: "Bahai Censorship"

Date: 02/23/1999 07:03 Central Standard Time

From: FG

Message-id: <19990223080303.05493.00001738@ng105.aol.com>

>Subject: Re: "Bahai Censorship"

>Date: 2/22/1999 1:31 AM Eastern Standard Time

>From: Ruletherod

>Message-id: <19990222013107.28090.00001612@ng05.aol.com>

>

**>>I would like to ask for a folder to be created titled Bahai Censorship so
>that this important topic and how it relates to the Bahai Faith today may
>be discussed by AOL members.**

>--Fred

>

**>Although this isn't a pleasant topic for Baha'is who haven't yet
experienced**

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>seriously important topic in the broader scheme of things. Just including
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Rule,

**I'm glad you agree. There may be others too who agree now and wish to
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ds

Subj: TOS

Date: 2/23/1999 8:47:45 AM Eastern Standard Time

From: RBCF Mark

To: FG

And another one:

Subject: "Bahai Censorship" folder now being discussed

Date: 02/23/1999 07:10 Central Standard Time

From: FG
Message-id: <19990223081042.05493.00001745@ng105.aol.com>

I am announcing that the creation of a new folder titled "Bahai Censorship" is now being discussed in Questions to Forum Leader. Those interested in the topic or the creation of the folder might want to contribute to the discussion.

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From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 23, 1999 4:15 PM
Subject: Re: 14+ million AOL members & Bahai censorship

RBCF Mark wrote in message <19990223131557.01160.00003140@ng-fi1.aol.com>...

>Fred,

>

>You wrote:

>>Liar. You've been TOSing for

>>similarly specious reasons many

>>people

>

>I am not lying. If you go back and read what I wrote, I said that you are

the
>only person that I have REGULARLY been "axing," using your term. I
never
said
>that I have not dealt with other TOS problems, as they have arisen.

Sophistry, clear and simple. A number of people have emailed me about what you've been doing to them too. We're not going to take it and have and are appealing to AOL to protect freedom of speech and conscience in the Bahai Forums FROM you. Further, YOU are creating the problems through your intolerance and fanaticism. Ever since you showed up out of nowhere three or four weeks ago you've been running nothing but a fundamentalist purge of the Bahai Forums.

>As an AOL community leader (forum manager), I am obliged to enforce that
>company's message board guidelines. For whatever reason, you are the only
>person who REGULARLY violates them.

False. I'm the only person who has enough guts to stand up to you and other Bahai fanatics who have no respect or tolerance for others' opinions. AOL people on the TOSBoards1@aol.com can confirm this by reading the record in talk.religion.bahai and alt.religion.bahai. My website also documents the TWO YEAR long opposition to free speech on Usenet. Mark Foster and his cohorts are exploiting the lack of familiarity among most AOL personnel to their advantage by attempting to blackball me and other AOL members who refuse to accept their literal interpretations of the BAhai Faith. I am incidentally a Bahai myself.

FG....The Bahai Faith & Religious Freedom of Conscience:
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>I am not lying. If you go back and read what I wrote, I said that you are the
>only person that I have REGULARLY been "axing," using your term. I never
said
>that I have not dealt with other TOS problems, as they have arisen.

Sophistry, clear and simple. A number of people have emailed me about what you've been doing to them too. We're not going to take it and have and are appealing to AOL to protect freedom of speech and conscience in the Bahai Forums FROM you. Further, YOU are creating the problems through your intolerance and fanaticism. Ever since you showed up out of nowhere three or four weeks ago you've been running nothing but a fundamentalist purge of the Bahai Forums.

>As an AOL community leader (forum manager), I am obliged to enforce that
>company's message board guidelines. For whatever reason, you are the only
>person who REGULARLY violates them.

False. I'm the only person who has enough guts to stand up to you and other Bahai fanatics who have no respect or tolerance for others' opinions. AOL people on the TOSBoards1@aol.com can confirm this by reading the record in talk.religion.bahai and alt.religion.bahai. My website also documents the TWO YEAR long opposition to free speech on Usenet. Mark Foster and his cohorts are exploiting the lack of familiarity among most AOL personnel to their advantage by attempting to blackball me and other AOL members who refuse to accept their literal interpretations of the BAhai Faith. I am incidentally a Bahai myself.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>
>Mark A. Foster

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 23, 1999 4:22 PM
To: TOSBoards1; Barthaman; Shaksway@aol.com; RobertNik@aol.com; RayHanania@aol.com; PParvin@aol.com; Member1700@aol.com; Macho786@aol.com; Ruletherod; Nadle; Mr Mahdi; ccrawfeild@aol.com; AAli929596@aol.com; CRust60001@aol.com; HANI72@aol.com
Subject: Re: 14+ million AOL members & Bahai censorship

RBCF Mark wrote in message <19990223132219.01160.00003147@ng-fi1.aol.com>...

>Fred,
>
>They were not false reports. You requested a folder dealing with

**censorship
in**

>five separate messages in a one-hour time period. That is spamming.

Your reporting me for TOSs was false and you should be removed from the position of Forum Leader because of it. My message were all different in nature, touching on different aspects of the necessity for a folder titled Bahai Censorship, which you and other fundamentalist Bahais oppose.

A number of other AOL members in the Bahai Forums agreed they would like such a folder created and I merely directed them to Questions to the Forum Leader where further discussion could take place. It should be noted Foster is not TOSing those who share his interpretation of what the Bahai Faith should be. Incidentally, I myself am a Bahai.

I pay \$21.95 a month, and I don't pay it for deceit and tyranny.

>

>You left off my message in which I gave a detailed explanation for my actions.

I don't believe that I did. It was not my intention. If somehow it was not copied, repost it here.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

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Sent: Tuesday, February 23, 1999 4:22 PM

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>

>Mark A. Foster

From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, February 23, 1999 4:29 PM

To: TOSBoards1; Barthaman; Shaksway@aol.com; RobertNik@aol.com;

RayHanania@aol.com; PParvin@aol.com; Member1700@aol.com;

Macho786@aol.com; Ruletherod; Nadle; Mr Mahdi; ccrawfeild@aol.com;

AAl929596@aol.com; CRust60001@aol.com; HANI72@aol.com

Subject: Re: 14+ million AOL members & Bahai censorship

RBCF Mark wrote in message <19990223131933.01160.00003143@ng-fi1.aol.com>...

>Fred,

>

>You wrote:

>>I should add that Mark Foster

>>has established a clear pattern

>>of abusing his position as Forum

>>Leader by targetting me and

>>forwarding as TOSs nearly every

>>post on any subject in whatever

>>folder I post

>

>That is not true. I only send your TOSable posts to the Community Action Team.

>I would estimate that, in your case, that would be around 3/4 of them.

False again. Your opinion only. You have thoroughly abused your privileges as Forum Leader, and should be removed, as they were removed, by AOL in the past, from two other Bahai fanatics who tyrannized others: Vahid and Edmund.

I hope AOL this time will either find someone who can be fair to all points of view or appoint two or three people who can work together counterbalancing each other since

is manifestly clear that most Bahais end up censoring other AOL members for specious, doctrinal reasons.

>

>There is no campaign to get you kicked off of AOL. The intention is for forum

>participants to comply with AOL regulations.

False. You've made it your sole purpose since you returned after abandoning your responsibilities for more than EIGHT MONTHS. AOL personnel may verify that fact by reading the folders Announcements, Questions to Forum Leader, and For NOn-Bahais, where I have been asking you to make several improvements since early August.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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>Mark A. Foster

>

>Mark A. Foster

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>

From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, February 23, 1999 5:24 PM

To: Mr Mahdi

Subject: Fw: 14+ million AOL members & Bahai censorship

Foster's clearly on the run and worried he's going to get the boot from AOL. Write TOSBoards1@aol.com and hostmgr@aol.com as soon as you can if you would. It would help for them to hear from someone other than myself on this.

Fred

-----Original Message-----

From: FG <FG@hotmail.com>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Date: Tuesday, February 23, 1999 3:15 PM

Subject: Re: 14+ million AOL members & Bahai censorship

>RBCF Mark wrote in message

<19990223131557.01160.00003140@ng-fi1.aol.com>...

>>Fred,

>>

>>You wrote:

>>>Liar. You've been TOSing for

>>>similarly specious reasons many

>>>people

>>

>>I am not lying. If you go back and read what I wrote, I said that you are >the

>>only person that I have REGULARLY been "axing," using your term. I

never
>said
>>that I have not dealt with other TOS problems, as they have arisen.
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>Sophistry, clear and simple. A number of
>people have emailed me about what you've been
>doing to them too. We're not going to take it and
>have and are appealing to AOL to protect freedom
>of speech and conscience in the Bahai Forums FROM
>you. Further, YOU are creating the problems through
>your intolerance and fanaticism. Ever since you showed
>up out of nowhere three or four weeks ago you've been
>running nothing but a fundamentalist purge of the Bahai
>Forums.
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>>As an AOL community leader (forum manager), I am obliged to enforce
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>False. I'm the only person who has enough guts
>to stand up to you and other Bahai fanatics who have
>no respect or tolerance for others' opinions. AOL people
>on the TOSBoards1@aol.com can confirm this by reading
>the record in talk.religion.bahai and alt.religion.bahai. My
>website also documents the TWO YEAR long opposition
>to free speech on Usenet. Mark Foster and his cohorts
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><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards
>
>
>
>
>>
>>Mark A. Foster
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 23, 1999 5:25 PM
To: Ruletherod
Subject: Fw: 14+ million AOL members & Bahai censorship

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-----Original Message-----
From: FG <FG@hotmail.com>

Newsgroups: alt.religion.bahai,talk.religion.bahai
Date: Tuesday, February 23, 1999 3:15 PM
Subject: Re: 14+ million AOL members & Bahai censorship

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>
>
>
>
>>
>>Mark A. Foster
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 24, 1999 9:08 AM
To: TOSBoards1; HANI72@aol.com; CRust60001@aol.com;
AAli929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod;
Macho786@aol.com; Member1700@aol.com; PParvin@aol.com;
RayHanania@aol.com; RobertNik@aol.com; Shaksway@aol.com; Barthaman
Subject: Re: 14+ million AOL members & Bahai censorship

**False allegation of a TOS. Foster here deletes my
message which was a legitimate answer to this one
and not a TOS.**

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**Subj: to TOS
Date: 2/24/1999 8:01:56 AM Eastern Standard Time
From: RBCF Mark
To: FG**

**This one was sent to TOS for name-calling. (You will notice, Fred, that I
have not sent your other message to TOS.)**

Mark A. Foster, Baha'i Faith Forum Manager

**>(Most likely Mark will TOS this post for
>"getting personal" with someone.)**

**Nadle, I am not sure about that one. Since you are focusing on the
"remark"
(not the person), it seems okay to me. But, honestly, I am not sure on this
one. ;-)**

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"remark"
(not the person), it seems okay to me. But, honestly, I am not sure on this
one. ;-)**

**From: FG@aol.com[SMTP:FG@aol.com]
Sent: Thursday, February 25, 1999 7:59 AM
To: TOSGeneral@aol.com
Cc: FG@hotmail.com
Subject: TOS on Bahai Forums/Message Boards/For Non-Bahais**

**This isn't cute to me. This is an insult, and the kind
of thing that the so-called Forum Leader Mark Foster
regularly allows to take place with his double standard.
This woman has been allowed by him to refer to my
opinions as "garbage" for instance.**

**Subject: Re: Rob: Welcome to what's left of this board
Date: 2/23/1999 8:57 AM Eastern Standard Time
From: Smaneck
Message-id: <19990223085712.01159.00002811@ng-fi1.aol.com>**

Rule writes:

**> Baha'u'llah -- as Wendy readily points out -- uses the word "Satan"
>to conjure up the sentiments Baha'is should have toward their
"enemies."**

**This is not fair Rule. You're bashing Wendy when Fred isn't around for me
to
bash! At any rate, Baha'u'llah mostly uses "Satan" to refer the evil that lies
within our own souls, not our external enemies.**

warmest,

Susan Maneck

**From: FG@aol.com[SMTP:FG@aol.com]
Sent: Thursday, February 25, 1999 8:04 AM
To: TOSGeneral@aol.com**

Cc: FG@hotmail.com; TOSBoards1@aol.com
Subject: TOS on Bahai Forums/Message Boards/For Non-Bahais

This is an open insult from the purported Forum Leader who has indeed been attempting to censor me and other people on the Bahai Forums by alleging many, many false TOSs. He knows quite well he's insulting and mocking me and I believe he should be cited for this as well as removed from his position as Forum Leader.

Subject: Re: Mahdi: Ken's humble opinion
Date: 2/24/1999 7:59 AM Eastern Standard Time
From: RBCF Mark
Message-id: <19990224075915.07558.00003249@ng-ch1.aol.com>

>What's notable here is that the
>Forum Leader has become a
>censor and obviously is
>attempting to scare people into
>silence, as is so often by
>Bahais.

Well, Fred, if that is true (and it's not), I obviously haven't been very successful in your case. :-)

Sincerely, RBCF Mark, a.k.a. Mark
A. Foster, Ph.D.
Bahá'í Faith Forum Manager
https://www.markfoster.net
https://markfoster.org
https://bahai.nu

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 25, 1999 8:14 AM
To: FG
Subject: Fw: TOS on Bahai Forums/Message Boards/For Non-Bahais

I'd appreciate it if you would report this as a TOS too. I think it's typical of the kind of double standard we see so often on the Message Boards.

Fred

-----Original Message-----
From: FG@aol.com <FG@aol.com>
To: TOSGeneral@aol.com <TOSGeneral@aol.com>
Cc: FG@hotmail.com <FG@hotmail.com>
Date: Thursday, February 25, 1999 6:59 AM
Subject: TOS on Bahai Forums/Message Boards/For Non-Bahais

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>This woman has been allowed by him to refer to my
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From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 25, 1999 8:15 AM
To: FG
Subject: Fw: TOS on Bahai Forums/Message Boards/For Non-Bahais

Especially this one too from Foster himself.....

-----Original Message-----
From: FG@aol.com <FG@aol.com>
To: TOSGeneral@aol.com <TOSGeneral@aol.com>
Cc: FG@hotmail.com <FG@hotmail.com>; TOSBoards1@aol.com
 <TOSBoards1@aol.com>
Date: Thursday, February 25, 1999 7:04 AM
Subject: TOS on Bahai Forums/Message Boards/For Non-Bahais

This is an open insult from the purported Forum Leader who has indeed been attempting to censor me and other people on the Bahai Forums by alleging many, many false TOSs. He knows quite well he's insulting and mocking me and I believe he should be cited for this as well as removed from his position as Forum Leader.

Subject: Re: Mahdi: Ken's humble opinion
Date: 2/24/1999 7:59 AM Eastern Standard Time
From: RBCF Mark
Message-id: <19990224075915.07558.00003249@ng-ch1.aol.com>

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https://www.markfoster.net
https://markfoster.org
https://bahai.nu

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 25, 1999 8:15 AM
To: FG
Subject: Fw: TOS on Bahai Forums/Message Boards/For Non-Bahais

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From: FG@aol.com <FG@aol.com>
To: TOSGeneral@aol.com <TOSGeneral@aol.com>
Cc: FG@hotmail.com <FG@hotmail.com>; TOSBoards1@aol.com <TOSBoards1@aol.com>
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A. Foster, Ph.D.
Bahá'í Faith Forum Manager
https://www.markfoster.net
https://markfoster.org
https://bahai.nu

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Thursday, February 25, 1999 8:18 AM
To: TOSBoards1@aol.com
Cc: FG@hotmail.com
Subject: (no subject)

Here's a perfect example of what's wrong with the TOS system. I attempt to submit a instance of violating the TOS rules to TOSGeneral and receive back and autoresponder that refers me back to the Bahai Forum Leader who is responsible for the TOSs taking place against me by this person, himself, and others....

Subj: Fwd: TOS on Bahai Forums/Message Boards/For Non-Bahais
Date: 2/25/1999 7:14:54 AM Eastern Standard Time
From: TOSGen1
To: FG

Dear Member,

Questions or comments regarding activities in a particular forum need to be addressed to the forum's staff or supervisor. Most forums have a "Feedback" or "Meet the Staff" button on their main screen; this is the best way to contact staff members.

If you are unable to locate the screen name of a staff member, you may want to go to keyword QUESTIONS or

SUGGESTIONS. Your letter will be forwarded from there to the proper person.

Thank you for writing.

Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

**Regards,
Jenny
Community Action Team
America Online, Inc.**

**-----
Forwarded Message:**

**Subj: Fwd: TOS on Bahai Forums/Message Boards/For Non-Bahais
Date: 2/25/1999 6:59:59 AM Eastern Standard Time
From: TOSGeneral
To: TOSGen1**

[This Message (REGULAR) Has Been Forwarded By The Mail Spinner]

**-----
Forwarded Message:**

**Subj: TOS on Bahai Forums/Message Boards/For Non-Bahais
Date: 2/25/1999 6:59:40 AM Eastern Standard Time
From: FG
To: TOSGeneral
CC: FG@hotmail.com**

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warmest,

Susan Maneck

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Thursday, February 25, 1999 2:52 PM
To: MrMahdi@aol.com
Cc: TOSBoards1@aol.com; FG@hotmail.com
Subject: Re: Folder Suggestion - Bahai Censorship

It shows how absurdly he's interpreting the TOS so-called rules. How are you supposed to discuss the Bahai teachings and your views on Islam if he can brand any response as "proslytizing."

As a Bahai, I find the Forum Leader doing this to Mr Mahdi an outrage.

FG@aol.com

Subj: Re: Folder Suggestion - Bahai Censorship
Date: 2/25/1999 11:58:51 AM Eastern Standard Time
From: Mr Mahdi
To: FG

Mark, the fundamentalist tyrant has TOSsed me again. The the list of my posts being yanked by Mark have almost reached a dozen, while only one of them AOL has commented on:

Subj: sent to TOS
Date: 2/25/99 8:50:51 AM Central Standard Time
From: RBCF Mark
To: Mr Mahdi

I sent this one to TOS for board disruption (proselytizing). Please refrain from promoting Islam or trying to convince Baha'is that their beliefs are incorrect.

Mark A. Foster, Baha'i Forum Manager

Subject: Re: Muhammad's Farewell Sermon
Date: 02/24/1999 22:32 Central Standard Time
From: Mr Mahdi
Message-id: <19990224233255.01127.00002436@ng-fp1.aol.com>

>Muhummad is the Seal of the Prophets, indeed; but sealing something doesn't
>make it the last of its kind. If "Seal" meant there would be no new
>Revelation, why should the world expect the coming of the Mahdi/Qá'im and the
>Qayyúm?

The Mahdi is not a prophet or messenger, he is the leader of the Muslims. Mahdi will not bring a new message but he will implement Islam. The Qa'im and Qayyum are from shi'a not Islam.

>To say that God cannot reveal another Prophet after Muhammad is tantamount to
>the Jews saying that God's hand is chained up, that after Moses there would
>be no new Revelation from God. How vain are such imaginings. It is in God's
>hands, not ours.

God said in the Quran in 3:85 that if you choose a religion other than islam, it will not be accepted and you will be in the Hereafter a loser. God also said in 5:3 that He perfected, completed, and chosen Islam for us. If seems that the concept of "progressive revelation" contradicts the concepts in 5:3 and 3:85. God is capable of anything, including giving us a message that is beyond the limitations of time and place. Allah didnt make Islam a victim of time or place, because Islam agrees with human nature and human nature hasnt changed since Adam and Eve. The Quran was revealed to Muhammad, and Muhammad never said God told him that Heaven and Hell are "spiritual conditions," that Adam and Eve are allegories, that Satan is not a being but our egos. When Muhammad was described by his wife, she said he was the Quran walking. He gave us the explanation of the Quran. He knew more about the Quran than bab or bahauallah. SO how can they explain something better than Muhammad who never explained those things in that way?

> we must strive to learn by the errors of past generations by not relying
>strictly on literal interpretation,

The same people who deny clear-cut statements are the same ones that say David Koresh and Moon are Jesus. What is the purpose of describing and giving detail to something if it is not meant to be taken literally? I can say if God said left He really meant right if I were to accept your logic. God doesnt decieve, He gave us brains to think. If the Mahdi will rule a caliphate for 7 years, be from the tribe of Quraish, have parents named Aamina and Abdullah, then I see that bab didnt fit not even one of those descriptions, as a thinking being I cant accept clear cut contradictions and inconsistencies. Mahdi

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Friday, February 26, 1999 8:51 AM
To: TOSGeneral@aol.com
Cc: TOSBoards1@aol.com; FG@hotmail.com
Subject: TOS - personal insult - Maneck

This person is consistently insulting me on the Bahai Forums while the Forum Leader permits it, though charging me with TOSs for all kinds of innocuous statements.

FG@aol.com

Subject: Re: alt.religion.bahai & talk.religion.bahai
Date: 2/25/1999 11:22 AM Eastern Standard Time
From: Smaneck
Message-id: <19990225112245.13529.00000211@ng-ch1.aol.com>

Charlotte writes:

>So.... I will ask Mark to NOT add these newsgroups if you will not agree to
>immediately remove those items placed there without permission and agree to
>stop the practice of putting them there in the future.

Dear Charlotte,

While your annoyance to Fred doing this is well taken and he is certainly violating standard netiquette and perhaps copyright laws in forwarding other's posts, I don't think we can oppose the addition of newsgroups because of the unconscionable behavior of one of its members.

I think it is sufficient reason to refuse to add Mr. Glaysher's own website, however since he has total control of its contents. Besides, it is not like he doesn't "provide" us with that website address on a regular basis.

Hey Fred, do you have long pink ears?

warmest,

Susan Maneck

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Friday, February 26, 1999 9:12 AM
To: TOSBoards1@aol.com
Cc: FG@hotmail.com
Subject: Fwd: TOS - personal insult - Maneck

<<Message: Fwd: TOS - personal insult - Maneck>>

I would like to point out that the ineffective system of autoresponders is why I'm forwarding messages to the TOSBoards1. For me to be insulted in this manner, while this and other Bahai fundamentalists constantly allege FALSE TOSs against me, resulting even in my account being suspended, is an outrage.

I'd like to communicate with someone at AOL about this and have repeatedly asked to to so now for months.

FG@aol.com

In a message dated 2/26/1999 8:08:31 AM Eastern Standard Time,
TOSGen1 writes:

> Subj: Fwd: TOS - personal insult - Maneck
> Date: 2/26/1999 8:08:31 AM Eastern Standard Time
> From: TOSGen1
> To: FG
>
> Dear Member,
>
> Questions or comments regarding activities in a particular forum need
to
> be addressed to the forum's staff or supervisor. Most forums have a "
> Feedback" or "Meet the Staff" button on their main screen; this is
> the best way to contact staff members.
>
> If you are unable to locate the screen name of a staff member, you may
want
> to go to keyword QUESTIONS or
SUGGESTIONS. Your letter will
be
forwarded
> from there to the proper person.
>
> Thank you for writing.
>
> Please note, this screen name cannot accept replies. Therefore, if you
have
> any comments or questions please send mail to <A HREF="mailto:
TOSGeneral">
TOSGeneral.
>
> Regards,
> Michael
> Community Action Team
> America Online, Inc.
> -----
> Forwarded Message:
> Subj: Fwd: TOS - personal insult - Maneck
> Date: 2/26/1999 7:52:04 AM Eastern Standard Time
> From: TOSGeneral
> To: TOSGen1
>
> [This Message (REGULAR) Has Been Forwarded By The Mail Spinner]
> -----
> Forwarded Message:
> Subj: TOS - personal insult - Maneck
> Date: 2/26/1999 7:51:56 AM Eastern Standard Time
> From: FG
> To: TOSGeneral
> CC: TOSBoards1,
FG@hotmail.com
>
> This person is consistently insulting me on the
> Bahai Forums while the Forum Leader permits it,
> though charging me with TOSs for all kinds of
> innocuous statements.
>
> FG@aol.com
>
>
> Subject: Re: alt.religion.bahai & talk.religion.bahai
> Date: 2/25/1999 11:22 AM Eastern Standard Time

Who are your supervisors at AOL for the Bahai Forums and what is their email address? I've asked you this at least once before. You certainly don't have my confidence nor that of many people on AOL who participate in the Bahai Forums and are familiar with the way you imposed your biases and false TOSs.

FG@aol.com

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 26, 1999 7:51 AM
Subject: False TOSs on AOL - Bahai Forum Leader Mark Foster**

RBCF Mark wrote in message <19990226015058.11952.00000740@ng-cg1.aol.com>...

**>Sorry, that was my mistake. I accidentally pasted the wrong posting into the
>email message I sent to you. However, it was correct in the report.**

I certainly am not about to believe that coming from you.

FG@aol.com

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 26, 1999 7:58 AM
To: TOSBoards1; HANI72@aol.com; CRust60001@aol.com;
AAl929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod;
Macho786@aol.com; Member1700@aol.com; PParvin@aol.com;
RayHanania@aol.com; RobertNik@aol.com; Shaksway@aol.com; Barthaman
Subject: False TOSs on AOL - Bahai Forum Leader Mark Foster**

RBCF Mark wrote in message <19990225105858.11959.00000098@ng-cg1.aol.com>...

**>Fred wrote:
>> Mark Foster and his cohorts
>>are exploiting the lack of
>>familiarity among most AOL
>>personnel to their advantage
>>by attempting to blackball
>>me and other AOL members
>>who refuse to accept their
>>literal interpretations of the**

>>BAhai Faith.

>

>How do you know I have a literal view of the Baha'i Faith? If you read my
>postings when I was on your email list (mirroring alt.religion.bahai), you
know
>that is not the case.

False. Changing the subject as well. The issue is
your constant alleging of specious TOSs against me
and others on AOL. For anyone with any knowledge or
experience of the Bahai Faith, it's obvious that you're
supporting the Bahai fundamentalists there and attempting
to target and ultimately have AOL suspend the accounts
of anyone who doesn't share your and their views. You
and other intolerant Bahais know you can depend on
the lack of familiarity on the part of AOL personnel with
the Bahai Faith to work to your advantage.

AOL removed Vahid once it understood what was really
taking place. I'm confident when AOL has finished it's
consideration of Foster's false TOSs allegations they
will do likewise.

FG@aol.com

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 26, 1999 8:30 AM
To: TOSBoards1; HANI72@aol.com; CRust60001@aol.com;
AAl929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod;
Macho786@aol.com; Member1700@aol.com; PParvin@aol.com;
RayHanania@aol.com; RobertNik@aol.com; Shaksway@aol.com; Barthaman
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

FG wrote in message <7b61nv\$1qs3@news1.newsguy.com>...

>RBCF Mark wrote in message

<19990225105528.11959.00000096@ng-cg1.aol.com>...

>

>FG@aol.com wrote

>>>I hope AOL this time will either

>>>find someone who can be fair to

>>>all points of view

>>

>>I enjoy the full confidence of my supervisors on AOL.

>>

>>Mark A. Foster, Ph.D.

>

>Who are your supervisors at AOL for the Bahai Forums

>and what is their email address? I've asked you this

>at least once before. You certainly don't have my

>confidence nor that of many people on AOL who

>participate in the Bahai Forums and are familiar with

>the way you imposed your biases and false TOSs.

>

>FG@aol.com

I should add for the AOL TOSBoards1 that this conversation has had to be moved to Usenet because Mark Foster has prevented an open and honest discussion from taking place on AOL.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Friday, February 26, 1999 8:57 AM
To: TOSGeneral@aol.com
Cc: TOSBoards1@aol.com; FG@hotmail.com
Subject: TOS - false allegation of slander - Maneck

This person is constantly allowed by the Bahai Forum Leader Mark Foster to accuse me of "slander" with impunity. I maintain that no such thing is true. For her references to my opinions as "garbage," for which the Forum Leader also looked the other way, see

<https://members.tripod.com/~FG/Maneck1.htm>

Subject: Re: Folder changes being discussed
Date: 2/25/1999 11:27 PM Eastern Standard Time

From: Smaneck

Message-id: <19990225232704.15438.00000711@ng-fi1.aol.com>

Becky writes:

>Now, boys, let's be nice!

Dear Becky,

It is hard to be nice to someone who pretends he wants to open up the consultation when all the time he is slandering our Forum Leader on other lists for enforcing AOL TOS rules.

warmest,

Susan Maneck

From: FG[SMTP:FG@hotmail.com]

Sent: Friday, February 26, 1999 9:08 AM

Subject: AOL - The new fundamentalist Front (Re: Greatest Spiritual Teacher?)

McKenny Michael wrote in message <7b62p6\$3kn@freenet-news.carleton.ca>...

> The new factor here is that the Internet has begun to break the rigid
> censorship imposed by the Universal House of Justice. People can now
start
> to learn what really has been going on, and what had been a tightly
> controlled system in the hands of individuals less concerned with living
> according to the principles of the religion is opening up.

Since the fundamentalists among my fellow Bahais have lost their battle to suppress the creation of talk.religion.bahai, they have moved back their front to AOL and preventing in further opening up of that ISP for free speech regarding the Bahai Faith.

From: FG@aol.com[SMTP:FG@aol.com]

Sent: Friday, February 26, 1999 9:13 AM

To: TOSBoards1@aol.com

Cc: FG@hotmail.com

Subject: AOL - autoresponders & FALSE TOSs

All of the below applies to this second autoresponder as well:

I would like to point out that the ineffective system of autoresponders is why I'm forwarding messages to the TOSBoards1. For me to be insulted in this manner, while this and other Bahai fundamentalists

constantly allege FALSE TOSs against me, resulting even in my account being suspended, is an outrage.

I'd like to communicate with someone at AOL about this and have repeatedly asked to do so now for months.

FG@aol.com

Subj: Re: TOS - false allegation of slander - Maneck
Date: 2/26/1999 8:11:40 AM Eastern Standard Time
From: TOSGen1
To: FG

Dear Member,

The Community Action Team has established the following methods of reporting violations in order to maintain consistency and accuracy in reports. Please reference the following guidelines when reporting Terms of Service violations.

CHAT VIOLATIONS

To ensure consistency in the reporting and investigation of chat violations, they must be reported in one of the following ways:

- 1) Click the "Notify AOL" button on the chat room screen.
- 2) Go to keyword Notify AOL, then click "Chat".
- 3) Go to keyword NEIGHBORHOOD WATCH, click the "Notify AOL" button at the bottom, then click "Chat".
- 4) Go to keyword TOS, click "Notify AOL", then click "Chat".

All of these methods will bring a "Notify AOL" report form onto your screen. Please make sure that the form is filled out in its entirety before sending.

You can ignore chat from another member in a chat room by double clicking on the screen name in the room list, then clicking "Ignore".

INSTANT MESSAGE VIOLATIONS

If you see a "Notify AOL" button at the bottom of the Instant Message window, click on that button. Follow the directions for filling out the pop-up form that appears on your screen, then click on "Send Report."

If there is not a "Notify AOL" button at the bottom of the Instant Message screen, please use the options below:

- 1) Go to keyword Notify AOL, click on

"Instant Message Notes™," then click on the blue hyperlink to report an offensive statement.

2) Go to keyword NEIGHBORHOOD WATCH, click the "Notify AOL" button at the bottom, then click on "Instant Message Notes™."

3) Go to keyword TOS, click on "Notify AOL," then click on "Instant Message Notes™."

To block Instant Messages from specific members, please go to keyword BUDDY, click on "Privacy Preferences," and customize your IM needs using the options available.

EMAIL VIOLATIONS

Email that violates the Terms of Service MUST be forwarded in order to confirm accuracy of the mail. Simply click the "forward" icon and forward the mail to the appropriate screen name:

1) Mail from AOL members (without an attached file) goes to TOSEmail1. Include any relevant details with the forwarded mail.

2) "Spam" or "junk" mail from the Internet should be forwarded to the screen name TOSSpam.

3) Email with attachments should be forwarded to the screen name TOSFiles.

If you wish to block email from a particular member, you can do so by signing on with the master screen name, then going to keyword MAIL CONTROLS.

OTHER VIOLATIONS

To report a violation on a message board, web page, or an inappropriate screen name, please go to keyword NOTIFY AOL, then click the appropriate icon.

To report an inappropriate profile, simply click on the "Notify AOL" button on the bottom of the profile.

Newsgroup violations can be reported to the screen name "TOSUsernet."

Please take the time to explore these areas and familiarize yourself with them. They can be invaluable tools in your experience online. I hope this information helps you.

Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please go to Keyword: TOS Questions.

Regards,
Michael
Community Action Team
America Online, Inc.

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 26, 1999 9:21 AM
To: TOSBoards1; HANI72@aol.com; CRust60001@aol.com;
AAl929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod;
Macho786@aol.com; Member1700@aol.com; PParvin@aol.com;
RayHanania@aol.com; RobertNik@aol.com; Shaksway@aol.com; Barthaman
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Posted to AOL Bahai Forums/Message Boards/Annoucements
and /Question to Forum Leader

This person is constantly allowed by the Bahai
Forum Leader Mark Foster to accuse me of "slander"
with impunity. I maintain that no such thing is true.
For her references to my opinions as "garbage,"
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<https://members.tripod.com/~FG/Maneck1.htm>

Subject: Re: Folder changes being discussed
Date: 2/25/1999 11:27 PM Eastern Standard Time
From: Smaneck
Message-id: <19990225232704.15438.00000711@ng-fi1.aol.com>

Becky writes:

>Now, boys, let's be nice!

Dear Becky,

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Date: 2/25/1999 11:22 AM Eastern Standard Time
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Message-id: <19990225112245.13529.00000211@ng-ch1.aol.com>

Charlotte writes:

>So.... I will ask Mark to NOT add these newsgroups if you will not agree to
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Dear Charlotte,

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I think it is sufficient reason to refuse to add Mr. Glaysher's own website, however since he has total control of its contents. Besides, it is not like he doesn't "provide" us with that website address on a regular basis.

Hey Fred, do you have long pink ears?

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From: TOSBoards2@aol.com[SMTP:TOSBoards2@aol.com]

Sent: Friday, February 26, 1999 9:32 AM

To: FG

Subject: Fwd: False TOSs on AOL - Bahai Forum Leader Mark Foster

<<Message: Fwd: False TOSs on AOL - Bahai Forum...>>

Dear Member,

Thank you for reporting this violation of the Terms of Service. Unfortunately, we cannot warn a member without having the complete path and the entire post to review.

A "complete path" is the step-by-step trail which leads to the post on America Online. This includes the keyword or channel, all icons or text clicked on, and folder name. An example of a path would be: keyword MHM / Message Board / AOL Hints and Tips.

An "entire post" is the cut and paste of the complete text of the post, including the subject title, date and time posted and "Posted By" information.

Please forward this mail to TOSBoards1, using the forward icon, and include this information. This is necessary for accurate documentation of this incident.

Thanks again for alerting us to this situation, and for making America Online a safer place to visit.

Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

**Regards,
Jenny
Community Action Team
America Online, Inc.**

From: TOSBoards2@aol.com[SMTP:TOSBoards2@aol.com]
Sent: Friday, February 26, 1999 9:37 AM
To: FG
Subject: Fwd: False TOSs on AOL - Bahai Forum Leader Mark Foster

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Jenny
Community Action Team
America Online, Inc.

From: FG@aol.com[SMTP:FG@aol.com]
Sent: Sunday, February 28, 1999 8:23 AM
To: RBCFAdmin@aol.com
Cc: FG@hotmail.com
Subject: Bahai Forums - False TOSs by Mark Foster, Forum Leader

Jerry White
Forums Administrator
Spirituality Forums

Dear Mr. White,

During the last several months I've tried repeatedly to bring to your and AOL's attention that the Bahai Forums are being manipulated in order to censor the available information or discussion there for AOL members. As a Bahai for over 23 years, I understand

and perceive the subtleties of what is taking place on AOL and am distressed that AOL's TOS system is being abused by fundamentalist Bahais to their advantage.

I included here a message I wrote to the Hostmgr and the TOSBoards1 to help you further understand the situation.

I would appreciate hearing back from you and knowing you are making an attempt to address the problems in the Bahai Forums.

FG@aol.com

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Dear HostMGR & TOSBoards1:

I would like to state that the recent repeatedly alleged TOS violations against me and other members of the Bahai Forums are completely false. The Bahai Forum Leader, Mark Foster, has failed to perform his duties in any way whatsoever for more than EIGHT months. My request that he resign was emailed to him more than two months ago, and I have repeatedly asked him to resign. My reason for doing so is he and other fundamentalist Bahais on AOL are manipulating and using the Bahai Forums to suppress what information is available to AOL members. Let me mention that I myself have been a member of the Bahai Faith now for more than 23 years and have witnessed many similar episodes in which Bahais have suppressed the freedom of information and opinion.

I also believe these TOSs are acts of revenge against me for recently creating talk.religion.bahai on Usenet, which fundamentalist Bahais have opposed for more than two years and may be corroborated by looking at my website which documents their opposition, including their fanaticism on AOL.

Let me mention that TWO former Bahai Forums Leaders have had to be removed by AOL in the past. I'm afraid it is now painfully evident that this one too should be replaced by someone who does not play out his religious beliefs into vindictive actions against Bahais, non-Bahais, Muslims, whoever....

I should mention that Bahais of more conservative mindset regularly insult others by suggesting they're "covenant breakers" or "infirm in the covenant" and so on. These phrases are insulting to myself and others but Mark Foster has done absolutely nothing to bring a halt to such behavior. One Bahai, Susan Maneck, has gone so far as to repeatedly refer to my opinions as "garbage" and "slander" and has not been corrected by him in anyway. I am very tired of this double standard, as are other AOL members in the Bahai Forums.

Please read especially "The Baha'i Technique" and AOL:

<https://members.tripod.com/~FG/technique.htm>

<https://members.tripod.com/~FG/AOL.htm>

<https://members.tripod.com/~FG/Maneck1.htm>

What is taking place on the AOL Bahai Forums is exceedingly complex and will require serious efforts on the part of AOL personnel if you are to understand and make the right decisions.

Other than a fair and unbiased Forum Leader, I have been concerned primarily with 3 ISSUES:

alt.religion.bahai and talk.religion.bahai should be added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais (which appear now to have been fixed).

**My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:
<https://members.tripod.com/~FG/bahai.htm>**

I am forwarding this message to the HostMGR@aol.com and the TOSBoards1@aol.com in the hope that one or the other can assist in finding a person to serve fairly and impartially as Bahai Forum Leader.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**From: TOSBoards2@aol.com[SMTP:TOSBoards2@aol.com]
Sent: Sunday, February 28, 1999 9:52 AM
To: FG
Subject: Re: Terms of Service**

**<<Message: Fwd: Re: False TOSs on AOL - Bahai F...>>
Dear Member,**

Thank you for reporting this information to us. Please be assured that I have looked into this report carefully and taken appropriate action. Because we respect the privacy of every member of America Online, we cannot disclose specific information regarding any action we have taken against another account.

**Along with your help, and the help of many other members like yourself, the Community Action Team works to keep America Online informative, entertaining and, above all, fun for all our members. For helpful information from the Community Action Team, please use keyword
TOS.**

**Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please go to Keyword:
TOS Questions.**

**Regards,
Gayla**

**Community Action Team
America Online, Inc.**

**From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 28, 1999 9:11 AM
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster**

RBCF Mark wrote in message <19990226142614.13523.00000933@ng-ch1.aol.com>...

>Fred,

>

>I have not prevented open and honest discussions. However, I do submit reports

>to TOS when they get personal, e.g., ad hominem.

False. You certainly do not. You're manipulating your position as AOL Forum Leader in favor of Bahai fanatics.

Susan Maneck has recently posted two insulting messages attacking me and I highly doubt you reported either one. Further, I find some of your own messages insulting and have reported them myself to the TOSGeneral.

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

**From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 28, 1999 9:12 AM
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster**

RBCF Mark wrote in message <19990226142451.13523.00000932@ng-ch1.aol.com>...

>Fred,

>

>I am not sure what you mean. You have written my AOL supervisors numerous

>times. I have seen copies of the letters you have sent to them.

Who are your AOL supervisors and what are their AOL addresses?

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

From: FG[SMTP:FG@hotmail.com]

Sent: Sunday, February 28, 1999 9:13 AM
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

RBCF Mark wrote in message <19990226142326.13523.00000930@ng-ch1.aol.com>...

>>I certainly am not about to
>>believe that coming from you.

>

>Coming from me? Am I not your Baha'i brother?

<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 28, 1999 9:15 AM
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

RBCF Mark wrote in message <19990226142228.13523.00000929@ng-ch1.aol.com>...

>Fred,

>

>That is not slander. The individual concerned is not attacking you. She is
>reporting on your activities on TRB and ARB.

False. It certainly is slanderous of me and an excellent example
of your deceit and dishonesty as a so-called Forum Leader.

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

**Posted to AOL Bahai Forums/Message Boards/Annoucements
and /Question to Forum Leader**

This person is constantly allowed by the Bahai
Forum Leader Mark Foster to accuse me of "slander"
with impunity. I maintain that no such thing is true.
For her references to my opinions as "garbage,"
for which the Forum Leader also looked the other way,
see

<https://members.tripod.com/~FG/Maneck1.htm>

Subject: Re: Folder changes being discussed
Date: 2/25/1999 11:27 PM Eastern Standard Time
From: Smaneck
Message-id: <19990225232704.15438.00000711@ng-fi1.aol.com>

Becky writes:

>Now, boys, let's be nice!

Dear Becky,

**It is hard to be nice to someone who pretends he wants to open up the consultation when all the time he is slandering our Forum Leader on other lists for enforcing AOL TOS rules.
warmest,**

Susan Maneck

This person is consistently insulting me on the Bahai Forums while the Forum Leader permits it, though charging me with TOSs for all kinds of innocuous statements.

FG@aol.com

**Subject: Re: alt.religion.bahai & talk.religion.bahai
Date: 2/25/1999 11:22 AM Eastern Standard Time
From: Smaneck
Message-id: <19990225112245.13529.00000211@ng-ch1.aol.com>**

Charlotte writes:

**>So.... I will ask Mark to NOT add these newsgroups if you will not agree to
>immediately remove those items placed there without permission and agree to
>stop the practice of putting them there in the future.**

Dear Charlotte,

While your annoyance to Fred doing this is well taken and he is certainly violating standard netiquette and perhaps copyright laws in forwarding other's posts, I don't think we can oppose the addition of newsgroups because of the unconscionable behavior of one of its members.

I think it is sufficient reason to refuse to add Mr. Glaysher's own website, however since he has total control of its contents. Besides, it is not like he doesn't "provide" us with that website address on a regular basis.

Hey Fred, do you have long pink ears?

warmest,

Susan Maneck

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 28, 1999 9:19 AM
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

**Milissa Boyer Kafes wrote in message
<7b9clk\$od6\$1@nnrp1.dejanews.com>...**

**Of course, in his defense, others don't play
>nice to him all the time either. As an observer, it has been no fun to
watch!**

**Thank you for acknowledging the lying, deceitful
dishonesty of the fundamentalist Bahais. Let me
assure you they are using the same dirty tricks you've
witnessed during the discussion and voting for talk.religion.bahai
on AOL....**

**Mark Foster, the so-called Forum Leader, and Susan Maneck
have proven themselves very adept at sophistry, backbiting,
and intrigue....**

**FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards**

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 28, 1999 9:22 AM
To: HANI72@aol.com; CRust60001@aol.com; AAli929596@aol.com;
ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786@aol.com;
Member1700@aol.com; PParvin@aol.com; RayHanania@aol.com;
RobertNik@aol.com; Shaksway@aol.com; Barthaman
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

**RBCF Mark wrote in message <19990226142052.13523.00000928@ng-
ch1.aol.com>...**

**>Fred,
>
>My TOS reports are not false.**

You're a liar and you know it....

**They are in keeping with the training I received
>to become a forum manager. Now, it is true, that some of it is subjective.**

>However, although you may not believe it, I actually try to give people,
>including you, the benefit of the doubt when I feel I can.

You're a liar....

>
>Actually, I send reports to TOS a lot less than do some of my fellow forum
>managers. Yet, we all receive complaints from people that we are being
unfair
>and discriminatory. It goes with the job. We are taught to expect it.

You're trying to hide and conceal what you're actually doing on
AOL for your Bahai fundamentalist views....

>
>I have no idea what you are referring to regarding the "consideration of"
my
>allegedly "false TOSs" and my imminent dismissal. There is no such
>consideration, and there never has been.

The only thing you deserve on AOL is dismissal.... as AOL
did with Vahid before you....

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 28, 1999 9:32 AM
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Deana Marie Holmes wrote in message
<36d76d94.82356802@enews.newsguy.com>...
>On 26 Feb 1999 19:20:52 GMT, rbcfmark@aol.com (RBCF Mark) wrote:
>
>Mark Foster goes on about TOSes and the Baha'i forum...
>
>There was an article a month or so ago in the NYTimes about various
>fora being shut down because of the inability of the hosts to handle
>the discussion. The example they used was that of Ireland.

There have been other Forum Leaders too who abused
their power as Mark Foster has on the Bahai Forums
and were removed.... In the long run, I believe AOL will
wake up to what he's doing too for the Bahai fundamentalists....

>
>I personally know that there was a long time where the Church <spit>
>of Scientology had TOSes entered against "critics" and people who
>simply questioned on their discussion group. Sermoner1@aol.com would
>regularly TOS these people. It wasn't until a woman with connections
>to people higher up in AOL showed up and took an interest in what
>appeared to be very blatant and partisan TOSes against those who were
>critics of Scientology. She was able to get most of them reversed.
>Finally, it got to the point where a person was TOSsed for having a
>derogatory screen name or some such nonsense...the screen name in
>question was "Xenu", who happens to be the (secret) Scientology satan,
>Pretty much as a result, the Scientology area in Other Religions just
>disappeared down the tubes. It had gotten out of hand and the Powers
>that Be, a lot higher up than your TOS people, decreed that it be
>GONE.

Scientology is an excellent example of fanaticism run amok
on the Internet, Usenet, AOL, whatever, and distorting the
discussion through various forms of pressure and control.
During my more than two years of "Bahai Wars" over
talk.religion.bahai I've witnessed and experienced incredible
opposition to free speech and conscience among my fellow
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>might find that you're locked out of the playground. (Same goes to
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>inclined to lean more towards Fred's side of things than Mark's.)

The AOL Bahai Forums really won't function properly or fairly as long as he's the Forum Leader. The only solution I see is for all AOL members in favor of free speech and discussion to complain to the hostmgr@aol.com the TOSBoards1@aol.com and RBCFAdmin@aol.com Jerry White, Forums Administrator, Spirituality Forums.

Then things might begin to improve there as they have on Usenet now with the creation of talk.religion.bahai.

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>Just an observation...
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>The Few, The Proud, The Banned (2x + 1 ISP on Scientology ban list)
>\$cientology: Sponsor Windows84: "Where CAN'T you go today?"
>mirele@xmission.com

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 28, 1999 9:43 AM
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Deana Marie Holmes wrote in message
<36d76d94.82356802@enews.newsguy.com>...
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>
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>mirele@xmission.com

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 28, 1999 9:47 AM
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Deana Marie Holmes wrote in message
<36d8117f.40853891@enews.newsguy.com>...

>My AOL connection has been rather busy of late, and she might find
>Baha'i rather impenetrable, but I will admit that news of censorship
>in religious fora tends to annoy the living daylights out of me, and I
>might take it upon myself to enlighten Patricia to the situation...
>

>What are people so afraid of? The truth, maybe? If so, I'd be very
>disappointed.

Fundamentalist Bahais are afraid of losing their
stranglehold over other people's minds.... They
believe they themselves have the only valid understanding
of the Bahai Faith and writings and any other opinions
should be silenced or driven out of the religion, whether
at a Bahai meeting, on Usenet, or, now, AOL....

That's it in a nutshell....

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 28, 1999 9:51 AM
To: TOSBoards1; HANI72#aol.com; CRust60001#aol.com;
AAl929596#aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod;
Macho786#aol.com; Member1700#aol.com; PParvin#aol.com;
RayHanania@aol.com; RobertNik#aol.com; Shaksway@aol.com; Barthaman
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Deana Marie Holmes wrote in message
<36dc6e99.64691791@enews.newsguy.com>...
>On Sat, 27 Feb 1999 20:32:47 GMT, rlittle33@my-dejanews.com wrote:

>I pointed out what people who know about AOL have known for a long
>time: when a forum gets out of hand, it gets shut down. This was
>noted in the NYTimes wrt the Irish fora. I also pointed out the long
>experience critics of Scientology had with the AOL system. I opined
>that if Mr. Foster didn't watch his step, the AOL Baha'i forum could
>go the way of the AOL Scientology forum. That is NOT defamation.

I'd be in favor of the Bahai Forums on AOL being shut down too
if AOL personnel can't make the effort to understand what's
really going on and fundamentalist Bahais can support Mark
Foster resigning and finding a fair and honest person to serve
as Forum Leader.

>
>I'd also like you to note, Mr. Little, that I am not a Baha'i, and
>that I have had quite a bit of experience being harassed by pros, both
>legally and extralegally. If you think that just because you can
>sling the word "defamed" around that I'll go away, you've got another
>thing coming. I would only note that Scientology thought I'd stop
>picketing their local org if they picketed my home. They were wrong.

Mr. Little is one of the worst literal-minded Bahai fanatics
on Usenet today. He's been a constant opponent of free
speech and conscience regarding the creation of talk.religion.bahai
for the past two years.

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>mirele@xmission.com

From: FG[SMTP:FG@hotmail.com]

Sent: Sunday, February 28, 1999 9:51 AM

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>\$cientology: Sponsor Windows84: "Where CAN'T you go today?"

>mirele@xmission.com

From: FG@aol.com[SMTP:FG@aol.com]

Sent: Sunday, February 28, 1999 10:39 AM

To: RBCFAdmin@aol.com

Cc: FG@hotmail.com

Subject: Re: Bahai Forums - False TOSs by Mark Foster, Forum Leader

Jerry White,

I think you could choose any message that Mark Foster has forwarded to the TOSGeneral of mine during the last four or five weeks since he has suddenly shown back up after more than an eight month absence. Foster and other Bahai fundamentalists have been constantly alleging FALSE TOSs against me, resulting even in my account being suspended.

Below is a message from a Bahai fundamentalist which were allowed with impunity by Foster in the Announcements and Question to Forum Leader folders. It is insulting and excellent example of the kind of thing he permits fanatics to get away with while TOSsing more liberal Bahais like me.

Fundamentalist Bahais are attempting to suppress information from appearing in the Libraries, as they have the links for alt.religion.bahai and now talk.religion.bahai from the Web Sites on the main menu. I request you investigate whether the latter two links have appeared in Foster's report to AOL of about 3 to 4 weeks ago and when they will be added to the menu. Alt.religion.bahai, incidentally, was created nearly two years ago and has yet to appear there while the fundamentalist newsgroup soc.religion.bahai alone is offered.

I believe it would help you understand what is really going on to read what several people, including a tenured professor at the University of Michigan, have observed on Bahais and free speech:

<https://members.tripod.com/~FG/technique.htm>

If a fair and honest Forum Leader can not be appointed to the Baha Forums, I, as a Bahai of over 23 years, would be in favor of the entire Bahai Forums being removed from AOL as was done with Scientology.

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

> Subject: Re: alt.religion.bahai & talk.religion.bahai

> Date: 2/25/1999 11:22 AM Eastern Standard Time

> From: Smaneck

> Message-id: <19990225112245.13529.00000211@ng-ch1.aol.com>

>

> Charlotte writes:

>

> >So.... I will ask Mark to NOT add these newsgroups if you will not agree to

to

> >immediately remove those items placed there without permission and agree to
> >stop the practice of putting them there in the future.
>
> Dear Charlotte,
>
> While your annoyance to Fred doing this is well taken and he is certainly
> violating standard netiquette and perhaps copyright laws in forwarding other'
> s posts, I don't think we can oppose the addition of newsgroups because of
> the unconscionable behavior of one of its members.
>
> I think it is sufficient reason to refuse to add Mr. Glaysher's own website,
> however since he has total control of its contents. Besides, it is not like
> he doesn't "provide" us with that website address on a regular basis.
>
> Hey Fred, do you have long pink ears?
>
>
> warmest,
>
> Susan Maneck

In a message dated 2/28/1999 9:04:39 AM Eastern Standard Time, RBCF Admin writes:

> Subj: Re: Bahai Forums - False TOSs by Mark Foster, Forum Leader
> Date: 2/28/1999 9:04:39 AM Eastern Standard Time
> From: RBCF Admin
> To: FG
>
> In a message dated 2/28/99 7:23:21 AM Eastern Standard Time, FG writes:
>
> > I would appreciate hearing back from you and knowing you
> > are making an attempt to address the problems in the Bahai
> > Forums.
>
> Dear FG;
> First, I need to mention that HostMgr, is not affiliated with any of the
> Spirituality forums and has absolutely no authority to make or cause to
> happen, any changes. HostMgr's authority is limited to the People connection
> hosts & writing to that screen name only adds a burdon on an already
> overloaded mailbox.
>
> Can you please be a bit more specific regarding your concerns. Can you
> send copies of posts you've had removed? This would help tremendously.
>
> I do know that you were concerned that your uploads of the newsgroup
> transcripts were not released. This was in keeping with forum guidelines.
> First, there are copyright concerns & secondly, we really see no reason to
> use resources for this purpose when the information is readily available

- > elsewhere.
- >
- > **Jerry White**
- > **Forums Administrator**
- > **Spirituality**

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

BAHAI CENSORSHIP ON AOL:

In August of 1998 I took out an account on AOL. It quickly became apparent that my fellow Bahais were using AOL in such a way as to further withhold knowledge and information from AOL's more than 14 million members.

It appeared to me that there were four main issues.

Alt.religion.bahai, which had been created in April of 1997 and which had had more than 20,000 messages posted to it, was not even offered in the list of AOL newsgroups. AOL personnel with which I spoke over the phone were very puzzled why it wasn't and even implied that some action would have had to have been taken to keep it from automatically being picked up and added to their newsgroups. It took more than a month of strenuous effort to get AOL to add alt.religion.bahai.

On the AOL Bahai Forums it became apparent that Bahais were manipulating and controlling information by NOT making it available, by essentially preserving the frozen, non-functioning state of affairs or the status quo:

- 1. The Libraries were not accepting new uploads for others then to download and read.**
- 2. The list of Newsgroups on the Main Menu for Bahai offered only soc.religion.bahai with no mention of alt.religion.bahai, or talk.religion.bahai once it was created in January of 1999. Coupled with soc.religion.bahai's suppression of all mention of alt.religion.bahai or talk.religion.bahai, this prevents people from even hearing of their existence.**
- 3. The available links for Web Sites on the Main Menu for Bahai did not offered my website The Bahai Faith & Religious Freedom of Conscience, though it has to be one of the most visited sites on the Bahai Faith with more than 7,000 hits since May 1998.**

As the months went by, my repeated attempts to improve these deficiencies met with greater and greater opposition from the Bahai fundamentalists on AOL. Similiarly, my requests, beginning

in August of 1998, that the Forum Leader, Mark Foster, who no one had seen for months, resign, for derilection of duty, were increasingly opposed while various excuses were offered for his absence. Not until talk.religion.bahai was passed five months later in January 1999 did he suddenly reappear only to begin immediately reporting absolutely EVERY message I posted to AOL as a TOS. It quickly became clear to me that he was back in order to target and build a case against me to have me suspended from AOL. My account was then temporarily suspended

on three different occasions and finally terminated March 6, 1999.

Of the four issues, only two have partially been remedied.

1. Alt.religion.bahai and now talk.religion.bahai are available under AOL's Keyword Newsgroups, Expert Add.

2. The Libraries are accepting some uploads, though Foster banned the 15+ megabytes I uploaded in late February of my entire archive of discussion for talk.religion.bahai and which is at least available on my website. It's obvious Foster is finding pretexts for suppressing further uploads.

While Foster has claimed since mid-January that alt.religion.bahai and talk.religion.bahai would be added to the Main Menu under Newsgroups, he continued to make excuses for it not happening.

As of March 9, 1999 they were not yet listed under Newsgroups along with soc.religion.bahai.

All of these factors, coupled with Mark Foster's abuse of his position as Forum Leader and his harassing and targetting of dissenting voices, not only mine, leaves no doubt that he and other Bahais, including some among the Bahai Administration, are involved in manipulating and censoring discourse on AOL.

For an instance of "back-channel" email coercion on AOL see [AOL.htm](#)

For an instance of Foster's double standard handling fundamentalist Bahais see Susan Maneck's accusations on AOL against me of "slander" and references to my views as

"garbage" and "litter":

[Maneck1.htm](#)

The immediate pretext for terminating my account, according to the AOL official with whom I spoke on the phone, was that I had pointed out in a newly created Folder called Censorship that I and other AOL members had requested a Folder entitled Bahai Censorship and thereby undermined the authority of the Forum Leader....

In closing let me add that AOL personnel are extremely uninformed about the Bahai Faith, especially its practice of censorship, and its ability to exploit the TOS system....

Half a megabyte of messages documenting Bahai censorship on AOL may be found at

[AOL.htm](#)

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

NOTICE 10-6-03

Susan Maneck and other fundamentalists here on AOL, among my fellow bahais, we're attempting in late 2002 and early 2003 to get the AOL bahai message boards to expire by NOT posting to them. Having DRIVEN most people out or off the boards, there were few people left to notice what they were up to. Despite the claims made previously in this thread, I would not rule out the possibility that in some way they eventually acheived their goal of marginalizing these boards--if you can't control them completely, get rid of them.... or as much as possible.

FG

**The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>**

Message 1 of 67

Subject: Baha'i Message Board-AOL

Date: 8/18/2003 9:15 PM Eastern Daylight Time

From: Jsc071356

MsgId: <20030818211505.16607.00025189@mbs-m12.aol.com>

I have not visited the AOL Baha'i board in quite a while and now can not access it. My favorites listing produces a message that tells me "I am not allowed in this area." ?? Is it still there? The last time I visited, there were very few folders left....just wondering!

Message 2 of 67

Subject: Re: Baha'i Message Board-AOL

Date: 8/18/2003 9:23 PM Eastern Daylight Time

From: Smaneck

MsgId: <20030818212356.25970.00022964@mbs-m03.aol.com>

>

>I have not visited the AOL Baha'i board in quite a while and now can not
>access it. My favorites listing produces a message that tells me "I am not
>allowed in this area." ?? Is it still there? The last time I visited,
>there were very few folders left....just wondering!

I'm afraid you arrived a day too late. The Board has disappeared and we are now relegated to this one folder.

warmest, Susan

warmest, Susan

<https://www.susanmaneck.com>

Message 8 of 67

Subject: thank goodness I had Susan's email address

Date: 8/20/2003 12:34 AM Eastern Daylight Time

From: MK5364

MsgId: <20030820003444.25970.00027148@mbs-m03.aol.com>

Hi everyone,

It's been awhile since I vistied. Susan, thank you for the kind words.

It's funny, I decided to post either yesterday or the day before and the next time I checked back I got that mean message that I was "denied access." I felt terrible and quickly emailed Susan and found out what was going on.

I'm sorry the board disappeared but at least there is this folder; many of you have been here for years and it would be a shame to just lose it so suddenly.

My original message just mentioned that I now have a DSL line; AOL doesn't accomodate my cute outdated iMac on Broadband so I don't use dial-up very

often to sign on to AOL. I'm nuts, because now I pay for two services (one for my son who likes the DSL, and one for me to keep AOL because I'm use to the email addresses.) Anyway...
I hope everyone is doing well and I hope to drop by every once in a while to say hello.
I never found out what happened to Rule...

Ken

Message 9 of 67

Subject: Re: thank goodness I had Susan's email address

Date: 8/20/2003 1:55 AM Eastern Daylight Time

From: Smaneck

MsgId: <20030820014911.25970.00027322@mbs-m03.aol.com>

>I never found out what happened to Rule...

Dear Ken,

It is a long story. But briefly when anti-Arab and anti-Islamic threads were declared off topic, Rule left in a huff.

warmest, Susan

warmest, Susan

<https://www.susanmaneck.com>

Message 20 of 67

Subject: Re: Baha'i Message Board-AOL

Date: 8/19/2003 9:50 PM Eastern Daylight Time

From: WScott1995

MsgId: <20030819215046.02283.00023238@mbs-m07.aol.com>

Hello Rob,

In reference to your comment:

v Now the question is: What the hell is going on with
v AOL? It's bad enough that the Bahv'v Message
Boards
v are relegated to the "other" folder while Paganism
gets
v its own, but now those interested in visiting and
v contributing to the former v even if only occasionally
v v are treated as non-citizens. We pay our AOL
v access bills too; we should have equal consideration.

I agree. It's pretty pathetic. But then I think a lot of
Baha'is were chased away by all the negativity from
before. Perhaps if we manage to keep a nice friendly
board here, people will come and fill it with posts. Then
AOL will notice and give us more to work with. We can
always hope anyway. :)

Love, Wendy

Message 21 of 67

Subject: Re: Baha'i Message Board-AOL

Date: 8/19/2003 11:48 PM Eastern Daylight Time

From: Smaneck

MsgId: <20030819234819.25970.00027037@mbs-
m03.aol.com>

>But then I think a lot of Baha'is were chased away by
all the negativity from
>before.

Dear Wendy,

The Board languished **after** the 'negative' folks left.
The sad truth is that controversy feeds the internet and
without controversy the Board died.

warmest, Susan

warmest, Susan

<https://www.susanmaneck.com>

Message 31 of 67

Subject: Re: Baha'i Message Board-AOL
Date: 8/19/2003 11:46 PM Eastern Daylight Time
From: Smaneck
MsgId: <20030819234602.25970.00027034@mbs-m03.aol.com>

>
> Maybe it's just me, but this just seems like our
"current political
>order's" disregard for civil liberties is seeping into
everything, including
>AOL's policies.

Dear Rob,

**I really think we have no one but ourselves to blame.
We let the Message Board languish and this is what
happened.**

warmest, Susan

warmest, Susan

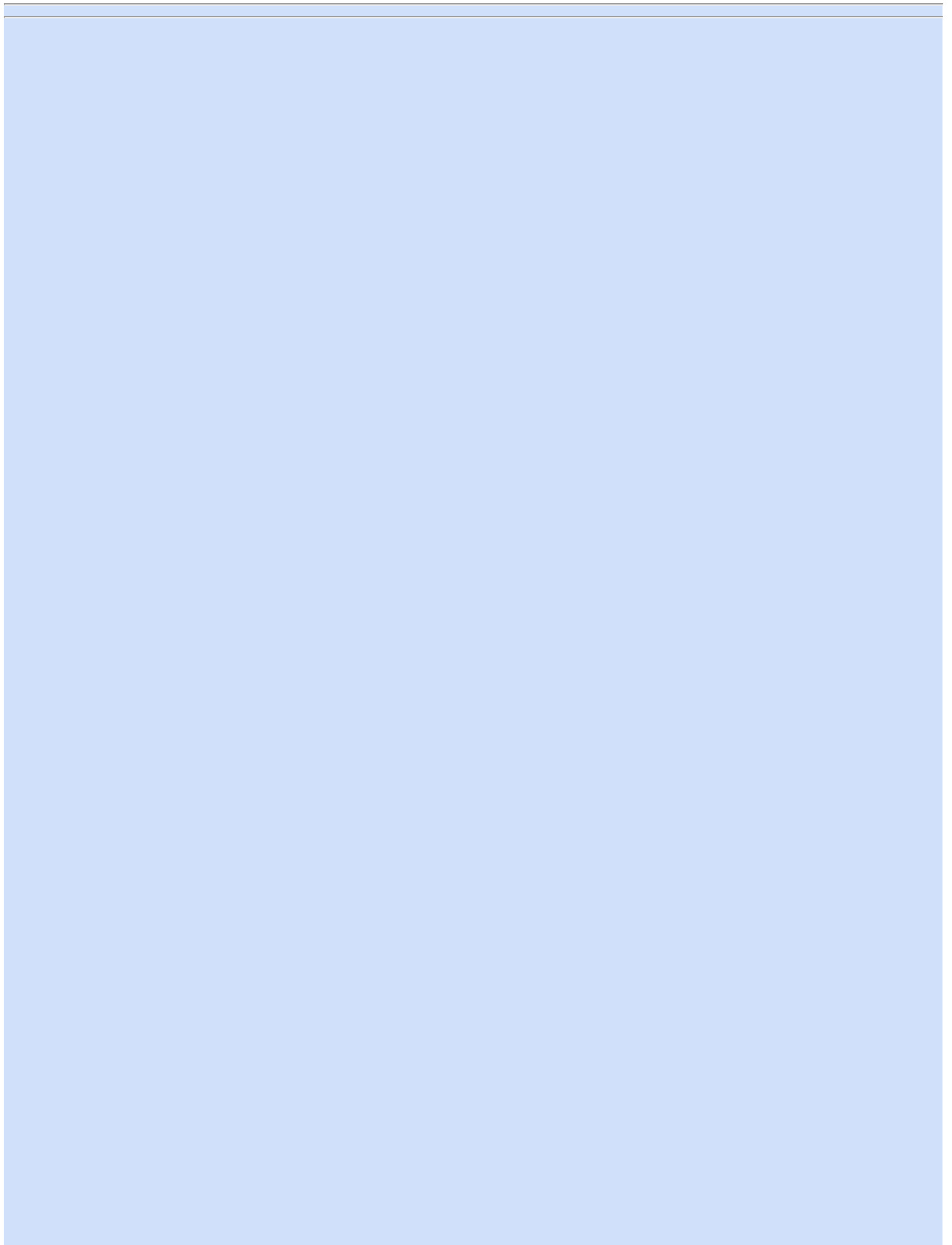
<https://www.susanmaneck.com>

Message 62 of 67
Subject: Re: Baha'i Message Board-AOL
Date: 8/24/2003 2:11 PM Eastern Daylight Time
From: WScott1995
MsgId: <20030824141059.02283.00040432@mbs-m07.aol.com>

Friends,

**I tried to ignore old Fred and his anti-Baha'i rantings,
but when I checked the next messages, they still
showed up on my screen. Doesn't this work?**

Loving Bahá'í R greetings, Wendy



The Baha'i Faith & Religious Freedom of Conscience

Subj: Fwd: TOS violation for what?
Date: 98-09-12 06:52:07 EDT
From: TOSGen2
To: FG

Dear Member,

Thank you for writing regarding the Terms of Service notation on your account.

We have reviewed your account history, and in light of the circumstances that you described, removed the notation.

You may want to visit keyword NEIGHBORHOOD WATCH and review the guidelines available there with all users of this account.

Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

Regards,
Larry
Community Action Team
America Online, Inc.

* Have you heard about AOL's latest and easiest to use software version, 4.0? You can upgrade for free at keyword: Upgrade. With AOL 4.0, you can have fun by sending multiple files, changing screen names without signing off, customizing your toolbar, and much, much more. Upgrade today!

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

A Response to Takfir(as published)

<https://fglaysher.com/bahaicensorship/apostates.htm>

My Response to Takfir (original)

https://fglaysher.com/bahaicensorship/apostates_takfir.htm

Published in "Challenging apostasy: Responses to Moojan Momen's 'Marginality and Apostasy in the Baha'i Community.'" Pages 384-393. This Response in [PDF version](#). Original available online: [Religion 38 No 4 2008](#). [Challenging apostasy: Responses to Moojan Momen's 'Marginality and Apostasy in the Baha'i Community'](#) Original Online at *Religion*.

My response appears here to help the reader understand the Iranian Shiite fanaticism that the Baha'i Faith has often come to represent behind the granite facade of peace and love. It cannot be overemphasized that the allegations against each "apostate" constitute a screed of falsehood and misrepresentation.

From this server: [Full text: "Marginality and Apostasy in the Baha'i Community."](#) by Momen Moojan

From this server: [Full text: "Challenging apostasy: Responses to Momen".pdf](#)

[Full original article also on Scribd: "Marginality and Apostasy in the Baha'i Community." by Moojan Momen.](#)

[Full original also on Scribd: "Challenging apostasy: Responses to Momen.pdf.](#)

FG:

Moojan Momen's paragraph about me in his article 'Marginality and Apostasy in the Baha'i Community' (*Religion* 37 [2007] 187-209, p. 198), under the guise of scholarly content and factual statement, is a litany of falsehoods and distortions about who I am.

Holding two degrees from the University of Michigan, I studied there with the poet Robert Hayden, who was a Baha'i, and edited both Hayden's [Collected Prose](#) (University of Michigan Press, 1984) and his [Collected Poems](#) (Liveright, 1985). A man of formidable intellectual integrity, Robert Hayden loathed fundamentalist Baha'is. Sharing his assessment, I discuss Hayden's actual views on the Baha'i Faith at length in my essay about him in my recently published [The Grove of the Eumenides: Essays on Literature, Criticism, and Culture](#) (2007). I have also published three other books of poetry and prose, have a forthcoming volume in Spring 2008, and have been a Fulbright-Hays scholar to China and an NEH scholar on India; but since I'm supposed to be a 'marginal' Baha'i 'apostate,' Momen, like all zealous Baha'i apologists, can only treat people with caricature

and slander, as has been done by fundamentalists for over a decade on talk.religion.bahai and elsewhere online.

Implicitly deriding my four years of community college teaching, Momen conveniently leaves out that I taught English literature and rhetoric for seven years at Gunma University (Japan), Illinois State University, and Oakland University.

Momen claims that I had 'personal clashes with Iranian Baha'is' (p. 198). Apparently someone thought so and reported something to someone. What is the accusation and who is my accuser? In Western law, the accused have the right to know and confront the accuser, in order to protect the innocent from libel.

Haifan Baha'is have often denied the existence of other Bahai denominations. Following that pattern, Momen implies that the Reform Bahai Faith does not exist. The Reform Bahai Faith began August 19, 2004, although its roots go back to Ruth White, Mirza Ahmad Sohrab, Julie Chanler, and other early Baha'is who were similarly maligned for not accepting the fundamentalist interpretation of Baha'u'llah's Teachings, based on the purported will and testament of Abdu'l-Baha, written by the family of Shoghi Effendi, and pronounced a fraud in 1930 by Dr. C. Ainsworth Mitchell of the British Museum:

https://www.reformbahai.org/CAMitchell_Report.html

The Reform Bahai Faith is already much larger than any other Bahai denomination, including the three combined that the NSA of Wilmette is currently suing in the US District Court of Northern Illinois. See

https://trueseeker.typepad.com/true_seeker/court_case.html

My website 'The Baha'i Faith & Religious Freedom of Conscience' may be the most comprehensive effort made to document the fanaticism that has taken over the largest Baha'i denomination. See <https://fglaysher.com/bahaicensorship>

For further details see my original [Response to Takfir](#)

Professor Juan Cole on Baha'i Takfir

https://fglaysher.com/bahaicensorship/Juan_Cole_On_Bahai_Takfir.html

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

My Response to Takfir (original)

https://fglaysher.com/bahaicensorship/apostates_takfir.htm

See also A Response to Takfir (as published)

<https://fglaysher.com/bahaicensorship/apostates.htm>

See the abbreviated published version, "[Challenging apostasy: Responses to Moojan Momen's 'Marginality and Apostasy in the Baha'i Community.'](#)" Pages 384-393 *Religion* 38 No 4 2008.

[Challenging apostasy: Responses to Moojan Momen's 'Marginality and Apostasy in the Baha'i Community'](#) Original Online at *Religion*.

It appears here to help the reader understand the Iranian Shiite fanaticism that the Baha'i Faith really has come to represent behind the granite facade of peace and love. It cannot be sufficiently overemphasized that in each case it constitutes one falsehood and distortion after another about each person named as a so-called "apostate."

From this server: [Full text of Momen's libel of 15 people: "Marginality and Apostasy in the Baha'i Community."](#)

From this server: [Challenging apostasy Responses to Momen.pdf](#)

[Full original article also on Scribd: "Marginality and Apostasy in the Baha'i Community." by Moojan Momen. Full PDF text from Religion on Scribd:](#)

[Full Text of All Responses from the several people slandered in Momen's article.](#)

Also see US District Court of Northern Illinois rules against Haifan Baha'is - April 23, 2008

Amici curiae, Reform Bahai Faith

<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

**FG - A Response to Moojan Momen's Takfir & [Slandorous Vilification](#):
"Marginality and apostasy in the Baha'i community." *Religion*. Volume 37, Issue
3, September 2007, Pages 187-209.
<https://fglaysher.com/bahaicensorship/apostates.htm>**

"While in all past religious books and epistles, the world of humanity has been divided into two parts; one called the people of the Book, or the Pure Tree, and the other, the Evil Tree. One half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their Maker. But Baha'u'llah proclaimed the Oneness of the World of humanity--He submerged all mankind in the Sea of Divine Generosity." --Abdul-Baha

Moojan Momen's attempt to label people as "apostates" entirely misses what is truly the issue: The corruption and decline of the Baha'i Faith under an oppressive administration founded upon the spurious, fraudulent will and testament of Abdu'l-Baha. A denomination based upon an act of forgery cannot but produce the many evils that have manifested themselves increasingly over the last decade in the Baha'i Faith. The much flaunted "administrative order" constitutes the real cadre of apostates, not the fictitious "group" he's concocted.

Moojan Momen and the Haifan Baha'i administration, while publicly hiding behind a facade of liberalism, are essentially practicing Islamic "takfir," labeling people "kafir" or infidels, and issuing fatwas, denying the very existence of other Bahais and denominations, all indicative of the worst in the Shiite Islamic heritage of the Bahai Faith—practices Baha'u'llah specifically repudiated, teaching tolerance of different religious views, largely congruent with modern Western custom. Nothing could be more diametrically opposed to the modern democracy of Western civic and legal order than the jihad the Haifan Baha'is are conducting.

Momen's paragraph about me, a litany of hate, derision, and slander, under the guise of "scholarly content" and "factual statements," is so thick with lies and misrepresentations that I am sure the rest of the "article" must be just as biased, deceitful, and hypocritical. My response to his various distortions follow below.

Holding two degrees from the University of Michigan, I studied there with Robert Hayden, the only American poet of any real ability who thus far has happened to be a Bahai, an African-American, and appointed Consultant in Poetry to the Library of Congress. I edited both his [*Collected Prose*](#) (University of Michigan Press) and his [*Collected Poems*](#) (Liveright). A man of formidable intellectual integrity, Hayden loathed fundamentalist Baha'is. It's important to understand that Baha'i fanatics have attempted, since Hayden's death in 1980, to distort and co-opt his reputation for their propaganda and that I stand in their way, as with other issues. Sharing his assessment, I discuss Hayden's actual views on the Baha'i Faith at length in my essay about him in my recently published [*The Grove of the Eumenides: Essays on Literature, Criticism, and Culture*](#) (2007). I've also published three other books of poetry and prose, have a forthcoming volume in Spring 2008, been a Fulbright-Hays scholar to China, and an NEH scholar on India, but since I'm supposed to be a "marginal" Baha'i "apostate," Momen, like all zealous Baha'i apologists, can only treat people with caricature and slander, as has been done by fundamentalists for over a decade on talk.religion.bahai and elsewhere online.

Deriding my four years of community college teaching, Momen conveniently leaves out that I taught English literature and rhetoric for several years at Gunma University (Japan), Illinois State University, and Oakland University.

I've been a Bahai for 31 years, since 1976, not 25. I was very active in the Michigan Bahai community, travel taught in the state in youth groups, attended firesides, summer school, conventions, served on a number of assemblies and committees, regularly contributed to the Funds, and I pioneered to Japan and on the Colorado River Indian Reservation in Arizona (3 ½ years). I published an essay on the poet Robert Hayden and a review in *World Order* in the early 1980s. <https://fglaysher.com/Recentering.htm>

"Personal clashes with Iranian Baha'is." Apparently they thought so and reported something to someone. What is the accusation and who is my accuser? This type of libel is characteristic of fascist states and organizations.

Similar to the many Bahais whose messages were censored, my posts to soc.religion.bahai were also censored, by fundamentalist apparatchiks who opposed the creation of an unmoderated news group, talk.religion.bahai for over two years, organizing and massively voting against a free and open forum they couldn't manipulate. It took three rounds of voting to pass. Even after a decade, talk.religion.bahai remains quite possibly THE ONLY Bahai FORUM that cannot be censored by anyone, fundamentalist or liberal, and I am definitely proud of that fact. Talk.religion.bahai > Menu:

<https://fglaysher.com/bahaicensorship/trbmenu.htm> At times, as stormy as the British Parliament, say what one will, it's a free and open forum, where all voices may be heard, more than one can find in the Shiite-like world order the ao would impose, imitating the anti-Western prejudices of that decadent, depraved, and backward excuse for a culture and civilization, and unlike the Teachings of Baha'u'llah, who loathed the tyranny of His homeland. Online now for over a decade, talk.religion.bahai participants soon began to realize there was a "Bahai Technique" to fundamentalist behavior, based primarily on slander, character assassination, and such reprehensible tactics. That Momen has practiced such "techniques" in the pages of a reputable academic journal should give intelligent minds reason for pause and concern: <https://fglaysher.com/bahaicensorship/technique.htm>

"Withdrawn from active participation" on talk.religion.bahai: completely false, as is the spam allegation. I withdrew from allowing myself to be pummeled by bullies and fanatics who refuse to engage and discuss people's legitimate concerns. I've found ways to reveal how utterly corrupt the ao is. The ao actually spams the group with the same ignorant party line, year after year, never discussing anything that doesn't align with it. That's not discussion nor an exchange of ideas, even though they pretend otherwise. A free society and free speech require give and take. They're only interested in takfir and branding people as kafir. I regularly exchange posts on talk.religion.bahai with people capable of decent courtesy, listening, and respect for other people's opinions and religious convictions, including Bahais who are members of other Bahai denominations, whose views may differ from mine, but whom I respect as human beings. Momen, like all fundamentalists and bullies, is incapable of respecting people who don't echo back to him his own opinions. A public school teacher once observed that most bullying occurs in 6th through 8th grade. That tells us something important about the administrative order and the people it uses to do its [dirty work](#), like Momen and [Susan Maneck](#). My interest on talk.religion.bahai is in reaching those Bahais and people who are uninformed and naive as a result of the distortion and suppression of information and the deceit of Baha'i propaganda. The reactionary attack and tactics of Momen and others demonstrate that I have been successful in informing my fellow Bahais and citizens, in the USA and around the world, of the despicable fanaticism that purports to represent Baha'u'llah's Teachings. The allegations and howling over "spam" is all out of proportion to reality, revealing their disreputable motives.

The Bahai "institutions" are not above criticism; no one is in this world, especially any putative institution that purports to be "infallible." They merit little else than criticism given their disgusting conduct and lack of ethics.

Not at all acerbic. Here's the proof: "Please remove my name and address from your mailing list." Details at <https://fglaysher.com/bahaicensorship/nsa1996.htm> That's it. That's all I asked for, and I got insult and fanaticism in return. I've never been officially notified, if I was dropped from the "rolls," only online slander claiming it. Some people have sued the ao, Deborah Buchhorn for fraud and slander, which they wiggled out of, not at all a proof of their innocence: <https://fglaysher.com/bahaicensorship/NMLawsuit.htm>

"Fact and fantasy": Momen and the ao are so sunk in fantasy that only fanatics like themselves fail to see it. They share that with Al-Qaeda, along with many other traits.

The Reform Bahai Faith began August 19, 2004, though its roots go back to Ruth White, Mirza Ahmad Sohrab, Julie Chanler, and other early Bahais who were similarly maligned for not accepting the fundamentalist Shiite interpretation of Baha'u'llah's Teachings, based on the fraudulent will and testament of Abdu'l-Baha, written by the family of Shoghi Effendi, and pronounced a fraud in 1930 by Dr. C. Ainsworth Mitchell of the British Museum: https://www.reformbahai.org/CAMitchell_Report.htm

The Reform Bahai Faith is already much larger than any other Bahai denomination, including the three combined that the NSA of Wilmette is currently suing in the US District Court of Northern Illinois. https://trueseeker.typepad.com/true_seeker/court_case.html

Why would members of the Reform Bahai Faith want to identify themselves on the Internet to be abused and harassed by Shiite Baha'is, especially given the way fundamentalists have caricatured and slandered me and other independent minds? Some hardy souls have posted and participated in the safe forum of Yahoo Group - ReformBahai, where fundamentalists may not libel people with impunity:

<https://groups.yahoo.com/group/ReformBahai>

My website "The Baha'i Faith & Religious Freedom of Conscience" may be the most comprehensive effort made to document the fanaticism that has taken over the largest Bahai denomination. <https://fglaysher.com/bahaicensorship>

Blitzkriegs: Ad hominem, slander, and takfir are not an answer to the profound questions raised by Shoghi Effendi's corrupting Baha'u'llah's Teachings and taking His Faith back into the middle ages. Momen's defamation has a very long Baha'i history, early instances of which were noted by Mirza Ahmad Sohrab in his book *Broken Silence: The Story of Today's Struggle for Religious Freedom*. New York: Universal Publishing, 1942. "The writer of the article in *Bahai News* reaches the height of his **slanderous vilification** when he likens Mr. and Mrs. Chanler and their Bahai friends *to those enemies that preceded them: Subhi-Ezel, Mohamet Ali, Kheirella and their like*" (138).

<https://fglaysher.com/bahaicensorship/SohrabEx.htm> Click "[Dangerous Doctrine](#)."

Out-of-context allegations of "conspiracy theories" and misrepresentations about the murders of Daniel Jordan and David Kelley do not address the real issues, nor do they successfully dodge them, to a thoughtful and critical mind capable of detecting a blatant attempt to discredit. A call for further investigation is not tantamount to a conspiracy theory but a highly logical and prudent precaution given the actual conduct, over so many

decades, of such a reprehensible organization, which at times pretends to be a mere corporation when it serves its designs, as in its several lawsuits against other Bahai denominations.

Far from "obsessive hatred" of the Bahai Faith, the people Momen attempts to label "apostates" have valiantly sought to *defend* the values of honesty and decency requisite for any civilization worthy of the name and to *protect* themselves and their fellow citizens from religious tyranny and exploitation.

Bullies, liars, and fanatics are not scholars worthy of the title, even when they deceive editors of reputable academic journals into publishing their screed.

Bahai regards,

FG

www.FG.com

Compare Professor Juan Cole on Baha'i Takfir

https://fglaysher.com/bahaicensorship/Juan_Cole_On_Bahai_Takfir.html

"The Bahai Technique":

<https://fglaysher.com/bahaicensorship/technique.htm>

Shunning & Slander > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

[Sen McGlinn, Church and State. Leiden, 2005.](#) Reviewed by FG

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Jonathan Grobe, a non-Bahai, created alt.religion.bahai on April 3, 1997 after first noting sufficient interest.

[Grobe notes sufficient interest for alt.religion.bahai](#) 3/29/97

[Goldberg proposes alt.religion.bahai](#) 3/30/97

[Grobe creates alt.religion.bahai](#) 4/3/97

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Email: jgoldberg@megsinet.net

Date: 1997/03/30

Forums: alt.config

This is a proposal for alt.religion.bahai

The purpose of the group is to freely discuss all issues related to the Baha'i Faith.

There is currently a moderated newsgroup soc.religion.bahai but the moderators exercise censorship of ideas that may be repugnant to the general mainstream of Baha'is. 157 persons voted in favor of talk.religion.bahai as an unmoderated forum but they were voted down by an overwhelming number of Baha'is who fear the creation of an uncensored forum for discussion of the Baha'i Faith.

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

arb1198-22898

From: r_wagner@foma.wsc.mass.edu[SMTP:r_wagner@foma.wsc.mass.edu]
Sent: Thursday, January 01, 1998 9:18 PM
To: bahai-st@johnco.cc.ks.us
Subject: Oppositionist literature

The Baha'i Studies List

A search of the New York Public Library catalog returns the following titles under the heading Baha'i Faith -- Controversial literature (a subject heading meaning hostile literature).

- 1.Adwa ala al-Bahaiyah : al-fikr wa-al-aqidah : [hiwar bayna Muslim wa-Baha(1985)
- 2.Adwa wa-haqaiq ala al-Babiyah, al-Bahaiyah, al-Qadiyaniyah / Aminah Muham(1984)
- 3.Bahai / Francis Beckwith.(1985)
- 4.al-Bahaiyah : wasail wa-ghayat / Taha al-Dusuqi.(1985)
- 5.Haqiqat al-Bahaiyah / Mustafa Mahmud.(1985)
- 6.Khatamiyat va pasukh bih sakhtahha-yi Bahaiyat / ba mulhaqqat va zamayim-i tazah(1978)
- 7.Maa zaim al-Bahaiyah : istidrajuhu wa-kashf khitatihi wa-fadh amrih / Mahmud.(1987)
- 8.Miftah Bab al-abwab. Persian. 1980([198-?])
- 9.al-Nihlah al-laqitah : al-Babiyah wa-al-Bahaiyah : tarikh wa-wathaiq / Abd al-Mu(1989)
- 10.al-Qadiyaniyah wa-al-Bahaiyah / li-Muhammad al-Khidr Husayn ; jamaahu wa-haqqaqah(1975)
- 11.Qiraah fi wathaiq al-Bahaiyah / Aishah Abd al-Rahman (Bint al-Shati).(1986)
- 12.al-Radd ala al-Bahaiyin fi daw al-manhaj al-lughawi / talif Muhammad Abd(1986)

Observations: 9 titles in Arabic, 2 in Persian, and only 1 in English! It occurred to me that we in the West are aware of Islamic attacks on the Baha'i Faith, but quite unfamiliar with the specifics of their arguments.

Over to you:

Can someone provide translations of the Arabic and Persian titles?

Is anyone familiar with the arguments presented in these books?

Ralph Wagner

-
To switch to the digested list,
send the following commands to major@johnco.cc.ks.us in the message body
-
unsubscribe bahai-st
subscribe bahai-st-digest

From: Snoop81485[SMTP:snoop81485@aol.com]
Sent: Friday, January 02, 1998 12:09 AM
To: FG
Subject: Re: Re:RFD:talk.religion.bahai

I'm writing using my own screen name now. But I was the one posting the message about talk.religion.bahai and about how a forum including both mainstream Baha'is and Covenant-breakers would be helpful to the general Internet public. Unfortunately, I forgot what I wrote you using the screen name MusMan1@aol.com! Was it the same as what I posted to news.groups?
Robin Peters
Snoop81485@aol.com
tx200@juno.com (my preferred email address)
Rosewell197@juno.com

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 03, 1998 7:19 AM
To: Ron House; Chris Manvell
Subject: Re: 3rd RFD: talk.religion.bahai

Henrietta Thomas wrote in message <34ac83a2.4107456@news.wwa.com>...
>
>Now comes the hard part.....
>
>>>In keeping with long-standing Usenet tradition for all religious groups,
>>>the talk.religion.bahai newsgroup is not an official organ of the
>>>Baha'i faith.
>>>[Or you could say, "In keeping with long-standing Usenet tradition
>>>for all religious groups, the talk.religion.bahai newsgroup should not
>>>be considered an official organ of the Baha'i faith."]
>>
>>Other religious groups are not official organs of the Bahai Faith
>>or any other faith....
>>
>>I suggest:
>>
>>In keeping with long-standing Usenet tradition for all religious
>>groups, the talk.religion.bahai newsgroup should not be
>>considered an official organ of any religious organization,
>>including the Bahai Faith.
>>
>>NOTE: soc.religion.bahai has no such disclaimer in
>>its charter.... I still believe there is no legitimate reason
>>trb should have one....
>
>[snip]....
>
>>Another acceptable reading to me, even preferable,
>>would be:
>>
>>As is true for other groups devoted to discussing a particular
>>religion, including soc.religion.bahai, the talk.religion.bahai
>>newsgroup is not an official organ of any institutional
>>religion.
>>
>>For clarity, I would consider the above an acceptable
>>compromise and would delete the whipping post
>>reference for this.
>
>I think you are getting much closer to a real compromise on this.
>That is good. Try different combinations of the above ideas until
>you and your co-proponents come up with something you can all
>agree on.

I'm willing to compromise.... I don't see any reason to be
inflexible on this passage or any other....

>
>[snip].... no argument with your other points.
>
>Henrietta

Thanks again!

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

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>>>be considered an official organ of the Baha'i faith."]
>>
>>Other religious groups are not official organs of the Bahai Faith
>>or any other faith....
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>>I suggest:
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>>In keeping with long-standing Usenet tradition for all religious
>>groups, the talk.religion.bahai newsgroup should not be
>>considered an official organ of any religious organization,
>>including the Bahai Faith.
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>>NOTE: soc.religion.bahai has no such disclaimer in
>>its charter.... I still believe there is no legitimate reason
>>trb should have one....
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>[snip].....
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>>Another acceptable reading to me, even preferable,
>>would be:
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>>As is true for other groups devoted to discussing a particular
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>I think you are getting much closer to a real compromise on this.
>That is good. Try different combinations of the above ideas until
>you and your co-proponents come up with something you can all
>agree on.

I'm willing to compromise.... I don't see any reason to be
inflexible on this passage or any other....

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>[snip].... no argument with your other points.
>
>Henrietta

Thanks again!

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 03, 1998 7:28 AM
Subject: Re: RFD: soc.religion.zoroastrian

Poster wrote in message <683r1q\$j0n\$1@ha2.rdc1.nj.home.com>...

>
> The reason I proposed an "unmoderated" newsgroup was because :
>
> 1) I do not believe in censorship.
> 2) I for one do not have the time to moderate it.

How about changing the hierarchy to TALK.religion.zoroastrian?

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 03, 1998 7:57 AM
Subject: Re: 3rd RFD: talk.religion.bahai

>In article <349f2243.4158591@news.wwa.com>, Henrietta Thomas wrote:

>>After the defeat of the first proposal for talk.religion.bahai, the
>>proponent created alt.religion.bahai to demonstrate the need
>>for an unmoderated group.

Jonathan Grobe wrote...
>The proponent did not create alt.religion.bahai; I did (based on the
>significant number of Yes votes it was clear to me that there was
>enough interest to support a group).

Let me just mention the last vote was 157 YES to 691 NO and
express again my thanks to Jonathan Grobe for creating
alt.religion.bahai which gave people a place to talk about their
concerns and interests from April 1, 1997 to October '97.

Since April 1st, more than 5,000 messages have now been
posted to alt.religion.bahai....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, January 04, 1998 11:42 AM
To: musman1@aol.com
Subject: Fw: 3rd RFD sent to David Lawrence

Here's your message to me. I never saw it posted to news.groups so I suppose it was strictly private email. I think it would help a lot for others, Bahais and non-Bahais, to hear your views.... Too often I'm the lone voice with only an occasional person sharing their experiences with the Bahai Faith.....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Original Message-----

From: MusMan1 <musman1@aol.com>
Newsgroups: news.groups
To: FG <FG@hotmail.com>
Date: Saturday, December 27, 1997 12:41 PM
Subject: Re: 3rd RFD sent to David Lawrence

>Thanks for putting an RFD for talk.religion.bahai in.
>I think you're to be commended for your persistence in the face of consistent
>censorship.
>One of the reasons why I left the faith is that there was consistent peer
>pressure to do as we were told. I can understand being told outright to do
>something; once it's out in the open, I can accept or reject that without
>feeling like an immature baby. People understand that perhaps obeying open
>orders might violate one's conscience. But subtle peer pressure to conform -
>when you don't even know you're being pressured to do so - is what gives me the
>willies. I am afraid that mainstream Baha'is might be subtly coerced to violate
>their consciences (not to mention unwritten Internet policy, which is actually
>written explicitly in many Internet books for newbies) and "stack the deck" or
>"vote Chicago style - early and often" against talk.religion.bahai.
>Thanks again.
>Robin Peters
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, January 04, 1998 11:59 AM
To: Dale Grider
Subject: Re: Fireside/ Christian perspective considered

Since I'm reading your first installment, incidentally, it occurs to me, have you mentioned your site on talk.religion.misc? I would think many people over there might find it interesting.... Bahais have been posting there for a long time, on and off, myself for much of 1997.... As a largely Christian readership, trm might provide a lot of perceptive and sympathetic readers.

Best wishes,

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Original Message-----

From: Dale Grider <howdybud@bellsouth.net>
To: FG@hotmail.com <FG@hotmail.com>
Date: Tuesday, December 23, 1997 11:07 AM
Subject: Fireside/ Christian perspective considered

>Dear Baha'i brother,
> The Fireside Letters is a website of vital importance to the Baha'i
>mandate to "independently investigate" for truth. In its present "book"
>type format it will admittedly involve the patience of a true seeker
>willing to spend the time to read it. I am certainly open for
>suggestions that might improve the palatability of the very important
>information that is there. But I suppose I have expected that Baha'is,
>more than most, should be expected to be hungry to absorb and digest any
>information that helps clarify their perspective. This seems a vital part
>of Baha'i belief. Thoroughly legitimate study in any investigation that
>is genuine, actually rests more critically upon full consideration of
>opposing viewpoints and perspectives than it does confirming ideas. One
>must be able to consider how opposing concepts might, or might not,
>genuinely bear upon one's present level of understanding and belief.

>Then one can honestly grow in understanding from a genuinely informed
>vantage point. The old saying is that one can "miss the forest for the
>trees". One can be too close and involved in what one assumes to be true
>making one's willingness to step back and see ideas in a larger context
>absolutely critical.
> I would think, at any rate, that the introduction at the beginning of
>volume 1 would be enough of a "teaser" to get the spiritual seeker
>interested. For myself, the reading takes off if one can just get
>started (that is, if one has a genuine interest in the considerations
>and issues that face the Baha'i adherent as he or she confronts the
>Christian perspective.) But how could a Baha'i be anything less than
>anxiously interested in such consideration? As the bedrock dogma exists
>within Baha'i theology that all major religions are really the same at
>their root level and differences are either only trivial or illusory
>("seeming" as Baha'i writers allege), then the Fireside Letters exist as
>an imperative consideration, whether in a passively "easy" format, or
>one that takes some work and reading.
> Perhaps the person visiting the site could be advised to copy and paste
>volumes into their Word Processing application to be printed out or read
>at leisure off line? I have often done this in many instances with
>lengthy Baha'i writings like Some Answered Questions, and Gleanings from
>the Writings of Baha'u'llah. The library I have built in my own "search"
>for truth consists as much or more of opposing viewpoints that I have
>worked through as affirming ones. Through facing and investigating such
>considerations comes true growth. Another cliché that comes to mind
>says something about the wasted energy of "preaching to the choir"
>(those already of like mind who will not provide the opportunity for you
>to test your ideas).
> Please reconsider spending some time reading through the volumes. I
>know that you will discover some considerations that have never occurred
>to you (and didn't to me either until the engaging discussion that is
>the Fireside Letters transpired).
> In another vein I am interested in further critical input from Baha'is
>and have every expectation that editing and growth toward clarity of the
>Baha'i perspective can come from input from folks like yourself. In that
>sense my invitation is one that provides the Baha'i community a chance
>to shape to some extent just what the Fireside Letters consists of. My
>search for truth is certainly still evolving.
> Please refer others to the site and invite them as well to offer
>critical feedback which will be taken in a spirit of peace and the quest
>for truth.
>
>The URL for the Fireside Letters is;
>
><https://personal.sdf.bellsouth.net/sdf/h/o/howdybud/FS%20website/index%20.html>
>
>Thanks,
>Dale:)
>

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, January 04, 1998 12:11 PM
To: Ron House; Chris Manvell
Subject: 4th RFD: talk.religion.bahai?

It seems there has to be a 4th RFD to clarify the "disclaimer"
passage and a few other minor details....

I'd like to finish discussion of the 4th RFD in a week or so,
post it to news.announce.newgroups, and then after, I believe,
the required 7 days, is it, send in the Questionnaire. Since
it may take the UVV two or three weeks to assign a Vote
Taker, interest polling on trb might very well not start until
late January or early February even under the best of
conditions....

Any suggestions for the 4th RFD? Please make them
as soon as possible, or forever hold your peace, as they
say....

Can anyone confirm that only 7 days are required for
a waiting period on a 4th RFD before sending in a
Questionnaire?

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

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UseNet: alt.religion.bahai
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From: Ron House[SMTP:house@usq.edu.au]
Sent: Monday, January 05, 1998 1:03 AM
To: FG
Cc: Chris Manvell
Subject: Re: 3rd RFD: talk.religion.bahai

FG wrote:
>
> NOTE: soc.religion.bahai has no such disclaimer in
> its charter.... I still believe there is no legitimate reason
> trb should have one....

If I were you I would not agree to include this disclaimer. This seems to me a point of principle, that Usenet groups are ALWAYS public property, and to hint otherwise is to infer that there is some doubt, even if the clause is there to deny the doubt. I accept that the Baha'i Faith is full of nervous willies who can't boil a pot of tea without saying "It's only _my_ opinion that tea tastes good, it's not a teaching of the Faith", but there IS a limit to how much f***ing about the rest of us should be expected to do to keep them happy. Usenet groups are public property, paid for by an assortment of public and commercial benefactors, and to imply that _any_ Usenet group even might be private property is beyond the pale.

However, Fred, whatever you decide is OK by me.

--
Ron House
house@usq.edu.au
An age is called Dark not because the light fails to shine, but because people refuse to see it. -- James Michener, "Space"

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 05, 1998 7:47 AM
To: Chris Manvell
Subject: Re: TRB participants only - Change of address

Is your new address working? Let me know for sure...

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>
-----Original Message-----

From: Chris <Chris@breacais.demon.co.NO_UCEuk>
Newsgroups: news.groups,alt.religion.bahai
Date: Monday, December 22, 1997 3:32 PM
Subject: TRB participants only - Change of address

>Dear friends,
>
>Just a short note (posted blind) to say that my e-mail address has
>changed and is now <Chris@breacais.demon.co.uk>. Mail sent to my old
>address is currently not being received but is being stored by my IAP
>pending my getting multiple access sorted out on my system. If anyone
>has sent me anything in the last 6 hours (it is now 2030GMT) please can
>you retransmit it to the new address.
>
>Best wishes,
>

>Chris Manvell, Isle of Skye, Scotland. Tel.:+44+(0)1471-822317
>Co-proponent of talk.religion.bahai
>--
>NEWSGROUP READERS: Please remove SPAMGUARD from address before e-mailing.
>Go to <<https://www.baha.demon.co.uk/rfd.htm>> to read the REVISED RFD for
>talk.religion.bahai. Discussion itself may be found on news.groups.

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 05, 1998 7:53 AM
To: Robin M Peters
Subject: Re: third RFD on talk.religion.bahai

Post this to news.groups and alt.religion.bahai, if you have access to the alt.* hierarchy....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Original Message-----
From: Robin M Peters <tx200@juno.com>
To: FG@hotmail.com <FG@hotmail.com>
Date: Monday, January 05, 1998 1:10 AM
Subject: Re: third RFD on talk.religion.bahai

>I'm replying to your recent email to MusMan1@aol.com, using my Juno
>account for a change (just because I feel like it).
>You have a point; although many Baha'is are sincere in their beliefs, I
>find the vast majority of my former Baha'i compadres to be somewhat
>easily led by the NSA and worry about them for that reason. I mean, the
>NSA could tell them that the moon is made of green cheese, and they'd
>believe it. I don't mean to backbite - I'm sorry if it comes off that way
>(I don't like to spread rumors any more than the next person, any more
>than I like being the subject of false rumors) - but it seems to me
>almost a fact of the universe that many Baha'is give up their critical
>thinking skills when it comes time to examine the holy writings of their
>faith or the dictates of their relevant NSA. That's why I think
>talk.religion.bahai is so valuable. And that's why I decided to say what
>I did about bringing out the vote, Chicago style (believe me, I am a
>native of suburban Chicago - a lifelong native at that - and I feel I
>know whereof I speak!).
>Robin Peters
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 05, 1998 8:01 AM
To: Ron House
Cc: Chris Manvell
Subject: Re: 3rd RFD: talk.religion.bahai

Ron,

I entirely agree with you in principle but the worry has been that many Bahais will vote NO if a disclaimer isn't in the RFD. Many have said so on bahai-discuss and on news.groups. Most news groupies have thought the passage is meaningless and harmless enough that it should be included if it "buys" some votes. I've cynically, I suppose, adopted that attitude, perhaps to my discredit.... Why don't you mention this online on news.groups to test the waters and see what the present attitudes are?

Also, it seems to me the disclaimer is becoming so general that I even worry about less and less.... I'm increasingly of the mind to stick it in and forget it and get the vote rolling....

Ron, you've got a full veto around here and if you really feel strongly about this you can use it. Do so online though so that everyone hears it straight from you....

Chris, where are you at these days on this one?

-----Original Message-----
From: Ron House <house@usq.edu.au>
To: FG <FG@hotmail.com>
Cc: Chris Manvell <Chris@breacais.demon.co.uk>
Date: Sunday, January 04, 1998 11:59 PM
Subject: Re: 3rd RFD: talk.religion.bahai

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>If I were you I would not agree to include this disclaimer.
>This seems to me a point of principle, that Usenet groups
>are ALWAYS public property, and to hint otherwise is to

>infer that there is some doubt, even if the clause is there
>to deny the doubt. I accept that the Baha'i Faith is full
>of nervous willies who can't boil a pot of tea without
>saying "It's only _my_ opinion that tea tastes good, it's
>not a teaching of the Faith", but there IS a limit to how
>much f***ing about the rest of us should be expected to do
>to keep them happy. Usenet groups are public property,
>paid for by an assortment of public and commercial
>benefactors, and to imply that _any_ Usenet group even
>might be private property is beyond the pale.
>
>However, Fred, whatever you decide is OK by me.
>
>
>--
>Ron House
> house@usq.edu.au
>An age is called Dark not because the light fails to shine, but
>because people refuse to see it. -- James Michener, "Space"
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 06, 1998 7:23 AM
To: Snoop81485
Subject: Re: Access to alt.religion.bahai

Thanks for mentioning AOL. During the last year nearly a dozen people have told me they were unable to access arb through it. With its huge number of subscribers, AOL really should be offering it. I hope you're successful!

Incidentally, if you post to news.groups, with a crosspost to arb, your message will appear on both....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Original Message-----
From: Snoop81485 <Snoop81485@aol.com>
To: FG@hotmail.com <FG@hotmail.com>
Date: Monday, January 05, 1998 1:18 PM
Subject: Access to alt.religion.bahai

>AOL allows me access to the alt.* heirarchy; I am subscribed, for example, to
>alt.tv.x-files.
>The problem I am having is that AOL does not consider alt.religion.bahai to be
>a valid newsgroup; I understand that this is a common problem among Internet
>servers - each ISP allows only limited access to newsgroups, and it is not
>unusual to be denied access to a valid newsgroup solely because the ISP does
>not consider it valid. I have made AOL aware of the problem, and I hope to be
>allowed to access alt.religion.bahai soon.
>Hope this helps!
>Robin Peters
>

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Tuesday, January 06, 1998 8:08 AM
To: talisman
Cc: UHJ
Subject: Re: To UHJ #9 (Re Response from UHJ)

-----Original Message-----
From: Cheryl & Wade Schuette <schuette@s.imap.itd.umich.edu>
To: talisman@umich.edu <talisman@umich.edu>
Date: Wednesday, December 24, 1997 7:13 AM
Subject: Re: To UHJ #9 (Re Response from UHJ)

>Fred Glaysher wrote:
>
>>> I'm not so sure. It seems quite doubtful even. It appears to me that
>>> it must have been too busy to attend to the details of Bernstein's
>>> piece or whoever handled it in the secretariat failed to pass on to
>>> them the subtleties of the issues involved in interest polling and
>>> made it appear a normal type of election voting.
>
>Don C commented:
>>And perhaps they believe they have more important topics to consult on.
>
>And I'll add:
>

>In any case, Fred's request is not internally consistent. The UHJ has
>taken a hands-off, let everyone decide for themselves what to do position,
>which seems exactly what Fred wanted. What MORE does he want, now?

I don't believe the UHJ has taken a "hands-off" position. The entire notion of conscience is inappropriate to an interest poll. They entered the discussion and have now affected it, for some, if not many, and I would think it only reasonable to ascertain whether or not they truly understand what they are doing.... I don't believe so.... It appears to me they must have been misinformed. Their counsel of "conscience" is actually tantamount to supporting voter fraud, in, let's say, a national election in Canada or the United States.... I don't believe the UHJ would or should do such a thing. Ergo, I assume someone in the Secretariat failed them or they received flawed advice on the nature of Usenet interest polling--notice, not "voting."

>
>If the UHJ took a position FOR the newsgroup, wouldn't that be precisely
>the sort of "politically" motivated and centrally-sponsored group voting
>that he's been criticizing so vehemently for months as inappropriate or
>criminal?

I am not advocating that the UHJ should take a position FOR talk.religion.bahai. Rather, that they not take a position AGAINST trb, which they have, I hope, inadvertently done.... Their "conscience" is, by the way, against the consciences of many others, Bahai and non-Bahai.... If one fully understands interest polling, it is reminiscent of the hatred and passion that often animates old world politics and religious intrigues.... 100+ people cannot honestly and fairly be denied their right to form a newsgroup within which to express their consciences. Baha'u'llah's injunction against the "destruction of books" fits this context quite well.... To suppress trb would be tantamount to a violation of his stricture in the Kitab-i-Aqdas.... If the UHJ knowingly chooses to do that, fine, it may.... But I hope for better....

>
>Call the vote, already. If it loses, wait 6 months, prove TRB has value
>with a longer track record, and call another vote. I just can't believe
>that all this endless jockeying around is accomplishing anything useful.

Why would it lose? On what basis? Political and religious passion and opposition are illegitimate reasons for voting NO. Over 5,000 postings to alt.religion.bahai is more than sufficient proof that 100+ people are interested in creating a newsgroup on the subject, as are the over 1,200 different threads and over 513 different individuals who posted up to October 1997. I can't believe all the endless opposition to free speech and conscience that many Bahais have displayed.... If the UHJ opposes trb, it should come out in the open and say so, not pretend it's neutral by employing stratagems to justify and excuse the NO votes of fundamentalist Bahais.... Again, I hope for better and will cc this message to the UHJ to help them understand the nature of Usenet interest polling....

>Wade

FG

UseNet: alt.religion.bahai

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From: FG[SMTP:fglaysh@hotmail.com]
Sent: Tuesday, January 06, 1998 8:17 AM
To: talisman
Cc: hart@lycosemail.com
Subject: Re: Catch-22 in Faith

-----Original Message-----
From: hart@lycosemail.com <hart@lycosemail.com>
To: Talisman <talisman@umich.edu>
Date: Monday, December 22, 1997 5:18 PM
Subject: Catch-22 in Faith

Scott S. Hart wrote:

> During my time as a Baha'i, I saw potential converts lied to by Baha'is regarding the >membership of the Faith. The Baha'is, especially the Baha'i leadership, have always >grossly inflated the 'official' numbers in order to present an inaccurate picture to the >world (as well as to individuals considering conversion) and to make the Faith seem >much more successful and influential than it really is. The Faith is really a 'footnote' >religion, in my view, and all the peace/race unity statements and p. r. in the world will >not change this.

You cite the figure of 30,000 to 80,000. How or why do you estimate the true figures are this low? If they've been inflated, how does that help the Bahai Faith?

>
> I do not know how to solve the above problem, except to be completely honest and >open to the public and to people who may be interested in the Faith. It does little >good to 'hide' things regarding the Faith that may be unpleasant or misunderstood, >intending to reveal these things later when the new Baha'i has been in the Faith for a >few years. If people feel that they've had the wool pulled over their eyes, they will >leave or become disenchanted. Believe me, I observed this phenomenon over and >over during my years as a Baha'i.

Can you share a few examples?

>
> These are just some friendly observations from someone who is familiar with Baha'i matters. Wishing everyone the best. Shalom. Scott

FG

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news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 06, 1998 8:45 AM
To: talisman; Chris Manvell; Ron House
Subject: talk.religion.bahai

It's getting hard to remember who wrote and revised:

>>As is true for other groups devoted to discussing a particular
>>religion, including soc.religion.bahai, the talk.religion.bahai
>>newsgroup is not an official organ of any institutional faith.

I'd like to use this passage for the "disclaimer."
Any objections or comments? If Bahais don't really care about this statement any more, we could just drop it, as Ron House, a co-proponent, has suggested to me in email.... If you care about this, please speak up and make your views known....

--

FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 06, 1998 8:45 AM
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FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 07, 1998 7:43 AM
Subject: Re: talk.religion.bahai

Rick Schaut wrote in message <68ulei\$hoa@news.microsoft.com>...

>What I care about is that this newsgroup will significantly increase the
>exposure of Baha'is to material that is potentially extremely harmful to
>their spiritual well-being. Covenant-breakers had become almost an extinct
>species, and, because of this, people who've become Baha'is over the past
25
>years have almost no knowledge of the issues that the handful of remaining
>Covenant-breakers raise.

>
>Ultimately, it's up to the proponents to decide how they will attempt to
>address this concern. I think I've about given up on the hope that this
>concern will receive the kind of open and respectful consultation that it
>deserves, so I will simply decide how to vote after careful consideration

>of all the issues involved including how well I think this concern has been
>addressed by the proponents.

Short of requiring everyone to check their souls at the door, your request "to do" something about covenant breakers is not realistic.... What is it you expect people on an unmoderated forum to do? Should Bahai participants interrogate them? Drive them away? Curse them? On alt.religion.bahai, they would post what they want and Bahais would simply ignore them and they would go away eventually.... I don't see talk.religion.bahai as working much differently.... Talk to whom you want to.... Or you can have the thought police, as at soc.religion.bahai, reject everyone who doesn't pass their tests....

Let's be fair, many people have tried to explain this to you for months....

>

>

>Warmest Regards,
>Rick Schaut

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 07, 1998 7:56 AM
Subject: Re: talk.religion.bahai

Annie wrote in message <01bd1b24\$805a0e00\$8eb360cf@baha>...

>>Frederick: If being an "official organ of any institutional faith" implies
>censure, a moderator, or anything to do with telling me what i should
>think, how i should think it, and so on, then, give me the opposite!

Your opposite is what talk.religion.bahai would be! Unmoderated....

>A newsgroup should be left open, i believe, to a free exchange of ideas. If
>any religion or sect wanted their own newsgroup, why don't they just create
>one and post their rules for the participants to follow? So, if this is not
>what you want, but you want a group that encourages a healthy exchange of
>profound and worthy ideals between posters, then, why don't you get on with
>it and get the group rolling? What's all this World Wide Waiting thing all
>about?

The Bahai Faith has soc.religion.bahai, which many feel is highly censored and the de facto official mouthpiece, though often denied.... Because the perception of censorship is so pervasive, many Bahais and non-Bahais have and do support the creation of an unmoderated newsgroup, talk.religion.bahai.... I'm trying to get on with it. Everyone took the holidays off, myself included, and I've just posted in the last few days messages about getting the vote rolling within a week or two. I've got to give people a chance to get in their last comments on the "disclaimer" clause, which has created a lot of discussion, or else appear to be ramming something through....

Part of the waiting, though, has been to give time for Bahais to understand the nature of interest polling versus voting. Many claim Bahais voted NO last spring because they failed to understand. Well, they've had all fall, a full year now to come to grips with the Usenet system.... The vote last spring was 157 YES: 691 NO.... Such an excuse this time will be extremely untenable given the 6 months of discussion since August now.... Some Bahais seem to feel that the highest Bahai authority, the Universal House of Justice, secretly supports a NO vote by stating that they should vote their "conscience." The reality is that such a vote would deprive 157 people, or whatever this time, of the rights of THEIR consciences.... This too has taken time....

Sorry.... I hope we can post the 4th RFD within a week or two and then the CFV....

>

>

>Annie

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]

Sent: Wednesday, January 07, 1998 8:01 AM
Subject: Re: T.R.B. needed

whateverman wrote in message <34B2DF47.6A41@tacks.stupidity>...
>I'm a Baha'i who lost touch with the his faith. I recently tried to
>find some kind of forum in which to discuss "Baha'i issues", but was
>intimidated by s.r.b; there seemed to be a level of knowledge needed to
>even offer opinion.
>
>In *my* opinion, t.r.b, or the continued existence of a.r.b is needed as
>I'd like to participate without feeling as if I weren't compitent to
>participate...

The problem with alt.religion.bahai is that very few people who
voted YES last spring have access to it. The entire alt.* hierarchy
is not widely available. AOL, for instance, does not even offer it.

I hope that talk.religion.bahai would be a more open forum
to your liking....

>
>--
> Whateverman
>
><https://www.erols.com/whateverman/Home.htm>
>
>"The sage embraces things. Ordinary men discriminate among them and
>parade those discriminations before others."
>--Taoist philosopher Chuang Tzu

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 07, 1998 8:09 AM
Subject: Re: Baha'i, Christain, Hindu, Jewish, Moslem

grayfeather@centralva.net wrote in message
<884042587.363659267@dejanews.com>...
>As a longtime member of the Baha'i faith I have seen changes yet there is
>not a recognition of Native American religion. yet Abdul-Baha stated
>that when the American Indian becomes ignited with the fire of the Baha'i
>Faith then the whole world will become Baha'i.Is it not time that we
>forget about these dead old world religions?

I think you're right that the emphasis is on the old "mainline"
Western religions.... As someone who has lived and pioneered
on the Colorado River Indian Tribes Reservation in Arizona for
two years, I know a little about the traditional native religions and
respect them.... There is a deeply spiritual understanding of the
transcendence of human experience in the Native American
religions that Bahais and others would do well to consider much
more seriously. Sad to say too, that many Indians, like all peoples
in the modern world, have forgotten the richness of such
experience....

FG
UseNet: alt.religion.bahai
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news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Wednesday, January 07, 1998 8:43 AM
To: talisman@umich.edu
Cc: house@usq.edu.au; Chris@breacais.demon.co.uk
Subject: Re: re: Re: To UHJ #9 (Re Response from UHJ)

SOME KIND OF WEIRD CODE THING IS FAILING TO PUT
IN THE ">" FOR THE ORIGINAL MESSAGE. SORRY TO
HAVE TO USE CAPS.

-----Original Message-----
From: Eric D. Pierce <PIERCEED@sswdserver.sswd.csus.edu>
To: fglaysh@hotmail.com <fglaysh@hotmail.com>; talisman@umich.edu
<talisman@umich.edu>
Cc: Chris@breacais.demon.co.uk <Chris@breacais.demon.co.uk>;
house@usq.edu.au <house@usq.edu.au>
Date: Tuesday, January 06, 1998 4:12 PM
Subject: re: Re: To UHJ #9 (Re Response from UHJ)

Mr. Glaysher,

This is really becoming rather tedious in its repetition. I find your
opinions about the communications from the BWC to be so wildly
speculative as to be of very little value, and they continue to make
it difficult to stomach the possibility of supporting t.r.b.

SORRY YOU FEEL THAT WAY....

For anyone that saw the original "pro-t.r.b." question that was put to the Universal House of Justice, it was obvious that the reply from the BWC neither supported nor opposed t.r.b., and they had no intent to send a coded "anti-t.r.b." message. Given the fact that the tone of the question was "pro-t.r.b.", the fact that the BWC declined to warn the questioner away from a "pro-t.r.b." opinion could easily be seen as implicit support of the legitimacy some "pro-t.r.b." views.

NOT SO OBVIOUS AT ALL, IN MY OPINION.... IT SEEMS TO ME THAT MANY BAHAIS, ON BAHAI-DISCUSS AND ELSEWHERE, HAVE TAKEN THE UHJ'S MESSAGE AS A CODED NOD TO ATTACK WITH ANOTHER MASSIVE NO VOTE....

Your attempts to over-interpret the message from the BWC in order to drum up support for a forum that will allow you to gain a wider audience for your frequently abusive and paranoid excesses and fanaticisms is discouraging.

I AM REACTING TO THE MANNER IN WHICH MANY BAHAIS HAVE INTERPRETED THE UHJ'S MESSAGE. I HAVE TRIED NOT TO INTERPRET IT. IT APPEARS TO ME THAT YOU YOURSELF INTERPRET IN EXTENSIVELY IN THIS MESSAGE. I DON'T BELIEVE SUCH CHARACTERIZATIONS OF MY POSTINGS ARE FAIR.... INCIDENTALLY, I DO NOT WANT AN UNMODERATED FORUM FOR MYSELF ALONE, THOUGH MANY HAVE TRIED TO MAKE IT APPEAR AS SUCH. RATHER, FOR ALL BAHAIS AND NON-BAHAIS, AS MADE CLEAR IN THE RFD....

As far as I know, you have provided *NO* coherent supporting analysis from any scholars in Baha'i studies (or other sources, etc.) as to the legitimacy of the use of the "book burning" comparison. I get the impression that you have discovered an emotionally laden issue that you have decided to use to flog your real or supposed opponents in the Baha'i community with (rather than explore consultatively).

IT IS MY OPINION THAT THE BOOK BURNING ANALOGY IS A LOGICAL EXTENSION OF ONE OF THE TEACHINGS TO COVER A MODERN, TECHNOLOGICAL DEVELOPMENT THAT DID NOT EXIST AT THE TIME OF REVELATION.... NO FLOGGING INTENDED.... RATHER, AN APT COMPARISON FOR THE REALITY OF THE RESULTS OF THE LAST MASSIVE NO VOTE (691 REMEMBER) THAT DEPRIVED BAHAIS AND NON-BAHAIS THE CHANCE TO CREATE AND READ TALK.RELIGION.BAHAI.....

I am also confused by the manner in which you consider the Usenet system to be analogous to some near-sacred social institution or democratic governmental entity. The nuances and minutiae of the interest polling mechanism for newsgroup creation is something that you should hardly expect Baha'i institutions to gloriously advocate or become immersed in, especially given the loose "enforcement" of a voluntary set of ideas in such a chaotic and decentralized environment.

BAHA'U'LLAH TEACHES WE SHOULD RESPECT THE LAWS OF ESTABLISHED SYSTEMS OF GOVERNING.... DO YOU ADVOCATE OTHERWISE? MANY, MANY INTERENT MANUALS HAVE PUBLISHED THE USENET CONSENSUS ON INTEREST POLLING AND MAKE IT CLEAR THAT NO VOTES ARE AN ABUSE OF THE SYSTEM. AS A BAHAI, WHY ARE YOU NOT CONCERNED ABOUT BAHAI ABUSE OF INTEREST POLLING? USENET VOTING IS NOT THE CHAOS YOU MAKE IT OUT TO BE. RUSS ALLBERY'S PASSAGE IN THE RFD MAKES THAT QUITE CLEAR. HE IS INCIDENTALLY A MEMBER OF THE USENET VOLUNTARY VOTETAKERS (UVV).

IF BAHAIS WERE DESTROYING AND ATTACKING THE NEXT NATIONAL ELECTION FOR PRESIDENT OF THE UNITED STATES, SHOULD THE INSTITUTIONS BE CONCERNED? I HUMBLBY THINK SO....

While some of the consensus-driven aspects of the Usenet system are probably laudible in their democratic underpinnings, there are many other aspects of Usenet that are hardly compatible with Baha'i ideals of enlightened social/ethical systems.

SO IS THAT A JUSTIFICATION TO UNDERMINE IT? BY ANALOGY, SHOULD BAHAIS BOMB AND DESTROY OTHER SOCIAL STRUCTURES THEY DISAGREE WITH OR THINK INCOMPATIBLE WITH BAHAI IDEALS? LOGICALLY EXTENDED, SUCH THINKING AMONG BAHAIS WORRIES ME A GREAT DEAL....

I hope I have been as clear as possible that the problems I have identified above seem counter-productive to a balanced "pro-t.r.b." agenda, and are obstacles to bringing about a positive acceptance of the legitimacy of an unmoderated usenet Baha'i forum.

ARE YOU ADVOCATING VOTING NO? SUCH A VOTE
WOULD BE ANOTHER DISGRACE FOR THE BAHAI FAITH
AND WOULD DO MORE TO HARM ITS REPUTATION, AS
RUSS ALLBERRY POINTS OUT IN THE RFD, THAN ANYTHING
THAT COULD EVER BE SAID ON TRB....

Feel free to further distribute or post responses elsewhere, but
if doing so, please remove Mr. Shuette's name/address (unless he has
instructed otherwise).

Eric D. Pierce
(home email: EPierce@ns.net)
Sacramento, California - USA

cc: talisman@umich.edu,
"Chris Manvell" <Chris@breacais.demon.co.uk>,
"Ron House" <house@usq.edu.au>

On 6 Jan 98 at 7:08, FG wrote:

> From: "FG" <fglaysh@hotmail.com>
> To: "talisman" <talisman@umich.edu>
> Copies to: "UHJ" <secretariat@bwc.org>
> Subject: Re: To UHJ #9 (Re Response from UHJ)
> Date sent: Tue, 6 Jan 1998 07:08:06 -0500

> -----Original Message-----

> From: Cheryl & Wade Schuette <schuette@s.imap.itd.umich.edu>
> To: talisman@umich.edu <talisman@umich.edu>
> Date: Wednesday, December 24, 1997 7:13 AM
> Subject: Re: To UHJ #9 (Re Response from UHJ)

>
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[WS:]
> >And I'll add:
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[FG:]
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> FG
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Eric D. Pierce
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internet email: PierceED@csus.edu
la casa (home): EPierce@ns.net

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Wednesday, January 07, 1998 6:25 PM
To: talisman
Cc: UHJ; Chris; Ron House
Subject: Re: To UHJ #9 (Re Response from UHJ)

-----Original Message-----
From: David Bikman <dbikman@bwc.org>
To: FG <fglaysh@hotmail.com>
Cc: talisman@umich.edu <talisman@umich.edu>; house@usq.edu.au
<house@usq.edu.au>; Chris@breacais.demon.co.uk <Chris@breacais.demon.co.uk>
Date: Wednesday, January 07, 1998 8:00 AM
Subject: Re: To UHJ #9 (Re Response from UHJ)

>Mr. Glaysheer wrote,
>
>> NOT SO OBVIOUS AT ALL, IN MY OPINION.... IT SEEMS TO
>> ME THAT MANY BAHAIS, ON BAHAI-DISCUSS AND ELSEWHERE,
>> HAVE TAKEN THE UHJ'S MESSAGE AS A CODED NOD TO
>> ATTACK WITH ANOTHER MASSIVE NO VOTE....
>
>
>This statement indicates a fundamental misunderstanding as to how the
>Universal House of Justice operates. They do not "code" their messages.
>They do not assume hidden knowledge. If the happened to feel that the
>proper response of the Baha'i community was to vote "no" they would say
>"Please vote no." They would not take it as a given that the Baha'i
>community knows this, and just give a slight nod in its general
>direction. They have not told us to vote "no," thus the only logical
>conclusion to for us to read the message at face value.

I did not say the UHJ codes it's messages.... I said many Bahais
seem to have taken it as such.... A significant difference.... I have
said and still maintain the message evinces no understanding of
the nature of Usenet interest polling but conceives of it as though
it were a conventional vote, which it is not....

>
>The Universal House of Justice does not say any more or less than what
>they feel is needed to sufficiently address the issue at hand.

I believe they have not properly addressed the issue at hand.... If they
have, they're then undermining an established system of governing
public forums on the Internet, tantamount to the fatwa against
Salman Rushdie or a similar fanatical attack on the West.... It may

be the BCCA is complicitous in this or erroneously advising the UHJ....

The
>evidence for this is replete in every message they've ever sent. The
>House of Justice is not in the business of creating precedent, they are
>in the business of dealing with the issues at hand, one at a time. If a
>problem is facing the Baha'i community, and the House of Justice knows
>what to do in order to solve it, would they leave the solution up to
>chance by dropping vague allusions and subtle hints? How could the
>Trustees of God deliberately withhold their guidance?

Their message suggests, I believe, that they did not understand the nature of the polling. NO votes are illegitimate votes, except for technical reasons, and none exist.... Many PUBLISHED Internet manuals, published in huge numbers, on Usenet, state it straightout....

>
>Regards,
>David Bikman

Since Juan Cole and others have suggested there are people passing on messages to the UHJ, I'll forward this one myself to them so that they don't miss it.

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 07, 1998 6:47 PM
To: Ron House; Chris Manvell
Subject: Re: talk.religion.bahai

Dick Detweiler wrote in message <34B28890.62C6@boi.hp.com>...
>FG wrote:
>> >>As is true for other groups devoted to discussing a particular
>> >>religion, including soc.religion.bahai, the talk.religion.bahai
>> >>newsgroup is not an official organ of any institutional faith.

See Ron House's comments on the disclaimer in another thread....

>I think this wording is fine. I personally don't need the
>disclaimer. I am, however, very familiar with how many people
>mistook S.R.B. as some kind of official arm of the Faith so the
>possibility for misconstruing is high and I know many others
>have raised these concerns. So, if I were the proponent I would leave
>it in there as its inclusion should buy you votes as has been
>indicated by other interested parties, so why not? Practically
>speaking, I think its a no-brainer to keep it in.

I'm not at all opposed anymore to including a disclaimer, as worded above, broad and open and obvious.... If it helps, as Mr. Detweiler suggests, I see no harm in compromising a little.... The most important reason for now including it in the 4th RFD, to my mind, is so that if anyone does vote NO they will no longer be able to say the lack of a disclaimer was the basis for doing so.... Discussion over a disclaimer extends back at least to early October and a solution or response should be made to those people worried about this issue.

If this wording is acceptable to Mr. Detweiler, I then urge everyone to support it as probably acceptable to most Bahais. Let's put the issue behind us and get the 4th RFD in so that the interest poll can get rolling.

>
>Dick D.

FG
UseNet: alt.religion.bahai
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UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 07, 1998 6:52 PM
Subject: Re: talk.religion.bahai

Roger Reini wrote in message <34B3778B.60F6@SPAMBLOCKford.com>...

>The discussion had really slackened over the last month, due in part to
>the holiday, but I think also due to the fact that the main issues have,
>for the most part, been discussed. The last couple of RFD's have been,
>IMHO, tweaks to the wording which don't substantially affect the
>proposal. I'd say we should hold the vote soon.

If we can agree on using the disclaimer as Detweiler approved it, which is fine with me, I'd be happy to submit the 4th RFD on Friday or Saturday. I'd include in it the minor revisions that Henrietta Thomas mentioned a few days ago....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 07, 1998 7:00 PM
To: Ron House
Subject: the disclaimer....

Ron,

Your mentioning you're opposed to the disclaimer has helped a lot, perhaps driving Detweiler into saying it's acceptable at least, better than nothing from his point of view.... See my response to him in which I try to answer your concerns too.

I really think the passage is so watered down it would now be best to include it so that no one has an excuse to vote NO....

Would you consider begrudgingly accepting it so that things can get rolling? It's a meaningless passage. If anyone ever brings it up after the vote, there's plenty of material to throw back in their faces, such as the "whipping post" passage in the 3rd RFD....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
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From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 08, 1998 7:59 AM
To: Spam; Chris; Ron House
Subject: Re: Baha'i Faith spam

Guy Macon wrote in message <691incl\$ohg\$3@news01.deltanet.com>...

>

>Looks like someone has decided to spam an ad for a bahai newsgroup.

Please do not spam anything related to the interest poll for
talk.religion.bahai!!!!

I had nothing to do with this and emphatically denounced it. And I hope
no one involved on either side of the discussion is responsible for it.

Lest anyone misunderstand, I am not secretly hoping someone goes
ahead and does something like this. The interest poll has to be fair
for it to have any meaning. As someone said a couple of months ago,
in order to know whether Bahais have learnt anything from the now
6 months of discussion, a year really, the interest poll has to be above
board all the way through....

I'm sending a cc of this message to the spammer and others might
also email him directly to inform him of the seriousness of what he's
doing and that it shouldn't be done.

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

>I believe that, in the name of preserving the good reputation
>Bahais have on the Internet, someone should try to stop this person
>from using "Bulk E-Mail Software" and "news posting software".
>Such software has only one use; to fill up newsgroups and email
>mailboxes with unwanted messages. Leave that sort of behavior
>to the 1-900 phone sex advertisers. Bahais should have nothing
>to do with net abuse.

>

>Here is a copy of the offending usenet post:

>

>Path: news.deltanet.com!news.he.net!news.iquest.net!not-for-mail

>From: rlking@iquest.net

>Newsgroups: soc.religion.quaker

>Subject: Baha'i Faith

>Date: Wed, 7 Jan 1998 10:57:58

>Organization: IQuest Internet, Inc.

>Lines: 10

>Message-ID: <6908sd\$7sd\$12@news.iquest.net>

>NNTP-Posting-Host: tht-0000-27.iquest.net

>Xref: news.deltanet.com soc.religion.quaker:9080

>

>here is a cool religion link.

>

>

><https://www.bahai.org>

>

>happy reading!

>

>

>This message was posted using E-Mail Magnet

>The World's Leading Bulk E-Mail Software

>Get our FREE news posting software, News Blaster(tm), at:

><https://www.emailmagnet.com>

>

>

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I'm sending a cc of this message to the spammer and others might also email him directly to inform him of the seriousness of what he's doing and that it shouldn't be done.

FG

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The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

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><https://www.bahai.org>

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>This message was posted using E-Mail Magnet

>The World's Leading Bulk E-Mail Software

>Get our FREE news posting software, News Blaster(tm), at:

><https://www.emailmagnet.com>

>

>

From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, January 08, 1998 8:09 AM

Subject: Re: T.R.B. needed

whateverman wrote in message <34B3A407.75BC@tacks.stupidity>...

>Perhaps I should instead mention that a moderated forum is more
>intimidating than an unmoderated one. I would like to see a forum free
>of "Well, is this *really* a valid topic?"

Basically, this is what talk.religion.bahai would provide Bahais and non-Bahais interested in discussing the Bahai Faith and is its primary rationale....

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, January 08, 1998 8:17 AM

Subject: Re: talk.religion.bahai

--

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

Annie wrote in message <01bd1be4\$de69a1c0\$92b360cf@baha>...

>FG <FG@hotmail.com> wrote in article

><68vqha\$n9o@news1.zippo.com>...

>> Annie wrote in message <01bd1b24\$805a0e00\$8eb360cf@baha>...

>>

>snip and clip....

>

>> The Bahai Faith has soc.religion.bahai, which many feel is highly

>> censored and the de facto official mouthpiece, though often denied....
>> Because the perception of censorship is so pervasive, many Bahais
>> and non-Bahais have and do support the creation of an unmoderated
>> newsgroup, talk.religion.bahai.... I'm trying to get on with it....
>
>-----
>
>What i don't understand, Frederick, is why you need the word "bahai" at all
>in this proposed newsgroup of yours.
>
>I understand from what you write that the "bahas," it was surmised, voted
>against the idea last year. So, there you have it. If these people don't
>support you (and i am assuming you are in the same religion as they) then,
>you shouldn't go ahead with the project. But if you do go ahead with the
>project despite the NO of your co-religionists, then you're getting
>yourself into trouble. On the other hand, it is true to say that most
>breakthroughs have seen the light despite their non-popularity.

And talk.religion.bahai would indeed be a breakthrough perhaps
for Bahais.... Incidentally, I'm not the only Bahai who would like
to see its realization.... The newsgroup has been discussed now
for an entire year this month on the 17th!!!!

>I have always believed that a good idea should be carried through. Only
>after its realization, and sometime later, can we know if it should be
>continued or stopped. If it's good, good and well. If it isn't, well, stop
>it!
>
>
>Annie

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 08, 1998 8:23 AM
Subject: Re: 3rd RFD: talk.religion.bahai

whateverman wrote in message <34B4C118.2643@tacks.stupidity>...

>Why not say that the group is merely an unmoderated form of s.r.b., such
>that it would allow non-Baha'is to freely participate?

This may be the gist of it but we're trying to find a way of saying it
that is as diplomatic as possible....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: Zutetflute[SMTP:Zutetflute@aol.com]
Sent: Thursday, January 08, 1998 10:06 PM
To: FG@hotmail.com
Subject: TRB

Hello Fred

Thanks to one of your posts I was able to finally access alt.religion.bahai
again via dejanews (I had switched to AOL because the provider I had was
really bad).

And I found that the discussion for talk.religion.bahai continues even after
all these months. But I must wonder why--the newsgroup exists. Hardly anyone
ever posts to it, and right now it has mostly ads in it. Are people unaware
of its existence?

Andree

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 09, 1998 7:02 AM
To: Zutetflute
Subject: Re: TRB

Everyone's energy has been going into discussing talk.religion.bahai
on news.groups since early October. It should be going to a vote
again this month. Look in on news.groups. It needs every vote it can
get!

I'm afraid even after an entire year many people do not know of the
existence of alt.religion.bahai because of its propagation problems.

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Original Message-----
From: Zutetflute <Zutetflute@aol.com>

To: FG@hotmail.com <FG@hotmail.com>
Date: Thursday, January 08, 1998 9:06 PM
Subject: TRB

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>
>
>Andree
>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 09, 1998 7:19 AM
Subject: Re: 3rd RFD: talk.religion.bahai

whateverman wrote in message <34B513A3.736B@tacks.stupidity>...

>
>Sorry if this has been rehashed, but can you post previous ideas for
>this disclaimer?
>

There have been more versions than I or probably anyone else
can remember! I think we've finally found a form most people
can agree on so I'll post the 4th RFD tomorrow morning unless
there are substantive suggestions for other changes. The interest
polling should begin now as soon as possible.

Incidentally, I recommend everyone read "1997 Newsgroup Votes
in Review," if you haven't already.... I think the numbers speak for
themselves....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 09, 1998 7:38 AM
Subject: Re: talk.religion.bahai

Scott P. Duncan wrote in message <34B4E8B4.4E55@mindspring.com>...
>> And talk.religion.bahai would indeed be a breakthrough perhaps
>> for Bahais.... Incidentally, I'm not the only Bahai who would like
>> to see its realization.... The newsgroup has been discussed now
>> for an entire year this month on the 17th!!!
>

>I must admit that I have not been following the history
>of the proposal of TRB for a long time. But as to its
>perceived need, I do have a few questions, since I am
>neither pro or con about it in any strong way.
>

>While there may be a number of people who want to see TRB
>get formed and it has been noted in other posts that >5000
>messages have been posted on this (ARB) newsgroup, most
>of the posts I have seen have been by one person and/or about
>the TRB formation. This may be quite fair and, as noted in
>another post, many may not be able to get this newsgroup who
>would otherwise post here.

513 different people posted on over 1,200 different threads
on alt.religion.bahai from April 1, 1997 to early October. Many
more people than I myself are interested in trb and have posted
about it. Search www.dejanews.com for the above dates or
to today and you'll see over 5,000 have indeed posted to it with
many different substantive conversations on things other than
formation of trb.

>
>However, if ARB is a sample of what TRB might contain once
>stripped of discussing of newsgroup formation and past con-
>cerns over voting, there has not been a whole heck of a lot
>of interesting stuff posted here. For me, the most interesting
>was actually some discussion about what Islam is/is not.

Ultimately, trb is not bound by what has or has not taken place
on alt.religion.bahai. 157 people voted for trb last spring and

then most of them were unable to access the alt.* hierarchy.

I just received a message from one of them who was shocked
to have just discovered arb has been going on all this time and
trb is heading for the 2nd vote!

>
>To a great extent, most posts could easily have been elsewhere
>(at least talk.religion.misc if other groups did not find them
>relevant either).

You've got to be joking....

>
>What are the actual topics people really expect to get discussed
>in TRB that would not make it on to SRB or just as easily belong
>in some other group?

We've discussed this for 6 months now, at least 4 on news.groups.
Search dejanews for back discussion you have apparently missed.

>
>My willingness to participate in a vote about TRB is affected
>greatly by the lack of examples of what would be really be
>discussed. What an RFD hypothetically says could/should be
>is, especially for an unmoderated group, only vaguely indicative
>of what will happen. What has been going on in ARB seems to be
>more illustrative of what people currently care about, isn't
>it?

Not at all. What's going on presently is that most people are
exhausted from the long drawn out battle for free speech and
religious conscience.... Trb is not contingent on arb....

>
>Should I ignore the content of ARB as an example of what to
>expect in TRB? If so, what else is there? If not, then I
>think there seems to be little reason to have TRB based on
>the past year of postings which I have browsed through.

You should ignore much of the present content, I would say,
not the massive NO vote prevented the full 157 YES voters
from participating. Nonetheless, significant conversation
did and has occurred on arb. I don't believe your analysis of
the content of arb is accurate.... Much worthwhile discussion
has taken place....

FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 09, 1998 7:43 AM
Subject: Re: talk.religion.bahai

>One technical question, Frederick: I was wondering why so many of your
>postings go to a.r.b. & news.groups, but follow-ups are set to n.g only?
>Is this an oversight or a technical glitch?
>
>DZO

As I understand it, all followup discussion should take place
on news.groups. It's stated in the RFD.

FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 09, 1998 10:28 AM
Subject: Please read "1997 Newsgroup Votes in Review"

I recommend everyone interested in the proposal for trb read
"1997 Newsgroup Votes in Review," if you haven't already.... I
think the numbers should give everyone pause as we approach
the present interest poll on talk.religion.bahai.

With extremely few exceptions, all the NO votes are in the
10 to 20 to maybe 50 range. The 691 NO votes cast against
talk.religion.bahai stand out starkly....

Since Bahais have had an entire year now to come to an
understanding of Usenet interest polling, I do not expect similar
RESULTS. The soc.religion.bahai RESULTS in 1992 were

236 YES to 48 NO. Bahais seemed to understand the Usenet system quite well then....

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 09, 1998 10:33 AM
To: Spam
Subject: Re: Baha'i Faith spam

Roger Reini wrote in message <34b8c6a5.62541305@news.zippo.com>...
>Did you contact this individual yourself? I don't recognize the ID as
>one that's active in the online Baha'i discussion community.
>
>I agree -- we Baha'is should not engage in spamming.

Roger, you're asking me that? Yes, I did cc him with my first response. I'll cc this message too just to be sure he understands more than one person would prefer he not spam "on behalf" of the Bahai Faith.

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

>
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>>Date: Wed, 7 Jan 1998 10:57:58
>>Organization: IQuest Internet, Inc.
>>Lines: 10
>>Message-ID: <6908sd\$7sd\$12@news.iquest.net>
>>NNTP-Posting-Host: tht-0000-27.iquest.net
>>Xref: news.deltanet.com soc.religion.quaker:9080
>>
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>>
>>
>><https://www.bahai.org>
>>
>>happy reading!
>>
>>
>>This message was posted using E-Mail Magnet
>>The World's Leading Bulk E-Mail Software
>>Get our FREE news posting software, News Blaster(tm), at:
>><https://www.emailmagnet.com>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 09, 1998 10:33 AM
Subject: Re: Baha'i Faith spam

Roger Reini wrote in message <34b8c6a5.62541305@news.zippo.com>...
>Did you contact this individual yourself? I don't recognize the ID as
>one that's active in the online Baha'i discussion community.
>
>I agree -- we Baha'is should not engage in spamming.

Roger, you're asking me that? Yes, I did cc him with my first response. I'll cc this message too just to be sure he understands more than one person would prefer he not spam "on behalf" of the Bahai Faith.

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

>
>
>>From: rlking@iquest.net
>>Newsgroups: soc.religion.quaker
>>Subject: Baha'i Faith
>>Date: Wed, 7 Jan 1998 10:57:58
>>Organization: IQuest Internet, Inc.
>>Lines: 10
>>Message-ID: <6908sd\$7sd\$12@news.iquest.net>
>>NNTP-Posting-Host: tht-0000-27.iquest.net
>>Xref: news.deltanet.com soc.religion.quaker:9080
>>

>>here is a cool religion link.
>>
>>
>><https://www.bahai.org>
>>
>>happy reading!
>>
>>
>>This message was posted using E-Mail Magnet
>>The World's Leading Bulk E-Mail Software
>>Get our FREE news posting software, News Blaster(tm), at:
>><https://www.emailmagnet.com>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 09, 1998 10:35 AM
To: zutetflute@aol.com
Subject: Re: Baha'i, Christain, Hindu, Jewish, Moslem

If you haven't noticed your message didn't make through to
alt.religion.bahai.
Try it again. Thanks for your note....

--
FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

zutetflute@aol.com wrote in message <884239715.1616707587@dejanews.com>...

>In article <884042587.363659267@dejanews.com>,
> grayfeather@centralva.net wrote:

>>
>> As a longtime member of the Baha'i faith I have seen changes yet there is
>> not a recognition of Native American religion. yet Abdul-Baha stated
>> that when the American Indian becomes ignited with the fire of the Baha'i
>> Faith then the whole world will become Baha'i.Is it not time that we
>> forget about these dead old world religions?

>>
>> ----- Posted via Deja News -----
>> <https://www.dejanews.com/> Search, Read, Post to Usenet
>>

>----- Posted via Deja News -----
> <https://www.dejanews.com/> Search, Read, Post to Usenet

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 09, 1998 10:35 AM
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If you haven't noticed your message didn't make through to
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Try it again. Thanks for your note....

--
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UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

zutetflute@aol.com wrote in message <884239715.1616707587@dejanews.com>...

>In article <884042587.363659267@dejanews.com>,
> grayfeather@centralva.net wrote:

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>> As a longtime member of the Baha'i faith I have seen changes yet there is
>> not a recognition of Native American religion. yet Abdul-Baha stated
>> that when the American Indian becomes ignited with the fire of the Baha'i
>> Faith then the whole world will become Baha'i.Is it not time that we
>> forget about these dead old world religions?

>>
>> ----- Posted via Deja News -----
>> <https://www.dejanews.com/> Search, Read, Post to Usenet
>>

>----- Posted via Deja News -----
> <https://www.dejanews.com/> Search, Read, Post to Usenet

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 10, 1998 9:43 AM
To: FG
Subject: Fw: 3rd RFD: talk.religion.bahai

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>
-----Original Message-----
From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai,news.groups
Date: Wednesday, December 31, 1997 9:45 AM
Subject: Re: 3rd RFD: talk.religion.bahai

>
>Henrietta Thomas wrote in message <349f2243.4158591@news.wwa.com>...
>>OK, here comes the line-by-line I've been wanting to do. It may or may
>>not agree with what other people are saying, but I think the final
>>decision
>>on all points should be made by the proponents themselves.
>
>Thanks for taking the time...
>
>>In news.groups on Mon, 15 Dec 1997 08:56:51 GMT, "FG"
>><FG@hotmail.com> wrote:
>>
>>>REQUEST FOR DISCUSSION (RFD)
>>>unmoderated group talk.religion.bahai
>>
>>>[snip]..... no problem with introduction
>>
>>>RATIONALE: talk.religion.bahai
>>
>>>Currently, the only newsgroup on the Big 8 heirarchies, which exists
>>>specifically for discussion of the Baha'i Faith, is moderated. A
>>>need exists for an unmoderated forum, and this proposed newsgroup
>>>would meet that need.
>>
>>>[Delete unnecessary paragraph and substitute the following]
>
>A whole lot of discussion went into that paragraph during
>August and September on alt.religion.bahai. I'd hate to throw
>all that away, for historical reasons if nothing else. The breakdown
>of figures I think further help to document how extensive
>the interest in trb really is.... Personally, I'd like to keep all this.
>
>>
>>>After the defeat of the first proposal for talk.religion.bahai, the
>>>proponent created alt.religion.bahai to demonstrate the need
>>>for an unmoderated group. From April 1 to September 27, 1997,
>>>over 2,863 messages were posted to alt.religion.bahai by people
>>>with highly varying points of view on the Baha'i Faith. This works
>>>out to about 16 messages per day for 179 days, and 477 messages
>>>per month for six months. During this time period, approximately
>>>513 different individuals posted on over 1,200 threads.
>>
>>>[I've deleted the reference to talk.religion.bahai in the paragraph
>>>below]
>
>Jonathan Grobe points out it was he who created alt.religion.bahai.
>I did not ask him to do so but am very grateful that he did. This
>morning, December 31, 1997, there are 4,975 messages on
>dejanews posted to arb since April 1, 1997. More than a little
>interest there, by anyone's fair-minded estimate, I would think....
>
>>
>>>These numbers may be verified by searching www.dejanews.com
>>>for alt.religion.bahai for the relevant time period. Please note that
>>>despite the poor propagation of the alt.* hierarchy, the high rate of
>>>posting demonstrates significant interest, justifying the formation
>>>of an unmoderated newsgroup on the Bahai Faith in the talk.*
>>>hierarchy. It is only reasonable to conclude that the easy accessibility
>>>of the talk.* hierarchy will lead to even higher rates of posting by
>>>interested people.
>>
>>>[No change in this paragraph]
>>
>>>The proponents intend that talk.religion.bahai will complement,
>>>rather than supplant, the existing moderated group
>>>soc.religion.bahai, and will provide those without access to
>>>alt.religion.bahai, on the less well propagated alt.* hierarchy, the
>>>opportunity to participate, especially since many people who voted
>>>YES on the first proposal were unable to join in on
>>>alt.religion.bahai, their ISPs not carrying the hierarchy. It is
>>>anticipated that alt.religion.bahai will evolve along as its users
>>>see fit and will complement talk.religion.bahai as an alternative
>>>unmoderated newsgroup.
>>
>>>CHARTER: talk.religion.bahai
>>
>>>All topics or ideas relevant to the Baha'i faith -- its history,
>>>teachings, theology, etc. -- would be appropriate areas for

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>>>discussion.
>>
>>[rearranging paragraphs; word changes underlined]
>>
>>>The posting of articles not specifically relevant to the Baha'i Faith
>>>is strongly discouraged. Also discouraged are personal messages,
>>>large ASCII graphics, binaries, special-format files, pornography, spam,
>>>and any postings of a purely commercial nature.
>>
>>>Crossposting to irrelevant groups is also discouraged, and readers
>>>are encouraged to redirect followups to reduce excessive
>>>crossposting. Readers may also post articles that have been
>>>rejected from soc.religion.bahai, so long as they conform to
>>>this charter.
>>^^^^^^^^^
>
>Sure, "this charter" reads better. Move the paragraph makes
>sense.
>
>>
>>>Readers are asked to observe Baha'i standards of conduct and
>>>not to start or prolong flamewars in the group, but to focus instead
>>>on articles and threads written in more moderate terms.
>>
>>>In keeping with long-standing Usenet tradition for all religious groups,
>>>the talk.religion.bahai newsgroup is not an official organ of the
>>>Baha'i faith.
>>[Or you could say, "In keeping with long-standing Usenet tradition
>>for all religious groups, the talk.religion.bahai newsgroup should not
>>be considered an official organ of the Baha'i faith."]
>
>Other religious groups are not official organs of the Bahai Faith
>or any other faith...
>
>I suggest:
>
>In keeping with long-standing Usenet tradition for all religious
>groups, the talk.religion.bahai newsgroup should not be
>considered an official organ of any religious organization,
>including the Bahai Faith.
>
>NOTE: soc.religion.bahai has no such disclaimer in
>its charter.... I still believe there is no legitimate reason
>trb should have one....
>
>>>Readers are asked to observe standard netiquette and voting
>>>procedure in their use of this newsgroup and during its creation.
>>
>>[I left out the "whipping post" paragraph because I don't think it
>>adds anything to the charter, but would not be upset if the proponents
>>decide to put it back in]
>
>Well, as long as there is a subordinate clause or language
>that clarifies the situation sufficiently, I'm willing to drop the
>whipping post passage though I believe it's only a fair
>compromise.... No one else seems willing to compromise.
>
>Another acceptable reading to me, even preferable,
>would be:
>
>As is true for other groups devoted to discussing a particular
>religion, including soc.religion.bahai, the talk.religion.bahai
>newsgroup is not an official organ of any institutional
>religion.
>
>For clarity, I would consider the above an acceptable
>compromise and would delete the whipping post
>reference for this.
>
>>
>>>END CHARTER.
>>>
>>>PROCEDURE:
>>>
>>>The process of creating newsgroups is twofold. First is the RFD
>>>stage, when someone writes a Request for Discussion (RFD) outlining
>>>the purpose of the proposed group. The RFD appears in
>>>news.announce.newgroups, news.groups, and other relevant discussion
>>>groups. Anyone may publicly comment on the RFD in news.groups for a
>>>three-week period. During the discussion phase, proponents may modify
>>>the RFD in response to suggestions from posters on news.groups.
>>>
>>>The second stage is the Call for Votes (CFV) stage. The proposal must
>>>pass a Usenet-wide vote with a 2/3 supermajority -- and at least 100
>>>more votes in favor than against -- to be created. Anyone with an
>>>e-mail address may cast a ballot. A neutral votetaker from the Usenet
>>>Volunteer Votetakers (UVV) conducts all CFV's.
>>

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>>[Add paragraph]
>>
>>The CFV is usually posted twice over a 21-day period, and then the
>>votetaker tallies up the votes and the RESULT is posted to news.
>>announce.newgroups and news.groups. If after a 5-day waiting period,
>>there are no challenges to the RESULT, the group will be created if
>>the proposal passed. But if the proposal failed, then the proponent(s)
>>must wait six months before they try again.
>
>Soc.religion.bahai's interest poll was 236 YES: 48 NO. That's the
>usual ratio, roughly.... 30, 40, maybe 50 NO votes.... Anything
>beyond that, I'm certainly going to challenge and believe everyone
>interested in fairness and the preservation of Usenet as a system
>should....
>
>The last sentence I would delete....
>
>>
>>[I have mixed emotions about the Allbery quote. It seems kind of
>>long to me, and I wonder if it will backfire and just make people
>>angry. But I will leave that decision to the proponents here.]
>
>It's a lucid statement on interest polling that I believe should
>remain in so that Bahais reading the RFD understand what
>is involved.... Many claim they didn't understand the nature
>of interest polling last time. This passage helps educate
>them and ought to remain. If that is a basis for voting NO,
>David Lawrence and every techie on news.groups ought
>just give up right now....and create some other way of forming
>new groups....
>
>>>An instructive passage by Russ Allbery might fruitfully be
>>>considered by all:
>>>
>>>"There is no official "list of acceptable reasons for voting"; Nothing
>>>of the sort is enforced. There's no way of knowing why people vote
>>>the way they do. There *is*, however, a general *consensus* that
>>>certain *patterns* of voting constitute abuse of the system. Block
>>>voting on religious, cultural, ethnic, or political grounds is one of
>>>the things that is frowned upon. It is unlikely that even extreme block
>>>voting would cause a result to be overturned, but it's practically
>>>assured that block voting *will* earn an extremely bad reputation for
>>>the group doing the block voting. In other words, yes, the Baha'i
>>>*could* vote down the newsgroup en masse and be successful.
>>>This would, however, also earn the Faith a reputation (fairly or no)
>>>amongst those people who followed the proposal as a religion that
>>>advocates censorship. I think it's in the best interest of Baha'is and
>>>the Baha'i Faith to avoid that."
>>>(Message-ID: <m3pvo9ggjh@windlord.Stanford.EDU>)
>>>
>>>This RFD attempts to comply with the Usenet newsgroup creation
>>>guidelines outlined in "How to Create a New Usenet Newsgroup" and
>>>"Writing an RFD." Please refer to these documents if you have further
>>>^^^^^^^^^^^^^^^^^^^^ "How to Write a Good Newsgroup Proposal"
>>>questions about the process.
>>>
>>>DISTRIBUTION:
>>>
>>>[No problem with the distribution or listing of proponents]
>
>Okay. Thanks a lot, Henrietta, for going to all this trouble of
>considering this 3rd RFD. I appreciate it. All your suggestions
>are taken to heart here. I'm willing to incorporate the changes
>I've commented on. What do others think? Chris? Ron?
>Anyone else back yet?
>
>Hope you all had a wonderful Christmas!
>And even a more Happy New Year!
>
>FG
>UseNet: alt.religion.bahai
>The RFD for talk.religion.bahai can be found on news.groups,
>news.announce.newgroups, or at <https://www.baha.demon.co.uk/rfd.htm>
>
>
-----
From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 10, 1998 9:49 AM
Subject: Re: 3rd RFD: talk.religion.bahai

Roger Reini wrote in message <34B65DAF.5C80@SPAMBLOCKford.com>...
>
>The moderator on duty must have felt that this message was not
>sufficiently on-topic for soc.religion.bahai. Usually, the note of
>rejection states the reason for the rejection.
>
>This would appear to be a case of moderator's discretion. The primary

```

>subject of the article is net abuse. The Faith was involved only
>because of the subject of the original, off-topic post.
>
>I understand that the original poster is a very new Baha'i. Perhaps he
>posted out of ignorance, in which case a private note to him would
>likely be sufficient. Now if he kept on doing it, you'd have grounds
>for further action.

How do you know the poster is "a very new Bahai"? What difference
would that make anyway in terms of discussing the reputation of the
Faith as a result of his actions? Bahais have stated often that they
want to protect the Faith from one thing or another on
talk.religion.bahai, why are they not concerned about protecting it
from such incidents as this spammer?

>I think it should be possible for a discussion of netiquette to take
>place on s.r.b, if it's tied in tightly with the principles and
>teachings of the Baha'i Faith. To be honest, I think such a discussion
>would be easier to conduct on either alt.religion.bahai or (if it
>passes) talk.religion.bahai, since the lack of moderation might allow
>the discussion to proceed more smoothly.
>
>Roger (rreini@wwnet.net)

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Saturday, January 10, 1998 10:05 AM
To: talisman
Subject: Re: Just Government

-----Original Message-----
>From: T.ALBERT-ISHMAEL ANDERSON <talishman@usa.net>
>To: talisman@umich.edu <talisman@umich.edu>
>Date: Friday, January 09, 1998 5:01 PM
>Subject: Just Government

>Shoghi Effendi, regarding `Abdul-Baha's commands to Baha'is to
>obey the just government(s), says:

>"What the Master's statement really means is obedience to a duly
>constituted government, whatever that government may be in form.
>We are not the ones, as individual Bahá'ís, to judge our government
>as just or unjust--for each believer would be sure to hold a different
>viewpoint, and within our own Bahá'í...."
>-Directives from The Guardian, Page 56

Many people have argued, myself included, that the Usenet system
of interest polling is a form of a "duly constituted government." It
provides the rules and rationale for forming and regulating the
newsgroup social order, if you will.... Yet Bahais have shown no
lack of alacrity to judge it and violate its most basic tenets of
interest polling....

How do you explain or justify such blatant dismissal of the
Guardian's guidance?

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 10, 1998 10:15 AM
Subject: Re: Please read "1997 Newsgroup Votes in Review"

Jeff Davey wrote:

Yes, there are some
>people who will be voting their own agenda. I have read some people will
vote
>NO on it, and they think that this action is still within their rights and
in
>accordance with the guidelines. I have read (not firsthand, but
secondhand)
>that some people will vote NO because they have something against Fred
>personally. I have also read some people threaten to vote YES *just* to
offset
>what they consider unjustified NO votes.

Can you tell us WHERE you have read these things?

FG
UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 10, 1998 11:22 AM
To: FG; Ron House; Chris Manvell
Subject: 4th RFD: talk.religion.bahai

REQUEST FOR DISCUSSION (RFD)
unmoderated group talk.religion.bahai

This is a formal Request for Discussion (RFD) to create an unmoderated worldwide discussion group called talk.religion.bahai. This is not a Call for Votes (CFV); you cannot vote at this time. Procedural details appear below. All followup discussion should be crossposted to news.groups,alt.religion.bahai.

CHANGES from previous RFD:

The only major change on this 4th RFD is the "disclaimer" passage under the Charter. A few other minor changes have been made.

Newsgroup line: talk.religion.bahai Discussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

From January 17, 1997, the posting of the first proposed RFD, until March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

From April 1, 1997, to September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months. Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

PROCEDURE:

An instructive passage by Russ Allbery might fruitfully be considered by all:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There **is**, however, a general **consensus** that certain **patterns** of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting **will** earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i **could** vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."

(Message-ID: <m3pvo9ggjh@windlord.Stanford.EDU>)

The process of creating newsgroups is twofold. First is the RFD stage, when someone writes a Request for Discussion (RFD) outlining the purpose of the proposed group. The RFD appears in news.announce.newgroups, news.groups, and other relevant discussion groups. Anyone may publicly comment on the RFD in news.groups for a three-week period. During the discussion phase, proponents may modify the RFD in response to suggestions from posters on news.groups.

The second stage is the Call for Votes (CFV) stage. The proposal must pass a Usenet-wide vote with a 2/3 supermajority -- and at least 100 more votes in favor than against -- to be created. Anyone with an e-mail address may cast a ballot. A neutral votetaker from the Usenet Volunteer Votetakers (UVV) conducts all CFV's.

This RFD attempts to comply with the Usenet newsgroup creation guidelines outlined in "How to Create a New Usenet Newsgroup" and "Writing an RFD." Please refer to these documents if you have further questions about the process.

DISTRIBUTION:

This RFD has been posted to the following newsgroups:
news.announce.newgroups, news.groups, soc.religion.bahai,
alt.religion.bahai, talk.religion.misc, soc.rights.human,
soc.culture.israel

and the following three mailing lists:

Talisman <Talisman@umich.edu>
Subscribe via: jsgreen@umich.edu

Bahai Studies <Bahai-st@johnco.cc.ks.us>
Subscribe via: major@johnco.cc.ks.us

h-Bahai h-Bahai@h-net.msu.edu
Subscribe smaneck@BERRY.EDU or jrcole@umich.edu

Pointers will appear in the following newsgroups:

soc.religion.unitarian-univ, soc.religion.eastern,
soc.religion.gnosis, soc.religion.hindu,
soc.religion.paganism, soc.religion.quaker,
soc.religion.sikhism, soc.religion.vaishnava,
talk.religion.buddhism, talk.religion.newage,
alt.religion.islam, alt.religion, a.bsu.religion,
uk.religion.misc, uk.religion.interfaith,
uk.religion.other-faiths, news.admin.censorship

And to the following seven Bahai-only listservs:

Subscribe via bahai-request@bccca.org

Baha'i Campus Forum (BCF)

Baha'i Discuss (Discuss)

Baha'i Singles (Singles)

Baha'i Teachers (Teachers)

Baha'i Women Converse (Women)

Baha'i Youth (Youth - aimed at the 12-18 age group)

Baha'i Announce (Announce)

Mentor: Chris Stone <cbstone@phoenix.princeton.edu>

Proponent: FG <FG@hotmail.com>

Proponent: Chris Manvell <Chris@breacais.demon.co.uk >

Proponent: Ron House <house@usq.edu.au.uk>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 10, 1998 11:22 AM
Subject: 4th RFD: talk.religion.bahai

REQUEST FOR DISCUSSION (RFD)
unmoderated group talk.religion.bahai

This is a formal Request for Discussion (RFD) to create an unmoderated worldwide discussion group called talk.religion.bahai. This is not a Call for Votes (CFV); you cannot vote at this time. Procedural details appear below. All followup discussion should be crossposted to news.groups.alt.religion.bahai.

CHANGES from previous RFD:

The only major change on this 4th RFD is the "disclaimer" passage under the Charter. A few other minor changes have been made.

News group line: talk.religion.bahai Discussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 hierarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

From January 17, 1997, the posting of the first proposed RFD, until March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

From April 1, 1997, to September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months. Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

PROCEDURE:

An instructive passage by Russ Allbery might fruitfully be considered by all:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There **is**, however, a general **consensus** that certain **patterns** of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting **will** earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i **could** vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."

(Message-ID: <m3pvo9ggjh@windlord.Stanford.EDU>)

The process of creating newsgroups is twofold. First is the RFD stage, when someone writes a Request for Discussion (RFD) outlining the purpose of the proposed group. The RFD appears in news.announce.newgroups, news.groups, and other relevant discussion groups. Anyone may publicly comment on the RFD in news.groups for a three-week period. During the discussion phase, proponents may modify the RFD in response to suggestions from posters on news.groups.

The second stage is the Call for Votes (CFV) stage. The proposal must pass a Usenet-wide vote with a 2/3 supermajority -- and at least 100 more votes in favor than against -- to be created. Anyone with an e-mail address may cast a ballot. A neutral votetaker from the Usenet Volunteer Votetakers (UVV) conducts all CFV's.

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and the following three mailing lists:

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Subscribe via: jsgreen@umich.edu

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Subscribe smaneck@BERRY.EDU or jrcole@umich.edu

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talk.religion.buddhism, talk.religion.newage,
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uk.religion.misc, uk.religion.interfaith,
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And to the following seven Bahai-only listservs:

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Baha'i Youth (Youth - aimed at the 12-18 age group)

Baha'i Announce (Announce)

Mentor: Chris Stone <cbstone@phoenix.princeton.edu>

Proponent: FG <FG@hotmail.com>

Proponent: Chris Manvell <Chris@breacais.demon.co.uk >

Proponent: Ron House <house@usq.edu.au.uk>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 10, 1998 11:22 AM
To: FG; Ron House; Chris Manvell
Subject: 4th RFD: talk.religion.bahai

REQUEST FOR DISCUSSION (RFD)
unmoderated group talk.religion.bahai

This is a formal Request for Discussion (RFD) to create an unmoderated worldwide discussion group called talk.religion.bahai. This is not a Call for Votes (CFV); you cannot vote at this time. Procedural details appear below. All followup discussion should be crossposted to news.groups.alt.religion.bahai.

CHANGES from previous RFD:

The only major change on this 4th RFD is the "disclaimer" passage under the Charter. A few other minor changes have been made.

Newsgroup line: talk.religion.bahai Discussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

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The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

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As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

PROCEDURE:

An instructive passage by Russ Allbery might fruitfully be considered by all:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There **is**, however, a general **consensus** that certain **patterns** of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting **will** earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i **could** vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."
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Subscribe via: major@johnco.cc.ks.us

h-Bahai h-Bahai@h-net.msu.edu
Subscribe smaneck@BERRY.EDU or jrcole@umich.edu

Pointers will appear in the following newsgroups:

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soc.religion.paganism,soc.religion.quaker,
soc.religion.sikhism,soc.religion.vaishnava,
talk.religion.buddhism,talk.religion.newage,
alt.religion.islam,alt.religion,a.bsu.religion,
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Baha'i Women Converse (Women)

Baha'i Youth (Youth - aimed at the 12-18 age group)

Baha'i Announce (Announce)

Mentor: Chris Stone <cbstone@phoenix.princeton.edu>

Proponent: FG <FG@hotmail.com>

Proponent: Chris Manvell <Chris@breacais.demon.co.uk >

Proponent: Ron House <house@usq.edu.au.uk>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 10, 1998 11:45 AM
Subject: Re: Universal Acceptance of the Faith

Robert Pascoe wrote in message <"EB5UjD.A.nYD.xuTs0"@bounty>...

Paraphrasing Baha'u'llah:

Later they would realize that man cannot live
>without religion. Then they would study the teachings of
>all religions to see which of the religions conformed to the prevailing
>conditions of the time. It is then that the Cause of god would become
>universal.*

Some Bahais might find Vaclav Havel's comments in the Fall 1997
issue of New Perspective Quarterly interesting in this regard:

"How this existential revolution takes place is the central question of
our time."

FG
UseNet: alt.religion.bahai

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, January 11, 1998 10:37 AM
To: Michael McKenny
Subject: 4th RFD in....

The 4th and final RFD has just gone into news.announce.newgroups.
Voting should start again in about a week or two if a vote taker
can be assigned quickly.

Haven't heard from you in a long time.... Everything okay?

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: Ron House[SMTP:house@usq.edu.au]
Sent: Monday, January 12, 1998 1:45 AM
To: FG
Cc: talisman; Chris Manvell
Subject: Re: talk.religion.bahai

FG wrote:

>
> It's getting hard to remember who wrote and revised:
>
> >>As is true for other groups devoted to discussing a particular
> >>religion, including soc.religion.bahai, the talk.religion.bahai
> >>newsgroup is not an official organ of any institutional faith.
>
> I'd like to use this passage for the "disclaimer."
> Any objections or comments? If Bahais don't really care about
> this statement any more, we could just drop it, as Ron House,
> a co-proponent, has suggested to me in email.... If you care
> about this, please speak up and make your views known....

I posted a suggested disclaimer to n.g just a few minutes
ago. Mine is wordier, but includes the reason, as well as
not actually naming s.r.b, which is, I think, better
because I think we should not define this ng in negative
terms by comparison with anything else, but in positive
terms by stating what we expect it to be. I suspect a
more compact form of what I posted could be devised.

--
Ron House
house@usq.edu.au
An age is called Dark not because the light fails to shine, but
because people refuse to see it. -- James Michener, "Space"

From: Ron House[SMTP:house@usq.edu.au]
Sent: Monday, January 12, 1998 1:52 AM
To: FG
Subject: Re: the disclaimer....

FG wrote:

>
> Ron,
>
> Your mentioning you're opposed to the disclaimer has helped
> a lot, perhaps driving Detweiler into saying it's acceptable at
> least, better than nothing from his point of view.... See my
> response to him in which I try to answer your concerns too.
>
> I really think the passage is so watered down it would now
> be best to include it so that no one has an excuse to vote NO....

See my immediately preceding e-pistle mentioning the
disclaimer I wrote before I saw this. Whatever you
decide after reading my comments will be fine by me.

--
Ron House
house@usq.edu.au
An age is called Dark not because the light fails to shine, but
because people refuse to see it. -- James Michener, "Space"

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 12, 1998 9:24 AM
To: Ron House
Subject: Re: the disclaimer....

>> I really think the passage is so watered down it would now
>> be best to include it so that no one has an excuse to vote NO....
>
>See my immediately preceding e-pistle mentioning the
>disclaimer I wrote before I saw this. Whatever you
>decide after reading my comments will be fine by me.

I emailed you two or three days ago and didn't hear from you
so when most people agreed finally to something I wanted to
seize the opportunity to put this disclaimer business behind
us and get the vote going. I posted the 4th RFD to David
Lawrence on Saturday morning. He should posted it any
time now. Hope you don't mind. The disclaimer doesn't really
matter anymore, I believe....

I hope the voting can start in 7 to 10 days....

>
>--
>Ron House
> house@usq.edu.au
>An age is called Dark not because the light fails to shine, but
>because people refuse to see it. -- James Michener, "Space"
>

From: David C Lawrence[SMTP:newgroups-request@isc.org]
Sent: Monday, January 12, 1998 10:58 AM
To: FG
Subject: posted "4th RFD: talk.religion.bahai"

[This is an automated message; no reply is necessary.]

On 12 Jan 1998 (Mon), at 14:58:39 GMT, your proposal was posted to
the following groups. This list might be different from what was
originally requested if the Newsgroups header was over 200 characters
long, some of the groups were bogus (ie, superseded Big 8 groups) or
not carried by my news server (like defunct alt groups), or other
relevant groups were noted and added.

news.announce.newgroups
news.groups
alt.religion.bahai
talk.religion.misc
soc.rights.human
soc.culture.israel

It was also sent separately to the following group,
for which another moderator must approve it:

soc.religion.bahai

It was also sent separately to the following lists:

Talisman@umich.edu
Bahai-st@johnco.cc.ks.us
h-Bahai@h-net.msu.edu

David Lawrence, moderator, news.announce.newgroups

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 12, 1998 10:58 AM
To: Bahai-st@johnco.cc.ks.us
Subject: 4th RFD: talk.religion.bahai

The Baha'i Studies List

REQUEST FOR DISCUSSION (RFD)
unmoderated group talk.religion.bahai

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CHANGES from previous RFD:

The only major change on this 4th RFD is the "disclaimer" passage under the Charter. A few other minor changes have been made.

Newsgroup line:
talk.religion.bahai Discussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

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CHARTER: talk.religion.bahai

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END CHARTER.

PROCEDURE:

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Proponent: Ron House <house@usq.edu.au>

-
To switch to the digested list,
send the following commands to major@johnco.cc.ks.us in the message body
-
unsubscribe bahai-st
subscribe bahai-st-digest

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 12, 1998 10:58 AM
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These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

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The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

PROCEDURE:

An instructive passage by Russ Allbery might fruitfully be considered by all:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There **is**, however, a general **consensus** that certain **patterns** of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting **will** earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i **could** vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."
(Message-ID: <m3pvo9ggjh@windlord.Stanford.EDU>)

The process of creating newsgroups is twofold. First is the RFD stage, when someone writes a Request for Discussion (RFD) outlining the purpose of the proposed group. The RFD appears in news.announce.newgroups, news.groups, and other relevant discussion groups. Anyone may publicly comment on the RFD in news.groups for a three-week period. During the discussion phase, proponents may modify the RFD in response to suggestions from posters on news.groups.

The second stage is the Call for Votes (CFV) stage. The proposal must pass a Usenet-wide vote with a 2/3 supermajority -- and at least 100 more votes in favor than against -- to be created. Anyone with an e-mail address may cast a ballot. A neutral votetaker from the Usenet Volunteer Votetakers (UVV) conducts all CFV's.

This RFD attempts to comply with the Usenet newsgroup creation guidelines outlined in "How to Create a New Usenet Newsgroup" and "Writing an RFD." Please refer to these documents if you have further questions about the process.

DISTRIBUTION:

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news.announce.newgroups,news.groups,soc.religion.bahai,
alt.religion.bahai,talk.religion.misc,soc.rights.human,
soc.culture.israel

and the following three mailing lists:

Talisman <Talisman@umich.edu>
Subscribe via: jsgreen@umich.edu

Bahai Studies <Bahai-st@johnco.cc.ks.us>
Subscribe via: major@johnco.cc.ks.us

h-Bahai h-Bahai@h-net.msu.edu
Subscribe smaneck@BERRY.EDU or jrcole@umich.edu

Pointers will appear in the following newsgroups:

soc.religion.unitarian-univ,soc.religion.eastern,
soc.religion.gnosis,soc.religion.hindu,
soc.religion.paganism,soc.religion.quaker,
soc.religion.sikhism,soc.religion.vaishnava,
talk.religion.buddhism,talk.religion.newage,
alt.religion.islam,alt.religion,a.bsu.religion,
uk.religion.misc,uk.religion.interfaith,
uk.religion.other-faiths,news.admin.censorship

And to the following seven Bahai-only listservs:

Subscribe via bahai-request@bccca.org
Baha'i Campus Forum (BCF)
Baha'i Discuss (Discuss)
Baha'i Singles (Singles)
Baha'i Teachers (Teachers)
Baha'i Women Converse (Women)

Baha'i Youth (Youth - aimed at the 12-18 age group)
Baha'i Announce (Announce)

Mentor: Chris Stone <cbstone@phoenix.princeton.edu>
Proponent: FG <FG@hotmail.com>
Proponent: Chris Manvell <Chris@breacais.demon.co.uk>
Proponent: Ron House <house@usq.edu.au.uk>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 12, 1998 2:16 PM
Subject: 4th RFD posted

David Lawrence has emailed me that the 4th RFD has been posted to news.announce.newgroups.

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: Negar Mottahedeh[SMTP:motta003@MAROON.TC.UMN.EDU]
Sent: Monday, January 12, 1998 3:32 PM
To: Multiple recipients of list H-BAHAI
Subject: 4th RFD: talk.religion.bahai

Date: Mon, 12 Jan 1998 09:58:44 -0500 (EST)
From: "FG" <FG@hotmail.com>
Subject: 4th RFD: talk.religion.bahai

REQUEST FOR DISCUSSION (RFD)
unmoderated group talk.religion.bahai

This is a formal Request for Discussion (RFD) to create an unmoderated worldwide discussion group called talk.religion.bahai. This is not a Call for Votes (CFV); you cannot vote at this time. Procedural details appear below. All followup discussion should be crossposted to news.groups,alt.religion.bahai.

CHANGES from previous RFD:

The only major change on this 4th RFD is the "disclaimer" passage under the Charter. A few other minor changes have been made.

Newsgroup line:
talk.religion.bahai Discussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

>From January 17, 1997, the posting of the first proposed RFD, until March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

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The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

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An instructive passage by Russ Allbery might fruitfully be considered by all:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There *is*, however, a general *consensus* that certain *patterns* of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting *will* earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i *could* vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."

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and the following three mailing lists:

Talisman <Talisman@umich.edu>
Subscribe via: jsgreen@umich.edu

Bahai Studies <Bahai-st@johnco.cc.ks.us> Subscribe via: major@johnco.cc.ks.us

h-Bahai h-Bahai@h-net.msu.edu
Subscribe smaneck@BERRY.EDU or jrcole@umich.edu

Pointers will appear in the following newsgroups:

soc.religion.unitarian-univ, soc.religion.eastern,
soc.religion.gnosis, soc.religion.hindu,
soc.religion.paganism, soc.religion.quaker,
soc.religion.sikhism, soc.religion.vaishnava,
talk.religion.buddhism, talk.religion.newage,
alt.religion.islam, alt.religion, a.bsu.religion,
uk.religion.misc, uk.religion.interfaith,
uk.religion.other-faiths, news.admin.censorship

And to the following seven Bahai-only listservs:

Subscribe via bahai-request@bccca.org
Baha'i Campus Forum (BCF)
Baha'i Discuss (Discuss)
Baha'i Singles (Singles)
Baha'i Teachers (Teachers)
Baha'i Women Converse (Women)
Baha'i Youth (Youth - aimed at the 12-18 age group) Baha'i Announce (Announce)

Mentor: Chris Stone <cbstone@phoenix.princeton.edu> Proponent: FG <FG@hotmail.com> Proponent: Chris Manvell
<Chris@breacaais.demon.co.uk> Proponent: Ron House <house@usq.edu.au>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 13, 1998 7:08 AM
Subject: Re: 4th RFD: talk.religion.bahai

Roger Reini wrote in message <34BA3A35.2452@SPAMBLOCKford.com>...

>I have no objections to the proposal as it now stands.

I'd like to send in the Questionnaire to the Usenet Voluntary
Votetakers (UVV) as soon as possible. Does anyone know
how soon that might be? I'm under the impression that it can be
submitted after 7 days, not 10. Is that correct?

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 14, 1998 7:44 AM
Subject: Re: 3rd RFD: talk.religion.bahai

Guy Macon wrote in message <[69houm\\$a83\\$4@news01.deltanet.com](mailto:69houm$a83$4@news01.deltanet.com)>...

>The Usenet community as
>a whole is very wary of any religion, after the scientologists tried to
>shut down usenet. Bahais (and Quakers!) need to be squeaky clean, with
>absolutely no trace of net abuse. To do this, you need to police your
>own members. To do that you have to be able to post on the subject.
>This is why I brought this up in news.groups; soc.religion.bahai not
>allowing discussion about net-abuse by bahais is a reason for voting
>yes on an unmoderated bahai newsgroup.

First, we are all speculating on why soc.religion.bahai rejected
your post.... My speculation is that they approve of such spamming.
After all, it's spreading the Word.... Further, it would cast Bahais in a
bad light to reveal it on soc.religion.bahai. Better merely to suppress
the whole thing, which usually works, always has in the past, and let it
continue, since a few souls may come to the Truth, as a result,
anyway....

>You have some zealous bahais who really do love their faith and want to
>spread it everywhere. You also have idiots advertising services that
>will email several hundred thousand addresses or post to tens of
>thousands of newsgroups for a modest fee. Put the two together, and you
>have a black mark against bahaism. Oh, sure, I could talk about this
>in news.admin.net-abuse.*, but I know what they will say. They don't
>like spamming over there. They have *very* effective measures to stop
>it. I would rather see any net-abuse by bahais stopped by a little
>social pressure before it comes to that.

You're thinking like a non-Bahai.... The guy's on OUR side.... The
black mark would only result if the information appeared on
soc.religion.bahai and other innocent Bahais were to learn of it. THAT
would be negative.... What non-Bahais think is of no consequence....
Bahais must be protected, for their own good, from such negative
charges against their fellow Bahais....

I too believe it's another good reason to vote YES.... It typifies
what I and others have been saying for nearly a year has been
our experience with soc.religion.bahai....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 14, 1998 8:07 AM
Subject: Working on Questionnaire for CFV

The UVV's CFV Questions states:

"A CFV for a proposal cannot be advanced until at least 21 days from the date of the first RFD, or 10 days from any subsequent RFD, whichever is later. "

I'm assuming the 7 days mentioned by someone a month or so ago is in error. Anyway, I'm working on the Questionnaire and will send it in to the UVV by Friday, which shouldn't conflict with their 5 to 7 days before the end of a discussion period.

Incidentally, pointers to the CFV may be posted to all of the newsgroups on the RFD, right?

--
FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 14, 1998 8:13 AM
To: Chris Stone
Cc: Ron House; Chris Manvell
Subject: Fw: Working on Questionnaire for CFV

Just want to let you know how things are going....

-----Original Message-----

From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai,news.groups
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>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 14, 1998 8:29 AM
Subject: Bahai Spammer/ Bahai Fireside / Christian perspective considered

Given the type of thing shown by soc.religion.bahai with the Bahai spammer, people might want to reflect on the web site created by a former Bahai who has returned to Christianity....

I think it shows quite well the frustration many feel with the lack of open and free discussion within and about the Bahai Faith....

>The URL for the Fireside Letters is;

>
><https://personal.sdf.bellsouth.net/sdf/h/o/howdybud/FS%20website/index%20.htm>
1

>Thanks,
>Dale:)

--
FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 14, 1998 10:02 AM
To: FG

Subject: Re: talk.religion.bahai

>
>Richard C. Detweiler wrote in message <69ggsh\$2hj@nntp02.primenet.com>...
>>In article <69gfu2\$5pb@news.microsoft.com>,
>>Rick Schaut <richs@microsoft.NOSPAMcom> wrote:

>>In any event, I guess I'd like to
>>ask you if you are comfortable with a few people taking this on and
>>working it through while the vote goes ahead? If you aren't comfortable
>>and you'd like to see more discussion on this before the vote, I hope the
>>proponents can accomodate this and give the discussion a few days.

Discussion of the proposal has been taken place officially since
October 20th, 1997, though it began in earnest in early August....
That's been sufficient time to discuss anything, including covenant
breakers.... A quick search of dejanews shows 91 hits on the
subject. It's time for the vote to proceed....

>
>To be perfectly honest, I don't know. I'm not trying to lay down any form
>of ultimatum regarding my vote. There is no clear-cut right or wrong,
here.
>There is only our conscientious decision. We each have our own conscience
>to satisfy, and it would be abundantly arrogant of me to even imply that my
>own conscience is superior to that of others.

The Universal House of Justice has said:

"In general, the House of Justice has no objection to Baha'is'
participating in public, unmoderated discussions about the
Faith, whether those discussions take place in person or
through some form of electronic communication."

It is not the responsibility, therefore, of the proponents to answer
this problem. The Auxiliary Counsellors for protection of the
Bahai Faith have that responsibility, as does the UHJ. Write
them for advice.... Too much time has gone by on this
proposal.... I'm sure many people feel this way and wish the
interest polling would just get going....

>
>I do see a responsibility that rests squarely on the shoulders of Baha'is
>who have actively worked to bring this newsgroup into existence. The
>proponents do not have to answer to me, but they do have to answer to a
much
>higher Authority. To that end, I think the proponents of this newsgroup
>should think long and hard about what answer they might give to that
>Authority if even one person ends up severing themselves from the Universal
>House of Justice because they ran into Covenant-breaker material in t.r.b
>and didn't have sufficient knowledge of the issues that Covenant-breakers
>raise.

Again, write the UHJ and Counsellors. If they're so concerned about
the messages from covenant breakers, why haven't they ever
answered them themselves? At this stage, this issue is only clouding
the waters....

>
>
>Regards,
>Rick Schaut
>The opinions expressed in this message are my own personal views
>and do not reflect the official views of the Microsoft Corporation.
>

FG
UseNet: alt.religion.bahai
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news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 15, 1998 8:44 AM
To: Ron House; Chris Manvell
Subject: Re: 4th RFD: talk.religion.bahai

Henrietta Thomas wrote in message <34bda2e1.10464201@news.wwa.com>...

>I _do_ want to bring up the disclaimer one last time. Ron
>House has written an article suggesting different wording,
>and nobody has responded as yet. I think you and Chris
>Manvell should get together with Ron and make some
>sort of compromise on this. Ron is one of the proponents,
>so his point of view should carry some weight here. And
>if you have to do a 5th RFD just to change the disclaimer,
>so be it. I do not think his proposal should be ignored.

Ron and I have kept in touch with email all along, by and large, while he's been on vacation for the past month. We have discussed the disclaimer and his last note to me said he'd agree to leave it as is if it seemed best to do so. I'd rather not rehashed it. Richard Detweiler and Roger Reini, often in the past two people very much opposed to trb, have said they find it acceptable and I think most Bahais should. The disclaimer really doesn't say anything beyond the standard disclaimer in many books and magazines today and I don't see any reason to go to a 5th RFD just over it. Too much time has already been wasted on it.

Another perspective: With it, the loop hole is closed; there's no excuse for voting NO...

I'll forward this to Chris and Ron, as I usually do.

FG

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From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 15, 1998 8:56 AM
Subject: Re: Working on Questionnaire for CFV

Thanks to everyone who responded on this thread.
I appreciate your confirming or adding to my understanding of the CFV procedure. I'll post the CFV and pointers only to those newsgroups already listed on the 4th and last RFD.

FG

UseNet: alt.religion.bahai

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>of ultimatum regarding my vote. There is no clear-cut right or wrong,here.
>There is only our conscientious decision. We each have our own conscience
>to satisfy, and it would be abundantly arrogant of me to even imply that my
>own conscience is superior to that of others.

The Universal House of Justice has said:

"In general, the House of Justice has no objection to Baha'is'
participating in public, unmoderated discussions about the
Faith, whether those discussions take place in person or
through some form of electronic communication."

It is not the responsibility, therefore, of the proponents to answer
this problem. The Auxiliary Counsellors for protection of the
Bahai Faith have that responsibility, as does the UHJ. Write
them for advice.... Too much time has gone by on this
proposal.... I'm sure many people feel this way and wish the
interest polling would just get going....

>I do see a responsibility that rests squarely on the shoulders of Baha'is
>who have actively worked to bring this newsgroup into existence. The
>proponents do not have to answer to me, but they do have to answer to a
>much
>higher Authority. To that end, I think the proponents of this newsgroup
>should think long and hard about what answer they might give to that
>Authority if even one person ends up severing themselves from the Universal
>House of Justice because they ran into Covenant-breaker material in t.r.b
>and didn't have sufficient knowledge of the issues that Covenant-breakers
>raise.

Again, write the UHJ and Counsellors. If they're so concerned about
the messages from covenant breakers, why haven't they ever
answered them themselves? At this stage, this issue is only clouding
the waters....

>
>Regards,
>Rick Schaut
>The opinions expressed in this message are my own personal views
>and do not reflect the official views of the Microsoft Corporation.

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 15, 1998 9:14 AM
To: Chris Manvell
Subject: "I will try to get the latest RFD on my site this weekend": Thanks.

The 4th RFD on your web site would help.... Appreciate it.

The Questionnaire for the CFV goes in this weekend. I hope
the poll starts quickly thereafter.

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,

From: Neil Crellin[SMTP:neilc@wallaby.stanford.edu]
Sent: Thursday, January 15, 1998 12:18 PM
To: FG
Subject: Re: Working on Questionnaire for CFV

"FG" <FG@hotmail.com> writes:
> Thanks to everyone who responded on this thread.
> I appreciate your confirming or adding to my
> understanding of the CFV procedure. I'll post the

> CFV and pointers only to those newsgroups already
> listed on the 4th and last RFD.

No, you won't. You'll submit the questionnaire to the UVV as directed
by the Guidelines, the UVV will assign a votetaker, and the votetaker
will post the CFV based on the responses to the PQ you've submitted.

If you do it your way, it won't work anyway.

-Neil Crellin
Usenet Volunteer Votetakers

From: Bill Aten[SMTP:bill@netagw.com]
Sent: Thursday, January 15, 1998 2:28 PM
To: FG
Subject: UVV CFV Proponent Questionnaire (PQ)

This is an automated reply to your request for a copy of the CFV
Proponent Questionnaire (PQ).

Attached to this message are a copy of your original message and a copy
of the PQ template.

Please follow the questionnaire instructions closely to ensure that you
properly complete the form, and then e-mail the completed form *only* to:

<contact@uvv.org>

If you have any questions regarding the CFV procedures, please address them
to the UVV at <contact@uvv.org>.

-- Bill Aten <bill@netagw.com>
Member, UseNet Volunteer Votetakers

UseNet Volunteer Votetakers WWW page:
<URL:https://www.uvv.org/>

--Copy of Your Mail-----
>From warren@smtp.Syra.NET Thu Jan 15 12:12:07 1998
>Received: by netagw.com with UUCP
> id MAA18481; for bill
> Thu, 15 Jan 1998 12:12:06 -0500 (EST)
>Return-Path: warren@smtp.Syra.NET
>Received: from smtp.Syra.NET by relay6.UU.NET with ESMTP
> (peer crosschecked as: shell.syra.net [204.75.204.3])
> id QQdyla10695; Thu, 15 Jan 1998 08:35:26 -0500 (EST)
>Received: from hotmail.com (hm1.hotmail.com [207.82.250.80])
> by smtp.Syra.NET (8.8.8/8.8.5) with SMTP id IAA08106
> for <contact@uvv.org>; Thu, 15 Jan 1998 08:34:50 -0500 (EST)
>Received: (qmail 7040 invoked from network); 15 Jan 1998 13:33:58 -0000
>Received: from modem23.rh.metronet.lib.mi.us (HELO glaysher.Library) (199.179.42.123)
> by hm1.hotmail.com with SMTP; 15 Jan 1998 13:33:58 -0000
>From: "FG" <FG@hotmail.com>
>To: <contact@uvv.org>
>Subject: Ascii CFV Questionnaire
>Date: Thu, 15 Jan 1998 08:34:08 -0500
>Message-ID: <01bd21ba\$41ce1360\$7b2ab3c7@glaysher.Library>
>MIME-Version: 1.0
>Content-Type: text/plain;
> charset="iso-8859-1"
>Content-Transfer-Encoding: 7bit
>X-Priority: 3
>X-MSMail-Priority: Normal
>X-Mailer: Microsoft Outlook Express 4.71.1712.3
>X-MimeOLE: Produced By Microsoft MimeOLE V4.71.1712.3
>
>Could someone there find a moment to email me an ascii
>CFV Questionnaire? I'm under the impression the html
>form on your web page shouldn't be used for format reasons.
>
>Thanks.
>
>FG
>UseNet: alt.religion.bahai
>The RFD for talk.religion.bahai can be found on news.groups,
>news.announce.newgroups, or at <https://www.baha.demon.co.uk/rfd.htm>

--Copy of the CFV Questionnaire-----

UVV Pre-CFV Proponent Questionnaire (PQ) for Newsgroup Proposals

Note: This document is for proponents of newsgroups which have
completed the required initial 21-day discussion period and are
ready for a vote. If you are looking for information about a new
proposal, you need to start with a Request for Discussion (RFD).
The Usenet group mentor program can help with this process; see
<URL:https://www.uvv.org/uvv/group-mentors.html>.

A CFV for a proposal cannot be advanced until at least 21 days from the date of the first RFD, or 10 days from any subsequent RFD, whichever is later. If more than 60 days have passed since the most recent RFD on the proposal, then another RFD is required before it can go to vote. The UVV must have time to process your questionnaire and submit the CFV before the 60 day limit, so plan to give us at least 10 days to prepare and submit the CFV. Do not wait until the last minute to provide your answers.

Please -- DO NOT return the completed questionnaire any sooner than 5 to 7 days prior to the end of the mandatory RFD discussion period. The answers you provide must reflect the discussion generated by your RFD(s). If you send it in too soon, we will simply return it to you and ask you to resubmit it at a later date when the RFD discussions are more or less complete.

Last updated: January 10, 1998

The UseNet Volunteer Votetakers (UVV) coordinate all the details of the newsgroup VOTING process, including two postings of the CFV and a final RESULT. Your vote will be given to a neutral member of an experienced cadre of votetakers. In order for this to work, we need the information requested in this questionnaire.

All groups must have appeared in an official RFD under the same group names that you are requesting in the CFV. If you are still in the RFD process, please wait before filling out this form so that changes based upon the discussion can be incorporated. Proponents are expected to react to issues raised during the RFD process and incorporate changes based upon this process; if there are substantial changes from the last RFD, then you need to submit another RFD, not this questionnaire. Review Question #1 (in the "before you start" section below) to ensure that you're in compliance with this requirement.

A few days prior to the end of the mandatory RFD discussion period is ideal timing for submitting this form since it takes at least a few days to assign the vote to a volunteer, and then several more days for the votetaker to prepare and submit the CFV. If you don't send us this information, it will be assumed that you decided not to go through with the vote (it often happens).

We will take the answers you provide in this questionnaire and add the voting instructions, dates, etc. to create the actual CFV. Preparation and submission of the CFV is our responsibility not yours. All we need from you is an accurate and properly completed questionnaire.

Please fill in the requested information and return JUST YOUR ANSWERS in plain text (ie. no BINHEX, BASE64, HTML, MIME, PGP, miscellaneous attachments, etc.), 80 columns wide maximum, to <contact@uvv.org>.

Format Instructions
=====

WARNING -- Your completed PQ will be processed into a CFV usable format via automated scripts. If you don't adhere to the specified formatting instructions, your PQ will be rejected with instructions to reformat it and resubmit it. This will result in extra work for you and a further delay in the submission of your CFV.

Please provide your response to each of the following questions in the appropriate area immediately following the question. The area designated for your response is delimited by two hash-lines (one marked _BEGIN_ and one marked _END_) and contains a "key" word that indicates the contents the response section. Do not edit or remove either of the hash-lines or the "key" word, and make sure that one (and only one) blank line follows the "key" word and one (and only one) blank line precedes the ending hash-line.

If a section is not applicable to your proposal (eg. MODERATOR INFO: for an unmoderated proposal), leave the section in your reply but remove all information between the two hash-lines leaving only the "key" word with one blank line between the "key" word and the ending hash-line. DO NOT leave any bracketed comments ([]) in the section.

The specific location for your response is identified by a bracketed comment. Begin your response in the column that contains the opening bracket ([), but delete the bracket and its contents from your response. If you are using your mailer to "reply" to this PQ, make sure that you do not include any "reply

prefixes" (eg. "> ") in the area between the two lines of hash marks.

DO NOT allow any portion of your response to extend beyond column 78, start a new line instead. One Exception: The "Newsgroup descriptions" section has a different formatting requirement which is explained in that paragraph.

The following is an example response:

Assuming that you are using your mailer to reply to this PQ, the example response format template might look like the following:

```
>
> #####_BEGIN_####
> EXAMPLE: [news.group.name_goes_here]
>
> [enter_your_response_here]
>
> #####_END_####
>
```

Properly completed, your response should look like the following:

```
#####_BEGIN_####
EXAMPLE: misc.proposed.group
```

This group is needed to blah, blah, blah, etc.

```
#####_END_####
```

Note how the mailer reply prefixes ("> ") have been deleted, and the responses began in the same column as the beginning bracket ([) of the enclosed comment. Also note that there is exactly one (1) blank line after the "EXAMPLE:" "key" word, and exactly one (1) blank line before ending hash-line.

Pre-CFV Questions

=====

1. Summary of the RFD Discussion.

Please confirm that you participated in the required RFD discussion. In order to show compliance with the discussion phase of the newsgroup creation process, please give a brief description of the input that was given to you in response to the RFD, and what changes were made as a result of them. You do not have to implement every suggestion, but you must have answered them. Also indicate what your answers were if any serious suggestions were not implemented.

For simple non-controversial proposals, it is acceptable to say, "All input was positive.", but only if that's true.

NOTE: If, based on the input you've received, it appears that changes to the name(s) (including typos), charter(s), or moderator information of any of the proposed newsgroup(s) are necessary, you must make those changes and issue another RFD and allow discussion of the new RFD before submitting this form.

```
#####_BEGIN_####
SUMMARY:
```

```
[enter_your_response_here]
```

```
#####_END_####
```

2. Proposed newsgroup names.

List the proposed newsgroup name(s) in alphabetical order, indicate whether each group is unmoderated or moderated, and add any applicable comments. DO NOT put the words "moderated" or "unmoderated" in parentheses.

Repeat this once per proposed newsgroup. For example:

```
comp.foo.bar.announce    moderated
comp.foo.bar.misc        unmoderated (renames comp.foo.bar)
comp.foo.bar.test        unmoderated
```

```
#####_BEGIN_####
PROPOSED NAMES:
```

```
[enter_your_response_here]
```

```
#####_END_####
```

3. Newsgroup descriptions.

Please provide a one-line description of each newsgroup, listed in alphabetical order. Avoid phrases like "Discussion of..." since we already know that. This is normally the same description contained in the latest RFD.

Enter the group name, then a tab (you must tab past column 24). You now have until the end of an 80-character line to enter a description for the system newsgroups files (which you must end with a period). If applicable, there is only ONE space between the period (.) and "(Moderated)". The "(Moderated)" phrase does not count in the 80 character limit.

Repeat this once per proposed newsgroup. For example:

```
comp.foo.bar.announce   Announcements about the foo bar system. (Moderated)
comp.foo.bar.misc       The foo bar system in general.
comp.foo.bar.test       Testing the foo bar system.
( you MUST tab to here ^ [minimum] using a tabstop of 8 )
```

```
#####_BEGIN_####
NEWSGROUP DESCRIPTIONS:
```

```
[enter_your_response_here]
```

```
#####_END_####
```

4. Proponent/Mentor name and address.

List the proponent's name and email address for this vote (usually you). If there is more than one proponent, list them on separate lines in the same format with the "primary" proponent listed first. If you are working with a Group Mentor, please include that person's name and email address also. If you do not have a Mentor, please delete that entire line in your response. Please use the form "name <account@host.domain>". For example:

```
Proponent: John Foo <foo@bar.com>
Proponent: Dave Smith <smith@bar.com>
Mentor: Jane Doe <jdoe@bar.com>
```

```
#####_BEGIN_####
PROPONENT:
```

```
Proponent: [enter_your_response_here]
Mentor: [enter_your_response_here__DELETE_this_entire_line_if_no_mentor]
```

```
#####_END_####
```

5. Newsgroup rationale.

A rationale is a short paragraph or two explaining why you think this group creation/reorganization/whatever should pass. This paragraph will be used for the "Rationale" section of the CFV. This is not optional and is quite important in convincing potential voters to cast a positive vote. Multi-group proposals must have a rationale section for each group. This information is usually taken directly from the most recent RFD.

Please provide a rationale for each newsgroup. Duplicate this section (ie. everything starting with the beginning hash-line, up to and including the ending hash-line) as necessary for multi-newsgroup proposals. DO NOT add an "END RATIONALE." comment at the end of your rationale.

```
#####_BEGIN_####
RATIONALE: [news.group.name_goes_here]
```

```
[enter_your_response_here]
```

```
#####_END_####
```

6. Newsgroup charter.

What is/are the charter(s) for the newsgroup(s)? This includes the name of the newsgroup(s), what is acceptable and unacceptable on the newsgroup(s), and what exactly is going on if this is a reorganization. For moderated newsgroup(s), any moderation policy must be included in this section. All of this information can usually be taken directly from the most recent RFD. If the information has changed substantially since the last RFD, then a new RFD should be prepared instead of proceeding with a CFV. A new RFD is mandatory if any changes to a newsgroup name are made (no matter how minor).

Please provide a charter for each newsgroup. Duplicate this section (ie. everything starting with the beginning hash-line, up to and including the ending hash-line) as necessary for multi-newsgroup proposals. DO NOT add an "END CHARTER." comment at the end of your charter.

#####_BEGIN_####
CHARTER: [news.group.name_goes_here]

[enter_your_response_here]

#####_END_####

7. Moderator information.

If any of the groups are moderated, give the names of their moderators, their mail addresses, and the addresses they will be using to moderate the group. If there is more than one moderator, then EACH moderator's name and address info line must begin with the "Moderator:" header.

NOTE 1: You MUST use quotes (") if there is a period (.) in the moderator's listed name and you elect to use the 1st address format listed in the example below.

NOTE 2: DO NOT enclose the contact or submission addresses in brackets (<>).

NOTE 3: Failure to provide at least one moderator and both "contact" and "submission" addresses will cause your PQ submission to be rejected.

For example:

Moderator: "R. Frobs" <rfrobs@host.domain> <-- quotes required
Moderator: jdoe@host.domain (J. Doe) <-- do not use quotes
Administrative contact address: chess-request@host.domain
Article submission address: chess@host.domain

Please provide the moderator info for every moderated newsgroup. Duplicate this section (ie. everything starting with the beginning hash-line, up to and including the ending hash-line) as necessary for multi-newsgroup proposals. DO NOT add an "END MODERATOR INFO." comment at the end of your moderator info.

NOTE: Do NOT include any moderation policy in this section. Moderation policy information must be provided in the Charter section above.

#####_BEGIN_####
MODERATOR INFO: [news.group.name_goes_here]

Moderator: [enter_your_response_here__ADD_additional_entries_if_required]
Administrative contact address: [enter_your_response_here]
Article submission address: [enter_your_response_here]

#####_END_####

8. Newsgroups gatewayed to mailing lists.

If any groups are going to be gatewayed with a mailing list, give the name and address of the mailing list.

Duplicate this section (ie. everything starting with the beginning hash-line, up to and including the ending hash-line) as necessary for multi-newsgroup proposals.

#####_BEGIN_####
GATEWAYS: [news.group.name_goes_here]

Gateway mailing list name: [enter_your_response_here]
Submission address: [enter_your_response_here]
Request address: [enter_your_response_here_(this_entry_line_is_optional)]

#####_END_####

9. CFV newsgroup distribution.

These are usually the same newsgroups where you posted the RFD because you don't want the vote to come as a surprise to any unsuspecting newsgroups. There needs to be a good reason to add newsgroups to the CFV distribution.

NOTE: The CFV will normally only be posted to the Big 8 (comp, humanities, misc, news, rec, sci, soc, talk) and ALT newsgroups. Other requested newsgroup hierarchies may be deleted by the news.announce.newsgroup moderator before the CFV is actually posted.

IMPORTANT! CFVs are always crossposted to news.announce.newsgroups and news.groups. If these, plus the Newsgroups: header name, your other newsgroups, and the commas (",") that separate each newsgroup name, total more than 200 characters, there are several Usenet sites which will not be able to handle the CFV and will discard it. Even though 200 characters are available, shorter newsgroup lists and less crossposting are generally a good idea.

We will NOT accept a Newsgroups: header that exceeds 200 characters because the "news.announce.newsgroups" moderator's posting scripts will simply reject it. When you are doing your

math to determine the length of the Newsgroups: header line, don't forget that the header name and the commas that separate the newsgroup names, must be counted as part of the allowed 200 characters.

Since "Newsgroups: news.announce.newgroups,news.groups," is 48 characters in length, that leaves you with 152 characters for your desired newsgroup names and the required separating commas.

When you enter your newsgroups below, please enter the newsgroups in alphabetical order, only put one newsgroup on each line, and use as many lines as necessary (without exceeding the max character count). When you count the characters in your entry, don't include any spaces after the commas. When we reformat your submission, the newsgroup names will be joined into one long header line with no spaces after the commas.

#####_BEGIN_####
NEWSGROUPS:

Newsgroups: news.announce.newgroups,news.groups,
[enter_your_1st_newsgroup_here],
[enter_your_next_newsgroup_here],
[enter_your_next_newsgroup_here],
[enter_your_last_newsgroup_here]

#####_END_####

10. New crosspostings.

There needs to be a good reason for adding newsgroups to the CFV distribution.

Which, if any, newsgroups listed in the previous response were not crossposted to in the RFD(s) (if none, say "none")?.

Please provide a good reason for adding each newsgroup that you list.

Duplicate this section (ie. everything starting with the beginning hash-line, up to and including the ending hash-line) as necessary for multiple entries.

#####_BEGIN_####
NEW CROSSPOSTS:

New Newsgroup: [enter_your_response_here]
Reason: [enter_your_response_here]

#####_END_####

11. Moderated crossposted newsgroups.

In addition to "news.announce.newgroups", which (if any) of the newsgroups in your requested distribution listing are moderated (if none, say "none")?. If more than one newsgroup is moderated, list each one on a separate line.

#####_BEGIN_####
MODERATED NEWSGROUPS:

[enter_your_response_here]

#####_END_####

12. Pointer messages to newsgroups.

If you plan to post "pointers" to the CFV in additional newsgroups, list the intended newsgroups here (if none, say "none"). If you plan to post "pointers" to more than one newsgroup, list each one on a separate line.

#####_BEGIN_####
POINTER MESSAGES:

[enter_your_response_here]

#####_END_####

13. CFV submission to mailing lists.

Do you want us to send the CFV to any mailing lists? Although allowed, the use of mailing lists is strongly discouraged due to the numerous voting problems that continually arise during the CFVs that use them. If you feel that mailing lists are essential, please keep the number of lists requested to an absolute minimum. More lists mean more potential problems, and it becomes more difficult to find a volunteer votetaker to run your proposal.

These mailing lists have to be named up front, so please give their names and submission addresses so that this information can be included in the CFV. You may wish to include the request address as well as the posting address, so anyone who is interested and wants to join won't send messages to the mailing list itself.

IMPORTANT! For each mailing list you name, we need to know whether or not the list honors Reply-To: headers in messages sent to it, and whether or not non-members can directly post messages to the list. CFVs can only be posted to mailing lists that allow the votetaker to directly post messages, so if the list is closed to non-members, the actual CFV will not be posted to that list (unless the votetaker happens to also be a member of the closed list). For closed lists, your only option is for you to post a "pointer" message to the list to advise the members that a CFV is in progress and to tell them where they can find a copy of the actual CFV. The intent to use "pointer" messages in mailing lists does not need to be listed in the CFV.

Please provide the following information and answer the questions for each mailing list you name. The CFV will not be sent to any mailing lists missing this information, or to closed mailing lists (unless the votetaker happens to be a member).

Duplicate this section (ie. everything starting with the beginning hash-line, up to and including the ending hash-line) as necessary if you're requesting more than one mailing list submission.

#####_BEGIN_####
MAILING LISTS:

Mailing list name: [enter_your_response_here]
Submission address: [enter_your_response_here]
Request address (optional): [enter_your_response_here]
List honors Reply-To: headers (yes/no)? : [enter_yes_or_no_response_here]
List allows non-members to post messages (yes/no)? : [enter_yes_or_no_here]

#####_END_####

Do not modify or delete this final entry.

#####_BEGIN_####

PQ Date Stamp: 980110

#####_END_####

Thanks,
UVV Coordinators
<contact@uvv.org>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 16, 1998 7:11 AM
To: Neil Crellin
Subject: Re: Working on Questionnaire for CFV

I'm aware that the vote taker posts the CFV
and the proponent only the pointers. Sorry to
mistype and imply otherwise.

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Original Message-----

From: Neil Crellin <neilc@wallaby.stanford.edu>
Newsgroups: news.groups
To: FG <FG@hotmail.com>
Date: Thursday, January 15, 1998 11:18 AM
Subject: Re: Working on Questionnaire for CFV

>"FG" <FG@hotmail.com> writes:
>> Thanks to everyone who responded on this thread.
>> I appreciate your confirming or adding to my
>> understanding of the CFV procedure. I'll post the
>> CFV and pointers only to those newsgroups already
>> listed on the 4th and last RFD.
>
>No, you won't. You'll submit the questionnaire to the UVV as directed
>by the Guidelines, the UVV will assign a votetaker, and the votetaker
>will post the CFV based on the responses to the PQ you've submitted.
>
>If you do it your way, it won't work anyway.
>
>-Neil Crellin
>Usenet Volunteer Votetakers
>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 16, 1998 7:19 AM
Subject: Re: talk.religion.bahai disclaimer

D E Siegel wrote in message
<19980115121300.HAA02410@ladder02.news.aol.com>...
>>
>>"It should be remembered that NO Usenet newsgroup can
>>legitimately be considered an official organ of any
>>private religious or other body
>
>I believe that this is incorrect, and that some (moderated) groups do in
fact
>serve as official or near official organs for particular private groups.
>Comp.org.acm is one such group. I admit that I am not aware of any
examples in
>soc.religion.*

I believe soc.religion.bahai is considered an "official or near
official" organ of the Bahai Faith by many Bahais. There are
many reasons why this is that have been discussed in the past.

>
>
>
> -David E. Siegel
> Siegel@ACM.ORG

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 16, 1998 7:22 AM
Subject: Re: Working on Questionnaire for CFV

I'm aware that the votetaker posts the CFV
and the proponent only the pointers. Sorry to
mistype and imply otherwise.

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

Neil Crellin wrote in message ...
>"FG" <FG@hotmail.com> writes:
>> Thanks to everyone who responded on this thread.
>> I appreciate your confirming or adding to my
>> understanding of the CFV procedure. I'll post the
>> CFV and pointers only to those newsgroups already
>> listed on the 4th and last RFD.
>
>No, you won't. You'll submit the questionnaire to the UVV as directed
>by the Guidelines, the UVV will assign a votetaker, and the votetaker
>will post the CFV based on the responses to the PQ you've submitted.
>
>If you do it your way, it won't work anyway.
>
>-Neil Crellin
>Usenet Volunteer Votetakers

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 16, 1998 9:23 AM
To: UVV
Subject: Votetaker: talk.religion.bahai

I should soon be sending in the Questionnaire for talk.religion.bahai.

May I request that the previous votetaker, Jim Davis, be assigned,
if he's willing to serve again? He has had the experience of handling
the first interest poll for talk.religion.bahai.

While I now entirely trust the UVV's choice in this matter, last time,
I was initially worried about the impartiality of Mr. Davis merely
because of my experience with Bahais opposed to the newsgroup
and for no reasons whatsoever pertaining to him or the UVV.

I came to realize those fears were improper and unnecessary
and take this opportunity to apologize again to him and the UVV.

Thank you for all your efforts on behalf of Usenet.

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 16, 1998 10:52 AM
To: UVV
Subject: UVV CFV Proponent Questionnaire (PQ): talk.religion.bahai

>UVV Pre-CFV Proponent Questionnaire (PQ) for Newsgroup Proposals
>*****

>
>Note: This document is for proponents of newsgroups which have
>completed the required initial 21-day discussion period and are
>ready for a vote. If you are looking for information about a new
>proposal, you need to start with a Request for Discussion (RFD).
>The Usenet group mentor program can help with this process; see
><[URL:https://www.uvv.org/uvv/group-mentors.html](https://www.uvv.org/uvv/group-mentors.html)>.

>
>*****
>A CFV for a proposal cannot be advanced until at least 21 days
>from the date of the first RFD, or 10 days from any subsequent
>RFD, whichever is later. If more than 60 days have passed since
>the most recent RFD on the proposal, then another RFD is required
>before it can go to vote. The UVV must have time to process your
>questionnaire and submit the CFV before the 60 day limit, so plan
>to give us at least 10 days to prepare and submit the CFV. Do not
>wait until the last minute to provide your answers.

>
>Please -- DO NOT return the completed questionnaire any sooner
>than 5 to 7 days prior to the end of the mandatory RFD discussion
>period. The answers you provide must reflect the discussion
>generated by your RFD(s). If you send it in too soon, we will
>simply return it to you and ask you to resubmit it at a later
>date when the RFD discussions are more or less complete.

>*****
>
>Last updated: January 10, 1998

>
>
>The UseNet Volunteer Votetakers (UVV) coordinate all the details
>of the newsgroup VOTING process, including two postings of the
>CFV and a final RESULT. Your vote will be given to a neutral
>member of an experienced cadre of votetakers. In order for this
>to work, we need the information requested in this questionnaire.

>
>All groups must have appeared in an official RFD under the same
>group names that you are requesting in the CFV. If you are still
>in the RFD process, please wait before filling out this form so
>that changes based upon the discussion can be incorporated.
>Proponents are expected to react to issues raised during the RFD
>process and incorporate changes based upon this process; if there
>are substantial changes from the last RFD, then you need to
>submit another RFD, not this questionnaire. Review Question #1
>(in the "before you start" section below) to ensure that you're
>in compliance with this requirement.

>
>A few days prior to the end of the mandatory RFD discussion period
>is ideal timing for submitting this form since it takes at least a
>few days to assign the vote to a volunteer, and then several more
>days for the votetaker to prepare and submit the CFV. If you don't
>send us this information, it will be assumed that you decided not
>to go through with the vote (it often happens).

>
>We will take the answers you provide in this questionnaire and
>add the voting instructions, dates, etc. to create the actual
>CFV. Preparation and submission of the CFV is our responsibility
>not yours. All we need from you is an accurate and properly
>completed questionnaire.

>
>Please fill in the requested information and return JUST YOUR
>ANSWERS in plain text (ie. no BINHEX, BASE64, HTML, MIME, PGP,
>miscellaneous attachments, etc.), 80 columns wide maximum, to
><contact@uvv.org>.

>
>
>Format Instructions
>=====

>
>*****
>WARNING -- Your completed PQ will be processed into a CFV usable
>format via automated scripts. If you don't adhere to the
>specified formatting instructions, your PQ will be rejected with
>instructions to reformat it and resubmit it. This will result in
>extra work for you and a further delay in the submission of your
>CFV.


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>*****
>
>Please provide your response to each of the following questions
>in the appropriate area immediately following the question. The
>area designated for your response is delimited by two hash-lines
>(one marked _BEGIN_ and one marked _END_) and contains a "key"
>word that indicates the contents the response section. Do not
>edit or remove either of the hash-lines or the "key" word, and
>make sure that one (and only one) blank line follows the "key"
>word and one (and only one) blank line precedes the ending
>hash-line.
>
>If a section is not applicable to your proposal (eg. MODERATOR
>INFO: for an unmoderated proposal), leave the section in your
>reply but remove all information between the two hash-lines
>leaving only the "key" word with one blank line between the
>"key" word and the ending hash-line. DO NOT leave any bracketed
>comments ([]) in the section.
>
>The specific location for your response is identified by a
>bracketed comment. Begin your response in the column that
>contains the opening bracket ([), but delete the bracket and its
>contents from your response. If you are using your mailer to
>"reply" to this PQ, make sure that you do not include any "reply
>prefixes" (eg. "> ") in the area between the two lines of hash
>marks.
>
>DO NOT allow any portion of your response to extend beyond column
>78, start a new line instead. One Exception: The "Newsgroup
>descriptions" section has a different formatting requirement
>which is explained in that paragraph.
>
>The following is an example response:
>
>Assuming that you are using your mailer to reply to this PQ, the
>example response format template might look like the following:
>>
>> #####_BEGIN_####
>> EXAMPLE: [news.group.name_goes_here]
>>
>> [enter_your_response_here]
>>
>> #####_END_####
>>
>
>Properly completed, your response should look like the following:
>#####_BEGIN_####
>EXAMPLE: misc.proposed.group
>
>This group is needed to blah, blah, blah, etc.
>
>#####_END_####
>
>Note how the mailer reply prefixes ("> ") have been deleted, and
>the responses began in the same column as the beginning bracket
>([) of the enclosed comment. Also note that there is exactly one
>(1) blank line after the "EXAMPLE:" "key" word, and exactly one
>(1) blank line before ending hash-line.
>
>-----
>-----
>
>Pre-CFV Questions
>=====
>
>
>1. Summary of the RFD Discussion.
>
>Please confirm that you participated in the required RFD
>discussion. In order to show compliance with the discussion
>phase of the newsgroup creation process, please give a brief
>description of the input that was given to you in response to
>the RFD, and what changes were made as a result of them. You
>do not have to implement every suggestion, but you must have
>answered them. Also indicate what your answers were if any
>serious suggestions were not implemented.
>
>For simple non-controversial proposals, it is acceptable to
>say, "All input was positive.", but only if that's true.
>
>NOTE: If, based on the input you've received, it appears that
>changes to the name(s) (including typos), charter(s), or
>moderator information of any of the proposed newsgroup(s) are
>necessary, you must make those changes and issue another RFD and
>allow discussion of the new RFD before submitting this form.
>
>#####_BEGIN_####
SUMMARY: talk.religion.bahai

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It's extremely difficult to summarize the discussion for talk.religion.bahai. The first RFD was posted on October 20, 1997, with three subsequent RFDs. I did participate in the discussion which ranged over a large number of issues. Several issues perhaps have dominated the discussion: covenant breaking (a kind of Bahai heresy), a statement regarding standards of Bahai conduct, censorship, and a "disclaimer" that talk.religion.bahai would not be an official organ of any religion. The response was often made that an unmoderated newsgroup cannot properly prevent people declared by Bahai institutions as covenant breakers from posting to trb. The responsibility for responding to these people lies with the Bahai institutions themselves, not the proponents. "Standards of Bahai conduct" were roughly equated with netiquette, including proper observance of Usenet voting procedure. The censorship that many Bahais and non-Bahais have felt exists on soc.religion.bahai was the impetus behind the first interest poll on talk.religion.bahai as well as this one. Many people stated censorship there continues to be a problem and trb is needed very much as an alternative newsgroup. Many incidents during the discussion period corroborated this perception further for various participants. The "disclaimer" was immediately seen as an attempt by some Bahais to discredit and undermine talk.religion.bahai in its very Charter by undermining its credibility from the beginning and establishing soc.religion.bahai as the de facto "official" and orthodox newsgroup. A general enough statement was eventually found to satisfy most people.

```
>
>#####_END_####
>
>
>2. Proposed newsgroup names.
>
>List the proposed newsgroup name(s) in alphabetical order,
>indicate whether each group is unmoderated or moderated, and
>add any applicable comments. DO NOT put the words "moderated"
>or "unmoderated" in parentheses.
>
>Repeat this once per proposed newsgroup. For example:
>
>comp.foo.bar.announce moderated
>comp.foo.bar.misc unmoderated (renames comp.foo.bar)
>comp.foo.bar.test unmoderated
>
>#####_BEGIN_####
PROPOSED NAMES:

talk.religion.bahai

>#####_END_####
>
>
>3. Newsgroup descriptions.
>
>Please provide a one-line description of each newsgroup, listed
>in alphabetical order. Avoid phrases like "Discussion of..."
>since we already know that. This is normally the same description
>contained in the latest RFD.
>
>Enter the group name, then a tab (you must tab past column 24).
>You now have until the end of an 80-character line to enter a
>description for the system newsgroups files (which you must end
>with a period). If applicable, there is only ONE space between
>the period (.) and "(Moderated)". The "(Moderated)" phrase does
>not count in the 80 character limit.
>
>Repeat this once per proposed newsgroup. For example:
>
>comp.foo.bar.announce Announcements about the foo bar system. (Moderated)
>comp.foo.bar.misc The foo bar system in general.
>comp.foo.bar.test Testing the foo bar system.
> ( you MUST tab to here ^ [minimum] using a tabstop of 8 )
>
>#####_BEGIN_####
NEWSGROUP DESCRIPTIONS:

talk.religion.bahai      Discussion of the Baha'i Faith.

>#####_END_####
>
>
>4. Proponent/Mentor name and address.
>
>List the proponent's name and email address for this vote
>(usually you). If there is more than one proponent, list them on
>separate lines in the same format with the "primary" proponent
>listed first. If you are working with a Group Mentor, please
>include that person's name and email address also. If you do not
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>have a Mentor, please delete that entire line in your response.
>Please use the form "name <account@host.domain>". For example:
>
>Proponent: John Foo <foo@bar.com>
>Proponent: Dave Smith <smith@bar.com>
>Mentor: Jane Doe <jdoe@bar.com>
>
>#####_BEGIN_####

Proponent: FG <FG@hotmail.com>
Proponent: Chris Manvell <Chris@breacais.demon.co.uk >
Proponent: Ron House <house@usq.edu.au.uk>
Mentor: Chris Stone <cbstone@phoenix.princeton.edu>

>#####_END_####
>
>
>5. Newsgroup rationale.
>
>A rationale is a short paragraph or two explaining why you think
>this group creation/reorganization/whatever should pass. This
>paragraph will be used for the "Rationale" section of the CFV.
>This is not optional and is quite important in convincing
>potential voters to cast a positive vote. Multi-group proposals
>must have a rationale section for each group. This information
>is usually taken directly from the most recent RFD.
>
>Please provide a rationale for each newsgroup. Duplicate this
>section (ie. everything starting with the beginning hash-line, up
>to and including the ending hash-line) as necessary for
>multi-newsgroup proposals. DO NOT add an "END RATIONALE."
>comment at the end of your rationale.
>
>#####_BEGIN_####
RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

From January 17, 1997, the posting of the first proposed RFD, until March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

From April 1, 1997, to September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months.

Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

>#####_END_####
>
>
>6. Newsgroup charter.
>
>What is/are the charter(s) for the newsgroup(s)? This includes
>the name of the newsgroup(s), what is acceptable and unacceptable
>on the newsgroup(s), and what exactly is going on if this is a
>reorganization. For moderated newsgroup(s), any moderation policy
>must be included in this section. All of this information can
>usually be taken directly from the most recent RFD. If the
>information has changed substantially since the last RFD, then a
>new RFD should be prepared instead of proceeding with a CFV. A new

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>RFD is mandatory if any changes to a newsgroup name are made (no
>matter how minor).
>
>Please provide a charter for each newsgroup. Duplicate this
>section (ie. everything starting with the beginning hash-line, up
>to and including the ending hash-line) as necessary for
>multi-newsgroup proposals. DO NOT add an "END CHARTER." comment
>at the end of your charter.
>
>#####_BEGIN_####

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history,
teachings, theology, etc. -- would be appropriate areas for
discussion.

Readers are asked to observe standard netiquette and voting
procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not
to start or prolong flamewars in the group, but to focus instead on
articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith
is strongly discouraged. Also discouraged are personal messages,
large ASCII graphics, binaries, special-format files, pornography,
spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers
are encouraged to redirect followups to reduce excessive
crossposting. Readers may also post articles that have been
rejected from soc.religion.bahai, so long as they conform to this
charter.

As is true for other groups devoted to discussing a particular
religion, including soc.religion.bahai, the talk.religion.bahai
newsgroup is not an official organ of any institutional faith.

>#####_END_####
>
>
>7. Moderator information.
>
>If any of the groups are moderated, give the names of their
>moderators, their mail addresses, and the addresses they will be
>using to moderate the group. If there is more than one
>moderator, then EACH moderator's name and address info line must
>begin with the "Moderator:" header.
>
>NOTE 1: You MUST use quotes (") if there is a period (.) in the
>moderator's listed name and you elect to use the 1st
>address format listed in the example below.
>NOTE 2: DO NOT enclose the contact or submission addresses in
>brackets (<>).
>NOTE 3: Failure to provide at least one moderator and both
>"contact" and "submission" addresses will cause your PQ
>submission to be rejected.
>
>For example:
>
>Moderator: "R. Frobs" <rfrobs@host.domain> <-- quotes required
>Moderator: jdoe@host.domain (J. Doe) <-- do not use quotes
>Administrative contact address: chess-request@host.domain
>Article submission address: chess@host.domain
>
>Please provide the moderator info for every moderated newsgroup.
>Duplicate this section (ie. everything starting with the
>beginning hash-line, up to and including the ending hash-line) as
>necessary for multi-newsgroup proposals. DO NOT add an "END
>MODERATOR INFO." comment at the end of your moderator info.
>
>NOTE: Do NOT include any moderation policy in this section. Moderation
>policy information must be provided in the Charter section above.
>
>#####_BEGIN_####
>MODERATOR INFO: [news.group.name_goes_here]
>
>Moderator: [enter_your_response_here__ADD_additional_entries_if_required]
>Administrative contact address: [enter_your_response_here]
>Article submission address: [enter_your_response_here]
>
>#####_END_####
>
>
>8. Newsgroups gatewayed to mailing lists.
>
>If any groups are going to be gatewayed with a mailing list, give
>the name and address of the mailing list.
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>
>Duplicate this section (ie. everything starting with the
>beginning hash-line, up to and including the ending hash-line) as
>necessary for multi-newsgroup proposals.
>
>#####_BEGIN_####
>GATEWAYS: [news.group.name_goes_here]
>
>Gateway mailing list name: [enter_your_response_here]
>Submission address: [enter_your_response_here]
>Request address: [enter_your_response_here_(this_entry_line_is_optional)]
>
>#####_END_####
>
>
>9. CFV newsgroup distribution.
>
>These are usually the same newsgroups where you posted the RFD
>because you don't want the vote to come as a surprise to any
>unsuspecting newsgroups. There needs to be a good reason to add
>newsgroups to the CFV distribution.
>
>NOTE: The CFV will normally only be posted to the Big 8 (comp,
>      humanities, misc, news, rec, sci, soc, talk) and ALT
>      newsgroups. Other requested newsgroup hierarchies may be
>      deleted by the news.announce.newsgroup moderator before
>      the CFV is actually posted.
>
>IMPORTANT! CFVs are always crossposted to news.announce.newsgroups
>and news.groups. If these, plus the Newsgroups: header name,
>your other newsgroups, and the commas (",") that separate each
>newsgroup name, total more than 200 characters, there are several
>Usenet sites which will not be able to handle the CFV and will
>discard it. Even though 200 characters are available, shorter
>newsgroup lists and less crossposting are generally a good idea.
>
>We will NOT accept a Newsgroups: header that exceeds 200
>characters because the "news.announce.newsgroups" moderator's
>posting scripts will simply reject it. When you are doing your
>math to determine the length of the Newsgroups: header line,
>don't forget that the header name and the commas that separate
>the newsgroup names, must be counted as part of the allowed 200
>characters.
>
>Since "Newsgroups: news.announce.newsgroups,news.groups," is 48
>characters in length, that leaves you with 152 characters for
>your desired newsgroup names and the required separating commas.
>
>When you enter your newsgroups below, please enter the newsgroups
>in alphabetical order, only put one newsgroup on each line, and
>use as many lines as necessary (without exceeding the max
>character count). When you count the characters in your entry,
>don't include any spaces after the commas. When we reformat your
>submission, the newsgroup names will be joined into one long
>header line with no spaces after the commas.
>
>#####_BEGIN_####
NEWSGROUPS:

Newsgroups: news.announce.newsgroups,news.groups,
alt.religion.bahai,
soc.culture.israel,
soc.religion.bahai,
soc.rights.human,
talk.religion.misc

>#####_END_####
>
>
>10. New crosspostings.
>
>There needs to be a good reason for adding newsgroups to the CFV
>distribution.
>
>Which, if any, newsgroups listed in the previous response were
>not crossposted to in the RFD(s) (if none, say "none")?.
>
>Please provide a good reason for adding each newsgroup that you
>list.
>
>Duplicate this section (ie. everything starting with the
>beginning hash-line, up to and including the ending hash-line) as
>necessary for multiple entries.
>
>#####_BEGIN_####
NEW CROSSPOSTS:

none

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```
>#####_END_####
>
>
>11. Moderated crossposted newsgroups.
>
>In addition to "news.announce.newgroups", which (if any) of the
>newsgroups in your requested distribution listing are moderated
>(if none, say "none")?. If more than one newsgroup is moderated,
>list each one on a separate line.
>
>#####_BEGIN_####
MODERATED NEWSGROUPS:

soc.religion.bahai

>#####_END_####
>
>
>12. Pointer messages to newsgroups.
>
>If you plan to post "pointers" to the CFV in additional
>newsgroups, list the intended newsgroups here (if none, say
>"none"). If you plan to post "pointers" to more than one
>newsgroup, list each one on a separate line.
>
>#####_BEGIN_####
POINTER MESSAGES:

a.bsu.religion,
alt.religion,
alt.religion.islam,
news.admin.censorship,
soc.religion.eastern,
  soc.religion.gnosis,
soc.religion.hindu,
  soc.religion.paganism,
soc.religion.quaker,
  soc.religion.sikhism,
soc.religion.unitarian-univ,
soc.religion.vaishnava,
talk.religion.buddhism,
talk.religion.newage,

uk.religion.interfaith,
uk.religion.misc,
  uk.religion.other-faiths

>#####_END_####
>
>
>13. CFV submission to mailing lists.
>
>Do you want us to send the CFV to any mailing lists? Although
>allowed, the use of mailing lists is strongly discouraged due to
>the numerous voting problems that continually arise during the
>CFVs that use them. If you feel that mailing lists are
>essential, please keep the number of lists requested to an
>absolute minimum. More lists mean more potential problems, and
>it becomes more difficult to find a volunteer votetaker to run
>your proposal.
>
>These mailing lists have to be named up front, so please give
>their names and submission addresses so that this information can
>be included in the CFV. You may wish to include the request
>address as well as the posting address, so anyone who is
>interested and wants to join won't send messages to the mailing
>list itself.
>
>IMPORTANT! For each mailing list you name, we need to know
>whether or not the list honors Reply-To: headers in messages
>sent to it, and whether or not non-members can directly post
>messages to the list. CFVs can only be posted to mailing lists
>that allow the votetaker to directly post messages, so if the
>list is closed to non-members, the actual CFV will not be
>posted to that list (unless the votetaker happens to also be a
>member of the closed list). For closed lists, your only option
>is for you to post a "pointer" message to the list to advise the
>members that a CFV is in progress and to tell them where they can
>find a copy of the actual CFV. The intent to use "pointer"
>messages in mailing lists does not need to be listed in the CFV.
>
>Please provide the following information and answer the questions
>for each mailing list you name. The CFV will not be sent to any
>mailing lists missing this information, or to closed mailing lists
>(unless the votetaker happens to be a member).
>
>Duplicate this section (ie. everything starting with the
>beginning hash-line, up to and including the ending hash-line) as
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>necessary if you're requesting more than one mailing list
>submission.
>
>#####_BEGIN_####
MAILING LISTS:

Mailing list name: Baha'i Studies
Submission address: Bahai-st@johnco.cc.ks.us
Request address (optional): major@johnco.cc.ks.us
List honors Reply-To: headers (yes/no)?: yes
List allows non-members to post messages (yes/no)?: yes

Mailing list name: h-bahai
Submission address: h-bahai@h-net.msu.edu
Request address (optional): smaneck@berry.edu or jrcole@umich.edu
List honors Reply-To: headers (yes/no)?: yes
List allows non-members to post messages (yes/no)?: yes

Mailing list name: Talisman
Submission address: talisman@umich.edu
Request address (optional): jsgreen@umich.edu
List honors Reply-To: headers (yes/no)?: yes
List allows non-members to post messages (yes/no)?: yes

>
>#####_END_####
>
>
>Do not modify or delete this final entry.
>#####_BEGIN_####
>PQ Date Stamp: 980110
>#####_END_####
>
>Thanks,
>UVV Coordinators
><contact@uvv.org>
>-----
>
>
-----
From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 16, 1998 3:28 PM
Subject: Re: 4th RFD: talk.religion.bahai

My mistake and apologies....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <https://www.baha.demon.co.uk/rfd.htm>

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From: Bill Aten[SMTP:bill@netagw.com]
Sent: Friday, January 16, 1998 3:13 PM
To: FG
Cc: UVV Admin List
Subject: Questionnaire received: talk.religion.bahai

Ref: talk.religion.bahai

Your questionnaire was received and is on file.

Please be patient while we locate a votetaker for your proposal. This
may take anywhere from a couple of days to a couple of weeks depending
on the number of current votes in progress. As the active CFVs conclude,
a votetaker will eventually become available to handle your proposal.

You can monitor the UVV Daily Status report in "news.groups" to see when
and who is assigned as the votetaker for your proposal.

-- Bill Aten <bill@netagw.com>
Member, UseNet Volunteer Votetakers

UseNet Volunteer Votetakers WWW page:
<URL:https://www.uvv.org/>

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From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 17, 1998 10:53 AM
To: Ron House; Chris Manvell
Subject: Talk.religion.bahai Questionnaire sent in & acknowledged....

Okay, I've sent in the Questionnaire and Bill Aten has acknowledged
receipt of it for the UVV.... Talk.religion.bahai now has to wait it's turn
for a voluntary votetaker to become available and be assigned. When
one is assigned, it should appear in the UVV Daily status reports for
CFVs.

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Coincidentally, today, January 17th, marks one full year since the posting of the first RFD for talk.religion.bahai....

Dejanews shows 5,374 postings to alt.religion.bahai....

--
FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 17, 1998 10:53 AM
Subject: Talk.religion.bahai Questionnaire sent in & acknowledged....

Okay, I've sent in the Questionnaire and Bill Aten has acknowledged receipt of it for the UVV.... Talk.religion.bahai now has to wait it's turn for a voluntary votetaker to become available and be assigned. When one is assigned, it should appear in the UVV Daily status reports for CFVs.

Coincidentally, today, January 17th, marks one full year since the posting of the first RFD for talk.religion.bahai....

Dejanews shows 5,374 postings to alt.religion.bahai....

--
FG

UseNet: alt.religion.bahai
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news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 20, 1998 7:57 AM
To: Ron House
Subject: Re: talk.religion.bahai

Thanks, Ron, for speaking up on this issue. This person is just seeking an excuse for voting NO in my opinion. There's been a lot of discussion about all of this for months and months. Many people, techies and otherwise, have pointed out to him there's nothing anyone can do to control the postings to trb. The irony now is the BCCA kicked me off all of the private Bahai mailings lists back in November when things were looking too good for trb....

FG
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news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Original Message-----
From: Ron House <house@usq.edu.au>
Newsgroups: news.groups
Date: Tuesday, January 20, 1998 12:04 AM
Subject: Re: talk.religion.bahai

>Rick Schaut wrote:
>>
>> Ron House wrote in message <34C2D9CE.4DAB50A2@usq.edu.au>...
>
>> >"Given up hope"? Did you see my reply to your earlier
>> >query on this matter? If so, why are you implying your
>> >questions have not been answered, if not, then please
>> >ask any questions you like based on my earlier answer
>> >(which I reproduce below) and I'll do my best to answer
>> >them.
>>
>> I saw your earlier post. Its thesis was, primarily, that if I think
there's
>> some problem to address than I, Rick Schaut acting as an individual,
should
>> do something about it. Asside from the fact that any such action on my
part
>> would relieve the proponents of this newsgroup of any responsibility they
>> have to work to address this issue, I still won't act on my own. I would
if
>> I thought this was an issue that could be adequately addressed via an
>> individual's action, I'd do so.
>
>Quite frankly, I think this is a cop out. You want us
>to do something (what?) yet you won't discuss your
>concerns. NO, I won't discuss this on Baha'i email
>lists; this is a Usenet proposal and I will discuss
>it on Usenet. I am not a member of any closed Baha'i

>email lists and I have no intention of becoming so,
>probably only to find you won't tell us your concerns
>there either.
>
>Once again: the proposal is for a forum for DISCUSSION
>OF THE BAHAI FAITH. It is NOT a proposal for a pro-
>Baha'i publicity channel. I couldn't care less if
>the articles posted to the NG end up supporting or
>refuting the Faith. All I want is a FREE, OPEN place
>where anyone can discuss the topic. It is therefore no
>responsibility of mine to make sure that the NG
>works the way YOU would like it to, least of all
>if you won't tell me what your concerns are.
>
>So, Risk, put up or shut up. Tell us your worries
>so we can discuss them or stop whinging.
>
>--
>Ron House
> house@usq.edu.au
>An age is called Dark not because the light fails to shine, but
>because people refuse to see it. -- James Michener, "Space"

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 20, 1998 8:22 AM
To: Ron House; Chris Manvell
Subject: Re: talk.religion.bahai

Guy Macon wrote:

>If he won't tell you what his concern is in this newsgroup or in
>private mail, then ignore him. He has decided to not express his
>concern in the appropriate venue. Reasons why a Bahai might want
>to vote yes or no on talk.religion.bahai *IS* on=topic in news.groups.

The issues he says he is concerned about have been extensively
discussed on news.groups since trb began to be addressed there
again.... Dejanews shows 117 messages from August 1 to the
present on a search of the word "covenant".... Earlier, deja showed
91 on "covenant breaker." As a proponent, I believe every
attempt has been made to discuss this issue on news.groups,
in so much as it is relevant to the interest poll on talk.religion.bahai.

Discussing it elsewhere, at this late date, in controlled environments
that are part of the impetus for the creation of trb, would not conform
to commonly acceptable Usenet procedure. The proposal, after all,
was first posted on October 20, 1997....

>Besides, do you really want your Quaker buddy excluded from the
>discussion? Have I not been helpful in this discussion so far?

I definitely don't. Nor anyone else, since trb would be a
newsgroup for non-Bahais as well as Bahais....

Guy, you've been one of the fairest people throughout this
proposal, even when you've occasionally reprimanded me
for my own good....

FG
UseNet: alt.religion.bahai
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From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 20, 1998 8:31 AM
To: softqual@mindspring.com
Subject: Re: Talk.religion.bahai Questionnaire sent in & acknowledged....

Use the Advanced Search menu and date your search
from apr 1 97 to the present. I get them all when I do it
this way. Good luck!

FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Original Message-----
From: Scott P. Duncan <softqual@mindspring.com>
To: FG <FG@hotmail.com>
Date: Saturday, January 17, 1998 11:28 AM
Subject: Re: Talk.religion.bahai Questionnaire sent in & acknowledged....

>> Dejanews shows 5,374 postings to alt.religion.bahai...
>
>Perhaps you can help me use www.dejanews.com properly. I
>have not used it before. When I go to Browse Groups and
>type in alt.religion.bahai, I get a page back that says
>only 1219 messages are available for reading. So I assume
>there is some other way to use dejanews to find out about
>the others. Can you let me know how to get access to the
>much larger number you note?
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 21, 1998 8:11 AM
Subject: Re: talk.religion.bahai disclaimer

T. Spade wrote in message <69u3d5\$9t6@drn.zippo.com>...
>In article <885085051.39321608@dejanews.com>, zutetflute@aol.com says...
>>
>>Okay, T. Spade, here is a quote taken directly out of a letter written to
>>me by the moderator of soc.religion.bahai. If it is not an official or
>>quasi-official organ of the Baha'i organization, then why do the
>>counsellors tell the moderator what to post? And why is my faith
>>questioned? The quote, taken out of the letter addressed to me, is below.
>> I posted the whole text on talk.religion.bahai a few weeks ago.
>>
>>"From: boatright@cjnetworks.com (Rick Boatright)
>> Reply-to: boatright@cjnetworks.com
>> To: zutetflute@aol.com (Zutetflute)
>>
>> Dear Andree,
>>
>> Are you a Baha'i? The counsellors and the protection board are
>> asking the moderators to be very very careful on this subject. "

Does this constitute Bahai interference in the interest poll for
talk.religion.bahai? At the least, if the above is true, and it's
written by a Mr. Boatright who's a moderator at soc.religion.bahai,
it does add credibility to the claim that srb, and apparently
individuals in the Bahai administration, conceive of it as THE
"official" newsgroup on the Bahai Faith....

>>
>>-----==== Posted via Deja News =====
>> <https://www.dejanews.com/> Search, Read, Post to Usenet
>

FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 21, 1998 8:41 AM
Subject: Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran (a letter)

>Are the Baha'is of Iran -- your nation's largest religious minority --
>included in these aspirations?

In my opinion, complete and unmitigated hypocrisy....

[clip]

> Respectfully yours,
>
> THE BAHA'IS OF THE UNITED STATES
>
> Robert Calvin Henderson
> Secretary
>
>NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE UNITED STATES
>
>
>SOURCE: National Spiritual Assembly of the Baha'is of the United States

FG
UseNet: alt.religion.bahai

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 21, 1998 8:42 AM
To: H-NET List for Bahai Studies
Subject: Re: A Response to the Public Message of President Khatami

>Are the Baha'is of Iran -- your nation's largest religious minority --
>included in these aspirations?

In my opinion, complete and unmitigated hypocrisy....

[clip]

> Respectfully yours,
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> Secretary
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>NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE UNITED STATES
>
>
>SOURCE: National Spiritual Assembly of the Baha'is of the United States

FG
UseNet: alt.religion.bahai

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 21, 1998 8:54 AM
Subject: No sense of irony or shame....

In my opinion, complete and unmitigated hypocrisy....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----quoted message begins:

A RESPONSE TO THE PUBLIC MESSAGE OF PRESIDENT KHATAMI TO THE AMERICAN PEOPLE

January 13, 1998

His Excellency President Mohammad Khatami
Islamic Republic of Iran
Tehran, Iran

Your Excellency,

We, the American Baha'is, residing in more than seven thousand cities and towns across the United States and representing all races, cultures and ethnic origins in our nation, have listened with great interest to your words addressed to the American people, of which we are an organic part.

Your message prompts us to address you directly, because of your expressed dedication to the principles of freedom, justice and the rule of law - principles which, as you noted, are cherished by the American people.

We who enjoy such freedoms hope that our co-religionists in Iran, who have been deprived of them, will be granted their full rights as law-abiding citizens of your nation.

We are particularly encouraged by your assertion "that religion and liberty are consistent and compatible." As you said, "Human experience has taught us that prosperous life should hinge on three pillars: religiosity, liberty and justice." These, you concluded, "are the assets and aspirations of the Islamic Revolution as it enters the twenty-first century."

Are the Baha'is of Iran - your nation's largest religious minority - included in these aspirations?

Your explicitly stated determination to fulfill the provisions of the Iranian Constitution and to establish the rule of law gives us hope that the freedom of the Baha'i community in Iran openly to practice its religion will be guaranteed.

May we not expect, in the light of your commitment to human dignity and freedom, that the United Nations General Assembly Resolution (A/RES/52/142), which calls for the emancipation of the Baha'i community of Iran, will now be implemented?

Respectfully yours,

THE BAHAI'S OF THE UNITED STATES
Robert Calvin Henderson
Secretary

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF THE UNITED STATES
1320 NINETEENTH ST., N.W., SUITE 701 . WASHINGTON, D.C. 20036 . 202.833.8990

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Wednesday, January 21, 1998 6:01 PM
To: talisman
Subject: Khatami & NSA's open letter....

In the NSA's open letter to the Iranian government, Mr. Henderson asked President Khatami:

>Are the Baha'is of Iran -- your nation's largest religious minority --
>included in these aspirations?

I would in turn like to ask Mr. Henderson if all Baha'is of all points of view have really been included in the NSA's aspirations during the past few years? And if not, isn't his plea to Mr. Khatami somewhat hypocritical?

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 22, 1998 7:44 AM
To: Juan R. I. Cole
Subject: Re: A Response to the Public Message of President Khatami

Sigh....

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 22, 1998 8:28 AM
To: talisman
Subject: Re: talk.religion.bahai

Thanks, Emma. As background information, I'll quote a few things that seem relevant to the discussion for talk.religion.bahai and might help set it in a fuller historical context here on news.groups....

FG
UseNet: alt.religion.bahai
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news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

Quoted material begins from <https://www.religioustolerance.org/bahai.htm>

Freedom of Expression within the Baha'i Faith

Although Baha'is have been very active in the promotion of freedom of expression around the world, there are significant restrictions on

freedoms of individual members. These are enforced through shunning or expelling non-conforming adherents. Some examples are:

[clip]

The Baha'i authorities impose prepublication censorship on all material written by members about the Faith. All such material must first be scanned by a review committee of the Baha'i National Spiritual Assembly of the country in which the text is to be published. This was a temporary policy introduced many decades ago, which is still in force.

The authorities closed down the "Talisman" mailing list. This was created by a professor at Indiana University, John Walbridge, in 1994-OCT. The list had 175 subscribers. In early 1996, the Baha'i World Center in Haifa, Israel ordered the first of a series of investigations.

One sensitive topic debated on "Talisman" was the exclusion of women from the Universal House of Justice which some subscribers felt was incompatible with the importance given to the equality of the sexes within the Baha'i Faith. Some postings argued that the body be opened up to women; they based their beliefs on their interpretation of Baha'u'llah's writings. "Talisman" was closed on 1996-MAY. Juan Cole, now an ex-Baha'i, opened a new Talisman list the following month. Its e-mail address is talisman@umich.edu.

[clip]

Michael McKenny, a fantasy writer from Canada was expelled because of his views expressed in Emails.

Internet References and Mailing Lists

Jonah Winters' Baha'i Academics Resource Area is at:
<https://www.interlog.com/~winters/>

[clip]

Material on freedom of expression within the Baha'i Faith is available at:
<https://www.interlog.com/~winters/newspapers/gnosis.talisman.html> and at
<https://www.interlog.com/~winters/newspapers/chafe.html>

An official response from the US National Spiritual Assembly to the latter item is available at: <https://www.interlog.com/~winters/uhj/attacks.html>

Paul Johnson authored an article on the Talisman discussion group in 1997-Winter edition of Gnosis Magazine.

Emma Pease wrote in message ...

```
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>Possible interesting website written from a somewhat neutral point of
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>ps. Some of the Baha'i sites are extremely difficult to navigate with
>lynx (or for that matter monochrome netscape) and don't seem to be
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>--
>\----
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From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 22, 1998 8:56 AM
To: talisman
Subject: Re: talk.religion.bahai

>Chris wrote:
>> As the original proponent is not able to access the Baha'is only lists,
>> that would exclude him from any participation.

"Not able" is an understatement. I have been denied access to Bahai-Discuss and all other similar private Bahai email lists by a peremptory act of the BCCA.... I have appealed to the Universal House of Justice several weeks ago, asking them to investigate the motives of the BCCA, but have still not heard anything from them.

Ron House wrote:
>This is a good point. Not only does it explain why
>Fred won't discuss the issue on lists, it also points

>up the danger of censored channels, as there is
>ultimately no way to bring the administrators of
>these channels to account for unjust or otherwise
>faulty decisions.

Since I never posted anything to justify such an action
on Bahai-Discuss itself, indeed, I was attacked and
threatened there by two individuals whom the BCCA
protected and may have encouraged, it certainly does
highlight this lack of accountability on Bahai mailing lists....

I believe it further argues for the need for an unmoderated
newsgroup anyone interested in the Bahai Faith could
post to with confidence....

FG

UseNet: alt.religion.bahai

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news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 22, 1998 9:31 AM
To: talisman
Subject: "Bahai Leaders Vexed by On-Line Critics"

Excerpts relevant to the issues concerning talk.religion.bahai....

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Quoted material begins:
Gnosis Magazine, Winter 1997

"Baha'i Leaders Vexed by On-Line Critics"

[clip]

Generally regarded as a peaceful, liberal, and forward-looking
movement, Baha'i proclaims itself to be devoted to "independent
investigation of Truth." But it has become the only major religious
group to launch an inquisition against prominent members for their
opinions expressed on an Internet discussion group.

[clip]

In October 1994 the electronic mail list Talisman was created by Indiana University professor John Walbridge for scholarly discussion of Baha'i history, doctrines, and current affairs. Walbridge is a specialist in Islamic philosophy, and his wife Linda, an active participant in the list, is an anthropologist specializing in contemporary Islam in the United States; she also teaches at Indiana University.

Talisman's initial core group of participants with scholarly and literary backgrounds included Juan R. I. Cole, then-director of the Center for Middle Eastern and North African Studies at the University of Michigan and now professor of history there. Two participants were publishers: Anthony Lee of Kalimat Press, a Baha'i publishing house; and Steven Scholl of White Cloud Press, publisher of the annual "Common Era: Best New Writings in Religion" and other interfaith-oriented titles.

Beginning with a dozen or so subscribers, Talisman grew in the first year to more than a hundred, most of whom were not academicians. After eighteen months of existence, Talisman became the focus of a series of investigations ordered by authorities at the Baha'i World Center in Haifa, Israel.

[clip]

Another frequent bone of contention was the policy of literature review, which requires that any Baha'i who writes about the faith for any publisher submit the work for prior censorship by a "review committee" composed of the Baha'i National Spiritual Assembly in the country of publication. Scholars were particularly emphatic about wanting to abolish this policy - which had been deemed "temporary" when introduced early in this century - on the grounds that it compromises scholarly independence and integrity.

[clip]

Although the questions and criticisms expressed by the scholars in Talisman were generally respectful of Baha'i authorities, many of the newer members of the list became irate that such matters were discussed at all. The worldwide Baha'i community has rigid controls for discourse on internal matters, with all publications controlled or censored by the administration; even mild dissent is regarded as treasonous.

Complaints may be made through the process of "consultation" with various levels of administrators, but may not be expressed outside that context and especially never in public. Thus Talisman offered participants the first chance to discuss flaws in the Baha'i community outside administrative channels, and many were shocked by the debate that ensued. Soon it became common for more conservative Baha'is to insinuate that the scholars and their sympathizers were "Covenant-breakers," which is the greatest of sins in Baha'i theology.

[clip]

None of the Talisman scholars challenged the legitimacy of the governing body, nor did they show sympathy for past "Covenant-breakers," a few thousand of whom continue in various small sects. Nevertheless the Talisman discussions were viewed with alarm by authorities at national Baha'i headquarters in Wilmette, Illinois, and in Haifa. This generated an investigation by Stephen Birkland, a member of the Continental Board of Counselors for North America, acting under direction of the Haifa authorities.

Birkland personally interrogated Langness, Lee, Cole, and John Walbridge. Scholl agreed to meet with Birkland only on condition that the meeting be recorded for accuracy, a condition that was deemed unacceptable. Cole and Walbridge refused a second meeting requested by Birkland. David Langness had his rights to voting and attendance at major functions removed by the American National Spiritual Assembly, which never specified the charges against him but implied that it was punishing him for a posting he made on Talisman.

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[clip]

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Sent: Thursday, January 22, 1998 9:31 AM
To: talisman
Subject: "Bahai Leaders Vexed by On-Line Critics"

Excerpts relevant to the issues concerning talk.religion.bahai....

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

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Gnosis Magazine, Winter 1997

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In October 1994 the electronic mail list Talisman was created by Indiana University professor John Walbridge for scholarly discussion of Baha'i history, doctrines, and current affairs. Walbridge is a specialist in Islamic philosophy, and his wife Linda, an active participant in the list, is an anthropologist specializing in contemporary Islam in the United States; she also teaches at Indiana University.

Talisman's initial core group of participants with scholarly and literary backgrounds included Juan R. I. Cole, then-director of the Center for Middle Eastern and North African Studies at the University of Michigan and now professor of history there. Two participants were publishers: Anthony Lee of Kalimat Press, a Baha'i publishing house; and Steven Scholl of White Cloud Press, publisher of the annual "Common Era: Best New Writings in Religion" and other interfaith-oriented titles.

Beginning with a dozen or so subscribers, Talisman grew in the first year to more than a hundred, most of whom were not academicians. After eighteen months of existence, Talisman became the focus of a series of investigations ordered by authorities at the Baha'i World Center in Haifa, Israel.

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Another frequent bone of contention was the policy of literature review, which requires that any Baha'i who writes about the faith for any publisher submit the work for prior censorship by a "review committee" composed of the Baha'i National Spiritual Assembly in the country of publication. Scholars were particularly emphatic about wanting to abolish this policy - which had been deemed "temporary" when introduced early in this century - on the grounds that it compromises scholarly independence and integrity.

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Although the questions and criticisms expressed by the scholars in Talisman were generally respectful of Baha'i authorities, many of the newer members of the list became irate that such matters were discussed at all. The worldwide Baha'i community has rigid controls for discourse on internal matters, with all publications controlled or censored by the administration; even mild dissent is regarded as treasonous.

Complaints may be made through the process of "consultation" with various levels of administrators, but may not be expressed outside that context and especially never in public. Thus Talisman offered participants the first chance to discuss flaws in the Baha'i community outside administrative channels, and many were shocked by the debate that ensued. Soon it became common for more conservative Baha'is to insinuate that the scholars and their sympathizers were "Covenant-breakers," which is the greatest of sins in Baha'i theology.

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Sent: Thursday, January 22, 1998 9:47 AM
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Subject: "BAHA'I MOVEMENT TARGETS DISSENTERS"

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From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 23, 1998 7:50 AM
To: Juan R. I. Cole
Subject: Re: A Response to the Public Message of President Khatami

Nevertheless, please don't rewrite my messages
and then post them without my consent....

FG
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From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 23, 1998 7:57 AM
Subject: Re: talk.religion.bahai

Neil Crellin wrote in message ...
>"FG" <FG@hotmail.com> writes:
>> Quoted material begins from <https://www.religioustolerance.org/bahai.htm>
>> Material on freedom of expression within the Baha'i Faith is available
at:
>> <https://www.interlog.com/~winters/newspapers/gnosis.talisman.html> and at
>> <https://www.interlog.com/~winters/newspapers/chafe.html>
>>
>> An official response from the US National Spiritual Assembly to the
latter
>> item is available at: <https://www.interlog.com/~winters/uhj/attacks.html>

Yeah, I just checked it too. Sorry, I don't what happened to it. I suggest
emailing Jonah Winters at his website at www.interlog.com if you're
interested in locating it.

>
>This latter response appears to no longer be on the server, and the
>link to it on the previous reference dangles. Is there another
>reference?
>
>-Neil Crellin <neilc@stanford.edu>

FG
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news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 23, 1998 8:16 AM
Subject: Re: "Bahai Leaders Vexed by On-Line Critics"

I'd be happy to answer such questions, as I have in the
past, after you explain the following, reposted from
soc.religion.bahai:

>Will the person who has been posting as annie@aol.com please contact
>the moderators with a working mail address for private email?
>-- the moderators

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

Annie wrote in message <01bd27b1\$92d26ac0\$75b360cf@baha>...
>FG <FG@hotmail.com> wrote in article
><6a7hn4\$krb@news1.zippo.com>...

>> Excerpts relevant to the issues concerning talk.religion.bahai...
>
>
>I wish to know, Frederick, the following:
>
>1. Are YOU a Baha'i?
>2. Are YOU a Baha'i in "good" standing?
>3. Are you obedient to your leaders?
>4. Are you faithful to your Faith?
>
>Thanks
>
>
>Annie

From: Burl Barer[SMTP:burlb@bmi.net]
Sent: Saturday, January 24, 1998 5:15 AM
To: FG; talisman
Subject: Re: talk.religion.bahai

Fred said:
>The authorities closed down the "Talisman" mailing list. This was
>created by a professor at Indiana University, John Walbridge, in
>1994-OCT. The list had 175 subscribers. In early 1996, the Baha'i
>World Center in Haifa, Israel ordered the first of a series of
>investigations....etc.

This is an oft repeated falsehood that does not become true by repetition.
Once AGAIN, let's read the words of Prof. John Walbridge quoted in my
message to him posted on Talisman1:

To: jwalbrid <jwalbrid@indiana.edu>
From: burlb@bmi.net (Burl Barer)
Subject: Re: The End of Talisman
Cc: talisman@indiana.edu
Sender: owner-talisman@indiana.edu

>Dear friends:
>
>The time has come for me to close Talisman.

Please note the operative word: me.
Not the NSA, UHJ, ITC, AFL, CIO, ABC, CNN or USDA. The decision is
John's, and he is entitled to do as he pleases in this regard....

NO ONE closed down Talisman except Prof. Walbridge, and Talisman was
never really "closed down" at all -- it just changed servers from
indiana.edu to umich.edu and the equally stimulating Irfan and the other
"super-secret" lists just keep on going. And this "investigation" nonsense!
Good heavens! What's to investigate with an email list that any subscriber
can read? No one at Natl or World Centre had to "investigate" Talisman --
folks at the World Centre subscribed to it and got it everyday, as did/do
folks at the Natl Center. In fact, I seem to recall Continental Counsellors
being Talisman subscribers! C'mon, Fred. Don't promulgate falsehoods.
If you want to perpetuate mis-information, please pass along that everyone
who supports Talk.religion.bahai gets a free Chevy Camero, paid for by
FG. I'll take a blue one.

Love
BB

From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Sunday, January 25, 1998 1:06 AM
To: Chris@breacaais.demon.co.uk; FG@hotmail.com; house@usq.edu.au.uk
Cc: cbstone@phoenix.princeton.edu
Subject: talk.religion.bahai vote

I'm writing to let you know that I will be handling the vote for the
proposed group talk.religion.bahai. There are a few things I need to
tell you before the vote starts:

- * Do not distribute the CFV; don't mail it, post it, or put it on the web. I'll be happy to mail it to anyone who wants it. Even more importantly, do *not* distribute edited or partial copies of the CFV or voting instructions; this will result in invalidation of your ballot and all the ballots resulting from your distribution, or in the cancellation of the entire vote.

- * Under no circumstances can I make information on the progress of the vote available before the RESULT post appears. If this information were to get out, it would be grounds for cancelling the vote.

* Since I can't comment on the substance of the proposal, I'll refer any voters with questions or comments about it to you. I will be answering any questions people have about voting procedures; feel free to refer these questions to me.

* As much as possible, please refrain from campaigning during the voting period and let real levels of interest drive voters. Be aware that proponent campaigning can cause a voter backlash and produce the opposite result of that intended. If you do campaign, make sure to do it properly: Place *pointers* to the CFV in groups where you can be reasonably sure people will be interested in the topic.

My next message to you will contain a draft CFV. Please check it carefully and let me know if you see any errors you'd like me to fix. I need for you to confirm that the information about the proposal is correct before I can submit the CFV for publication.

Let me know if you have any questions; I'll be happy to pass on any information I have about the CFV process.

Rebecca G. McQuitty
Member, Usenet Volunteer Votetakers

From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Sunday, January 25, 1998 1:09 AM
To: Chris@breacais.demon.co.uk; FG@hotmail.com; house@usq.edu.au.uk
Cc: cbstone@phoenix.princeton.edu
Subject: DRAFT CFV: talk.religion.bahai

Please confirm that the information about the proposed group is correct, or let me know of any errors you find.

Some parts of the CFV cannot be filled in until just before posting; they are marked with the string "!!!". Don't worry about these.

Thanks,
Rebecca G. McQuitty
Member, Usenet Volunteer Votetakers

From: mcq@wco.com (Rebecca McQuitty)
Newsgroups: news.announce.newgroups,news.groups,alt.religion.bahai,soc.culture.israel,soc.religion.bahai,soc.rights.human,talk.religion.misc
Subject: CFV: talk.religion.bahai
Followup-To: poster
Organization: Usenet Volunteer Votetakers
Expires: !!! 00:00:00 GMT

FIRST CALL FOR VOTES (of 2)
unmoderated group talk.religion.bahai

Usenet readers may now vote on the proposed worldwide newsgroup talk.religion.bahai. This CFV contains information about both the voting process and the proposed group; please read the entire CFV before voting.

Only the votetaker is authorized to distribute this CFV. Do not post it to any newsgroup, mail it to any person or mailing list, or place it on the World Wide Web. Ballots or CFVs provided by anyone except the votetaker will be invalid.

Newsgroups line:
talk.religion.bahai Discussion of the Baha'i Faith.

Votes must be received by 23:59:59 UTC, !!!.

A neutral, third-party volunteer is conducting this vote. Direct questions about the vote to the votetaker, and questions about the proposed group to the proponents.

Proponent: FG <FG@hotmail.com>
Proponent: Chris Manvell <Chris@breacais.demon.co.uk >
Proponent: Ron House <house@usq.edu.au.uk>
Mentor: Chris Stone <cbstone@phoenix.princeton.edu>
Votetaker: Rebecca McQuitty <mcq@wco.com>

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

Between January 17, 1997, the posting of the first proposed RFD, and March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

Between April 1, 1997 and September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months.

Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Baha'i Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

IMPORTANT VOTING INFORMATION:

The purpose of a Usenet vote is to determine the genuine interest in reading the proposed group, and soliciting votes from uninterested parties defeats this purpose. Do **not** distribute this CFV; instead, direct people to the official CFV posted to news.announce.newgroups. Distributing pre-marked, incomplete, or otherwise edited copies of this CFV is considered vote fraud.

At most one vote is allowed per person or per account. Duplicate votes will be resolved in favor of the most recent valid vote. Addresses and votes of all voters will be listed in the final RESULT post.

Voters must mail their ballots directly to the votetaker. Anonymous, forwarded, or proxy votes are not valid. Votes mailed by WWW/HTML/CGI forms are considered anonymous, as are votes from any "munged" addresses the votetaker cannot decipher.

Please direct any questions to the votetaker at <mcq@wco.com>.

HOW TO VOTE:

Extract the ballot from the CFV by deleting everything before the "BEGINNING OF BALLOT" and after the "END OF BALLOT" lines. Please do **not** send the entire CFV back to me! Don't worry about the spacing of the columns or any quote characters (>) that your software inserts.

Provide your real name on the line that asks for it, and indicate your vote in the brackets beside the group name. Valid votes are YES, NO,

ABSTAIN, and CANCEL. Examples of how to properly indicate your vote (do not vote here):

```
[ YES      ] example.vote.yes
[ NO       ] example.vote.no
[ ABSTAIN  ] example.abstention
[ CANCEL   ] example.cancellation
```

Do **not** modify or delete any other information in this ballot. Votetaking is automated, and any other changes to the ballot may prevent your vote from being counted.

When you're finished, mail the ballot to <!!! address !!!>. Replying to this message should work, but check the "To:" line. If you ordinarily use a spam block, please delete it and use a valid address to vote.

If you do not receive an acknowledgment of your vote within three days, contact the votetaker about the problem. You are responsible for reading your ack and making sure your vote is registered correctly.

<!!! ballot !!!>

DISTRIBUTION

This CFV has been posted to the following newsgroups:

```
news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.religion.bahai
soc.rights.human
talk.religion.misc
```

The CFV and the eventual RESULT posts will be mailed to these mailing lists:

```
Mailing list name: Baha'i Studies
Submission address: Bahai-st@johnco.cc.ks.us
Request address: major@johnco.cc.ks.us
```

```
Mailing list name: h-bahai
Submission address: h-bahai@h-net.msu.edu
Request address: smaneck@berry.edu or jrcole@umich.edu
```

```
Mailing list name: Talisman
Submission address: talisman@umich.edu
Request address: jsgreen@umich.edu
```

Pointers directing readers to this CFV will be posted in these groups:

```
a.bsu.religion
alt.religion
alt.religion.islam
news.admin.censorship
soc.religion.eastern
soc.religion.gnosis
soc.religion.hindu
soc.religion.paganism
soc.religion.quaker
soc.religion.sikhism
soc.religion.unitarian-univ
soc.religion.vaishnava
talk.religion.buddhism
talk.religion.newage
uk.religion.interfaith
uk.religion.misc
uk.religion.other-faiths
```

The CFV is also available by e-mail from the votetaker.

--
Rebecca Graham McQuitty

```
-----
From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Sunday, January 25, 1998 8:52 PM
To: FG@hotmail.com
Subject: address for Ron House?
```

Hi,

My mail to Ron House at <house@usq.edu.au.uk> has bounced. Could you please give me a valid address for him?

Thanks,
Rebecca G. McQuitty

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 26, 1998 7:03 AM
To: Rebecca G. McQuitty
Subject: Re: address for Ron House?

You have "UK" somehow at the end. He lives in Australia.
You may have confused his address with Chris Manvell in
the UK unless I mistakenly got it on to the RFD!

house@usq.edu.au

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>
-----Original Message-----
From: Rebecca G. McQuitty <mcq@wco.com>
To: FG@hotmail.com <FG@hotmail.com>
Date: Sunday, January 25, 1998 7:52 PM
Subject: address for Ron House?

>Hi,
>
>My mail to Ron House at <house@usq.edu.au.uk> has bounced. Could
>you please give me a valid address for him?
>
>Thanks,
>Rebecca G. McQuitty
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 26, 1998 7:20 AM
To: Rebecca G. McQuitty
Subject: Re: DRAFT CFV: talk.religion.bahai

My same UK error is in Ron House's address. Sorry.
Everything else looks all right. Thanks. And thanks for
taking this one on. I hope the interest poll proceeds
without trouble of any kind...

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Original Message-----
From: Rebecca G. McQuitty <mcq@wco.com>
To: Chris@breacais.demon.co.uk <Chris@breacais.demon.co.uk>;
FG@hotmail.com <FG@hotmail.com>; house@usq.edu.au.uk
<house@usq.edu.au.uk>
Cc: cbstone@phoenix.princeton.edu <cbstone@phoenix.princeton.edu>
Date: Sunday, January 25, 1998 12:09 AM
Subject: DRAFT CFV: talk.religion.bahai

>Please confirm that the information about the proposed group is correct,
>or let me know of any errors you find.

>
>Some parts of the CFV cannot be filled in until just before posting;
>they are marked with the string "!!!". Don't worry about these.

>
>Thanks,
>Rebecca G. McQuitty
>Member, Usenet Volunteer Votetakers

>-----
>
>From: mcq@wco.com (Rebecca McQuitty)
>Newsgroups:
news.announce.newgroups,news.groups,alt.religion.bahai,soc.culture.israel,so
c.religion.bahai,soc.rights.human,talk.religion.misc
>Subject: CFV: talk.religion.bahai
>Followup-To: poster
>Organization: Usenet Volunteer Votetakers
>Expires: !!! 00:00:00 GMT

>
>
>FIRST CALL FOR VOTES (of 2)
>unmoderated group talk.religion.bahai

>
>Usenet readers may now vote on the proposed worldwide newsgroup
>talk.religion.bahai. This CFV contains information about both the
>voting process and the proposed group; please read the entire CFV
>before voting.

>
>Only the votetaker is authorized to distribute this CFV. Do not post
>it to any newsgroup, mail it to any person or mailing list, or place
>it on the World Wide Web. Ballots or CFVs provided by anyone except
>the votetaker will be invalid.

>
>Newsgroups line:
>talk.religion.bahai Discussion of the Baha'i Faith.
>
>Votes must be received by 23:59:59 UTC, !!!.
>
>A neutral, third-party volunteer is conducting this vote. Direct
>questions about the vote to the votetaker, and questions about the
>proposed group to the proponents.
>
>Proponent: FG <FG@hotmail.com>
>Proponent: Chris Manvell <Chris@breacais.demon.co.uk >
>Proponent: Ron House <house@usq.edu.au.uk>

Should be:
>Proponent: Ron House <house@usq.edu.au>

>Mentor: Chris Stone <cbstone@phoenix.princeton.edu>
>Votetaker: Rebecca McQuitty <mcq@wco.com>
>
>RATIONALE: talk.religion.bahai
>
>Currently, the only newsgroup on the Big 8 heirarchies, which exists
>specifically for discussion of the Baha'i Faith, is moderated. A need
>exists for an unmoderated forum, and this proposed newsgroup would
>meet that need.
>
>Between January 17, 1997, the posting of the first proposed RFD, and
>March 27, 1997, more than 759 messages were posted concerning
>talk.religion.bahai, 11 messages per day for 70 days.
>
>Between April 1, 1997 and September 27, 1997, over 2,863 messages have
>been posted on alt.religion.bahai from people with highly varying
>points of view on the Baha'i Faith, resulting in 16 messages per day
>for 179 days, and 477 messages a month for six months.
>
>Since www.dejanews.com does not pick up all postings, an additional
>conservative 5 percent, roughly 150 messages, have probably been lost
>from the archive. During this time period, approximately 513 different
>individuals posted on over 1,200 threads.
>
>These numbers may be verified by searching www.dejanews.com for
>talk.religion.bahai and alt.religion.bahai for the relevant time
>periods. Please note that despite the poor propagation of the alt.*
>hierarchy the high rate of posting demonstrates significant interest,
>justifying the forming of an unmoderated newsgroup on the Bahai Faith
>on the talk.* hierarchy. It is only reasonable to conclude that the
>easy accessibility of the talk.* hierarchy will lead to even higher
>rates of posting by interested people.
>
>The proponents intend that talk.religion.bahai will complement, rather
>than supplant, the existing moderated group soc.religion.bahai, and
>will provide those without access to alt.religion.bahai, on the less
>well propagated alt.* hierarchy, the opportunity to participate,
>especially since many people who voted YES on the first proposal were
>unable to join in on alt.religion.bahai, their ISPs not carrying the
>hierarchy. It is anticipated that alt.religion.bahai will evolve along
>as its users see fit and will complement talk.religion.bahai as an
>alternative unmoderated newsgroup.
>
>CHARTER: talk.religion.bahai
>
>All topics or ideas relevant to the Baha'i faith -- its history,
>teachings, theology, etc. -- would be appropriate areas for
>discussion.
>
>Readers are asked to observe standard netiquette and voting procedure
>in their use of this newsgroup and during its creation.
>
>Readers are asked to observe Baha'i standards of conduct and not to
>start or prolong flamewars in the group, but to focus instead on
>articles and threads written in more moderate terms.
>
>The posting of articles not specifically relevant to the Baha'i Faith
>is strongly discouraged. Also discouraged are personal messages, large
>ASCII graphics, binaries, special-format files, pornography, spam, and
>any postings of a purely commercial nature.
>
>Crossposting to irrelevant groups is also discouraged, and readers are
>encouraged to redirect followups to reduce excessive crossposting.
>Readers may also post articles that have been rejected from
>soc.religion.bahai, so long as they conform to this charter.
>
>As is true for other groups devoted to discussing a particular
>religion, including soc.religion.bahai, the talk.religion.bahai
>newsgroup is not an official organ of any institutional faith.
>
>END CHARTER.

>
>IMPORTANT VOTING INFORMATION:
>
>The purpose of a Usenet vote is to determine the genuine interest in
>reading the proposed group, and soliciting votes from uninterested
>parties defeats this purpose. Do *not* distribute this CFV; instead,
>direct people to the official CFV posted to news.announce.newgroups.
>Distributing pre-marked, incomplete, or otherwise edited copies of
>this CFV is considered vote fraud.
>
>At most one vote is allowed per person or per account. Duplicate
>votes will be resolved in favor of the most recent valid vote.
>Addresses and votes of all voters will be listed in the final RESULT
>post.
>
>Voters must mail their ballots directly to the votetaker. Anonymous,
>forwarded, or proxy votes are not valid. Votes mailed by WWW/HTML/CGI
>forms are considered anonymous, as are votes from any "munged"
>addresses the votetaker cannot decipher.
>
>Please direct any questions to the votetaker at <mcq@wco.com>.
>
>HOW TO VOTE:
>
>Extract the ballot from the CFV by deleting everything before the
>"BEGINNING OF BALLOT" and after the "END OF BALLOT" lines. Please do
>*not* send the entire CFV back to me! Don't worry about the spacing
>of the columns or any quote characters (">") that your software
>inserts.
>
>Provide your real name on the line that asks for it, and indicate your
>vote in the brackets beside the group name. Valid votes are YES, NO,
>ABSTAIN, and CANCEL. Examples of how to properly indicate your vote
>(do not vote here):
>
> [YES] example.vote.yes
> [NO] example.vote.no
> [ABSTAIN] example.abstention
> [CANCEL] example.cancellation
>
>Do *not* modify or delete any other information in this ballot.
>Votetaking is automated, and any other changes to the ballot may
>prevent your vote from being counted.
>
>When you're finished, mail the ballot to <!!! address !!!>.
>Replying to this message should work, but check the "To:" line. If
>you ordinarily use a spam block, please delete it and use a valid
>address to vote.
>
>If you do not receive an acknowledgment of your vote within three
>days, contact the votetaker about the problem. You are responsible
>for reading your ack and making sure your vote is registered
>correctly.
>
><!!! ballot !!!>
>
>DISTRIBUTION
>
>This CFV has been posted to the following newsgroups:
>
> news.announce.newgroups
> news.groups
> alt.religion.bahai
> soc.culture.israel
> soc.religion.bahai
> soc.rights.human
> talk.religion.misc
>
>The CFV and the eventual RESULT posts will be mailed to these mailing
>lists:
>
> Mailing list name: Baha'i Studies
> Submission address: Bahai-st@johnco.cc.ks.us
> Request address: major@johnco.cc.ks.us
>
> Mailing list name: h-bahai
> Submission address: h-bahai@h-net.msu.edu
> Request address: smaneck@berry.edu or jrcole@umich.edu
>
> Mailing list name: Talisman
> Submission address: talisman@umich.edu
> Request address: jsgreen@umich.edu
>
>Pointers directing readers to this CFV will be posted in these groups:
>
> a.bsu.religion
> alt.religion
> alt.religion.islam

> news.admin.censorship
> soc.religion.eastern
> soc.religion.gnosis
> soc.religion.hindu
> soc.religion.paganism
> soc.religion.quaker
> soc.religion.sikhism
> soc.religion.unitarian-univ
> soc.religion.vaishnava
> talk.religion.buddhism
> talk.religion.newage
> uk.religion.interfaith
> uk.religion.misc
> uk.religion.other-faiths
>

>The CFV is also available by e-mail from the votetaker.

>
>--
>Rebecca Graham McQuitty
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 26, 1998 7:24 AM
To: Rebecca G. McQuitty
Subject: Re: talk.religion.bahai vote

I think I'm ready for it.... Let's go! Sorry I've been away for a few days and am just now getting this and your other messages. I appreciate all of the advice below too....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>
-----Original Message-----

From: Rebecca G. McQuitty <mcq@wco.com>
To: Chris@breacais.demon.co.uk <Chris@breacais.demon.co.uk>; FG@hotmail.com <FG@hotmail.com>; house@usq.edu.au.uk <house@usq.edu.au.uk>
Cc: cbstone@phoenix.princeton.edu <cbstone@phoenix.princeton.edu>
Date: Sunday, January 25, 1998 12:06 AM
Subject: talk.religion.bahai vote

>I'm writing to let you know that I will be handling the vote for the
>proposed group talk.religion.bahai. There are a few things I need to
>tell you before the vote starts:

>
> * Do not distribute the CFV; don't mail it, post it, or put it on
> the web. I'll be happy to mail it to anyone who wants it. Even
> more importantly, do *not* distribute edited or partial copies of
> the CFV or voting instructions; this will result in invalidation
> of your ballot and all the ballots resulting from your
> distribution, or in the cancellation of the entire vote.
>
> * Under no circumstances can I make information on the progress of
> the vote available before the RESULT post appears. If this
> information were to get out, it would be grounds for cancelling
> the vote.
>
> * Since I can't comment on the substance of the proposal, I'll refer
> any voters with questions or comments about it to you. I will be
> answering any questions people have about voting procedures; feel
> free to refer these questions to me.
>
> * As much as possible, please refrain from campaigning during the
> voting period and let real levels of interest drive voters. Be
> aware that proponent campaigning can cause a voter backlash and
> produce the opposite result of that intended. If you do campaign,
> make sure to do it properly: Place *pointers* to the CFV in
> groups where you can be reasonably sure people will be interested
> in the topic.
>

>My next message to you will contain a draft CFV. Please check it
>carefully and let me know if you see any errors you'd like me to fix.
>I need for you to confirm that the information about the proposal is
>correct before I can submit the CFV for publication.

>
>Let me know if you have any questions; I'll be happy to pass on any
>information I have about the CFV process.

>
>Rebecca G. McQuitty
>Member, Usenet Volunteer Votetakers
>

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Monday, January 26, 1998 7:27 AM

To: pierceed@csus.edu
Subject: Re: Vote for a TRUE Baha'i / Re: talk.religion.bahai

-----Original Message-----

From: Eric D. Pierce <PIERCEED@sswdserver.sswd.csus.edu>
To: talisman@umich.edu <talisman@umich.edu>
Date: Saturday, January 24, 1998 9:07 PM
Subject: Vote for a TRUE Baha'i / Re: talk.religion.bahai

On 24 Jan 98 at 1:15, Burl Barer wrote:

> Date sent: Sat, 24 Jan 1998 01:15:42 -0800
> To: "FG" <FG@hotmail.com>,
> "talisman" <talisman@umich.edu>
> From: Burl Barer <burlb@bmi.net>
> Subject: Re: talk.religion.bahai

> Fred said:
> >The authorities closed down the "Talisman" mailing list. This was
> >created by a professor at Indiana University, John Walbridge, in
> >1994-OCT. The list had 175 subscribers. In early 1996, the Baha'i
> >World Center in Haifa, Israel ordered the first of a series of
> >investigations....etc.

For the record, I did not write the above but quoted it....

FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 26, 1998 8:18 AM
Subject: Re: talk.religion.bahia disclaimer

>To me, s.r.b is obviously *not* an official or quasi-official organ of the
>Baha'i administration.

The official Bahai Computer and Communication Association (BCCA) lists
soc.religion.bahai as one of its "services" at

<https://www.bcca.org/services/srb/>

Other sources that seem to imply the same may be found at

https://www.yahoo.com/Society_and_Culture/Religion/Faiths_and_Practices/Bah___Faith/

>
>T. Spade

FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 26, 1998 8:31 AM
To: Ron House; Chris Manvell
Subject: CFV Rough Draft sent back....

I've returned the rough draft for the CFV and surmise it probably
will be posted any time now. It might be beneficial to consult on
the advice that the votetaker, Rebecca G. McQuitty, has sent all the
proponents. It offers some worthwhile advice and guidance to
those new and old to the interest polling process.

FG

UseNet: alt.religion.bahai
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-----begin quoted material:

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UseNet: alt.religion.bahai
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Rebecca G. McQuitty
Member, Usenet Volunteer Votetakers

From: FG[SMTP:FG@hotmail.com]

Sent: Monday, January 26, 1998 8:43 AM
Subject: Christian/Bahai apologetics

Some might find the Christian/Bahai website interesting.

--
FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----forwarded message:

Dear Baha'i brothers and sisters,

I wanted to invite you to the Fireside Letters website which focuses on controversial Christian/Baha'i issues from a Christian perspective. The redesigned site. is topical and condensed. Although some of the text files are perhaps larger than average, it is much reduced now to essentials that follow Christian/Baha'i apologetic concepts on both sides of through some point/counterpoint discussion that goes beyond the typical initial "difference of outlook" on given issues and really tries to follow issues through to a more substantial concluding point.

Topics include Comparing World religions, Man's nature, Baha'u'llah's station, Christ's station, Science and religion, Baha'is and the "New Age", Aa look at four Baha'i analogies, Bible "errors", The Resurrection and Pentecost, and Sin, Satan and Relative truth.

I hope you will find the site more accesible, and interesting, even if from the point of view of "agreeing to disagree". Certainly one can tell from the topic headings that critical issues between Christian and Baha'i are considered at length. Thus it should be at least visited and considered seriously along the path of "independent investigation".

Please refer others to the site and invite them as well to offer critical feedback which will be taken in a spirit of peace and the quest for truth.

Feedback welcomed,

God bless,

Dale:)

The Fireside Letters,

<https://personal.sdf.bellsouth.net/sdf/h/o/howdybud/FS%20website/index%20.htm>
1

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 26, 1998 9:10 AM
To: Ron House; Chris Manvell
Subject: talk.religion.bahai discussed on soc.religion.bahai

During the last week, soc.religion.bahai has finally permitted mention of talk.religion.bahai for the first time in about 4 or 5 months....

Any ideas why?

--
FG

UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

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Sent: Monday, January 26, 1998 9:10 AM
Subject: talk.religion.bahai discussed on soc.religion.bahai

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UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 26, 1998 9:21 AM
Subject: Re: No sense of irony or shame....

Soc.religion.bahai has recently allowed this heading and message of mine to be reposted on it along with a number of messages responding to it or criticizing it or related issues....

FG wrote in message <6a4r5a\$831@news1.zippo.com>...

>In my opinion, complete and unmitigated hypocrisy....

>

>FG

>UseNet: alt.religion.bahai

>The RFD for talk.religion.bahai can be found on news.groups,

>news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

>

>-----quoted message begins:

>

>A RESPONSE TO THE PUBLIC MESSAGE OF PRESIDENT KHATAMI TO THE AMERICAN PEOPLE

>

>January 13, 1998

>

>His Excellency President Mohammad Khatami

>Islamic Republic of Iran

>Tehran, Iran

>

>Your Excellency,

>

>We, the American Baha'is, residing in more than seven thousand cities and

>towns across the United States and representing all races, cultures and

>ethnic origins in our nation, have listened with great interest to your

>words addressed to the American people, of which we are an organic part.

>

>Your message prompts us to address you directly, because of your expressed

>dedication to the principles of freedom, justice and the rule of law -

>principles which, as you noted, are cherished by the American people.

>

>We who enjoy such freedoms hope that our co-religionists in Iran, who have

>been deprived of them, will be granted their full rights as law-abiding

>citizens of your nation.

>

>We are particularly encouraged by your assertion "that religion and liberty

>are consistent and compatible." As you said, "Human experience has taught

>us that prosperous life should hinge on three pillars: religiosity,

>liberty and justice." These, you concluded, "are the assets and

>aspirations of the Islamic Revolution as it enters the twenty-first

>century."

>

>Are the Baha'is of Iran - your nation's largest religious

>minority - included in these aspirations?

>

>Your explicitly stated determination to fulfill the provisions of the

>Iranian Constitution and to establish the rule of law gives us hope that

>the freedom of the Baha'i community in Iran openly to practice its religion

>will be guaranteed.

>

>May we not expect, in the light of your commitment to human dignity and

>freedom, that the United Nations General Assembly Resolution

>(A/RES/52/142), which calls for the emancipation of the Baha'i community of

>Iran, will now be implemented?

>

>Respectfully yours,

>

>THE BAHA'IS OF THE UNITED STATES

>Robert Calvin Henderson

>Secretary

>

>NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE UNITED STATES

>1320 NINETEENTH ST., N.W., SUITE 701 . WASHINGTON, D.C. 20036 .

>202.833.8990

>

>

>

From: FG[SMTP:FG@hotmail.com]

Sent: Monday, January 26, 1998 9:32 AM

To: Bruce D Limber

Subject: Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran (a letter)

Please do not email me directly. Post your opinions on news.groups or other relevant news groups.

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups,

news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Original Message-----

From: Bruce D Limber <bruce.limber@juno.com>

To: FG@hotmail.com <FG@hotmail.com>
Date: Friday, January 23, 1998 8:53 AM
Subject: Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran (a letter)

>
>>In my opinion, complete and unmitigated hypocrisy....
>
>A fact is not hypocrisy. It is a fact.
>
>It's truly a pity that you still haven't learned the well-known
>concept that if you have nothing good to say, you should
>SAY NOTHING.
>
>It's really very simple.
>
>I refer you to the "I will not dwell on the unpleasant things
>of life" prayer for details.
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 27, 1998 8:01 AM
Subject: Re: talk.religion.bahai

This all strikes me as a good summation before the interest poll gets under way here shortly....

Ron House wrote in message <34CD6CED.4ED50ED9@usq.edu.au>...

>The rules of this forum are that good citizenship,
>but not the letter of the law, requires that a no
>vote only be cast for technical reasons.
>
>If you want me to:
>
>(A) convince you to not vote no:
>
>then I respond that Baha'is are expected to be good
>'citizens', and therefore, as neither you nor anyone
>else has suggested any plausible technical arguments,
>a no vote just isn't acceptable for a 'good' Baha'i.
>
>But if you want me to:
>
>(B) convince you to vote yes:
>
>then I simply point out to you that there are many people
>in the world whose chief attraction to the Baha'i
>faith is its adherence to Baha'u'llah's principle
>of _INDEPENDENT_ search for truth, and that many
>of these people simply won't consider any kind of
>moderated forum to be free enough for their search
>purposes. Quite a few people have independently
>volunteered such a view during this discussion, and
>I would suggest to you that not much purpose is
>served by denying the fact. What you do with it
>is up to you.
>
>If I convince you of (A) but not of (B), then abstain.

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 27, 1998 8:24 AM
Subject: Re: talk.religion.bahai

FYI

More than 5,512 messages have been posted to alt.religion.bahai as of this morning since April 1, 1997....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 27, 1998 6:45 PM
To: pjohnson@leo.vsla.edu; pjohnson@leo.vsla.edu
Subject: talk.religion.bahai

You might find it interesting to know that recently you've been the subject of discussion on soc.religion.bahai, news.groups, and alt.religion.bahai....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Tuesday, January 27, 1998 11:29 PM
To: Bahai-st@johnco.cc.ks.us
Subject: CFV: talk.religion.bahai

The Baha'i Studies List

FIRST CALL FOR VOTES (of 2)
unmoderated group talk.religion.bahai

Usenet readers may now vote on the proposed worldwide newsgroup
talk.religion.bahai. This CFV contains information about both the
voting process and the proposed group; please read the entire CFV
before voting.

Only the votetaker is authorized to distribute this CFV. Do not post
it to any newsgroup, mail it to any person or mailing list, or place
it on the World Wide Web. Ballots or CFVs provided by anyone except
the votetaker will be invalid.

Newsgroups line:
talk.religion.bahai Discussion of the Baha'i Faith.

Votes must be received by 23:59:59 UTC, 18 Feb 1998.

A neutral, third-party volunteer is conducting this vote. Direct
questions about the vote to the votetaker, and questions about the
proposed group to the proponents.

Proponent: FG <FG@hotmail.com>
Proponent: Chris Manvell <Chris@breacais.demon.co.uk >
Proponent: Ron House <house@usq.edu.au>
Mentor: Chris Stone <cbstone@phoenix.princeton.edu>
Votetaker: Rebecca McQuitty <mcq@wco.com>

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists
specifically for discussion of the Baha'i Faith, is moderated. A need
exists for an unmoderated forum, and this proposed newsgroup would
meet that need.

Between January 17, 1997, the posting of the first proposed RFD, and
March 27, 1997, more than 759 messages were posted concerning
talk.religion.bahai, 11 messages per day for 70 days.

Between April 1, 1997 and September 27, 1997, over 2,863 messages have
been posted on alt.religion.bahai from people with highly varying
points of view on the Baha'i Faith, resulting in 16 messages per day
for 179 days, and 477 messages a month for six months.

Since www.dejanews.com does not pick up all postings, an additional
conservative 5 percent, roughly 150 messages, have probably been lost
from the archive. During this time period, approximately 513 different
individuals posted on over 1,200 threads.

These numbers may be verified by searching www.dejanews.com for
talk.religion.bahai and alt.religion.bahai for the relevant time
periods. Please note that despite the poor propagation of the alt.*
hierarchy the high rate of posting demonstrates significant interest,
justifying the forming of an unmoderated newsgroup on the Bahai Faith
on the talk.* hierarchy. It is only reasonable to conclude that the
easy accessibility of the talk.* hierarchy will lead to even higher
rates of posting by interested people.

The proponents intend that talk.religion.bahai will complement, rather
than supplant, the existing moderated group soc.religion.bahai, and
will provide those without access to alt.religion.bahai, on the less
well propagated alt.* hierarchy, the opportunity to participate,
especially since many people who voted YES on the first proposal were
unable to join in on alt.religion.bahai, their ISPs not carrying the
hierarchy. It is anticipated that alt.religion.bahai will evolve along
as its users see fit and will complement talk.religion.bahai as an
alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history,
teachings, theology, etc. -- would be appropriate areas for
discussion.

Readers are asked to observe standard netiquette and voting procedure
in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

IMPORTANT VOTING INFORMATION:

The purpose of a Usenet vote is to determine the genuine interest in reading the proposed group, and soliciting votes from uninterested parties defeats this purpose. Do **not** distribute this CFV; instead, direct people to the official CFV posted to news.announce.newgroups. Distributing pre-marked, incomplete, or otherwise edited copies of this CFV is considered vote fraud.

At most one vote is allowed per person or per account. Duplicate votes will be resolved in favor of the most recent valid vote. Addresses and votes of all voters will be listed in the final RESULT post.

Voters must mail their ballots directly to the votetaker. Anonymous, forwarded, or proxy votes are not valid. Votes mailed by WWW/HTML/CGI forms are considered anonymous, as are votes from any "munged" addresses the votetaker cannot decipher.

Please direct any questions to the votetaker at <mcq@wco.com>.

HOW TO VOTE:

Extract the ballot from the CFV by deleting everything before the "BEGINNING OF BALLOT" and after the "END OF BALLOT" lines. Please do **not** send the entire CFV back to me! Don't worry about the spacing of the columns or any quote characters (">") that your software inserts.

Provide your real name on the line that asks for it, and indicate your vote in the brackets beside the group name. Valid votes are YES, NO, ABSTAIN, and CANCEL. Examples of how to properly indicate your vote (do not vote here):

```
[ YES      ] example.vote.yes
[ NO       ] example.vote.no
[ ABSTAIN  ] example.abstention
[ CANCEL   ] example.cancellation
```

Do **not** modify or delete any other information in this ballot. Votetaking is automated, and any other changes to the ballot may prevent your vote from being counted.

When you're finished, mail the ballot to <mcq@wco.com>. Replying to this message should work, but check the "To:" line. If you ordinarily use a spam block, please delete it and use a valid address to vote.

If you do not receive an acknowledgment of your vote within three days, contact the votetaker about the problem. You are responsible for reading your ack and making sure your vote is registered correctly.

-----BEGINNING OF BALLOT: Delete Everything Before This Line-----

Usenet Ballot: talk.religion.bahai

Valid ballots are distributed blank in a Call for		Leave this
Votes posted to news.announce.newgroups or mailed		marker here:
by the votetaker. Other ballots may be rejected.		<TRB-0005>

Give your real name on the next line (do not give your email address).
Your name -->

[Your Vote] Group (Place your vote in the empty brackets below.)

[] talk.religion.bahai

-----END OF BALLOT: Delete Everything After This Line-----

DISTRIBUTION

This CFV has been posted to the following newsgroups:

news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai (posted separately)

The CFV and the eventual RESULT posts will be mailed to these mailing lists:

Mailing list name: Baha'i Studies
Submission address: Bahai-st@johnco.cc.ks.us
Request address: major@johnco.cc.ks.us

Mailing list name: h-bahai
Submission address: h-bahai@h-net.msu.edu
Request address: smaneck@berry.edu or jrcole@umich.edu

Mailing list name: Talisman
Submission address: talisman@umich.edu
Request address: jsgreen@umich.edu

Pointers directing readers to this CFV will be posted in these groups:

a.bsu.religion
alt.religion
alt.religion.islam
news.admin.censorship
soc.religion.eastern
soc.religion.gnosis
soc.religion.hindu
soc.religion.paganism
soc.religion.quaker
soc.religion.sikhism
soc.religion.unitarian-univ
soc.religion.vaishnava
talk.religion.buddhism
talk.religion.newage
uk.religion.interfaith
uk.religion.misc
uk.religion.other-faiths

The CFV is also available by e-mail from the votetaker.

--
Rebecca Graham McQuitty
-
To switch to the digested list,
send the following commands to major@johnco.cc.ks.us in the message body
-
unsubscribe bahai-st
subscribe bahai-st-digest

From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Tuesday, January 27, 1998 11:32 PM
To: talisman@umich.edu
Subject: CFV: talk.religion.bahai

FIRST CALL FOR VOTES (of 2)
unmoderated group talk.religion.bahai

Usenet readers may now vote on the proposed worldwide newsgroup talk.religion.bahai. This CFV contains information about both the voting process and the proposed group; please read the entire CFV before voting.

Only the votetaker is authorized to distribute this CFV. Do not post it to any newsgroup, mail it to any person or mailing list, or place it on the World Wide Web. Ballots or CFVs provided by anyone except the votetaker will be invalid.

Newsgroups line:
talk.religion.bahai Discussion of the Baha'i Faith.

Votes must be received by 23:59:59 UTC, 18 Feb 1998.

A neutral, third-party volunteer is conducting this vote. Direct questions about the vote to the votetaker, and questions about the proposed group to the proponents.

Proponent: FG <FG@hotmail.com>
Proponent: Chris Manvell <Chris@breacais.demon.co.uk >
Proponent: Ron House <house@usq.edu.au>
Mentor: Chris Stone <cbstone@phoenix.princeton.edu>
Votetaker: Rebecca McQuitty <mcq@wco.com>

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

Between January 17, 1997, the posting of the first proposed RFD, and March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

Between April 1, 1997 and September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months.

Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

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END CHARTER.

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Please direct any questions to the votetaker at <mcq@wco.com>.

HOW TO VOTE:

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Provide your real name on the line that asks for it, and indicate your vote in the brackets beside the group name. Valid votes are YES, NO, ABSTAIN, and CANCEL. Examples of how to properly indicate your vote (do not vote here):

```
[ YES      ] example.vote.yes
[ NO       ] example.vote.no
[ ABSTAIN  ] example.abstention
[ CANCEL   ] example.cancellation
```

Do *not* modify or delete any other information in this ballot. Votetaking is automated, and any other changes to the ballot may prevent your vote from being counted.

When you're finished, mail the ballot to <mcq@wco.com>. Replying to this message should work, but check the "To:" line. If you ordinarily use a spam block, please delete it and use a valid address to vote.

If you do not receive an acknowledgment of your vote within three days, contact the votetaker about the problem. You are responsible for reading your ack and making sure your vote is registered correctly.

-----BEGINNING OF BALLOT: Delete Everything Before This Line-----

Usenet Ballot: talk.religion.bahai

Valid ballots are distributed blank in a Call for		Leave this
Votes posted to news.announce.newgroups or mailed		marker here:
by the votetaker. Other ballots may be rejected.		<TRB-0009>

Give your real name on the next line (do not give your email address).
Your name -->

[Your Vote] Group (Place your vote in the empty brackets below.)

[] talk.religion.bahai

-----END OF BALLOT: Delete Everything After This Line-----

DISTRIBUTION

This CFV has been posted to the following newsgroups:

```
news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai (posted separately)
```

The CFV and the eventual RESULT posts will be mailed to these mailing lists:

Mailing list name: Baha'i Studies
Submission address: Bahai-st@johnco.cc.ks.us
Request address: major@johnco.cc.ks.us

Mailing list name: h-bahai
Submission address: h-bahai@h-net.msu.edu
Request address: smaneck@berry.edu or jrcole@umich.edu

Mailing list name: Talisman
Submission address: talisman@umich.edu
Request address: jsgreen@umich.edu

Pointers directing readers to this CFV will be posted in these groups:

```
a.bsu.religion
alt.religion
alt.religion.islam
news.admin.censorship
soc.religion.eastern
soc.religion.gnosis
soc.religion.hindu
soc.religion.paganism
soc.religion.quaker
soc.religion.sikhism
soc.religion.unitarian-univ
soc.religion.vaishnava
talk.religion.buddhism
talk.religion.newage
uk.religion.interfaith
```

uk.religion.misc
uk.religion.other-faiths

The CFV is also available by e-mail from the votetaker.

--
Rebecca Graham McQuitty

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 28, 1998 6:57 AM
To: Bruce D Limber
Subject: Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran (a letter)

As far as I'm concerned, you represent, like so many Bahais, the epitome of your accusations against me.... I will be deleting anything else from you in my mailbox without reading it....

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>
-----Original Message-----
From: Bruce D Limber <bruce.limber@juno.com>
To: FG@hotmail.com <FG@hotmail.com>
Date: Tuesday, January 27, 1998 7:30 PM
Subject: Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran (a letter)

>
>>Please do not email me directly.
>
>When you cease trying to engender division and negativity, I
>will cease replying.
>
>Until then, I reserve the right to object to bigotry and hate-
>mongering.
>
>And I stand by the statements in my previous post.
>
>

>You don't need to buy Internet access to use free Internet e-mail.
>Get completely free e-mail from Juno at <https://www.juno.com>
>Or call Juno at (800) 654-JUNO [654-5866]
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 28, 1998 7:32 AM
Subject: Re: CFV Rough Draft sent back....

Rebecca McQuitty wrote in message <[6amm2n\\$okp\\$1@news.ncal.verio.com](mailto:6amm2nokp1@news.ncal.verio.com)>...
><x@x.x> wrote:

>
>[about pointers to the CFV]
>
>> May we assume that the votetaker will post these, or should the
>> proponents do so?
>
>Proponents are responsible for posting the pointers listed in the CFV;
>the optional step of checking them out with the votetaker before posting
>can help prevent problems.

I'll post them as soon as I hear back from you okaying a rough draft
I'll send you in a minute.

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, January 28, 1998 7:41 AM
To: Rebecca G. McQuitty
Subject: Rough draft for pointer: talk.religion.bahai

Rebecca, is this all right for a pointer?

The Call For Votes (CFV) for talk.religion.bahai has been posted to all of the newsgroups and listservs specified in the RFD. You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email:

mcq@wco.com

--

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

From: FG[SMTP:FG@hotmail.com]

Sent: Wednesday, January 28, 1998 7:59 AM

To: Ron House; Chris Manvell

Subject: Fw: CFV talk.religion.bahai posted

FYI

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai: <<https://www.baha.demon.co.uk/rfd.htm>>

The Call For Votes (CFV) for talk.religion.bahai has been posted.

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the votetaker,

Rebecca G. McQuitty, via email: mcq@wco.com

-----Original Message-----

From: Rebecca McQuitty <mcq@wco.com>

Newsgroups:

news.announce.newgroups,news.groups,alt.religion.bahai,soc.culture.israel,so
c.rights.human,talk.religion.misc

Date: Tuesday, January 27, 1998 9:25 PM

Subject: CFV: talk.religion.bahai

> FIRST CALL FOR VOTES (of 2)

> unmoderated group talk.religion.bahai

>

>Usenet readers may now vote on the proposed worldwide newsgroup

>talk.religion.bahai. This CFV contains information about both the

>voting process and the proposed group; please read the entire CFV

>before voting.

>

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>it to any newsgroup, mail it to any person or mailing list, or place

>it on the World Wide Web. Ballots or CFVs provided by anyone except

>the votetaker will be invalid.

>

>Newsgroups line:

>talk.religion.bahai Discussion of the Baha'i Faith.

>

>Votes must be received by 23:59:59 UTC, 18 Feb 1998.

>

>A neutral, third-party volunteer is conducting this vote. Direct

>questions about the vote to the votetaker, and questions about the

>proposed group to the proponents.

>

>Proponent: FG <FG@hotmail.com>

>Proponent: Chris Manvell <Chris@breacais.demon.co.uk >

>Proponent: Ron House <house@usq.edu.au>

>Mentor: Chris Stone <cbstone@phoenix.princeton.edu>

>Votetaker: Rebecca McQuitty <mcq@wco.com>

>

>RATIONALE: talk.religion.bahai

>

>Currently, the only newsgroup on the Big 8 heirarchies, which exists

>specifically for discussion of the Baha'i Faith, is moderated. A need

>exists for an unmoderated forum, and this proposed newsgroup would

>meet that need.

>

>Between January 17, 1997, the posting of the first proposed RFD, and

>March 27, 1997, more than 759 messages were posted concerning

>talk.religion.bahai, 11 messages per day for 70 days.

>

>Between April 1, 1997 and September 27, 1997, over 2,863 messages have

>been posted on alt.religion.bahai from people with highly varying

>points of view on the Baha'i Faith, resulting in 16 messages per day

>for 179 days, and 477 messages a month for six months.

>

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>from the archive. During this time period, approximately 513 different

>individuals posted on over 1,200 threads.

>

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>talk.religion.bahai and alt.religion.bahai for the relevant time

>periods. Please note that despite the poor propagation of the alt.*

>hierarchy the high rate of posting demonstrates significant interest,

>justifying the forming of an unmoderated newsgroup on the Bahai Faith

>on the talk.* hierarchy. It is only reasonable to conclude that the

>easy accessibility of the talk.* hierarchy will lead to even higher
>rates of posting by interested people.
>
>The proponents intend that talk.religion.bahai will complement, rather
>than supplant, the existing moderated group soc.religion.bahai, and
>will provide those without access to alt.religion.bahai, on the less
>well propagated alt.* hierarchy, the opportunity to participate,
>especially since many people who voted YES on the first proposal were
>unable to join in on alt.religion.bahai, their ISPs not carrying the
>hierarchy. It is anticipated that alt.religion.bahai will evolve along
>as its users see fit and will complement talk.religion.bahai as an
>alternative unmoderated newsgroup.
>
>CHARTER: talk.religion.bahai
>
>All topics or ideas relevant to the Baha'i faith -- its history,
>teachings, theology, etc. -- would be appropriate areas for
>discussion.
>
>Readers are asked to observe standard netiquette and voting procedure
>in their use of this newsgroup and during its creation.
>
>Readers are asked to observe Baha'i standards of conduct and not to
>start or prolong flamewars in the group, but to focus instead on
>articles and threads written in more moderate terms.
>
>The posting of articles not specifically relevant to the Baha'i Faith
>is strongly discouraged. Also discouraged are personal messages, large
>ASCII graphics, binaries, special-format files, pornography, spam, and
>any postings of a purely commercial nature.
>
>Crossposting to irrelevant groups is also discouraged, and readers are
>encouraged to redirect followups to reduce excessive crossposting.
>Readers may also post articles that have been rejected from
>soc.religion.bahai, so long as they conform to this charter.
>
>As is true for other groups devoted to discussing a particular
>religion, including soc.religion.bahai, the talk.religion.bahai
>newsgroup is not an official organ of any institutional faith.
>
>END CHARTER.
>
>IMPORTANT VOTING INFORMATION:
>
>The purpose of a Usenet vote is to determine the genuine interest in
>reading the proposed group, and soliciting votes from uninterested
>parties defeats this purpose. Do *not* distribute this CFV; instead,
>direct people to the official CFV posted to news.announce.newgroups.
>Distributing pre-marked, incomplete, or otherwise edited copies of
>this CFV is considered vote fraud.
>
>At most one vote is allowed per person or per account. Duplicate
>votes will be resolved in favor of the most recent valid vote.
>Addresses and votes of all voters will be listed in the final RESULT
>post.
>
>Voters must mail their ballots directly to the votetaker. Anonymous,
>forwarded, or proxy votes are not valid. Votes mailed by WWW/HTML/CGI
>forms are considered anonymous, as are votes from any "munged"
>addresses the votetaker cannot decipher.
>
>Please direct any questions to the votetaker at <mcq@wco.com>.
>
>HOW TO VOTE:
>
>Extract the ballot from the CFV by deleting everything before the
>"BEGINNING OF BALLOT" and after the "END OF BALLOT" lines. Please do
>*not* send the entire CFV back to me! Don't worry about the spacing
>of the columns or any quote characters (">") that your software
>inserts.
>
>Provide your real name on the line that asks for it, and indicate your
>vote in the brackets beside the group name. Valid votes are YES, NO,
>ABSTAIN, and CANCEL. Examples of how to properly indicate your vote
>(do not vote here):
>
> [YES] example.vote.yes
> [NO] example.vote.no
> [ABSTAIN] example.abstention
> [CANCEL] example.cancellation
>
>Do *not* modify or delete any other information in this ballot.
>Votetaking is automated, and any other changes to the ballot may
>prevent your vote from being counted.
>
>When you're finished, mail the ballot to <mcq@wco.com>. Replying to
>this message should work, but check the "To:" line. If you ordinarily
>use a spam block, please delete it and use a valid address to vote.

```

>
>If you do not receive an acknowledgment of your vote within three
>days, contact the votetaker about the problem. You are responsible
>for reading your ack and making sure your vote is registered
>correctly.
>
>-----BEGINNING OF BALLOT: Delete Everything Before This Line-----
>-----
>                Usenet Ballot: talk.religion.bahai
>-----
>
>Valid ballots are distributed blank in a Call for      |   Leave this
>Votes posted to news.announce.newgroups or mailed    |   marker here:
>by the votetaker. Other ballots may be rejected.     |   <TRB-0001>
>
>Give your real name on the next line (do not give your email address).
>Your name -->
>[Your Vote]   Group      (Place your vote in the empty brackets below.)
>-----
>[           ]   talk.religion.bahai
>-----
>-----END OF BALLOT: Delete Everything After This Line-----
>
>DISTRIBUTION
>
>This CFV has been posted to the following newsgroups:
>
>  news.announce.newgroups
>  news.groups
>  alt.religion.bahai
>  soc.culture.israel
>  soc.rights.human
>  talk.religion.misc
>  soc.religion.bahai (posted separately)
>
>The CFV and the eventual RESULT posts will be mailed to these mailing
>lists:
>
>  Mailing list name: Baha'i Studies
>  Submission address: Bahai-st@johnco.cc.ks.us
>  Request address: major@johnco.cc.ks.us
>
>  Mailing list name: h-bahai
>  Submission address: h-bahai@h-net.msu.edu
>  Request address: smaneck@berry.edu or jrcole@umich.edu
>
>  Mailing list name: Talisman
>  Submission address: talisman@umich.edu
>  Request address: jsgreen@umich.edu
>
>Pointers directing readers to this CFV will be posted in these groups:
>
>  a.bsu.religion
>  alt.religion
>  alt.religion.islam
>  news.admin.censorship
>  soc.religion.eastern
>  soc.religion.gnosis
>  soc.religion.hindu
>  soc.religion.paganism
>  soc.religion.quaker
>  soc.religion.sikhism
>  soc.religion.unitarian-univ
>  soc.religion.vaishnava
>  talk.religion.buddhism
>  talk.religion.newage
>  uk.religion.interfaith
>  uk.religion.misc
>  uk.religion.other-faiths
>
>The CFV is also available by e-mail from the votetaker.
>
>--
>Rebecca Graham McQuitty
>
>-----
From:   Chris Manvell[SMTP:Chris@breacais.demon.co.uk]
Sent:   Wednesday, January 28, 1998 1:07 PM
To:     FG
Cc:     Ron House
Subject: Re: Fw: CFV talk.religion.bahai posted
>
In message <01bd2be4$3b9b1900$762ab3c7@glaysher.Library>, FG <FG@hotmail.com> writes
>FG
>UseNet: alt.religion.bahai
>
>The RFD for talk.religion.bahai: <https://www.baha.demon.co.uk/rfd.htm>
>
>The Call For Votes (CFV) for talk.religion.bahai has been posted.

```

Saw it and voted!

BTW, we are not the only people being hammered by Rick Schaut. I see he is in the fray elsewhere on various subjects!

All the best,

Chris Manvell, Isle of Skye, Scotland. Tel.:+44+(0)1471-822317
Co-proponent of talk.religion.bahai who really must get a new keyboard!

--
NEWSGROUP READERS: Please remove "NO_UCE" from address before e-mailing.
Go to <<https://www.breacais.demon.co.uk/rfd.htm>> to read the REVISED RFD
for talk.religion.bahai. Discussion itself may be found on news.groups.

From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Wednesday, January 28, 1998 3:33 PM
To: FG@hotmail.com
Subject: Re: Rough draft for pointer: talk.religion.bahai

On Wed, 28 Jan 1998, rederick Glaysher wrote:

> Rebecca, is this all right for a pointer?

I'd suggest listing the newsgroups where the CFV is posted instead of referring back to the RFD. Other than that, it's fine.

Cheers,
Rebecca G. McQuitty

> of the newsgroups and listservs specified in the RFD. You may now
> vote at this time. The interest poll ends on February 18th.
>
> The CFV is also available directly from the impartial third-party votetaker,
> Rebecca G. McQuitty, via email:
>
> mcq@wco.com

From: George Demas[SMTP:gjdemas@ap.net]
Sent: Wednesday, January 28, 1998 8:45 PM
To: FG
Subject: Re: talk.religion.bahai

Get a life.

Nobody is obligated to be a Baha'i. If you want to be one, you must live by the rules set down by God.

-----Original Message-----

From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai,news.groups
Date: Thursday, January 22, 1998 4:28 AM
Subject: Re: talk.religion.bahai

>Thanks, Emma. As background information, I'll
>quote a few things that seem relevant to the discussion
>for talk.religion.bahai and might help set it in a fuller
>historical context here on news.groups....

>
>FG
>UseNet: alt.religion.bahai
>The RFD for talk.religion.bahai can be found on news.groups,
>news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>
>

>-----
>Quoted material begins from <https://www.religioustolerance.org/bahai.htm>

>
>
>Freedom of Expression within the Baha'i Faith

>
>Although Baha'is have been very active in the promotion of freedom of
>expression around the world, there are significant restrictions on
>freedoms of individual members. These are enforced through
>shunning or expelling non-conforming adherents. Some examples are:

>
>[clip]

>
>The Baha'i authorities impose prepublication censorship on all material
>written by members about the Faith. All such material must first be
>scanned by a review committee of the Baha'i National Spiritual
>Assembly of the country in which the text is to be published. This was
>a temporary policy introduced many decades ago, which is still in force.

>
>The authorities closed down the "Talisman" mailing list. This was
>created by a professor at Indiana University, John Walbridge, in
>1994-OCT. The list had 175 subscribers. In early 1996, the Baha'i
>World Center in Haifa, Israel ordered the first of a series of
>investigations.

>One sensitive topic debated on "Talisman" was the exclusion of women

>from the Universal House of Justice which some subscribers felt was i
>ncompatible with the importance given to the equality of the sexes
>within the Baha'i Faith. Some postings argued that the body be opened
>up to women; they based their beliefs on their interpretation of
>Baha'u'llah's writings. "Talisman" was closed on 1996-MAY. Juan Cole,
>now an ex-Baha'i, opened a new Talisman list the following month. Its
>e-mail address is talisman@umich.edu.

>
>[clip]
>

>Michael McKenny, a fantasy writer from Canada was expelled because
>of his views expressed in Emails.

>
>-----
>-
>-----
>Internet References and Mailing Lists
>
>Jonah Winters' Baha'i Academics Resource Area is at:
><https://www.interlog.com/~winters/>
>
>[clip]
>

>Material on freedom of expression within the Baha'i Faith is available at:
><https://www.interlog.com/~winters/newspapers/gnosis.talisman.html> and at
><https://www.interlog.com/~winters/newspapers/chafe.html>
>
>An official response from the US National Spiritual Assembly to the latter
>item is available at: <https://www.interlog.com/~winters/uhj/attacks.html>
>
>Paul Johnson authored an article on the Talisman discussion group in
>1997-Winter edition of Gnosis Magazine.

>
>-----
>Emma Pease wrote in message ...
>
>>Emma
>>
>>Possible interesting website written from a somewhat neutral point of
>>view
>>
>><https://www.religioustolerance.org/bahai.htm>
>>
>>ps. Some of the Baha'i sites are extremely difficult to navigate with
>>lynx (or for that matter monochrome netscape) and don't seem to be
>>coded right. <https://www.bahai.org/> is a case in point.

>>--
>>\-----
>>| * | Emma Pease Net Spinster
>>|_ \ / emma@csl.i.stanford.edu Die Luft der Freiheit weht
>
>

From: James[SMTP:bookstor@pandore.qc.ca]
Sent: Thursday, January 29, 1998 4:45 AM
To: FG@hotmail.com
Subject: Are you or are you not?

Hello Frederick:

Well, are you or are you not a Baha'i?

James

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 29, 1998 8:32 AM
To: talisman
Subject: Harassing, vilifying hate mail....

I've received several pieces of abusive and vilifying hate mail
from Bahais during the last three or four days. Although I've asked
one person not to email me at least twice in the past, he continues
to insist on his "right" to harass me. I'd appreciate if other Bahais
would generally appeal to such persons either to post what they
think in public view or not to contact me in any way....

--
FG
UseNet: alt.religion.bahai

The RFD for talk.religion.bahai: <<https://www.baha.demon.co.uk/rfd.htm>>

The Call For Votes (CFV) for talk.religion.bahai has been posted.
You may now vote at this time. The interest poll ends on February 18th.
The CFV is also available directly from the votetaker,

Rebecca G. McQuitty, via email: mcq@wco.com

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From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 29, 1998 9:40 AM
To: Ron House; Chris Manvell
Subject: Re: CFV Rough Draft sent back....

The pointers to the CFV have now been posted....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<https://www.baha.demon.co.uk/rfd.htm>>

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news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

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You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 29, 1998 9:52 AM
To: Juan R. I. Cole
Subject: Fw: CFV: talk.religion.bahai

Has someone decided not to post the CFV to h-bahai? I haven't seen it yet. It was posted elsewhere two days ago....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<https://www.baha.demon.co.uk/rfd.htm>>

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news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

-----Original Message-----

From: Rebecca G. McQuitty <mcq@wco.com>
To: Bahai-st@johnco.cc.ks.us <Bahai-st@johnco.cc.ks.us>
Date: Tuesday, January 27, 1998 10:30 PM
Subject: CFV: talk.religion.bahai

>The Baha'i Studies List*

>
> FIRST CALL FOR VOTES (of 2)
> unmoderated group talk.religion.bahai
>

>Usenet readers may now vote on the proposed worldwide newsgroup
>talk.religion.bahai. This CFV contains information about both the
>voting process and the proposed group; please read the entire CFV
>before voting.

>
>Only the votetaker is authorized to distribute this CFV. Do not post
>it to any newsgroup, mail it to any person or mailing list, or place
>it on the World Wide Web. Ballots or CFVs provided by anyone except
>the votetaker will be invalid.

>
>Newsgroups line:
>talk.religion.bahai Discussion of the Baha'i Faith.

>
>Votes must be received by 23:59:59 UTC, 18 Feb 1998.

>
>A neutral, third-party volunteer is conducting this vote. Direct
>questions about the vote to the votetaker, and questions about the
>proposed group to the proponents.

>
>Proponent: FG <FG@hotmail.com>
>Proponent: Chris Manvell <Chris@breacais.demon.co.uk>
>Proponent: Ron House <house@usq.edu.au>
>Mentor: Chris Stone <cbstone@phoenix.princeton.edu>
>Votetaker: Rebecca McQuitty <mcq@wco.com>

>
>RATIONALE: talk.religion.bahai

>
>Currently, the only newsgroup on the Big 8 heirarchies, which exists
>specifically for discussion of the Baha'i Faith, is moderated. A need
>exists for an unmoderated forum, and this proposed newsgroup would
>meet that need.

>
>Between January 17, 1997, the posting of the first proposed RFD, and
>March 27, 1997, more than 759 messages were posted concerning
>talk.religion.bahai, 11 messages per day for 70 days.

>
>Between April 1, 1997 and September 27, 1997, over 2,863 messages have
>been posted on alt.religion.bahai from people with highly varying
>points of view on the Baha'i Faith, resulting in 16 messages per day
>for 179 days, and 477 messages a month for six months.

>
>Since www.dejanews.com does not pick up all postings, an additional
>conservative 5 percent, roughly 150 messages, have probably been lost
>from the archive. During this time period, approximately 513 different
>individuals posted on over 1,200 threads.

>

>These numbers may be verified by searching www.dejanews.com for
>talk.religion.bahai and alt.religion.bahai for the relevant time
>periods. Please note that despite the poor propagation of the alt.*
>hierarchy the high rate of posting demonstrates significant interest,
>justifying the forming of an unmoderated newsgroup on the Bahai Faith
>on the talk.* hierarchy. It is only reasonable to conclude that the
>easy accessibility of the talk.* hierarchy will lead to even higher
>rates of posting by interested people.
>
>The proponents intend that talk.religion.bahai will complement, rather
>than supplant, the existing moderated group soc.religion.bahai, and
>will provide those without access to alt.religion.bahai, on the less
>well propagated alt.* hierarchy, the opportunity to participate,
>especially since many people who voted YES on the first proposal were
>unable to join in on alt.religion.bahai, their ISPs not carrying the
>hierarchy. It is anticipated that alt.religion.bahai will evolve along
>as its users see fit and will complement talk.religion.bahai as an
>alternative unmoderated newsgroup.
>
>CHARTER: talk.religion.bahai
>
>All topics or ideas relevant to the Baha'i faith -- its history,
>teachings, theology, etc. -- would be appropriate areas for
>discussion.
>
>Readers are asked to observe standard netiquette and voting procedure
>in their use of this newsgroup and during its creation.
>
>Readers are asked to observe Baha'i standards of conduct and not to
>start or prolong flamewars in the group, but to focus instead on
>articles and threads written in more moderate terms.
>
>The posting of articles not specifically relevant to the Baha'i Faith
>is strongly discouraged. Also discouraged are personal messages, large
>ASCII graphics, binaries, special-format files, pornography, spam, and
>any postings of a purely commercial nature.
>
>Crossposting to irrelevant groups is also discouraged, and readers are
>encouraged to redirect followups to reduce excessive crossposting.
>Readers may also post articles that have been rejected from
>soc.religion.bahai, so long as they conform to this charter.
>
>As is true for other groups devoted to discussing a particular
>religion, including soc.religion.bahai, the talk.religion.bahai
>newsgroup is not an official organ of any institutional faith.
>
>END CHARTER.
>
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>
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>reading the proposed group, and soliciting votes from uninterested
>parties defeats this purpose. Do *not* distribute this CFV; instead,
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>Distributing pre-marked, incomplete, or otherwise edited copies of
>this CFV is considered vote fraud.
>
>At most one vote is allowed per person or per account. Duplicate
>votes will be resolved in favor of the most recent valid vote.
>Addresses and votes of all voters will be listed in the final RESULT
>post.
>
>Voters must mail their ballots directly to the votetaker. Anonymous,
>forwarded, or proxy votes are not valid. Votes mailed by WWW/HTML/CGI
>forms are considered anonymous, as are votes from any "munged"
>addresses the votetaker cannot decipher.
>
>Please direct any questions to the votetaker at <mcq@wco.com>.
>
>HOW TO VOTE:
>
>Extract the ballot from the CFV by deleting everything before the
>"BEGINNING OF BALLOT" and after the "END OF BALLOT" lines. Please do
>*not* send the entire CFV back to me! Don't worry about the spacing
>of the columns or any quote characters (">") that your software
>inserts.
>
>Provide your real name on the line that asks for it, and indicate your
>vote in the brackets beside the group name. Valid votes are YES, NO,
>ABSTAIN, and CANCEL. Examples of how to properly indicate your vote
>(do not vote here):
>
> [YES] example.vote.yes
> [NO] example.vote.no
> [ABSTAIN] example.abstention
> [CANCEL] example.cancellation
>
>Do *not* modify or delete any other information in this ballot.


```
>Votetaking is automated, and any other changes to the ballot may
>prevent your vote from being counted.
>
>When you're finished, mail the ballot to <mcq@wco.com>. Replying to
>this message should work, but check the "To:" line. If you ordinarily
>use a spam block, please delete it and use a valid address to vote.
>
>If you do not receive an acknowledgment of your vote within three
>days, contact the votetaker about the problem. You are responsible
>for reading your ack and making sure your vote is registered
>correctly.
>
>-----BEGINNING OF BALLOT: Delete Everything Before This Line-----
>-----
>                Usenet Ballot: talk.religion.bahai
>-----
>Valid ballots are distributed blank in a Call for      | Leave this
>Votes posted to news.announce.newgroups or mailed    | marker here:
>by the votetaker. Other ballots may be rejected.      | <TRB-0005>
>-----
>Give your real name on the next line (do not give your email address).
>Your name -->
>[Your Vote] Group      (Place your vote in the empty brackets below.)
>-----
>[      ] talk.religion.bahai
>-----
>-----END OF BALLOT: Delete Everything After This Line-----
>-----
>DISTRIBUTION
>
>This CFV has been posted to the following newsgroups:
>
>  news.announce.newgroups
>  news.groups
>  alt.religion.bahai
>  soc.culture.israel
>  soc.rights.human
>  talk.religion.misc
>  soc.religion.bahai (posted separately)
>
>The CFV and the eventual RESULT posts will be mailed to these mailing
>lists:
>
>  Mailing list name: Baha'i Studies
>  Submission address: Bahai-st@johnco.cc.ks.us
>  Request address: major@johnco.cc.ks.us
>
>  Mailing list name: h-bahai
>  Submission address: h-bahai@h-net.msu.edu
>  Request address: smaneck@berry.edu or jrcole@umich.edu
>
>  Mailing list name: Talisman
>  Submission address: talisman@umich.edu
>  Request address: jsgreen@umich.edu
>
>Pointers directing readers to this CFV will be posted in these groups:
>
>  a.bsu.religion
>  alt.religion
>  alt.religion.islam
>  news.admin.censorship
>  soc.religion.eastern
>  soc.religion.gnosis
>  soc.religion.hindu
>  soc.religion.paganism
>  soc.religion.quaker
>  soc.religion.sikhism
>  soc.religion.unitarian-univ
>  soc.religion.vaishnava
>  talk.religion.buddhism
>  talk.religion.newage
>  uk.religion.interfaith
>  uk.religion.misc
>  uk.religion.other-faiths
>
>The CFV is also available by e-mail from the votetaker.
>
>--
>Rebecca Graham McQuitty
>
>To switch to the digested list,
>send the following commands to major@johnco.cc.ks.us in the message body
>
>-
>unsubscribe bahai-st
>subscribe bahai-st-digest
>
```

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 29, 1998 5:26 PM
To: Juan R. I. Cole
Subject: Re: Fw: CFV: talk.religion.bahai

Ah, yes, now I do recall....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<https://www.baha.demon.co.uk/rfd.htm>>

The Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: Emma Pease[SMTP:emma@csl.stanford.edu]
Sent: Thursday, January 29, 1998 5:38 PM
To: FG@hotmail.com
Subject: Re: Harassing, vilifying hate mail....

[email only]

In <6apsrg\$njd@news1.newsguy.com> "FG" <FG@hotmail.com> writes:

>I've received several pieces of abusive and vilifying hate mail
>from Bahais during the last three or four days. Although I've asked
>one person not to email me at least twice in the past, he continues
>to insist on his "right" to harass me. I'd appreciate if other Bahais
>would generally appeal to such persons either to post what they
>think in public view or not to contact me in any way....

I would suggest writing the harasser a note asking him to cease sending you any email and that any communications he wishes to have with you should be in the newsgroup. In the same message state that you don't intend to ever send him another email (and hold by that no matter what the provocation [ideally by setting up a filter that bounces any mail sent from him back to him]). CC this message to his postmaster and to your postmaster (this is important, it means someone with authority to force him to cease has been made aware of the problem; your postmaster may also be able to help with filters and now knows that a problem is going on [especially if, as sometimes happens, he accuses you of being the harasser]). If he evades the filter, send an example message to his postmaster and note that you have asked him to cease sending you email and that the postmaster should have your original 'please cease' message in his files.

Note that it is important that you cease sending any email to him after the formal cease message. If you send him even one email after that message, it will seriously undermine any support you will get from his ISP's postmaster and your ISP's postmaster.

Emma

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, January 29, 1998 5:42 PM
Subject: Re: Pointer to CFV: talk.religion.bahai

Dave Ratcliffe wrote in message <34d3dd3a.103392177@news.microserve.net>...
>On Thu, 29 Jan 1998 07:54:54 -0500, in news.admin.censorship, "Frederick
>Glaysher" <FG@hotmail.com> wrote:
>>The Call For Votes (CFV) for talk.religion.bahai has been posted to all
>>of the newsgroups and listservs specified in the CFV:

>
>[deletia]

>
>You posted this in news.admin.censorship?

Yes.

>
>Whatever for, Fred?

I and other people have stated that we have been censored on soc.religion.bahai repeatedly and to such an extent that it clearly demonstrates a pattern of concern that at least partially has played a role in the desire for an unmoderated newsgroup on the Bahai Faith. Since news.admin.censorship focusses on censorship, I have posted there in the past to inform people who care about the issue of what at least I and some other people believe has or is taking place on Usenet in regard to our attempts to form talk.religion.bahai.

>
>--
>Dave Ratcliffe
>dave@frackit.com

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<https://www.baha.demon.co.uk/rfd.htm>>

The Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 30, 1998 7:43 AM
Subject: Re: Harassing, vilifying hate mail....

Chris Manvell wrote:

>BTW, Fred, the web address you are posting is wrong and should be:
><<https://www.breacais.demon.co.uk/rfd.htm>>. The page has been updated
>with a pointer to the CFV.

Oops! I knew that but stared right at it without seeing it.....

Thanks.

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 30, 1998 7:47 AM
Subject: Re: Harassing, vilifying hate mail....

Robert A. Little wrote in message <6argk5\$1ck\$1@nnrp2.snfc21.pbi.net>...
>'Abdul-Baha' is quoted in the Stars of the West as saying (approximately)
>that the enemies outside of the Faith can do no harm, but those within the
>Faith, those who call themselves the "friends" and who break the laws of
>love and of unity can do great harm in this day (1919).

What's this supposed to mean?

>Realizing that this is an unmoderated group, I appeal to Baha'is to observe
>the tenets of this divinely ordained Faith, and to show restraint in the
>face of provocation.

Now let me get your reason right.... An unmoderated group equals provocation?

>Ask yourselves: what would 'Abdul-Baha' do?

I assume you're suggesting he wouldn't send hate mail or vote to suppress the human rights of others....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

The Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

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talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 30, 1998 8:00 AM
Subject: Re: Harassing, vilifying hate mail....

Roger Reini wrote in message <34D0A510.2411@SPAMBLOCKford.com>...

>FG wrote:

>

>If this is true, then it is most unfortunate. It is even more so if it
>is coming from followers of Baha'u'llah.

Although someone has suggested I post them to talisman and
news.groups, and it is my inclination to reveal such things to
the light of day, I would then be blamed and attacked for doing so....

>If anyone has a disagreement with an individual, they should work it out
>in a calm and collected manner. They should not resort to harassment,
>making threats, or anything that is undignified. Such behavior is not
>worthy of anyone, especially those who consider themselves Baha'i.

>

>Fred: if you've explicitly told someone to stop e-mailing you, yet they
>persist in doing so, you have grounds for complaining to the other
>person's ISP.

Someone else has suggested I contact his and my ISP. A lot of work.
I've decided to put his address in a hotmail filter for deletion and to
send you, Mr. Reini, copies of his and a few other messages I've
recently received. May I ask you to kindly contact them? You have a
long historical memory.... Might find them interesting.... And I trust
you to do and say discreetly the right thing.... You or someone else
might post something to bahai-discuss and soc.religion.bahai, if
they'll let you.... I've often seen him posting to them in the past....

>IMHO, the person who is doing this should respect Fred's wishes and
>refrain from sending him any more e-mail.

>

>Let us not allow incidents such as this to taint the voting now taking
>place for talk.religion.bahai.

This is my wish too....

>

>Roger (rreini@wwnet.net)
><https://fp-www.wwnet.net/~rreini/>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 30, 1998 8:09 AM
To: Roger Reini
Subject: hate mail

Roger,

I hope you don't mind my asking you to take care of these.... I just think
you can handle them fairly and the one individual at least will probably
listen to you....

#1:

-----Original Message-----

From: FG <FG@hotmail.com>
To: Bruce D Limber <bruce.limber@juno.com>
Date: Monday, January 26, 1998 8:32 AM
Subject: Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran (a
letter)

>Please do not email me directly. Post your opinions on news.groups
>or other relevant news groups.

>

>FG

>UseNet: alt.religion.bahai

>The RFD for talk.religion.bahai can be found on news.groups,
>news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

>-----Original Message-----

>From: Bruce D Limber <bruce.limber@juno.com>
>To: FG@hotmail.com <FG@hotmail.com>
>Date: Friday, January 23, 1998 8:53 AM

>Subject: Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran (a
>letter)
>
>
>>
>>>In my opinion, complete and unmitigated hypocrisy....
>>
>>A fact is not hypocrisy. It is a fact.
>>
>>It's truly a pity that you still haven't learned the well-known
>>concept that if you have nothing good to say, you should
>>SAY NOTHING.
>>
>>It's really very simple.
>>
>>I refer you to the "I will not dwell on the unpleasant things
>>of life" prayer for details.
>>
>

#2:

-----Original Message-----

From: FG <FG@hotmail.com>

To: Bruce D Limber <bruce.limber@juno.com>

Date: Wednesday, January 28, 1998 5:57 AM

Subject: Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran (a
letter)

>As far as I'm concerned, you represent, like so many Bahais, the epitome of
>your accusations against me.... I will be deleting anything else from you
in
>my mailbox without reading it....
>

>FG

>UseNet: alt.religion.bahai

>The RFD for talk.religion.bahai can be found on news.groups,
>news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

>-----Original Message-----

>From: Bruce D Limber <bruce.limber@juno.com>

>To: FG@hotmail.com <FG@hotmail.com>

>Date: Tuesday, January 27, 1998 7:30 PM

>Subject: Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran (a
>letter)

>

>

>>

>>>Please do not email me directly.

>>

>>When you cease trying to engender division and negativity, I
>>will cease replying.

>>

>>Until then, I reserve the right to object to bigotry and hate-
>>mongering.

>>

>>And I stand by the statements in my previous post.

>>

>>

>>You don't need to buy Internet access to use free Internet e-mail.

>>Get completely free e-mail from Juno at <https://www.juno.com>

>>Or call Juno at (800) 654-JUNO [654-5866]

>>

>>

>

#3

-----Original Message-----

From: George Demas <gjdemas@ap.net>

To: FG <FG@hotmail.com>

Date: Wednesday, January 28, 1998 7:46 PM

Subject: Re: talk.religion.bahai

>Get a life.

>

>Nobody is obligated to be a Baha'i. If you want to be one, you must live
by

>the rules set down by God.

>-----Original Message-----

>From: FG <FG@hotmail.com>

>Newsgroups: alt.religion.bahai,news.groups

>Date: Thursday, January 22, 1998 4:28 AM

>Subject: Re: talk.religion.bahai

>

>

>>Thanks, Emma. As background information, I'll

>>quote a few things that seem relevant to the discussion

>>for talk.religion.bahai and might help set it in a fuller

>>historical context here on news.groups....

>>

```

>>FG
>>UseNet: alt.religion.bahai
>>The RFD for talk.religion.bahai can be found on news.groups,
>>news.announce.newgroups, or at <https://www.baha.demon.co.uk/rfd.htm>
>>
>>-----
>>Quoted material begins from https://www.religioustolerance.org/bahai.htm
>>
>>
>>Freedom of Expression within the Baha'i Faith
>>
>>Although Baha'is have been very active in the promotion of freedom of
>>expression around the world, there are significant restrictions on
>>freedoms of individual members. These are enforced through
>>shunning or expelling non-conforming adherents. Some examples are:
>>
>>[clip]
>>
>>The Baha'i authorities impose prepublication censorship on all material
>>written by members about the Faith. All such material must first be
>>scanned by a review committee of the Baha'i National Spiritual
>>Assembly of the country in which the text is to be published. This was
>>a temporary policy introduced many decades ago, which is still in force.
>>
>>The authorities closed down the "Talisman" mailing list. This was
>>created by a professor at Indiana University, John Walbridge, in
>>1994-OCT. The list had 175 subscribers. In early 1996, the Baha'i
>>World Center in Haifa, Israel ordered the first of a series of
>>investigations.
>>One sensitive topic debated on "Talisman" was the exclusion of women
>>from the Universal House of Justice which some subscribers felt was i
>>ncompatible with the importance given to the equality of the sexes
>>within the Baha'i Faith. Some postings argued that the body be opened
>>up to women; they based their beliefs on their interpretation of
>>Baha'u'llah's writings. "Talisman" was closed on 1996-MAY. Juan Cole,
>>now an ex-Baha'i, opened a new Talisman list the following month. Its
>>e-mail address is talisman@umich.edu.
>>
>>[clip]
>>
>>Michael McKenny, a fantasy writer from Canada was expelled because
>>of his views expressed in Emails.
>>
>>-----
>>-
>>-
>>-----
>>Internet References and Mailing Lists
>>
>>Jonah Winters' Baha'i Academics Resource Area is at:
>>https://www.interlog.com/~winters/
>>
>>[clip]
>>
>>Material on freedom of expression within the Baha'i Faith is available at:
>>https://www.interlog.com/~winters/newspapers/gnosis.talisman.html and at
>>https://www.interlog.com/~winters/newspapers/chafe.html
>>
>>An official response from the US National Spiritual Assembly to the latter
>>item is available at: https://www.interlog.com/~winters/uhj/attacks.html
>>
>>Paul Johnson authored an article on the Talisman discussion group in
>>1997-Winter edition of Gnosis Magazine.
>>
>>-----
>>Emma Pease wrote in message ...
>>
>>>Emma
>>>
>>>Possible interesting website written from a somewhat neutral point of
>>>view
>>>
>>>https://www.religioustolerance.org/bahai.htm
>>>
>>>ps. Some of the Baha'i sites are extremely difficult to navigate with
>>>lynx (or for that matter monochrome netscape) and don't seem to be
>>>coded right. https://www.bahai.org/ is a case in point.
>>>-
>>>----
>>>|* | Emma Pease Net Spinster
>>>|_\/ emma@csl.stanford.edu Die Luft der Freiheit weht
>>>
>>>
>>>

```

```

#4
-----Original Message-----
From: James <bookstor@pandore.qc.ca>

```

To: FG@hotmail.com <FG@hotmail.com>
Date: Thursday, January 29, 1998 3:44 AM
Subject: Are you or are you not?

>Hello Frederick:

>

>Well, are you or are you not a Baha'i?

>

>

>James

>

>

--

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

The Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

news.announce.newgroups

news.groups

alt.religion.bahai

soc.culture.israel

soc.rights.human

talk.religion.misc

soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 30, 1998 8:13 AM
To: Emma Pease
Subject: Re: Harassing, vilifying hate mail....

Thanks, Emma.

I've put the person's email address in a hotmail filter for deletion and have asked another Bahai to discreetly contact him. I'm hoping he'll listen to him and this won't blow up into a big hullabaloo or excuse for voting NO....

FG

UseNet: alt.religion.bahai

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 30, 1998 8:23 AM
To: talisman
Subject: Re: Harassing, vilifying hate mail....

-----Original Message-----

From: T.ALBERT-ISHMAEL ANDERSON <talishman@usa.net>
To: talisman@umich.edu <talishman@umich.edu>
Cc: FG@hotmail.com <FG@hotmail.com>
Date: Thursday, January 29, 1998 6:24 PM
Subject: Re: Harassing, vilifying hate mail....

>I recommend that Fred notify Baha'i institutions and ABM's with the specific names and forward the hate mail to Baha'i institutions and ask for them to intervene on his behalf.

I've forwarded copies to Mr. Roger Reini and asked him to contact the people involved and handle them discreetly.... I've also put their email addresses in hotmail filters for deletion.

--

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

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news.announce.newgroups

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soc.rights.human

talk.religion.misc

soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, January 30, 1998 9:05 AM
Subject: Re: "Bahai Leaders Vexed by On-Line Critics"

K. Paul Johnson wrote in message <34d10c2f.0@vllinsvr>...

>So-- it might best be said that I was in the mid-90s an ex-Baha'i
>who had pretty much ignored Baha'i matters until a book on
>something else led me back to the subject of Baha'i and into
>association with Baha'i scholars who were helpful and generous to
>me. Talisman was a wonderful resource for my book, which was
>dedicated to it along with some other newsgroups that helped.
>The shock of how those scholars were treated by their fellow
>Baha'is and ultimately the leaders of the Faith led me to write
>about it at the time. But at present I'm not interested enough
>in the Faith to be considered a critic of it at all.

>
>Second-- Mr. Manvell simply throws out the insulting accusation
>of my using "half truths to attack the Faith" without citing a
>single such misrepresentation out of the scores of purely factual
>statements in the article. At the time it appeared, some people
>on Talisman II dismissed it as erroneous, biased, etc.-- but
>others challenged them to find a single misrepresentation of
>facts therein, and not one was ever pointed out. My
>"accusations" are based entirely on the "experience of the Faith"
>of those I interviewed, and if Mr. Manvell's experience was
>different it was undoubtedly because he was not in the same
>position they were, of trying to reconcile their freedom and
>objectivity as scholars with the restrictions on discourse
>imposed by their coreligionists.

>
>Third-- it was stated that there was "no substantive evidence
>that anyone tried to suppress the free exchange of information."
>This is preposterous, as the archives of Talisman I contain
>hundreds of examples of conservative Baha'is trying to shout down
>those of a more liberal view, insisting that their positions and
>commentary were simply unacceptable. Accusations of heresy were
>a constant on the list. Correspondence by such
>persons with the institutions is what led to the various
>sanctions and character assassinations that followed.

For those who wish to read and decide for themselves, talisman
archives are available at:

<https://www-personal.umich.edu/~jrcole/bahai.htm>

>
>Fourth-- it is entirely disingenuous for people who have many
>years of their lives and their whole identities tied up in a
>religion to dismiss *someone else* for not being a "disinterested
>outside observer." I'm much closer to being one than any of my
>Baha'i critics are; are they willing to say that anything a true
>believer Baha'i writes about the faith can be dismissed since
>*they* are not "disinterested outside observers?" Come now.
>In fact, Ira Rifkin of Religion News Service is *precisely* a
>disinterested outside observer, yet his article was attacked much
>more vigorously by Baha'is than mine has been. No matter how
>biased I might be, the facts in the piece, which consists
>overwhelmingly of facts, can be confirmed by others who don't
>share my attitudes.

I'm unfamiliar with the article. Is it online somewhere or can you
give a full citation with a date for it?

>Fifth-- "the story is much more complex than it appears in the
>article." Well, of course. Reducing thousands of pages of
>Internet conversation over 18 months to a single page is
>certainly not going to convey the full complexity of the
>situation, but was the best I could do in the circumstances.

>
>Now, then: I have no more interest in this subject and ask that
>my name be left out of further discussions. Would never have
>known I was being discussed if someone hadn't emailed me about
>>this.

Dare I say it was another Bahai and proponent who doesn't
necessarily entirely disagree with your article? Thank you
for stating your views and sharing a little about your Bahai past....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

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The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: Emma Pease[SMTP:emma@csl.stanford.edu]
Sent: Friday, January 30, 1998 12:50 PM
To: FG
Subject: Re: Harassing, vilifying hate mail....

> I've put the person's email address in a hotmail filter for deletion
> and have asked another Bahai to discreetly contact him. I'm
> hoping he'll listen to him and this won't blow up into a big hullabaloo
> or excuse for voting NO....

Frederick,

Just keep calm and give the political no voters no excuse for claiming that your behaviour caused all the negative votes. Let the votetaker or the other proponents deal with any misconduct.

Emma

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 31, 1998 8:36 AM
To: Roger Reini
Subject: Re: hate mail

-----Original Message-----

From: Roger Reini <rreini@ford.com>
To: FG@hotmail.com <FG@hotmail.com>
Date: Friday, January 30, 1998 1:20 PM
Subject: hate mail

>*** Reply to note of 01/30/98 07:03
>THIS IS A CORPORATE DOCUMENT - FOLLOW RECORDS MANAGEMENT POLICY
>
>After reading these notes, I have come to the opinion that they are not
what I
>would call "hate mail." They are frank. They are blunt. They contain strong
>opinions. But do they promote hate? To me, no they don't.

Harassment and vilification both in my opinion.... That takes in hate too....

>
>Having said that, I'll say this: Someone has suggested you set up kill
filters
>to block your seeing their messages. I concur with this. Indeed, I thought
I
>saw a note of yours which said you had.

I've told Bruce Limber at least on two previous occasions not to email me....

>
>I might suggest a stronger warning for individuals you absolutely do not
want
>to receive e-mail from -- something like "Please do not e-mail me again. If
>you do, I will consider it harassment and will complain to your ISP."
>
>Hopefully, this problem will pass.

>
>Regards,
>Roger Reini -- EESE - Elect. Distrib.(rreini@ford.com)
>MD5034, #5 (cube 2D015), Dearborn
>39-04358 FAX 39-00650 <https://ees868.pd8.ford.com/u/rreini/>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 31, 1998 9:10 AM
To: P K Johnson
Subject: Fw: Re(4): "Bahai Leaders Vexed by On-Line Critics"

FYI

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

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soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

-----Original Message-----

From: Donald Zhang Osborn <osborndo@pilot.msuNOSPAM.edu>
Newsgroups: news.groups,alt.religion.bahai
Cc: osborndo <osborndo>
Date: Friday, January 30, 1998 8:41 PM
Subject: Re(4): "Bahai Leaders Vexed by On-Line Critics"

>Paul, Greetings! Here are some hastily composed replies to the points
>you raise. Sorry that you became the subject of discussion, which you
>are correct, is inappropriate.

>
>K. Paul Johnson wrote:

>[snip]
>>First off, it is an oversimplification to call me a "critic of
>>the Baha'i Faith." I was a Baha'i for five teenage years, now
>[snip]

>
>Sorry if the description offends you. This (and the phrase was mine)
>has been my impression from seeing your postings on Talisman and
>Usenet. What sealed this impression for me was the hyperbola you once
>used

>about "the terrorized state of the U.S. Baha'i community" (9/4/97; I had
>meant to respond to it but at the time was too busy). This was so far
>removed from my experience and those of people I know, that I concluded,
>rightly or wrongly, that you simply took an antagonistic stance towards
>the Faith. That said, let me again offer my apologies if I have
>purveyed an inaccurate image of you by injudicious use of the term
>"critic" (though there is much you have posted that could easily give
>one that impression).

>
>>about my basically friendly attitude to the Baha'is. My article
>>in Gnosis was not an attack on the Faith at all, but a factual
>>report of the short life of the Talisman I discussion list.

>
>I am not in the position to judge on the purported facts (mainly because
>I know I don't have access to all of them), only to note that you (a)
>seem to report on one side of the issues (an incomplete perspective on
>the "facts"? -- not said as a criticism, necessarily, but an
>observation); (b) leave out at least one significant matter (admittedly
>an uncomfortable one) that raised serious questions about whether a
>group of participants might indeed have been pursuing an agenda hostile
>to the (elected) administrative bodies of the Faith; (c) use loaded
>terms like "inquisition" that unavoidably give the article a critical
>tone; and (d) neglect to mention that there are many scholars within the
>Baha'i community who certainly had different perspectives on the issues
>brought up by some of the Baha'i scholars on Talisman. So the picture
>wasn't the Baha'i authorities coming down on Baha'i scholars, but some
>Baha'i scholars with concerns and complaints, a bunch of stuff happening
>on Talisman (in which one cannot put white hats on some and black hats
>on others), and Baha'i institutions trying to deal with what were
>apparently some serious issues raised in the course of discussions.

>
>>The doctrines of the Faith are barely touched in the piece.
>>Since writing that article I have lost interest in the Faith,
>>and won't be writing about it again. By the way, I had earlier
>>written a piece for Gnosis, reporting on the publication of the
>>Aqdas. No one has ever accused this of being an attack either,
>>so something like 90% of the total verbiage I've published on
>>Baha'i has not been remotely the work of a "critic of the Faith"
>>in the sense Baha'is mean the term.

>[snip]
>
>Thanks for bringing this to our attention.

>
>>Second-- Mr. Manvell simply throws out the insulting accusation
>>of my using "half truths to attack the Faith" without citing a
>>single such misrepresentation out of the scores of purely factual

>>statements in the article. At the time it appeared, some people
>>on Talisman II dismissed it as erroneous, biased, etc.-- but
>>others challenged them to find a single misrepresentation of
>>facts therein, and not one was ever pointed out. My
>>"accusations" are based entirely on the "experience of the Faith"
>>of those I interviewed, and if Mr. Manvell's experience was
>>different it was undoubtedly because he was not in the same
>>position they were, of trying to reconcile their freedom and
>>objectivity as scholars with the restrictions on discourse
>>imposed by their coreligionists.

>

>I can't speak for Chris, though I'm sure none of us are out to insult
>you. It is also not fair for me or anyone to make personal
>characterizations based solely on their impressions. On the other hand,
>I don't think it is fair to minimize Chris's experience because of his
>different position ... in fact, any "factual" resume of the Talisman
>story really should take account of such perspectives.

>

>As far as the issues of concern to members of the Baha'i community,
>there are mechanisms within the community for addressing those. Often
>(and I can't say if it was also the case for the scholars you refer to
>in the article), one finds that people who take their complaints to an
>electronic forum have not explored these avenues. Really, prayer and
>use of the mechanisms for consultation in the Faith are much surer ways
>for reaching appropriate change in the context of a community evolving
>under the guidance of the Revelation of God than is going outside that
>route in ways that unfortunately create divisiveness and raise
>opposition (especially in electronic media). It is also a way in which
>the sharpness of ego in the search for what one feels is just ("I'm
>right!") can be replaced by the strength of detachment and faith ("If my
>view is right, then it will prevail, if not, what is right will
>prevail.") The latter, IMHO, is no less loving of justice than the
>former, but is much more conducive to building unity and fellowship and
>promoting peace.

>

>>Third-- it was stated that there was "no substantive evidence
>that anyone tried to suppress the free exchange of information."
>>This is preposterous, as the archives of Talisman I contain
>>hundreds of examples of conservative Baha'is trying to shout down
>>those of a more liberal view, insisting that their positions and
>>commentary were simply unacceptable. Accusations of heresy were
>>a constant on the list. Correspondence by such
>>persons with the institutions is what led to the various
>>sanctions and character assassinations that followed.

>

>Again this seems to be an oversimplification. First of all, trying to
>divide the Baha'i community, or even the participants in Talisman, into
>"conservative" & "liberal" disregards the complexity of experience and
>opinion in the community. That said, I would have to agree that there
>was a lack of observance of Baha'i standards of courtesy and use of
>language in much of the discussion on Talisman. I didn't keep "score"
>(not being able to identify "sides" anyway) but I'm sure that those with
>diverse opinions exceeded the bounds of moderation. In fact, the then
>list owner ignored my repeated suggestions that a passage(s) from the
>Writings concerning scholars and language be included in the list's
>welcome message as a possible way of setting the tone for interaction on
>the list.

>

>As far as "suppress[ing] the free exchange of information," shouting
>down, to the extent that may have happened, does not equal suppression
>(it only contributes to a cycle of degrading discussion). And if one
>wanted to treat this subject fully, one would have to mention the
>unwillingness of some to discuss (without reference to personalities, of
>course!) an inadvertent posting that caused a lot of concern among some
>participants. In short, despite some positive aspects of Talisman,
>there was a lot that left one shaking one's head sadly (and I regret to
>whatever extent I may have contributed to the latter).

>

>As for people writing the Baha'i administrative institutions, I don't
>see that that brought down "sanctions" let alone "character
>assassinations." I think the Baha'i institutions are well capable of
>seeing through spurious charges (if that's all there are) and
>identifying legitimate concerns (if there are any) regardless of who
>writes saying what. In any event, such writing is a good thing, if done
>in a prayerful spirit -- much better than taking matters into one's own
>hands and making divisive charges. Perhaps, in addition to greater
>efforts to observe Baha'i standards of discourse (and by saying this I
>should hasten to note that I in no way consider myself an exemplar in
>this!), concerned individuals should have written sooner ...

>

>>Fourth-- it is entirely disingenuous for people who have many
>>years of their lives and their whole identities tied up in a
>>religion to dismiss *someone else* for not being a "disinterested
>>outside observer." I'm much closer to being one than any of my
>>Baha'i critics are; are they willing to say that anything a true
>>believer Baha'i writes about the faith can be dismissed since
>>*they* are not "disinterested outside observers?" Come now.

>

>And now "true believer" Baha'i?? I'm not sure what this is supposed to
>mean, unless as a Baha'i one truly believes in the Revelation of
>Baha'u'llah (Eric Hoffer notwithstanding), but again suggest that such
>classifications or divisions of Baha'is do not hold up to any scrutiny.
>Also, I think it is unfair to imply that Baha'is cannot see the complex
>diversity among the Friends, diverse needs, experiences, ideas. I'm not
>sure it is appropriate to claim to be more objective than those among
>them who may identify what appears to be bias in at least some of your
>writing -- that may or may not be the case, but no one has the means to
>verify such a claim. In any event, one must evaluate what is said, not
>who said it.

>
>>In fact, Ira Rifkin of Religion News Service is *precisely* a
>>disinterested outside observer, yet his article was attacked much
>>more vigorously by Baha'is than mine has been. No matter how
>>biased I might be, the facts in the piece, which consists
>>overwhelmingly of facts, can be confirmed by others who don't
>>share my attitudes.

>
>I haven't seen Rifkin's article. Still, if it has the same shortcomings
>mentioned above, then it is subject to similar criticism.

>
>>Fifth-- "the story is much more complex than it appears in the
>>article." Well, of course. Reducing thousands of pages of
>>Internet conversation over 18 months to a single page is
>>certainly not going to convey the full complexity of the
>>situation, but was the best I could do in the circumstances.

>
>One cannot fault you for doing you best, and indeed it is difficult to
>summarize a lot of material. On the other hand, if the summary seems to
>be somewhat selective (whether or not that was the intent, which is
>another matter, and I'm not suggesting that you set out with such
>intent) then it's important to point that out.

>
>>Now, then: I have no more interest in this subject and ask that
>>my name be left out of further discussions. Would never have
>>known I was being discussed if someone hadn't emailed me about
>>this.

>
>Again, sorry that my mentioning your name made you the focus of
>discussion. In any event, I figured that word would eventually get to
>you. I'll respect your request, of course. Thank you for your reply.

>
>DZO

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 31, 1998 9:25 AM
To: Chris Manvell
Subject: two errors on CFV

Chris,

The CFV was actually posted on the 27th. I don't know immediately if
that's what's on the Daily status report for CFVs on news.groups but
McQuitty's CFV was definitely posted first on the 27th. It could cause
someone to miss the vote by one day.

>NOTE: The CALL FOR VOTES for talk.religion.bahai was posted on news.groups
and >news.announce.newgroups on 28/Jan/1998.

Also, I messed up cutting and pasting and got "UK" attached to Ron's
address!!! You could change that too if you can find the time. McQuitty
caught it and emailed me on it so it's minor and okay to change....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

The Call For Votes (CFV) for talk.religion.bahai has been posted to the
newsgroups specified in the CFV:

news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 31, 1998 9:37 AM

To: bn872@freenet.carleton.ca
Subject: Re: CFV Rough Draft sent back....

-----Original Message-----

From: McKenny Michael <bn872@freenet.carleton.ca>
To: FG@hotmail.com <FG@hotmail.com>
Date: Friday, January 30, 1998 8:47 AM
Subject: Re: CFV Rough Draft sent back....

>Greetings, Frederick.
> If you are well, it is well.
> It is probably only my low tech level. Later today I'll contact
>you to confirm nothings going on, or that it is.
> On another front, I'm getting some votes for trb, all legal,
>and if there is a massive no vote, then I may provide a lot of help
>in round three.

On further reflection:

Let me mention that I still expect a massive NO vote.... Too many dirty tricks have been pulled all along by the BCCA and others for them not to be the will of the administration.... They've had free use of bahai-discuss since kicking me off in October, and I can't imagine they've failed to put the unobserved nature of that to anything but good use since, from their point of view....

> May you be surprised by how beneficial the future is.

Michael,

A month before they booted you out you sent me an optimistic message about how you looked forward to things opening up.... Remember that? As I recall, I sent you back some bleak reply.... Sorry, but I feel the same is still in order.... 900 NO votes WERE threatened and quite possible. Cole mentioned a month or two ago how he was denounced in London by some administrator in public.... They've had a full year to do that kind of thing at Bahai meetings and elsewhere. I expect the worst.... If an opening presents itself, you might mention on trb the use of Bahai meetings to rally opposition against trb.... ANYTHING I say or do now will be used against trb. The techies are warning me in private email to just keep cool and let everyone else do the talking. I worry though that not enough people other than myself are posting anymore....

> Has a pointer been placed on talisman and irfan, and, if not may
>I do so?

All the Best,
Michael

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, January 31, 1998 9:43 AM
To: Emma Pease
Subject: Re: Harassing, vilifying hate mail....

>Just keep calm and give the political no voters no excuse for claiming
>that your behaviour caused all the negative votes. Let the votetaker
>or the other proponents deal with any misconduct.
>
>Emma

Will do.... Thanks for the advice. There have been so many dirty tricks all along I really worry something underhanded is taking place behind the scenes.... If not online on the private Bahai lists, I know Bahai meetings have been used in the past to denounce people like Professor Cole at the University of Michigan who have spoken out in any way.... Trb is definitely considered in that same boat, I'm afraid....

I'm now just trying to say nothing, hope for the best, and let the chips fall where they may, as they say....

Thanks again,

Fred

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 02, 1998 6:59 AM
Subject: Talk.religion.bahai: misdirected vote

A ballot for talk.religion.bahai has been sent to me. I am not the votetaker.
All ballots should be sent to Rebecca McQuitty, address given below. Be sure not to "cc" a copy to me. The vote should be confidential until the posting of the RESULT by the votetaker.

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <http://www.breacais.demon.co.uk/rfd.htm>.

The Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 02, 1998 7:02 AM
To: Rebecca G. McQuitty
Cc: mughal@alumni.caltech.edu
Subject: Fw: CFV: talk.religion.bahai

Rebecca,

Someone's accidentally sent me their vote or a "cc" of it. I'm forwarding it to you along with a cc to the individual. I've also posted a note to news.groups reminding people to send votes directly and only to you.

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <http://www.breacais.demon.co.uk/rfd.htm>.

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talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

-----Original Message-----
From: Asim Mughal <mughal@alumni.caltech.edu>
To: mcq@wco.com <mcq@wco.com>
Cc: FG@hotmail.com <FG@hotmail.com>;
Chris@breacais.demon.co.uk <Chris@breacais.demon.co.uk>; house@usq.edu.au <house@usq.edu.au>
Date: Monday, February 02, 1998 3:47 AM
Subject: Re: CFV: talk.religion.bahai

>-----BEGINNING OF BALLOT: Delete Everything Before This Line-----
>-----
> Usenet Ballot: talk.religion.bahai
>
>Valid ballots are distributed blank in a Call for | Leave this
>Votes posted to news.announce.newgroups or mailed | marker here:
>by the votetaker. Other ballots may be rejected. | <TRB-0001>
>
>Give your real name on the next line (do not give your email address).
>Your name --> Asim Mughal
>[Your Vote] Group (Place your vote in the empty brackets below.)
>-----
>[YES] talk.religion.bahai
>-----
>-----END OF BALLOT: Delete Everything After This Line-----
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 02, 1998 7:12 AM
To: K P Johnson
Subject: Fw: "Bahai Leaders Vexed by On-Line Critics"

FYI...

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

The Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

-----Original Message-----
From: Chris Manvell <chris@breacais.demon.co.uk>
Newsgroups: news.groups,alt.religion.bahai
Date: Sunday, February 01, 1998 10:53 AM
Subject: Re: "Bahai Leaders Vexed by On-Line Critics"

>Paul,
>
>I apologise for the tone of my posting about my interaction with you a
>while back. I still stand by the basic impression (and I must emphasise
>that it was an impression) you gave me of being willing to discredit the
>Baha'i Faith. In my post, by half truth I meant putting only one side of
>the story (regarding Talisman) and I stand by that. It was not meant as
>an insult and maybe it would have been better to have written "biassed".
>I lived through that period on Talisman, so DO know what you were
>talking about, and did find the posts of certain people (I do not know
>if they were Baha'is or not) most unpleasant, personally insulting,
>backbiting and disrespectful to the Central Figures of our Faith,
>towards the Institutions of the Faith, and towards individuals who not
>always able to defend themselves. I do not dispute the facts that you
>quoted.
>
>In article <34D28134.70C1@pilot.msuNOSPAM.edu>, Donald Zhang Osborn
><osborndo@pilot.msuNOSPAM.edu> writes
>>>Second-- Mr. Manvell simply throws out the insulting accusation
>>>of my using "half truths to attack the Faith" without citing a
>>>single such misrepresentation out of the scores of purely factual
>>>statements in the article. At the time it appeared, some people
>>>on Talisman II dismissed it as erroneous, biased, etc.-- but
>>>others challenged them to find a single misrepresentation of
>>>facts therein, and not one was ever pointed out. My
>>>"accusations" are based entirely on the "experience of the Faith"
>>>of those I interviewed, and if Mr. Manvell's experience was
>>>different it was undoubtedly because he was not in the same
>>>position they were, of trying to reconcile their freedom and
>>>objectivity as scholars with the restrictions on discourse
>>>imposed by their coreligionists.
>
>There is a problem that we have to resolve about religion and authority.
>As a Baha'i, I accept the succession of the Covenant and that, in those
>matters where they have the authority, the decisions of the House are
>sacrosanct. For instance, although it has caused me some grief, I have
>changed my Internet domain at the request of the House (although it did
>take a bit of time to do it). People of all religions have to accept
>certain basic tenets and it they do not like those tenets, then it
>implies that they do not have that strength of faith to accept their
>chosen Manifestation. By rejecting the authority of the House, one is
>denying the authority of the succession and, by implication of
>Baha'u'llah.
>
>>I can't speak for Chris, though I'm sure none of us are out to insult
>>you. It is also not fair for me or anyone to make personal
>>characterizations based solely on their impressions. On the other hand,
>>I don't think it is fair to minimize Chris's experience because of his
>>different position ... in fact, any "factual" resume of the Talisman
>>story really should take account of such perspectives.
>
>One cannot help making "personal characterizations based solely on
>(one's) impressions". What was wrong was that I then my
>characterisation public, for which I apologise.
>
>As this is not really relevant to news.groups, I have set follow-ups to
>ARB only.
>
>Best wishes,
>--
>Chris Manvell

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 02, 1998 7:16 AM
Subject: Re: talk.religion.bahai

Ron House wrote:

>The mere fact that they ARE moderators is the essence
>of the main problem. For those of us who want freedom
>of speech, a moderator is not performing a service.
>I characterise some of those moderators I have had
>experience of as "wiser than thou" because that is
>precisely my experience of their dealings. How else
>would you characterise someone who rejected an article,
>not for lacking relevance, not for being abusive,
>but for LACKING A CONCLUSION?????

I was told once upon a time that "sarcasm" was not allowed....
There goes much of the best literature of the human race....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

The Call For Votes (CFV) for talk.religion.bahai has been posted to the
newsgroups specified in the CFV:

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news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 02, 1998 7:23 AM
Subject: Re: "Bahai Leaders Vexed by On-Line Critics"

Ron House wrote:

>I can't get ARB, so could you please put news.groups
>back in, and advise anyone posting on ARB to do so
>as well? I am particularly interested in this
>discussion.
>
>In fact, this is a classic case of a need for TRB.

It definitely demonstrates the propagation and accessibility
problem with the alt.* hierarchy that has plagued discussion
since the last vote on talk.religion.bahai in March 1997....

Someone emailed me about a month ago that he was
pleasantly surprised to discover somehow that alt.religion.bahai
even existed!!!

He had voted YES!!!

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

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You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]

Sent: Monday, February 02, 1998 7:36 AM
Subject: Re: Baha'i teachings

I'm crossposting this to news.groups from alt.religion.bahai as an example of discussion that people like Ron House might want to listen in or join but can't due to lack of accessbility of the alt.* hierarchy, one of the major reasons justifying the forming of talk.religion.bahai....

Ron, there's actually several responses to this but unfortunately I probably shouldn't repost all of them to news.groups where they'd be too off topic.... You're oughta luck, fella....

Dale Grider wrote in message <34D422AF.4F55@bellsouth.net>...
>I am a Christian who has been "independently investigating" the Baha'i
>faith. Frankly I have found some serious problems. One good place to
>start in terms of getting some feedback is with respect to the relation
>of Science and Religion. This, I understand, is a major doctrinal topic
>of consideration within Baha'i theology. I also understand that Baha'i
>theology interprets select biblical miracles symbolically. This would not
>nesacerily be so bad (depending on specifics) except that I find a great
>double standard in the rationale behind which of those miracles are
>allegedly to be "symbolized".
>
> On the one hand, apologists like William Sears, in his book The Wine of
>Astonishment use a "Science" defined according to a strict materialistic
>naturalism with which to refute the possibility of a literal
>interpretation of the Resurrection or Ascension of Christ. This outlook
>is typical of the Baha'i line of argument that is brought to bear when
>literal intepretation of select miracles is out of step with Baha'i
>presuppositions. However, in other instances, "Science" gets defined in
>very liberal terms that allow for the supernatural (read "SCIENCE AND
>THE BAHAI FAITH" written by William S. Hatcher, taken from "Logic and
>Logos" pp.95-121.). Also Baha'u'llah and Abdul Baha have no problem
>conceding the reality that literal miracles are part of a manifestations
>true ability. Further still, even Christian/biblical miracles like the
>virgin birth are considered perfectly acceptable, in literal terms, and
>evidently not against "Science" and good reason.
>Thus a double standard exists in which Science is either defined in
>materialistic/naturalistic terms to refute literal belief in, say, the
>Resurrection, while elsewhere the truly supernatural is accepted within
>Baha'i belief.
>More detail on this line of thought with specific quotes in context can
>be found in the "Science and religion" topic area at the Fireside
>Letters Baha'i/Christian homepage website.
>URL;
>
><https://personal.sdf.bellsouth.net/sdf/h/o/howdybud/FS%20website/index%20.html>

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

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soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Monday, February 02, 1998 12:45 PM
To: FG@hotmail.com
Subject: Vote Ack: talk.religion.bahai

This is an automatic message sent to you after your vote has been counted. If this is correct, there is no need for you to reply. If your vote is registered incorrectly then please vote again so I can fix it.

This is a public vote, and all addresses and votes will be listed in the final voting result. You should keep this ack until you see your name in the result.

You can change your vote by voting again. To erase your vote and eliminate your address and vote from the final results listing, vote again and use a CANCEL in place of YES or NO.

Voter address: FG@hotmail.com
Voter name: Asim Mughal

YES vote on talk.religion.bahai

Thank you for voting. For a copy of the Call For Votes (CFV), reply to me and indicate which vote you want the CFV for; I may be running several.

-- Rebecca G. McQuitty (mcq@wco.com)
Running UseVote 3.0

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 03, 1998 8:32 AM
Subject: Help need! Re: Talk.religion.bahai: misdirected vote

All right, I sent Rebecca a copy of the misdirected vote and a note about it and received back and auto-reply notice that I had voted in the person's name! The only email address I have for her is: mcq@wco.com

Any suggestions?

FG wrote in message <6b48u9\$515@news1.newsguy.com>...

>A ballot for talk.religion.bahai has been sent to me. I am not the
>votetaker.
>All ballots should be sent to Rebecca McQuitty, address given below. Be
>sure not to "cc" a copy to me. The vote should be confidential until the
>posting of the RESULT by the votetaker.
>
>--
>FG
>UseNet: alt.religion.bahai
>The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.
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>The Call For Votes (CFV) for talk.religion.bahai has been posted to the
>newsgroups specified in the CFV:
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>news.announce.newgroups
>news.groups
>alt.religion.bahai
>soc.culture.israel
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>
>You may now vote at this time. The interest poll ends on February 18th.
>
>The CFV is also available directly from the impartial third-party
votetaker,
>Rebecca G. McQuitty, via email: mcq@wco.com
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 03, 1998 8:39 AM
To: Rebecca G. McQuitty
Subject: Voting PROBLEM:::::Re: Vote Ack: talk.religion.bahai

Someone incorrectly cc'd me their vote. When I tried to forward it to you, this is what I got back! I haven't voted yet so nothing should be recorded for my email address. Sorry this will require more work for you....

-----Original Message-----

From: Rebecca G. McQuitty <mcq@wco.com>
To: FG@hotmail.com <FG@hotmail.com>
Date: Monday, February 02, 1998 11:45 AM
Subject: Vote Ack: talk.religion.bahai

>This is an automatic message sent to you after your vote has been counted.
>If this is correct, there is no need for you to reply. If your vote is
>registered incorrectly then please vote again so I can fix it.
>

>This is a public vote, and all addresses and votes will be listed in the
>final voting result. You should keep this ack until you see your name in
>the result.
>

>You can change your vote by voting again. To erase your vote and eliminate
>your address and vote from the final results listing, vote again and use a
>CANCEL in place of YES or NO.
>

>Voter address: FG@hotmail.com
>Voter name: Asim Mughal

>
> YES vote on talk.religion.bahai
>
>
>Thank you for voting. For a copy of the Call For Votes (CFV), reply to me
>and indicate which vote you want the CFV for; I may be running several.
>
> -- Rebecca G. McQuitty (mcq@wco.com)
> Running UseVote 3.0
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 03, 1998 8:58 AM
Subject: Re: How Baha'u'llah can follow Muhammad, "the Last prophet"

Since your post was censored by soc.religion.bahai, you might want to know that voting is presently taking place on news.groups to form an unmoderated newsgroup on the Bahai Faith, talk.religion.bahai....

A forum that would be open to Muslims, as well as others....

Are you aware of the existence of alt.religion.bahai?

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

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You may now vote at this time. The interest poll ends on February 18th.

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-----original message follows:

Maryam Butson wrote in message <34d3564a.65426358@news.netlink.com.au>...

>The following post was rejected by the srb mods due to it not
>addressing Baha'i teachings. As I do wish to pick up on some points
>raised by Baha'is on Baha'u'llah following Muhammad, I posting this to
>sri as a prelude to my discussing those posts (however due it not
>containing Islamic content it may not be passed by them either) - THAT
>having been said I am also posting this to talk.religion.misc,
>alt.religion.bahai and ccing the posters from srb.

>Regards
>Maryam
>maryamATnetlink.com.au
>

>=====

>Having said I would crawl back under my rock, many of you brought up
>excellent points that I do wish to discuss further. Both to extend my
>own learning curve (I am a full believer in learning from those with
>whom I come into contact even if we do not share the same perception
>of reality, even more so at times); and also to give you my perspective
>as a Muslim on understanding my Holy Scripture.

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>However as I said in my last email, I had people approach me privately
>(to which I am normally quite amiable) including one chap who out of
>the blue claiming to "be reading SRB", asked me if I was "out to get
>Baha'u'llah and the Baha'is" and "not to instill doubts in people's
>minds", when I was sitting minding my own business on IRC. I want to
>make it clear it's not my motivation to attack the team on their home
>turf. I think there should be a forum where Baha'is can discuss
>matters pertaining to their own faith, in comfort and relative freedom
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>Nonetheless when someone makes what I feel is an incorrect statement
>about Islam, or the beliefs of Muslims etc. I feel compelled to speak
>up as Baha'is would and do in non-Baha'i situations if someone makes
>a similarly incorrect statement about the Faith or the beliefs and
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>If people are more comfortable to discuss this on sri, I am more than
>happy to: although I understand the hesitation because of the
>prohibition on teaching Middle Eastern Muslims (I am Anglo-Australian
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>at least record it for posterity) that I genuinely do not post just to

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>I disagree with Baha'i interpretations of the Qur'an and Islam, does
>not mean I have it in for them. Of course I would like to share my
>perspective on Islam, however I understand this is a Baha'i forum and
>would much prefer happier and more educated relations between Baha'is
>and Muslims.
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>say "go away" I will endeavour to pick up on some of the interesting
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>
>Maryam

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 03, 1998 9:01 AM
Subject: Re: How Baha'u'llah can follow Muhammad, "the Last prophet"

You and other Muslims might be interested in knowing voting is
presently taking place on news.groups for the formation of
talk.religion.bahai, an umoderated newsgroup on the Bahai Faith.

See my signature file at the end of this for more info....

Maryam Butson wrote in message <6b3msl\$hpq\$1@shell3.ba.best.com>...

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>of reality, even moreso at times); and also to give you my perspective
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>Regards as always
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>Maryam
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FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

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news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 03, 1998 9:09 AM
Subject: Baha'u'llah & Muhammad

For your information, an unmoderated news group on the Bahai Faith is now being voted on, talk.religion.bahai, which would have wider accessibility than the present alt.religion.bahai.

See my sig file below for more info....

-----Original Message-----

From: FG <FG@hotmail.com>
Newsgroups:
alt.religion.bahai,news.groups,soc.religion.islam,talk.religion.misc
Date: Tuesday, February 03, 1998 8:01 AM
Subject: Re: How Baha'u'llah can follow Muhammad, "the Last prophet"

>You and other Muslims might be interested in knowing voting is
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Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 04, 1998 7:01 AM
To: talisman
Subject: Re: CENSORSHIP? soc.religion.bahai

No need for a question mark on censorship....

`~\~Liquid Sky~//~` wrote in message <34d7847a.7069845@news.ping.be>...

>
>FORWARDED

>-----
>X-Mailer: Microsoft Internet Mail & News for Macintosh - 3.0a (370)
>Date: Tue, 03 Feb 1998 09:01:08 -1000
>Subject: FW: Open Letter to President Khatami of Iran
>From: "Island Business Center (Bill Hyman)" <billh@samoatelco.com>
>To: pin00987@ping.be
>CC: srb <srb-mods@bccca.org>
>

>I am returning your submission for the following reasons. It is written in
>a
>demeaning manner. It assumes all "Ayatol Bahas" are male, I have
>reservations about the title "Ayatol Baha", and I have a personal aversion
>to emasculation. If you could resubmit your views in a more respectful
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>Bill Hyman
>co-moderator
>soc-religion-bahai
>-----

>From: pin00987@ping.be (~x[silvermask]x=~`)
>To: soc-religion-bahai@news3.Belgium.EU.net
>Newsgroups: soc.religion.bahai,news.groups
>Subject: Re: Open Letter to President Khatami of Iran
>Date: Tue, 03 Feb 1998 14:51:15 GMT
>

>In a valuable contribution to my intellectual enrichment, "William P.
>Collins" <wcol@erols.com> wrote as follows:
>

William P. Collins wrote:
>> compared to Islamic authorities by disaffected individuals who have made
>a
>> habit of collecting injuries to themselves.
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Liquid Sky responded:
>If individuals go about branding people and their actions with
>"reprehensible" labels, well, what do we have? Lots of Self Styled Self
>Appointed "Ayatul Bahas," acting as illegitimate vigilantes (which is

>explicitly prohibited in the Baha'i Faith: Authority lies EXCLUSIVELY in
>the hands of the Elected Institutions).
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>And of course, those above mentioned "Ayatul Bahas" just walk into the
>vacuum created by the abolition of the clergy, and the believers who feel
>infirm in their Independent Investigation of Truth also start looking up to
>those Ayatul Bahas for leadership and guidance. A perfect recipe for
>disaster and strain on already stretched Baha'i Human Resources.

What do you mean by "disaster" or have in mind?

>REPEAT:
>> who have made a habit of collecting injuries to themselves.
>
>This sounds more like an "Edict of some His Holiness above defined Ayatul
>Baha" than an observation. Or in the least, "If only I get a chance I
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>angered - and I do hope that those Ayatul Bahas will soon be shoved into
>a corner and emasculated.

It needn't go THAT far....

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>From: "Island Business Center (Bill Hyman)" <billh@samoatelco.com>
>To: pin00987@ping.be
>CC: srb <srb-mods@bcca.org>
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Subject: Re: CENSORSHIP? soc.religion.bahai

Robert A. Little wrote in message <6b8lp2\$qct\$1@nnrp2.snfc21.pbi.net>...

>There seems to be no question that the moderator censored the message sent
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[illegible]

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>(snip)

>>1. I think that "reprehensible" acts have been quite clearly defined by
>>the Founders in their writings.

>>
>>2. If something warrants "reprehension," the authority to call it as
>>such, lies exclusively in the hands of the elected institutions.

>>
>>> compared to Islamic authorities by disaffected individuals who have made
>>a
>>habit of collecting injuries to themselves.

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>>
>>>This sounds more like an "Edict of some His Holiness above defined Ayatul
>>>Baha" than an observation. Or in the least, "If only I get a chance I
>>>will help them "collecting those injuries to themselves." Yes. I am
>>>angered - and I do hope that those Ayatul Bahas will soon be shoved into
>>a corner and emasculated.

>>
>>> The mere breathing in the same sentence that the actions of the
Universal
>>House

>>
>>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 04, 1998 7:31 AM
Subject: Civil rights of covenant breakers?

A relevant message to one of the concerns often brought up during discussion for talk.religion.bahai:

-----Original Message-----

From: Loni BramsonLerche <Loni.BramsonLerche@ping.be>
To: Mark A. Foster <owner@sociologist.com>; Juan R. I. Cole <jrcole@umich.edu>; Dean Betts <fdbetts@mindspring.com>
Cc: talisman@umich.edu <talisman@umich.edu>; irfan1@umich.edu <irfan1@umich.edu>
Date: Wednesday, February 04, 1998 4:54 AM
Subject: Re: Khomeinism and phenomenology

>Loni B. quoted:
> "First, the civil rights of Covenant-breakers must be scrupulously upheld."

If this is true, why have so many Bahais claimed their opposition to talk.religion.bahai is based on fear of covenant breakers posting messages to it? Would it not be their "civil right" to do so?

> (From a letter written on behalf of the Universal House of Justice

> to a National Spiritual Assembly, October 29, 1974)

> (Multiple Authors: Lights of Guidance, Page: 186)

[clip]

>At 19:23 03-02-98 -0600, Mark A. Foster wrote:

>>At 08:12 PM 2/3/98 -0500, Juan R. I. Cole wrote:

>>

>>>Already the governmental authorities in Germany,
>>>who have a special sensitivity to fascism, have their
>>>eye on the Baha'i faith as an organization that might
>>>be being run like a cult.

>>

>>Juan -

>>

>>Do you have more information on this point?

>>

>>Mark (Foster)

>>

>>

>

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

The Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

news.announce.newgroups

news.groups

alt.religion.bahai

soc.culture.israel

soc.rights.human

talk.religion.misc

soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 04, 1998 7:38 AM
Subject: Re: How Baha'u'llah can follow Muhammad, "the Last prophet"

Since your post was censored by soc.religion.bahai, you might want to know that voting is presently taking place on news.groups to form an unmoderated newsgroup on the Baha'i Faith, talk.religion.bahai.... A forum that would be open to Muslims, as well as others....

Are you aware of the existence of alt.religion.bahai?

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.
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Rebecca G. McQuitty, via email: mcq@wco.com

-----original message follows:

Maryam Butson wrote in message <34d3564a.65426358@news.netlink.com.au>...

>The following post was rejected by the srb mods due to it not
>addressing Baha'i teachings. As I do wish to pick up on some points
>raised by Baha'is on Baha'u'llah following Muhammad, I posting this to
>sri as a prelude to my discussing those posts (however due it not
>containing Islamic content it may not be passed by them either) - THAT
>having been said I am also posting this to talk.religion.misc,
>alt.religion.bahai and ccing the posters from srb.

>Regards
>Maryam
>maryamATnetlink.com.au
>

>=====

>Having said I would crawl back under my rock, many of you brought up
>excellent points that I do wish to discuss further. Both to extend my
>own learning curve (I am a full believer in learning from those with
>whom I come into contact even if we do not share the same perception
>of reality, even more so at times); and also to give you my perspective
>as a Muslim on understanding my Holy Scripture.

>
>However as I said in my last email, I had people approach me privately
>(to which I am normally quite amiable) including one chap who out of
>the blue claiming to "be reading SRB", asked me if I was "out to get
>Baha'u'llah and the Baha'is" and "not to instill doubts in people's
>minds", when I was sitting minding my own business on IRC. I want to
>make it clear it's not my motivation to attack the team on their home
>turf. I think there should be a forum where Baha'is can discuss
>matters pertaining to their own faith, in comfort and relative freedom
>- something I always enjoyed as a Baha'i contributor on SRB.
>Nonetheless when someone makes what I feel is an incorrect statement
>about Islam, or the beliefs of Muslims etc. I feel compelled to speak
>up as Baha'is would and do in non-Baha'i situations if someone makes
>a similarly incorrect statement about the Faith or the beliefs and
>practices: which is why I stuck my nose online in the first place.

>
>If people are more comfortable to discuss this on sri, I am more than
>happy to: although I understand the hesitation because of the
>prohibition on teaching Middle Eastern Muslims (I am Anglo-Australian
>FYI). Alternatively I am quite happy to discuss this in a respectful
>manner *here* on sri [should read srb], however I must point out (or
>at least record it for posterity) that I genuinely do not post just to
>create discord and disharmony. These are issues I fought long and
>hard to comprehend, or at least attempt to comprehend. The fact that
>I disagree with Baha'i interpretations of the Qur'an and Islam, does
>not mean I have it in for them. Of course I would like to share my
>perspective on Islam, however I understand this is a Baha'i forum and
>would much prefer happier and more educated relations between Baha'is
>and Muslims.

>
>That having been said, and assuming I don't see a flurry of posts that
>say "go away" I will endeavour to pick up on some of the interesting
>points that were raised, God willing.

>
>Regards as always

>
>Maryam

--

Maryam Butson wrote in message <6b3msl\$hpq\$1@shell3.ba.best.com>...

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>addressing Baha'i teachings. As I do wish to pick up on some points
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>say "go away" I will endeavour to pick up on some of the interesting
>points that were raised, God willing.

>

>Regards as always

>

>Maryam

>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 04, 1998 7:57 AM
To: talisman
Subject: Dr. Juan Cole on Bahai censorship & denial of civil rights....

The relevance of Dr. Juan Cole on Bahai censorship and denial of civil
rights
to the discussion for talk.religion.bahai should be obvious by now to most
thoughtful people....

-----Original Message-----

From: Juan R. I. Cole <jrcole@umich.edu>
Cc: talisman@umich.edu <talisman@umich.edu>; irfan1@umich.edu
<irfan1@umich.edu>
Date: Tuesday, February 03, 1998 8:23 PM
Subject: Re: Khomeinism and phenomenology

>

>Dear [X]:

>

>The vast majority of Iranian Baha'is do not experience discrimination in
the
>form of physical violence. They experience it in the form of being shunned
>by their wider society, and from facing disabilities that come from being
>shunned. I can't tell you how many Iranian Baha'is have bitterly and at
>length complained to me, sometimes with tears in their eyes, about the
>social discrimination they faced in Iran. People wouldn't invite them over
>to dinner, or if they did they considered the Baha'i guest ritually
polluted
>and would break the plates they ate on after they left. I always listened
>to such stories of shunning and discrimination with a great deal of
>sympathy, and they continue to pull at my heart strings. People should not
>be shunned for their beliefs. Nowadays, things are even worse. Iranian
>Baha'is may not attend university.

>

>However, I was threatened with being shunned by the Baha'is for my beliefs,
>and some of my old friends in the community now shun me, and don't invite
me

>over to dinner, or even answer my email greetings. And no doubt some of
>them would break their plates if I ate off them. Of course, it would be
>much worse if I had actually been declared a CB instead of only being
>accused of "making statements contrary to the covenant." I would have
>become a non-person to a lifetime of friends and family. A Baha'i
>intellectual who was declared a CB would not be welcome to use Baha'i
>libraries or archives or to benefit from Baha'i educational activities, in

>exactly the same way as the Iranian Baha'is are excluded from Shi'ite
>universities.
>
>Moreover, to suggest that the existential hell that a believer is put
>through by being "dropped from the rolls" or being accused of contravening
>the covenant is trivial is to take a cruel and instrumental view of human
>suffering. The Baha'i authorities are not welcome to treat human beings as
>though they are chess pieces, and as though they have no rights. And I
>predict to you that if they go on in the direction they are going, sooner
or
>later they will land in legal trouble. Already the governmental
authorities
>in Germany, who have a special sensitivity to fascism, have their eye on
the
>Baha'i faith as an organization that might be being run like a cult. To
the
>extent that the Baha'i authorities (we are talking about Firuz Kazemzadeh,
>Robert Henderson, Douglas Martin, Farzam Arbab and Ian Semple among others)
>actually do run the religion like a cult, they will increase the
>surveillance of their activities by civil libertarians and the civil
>authorities in charge of protecting civil liberties in the free world.
>Already last fall, plans were made to send a German Counselor across the
>border to a neighboring country to silence a Baha'i living there. Don't
the
>Baha'i authorities have the slightest idea of what that would look like if
>it got into the European press?
>
>Anyway, I don't actually see the slightest difference between the way
>Baha'is treat those they think should be shunned for their ideas and the
way
>some Shi'ites shun the Iranian Baha'is. Nor do I see much difference in
the
>authoritarian style of the chief Shi'ite authorities and that of the
>so-called universal house of justice and its counselors. The only
>difference is that the Baha'is don't yet have control of the apparatus of a
>state, and so can't jail dissidents. Whether they would execute them if
>they could remains to be seen.
>
>
>cheers Juan

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <<http://www.breacais.demon.co.uk/rfd.htm>>.

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soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

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Sent: Wednesday, February 04, 1998 7:57 AM
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Cc: talisman@umich.edu <talisman@umich.edu>; irfan1@umich.edu
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Date: Tuesday, February 03, 1998 8:23 PM
Subject: Re: Khomeinism and phenomenology

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The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 04, 1998 3:01 PM
Subject: Re: Civil rights of covenant breakers?

Dave Ratcliffe wrote in message <34d973b5.167798543@news.microserve.net>...

>Fred, this is a polite request for you to stop dropping your reposts of
>others articles into news.groups in your continuing effort to convince
>everyone to vote for your proposed group. I'm sure I'm not the only one who
>feels that you may only be damaging your position by continuously harping
on
>points you made repeatedly during the RFD.
>
>Please, just let the vote proceed quietly.

Dave, the reposts are an attempt to help objective observers have access to sufficiently independent opinions to make a fair appraisal of what's really involved.... I've been portrayed for over a year now by many Bahais as someone all alone in my belief that an unmoderated newsgroup is sorely needed. That just isn't true. The reposts show it.

Many Bahais and non-Bahais or ex-Bahais are afraid to speak out. I think that should worry most people....

"Harping," to my mind, accepts too much the Bahai characterization of me and others and fails to realize how exceedingly serious and pervasive the repercussions of censorship are and have been in the Bahai faith....

What I have reposted is relevant to the general and major issues surrounding talk.religion.bahai.... See the message by Juan Cole that discusses the concerns of the German and Russian States about the Bahai Faith....

"Quietly" would allow too much to be swept under the rug....

--
FG
UseNet: alt.religion.bahai
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The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 05, 1998 7:45 AM
Subject: Re: Civil rights of covenant breakers?

Dave Ratcliffe wrote in message <34dcc3df.420183205@news.microserve.net>...

>CFV means "Call For Votes", not "Call For More Discussion and campaigning."

What Bahais call covenant breaking has been a major issue all along. When I came across an authoritative Bahai quotation on talisman that seemed to address the civil rights of covenant breakers, I thought it might be interesting to all interested persons to look at it. That's all.... I thought it would help clarify the issue. Sorry so many feel otherwise.

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

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The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 06, 1998 7:42 AM
To: Ron House
Subject: Thanks....

Just writing to say thanks for your recent messages.... It's
a rare pleasure not to feel all alone....

Apparently, we reached the stage in voting when the
fundamentalists appeared worried about which way things
were going and had to beat the hell out of me again to
reassure themselves.... The naive techies are the ones I
can't get over....

I won't be reposting anything again, though, so as not to
give people an excuse to jump all over me and trb....

Fred

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Friday, February 06, 1998 8:10 AM
To: talisman
Subject: Re: Control of media?

Juan Cole wrote:
> >Baha'i power elite is explicitly committed to censoring everything
Baha'is
> >write; to controlling all media even remotely connected with the Baha'i
> >faith <<

Burl Barer responded:
> As a Baha'i who writes and produces media material for the proclamation
and
> promotion of the Baha'i faith, I can personally attest that the above
> statement is absolute nonsense.

"Absolute nonsense"? Oh, please.....

--
FG
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The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 09, 1998 7:07 AM
To: Chris Stone
Subject: Re: Status of talk.religion.bahai

The CFV was posted on January 17th. Sorry you didn't know. I had
assumed the votetaker emailed you too but I see in a note she says
it bounced....

Hope you get this.

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

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The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 09, 1998 7:24 AM
Subject: talk.religion.bahai

Guy Macon wrote in message <6bi35l\$ao0\$2@news01.deltanet.com>...

If you think that you can
>ignore our advice when we tell you not to campaign during the CFV, you
>are sadly mistaken. Ask any of the proponents; they will tell you that
>they are committed to following the rules for running a RFD/CFV, and that
>they appreciate our efforts to keep those who oppose the proposal from
>breaking those same rules.

I am committed to following the rules and DO appreciate the help of
others here in pointing that perhaps I clarified when I should not have....

The 2nd CFV has been posted. Let's drop this thread....

>If we have a repeat what happened on the last vote, I want to be able
>to say that the proponents were squeaky clean with no hint of anything
>even slightly unfair. That will be a big Credit to the Bahai faith.

I agree wholeheartedly....

--
FG
UseNet: alt.religion.bahai
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Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 09, 1998 7:53 AM
Subject: Pointers posted

--
The last Call For Votes (CFV) for talk.religion.bahai has been posted to the
newsgroups specified in the CFV:

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news.groups
alt.religion.bahai
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Rebecca G. McQuitty, via email: mcq@wco.com

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Monday, February 09, 1998 8:38 AM
To: talisman
Cc: bahai-st
Subject: Last Pointer to CFV: talk.religion.bahai

Permit me to mention that the last Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 09, 1998 9:03 AM
To: Rebecca McQuitty
Subject: Re: 2nd CFV: talk.religion.bahai

>-----BEGINNING OF BALLOT: Delete Everything Before This Line-----
>-----
> Usenet Ballot: talk.religion.bahai
>
>Valid ballots are distributed blank in a Call for | Leave this
>Votes posted to news.announce.newgroups or mailed | marker here:
>by the votetaker. Other ballots may be rejected. | <TRB-0002>
>
>Give your real name on the next line (do not give your email address).
>Your name -->FG
>[Your Vote] Group (Place your vote in the empty brackets below.)
>-----
>[YES] talk.religion.bahai
>-----
>-----END OF BALLOT: Delete Everything After This Line-----

From: Christopher Stone[SMTP:cstone@ironwood.ru]
Sent: Monday, February 09, 1998 11:11 AM
To: 'FG'
Subject: RE: Status of talk.religion.bahai

I have already voted YES.

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 09, 1998 2:07 PM
To: Chris Stone
Subject: Re: Status of talk.religion.bahai

The CFV was posted on January 17th. Sorry you didn't know. I had assumed the votetaker emailed you too but I see in a note she says it bounced....

Hope you get this.

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

The Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Monday, February 09, 1998 12:34 PM
To: FG@hotmail.com
Subject: Vote Ack: talk.religion.bahai

This is an automatic message sent to you after your vote has been counted.
If this is correct, there is no need for you to reply. If your vote is
registered incorrectly then please vote again so I can fix it.

This is a public vote, and all addresses and votes will be listed in the
final voting result. You should keep this ack until you see your name in
the result.

You can change your vote by voting again. To erase your vote and eliminate
your address and vote from the final results listing, vote again and use a
CANCEL in place of YES or NO.

Voter address: FG@hotmail.com
Voter name: FG

YES vote on talk.religion.bahai

Thank you for voting. For a copy of the Call For Votes (CFV), reply to me
and indicate which vote you want the CFV for; I may be running several.

-- Rebecca G. McQuitty (mcq@wco.com)
Running UseVote 3.0

From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Monday, February 09, 1998 7:25 PM
To: Bahai-st@johnco.cc.ks.us
Subject: 2nd CFV: talk.religion.bahai

The Baha'i Studies List

LAST CALL FOR VOTES (of 2)
unmoderated group talk.religion.bahai

Usenet readers may now vote on the proposed worldwide newsgroup
talk.religion.bahai. This CFV contains information about both the
voting process and the proposed group; please read the entire CFV
before voting.

Only the votetaker is authorized to distribute this CFV. Do not post
it to any newsgroup, mail it to any person or mailing list, or place
it on the World Wide Web. Ballots or CFVs provided by anyone except
the votetaker will be invalid.

Newsgroups line:
talk.religion.bahai Discussion of the Baha'i Faith.

Votes must be received by 23:59:59 UTC, 18 Feb 1998.

A neutral, third-party volunteer is conducting this vote. Direct
questions about the vote to the votetaker, and questions about the
proposed group to the proponents.

Proponent: FG <FG@hotmail.com>
Proponent: Chris Manvell <Chris@breacais.demon.co.uk>
Proponent: Ron House <house@usq.edu.au>
Mentor: Chris Stone <cbstone@phoenix.princeton.edu>
Votetaker: Rebecca McQuitty <mcq@wco.com>

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists
specifically for discussion of the Baha'i Faith, is moderated. A need
exists for an unmoderated forum, and this proposed newsgroup would
meet that need.

Between January 17, 1997, the posting of the first proposed RFD, and
March 27, 1997, more than 759 messages were posted concerning
talk.religion.bahai, 11 messages per day for 70 days.

Between April 1, 1997 and September 27, 1997, over 2,863 messages have
been posted on alt.religion.bahai from people with highly varying
points of view on the Baha'i Faith, resulting in 16 messages per day
for 179 days, and 477 messages a month for six months.

Since www.dejanews.com does not pick up all postings, an additional
conservative 5 percent, roughly 150 messages, have probably been lost

from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

These numbers may be verified by searching www.dejanews.com for `talk.religion.bahai` and `alt.religion.bahai` for the relevant time periods. Please note that despite the poor propagation of the `alt.*` hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the `talk.*` hierarchy. It is only reasonable to conclude that the easy accessibility of the `talk.*` hierarchy will lead to even higher rates of posting by interested people.

The proponents intend that `talk.religion.bahai` will complement, rather than supplant, the existing moderated group `soc.religion.bahai`, and will provide those without access to `alt.religion.bahai`, on the less well propagated `alt.*` hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on `alt.religion.bahai`, their ISPs not carrying the hierarchy. It is anticipated that `alt.religion.bahai` will evolve along as its users see fit and will complement `talk.religion.bahai` as an alternative unmoderated newsgroup.

CHARTER: `talk.religion.bahai`

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from `soc.religion.bahai`, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including `soc.religion.bahai`, the `talk.religion.bahai` newsgroup is not an official organ of any institutional faith.

END CHARTER.

IMPORTANT VOTING INFORMATION:

The purpose of a Usenet vote is to determine the genuine interest in reading the proposed group, and soliciting votes from uninterested parties defeats this purpose. Do `*not*` distribute this CFV; instead, direct people to the official CFV posted to `news.announce.newgroups`. Distributing pre-marked, incomplete, or otherwise edited copies of this CFV is considered vote fraud.

At most one vote is allowed per person or per account. Duplicate votes will be resolved in favor of the most recent valid vote. Addresses and votes of all voters will be listed in the final RESULT post.

Voters must mail their ballots directly to the votetaker. Anonymous, forwarded, or proxy votes are not valid. Votes mailed by `WWW/HTML/CGI` forms are considered anonymous, as are votes from any "munged" addresses the votetaker cannot decipher.

Please direct any questions to the votetaker at `<mcq@wco.com>`.

HOW TO VOTE:

Extract the ballot from the CFV by deleting everything before the "BEGINNING OF BALLOT" and after the "END OF BALLOT" lines. Please do `*not*` send the entire CFV back to me! Don't worry about the spacing of the columns or any quote characters ("`>`") that your software inserts.

Provide your real name on the line that asks for it, and indicate your vote in the brackets beside the group name. Valid votes are YES, NO, ABSTAIN, and CANCEL. Examples of how to properly indicate your vote (do not vote here):

```
[ YES      ] example.vote.yes
[ NO       ] example.vote.no
[ ABSTAIN  ] example.abstention
[ CANCEL   ] example.cancellation
```

Do *not* modify or delete any other information in this ballot.
Votetaking is automated, and any other changes to the ballot may
prevent your vote from being counted.

When you're finished, mail the ballot to <mcq@wco.com>. Replying to
this message should work, but check the "To:" line. If you ordinarily
use a spam block, please delete it and use a valid address to vote.

If you do not receive an acknowledgment of your vote within three
days, contact the votetaker about the problem. You are responsible
for reading your ack and making sure your vote is registered
correctly.

-----BEGINNING OF BALLOT: Delete Everything Before This Line-----

Usenet Ballot: talk.religion.bahai

Valid ballots are distributed blank in a Call for		Leave this
Votes posted to news.announce.newgroups or mailed		marker here:
by the votetaker. Other ballots may be rejected.		<TRB-0004>

Give your real name on the next line (do not give your email address).
Your name -->

[Your Vote] Group (Place your vote in the empty brackets below.)

[] talk.religion.bahai

-----END OF BALLOT: Delete Everything After This Line-----

DISTRIBUTION

This CFV has been posted to the following newsgroups:

- news.announce.newgroups
- news.groups
- alt.religion.bahai
- soc.culture.israel
- soc.rights.human
- talk.religion.misc
- soc.religion.bahai (posted separately)

The CFV and the eventual RESULT posts will be mailed to these mailing
lists:

Mailing list name: Baha'i Studies
Submission address: Bahai-st@johnco.cc.ks.us
Request address: major@johnco.cc.ks.us

Mailing list name: h-bahai
Submission address: h-bahai@h-net.msu.edu
Request address: smaneck@berry.edu or jrcole@umich.edu

Mailing list name: Talisman
Submission address: talisman@umich.edu
Request address: jsgreen@umich.edu

Pointers directing readers to this CFV will be posted in these groups:

- a.bsu.religion
- alt.religion
- alt.religion.islam
- news.admin.censorship
- soc.religion.eastern
- soc.religion.gnosis
- soc.religion.hindu
- soc.religion.paganism
- soc.religion.quaker
- soc.religion.sikhism
- soc.religion.unitarian-univ
- soc.religion.vaishnava
- talk.religion.buddhism
- talk.religion.newage
- uk.religion.interfaith
- uk.religion.misc
- uk.religion.other-faiths

The CFV is also available by e-mail from the votetaker.

--
Rebecca Graham McQuitty
-
To switch to the digested list,
send the following commands to major@johnco.cc.ks.us in the message body
-
unsubscribe bahai-st
subscribe bahai-st-digest

From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Monday, February 09, 1998 7:57 PM

To: talisman@umich.edu
Subject: 2nd CFV: talk.religion.bahai

LAST CALL FOR VOTES (of 2)
unmoderated group talk.religion.bahai

Usenet readers may now vote on the proposed worldwide newsgroup talk.religion.bahai. This CFV contains information about both the voting process and the proposed group; please read the entire CFV before voting.

Only the votetaker is authorized to distribute this CFV. Do not post it to any newsgroup, mail it to any person or mailing list, or place it on the World Wide Web. Ballots or CFVs provided by anyone except the votetaker will be invalid.

Newsgroups line:
talk.religion.bahai Discussion of the Baha'i Faith.

Votes must be received by 23:59:59 UTC, 18 Feb 1998.

A neutral, third-party volunteer is conducting this vote. Direct questions about the vote to the votetaker, and questions about the proposed group to the proponents.

Proponent: FG <FG@hotmail.com>
Proponent: Chris Manvell <Chris@breacais.demon.co.uk >
Proponent: Ron House <house@usq.edu.au>
Mentor: Chris Stone <cbstone@phoenix.princeton.edu>
Votetaker: Rebecca McQuitty <mcq@wco.com>

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

Between January 17, 1997, the posting of the first proposed RFD, and March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

Between April 1, 1997 and September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months.

Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

IMPORTANT VOTING INFORMATION:

The purpose of a Usenet vote is to determine the genuine interest in reading the proposed group, and soliciting votes from uninterested parties defeats this purpose. Do *not* distribute this CFV; instead, direct people to the official CFV posted to news.announce.newgroups. Distributing pre-marked, incomplete, or otherwise edited copies of this CFV is considered vote fraud.

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Voters must mail their ballots directly to the votetaker. Anonymous, forwarded, or proxy votes are not valid. Votes mailed by WWW/HTML/CGI forms are considered anonymous, as are votes from any "munged" addresses the votetaker cannot decipher.

Please direct any questions to the votetaker at <mcq@wco.com>.

HOW TO VOTE:

Extract the ballot from the CFV by deleting everything before the "BEGINNING OF BALLOT" and after the "END OF BALLOT" lines. Please do *not* send the entire CFV back to me! Don't worry about the spacing of the columns or any quote characters (">") that your software inserts.

Provide your real name on the line that asks for it, and indicate your vote in the brackets beside the group name. Valid votes are YES, NO, ABSTAIN, and CANCEL. Examples of how to properly indicate your vote (do not vote here):

```
[ YES      ] example.vote.yes
[ NO       ] example.vote.no
[ ABSTAIN  ] example.abstention
[ CANCEL   ] example.cancellation
```

Do *not* modify or delete any other information in this ballot. Votetaking is automated, and any other changes to the ballot may prevent your vote from being counted.

When you're finished, mail the ballot to <mcq@wco.com>. Replying to this message should work, but check the "To:" line. If you ordinarily use a spam block, please delete it and use a valid address to vote.

If you do not receive an acknowledgment of your vote within three days, contact the votetaker about the problem. You are responsible for reading your ack and making sure your vote is registered correctly.

-----BEGINNING OF BALLOT: Delete Everything Before This Line-----

Usenet Ballot: talk.religion.bahai

Valid ballots are distributed blank in a Call for		Leave this
Votes posted to news.announce.newgroups or mailed		marker here:
by the votetaker. Other ballots may be rejected.		<TRB-0008>

Give your real name on the next line (do not give your email address).
Your name -->

[Your Vote] Group (Place your vote in the empty brackets below.)

[] talk.religion.bahai

-----END OF BALLOT: Delete Everything After This Line-----

DISTRIBUTION

This CFV has been posted to the following newsgroups:

```
news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai (posted separately)
```

The CFV and the eventual RESULT posts will be mailed to these mailing lists:

Mailing list name: Baha'i Studies
Submission address: Bahai-st@johnco.cc.ks.us
Request address: major@johnco.cc.ks.us

Mailing list name: h-bahai
Submission address: h-bahai@h-net.msu.edu
Request address: smaneck@berry.edu or jrcole@umich.edu

Mailing list name: Talisman
Submission address: talisman@umich.edu
Request address: jsgreen@umich.edu

Pointers directing readers to this CFV will be posted in these groups:

a.bsu.religion
alt.religion
alt.religion.islam
news.admin.censorship
soc.religion.eastern
soc.religion.gnosis
soc.religion.hindu
soc.religion.paganism
soc.religion.quaker
soc.religion.sikhism
soc.religion.unitarian-univ
soc.religion.vaishnava
talk.religion.buddhism
talk.religion.newage
uk.religion.interfaith
uk.religion.misc
uk.religion.other-faiths

The CFV is also available by e-mail from the votetaker.

--
Rebecca Graham McQuitty

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Tuesday, February 10, 1998 7:15 AM
To: talisman
Subject: Re: Last Pointer to CFV: talk.religion.bahai

>Dear Fred,
>
>Could you explain to me what the difference would be from having an
>"alt" list to having a "talk" list?
>
>Susan

The alt.* hierarchy has very limited accessibility. Many ISPs do not offer the hierarchy at all. Hence, fewer people may participate. This fact has been discussed at great length for over a year now.... It is one of the major reasons I and others propose talk.religion.bahai. The talk.* hierarchy is analogous to a major newspaper versus a little local one in podunk.... All ISPs usually offer all the newsgroups on it. Everyone, for instance, who voted YES last time (and this time) would then be able to access it.

Baha'u'llah was averse to the destruction of books, and, I would think, newspapers, or the electronic journals of our day....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

The last Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]

Sent: Wednesday, February 11, 1998 7:06 AM
Subject: Re: talk.religion.bahai

>Guy Macon wrote in message <6bi35l\$ao0\$2@news01.deltanet.com>...

>>If we have a repeat what happened on the last vote, I want to be able
>>to say that the proponents were squeaky clean awith no hint of anything
>>even slightly unfair. That will be a big Credit to the Bahai faith.

What do we talk about during the interest poll?

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

The last Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 11, 1998 2:50 PM
Subject: Re: talk.religion.bahai

Steve Vinterna wrote in message <6bsd0\$he9@drn.zippo.com>...

From here i[t] looks as if once
>talk.religion.bahai is created, you'll have nothing left to talk about. I
>certainly hope that is not the case.

It's more that many or some are afraid to say anything.... Aren't you?

I am....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

The last Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

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You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 12, 1998 8:27 AM
To: Juan R. I. Cole
Subject: Re: Ideas?

>No one tells me these things.

Sarcasm? You receive a lot of complaints since no one may make
them in public? I've received a few that have made me feel like the
Holy Confessor....

>Detweiler would be a godsend if he could (stupidly) provoke the interest of
>the press in the Great Baha'i Cyberspace Inquisition. These people are
>their own worst enemies, and they have *no* idea how fascist they are or
>would sound in the real world.

My point was Detweiler and ergo others seem to WANT things thrown
into the press.... I don't really care to satisfy any desire of the

fanatics....
And don't trust them one iota.

I believe they may very well have again used the BCCA listservs to cobble together, "unobserved," another defeat for talk.religion.bahai. When the massive NO becomes public, and David Lawrence, i.e., Usenet, refuses to overturn it, what would you recommend? I don't believe I or anyone should agree to go back to alt.religion.bahai and wait another six months for the third defeat. The only thing I can think of is to stay on news.groups, crossposting everything to alt.religion.bahai and every newsgroup listed on the RFD until....

Fred

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 13, 1998 8:02 AM
Subject: Re: talk.religion.bahai

Emma Pease wrote in message ...
>In <6bs0m1\$4jo@news3.newsguy.com> "FG"
<FG@hotmail.com> writes:

>We emulate a Friends' meeting and listen in silence.

....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

The last Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

news.announce.newgroups
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You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, February 14, 1998 9:57 AM
Subject: Re: talk.religion.bahai

>Emma Pease wrote in message ...
>
>>We emulate a Friends' meeting and listen in silence.

....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

The last Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

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You may now vote at this time. The interest poll ends on February 18th.

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From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, February 14, 1998 10:11 AM
To: talisman
Subject: Re: Dr. Juan Cole on Bahai censorship & denial of civil rights....

Mike Buonsanto wrote in message <34E4B226.E0B9FF9D@oceanus.haystack.edu>...

>I don't think non-Baha'is should have any fear of how they would be
>treated in a possible future Baha'i-dominated world, as long as the
>Baha'is obey what is written in the Writings.

And should non-Bahais take the example set during the interest
polling for talk.religion.bahai as a taste of what to expect, as a
taste of what it means to "obey what is written in the Writings"?

Two principles just

>quoted in SRB are (quotes from 'Abdul-Baha in the Promulgation of
>Universal Peace):

>
> "Baha'u'llah also taught that prejudices - whether religious,
>racial, patriotic or political - are destructive to the foundations of
human development. Prejudices of any kind are the destroyers of
human happiness and welfare. Until they are dispelled, the
advancement of the world of humanity is not possible...
> Seventh, Baha'u'llah taught that an equal standard of human rights
>must be recognized and adopted. In the estimation of God all men are
>equal; there is no distinction or preferment for any soul in the
>dominion of His justice and equity..."

>
>In other words, Baha'is are forbidden to be prejudiced against someone
>because of their religious or other beliefs, whatever they may be, and
>they must accord them equal human rights!

What of the "equal human rights" of those who wanted
talk.religion.bahai and voted YES last year? What of the human rights
of covenant breakers, which the Writings also claim should be
protected? HYPOCRISY Writ Large is all I see....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

The last Call For Votes (CFV) for talk.religion.bahai has been posted to the
newsgroups specified in the CFV:

news.announce.newgroups
news.groups
alt.religion.bahai
soc.culture.israel
soc.rights.human
talk.religion.misc
soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker,
Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, February 14, 1998 10:11 AM
Subject: Re: Dr. Juan Cole on Bahai censorship & denial of civil rights....

Mike Buonsanto wrote in message <34E4B226.E0B9FF9D@oceanus.haystack.edu>...

>I don't think non-Baha'is should have any fear of how they would be
>treated in a possible future Baha'i-dominated world, as long as the
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>
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FG

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news.announce.newgroups

news.groups

alt.religion.bahai

soc.culture.israel

soc.rights.human

talk.religion.misc

soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]

Sent: Sunday, February 15, 1998 7:47 AM

Subject: Re: What is the accepted stand on divulging your vote?

Chris Stone wrote in message <01bd399d\$75b225e0\$1bc0c8c3@cstone>...

>A newsgroup creation committee, basically composed of news.groups regulars who
>have some idea of the technical criteria for a sound newsgroup:
hierarchical
>names, reasonable moderation policies, and so forth.

I would be in favor of such a system.... Voting seems purposeless and futile in the context I've experienced it.... The impartiality of the UVV or whatever would be preferable to interest polling.

--

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

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soc.religion.bahai

You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]

Sent: Monday, February 16, 1998 8:17 AM

Subject: Re: What is the accepted stand on divulging your vote?

Dave Ratcliffe wrote in message <34f27874.100712910@news.microserve.net>...

>Fred, the context in which you've experienced it has been largely a result
>of your steadfast refusal to listen to advice from people more familiar with
>the process than you. I find it difficult to believe that you would pay any
>more attention to a formal committee than you did the same people in an
>informal group who tried previously to supply you with advice.

You're entitled to your opinion. However, I have listened and followed the advice of a number of people, many times.... In my view, your sweeping characterization of me is neither fair nor accurate and is all too reminiscent of other quarters....

It has often seemed to me many news.groupies really don't understand how sweet but oppressive many Bahais are and to what lengths they'll go to.... Trb is not rec.fun.cats.... There's a long history that can't be

ignored, and isn't by those who disregard or have complete contempt for the rules of group formation.

Other than a committee, I don't see any way around the tyrannization of Usenet.... It seems to me some of the other political defeats mentioned demonstrate that as well. Rebecca's concern that appointment or election to the committee itself would then become politicized is probably quite right....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

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You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 16, 1998 8:48 AM
Subject: Re: talk.religion.bahai

....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

The last Call For Votes (CFV) for talk.religion.bahai has been posted to the newsgroups specified in the CFV:

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You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 16, 1998 9:29 AM
Subject: Re: What is the accepted stand on divulging your vote?

Rebecca McQuitty wrote in message <6c7m7v\$0ie\$3@news.ncal.verio.com>...

>Interest *is* one of the technical criteria for a sound newsgroup.

What should be done when documented traffic is ignored? For instance, dejanews shows alt.religion.bahai has had **** 5, 835 **** messages posted to it as of this morning since last April....

You
>could replace NO votes with a committee, but you still need some way to
>demonstrate interest.

What would be wrong with using figures from dejanews when they are available? Someone in this thread mentioned David Lawrence has the prerogative of overturning a NO vote, though he didn't a number of times.... Couldn't that capacity be delegated to elected or selected news.groupies or volunteers? A consortium, perhaps, created or delegated by the system administrators who provide the resources that support Usenet?

Modern societies have courts of appeal; Usenet ought to have something comparable....

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai: <https://www.breacais.demon.co.uk/rfd.htm>.

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You may now vote at this time. The interest poll ends on February 18th.

The CFV is also available directly from the impartial third-party votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 20, 1998 9:46 AM
Subject: Re: talk.religion.bahai

Emma Pease wrote

>We emulate a Friends' meeting and listen in silence.

....

--
FG

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Friday, February 20, 1998 9:48 AM
To: talisman
Cc: bahai-st
Subject: Re talk.religion.bahai

Emma Pease wrote

>We emulate a Friends' meeting and listen in silence.

....

--
FG

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 22, 1998 8:38 AM
Subject: Re: Baha'i teachings

Grider wrote:

>>I am a Christian who has been "independently investigating" the Baha'i
>>faith. Frankly I have found some serious problems. One good place to
>>start in terms of getting some feedback is with respect to the relation

Donald Zhang Osborn wrote

>A web site that may interest you and others concerning Baha'i-Christian
>dialogue is <https://www.ozemail.com.au/~cdibdin/index.html>

Is the site owned and operated by a Bahai?

--
FG

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 22, 1998 8:51 AM
To: Rebecca G. McQuitty
Subject: RESULTS?

My worry and anxiety have gotten the best of me....

If permissible, I'd appreciate your sharing with me
what's going on, or has gone wrong with the vote....

--
FG

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 22, 1998 9:11 AM
Subject: Re: talk.religion.bahai

"Often silence is the wisest thing for a man to heed." --Pindar

--
FG

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, February 22, 1998 9:16 AM
To: Ron House
Subject: results??

Ron,

I don't know what's going on with the vote. It must be awfully close and the votetaker is picking through the RESULTS.... I hope trying to invalidate NO votes.

The only other thing I can think of is there has been another massive NO vote and the news.groupies are huddling on what to do about it....

I've emailed this morning the votetaker Rebecca McQuitty. I'll let you know if I hear anything back from her.

Fred

From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Sunday, February 22, 1998 7:55 PM
To: bahai-st@johnco.cc.ks.us
Subject: RESULT: talk.religion.bahai fails 109:65

The Baha'i Studies List

RESULT
unmoderated group talk.religion.bahai fails 109:65

There were 109 YES votes and 65 NO votes, for a total of 174 valid votes. There were 10 abstains and 3 invalid ballots.

For group passage, YES votes must be at least 2/3 of all valid (YES and NO) votes. There also must be at least 100 more YES votes than NO votes.

There is a five day discussion period after these results are posted. Unless serious allegations of voting irregularities are raised, the group may not be voted on again for six months.

Please post all discussion of this RESULT to news.groups.

Newsgroups line:
talk.religion.bahai Discussion of the Baha'i Faith.

The voting period closed at 23:59:59 UTC, 18 Feb 1998.

A neutral, third-party volunteer conducted this vote. Direct questions about the proposed group to the proponents.

Proponent: FG <FG@hotmail.com>
Proponent: Chris Manvell <Chris@breacais.demon.co.uk >
Proponent: Ron House <house@usq.edu.au>
Mentor: Chris Stone <cbstone@phoenix.princeton.edu>
Votetaker: Rebecca McQuitty <mcq@wco.com>

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

Between January 17, 1997, the posting of the first proposed RFD, and March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

Between April 1, 1997 and September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months.

Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

talk.religion.bahai Final Vote Ack

Voted Yes

110576.764 [at] compuserve.com	Henri-Charles de Flhrier
aelyria [at] goodnet.com	Alma Engels
afshin.afraشته [at] utoronto.ca	Afshin Afrashteh
alex [at] unicorn.us.com	Alex Matulich
an588 [at] freenet.carleton.ca	Catherine Woodgold
ann_mcginley [at] hotmail.com	Ann McGinley
aull [at] ll.mit.edu	Brian Aull
baird [at] gate.net	Baird Stafford
bill [at] srisoft.com	Bill W Smith Jr
bmathieu [at] micron.net	Brent Mathieu
bn872 [at] freenet.carleton.ca	Michael McKenny
booda [at] datasync.com	Martin H. Booda
bpurosky [at] visix.com	Bill Purosky
Carol_Bowie [at] mindlink.bc.ca	Carol Bowie
cdt [at] op.net	Chris Trumbore
Chris [at] breacais.demon.co.uk	Christopher John Manvell
chriseb [at] nortel.ca	Chris Ebenezer
cipher [at] mindspring.com	David A. Howard
ck508 [at] freenet.carleton.ca	Lionel Wagner
cstone [at] math.unm.edu	Chris Stone
curtis_whalen+usenet [at] geocities.com	Curtis (Jewell) Whalen
dan [at] remote.control.com	Dan L. Pierson
david [at] home.net.nz	David Farrar
dbowie [at] sas.upenn.edu	David Bowie
desiegel [at] aol.com	David E. Siegel
dputzolu [at] teleport.com	David M. Putzolu
ekako [at] northcoast.com	Kindrick Ownby
elliottglaysher [at] yahoo.com	
emma [at] csli.Stanford.EDU	Emma Pease
er_er_an [at] hotmail.com	J Vuh
fbaker [at] ncsa.uiuc.edu	Frank M. Baker
fed [at] millcomm.com	Frank Druktainis
FG [at] hotmail.com	FG
fgsoler [at] value.net	Frank G. Soler
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fran [at] crhc.uiuc.edu	Frances Baker
gaillard [at] panix.com	Ed Gaillard

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gglaser [at] minn.net	Ginger Glaser
ggw [at] wolves.durham.nc.us	Gregory G. Woodbury
hmiddlem [at] cyberus.ca	Harry T Middleman
hood [at] Eng.Sun.COM	Mark Hood
house [at] usq.edu.au	Ron House
IJF16 [at] student.canterbury.ac.nz	Isaac Freeman
irina [at] rempt.xs4all.nl	Irina Rempt
J.K.A.Singh-Rathore [at] ping.be	J.K.A. Singh-Rathore
jaed [at] best.com	Jeanne A. E. DeVoto
jake [at] netins.net	R. "Jake" Jakoubek
james.farrar [at] ic.ac.uk	James Farrar
jbh5 [at] cornell.edu	Jean B. Hunter
jdg [at] but-i-dont-like-spam.boxmail.com	John David Galt
jeffd [at] goodnet.com	Jeffrey J. Davey
jeffford [at] cs.utexas.edu	Jeff Ford
jharnick [at] nornet.on.ca	John A. Harnick
jkrobert [at] students.wisc.edu.nolongpig	Jason Roberts
jmalina [at] wenet.net	Jo Ann Malina
jolomo [at] netcom.com	Joe Morris
jonathan [at] lionheart.net	Jonathan Padgett
JoySafari [at] aol.com	
jtbell [at] cs1.presby.edu	Jon Bell
karromde [at] nyx.net	Ken Arromdee
kebera [at] Cyblings.ON.CA	Krishna E. Bera
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kopetsbj [at] cs.purdue.edu	Brett J. Kopetsky
kuch [at] ms.uky.edu	John Allen Kuchenbrod
kyra [at] flash.net	Debra Davies Huffman
lightspring [at] jps.net	Thomas Spellman
maryam [at] netlink.com.au	Maryam Butson
Massoud.Ajami [at] sdsu.eduDELETE	Massoud Ajami
matt [at] mec.edu	Matt Bancroft
mcgregoa [at] Cognos.COM	Alayne McGregor
meflin [at] dimensional.com	James S. Lopeman
michael [at] unicorn-connection.co.uk	Michael Parry
mirele [at] super.zippo.com	Deana M. Holmes
mtgalvin [at] ouray.cudenver.edu	Michael-Teunis Galvin
mughal [at] alumni.caltech.edu	Asim Mughal
neil [at] nkelley.demon.co.uk	Neil Kelley
neilc [at] stanford.edu	Neilist Crellin
obfusa [at] mack.rt66.com	Franklin D. Schlatter Group Orthodox
olav [at] viking.mv.com	Olav Nieuwejaar
[at] moa.net	
philh [at] vision25.demon.co.uk	Philip Hunt
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pjohnson [at] vsla.edu	K. Paul Johnson
poul [at] earthling.net.NOSPAM.PLEASE	Poul A. Costinsky
rdetweil [at] boi.hp.com	Dick Detweiler
rick [at] bcm.tmc.edu	Richard Miller
RK-esperantisto [at] juno.com	Rick Koshko
roesingere [at] indy.tce.com	Eric G Roesinger
romanc [at] rpi.edu	Cesar C. Palerm
roxanamorgan11 [at] home.com	Roxana Morgan
rreini [at] wwnet.net	Roger Reini
rtower [at] yahoo.com	Ron Tower
sas [at] frontiernet.net	Stuart Schweid
simon [at] darkmere.gen.nz	Simon Lyall
slavitch [at] loran.com	Michael Slavitch
Tobias.Erle [at] GMX.net	Tobias Erle
todd [at] nutria.nrlssc.navy.mil	Todd Mullins
tommycarter [at] usa.net	Tommy Carter
tricia [at] glonet.co.nz	Tricia Hague-Blackford
Wayne_Sanders-Unrein_at_2-HTI-2VA [at] ccgate.hac.com	Wayne Sanders-Unrein
whateverman [at] erols.com	Jon Richt
wisanr [at] norwich.net	Dick Wisan
WTobyL [at] aol.com	Toby Lomax
wwfiv [at] ix.netcom.com	William W. Farley IV
xanthian [at] well.com	Kent Paul Dolan
znmeb [at] teleport.com	M. Edward Borasky
zutetflute [at] aol.com	Andree Maani

Voted No

abir [at] comtrol.com	Abir Majid
andrew.pemberton-pigott [at] ualberta.ca	Andrew Pemberton-Pigott
babboo [at] writeme.com	Peter Buchy
barneyk [at] ziplitnk.net	Michael "Barney" Kennedy
bobbymitchell [at] totacc.com	Bobby Mitchell
centiped [at] grey.xs4all.nl	Roelf Renkema
d [at] idiom.com	d
David.Robinson [at] Eng.Sun.COM	David Robinson
djull [at] mindspring.com	David Jull
dwolff [at] world.std.com	David "Not a Bahai" Wolff
EdvardJ [at] simi.is	Edvard T. Jonsson
Ekkehard.Uthke [at] gmx.de	Ekkehard Uthke
fdbetts [at] mindspring.com	Dean Betts

forbes [at] cheerful.com	Forbes Benning
Gata [at] aol.com	Shirley Macias
globe99 [at] Mlink.NET	Derrick Jobidon
gpoirier [at] acca.nmsu.edu	G. Brent Poirier
Graham [at] fragrant.demon.co.uk	Graham Sorenson
hcwtcurtis [at] email.msn.com	Larry D. Curtis
hfung [at] lerami.lerctr.org	Hank Fung
hhouse [at] mailcity.com	Harry House
hymanfam [at] samoatelco.com	William M. Hyman
iskandar [at] acsu.buffalo.edu	Iskandar Hai
jasmine [at] fl.net.au	Jasmine Taylor
jjam [at] hplabsz.hpl.hp.com	Jim S. Jam
judd.rook [at] pnn.com	Judd A Rook
kimdv [at] best.com	Kim DeVaughn
krc1 [at] mail.enter.net	Phil Thomas
ksm8p [at] avery.med.virginia.edu	kavian milani
lcs [at] zk3.dec.com	Larry Smith
LSEAMANS [at] MU3.MILLERSV.EDU	Lynne Seamans
marcus9 [at] usa.net	Marcus Davidson
mehyar22 [at] siol.net	Mehyar Badii-Azandahi
mlcook [at] jerez.cca.rockwell.com	Michael Cook
mlocher [at] ibm.net	Maximilian Greer Locher
momen [at] northill.demon.co.uk	Moojan Momen
naddy [at] mips.rhein-neckar.de	Christian Weisgerber
nigel [at] nigelshomes.com	Nigel Austin-Weeks
nightbrd [at] humboldt1.com	Douglas Myers
ongang [at] mail.indigo.ie	Ann O'Neill
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pat1 [at] cag.lcs.mit.edu	Patrick J. LoPresti
persia [at] persia.com	Robert Moldenhauer
petcook [at] total.net	Peter Cook
pewatler [at] cyf-kr.edu.pl	Miguel Watler
ph289jk [at] prism.gatech.edu	Joseph Khoury
polzer [at] uran.informatik.uni-bonn.de	Andreas Polzer
red [at] rahul.net	Red
riazor [at] nutecnet.com.br	Irlandes Fernandes Gonzaga Junior
rmp [at] heehaw.com	Rafael Palmeiro
roger.borseth [at] mci2000.com	Roger Borseth
rossdee [at] ramhb.co.nz	Ross Deeley
samoasys [at] samoatelco.com	Jane C. Hyman
shohre [at] itis.com	Shohre Mansouri
shrao [at] nyx.net	Shrisha Rao
stainles [at] bga.com	Dwight Brown
steiners [at] primenet.com	Jason Steiner
steve [at] Watt.COM	Steve Watt
stronguv [at] freenet.edmonton.ab.ca	Donald Strong
Sunday122 [at] aol.com	Sunday Marie Witte
talishman [at] usa.net	T. Albert-Ishmael Anderson
tlawson [at] amug.org	Todd C. Lawson
todd.kutches [at] attws.com	Todd Kutches
wdmaddox [at] rice.edu	Bill Maddox
wpagel [at] wazoo.com	Karen L. Pagel

Abstained

af479 [at] rgfn.epcc.Edu	Samandar Roshan-Zamir
biow [at] ezmort.com	Christopher Biow
chris [at] kzim.com	Christopher Robin Zimmerman
guymacon [at] deltanet.com	Guy Macon
hkt [at] wwa.com	Henrietta Thomas
johnn [at] jolt.mpx.com.au	John New
kpascoe [at] ford.com	Kathy Pascoe
NEW_DAWN [at] compuserve.com	Crispin Pemberton-Pigott
rick [at] helix.nih.gov	Rick Troxel
rpascoe [at] freenet.npiec.on.ca	robert Pascoe

Votes in error

fpbbgre [at] gnenanxv.np.am	Scooter
! Invalid address	
notarius [at] nym.alias.net	Notarius
! Anonymous remailer	
tom-hodges [at] geocities.com	Tom Hodges
! No ballot	

--
Rebecca Graham McQuitty

-
To switch to the digested list,
send the following commands to major@johnco.cc.ks.us in the message body

-
unsubscribe bahai-st
subscribe bahai-st-digest

From: Rebecca G. McQuitty[SMTP:mcq@wco.com]
Sent: Sunday, February 22, 1998 7:57 PM

To: talisman@umich.edu
Subject: RESULT: talk.religion.bahai fails 109:65

RESULT
unmoderated group talk.religion.bahai fails 109:65

There were 109 YES votes and 65 NO votes, for a total of 174 valid votes. There were 10 abstains and 3 invalid ballots.

For group passage, YES votes must be at least 2/3 of all valid (YES and NO) votes. There also must be at least 100 more YES votes than NO votes.

There is a five day discussion period after these results are posted. Unless serious allegations of voting irregularities are raised, the group may not be voted on again for six months.

Please post all discussion of this RESULT to news.groups.

Newsgroups line:
talk.religion.bahai Discussion of the Baha'i Faith.

The voting period closed at 23:59:59 UTC, 18 Feb 1998.

A neutral, third-party volunteer conducted this vote. Direct questions about the proposed group to the proponents.

Proponent: FG <FG@hotmail.com>
Proponent: Chris Manvell <Chris@breacais.demon.co.uk >
Proponent: Ron House <house@usq.edu.au>
Mentor: Chris Stone <cbstone@phoenix.princeton.edu>
Votetaker: Rebecca McQuitty <mcq@wco.com>

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

Between January 17, 1997, the posting of the first proposed RFD, and March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

Between April 1, 1997 and September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months.

Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

talk.religion.bahai Final Vote Ack

Voted Yes

110576.764 [at] compuserve.com	Henri-Charles de Flhrier
aelyria [at] goodnet.com	Alma Engels
afshin.afrashteh [at] utoronto.ca	Afshin Afrashteh
alex [at] unicorn.us.com	Alex Matulich
an588 [at] freenet.carleton.ca	Catherine Woodgold
ann_mcginley [at] hotmail.com	Ann McGinley
aull [at] ll.mit.edu	Brian Aull
baird [at] gate.net	Baird Stafford
bill [at] srisoft.com	Bill W Smith Jr
bmathieu [at] micron.net	Brent Mathieu
bn872 [at] freenet.carleton.ca	Michael McKenny
booda [at] datasync.com	Martin H. Booda
bpurosky [at] visix.com	Bill Purosky
Carol_Bowie [at] mindlink.bc.ca	Carol Bowie
cdt [at] op.net	Chris Trumbore
Chris [at] breacais.demon.co.uk	Christopher John Manvell
chriseb [at] nortel.ca	Chris Ebenezer
cipher [at] mindspring.com	David A. Howard
ck508 [at] freenet.carleton.ca	Lionel Wagner
cstone [at] math.unm.edu	Chris Stone
curtis_whalen+usenet [at] geocities.com	Curtis (Jewell) Whalen
dan [at] remote.control.com	Dan L. Pierson
david [at] home.net.nz	David Farrar
dbowie [at] sas.upenn.edu	David Bowie
desiegel [at] aol.com	David E. Siegel
dputzolu [at] teleport.com	David M. Putzolu
ekako [at] northcoast.com	Kindrick Ownby
elliottglaysher [at] yahoo.com	
emma [at] csli.Stanford.EDU	Emma Pease
er_er_an [at] hotmail.com	J Vuh
fbaker [at] ncsa.uiuc.edu	Frank M. Baker
fed [at] millcomm.com	Frank Druktainis
FG [at] hotmail.com	FG
fgsoler [at] value.net	Frank G. Soler
forumbahai [at] es.co.nz	Steve Marshall
fran [at] crhc.uiuc.edu	Frances Baker
gaillard [at] panix.com	Ed Gaillard
gazissax [at] netcom.com	Lynn Diana Gazis
gglaser [at] minn.net	Ginger Glaser
ggw [at] wolves.durham.nc.us	Gregory G. Woodbury
hmiddlem [at] cyberus.ca	Harry T Middleman
hood [at] Eng.Sun.COM	Mark Hood
house [at] usq.edu.au	Ron House
IJF16 [at] student.canterbury.ac.nz	Isaac Freeman
irina [at] rempt.xs4all.nl	Irina Rempt
J.K.A.Singh-Rathore [at] ping.be	J.K.A. Singh-Rathore
jaed [at] best.com	Jeanne A. E. DeVoto
jake [at] netins.net	R. "Jake" Jakoubek
james.farrar [at] ic.ac.uk	James Farrar
jbh5 [at] cornell.edu	Jean B. Hunter
jdg [at] but-i-dont-like-spam.boxmail.com	John David Galt
jeffd [at] goodnet.com	Jeffrey J. Davey
jeffford [at] cs.utexas.edu	Jeff Ford
jharnick [at] nornet.on.ca	John A. Harnick
jkrobert [at] students.wisc.edu.nolongpig	Jason Roberts
jmalina [at] wenet.net	Jo Ann Malina
jolomo [at] netcom.com	Joe Morris
jonathan [at] lionheart.net	Jonathan Padgett
JoySafari [at] aol.com	
jtbell [at] cs1.presby.edu	Jon Bell
karromde [at] nyx.net	Ken Arromdee
kebera [at] Cyblings.ON.CA	Krishna E. Bera
keillan [at] quest.cc.purdue.edu	Kelly G. Willis
kopetsbj [at] cs.purdue.edu	Brett J. Kopetsky
kuch [at] ms.uky.edu	John Allen Kuchenbrod
kyra [at] flash.net	Debra Davies Huffman
lightspring [at] jps.net	Thomas Spellman
maryam [at] netlink.com.au	Maryam Butson
Massoud.Ajami [at] sdsu.eduDELETE	Massoud Ajami
matt [at] mec.edu	Matt Bancroft
mcgregoa [at] Cognos.COM	Alayne McGregor
meflin [at] dimensional.com	James S. Lopeman
michael [at] unicorn-connection.co.uk	Michael Parry

mirele [at] super.zippo.com	Deana M. Holmes
mtgalvin [at] ouray.cudenver.edu	Michael-Teunis Galvin
mughal [at] alumni.caltech.edu	Asim Mughal
neil [at] nkelley.demon.co.uk	Neil Kelley
neilc [at] stanford.edu	Neilist Crellin
obfusa [at] mack.rt66.com	Franklin D. Schlatter Group Orthodox
olav [at] viking.mv.com	Olav Nieuwejaar
[at] moa.net	
philh [at] vision25.demon.co.uk	Philip Hunt
PIERCEED [at] sswdserver.sswd.csus.edu	Eric David Pierce
pjhl [at] leicester.ac.uk	Pete Humble
pjohnson [at] vsla.edu	K. Paul Johnson
poul [at] earthling.net.NOSPAM.PLEASE	Poul A. Costinsky
rdetweil [at] boi.hp.com	Dick Detweiler
rick [at] bcm.tmc.edu	Richard Miller
RK-esperantisto [at] juno.com	Rick Koshko
roesingere [at] indy.tce.com	Eric G Roesinger
romanc [at] rpi.edu	Cesar C. Palerm
roxanamorgan11 [at] home.com	Roxana Morgan
rreini [at] wwnet.net	Roger Reini
rtower [at] yahoo.com	Ron Tower
sas [at] frontiernet.net	Stuart Schweid
simon [at] darkmere.gen.nz	Simon Lyall
slavitch [at] loran.com	Michael Slavitch
Tobias.Erle [at] GMX.net	Tobias Erle
todd [at] nutria.nrlssc.navy.mil	Todd Mullins
tommycarter [at] usa.net	Tommy Carter
tricia [at] glonet.co.nz	Tricia Hague-Blackford
Wayne_Sanders-Unrein_at_2-HTI-2VA [at] ccgate.hac.com	Wayne Sanders-Unrein
whateverman [at] erols.com	Jon Richt
wisanr [at] norwich.net	Dick Wisan
WTobyl [at] aol.com	Toby Lomax
wwfiv [at] ix.netcom.com	William W. Farley IV
xanthian [at] well.com	Kent Paul Dolan
znmeb [at] teleport.com	M. Edward Borasky
zutetflute [at] aol.com	Andree Maani

Voted No

abir [at] comtrol.com	Abir Majid
andrew.pemberton-pigott [at] ualberta.ca	Andrew Pemberton-Pigott
babboo [at] writeme.com	Peter Buchy
barneyk [at] ziplink.net	Michael "Barney" Kennedy
bobbymitchell [at] totacc.com	Bobby Mitchell
centiped [at] grey.xs4all.nl	Roelf Renkema
d [at] idiom.com	d
David.Robinson [at] Eng.Sun.COM	David Robinson
djull [at] mindspring.com	David Jull
dwolff [at] world.std.com	David "Not a Bahai" Wolff
EdvardJ [at] simi.is	Edvard T. Jonsson
Ekkehard.Uthke [at] gmx.de	Ekkehard Uthke
fdbetts [at] mindspring.com	Dean Betts
forbes [at] cheerful.com	Forbes Benning
Gata [at] aol.com	Shirley Macias
globe99 [at] Mlink.NET	Derrick Jobidon
gpoirier [at] acca.nmsu.edu	G. Brent Poirier
Graham [at] fragrant.demon.co.uk	Graham Sorenson
hcwtcurtis [at] email.msn.com	Larry D. Curtis
hfung [at] lerami.lerctr.org	Hank Fung
hhouse [at] mailcity.com	Harry House
hymanfam [at] samoatelco.com	William M. Hyman
iskandar [at] acsu.buffalo.edu	Iskandar Hai
jasmine [at] fl.net.au	Jasmine Taylor
jjam [at] hplabsz.hpl.hp.com	Jim S. Jam
judd.rook [at] pnn.com	Judd A Rook
kimdv [at] best.com	Kim DeVaughn
krc1 [at] mail.enter.net	Phil Thomas
ksm8p [at] avery.med.virginia.edu	kavian milani
lcs [at] zk3.dec.com	Larry Smith
LSEAMANS [at] MU3.MILLERSV.EDU	Lynne Seamans
marcus9 [at] usa.net	Marcus Davidson
mehyar22 [at] siol.net	Mehyar Badii-Azandahi
mlcook [at] jerez.cca.rockwell.com	Michael Cook
mlocher [at] ibm.net	Maximilian Greer Locher
momen [at] northill.demon.co.uk	Moojan Momen
naddy [at] mips.rhein-neckar.de	Christian Weisgerber
nigel [at] nigelshomes.com	Nigel Austin-Weeks
nightbrd [at] humboldt1.com	Douglas Myers
ongang [at] mail.indigo.ie	Ann O'Neill
pan [at] syix.com	Pan
patl [at] cag.lcs.mit.edu	Patrick J. LoPresti
persia [at] persia.com	Robert Moldenhauer
petcook [at] total.net	Peter Cook
pewatler [at] cyf-kr.edu.pl	Miguel Watler
ph289jk [at] prism.gatech.edu	Joseph Khoury
polzer [at] uran.informatik.uni-bonn.de	Andreas Polzer
red [at] rahul.net	Red
riazor [at] nutecnet.com.br	Irlandes Fernandes Gonzaga Junior

rmf [at] heehaw.com	Rafael Palmeiro
roger.borseth [at] mci2000.com	Roger Borseth
rossdee [at] ramhb.co.nz	Ross Deeley
samoasys [at] samoatelco.com	Jane C. Hyman
shohre [at] itis.com	Shohre Mansouri
shrao [at] nyx.net	Shrisha Rao
stainles [at] bga.com	Dwight Brown
steiners [at] primenet.com	Jason Steiner
steve [at] watt.COM	Steve Watt
stronguv [at] freenet.edmonton.ab.ca	Donald Strong
Sunday122 [at] aol.com	Sunday Marie Witte
talishman [at] usa.net	T. Albert-Ishmael Anderson
tlawson [at] amug.org	Todd C. Lawson
todd.kutches [at] attws.com	Todd Kutches
wdmaddox [at] rice.edu	Bill Maddox
wpagel [at] wazoo.com	Karen L. Pagel

Abstained

af479 [at] rgfn.epcc.Edu	Samandar Roshan-Zamir
biow [at] ezmort.com	Christopher Biow
chris [at] kzim.com	Christopher Robin Zimmerman
guymacon [at] deltanet.com	Guy Macon
hkt [at] wwa.com	Henrietta Thomas
johnn [at] jolt.mpx.com.au	John New
kpascoe [at] ford.com	Kathy Pascoe
NEW_DAWN [at] compuserve.com	Crispin Pemberton-Pigott
rick [at] helix.nih.gov	Rick Troxel
rpascoe [at] freenet.npiec.on.ca	robert Pascoe

Votes in error

fpbbgre [at] gnenanxv.np.am	Scooter
! Invalid address	
notarius [at] nym.alias.net	Notarius
! Anonymous remailer	
tom-hodges [at] geocities.com	Tom Hodges
! No ballot	

--
Rebecca Graham McQuitty

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 23, 1998 7:57 AM
To: bahai-st; talisman
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Guy Macon wrote in message <6cradk\$lud\$8@news01.deltanet.com>...

>
>Interesting...
>
>Here is my theory:
>There was some sort of effort to generate NO votes last time,
>that we did not detect, but there was no such effort this time.

Last time it was done on the BCCA lists and probably through public denunciation at Bahai meetings and word of mouth.... This time, all mention of trb was again prohibited on soc.religion.bahai, I was summarily denied the right to post to the BCCA lists, though people who threatened me were allowed to continue to do so.... The majority of the 65 NO voters were regular posters to bahai-discuss.... 65 is indeed better than 691. I concede some Bahais have learnt something about free speech and conscience.... In that sense, I consider this a victory.... In so far as the BCCA lists were used, I consider the Bahai administration itself complicitous in this defeat....

>The NO vote campaign generated a bunch of YES votes.
>There never was enough interest for group passage.

109 is 100+.... 65 NO votes were still cast primarily for political reasons by intolerant Bahai fundamentalists.... That should not be lost sight of. They're not voting on technical reasons.

>We have met my primary goal; a fair vote.

I would have to say, a fairer vote.... but not a fair one. I do not challenge the RESULT but I do disagree with most of the interpretation of it thus far.... Much of the 157 could not come back because they had no access to alt.religion.bahai and therefore couldn't stay in touch to know a vote was under way given any discussion of it was banned from soc.religion.bahai, where they heard of it the first time. To construe Bahais as innocent lambs here is quite mistaken.... Srb passed in 1992 236: 48.... There were many attempts to constrict and undermine the scope of this proposal and vote. They have again been successful....

>It would be interesting to see how many votes were unique to the
>last vote, how many were unique to this one, and how many were
>cast in both CFVs.

I agree. I would also think most of the NO voters would be
found on both lists....

--
FG

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 23, 1998 7:57 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

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and therefore couldn't stay in touch to know a vote was under
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>cast in both CFVs.

I agree. I would also think most of the NO voters would be
found on both lists....

--
FG

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 23, 1998 8:04 AM
To: McKenny Michael
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Michael,

I'm a little befuddled by your comments below.... THEY constrained
interest at every point by shutting off access to srb and the BCCA
lists, as I see it! See my message on news.groups.

We're you able to email the YES voters?

I have marked August 23rd on my calendar....

FG

-----Original Message-----
From: McKenny Michael <bn872@FreeNet.Carleton.CA>
Newsgroups: news.groups

Date: Monday, February 23, 1998 2:19 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

>
>Greetings, Russ and all, from Ottawa.
> You are quite right.
> I am most impressed by the absence of those many NO votes.
> It looks as if any problems concerning freedom of speech in this
>context have been solved.
> You are also right that there appears to be insufficient interest
>in such a newsgroup.
>
> All the Best,
> Michael
>
>
>
>
>Russ Allbery (rra@stanford.edu) writes:
>> Jon Bell <jtbell@presby.edu> writes:
>>
>>> As I recall, there were more than 150 YES votes last time around. If
>>> they had all returned and voted YES this time, the extra "sympathy"
>>> votes like mine probably would have made for a narrow success. But this
>>> time there weren't even enough YES votes to counter the usual
>>> "background level" NO votes.
>>
>> I think it's fairly clear that believers in the Baha'i faith didn't vote
>> against anyone because of their beliefs, at least this time around, and
>> that whatever problems there were with the first vote in that respect
have
>> been addressed.
>>
>> I'd personally like to thank the Baha'i community on Usenet for being as
>> reasonable and forthcoming as they have been in the face of what was
>> really quite a bit of abuse. It seems pretty clear that at this point
>> there simply aren't enough people interested in reading and participating
>> in an unmoderated group to warrant the creation of one.
>>
>> My opinion of the Baha'i faith in general has improved quite a bit over
>> the course of this RFD and CFV.
>>
>> --
>> Russ Allbery (rra@stanford.edu)
><URL:https://www.eyrie.org/~eagle/>
>
>
>
>--
>"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."
> (Tom Corbett #1 STAND BY FOR MARS p2)
>

From: Fran Baker[SMTP:fran@crhc.uiuc.edu]
Sent: Monday, February 23, 1998 4:56 PM
To: FG@hotmail.com
Cc: fran@amber.crhc.uiuc.edu
Subject: a problem: a.r.b content

Hi Fred,

One thing that may have affected the vote outcome was that
a.r.b. seems to me to have been flooded with ravings of
marginal interest as Baha'i topics. I'd be interested to see
whether these stop now. If that was an example of what t.r.b.
would be like, I would have to say that it would not be a very
useful or interesting group. Is it too paranoid to think that
was its purpose? It seemed to get worse as time went on.

--Fran

From: Mark A. Foster[SMTP:owner@sociologist.com]
Sent: Monday, February 23, 1998 10:57 AM
To: Baha'i Studies
Subject: Discussion of talk.religion.bahai

The Baha'i Studies List

Folks,

Another reminder: Some time ago, for various reasons (which
some of you probably remember), I called an end to
discussion of talk.religion.bahai on this list. When, after
a while, this topic was raised again here, I didn't say
anything. However, now that voting is over, and some people
are disappointed in the results, etc., I would again ask
that people do not bring this subject back to this list.

Respectfully, Mark Foster

-
To switch to the digested list,
send the following commands to major@johnco.cc.ks.us in the message body
-

unsubscribe bahai-st
subscribe bahai-st-digest

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Tuesday, February 24, 1998 7:28 AM
To: bahai-st
Subject: unsubscribe

Unsubscribe.

FG

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 24, 1998 7:36 AM
To: Fran Baker
Subject: Re: a problem: a.r.b content

Arb was much better during the summer. I and most other people
it seemed no longer had the energy to carry on two battles on
separate fronts and arb suffered a decline. You may be right
that it was orchestrated partly by the faithful opposition.

I'm seriously considering withdrawing from the bahai faith....
The deceit and intrigue has destroyed whatever small amount
of faith I had left.... It seems to me I should do it now before
things quite down and then I'm declared a cb.... I'm certain
the administration had to be involved in the BCCA attacks....

FG

-----Original Message-----
From: Fran Baker <fran@crhc.uiuc.edu>
To: FG@hotmail.com <FG@hotmail.com>
Cc: fran@amber.crhc.uiuc.edu <fran@amber.crhc.uiuc.edu>
Date: Monday, February 23, 1998 3:53 PM
Subject: a problem: a.r.b content

>
>Hi Fred,
>
>One thing that may have affected the vote outcome was that
>a.r.b. seems to me to have been flooded with ravings of
>marginal interest as Baha'i topics. I'd be interested to see
>whether these stop now. If that was an example of what t.r.b.
>>would be like, I would have to say that it would not be a very
>useful or interesting group. Is it too paranoid to think that
>was its purpose? It seemed to get worse as time went on.

>
>--Fran
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 24, 1998 8:28 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

the Moum's wrote in message <34F2579A.31EF4753@inwave.com>...

>For the record, I have been a subscriber to Baha'i-Discuss for the last
>2+ years. I went through the list of NO voters, and found 11 names that
>I recognized from Baha'i Discuss, and not all of these are regular
>posters. Eleven is hardly a majority of 65.

I stand corrected. You are quite right. I've just had time to compare the
list of NO voters with my archive of bahai-discuss messages. I come
up with almost the same number.... On first glance, I went too much by
the recognition of numerous names who oppose free speech on
talisman or elsewhere or basically very fundamentalist in tendency....

It should be noted that Joseph Khoury voted NO for the second time,
as did 26 other individuals, and is secretary or whatever for the BCCA
and was involved in summarily depriving me of my right of access to
the BCCA lists....

FG

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 24, 1998 8:51 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Johnny wrote in message <34F25050.E8DFE6D6@island.palmtree.com>...

>According to my un-scientific and hurried arithmetic based on the names
>only:

>

>of 157 who voted YES last time 25 voted YES this time and
>of 691 who voted NO last time 29 voted NO this time.

I've carefully counted 26 NO voters voting NO for the second time. It looks as though your count of YES votes both times is correct within your 10 percent margin of error. Actually, I count only 20 YES votes appearing both times....

The good news would be many Bahais who voted NO the first time either restrained themselves, understood the nature of interest polling, or voted YES this time....

FG

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 24, 1998 8:56 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Roger Reini wrote in message <34F1697C.36B3@SPAMBLOCKford.com>...

>The result is both disappointing and encouraging at the same time.
>Disappointing because it failed, but encouraging because there is hope
>that an improved proposal might succeed in the future.

I would suggest robomoderation of excessive (now don't laugh) crossposting should be part of the next proposal in order to weed out the spam and pornography and messages that go to several groups with little relevance to arb or trb....

FG

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 24, 1998 9:09 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Chris Manvell wrote in message <\$RKBgHAtUf80Ew+o@breacais.demon.co.uk>...

>
>I would like to thank everyone who took an interest in this poll (yes, I
>prefer that word to "vote") and who participated both for and against. I
>would like, especially, to thank Fred for the idea of creating TRB and
>for trusting me enough to ask me to become co-proponent and to Ron for
>joining us. [clip]

I also would like to thank everyone who has contributed in anyway whatsoever.

>I would also like to thank the news.groupies for their support and,
>almost, infinite patience when faced with netidiots like myself. And,
>last but not least, Rebecca for acting as volunteer vote taker.

Special thanks to all the news.groupies who have given much time and effort to ensuring as much as possible a fair and honest discussion and interest poll.... It was close and perhaps talk.religion.bahai will pass next time....

>I've no doubt that there will be a further try to get TRB off the cyber-
>ground and maybe next time it will succeed.

I think all sides have learned a lot. I believe I have. Mark August 23rd on the calendar....

--
FG

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 24, 1998 3:16 PM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Dick Detweiler wrote in message <34F2DDC2.D40@boi.hp.com>...

It seems to me a large number of Bahais have learnt not to oppose or suppress others' opinions, perhaps yourself? I see that as making headway. The next stage would I suppose be more active support, demonstrated through their voting YES, for the rich tension and sparks of truth Abdul-Baha approved of....

You may not agree with me on much or like me, Dick, but there's no reason to continue the demonizing. If love and acceptance and tolerance mean something to Bahais, I would think there would

be no need to continue trying to drive me off, as has so often been done....

Let's bury the hatchet. How about your joining Chris, Ron, and myself next time as a proponent? (He says as Chris and Ron perhaps recoil in horror having had enough.)

You see, I don't really want to attack or destroy the Bahai faith; I just want sufficient room within it to breathe and for the masses perhaps to enter it.... Or to have the choice....

--
FG

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Tuesday, February 24, 1998 3:57 PM
To: talisman
Subject: Re RESULT talk.religion.bahai 109: 65

-----Original Message-----
From: Cheryll & Wade Schuette <schuette@s.imap.itd.umich.edu>
To: talisman@umich.edu <talisman@umich.edu>
Date: Monday, February 23, 1998 8:13 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

[clip]

> The vote trend, overall, seems encouraging to continued efforts to
>evolve a new newsgroup, to continue consultation on it, and continue
>to understand and PROPERLY segment the sources of opposition and meet
>their arguments/objections with changes or superior logic.

I appreciate your sharing your point of view. I too am encourage by the RESULTS. I find my faith slightly restored....

> The "everyone who opposes me is an intolerant fundamentalist" tack
>seems counter-productive. Better would be "Ok, much closer. Help me
>out here. What still needs to be changed to make this fly?"

Now, now, I've never said everyone.... Thank you for the advice. Bahais have made progress and that's what counts.... And many did vote for toleration and respect of others' opinions....

Sincerely, I consider it a victory for the Faith....

--
FG

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Tuesday, February 24, 1998 4:16 PM
To: bn872@freenet.carleton.ca
Cc: talisman
Subject: Re: Deepest Appreciation and Best Wishes

From: McKenny Michael <bn872@freenet.carleton.ca>
To: talisman@umich.edu <talisman@umich.edu>

> I would like to express my deepest thanks to all those Baha'is
>who did not oppose the formation of Talk.Religion.Bahai this time.
>By doing so they proved that there is freedom of thought and
>expression within Baha'i cyberspace.

Mmmm.... I can't quite go that far, but it is an improvement, one I find heartening....

> No one has any legitimate ability to contradict that, and
>certainly not anyone who failed to take advantage of things this time
>round and vote for the newsgroup.

Not sure what you mean here in the first sentence. Hope I'm not contradicting you.

> Inasmuch as one of the major reasons for my continuing to post
>in Baha'i cyberspace has been to uphold the principle of freedom of
>speech, inasmuch as hundreds of NO voters last time round have just
>upheld that principle and as I've other things to do, I'm quite
>delighted to get on to those other things.

I hope more than just this Bahai has learned from you a thing or two....

> I hope the new wind blowing continues to waft spring freshness
>over this section of humanity.

May the gods keep you. I think of Robert Hayden's lines from his "The Year of the Child":

"May you walk
with beauty before you,

beauty behind you, all
around you, and
The Most Great Beauty keep
you His concern."

> May the future surpass our brightest dreams.

Given the past, broadly speaking, I have my doubts.... My own
spiritual struggles....

--
FG

From: FG[SMTP:fglaysh@hotmail.com]
Sent: Tuesday, February 24, 1998 4:25 PM
To: talisman
Subject: Re: Dr. Juan Cole on Bahai censorship & denial of civil rights....

I wrote some days ago:

>What of the "equal human rights" of those who wanted
>talk.religion.bahai and voted YES last year? What of the human rights
>of covenant breakers, which the Writings also claim should be
>protected? HYPOCRISY Writ Large is all I see....

It seems to me I should admit that experience has provided a corrective.
There has been growth on these matters....

--
FG

From: Fran Baker[SMTP:fran@crhc.uiuc.edu]
Sent: Tuesday, February 24, 1998 4:44 PM
To: FG
Cc: fran@amber.crhc.uiuc.edu
Subject: Re: a problem: a.r.b content

FG wrote:

>
> Arb was much better during the summer. I and most other people
> it seemed no longer had the energy to carry on two battles on
> separate fronts and arb suffered a decline. You may be right
> that it was orchestrated partly by the faithful opposition.
>
> I'm seriously considering withdrawing from the bahai faith....
> The deceit and intrigue has destroyed whatever small amount
> of faith I had left.... It seems to me I should do it now before
> things quite down and then I'm declared a cb.... I'm certain
> the administration had to be involved in the BCCA attacks....
>
> FG
>

Dear Fred,

While in some ways I would be happy to hear you had left the
Baha'i Faith, I know it means a lot to you and leaving would
represent a tragic loss. So, in that sense, I am sorry to hear you
are so dispirited. Good luck either way.

I think the choice that the Faith itself is facing is whether to go
on as a minor movement WITH or WITHOUT dignity. What I
mean is, the Faith taken as a whole (not just the "grand
ideas," which more or less lie in state most of the time),
is not going to seem true or appeal to very many people.
So, it can go on quietly and gently, setting a good example,
doing good, etc., or it can go on desperately trying to be more
than it can be (based on believability or appeal) through various
less-than-admirable expansion and regimentation tactics.
It is taking the latter road because it can't give up
its grandiose ambitions or view them with real patience. This is
too bad, but it was always a possibility (e.g., Baha'u'llah used
the CB idea as a method of control, if I am not mistaken,
and this idea alone reveals a deep authoritarian and intolerant
tendency at the heart of the religion).

Fortunately, the Baha'i judicial system is just a kangaroo
court with not real authority. Can I say "Thank God!?"
I hope that, if you do leave the Faith, you take some
joy in your freedom.

I think there should be a support group for ex-Baha'is
where they can laugh, cry, shout their opinions
very loudly, and generally recover from their bad
experiences! If I were founding this group, I would call
it "Pieces of You" for the song by Jewel about

the violence of intolerance toward those who embody, perhaps, aspects of one's self that are threatening.

Best of luck in everything!

Fran

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 24, 1998 8:31 PM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Dick Detweiler wrote in message <34F33B86.DE1@boi.hp.com>...

>> You see, I don't really want to attack or destroy the Bahai faith;
>> I just want sufficient room within it to breathe and for the masses
>> perhaps to enter it.... Or to have the choice....
>

>I applaud that desire. I agree completely that the light of day
>is the best medicine against corruption and hypocrisy. Look what
>has been accomplished in the last year - the Baha'i cyber community
>has matured a lot as attested by the two votes. Hopefully, many
>have learned not to blindly follow the bidding of someone - even
>someone they respect - without being apprised of all the facts (I
>am referring to the NO vote solicitation of the first vote).

I shan't mention....

Many
>have seen the value of an unmoderated forum, others a better
>understanding of Covenant breaking and what it does and does not
>mean. Many have a deepened understanding oh how they should handle
>these issues in cyber space. The Universal House of Justice
>considered the issues you raised and made a ruling all can look at
>and follow - not to mention one which, I think, is your best point
>of persuasion among Baha'is. All of this as a result of your
>unflagging efforts. Not bad, eh? :-)

You and others have helped....

>Looking down the road, to take this through to a completely successful
>conclusion will require a more "politic" handling of the proposal.
>Don't anger people you seek to persuade, assume the best rather than
>the worst in individuals, follow the rules - even if you know others
>are not. All of these things will help you gain the votes you
>seek, IMO.
>
>my .02,
>
>Dick D.

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, February 24, 1998 8:49 PM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Donald Zhang Osborn wrote in message <34F35A6C.B2@pilot.msu.edu>...

>
>I think a proposal built around the idea that there is interest
>enough in discussing the Baha'i faith to justify a new unmoderated
>newsgroup - rather than there is a need for it because of
>"censorship" and "intolerance" - could generate more interest.

Does anyone recall my periodically posting numbers in the
THOUSANDS from dejanews? Bahais will have to agree to
allow trb to focus on the numbers; many would not permit this
approach the second time but ignored the other
two proponents and discussion of the numbers preferring
their hatred of me.... THE GREAT TRAITOR....

>For one thing, it rings more true and for another, it is certainly
>more inclusive (of people who don't see "censorship" etc.).

It's been tried. Dozens and dozens of times. Let's not ignore
that.... As though, oops, nobody noticed the THOUSANDS
of messages on alt.religion.bahai.... HUNDREDS of Bahais
posted to arb (513 different individual's by Detweiler's own
count up to October) and yet they had so little interest they
couldn't vote for trb....

>Beyond that, positive appeals generate energy (at least potentially)
>while negative appeals just deaden the spirit (unless there is a
>tangible ill involved), IMHO.

Pretending negative is positive is fatal in this electric world....

But your hearts in the right spot.... Donald, how about joining
the proponents too? Seriously....

FG

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 25, 1998 8:26 AM
Subject: Re: META: talk.religion.bahai fails 109:65

5,956 messages have been posted to alt.religion.bahai as of this morning.... Way back in October more than 500 different people had already posted to arb. The number has surely only increased.

I doubt many alt.* groups have this kind of traffic....

Many Bahais use and post to arb, or lurk on it, but refused to support it with a vote--that's how I read the RESULT....

The consensus last time was to vote NO; this time to shun it; next time? Bahais need to understand it's in their own best interest to support an unmoderated forum that others cannot charge or feel is distorted through censorship and manipulation....

That would mark a logical path of maturation.

FG

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 25, 1998 8:50 AM
Subject: Re: Baha'i teachings

Dale Grider wrote in message <34F3BDFA.25F9@bellsouth.net>...

[clip]

>In your letter you attempt to argue the possibility of the literal
>miraculous to avoid the observed double standard in Baha'i acceptance vs
>rejection of the miraculous.

You mentioned elsewhere this double standard. I think you're right.
It definitely exists in the Bahai writings....

> My apology if this seems long. But I must say that what often
>frustrates me more than folks being long winded, is when they make
>unsubstantiated blanket criticism against my alleged "faulty reasoning"
>without backing such criticism up with any specifics. If I disagree with
>your outlook I will be polite enough to let you know exactly why.
>Several of the posts current on the alt.Baha'i string entitled "Baha'i
>teachings" haven't been that courteous to me. It seems that they fail to
>include a reasoned explanation for their criticism because it is only an
>emotional response that really has no reasoned thought behind it. I can
>understand that, given human nature. But it does preclude the
>possibility of meaningful discussion.

The length of your posts have deterred me from reading all of them even though I'm interested in your ideas and opinions. Given the nature of this medium, I would find it helpful if you could crystalize your thoughts in briefer form. I do believe you're right about many Bahais just brushing you off with an emotional response void of reasoned critique. I have often criticized such an approach as have others.... Spoon feed us a little more....

FG

>
>God's Truth is one Truth,
>Dale

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 25, 1998 9:18 AM
Subject: Re: META: talk.religion.bahai fails 109:65

Chris Stone wrote in message <01bd4174\$817b5fc0\$25c0c8c3@cstone>...
>I will preface this post by saying that I believe this vote was fair, and that
>my comments below should in no way imply I am challenging the legitimacy of
>*this* particular result. Rather, I am raising some broader questions about
>the institution of the CFV.

While I'm not challenging it, I don't really believe it was fair....
Prohibiting discussion for a year on soc.religion.bahai, where most Bahais online check in at least once in a while, and other such dirty tricks and tactics are far from fair.... Using the BCCA to curtail every possible forum for discussion under its control, srb being one of them, is not fair.... etc....

>Some of this vote's implications disturb me. The first time around, as I
>recall, we had approximately 160 YES votes, and the group would have passed
>handily without a "vote NO" campaign.

157 YES votes muzzled by 691 NOs....

>
>This time the same proposal gets 109 votes. By every reckoning it was a
>better proposal this time around, since several new proponents climbed on
>board. Additionally, this time around more news.groupies voted YES. (I
did
>not vote last time around; this time I voted YES. I do not think I was
>alone.) The number of votes reflecting pure interest in the newsgroup, and
>not politics, was thus probably below 109 -- let's say 100, as a ballpark
>figure.

It's close.... I thank all of you for your support for trb. Too many of the
earlier YES voters lost contact due to the alt.* hierarchy, more than
I had supposed....

>
>Why, after only six months, do we see 60 fewer YES votes on nearly an
>identical proposal?

You really have to factor in the religious side of the Bahai faith in this.
The Word went out, in one way or another, to SHUN the vote is my
reading of it; perhaps on and from the BCCA's lists, which would
explain why they wanted me off their lists--I wouldn't have stood for
such damnable tactics but would have exposed them immediately....

Does not such a result cast doubt upon the accuracy of
>the CFV as a predictor of interest? Can we seriously say that Usenet
readers
>were genuinely interested in Bahaism six months ago, but that they are no
>longer interested now?

5,956 posts to alt.religion.bahai since last April.... Lots of interest
there; perhaps too many people were overconfident that it would
pass and didn't bother to send in a vote....

>
>How many other newsgroups that passed in, say, 1995-97 would no longer meet
a
>given threshold of YES votes?
>
>I have never believed the CFV even comes close to measuring interest on
>proposals; the outcome depends too much on variables such as skill at
>campaigning, timing of the vote, tip-toeing through news.groups, and so
forth.
> This result reinforces that belief.

I agree completely with all of the above.... I would be in favor of a
panel or committee establishing new groups on a more equitable basis;
time went against the proposal too--perhaps it was just too long--but I
saw no way around it given the constant attacks and attempts to
discredit the proposal or demonize me while dismissing every effort
I made to accomodate others' opinions in the RFD, include other
proponents, and so on.... I thought more time would help people cool
off and be reasonable. It helped perhaps in terms of the NOs but may
have lost a crucial 30 or 40 YES votes.

>
>I would also like to thank Rebecca for munging all the CFV addresses. It's
>good to see someone take the bull by the horns. ;)

I'd like to thank you Chris, and really all the news.groupies: Henrietta,
Guy Macon, Russ Allbery, Jonathan Stone, Ginger Glaser, Rebecca
McQuitty, Emma Pease--anyone else who's name doesn't immediately
come to mind--for all your help and support throughout this sometimes
tumultously process....

Sorry I've let you all down with another defeat.... I hope next time Bahais
will advance from shunning the NO vote to affirming the YES vote....

Almost time to sign off news.groups and head back to alt.religion.bahai....

Thanks again Jonathan for that....

FG

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 25, 1998 2:34 PM
Subject: Re: META: talk.religion.bahai fails 109:65

Dick Detweiler wrote in message <34F4384D.4045@boi.hp.com>...

>one thing that would be interesting to check is the YES votes that
>didn;t show up. I recall that along with the NO vote solicitation,

>there were also a few YES vote solicitations on Islamic oriented
>newsgroups the first time around. I didn't see this the second time
>so perhaps this could account for some of the difference?

I consistently watched for them too but never saw any either.... Most
of the Islamic votes last time were probably NO votes, in my
opinion, judging vaguely by names and domains.

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, February 25, 1998 2:45 PM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Dave Ratcliffe wrote in message <34fa47f8.156652045@news.microserve.net>...

I wrote:
>>I would suggest robomoderation of excessive (now don't laugh)
>>crossposting should be part of the next proposal in order to weed out
>>the spam and pornography and messages that go to several groups
>>with little relevance to arb or trb....
>
>I see a flametest in your future. Moderation in talk.* groups is
historically
>viewed as a Bad Thing [tm], and not without some justification.

Maybe I don't understand what it is. I thought it was merely a screening
out of commercial spam and pornography, not content or messages
from anyone otherwise.... I don't see that as moderation. If that can't be
done in the talk.* hierarchy, leaving discussion free and untouched by
interference, where? Or perhaps such robomoderation wouldn't work.

Soc.religion.quaker seems to clear that kind of thing out. How do they
do it? Guy, are you around at the moment?

>You'll probably hear more about this when you start the process again in 6
>months. A _lot_ more :)

I'm not looking for a fight over it, okay? I thought it was an innocent
idea that most Bahais would probably agree with.

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 26, 1998 8:38 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Guy Macon wrote in message <6d38ul\$su1\$2@news01.deltanet.com>...

>First, what we *don't* do. We don't have any sort of moderation (either
>official or retro). We are the only unmoderated soc.religion.* newsgroup.
>We do go along with BI>20 spam cancelling, because that is a Usenet wide
>standard and not an option for individual unmoderated Usenet newsgroups.

Does that weed out the solicitations for pornography sites?

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 26, 1998 9:03 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

c'est moi wrote in message <6d1uk1\$1i9@drn.newsguy.com>...
>In article <6cvpqj\$cq0@news1.newsguy.com>, "Frederick says...
>>Does anyone recall my periodically posting numbers in the
>>THOUSANDS from dejanews?
>
>Sure. And what percentage were completely off-topic and/or spam? Why did
you
>include them in your count? All that did was artificially inflate your
numbers,
>making them not very pertinent.

Bahais repeatedly claimed the covenant breakers and maitreya postings
were both. I don't believe so. Both groups have, from their point of views,
genuine reasons for posting to a newsgroup on the Bahai faith. An
unmoderated newsgroup should allow for variety of opinion, even those
that many would not agree with, including myself.

>>Bahais will have to agree to
>>allow trb to focus on the numbers; many would not permit this
>>approach the second time but ignored the other
>>two proponents and discussion of the numbers preferring

>>their hatred of me.... THE GREAT TRAITOR....

>

>BS, Fred.... pure anadulterated BS.

I beg your pardon. You apparently did not follow the discussion in full from September through February.... Bahais did continually insist on my being the ONLY moderator despite strenuous efforts on my part to include others and to focus on the traffic in alt.religion.bahai. Among many Bahais, there is a pronounced tendency to demonize people, noted by Juan Cole and others during the discussion period.

>"allow trb to focus on the number"??? TRB DOESN'T EXIST!!!

Discussion of it....

>

>How did this supposed 'many' not 'permit' this? Were you 'censored' in some

>way? Most of the critics to your behaviour/tactics were news.groupies, which as

>far as I know is not a Baha'i group.

>

>You do a fine job 'demonizing' yourself, people don't need to do anything more

>than observe your tactics to see what you're really about. Straight up - you do

>and say many things that annoy people. And wonder of wonders, that does *not*

>endear people to your 'cause', no matter how much you try to play the martyr.

It is true that I am not good at tiptoeing nor concealing the indignation I naturally feel at being censored. Neither did I take kindly the gand warfare

tactics of the Bahais, much of which many techies were blind to having no experience or knowledge....

>>>For one thing, it rings more true and for another, it is certainly

>>>more inclusive (of people who don't see "censorship" etc.).

>>

>>It's been tried. Dozens and dozens of times. Let's not ignore

>>that.... As though, oops, nobody noticed the THOUSANDS

>>of messages on alt.religion.bahai.... HUNDREDS of Bahais

>>posted to arb (513 different individual's by Detweiler's own

>>count up to October) and yet they had so little interest they

>>couldn't vote for trb....

>

>I don't know about any others, but over the past year I have posted under approximately twenty different names (anbody remember "The Lurker Collective"

>post?). Who knows if anybody else has? Sorry Fred, but I wouldn't have felt

>right sending in fraudulent votes. However... if that got you what you wanted,

>I wonder if you'd even complain....

What's your real name?

>

>[and, from another message by Fred]

>>Many Bahais use and post to arb, or lurk on it, but refused to

>>support it with a vote--that's how I read the RESULT....

>

>So.... it's *not* that you wanted people to follow the Usenet voting guidelines

>at all! You wanted absolute, undivided support for the newsgroup! That is, you

>didn't want to give people the CHOICE to participate in the manner they decide.

>

>Your logic is so flawed here it hurts. a.r.b DOES **NOT** EQUAL t.r.b!!!

I said so a thousand times but Bahais refused to listen, though some progress has been made, perhaps.

>Does that mean ANYTHING to you? Just because someone posts, lurks, or even

>spams alt.religion.bahai doesn't mean that he/she MUST support

>talk.religion.bahai with a YES vote!

>

>I'd suggest you be careful over the next six months, Fred. I voted YES for the

>newsgroup, but if you continue this idiotic behaviour, I may withdraw my vote

>the next time around. You've been told time and time again what it will take to

>gather support - are you willing and able to listen to this advice, or are you

>going to shoot yourself in the foot AGAIN?

>
>>The consensus last time was to vote NO; this time to shun it;
>>next time? Bahais need to understand it's in their own best
>>interest to support an unmoderated forum that others cannot
>>charge or feel is distorted through censorship and manipulation....
>
>As long as one of the proponents keep making a mockery of the ideals he
purports
>to believe in, it'll never happen. Who's trying to say what others should
be
>saying/doing? YOU are! Who's attempting to manipulate what people do,
against
>their freedom of religious conscience and free speech? YOU are! Indeed,
you
>have been more a tyrant than anybody else involved in this matter.
>
>>That would mark a logical path of maturation.
>
>Oh, yes, 'maturation' equals agreeing with and supporting anything Fred
Glaysheer
>proposes....

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, February 26, 1998 9:26 AM
Subject: Please post to alt.religion.bahai & talk.religion.misc

For those Bahais and non-Bahais who have no access to
the alt.* hierarchy, I would like to ask anyone posting to
alt.religion.bahai to crosspost simultaneously their messages
to talk.religion.misc.

That would allow people to read the discussion that takes place
on alt.religion.bahai, and then they could also post back to
alt.religion.bahai by including it in their list of newsgroups for
crossposting.... This would allow most people to access
discussion that takes place on alt.religion.bahai via
talk.religion.misc....

I'm under the impression that most people are unaware
that this is one way around the limitations of the alt.*
hierarchy.

--
FG

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 27, 1998 7:08 AM
Subject: Re: Dale Grider Baha'i Teachings

Dale Grider wrote in message <34F6ACFE.66B2@bellsouth.net>...

The point made was well
>made in terms of Sharon's rationalizing to resuce the double standard.

You mention Sharon. Sharon Bouchard? I've seen no recent post by
her on my news servers feed. Is it failing to pass messages on from
her and perhaps others?

>But the tragedy of ruthless and violent persecution against people on
>religious grounds is not a joking matter, regardless of points to be
>made. Certainly there is no legitimate Christian stance that would fail
>to see the tragedy of such persecution.

>
>My sincerest apologies to any and all who may have been offended by my
>coupling a tragic injustice with sarcasm meant to address a different
>issue.

>
>In Christ,
>Dale

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 27, 1998 7:16 AM
Subject: Re: Dale Grider Baha'i Teachings & Christianity

-----Original Message-----
From: Robert A. Little <littlea@pacbell.net>
Newsgroups: alt.religion.bahai
Date: Friday, February 27, 1998 3:21 AM
Subject: Re: Dale Grider Baha'i Teachings

>Mr. Grider:
>Dear Mr. Grider:
>
>I have read your posting (the one I am responding to) with considerable

>regret. Several weeks ago you entered this group, said you were a seeker
>after the truth of the claim that Baha'u'llah is in fact the Glory of God.
>You have entered into a dialogue with a number of people who have attempted
>to answer your oft repeated question. Today, in your response to Sharon you
>say such things as "Such a straw grasping argument to evade the point. .
.",
>and you repeat numerous times your opinion that there is a "double
>standard" utilized. I don't find mentioned a single statement, principal or
>belief with which you agree.
>
>Double standard means that you feel we are essentially liars, is that not
>so?
That's a very harsh way of putting it. He's never used the word. Why
should you? He has pointed out what appears to him to be a discrepancy
between fundamental approaches to experience in the Bahai Writings.
>
>On two prior occasions, I have asked you what I believe to be the only
>question that you should be concerned with, as a Christian: Is Baha'u'llah
>the Glory of God? This is the central, the only question.
I find your attempt to bully him distasteful.... The man's a Christian and
has
been forthright about it from the very beginning. Instead of listening to
his point of view, or permitting it a hearing, you seem to want to put him
on religious trial.... Your verdict is blatant.... And one Bahais should be
ashamed of....
If Baha'u'llah is,
>then your conclusions concerning a "double standard" would need to be
>reexamined. If Baha'u'llah is not who He says He is, then you, as a
>Christian, have your instructions, from Christ Himself, to avoid yet
another
>"false Christ".
>
>What do you think, Dale? No. . . what do you believe?
>
>With Baha'i Love,
How can you even write that?
>
>Robert A. Little
>
>Dale Grider wrote in >
>
>(delete)
>
>>Such a straw grasping argument to evade the point observed in the double
>>standard observed in Baha'i relation of Science to religion is beyond
>>desperate.
>
>
--
FG
Usenet: alt.religion.bahai

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 27, 1998 7:34 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Ron House wrote in message <34F656DE.65CF5D3F@usq.edu.au>...
>
>I would like to insert a word here about this view of Fred.
>I remember one post that Fred made shortly after the CFV,
>which I suspect is THE chief post that has annoyed non-Baha'is.
>I read that post with a great deal of interest, and found
>a lot of highly informative stuff in it, but on re-reading
>it and trying to forget what I knew about the background,
>I found it sounded divisive and troublemaking. It was easy
>to see how others might take the whole wrong impression
>from it, and in that sense was a most unfortunate failure
>of communication. I would suggest to Fred to try harder
>to not misread people's intentions - not every opponent
>is malicious; and to others I would say: remember that
>there were causes for Fred's irritations; no-one can
>be twice-shy until they have been bitten once.

Thanks, Ron.

People who haven't experienced the Bahai Faith have a
hard time understanding how pervasive the problem is.
That's often baffled me. My reposts from Juan Cole, for
instance, I suppose you allude to.... I genuinely thought
they would provide background from which non-Bahais
could begin to get a wider view of the general censorship
issue in the Bahai Faith. The reaction instead was quite
surprising.... To someone with some experience of the
Bahai Faith, such as yourself, or me, they ring like a bell....

You are right to point out to me that not every one is malicious.... A shortcoming in my nature perhaps....

Also perhaps too often I find Shakespeare's general evaluation of the human being the only credible one.... Betrayal and treachery....

>
>--
>Ron House
> house@usq.edu.au
>An age is called Dark not because the light fails to shine, but
>because people refuse to see it. -- James Michener, "Space"

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 27, 1998 7:47 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Ron House wrote in message <34F65404.7B1382EF@usq.edu.au>...

>my concern with this latest vote has
>nothing to do with illegitimate votes either way, but rather
>to do with the Baha'i faith. In the first vote on TRB, there
>WAS a conspiracy by Baha'is to vote it down - I proved that
>with more certainty than the average murder conviction carries.
>
>But this time there was not. My concern is with the gutlessness
>of a religion whose founder promises victory by His pen, and
>whose followers have so little faith in that pen that they
>aren't champing at the bit to CREATE a forum like TRB. I
>believe the Baha'is have demonstrated their almost complete
>alienation from the principles of their founder, and I'll
>be having more to say about that in an appropriate forum.

Ron, remember you can reach alt.religion.bahai by posting both to it and talk.religion.misc--back there in the dungeon of the alt.* hierarchy, we shall be able to read your words, while our responses can reach you via trm....

Others too might want to note this method of getting around the limitations of the alt.* hierachy....

>
>--
>Ron House
> house@usq.edu.au
>An age is called Dark not because the light fails to shine, but
>because people refuse to see it. -- James Michener, "Space"

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 27, 1998 9:48 AM
Subject: Re: RESULT: talk.religion.bahai fails 109:65

Roger Borseth wrote in message <34F5D452.C4F46285@mci2000.com>...
>You have your opinion I have mine but you would deny me the right to
>vote my conscience. As long as the name of the group carries reference
>to the Baha'i Faith I see it as a signpost inviting people to a meeting
>place were they can learn about the Faith. Unless it can be shown to be
>a place that I would feel free to invite my neighbor to I will continue
>to vote against it.

A place where your neighbor only hears your opinions not those of any other Bahais or non-Bahais?

>By Freds insistence on the numbers in ARB I have used the kind of post
>there as a criteria to base my vote. There just have not been enough
>Baha'is posting there to make it a viable place to talk intelligently
>about the Baha'i Faith without a lot of irrelevant noise. In other words
>not a place I would invite my neighbors to, no mater were in the world
>these neighbors lived.

Over 5,800 messages have been posted to alt.religion.bahai since last April.... That's an indisputable fact anyone can verify on dejanews.com.

You, and Bahais who apparently share your views, think that is "irrelevant noise." I've never called others' opinions that.... Or "idiotic," as another critic has recently said.... I don't care to live in a closed and sanitized neighborhood, thank you just the same....

>
>Peace and Unity

If fear your conception, held by many Bahais, of these words frightens me....

```

>Roger
>
>Jason Roberts wrote:
>>
>> In article <34F19687.3B5C@boi.hp.com>, Dick Detweiler
>> <rdetweil@boi.hp.com> wrote:
>>
>> (snip)
>>
>> > Waitaminutethere Jason. Roger admitted to looking over all the info
>> > available and I know he took part in the discussion and then he
>> > voted his conscience. I did the same. We came to different
>> > conclusions and voted differently. What is wrong with that? Isn't
>> > that what the voting franchise is all about? People will have
>> > different opinions. I thought we weren't supposed to be automatons
>> > about things. In reality, Baha'is DO respect differing opinions
>> > and I think that is reflected in the vote. Many Baha'is on both
>> > sides of the issue. And that is perfectly OK as long as the opinions
>> > expressed are informed - don't you think?
>>
>> I think the only things that should be taken into consideration in Usenet
>> voting are technical factors. Any other 'no' vote is censorship, imo.
>>
>>
>> > Dick D.
>>
>> -JR
>>
>> --
>> "I am fluent in over 12 million forms of communication!" - C3PO

```

FG
Usenet: alt.religion.bahai

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-----
From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 27, 1998 2:49 PM
To: Rebecca G. McQuitty
Subject: Annotated NO voter's list: talk.religion.bahai

```

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I'm cc this to Rebecca McQuitty in the hope that she might be able to disqualify some of these votes. It is at least interesting to consider how arbitrary and unfair the defeat of trb was.... 109 votes do constitute 100+.

Why should 30, 40, or so votes from people who really don't give a damn be allowed to defeat not only this proposal but others?

--
FG

```

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```

Voted No
-----
--
X,B abir [at] comtrol.com                               Abir
Majid
X,B andrew.pemberton-pigott [at] ualberta.ca             Andrew
Pemberton-Pigott BCCA
babboo [at] writeme.com                                   Peter
Buchy techy
B barneyk [at] ziplink.net                                Michael "Barney"
Kennedy 4 hits
B,SRB bobbymitchell [at] totacc.com                       Bobby
Mitchell 8 hits
centiped [at] grey.xs4all.nl                             Roelf
Renkema techy
d [at] idiom.com
d techy

```

---- David.Robinson [at] Eng.Sun.COM	David
Robinson 0 hits	
---- djull [at] mindspring.com	
David Jull 0 hits	
dwolff [at] world.std.com	David "Not a Bahai"
Wolff esparantoist	
B,SRB EdvardJ [at] simi.is	Edvard T.
Jonsson	
Ekkehard.Uthke [at] gmx.de	Ekkehard
Uthke techy	
B,SRB fdbetts [at] mindspring.com	
Dean Betts	
forbes [at] cheerful.com	Forbes
Benning 2 hit	
X,B Gata [at] aol.com	Shirley
Macias	
X globe99 [at] Mlink.NET	Derrick
Jobidon 1 hit	
B gpoirier [at] acca.nmsu.edu	G. Brent
Poirier BCCA	
X,B Graham [at] fragrant.demon.co.uk	Graham
Sorenson BCCA	
X hcwtcurtis [at] email.msn.com	Larry D.
Curtis 1 hit	
hfung [at] lerami.lerctr.org	Hank
Fung trains & techy	
---- hhouse [at] mailcity.com	Harry
House 0 hits	
B hymanfam [at] samoatelco.com	William M. Hyman
moderator? BCCA	SRB
X,B iskandar [at] acsu.buffalo.edu	
Iskandar Hai	
X jasmine [at] fl.net.au	Jasmine
Taylor Pagan	
---- jjam [at] hplabsz.hpl.hp.com	Jim
S. Jam 0 hits	
X judd.rook [at] pnn.com	Judd A
Rook 1 hit	
X kimdv [at] best.com	Kim
DeVaughn 0 hits	
X,---- krc1 [at] mail.enter.net	
Phil Thomas 0 hits	
X,B ksm8p [at] avery.med.virginia.edu	kavian
milani	
X lcs [at] zk3.dec.com	Larry
Smith techy	
X LSEAMANS [at] MU3.MILLERSV.EDU	Lynne
Seamans techy	
---- marcus9 [at] usa.net	Marcus
Davidson 0 hits	
B,SRB mehyar22 [at] siol.net	Mehyar
Badii-Azandahi 3 hits	
mlcook [at] jerez.cca.rockwell.com	Michael
Cook techy, 2 hits	
mlocher [at] ibm.net	Maximilian Greer
Locher 2 hits	
X,B momen [at] northill.demon.co.uk	Moojan
Momen	
X naddy [at] mips.rhein-neckar.de	Christian
Weisgerber techy	
---- nigel [at] nigelshomes.com	Nigel
Austin-Weeks 0 hits	
X nightbrd [at] humboldt1.com	Douglas
Myers 0 hits	
B, SRB ongang [at] mail.indigo.ie	Ann
O'Neill 2 hits	
pan [at] syix.com	
Pan Pagan	
X patl [at] cag.lcs.mit.edu	Patrick J.
LoPresti techy	
B persia [at] persia.com	Robert
Moldenhauer BCCA, 0 hits	
X petcook [at] total.net	Peter
Cook 0 hits	
X,B pewatler [at] cyf-kr.edu.pl	Miguel
Watler SRB	
X,---- ph289jk [at] prism.gatech.edu	Joseph Khoury
BCCA secretary, 0 hits	
---- polzer [at] uran.informatik.uni-bonn.de	Andreas
Polzer 0 hits	
red [at] rahul.net	
Red alt.politics.white-power	
---- riazor [at] nutecnet.com.br	Irlandes Fernandes Gonzaga
Junior 0 hits	
rmp [at] heehaw.com	Rafael
Palmeiro 1 hit	
B roger.borseth [at] mci2000.com	Roger
Borseth BCCA	

SRB rossdee [at] ramhb.co.nz	Ross
Deeley techy	
B samoasys [at] samoatelco.com	Jane C.
Hyman SRB moderator?	
X shohre [at] itis.com	Shohre
Mansouri 0 hits	
shrao [at] nyx.net	Shrisha
Rao Hindu?	
X stainles [at] bga.com	Dwight
Brown non-Bahai?	
X steiners [at] primenet.com	Jason
Steiner Christian?	
steve [at] Watt.COM	Steve
Watt techy	
---- stronguv [at] freenet.edmonton.ab.ca	
Donald Strong techy 0 hits	
B,SRB Sunday122 [at] aol.com	Sunday
Marie Witte 6 hits	
---- talishman [at] usa.net	T. Albert-Ishmael
Anderson 0 hits	
X tlawson [at] amug.org	Todd C.
Lawson Sandra-Bullock fan	
X,---- todd.kutches [at] attws.com	Todd
Kutches 0 hits	
wdmaddox [at] rice.edu	Bill
Maddox Freemasonry	
wpagel [at] wazoo.com	Karen L.
Page1 (1 on SRB) 2 hits	

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 27, 1998 2:49 PM
Subject: Annotated NO voter's list: talk.religion.bahai

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Voted No

--
X,B abir [at] comtrol.com Abir
Majid
X,B andrew.pemberton-pigott [at] ualberta.ca Andrew
Pemberton-Pigott BCCA
babboo [at] writeme.com Peter
Buchy techy
B barneyk [at] ziplink.net Michael "Barney"
Kennedy 4 hits
B,SRB bobbymitchell [at] totacc.com Bobby
Mitchell 8 hits
centiped [at] grey.xs4all.nl Roelf
Renkema techy
d [at] idiom.com
d techy
---- David.Robinson [at] Eng.Sun.COM David
Robinson 0 hits
---- djull [at] mindspring.com

David Jull 0 hits		David "Not a Bahai"
dwolff [at] world.std.com		
Wolff esparantoist		
B,SRB EdvardJ [at] simi.is		Edvard T.
Jonsson		
Ekkehard.Uthke [at] gm.x.de		Ekkehard
Uthke techy		
B,SRB fdbetts [at] mindspring.com		
Dean Betts		
forbes [at] cheerful.com		Forbes
Benning 2 hit		
X,B Gata [at] aol.com		Shirley
Macias		
X globe99 [at] Mlink.NET		Derrick
Jobidon 1 hit		
B gpoirier [at] acca.nmsu.edu		G. Brent
Poirier BCCA		
X,B Graham [at] fragrant.demon.co.uk		Graham
Sorenson BCCA		
X hcwtcurtis [at] email.msn.com		Larry D.
Curtis 1 hit		
hfung [at] lerami.lercr.org		Hank
Fung trains & techy		
---- hhouse [at] mailcity.com		Harry
House 0 hits		
B hymanfam [at] samoatelco.com	William M. Hyman	SRB
moderator? BCCA		
X,B iskandar [at] acsu.buffalo.edu		
Iskandar Hai		
X jasmine [at] fl.net.au		Jasmine
Taylor Pagan		
---- jjam [at] hplabsz.hpl.hp.com		Jim
S. Jam 0 hits		
X judd.rook [at] pnn.com		Judd A
Rook 1 hit		
X kimdv [at] best.com		Kim
DeVaughn 0 hits		
X,---- krc1 [at] mail.enter.net		
Phil Thomas 0 hits		
X,B ksm8p [at] avery.med.virginia.edu		kavian
milani		
X lcs [at] zk3.dec.com		Larry
Smith techy		
X LSEAMANS [at] MU3.MILLERSV.EDU		Lynne
Seamans techy		
---- marcus9 [at] usa.net		Marcus
Davidson 0 hits		
B,SRB mehyar22 [at] siol.net		Mehyar
Badii-Azandahi 3 hits		
mlcook [at] jerez.cca.rockwell.com		Michael
Cook techy, 2 hits		
mlocher [at] ibm.net	Maximilian Greer	
Locher 2 hits		
X,B momen [at] northill.demon.co.uk		Moojan
Momen		
X naddy [at] mips.rhein-neckar.de		Christian
Weisgerber techy		
---- nigel [at] nigelshomes.com		Nigel
Austin-Weeks 0 hits		
X nightbrd [at] humboldt1.com		Douglas
Myers 0 hits		
B, SRB ongang [at] mail.indigo.ie		Ann
O'Neill 2 hits		
pan [at] syix.com		
Pan Pagan		
X patl [at] cag.lcs.mit.edu		Patrick J.
LoPresti techy		
B persia [at] persia.com		Robert
Moldenhauer BCCA, 0 hits		
X petcook [at] total.net		Peter
Cook 0 hits		
X,B pewatler [at] cyf-kr.edu.pl		Miguel
Watler SRB		
X,---- ph289jk [at] prism.gatech.edu		Joseph Khoury
BCCA secretary, 0 hits		
---- polzer [at] uran.informatik.uni-bonn.de		Andreas
Polzer 0 hits		
red [at] rahul.net		
Red alt.politics.white-power		
---- riazor [at] nutecnet.com.br	Irlandes Fernandes Gonzaga	
Junior 0 hits		
rmp [at] heehaw.com		Rafael
Palmeiro 1 hit		
B roger.borseth [at] mci2000.com		Roger
Borseth BCCA		
SRB rossdee [at] ramhb.co.nz		Ross
Deeley techy		
B samoasys [at] samoatelco.com		Jane C.

Hyman	SRB moderator?	
X shohre [at] itis.com		Shohre
Mansouri	0 hits	
shrao [at] nyx.net		Shrisha
Rao	Hindu?	
X staines [at] bga.com		Dwight
Brown	non-Bahai?	
X steiners [at] primenet.com		Jason
Steiner	Christian?	
steve [at] Watt.COM		Steve
Watt	techy	
----	stronguv [at] freenet.edmonton.ab.ca	
Donald Strong	techy 0 hits	
B,SRB Sunday122 [at] aol.com		Sunday
Marie Witte	6 hits	
----	talishman [at] usa.net	T. Albert-Ishmael
Anderson	0 hits	
X tlawson [at] amug.org		Todd C.
Lawson	Sandra-Bullock fan	
X,----	todd.kutches [at] attws.com	Todd
Kutches	0 hits	
wdmaddox [at] rice.edu		Bill
Maddox	Freemasonry	
wpagel [at] wazoo.com		Karen L.
Pagel	(1 on SRB) 2 hits	

 From: FG[SMTP:fglaysh@hotmail.com]
 Sent: Friday, February 27, 1998 7:02 PM
 To: talisman
 Subject: Fw: Annotated NO voter's list: talk.religion.bahai

FYI

FG

-----Original Message-----

From: FG <FG@hotmail.com>
 Newsgroups: alt.religion.bahai,news.groups
 Date: Friday, February 27, 1998 1:49 PM
 Subject: Annotated NO voter's list: talk.religion.bahai

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 >Communications Assn's bahai-discuss
 >

>number with hits = number of messages to Usenet on dejanews.com
 >
 >
 >

> Voted No

> -----
 >
 >--

>X,B abir [at] comtrol.com	Abir
>Majid	
>X,B andrew.pemberton-pigott [at] ualberta.ca	Andrew
>Pemberton-Pigott BCCA	
> babboo [at] writeme.com	Peter
>Buchy techy	
>B barneyk [at] ziplink.net	Michael "Barney"
>Kennedy 4 hits	

>B,SRB bobbymitchell [at] totacc.com	Bobby
>Mitchell 8 hits	
> centiped [at] grey.xs4all.nl	Roelf
>Renkema techy	
> d [at] idiom.com	
>d techy	
>---- David.Robinson [at] Eng.Sun.COM	David
>Robinson 0 hits	
>---- djull [at] mindspring.com	
>David Jull 0 hits	
> dwolff [at] world.std.com	David "Not a Bahai"
>Wolff esparantoist	
>B,SRB EdvardJ [at] simi.is	Edvard T.
>Jonsson	
> Ekkehard.Uthke [at] gmx.de	Ekkehard
>Uthke techy	
>B,SRB fdbetts [at] mindspring.com	
>Dean Betts	
> forbes [at] cheerful.com	Forbes
>Benning 2 hit	
>X,B Gata [at] aol.com	Shirley
>Macias	
>X globe99 [at] Mlink.NET	Derrick
>Jobidon 1 hit	
>B gpoirier [at] acca.nmsu.edu	G. Brent
>Poirier BCCA	
>X,B Graham [at] fragrant.demon.co.uk	Graham
>Sorenson BCCA	
>X hcwtcurtis [at] email.msn.com	Larry D.
>Curtis 1 hit	
> hfung [at] lerami.lerctr.org	Hank
>Fung trains & techy	
>---- hhouse [at] mailcity.com	
Harry	
>House 0 hits	
>B hymanfam [at] samoatelco.com	William M. Hyman
>moderator? BCCA	SRB
>X,B iskandar [at] acsu.buffalo.edu	
>Iskandar Hai	
>X jasmine [at] fl.net.au	Jasmine
>Taylor Pagan	
>---- jjam [at] hplabsz.hpl.hp.com	Jim
>S. Jam 0 hits	
>X judd.rook [at] pnn.com	Judd A
>Rook 1 hit	
>X kimdv [at] best.com	Kim
>DeVaughn 0 hits	
>X,---- krc1 [at] mail.enter.net	
>Phil Thomas 0 hits	
>X,B ksm8p [at] avery.med.virginia.edu	kavian
>milani	
>X lcs [at] zk3.dec.com	Larry
>Smith techy	
>X LSEAMANS [at] MU3.MILLERSV.EDU	Lynne
>Seamans techy	
>---- marcus9 [at] usa.net	Marcus
>Davidson 0 hits	
>B,SRB mehyar22 [at] siol.net	Mehyar
>Badii-Azandahi 3 hits	
> mlcook [at] jerez.cca.rockwell.com	Michael
>Cook techy, 2 hits	
> mlocher [at] ibm.net	Maximilian Greer
>Locher 2 hits	
>X,B momen [at] northill.demon.co.uk	Moojan
>Momen	
>X naddy [at] mips.rhein-neckar.de	Christian
>Weisgerber techy	
>---- nigel [at] nigelshomes.com	Nigel
>Austin-Weeks 0 hits	
>X nightbrd [at] humboldt1.com	Douglas
>Myers 0 hits	
>B, SRB ongang [at] mail.indigo.ie	
Ann	
>O'Neill 2 hits	
> pan [at] syix.com	
>Pan Pagan	
>X patl [at] cag.lcs.mit.edu	Patrick J.
>LoPresti techy	
>B persia [at] persia.com	Robert
>Moldenhauer BCCA, 0 hits	
>X petcook [at] total.net	Peter
>Cook 0 hits	
>X,B pewatler [at] cyf-kr.edu.pl	Miguel
>Watler SRB	
>X,---- ph289jk [at] prism.gatech.edu	Joseph Houry
>BCCA secretary, 0 hits	
>---- polzer [at] uran.informatik.uni-bonn.de	Andreas
>Polzer 0 hits	

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> red [at] rahul.net
>Red alt.politics.white-power
>---- riazor [at] nutecnet.com.br Irlandes Fernandes Gonzaga
>Junior 0 hits
> rmp [at] heehaw.com Rafael
>Palmeiro 1 hit
>B roger.borseth [at] mci2000.com Roger
>Borseth BCCA
>SRB rossdee [at] ramhb.co.nz Ross
>Deeley techy
>B samoasys [at] samoatelco.com Jane C.
>Hyman SRB moderator?
>X shohre [at] itis.com Shohre
>Mansouri 0 hits
> shrao [at] nyx.net Shrisha
>Rao Hindu?
>X stainles [at] bga.com Dwight
>Brown non-Bahai?
>X steiners [at] primenet.com Jason
>Steiner Christian?
> steve [at] Watt.COM Steve
>Watt techy
>---- stronguv [at] freenet.edmonton.ab.ca
>Donald Strong techy 0 hits
>B,SRB Sunday122 [at] aol.com Sunday
>Marie Witte 6 hits
>---- talishman [at] usa.net T. Albert-Ishmael
>Anderson 0 hits
>X tlawson [at] amug.org Todd C.
>Lawson Sandra-Bullock fan
>X,---- todd.kutches [at] attws.com
Todd
>Kutches 0 hits
> wdmaddox [at] rice.edu Bill
>Maddox Freemasonry
> wpagel [at] wazoo.com Karen L.
>Pagel (1 on SRB) 2 hits
>
>
>
>

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From: Cheryll & Wade Schuette[SMTP:schuette@s.imap.itd.umich.edu]
Sent: Friday, February 27, 1998 11:28 PM
To: FG
Subject: Re: Fw: Annotated NO voter's list: talk.religion.bahai

```

FG <FG@hotmail.com> wrote

```

>>It seems to me, if looked at closely, the RESULT shows trb being
>>defeated basically by twenty Bahais and an odd selection of people
>>with really no interest in the Bahai Faith to begin with who probably
>>voted NO for very arbitrary and questionable reasons...

```

On the contrary -- the 65 votes was in the ballpark one might expect on any widely debated USENET vote on almost any subject. That's life in the USENET universe, for better or worse.

What I see is that a third of the people who voted YES the first time, after six months of observation of A.R.B. and much public discussion, did not vote YES on the second vote. If those 157 votes had simply persisted, and added only 10 more votes, TRB would have succeeded.

In any case, you can complain to the vote-takers all you like, but the reality is that, to get this group formed, more YES voters are going to be needed, and that means understanding why the appeal is so low.

Wade

```

-----
From: Suzanne Gerstner[SMTP:gerstner@bart.nl]
Sent: Saturday, February 28, 1998 7:29 AM
To: FG
Subject: Re: Annotated NO voter's list: talk.religion.bahai

```

Dear Frederick,

The phrase which comes to my mind is radiant acquiescence. The vote was taken, and the answer was no. This was the second time. I think it's time to move on to other subjects. Are there aspects of this glorious Faith which interest you? Please share them. The time is short and there's much real teaching to be done.

Suzanne Gerstner
The Hague, The Netherlands

"How good it is if the friends be as close as sheaves of light,
if they stand together in a firm unbroken line."

'Abdul-Baha

-----Original Message-----

From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai,news.groups
Date: Friday, February 27, 1998 7:49 PM
Subject: Annotated NO voter's list: talk.religion.bahai

>It seems to me, if looked at closely, the RESULT shows trb being
>defeated basically by twenty Bahais and an odd selection of people
>with really no interest in the Bahai Faith to begin with who probably
>voted NO for very arbitrary and questionable reasons.... 13 people
>have never posted to Usenet at all....
>
>I'm cc this to Rebecca McQuitty in the hope that she might be able
>to disqualify some of these votes. It is at least interesting to consider
>how arbitrary and unfair the defeat of trb was.... 109 votes do
>constitute 100+.
>
>Why should 30, 40, or so votes from people who really don't give a
>damn be allowed to defeat not only this proposal but others?
>
>--
>FG
>
>-----
>X = voted NO on 1st & 2nd vote for talk.religion.bahai; 26 people
>B = Bahai; 20 people
>SRB = messages all or primarily to soc.religion.bahai
> ---- = not a single hit on dejanews.com.
>
>techy indicates interests appear to be in computer technology
>or technical subject matter
>
>BCCA = frequent poster to the Bahai Computers and
>Communications Assn's bahai-discuss
>
>number with hits = number of messages to Usenet on dejanews.com
>
>
> Voted No
> -----
-
>--
>X,B abir [at] comtrol.com Abir
>Majid
>X,B andrew.pemberton-pigott [at] ualberta.ca Andrew
>Pemberton-Pigott BCCA
> babboo [at] writeme.com Peter
>Buchy techy
>B barneyk [at] ziplink.net Michael "Barney"
>Kennedy 4 hits
>B,SRB bobbymitchell [at] totacc.com Bobby
>Mitchell 8 hits
> centiped [at] grey.xs4all.nl Roelf
>Renkema techy
> d [at] idiom.com
>d techy
>---- David.Robinson [at] Eng.Sun.COM David
>Robinson 0 hits
>---- djull [at] mindspring.com
>David Jull 0 hits
> dwolff [at] world.std.com David "Not a Bahai"
>Wolff esparantoist
>B,SRB EdvardJ [at] simi.is Edvard T.
>Jonsson
> Ekkehard.Uthke [at] gmx.de Ekkehard
>Uthke techy
>B,SRB fdbetts [at] mindspring.com
>Dean Betts
> forbes [at] cheerful.com Forbes
>Benning 2 hit
>X,B Gata [at] aol.com Shirley
>Macias
>X globe99 [at] Mlink.NET Derrick

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>Jobidon 1 hit
>B gpoirier [at] acca.nmsu.edu G. Brent
>Poirier BCCA
>X,B Graham [at] fragrant.demon.co.uk Graham
>Sorenson BCCA
>X hcwtcurtis [at] email.msn.com Larry D.
>Curtis 1 hit
> hfung [at] lerami.lerctr.org Hank
>Fung trains & techy
>---- hhouse [at] mailcity.com
Harry
>House 0 hits
>B hymanfam [at] samoatelco.com William M. Hyman SRB
>moderator? BCCA
>X,B iskandar [at] acsu.buffalo.edu
>Iskandar Hai
>X jasmine [at] fl.net.au Jasmine
>Taylor Pagan
>---- jjam [at] hplabsz.hpl.hp.com Jim
>S. Jam 0 hits
>X judd.rook [at] pnn.com Judd A
>Rook 1 hit
>X kimdv [at] best.com Kim
>DeVaughn 0 hits
>X,---- krc1 [at] mail.enter.net
>Phil Thomas 0 hits
>X,B ksm8p [at] avery.med.virginia.edu kavian
>milani
>X lcs [at] zk3.dec.com Larry
>Smith techy
>X LSEAMANS [at] MU3.MILLERSV.EDU Lynne
>Seamans techy
>---- marcus9 [at] usa.net Marcus
>Davidson 0 hits
>B,SRB mehyar22 [at] siol.net Mehyar
>Badii-Azandahi 3 hits
> mlcook [at] jerez.cca.rockwell.com Michael
>Cook techy, 2 hits
> mlocher [at] ibm.net Maximilian Greer
>Locher 2 hits
>X,B momen [at] northill.demon.co.uk Moojan
>Momen
>X naddy [at] mips.rhein-neckar.de Christian
>Weisgerber techy
>---- nigel [at] nigelshomes.com Nigel
>Austin-Weeks 0 hits
>X nightbrd [at] humboldt1.com Douglas
>Myers 0 hits
>B, SRB ongang [at] mail.indigo.ie
Ann
>O'Neill 2 hits
> pan [at] syix.com
>Pan Pagan
>X patl [at] cag.lcs.mit.edu Patrick J.
>LoPresti techy
>B persia [at] persia.com Robert
>Moldenhauer BCCA, 0 hits
>X petcook [at] total.net Peter
>Cook 0 hits
>X,B pewatler [at] cyf-kr.edu.pl Miguel
>Watler SRB
>X,---- ph289jk [at] prism.gatech.edu Joseph Khoury
>BCCA secretary, 0 hits
>---- polzer [at] uran.informatik.uni-bonn.de Andreas
>Polzer 0 hits
> red [at] rahul.net
>Red alt.politics.white-power
>---- riazor [at] nutecnet.com.br Irlandes Fernandes Gonzaga
>Junior 0 hits
> rmp [at] heehaw.com Rafael
>Palmeiro 1 hit
>B roger.borseth [at] mci2000.com Roger
>Borseth BCCA
>SRB rossdee [at] ramhb.co.nz Ross
>Deeley techy
>B samoasys [at] samoatelco.com Jane C.
>Hyman SRB moderator?
>X shohre [at] itis.com Shohre
>Mansouri 0 hits
> shrao [at] nyx.net Shrisha
>Rao Hindu?
>X stainles [at] bga.com Dwight
>Brown non-Bahai?
>X steiners [at] primenet.com Jason
>Steiner Christian?
> steve [at] Watt.COM Steve
>Watt techy
>---- stronguv [at] freenet.edmonton.ab.ca

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>Donald Strong techy 0 hits
 >B,SRB Sunday122 [at] aol.com Sunday
 >Marie Witte 6 hits
 >---- talishman [at] usa.net T. Albert-Ishmael
 >Anderson 0 hits
 >X tlawson [at] amug.org Todd C.
 >Lawson Sandra-Bullock fan
 >X,---- todd.kutches [at] attws.com
 Todd
 >Kutches 0 hits
 > wdmaddox [at] rice.edu Bill
 >Maddox Freemasonry
 > wpagel [at] wazoo.com Karen L.
 >Pagel (1 on SRB) 2 hits
 >
 >
 >
 >

 From: FG[SMTP:FG@hotmail.com]
 Sent: Saturday, February 28, 1998 8:24 AM
 Subject: Re: Annotated NO voter's list: talk.religion.bahai

Dave Ratcliffe wrote in message <34fb961f.451416538@news.microserve.net>...

>The vote is over. Your proposal failed. Votes cannot, and _should_ not_, be
 >disqualified because of past posting history, motivation to vote , hair
 >color, religion or propensity to belch after a large meal.

I agree the vote is over. I accepted the RESULT and haven't really
 attempted to challenged it. I have looked closely at the NO votes
 because I think I and other proponents and people interested in
 maintaining a fair system on Usenet might learn something from
 it.

I for one am extremely surprised that only 20 Bahais voted NO.
 That's real progress due to my and others' efforts.... I am also
 surprised that so many people voted at all who really have no
 interested whatsoever in the subject or proposal--just for the
 hell of it, apparently.... These are observations worth making
 in preparation for the next vote....

I'm also surprised that so few people came back--or, I
 should say, since I believe it, lost touch as a result of SRB's
 banning all discussion and other Bahai efforts to limit
 discussion about the interest poll.

>
 >Just how long are you going to keep this up?

You're phrasing baffles me a little. Keep what up? I believe
 learning from the RESULT by giving it a close reading is
 valuable. That's all. Such a reading doesn't say much in my
 opinion for the effectiveness of Usenet interest polling. And
 again it's that broad perspective that I'm trying to share with
 you and other techies....

>--
 >Dave Ratcliffe
 >dave@frackit.com

FG

 From: FG[SMTP:fglaysh@hotmail.com]
 Sent: Saturday, February 28, 1998 8:36 AM
 To: talisman
 Cc: Suzanne Gerstner
 Subject: Re: Annotated NO voter's list: talk.religion.bahai

>Dear Frederick,
 >
 >The phrase which comes to my mind is radiant acquiescence. The vote was
 >taken, and the answer was no. This was the second time. I think it's time
 >to move on to other subjects. Are there aspects of this glorious Faith
 >which interest you? Please share them. The time is short and there's much
 >real teaching to be done.

Where would I share them where there aren't Bahai fanatics given to
 persecution and torture?

>Suzanne Gerstner
 >The Hague, The Netherlands
 >
 >"How good it is if the friends be as close as sheaves of light,
 >if they stand together in a firm unbroken line."


```

>
>'Abdul-Baha

The Twenty Bahai Inquisitors:

>>X,B abir [at] comtrol.com
Abir
>>Majid

>>X,B andrew.pemberton-pigott [at] ualberta.ca      Andrew
>>Pemberton-Pigott BCCA
>> babboo [at] writeme.com                        Peter

>>B,SRB bobbymitchell [at] totacc.com                Bobby
>>Mitchell 8 hits
>> centiped [at] grey.xs4all.nl                    Roelf

>>B,SRB EdvardJ [at] simi.is                        Edvard
T.
>>Jonsson

>>B,SRB fdbetts [at] mindspring.com
>>Dean Betts

>>X,B Gata [at] aol.com                            Shirley
>>Macias

>>B gpoirier [at] acca.nmsu.edu                    G. Brent
>>Poirier BCCA

>>X,B Graham [at] fragrant.demon.co.uk             Graham
>>Sorenson BCCA

>>B hymanfam [at] samoatelco.com                  William M. Hyman   SRB
>>moderator? BCCA

>>X,B iskandar [at] acsu.buffalo.edu
>>Iskandar Hai

>>B,SRB mehyar22 [at] siol.net                    Mehyar
>>Badii-Azandahi 3 hits

>>X,B momen [at] northill.demon.co.uk
Moojan
>>Momen

>>B, SRB ongang [at] mail.indigo.ie
>Ann

>>B persia [at] persia.com                        Robert
>>Moldenhauer BCCA, 0 hits

>>X,B pewatler [at] cyf-kr.edu.pl                  Miguel
>>Watler SRB

>>X,B,---- ph289jk [at] prism.gatech.edu           Joseph
Khoury
>>BCCA secretary, 0 hits

>>B roger.borseth [at] mci2000.com                 Roger
>>Borseth BCCA

>>SRB rossdee [at] ramhb.co.nz                    Ross

>>B samoasys [at] samoatelco.com                  Jane C.
>>Hyman SRB moderator?

>>B,SRB Sunday122 [at] aol.com                    Sunday
>>Marie Witte 6 hits

```

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From: FG[SMTP:fglaysh@hotmail.com]
Sent: Saturday, February 28, 1998 8:44 AM
To: Cheryll & Wade Schuette
Cc: talisman
Subject: Re: Fw: Annotated NO voter's list: talk.religion.bahai

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> FG <FG@hotmail.com> wrote
>
>>>It seems to me, if looked at closely, the RESULT shows trb being
>>>defeated basically by twenty Bahais and an odd selection of people
>>>with really no interest in the Bahai Faith to begin with who probably
>>>voted NO for very arbitrary and questionable reasons...
>
>On the contrary -- the 65 votes was in the ballpark one might expect
>on any widely debated USENET vote on almost any subject. That's life
>in the USENET universe, for better or worse.

```

Yes, it is in the Usenet ballpark... Was it calculated by Bahais through using bahai-discuss to be just the right number? I'm not

sure anything can be ruled out....

>
>What I see is that a third of the people who voted YES the first time,
>after six months of observation of A.R.B. and much public discussion,
>did not vote YES on the second vote. If those 157 votes had simply
>persisted, and added only 10 more votes, TRB would have succeeded.

Well, many or most of them came originally I believe from discussion on soc.religion.bahai, which banned all discussion of the proposal a year ago in order to defeat it. They've succeeded again. The BCCA is also complicitous in this 2nd defeat, as it was in the first.... In so far as the BCCA is part of the administration, I believe it's open to question whether or not the UHJ supported its efforts to blackball and defeat talk.religion.bahai....

>
>In any case, you can complain to the vote-takers all you like, but the
>reality is that, to get this group formed, more YES voters are going to
>be needed, and that means understanding why the appeal is so low.

I'm not complaining in the sense of challenging the RESULT. It's much closer this time, and I'm willing to hope it shows progress and deeper thought on the part of Bahais about free speech and conscience. Given the distortions imposed by SRB and the BCCA on discussion, I don't believe an accurate appraisal can be made that leaves their interference out of the balance....

>Wade

FG

From: Dean Betts[SMTP:fdbetts@mindspring.com]
Sent: Saturday, February 28, 1998 11:30 AM
To: FG
Subject: Re: Annotated NO voter's list: talk.religion.bahai

Why don't you relax?

At 07:36 AM 2/28/98 -0500, you wrote:

>>Dear Frederick,
>>
>>The phrase which comes to my mind is radiant acquiescence. The vote was
>>taken, and the answer was no. This was the second time. I think it's time
>>to move on to other subjects. Are there aspects of this glorious Faith
>>which interest you? Please share them. The time is short and there's much
>>real teaching to be done.

>
>Where would I share them where there aren't Bahai fanatics given to
>persecution and torture?

>
>
>>Suzanne Gerstner
>>The Hague, The Netherlands
>>
>>"How good it is if the friends be as close as sheaves of light,
>>if they stand together in a firm unbroken line."
>>
>>'Abdul-Baha
>
>
>The Twenty Bahai Inquisitors:
>
>>>X,B abir [at] comtrol.com
>Abir
>>>Majid
>
>
>>>X,B andrew.pemberton-pigott [at] ualberta.ca Andrew
>>>Pemberton-Pigott BCCA
>>> babboo [at] writeme.com Peter
>
>
>>>B,SRB bobbymitchell [at] totacc.com Bobby
>>>Mitchell 8 hits
>>> centiped [at] grey.xs4all.nl Roelf
>
>>>B,SRB EdvardJ [at] simi.is Edvard
>T.
>>>Jonsson
>
>>>B,SRB fdbetts [at] mindspring.com
>>>Dean Betts
>
>>>X,B Gata [at] aol.com Shirley
>>>Macias
>
>>>B gpoirier [at] acca.nmsu.edu G. Brent

```
>>>Poirier BCCA
>
>>>X,B Graham [at] fragrant.demon.co.uk Graham
>>>Sorenson BCCA
>
>>>B hymanfam [at] samoatelco.com William M. Hyman SRB
>>>moderator? BCCA
>
>>>X,B iskandar [at] acsu.buffalo.edu
>>>Iskandar Hai
>
>>>B,SRB mehyar22 [at] siol.net Mehyar
>>>Badii-Azandahi 3 hits
>
>>>X,B momen [at] northill.demon.co.uk
>Moojan
>>>Momen
>
>>>B, SRB ongang [at] mail.indigo.ie
>>Ann
>
>>>B persia [at] persia.com Robert
>>>Moldenhauer BCCA, 0 hits
>
>>>X,B pewatler [at] cyf-kr.edu.pl Miguel
>>>Watler SRB
>
>>>X,B,---- ph289jk [at] prism.gatech.edu Joseph
>Khoury
>>>BCCA secretary, 0 hits
>
>>>B roger.borseth [at] mci2000.com Roger
>>>Borseth BCCA
>
>>>SRB rossdee [at] ramhb.co.nz Ross
>
>>>B samoasys [at] samoatelco.com Jane C.
>>>Hyman SRB moderator?
>
>>>B,SRB Sunday122 [at] aol.com Sunday
>>>Marie Witte 6 hits
>
>
>

*****
Verily, He is the Merciful, the Compassionate. Praise be to God, the
Lord of all the worlds.
- Baha'u'llah
*****
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[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

arb83198-103198

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, August 31, 1998 5:14 AM
To: Ron House
Cc: Fran Baker
Subject: Re: Fw: ROUGH DRAFT - news release

Excellent piece, Ron. It really reads well. And perfectly addresses the issues involved.... Let's use it verbatim. I agree too with Fran about keeping the rhetoric as low keyed as possible....

I'll add it to the next draft of the RFD and post it in a few minutes.

Fred

-----Original Message-----

From: Ron House <house@usq.edu.au>
To: FG <FG@hotmail.com>
Cc: Fran Baker <fran@crhc.uiuc.edu>; fbaker@ncsa.uiuc.edu <fbaker@ncsa.uiuc.edu>
Date: Sunday, August 30, 1998 11:13 PM
Subject: Re: Fw: ROUGH DRAFT - news release

>Here is my solution to the 'civil rights' question.

>See what you all think:

>

>

>CHARTER: talk.religion.bahai

>

>All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

>

>Postings may take any point of view with regard to the Baha'i Faith. Whilst this allows criticism, including criticism that might be uncomfortable or hurtful to some, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbours by asking questions and reading replies from anyone who is interested in their question. Talk.religion.bahai also fills the need for the first and only universally accessible Internet forum about the Baha'i Faith. As the Internet is clearly becoming an indispensable part of modern life, such access for those interested in the Baha'i Faith will, in the future, be as important a civil right as the right to free speech in non-electronic forums. Thus talk.religion.bahai is clearly in the spirit of Baha'u'llah's injunctions supporting a free press.

>

>As Baha'u'llah taught, a free press has both rights and responsibilities. Therefore some Baha'is might fear misuse of the facility, especially postings by covenant-Breakers. However, Shoghi Effendi has addressed this question:

>

>"First, the civil rights of Covenant-breakers must be scrupulously upheld." Shoghi Effendi, Lights of Guidance, page: 186.

>

>Further, it is permitted for Baha'is to read and post material in an
>open Internet forum:

>
>"In general, the House of Justice has no objection to Baha'is'
>participating in public, unmoderated discussions about the
>Faith, whether those discussions take place in person or
>through some form of electronic communication."
>Department of the Secretariat, DATE: 14 October 1997 U.S.A.

>
>Readers are asked to observe standard netiquette and voting
>procedure in their use of this newsgroup and during its creation.

>
>(The rest as before)

>
>
>
>
>--
>Ron House house@usq.edu.au

>
>Speed bumps are installed in the belief that if a road is
>unsafe at 50, we should make it unsafe at 30.

>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, August 31, 1998 5:17 AM
To: Frank Baker
Subject: Fw: Fw: ROUGH DRAFT - news release

-----Original Message-----

From: FG <FG@hotmail.com>
To: Ron House <house@usq.edu.au>
Cc: Fran Baker <fran@crhc.uiuc.edu>
Date: Monday, August 31, 1998 6:14 AM
Subject: Re: Fw: ROUGH DRAFT - news release

>Excellent piece, Ron. It really reads well. And perfectly
>addresses the issues involved.... Let's use it verbatim.
>I agree too with Fran about keeping the rhetoric as low
>keyed as possible....
>
>I'll add it to the next draft of the RFD and post it in a few minutes.

>
>Fred

>
>
>-----Original Message-----
>From: Ron House <house@usq.edu.au>
>To: FG <FG@hotmail.com>
>Cc: Fran Baker <fran@crhc.uiuc.edu>; fbaker@ncsa.uiuc.edu
><fbaker@ncsa.uiuc.edu>
>Date: Sunday, August 30, 1998 11:13 PM
>Subject: Re: Fw: ROUGH DRAFT - news release

>
>
>>Here is my solution to the 'civil rights' question.
>>See what you all think:

>>
>>
>>CHARTER: talk.religion.bahai

>>
>>All topics or ideas relevant to the Baha'i faith -- its history,
>>teachings, theology, etc. -- would be appropriate areas for
>>discussion.

>>
>>Postings may take any point of view with regard to the Baha'i Faith.
>>Whilst this allows criticism, including criticism that might be
>>uncomfortable or hurtful to some, it also fully opens the door
>>for enquirers to see with their own eyes and not through the
>>eyes of their neighbours by asking questions and reading replies

>>from anyone who is interested in their question. Talk.religion.bahai
>>also fills the need for the first and only universally accessible
>>Internet forum about the Baha'i Faith. As the Internet is clearly
>>becoming an indispensable part of modern life, such access for
>>those interested in the Baha'i Faith will, in the future, be
>>as important a civil right as the right to free speech in non-
>>electronic forums. Thus talk.religion.bahai is clearly in the
>>spirit of Baha'u'llah's injunctions supporting a free press.
>>
>>As Baha'u'llah taught, a free press has both rights and
>>responsibilities. Therefore some Baha'is might fear misuse of
>>the facility, especially postings by covenant-Breakers. However,
>>Shoghi Effendi has addressed this question:
>>
>>"First, the civil rights of Covenant-breakers must be scrupulously
>>upheld." Shoghi Effendi, Lights of Guidance, page: 186.
>>
>>Further, it is permitted for Baha'is to read and post material in an
>>open Internet forum:
>>
>>"In general, the House of Justice has no objection to Baha'is'
>>participating in public, unmoderated discussions about the
>>Faith, whether those discussions take place in person or
>>through some form of electronic communication."
>>Department of the Secretariat, DATE: 14 October 1997 U.S.A.
>>
>>Readers are asked to observe standard netiquette and voting
>>procedure in their use of this newsgroup and during its creation.
>>
>>(The rest as before)
>>
>>
>>
>>--
>>Ron House house@usq.edu.au
>>
>>Speed bumps are installed in the belief that if a road is
>>unsafe at 50, we should make it unsafe at 30.
>>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, August 31, 1998 5:26 AM
To: bahai-faith @ makelist.com
Subject: 2nd ROUGH DRAFT - RFD - talk.religion.bahai

[This is a rough draft only. You may not vote at this time. Ron House
contributes all of the revisions regarding "civil rights."]

REQUEST FOR DISCUSSION (RFD)
unmoderated group talk.religion.bahai

This is a formal Request for Discussion (RFD) to create an unmoderated
worldwide discussion group called talk.religion.bahai. This is not a
Call for Votes (CFV); you cannot vote at this time. Procedural details
appear below. All followup discussion should be crossposted to
news.groups,alt.religion.bahai.

Newsgroup line:
talk.religion.bahai Discussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists
specifically for discussion of the Baha'i Faith, is moderated. A
need exists for an unmoderated forum, and this proposed newsgroup
would meet that need.

From January 17, 1997, the posting of the first proposed RFD, until
March 27, 1997, more than 759 messages were posted concerning

talk.religion.bahai, 11 messages per day for 70 days.

From April 1, 1997, to September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months. Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

From September 28, 1997, to August 31, 1998, over 23,000 messages have been posted to alt.religion.bahai resulting in X messages per day for 331 days and X messages per month for nine months.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Baha'i Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

As a further indication of interest in an unmoderated newsgroup, it should be noted that the web site "The Baha'i Faith & Religious Freedom of Conscience" has had more than 3,000 hits on it since May 8, 1998.

<https://members.tripod.com/~FG/bahai.htm>

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Postings may take any point of view with regard to the Baha'i Faith. Whilst this allows criticism, including criticism that might be uncomfortable or hurtful to some, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbours by asking questions and reading replies from anyone who is interested in their question. Talk.religion.bahai also fills the need for the first and only universally accessible Internet forum about the Baha'i Faith. As the Internet is clearly becoming an indispensable part of modern life, such access for those interested in the Baha'i Faith will, in the future, be as important a civil right as the right to free speech in non-electronic forums. Thus talk.religion.bahai is clearly in the spirit of Baha'u'llah's injunctions supporting a free press.

As Baha'u'llah taught, a free press has both rights and responsibilities. Therefore some Baha'is might fear misuse of the facility, especially postings by covenant-breakers. However, Shoghi Effendi has addressed this question:

"First, the civil rights of Covenant-breakers must be scrupulously upheld." Shoghi Effendi, Lights of Guidance, page: 186.

Further, it is permitted for Baha'is to read and post material in an open Internet forum:

"In general, the House of Justice has no objection to Baha'is' participating in public, unmoderated discussions about the Faith, whether those discussions take place in person or through some form of electronic communication."

Department of the Secretariat, DATE: 14 October 1997 U.S.A.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

PROCEDURE:

An instructive passage by Russ Allbery might fruitfully be considered by all:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There *is*, however, a general *consensus* that certain *patterns* of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting *will* earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i *could* vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."

The process of creating newsgroups is twofold. First is the RFD stage, when someone writes a Request for Discussion (RFD) outlining the purpose of the proposed group. The RFD appears in news.announce.newgroups, news.groups, and other relevant discussion groups. Anyone may publicly comment on the RFD in news.groups for a three-week period. During the discussion phase, proponents may modify the RFD in response to suggestions from posters on news.groups.

The second stage is the Call for Votes (CFV) stage. The proposal must pass a Usenet-wide vote with a 2/3 supermajority -- and at least 100 more votes in favor than against -- to be created. Anyone with an e-mail address may cast a ballot. A neutral votetaker from the Usenet Volunteer Votetakers (UVV) conducts all CFV's.

This RFD attempts to comply with the Usenet newsgroup creation guidelines outlined in "How to Create a New Usenet Newsgroup" and "Writing an RFD" and available for perusal on news.groups or

news.announce.newgroups. Please refer to these documents if you have further questions about the process.

DISTRIBUTION:

This RFD has been posted to the following newsgroups:

news.announce.newgroups,news.groups,soc.religion.bahai,
alt.religion.bahai,talk.religion.misc,soc.rights.human

and the following three mailing lists:

Talisman
Subscribe via: jsgreen@umich.edu

Bahai Studies
Subscribe via: major@johnco.cc.ks.us

h-Bahai h-Bahai@h-net.msu.edu
Subscribe jrcole@umich.edu

Pointers will appear in the following newsgroups:

soc.religion.unitarian-univ,soc.religion.eastern,
soc.religion.gnosis,soc.religion.hindu,
soc.religion.paganism,soc.religion.quaker,
soc.religion.sikhism,soc.religion.scientology,
soc.religion.vaishnava,talk.religion.buddhism,
talk.religion.newage,alt.religion.islam,alt.religion,
uk.religion.misc,uk.religion.interfaith,
uk.religion.other-faiths,news.admin.censorship

And to the following seven Bahai-only listservs:

Subscribe via bahai-request@bccca.org

Baha'i Campus Forum (BCF)

Baha'i Discuss (Discuss)

Baha'i Singles (Singles)

Baha'i Teachers (Teachers)

Baha'i Women Converse (Women)

Baha'i Youth (Youth - aimed at the 12-18 age group)

Baha'i Announce (Announce)

Proponent: FG

Proponent: Ron House

Proponent: Fran Baker

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, August 31, 1998 5:31 AM
To: M Clark
Subject: Re: Censorship on SRB

Please post this to alt.religion.bahai. Thank you.

-----Original Message-----
From: M Clark <mclark@tpgi.com.au>
To: FG <FG@hotmail.com>
Date: Sunday, August 30, 1998 8:48 PM
Subject: Re: Censorship on SRB

>At 04:20 24/08/98 -0400, you wrote:
>>Deceit and lies in the name of the Faith are wrong.... And so
>>is censorship for the same specious reasons....
>
>True. It sounds like you have had some bad experiences in this regard.
>
>I don't know how long you have been associated with the Faith, or how you
>feel about it at the moment. After 20 years as a Baha'i, I have seen most
>of what goes down, but I have also become aware that a mechanism exists

>within the Faith that sooner or later deals with abuses. I believe it is
>one of the mechanisms referred to in the quote about "there is a power in
>this cause ... " Many Baha'is are aware of it. The problem with some is
>that they believe that because they recognise the Cause, they automatically
>understand it. Situations develop where people, sometimes without realising
>it, exercise authority which they do not possess. Only the elected have
>authority, and only then as members of an Assembly, not as individuals.
>Persons _appointed_ to positions may have responsibilities, but do not have
>authority. The Faith has no priesthood, but there are a few would-be
>Mullahs and Cardinals running around within it.

>
>Regards,
>
>Martin Clark

>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 01, 1998 5:14 AM
To: Ron House
Subject: Re: Fw: ROUGH DRAFT - news release

Your message was posted to arb. No one has commented on it yet. I didn't add it to the 2nd draft because I first I forgot (sorry) and then earlier I had been thinking it could be used to drag out the discussion period for another week or so to get us well into at least the middle of September. There are a number of things that will have to be discussed about it. I've been trying to get the cb thing finished first before taking up the newsgroups.

-----Original Message-----

From: Ron House <house@usq.edu.au>
To: FG <FG@hotmail.com>
Cc: Fran Baker <fran@crhc.uiuc.edu>
Date: Monday, August 31, 1998 10:22 PM
Subject: Re: Fw: ROUGH DRAFT - news release

>FG wrote:
>>
>> Excellent piece, Ron. It really reads well. And perfectly
>> addresses the issues involved.... Let's use it verbatim.
>> I agree too with Fran about keeping the rhetoric as low
>> keyed as possible....
>>
>> I'll add it to the next draft of the RFD and post it in a few minutes.
>>
>Thanks Fred. Did you add those extra newsgroups I
>suggested?

>
>--
>Ron House house@usq.edu.au
>
>Speed bumps are installed in the belief that if a road is
>unsafe at 50, we should make it unsafe at 30.
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 01, 1998 5:37 AM
Subject: Re: 2nd ROUGH DRAFT - RFD - talk.religion.bahai

Roger Reini wrote in message <35eadbae.4455680@news.newsguy.com>...
>On Mon, 31 Aug 1998 06:26:52 -0400, "FG"
><FG@hotmail.com> wrote:
>>Postings may take any point of view with regard to the Baha'i Faith.
>>Whilst this allows criticism, including criticism that might be
>>uncomfortable or hurtful to some, it also fully opens the door

>>for enquirers to see with their own eyes and not through the
>>eyes of their neighbours by asking questions and reading replies
>>from anyone who is interested in their question. Talk.religion.bahai
>>also fills the need for the first and only universally accessible
>>Internet forum about the Baha'i Faith.
>
>This should be qualified with "unmoderated", for s.r.b is universally
>accessible -- at least for those sites which choose to carry the soc.*
>hierarchy.

Sure: "only universally accessible unmoderated Internet forum...."

>
>> As the Internet is clearly
>>becoming an indispensable part of modern life, such access for
>>those interested in the Baha'i Faith will, in the future, be
>>as important a civil right as the right to free speech in non-
>>electronic forums.
>
>Hm -- now this is an interesting twist in the argument, stating the
>reasons why it should be regarded as a civil rights issue. I'm not
>necessarily agreeing with it, but putting it in this form helps to
>build the case.
>
>> Thus talk.religion.bahai is clearly in the
>>spirit of Baha'u'llah's injunctions supporting a free press.
>>
>>As Baha'u'llah taught, a free press has both rights and
>>responsibilities. Therefore some Baha'is might fear misuse of
>>the facility, especially postings by covenant-Breakers. However,
>>Shoghi Effendi has addressed this question:
>>
>>"First, the civil rights of Covenant-breakers must be scrupulously
>>upheld." Shoghi Effendi, Lights of Guidance, page: 186.
>
>It was not Shoghi Effendi who said this but the Universal House of
>Justice. Actually, the reference is "From a letter written on behalf
>of the Universal House of Justice to a National Spiritual Assembly,
>October 29, 1974)
> (Multiple Authors: Lights of Guidance, Page: 186)
>
>Please correct this.

Had meant to before posting this 2nd draft and then forgot
somehow. Thanks. Will do so on the 3rd draft, if I can remember....

>
>>
>>Further, it is permitted for Baha'is to read and post material in an
>>open Internet forum:
>>
>>"In general, the House of Justice has no objection to Baha'is'
>>participating in public, unmoderated discussions about the
>>Faith, whether those discussions take place in person or
>>through some form of electronic communication."
>>Department of the Secretariat, DATE: 14 October 1997 U.S.A.
>>
>
>This is better, though I doubt that those who object to an unmoderated
>newsgroup on principle will be convinced to re-evaluate their
>position.

What "principle" do they object on?

>
>
>Roger (rreini@wwnet.net)
><https://fp-www.wwnet.net/~rreini/>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 01, 1998 5:44 AM
Subject: Re: 2nd ROUGH DRAFT - RFD - talk.religion.bahai

John Noland wrote in message
<2A90EF02E296956B.A64F0B938A213433.74076DA3C98E0B3D@library-proxy.airnews.net>...

>
>FG wrote in message <6sdtqi\$dut@news3.newsguy.com>...
>>[This is a rough draft only. You may not vote at this time. Ron House
>>contributes all of the revisions regarding "civil rights."]
>
>

>>As a further indication of interest in an unmoderated newsgroup,
>>it should be noted that the web site "The Bahai Faith & Religious
>>Freedom of Conscience" has had more than 3,000 hits on it
>>since May 8, 1998.
>><https://members.tripod.com/~FG/bahai.htm>
>

>Hi Frederick, Ron and Fran,
>

>Have you run this by the news.groupies yet? I honestly don't think
>the inclusion of your Web site hits is necessary or appropriate.
>First of all, as written it doesn't explain how this relates to an
>interest in trb. There's also no way to relate web traffic to
>newsgroup traffic. Also, how accurate is the count? I've visited
>your web site at least half a dozen times, so each of those counts
>as a hit. I think the data from arb and srb is adequate to show
>interest.
>

>John

It will have to be in the draft posted to news.announce.newgroups
for the news.groupies to see it. It can then be deleted before the
final official posting of the RFD before the interest poll starts. I'll
try to revise the intro somehow and make it clearer. I don't
believe it can be disputed that the vast majority of the hits on the
web site are from readers from Usenet.... Since I don't have a
counter on every page, there have certainly been many more
hits than have been recorded. There have been times too when
the counter has gone berserk and not been able apparently to
keep up with the traffic....

How would srb data relate to arb or trb?

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, September 01, 1998 5:58 AM
To: bahai-faith @ makelist.com
Subject: Re: The Baha'i Technique

Kent Johnson wrote in message <6s9tma\$1oi\$1@as4100c.javanet.com>...

>As a Baha'i who has experienced and observed these things you talk about, I
>find it sad. The Baha'i Faith is not living up to its destiny in this
>regard. I have seen them do all the things you mention, and more. It
turns
>my stomach that they call themselves a Baha'i Group while doing these
things
>so obviously partisan and consciously unjust. I have pointed it out to
some
>of the moderators and they are in an Us Vs Them mindset. I can only
>apologize for them.
>
>--Kent

Thank you, Kent, for having the honesty and integrity to acknowledge
the seriousness of the situation at soc.religion.bahai. I believe you
identify something that really needs to be addressed and few Bahais
have had the courage to do so. The "moderators," and really Bahais
in general, almost always respond to anything other than the most
pedestrian opinion with reactionary sentiments and accusations of
one type or another.... I believe you're quite right about their mindset
having become "Us Vs Them." I would think their injustices are evident
to outside observers too.... I think especially of their banning me from
posting to soc.religion.bahai because of my signature file, which points to
my web site, which points to Yahoo, which ultimately points to a couple of
covenant breaker sites.... Not to mention one of the most complete
listings of Bahai information on the Net, which is why I put it on my
site....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

>
>
>FG wrote in message <6s94hd\$6f4@news1.newsguy.com>...
>>During the last year and a half, a number of observers have noted
>>several common methods many Bahais use to avoid various issues
>>or discredit people who hold other opinions than their own...
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 01, 1998 6:13 AM
Subject: Re: The Baha'i Technique

FG wrote in message <6sgk20\$r0f@news3.newsguy.com>...
>Kent Johnson wrote in message <6s9tma\$1oi\$1@as4100c.javanet.com>...
>
>>As a Baha'i who has experienced and observed these things you talk about,
I
>>find it sad. The Baha'i Faith is not living up to its destiny in this
>>regard. I have seen them do all the things you mention, and more. It
>turns my stomach that they call themselves a Baha'i Group while doing
>these things so obviously partisan and consciously unjust. I have pointed
>it out to some of the moderators and they are in an Us Vs Them mindset.

>I can only apologize for them.

>>

>>--Kent

On further reflection, let me add too that this touches on what is THE really profoundly disturbing problem with the Bahai Faith as it has become for many Bahais.... EVERYTHING is a threat, EVERYONE is an enemy, if they don't share what such Bahais believe is the correct interpretation of the Bahai writings or whatever.... Their response is always akin to some kind of demonization or denunciation, never a good-faith exchange between people of good will, albeit differing opinions.... Their response is clearly partisan, while attempting to obscure or deny the fact.... THEY possess the truth; everyone else is a heretic....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

>>

>>

>>FG wrote in message <6s94hd\$6f4@news1.newsguy.com>...

>>>During the last year and a half, a number of observers have noted

>>>several common methods many Bahais use to avoid various issues

>>>or discredit people who hold other opinions than their own...

>>

>>

>

>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 02, 1998 6:53 AM
To: Ron House
Subject: Fw: Fw: ROUGH DRAFT - news release

The news.groupies will care though. They believe one should post the RFD or a pointer to too many groups. That when you do that you're fishing for votes in a way that's comparable to spam. They'll ask have you subscribed to these groups and is the proposal relevant to them? At least they have in the past. I'm all for adding them. I'll get to it as soon as possible....

-----Original Message-----

From: Ron House <house@usq.edu.au>
To: FG <FG@hotmail.com>
Date: Tuesday, September 01, 1998 8:36 PM
Subject: Re: Fw: ROUGH DRAFT - news release

>FG wrote:

>>

>> Your message was posted to arb. No one has commented
>> on it yet. I didn't add it to the 2nd draft because I first I
>> forgot (sorry) and then earlier I had been thinking it could
>> be used to drag out the discussion period for another
>> week or so to get us well into at least the middle of
>> September. There are a number of things that will have to
>> be discussed about it. I've been trying to get the cb
>> thing finished first before taking up the newsgroups.

>

>I don't know that the average person particularly cares which
>newsgroups get told. Why not just add the lot and see if
>anyone objects?

>

>--

>Ron House house@usq.edu.au
>
>Speed bumps are installed in the belief that if a road is
>unsafe at 50, we should make it unsafe at 30.
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 02, 1998 6:57 AM
Subject: fw Ron House Re: 2nd ROUGH DRAFT - RFD - talk.religion.bahai

-----Original Message-----

From: Ron House <house@usq.edu.au>
To: bahai-faith@makelist.com <bahai-faith@makelist.com>
Date: Tuesday, September 01, 1998 8:38 PM
Subject: Re: [bahai-faith] 2nd ROUGH DRAFT - RFD - talk.religion.bahai

>FG wrote:
>>
>> Roger Reini wrote in message <35eadbae.4455680@news.newsguy.com>...
>
>> >This should be qualified with "unmoderated", for s.r.b is universally
>> >accessible -- at least for those sites which choose to carry the soc.*
>> >hierarchy.
>>
>> Sure: "only universally accessible unmoderated Internet forum...."
>
>I disagree that srb is universally accessible. Covenant
>breakers and Fred can't post there - and, I presume, based
>on the absurdity of their treatment of Fred's case, neither
>can anyone else who commits the sin of mentioning Yahoo.

>
>--
>Ron House house@usq.edu.au
>
>Speed bumps are installed in the belief that if a road is
>unsafe at 50, we should make it unsafe at 30.
>
>

>List Site: <https://www.findmail.com/list/bahai-faith/>
>To unsubscribe, send to bahai-faith-unsubscribe@makelist.com
>
>FREE group e-mail lists at <https://www.findmail.com>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 02, 1998 6:58 AM
To: bahai-faith @ makelist.com
Subject: Fw: 2nd ROUGH DRAFT - RFD - talk.religion.bahai

-----Original Message-----

From: Donald Zhang Osborn <osborndo@pilot.msuNOSPAM.edu>
Newsgroups: alt.religion.bahai,talk.religion.misc
Date: Tuesday, September 01, 1998 7:10 PM
Subject: Re: 2nd ROUGH DRAFT - RFD - talk.religion.bahai

>FG wrote:
>> John Noland wrote in message
>><2A90EF02E296956B.A64F0B938A213433.74076DA3C98E0B3D@library-proxy.airnews.n
et
>>...
>>>>As a further indication of interest in an unmoderated newsgroup,
>>>>it should be noted that the web site "The Bahai Faith & Religious
>>>>Freedom of Conscience" has had more than 3,000 hits on it
>>>>since May 8, 1998.
>>>><https://members.tripod.com/~FG/bahai.htm>
>>>

>>>Hi Frederick, Ron and Fran,
>>>
>>>Have you run this by the news.groupies yet? I honestly don't think
>>>the inclusion of your Web site hits is necessary or appropriate.
>
>I'd concur with Roger and John that it is inappropriate to include
>Frederick's website in the RFD. For one thing, web hits don't
>necessarily translate into Usenet interest. For another, if one
>includes this website, then why not also hits on other Baha'i-related
>websites as further "evidence" of potential interest in Usenet
>discussion? And another, this website has what strikes this reader as a
>very selective presentation of past events. Frederick is certainly free
>to publicize his website during the discussion period (though I would
>hope this would not be a part of rehashing old debates), but IMHO it
>doesn't belong in the RFD.
>
>Hope this helps...
>
>DZO

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 02, 1998 7:06 AM
Subject: Re: The Baha'i Technique

The truth is the UHJ knows exactly what the "moderators" of
soc.religion.bahai are doing and apparently approves of it and
appears even to be advising them through the BCCA, or
while hiding behind the BCCA....

The UHJ has no excuse of ignorance whatsoever. I've emailed
them directly over 30 times, recently on July 24th notifying them
of the imposition of the ban on my signature file, and they've
stood by and condoned such contemptible fanaticism as they
always do....

There's nothing "isolated" about the srb. It's widely known and
many, many people have said so.... Messages to that effect from
more than 30 people can be found on my web site.

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

Chris Manvell wrote in message ...

>In article <6shqbu\$81n\$1@as4100c.javanet.com>, Kent Johnson
><comp2k@javanet.com> wrote
>>All of the criticisms you mention are, in many cases, fair. They trouble
>>me. In my opinion, however, they are criticisms of individuals who ban
>>together and do harm to the Faith while calling themselves Baha'is. The
>>criticisms do not apply to the Faith itself unless and until these groups
>>find a way to usurp the power that is the Baha'i Faith itself. As long as
>>you and I keep noticing, that will not happen.
>

>I respectfully ask to disagree. The Faith itself is the Faith of
>Baha'u'llah. If others usurp it, it is no longer the Faith of
>Baha'u'llah but something else calling itself the Baha'i Faith. I do
>not believe that this has happened, apart from in fairly isolated cases.
>--

>Chris Manvell, Isle of Skye, Scotland. Tel.:+44+(0)1471-822317
> Fax.:+44+(0)870-0568081
>Personal Web site: <<https://www.breacais.demon.co.uk/index.htm>>
>Association of Baha'i Studies (English speaking Europe):
> <<https://www.breacais.demon.co.uk/BSR/BSR.htm>>
>Sgriobtiurean Creidimh nam Baha-i

> <<https://www.breacais.demon.co.uk/gaelic/index.htm>>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 02, 1998 7:16 AM
To: bahai-faith @ makelist.com
Subject: Re: Fran Baker page added to web site

Chris Manvell wrote in message ...

>You obviously were not reading SRB during the Ahmadiya (sp.)/Baha'i
>debate, or the debate between a Christian minister and the Baha'is.
>What, in spite of the protestations of some people, is NOT allowed is
>rudeness, personal attacks, and UCE. Sometimes one moderator is
>stricter in their interpretation than at others but generally, if one
>wants to discuss the Faith without having to put up with the personal
>invective of some people, it is a good place to be as one can
>concentrate on the matter at hand and not in having to defend oneself
>etc.

What "personal invective" is there in my signature file? Is it rude?
There are many suppressed messages on my web site that were
not rude in any way whatsoever.... This accusation is merely a ruse....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 02, 1998 8:09 AM
To: Jackson Armstrong-Ingram
Subject: Re: reliability of information

I came across this message while cleaning out my old
files. Would you perhaps have a copy of the "Wilson Diary"?

I'd like to add it to my web page.

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

-----Original Message-----

From: Jackson Armstrong-Ingram <jarmstro@iusb.edu>
To: irfan <irfan1@umich.edu>
Cc: Talisman <talisman@umich.edu>
Date: Thursday, December 04, 1997 6:26 PM
Subject: reliability of information

>It would seem appropriate to mention that I know from sources other than
>Juan that the information he gave about a list member being under
>'investigation' because of postings is correct. This has actually been
>going on for some time.

>
>I might also mention, that the time I worked at the National Center
>included the period covered by the 'Wilson diary' as it has been seen in

>electronic form. Whoever may be the author of that text, those events for
>which I have personal knowledge are accurately portrayed, however
>'colorized' these passages may seem to those who were not there.

>
>I do not intend to engage in any discussion or further elaboration of this
>post. I simply felt that it needed to be made clear that just because
>news comes from Juan that does not in itself make it dismissable.

>
>Jackson

>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 03, 1998 4:47 AM
To: bahai-faith @ makelist.com
Subject: Fw: fw Ron House Re: 2nd ROUGH DRAFT - RFD - talk.religion.bahai

-----Original Message-----

From: Donald Zhang Osborn <osborndo@pilot.msuNOSPAM.edu>
Newsgroups: alt.religion.bahai,talk.religion.misc
Date: Wednesday, September 02, 1998 4:14 PM
Subject: Re: fw Ron House Re: 2nd ROUGH DRAFT - RFD - talk.religion.bahai

>FG wrote:

>>-----Original Message-----

>>From: Ron House <house@usq.edu.au>
>>To: bahai-faith@makelist.com <bahai-faith@makelist.com>
>>Date: Tuesday, September 01, 1998 8:38 PM
>>Subject: Re: [bahai-faith] 2nd ROUGH DRAFT - RFD - talk.religion.bahai

>>

>>>FG wrote:

>>>>

>>>> Roger Reini wrote in message <35eadbae.4455680@news.newsguy.com>...

>>>>

>>>>>This should be qualified with "unmoderated", for s.r.b is universally
>>>>>accessible -- at least for those sites which choose to carry the soc.*
>>>>>hierarchy.

>>>>

>>>> Sure: "only universally accessible unmoderated Internet forum...."

>>>>

>>>>I disagree that srb is universally accessible. [...]

>

>As soc.* and talk.* are both "Big 8" hierarchies, the groups in them are
>equally accessible as I understand it. So if talk.religion.bahai would
>be "universally accessible" ("universally" for people with access to
>computers, of course...) then so is soc.religion.bahai.

>

>The whole issue of access as I understand it was brought up in the first
>place (and put in the t.r.b. RFD) because alt.* hierarchy groups are not
>carried by all servers, but "Big 8" groups supposedly are. So, even
>though a.r.b. is not moderated, it is not "universally accessible," and
>therefore t.r.b. is "needed" so to have a "universally accessible"
>non-moderated ng.

>

> [. . .] Covenant

>>>breakers and Fred can't post there - and, I presume, based
>>>on the absurdity of their treatment of Fred's case, neither
>>>can anyone else who commits the sin of mentioning Yahoo.

>

>S.r.b. is a moderated group. As such *what* is posted may be limited,
>not *who* posts. IOW, it's not an "access" issue, but one relating to
>standards of moderation. Anyway, as I understand it, a Covenant-breaker
>or Fred *can* post anything relating to the Baha'i teachings that
>doesn't include Covenant-breaking material (or links to it). One may or
>may not agree with the moderation policy, but moderation does not affect
>the accessibility of a newsgroup.

>

>I would therefore concur with what Roger suggested.

>

>Hope this helps.
>
>DZO
>
>NB- The message to which I'm replying responds to a posting in another
>part of this thread.

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 03, 1998 5:02 AM
Subject: alt.religion.bahai FAQ

Frequently Asked Questions (FAQ) for
Alt.Religion.Bahai and bahai-faith@makelist.com
September 3, 1998
This FAQ will be reposted approximately every two weeks.

Please note that crossposting your messages to talk.religion.misc
makes it possible for some people without access to the alt.*
hierarchy to follow along with the discussion on alt.religion.bahai.
Similarly, crossposting or sending a courtesy copy, "cc," to
bahai-faith@makelist.com also allows people with only email
access to participate. Currently, 23 individuals are subscribed.
Other people with web access might use www.dejanews.com or
www.reference.com. They both offer reading and posting capabilities,
including free email accounts, for people who can't directly access
alt.religion.bahai.
Though these stopgap measures may appear cumbersome or repetitive,
they really do compensate a little for the lack of
talk.religion.bahai, which would be an unmoderated newsgroup
on a major hierarchy that most people ought to be able to use.
Alt.Religion.Bahai is now available on America Online (AOL).

NOTE: Not all people agree on the interpretations given below.
Question #1 "what would be the difference between the proposed
newsgroup talk.religion.bahai and alt.religion.bahai?"
ANSWER: The alt.* hierarchy is not widely available, while the
talk.* hierarchy is, since it is on what's called the Big 8 hierarchy
of Usenet. Many more Bahais and non-Bahais would be able to
access talk.religion.bahai.
Question #2 "Isn't ARB also unmoderated?"
ANSWER: Yes. Alt.religion.bahai is unmoderated and talk.religion.bahai
would be too. Though not a newsgroup, the mailing list
bahai-faith@makelist.com is also unmoderated.
Question #3 "Why create a t.r.b.?"
ANSWER #1: Because many people believe they experienced or are
continuing to experience censorship when attempting to post to
soc.religion.bahai. See the quotations from Abdul-Baha:
<https://members.tripod.com/~FG/bahai.htm>
ANSWER #2: Because the Bahai writings support free speech and
religious conscience.
<https://members.tripod.com/~FG/bahai.htm>
ANSWER #3: [fill in the blank according to your own opinion.]
Question #4: "Why do the srb moderators oppose trb?"
ANSWER: [Perhaps they'll supply us with an answer to place
here]
Question #5: "Are Bahais opposed to freedom of speech and
conscience?"
ANSWER: Despite glowing words of love and support for
other people's opinions, despite the Universal House of Justice
stating at least publicly it is not opposed to an unmoderated forum,
the record of actual behavior by Bahais and on soc.religion.bahai
and the experience of many Bahais and people who have left the Bahai
Faith give reason for concern.

Chronology of major events: talk.religion.bahai

January 17, 1997: The 1st proposal for talk.religion.bahai was
submitted to news.announce.newgroups.

<https://members.tripod.com/~FG/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the Bahai Computer and Communication Association, posts to three Bahai-only mailing lists a call for Bahais to vote NO against talk.religion.bahai.

<https://members.tripod.com/~FG/Towfiq.htm>

March 1997: soc.religion.bahai bans all discussion of talk.religion.bahai from its newsgroup. This ban is still in effect more than a year and a half later.

March 31, 1997: The 1st proposal was defeated 157 YES to 691 NO.

<https://members.tripod.com/~FG/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates alt.religion.bahai.

<https://members.tripod.com/~FG/arb.htm>

October 14, 1997: The Universal House of Justice releases a message stating it has no objection to unmoderated newsgroups: <https://members.tripod.com/~FG/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA

committee: <https://www.findmail.com/listsaver/bahai-faith/>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:

<https://members.tripod.com/~FG/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.

<https://members.tripod.com/~FG/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.

<https://members.tripod.com/~FG/2ndRESULT.htm>

May 25, 1998: srb bans all messages from FG that contain his signature file.

<https://members.tripod.com/~FG/srb23.htm>

August 28, 1998: The 3rd proposal scheduled to be submitted.

For past discussion of censorship on soc.religion.bahai and other issues, including censorship within the Bahai community, see the Web site below.

WEB SITE:

The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

MAILING LIST:

bahai-faith@makelist.com (accepts all "cc" posts) For Web subscription

& List Archive: <https://www.findmail.com/listsaver/bahai-faith/>

To Subscribe: e-mail to bahai-faith-subscribe@makelist.com

To Unsubscribe: e-mail to bahai-faith-unsubscribe@makelist.com

From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, September 03, 1998 5:05 AM

Subject: REPOST - To UHJ July 24, 1998

From: FG <FG@hotmail.com>

To: UHJ <secretariat@bwc.org>; Letters to Editor <letters@nytimes.com>;

bahai-faith @ makelist.com <bahai-faith@makelist.com>

Subject: To UHJ July 24, 1998

Date: Friday, July 24, 1998 9:03 PM

July 24,1998

Dear Members of the Universal House of Justice:

As a Bahai, I am saddened by the news of the execution of yet another Bahai in Iran. However, the immediate public statements made by Firuz Kazemzadeh of the National Spiritual Assembly of the United States, reminiscent of Robert Henderson's piece in The New York Times on January 13th of this year, appear equally lamentable for their blatant hypocrisy: "We had hoped that President Khatami's assertions about freedom, justice and the rule of law in Iran would apply to the Baha'is of that country.... We urge the international community to protest vigorously Mr. Rowhani's killing and to seek justice for the beleaguered Iranian Baha'i community."

The tragic loss of Bahai lives in Iran and the subsequent exploitation of their deaths by Bahai spokesmen, often in the American media, always courting the President and other members of the government, has become a predictable pattern rendered intolerable in the context of continuing and pervasive Bahai censorship and denial of human and civil rights in the United States and elsewhere. Such incidents as I queried you about in my unanswered email of March 31, 1997, available on my Web site, regarding the crushing of the magazine Dialogue, the resignations of a number of scholars from the Bahai Encyclopedia, the attacks on the listserv known as Talisman I at Indiana University, the harassing and blacklisting of many individuals, Bahai and non-Bahai, suggest profoundly deep-seated problems within the Bahai community and administration.

To these incidents must now be added the apparent conspiracy for more than a year and a half of the Bahai Computer and Communications Committee (BCCA), under the chairmanship of Mark Towfiq, to defeat twice now, along with the collusion of other Bahais, the creation of an unmoderated newsgroup on the Bahai Faith which would be known as talk.religion.bahai. You may find extensive documentation for all of these violations of the basic human rights of many Bahais and non-Bahais on my Web site, "The Bahai Faith & Religious Freedom of Conscience": <https://members.tripod.com/~FG/index.htm>

Because the third interest poll for talk.religion.bahai on Usenet is approaching, after August 28th, I ask you again to investigate the BCCA and its depriving me of access last November from all private Bahai-only mailing lists at a crucial moment just when the tide of discussion was going very much in favor of the newsgroup, noted by many observers. I also ask whether you supported or were involved in that decision? The relevant files can be found on my Web site under Bahai-Discuss Archives.

Similarly, I would like to know whether your institution or the BCCA has approved of or advocated the recent ban of my email signature file by the moderators of soc.religion.bahai, as well as their complete ban for more than a year and a half now on all discussion regarding talk.religion.bahai.

The prevailing atmosphere of suppression of free speech and religious conscience that now characterizes the Bahai Faith cannot but call into question the honesty of many members of the Bahai administration and perhaps the institutions themselves.

I ask once more whether censorship is allowed in the Bahai Faith and what passages of the Bahai Writings support it, what are the "rules," if you will, of Bahai censorship?

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> See alt.religion.bahai, talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
cc: The New York Times, letters@nytimes.com

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 03, 1998 5:12 AM
To: Ron House

Cc: Fran Baker
Subject: Re: Fw: Fw: ROUGH DRAFT - news release

Sounds good. I'm not dodging this issue, I'm just so busy with everything else and really believe we need to hold on to it in order to drag out discussion through much of this month if possible in order to get the USA student vote on our side as advised by some news.groupies.

We've got a national holiday over here until Sept. 8th. I'm over due for a break.... Hope you and others can take up the slack....

-----Original Message-----

From: Ron House <house@usq.edu.au>
To: FG <FG@hotmail.com>
Date: Wednesday, September 02, 1998 9:27 PM
Subject: Re: Fw: Fw: ROUGH DRAFT - news release

>FG wrote:

>>

>> The news.groupies will care though. They believe one
>> should post the RFD or a pointer to too many groups.
>> That when you do that you're fishing for votes in a way
>> that's comparable to spam. They'll ask have you subscribed
>> to these groups and is the proposal relevant to them?
>> At least they have in the past. I'm all for adding them. I'll
>> to get to it as soon as possible....

>

>I did subscribe to all of them, read sample posts, and
>anything I cross-post will be specifically written for
>the NGs concerned, not just general appeals aka spam.

>

>--

>Ron House house@usq.edu.au

>

>Speed bumps are installed in the belief that if a road is
>unsafe at 50, we should make it unsafe at 30.

>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 09, 1998 1:33 PM
To: AGrove1756@aol.com
Subject: Re: Baha'i Youth Classes

Nothing offensive intended against you but your comments strike me as cheap and meaningless rhetoric as long as the systematic censorship continues here in the US, where I live and have experienced in the Bahai faith now for over 20 years, especially on soc.religion.bahai....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

-----Original Message-----

From: AGrove1756@aol.com <AGrove1756@aol.com>
To: FG@Hotmail.com <FG@Hotmail.com>
Date: Tuesday, September 08, 1998 4:59 PM
Subject: Re: Baha'i Youth Classes

>Regarding the postings that you forwarded: an eloquent
>description of the old world order. I have not encountered
>any of those techniques when serving at the Baha'i World
>Centre, when consulting with the Asian Counselors as
>an ABM or when working with various NSA's, I am saddened

>that you think of it as a trend. If you were to look outside
>of the US you would find other old world order problems,
>but also a very strong effort to shed old patterns.

>

>We are after all, children of the half light.

>Anne

>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 09, 1998 1:41 PM
Subject: fw LaAeterna Re: fw Juan Cole [bahai-faith] mutilation theology (further)

-----Original Message-----

From: LaAeterna@aol.com <LaAeterna@aol.com>
To: bahai-faith@makelist.com <bahai-faith@makelist.com>
Date: Friday, September 04, 1998 11:43 PM
Subject: Re: [bahai-faith] mutilation theology (further)

>The quotes Burl pulled out do not in any way say the the Universal House
has
>anything other than a legislative function. Nor can he show anything that
>gives the UHJ legitimacy without a Guardian. As Abdul'Baha stated over and
>again, it is a legislative body only, with some arbitration duties.
Period.
>That it has chosen to take a huge interpretive leap and given itself
majesty
>where it has none appointed it, shows exactly why a Guardian_is_essential:
to
>maintain the *spiritual* aspect of the Faith. That there IS NO Guardian
now
>cannot be shrugged off.
>Shoghi Effendi states (page 9, WOB) that the administration
*is*not*the*Faith
>but is, instead, an instrument of the faith. Instruments are not perfect
nor
>are they permanent institutions, but have been shown throughout the history
of
>humanity to be temporary tools useful for a period of time (sometimes
>undefined).
>It could well be that the "tool" we are using now is defective, exactly
>because one of the primary aspects is missing, As one poster so aptly put
it
>: a headless body. I would say rather: an empty shell without a guiding
>spirit. That it is making such shocking decisions re: its members and
>alienating so many demonstrates my point quite nicely.

>Nancy

>

>

>

>List Site: <https://www.findmail.com/list/bahai-faith/>
>To unsubscribe, send to bahai-faith-unsubscribe@makelist.com
>
>FREE group e-mail lists at <https://www.findmail.com>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 09, 1998 2:08 PM
To: Fran Baker
Subject: Recommendation?

Fran,

I hope you don't mind my giving your name and email address
to America Online as someone who might vouch for me. AOL
has a number of forums that require a Forum Leader. The
current one is very inactive and many things that might make
for a fairer representation of viewpoints have been nicely

neglected somehow.... It seems to me no one else is going to do it so what the heck....

FG@AOL.com
(please continue to use my FG@hotmail.com address)

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 09, 1998 2:10 PM
To: Fran Baker
Subject: Re: a vacation?

Just got your note. Guess we're on at the same time.
Rare for me. I'm usually online early in the morning....
Trying to get the bugs out the system and get caught
up.....

-----Original Message-----
From: Fran Baker <fran@crhc.uiuc.edu>
To: FG <FG@hotmail.com>
Cc: fran@amber.crhc.uiuc.edu <fran@amber.crhc.uiuc.edu>
Date: Wednesday, September 09, 1998 2:40 PM
Subject: Re: a vacation?

>Dear Fred,
>
>Thanks for the pep talk. I was beginning to need one badly!
>It was all I could do not to tell Rick to stop Schaut-ing at me.
>
>Thanks for the update, too.
>
>--Fran
>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 5:47 AM
Subject: Re: fw Juan Cole [bahai-faith] mutilation theology (further)

>To: bahai-faith@makelist.com
>From: Juan Cole <jrcole@umich.edu>
>Subject: [bahai-faith] mutilation theology (further)

And I think the lack of institutional checks
>and balances in the current structure, which Shoghi Effendi thought so
>essential, are an excellent explanation for why the mutilation of the
>Baha'i faith has occurred. Someone accused me of conducting a personal
>vendetta. But this is not about personalities. The structures are the
>problem; even really promising people are corrupted by absolute power,
>which is what the Baha'i institutions now have within the community.

Plato, of course, is the other classical meditation on republicanism
devolving into demagoguery and tyranny, especially his Republic....
I'd also recommend the Federalist Papers for serious consideration
of checks and balances and reflection on the lessons of the classical
past as well for that matter.... Allan Bloom's Closing of the American
Mind draws insightfully from these works....

A pity, but it seems Shoghi Effendi's education was lacking in
such sources.... Given my experience with censorship on
soc.religion.bahai and the involvement of the BCCA in it,
I agree fully with Dr. Cole that there are no checks or balances
now within the Baha'i Faith.

By the way, for a fascinating aside on Galileo, which fits the context
so penetratingly well, one might look at the excerpts from
John Milton's Areopagitica on my web site. Milton visited Galileo
while he was under house arrest....

<https://members.tripod.com/~FG/Areopagitica.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 6:10 AM
To: Fran Baker
Subject: Re: Recommendation?

Lovely picture of you and Frank!

By the way, where is he? I'm worried that he's never
really participated on arb, as you have....

-----Original Message-----
From: Fran Baker <fran@crhc.uiuc.edu>
To: FG <FG@hotmail.com>
Cc: fran@amber.crhc.uiuc.edu <fran@amber.crhc.uiuc.edu>
Date: Wednesday, September 09, 1998 3:32 PM
Subject: Re: Recommendation?

>Sure thing.
>
>By the way, I have a web site, but it is just personal stuff.
>It's <https://chaos.crhc.uiuc.edu/~fran/>.
>
>--Fran
>
>FG wrote:
>>
>> Fran,
>>
>> I hope you don't mind my giving your name and email address
>> to America Online as someone who might vouch for me. AOL
>> has a number of forums that require a Forum Leader. The
>> current one is very inactive and many things that might make
>> for a fairer representation of viewpoints have been nicely
>> neglected somehow.... It seems to me no one else is going
>> to do it so what the heck....
>>
>> FG@AOL.com
>> (please continue to use my FG@hotmail.com address)
>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 6:13 AM
To: martinc
Subject: Re: Censorship on SRB

The least you can do then, is write srb "moderators" and
ask them to post a retraction of the abuse of my message
so that readers understand how it has been abused....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

-----Original Message-----

From: martinc <martinc@thuringowa.qld.gov.au>
To: 'FG' <FG@hotmail.com>
Date: Wednesday, September 09, 1998 7:37 PM
Subject: RE: Censorship on SRB

> You said:

>
> "As far as I can recall, I asked for it to be posted to
>> alt.religion.bahai, not soc.religion.bahai.

>>
>> I believe you've abused the nature of my message to
>> you."

>>
> Looking back through the inbox, I find that you are right, and I
> apologise for this error. I certainly picked up the thread from SRB and
> our correspondence followed on from that, so maybe that explains the
> oversight.

>
> Regards,
>
> Martin Clark

>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 6:15 AM
Subject: Re: Censorship on SRB

The message George refers to was posted to srb without my consent. I believe it was allowed in order to further agitate Bahais against me and talk.religion.bahai. I specifically requested the person in question to post to arb, never to srb....

-----Original Message-----

From: FG <FG@hotmail.com>
To: martinc <martinc@thuringowa.qld.gov.au>
Date: Thursday, September 10, 1998 7:13 AM
Subject: Re: Censorship on SRB

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>
>
>
>
>

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>Date: Wednesday, September 09, 1998 7:37 PM
>Subject: RE: Censorship on SRB

>
>
>> You said:
>>
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>>>
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>>>

>> Looking back through the inbox, I find that you are right, and I
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>>our correspondence followed on from that, so maybe that explains the
>>oversight.
>>
>> Regards,
>>
>> Martin Clark
>>
>>
>

George wrote in message <6spa1i\$d35\$1@news.eli.net>...

>

>George wrote in message <6snvm1\$211\$1@news.eli.net>...

>>Found this on SRB.

>>For those who may not post there.

>>Thought you might not know.

>>PostOn.

>>George

>>

>>mclark@tpgi.com.au wrote in message

>><"X7F7cD.A.YhD.k7K71"@bounty.bcca.org>...

>>>Date sent: Tue, 01 Sep 98 07:12:43 GMT

>>>

>>>

>>>

>>>>At 04:20 24/08/98 -0400, FG wrote:

>>>>Deceit and lies in the name of the Faith are wrong.... And so

>>>>is censorship for the same specious reasons....

>>>

>>>True. It sounds like you have had some bad experiences in this regard.

>>>

>>>I don't know how long you have been associated with the Faith, or how you

>>>feel about it at the moment. After 20 years as a Baha'i, I have seen most

>>>of what goes down, but I have also become aware that a mechanism exists

>>>within the Faith that sooner or later deals with abuses. I believe it is

>>>one of the mechanisms referred to in the quote about "there is a power in

>>>this cause ... " Many Baha'is are aware of it. The problem with some is

>>>that they believe that because the recognise the Cause, they

automatically

>>>understand it. Situations develop where people, sometimes without

>realising

>>>it, exercise authority which they do not possess. Only the elected have

>>>authority, and only then as members of an Assembly, not as individuals.

>>>Persons _appointed_ to positions may have responsibilities, but do not

>have

>>>authority. The Faith has no priesthood, but there are a few would-be

>>>Mullahs and Cardinals running around within it.

>>>

>>>Regards,

>>>

>>>Martin Clark

>>>

>>

>>

>

>

>

From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, September 10, 1998 6:29 AM

Subject: REPOST - The Bahai technique

During the last year and a half, a number of observers have noted several common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

FG:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES.

Ron House:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

Fran Baker:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket.

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"
<https://members.tripod.com/~FG/Cole10.htm>

This document may also be found on my web site:
<https://members.tripod.com/~FG/technique.htm>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 7:40 AM
Subject: Re: Censorship at alt.religion.bahai

I wish I knew how to look into this but it's really quite complicated and beyond me. I'll forward this to news.groups in the hope that someone there can and people won't mind though the RFD is still a week or two away from posting....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
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K. Paul Johnson wrote on talk.religion.misc in message
<35f57c54.0@vlinsvr>...

>Today I did a DejaNews check of alt.religion.bahai, which I
>cannot read at this site. I found three or four cancelled posts;
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>have a clue as to how this kind of cancellation is done. But
>apparently this is an instance of censorship of the most offensive
>kind, and I'd hope there might be some way to identify the
>culprit. Is this against the law? What can be done?
>
>Marangella is a so-called "Covenant breaker," while Mulligan is
>an ex-Baha'i. This cancellation pattern is symptomatic of what
>certain kinds of Baha'is think is the right way to deal with
>dissenting voices-- SILENCE THEM. What sort of "New World Order"
>would it be if such behavior and attitudes were in control?
>Probably paradise in the eyes of such people, but hell on earth
>for the rest of us.
>
>Fred, please look into this.

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 7:40 AM
To: FG
Subject: Fw: Censorship at alt.religion.bahai

-----Original Message-----

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>
Newsgroups: talk.religion.misc
Date: Tuesday, September 08, 1998 2:49 PM
Subject: Censorship at alt.religion.bahai

>Today I did a DejaNews check of alt.religion.bahai, which I
>cannot read at this site. I found three or four cancelled posts;
>two by Joel Marangella and one or two by Timothy Mulligan. Don't
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>would it be if such behavior and attitudes were in control?
>Probably paradise in the eyes of such people, but hell on earth
>for the rest of us.
>
>Fred, please look into this.

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 7:43 AM
Subject: Cancelled messages - a call for help

I wish I knew how to look into this but it's really quite complicated
and beyond me. I'll forward this to news.groups in the hope that
someone there can, and people won't mind, though the RFD
is still a week or two away from posting....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
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>
>Fred, please look into this.

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 3:15 PM
To: bahai-faith@makelist.com
Subject: Re: fw Juan Cole [bahai-faith] mutilation theology (further)

For the umpteenth time, I'm not the moderator, I'm not
the moderator, I'm not the moderator!!!

For a long time I tried to forward EVERYTHING and
about killed myself trying to keep up with it all. For
roughly TWO months now the FAQ has stated in
painful detail how to "cc" messages to
bahai-faith@makelist.com George is one of the
few people who does so fairly regularly.

I forward what I want, none too consistently, and shan't accept criticism lightly for it. You're free to forward his message. By the way, why doesn't he post it himself to alt.religion.bahai? Or have the last two Bahai attacks on talk.religion.bahai deprived him of access? Why didn't he vote YES?

Unlike most Bahais, I've attempted to rectify the situation....

What's your excuse?

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
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Richard Schaut wrote in message ...

>
>FG wrote in message <6t8aq4\$a76@news3.newsguy.com>...
>>>To: bahai-faith@makelist.com
>>>From: Juan Cole <jrcole@umich.edu>
>>>Subject: [bahai-faith] mutilation theology (further)
>
>
>Fred, is there any particular reason that you keep forwarding these
messages
>that Dr. Cole has sent to bahai-faith@makelist.com but have not forwarded
>the remarks of some of the other participants (e.g. Burl Barer)? How is
>your failure to forward both sides of that discussion any different from
what
>you accuse the moderators of soc.religion.bahai of doing?
>
>BTW, those who are interested in views that differ from those of Dr. Cole
>regarding the necessity of a living Guardian should point their browsers to
><https://www.interlog.com/~winters/articles/flow.html>
>
>
>Regards,
>Rick Schaut
>
>
>

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Sent: Thursday, September 10, 1998 3:15 PM
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>regarding the necessity of a living Guardian should point their browsers to
><https://www.interlog.com/~winters/articles/flow.html>
>
>
>Regards,
>Rick Schaut
>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 3:19 PM
To: Timothy Mulligan
Subject: Fw: Censorship at alt.religion.bahai

Timothy,

Are you aware that someone may have
cancelled three of your messages to arb?

Let us know if you did this yourself or someone
else is at work for Baha'u'llah....

-----Original Message-----

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>
Newsgroups: talk.religion.misc,alt.religion.bahai
Date: Thursday, September 10, 1998 3:15 PM
Subject: Re: Censorship at alt.religion.bahai

>Richard Schaut (RSSchaut@email.msn.com) wrote:
>:
>: K. Paul Johnson wrote in message <35f57c54.0@vlinsvr>...
>
>: >two by Joel Marangella and one or two by Timothy Mulligan. Don't

>: >have a clue as to how this kind of cancellation is done. But
>: >apparently this is an instance of censorship of the most offensive
>
>:
>: Gads, you have no idea how it's done, but it somehow has to be
censorship.
>
>You misrepresent my position. I did not say it *had* to be
>censorship. I said-- as you can see-- that *apparently* it was
>censorship. Why? Mulligan and Marangella have been the most
>unpopular of contributors in the eyes of people who make it clear
>that they do not want all sides of Baha'i issues aired.
>
>: Amazing.
>
>Your knee-jerk defensiveness amazes me at least as much as my
>suspicion of the dark possibilities of Baha'i fundamentalism
>amazes you.
>:
>: People, for a number of reasons, cancel their own posts. Had Mr. Johnson
>: done a thorough enough search, he would have found at least one of my
posts
>: cancelled--I cancelled it.
>
>Why in the world would I have done such a search?
>:
>: And, yes, it's possible to fake a cancellation message, but any
individual
>: who has the knowledge can do so.* When that happens, the people whose
posts
>: have been cancelled generally complain about the fact. In this case,
>: neither Mr. Mulligan nor Mr. Marangella have so complained.
>
>Thus you assume that they did cancel their own posts? OK, let's
>ask them.
>:
>: Thus, it takes a substantive leap to go from the appearance of a couple
of
>: cancelled messages to the conclusion of censorship. One needs a bit more
>: evidence of such, and that evidence is lacking here.
>
>Evidence you choose to disregard: it's not just a couple of
>cancelled messages but actually five (not three or four as I
>said.) Not just any two random people but two of the most hated
>contributors in the eyes of fundamentalist Baha'is: one, a
>"Covenant-breaker" leader-- and it is abundantly clear that
>Baha'is *do not want the views of "Covenant-breakers" to be
>freely expressed*-- the other, a disgruntled and very articulate
>ex-Baha'i, who has attracted a whole lot of negative emotion from
>defenders of Baha'i orthodoxy.
>:
>: BTW, if you think your messages have been cancelled by someone else, you
>: should contact the news administrator at your particular ISP.
>
>Rick, if you believe that Marangella and Mulligan canceled their
>own posts, why don't you write and ask them? If you won't, I
>will.
>
>PJ

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 4:07 PM
To: FG
Subject: NEWS RELEASE

NEWS RELEASE

For immediate release. . . [or]
For Use the Week of September 20th. . .

Contact: FG (xxx) xxx-xxxx or
FG@hotmail.com

Baha'is Debate Freedom of Speech and Conscience

The third interest poll is beginning for talk.religion.bahai, a proposed unmoderated newsgroup on the part of the Internet known as Usenet. Critics charge members of the Baha'i Faith have opposed its creation now for more than a year and a half because they would not be able to exercise the kind of control they exert over soc.religion.bahai, a moderated newsgroup.

Under the Usenet guidelines for discussion groups, if a newsgroup is moderated, a single moderator or panel of moderators chooses which messages are posted for all subscribers to read. There seems to be a classic struggle between Baha'is and ex-Baha'is of liberal sentiment and the elements of a conservative orthodoxy. Both appear ready for another stormy battle on news.groups, the discussion group where the creation of a new forum is always debated.

Some critics even go further. Dr. Juan Cole of the Department of History at the University of Michigan, a former Baha'i who withdrew from the Faith after more than twenty years, has asserted there is widespread, pervasive censorship and distortion of information throughout the religion that belies the gentle and tolerant universalism of its Founders. Recently, Dr. Cole has said, "The checks and balances . . . will have to come from public opinion, within the faith and without."

A poet and literary critic who remains a Baha'i after more than two decades of membership, FG, one of the proponents of talk.religion.bahai, has developed a web site, "The Baha'i Faith & Religious Freedom of Conscience," documenting numerous instances of interference with free speech by the moderators of soc.religion.bahai and the Baha'i Administration:
<https://members.tripod.com/~FG/index.htm>

Whatever the outcome of the third interest poll, the more than 30,000 messages posted to alt.religion.bahai, a less accessible newsgroup than the one wanted, shows Baha'is and others have a lot to say on the matter!

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 4:21 PM
To: Mulligan, Tim
Subject: Re: Cancelled posts at arb

Tim,

It's not paranoia; it's that so many of their tricks have been so low and dirty!

I wish you wouldn't leave. It plays right into their hands at a crucial moment. The RFD will probably be posted during the week of the 20th. How about

if you take a few weeks off? Or just post every other day, or once in a while.... Whatever....

For God's sake, please come back and vote in early October....

Don't consign other people to a religion in which no other opinions can ever be heard. Help us provide a forum where you, for instance, can receive the hearing you want or wanted.

Fred

-----Original Message-----

From: Mulligan, Tim <TMulligan@Central.UH.EDU>
To: 'FG@hotmail.com' <FG@hotmail.com>
Date: Thursday, September 10, 1998 4:22 PM
Subject: FW: Cancelled posts at arb

Thanks for your concern. I have to agree with the Baha'I fundies in this case however: you guys are paranoid! I suggest you take a one month break from all posting. Seriously. Just let it go, at least for a little while. You need the break.

My response to Paul follows.

Tim

-----Original Message-----

From: Mulligan, Tim
Sent: Thursday, September 10, 1998 2:36 PM
To: 'K. Paul Johnson'
Subject: RE: Cancelled posts at arb

Paul,

I'm afraid you are mistaken. I canceled all my remaining posts last week, in the interest of pulling up stakes and disengaging from the ego battles on arb and srb.

I appreciate your intent, which was to defend my right to post. But you were simply mistaken, and you need to admit that in the newsgroups. I will not post any further in Baha'I newsgroups, or any other newsgroups for that matter, because, as I've said, with rare exception, they're simply an arena for the psychological equivalent of gladiator battles.

You have my permission to post the content of this email message to the newsgroups, but only if you quote the entire message.

Tim Mulligan

Tmulligan@central.uh.edu <mailto:Tmulligan@central.uh.edu>

-----Original Message-----

From: K. Paul Johnson [SMTP:pjohnson@vsla.edu]
<mailto:[SMTP:pjohnson@vsla.edu]>
Sent: Thursday, September 10, 1998 2:30 PM
To: jmara@cyllene.uwa.edu.au
<mailto:jmara@cyllene.uwa.edu.au>
Cc: tmulligan@central.uh.edu
<mailto:tmulligan@central.uh.edu>
Subject: Cancelled posts at arb

Dear Joel and Timothy,

On a Dejanews search of alt.religion.bahai, I found several cancelled posts from each of you; five from TM and three at least from JM. I then expressed suspicion that someone other than yourselves was cancelling them out of the desire to censor opinions regarded as anathema to certain Baha'is.

The fundamentalists then accused me of making an accusation with no evidence and of being mentally ill.

So I am writing to ask each of you if you did indeed cancel your own posts to arb, or if you know who did. Please answer me ASAP and better yet, post to arb and talk.religion.misc about this issue.

Sincerely,

Paul Johnson

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 10, 1998 4:22 PM
To: Ron House
Subject: Fw: NEWS RELEASE

Ron,

What do you think of this draft?

-----Original Message-----

From: FG <FG@hotmail.com>
To: FG <FG@hotmail.com>
Date: Thursday, September 10, 1998 5:09 PM
Subject: NEWS RELEASE

> NEWS RELEASE
>
>For immediate release. . . [or]
>For Use the Week of September 20th. . .
>
>Contact: FG (xxx) xxx-xxxx or
>FG@hotmail.com
>
>Baha'is Debate Freedom of Speech and Conscience
>
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>censorship and distortion of information throughout the
>religion that belies the gentle and tolerant universalism of
>its Founders. Recently, Dr. Cole has said, "The checks
>and balances . . . will have to come from public opinion,
>within the faith and without."
>
>A poet and literary critic who remains a Baha'i after more
>than two decades of membership, FG,
>one of the proponents of talk.religion.bahai, has developed
>a web site, "The Baha'i Faith & Religious Freedom of

>Conscience," documenting numerous instances of
>interference with free speech by the moderators of
>soc.religion.bahai and the Baha'i Administration:
><https://members.tripod.com/~FG/index.htm>
>
>Whatever the outcome of the third interest poll, the more
>than 30,000 messages posted to alt.religion.bahai, a less
>accessible newsgroup than the one wanted, shows Baha'is
>and others have a lot to say on the matter!
>
>
>
>
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>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 11, 1998 6:37 AM
To: bahai-faith @ makelist.com
Subject: On AOL- Re: ARB more harm than good?

This is exactly what's happening on America Online from
my observing for more than a month now. The largest ISP
is being used and manipulated by Bahais in the very same
way as they have approached the interest polls for
talk.religion.bahai and as described in "The Bahai technique."
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

kate_mccolloch_bodi@my-dejanews.com wrote in message
<6tafaq\$g6b\$1@nnrp1.dejanews.com>...
>I heard through this list that America On-line had a chat room for Baha'is
so
>I decided on evening to peer inside and have a look-see. I was not granted
>the opportunity to lurk for a few moments to get the feel for the
atmosphere,
>perhaps my screen name made them nervous...I asked those in the room very
>politely a few simple honest questions. Although they seemed very nervous
>they finally obliged...although several left when they asked me questions.
I
>was told there room was a place to for those interest in the faith to ask
>that this was their purpose. I told them also that I went there because I
>saw it mentioned here. Strange that they should warn me not to hang out
here
>though because in their opinion...ARB does more harm than good.with
>laughter and free speechkate
>
>-----== Posted via Deja News, The Leader in Internet Discussion ==-----
>https://www.dejanews.com/rg_mkgrp.xp Create Your Own Free Member Forum

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 11, 1998 6:45 AM

To: bahai-faith @ makelist.com
Subject: Re: fw Ron House Re: 2nd ROUGH DRAFT - RFD - talk.religion.bahai

Roger Reini wrote in message <35f05772.13211616@news.newsguy.com>...

>
>As far as
>Fred's blockage from posting because of a .sig statement, that does
>begin to stretch things. Perhaps if the URL pointed to his main
>homepage rather than his Baha'i page, that might be enough to get the
>posting through.

The URL in my signature file did and does point to my
main homepage/index.htm

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 11, 1998 6:51 AM
Subject: Re: 2nd ROUGH DRAFT - RFD - talk.religion.bahai

Roger Reini wrote in message <35eadbae.4455680@news.newsguy.com>...

>On Mon, 31 Aug 1998 06:26:52 -0400, "FG"
><FG@hotmail.com> wrote:
>
>>[This is a rough draft only. You may not vote at this time. Ron House
>>contributes all of the revisions regarding "civil rights."]
>>
>
>This is better, though I doubt that those who object to an unmoderated
>newsgroup on principle will be convinced to re-evaluate their
>position.

Roger, you've never answered me. What principle is that?

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 11, 1998 7:04 AM
Subject: 3rd ROUGH DRAFT - RFD talk.religion.bahai

[This is a rough draft only. You may not vote at this time.]

REQUEST FOR DISCUSSION (RFD)
unmoderated group talk.religion.bahai

This is a formal Request for Discussion (RFD) to create an unmoderated
worldwide discussion group called talk.religion.bahai. This is not a
Call for Votes (CFV); you cannot vote at this time. Procedural details
appear below. All followup discussion should be crossposted to
news.groups,alt.religion.bahai.

Newsgroup line:
talk.religion.bahai Discussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

From January 17, 1997, the posting of the first proposed RFD, until March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

From April 1, 1997, to September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months. Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

From September 28, 1997, to September 11, 1998, over 30,000 messages have been posted to alt.religion.bahai resulting in X messages per day for 331 days and X messages per month for nine months.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

As a further indication of interest in an unmoderated newsgroup, it should be noted that the web site "The Bahai Faith & Religious Freedom of Conscience" has had more than 3,000 hits on it since May 8, 1998.
<https://members.tripod.com/~FG/bahai.htm>

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Postings may take any point of view with regard to the Baha'i Faith. Whilst this allows criticism, including criticism that might be uncomfortable or hurtful to some, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbours by asking questions and reading replies from anyone who is interested in their question. Talk.religion.bahai also fills the need for the first and only universally accessible Internet forum about the Baha'i Faith. As the Internet is clearly becoming an indispensable part of modern life, such access for those interested in the Baha'i Faith will, in the future, be

as important a civil right as the right to free speech in non-electronic forums. Thus talk.religion.bahai is clearly in the spirit of Baha'u'llah's injunctions supporting a free press.

As Baha'u'llah taught, a free press has both rights and responsibilities. Therefore some Baha'is might fear misuse of the facility, especially postings by covenant-breakers. However, Shoghi Effendi has addressed this question:

"First, the civil rights of Covenant-breakers must be scrupulously upheld."

From a letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, October 29, 1974. Lights of Guidance, Page: 186.

Further, it is permitted for Baha'is to read and post material in an open Internet forum:

"In general, the House of Justice has no objection to Baha'is' participating in public, unmoderated discussions about the Faith, whether those discussions take place in person or through some form of electronic communication."
Department of the Secretariat, DATE: 14 October 1997 U.S.A.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

PROCEDURE:

An instructive passage by Russ Allbery might fruitfully be considered by all:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There *is*, however, a general *consensus* that certain *patterns* of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting *will* earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i *could* vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."

The process of creating newsgroups is twofold. First is the RFD stage, when someone writes a Request for Discussion (RFD) outlining the purpose of the proposed group. The RFD appears in

news.announce.newgroups, news.groups, and other relevant discussion groups. Anyone may publicly comment on the RFD in news.groups for a three-week period. During the discussion phase, proponents may modify the RFD in response to suggestions from posters on news.groups.

The second stage is the Call for Votes (CFV) stage. The proposal must pass a Usenet-wide vote with a 2/3 supermajority -- and at least 100 more votes in favor than against -- to be created. Anyone with an e-mail address may cast a ballot. A neutral votetaker from the Usenet Volunteer Votetakers (UVV) conducts all CFV's.

This RFD attempts to comply with the Usenet newsgroup creation guidelines outlined in "How to Create a New Usenet Newsgroup" and "Writing an RFD" and available for perusal on news.groups or news.announce.newgroups. Please refer to these documents if you have further questions about the process.

DISTRIBUTION:

This RFD has been posted to the following newsgroups:
news.announce.newgroups,news.groups,soc.religion.bahai,
alt.religion.bahai,talk.religion.misc,soc.rights.human

and the following three mailing lists:

Talisman
Subscribe via: jsgreen@umich.edu

Bahai Studies
Subscribe via: major@johnco.cc.ks.us

h-Bahai h-Bahai@h-net.msu.edu
Subscribe jrcole@umich.edu

Pointers will appear in the following newsgroups:

soc.religion.unitarian-univ,soc.religion.eastern,
soc.religion.gnosis,soc.religion.hindu,
soc.religion.paganism,soc.religion.quaker,
soc.religion.sikhism,soc.religion.scientology,
soc.religion.vaishnava,talk.religion.buddhism,
talk.religion.newage,alt.religion.islam,alt.religion,
uk.religion.misc,uk.religion.interfaith,
uk.religion.other-faiths,news.admin.censorship,
alt.atheism,alt.atheism.moderated,
alt.religion.christian.biblestudy,alt.religion.christian.last-days,
alt.religion.christian.roman-catholic,aus.religion.christian,
alt.religion.christian.pentecostal,alt.religion.vaisnava,
alt.individualism,talk.philosophy.misc,alt.activism,talk.atheism,
talk.philosophy.humanism,talk.philosophy.misc,
alt.philosophy.debate

And to the following seven Bahai-only listservs:

Subscribe via bahai-request@bccca.org
Baha'i Campus Forum (BCF)
Baha'i Discuss (Discuss)
Baha'i Singles (Singles)
Baha'i Teachers (Teachers)
Baha'i Women Converse (Women)
Baha'i Youth (Youth - aimed at the 12-18 age group)
Baha'i Announce (Announce)

Proponent: FG
Proponent: Ron House
Proponent: Fran Baker

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 11, 1998 7:43 AM
To: FG
Subject: soc.religion.bahai victims speak out

Kent Johnson:

"It turns my stomach that they call themselves a Baha'i Group while doing these things so obviously partisan and consciously unjust."

<https://members.tripod.com/~FG/srb61.htm>

Ron House:

"I think the following is a clear case of malicious rejection of an article by the worst of the moderators of soc.religion.bahai."

<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:

"(Sigh) Fred, I'm beginning to think you're right about those SRB moderators."

<https://members.tripod.com/~FG/srb59.htm>

RobertNik:

"these guys are pompous arseholes IMHO."

<https://members.tripod.com/~FG/srb54.htm>

Bruce Burrill:

"What are Baha'i afraid of?"

<https://members.tripod.com/~FG/srb60.htm>

Zute flute:

"Frankly I could not see anything in the letter I wrote which would prompt someone to ask whether or not I am a Baha'i."

<https://members.tripod.com/~FG/srb50.htm>

YU ZIR:

"But as an outsider, I can perhaps see the point Fred Glaysher is making, and which point none of SRB's defenders seem to address."

<https://members.tripod.com/~FG/srb46.htm>

Matthew Cromer:

"The current moderators regulate the contents--posting articles which they agree with...."

<https://members.tripod.com/~FG/srb47.htm>

Melissa Boyer Kafes:

"For me, I have posted a couple of times on soc.religion.bahai and have gotten a couple of nasty emails...."

<https://members.tripod.com/~FG/srb44.htm>

Harold Shinsato:

"It seems like there is an oppression over the Baha'i Faith."

<https://members.tripod.com/~FG/srb33.htm>

Maryam:

"Firstly, there is nothing in Fred's sig. file that mentions CB material."

<https://members.tripod.com/~FG/srb22.htm>

Laeterna:

"To say I was flabberghasted at this type of "moderating" was putting it mildly indeed."

<https://members.tripod.com/~FG/censored2.htm>

Guy Macon"

"Please explain which portion of the charter the following post violates."

<https://members.tripod.com/~FG/censored1.htm>

Robin Peters:

"I think you're to be commended for your persistence in the face of consistent censorship."

<https://members.tripod.com/~FG/srb43.htm>

jgoldberg:

"I refuse to post on soc.religion.bahai because of the arbitrary and mean-spirited manner of censorship practiced by the moderators. "

<https://members.tripod.com/~FG/srb57.htm>

Many other similar messages may be found on my web site under soc.religion.bahai censorship.

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai, talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)

Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 11, 1998 7:53 AM
To: D E Siegel
Subject: talk.religion.bahai

>Please do not turn the next t.r.b debate into a wrangle over who has censored

>whom on s.r.b, either via moderation or via cancels. >

> -David E. Siegel

David,

I'd really appreciate your advice on how to approach the interest poll this time. So many people have experienced censorship that it seems inescapable and is the impetus behind why people want an unmoderated newsgroup on the Bahai Faith, talk.religion.bahai. I do intend to try more to keep discussion of the religious side of the issues on alt.religion.bahai and the technical only, if possible, on news.groups. Emma Pease suggested this a couple of months ago. I'd appreciate hearing any ideas you might have.

Thanks.

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<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai, talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)

Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 11, 1998 7:57 AM
To: bahai-faith @ makelist.com
Subject: On soc.religion.bahai - brief quotations

Kent Johnson:

"It turns my stomach that they call themselves a Baha'i Group while doing these things so obviously partisan and consciously

unjust."

<https://members.tripod.com/~FG/srb61.htm>

Ron House:

"I think the following is a clear case of malicious rejection of an article by the worst of the moderators of soc.religion.bahai."

<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:

"(Sigh) Fred, I'm beginning to think you're right about those SRB moderators."

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"Please explain which portion of the charter the following post violates."

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Many other similar messages may be found on my web site under
soc.religion.bahai censorship.

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<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 11, 1998 2:16 PM
Subject: Bahai accusation of TOS on AOL

I ask all Bahais or non-Bahais on AOL to email
the TOSGeneral@aol.com and inform him or her what you
believe may be actually involved here on the part of Bahais.

I myself have stated my opinion below.

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

Subj: Terms of Service
Date: 98-09-11 02:54:49 EDT
From: TOSBoards2
To: FG

Dear Member,

I need to let you know that America Online was notified of a post to one of
our message boards which violates the Terms of Service. Here is the
information I have placed on the account regarding this incident:

On 9/9/98 6:58 AM Eastern Daylight EST the FG screen name posted a
message in Baha'i Message Boards, For Non Baha'is >> Subject: Re: Literal-
minded Bahai ignorance. The following is an excerpt from the post: " The
typical response of Bahai fanatics....
FG:

"Some of the most striking methods demonstrated repeatedly by
many Bahais during the last year and a half of discussion about
an unmoderated newsgroup is their refusal to listen and respond to
the criticisms of those who are in favor of talk.religion.bahai,
ignoring their concerns, never responding analytically to their
messages and reasoning and logic and evidence, attacking them

through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai.

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Ron House:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

<https://members.tripod.com/~FG/House2.htm>

Fran Baker:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating

technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket.

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://members.tripod.com/~FG/Cole10.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> See alt.religion.bahai, talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/baha'i>

baha'i"

Our Terms of Service agreement, which was presented during the sign up process, allows America Online to be informative, entertaining and, above all, fun for all of our Members. You can review that agreement by using keyword TOS. This area also has information and tools you can use to help protect your account. Also, you may want to take a look at our PARENTAL CONTROLS. This will allow you, among other things, to limit and/or block specific screen names from various online activities.

Thanks for taking the time to read this letter. Please note, this screen name

cannot accept replies. Therefore, if you have any comments or questions
please
send mail to <[A HREF="mailto: TOSGeneral">TOSGeneral](mailto:TOSGeneral).

Regards,
Bill
Community Action Team
America Online, Inc.

* Have you heard about AOL's latest and easiest to use software version,
4.0?
You can upgrade for free at keyword: <[A HREF="aol://1722:Upgrade">Upgrade](aol://1722:Upgrade).
With AOL 4.0, you can have fun by sending multiple files, changing screen
names without signing off, customizing your toolbar, and much, much more.
Upgrade today!

Bahai posts on AOL responding to "The Bahai Technique":

Subject: Re: fw Juan Cole Re: [bahai-faith] mutilation theology
Date: Wed, Sep 9, 1998 11:46 EDT
From: <[A HREF="aol://3548:Holly7711">Holly7711](aol://3548:Holly7711)
Message-id: <1998090915464300.LAA29616@ladder01.news.aol.com>

Friends,

This stuff is not only ugly in its outlook toward Baha'is, but now there is
criticism of the Universal House of Justice and the beloved institutions of
the Faith.

This is right on the edge... borderline.

Charlotte

Subject: Re: fw Juan Cole Re: [bahai-faith] mutilation theology
Date: Wed, Sep 9, 1998 11:59 EDT
From: <[A HREF="aol://3548:Karndor">Karndor](aol://3548:Karndor)
Message-id: <1998090915595200.LAA03894@ladder03.news.aol.com>

Charlotte,

before you read a post, look who wrote it, and if it is someone, that you
might think is a CB, or will make you mad, don't read it, and go on to the
next one. trust me it works.

Karen

Momie to

Forrest Febuary 17,1994

Terran October 23, 1996

<[A HREF="https://members.aol.com/ballyhoo9/sexyguy.html">](https://members.aol.com/ballyhoo9/sexyguy.html)
<[A HREF="https://www.kidscom.com/orakc/Mousers/mouse.html">KidsCom: Mousers
](https://www.kidscom.com/orakc/Mousers/mouse.html)

Subject: General Disclaimer
Date: Wed, Sep 9, 1998 14:00 EDT
From: <[A HREF="aol://3548:WScott1995">WScott1995](aol://3548:WScott1995)
Message-id: <1998090918003500.OAA11333@ladder01.news.aol.com>

For those visiting our Baha'i boards, anyone can post here and say they are
a
Baha'i. That doesn't necessarily make it so. Every religion has their wolves
in sheeps clothing would would try to destroy the flock, and this forum
makes

this particularly easy since they can hide behind their computers and no one will know who they are. Baha'is need to deal with these people as both our writings and the Bible says:

"But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker....and overthrow the faith of some." (2 Tim. 2:16-17)

"Guard what was committed to your trust, avoiding the profane and vain babblings and contradictions of what is falsely called knowledge -by professing it, some have strayed concerning the faith." (1 Tim 6:20-21)

A true Baha'i would abide by the teachings of Baha'u'llah, in every situation, to the best of his or her ability. And those teachings are:

"Should anyone wax angry with you, respond to him with gentleness; and should anyone upbraid you, forbear to upbraid him in return, but leave him to himself and put your trust in God, the omnipotent Avenger, the Lord of might and justice." (Bahá'u'lláh: The Kitáb-i-Aqdas, Page: 75)

Love and peace, Wendy-----<-@

Subject: Re: General Disclaimer
Date: Wed, Sep 9, 1998 15:05 EDT
From: Bennachti
Message-id: <1998090919050600.PAA17531@ladder01.news.aol.com>

I agree, Wendy. I am always reminded of this passage, when I meet people like that online:

"Erelong shall clamorous voices be raised in most lands.
Shun them, O My people, and follow not the iniquitous and evil-hearted."
Baha'u'llah, Kitab-i-Aqdas, pg. 32

I'm all in favor of Karen's suggestion too, to just skip over the names of people who seem to be filled with hatred. I hope that for their sake they learn that their anger only hurts them, not anyone else. They can stew in it, suffer from it, develop heart and liver diseases from it (and more) but it doesn't affect the rest of us at all. It is a most unfortunate malady, this anger and hatred. May God help all of us to recover from angers and resentments whensoever they may afflict us.

Love you all
Zaynab

No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth.
- Bahá'u'lláh -

My Bahá'í Faith website: Camphor Fountain

Subject: Re: General Disclaimer
Date: Wed, Sep 9, 1998 15:14 EDT
From: Holly7711
Message-id: <1998090919140800.PAA18518@ladder01.news.aol.com>

Excellent advice, everyone!

Thanks particularly for those quotes from the writings.... always good spiritual food for just about any situation that comes up. :)

Love,
Charlotte

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 11, 1998 2:25 PM
To: bahai-faith @ makelist.com
Subject: Re: ARB more harm than good?

kate_mccolloch_bodi@my-dejanews.com wrote in message
<6tafaq\$g6b\$1@nnrp1.dejanews.com>...
>I heard through this list that America On-line had a chat room for Baha'is
so
>I decided on evening to peer inside and have a look-see. I was not granted
>the opportunity to lurk for a few moments to get the feel for the
atmosphere,
>perhaps my screen name made them nervous...I asked those in the room very
>politely a few simple honest questions. Although they seemed very nervous
>they finally obliged...although several left when they asked me questions.
I
>was told there room was a place to for those interest in the faith to ask
>that this was their purpose. I told them also that I went there because I
>saw it mentioned here. Strange that they should warn me not to hang out
here
>though because in their opinion...ARB does more harm than good.with
>laughter and free speechkate
>

Given Bahais on AOL are now alleging a TOS against me, I urge you
to reciprocate and contact the TOSGeneral@aol.com immediately.
If you can remember the Bahais involved and their addresses, you
should pass that along to him or her too. One or all of them might
very well be the same Bahais who are trying to blackball me on
AOL!

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 11, 1998 2:26 PM
To: kate_mccolloch_bodi@my-dejanews.com
Subject: Fw: ARB more harm than good?

-----Original Message-----

From: FG <FG@hotmail.com>
To: bahai-faith @ makelist.com <bahai-faith@makelist.com>
Date: Friday, September 11, 1998 3:25 PM
Subject: Re: ARB more harm than good?

>kate_mccolloch_bodi@my-dejanews.com wrote in message
><6tafaq\$g6b\$1@nnrp1.dejanews.com>...
>>I heard through this list that America On-line had a chat room for Baha'is

>so
>>I decided on evening to peer inside and have a look-see. I was not
granted
>>the opportunity to lurk for a few moments to get the feel for the
>atmosphere,
>>perhaps my screen name made them nervous...I asked those in the room very
>>politely a few simple honest questions. Although they seemed very nervous
>>they finally obliged...although several left when they asked me questions.
>I
>>was told there room was a place to for those interest in the faith to ask
>>that this was their purpose. I told them also that I went there because I
>>saw it mentioned here. Strange that they should warn me not to hang out
>here
>>though because in their opinion...ARB does more harm than good.with
>>laughter and free speechkate
>>
>
>Given Bahais on AOL are now alleging a TOS against me, I urge you
>to reciprocate and contact the TOSGeneral@aol.com immediately.
>If you can remember the Bahais involved and their addresses, you
>should pass that along to him or her too. One or all of them might
>very well be the same Bahais who are trying to blackball me on
>AOL!
>
>FG....The Bahai Faith & Religious Freedom of Conscience:
><https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
>talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
>Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
>
>
>
>
>
>
>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 11, 1998 2:31 PM
To: bahai-faith @ makelist.com
Subject: Re: Bahai accusation of TOS on AOL

Oops! Here's my message to the TOSGeneral@AOL.com

Subj: Accusation of TOS at AOL
Date: 98-09-11 15:03:38 EDT
From: FG
To: TOSGeneral
CC: FG@hotmail.com

Please explain to me how my post is a TOS.

It appears to me that you fail to understand the context in which my message was posted. There has been a pervasive Bahai effort for more than a year and a half to censor and control all knowledge and information on the Bahai Faith. Extensive documentation to this effect, with statements and samples of suppressed messages from well over 30 people, can be found on my web site:

The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm>

Extensive discussion relevant to Bahai censorship can also be found on alt.religion.bahai

If AOL is not merely to be a pawn used by Bahais, unknown in this instance, hiding behind anonymity,

it is essentially that you reveal my accuser's identity, something which is long recognized in common law. Note the so-called TOS below contains observations from four different people, one a Professor of History at the University of Michigan.

Further, to understand the nature of my comments, you would need to consider the posts that I was responding to, post which follow the "Bahai technique" remarked upon by myself and the other three people below.

I wish to draw to the attention of AOL that Bahais are apparently using your naivete regarding what Bahais call "covenant breaking" in this instance.

I am confident a fair and just investigation in regard to the so-called TOS will help AOL reach a balanced understanding of what is truly involved in the accusation.

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> See alt.religion.bahai, talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

Subj: Terms of Service
Date: 98-09-11 02:54:49 EDT
From: TOSBoards2
To: FG

Dear Member,

I need to let you know that America Online was notified of a post to one of our message boards which violates the Terms of Service. Here is the information I have placed on the account regarding this incident:

On 9/9/98 6:58 AM Eastern Daylight EST the FG screen name posted a message in Baha'i Message Boards, For Non Baha'is >> Subject: Re: Literal-minded Bahai ignorance. The following is an excerpt from the post:
" The typical response of Bahai fanatics....
FG:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai.

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by

suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Ron House:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

<https://members.tripod.com/~FG/House2.htm>

Fran Baker:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the

more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket.

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://members.tripod.com/~FG/Cole10.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> See alt.religion.bahai, talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/baha'i>

baha'i"

Our Terms of Service agreement, which was presented during the sign up process, allows America Online to be informative, entertaining and, above all, fun for all of our Members. You can review that agreement by using keyword TOS. This area also has information and tools you can use to help protect your account. Also, you may want to take a look at our PARENTAL CONTROLS. This will allow you, among other things, to limit and/or block specific screen names from various online activities.

Thanks for taking the time to read this letter. Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

Regards,
Bill
Community Action Team
America Online, Inc.

* Have you heard about AOL's latest and easiest to use software version, 4.0? You can upgrade for free at keyword: Upgrade. With AOL 4.0, you can have fun by sending multiple files, changing screen names without signing off, customizing your toolbar, and much, much more. Upgrade today!

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 4:58 AM
Subject: Re: On soc.religion.bahai - brief quotations

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,

talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 5:54 AM
To: TOSGeneral@aol.com
Subject: Fw: The Bahai technique

<<Message: Re: The Bahai technique>>
The attached message shows the kind of attacks
Bahais are mounting against people on AOL
and in response to which I posted "The Bahai
Technique" you're apparently citing me for.

FG@aol.com

-----Original Message-----

From: FG@aol.com <FG@aol.com>
To: FG@hotmail.com <FG@hotmail.com>
Date: Monday, September 07, 1998 10:36 AM
Subject: Fwd: The Bahai technique

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 6:10 AM
To: Kate Bodi
Subject: Re: Fw: ARB more harm than good?

>Fred,
>
>Thank you. Yes, I will try. I just found your post on TOS...to which I
added some simple truth.
>
> BTW, I stumbled across a name in connection with yours on a posting
relating to this topic, Bennatchi (sp?).

Kate,

I recognize the name too. I've tried to search www.dejanews.com for it
but can't find a message from her under alt.religion.bahai.

I do not remember the Baha'is involved exactly...maybe sort of; however, she
was present during the above incident, although the only one truly helpful
to me. I was hoping to contact her again, but lost her email...so until I
relocate the post.

Someone called Wendy? She's emailed a couple
of posts accusing me of being a cb and so on.
I posted her message to arb.

>
>I would just like you to know that I am sympathetic and understand (I
think) your efforts at free speech in this arena. They just don't
understand me yet...but they are very leery and may not like what I must do
for myself. Do not misunderstand me, I do not wish to detract from anyone's
faith...merely to eradicate hipocrisy...which is a cancer of the truth.

>
>kate

I'm not hiding anything complicated. All I want is free speech, to speak my mind and so that others can too. I too am not trying to destroy others' belief in the Bahai Faith. It's the censorship and hypocrisy too that deeply shakes mine to the foundations....

I'm going to forward from arb your message about the chatroom on AOL to the TOSGeneral@aol.com
Hope you don't mind. They should know both sides.
If you can email them yourself too, I'd appreciate it.

Don't let the fundamentalists drive you away or make you embittered. Truth and openness will win in the end.

Thanks, Kate.

Fred

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 6:12 AM
To: TOSGeneral@aol.com
Subject: Fw: ARB more harm than good?

I'm forwarding this message to you since you have recently cited me for a TOS on the basis of a Bahai's apparent denunciation of me to you. I believe you should be aware of the complexity of the situation and on your guard for false accusations from Bahais.

Please contact Kate so that she can corroborate her message below.

FG@hotmail.com

-----Original Message-----

From: kate_mccolloch_bodi@my-dejanews.com
<kate_mccolloch_bodi@my-dejanews.com>
Newsgroups: alt.religion.bahai
Date: Friday, September 11, 1998 2:18 AM
Subject: ARB more harm than good?

>I heard through this list that America On-line had a chat room for Baha'is so
>I decided on evening to peer inside and have a look-see. I was not granted
>the opportunity to lurk for a few moments to get the feel for the atmosphere,
>perhaps my screen name made them nervous...I asked those in the room very
>politely a few simple honest questions. Although they seemed very nervous
>they finally obliged...although several left when they asked me questions.
I
>was told there room was a place to for those interest in the faith to ask
>that this was their purpose. I told them also that I went there because I
>saw it mentioned here. Strange that they should warn me not to hang out here
>though because in their opinion...ARB does more harm than good.with
>laughter and free speechkate
>
>-----== Posted via Deja News, The Leader in Internet Discussion ==-----
>https://www.dejanews.com/rg_mkgrp.xp Create Your Own Free Member Forum

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 6:16 AM
To: TOSGeneral@aol.com
Subject: Fw: AOL Bahai threats

I'm forwarding these messages which we're posted on the Bahai Message Boards threatening me with the Bahai religious persecution by turning me into the

Bahai officials for alleged transgressions. Again, this is the way Bahais are operating on AOL. You're communications to me seem quite naive in this regard. Please visit my web site and apprise yourself and AOL of the very long history of Bahai opposition to freedom of speech and conscience:

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai, talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

>Subject: Re: Literal-minded Bahai ignorance
>Date: Tue, Sep 8, 1998 14:17 EDT
>From: Ecominer
>Message-id: <1998090818173900.OAA01117@ladder03.news.aol.com>
>
>Thank-you...do you know, or can you discover who this guy's Auxillary Board
for
>Protection is? I think it is time to talk to that person about this
situation
>and put this very angry, hurt soul into the proper hands????
>
>
>

>Subject: Re: Literal-minded Bahai ignorance
>Date: Tue, Sep 8, 1998 16:05 EDT
>From: Bennachti
>Message-id: <1998090820050400.QAA11750@ladder03.news.aol.com>
>
>Debbie, if you feel that is the right course of action, you can just
forward
>the postings to your own Auxiliary Board Member and that person should be
able
>to take it from there.
>
>

>Love
>Zaynab
>
>
>No man shall attain the shores of the ocean of true understanding except he
be
>detached from all that is in heaven and on earth.

> - Bahá'u'lláh -
>
>

>My Bahá'í Faith website: Camphor Fountain
>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 6:36 AM
Subject: Re: Bahai accusation of TOS on AOL

RMckin6046 wrote in message
<1998091121465800.RAA00697@ladder03.news.aol.com>...
>Dear Friends:

>
>I posted a rather long reply to this topic earlier. And, this despite an
>intention not to reply to Glayshe's constant harangues. I know that
response
>to him goes no where.

For insight into what's really being said here read:
<https://members.tripod.com/~FG/technique.htm>

>
>Nevertheless... If you could not make it through the whole post, the nub of
the
>issue is this: It is a violation of AOLs TOS (Terms of Service) for one to
>post the same message to multiple folders on one of AOLs interest Forums.
On
>more than one occasion, Glaysheer posted the same message to almost every
folder
>on AOLs Baha'i Faith Forum. It was pointed out to him that this was a
>violation, but he continues to do it. I assume that any reported TOS
violation
>centers on this issue.

It was not to every folder. There is no statement in the AOL TOS
documents that posting a message to more than one board is
a TOS. Regardless, that was a number of weeks ago in mid
August. Notice the assumption here. AOL has not yet stated
why or who alleged a TOS against me. Perhaps it was one of
the Bahais below who posted these messages to the same
message boards on AOL. Such tactics indeed follow to the
"T" if you will the Bahai technique of discrediting others:

Subject: Re: Literal-minded Bahai ignorance
Date: Tue, Sep 8, 1998 14:17 EDT
From: Ecominer
Message-id: <1998090818173900.OAA01117@ladder03.news.aol.com>

Thank-you...do you know, or can you discover who this guy's Auxillary Board
for
Protection is? I think it is time to talk to that person about this
situation
and put this very angry, hurt soul into the proper hands????

Subject: Re: Literal-minded Bahai ignorance
Date: Tue, Sep 8, 1998 16:05 EDT
From: Bennachti
Message-id: <1998090820050400.QAA11750@ladder03.news.aol.com>

Debbie, if you feel that is the right course of action, you can just forward
the postings to your own Auxiliary Board Member and that person should be
able
to take it from there.

Love
Zaynab

No man shall attain the shores of the ocean of true understanding except he
be
detached from all that is in heaven and on earth.
- Bahá'u'lláh -

My Bahá'í Faith website: Camphor Fountain

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 6:49 AM
Subject: Re: Censorship at alt.religion.bahai

K. Paul Johnson wrote in message <35f8651f.0@vlinsvr>...
>Richard Schaut (RSSchaut@email.msn.com) wrote:
>:
>: Clearly, you saw no other reasonable explanation. At no point did you
ask
>: as to whether or not there might be other explanations. You reached a
>: conclusion, however tentative, in a matter about which you profess
>: ignorance.
>
>You are jumping to conclusions about my own thought processes

>without asking the one who knows, which seems contrary to the
>principles you are espousing here. Actually I did see
>another reasonable explanation-- self-cancellation-- but thought
>that conceivable on Mulligan's part but not Marangella's. The
>coincidence of the two was striking.

The coincidence of the two happening at the same
time took me in also, I must admit.... Given the type
of duplicity so often demonstrated, most clearly in
srb's suppression of all discussion of trb and my
signature file, I believe my and Paul's concern was
warrented. As they say, vigilance is the eternal price
of freedom....

>:
>: It's not your suspicion that amazes me. What amazes me is the fact that
>: people reach conclusions on matters about which they profess ignorance.
>
>Not knowing how cancellations can be forged has little to do with
>knowing that it's possible. I don't know *how* precisely what
>I'm typing gets to your screen, but I still conclude, on reliable
>evidence, that it does.
>
>: As for the "dark possibilities of Baha'i fundamentalism," even the
>: existence of this alleged "Baha'i fundamentalism" is far more a matter of
>: rhetoric than it is a matter of fact.
>
>Not at all. We can come up with objective definitions of
>fundamentalism as a historical phenomenon in 20th century
>Christianity, and then compare non-Christian movements to it to
>see how they display the same characteristics. Juan Cole has
>posted eloquently on this score.
>
>: Oh, because one might want to test a hypothesis before running with it to
>: some public forum.
>
>What would your cancelling your own posts have to do with
>Marangella cancelling his? Or Mulligan? Isn't it obvious
>especially in the former case that there is cause for suspicion?
>
>: about such things before putting one's foot so squarely in one's mouth.
>
>As you know, I now have written to both people and we will see
>what Marangella has to say.
>:
>: Indeed, why in the world would you post such an inflammatory tentative
>: conclusion without having first gathered sufficient information as to at
>: least know what you're talking about?
>
>You keep harping on the *technical* knowledge. I do know, very
>well, how Baha'is feel about Joel Marangella. And how a fair
>number have felt about Tim Mulligan. And that forged
>cancellations occur.
>:
>: No. I _conclude_, based upon the extent to which I would expect these
>: people to complain about it had someone else cancelled their messages,
that
>: they themselves cancelled their own messages.
>
>That rests on the assumption that they knew of the cancellation.
>
>: >: Thus, it takes a substantive leap to go from the appearance of a
couple
>: of
>: >: cancelled messages to the conclusion of censorship. One needs a bit
more
>: >: evidence of such, and that evidence is lacking here.
>
>Eight so far, and from about the most controversial people
>who have ever posted to arb.

>:
>: And, let's not forget that the word "censorship" implies an official
>: sanction in some way.
>
>Certainly not in the sense I was using it.
>
> Even the existence of a few rogue cancellation
>: messages demonstrates little with regard to "censorship" unless one can
>: prove who sent those messages, and can prove that the person was acting
>: under the knowledge and sanction of some official institution. Absence
any
>: evidence of such sanction, all one has is evidence of a prank--a single
>: individual acting inappropriately.
>
>You are awfully disingenuous here. Are you really pretending
>that someone cancelling posts by Marangella (especially) would be
>simply an individual pulling a prank? That *official* and
>*institutional* attitudes toward that gentleman would not have
>any impact on the person who would pull such a "prank?" I do not
>suspect that any Baha'i institution knew of the forged
>cancellations, if they occurred at all. But censorship can be
>official or unofficial. If a person forged cancellation messages
>based on his institutional loyalties, in order to prevent an
>opposing view being heard, that's a self-appointed censor.
>Which is all I ever suspected.
>
>: So, Mr. Johnson, you have a long way to go in order to justify even a
>: tentative conclusion of "censorship".
>
>By your definition, yes. But what word would you use, if what I
>suspected were true? If an individual Baha'i, whose attitudes
>toward Marangella were shaped by institutional policies, decided
>to forge cancellations in order to prevent others from reading
>his posts? A prank, by my definition, is random and playful, not
>ideologically directed and purposeful.
>
>This is all rather beside the point until we hear from
>Marangella. But even if he denies cancelling his posts, you will
>presumably insist that this proves nothing and that whoever did
>cancel them was probably not ideologically motivated anyhow.
>
>What it comes down to, of course, is that you are resolutely
>fixed in your conviction that Baha'i institutions and their
>supporters are entirely innocent of any charges made against
>them. This conviction has been apparent in years of your posts
>that I have read. Whereas I am equally fixed in my conviction
>that these institutions and their supporters are in many cases
>guilty as charged-- not necessarily every case. That leaves
>me the flexibility to admit that perhaps this case is purely
>coincidental and nothing underhanded was going on. But I don't
>see that you have any room at all to admit that a supporter of
>the Baha'i administration might take it upon himself to cancel
>posts by a "Covenant-breaker" in the belief, institutionally
>shaped and nurtured, that such people are spiritually diseased
>and their words should never be read by the faithful.
>
>Can you admit that possibility?
>
>PJ

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 6:52 AM
Subject: Re: Censorship on SRB

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 7:07 AM
To: bahai-faith @ makelist.com
Subject: Re: fw Juan Cole Re: [bahai-faith] mutilation theology

Roger,

I believe you misread Cole. His point is there are no checks or balances in the Bahai Faith. I believe that observation is true; indeed, it's been obvious to me for years.... The last two years' experience with srb and trb has only confirmed that conviction....

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talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

FG wrote in message
<1998090909522700.FAA11217@ladder03.news.aol.com>...
>Date: Fri, 04 Sep 1998 02:08:01 -0400
>To: talisman@umich.edu
>From: Juan Cole <jrcole@umich.edu> Save Address Block Sender
>Cc: bahai-faith@makelist.com
>In-Reply-To: <v01540b02b2150f5723f2@[139.80.53.29]>
>Mime-Version: 1.0
>Content-Type: text/plain; charset="iso-8859-1"
>Content-Transfer-Encoding: quoted-printable
>Subject: Re: [bahai-faith] mutilation theology
>Reply Reply All Forward Delete Previous Next Close
>
>
>
>Someone asked where Shoghi Effendi spoke of the administrative order being
>mutilated without a Guardian. It is World Order of Baha'u'llah p. 148:
>
>"An attempt, I feel, should at the present juncture be made to explain the
>character and functions of the twin pillars that support this mighty
>Administrative Structure--the institutions of the Guardianship and of the
>Universal House of Justice. To describe in their entirety the diverse
>elements that function in conjunction with these institutions is beyond the
>scope and purpose of this general exposition of the fundamental verities of
>the Faith. To define with accuracy and minuteness the features, and to
>analyze exhaustively the nature of the relationships which, on the one
>hand, bind together these two fundamental organs of the Will of
>Abdu'l-Bahá and connect, on the other, each of them to the Author of the
>Faith and the Center of His Covenant is a task which future generations

>will no doubt adequately fulfill. My present intention is to elaborate
>certain salient features of this scheme which, however close we may stand
>to its colossal structure, are already so clearly defined that we find it
>inexcusable to either misconceive or ignore. 13 It should be stated, at the
>very outset, in clear and unambiguous language, that these twin
>institutions of the Administrative Order of Bahá'u'lláh should be regarded
>as divine in origin, essential in their functions and complementary in
>their aim and purpose. Their common, their fundamental object is to insure
>the continuity of that divinely-appointed authority which flows from the
>Source of our Faith, to safeguard the unity of its followers and to
>maintain the integrity and flexibility of its teachings. Acting in
>conjunction with each other these two inseparable institutions administer
>its affairs, coordinate its activities, promote its interests, execute its
>laws and defend its subsidiary institutions. Severally, each operates
>within a clearly defined sphere of jurisdiction; each is equipped with its
>own attendant institutions--instruments designed for the effective
>discharge of its particular responsibilities and duties. Each exercises,
>within the limitations imposed upon it, its powers, its authority, its
>rights and prerogatives. These are neither contradictory, nor detract in
>the slightest degree from the position which each of these institutions
>occupies. Far from being incompatible or mutually destructive, they
>supplement each other's authority and functions, and are permanently and
>fundamentally united in their aims."

>
>The uhj tries to interpret this passage away by pointing out that the
>Guardianship operated just fine without a house of justice, so obviously
>the house of justice can operate without a living Guardian. Moreover, the
>lack of a living guardian does not detract from the fact that the
>guardianship did exist at one point, leaving a great deal of guidance.

>
>The problem is that the Guardian *did* think it essential that a house of
>justice come to be asap, and he constantly put things off or made rulings
>provisional upon their future acceptance. Obviously, this schema cannot
>work the other way around--the uhj cannot put things off or rule only
>provisionally on issues in hopes of a future guardian arising, since there
>can be no further guardians. Moreover, it is also clear from his diction
>that he felt that key checks and balances in the Baha'i system were
>provided by a *living* Guardian.

>
>On pp. 154-155 of World Order of Baha'u'llah, Shoghi Effendi continues,

>
>"The hereditary authority which the Guardian is called upon to exercise,
>the vital and essential functions which the Universal House of Justice
>discharges, the specific provisions requiring its democratic election by
>the representatives of the faithful--these combine to demonstrate the truth
>that this divinely revealed Order, which can never be identified with any
>of the standard types of government referred to by Aristotle in his works,
>embodies and blends with the spiritual verities on which it is based the
>beneficent elements which are to be found in each one of them. The admitted
>evils inherent in each of these systems being rigidly and permanently
>excluded, this unique Order, however long it may endure and however
>extensive its ramifications, cannot ever degenerate into any form of
>despotism, of oligarchy, or of demagoguery which must sooner or later corrupt
>the machinery of all man-made and essentially defective political
>institutions."

>
>Shoghi Effendi is referring to Aristotle's division of government into rule
>by the one, rule by the few, and rule by the many. Aristotle thought each
>of these forms of government, in turn, had a virtuous and corrupt form.
>Rule of the one is ideally a virtuous monarchy, but it could deteriorate
>into despotism. Rule of the few is ideally a noble aristocracy, but it
>could deteriorate into oligarchy (we would say a junta). Rule of the many
>is ideally a just Republic or Polity that protects the rights of
>minorities; but it could deteriorate into demagoguery and a tyranny of the
>majority.

>
>Shoghi Effendi was saying that the Baha'i system had all three elements:
>rule of the one was the Guardianship, rule of the few was the Hands (?),
>and rule of the many was the elected officers of the houses of justice
>(including NSAs and LSAs).

>Now, according to Aristotle, the rule of the many, i.e., the rule of the
>houses of justice, was liable to deteriorate into demagoguery and the
>tyranny of the majority (a sort of populist fascism, we might say). Shoghi
>Effendi says explicitly that it is the hereditary principle of the
>Guardianship (i.e. the Baha'i equivalent of monarchy) that keeps this
>deterioration from occurring. Obviously, in the absence of a living
>Guardian and with the end of the institution of the hands of the cause, the
>Baha'i system no longer has a living, breathing representative of the
>monarchical principle nor of the aristocratic. This means that the houses
>of justice have become a Republic. And according to Shoghi Effendi's
>analysis, this Republic is open to going bad and becoming demagogic.
>Notice that he does *not* say that what prevents the uhj from becoming
>tyrannical is its own infallibility, or divine guidance, or anything so
>airy fairy. He is concrete and explicit. It is the simultaneous presence
>of the monarchical, aristocratic and republican forms of governance that
>act as institutional brakes on one another. That institutional brake is no
>longer effectively present.

>
>And this is the only way I can understand how things have gone so wrong in
>the Baha'i faith. Things are so corrupt that people like Firuz Kazemzadeh
>go about publicly and explicitly identifying the elected officials of the
>faith with an "aristocracy!" This does so much damage to both Aristotle
>and Shoghi Effendi (not to mention common sense) that one cringes. I
>suppose it must be nice for Firuz, though. And one of the reasons I left
>was that in spring of 1996 the uhj mangled the interpretation of this
>passage by insisting that *it* is the 'rule of the one'! Well, of course,
>they aren't authorized to interpret things, though, are they?

>
>What would replace the role of the Guardian in keeping the elected
>officials from becoming demagogues? Well, maybe nothing can. But maybe
>public opinion could. Just the censure of ordinary Baha'is. And the
>wonderful thing for the Baha'i faith at this juncture, and the thing that
>gives even me hope for those still clinging to the crimson ark, is that
>cyberspace is creating a Baha'i public opinion, and the uhj and the nsa's
>are beginning to feel pressure from it. They hate it. They had liked
>thinking of themselves as 'aristocrats' (or actually oligarchs given how
>they often have behaved). But they had better shed the velvet robes and
>dump the silver wine goblets, with the \$200 million palaces, and get back
>to being plain democratic representatives of the Baha'i Republic or
>eventually they will lose all their power and perquisites, altogether.

>
>
>cheers Juan

>
>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 7:15 AM
Subject: Re: There's protection, and then there's Protection

Richard Schaut wrote in message <#ynwxEQ39GA.278@upnetnews05>...
>
>Fran Baker wrote in message <6t98s4\$6ia\$1@chaos.crhc.uiuc.edu>...
>>>Subject: Re: Literal-minded Bahai ignorance
>>>Thank-you...do you know, or can you discover who this guy's Auxillary
>Board for
>>>Protection is?
>
>>I will never forget my surprise, quickly followed by the usual
>>bemusement when I learned that "protection" in this context
>>meant protection of the religion.
>
>Gosh, Fran, while you're in the mood to provide information, why omit the
>fact that members of the Auxiliary Board have no authority? They give
>counsel. They provide assistance. They cannot tell people what to do.

They harass scholars and other people, driving them out of the Bahai Faith, as Juan Cole so rightly points out in another current thread, but, ohhhh, they have no power!

YES, we have no bannanas,
Oh, we have no bannanas today....

>
>
>
>>Hmmm, why all that money and work keeping up a showplace in Haifa?
>
>
>"Showplace" what "showplace"?

<https://members.tripod.com/~FG/technique.htm>

See Cole:

<https://members.tripod.com/~FG/Cole17.htm>

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talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
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From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 7:19 AM
Subject: Re: Wanted: Cyber Psych

<https://members.tripod.com/~FG/technique.htm>

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<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
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From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 7:23 AM
Subject: Re: On AOL- Re: ARB more harm than good?

Roger Reini wrote in message <35fd32d9.70796364@news.newsguy.com>...

>On Fri, 11 Sep 1998 07:37:24 -0400, "FG"

><FG@hotmail.com> wrote:

>
>>This is exactly what's happening on America Online from
>>my observing for more than a month now. The largest ISP
>>is being used and manipulated by Bahais in the very same
>>way as they have approached the interest polls for
>>talk.religion.bahai and as described in "The Bahai technique."

>
>IMHO, you cannot legitimately make this assertion, for the opinions
>expressed by participants in AOL discussion areas are those of the
>participants. The discussions did not involve the operation of
>America Online (the corporation and the service). Ergo, there is no
>"manipulation" of AOL.

Roger,

You misread me above. I'm not saying AOL itself is responsible but Bahais who are abusing it and using it for suppressing what they don't want others to hear. Kate's message along these lines are a good example of the way in which Bahais in chatrooms are driving people out or away. It's the technique Bahais are taught as soon as they sign their "cards." It certainly explains why the supposed 130,000 Bahais in America are really no more than 25,000: 105,000 have voted with their feet....

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talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
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From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 12, 1998 7:27 AM
Subject: Re: ARB more harm than good?

Incidentally, I've forwarded Kate's message to TOSGeneral@aol.com and advise others who have experienced such "Bahai love" to contact them too.

FG wrote in message <6tbtg6\$hdk@news3.newsguy.com>...
>kate_mccolloch_bodi@my-dejanews.com wrote in message
><6tafaq\$g6b\$1@nnrp1.dejanews.com>...
>>I heard through this list that America On-line had a chat room for Baha'is
>so
>>I decided on evening to peer inside and have a look-see. I was not
granted
>>the opportunity to lurk for a few moments to get the feel for the
>atmosphere,
>>perhaps my screen name made them nervous...I asked those in the room very
>>politely a few simple honest questions. Although they seemed very nervous
>>they finally obliged...although several left when they asked me questions.
>I
>>was told there room was a place to for those interest in the faith to ask
>>that this was their purpose. I told them also that I went there because I
>>saw it mentioned here. Strange that they should warn me not to hang out
>here
>>though because in their opinion...ARB does more harm than good.with
>>laughter and free speechkate
>>
>
>Given Bahais on AOL are now alleging a TOS against me, I urge you
>to reciprocate and contact the TOSGeneral@aol.com immediately.
>If you can remember the Bahais involved and their addresses, you
>should pass that along to him or her too. One or all of them might
>very well be the same Bahais who are trying to blackball me on
>AOL!
>
>FG....The Bahai Faith & Religious Freedom of Conscience:
><<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
>talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
>Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
>
>
>
>
>
>

>

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 13, 1998 10:07 AM
To: bahai-faith @ makelist.com
Subject: AOL removes TOS - Bahai accusation

After an apparent investigation of the threatening messages I receive from Bahais on AOL's Message Boards, the TOSGeneral has removed the charge of a TOS against me.

I believe this is another clear and blatant example of the vindicating the validity of my and others' observations of how many Bahais operate, summed up, really, in the "Bahai technique."
<https://members.tripod.com/~FG/technique.htm>

Subj: Fwd: TOS violation for what?
Date: 98-09-12 06:52:07 EDT
From: TOSGen2
To: FG

Dear Member,

Thank you for writing regarding the Terms of Service notation on your account.

We have reviewed your account history, and in light of the circumstances that you described, removed the notation.

You may want to visit keyword NEIGHBORHOOD WATCH and review the guidelines available there with all users of this account.

Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

Regards,
Larry
Community Action Team
America Online, Inc.

* Have you heard about AOL's latest and easiest to use software version, 4.0? You can upgrade for free at keyword: Upgrade. With AOL 4.0, you can have fun by sending multiple files, changing screen names without signing off, customizing your toolbar, and much, much more. Upgrade today!

Forwarded Message:
Subj: Fwd: TOS violation for what?
Date: 98-09-12 06:42:14 EDT
From: TOSGeneral
To: TOSGen2

[This Message (REGULAR) Has Been Forwarded By The Mail Spinner]

Forwarded Message:
Subj: TOS violation for what?
Date: 98-09-12 06:42:00 EDT
From: FG
To: TOSGeneral
CC: FG@hotmail.com

I would appreciate it if you would state for what reason I've received a TOS. I've read the TOS info and do not believe I've committed anything listed there.

As I stated in my first response, copied below, Baha'is have opposed freedom of speech and conscience systematically now for more than a year and a half and there is a long record available to prove it if you'd look at my web site. Baha'is on the Message Board for Non-Bahais accused me of being what they term a "covenant breaker" or suggested as much. That's an attack according to your TOS and I shall be forward a number of complaints to you shortly so that you perceive both sides of the issue.

FG@aol.com

Subj: Fwd: Accusation of TOS at AOL
Date: 98-09-11 15:09:33 EDT
From: TOSGen2
To: FG

Dear Member,

We have reviewed your account, and our records do not support a removal of the warning at this time. The notation will drop off of your account six months after the date it was issued.

As stated in the Terms of Service, the master account holder is responsible for all activity that takes place on an account.

We encourage you to review the Terms of Service and the Community Guidelines (both available at keyword TOS or keyword NEIGHBORHOOD WATCH) with anyone who has access to your America Online account. You may also want to explore keyword PARENTAL CONTROLS for ways to limit a screen name's access to AOL and/or the Internet.

Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral, or you may call Member Services at 1-800-827-6364.

Regards,
Jim
Community Action Team
America Online, Inc.

* Have you heard about AOL's latest and easiest to use software version, 4.0? You can upgrade for free at keyword: Upgrade. With AOL 4.0, you can have fun by sending multiple files, changing screen names without signing off, customizing your toolbar, and much, much more. Upgrade today!

Forwarded Message:
Subj: Fwd: Accusation of TOS at AOL
Date: 98-09-11 15:03:44 EDT
From: TOSGeneral
To: TOSGen2

[This Message (REGULAR) Has Been Forwarded By The Mail Spinner]

Forwarded Message:
Subj: Accusation of TOS at AOL
Date: 98-09-11 15:03:38 EDT
From: FG
To: TOSGeneral
CC: FG@hotmail.com

Please explain to me how my post is a TOS.

It appears to me that you fail to understand the context in which my message was posted. There has been a pervasive Bahai effort for more than a year and a half to censor and control all knowledge

and information on the Bahai Faith. Extensive documentation to this effect, with statements and samples of suppressed messages from well over 30 people, can be found on my web site:

The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm>

Extensive discussion relevant to Bahai censorship can also be found on alt.religion.bahai

If AOL is not merely to be a pawn used by Bahais, unknown in this instance, hiding behind anonymity, it is essentially that you reveal my accuser's identity, something which is long recognized in common law. Note the so-called TOS below contains observations from four different people, one a Professor of History at the University of Michigan.

Further, to understand the nature of my comments, you would need to consider the posts that I was responding to, post which follow the "Bahai technique" remarked upon by myself and the other three people below.

I wish to draw to the attention of AOL that Bahais are apparently using your naivete regarding what Bahais call "covenant breaking" in this instance.

I am confident a fair and just investigation in regard to the so-called TOS will help AOL reach a balanced understanding of what is truly involved in the accusation.

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<https://members.tripod.com/~FG/index.htm> See alt.religion.bahai,
talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)
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Subj: Terms of Service
Date: 98-09-11 02:54:49 EDT
From: TOSBoards2
To: FG

Dear Member,

I need to let you know that America Online was notified of a post to one of our message boards which violates the Terms of Service. Here is the information I have placed on the account regarding this incident:

On 9/9/98 6:58 AM Eastern Daylight EST the FG screen name posted a message in Baha'i Message Boards, For Non Baha'is >> Subject: Re: Literal-minded Bahai ignorance. The following is an excerpt from the post:
" The typical response of Bahai fanatics....
FG:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action

of the srb moderators or others who are opposed to
talk.religion.bahai.

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Ron House:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

<https://members.tripod.com/~FG/House2.htm>

Fran Baker:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat

up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket.

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://members.tripod.com/~FG/Cole10.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> See alt.religion.bahai, talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)

Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

baha'i

baha'i"

Our Terms of Service agreement, which was presented during the sign up process, allows America Online to be informative, entertaining and, above all, fun for all of our Members. You can review that agreement by using keyword TOS. This area also has information and tools you can use to help protect your account. Also, you may want to take a look at our PARENTAL CONTROLS. This will allow you, among other things, to limit and/or block specific screen names from various online activities.

Thanks for taking the time to read this letter. Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

Regards,
Bill
Community Action Team
America Online, Inc.

* Have you heard about AOL's latest and easiest to use software version, 4.0? You can upgrade for free at keyword: Upgrade. With AOL 4.0, you can have fun by sending multiple files, changing screen names without signing off, customizing your toolbar, and much, much more. Upgrade today!

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 13, 1998 10:14 AM
Subject: Re: Bahai accusation of TOS on AOL

I'll add all of the relevant messages on this attempt by some Bahais to have me thrown off AOL to my web site so that those people interested in understanding what's really just taken place in this regard can decide for themselves.

I, for one, believe this incident corroborates once again the duplicity and opposition of many Bahais to freedom of speech and conscience....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai, talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

Subj: Fwd: TOS violation for what?
Date: 98-09-12 06:52:07 EDT
From: TOSGen2
To: FG

Dear Member,

Thank you for writing regarding the Terms of Service notation on your account.

We have reviewed your account history, and in light of the circumstances that you described, removed the notation.

You may want to visit keyword NEIGHBORHOOD WATCH and review the guidelines available there with all users of this account.

Please note, this screen name cannot accept replies. Therefore, if you have any comments or questions please send mail to TOSGeneral.

Regards,
Larry
Community Action Team
America Online, Inc.

* Have you heard about AOL's latest and easiest to use software version, 4.0? You can upgrade for free at keyword: Upgrade. With AOL 4.0, you can have fun by sending multiple files, changing screen names without signing off, customizing your toolbar, and much, much more. Upgrade today!

Forwarded Message:
Subj: Fwd: TOS violation for what?
Date: 98-09-12 06:42:14 EDT
From: TOSGeneral
To: TOSGen2

[This Message (REGULAR) Has Been Forwarded By The Mail Spinner]

Forwarded Message:

Subj: TOS violation for what?

Date: 98-09-12 06:42:00 EDT

From: FG

To: TOSGeneral

CC: FG@hotmail.com

I would appreciate it if you would state for what reason I've received a TOS. I've read the TOS info and do not believe I've committed anything listed there.

As I stated in my first response, copied below, Baha'is have opposed freedom of speech and conscience systematically now for more than a year and a half and there is a long record available to prove it if you'd look at my web site. Baha'is on the Message Board for Non-Bahais accused me of being what they term a "covenant breaker" or suggested as much. That's an attack according to your TOS and I shall be forward a number of complaints to you shortly so that you perceive both sides of the issue.

FG@aol.com

FG wrote in message <6tdmcb\$d56@news3.newsguy.com>...

>RMckin6046 wrote in message

><1998091121465800.RAA00697@ladder03.news.aol.com>...

>>Dear Friends:

>>

>>I posted a rather long reply to this topic earlier. And, this despite an

>>intention not to reply to Glaysher's constant harangues. I know that

>response

>>to him goes no where.

>

>For insight into what's really being said here read:

><https://members.tripod.com/~FG/technique.htm>

>

>>

>>Nevertheless... If you could not make it through the whole post, the nub of

>the

>>issue is this: It is a violation of AOLs TOS (Terms of Service) for one to

>>post the same message to multiple folders on one of AOLs interest Forums.

>On

>>more than one occasion, Glaysher posted the same message to almost every folder

>>on AOLs Baha'i Faith Forum. It was pointed out to him that this was a

>>violation, but he continues to do it. I assume that any reported TOS

>violation

>>centers on this issue.

>

>It was not to every folder. There is no statement in the AOL TOS

>documents that posting a message to more than one board is

>a TOS. Regardless, that was a number of weeks ago in mid

>August. Notice the assumption here. AOL has not yet stated

>why or who alleged a TOS against me. Perhaps it was one of

>the Bahais below who posted these messages to the same

>message boards on AOL. Such tactics indeed follow to the

>"T" if you will the Bahai technique of discrediting others:

>

>Subject: Re: Literal-minded Bahai ignorance

>Date: Tue, Sep 8, 1998 14:17 EDT

>From: Ecominer

>Message-id: <1998090818173900.OAA01117@ladder03.news.aol.com>
>
>Thank-you...do you know, or can you discover who this guy's Auxillary Board
>for
>Protection is? I think it is time to talk to that person about this
>situation
>and put this very angry, hurt soul into the proper hands????
>
>
>
>Subject: Re: Literal-minded Bahai ignorance
>Date: Tue, Sep 8, 1998 16:05 EDT
>From: Bennachti
>Message-id: <1998090820050400.QAA11750@ladder03.news.aol.com>
>
>Debbie, if you feel that is the right course of action, you can just
forward
>the postings to your own Auxiliary Board Member and that person should be
>able
>to take it from there.
>
>Love
>Zaynab
>
>
>No man shall attain the shores of the ocean of true understanding except he
>be
>detached from all that is in heaven and on earth.
> - Bahá'u'lláh -
>
>My Bahá'í Faith website: Camphor Fountain
>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 13, 1998 10:20 AM
To: talisman; bahai-faith @ makelist.com
Subject: Re: fw Juan Cole Re: [bahai-faith] mutilation theology

Plato's comments in the Republic seem apt here as well:

"For cobblers who deteriorate and are spoiled and pretend to be the workmen that they are not are no great danger to a state. But guardians of laws and of the city who are not what they pretend to be, but only seem, destroy utterly, I would have you note, the entire state.... but these helpers and guardians are to be constrained and persuaded to do what will make them the best craftsmen in their own work, and similarly all the rest." Book IV

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

FG wrote in message
<1998090909522700.FAA11217@ladder03.news.aol.com>...
>Date: Fri, 04 Sep 1998 02:08:01 -0400
>To: talisman@umich.edu
>From: Juan Cole <jrcole@umich.edu> Save Address Block Sender
>Cc: bahai-faith@makelist.com
>In-Reply-To: <v01540b02b2150f5723f2@[139.80.53.29]>

>Mime-Version: 1.0
>Content-Type: text/plain; charset="iso-8859-1"
>Content-Transfer-Encoding: quoted-printable
>Subject: Re: [bahai-faith] mutilation theology
>Reply Reply All Forward Delete Previous Next Close
>
>
>
>Someone asked where Shoghi Effendi spoke of the administrative order being
>mutilated without a Guardian. It is World Order of Baha'u'llah p. 148:
>
>"An attempt, I feel, should at the present juncture be made to explain the
>character and functions of the twin pillars that support this mighty
>Administrative Structure--the institutions of the Guardianship and of the
>Universal House of Justice. To describe in their entirety the diverse
>elements that function in conjunction with these institutions is beyond the
>scope and purpose of this general exposition of the fundamental verities of
>the Faith. To define with accuracy and minuteness the features, and to
>analyze exhaustively the nature of the relationships which, on the one
>hand, bind together these two fundamental organs of the Will of the
>`Abdu'l-Bahá and connect, on the other, each of them to the Author of the
>Faith and the Center of His Covenant is a task which future generations
>will no doubt adequately fulfill. My present intention is to elaborate
>certain salient features of this scheme which, however close we may stand
>to its colossal structure, are already so clearly defined that we find it
>inexcusable to either misconceive or ignore. 13 It should be stated, at the
>very outset, in clear and unambiguous language, that these twin
>institutions of the Administrative Order of Bahá'u'lláh should be regarded
>as divine in origin, essential in their functions and complementary in
>their aim and purpose. Their common, their fundamental object is to insure
>the continuity of that divinely-appointed authority which flows from the
>Source of our Faith, to safeguard the unity of its followers and to
>maintain the integrity and flexibility of its teachings. Acting in
>conjunction with each other these two inseparable institutions administer
>its affairs, coordinate its activities, promote its interests, execute its
>laws and defend its subsidiary institutions. Severally, each operates
>within a clearly defined sphere of jurisdiction; each is equipped with its
>own attendant institutions--instruments designed for the effective
>discharge of its particular responsibilities and duties. Each exercises,
>within the limitations imposed upon it, its powers, its authority, its
>rights and prerogatives. These are neither contradictory, nor detract in
>the slightest degree from the position which each of these institutions
>occupies. Far from being incompatible or mutually destructive, they
>supplement each other's authority and functions, and are permanently and
>fundamentally united in their aims."
>
>The uhj tries to interpret this passage away by pointing out that the
>Guardianship operated just fine without a house of justice, so obviously
>the house of justice can operate without a living Guardian. Moreover, the
>lack of a living guardian does not detract from the fact that the
>guardianship did exist at one point, leaving a great deal of guidance.
>
>The problem is that the Guardian *did* think it essential that a house of
>justice come to be asap, and he constantly put things off or made rulings
>provisional upon their future acceptance. Obviously, this schema cannot
>work the other way around--the uhj cannot put things off or rule only
>provisionally on issues in hopes of a future guardian arising, since there
>can be no further guardians. Moreover, it is also clear from his diction
>that he felt that key checks and balances in the Baha'i system were
>provided by a *living* Guardian.
>
>On pp. 154-155 of World Order of Baha'u'llah, Shoghi Effendi continues,
>
>"The hereditary authority which the Guardian is called upon to exercise,
>the vital and essential functions which the Universal House of Justice
>discharges, the specific provisions requiring its democratic election by
>the representatives of the faithful--these combine to demonstrate the truth
>that this divinely revealed Order, which can never be identified with any
>of the standard types of government referred to by Aristotle in his works,
>embodies and blends with the spiritual verities on which it is based the

>beneficent elements which are to be found in each one of them. The admitted
>evils inherent in each of these systems being rigidly and permanently
>excluded, this unique Order, however long it may endure and however
>extensive its ramifications, cannot ever degenerate into any form of
>despotism , of oligarchy, or of demagoguery which must sooner or later corrupt
>the machinery of all man-made and essentially defective political
>institutions."

>

>Shoghi Effendi is referring to Aristotle's division of government into rule
>by the one, rule by the few, and rule by the many. Aristotle thought each
>of these forms of government, in turn, had a virtuous and corrupt form.
>Rule of the one is ideally a virtuous monarchy, but it could deteriorate
>into despotism. Rule of the few is ideally a noble aristocracy, but it
>could deteriorate into oligarchy (we would say a junta). Rule of the many
>is ideally a just Republic or Polity that protects the rights of
>minorities; but it could deteriorate into demagoguery and a tyranny of the
>majority.

>

>Shoghi Effendi was saying that the Baha'i system had all three elements:
>rule of the one was the Guardianship, rule of the few was the Hands (?),
>and rule of the many was the elected officers of the houses of justice
>(including NSAs and LSAs).

>Now, according to Aristotle, the rule of the many, i.e., the rule of the
>houses of justice, was liable to deteriorate into demagoguery and the
>tyranny of the majority (a sort of populist fascism, we might say). Shoghi
>Effendi says explicitly that it is the hereditary principle of the
>Guardianship (i.e. the Baha'i equivalent of monarchy) that keeps this
>deterioration from occurring. Obviously, in the absence of a living
>Guardian and with the end of the institution of the hands of the cause, the
>Baha'i system no longer has a living, breathing representative of the
>monarchical principle nor of the aristocratic. This means that the houses
>of justice have become a Republic. And according to Shoghi Effendi's
>analysis, this Republic is open to going bad and becoming demagogic.
>Notice that he does *not* say that what prevents the uhj from becoming
>tyrannical is its own infallibility, or divine guidance, or anything so
>airy fairy. He is concrete and explicit. It is the simultaneous presence
>of the monarchical, aristocratic and republican forms of governance that
>act as institutional brakes on one another. That institutional brake is no
>longer effectively present.

>

>And this is the only way I can understand how things have gone so wrong in
>the Baha'i faith. Things are so corrupt that people like Firuz Kazemzadeh
>go about publicly and explicitly identifying the elected officials of the
>faith with an "aristocracy!" This does so much damage to both Aristotle
>and Shoghi Effendi (not to mention common sense) that one cringes. I
>suppose it must be nice for Firuz, though. And one of the reasons I left
>was that in spring of 1996 the uhj mangled the interpretation of this
>passage by insisting that *it* is the 'rule of the one'! Well, of course,
>they aren't authorized to interpret things, though, are they?

>

>What would replace the role of the Guardian in keeping the elected
>officials from becoming demagogues? Well, maybe nothing can. But maybe
>public opinion could. Just the censure of ordinary Baha'is. And the
>wonderful thing for the Baha'i faith at this juncture, and the thing that
>gives even me hope for those still clinging to the crimson ark, is that
>cyberspace is creating a Baha'i public opinion, and the uhj and the nsa's
>are beginning to feel pressure from it. They hate it. They had liked
>thinking of themselves as 'aristocrats' (or actually oligarchs given how
>they often have behaved). But they had better shed the velvet robes and
>dump the silver wine goblets, with the \$200 million palaces, and get back
>to being plain democratic representatives of the Baha'i Republic or
>eventually they will lose all their power and perquisites, altogether.

>

>

>cheers Juan

>

>

>

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 13, 1998 10:25 AM
To: talisman
Subject: Fw: AOL removes TOS - Bahai accusation

fyi

-----Original Message-----

From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai,talk.religion.misc
Date: Sunday, September 13, 1998 11:07 AM
Subject: AOL removes TOS - Bahai accusation

>After an apparent investigation of the threatening messages
>I receive from Bahais on AOL's Message Boards, the
>TOSGeneral has removed the charge of a TOS against me.

>
>I believe this is another clear and blatant example of the
>vindicating the validity of my and others' observations of
>how many Bahais operate, summed up, really, in the
>"Bahai technique."
><https://members.tripod.com/~FG/technique.htm>

>-----
>Subj: Fwd: TOS violation for what?

>Date: 98-09-12 06:52:07 EDT

>From: TOSGen2

>To: FG

>Dear Member,

>Thank you for writing regarding the Terms of Service notation on your
>account.

>We have reviewed your account history, and in light of the circumstances
>that you described, removed the notation.

>You may want to visit keyword NEIGHBORHOOD WATCH and review the guidelines
>available there with all users of this account.

>Please note, this screen name cannot accept replies. Therefore, if you have
>any comments or questions please send mail to TOSGeneral.

>Regards,

>Larry

>Community Action Team

>America Online, Inc.

>
>* Have you heard about AOL's latest and easiest to use software version,
>4.0? You can upgrade for free at keyword: Upgrade. With AOL 4.0, you can
>have fun by sending multiple files, changing screen names without signing
>off, customizing your toolbar, and much, much more. Upgrade today!

>-----
>Forwarded Message:

>Subj: Fwd: TOS violation for what?

>Date: 98-09-12 06:42:14 EDT

>From: TOSGeneral

>To: TOSGen2

>[This Message (REGULAR) Has Been Forwarded By The Mail Spinner]

>-----
>Forwarded Message:

>Subj: TOS violation for what?

>Date: 98-09-12 06:42:00 EDT

>From: FG

>To: TOSGeneral

>CC: FG@hotmail.com

>
>I would appreciate it if you would state for what
>reason I've received a TOS. I've read the TOS
>info and do not believe I've committed anything
>listed there.
>
>As I stated in my first response, copied below,
>Baha'is have opposed freedom of speech and
>conscience systematically now for more than
>a year and a half and there is a long record
>available to prove it if you'd look at my web
>site. Baha'is on the Message Board for
>Non-Bahais accused me of being what they
>term a "covenant breaker" or suggested as
>much. That's an attack according to your
>TOS and I shall be forward a number of
>complaints to you shortly so that you perceive
>both sides of the issue.
>
>FG@aol.com
>
>
>
>Subj: Fwd: Accusation of TOS at AOL
>Date: 98-09-11 15:09:33 EDT
>From: TOSGen2
>To: FG
>
>Dear Member,
>
>We have reviewed your account, and our records do not support a removal of
>the warning at this time. The notation will drop off of your account six
>months after the date it was issued.
>
>As stated in the Terms of Service, the master account holder is responsible
>for all activity that takes place on an account.
>
>We encourage you to review the Terms of Service and the Community
Guidelines
>(both available at keyword TOS or keyword NEIGHBORHOOD WATCH) with anyone
>who has access to your America Online account. You may also want to explore
>keyword PARENTAL CONTROLS for ways to limit a screen name's access to AOL
>and/or the Internet.
>
>Please note, this screen name cannot accept replies. Therefore, if you have
>any comments or questions please send mail to TOSGeneral, or you may call
>Member Services at 1-800-827-6364.
>
>Regards,
>Jim
>Community Action Team
>America Online, Inc.
>
>* Have you heard about AOL's latest and easiest to use software version,
>4.0? You can upgrade for free at keyword: Upgrade. With AOL 4.0, you can
>have fun by sending multiple files, changing screen names without signing
>off, customizing your toolbar, and much, much more. Upgrade today!
>-----
>Forwarded Message:
>Subj: Fwd: Accusation of TOS at AOL
>Date: 98-09-11 15:03:44 EDT
>From: TOSGeneral
>To: TOSGen2
>
>[This Message (REGULAR) Has Been Forwarded By The Mail Spinner]
>-----
>Forwarded Message:
>Subj: Accusation of TOS at AOL
>Date: 98-09-11 15:03:38 EDT
>From: FG

>To: TOSGeneral
>CC: FG@hotmail.com
>
>Please explain to me how my post is a TOS.
>
>It appears to me that you fail to understand the
>context in which my message was posted. There
>has been a pervasive Bahai effort for more than a
>year and a half to censor and control all knowledge
>and information on the Bahai Faith. Extensive
>documentation to this effect, with statements and
>samples of suppressed messages from well over
>30 people, can be found on my web site:
>
>The Bahai Faith & Religious Freedom of Conscience:
><https://members.tripod.com/~FG/index.htm>
>
>Extensive discussion relevant to Bahai censorship
>can also be found on alt.religion.bahai
>
>If AOL is not merely to be a pawn used by Bahais,
>unknown in this instance, hiding behind anonymity,
>it is essentially that you reveal my accuser's
>identity, something which is long recognized in
>common law. Note the so-called TOS below contains
>observations from four different people, one a
>Professor of History at the University of Michigan.
>
>Further, to understand the nature of my comments,
>you would need to consider the posts that I was
>responding to, post which follow the "Bahai
>technique" remarked upon by myself and the
>other three people below.
>
>I wish to draw to the attention of AOL that Bahais
>are apparently using your naivete regarding what
>Bahais call "covenant breaking" in this instance.
>
>I am confident a fair and just investigation in regard to the so-called
>TOS will help AOL reach a balanced understanding of what is
>truly involved in the accusation.
>
>FG...The Bahai Faith & Religious Freedom of Conscience:
><https://members.tripod.com/~FG/index.htm> See alt.religion.bahai,
>talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)
>Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
>
>
>
>-----
>Subj: Terms of Service
>Date: 98-09-11 02:54:49 EDT
>From: TOSBoards2
>To: FG
>
>Dear Member,
>
>I need to let you know that America Online was notified of a post to one of
>our message boards which violates the Terms of Service. Here is the
>information I have placed on the account regarding this incident:
>
>On 9/9/98 6:58 AM Eastern Daylight EST the FG screen name posted a
>message in Baha'i Message Boards, For Non Baha'is >> Subject: Re:
>Literal-minded Bahai ignorance. The following is an excerpt from the post:
>" The typical response of Bahai fanatics....
>FG:
>
>"Some of the most striking methods demonstrated repeatedly by
>
>many Bahais during the last year and a half of discussion about

>
>an unmoderated newsgroup is their refusal to listen and respond to
>
>the criticisms of those who are in favor of talk.religion.bahai,
>
>ignoring their concerns, never responding analytically to their
>
>messages and reasoning and logic and evidence, attacking them
>
>through character assassination and ad hominem, ganging up
>
>on individuals, and "circling the wagons" around every action
>
>of the srb moderators or others who are opposed to
>
>talk.religion.bahai.
>
>"More than twenty different people on my web site have posted messages
>
>explaining their experience with srb censorship yet many srb Bahais
>
>NEVER address their concerns. Ignoring such charges will not make
>
>them go away. NO ONE has to "try" to link the trb interest poll with
>
>censorship on srb; the moderators themselves have done that by
>
>suppressing droves of people for years. There are many people who
>
>believe such suppression is part and parcel of the Bahai
>
>community as it exists today. A YES vote need not necessarily
>
>support such a belief. There are other reasons Bahais might vote
>
>YES."
>
>
>
>Ron House:
>
>"I know what you mean. I've found over the years that
>
>there is a technique used by traditional Baha'is and
>
>others to squash dissension: harry the dissenter so
>
>much he says something intemperate, then point out
>
>how 'loving' and 'compassionate' they are and how
>
>nasty the dissenter is. The trouble is that this
>
>technique works, so I've been making a conscious
>
>effort not to fall for it. Also, when they get the
>
>dissenter discouraged and miserable enough, he
>
>invariably makes a slip-up sooner or later that they
>
>can REALLY let loose the venom over. IMHO, they did
>
>this to you when you misread Sharon's intentions.
>
>At any other time, they would overlook faults, as
>
>Baha'u'llah says, but when they're in this mode
>
>they go for the jugular. Very sad."

>
><https://members.tripod.com/~FG/House2.htm>
>
>
>
>Fran Baker:
>
>"Just have to say that in my experience this is a common
>
>technique of manipulative people in general; it is especially
>
>effective with thoughtful people who are willing to see both
>
>sides of things, i.e., their own fault. I consider this brow-beating
>
>technique to be a form of abuse. The only way to deal with it is
>
>to call them on it every time and to refuse to let yourself be beat
>
>up, i.e., not to do your part of the "tango." This can be very hard
>
>to do, but it works.You can break this pattern in a personal
>
>relationship. I don't know whether it's possible when a group
>
>acts this way. Very scary."
>
>
>
>
>Dr. Juan Cole:
>
>"Let me ask you why in the world you think that I would risk my
professional
>
>reputation by publicly stating falsehoods? ...The very technique of the
>
>more glaze-eyed among these people is to unbearably bully a Baha'i whom
>
>they don't like, use unjustified threats of declaring him or her a CB to
>
>silence the individual, and if the person will not be silenced, then to
>
>depend upon the gullibility of the Baha'is in refusing to listen to any
>
>victim's story because, of course, the Baha'i institutions are infallible
>
>and divinely guided and could never do anything wrong. It is a perfect
>
>racket.
>
>"Of course, this technique of making liberals go away has been enormously
>
>successful, and ex-Baha'i liberals have no credibility with the remaining
>
>Baha'is nor do most of them have any energy to continue to make a case,
>
>either to the Baha'is or the outside world, for the incredible abuses that
>
>go on inside this organization ostensibly committed to tolerance!"
>
><https://members.tripod.com/~FG/Cole10.htm>
>
>
>
>FG....The Bahai Faith & Religious Freedom of Conscience:
>
><https://members.tripod.com/~FG/index.htm> See alt.religion.bahai,
>
>talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)
>

>Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
>
>baha'i
>
>
>
>baha'i"
>
>Our Terms of Service agreement, which was presented during the sign up
>process, allows America Online to be informative, entertaining and, above
>all, fun for all of our Members. You can review that agreement by using
>keyword TOS. This area also has information and tools you can use to help
>protect your account. Also, you may want to take a look at our PARENTAL
>CONTROLS. This will allow you, among other things, to limit and/or block
>specific screen names from various online activities.
>
>Thanks for taking the time to read this letter. Please note, this screen
>name cannot accept replies. Therefore, if you have any comments or
questions
>please send mail to TOSGeneral.
>
>Regards,
>Bill
>Community Action Team
>America Online, Inc.
>
>* Have you heard about AOL's latest and easiest to use software version,
>4.0? You can upgrade for free at keyword: Upgrade. With AOL 4.0, you can
>have fun by sending multiple files, changing screen names without signing
>off, customizing your toolbar, and much, much more. Upgrade today!
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 13, 1998 12:35 PM
Subject: Re: the censorship that wasn't

Kent Johnson wrote in message <6tf8sh\$7bd\$1@as4100c.javanet.com>...
>If you are interested in real evidence of censorship for no good reason, I
>have some. I see no reason to put it here publicly, but it happened and
>there is plenty of evidence, at least where it concerns me.
>
>Warm Baha'i Love. --Kent

Please do post it on alt.religion.bahai. A number of people have pointed out from time to time that doing so is really the only way of dealing with Bahai censorship on soc.religion.bahai and elsewhere. I believe Ron House and Michael McKenny have said as much. Whoever....

Please compare the recent attempts of Bahais on AOL to get me kicked off by charging me with a TOS. The messages threatening me with denunciation to an auxiliary board member speak for themselves.... Bahais and non-Bahais need to know how common such contemptible tactics really are and only the indisputable evidence is capable of waking up some people....

Consider, too, that by posting such messages of Bahai duplicity and intrigue, it is the surest safeguard against their attempting such things again. They'll KNOW the truth will come out and restrain themselves at least a little....

Compare too the observations in "The Bahai technique."
<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 13, 1998 12:40 PM
Subject: REPOST alt.religion.bahai FAQ

Frequently Asked Questions (FAQ) for
Alt.Religion.Bahai and bahai-faith@makelist.com
September 3, 1998
This FAQ will be reposted approximately every two weeks.

Please note that crossposting your messages to talk.religion.misc
makes it possible for some people without access to the alt.*
hierarchy to follow along with the discussion on alt.religion.bahai.
Similarly, crossposting or sending a courtesy copy, "cc," to
bahai-faith@makelist.com also allows people with only email
access to participate. Currently, 23 individuals are subscribed.
Other people with web access might use www.dejanews.com or
www.reference.com They both offer reading and posting capabilities,
including free email accounts, for people who can't directly access
alt.religion.bahai.
Though these stopgap measures may appear cumbersome or repetitive,
they really do compensate a little for the lack of
talk.religion.bahai, which would be an unmoderated newsgroup
on a major hierarchy that most people ought to be able to use.
Alt.Religion.Bahai is now available on America Online (AOL).

NOTE: Not all people agree on the interpretations given below.

Question #1 "what would be the difference between the proposed
newsgroup talk.religion.bahai and alt.religion.bahai?"
ANSWER: The alt.* hierarchy is not widely available, while the
talk.* hierarchy is, since it is on what's called the Big 8 hierarchy
of Usenet. Many more Bahais and non-Bahais would be able to
access talk.religion.bahai.

Question #2 "Isn't ARB also unmoderated?"
ANSWER: Yes. Alt.religion.bahai is unmoderated and talk.religion.bahai
would be too. Though not a newsgroup, the mailing list
bahai-faith@makelist.com is also unmmoderated.

Question #3 "Why create a t.r.b.?"
ANSWER #1: Because many people believe they experienced or are
continuing to experience censorship when attempting to post to
soc.religion.bahai. See the quotations from Abdul-Baha:
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #2: Because the Bahai writings support free speech and
religious conscience.
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #3: [fill in the blank according to your own opinion.]

Question #4: "Why do the srb moderators oppose trb?"
ANSWER: [Perhaps they'll supply us with an answer to place

here]

Question #5: "Are Bahais opposed to freedom of speech and conscience?"

ANSWER: Despite glowing words of love and support for other people's opinions, despite the Universal House of Justice stating at least publicly it is not opposed to an unmoderated forum, the record of actual behavior by Bahais and on soc.religion.bahai and the experience of many Bahais and people who have left the Bahai Faith give reason for concern.

Chronology of major events: talk.religion.bahai

January 17, 1997: The 1st proposal for talk.religion.bahai was submitted to news.announce.newgroups.
<https://members.tripod.com/~FG/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the Bahai Computer and Communication Association, posts to three Bahai-only mailing lists a call for Bahais to vote NO against talk.religion.bahai.
<https://members.tripod.com/~FG/Towfiq.htm>

March 1997: soc.religion.bahai bans all discussion of talk.religion.bahai from its newsgroup. This ban is still in effect more than a year and a half later.
March 31, 1997: The 1st proposal was defeated 157 YES to 691 NO.
<https://members.tripod.com/~FG/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates alt.religion.bahai.
<https://members.tripod.com/~FG/arb.htm>

October 14, 1997: The Universal House of Justice releases a message stating it has no objection to unmoderated newsgroups: <https://members.tripod.com/~FG/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA committee: <https://www.findmail.com/listsaver/bahai-faith/>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:
<https://members.tripod.com/~FG/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.
<https://members.tripod.com/~FG/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.
<https://members.tripod.com/~FG/2ndRESULT.htm>

May 25, 1998: srb bans all messages from FG that contain his signature file.
<https://members.tripod.com/~FG/srb23.htm>

August 28, 1998: The 3rd proposal scheduled to be submitted.

For past discussion of censorship on soc.religion.bahai and other issues, including censorship within the Bahai community, see the Web site below.

WEB SITE:

The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm>

MAILING LIST:

bahai-faith@makelist.com (accepts all "cc" posts) For Web subscription
& List Archive: <https://www.findmail.com/listsaver/bahai-faith/>
To Subscribe: e-mail to bahai-faith-subscribe@makelist.com
To Unsubscribe: e-mail to bahai-faith-unsubscribe@makelist.com

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 13, 1998 12:41 PM
Subject: REPOST To Bahai UHJ July 24, 1998

From: FG <FG@hotmail.com>
To: UHJ <secretariat@bwc.org>; Letters to Editor <letters@nytimes.com>;
bahai-faith @ makelist.com <bahai-faith@makelist.com>
Subject: To UHJ July 24, 1998
Date: Friday, July 24, 1998 9:03 PM
July 24,1998

Dear Members of the Universal House of Justice:

As a Bahai, I am saddened by the news of the execution of yet another Bahai in Iran. However, the immediate public statements made by Firuz Kazemzadeh of the National Spiritual Assembly of the United States, reminiscent of Robert Henderson's piece in The New York Times on January 13th of this year, appear equally lamentable for their blatant hypocrisy: "We had hoped that President Khatami's assertions about freedom, justice and the rule of law in Iran would apply to the Baha'is of that country.... We urge the international community to protest vigorously Mr. Rowhani's killing and to seek justice for the beleaguered Iranian Baha'i community."

The tragic loss of Bahai lives in Iran and the subsequent exploitation of their deaths by Bahai spokesmen, often in the American media, always courting the President and other members of the government, has become a predictable pattern rendered intolerable in the context of continuing and pervasive Bahai censorship and denial of human and civil rights in the United States and elsewhere. Such incidents as I queried you about in my unanswered email of March 31, 1997, available on my Web site, regarding the crushing of the magazine Dialogue, the resignations of a number of scholars from the Bahai Encyclopedia, the attacks on the listserv known as Talisman I at Indiana University, the harassing and blacklisting of many individuals, Bahai and non-Bahai, suggest profoundly deep-seated problems within the Bahai community and administration.

To these incidents must now be added the apparent conspiracy for more than a year and a half of the Bahai Computer and Communications Committee (BCCA), under the chairmanship of Mark Towfiq, to defeat twice now, along with the collusion of other Bahais, the creation of an unmoderated newsgroup on the Bahai Faith which would be known as talk.religion.bahai. You may find extensive documentation for all of these violations of the basic human rights of many Bahais and non-Bahais on my Web site, "The Bahai Faith & Religious Freedom of Conscience": <https://members.tripod.com/~FG/index.htm>

Because the third interest poll for talk.religion.bahai on Usenet is approaching, after August 28th, I ask you again to investigate the BCCA and its depriving me of access last November from all private Bahai-only mailing lists at a crucial moment just when the tide of discussion was going very much in favor of the newsgroup, noted by many observers. I also ask whether you supported or were involved in that decision? The relevant files can be found on my Web site under Bahai-Discuss Archives.

Similarly, I would like to know whether your institution or the BCCA has approved of or advocated the recent ban of my email signature file by the moderators of soc.religion.bahai, as well as their complete ban for more than a year and a half now on all discussion regarding talk.religion.bahai.

The prevailing atmosphere of suppression of free speech and religious conscience that now characterizes the Bahai Faith cannot but call into question the honesty of many members of the Bahai administration and perhaps the institutions themselves.

I ask once more whether censorship is allowed in the Bahai Faith and what passages of the Bahai Writings support it, what are the "rules," if you will, of Bahai censorship?

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> See alt.religion.bahai, talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
cc: The New York Times, letters@nytimes.com

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 13, 1998 12:43 PM
Subject: REPOST the Bahai technique

During the last year and a half, a number of observers have noted several common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

FG:
"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Ron House:
"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as

Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

Fran Baker:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket.

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"
<https://members.tripod.com/~FG/Cole10.htm>

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 13, 1998 12:45 PM
Subject: REPOST Re soc.religion.bahai - brief quotations

Kent Johnson:

"It turns my stomach that they call themselves a Baha'i Group while doing these things so obviously partisan and consciously unjust."
<https://members.tripod.com/~FG/srb61.htm>

Ron House:

"I think the following is a clear case of malicious rejection of an article by the worst of the moderators of soc.religion.bahai."
<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:

"(Sigh) Fred, I'm beginning to think you're right about those SRB moderators."
<https://members.tripod.com/~FG/srb59.htm>

RobertNik:

"these guys are pompous arseholes IMHO."
<https://members.tripod.com/~FG/srb54.htm>

Bruce Burrill:

"What are Baha'i afraid of?"
<https://members.tripod.com/~FG/srb60.htm>

Zute flute:

"Frankly I could not see anything in the letter I wrote which would prompt someone to ask whether or not I am a Baha'i."
<https://members.tripod.com/~FG/srb50.htm>

YU ZIR:

"But as an outsider, I can perhaps see the point Fred Glaysher is making, and which point none of SRB's defenders seem to address."

<https://members.tripod.com/~FG/srb46.htm>

Matthew Cromer:

"The current moderators regulate the contents--posting articles which they agree with...."

<https://members.tripod.com/~FG/srb47.htm>

Melissa Boyer Kafes:

"For me, I have posted a couple of times on soc.religion.bahai and have gotten a couple of nasty emails...."

<https://members.tripod.com/~FG/srb44.htm>

Harold Shinsato:

"It seems like there is an oppression over the Baha'i Faith."

<https://members.tripod.com/~FG/srb33.htm>

Maryam:

"Firstly, there is nothing in Fred's sig. file that mentions CB material."

<https://members.tripod.com/~FG/srb22.htm>

Laeterna:

"To say I was flabberghasted at this type of "moderating" was putting it mildly indeed."

<https://members.tripod.com/~FG/censored2.htm>

Guy Macon"

"Please explain which portion of the charter the following post violates."

<https://members.tripod.com/~FG/censored1.htm>

Robin Peters:

"I think you're to be commended for your persistence in the face of consistent censorship."

<https://members.tripod.com/~FG/srb43.htm>

jgoldberg:

"I refuse to post on soc.religion.bahai because of the arbitrary and mean-spirited manner of censorship practiced by the moderators. "

<https://members.tripod.com/~FG/srb57.htm>

Many other similar messages may be found on my web site under soc.religion.bahai censorship.

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai, talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]

Sent: Sunday, September 13, 1998 7:05 PM

Subject: srb commits backbiting (Re: Censorship on SRB)

Upon further reflection, it seems to me this message is tantamount to backbiting on the part of the moderators of soc.religion.bahai since I am denied any possibility of replying to this or any other message on srb.

I have already pointed out the questionable circumstances under which this appeared on srb.

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

Subject:

Re: Censorship on SRB

Date:

1 Sep 1998 22:35:17 -0400

From:

mclark@tpgi.com.au

Organization:

Newsgroups:

soc.religion.bahai

Date sent: Tue, 01 Sep 98 07:12:43 GMT

>At 04:20 24/08/98 -0400, FG wrote:
>Deceit and lies in the name of the Faith are wrong.... And so
>is censorship for the same specious reasons....

True. It sounds like you have had some bad experiences in this regard.

I don't know how long you have been associated with the Faith, or how you feel about it at the moment. After 20 years as a Baha'i, I have seen most of what goes down, but I have also become aware that a mechanism exists within the Faith that sooner or later deals with abuses. I believe it is one of the mechanisms referred to in the quote about "there is a power in this cause ... " Many Baha'is are aware of it. The problem with some is that they believe that because they recognise the Cause, they automatically understand it. Situations develop where people, sometimes without realising it, exercise authority which they do not possess. Only the elected have authority, and only then as members of an Assembly, not as individuals. Persons _appointed_ to positions may have responsibilities, but do not have authority. The Faith has no priesthood, but there are a few would-be Mullahs and Cardinals running around within it.

Regards,

Martin Clark

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 14, 1998 6:23 AM
Subject: fw Ron House Re: 3rd ROUGH DRAFT - RFD talk.religion.bahai

-----Original Message-----

From: Ron House <house@usq.edu.au>
To: bahai-faith@makelist.com <bahai-faith@makelist.com>
Date: Sunday, September 13, 1998 11:01 PM
Subject: [bahai-faith] Re: 3rd ROUGH DRAFT - RFD talk.religion.bahai

>FG wrote:
>>
>> [This is a rough draft only. You may not vote at this time.]
>>

>> REQUEST FOR DISCUSSION (RFD)
>> unmoderated group talk.religion.bahai
>>
>
>Whoops! Spotted another one. Three paragraphs near the
>start have a ">" character at the start, which seems to
>serve no purpose.
>
>--
>Ron House house@usq.edu.au
>
>Speed bumps are installed in the belief that if a road is
>unsafe at 50, we should make it unsafe at 30.
>
>
>-----
>Subscribe, unsubscribe, opt for a daily digest, or start a new e-group
>at <https://www.eGroups.com> -- Free Web-based e-mail groups.
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 14, 1998 6:24 AM
Subject: fw Ron House 2 Re: 3rd ROUGH DRAFT - RFD talk.religion.bahai

-----Original Message-----
From: Ron House <house@usq.edu.au>
To: FG <FG@hotmail.com>
Date: Sunday, September 13, 1998 11:04 PM
Subject: Re: [bahai-faith] 3rd ROUGH DRAFT - RFD talk.religion.bahai

>FG wrote:
>
>Looks like a small typo, Fred: This:
>
>> As Baha'u'llah taught, a free press has both rights and
>> responsibilities. Therefore some Baha'is might fear misuse of
>> the facility, especially postings by covenant-Breakers. However,
>> Shoghi Effendi has addressed this question:
>>
>> "First, the civil rights of Covenant-breakers must be scrupulously
>> upheld."
>> >From a letter written on behalf of the Universal House of Justice
>> to a National Spiritual Assembly, October 29, 1974. Lights of
>> Guidance, Page: 186.
>
>should be replaced with:
>
>> As Baha'u'llah taught, a free press has both rights and
>> responsibilities. Therefore some Baha'is might fear misuse of
>> the facility, especially postings by covenant-Breakers. However,
>> the Universal House of Justice has addressed this question:
>>
>> "First, the civil rights of Covenant-breakers must be scrupulously
>> upheld."
>> -From a letter written on behalf of the Universal House of Justice
>> to a National Spiritual Assembly, October 29, 1974. Lights of
>> Guidance, Page: 186.
>
>Note two changes above.
>
>--
>Ron House house@usq.edu.au
>
>Speed bumps are installed in the belief that if a road is
>unsafe at 50, we should make it unsafe at 30.
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 14, 1998 6:27 AM
Subject: Re: AOL Bahai threats

These were among the threatening messages from Bahais
that convinced AOL to remove the fraudulently alleged TOS
from my account....

FG wrote in message

<1998090911084500.HAA10771@ladder01.news.aol.com>...
>Baha'is on the AOL Message Boards under Keyword search Bahai are
>attempting to employ the same Baahai techniques of intimidation
>and insinuation that have been so amply demonstrated by
>soc.religion.bahai and a number of Bahais on alt.religion.bahai.
>I include two of their messages here....
>
>FG....The Bahai Faith & Religious Freedom of Conscience:
><https://members.tripod.com/~FG/index.htm> See alt.religion.bahai,
>talk.religion.misc, or bahai-faith@makelist.com (accepts all "cc" posts)
>Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
>
>
>Subject: Re: Literal-minded Bahai ignorance
>Date: Tue, Sep 8, 1998 14:17 EDT
>From: Ecominer
>Message-id: <1998090818173900.OAA01117@ladder03.news.aol.com>
>
>Thank-you...do you know, or can you discover who this guy's Auxillary Board
for
>Protection is? I think it is time to talk to that person about this
situation
>and put this very angry, hurt soul into the proper hands????
>
>
>
>Subject: Re: Literal-minded Bahai ignorance
>Date: Tue, Sep 8, 1998 16:05 EDT
>From: Bennachti
>Message-id: <1998090820050400.QAA11750@ladder03.news.aol.com>
>
>Debbie, if you feel that is the right course of action, you can just
forward
>the postings to your own Auxiliary Board Member and that person should be
able
>to take it from there.
>
>Love
>Zaynab
>
>
>No man shall attain the shores of the ocean of true understanding except he
be
>detached from all that is in heaven and on earth.
> - Bahá'u'lláh -
>
>
>My Bahá'í Faith website: Camphor Fountain
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 14, 1998 6:31 AM
Subject: Re: On AOL- Re: ARB more harm than good?

kate_mccolloch_bodi@my-dejanews.com wrote in message

<6td0gg\$gb3\$1@nnrp1.dejanews.com>...
>Interestingly,
>
>I have had a group of Baha'is sitting together over a cup of tea in my

living
>room discussing how Baha'is can effectively use the media and the internet,
>specifically to promote the Faith while at the same time restricting
annoying
>distractions of detractors and dissidents.
>
>However, in all fairness this was some five years ago. I would assume that
>these types of gatherings no longer occur.

Kate, permit me to say, nothing negative intended, that
it would just be plain naive to assume such "gatherings no longer occur."
Given the battle over trb, it's quite realistic to believe they occur
over the Internet.

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

>
>kate
>
>In article <6tbc31\$3vh6\$1@newssvr04-int.news.prodigy.com>,
> "loriann" <OKOBOJI@prodigy.net> wrote:
>> Frederick,
>>
>> Perhaps you ought to write Oliver Stone (the director) and see if he
can't
>> come up with a Jim dandy movie including all of your conspiracy theories
>> surrounding the newsgroup ARB. I'm sure the movie would be a block
buster.
>> Maybe even bigger than Water World by Kevin Costner.
>>
>> Dude, find a different cause before you have a mental breakdown. Life is
too
>> short.....
>>
>> -Loire
>>
>> FG babbled once again:
>> >This is exactly what's happening on America Online from
>> >my observing for more than a month now. The largest ISP
>> >is being used and manipulated by Bahais in the very same
>> >way as they have approached the interest polls for
>> >talk.religion.bahai and as described in "The Bahai technique."
>>
>>
>
>-----== Posted via Deja News, The Leader in Internet Discussion ==-----
>https://www.dejanews.com/rg_mkgrp.xp Create Your Own Free Member Forum

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 14, 1998 6:38 AM
Subject: Re: On AOL- Re: ARB more harm than good?

AOL's removing the TOS from my account ought to
be food for thought, I would think, for many....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

loriann wrote in message <6tbc31\$3vh6\$1@newssvr04-int.news.prodigy.com>...
>Frederick,
>
>Perhaps you ought to write Oliver Stone (the director) and see if he can't
>come up with a Jim dandy movie including all of your conspiracy theories
>surrounding the newsgroup ARB. I'm sure the movie would be a block buster.
>Maybe even bigger than Water World by Kevin Costner.
>
>Dude, find a different cause before you have a mental breakdown. Life is
too
>short.....
>
>-Loire
>
>FG babbled once again:
>>This is exactly what's happening on America Online from
>>my observing for more than a month now. The largest ISP
>>is being used and manipulated by Bahais in the very same
>>way as they have approached the interest polls for
>>talk.religion.bahai and as described in "The Bahai technique."
>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 14, 1998 6:41 AM
To: Kent Johnson
Subject: Re: the censorship that wasn't

You might want to look now at what's happened
on AOL....

-----Original Message-----

From: Kent Johnson <comp2k@javanet.com>
Newsgroups: alt.religion.bahai
Date: Saturday, September 12, 1998 9:57 PM
Subject: Re: the censorship that wasn't

>If you are interested in real evidence of censorship for no good reason, I
>have some. I see no reason to put it here publicly, but it happened and
>there is plenty of evidence, at least where it concerns me.

>
>Warm Baha'i Love. --Kent

>
>
>rlittle@nils.com wrote in message <6tceu5\$nr\$1@nnrp1.dejanews.com>...
>>Dear friends:

>>
>>There has been discussion recently concerning a plot or conspiracy to
>cancel
>>email messages to alt.religion.bahai in an attempt to censor vocal critics
>of
>>either the Baha'i Faith or some adjunct or agency of that Faith. Some few
>>individuals expressed the opinion in very strong and unmistakable language
>>that they believed these canceled posts to be the work of Baha'is.

>>
>>Inasmuch as one of the alleged victims of this "plot" has publicly come
>>forward...

>>The source of the cancelled emails was not an individual Baha'i, or a
>>group of Baha'is, nor was it any agency or arm of the Baha'i Faith.

>

>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 14, 1998 8:14 AM
To: Kate Bodi
Subject: Bennatichi found

I've put the AOL messages on my web site
and found two messages from Bennatichi in the process.
<https://members.tripod.com/~FG/AOL8.htm>
<https://members.tripod.com/~FG/AOL9.htm>

For the entire exchange of messages:
<https://members.tripod.com/~FG/AOL.htm>

Hope this helps. If appropriate, report them to the TOSGeneral@aol.com!!!

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 14, 1998 8:16 AM
To: bahai-faith @ makelist.com
Subject: fw Barthaman Re: Bahai accusation of TOS on AOL

-----Original Message-----

From: Barthaman@aol.com <Barthaman@aol.com>
To: FG@hotmail.com <FG@hotmail.com>
Cc: Talisman@umich.edu <Talisman@umich.edu>
Date: Saturday, September 12, 1998 11:15 PM
Subject: Re: Fw: AOL removes TOS - Bahai accusation

>Dear Frederick,
>
>Some of us (Baha'is who think like I do) read you loud and clear. You're
not
>alone,
>obviously, in your observations. We know exactly what you're talking about.
>It's out there. It's true. Juan Cole and Denis MacEoin (both first-class
>scholars in my humble
>opinion) have said just as much in years past.
>
>Because the Universal House of Justice won't come down from its elitist
hill
>top long enough to listen to common sense (too bad they don't have women
>members) and because the general Baha'i community has been indoctrinated
from
>day-1 not to question religious authority, one will have to reach
influential
>minds
>outside the Faith.
>
>An informed general public will not condone Baha'i institutional abuses of
>power,
>and will hold Baha'i expansion in check (through both indifference and
public
>criticism) as long as it's leadership thumbs its nose at the democratic
ideals
>this country was founded on. People come to America from around the world
to
>experience freedom. Why would they embrace a religion that gives them less

of
>it? The Baha'is, apparently, haven't learned anything from the history of
the
>Mormons, their distant spiritual cousins.
> --Barthaman
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 14, 1998 8:17 AM
Subject: Bahai TOS on AOL now on web site

All the relevant messages to this incident on AOL
can now be found at
<https://members.tripod.com/~FG/AOL.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 14, 1998 3:27 PM
To: Barthaman@aol.com
Subject: Re: Fw: AOL removes TOS - Bahai accusation

Thanks for your message. I don't receive too many word of
encouragement and am grateful for them....

Would you consider recommending me for the Forum Leader
(absurd title)? I've applied with AOL but fear the fundamentalists
are going have me burned at the stake on this one too....

.....
ubj: Baha'i Faith Forum Application
Date: 98-09-09 15:03:43 EDT
From: FG
To: RBCF Mark
CC: RBCF Admin

Spirituality Forums Volunteer Community Leader Application

(v1.01 - 8/21/98)

CONFIDENTIALITY WILL BE MAINTAINED FOR ALL INFORMATION CONTAINED HEREIN.
APPLICANT ALSO AGREES TO HOLD CONFIDENTIAL ALL INFORMATION LEARNED AS PART
OF THE APPLICATION PROCESS AND, IF ACCEPTED, AS AN AMERICA ONLINE VOLUNTEER
STAFF MEMBER. APPLICATION FOR A VOLUNTEER POSITION IMPLIES PERMISSION IS
GRANTED TO RESEARCH YOUR PAST AND RECENT AMERICA ONLINE ACCOUNT HISTORY AND
INFORMATION.

~::~::~ Personal Information~::~::~
Required

First name:Frederick
Last name: Glaysher

-----Original Message-----
From: Barthaman@aol.com <Barthaman@aol.com>
To: FG@hotmail.com <FG@hotmail.com>
Cc: Talisman@umich.edu <Talisman@umich.edu>

Date: Saturday, September 12, 1998 11:15 PM
Subject: Re: Fw: AOL removes TOS - Bahai accusation

>Dear Frederick,
>
>Some of us (Baha'is who think like I do) read you loud and clear. You're
not
>alone,
>obviously, in your observations. We know exactly what you're talking about.
>It's out there. It's true. Juan Cole and Denis MacEoin (both first-class
>scholars in my humble
>opinion) have said just as much in years past.
>
>Because the Universal House of Justice won't come down from its elitist
hill
>top long enough to listen to common sense (too bad they don't have women
>members) and because the general Baha'i community has been indoctrinated
from
>day-1 not to question religious authority, one will have to reach
influential
>minds
>outside the Faith.
>
>An informed general public will not condone Baha'i institutional abuses of
>power,
>and will hold Baha'i expansion in check (through both indifference and
public
>criticism) as long as it's leadership thumbs its nose at the democratic
ideals
>this country was founded on. People come to America from around the world
to
>experience freedom. Why would they embrace a religion that gives them less
of
>it? The Baha'is, apparently, haven't learned anything from the history of
the
>Mormons, their distant spiritual cousins.
> --Barthaman
>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 14, 1998 3:29 PM
To: Kate Bodi
Subject: Bahai Forum Leader

Kate,

Would you consider recommending me for the Forum Leader
(absurd title)? I've applied with AOL but fear the fundamentalists
are going have me burned at the stake on this one too....

You're on AOL, right?

.....
ubj: Baha'i Faith Forum Application
Date: 98-09-09 15:03:43 EDT
From: FG
To: RBCF Mark
CC: RBCF Admin

Spirituality Forums Volunteer Community Leader Application

(v1.01 - 8/21/98)

CONFIDENTIALITY WILL BE MAINTAINED FOR ALL INFORMATION CONTAINED HEREIN.
APPLICANT ALSO AGREES TO HOLD CONFIDENTIAL ALL INFORMATION LEARNED AS PART
OF THE APPLICATION PROCESS AND, IF ACCEPTED, AS AN AMERICA ONLINE VOLUNTEER
STAFF MEMBER. APPLICATION FOR A VOLUNTEER POSITION IMPLIES PERMISSION IS
GRANTED TO RESEARCH YOUR PAST AND RECENT AMERICA ONLINE ACCOUNT HISTORY AND
INFORMATION.

~::~::~ Personal Information~::~::~

****Required****

First name:Frederick

Last name: Glaysher

From: FG[SMTP:FG@hotmail.com]

Sent: Monday, September 14, 1998 3:46 PM

To: FG

Cc: Ron House

Subject: NEW RELEASE DRAFT

Ron,

Thanks for your honest evaluation. One recent update is now needed. I'm leaving it fairly understated:

"With recent clashes
even taking place on America Online, "

You can find the relevant messages now at
<https://members.tripod.com/~FG/AOL.htm>

Are the newsgroups you wanted in the RFD okay?

Later, when it's time, can you post the pointers to them?

I feel Frank Baker had plenty of opportunity to get involved if he really wanted to. How do you feel about him? I don't really know anything about him though Fran has been a lot of help. What should we do?

Fred

NEWS RELEASE

For immediate release. . . [or]
For Use the Week of September 20th. . .

Contact: FG (xxx) xxx-xxxx or
FG@hotmail.com

Baha'is Debate Freedom of Speech and Conscience

The third interest poll is beginning for talk.religion.bahai, a proposed unmoderated newsgroup on the part of the Internet known as Usenet. Critics charge members of the Baha'i Faith have opposed its creation now for more than a year and a half because they would not be able to exercise the kind of control they exert over soc.religion.bahai, a moderated newsgroup.

Under the Usenet guidelines for discussion groups, if a newsgroup is moderated, a single moderator or panel of moderators chooses which messages are posted for all subscribers to read. There seems to be a classic struggle between Baha'is and ex-Baha'is of liberal sentiment and the elements of a conservative orthodoxy. With recent clashes even taking place on America Online, both appear ready for another stormy battle on news.groups, the discussion group where the creation of a new forum is always debated.

<<<<

Some critics even go further. Dr. Juan Cole of the Department of History at the University of Michigan, a former Baha'i who withdrew from the Faith after more than twenty years, has asserted there is widespread, pervasive censorship and distortion of information throughout the religion that belies the gentle and tolerant universalism of its Founders. Recently, Dr. Cole has said, "The checks and balances . . . will have to come from public opinion, within the faith and without."

This is a formal Request for Discussion (RFD) to create an unmoderated worldwide discussion group called talk.religion.bahai. This is not a Call for Votes (CFV); you cannot vote at this time. Procedural details appear below. All followup discussion should be crossposted to news.groups,alt.religion.bahai.

Newsgroup line:

talk.religion.bahai Discussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

From January 17, 1997, the posting of the first proposed RFD, until March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

From April 1, 1997, to September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months. Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

From September 28, 1997, to September 11, 1998, over 30,000 messages have been posted to alt.religion.bahai resulting in X messages per day for 331 days and X messages per month for nine months.

These numbers may be verified by searching www.dejanews.com for talk.religion.bahai and alt.religion.bahai for the relevant time periods. Please note that despite the poor propagation of the alt.* hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the talk.* hierarchy. It is only reasonable to conclude that the easy accessibility of the talk.* hierarchy will lead to even higher rates of posting by interested people.

As a further indication of interest in an unmoderated newsgroup, it should be noted that the web site "The Bahai Faith & Religious Freedom of Conscience" has had more than 3,000 hits on it since May 8, 1998.

<https://members.tripod.com/~FG/bahai.htm>

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai, on the less well propagated alt.* hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on alt.religion.bahai, their ISPs not carrying the hierarchy. It is anticipated that alt.religion.bahai will evolve along as its users see fit and will complement talk.religion.bahai as an alternative unmoderated newsgroup.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Postings may take any point of view with regard to the Baha'i Faith. Whilst this allows criticism, including criticism that might be uncomfortable or hurtful to some, it also fully opens the door for enquirers to see with their own eyes and not through the

eyes of their neighbours by asking questions and reading replies from anyone who is interested in their question. Talk.religion.bahai also fills the need for the first and only universally accessible Internet forum about the Baha'i Faith. As the Internet is clearly becoming an indispensable part of modern life, such access for those interested in the Baha'i Faith will, in the future, be as important a civil right as the right to free speech in non-electronic forums. Thus talk.religion.bahai is clearly in the spirit of Baha'u'llah's injunctions supporting a free press.

As Baha'u'llah taught, a free press has both rights and responsibilities. Therefore some Baha'is might fear misuse of the facility, especially postings by covenant-Breakers. However, Shoghi Effendi has addressed this question:

"First, the civil rights of Covenant-breakers must be scrupulously upheld."

From a letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, October 29, 1974. Lights of Guidance, Page: 186.

Further, it is permitted for Baha'is to read and post material in an open Internet forum:

"In general, the House of Justice has no objection to Baha'is' participating in public, unmoderated discussions about the Faith, whether those discussions take place in person or through some form of electronic communication."
Department of the Secretariat, DATE: 14 October 1997 U.S.A.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

PROCEDURE:

An instructive passage by Russ Allbery might fruitfully be considered by all:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There *is*, however, a general *consensus* that certain *patterns* of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting *will* earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i *could* vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that

advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."

The process of creating newsgroups is twofold. First is the RFD stage, when someone writes a Request for Discussion (RFD) outlining the purpose of the proposed group. The RFD appears in news.announce.newgroups, news.groups, and other relevant discussion groups. Anyone may publicly comment on the RFD in news.groups for a three-week period. During the discussion phase, proponents may modify the RFD in response to suggestions from posters on news.groups.

The second stage is the Call for Votes (CFV) stage. The proposal must pass a Usenet-wide vote with a 2/3 supermajority -- and at least 100 more votes in favor than against -- to be created. Anyone with an e-mail address may cast a ballot. A neutral votetaker from the Usenet Volunteer Votetakers (UVV) conducts all CFV's.

This RFD attempts to comply with the Usenet newsgroup creation guidelines outlined in "How to Create a New Usenet Newsgroup" and "Writing an RFD" and available for perusal on news.groups or news.announce.newgroups. Please refer to these documents if you have further questions about the process.

DISTRIBUTION:

This RFD has been posted to the following newsgroups:
news.announce.newgroups, news.groups, soc.religion.bahai,
alt.religion.bahai, talk.religion.misc, soc.rights.human

and the following three mailing lists:

Talisman
Subscribe via: jsgreen@umich.edu

Bahai Studies
Subscribe via: major@johnco.cc.ks.us

h-Bahai h-Bahai@h-net.msu.edu
Subscribe jrcole@umich.edu

Pointers will appear in the following newsgroups:

soc.religion.unitarian-univ, soc.religion.eastern,
soc.religion.gnosis, soc.religion.hindu,
soc.religion.paganism, soc.religion.quaker,
soc.religion.sikhism, soc.religion.scientology,
soc.religion.vaishnava, talk.religion.buddhism,
talk.religion.newage, alt.religion.islam, alt.religion,
uk.religion.misc, uk.religion.interfaith,
uk.religion.other-faiths, news.admin.censorship,
alt.atheism, alt.atheism.moderated,
alt.religion.christian.biblestudy, alt.religion.christian.last-days,
alt.religion.christian.roman-catholic, aus.religion.christian,
alt.religion.christian.pentecostal, alt.religion.vaisnava,
alt.individualism, talk.philosophy.misc, alt.activism, talk.atheism,
talk.philosophy.humanism, talk.philosophy.misc,
alt.philosophy.debate

And to the following seven Bahai-only listservs:

Subscribe via bahai-request@bccca.org
Baha'i Campus Forum (BCF)
Baha'i Discuss (Discuss)
Baha'i Singles (Singles)
Baha'i Teachers (Teachers)
Baha'i Women Converse (Women)
Baha'i Youth (Youth - aimed at the 12-18 age group)
Baha'i Announce (Announce)

Proponent: FG

Proponent: Ron House

Proponent: Fran Baker

List Site: <https://www.findmail.com/list/bahai-faith/>
To unsubscribe, send to bahai-faith-unsubscribe@makelist.com

FREE group e-mail lists at <https://www.findmail.com>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 6:57 AM
Subject: Re: On soc.religion.bahai - brief quotations

I would appreciate help on determining who this person is who is posting in my name.

Here are the headers for the person who posted the message below and stole my identity:

Path:
spln!extra.newsguy.com!lotsanews.com!newsfeed.direct.ca!cpk-news-hub1.bbnplanet.com!news.bbnplanet.com!howland.erols.net!news.alt.net!netroplex.com!usen
et
From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai,talk.religion.misc
Subject: On soc.religion.bahai - brief quotations
Date: 15 Sep 1998 06:25:13 GMT
Lines: 67
Message-ID: <6tl189\$5vu\$bt@207.212.27.40>
References: <6ss9qm\$4cr\$1@clarknet.clark.net>
NNTP-Posting-Host: 207.212.27.40
Xref: spln alt.religion.bahai:8688 talk.religion.misc:200030

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

FG wrote in message <6tl189\$5vu\$bt@207.212.27.40>...
>Not posted by me - but I have complained to netroplex.com and the guy
>WILL be caught, named and thrown off the server
>
>On 14 Sep 1998 05:30:06 GMT, ipdress7@hotmail.com (Nezumi Kozo) wrote:
>
>>In article <eCryaAC39GA.220@upnetnews03>,
>> "Tony Nitzke" <tony_nitzke@email.msn.com> wrote:
>>
>>
>>
>>> >Because Jesus could endure anything, but the absense of his Father's
love.
>>
>>
>>> Couldn't Jesus handle spiritual ups and downs? I've had to. Is he less
>>> than me? Haven't you had moments of God's love followed by moments
without?
>>> Were you able to handle it without crying tears for yourself?
>>

>>
>>I'm not talking about some 'simple' struggle. I'm not really even talking
>>about struggle at all. I'm talking about anguish. Horrible and tormenting
>>anguish. It is an anguish that you as a sinful man could never understand.
>>
>>The Lord Jesus Christ, who never sinned, who only knew love and goodness,
>>became sin for his children, and suffered the wrath of holiness for that
sin,
>>that was undeserved and yet accepted in full on behalf of all humanity.
>>
>>On the cross, Jesus cried "My God, why hast thou forsaken me ?"
>>In other words "My Father, why have you left me ?" God the Father had
>>left Jesus, because Jesus was paying the penalty of all sin, on behalf of
>>all mankind. Alone. Totally and utterly alone. But God had not left Jesus
>>from the moment of the cross. No, this abandonment began the night that
>>Jesus was calling to his Father in the garden, with no response.
>>
>>It is for this reason that Jesus prays the same prayer three times.
Because
>>God has not answered Jesus. It is for this reason also that Jesus is
praying
>>with sweating blood. Because he is so seriously and intently calling on
the
>>Father that has abandoned him.
>>
>>Jesus foretold that he would be three days and three nights in the 'heart
of
>>the Earth' . Yet we can count that Jesus was crucified on Friday and arose
>>from the grave on Sunday morning. This would be three "days" but only two
>>"nights". The solution to this lies in the evening before. The night he
was
>>in the garden praying. To be "In the heart of the Earth" is a metaphor for
>>being under the judgement of God. When Jesus is "In the heart of the
Earth"
>>for three days and three nights, it means that Jesus will endure the wrath
of
>>God's judgement against sin for three days and three nights. This sin
>>judgement began the evening of Jesus' prayer in the garden (hence, no
>>response to his prayers) and continued until he rose on Sunday morning.
>>
>>It is one thing to endure God's absence when you know in your heart that
you
>>deserve it and have yourself abandoned God many times, yet quite another
to
>>endure Judgement and separation from God when you have done no wrong, and
>>when the love of God had been consistent throughout eternity.
>>
>>Many martyrs have indeed been tortured and killed for the cause of God,
yet
>>none but Jesus ever endured that suffering totally alone. The love of
Christ
>>for his flock is beyond human comprehension.
>>
>>--
>>CRAIG MAXIM EX-MOONIES PAGE
>>Click Here
>>
>>-----== Posted via Deja News, The Leader in Internet Discussion -----
>>https://www.dejanews.com/rg_mkgrp.xp Create Your Own Free Member Forum
>>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 7:01 AM
Subject: Re: Seriously scrambled messages

A server error can't be doing this. It must be intentional, given the note on the message I've attempted to report to abuse@ clark.net or whoever.

Roger Reini wrote in message <35FE2C56.3A7B8EC2@wwnet.net>...
>There are some seriously scrambled messages currently (9-15, 6 AM ET) on
>alt.religion.bahai. They seem to have the following headers in common:
>
>
> Message-ID:
> <6t1186\$5vu\$br@207.212.27.40>
> References:
> <6ss9qm\$4cr\$1@clarknet.clark.net>
> NNTP-Posting-Host:
> 207.212.27.40
>
>
>For the record, I did not post the two messages attributed to me around
>this period, and the same is likely true about the others.
>
>Roger (rreini@wwnet.net)
><https://fp-www.wwnet.net/~rreini/>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 7:19 AM
To: FG
Subject: Wendy1

Subject: Re: AOL removal of Bahai inspired TOS
Date: Mon, Sep 14, 1998 21:56 EDT
From: WScott1995
Message-id: <1998091501562200.VAA16035@ladder03.news.aol.com>

Fred,

This is really interesting. First, you drive everyone up the wall with repetitive announcements of your anti-Baha'i website, then you pout about their reactions and put all their attempts to have you obey the TOS rules on that website to show how nasty the Baha'is are. Well, I have some advice for you:

Get a life! You are in serious need of one. How about some counselling? Or maybe just a cup of tea and a good book and chill out! You are going to end up with some serious regrets (if not an ulcer) if you don't deal with your negative and destructive tendencies. I'm very sorry you are this way. The Baha'is need to pray for you so you can be happy. After all, "if we are not happy in this day, for what day are we waiting?" Do you really think trying to destroy the reputations of the Baha'is will make you happy? Or even that it will work? People can see right through your attempts, you know. It is a fruitless exercise. I hope you will seriously consider the consequences of your actions, both in this life and the next.

Love and peace, Wendy-----<-@

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 7:30 AM
To: Barthaman@aol.com
Subject: Re: FG for forum leader...

Just email the AOL Administration for the RBCF (not quite sure what that is).

CC: RBCF Admin@aol.com

Usually, I'm against casting pearls before swine, but many Bahais constitute a special group of pigs I can no longer tolerate....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

-----Original Message-----

From: Barthaman@aol.com <Barthaman@aol.com>
To: FG@HOTMAIL.COM <FG@HOTMAIL.COM>
Cc: Talisman@umich.edu <Talisman@umich.edu>
Date: Sunday, September 13, 1998 9:10 PM
Subject: Re: FG for forum leader...

>Frederick, you'd make as good a forum leader as anyone I know of.
Certainly,
>I'll recommend you. Who do I need to contact? (About that burning at the
stake
>idea, I can't quite comment right now because my own pant legs are on
fire!)
>
>I think the Baha'is (your critics) should lighten up and give you a
>break--they don't recognize your fine talents and what they're losing. Why
do
>they prefer you as their enemy when being friends is a whole lot better for
>the blood pressure? I see a lot of myself in you. If I could speak to
myself
>as another person, I'd say: "Don't waste your precious life serving people
who
>don't appreciate you and who don't make you happy." Life is too short. But
>since you've already heard all of that before, godspeed.
>
>Warmest regards, Barthaman.
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 7:36 AM
To: Fran Baker
Cc: Frank Baker
Subject: news release & Frank....

Frank,

Are you still interested in serving as a proponent?

Revised news release rough draft below, with a slight allusion
to what Bahais have just attempted on AOL....

NEWS RELEASE

For immediate release. . . [or]
For Use the Week of September 20th. . .

Contact: FG (xxx) xxx-xxxx or
FG@hotmail.com

Baha'is Debate Freedom of Speech and Conscience

The third interest poll is beginning for talk.religion.bahai,
a proposed unmoderated newsgroup on the part of the
Internet known as Usenet. Critics charge members of the
Baha'i Faith have opposed its creation now for more than a
year and a half because they would not be able to exercise

the kind of control they exert over soc.religion.bahai, a moderated newsgroup.

Under the Usenet guidelines for discussion groups, if a newsgroup is moderated, a single moderator or panel of moderators chooses which messages are posted for all subscribers to read. There seems to be a classic struggle between Baha'is and ex-Baha'is of liberal sentiment and the elements of a conservative orthodoxy. With recent clashes even taking place on America Online, both appear ready for another stormy battle on news.groups, the discussion group where the creation of a new forum is always debated.

Some critics even go further. Dr. Juan Cole of the Department of History at the University of Michigan, a former Baha'i who withdrew from the Faith after more than twenty years, has asserted there is widespread, pervasive censorship and distortion of information throughout the religion that belies the gentle and tolerant universalism of its Founders. Recently, Dr. Cole has said, "The checks and balances . . . will have to come from public opinion, within the faith and without."

A poet and literary critic who remains a Baha'i after more than two decades of membership, FG, one of the proponents of talk.religion.bahai, has developed a web site, "The Baha'i Faith & Religious Freedom of Conscience," documenting numerous instances of interference with free speech by the moderators of soc.religion.bahai and the Baha'i Administration: <https://members.tripod.com/~FG/index.htm>

Whatever the outcome of the third interest poll, the more than 30,000 messages posted to alt.religion.bahai, a less accessible newsgroup than the one wanted, shows Baha'is and others have a lot to say on the matter!

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 7:39 AM
To: support@extra.newsguy.com
Subject: Fw: 3rd ROUGH DRAFT - RFD talk.religion.bahai

Something is seriously wrong with many, many messages being all mixed up. Is it originating at newsguy.com?

I include all the headers to help you figure it out:

Path:
spln!extra.newsguy.com!lotsanews.com!Cabal.CESspool!bofh.vszbr.cz!howland.erols.net!news.alt.net!netroplex.com!usenet
From: John Noland <dno543@airmail.net>
Newsgroups: alt.religion.bahai,talk.religion.misc
Subject: 3rd ROUGH DRAFT - RFD talk.religion.bahai
Date: 15 Sep 1998 06:25:10 GMT
Lines: 21
Message-ID: <6tl186\$5vu\$br@207.212.27.40>
References: <6ss9qm\$4cr\$1@clarknet.clark.net>
NNTP-Posting-Host: 207.212.27.40
Xref: spln alt.religion.bahai:8675 talk.religion.misc:200022

-----Original Message-----
From: John Noland <dno543@airmail.net>
Newsgroups: alt.religion.bahai,talk.religion.misc
Date: Tuesday, September 15, 1998 2:25 AM
Subject: 3rd ROUGH DRAFT - RFD talk.religion.bahai

>In article <35f725c7.183268556@news.thegrid.net>,
>AGENTQ@please.stop.breeding (Soyed Pants) wrote:
>
>> She has no point Susan. She's obviously too damn stupid to look around
>> and realize she's in an overcrowded world. Another one who probably
>> lives a quality life but has no concern for the conditions others live
>> in.
>
>Unlike Soyled Pants who has great concern only for her pocket book and
creature
>comforts.
>
>To whom "overcrowding" means there might be not enough of something for
her.
>
>Soyled Pants, who say's "she doesn't hate kids", as if we fabricated her
coments
>to make her look bad. All the while she refers to my kids or your kids as
>"your brats".
>
>Soyled Pants, who's single note song is "why should you get a tax break
>for contributing to this over crowded world", yet is too wimpy and self
>centered to make a real contribution to the betterment of others.
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 3:24 PM
To: bahai-faith @ makelist.com
Subject: Re: ARB more harm than good?

This is another instances of someone stealing my
identity or however you wish to see it. I don't find
it amusing.

netroplex.com has notified me that they have deleted his account.

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

Path:
spln!extra.newsguy.com!lotsanews.com!su-news-hub1.bbnplanet.com!news.bbnplan
et.com!newsfeed.wli.net!newspeer.monmouth.com!news.lightlink.com!news.alt.ne
t!netroplex.com!usenet
From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai,talk.religion.misc
Subject: ARB more harm than good?
Date: 15 Sep 1998 06:25:26 GMT
Lines: 25
Message-ID: <6tl18m\$5vu\$ca@207.212.27.40>
References: <6ss9qm\$4cr\$1@clarknet.clark.net>
NNTP-Posting-Host: 207.212.27.40
Xref: spln alt.religion.bahai:8691 talk.religion.misc:200032

FG wrote in message <6tl18m\$5vu\$ca@207.212.27.40>...

>> Can Mormons be Mormons without
>> believing in Jaredites, etc?

>>
>> Doug

>
>
>
>Can Christians and Jews be Christians
>and Jews without believing that Moses

>personally stood on the plains of Moab and
>delivered the word in the Book of Deuteronomy
>to the Children of Israel? If "no" what about
>all the excellent biblical scholarship from
>learned Christians and Jews who see the work
>as the product of the age of Jeremiah? If
>"yes" what about Jesus' quotes from the
>book?
>
>Maybe, just maybe, there's something of
>a parallel between the Israelite restoration
>under King Josiah and the coming forth of
>Deuteronomy -- and -- (fill in the blank)
>
>Unka Dale
>who has yet to meet a Jaredite
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 3:26 PM
Subject: Re: Help Someone elses post is sent with my name - HOW?

More "Bahai love" in practice?

Fran Baker wrote in message <6tm43e\$1fa\$1@chaos.crhc.uiuc.edu>...
>dooltracy@aol.com (Dool Tracy) writes:
>
>>THIS POST IS NOT FROM ME!!!!
>>THIS POST IS NOT FROM ME!!!!
>
>>How did this post get posted with my signature name????
>
>>How can this be done???? Is this some some sort mistake????
>>The belowpost was sent under 'Politicas and th faith' a therea started by
me.
>>The below posts dont contain anything Ive written however.
>>How?
>
>>Dool Tracy
>
>This just happened to me, too, although the full email address was
>not the same, just some of it and the name on the post.
>Pretty creepy. Someone is making trouble/noise, maybe to
>prove how ugly an unmoderated newsgroup can be.
>
>--Fran

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 3:30 PM
Subject: netroplex.com NUT

Obviously, not a Bahai, it would appear?

-----Original Message-----

From: Policy Manager <abuse@netroplex.com>
To: paul M <ipcress7@hotmail.com>; kenb@nidlink.com <kenb@nidlink.com>;
Anton Hein <ahein@xs4all.nl>; jw_eiler@bellsouth.net
<jw_eiler@bellsouth.net>; Searles O'Dubhain <odubhain@mindspring.com>;
H4P1A3S1@aol.com <H4P1A3S1@aol.com>; landis.ragon@ibm.net
<landis.ragon@ibm.net>; Gul Agha <agha@cs.uiuc.edu>; Doug Gilliland
<doug@idt.net>; Ken Stoltzfus <kenstoltz@erols.com>; Nidiffer
<wnidiffe@bcpl.net>; Empath <empath@skipper.com>; Dawn Reeder
<astalis@epsi.net>; Nick S Bensema <nickb@primenet.com>; Roy Johnson
<royjohns@hotmail.com>; Ananda das (ISKCON Victoria, B.C.)

<ananda@coastnet.com>; ebear <ebear@direct.ca>; Jeremiah McAuliffe
<alimhaq@city-net.com>; Gregory Gyetko <ggyetko@newbridge.com>; diana@n1.net
<diana@n1.net>; Henrik Nilsson <mrmagoo@hem.passagen.se>; Khurram Muhammad
<khurram@ecn.purdue.edu>; Gary L King <Oreocat@ETINTERNET.NET>; Mike
Spurgeon <mike@spurgeon.net>; Jim Cheesman <mogrim@arrakis.es>; Glen
<gft@pacificcoast.net>; Mike Dodd <mdodd@shore.net>; Rick Ellis
<ellis@ftel.net>; Kenneth C. Sherwood <unique@ptd.net>; Matz Bjurstr-m
<matz@email.msn.com>; Richard van den Berg <R.vandenBerg@inter.NL.net>;
Oliver Osswald <osswald@mail.com>; John C. 'Buck' Field
<operative@applink.net>; Rich <rsmith@aloha.net>; FG
<FG@hotmail.com>; David Migicovsky <david@showbuzznet.com>; Darryl L.
Pierce <mcpiarais@usa.net>; Don Kresch <dkresch@execpc.com>; Mark W Brehob
<brehob@cse.msu.edu>; Barry T. Dallmann <oddinsgothi@email.msn.com>;
Cornell, David da Silva <CornellD@gtlaw.com>; nurban@vt.edu <nurban@vt.edu>;
Craig Bratcher <jqpublic@netnitco.net>; Rev. Mike Bugal
<revmikeb@mindspring.com>; dbgrap@cy-net.net <dbgrap@cy-net.net>;
MariZap@aol.com <MariZap@aol.com>; Thomas R Scudder <tomscud@umich.edu>;
Alan M Dunsmuir <alan@moonrake.demon.co.uk>; Richard Menninger
<rem@dante.mh.lucent.com>; Jim McCulloch (by way of Jim McCulloch
<ifza600@ccwf.cc.utexas.edu>) <mcculloch@mail.utexas.edu>; Brian J Goggin,
Wordwrights, T/F + 353 61 377057 <bjg@wordwrights.ie>; Verre, Leah
<leahv@humongous.com>; Skitt <skitt1@rocketmail.com>; Peter
<peter@the-upper-room.net>; lshkim@netroplex.com <lshkim@netroplex.com>
Date: Tuesday, September 15, 1998 2:35 PM
Subject: USENET Forgeries

>To all USENET Forgery Victims,
>
>We have identified the user and canceled the service. I called the user
>and the phone number is not valid. I assume that the name and the address
>are fake, too. As an ISP, we have ZERO tolerance for SPAMMERS. We
>apologize for the problem that the user has caused, but we also are a
>victim. (We've gotten tons of e-mail regarding this.) It took us a while
>to track who the user was since the user was also posting messages using
>other e-mail addresses from our users. You won't see any more forgeries
>through our network.
>
>
>
>sincerely,
>
>Laurent Kim
>Policy Manager
>abuse@netroplex.com
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 3:33 PM
Subject: Re: AOL Bahai threats

All the relevant messages to this incident on AOL
can now be found at
<https://members.tripod.com/~FG/AOL.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

Jules Joubert wrote in message <6tm3oj\$3f5\$1@news.worldonline.nl>...
>Dear Robert,
>
>Thank you for your opinion. My feelings exactly. But I was wondering what
>problem Frederick has or sees.
>So I am asking Frederick for his opinion and try to understand his
>position. This does not mean that I agree.
>
>With regards,

>Jules Joubert
>
>rlittle@nils.com wrote in message <6tkeq5\$d0u\$1@nnrp1.dejanews.com>...
>>Dear Jules:
>>
>>What is needed, in my opinion, is a return to the Writings.
>>
>>What would 'Abdul-Baha' do? What would He say?
>>
>>I think that the Baha'i Writings offer clear guidance in how to behave
>towards
>>other human beings. I think that the Baha'i Writings also offer very clear
>>guidance in problem solving.
>>.....
>>.....
>>.....
>>Do we respond with love, or with bitterness?
>>
>>With respect,
>>
>>Robert A. Little
>>
>
>
>
>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 3:35 PM
Subject: Re: ARB more harm than good?

All the relevant messages to this incident on AOL
can now be found at
<https://members.tripod.com/~FG/AOL.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

RMckin6046 wrote in message
<1998091500174100.UAA26624@ladder01.news.aol.com>...
>Kate:
>
>Perhaps I was responding more to Fred's response to your post than I was to
>your actual post. There is a tendency here on this newsgroup to see the
worst
>possible explanation for one's behavior... especially if one is a Baha'i
and
>not a cynic. And, I think that perhaps I am feeling a little defensive on
>behalf of my AOL friends. I will revisit your post with a more open mind
and
>try to read it without the responses coloring my understanding.
>
>In the meantime, we should not be surprised at any number of differences of
>opinion. The fact is that this newsgroup can be quite contentious, and
more
>than a few of us can be judgmental of others' opinions.... not to mention
>sarcastic in tone. I think that a reasonable person who does not value the
>free-for-all atmosphere can believe that ARB does more harm to teaching the
>Faith than it does good. Please, do not mistake that for my opinion. I
think
>that ARB and SRB and other avenues of discussion and approach all fulfill
>reasonable and ultimately helpful ends.
>
>My remark about approaching others with understanding and humility was not

>directed solely or particularly at you. It would be good advice for those
who
>were in the chat room that you visited as well as those of us here on ARB.
My
>point there is that we often approach others with pre-conceived notions of
>their opinions and immediately question their motivations. [Did this not
>happen to you... maybe?] I am guilty of this, and I think it is obvious
that
>others here are too.
>
>Thanks for your kind reply.
>

>Richard

>-----
>Dr Richard A McKinley
>Fayetteville NC USA
>RMckin6046@aol.com

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 3:40 PM
To: bahai-faith @ makelist.com
Subject: Re: ARB more harm than good?

All the relevant messages to this incident on AOL
can now be found at
<https://members.tripod.com/~FG/AOL.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

RMckin6046 wrote in message
<1998091418084000.OAA06037@ladder03.news.aol.com>...
>Gee, Thanks! Fred. Let's make real sure all the non-Baha'is at AOL central
>know what horrible "loving" people we really are.

>
>Now what exactly did these loving Baha'is do? Let's see, they "seemed
nervous"
>at Kate's "few simple honest questions." Despite their nervousness, "they
>finally obliged" Kate in answering her questions. Some left the chat room
>instead of participating in the Q&A session desired by Kate. Someone --
quite
>horribly -- exercised free speech and expressed "their [own] opinion... ARB
>does more harm than good."

>
>Now, what TOS violations are described in Kate's post? Did they attack her
>personally? Did someone use profanity? Did some one call her names?
Where
>was the violation of AOL's TOS [Terms of Service]. By forwarding this
>complaint to TOSGeneral and encouraging Kate to report the e-addresses, all
you
>have really accomplished is to reveal yourself to TOSGeneral. Crying
"wolf"
>when there is no wolf will almost certainly backfire. Good going! Keep up
the
>good work!

>
>Richard

>
> >Incidentally, I've forwarded Kate's message to
>>TOSGeneral@aol.com and advise others who have experienced
>>such "Bahai love" to contact them too.
>snip
>> I urge you
>>>to reciprocate and contact the TOSGeneral@aol.com immediately.
>>>If you can remember the Bahais involved and their addresses, you
>>>should pass that along to him or her too. One or all of them might

>>>very well be the same Bahais who are trying to blackball me on
>>>AOL!
>>>
>>>FG...The Bahai Faith & Religious Freedom of Conscience:
>>><https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
>>>talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
>>>Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
>>>
>>>
>>>
>>>
>>>
>>>
>>
>>
>></PRE></HTML>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 3:49 PM
Subject: Re: Censorship at alt.religion.bahai

K. Paul Johnson wrote in message <35fe6f1b.0@vlinvr>...
>Richard Schaut (RSSchaut@email.msn.com) wrote:
>:
>: There's a rather clear principle of justice, Mr. Johnson, a principle
that I
>: think you may well have forgotten in your fervor and your desire to be
>: considered "liberal" and "free-minded". That principle is: people are
>: innocent until proven guilty.

AOL has clearly found the Bahais GUILTY as charged....
<https://members.tripod.com/~FG/AOL.htm>

>Johnson wrote:
>If that principle were followed by Baha'i administration and
>individuals in their condemnations of their fellow believers, I
>would have very little to complain about regarding Baha'i
>affairs. But character assassination by innuendo is the
>preferred way of dealing with anything remotely resembling
>dissidence. Seems like that's exactly what you're doing to Juan
>Cole in your message. Saying I don't want to know what you've
>"got" on him, thus attacking me but insinuating you have some
>awful proof of unspecified guilt on his part. If that's not
>character assassination by innuendo, what is?

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 15, 1998 3:55 PM
To: bahai-faith @ makelist.com; Kent Johnson
Subject: Re: the censorship that wasn't

Kent,

In this context, be sure to compare what Bahais have just done on AOL:
<https://members.tripod.com/~FG/AOL.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

Kent Johnson wrote in message <6tf8sh\$7bd\$1@as4100c.javanet.com>...
>If you are interested in real evidence of censorship for no good reason, I
>have some. I see no reason to put it here publicly, but it happened and
>there is plenty of evidence, at least where it concerns me.
>
>Warm Baha'i Love. --Kent
>
>
>rlittle@nils.com wrote in message <6tceu5\$nfr\$1@nnrp1.dejanews.com>...
>>Dear friends:
>>
>>There has been discussion recently concerning a plot or conspiracy to
>cancel
>>email messages to alt.religion.bahai in an attempt to censor vocal critics
>of
>>either the Baha'i Faith or some adjunct or agency of that Faith. Some few
>>individuals expressed the opinion in very strong and unmistakable language
>>that they believed these canceled posts to be the work of Baha'is.
>>
>>Inasmuch as one of the alleged victims of this "plot" has publicly come
>>forward...
>>The source of the cancelled emails was not an individual Baha'i, or a
>>group of Baha'is, nor was it any agency or arm of the Baha'i Faith.
>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 16, 1998 6:09 AM
Subject: Re: Bahai TOS on AOL now on web site

I think of John Milton's sonnet "On the New Forcers of Conscience
under the Long Parliament," especially its final line:

"New Presbyter is but Old Priest writ Large."

Given the techniques of Bahais on AOL, the inescapable
conclusion must read:

"New Bahai is but old Mullah writ Large."

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

FG wrote in message <6tj52t\$1d7@news1.newsguy.com>...
>All the relevant messages to this incident on AOL

>can now be found at
><https://members.tripod.com/~FG/AOL.htm>
>
>FG...The Bahai Faith & Religious Freedom of Conscience:
><https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
>talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
>Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
>
>
>
>
>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 16, 1998 6:12 AM
To: bahai-faith @ makelist.com
Subject: Re: Censorship at alt.religion.bahai

New Bahai is but old Mullah writ Large.

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 16, 1998 6:26 AM
Subject: Srb Bahais' solution - censor EVERYTHING & EVERYBODY! (Re: Signatures on SRB)

New Bahai is but old Mullah writ Large....

After having censored and suppressed any posts from me
for more than three and a half months now, the "moderators"
of soc.religion.bahai, in their scintillating wisdom, have come
up with what has to be one of the most laughable "policies" on
Usenet.... Their timing ought to be carefully noted by observers....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

-----Original Message-----

From: srb-mods@bccca.org <srb-mods@bccca.org>
Newsgroups: soc.religion.bahai
Date: Monday, September 14, 1998 1:59 AM
Subject: Moderator's Notice

>Moderators' Notice:

>
>As some signature files contain advertising, which is against the
>charter for this newsgroup, the moderators have decided that only a
>subscriber's name and a return e-mail address will be allowed in
>signatures. Longer signatures will be truncated.
>

>
>
Roger Reini wrote in message <35fcfb6e.222489238@news.newsguy.com>...
>It has just been announced on soc.religion.bahai that the only
>signatures permitted will be those with only a name and e-mail
>address. No URL's. This is because some signatures contained
>advertising, which violates the SRB charter. Longer signatures will
>be truncated.
>
>Since this applies to every participant, Fred or anyone else can no
>longer claim that they are being singled out for an inappropriate
>signature.
>
>Roger (rreini@wwnet.net)
><https://fp-www.wwnet.net/~rreini/>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 16, 1998 6:37 AM
Subject: Re: fw Juan Cole Re: [bahai-faith] mutilation theology

Alexander Hamilton & James Madison, The Federalist Papers:

"Why has government been instituted at all? Because the passions
of men will not conform to the dictates of reason and justice,
without constraint."

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

FG wrote in message
<1998090909522700.FAA11217@ladder03.news.aol.com>...
>Date: Fri, 04 Sep 1998 02:08:01 -0400
>To: talisman@umich.edu
>From: Juan Cole <jrcole@umich.edu> Save Address Block Sender
>Cc: bahai-faith@makelist.com
>In-Reply-To: <v01540b02b2150f5723f2@[139.80.53.29]>
>Mime-Version: 1.0
>Content-Type: text/plain; charset="iso-8859-1"
>Content-Transfer-Encoding: quoted-printable
>Subject: Re: [bahai-faith] mutilation theology
>Reply Reply All Forward Delete Previous Next Close
>
>
>
>Someone asked where Shoghi Effendi spoke of the administrative order being
>mutilated without a Guardian. It is World Order of Baha'u'llah p. 148:
>
>"An attempt, I feel, should at the present juncture be made to explain the
>character and functions of the twin pillars that support this mighty
>Administrative Structure--the institutions of the Guardianship and of the
>Universal House of Justice. To describe in their entirety the diverse
>elements that function in conjunction with these institutions is beyond the
>scope and purpose of this general exposition of the fundamental verities of
>the Faith. To define with accuracy and minuteness the features, and to
>analyze exhaustively the nature of the relationships which, on the one
>hand, bind together these two fundamental organs of the Will of
>'Abdu'l-Bahá and connect, on the other, each of them to the Author of the
>Faith and the Center of His Covenant is a task which future generations
>will no doubt adequately fulfill. My present intention is to elaborate
>certain salient features of this scheme which, however close we may stand

>to its colossal structure, are already so clearly defined that we find it
>inexcusable to either misconceive or ignore. 13 It should be stated, at the
>very outset, in clear and unambiguous language, that these twin
>institutions of the Administrative Order of Bahá'u'lláh should be regarded
>as divine in origin, essential in their functions and complementary in
>their aim and purpose. Their common, their fundamental object is to insure
>the continuity of that divinely-appointed authority which flows from the
>Source of our Faith, to safeguard the unity of its followers and to
>maintain the integrity and flexibility of its teachings. Acting in
>conjunction with each other these two inseparable institutions administer
>its affairs, coordinate its activities, promote its interests, execute its
>laws and defend its subsidiary institutions. Severally, each operates
>within a clearly defined sphere of jurisdiction; each is equipped with its
>own attendant institutions--instruments designed for the effective
>discharge of its particular responsibilities and duties. Each exercises,
>within the limitations imposed upon it, its powers, its authority, its
>rights and prerogatives. These are neither contradictory, nor detract in
>the slightest degree from the position which each of these institutions
>occupies. Far from being incompatible or mutually destructive, they
>supplement each other's authority and functions, and are permanently and
>fundamentally united in their aims."

>
>The uhj tries to interpret this passage away by pointing out that the
>Guardianship operated just fine without a house of justice, so obviously
>the house of justice can operate without a living Guardian. Moreover, the
>lack of a living guardian does not detract from the fact that the
>guardianship did exist at one point, leaving a great deal of guidance.

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>The problem is that the Guardian *did* think it essential that a house of
>justice come to be asap, and he constantly put things off or made rulings
>provisional upon their future acceptance. Obviously, this schema cannot
>work the other way around--the uhj cannot put things off or rule only
>provisionally on issues in hopes of a future guardian arising, since there
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>provided by a *living* Guardian.

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>On pp. 154-155 of World Order of Baha'u'llah, Shoghi Effendi continues,
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>"The hereditary authority which the Guardian is called upon to exercise,
>the vital and essential functions which the Universal House of Justice
>discharges, the specific provisions requiring its democratic election by
>the representatives of the faithful--these combine to demonstrate the truth
>that this divinely revealed Order, which can never be identified with any
>of the standard types of government referred to by Aristotle in his works,
>embodies and blends with the spiritual verities on which it is based the
>beneficent elements which are to be found in each one of them. The admitted
>evils inherent in each of these systems being rigidly and permanently
>excluded, this unique Order, however long it may endure and however
>extensive its ramifications, cannot ever degenerate into any form of
>despotism, of oligarchy, or of demagoguery which must sooner or later corrupt
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>institutions."

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>Shoghi Effendi is referring to Aristotle's division of government into rule
>by the one, rule by the few, and rule by the many. Aristotle thought each
>of these forms of government, in turn, had a virtuous and corrupt form.
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>into despotism. Rule of the few is ideally a noble aristocracy, but it
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>is ideally a just Republic or Polity that protects the rights of
>minorities; but it could deteriorate into demagoguery and a tyranny of the
>majority.

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>Shoghi Effendi was saying that the Baha'i system had all three elements:
>rule of the one was the Guardianship, rule of the few was the Hands (?),
>and rule of the many was the elected officers of the houses of justice
>(including NSAs and LSAs).

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>>(including NSAs and LSAs).
>>Now, according to Aristotle, the rule of the many, i.e., the rule of the
>>houses of justice, was liable to deteriorate into demagoguery and the
>>tyranny of the majority (a sort of populist fascism, we might say).
Shoghi
>>Effendi says explicitly that it is the hereditary principle of the
>>Guardianship (i.e. the Baha'i equivalent of monarchy) that keeps this
>>deterioration from occurring. Obviously, in the absence of a living
>>Guardian and with the end of the institution of the hands of the cause,
the
>>Baha'i system no longer has a living, breathing representative of the
>>monarchical principle nor of the aristocratic. This means that the houses
>>of justice have become a Republic. And according to Shoghi Effendi's
>>analysis, this Republic is open to going bad and becoming demagogic.
>>Notice that he does *not* say that what prevents the uhj from becoming
>>tyrannical is its own infallibility, or divine guidance, or anything so
>>airy fairy. He is concrete and explicit. It is the simultaneous presence
>>of the monarchical, aristocratic and republican forms of governance that
>>act as institutional brakes on one another. That institutional brake is
no
>>longer effectively present.
>>
>>And this is the only way I can understand how things have gone so wrong in
>>the Baha'i faith. Things are so corrupt that people like Firuz Kazemzadeh
>>go about publicly and explicitly identifying the elected officials of the
>>faith with an "aristocracy!" This does so much damage to both Aristotle
>>and Shoghi Effendi (not to mention common sense) that one cringes. I
>>suppose it must be nice for Firuz, though. And one of the reasons I left
>>was that in spring of 1996 the uhj mangled the interpretation of this
>>passage by insisting that *it* is the 'rule of the one'! Well, of course,
>>they aren't authorized to interpret things, though, are they?
>>
>>What would replace the role of the Guardian in keeping the elected
>>officials from becoming demagogues? Well, maybe nothing can. But maybe
>>public opinion could. Just the censure of ordinary Baha'is. And the
>>wonderful thing for the Baha'i faith at this juncture, and the thing that
>>gives even me hope for those still clinging to the crimson ark, is that

>>cyberspace is creating a Baha'i public opinion, and the uhj and the nsa's
>>are beginning to feel pressure from it. They hate it. They had liked
>>thinking of themselves as 'aristocrats' (or actually oligarchs given how
>>they often have behaved). But they had better shed the velvet robes and
>>dump the silver wine goblets, with the \$200 million palaces, and get back
>>to being plain democratic representatives of the Baha'i Republic or
>>eventually they will lose all their power and perquisites, altogether.
>>
>>
>>cheers Juan
>>
>>
>>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 16, 1998 6:40 AM
To: Juan Cole
Subject: Nash?

You wrote recently:

"And given what happened to Denis MacEoin, Abbas Amanat, Steven Scholl,
Linda Walbridge, Bill Garlington, Geoffrey Nash, "

I haven't anything about Nash. I'd appreciate it if you could fill me in on
what happened in his regard....

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 16, 1998 7:03 AM
To: Ron House
Subject: Fw: news release & Frank....

Ron,

I'll go with your point of view, but, between ourselves, I feel
uneasy and distrustful....

-----Original Message-----
From: Frank Baker <fbaker@ncsa.uiuc.edu>
To: FG <FG@hotmail.com>
Cc: Frank Baker <fbaker@ncsa.uiuc.edu>; Fran Baker <fran@crhc.uiuc.edu>
Date: Tuesday, September 15, 1998 6:50 PM
Subject: Re: news release & Frank....

>Dear Fred,

>

>First of all, thanks for inquiring; I appreciate it. Second, yes,
>I am still interested in serving as a proponent. That said, I feel
>that I owe you an apology and an explanation.

>

>First the explanation: My interest is in the establishment of an
>open forum and I will argue positively and constructively in its
>favor. I do not, however, wish to be personally associated with
>the negative side of the arguments, e.g., the various accusations
>of censorship or suppression. I would rather let the facts of
>such cases speak for themselves and let thinking people draw their
>own conclusions. Don't get me wrong, though; I am not saying that
>I feel that those cases should not be discussed. Even "thinking
>people" cannot draw reasonable conclusions if the facts are
>suppressed.

>

>And the apology: I have not been able to achieve the level of
>"presence" on the news groups as I would like ... and as is
>necessary if I am to be effective as a proponent. In part, this

>is because my work as a technical writer keeps me in front of a
>computer anywhere from 6 to 12 hours a day. While I do indeed
>wish to support the TRB effort, pressures are often such that I
>cannot engage in such activity during the workday and I find that
>at the end of such intense days, a "busman's holiday" on the computer
>in the evening very close to the last thing I want need. (The past
>several weeks has seen one of those intense pushes at work.) The
>result is that my participation is likely to be somewhat episodic
>-- Between pushes, I will be able to participate; during a serious
>push, especially as we approach deadlines, I will tend not to be
>around very much.

>
>Regards,
>-- Frank

>
>
>
>
>At 08:36 AM 9/15/98 -0400, FG wrote:

>>Frank,
>>
>>Are you still interested in serving as a proponent?
>>
>>Revised news release rough draft below, with a slight allusion
>>to what Bahais have just attempted on AOL....
>>
>>...
>

From: FG[SMTP:FG@hotmail.com]
Sent: Wednesday, September 16, 1998 7:10 AM
To: Ron House
Subject: bcca mailing lists

Ron,

What should be done about the bcca mailing lists?
I can't subscribe to them in order to post the pointers.
Can you subscribe? I've mentioned a few times it
would be helpful for someone trustworthy like yourself
to do so. Bahai-discuss last year was used to mobilize
some people against the proposal....

You can find all the bcca files from last year at
<https://members.tripod.com/~FG/archive.htm>

FROM THE RFD:
And to the following seven Bahai-only listservs:

Subscribe via bahai-request@bcca.org
Baha'i Campus Forum (BCF)
Baha'i Discuss (Discuss)
Baha'i Singles (Singles)
Baha'i Teachers (Teachers)
Baha'i Women Converse (Women)
Baha'i Youth (Youth - aimed at the 12-18 age group)
Baha'i Announce (Announce)

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 17, 1998 6:26 AM
To: Juan Cole
Subject: Re: Nash?

In about 1990, I had exchanged a letter or two with him, in one
of which he had commented:

We can see by what has happened to dialogue that even if
people are ready to read an independent style magazine,
there are others who do not wish them to, and are

prepared to make it virtually impossible for them to do so. Sorry to sound so bleak, but that is the reality of the situation.

Print or electronic, the situation remains the same....

-----Original Message-----

From: Juan Cole <jrcole@umich.edu>

To: FG <FG@hotmail.com>

Date: Wednesday, September 16, 1998 12:58 PM

Subject: Re: Nash?

>

>Dear Fred:

>

>I don't have details, but he was just gradually disgusted by the behavior
>of the Baha'i Far Right in the UK, and the crackdown on Dialogue magazine
>appears to have been the last straw for him.

>

>

>cheers Juan

>

>

>

>

>

>

From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, September 17, 1998 6:28 AM

Subject: fw Juan Cole Re: Checks & Balances (was Re: fw Juan Cole Re: [bahai-faith] mutilation theology)

-----Original Message-----

From: Juan Cole <jrcole@umich.edu>

To: Richard Schaut <RSSchaut@email.msn.com>

Cc: bahai-faith@makelist.com <bahai-faith@makelist.com>

Date: Wednesday, September 16, 1998 2:06 PM

Subject: [bahai-faith] Re: Checks & Balances (was fw Juan Cole mutilation theology)

>

>Dear Rick:

>

>I wish you would spend more time getting rid of those 'fatal protection
>faults' that make us Microsoft users' lives hell (which somehow don't seem
>to be a problem for Apple users) and less time expounding Aristotle. :-)

>

>I thank you for your comments on my note, which I hope to expand as a
>paper, and, of course, the process of dialogue and criticism can only make
>it a better paper.

>I am sorry you used the word 'absurdities,' however, since I do not believe
>my perspective is absurd even if it may need refinement, and I do not
>believe that my studies of Baha'i texts have ever been frivolous in such a
>way as would legitimately call for such an insult.

>

>You wrote:

>

>>>From a political science perspective, the existence of some form of
checks

>>and balances requires a tension between powers and authorities granted to
>>various branches of government. Specifically, it requires two or more
>>separate institutions to have authority to limit each other's functions.

>

>But the Guardian himself said *what* prevents the various elements of the
>Baha'i system (rule of the one, rule of the few, and rule of the many) from
>deteriorating from their good form (monarchy, aristocracy, republicanism)
>to their bad form (despotism, oligarchy, demagoguery). That is, when he
>says on WOB p. 154 that the administrative order cannot degenerate into
>despotism, oligarchy or demagoguery, this is coming as the *conclusion* of an

>argument earlier in the paragraph: the *reason* for which it cannot
>degenerate is because the administration "embodies and blends with the
>spiritual verities on which it is based the beneficent elements which are
>to be found in each one of them"--that is, it embodies the beneficent
>elements of monarchy, aristocracy and republicanism.
>
>Now, obviously, logically speaking, should the system cease to "embody" all
>three of these "beneficent elements", and instead be left with only one of
>them (rule of the many via their elected representatives), then we would
>have a different system. With the end of the guardianship, that is what
>has happened. (The fiction that rule of the one continues through the
>Guardian's writings is just propaganda; those writings can be interpreted
>in many ways, and when they are misinterpreted for narrow institutional
>purposes they can't talk back the way a living Guardian would.) The rule
>of the many, as we all know, is in constant danger of becoming demagogic
>and a tyranny of the majority. And there is no 'beneficent' rule of the
>on--the Guardian--to offset this tendency.
>
>Note that in the U.S. system, the Supreme Court also could not come in and
>make foreign policy, 'over-ruling' the Cabinet. It would have to respect
>the executive sphere of authority. I doubt it could even rule a foreign
>policy unconstitutional. But in other respects the existence of an
>independent judiciary that interprets the laws does limit the ability of
>the executive branch to act in a despotic fashion.
>
>It is certainly the case that a living Guardian would have been in a
>position to deter the other 8 members of the universal house of justice
>from acting in a dicatorial fashion. As Interpreter of the text, he could
>simply tell them that his interpretation of the scriptures ruled out
>falsely accusing college professors of covenant breaking as a way of
>silencing them or discrediting them in the community. The latter sort of
>action, of which the present universal house of justice has been
>egregiously guilty, clearly violates not only enormous numbers of
>scriptural texts guaranteeing freedom in thought, speech and intellectual
>inquiry, but violates the constitution of the universal house of justice
>itself, which constrains that body to protect the rights of individual
>Baha'is. (Ha!). A living Guardian could not have over-ruled such a
>malicious, mad and slightly stupid plan, but he could have weighed in,
>using his charisma and interpretive authority, to prevent the Hyppolyte
>Dryfuses and Auguste Forels of a later time from being railroaded by
>fundamentalist electrical engineers and narrow-minded failed businessmen
>and actors. And I firmly believe he would have.
>
>I think Rick Schaut knows very well that there are areas of corruption and
>unjustified repression in the Baha'i administration. He has a faith that
>all will be well nevertheless. I have had that faith shattered by
>witnessing my universal house of justice, in which I used to repose such
>high hopes, act like a group of ayatollahs or inquisitorial cardinals,
>falsely accusing decent, energetic, loving Baha'is like Linda Walbridge of
>verbal covenant breaking as a way of silencing their voices. They don't
>have the right or the legitimate authority to silence individual Baha'is
>from their expression of individual interpretation. This is something
>Abdul-Baha and Shoghi Effendi guaranteed the Baha'is. They are acting
>like despots. And whether my explanation of how this could have come to be
>is completely correct or not, some explanation of it is required.
>
>cheers
>
>Juan Cole
>Professor
>History
>U of Michigan
>
>
>
>
>
>
>

>at <https://www.eGroups.com> -- Free Web-based e-mail groups.
>
Richard Schaut wrote in message ...
>
>FG wrote in message <6to7u6\$k7p@news1.newsguy.com>...
>>Alexander Hamilton & James Madison, The Federalist Papers:
>>
>>"Why has government been instituted at all? Because the passions
>>of men will not conform to the dictates of reason and justice,
>>without constraint."
>
>
>I can see that it's time to point out some of the absurdities of Dr. Cole's
>arguments regarding "Checks and Balances" within the structure of the
>Administrative Order of the Baha'i Faith. Dr. Cole asserts that the
>presence of a living Guardian is some form of "balance" of the "rule of
>one"
>against the "rule of many" embodied in the institution of the Universal
>House of Justice.
>
>In support of this assertion, Dr. Cole quotes Shoghi Effendi's letter dated
>8 February 1934 and addressed to the Baha'is of the West (i.e. Europe and
>North America). The letter is often referred to as "The Dispensation of
>Baha'u'llah", and is quoted in its entirety in "The World Order of
>Baha'u'llah"--a collection of selected letters from Shoghi Effendi.
>
>In this regard, however, Dr. Cole fails to quote the most important passage
>we might find with respect to any form of checks and balances within the
>Administrative Order. Speaking of the complimentary functions of the
>institutions of the Guardianship and the Universal House of Justice, Shoghi
>Effendi states:
>
>"Though the Guardian of the Faith has been made the permanent head of so
>august a body [The Universal House of Justice] he can never, even
>temporarily, assume the right of exclusive legislation. He cannot override
>the decision of the majority of his fellow-members, but is bound to insist
>upon a reconsideration by them of any enactment he conscientiously believes
>to conflict with the meaning and to depart from the spirit of Baha'u'llah's
>revealed utterances." (World Order of Baha'u'llah, p. 150)
>
>From a political science perspective, the existence of some form of checks
>and balances requires a tension between powers and authorities granted to
>various branches of government. Specifically, it requires two or more
>separate institutions to have authority to limit each other's functions.
>For example, in the United States, the Courts have the power and authority
>to declare a law of Congress unconstitutional--i.e. to bindingly state
the
>Congress have stepped outside their bounds.
>
>Contrast this with Shoghi Effendi's remarks above, in which, at most, the
>Guardian can only "insist upon a reconsideration by" the other members of
>the Universal House of Justice, yet cannot override the majority's
decision.
>
>Shoghi Effendi goes even further in this regard. In the paragraph
>immediately preceeding the paragraph quoted above, Shoghi Effendi states,
>
>"The interpretation of the Guardian, functioning within his own sphere, is
>as authoritative and binding as the enactments of the International House
of
>Justice, whose exclusive right and prerogative is to pronounce upon and
>deliver the final judgement on such laws and ordinances as Baha'u'llah has
>not expressly revealed. Neither can, nor will ever, infringe upon the
>sacred and prescribed domain of the other. Neither will seek to curtail
the
>specific and undoubted authority with which both have been divinely
>invested." (Ibid, p. 150)
>
>Clearly, there are no "checks and balances" in the form of contravening
>powers and or authorities. The authority of the Guardianship compliments

>that of the Universal House of Justice, and "Neither will seek to curtail"
>the operations of the other.
>
>Having shown the absence of any specific provisions that would engender the
>common notions of "Checks and Balances" as we've come to know them, we can
>now return to the passage that Dr. Cole quotes:
>
>"The admitted evils inherent in each of these systems being rigidly and
>permanently excluded, this unique Order, however long it may endure and
>however extensive its ramifications, cannot ever degenerate into any form
>of
>despotism , of oligarchy, or of demagogy which must sooner or later corrupt
>the machinery of all man-made and essentially defective political
>institutions." (Ibid, p. 154)
>
>Dr. Cole asserts that Shoghi Effendi's remarks in this paragraph,
>particularly regarding demagogy, hinge upon the hereditary authority that
>the Guardian exercises. Yet, as we have seen above, the Guardian's
>authority does _not_ include the authority to override any decision of the
>Universal House of Justice. At best, the Guardian can insist that the
>members of the Universal House of Justice reconsider a decision, but he
>cannot override that decision.
>
>What, then, prompts Shoghi Effendi to assert that this Order "cannot ever
>degenerate into any form of depotism, of oligarchy or of demagogy"? To
>answer that, let's take a closer look at the sentences that precede those
>quoted above:
>
>"The hereditary authority which the Guardian is called upon to exercise,
>the
>vital and essential functions which the Universal House of Justice
>discharges, the specific provisions requiring its democratic election by
>the
>representatives of the faithful--these combine to demonstrate the truth
>that
>this divinely revealed Order, which can never be identified with any of the
>standard types of government referred to by Aristotle in his works,
>embodies
>and blends with the spiritual verities on which it is based the beneficent
>elements which are to be found in each one of them." (Ibid, p. 154)
>
>Note that it is not merely the hereditary authority which the Guardian
>exercises, but also the specific provisions requiring the democratic
>election of the membership of the Universal House of Justice, combine to
>distinguish the Administrative Order from any of the forms of government
>identified by Aristotle.
>
>A demagogy is a system whereby leadership is conducted via appeal to the
>emotions of the populace. The specific aspect of any democracy that would
>give rise to any tendency to become such a "tyranny of the majority" is the
>fact that the elected representatives in a democracy must answer to the
>views of those who have elected them.
>
>In the Baha'i System, however, members of these institutions do not answer
>to the whims of those who elect them. Further, the absence of any form of
>electioneering implies that members are elected based upon their character
>and recognized ability to make sound decisions. They are not elected based
>upon their "political" views. Within such a system, there can be no
>mandate
>from the populace, as there are no platforms upon which candidates would
>run
>for office.
>
>The feature, then, of the Baha'i System that precludes its degeneration
>into
>any form of demagogy is not the Guardian's hereditary authority. Rather,
>the feature is in the specific provisions regarding the election of members
>of the Houses of Justice.
>
>Lastly, to see just how absurd Dr. Cole's assertion is, consider his

>concluding remarks:
>
>"What would replace the role of the Guardian in keeping the elected
>officials from becoming demagogues? Well, maybe nothing can. But maybe
>public opinion could."
>
>What an astounding remark! The very thing that _creates_ a demagogue is
the
>appeal to public opinion. Yet, somehow, public opinion is to be the means
>that prevents the Universal House of Justice from becoming demagogues!
This
>is so twisted that it boggles the mind.
>
>
>Regards,
>Rick Schaut
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 17, 1998 6:38 AM
To: bahai-faith @ makelist.com
Subject: Re: On soc.religion.bahai - brief quotations

Schaut wrote:
>>Not a single demonstrable fact in this one, just opinions. He's entitled
>>to his opinions, but his opinions do not, of themselves, constitute
>>evidence.
>
>
>You are on the wrong side here. You want facts I can supply them. But for
>what purpose?
>
>--Kent

The purpose would not be for convincing fundamentalists Bahais.
Nothing anyone can say can reach or help most of them.... But
it could help people of a more open mind who can still think for
themselves, especially when added to the already overwhelming
evidence of censorship and duplicity....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 17, 1998 6:53 AM
Subject: Re: Censorship at alt.religion.bahai

K. Paul Johnson wrote in message <35ffc677.0@vlinsvr>...

K. Paul Johnson wrote:
>I can assure you, Rick, that your continual personal hostility,
>calling me "Mr. Johnson" repeatedly, and now making an implicit
>threat, might be winning you points with your own constituency
>but does not make a positive impression of Baha'i for outsiders
>who read it.

Someone has recently said to me in email that Rick is the one who is doing all the "shouting."

Johnson wrote:

>That's "weasel" and not the argument at all. What I'm saying is
>that you are hassling me, for thousands of words now, for a
>speculation about possible persons who may have done something,
>and have been silent to the best of my knowledge in cases where
>specific people have been maligned.

Rich himself, a month or so ago, was extremely derisive and insulting to Timothy Mulligan. All the "good" Bahais stood by and said nothing.... A fine demonstration of Bahai "unity."

Johnson wrote:

>It's clear to me that you're in a "win/lose" mindset with all
>critics of the Baha'i institutions, and that this struggle to vindicate
>them has a pretty high priority for you. Whereas among my
>interests, Baha'i affairs are way down the list, even if we just
>count religious movements. Thus I don't have the interest or the
>will to continue debating you. If that strikes you as a victory,
>so be it. Congratulations.

It's usually victory enough, for many Bahais.... Wear them down, drive them out, hector them to hell and back, but get rid of them.... Uh, duh, where are the missing 105,000 Bahais in the USA? The tens of thousands the NSA claims in the unsuspecting media?

But in all sincerity, I would urge
>you to consider in future, when you are facing a critic in a
>public forum, that your tone reflects on the cause you think you
>are defending. I don't think you are winning any points for that
>cause in the eyes of onlookers, however much your coreligionists
>might encourage you to take this approach.

>
>Sincerely,
>
>PJ

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talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 17, 1998 6:56 AM
Subject: fw Ron House 3 Re: 3rd ROUGH DRAFT - RFD talk.religion.bahai

-----Original Message-----

From: Ron House <house@usq.edu.au>
To: FG <FG@hotmail.com>
Date: Wednesday, September 16, 1998 10:25 PM
Subject: Re: rfd

>Hi Fred,
>
>Is it too late to suggest we drop a couple? I am not sure whether
>these are groups I suggested or someone else, but I find myself
>having doubts as I read the list now:
>
>> soc.religion.sikhism,
> Too parochial, not very open-minded.
>
>> soc.religion.scientology,

> Better to leave to their own devices
>
>> soc.religion.vaishnava,
> Same as sikhism
>
>> alt.religion.islam,
> I think the Moslems are causing too much trouble for innocent
> Baha'is to consider giving them more ammo.
>
>> alt.religion.vaisnava,
> As above.
>
>--
>Ron House house@usq.edu.au
>
>Speed bumps are installed in the belief that if a road is
>unsafe at 50, we should make it unsafe at 30.
>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 17, 1998 6:58 AM
Subject: fw Ron House 4 Re: 3rd ROUGH DRAFT - RFD talk.religion.bahai

-----Original Message-----
From: Ron House <house@usq.edu.au>
To: FG <FG@hotmail.com>
Date: Wednesday, September 16, 1998 10:52 PM
Subject: Re: bcca mailing lists

>FG wrote:
>>
>> Ron,
>>
>> What should be done about the bcca mailing lists?
>> I can't subscribe to them in order to post the pointers.
>> Can you subscribe? I've mentioned a few times it
>> would be helpful for someone trustworthy like yourself
>> to do so. Bahai-discuss last year was used to mobilize
>> some people against the proposal....
>
>Hi Fred,
>
>I'd rather stick to the newsgroups. I am finding that email
>is a big problem for me as it is, as I have various non-Baha'i
>lists that I have to subscribe to for other reasons. I am
>trying to get out of all email discussions if I possibly can
>at present.
>

>--
>Ron House house@usq.edu.au
>
>Speed bumps are installed in the belief that if a road is
>unsafe at 50, we should make it unsafe at 30.
>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 17, 1998 6:59 AM
To: Ron House
Subject: Re: Fw: news release & Frank....

Okay, Ron, I'll try to hope for the best....
Not easy for me to do. We may have to cut
the mailing lists if we can't find someone else
to post to them.

-----Original Message-----

From: Ron House <house@usq.edu.au>

To: FG <FG@hotmail.com>

Date: Wednesday, September 16, 1998 10:49 PM

Subject: Re: Fw: news release & Frank....

>FG wrote:

>>

>> Ron,

>>

>> I'll go with your point of view, but, between ourselves, I feel

>> uneasy and distrustful....

>>

>Hi Fred,

>

>I wouldn't worry. It's much less important to do things

>perfectly than to find friends and gladden their hearts

>(after all, this is what we complain about the standard

>Baha'is NOT doing!).

>

>--

>Ron House house@usq.edu.au

>

>Speed bumps are installed in the belief that if a road is

>unsafe at 50, we should make it unsafe at 30.

>

From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, September 17, 1998 7:08 AM

Subject: The Bahai technique - May 4,1992

I've stumbled on to a letter I wrote in May of 1992 which, to my surprise, seems to have already identified "The Bahai technique" so thoroughly demonstrated here online:

The leap you talk about, however, is different from Kierkegaard's and not as simple as it is made out to be. Shoghi Effendi writes somewhere that the administrators of Baha'u'llah must be worthy of the trust of the Baha'i community. Undeniable experience has shown me that is not always the case. It seems to me the Baha'i administration, or what passes for it, is well on its way to becoming its own form of clergy, with all the abuses and seductions of the past. The worst distortions of the Jesuits or mullahs seem suggestive. If God has given us a mind to use, I don't see how ignoring or lying about the situation serves any purpose, except the acquisition of further power and control.

The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth.

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai, talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, September 17, 1998 7:26 AM
To: bahai-faith @ makelist.com
Subject: Antinomies sublime....

Plato, The Republic, Parable of the Cave:

In like manner, when anyone by dialectic attempts through discourse of reason apart from all perceptions of sense to find his way to the very essence of each thing.... he arrives at the limit of the intelligible, as the other in our parable came to the goal of the visible.

* * *

And may we not also declare that nothing less than the power of dialectic could reveal this, and that only to one experienced in the studies we have described....

* * *

Do you agree, then, said I, that we have set dialectic above all other studies to be as it were the coping stone--

* * *

And it is also, said I, the chief test of the dialectic nature and its opposite. For he who can view things in their connection is a dialectician; he who cannot, is not....

Baha'u'llah, the Most Great Dialectician, understood all this....

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From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 18, 1998 5:35 AM
To: bahai-faith @ makelist.com
Subject: Re: Definition of a follower of Baha'u'llah

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:
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Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

rlittle@nils.com wrote in message <6trkrj\$gci\$1@nnrp1.dejanews.com>...

>Dear Friends:

>

>I quickly read through the messages posted to alt.religion.bahai this

morning

>and discovered not one single message which reflected in any substantive way

>the love and devotion and purity of thought which Baha'u'llah inculcated in His followers, and which 'Abdul-Baha', His Perfect Exemplar and the Center of His Covenant, so wonderfully exemplified.

>

>It is not particularly easy for one to discover that the Baha'i Faith exists,

>even today, although it is getting easier, as the Faith grows and becomes more visible.

>

>It is not particularly easy for one to learn about the Baha'i Faith, once one

>becomes apprised of its existence, for the Baha'is do not seem to have the media resources so necessary in this electronic society for the propagation of

>knowledge and information.

>

>It is not particularly easy for one to become a Baha'i today. It is actually

>quite difficult. For most of us, we must struggle against the "common knowledge" of what Religion is, and we must struggle against ingrained habits

>of thought and feeling, and we must struggle to embrace a Faith which is still

>largely unknown, and frequently "uncool" to belong to, as it is outside of the

>cultural centers of power.

>

>It is not particularly easy for one to become an expert at being a Baha'i, as

>the Teachings require profound changes in our fundamental attitudes towards other races, Religions, peoples, cultures, sexes, ages, and so on. We must acquire not only a knowledge of the Baha'i Faith, in itself a life-long task,

>but we must also acquire knowledge of all the other Faiths and cultures as well. Finally, we must transform ourselves into radiant, loving, devoted servants of humanity, and of God.

>

>With all this said, I find it strange that there should be so much negativity

>found here on a newsgroup dedicated to discussion of Baha'u'llah and His Faith and Teachings. As I understand it, Baha'u'llah has called on humans to

>grow up, become mature, loving adults, to create a society whose foundation is justice, to abolish the childish pastimes of the past, such as war, drugs,

>and violence, and take up those pursuits which lead to the ennoblement of the soul.

>

>When one becomes a Baha'i, how are her co-religionists supposed to act towards her? It is to be expected that there will be tests and difficulties,

>that there will be setbacks. As these all too human attributes surface, are the other members of her community supposed to point out her faults, criticize her efforts, mistrust her motives and backbite against her?

>

>Most assuredly not, if one is to be obedient to God.

>

>There has been given us the Perfect Standard by which we can judge our own behavior, and the Perfect Exemplar to assist us in understanding that

>Standard, and the tools with which to modify that behavior. If we are truly following Baha'u'llah, we should not have the time or the inclination to seek

>out the mote in our neighbors eye. We should be concerned with acquiring the

>virtues of God, such as patience, understanding, love, honesty, integrity,

>truthfulness, forbearance, kindness, and in general a rectitude of conduct
>such that a stranger, upon meeting us for the first time, would cry out,
>"There is a Baha'i!".
>
>I would like to request that the participants and the visitors and the
lurkers
>who come here please focus on the beauty which is present in all of us, the
>glory which is found in all Faiths, the love which exists in all hearts,
and
>write and talk about these elements which ALONE will bring us together.
>
>In the final analysis, we (you and I), are either part of the problem, or
we
>are part of the solution. Which side do you want to be one?
>
>Choose wisely.
>
>With love,
>
>Robert A. Little
>
>
>-----== Posted via Deja News, The Leader in Internet Discussion ==-----
>https://www.dejanews.com/rg_mkgrp.xp Create Your Own Free Member Forum

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 18, 1998 5:35 AM
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>the other members of her community supposed to point out her faults,
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>-----== Posted via Deja News, The Leader in Internet Discussion ==-----

>https://www.dejanews.com/rg_mkgrp.xp Create Your Own Free Member Forum

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 18, 1998 5:56 AM
To: FG
Subject: REPOST - alt.religion.bahai FAQ

Frequently Asked Questions (FAQ) for
Alt.Religion.Bahai and bahai-faith@makelist.com
September 18, 1998
This FAQ will be reposted approximately every two weeks.

Please note that crossposting your messages to talk.religion.misc
makes it possible for some people without access to the alt.*
hierarchy to follow along with the discussion on alt.religion.bahai.

Similarly, crossposting or sending a courtesy copy, "cc," to
bahai-faith@makelist.com also allows people with only email
access to participate. Currently, 23 individuals are subscribed.

Other people with web access might use www.dejanews.com or
www.reference.com They both offer reading and posting capabilities,
including free email accounts, for people who can't directly access
alt.religion.bahai.

Though these stopgap measures may appear cumbersome or
repetitive, they really do compensate a little for the lack of
talk.religion.bahai, which would be an unmoderated newsgroup
on a major hierarchy that most people ought to be able to use.

Alt.Religion.Bahai is now available on America Online (AOL).

NOTE: Not all people agree on the interpretations given below.

Question #1 "what would be the difference between the proposed
newsgroup talk.religion.bahai and alt.religion.bahai?"

ANSWER: The alt.* hierarchy is not widely available, while the
talk.* hierarchy is, since it is on what's called the Big 8 hierarchy
of Usenet. Many more Bahais and non-Bahais would be able to
access talk.religion.bahai.

Question #2 "Isn't ARB also unmoderated?"

ANSWER: Yes. Alt.religion.bahai is unmoderated and talk.religion.bahai
would be too. Though not a newsgroup, the mailing list
bahai-faith@makelist.com is also unmmoderated.

Question #3 "Why create a t.r.b.?"

ANSWER #1: Because many people believe they experienced or are
continuing to experience censorship when attempting to post to
soc.religion.bahai. See the quotations from Abdul-Baha:
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #2: Because the Bahai writings support free speech and
religious conscience.
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #3: [fill in the blank according to your own opinion.]

Question #4: "Why do the srb moderators oppose trb?"

ANSWER: [Perhaps they'll supply us with an answer to place
here]

Question #5: "Are Bahais opposed to freedom of speech and
conscience?"

ANSWER: Despite glowing words of love and support for other people's opinions, despite the Universal House of Justice stating at least publicly it is not opposed to an unmoderated forum, the record of actual behavior by Bahais and on soc.religion.bahai and the experience of many Bahais and people who have left the Bahai Faith give reason for concern.

Chronology of major events: talk.religion.bahai

January 17, 1997: The 1st proposal for talk.religion.bahai was submitted to news.announce.newgroups.
<https://members.tripod.com/~FG/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the Bahai Computer and Communication Association, posts to three Bahai-only mailing lists a call for Bahais to vote NO against talk.religion.bahai.
<https://members.tripod.com/~FG/Towfiq.htm>

March 1997: soc.religion.bahai bans all discussion of talk.religion.bahai from its newsgroup. This ban is still in effect more than a year and a half later.

March 31, 1997: The 1st proposal was defeated 157 YES to 691 NO.
<https://members.tripod.com/~FG/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates alt.religion.bahai.
<https://members.tripod.com/~FG/arb.htm>

October 14, 1997: The Universal House of Justice releases a message stating it has no objection to unmoderated newsgroups:
<https://members.tripod.com/~FG/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA committee:
<https://members.tripod.com/~FG/archive.htm>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:
<https://members.tripod.com/~FG/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.
<https://members.tripod.com/~FG/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.
<https://members.tripod.com/~FG/2ndRESULT.htm>

May 25, 1998: srb bans all messages from FG that contain his signature file:
<https://members.tripod.com/~FG/srb23.htm>

September 9, 1998: America Online (AOL) places a Bahai-inspired TOS against FG; AOL removes the TOS after considering both sides of the issue, i.e., Bahai messages attacking and threatening FG:
<https://members.tripod.com/~FG/AOL.htm>

September 14, 1998: soc.religion.bahai extends its ban on FG's signature file to include all URLs from

all posters, allowing only email addresses and name of the poster:

<https://members.tripod.com/~FG/srbban.htm>

The 3rd proposal scheduled to be submitted before the end of September.

For past discussion of censorship on soc.religion.bahai and other issues, including censorship within the Bahai community, see the Web site below.

WEB SITE:

The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

MAILING LIST:

bahai-faith@makelist.com (accepts all "cc" posts) For Web subscription

& List Archive: <https://www.findmail.com/listsaver/bahai-faith/>

To Subscribe: e-mail to bahai-faith-subscribe@makelist.com

To Unsubscribe: e-mail to bahai-faith-unsubscribe@makelist.com

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 18, 1998 6:00 AM
To: FG
Subject: NEWS RELEASE

NEWS RELEASE

For immediate release. . . [or]
For Use the Week of September 20th. . .

Contact: FG (xxx) xxx-xxxx or
FG@hotmail.com

Baha'is Debate Freedom of Speech and Conscience

The third interest poll is beginning for talk.religion.bahai, a proposed unmoderated newsgroup on the part of the Internet known as Usenet. Critics charge members of the Baha'i Faith have opposed its creation now for more than a year and a half because they would not be able to exercise the kind of control they exert over soc.religion.bahai, a moderated newsgroup.

Under the Usenet guidelines for discussion groups, if a newsgroup is moderated, a single moderator or panel of moderators chooses which messages are posted for all subscribers to read. There seems to be a classic struggle between Baha'is and ex-Baha'is of liberal sentiment and the elements of a conservative orthodoxy. With recent clashes even taking place on America Online, and soc.religion.bahai now banning any links to any web sites, both appear ready for another stormy battle on news.groups, the discussion group where the creation of a new forum is always debated.

Some critics even go further. Dr. Juan Cole of the Department of History at the University of Michigan, a former Baha'i who withdrew from the Faith after more than twenty years, has asserted there is widespread, pervasive censorship and distortion of information throughout the religion that belies the gentle and tolerant universalism of its Founders. Recently, Dr. Cole has said, "The checks and balances . . . will have to come from public opinion, within the faith and without."

A poet and literary critic who remains a Baha'i after more than two decades of membership, FG, one of the proponents of talk.religion.bahai, has developed a web site, "The Baha'i Faith & Religious Freedom of Conscience," documenting numerous instances of interference with free speech by the moderators of soc.religion.bahai and the Baha'i Administration:
<https://members.tripod.com/~FG/index.htm>

Whatever the outcome of the third interest poll, the more than 30,000 messages posted to alt.religion.bahai, a less accessible newsgroup than the one wanted, shows Baha'is and others have a lot to say on the matter!

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 18, 1998 6:22 AM
To: FG
Subject: REPOST The Bahai Technique

During the last year and a half, a number of observers have noted several common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

FG, May 12, 1992:
"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [over 22]. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

Ron House, November 14, 1997:
"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."
<https://members.tripod.com/~FG/House2.htm>

FG, June 1998:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

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Fran Baker, May 1998:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

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"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"
<https://members.tripod.com/~FG/Cole10.htm>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 18, 1998 6:31 AM
To: bahai-faith@makelist.com
Subject: Timeline for posting RFD

I'd like to bring this stage of discussion of the RFD to a close by about the end of the next week, let's say Friday, September 25th, and post it about then to news.announce.newgroups, if no one has any objections.

Ron's made some suggestions for dropping a few newsgroups and a few other things that I've noted and will incorporate in the next draft.

All the numbers and statistics need to be revised here and there and updated.

After that kind of thing, the fine tuning can really be done on news.groups with the news.groupies help and consultation, it seems to me....

Anyone willing to handle the crossposting of pointers to the BCCA mailing lists? Since the BCCA denied me access to them during the last interest poll, I shan't be able to post this time around. More on that for those interested at <https://members.tripod.com/~FG/archive.htm>

Looks good to me!

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai, talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Friday, September 18, 1998 6:47 AM
To: FG
Subject: REPOST - The Bahai Technique

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Ron House, November 14, 1997:
"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions.

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"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

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"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"

<https://members.tripod.com/~FG/Johnson18.htm>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 19, 1998 4:42 AM
To: bahai-faith @ makelist.com
Subject: Re: Srb Bahais' solution - censor EVERYTHING & EVERYBODY! (Re: Signatures on SRB)

Note this person fails to comment on the fact that srb has EXTENDED its censorship of MY signature file to EVERYONE's signature file. His approach is basically to ignore and change the subject to derogatory intimations of my character or psychology. His approach conforms quite well to the "Bahai technique":
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai, talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

Chess Hazlett wrote in message <#be9VJx49GA.286@upnetnews05>...

>FG wrote:

>>After having censored and suppressed any posts from me
>>for more than three and a half months now, the "moderators"
>>of soc.religion.bahai, in their scintillating wisdom, have come
>>up with what has to be one of the most laughable "policies" on
>>Usenet.... Their timing ought to be carefully noted by observers....
>
>God in Heaven, Fred! Does SRB exist solely to keep you from posting there?
>Do you think someone just wanted an electronic "No-Fred" club?
>I can't imagine that the moderators of that newsgroup sit around all day
and
>think of better ways to censor you. Anyway, you can post here, and I'm
glad
>to read them; but sometimes you remind me of a cornered politician more
than
>anything else. Relax; the world isn't against you.
> --ChessH
>
>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 19, 1998 4:52 AM
Subject: fw K. Paul Johnson re Relentlessly aggressive cult apologists

Relentlessly aggressive cult apologists
Author: K. Paul Johnson author profile
Email: pjohnson@vlinsvr.vsla.edu
Date: 1998/09/18
Forums: talk.religion.misc

There's a particular toxic type of person who hangs out in religious/spiritual newsgroups and lists, and I think that the common features of this type are more important than the particularities. Most of my unpleasant encounters with them have involved Theosophists, with Baha'is and Eckists in second and third place. But for each of my own such interactions I've witnessed dozens more involving others, with a wide range of groups.

The chief preoccupation of this type is to use the Net to defend a belief system against criticism. But that in itself doesn't make a person a RACA. Reasoned debate about the merits and demerits of a religion is a good thing, and many honorable people do it. It's the relentlessly aggressive nature of the cult apologia-- sometimes rather **passive** aggressive-- that marks the particular type I'm talking about. The aggressive part of the "defense" means that the topic of discussion is always immediately shifted from the belief system itself to the **person** who criticizes it. The relentless aspect of the type is that they place a very high priority on having the last word, consistently take a "win/lose" approach to discussion, and will go on and on indefinitely, exhausting their opponents who usually have far less invested in the subject and a lower threshold for giving up the debate as hopeless.

What is most mysterious to me about such people is that they are relentlessly and personally aggressive to those they debate, yet are in complete denial of this behavior. Indeed, anyone who points out that they are being RACA will be told that this is imagination, there is nothing personal or aggressive about their style of argumentation, blah, blah. The funniest and most mind-blowing part of it all is that they use this very denial as part of a **further** strategy of RACA. That is, turning discussion of their own behavior into an attack on the mental health of their victims, saying that you must be crazy if you think they're behaving like hateful bastards. Do they really believe this? Are they fooling themselves but no one else? Or is there a conscious, cynical strategy here? Who knows? What I do know is that they behave **as if** they were thinking this: "My chief goal is to stifle all criticism of My True Religion by being so unpleasant to anyone who dares criticize it that they eventually give up and go away saying 'I'll never mess with a _____ again.'"

Several strange paradoxes characterize the dynamics of interaction with such people. One is that they manage to arrange things, in their own minds at least, so that they "win" no matter what. If you give up and say "I've had it trying to talk to you, forget it," their response is "I WIN!! My peerless logic and overwhelming evidence has so cowed you that you have no choice but to give up." But if you keep arguing with them, they win in another way-- tying up your energy and time in a fruitless endeavor to make some kind of breakthrough that can never ever happen with such people. Damned if you do walk away, damned if you don't. But another paradox is that their self-perceived victories are usually defeats for the belief system they espouse, in terms of the impression they make on outsiders. How many people read them and think "YUCK! If **that's** what [Baha'is, Eckists, Theosophists, etc.] are like, to hell with them!"

I welcome comments from anyone who has engaged in fruitless discussion with RACAs, or better yet who has ever seen one evolve into a decent human being capable of open, give-and-take interchange. Is it possible?

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 19, 1998 4:53 AM
Subject: REVISED - The Bahai Technique

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<https://members.tripod.com/~FG/Johnson18.htm>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 19, 1998 5:03 AM
To: K. Paul Johnson
Subject: Re: The Bahai technique - May 4,1992

Paul,

Excellent post on RACAs! Let's see now, where have I experienced such things.... It's very much the procedure, technique, if you will, of the literal-minded among Bahais.

I've added similar comments from you in another posts to the "REVISED - The Bahai Technique." Hope you

don't mind. Put a few more things from you on the web
too at
<https://members.tripod.com/~FG/Johnson.htm>

Let me say thanks. Thanks for your speaking your mind.
It's only you and a few other people who have had the courage
to do so that keeps me from cracking up under all the
"Bahai love" I'm so often treated to.... That and your
independent corroboration of what's really taking place,
so often, so often....

Do you have any ideas on how to get trb passed this
time? I'd appreciate hearing from you if you do. The RFD
will probably be posted now this coming week by Friday.

Fred

-----Original Message-----

From: K. Paul Johnson <pjohnson@vsla.edu>
Newsgroups: alt.religion.bahai,talk.religion.misc
To: FG <FG@hotmail.com>
Date: Friday, September 18, 1998 3:00 PM
Subject: Re: The Bahai technique - May 4,1992

>In article <6tqu5i\$r0k@news3.newsguy.com> you wrote:
>: I've stumbled on to a letter I wrote in May of 1992 which, to
>: my surprise, seems to have already identified "The Bahai technique"
>: so thoroughly demonstrated here online:

>:
>:snip
>: have experienced it, for nearly sixteen years now. The usual
>: stratagem in dealing with anyone who would express his conscience
>: in good faith is to pretend the Cause is above any kind of
>: criticism whatsoever while intimating that anyone who would speak
>: honestly must have something wrong with him, i.e., his spiritual
>

>Dear Fred,

>
>
>Baha'is have no monopoly on this kind of behavior. Shifting the discussion
>from the belief system or institutions to the individual raising the
>questions is a universal way of avoiding unwanted topics. See my
>post on "relentlessly aggressive cult apologists," immediately inspired by
>very recent events, but based years of observations of fanatics
>in a number of different groups.

>
>Cheers,

>
>Paul

>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 19, 1998 5:06 AM
Subject: REVISED - alt.religion.bahai FAQ

Frequently Asked Questions (FAQ) for
Alt.Religion.Bahai and bahai-faith@makelist.com
September 18, 1998
This FAQ will be reposted approximately every two weeks.

Please note that crossposting your messages to talk.religion.misc
makes it possible for some people without access to the alt.*
hierarchy to follow along with the discussion on alt.religion.bahai.

Similarly, crossposting or sending a courtesy copy, "cc," to
bahai-faith@makelist.com also allows people with only email
access to participate. Currently, 23 individuals are subscribed.

Other people with web access might use www.dejanews.com or www.reference.com. They both offer reading and posting capabilities, including free email accounts, for people who can't directly access alt.religion.bahai.

Though these stopgap measures may appear cumbersome or repetitive, they really do compensate a little for the lack of talk.religion.bahai, which would be an unmoderated newsgroup on a major hierarchy that most people ought to be able to use.

Alt.Religion.Bahai is now available on America Online (AOL).

NOTE: Not all people agree on the interpretations given below.

Question #1 "what would be the difference between the proposed newsgroup talk.religion.bahai and alt.religion.bahai?"

ANSWER: The alt.* hierarchy is not widely available, while the talk.* hierarchy is, since it is on what's called the Big 8 hierarchy of Usenet. Many more Bahais and non-Bahais would be able to access talk.religion.bahai.

Question #2 "Isn't ARB also unmoderated?"

ANSWER: Yes. Alt.religion.bahai is unmoderated and talk.religion.bahai would be too. Though not a newsgroup, the mailing list bahai-faith@makelist.com is also unmoderated.

Question #3 "Why create a t.r.b.?"

ANSWER #1: Because many people believe they experienced or are continuing to experience censorship when attempting to post to soc.religion.bahai. See the quotations from Abdul-Baha: <https://members.tripod.com/~FG/bahai.htm>

ANSWER #2: Because the Bahai writings support free speech and religious conscience. <https://members.tripod.com/~FG/bahai.htm>

ANSWER #3: [fill in the blank according to your own opinion.]

Question #4: "Why do the srb moderators oppose trb?"

ANSWER: [Perhaps they'll supply us with an answer to place here]

Question #5: "Are Bahais opposed to freedom of speech and conscience?"

ANSWER: Despite glowing words of love and support for other people's opinions, despite the Universal House of Justice stating at least publicly it is not opposed to an unmoderated forum, the record of actual behavior by Bahais and on soc.religion.bahai and the experience of many Bahais and people who have left the Bahai Faith give reason for concern.

Chronology of major events: talk.religion.bahai

January 17, 1997: The 1st proposal for talk.religion.bahai was submitted to news.announce.newgroups. <https://members.tripod.com/~FG/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the Bahai Computer and Communication Association, posts to three Bahai-only mailing lists a call for Bahais to vote NO against talk.religion.bahai. <https://members.tripod.com/~FG/Towfiq.htm>

March 1997: soc.religion.bahai bans all discussion of talk.religion.bahai from its newsgroup. This ban is still in

effect more than a year and a half later.

March 31, 1997: The 1st proposal was defeated 157 YES to 691 NO.

<https://members.tripod.com/~FG/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates alt.religion.bahai.

<https://members.tripod.com/~FG/arb.htm>

October 14, 1997: The Universal House of Justice releases a message stating it has no objection to unmoderated newsgroups:

<https://members.tripod.com/~FG/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA committee:

<https://members.tripod.com/~FG/archive.htm>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:

<https://members.tripod.com/~FG/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.

<https://members.tripod.com/~FG/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.

<https://members.tripod.com/~FG/2ndRESULT.htm>

May 25, 1998: srb bans all messages from FG that contain his signature file:

<https://members.tripod.com/~FG/srb23.htm>

September 9, 1998: America Online (AOL) places a Bahai-inspired TOS against FG; AOL removes the TOS after considering both sides of the issue, i.e., Bahai messages attacking and threatening him:

<https://members.tripod.com/~FG/AOL.htm>

September 14, 1998: soc.religion.bahai extends its ban on FG's signature file to include all URLs from all posters, allowing only email addresses and the name of the poster:

<https://members.tripod.com/~FG/srbban.htm>

The 3rd proposal is scheduled to be submitted before the end of September.

For past discussion of censorship on soc.religion.bahai and other issues, including censorship within the Bahai community, see the Web site below.

WEB SITE:

The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

MAILING LIST:

bahai-faith@makelist.com (accepts all "cc" posts) For Web subscription

& List Archive: <https://www.findmail.com/listsaver/bahai-faith/>

To Subscribe: e-mail to bahai-faith-subscribe@makelist.com

To Unsubscribe: e-mail to bahai-faith-unsubscribe@makelist.com

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 19, 1998 6:04 AM
To: Michael McKenny
Subject: talk.religion.bahai

Michael,

The third talk.religion.bahai RFD ought to be posted to news.groups by about Friday. Anything you might be able to do would be highly appreciated.

Hope all is well....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 19, 1998 6:28 AM
To: FG
Subject: NEWS RELEASE

NEWS RELEASE

For immediate release. . . [or]
For Use the Week of September 20th. . .

Contact: FG (xxx) xxx-xxxx or
FG@hotmail.com

Baha'is Debate Freedom of Speech and Conscience

The third interest poll is beginning for talk.religion.bahai, a proposed unmoderated newsgroup on the part of the Internet known as Usenet. Critics charge members of the Baha'i Faith have opposed its creation now for more than a year and a half because they would not be able to exercise the kind of control they exert over soc.religion.bahai, a moderated newsgroup.

Under the Usenet guidelines for discussion groups, if a newsgroup is moderated, a single moderator or panel of moderators chooses which messages are posted for all subscribers to read. There seems to be a classic struggle between Baha'is and ex-Baha'is of liberal sentiment and the elements of a conservative orthodoxy. With recent clashes even taking place on America Online, and soc.religion.bahai now banning any links to any web sites whatsoever, both appear ready for another stormy battle on news.groups, the discussion group where the creation of a new forum is always debated.

With three Americans and an Australian proponent, the controversy has become truly international with people contributing from Scotland, England, Poland, and elsewhere

around the world. Many have pointed out that the very nature of the discussion about the Bahai Faith has only become possible because of the far-flung and open nature of the Internet.

One such critic even goes further. Dr. Juan Cole of the Department of History at the University of Michigan, a former Baha'i who withdrew from the Faith after more than twenty years, has asserted there is widespread, pervasive censorship and distortion of information throughout the religion that belies the gentle and tolerant universalism of its Founders. Recently, Dr. Cole has said, "The checks and balances . . . will have to come from public opinion, within the faith and without."

A poet and literary critic who remains a Baha'i after more than two decades of membership, FG, one of the proponents of talk.religion.bahai, has developed a web site, "The Baha'i Faith & Religious Freedom of Conscience," documenting numerous instances of interference with free speech by the moderators of soc.religion.bahai and the Baha'i Administration:
<https://members.tripod.com/~FG/index.htm>

Whatever the outcome of the third interest poll, the more than 30,000 messages posted to alt.religion.bahai, a less accessible newsgroup than the one wanted, shows Baha'is and others have a lot to say on the matter!

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 19, 1998 8:08 AM
To: K. Paul Johnson
Subject: Fw: NEWS RELEASE

Paul,

Any ideas for improving this news release? I'll be emailing it to about 75 major and local US newspapers.

Rick's an unbelievably dense ass.... You've handled him well! I seldom respond to any of them any more.... People have finally helped me to understand it's best for me not to do so, not being able to control myself enough.

Fred

-----Original Message-----

From: FG <FG@hotmail.com>
To: FG <FG@hotmail.com>
Date: Saturday, September 19, 1998 7:28 AM
Subject: NEWS RELEASE

> NEWS RELEASE
>
>For immediate release. . . [or]
>For Use the Week of September 20th. . .

>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, September 19, 1998 8:14 AM
To: bn872@freenet.carleton.ca
Subject: Re: talk.religion.bahai

Michael,

You might find interesting the recent attempt of
Bahais to get me kicked off AOL:
<https://members.tripod.com/~FG/AOL.htm>

It's all the same lies and deceit....

-----Original Message-----

From: McKenny Michael <bn872@freenet.carleton.ca>
To: FG@hotmail.com <FG@hotmail.com>
Date: Saturday, September 19, 1998 7:41 AM
Subject: Re: talk.religion.bahai

>Greetings, Frederick.

> If you are well, it is well.

> Many thanks for letting me know this. I'll try to follow the thread
>concerning this. My opinion is that the best chance for quick effective
>change was last time. Personally, I have really reached the conclusion
>that the extreme authoritarianism of the Baha'i leadership combined
>with its unethical and fundamentalist nature make it more dangerous than
>Christianity of the Dark Ages. Fortunately, it seems unable to progress
>in the democratic countries in this form.

I worry about this too and feel all the more that a more accessible
and open forum must be created for the good of both the Bahais
and society in general....

> Nevertheless, I will continue to do whatever I can to ameliorate the
>situation. This is limited not only by the many other demands on my time,
>but by the way I played the game, if you'll forgive the term. It was my
>move, if you will, in response to the apparent innovation (as I presented
>it) of freedom of speech on the Baha'i Internet (i.e. my reading of the
>letter from the UHJ which did not instruct Baha'is to vote NO and the fact
>hundreds of NO voters first time did not oppose second time round) to say
>now that there was such freedom of speech, then I could disappear from
>Baha'i cyberspace. I don't think it would be appropriate for me to post
>new material unless there is new evidence of efforts to suppress freedom
>of speech.

See AOL....

> Nothing, however, prevents you from retrieving past posts of mine and
>placing these into the discussion this time round, if these seem to fit.
>Also, I would be delighted to receive any and all evidence of attempts
>by the UHJ since February to suppress freedom of speech. You may send
>this as personal e-mail. I have moved on to such an extent that I'm not
>at all up to date on what's going on. I'd be happy to have a look at the
>Ridvan message from the UHJ or any other recent material from them, if
>there are indications therein that they are seeking to suppress free
>speech.

It's all undercover with the lackies up front.... I don't believe I could
post your old messages. The real value of your opinions would
be what they are now currently to most readers after considerable
time for reflection or the wounds to heal or scab over....

Sincerely best wishes,

Fred

> Again, many thanks for keeping me informed of this.
>
> Thrive Ever,
> Michael
>
>
>>Michael,
>>
>>The third talk.religion.bahai RFD ought to be posted to
>>news.groups by about Friday. Anything you might be
>>able to do would be highly appreciated.
>>
>>Hope all is well....
>>
>>FG....The Bahai Faith & Religious Freedom of Conscience:
>><https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
>>talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
>>Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
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>--
>"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."
> (Tom Corbett #1 STAND BY FOR MARS p2)
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 20, 1998 5:29 AM
To: Timothy F. Mulligan
Subject: Re: Censorship at alt.religion.bahai

-----Original Message-----
From: Timothy F. Mulligan <tmulligan@Central.UH.EDU>
Newsgroups: alt.religion.bahai
To: FG <FG@hotmail.com>
Date: Saturday, September 19, 1998 4:53 PM
Subject: Re: Censorship at alt.religion.bahai

FG wrote:

> Rich himself, a month or so ago, was extremely derisive
> and insulting to Timothy Mulligan. All the "good" Bahais stood
> by and said nothing.... A fine demonstration of Bahai "unity."

I wouldn't say that he was derisive and insulting. Snide, yes. Rick twice insinuated that I was "avoiding an issue"; first, he said (or rather, hinted) it was my homosexuality, and toward the end of our ongoing exchange, he said it was the alleged self-evident divine origin of Baha'u'llah's writings. In neither case was he correct. I found this tactic to be more annoying than insulting.

Glaysheer:

(Little arrows aren't going in. Sorry.) You're forgetting or missed in the heat of the battle a sentence or two in which he said - I can't remember the exact words - something like you were an idiot etc.... I wish I had save it at the time because it was a rare slip up.

You:

What also annoyed me about Richard is the way he moves the goal post. I've seen this in his exchanges with others, as well. He will invariably claim that his opponent makes insufficient or superficial arguments, or that an argument lacks supporting evidence. And he'll just keep saying that, over and over and over.

It's called the Bahai technique, you see.... It's a game, Tim, you've got to understand, because they've got you playing it. READ the REVISED

version of "The Bahai Technique" on arb or on my web site, if you haven't already.... Schaut in more than a year and a half has never posted a single word otherwise than the kind of fundie attack you're refering to....

The RFD will be posted by Friday. Hope you stay around. You've been through a lot lately. We need you.

Fred

From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 20, 1998 6:03 AM
To: bahai-faith @ makelist.com
Subject: Re: Bahai TOS on AOL now on web site

I had somehow neglected to put the most important message regarding the AOL incident on my web site. It is now available there:
<https://members.tripod.com/~FG/AOLremove.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

FG wrote in message <6to696\$jp8@news1.newsguy.com>...
>I think of John Milton's sonnet "On the New Forcers of Conscience
>under the Long Parliament," especially its final line:
>
>"New Presbyter is but Old Priest writ Large."
>
>Given the techniques of Bahais on AOL, the inescapable
>conclusion must read:
>
>"New Bahai is but old Mullah writ Large."
>
>FG....The Bahai Faith & Religious Freedom of Conscience:
><https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
>talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
>Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
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>FG wrote in message <6tj52t\$1d7@news1.newsguy.com>...
>>All the relevant messages to this incident on AOL
>>can now be found at
>><https://members.tripod.com/~FG/AOL.htm>
>>
>>FG....The Bahai Faith & Religious Freedom of Conscience:
>><https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
>>talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
>>Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>
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From: FG[SMTP:FG@hotmail.com]
Sent: Sunday, September 20, 1998 6:20 AM
To: bn872@freenet.carleton.ca
Subject: Re: talk.religion.bahai

Michael,

Somehow I failed to put the most important message
on the AOL page! Thanks for bringing it to my attention:
<https://members.tripod.com/~FG/AOLremove.htm>

On other matters, I understand how you feel....

-----Original Message-----

From: McKenny Michael <bn872@freenet.carleton.ca>
To: FG@hotmail.com <FG@hotmail.com>
Cc: bn872@freenet.carleton.ca <bn872@freenet.carleton.ca>
Date: Saturday, September 19, 1998 6:06 PM
Subject: Re: talk.religion.bahai

>Greetings, Frederick.

> If you are well, it is well.

> Many thanks for your message.

> I went to the URL you provided and quickly scanned some of the
>material there. I don't understand the message from AOL if that's
>who it is. It seemed to me they said after a review of the material
>they saw no reason to remove the warning, but that this would
>automatically vanish at the end of six months.

> Reading the material from Baha'i sources has me realizing how far
>these are from my current position. The Baha'is have always stressed
>authority. It is the foundation of the religion. I can recall that I
>did it myself in the old days. I would say to non-Baha'is who wished
>to begin with whether or not there was a god, "No, first we assess the
>claim by Baha'u'llah to be a Manifestation of God; if he is, then,
>there has to be a god."

> The covenant, the line of infallibly correct spiritual guidance,
>makes sense only if there are altruistic and spiritual leaders. Yet, in
>reality if you have altruistic and spiritual leaders the influence of
>their lofty thoughts and noble deeds do not require the kind of power
>over conscience which this covenant grants. When I began to present in
>very convincing language the case for women on the Universal House of
>Justice, the men holding and preparing to hold such power saw the threat
>of my reasoning. It permitted them to allow women on the UHJ, but they
>did not want that.

> Also, they did not want the kind of world where the influence of
>ethical behaviour or principled action could cause a reversal of the
>ruling of the supreme council. They want a religion whose believers
>will unquestioningly obey any command soever from the UHJ. How better
>to identify such believers than to present them with an intolerable
>belief, and say this must be accepted.

That's it. You've got it....

> Also, power for the guys at the top is better assured through the
>existence of others, enemies. This is completely contrary to the new
>way of all-inclusiveness possible to perceive in the Baha'i Revelation.
>All-inclusiveness is something quite necessary for any effective and
>ethical adoption of the Baha'i world view by humanity as a whole. Yet,
>the current members of the UHJ and the other high leaders are not at
>all interested in this. They seek to rule today a religion, and it is
>more effective if some number of people can be convinced to obey any
>and all commands, and if these believers can feel threatened by some
>evil enemies.

> I am aware of this mentality in the Baha'i Faith. I do not agree to
>bolster their hold on power by playing the role of an enemy.

Food for thought, for me.... I too do not wish to play the enemy....
I do not consider myself an enemy of the Bahai Faith. I even, still,
hope that it could change, become less oppressive and
manipulative and more open and accepting of diversity of views.
That's all I basically ask. The response I've received for more
than a year and a half now is deafening.... I don't know how it will
end for me. They may denounce me officially as a covenant breaker
when they think the moment's right, as some have warned me....
Yet I do not consider myself a covenant breaker. Indeed, I believe
I have tried to defend the covenant from the grossly fanatical
distortion it is for the fundamentalists.... I have sacrificed so much
time and energy and made so little headway with Bahais. Very
discouraging....

However, alt.religion.bahai has become very firmly established
and can never be removed now and my web site will continue.
It's in all the search engines. So even if talk.religion.bahai is
defeated a third time, I feel some progress has been made
and the fanaticism of Bahais is on record where those who can
think for themselves can find it and consider it....

There's a chance, though, vote YES, if you would, and bring
any friends you have along with you.

> They have demonstrated the inappropriateness of their religion to
>serve humanity. If someday there are women on the Universal House of
>Justice and an abandonment of the present immoral insistence that any
>command at all by those at the top has to be obeyed, regardless of
>morality and conscience, then perhaps this religion will be worthy of
>consideration.

> I do not criticize you. The universe is a wonderful place, because
>it has such vast diversity. Personally, I believe the Baha'i Faith was
>potentially of great benefit, and that it has withered and died. This
>goes back further. Actually, religious intolerance is almost wholly
>the result of dogmatic insistence derived from monotheism. Those guys,
>Moses, Muhammad, Jesus, who insisted, or whose followers insisted on
>their behalf, that there was only one god and only one valid spiritual
>path are wrong, IMHO, both in their theology and in the consequences
>this had for humanity.

> Yet, within whatever context you choose to labour, may your efforts
>be blessed.

> Be very sure to let me know of any official action by Auxiliary
>Board Members etc to silence you or anyone else. I am also interested
>in other attempts, such as Wendy's to silence you. However, it is the
>official action which has my keenest interest.

They always use the lackies in the front lines and hide behind
them, you see....

> I will have to reflect very carefully on what action to take in
>response to open attempts by Baha'i authorities to squash freedom of
>speech.

They don't make open attempts but always much more
ambiguous. Srb has just banned all URLs in signature files,
for instance.... They banned in May any message from me
that contained my signature file because it pointed to my web
site which has a link to Yahoo's Bahai page which has links
on it to covenant breaker's sites! Completely absurd, but
that's where fanaticism is getting them....

As you can see from the above, I really have moved quite far
>from the context of the Baha'i Faith, and I do not really believe it is
>effective for me to play the role of an enemy to these people, whom I
>now see as inconsequential, anyway.

> May this find you very well, and may the future be ever better than
>we can imagine.

> All the Best,

Michael

>
>
>>
>>Michael,
>>
>>You might find interesting the recent attempt of
>>Bahais to get me kicked off AOL:
>><https://members.tripod.com/~FG/AOL.htm>
>>
>>It's all the same lies and deceit....
>>
>>
>>
>
>--
>"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."
> (Tom Corbett #1 STAND BY FOR MARS p2)

May the gods bless you....

Fred

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 21, 1998 5:04 AM
To: bahai-faith @ makelist.com
Subject: Re: On soc.religion.bahai - brief quotations

Why don't you email it to each one of them then? You
can easily tell what people need to read it.... I won't
recite all their names here.... It probably won't do any
good, but, who knows, miracles supposedly even
happened in this religion.

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

Kent Johnson wrote in message <6u006r\$1ttl\$1@as4100c.javanet.com>...
>I have the information. It convinced me, but I am reserving it for those
>who defend the behavior of those partisan Baha'is who run the srb. If they
>say it isn't true, well, I can show them it is.
>
>Other than that, I see no reason to drag their names through the mud. In
>fact, I only have personal experience with three of the moderators. Maybe
>the rest are okay.
>
>Regards, --Kent
>
>
>>The purpose would not be for convincing fundamentalists Bahais.
>>Nothing anyone can say can reach or help most of them.... But
>>it could help people of a more open mind who can still think for
>>themselves, especially when added to the already overwhelming
>>evidence of censorship and duplicity....
>>
>>FG....
>
>

From: FG[SMTP:FG@hotmail.com]

Sent: Monday, September 21, 1998 5:13 AM
Subject: Moonies & Bahais

Anyone watch 60 Minutes last night? There was a fascinating segment on about "reverend" Moon, Leader of the Moonies. His former daughter-in-law has written a book titled In the Shadow of the Moon, about her life with Moon's drug addict, philandering, abusive son and watching Moon from the inside duping people of millions. A real holy experience. She mentioned at one point that Moon too had a son from an adulterous relationship while preaching the sanctity of matrimony and the family.

It all reminded me of Iranian Bahais I know of....

FG...The Bahai Faith & Religious Freedom of Conscience:
<https://members.tripod.com/~FG/index.htm> AOL: alt.religion.bahai,
talk.religion.misc; or bahai-faith@makelist.com (accepts all "cc" posts)
Subscription & archive: <https://www.findmail.com/listsaver/bahai-faith/>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 21, 1998 5:54 AM
To: FG
Subject: 4th ROUGH DRAFT - talk.religion.bahai

[This is a rough draft only. You may not vote at this time.]

REQUEST FOR DISCUSSION (RFD)
unmoderated group talk.religion.bahai

This is a formal Request for Discussion (RFD) to create an unmoderated worldwide discussion group called talk.religion.bahai. This is not a Call for Votes (CFV); you cannot vote at this time. Procedural details appear below. All followup discussion should be crossposted to news.groups,alt.religion.bahai.

Newsgroup line:
talk.religion.bahai Discussion of the Baha'i Faith.

RATIONALE: talk.religion.bahai

Currently, the only newsgroup on the Big 8 heirarchies, which exists specifically for discussion of the Baha'i Faith, is moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

From January 17, 1997, the posting of the first proposed RFD, until March 27, 1997, more than 759 messages were posted concerning talk.religion.bahai, 11 messages per day for 70 days.

From April 1, 1997, to September 27, 1997, over 2,863 messages have been posted on alt.religion.bahai from people with highly varying points of view on the Baha'i Faith, resulting in 16 messages per day for 179 days, and 477 messages a month for six months. Since www.dejanews.com does not pick up all postings, an additional conservative 5 percent, roughly 150 messages, have probably been lost from the archive. During this time period, approximately 513 different individuals posted on over 1,200 threads.

From September 28, 1997, to September 21, 1998, over 31,000 messages have been posted to alt.religion.bahai resulting

in 90 messages per day for 341 days and 2,583 messages per month for nine months.

These numbers may be verified by searching www.dejanews.com for `talk.religion.bahai` and `alt.religion.bahai` for the relevant time periods. Please note that despite the poor propagation of the `alt.*` hierarchy the high rate of posting demonstrates significant interest, justifying the forming of an unmoderated newsgroup on the Bahai Faith on the `talk.*` hierarchy. It is only reasonable to conclude that the easy accessibility of the `talk.*` hierarchy will lead to even higher rates of posting by interested people.

As a further indication of interest in an unmoderated newsgroup, it should be noted that the web site "The Bahai Faith & Religious Freedom of Conscience" has had more than 3,680 hits on it since May 8, 1998:
<https://members.tripod.com/~FG/bahai.htm>

The proponents intend that `talk.religion.bahai` will complement, rather than supplant, the existing moderated group `soc.religion.bahai`, and will provide those without access to `alt.religion.bahai`, on the less well propagated `alt.*` hierarchy, the opportunity to participate, especially since many people who voted YES on the first proposal were unable to join in on `alt.religion.bahai`, their ISPs not carrying the hierarchy. It is anticipated that `alt.religion.bahai` will evolve along as its users see fit and will complement `talk.religion.bahai` as an alternative unmoderated newsgroup.

CHARTER: `talk.religion.bahai`

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Postings may take any point of view with regard to the Baha'i Faith. Whilst this allows criticism, including criticism that might be uncomfortable or hurtful to some, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbours by asking questions and reading replies from anyone who is interested in their question. `Talk.religion.bahai` also fills the need for the first and only universally accessible Internet forum about the Baha'i Faith. As the Internet is clearly becoming an indispensable part of modern life, such access for those interested in the Baha'i Faith will, in the future, be as important a civil right as the right to free speech in non-electronic forums. Thus `talk.religion.bahai` is clearly in the spirit of Baha'u'llah's injunctions supporting a free press.

As Baha'u'llah taught, a free press has both rights and responsibilities. Therefore some Baha'is might fear misuse of the facility, especially postings by covenant-breakers. However, Shoghi Effendi has addressed this question:

"First, the civil rights of Covenant-breakers must be scrupulously upheld."

From a letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, October 29, 1974. *Lights of Guidance*, Page: 186.

Further, it is permitted for Baha'is to read and post material in an open Internet forum:

"In general, the House of Justice has no objection to Baha'is' participating in public, unmoderated discussions about the Faith, whether those discussions take place in person or through some form of electronic communication."
Department of the Secretariat, DATE: 14 October 1997 U.S.A.

Readers are asked to observe standard netiquette and voting procedure in their use of this newsgroup and during its creation.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not specifically relevant to the Baha'i Faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, binaries, special-format files, pornography, spam, and any postings of a purely commercial nature.

Crossposting to irrelevant groups is also discouraged, and readers are encouraged to redirect followups to reduce excessive crossposting. Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to this charter.

As is true for other groups devoted to discussing a particular religion, including supposedly soc.religion.bahai, the talk.religion.bahai newsgroup is not an official organ of any institutional faith.

END CHARTER.

PROCEDURE:

An instructive passage by Russ Allbery might fruitfully be considered by all:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There **is**, however, a general **consensus** that certain **patterns** of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting **will** earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i **could** vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."

The process of creating newsgroups is twofold. First is the RFD stage, when someone writes a Request for Discussion (RFD) outlining the purpose of the proposed group. The RFD appears in news.announce.newsgroups, news.groups, and other relevant discussion groups. Anyone may publicly comment on the RFD in news.groups for a three-week period. During the discussion phase, proponents may modify the RFD in response to suggestions from posters on news.groups.

The second stage is the Call for Votes (CFV) stage. The proposal must pass a Usenet-wide vote with a 2/3 supermajority -- and at least 100 more votes in favor than against -- to be created. Anyone with an e-mail address may cast a ballot. A neutral votetaker from the Usenet Volunteer Votetakers (UVV) conducts all CFV's.

This RFD attempts to comply with the Usenet newsgroup creation guidelines outlined in "How to Create a New Usenet Newsgroup" and "Writing an RFD" and available for perusal on news.groups or news.announce.newsgroups. Please refer to these documents if you have further questions about the process.

DISTRIBUTION:

This RFD has been posted to the following newsgroups:
news.announce.newsgroups, news.groups, soc.religion.bahai,
alt.religion.bahai, talk.religion.misc, soc.rights.human

and the following four mailing lists:

Talisman
Subscribe: jsgreen@umich.edu

Bahai Studies
Subscribe: major@johnco.cc.ks.us

h-Bahai h-Bahai@h-net.msu.edu
Subscribe: jrcole@umich.edu

bahai-faith bahai-faith@egroups.com
Subscribe: bahai-faith-subscribe@makelist.com
or <https://www.eGroups.com>

Pointers will appear in the following newsgroups:

soc.religion.unitarian-univ,soc.religion.eastern,
soc.religion.gnosis,soc.religion.hindu,
soc.religion.paganism,soc.religion.quaker,
talk.religion.buddhism,talk.religion.newage,
uk.religion.misc,uk.religion.interfaith,
uk.religion.other-faiths,news.admin.censorship,
alt.atheism,alt.atheism.moderated,
alt.religion,alt.religion.christian.biblestudy,
alt.religion.christian.last-days,
alt.religion.christian.roman-catholic,
alt.religion.christian.pentecostal,alt.individualism,
talk.philosophy.misc,alt.activism,talk.atheism,
talk.philosophy.humanism,talk.philosophy.misc,
alt.philosophy.debate,aus.religion.christian

Proponent: FG <FG@hotmail.com>

Proponent: Ron House <house@usq.edu.au>

Proponent: Fran Baker <fran@crhc.uiuc.edu>

Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, September 21, 1998 6:04 AM
Subject: 4th ROUGH DRAFT - talk.religion.bahai

[This is a rough draft only. You may not vote at this time.]

REQUES

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Archive

(50+ megabytes)

Please feel free to download and store these archives for study by future Bahai scholars.

Download My Entire Website:

<https://fglaysher.com/bahaicensorship/archives/BahaiCensorship.zip>

Includes All Archives Below

Successfully Scanned with Anti-Virus Software before and after zipping

Google Archive for

[alt.religion.bahai](https://groups.google.com.au/group/alt.religion.bahai)

<https://groups.google.com.au/group/alt.religion.bahai/about?hl=en>

[talk.religion.bahai](https://groups.google.com.au/group/talk.religion.bahai)

<https://groups.google.com.au/group/talk.religion.bahai/about?hl=en>

Many of the messages for alt.religion.bahai and talk.religion.bahai, since for 1997, can be recovered from the files below included in the BahaiCensorship zip file.

**Not all Individual Files below are available via this menu.
Download Entire Website and unzip them with one click!**

Talk.Religion.Bahai - Passed on the third vote - January 10, 1999

Available:

[talk.religion.bahai arb83198-103198](#)

[talk.religion.bahai 1199-22899](#)

[talk.religion.bahai 3199-43099](#)

[talk.religion.bahai 10-24-99](#)

[Alt Religion Bahai](#) January 1, 1998-February 28, 1998

These files cover extensive efforts by Bahais to suppress talk.religion.bahai after it finally passed following three years of relentless opposition. [Talk.Religion.Bahai 1](#) - 1 megabyte. 1/1/99 to 2/28/99.

[Talk.Religion.Bahai 2](#) - 1/2 megabyte. 3/1/99 to 4/30/99.

[Talk.Religion.Bahai 3](#) - 1.2 megabytes. 5/1/99 to 8/31/99.

[Talk.Religion.Bahai 4](#) - 851kb. 2/8/99 to 1/31/00.

[Talk.Religion.Bahai 5](#) - 895kb. 2/1/00 to 8/1/00.

Bahai Censorship on AOL - During Early 1999

[AOL Censorship](#) 1/1/99 to 2/28/99 Half a megabyte. Ascending order.

This file contains extensive evidence of the Bahai Forum Leader Mark Foster and Susan Maneck's targeting me in order to result in the suspension of my AOL account.

Alt.Religion.Bahai Archive - April 1997 to October 1998

The first three ascii text files are not arranged in chronological order and date from approximately early April to late August 1997. They can be searched with any text editor.

[Alt Religion Bahai 1](#) 1.1 megabytes

[Alt Religion Bahai 2](#) 860k

[Alt Religion Bahai 3](#) 744k

[Alt Religion Bahai 4](#) 322k (Ascending chronologically: September 9, 1997-November 4, 1997)

[Alt Religion Bahai 5](#) 1.4 megabytes (Descending chronologically: Sept 22, 1997-Dec 31, 1997)

[Alt Religion Bahai 6](#) 800k (Ascending chronologically: September 10, 1997-January 7, 1998)

[Alt Religion Bahai 7](#) 600k (Ascending chronologically: January 1, 1998-February 28,

1998)

[Alt Religion Bahai 8](#) 1.2 megabytes (Ascending chronologically: March 1, 1998-April 30, 1998)

[Alt Religion Bahai 9](#) 1.2 megabytes (Ascending chronologically: May 1, 1998-June 30, 1998.)

[Alt.Religion.Bahai 10](#) 1.1 megabytes (Ascending chronologically: Sept 11, 1997-June 28, 1998)

[Alt.Religion.Bahai 11](#) 1.39 megabytes (Ascending chronologically: July 1, 1998-August 30, 1998)

[Alt.Religion.Bahai 12](#) 1.4 megabytes (Ascending chronologically: Aug 31, 1998-Oct 31, 1998)

[Alt.Religion.Bahai 13](#) 1.5 megabytes (Assorted files from January 1, 1998 to December 31, 1998.)

Bahai-Discuss Archive - Fall of 1997 - **ALL FILES AVAILABLE ONLINE**

This archive contains all postings to the Bahai mailing list Bahai-Discuss that had anything to do with the second interest poll for talk.religion.bahai during the approximately two months prior to my being deprived of my right of access by the BCCA. I believe the files below reveal most convincingly the fanaticism and involvement of the BCCA in attempting for more than two years to scuttle talk.religion.bahai and thereby the involvement of the Bahai administration itself. Ascii text format. Messages appear in chronological order.

[Bahai Discuss Archive](#) September to early November 1997. 1.1 megabytes. All discussion re trb

[Bahai-discuss-sampler1](#) 9/21/97 22k A selection from the full Archive of fanatic opposition to trb

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[BCCA](#) (Bahai Computer and Communication Association) 33k. My pleading with BCCA to intervene

[BCCA vows "steps have been taken to prevent his posting to any forum for which we have responsibility"](#) 1k 11/10/97 BCCA ignores my pleas and expels me from its lists

Talk.Religion.Bahai Archive - Fall 1996 to March 1997

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[Talk Religion Bahai 2](#) 1.2 megabytes

[Talk Religion Bahai 3](#) 1.4 megabytes

[Talk Religion Bahai 4](#) 1.2 megabytes

Bahai-Faith@coollist.com Archive

This unmoderated mailing list served as a transition from approximately the end of the second vote for talk.religion.bahai to early May 1998 when it was superceded by bahai-faith@makelist.com which eventually changed its name to bahai-faith@egroups.com. The egroups.com list and its archive were deleted shortly after talk.religion.bahai was created in January of 1999. Most of its messages were crossposted to alt.religion.bahai and may be found scattered throughout the respective archives here.

bahai-faith@coollist.com 26k

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Archive

(20+ megabytes)

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All Archives Below Combined in One Searchable 25 megabyte Text File to 7-31-2000

Or Entire Website: [BahaiCensorship10-27-01.Zip](#) 17 megabytes

Individual Files below no longer available. Download Entire Website and unzip them:: [BahaiCensorship10-27-01.Zip](#) 17 megabytes

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These files cover extensive efforts by Bahais to suppress talk.religion.bahai after it finally passed following three years of relentless opposition.

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[bahai-faith@coolist.com](#) 26k

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Excerpts from:

**AREOPAGITICA
by John Milton
1644**

**Analysis of the Order of Parliament (June 14, 1643),
Against which the Areopagitica was Directed**

- 1. The Preamble recounts that "many false...scandalous, seditious, and libellous" works have lately been published, "to the great defamation of Religion and government"; that many private printing-presses have been set up; and that "divers of the Stationers' Company" have infringed on the rights of the Company.**
- 2. "It is therefore ordered by the Lords and Commons in Parliament,"**
(1) that no Order "of both or either House shall be printed" except by command; (2) that no Book, etc., "shall from henceforth be printed or put to sale, unless the same be first approved of and licensed by such person or persons as both or either of the said Houses shall appoint for the licensing of the same"; (3) that no book, of which the copyright has been granted to the Company, "for their relief and the maintenance of their poor," be printed by any person or persons "without the license and consent of the Master, Warden, and assistants of the said Company"; (4) that no book, "formerly printed here," be imported from beyond seas, "upon pain of forfeiting the same to the Owner" of the Copyright, "and such further punishment as shall be thought fit."
- 3. The Stationers' Company and the officers of the two Houses are authorised to search for unlicensed Presses, and to break them**

up;
to search for unlicensed Books, etc., and confiscate them; and
to
"apprehend all authors, printers and others" concerned in
publishing
unlicensed books and to bring them before the Houses "or the
Committee
of Examination" for "further punishments," such persons not to
be
released till they have given satisfaction and also "sufficient
caution not to offend in like sort for the future."
4. "All justices of the Peace, Captains, Constables and other
officers" are ordered to give aid in the execution of the above.

A SPEECH FOR THE LIBERTY OF UNLICENSED PRINTING, TO THE PARLIAMENT OF ENGLAND (1644)

THEY, who to states and governors of the Commonwealth direct
their
speech, High Court of Parliament, or, wanting such access in a
private
condition, write that which they foresee may advance the public
good; I suppose them, as at the beginning of no mean
endeavour, not
little altered and moved inwardly in their minds: some with
doubt of
what will be the success, others with fear of what will be the
censure; some with hope, others with confidence of what they
have to
speak. And me perhaps each of these dispositions, as the
subject was
whereon I entered, may have at other times variously affected;
and
likely might in these foremost expressions now also disclose
which
of them swayed most, but that the very attempt of this address
thus
made, and the thought of whom it hath recourse to, hath got
the
power within me to a passion, far more welcome than incidental
to a
preface.
Which though I stay not to confess ere any ask, I shall be
blameless, if it be no other than the joy and gratulation which it
brings to all who wish and promote their country's liberty;
whereof
this whole discourse proposed will be a certain testimony, if not
a
trophy. For this is not the liberty which we can hope, that no
grievance ever should arise in the Commonwealth-that let no
man in

this world expect; but when complaints are freely heard, deeply considered and speedily reformed, then is the utmost bound of civil liberty attained that wise men look for.

If ye be thus resolved, as it were injury to think ye were not, I know not what should withhold me from presenting ye with fit instance wherein to show both that love of truth which ye eminently profess, and that uprightness of your judgment which is not wont to be partial to yourselves; by judging over again that Order which ye have ordained to regulate Printing:-that no book, pamphlet, or paper shall be henceforth printed, unless the same be first approved and licensed by such, or at least one of such, as shall be thereto appointed.

Last, that it will be primely to the discouragement of all learning, and the stop of Truth, not only by disexercising and blunting our abilities in what we know already, but by hindering and cropping the discovery that might be yet further made both in religious and civil Wisdom.

Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.

In Athens, where books and wits were ever busier than in any other part of Greece, I find but only two sorts of writings which the magistrate cared to take notice of; those either blasphemous and atheistical, or libellous. Thus the books of Protagoras were by the judges of Areopagus commanded to be burnt, and himself banished the

territory for a discourse begun with his confessing not to know "whether there were gods, or whether not." And against defaming, it was agreed that none should be traduced by name, as was the manner of Vetus Comoedia, whereby we may guess how they censured libelling. And this course was quick enough, as Cicero writes, to quell both the desperate wits of other atheists, and the open way of defaming, as the event showed. Of other sects and opinions, though tending to voluptuousness, and the denying of Divine Providence, they took no heed.

The Romans also, for many ages trained up only to a military roughness resembling most the Lacedaemonian guise, knew of learning little but what their twelve Tables, and the Pontific College with their augurs and flamens taught them in religion and law....

Except in these two points, how the world went in books, the magistrate kept no reckoning.

By this time the emperors were become Christians, whose discipline in this point I do not find to have been more severe than what was formerly in practice.

And that the primitive Councils and bishops were wont only to declare what books were not commendable, passing no further, but leaving it to each one's conscience to read or to lay by, till after the year 800, is observed already by Padre Paolo, the great unmasker of the Trentine Council. After which time the Popes of Rome, engrossing what they pleased of political rule into their own hands, extended their dominion

over
men's eyes, as they had before over their judgments, burning
and
prohibiting to be read what they fancied not; yet sparing in their
censures, and the books not many which they so dealt with: till
Martin
V., by his bull, not only prohibited, but was the first that
excommunicated the reading of heretical books; for about that
time
Wickliffe and Huss, growing terrible, were they who first drove
the
Papal Court to a stricter policy of prohibiting. Which course Leo
X.
and his successors followed, until the Council of Trent and the
Spanish Inquisition engendering together brought forth, or
perfected, those Catalogues and expurging Indexes, that rake
through
the entrails of an old good author, with a violation worse than
any
could be offered to his tomb. Nor did they stay in matters
heretical, but any subject that was not to their palate, they
either
condemned in a Prohibition, or had it straight into the new
Purgatory of an Index.
To fill up the measure of encroachment, their last invention was
to ordain that no book, pamphlet, or paper should be printed (as
if
St. Peter had bequeathed them the keys of the press also out of
Paradise) unless it were approved and licensed under the hands
of
two or three glutton friars.

And thus ye have the inventors and the original of book-
licensing
ripped and drawn as lineally as any pedigree. We have it not,
that can
be heard of, from any ancient state, or polity or church; nor by
any
statute left us by our ancestors elder or later; nor from the
modern
custom of any reformed city or church abroad; but from the
most
anti-christian council and the most tyrannous inquisition that
ever
inquired. Till then books were ever as freely admitted into the
world as any other birth; the issue of the brain was no more
stifled
than the issue of the womb....

But some will say, What though the inventors were bad, the thing for all that may be good? It may be so; yet if that thing be no such deep invention, but obvious, and easy for any man to light on, and yet best and wisest commonwealths through all ages and occasions have foreborne to use it, and falsest seducers and oppressors of men were the first who took it up, and to no other purpose but to obstruct and hinder the first approach of Reformation....

The worthy man, loth to give offence, fell into a new debate with himself what was to be thought; when suddenly a vision sent from God (it is his own epistle that so avers it) confirmed him in these words: Read any books whatever come to thy hands, for thou art sufficient both to judge aright, and to examine each matter. To this revelation he assented the sooner, as he confesses, because it was answerable to that of the Apostle to the Thessalonians, Prove all things, hold fast that which is good. And he might have added another remarkable saying of the same author: To the pure, all things are pure; not only meats and drinks, but all kind of knowledge whether of good or evil; the knowledge cannot defile, nor consequently the books, if the will and conscience be not defiled. For books are as meats and viands are; some of good, some of evil substance; and yet God, in that unapocryphal vision, said without exception, Rise, Peter, kill and eat, leaving the choice to each man's discretion. Wholesome meats to a vitiated stomach differ little or nothing from unwholesome; and best books to a naughty mind are not unapplicable to occasions of evil. Bad meats will scarce breed good nourishment in the healthiest concoction; but herein the difference is

of bad books, that they to a discreet and judicious reader serve in many respects to discover, to confute, to forewarn, and to illustrate.

I conceive, therefore, that when God did enlarge the universal diet of man's body, saving ever the rules of temperance, He then also, as before, left arbitrary the dieting and repasting of minds; as wherein every mature man might have to exercise his own leading capacity.

For those actions which enter into a man, rather than issue out of him, and therefore defile not, God uses not to captivate under a perpetual childhood of prescription, but trusts him with the gift of reason to be his own chooser....

Good and evil we know in the field of this world grow up together almost inseparably; and the knowledge of good is so involved and interwoven the knowledge of evil, and in so many cunning resemblances hardly to be discerned, that those confused seeds which were imposed upon Psyche as an incessant labour to cull out, and sort asunder, were not more intermixed. It was from out the rind of one apple tasted, that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world. And perhaps this is that doom which Adam fell into of knowing good and evil, that is to say of knowing good by evil. As therefore the state of man now is; what wisdom can there be to choose, what continence to forbear without the knowledge of evil? He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true

wayfaring Christian.

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence

into the world, we bring impurity much rather; that which purifies

us is trial, and trial is by what is contrary. That virtue therefore which is but a youngling in the contemplation of evil, and knows not

the utmost that vice promises to her followers, and rejects it, is but

a blank virtue, not a pure; her whiteness is but an excremental whiteness. Which was the reason why our sage and serious poet Spenser,

whom I dare be known to think a better teacher than Scotus or Aquinas,

describing true temperance under the person of Guion, brings him in

with his palmer through the cave of Mammon, and the bower of earthly

bliss, that he might see and know, and yet abstain. Since therefore

the knowledge and survey of vice is in this world so necessary to

the constituting of human virtue, and the scanning of error to the

confirmation of truth, how can we more safely, and with less danger,

scout into the regions of sin and falsity than by reading all manner

of tractates and hearing all manner of reason? And this is the benefit

which may be had of books promiscuously read.

And again, if it be true that

a wise man, like a good refiner, can gather gold out of the drossiest volume, and that a fool will be a fool with the best book,

yea or without book; there is no reason that we should deprive a

wise man of any advantage to his wisdom, while we seek to restrain

from a fool, that which being restrained will be no hindrance to his

folly. For if there should be so much exactness always used to keep

that from him which is unfit for his reading, we should in the

judgment of Aristotle not only, but of Solomon and of our
Saviour, not
vouchsafe him good precepts, and by consequence not willingly
admit
him to good books; as being certain that a wise man will make
better
use of an idle pamphlet, than a fool will do of sacred Scripture.
'Tis next alleged we must not expose ourselves to temptations
without necessity, and next to that, not employ our time in vain
things. To both these objections one answer will serve, out of
the
grounds already laid, that to all men such books are not
temptations, nor vanities, but useful drugs and materials
wherewith to
temper and compose effective and strong medicines, which
man's life
cannot want.

If we think to regulate printing, thereby to rectify manners, we
must regulate all recreations and pastimes, all that is delightful
to man. No music must be heard, no song be set or sung, but
what is
grave and Doric. There must be licensing dancers, that no
gesture,
motion, or deportment be taught our youth but what by their
allowance shall be thought honest; for such Plato was provided
of;
it will ask more than the work of twenty licensers to examine all
the lutes, the violins, and the guitars in every house; they must
not be suffered to prattle as they do, but must be licensed what
they may say. And who shall silence all the airs and madrigals
that
whisper softness in chambers? The windows also, and the
balconies must
be thought on; there are shrewd books, with dangerous
frontispieces,
set to sale; who shall prohibit them, shall twenty licensers? The
villages also must have their visitors to inquire what lectures
the
bagpipe and the rebeck reads, even to the ballatry and the
gamut of
every municipal fiddler, for these are the countryman's
Arcadias,
and his Monte Mayors.
Next, what more national corruption, for which England hears ill
abroad, than household gluttony: who shall be the rectors of
our daily
rioting? And what shall be done to inhibit the multitudes that
frequent those houses where drunkenness is sold and

harboured? Our
garments also should be referred to the licensing of some more
sober
workmasters to see them cut into a less wanton garb. Who shall
regulate all the mixed conversation of our youth, male and
female
together, as is the fashion of this country? Who shall still
appoint
what shall be discoursed what presumed, and no further?
Lastly, who
shall forbid and separate all idle resort, all evil company? These
things will be, and must be; but how they shall be least hurtful,
how least enticing, herein consists the grave and governing
wisdom
of a state.
To sequester out of the world into Atlantic and Utopian polities
which never can be drawn into use, will not mend our condition;
but to
ordain wisely as in this world of evil, in the midst whereof God
hath placed us unavoidably. Nor is it Plato's licensing of books
will do this, which necessarily pulls along with it so many other
kinds of licensing, as will make us all both ridiculous and weary,
and
yet frustrate; but those unwritten, or at least unconstraining,
laws
of virtuous education, religious and civil nurture, which Plato
there mentions as the bonds and ligaments of the
commonwealth, the
pillars and the sustainers of every written statute; these they be
which will bear chief sway in such matters as these, when all
licensing will be easily eluded. Impunity and remissness, for
certain,
are the bane of a commonwealth; but here the great art lies, to
discern in what the law is to bid restraint and punishment, and
in
what things persuasion only is to work.
If every action, which is good or evil in man at ripe years, were
to
be under pittance and prescription and compulsion, what were
virtue
but a name, what praise could be then due to well-doing, what
grace
to be sober, just, or continent? Many there be that complain of
Divine
Providence for suffering Adam to transgress; foolish tongues!
When God
gave him reason, He gave him freedom to choose, for reason is
but
choosing; he had been else a mere artificial Adam, such an
Adam as
he is in the motions. We ourselves esteem not of that

obedience, or
love, or gift, which is of force: God therefore left him free, set
before him a provoking object, ever almost in his eyes; herein
consisted his merit, herein the right of his reward, the praise of
his
abstinence. Wherefore did He create passions within us,
pleasures
round about us, but that these rightly tempered are the very
ingredients of virtue?
They are not skilful considerers of human things, who imagine
to
remove sin by removing the matter of sin; for, besides that it is
a
huge heap increasing under the very act of diminishing, though
some
part of it may for a time be withdrawn from some persons, it
cannot
from all, in such a universal thing as books are; and when this is
done, yet the sin remains entire. Though ye take from a
covetous man
all his treasure, he has yet one jewel left, ye cannot bereave
him
of his covetousness. Banish all objects of lust, shut up all youth
into the severest discipline that can be exercised in any
hermitage,
ye cannot make them chaste, that came not thither so: such
great
care and wisdom is required to the right managing of this point.
Suppose we could expel sin by this means; look how much we
thus
expel of sin, so much we expel of virtue: for the matter of them
both is the same; remove that, and ye remove them both alike.
This justifies the high providence of God, who, though He
commands
us temperance, justice, continence, yet pours out before us,
even to a
profuseness, all desirable things, and gives us minds that can
wander beyond all limit and satiety. Why should we then affect
a
rigour contrary to the manner of God and of nature, by
abridging or
scanting those means, which books freely permitted are, both to
the
trial of virtue and the exercise of truth? It would be better done,
to
learn that the law must needs be frivolous, which goes to
restrain
things, uncertainly and yet equally working to good and to evil.
And
were I the chooser, a dram of well-doing should be preferred
before

many times as much the forcible hindrance of evil-doing. For God sure esteems the growth and completing of one virtuous person more than the restraint of ten vicious.

...we may easily foresee what kind of licensers we are to expect hereafter, either ignorant, imperious, and remiss, or basely pecuniary. This is what I had to show, wherein this Order cannot conduce to that end whereof it bears the intention. I lastly proceed from the no good it can do, to the manifest hurt it causes, in being first the greatest discouragement and affront that can be offered to learning, and to learned men.

If therefore ye be loth to dishearten heartily and discontent, not the mercenary crew of false pretenders to learning, but the free and ingenuous sort of such as evidently were born to study, and love learning for itself, not for lucre or any other end but the service of God and of truth, and perhaps that lasting fame and perpetuity of praise which God and good men have consented shall be the reward of those whose published labours advance the good of mankind, then know that, so far to distrust the judgment and the honesty of one who hath but a common repute in learning, and never yet offended, as not to count him fit to print his mind without tutor and examiner, lest he should drop a schism, or something of corruption, is the greatest displeasure and indignity to a free and knowing spirit that can be put upon him.

When a man writes to the world, he summons up all his reason and deliberation

to assist him; he searches, meditates, is industrious, and likely consults and confers with his judicious friends; after all which done he takes himself to be informed in what he writes, as well as any that writ before him. If, in this the most consummate act of his fidelity and ripeness, no years, no industry, no former proof of his abilities can bring him to that state of maturity, as not to be still mistrusted and suspected, unless he carry all his considerate diligence, all his midnight watchings and expense of Palladian oil, to the hasty view of an unleisured licenser, perhaps much his younger, perhaps far his inferior in judgment, perhaps one who never knew the labour of bookwriting, and if he be not repulsed or slighted, must appear in print like a puny with his guardian, and his censor's hand on the back of his title to be his bail and surety that he is no idiot or seducer, it cannot be but a dishonour and derogation to the author, to the book, to the privilege and dignity of Learning. And what if the author shall be one so copious of fancy, as to have many things well worth the adding come into his mind after licensing, while the book is yet under the press, which not seldom happens to the best and diligentest writers; and that perhaps a dozen times in one book? The printer dares not go beyond his licensed copy; so often then must the author trudge to his leave-giver, that those his new insertions may be viewed; and many a jaunt will be made, ere that licenser, for it must be the same man, can either be found, or found at leisure; meanwhile either the press must stand still, which is no small damage, or the author lose his accuratest thoughts, and send the book forth worse than he had made it, which to a diligent writer is the greatest melancholy and vexation that can befall. And how can a man teach with authority, which is the life of teaching, how can he be a doctor in his book as he ought to be, or else had better be silent, whenas all he teaches, all he delivers, is but under the tuition, under the correction of his patriarchal

licenser to blot or alter what precisely accords not with the
hidebound humour which he calls his judgment? When every
acute reader,
upon the first sight of a pedantic licence, will be ready with
these
like words to ding the book a quoit's distance from him: I hate a
pupil teacher, I endure not an instructor that comes to me
under the
wardship of an overseeing fist. I know nothing of the licenser,
but
that I have his own hand here for his arrogance; who shall
warrant
me his judgment? The State, sir, replies the stationer, but has a
quick return: The State shall be my governors, but not my
critics;
they may be mistaken in the choice of a licenser, as easily as
this
licenser may be mistaken in an author; this is some common
stuff;
and he might add from Sir Francis Bacon, That such authorised
books
are but the language of the times. For though a licenser should
happen
to be judicious more than ordinary, which will be a great
jeopardy
of the next succession, yet his very office and his commission
enjoins
him to let pass nothing but what is vulgarly received already.

Henceforth let no man care to learn, or care to be more
than worldly-wise; for certainly in higher matters to be ignorant
and slothful, to be a common steadfast dunce, will be the only
pleasant life, and only in request.

Truth and
understanding are not such wares as to be monopolised and
traded in by
tickets and statutes and standards. We must not think to make
a staple
commodity of all the knowledge in the land, to mark and licence
it
like our broadcloth and our woolpacks. What is it but a
servitude like
that imposed by the Philistines, not to be allowed the
sharpening of
our own axes and coulters, but we must repair from all quarters

to
twenty licensing forges?

And lest some should persuade ye, Lords and Commons, that these arguments of learned men's discouragement at this your Order are mere flourishes, and not real, I could recount what I have seen and heard in other countries, where this kind of inquisition tyrannises; when I have sat among their learned men, for that honour I had, and been counted happy to be born in such a place of philosophic freedom, as they supposed England was, while themselves did nothing but bemoan the servile condition into which learning amongst them was brought; that this was it which had damped the glory of Italian wits; that nothing had been there written now these many years but flattery and fustian. There it was that I found and visited the famous Galileo, grown old a prisoner to the Inquisition, for thinking in astronomy otherwise than the Franciscan and Dominican licensers thought.

That this is not therefore the disburdening of a particular fancy, but the common grievance of all those who had prepared their minds and studies above the vulgar pitch to advance truth in others, and from others to entertain it, thus much may satisfy. And in their name I shall for neither friend nor foe conceal what the general murmur is; that if it come to inquisitioning again and licensing, and that we are so timorous of ourselves, and so suspicious of all men, as to fear each book and the shaking of every leaf, before we know what the contents are; if some who but of late were little better than silenced from preaching shall come now to silence us

from reading, except what they please, it cannot be guessed what is intended by some but a second tyranny over learning: and will soon put it out of controversy, that Bishops and Presbyters are the same to us, both name and thing.

Well knows he who uses to consider, that our faith and knowledge thrives by exercise, as well as our limbs and complexion. Truth is compared in Scripture to a streaming fountain; if her waters flow not in a perpetual progression, they into a muddy pool of conformity and tradition. A man may be a heretic in the truth; and if he believe things only because his Pastor says so, or the Assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy.

For if we be sure we are in the right, and do not hold the truth guiltily, which becomes not, if we ourselves condemn not our own weak and frivolous teaching, and the people for an untaught and irreligious gadding rout, what can be more fair than when a man judicious, learned, and of a conscience, for aught we know, as good as theirs that taught us what we know, shall not privily from house to house, which is more dangerous, but openly by writing publish to the world what his opinion is, what his reasons, and wherefore that which is now thought cannot be sound? Christ urged it as wherewith to justify himself, that he preached in public; yet writing is more public than preaching; and more easy to refutation, if need be, there being so many whose business and profession merely it is to be the champions of Truth; which if they neglect, what can be imputed but their sloth, or inability?

There be who perpetually complain of schisms and sects, and make it such a calamity that any man dissents from their maxims.

'Tis their own pride and ignorance which causes the disturbing, who

neither will hear meekness, nor can convince; yet all must be suppressed which is not found in their Syntagma. They are the troublers, they are the dividers of unity, who neglect and permit not others to unite those dissevered pieces which are yet wanting to

the body of Truth. To be still searching what we know not by what we

know, still closing up truth to truth as we find it (for all her body is homogeneous and proportional), this is the golden rule in theology as well as in arithmetic, and makes up the best harmony in a

Church; not the forced and outward union of cold and neutral, and inwardly divided minds.

Where there is much desire to learn, there of necessity will be much

arguing, much writing, many opinions; for opinion in good men is but

knowledge in the making. Under these fantastic terrors of sect and

schism, we wrong the earnest and zealous thirst after knowledge and

understanding which God hath stirred up in this city.

What would ye do then? should ye suppress all this flowery crop of

knowledge and new light sprung up and yet springing daily in this

city? should ye set an oligarchy of twenty engrossers over it, to bring a famine upon our minds again, when we shall know nothing but

what is measured to us by their bushel? Believe it, Lords and Commons,

they who counsel ye to such a suppressing do as good as bid ye suppress yourselves; and I will soon show how. If it be desired to

know the immediate cause of all this free writing and free speaking,

there cannot be assigned a truer than your own mild and free

and
humane government. It is the liberty, Lords and Commons,
which your
own valorous and happy counsels have purchased us, liberty
which is
the nurse of all great wits; this is that which hath rarefied and
enlightened our spirits like the influence of heaven; this is that
which hath enfranchised, enlarged and lifted up our
apprehensions
degrees above themselves.
Ye cannot make us now less capable, less knowing, less eagerly
pursuing of the truth, unless ye first make yourselves, that
made us
so, less the lovers, less the founders of our true liberty. We can
grow ignorant again, brutish, formal and slavish, as ye found
us;
but you then must first become that which ye cannot be,
oppressive,
arbitrary and tyrannous, as they were from whom ye have freed
us. That
our hearts are now more capacious, our thoughts more erected
to the
search and expectation of greatest and exactest things, is the
issue
of your own virtue propagated in us; ye cannot suppress that,
unless
ye reinforce an abrogated and merciless law, that fathers may
despatch
at will their own children. And who shall then stick closest to ye,
and excite others? not he who takes up arms for coat and
conduct,
and his four nobles of Danegelt. Although I dispraise not the
defence of just immunities, yet love my peace better, if that
were
all. Give me the liberty to know, to utter, and to argue freely
according to conscience, above all liberties.

And now the time in special is, by privilege to write and speak
what
may help to the further discussing of matters in agitation. The
temple
of Janus with his two controversial faces might now not
unsignificantly be set open. And though all the winds of doctrine
were
let loose to play upon the earth, so Truth be in the field, we do
injuriously, by licensing and prohibiting, to misdoubt her
strength.
Let her and Falsehood grapple; who ever knew Truth put to the

**worse,
in a free and open encounter?**

**For who knows not that Truth is strong, next to the Almighty?
She
needs no policies, nor stratagems, nor licensings to make her
victorious; those are the shifts and the defences that error uses
against her power.**

**How many
other things might be tolerated in peace, and left to conscience,
had we but charity, and were it not the chief stronghold of our
hypocrisy to be ever judging one another?**

**In the meantime if any one would write, and bring his helpful
hand
to the slow-moving Reformation which we labour under, if Truth
have
spoken to him before others, or but seemed at least to speak,
who hath
so bejesuited us that we should trouble that man with asking
licence
to do so worthy a deed? and not consider this, that if it come to
prohibiting, there is not aught more likely to be prohibited than
truth itself; whose first appearance to our eyes, bleared and
dimmed
with prejudice and custom, is more unsightly and unpalatable
than many
errors, even as the person is of many a great man slight and
contemptible to see to. And what do they tell us vainly of new
opinions, when this very opinion of theirs, that none must be
heard,
but whom they like, is the worst and newest opinion of all
others; and
is the chief cause why sects and schisms do so much abound,
and true
knowledge is kept at distance from us; besides yet a greater
danger
which is in it?
For when God shakes a Kingdom with strong and healthful
commotions
to a general reforming, tis not untrue that many sectaries and
false
teachers are then busiest in seducing; but yet more true it is,**

that
God then raises to His own work men of rare abilities, and more
than
common industry, not only to look back and revise what hath
been
taught heretofore, but to gain further and go on some new
enlightened steps in the discovery of truth.

. . .seeing no man who hath tasted learning, but will
confess the many ways of profiting by those who, not contented
with
stale receipts, are able to manage and set forth new positions to
the world. And were they but as the dust and cinders of our
feet, so
long as in that notion they may yet serve to polish and brighten
the
armoury of Truth, even for that respect they were not utterly to
be
cast away. But if they be of those whom God hath fitted for the
special use of these times with eminent and ample gifts, and
those
perhaps neither among the Priests nor among the Pharisees,
and we in
the haste of a precipitant zeal shall make no distinction, but
resolve
to stop their mouths, because we fear they come with new and
dangerous
opinions, as we commonly forejudge them ere we understand
them, no
less than woe to us, while, thinking thus to defend the Gospel,
we are
found the persecutors.
There have been not a few since the beginning of this
Parliament,
both of the Presbytery and others, who by their unlicensed
books, to
the contempt of an Imprimatur, first broke that triple ice clung
about
our hearts, and taught the people to see day.

For this authentic Spanish policy of licensing books, if I have
said
ought, will prove the most unlicensed book itself within a short
while. . . .

But of these sophisms and elenchs of merchandise I skill not.
This I

know, that errors in a good government and in a bad are equally almost incident; for what Magistrate may not be misinformed, and much the sooner, if Liberty of Printing be reduced into the power of a few? But to redress willingly and speedily what hath been erred, and in highest authority to esteem a plain advertisement more than others have done a sumptuous bribe, is a virtue (honoured Lords and Commons) answerable to your highest actions, and whereof none can participate but greatest and wisest men.
THE END

Full text available at [Areopagitica](#)

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

ATTENTION Investigators, Journalists, Editors > Be Alert

At the very least, as background, if you're unfamiliar with the Baha'i Faith, I recommend you read the two articles below, especially Professor Cole's, and skim Karen Bacquet's.

It's essential if you're trying to understand the possible role of the Baha'i Faith in the David Kelly affair that you be on your guard against the distortions and self-serving misrepresentations of the fundamentalists who now control the bahai administration:

Professor Juan R. I. Cole, University of Michigan, Dept. History, "Fundamentalism in the Contemporary U.S. Baha'i Community," *Religious Studies Review*, Vol. 43, no. 3 (March, 2002):195-217:

<https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm>

Karen Bacquet, "Enemies Within: Conflict and Control in the Baha'i Community." Published in American Family Foundation's

***Cultic Studies Journal*, Volume 18, pp.109-140:
<https://www.angelfire.com/ca3/bigquestions/enemies.html>**

I then suggest you read "The Baha'i Technique," a collection of observations, stretching back more than a decade, by baha'is, ex-bahais, and non-bahais on the techniques used by bahai fundamentalists to discredit, marginalize, and demonize anyone with a more liberal or moderate opinion other than the acceptable, official, fundamentalist view:

<https://fglaysher.com/bahaicensorship/technique.htm>

Various other documents on my website may be of interest.

--

FG

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

talk.religion.bahai on the Web:

Free reading and posting, including the largest Usenet archive:

[https://groups.google.com/groups?](https://groups.google.com/groups?hl=en&group=talk.religion.bahai)

[hl=en&group=talk.religion.bahai](https://groups.google.com/groups?hl=en&group=talk.religion.bahai)

Outside observers should be especially careful and alert to [Hikmat & Taqiya, "wisdom" and dissimulation, key Baha'i concepts](#)

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Karen Bacquet

[See her website, especially these articles:](#)

["Enemies Within: Conflict and Control in the Baha'i Community" 2001](#)

Karen Bacquet *Cultic Studies Journal*

Net Games: Fallacies, Gambits, and Maneuvers in Baha'i Cyberspace

<https://www.angelfire.com/ca3/bigquestions/Netgames.html>

2002

[Selected Messages for 2002](#)

2001

[Selected Messages for 2001](#)

2000

[Selected Messages for 2000](#)

[Karen Bacquet, My Life in the Baha'i Community](#)

[Karen Re: My "Ex-Baha'i" Story 11/8/99](#) Eye witness of NSA
denunciation of Dialogue magazine

[Karen Re: My "Ex-Baha'i" Story 11/6/99](#)

[Karen Personal testimony of a recent ex-Baha'i. 10/18/99](#)

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The Baha'i Faith & Religious Freedom of Conscience

[FG comments on the uhj message to Maneck regarding conscience.](#)

----- Original Message -----From: "Karen Bacquet"
<karenbacquet@hotmail.com>
Newsgroups: alt.religion.bahai,talk.religion.bahai
Sent: Monday, May 06, 2002 10:02 AM
Subject: Re: Individual conscience...

Randy Burns <randy.burns4@gte.net> wrote in message
[news:bipB8.12961\\$3.9770@nwrddc01.gnilink.net](mailto:news:bipB8.12961$3.9770@nwrddc01.gnilink.net)...
> Do you have a statement from Martin that disavows this quote? If not then
> tough luck, he is pretty much stuck with this quote on his back. Maybe he
> would like to take it back now? Feel free to directly quote him on this
> subject.

Dear Randy,

This isn't an idea that Martin just recently came up with; he's been saying it for years.

I found this in that little series called "The Power of the Covenant" published by the NSA of Canada in 1977. The authors were Douglas Martin, Peter Khan, and Jane Faily. This idea connecting Christianity with the belief in individual conscience is repeated in Part 3: The Face of Opposition, on page 28. It says that the Christian idea of the Holy Spirit allows every individual to claim inspiration and therefore, opens the door to sectarianism. The passage continues:

"The result was to create in the minds of most Christians a vague assumption that, when the individual prays directly to God, he receives guidance through his private conscience. Many times,

the promptings of conscience contradict the apparent meaning of Christian scriptures (as in the case of St. Paul's statements on celibacy) or the explicit teachings of a particular church (as with race relationships). Increasingly, however, it is conscience which is regarded as the reliable guide, a guide which has no objective check on it."

Even more striking on p. 30:

"This system of belief has had many admirable results in the individual spiritual life. Its unrestrained influence on social history, however, reveals many limitations. It permitted the growth of the conviction not only that personal conscience is the ultimate authority in life, but also that personal freedom is the highest good. The rise of a democratic political philosophy and democratic processes in the West gave the final blessing to this doctrine of individualism. "Christianity" and "Democracy" in time blended in the public mind as one vaguely defined, but immensely influential popular cult of individualism, embracing people of all religious denominations. Such a cult differs in several important ways from the Teachings of Baha'u'llah".

While, of course, this is not a direct quote from Martin himself, and he was not the only author here, the similarity to the notes taken from his talk pretty strongly suggests that this is, indeed, his attitude about Christianity, Democracy, and the conscience of the individual. And the fact that this came out in an official publication of the NSA carries some weight -- this was part of an effort to deepen people on the Covenant, so presumably it reflects what they think is "correct" Baha'i teaching. There have also been remarks in more recent UHJ letters disparaging the role of

individual conscience.

Love, Karen

<https://www.bacquet.tk>

>
> Cheers, Randy
>
> --
>
> Jordan Rager <jrager@chat.carleton.ca> wrote in
message
> [news:ab40bs\\$e0n\\$1@driftwood.ccs.carleton.ca](mailto:news:ab40bs$e0n$1@driftwood.ccs.carleton.ca)...
> Look: Mr. Martin did not say those words, so why
quote him as doing such?
> Find out what exactly he has said and then argue
with that. No one is
> trying > to dodge a bullet here. I just think it is silly
to hold a man to words
> that do not belong to him. Moreover, I think it is
wrong to slander an
> individual or a body. Why do you consistently try to
defame and malign the
Universal House of Justice? What part of the covenant
did you opt out of when you
> > professed your belief in it initially?
> >
> > >
> > > Member of the uhj:
> "We have inherited a dangerous delusion from
Christianity that our
> individual conscience is supreme. This is not a Baha'i
belief. In the
> end, in the context of both our role in the community
and our role in the
> greater world, we must be prepared to sacrifice our
personal
convictions or opinions. The belief that individual
conscience is supreme is
equivalent to "taking partners with God" which is
abhorrent to the Teachings of the
Faith." -Doug Martin
> > > [https://www.bahai-
library.org/talks/martin.watson.html](https://www.bahai-library.org/talks/martin.watson.html) (Find >
> > "conscience")
> > >
> > >
> > > --
> > > FG
> > > The Bahai Faith & Religious Freedom of

Conscience

> > >

<https://members.fortunecity.com/bahaicensorship>

> > >

> > >

> > > "Jordan Rager" <jrager@chat.carleton.ca>

wrote in message

> > >

[news:ab03cc\\$a1u\\$1@driftwood.ccs.carleton.ca](news:ab03cc$a1u$1@driftwood.ccs.carleton.ca)...

> > > > I think the key to Mr. Sylvester's point is that he is paraphrasing

> > > > sections of Mr. Martin's talk and that nothing has been transcribed

> > > > verbatim.

----- Original Message -----

From: "Karen Bacquet" <karenbacquet@hotmail.com>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Wednesday, May 08, 2002 2:02 AM

Subject: Re: Individual conscience...

--

"The essence of all that We have revealed for thee is Justice . . . " --

Baha'u'llah

Bahai Faith <BI*P*GS@liberty.com> wrote in message

[news:ab67ve\\$fnoat\\$1@ID-75545.news.dfncis.de](news:ab67ve$fnoat$1@ID-75545.news.dfncis.de)...

> "Karen Bacquet" <karenbacquet@hotmail.com>

wrote in message

> <news:udd3787ql6j0f3@corp.supernews.com>...

> >

> > There have also been remarks in more recent UHJ letters disparaging

> > the role of individual conscience.

>

> Karen,

>

> When you have a chance, could you quote those disparaging uhj letters?

>

> I'm sure I would not be alone in finding them interesting.

Dear Fred,

I was thinking of the following passage from the Feb. 8, 1998 letter to

Susan Maneck, which I'm sure she has quoted here before. I'm including the

whole context -- one the on hand they uphold freedom of conscience, then on

**the other speak about how limited it is. There is again,
in this passage
the disparagement of Christianity that we saw in the
other quotes mentioned
here. Basically, the only real "freedom" that Baha'is
have is the freedom to
leave the Faith.**

Love, Karen

**This brings us to the specific points raised in your
email of 17 November
1997. As you well understand, not only the right but
also the responsibility**

**-----
-----**

**Dr. Susan Stiles Maneck
U.S.A. 8 February 1998
Page 3**

**". . . of each believer to explore truth for himself or
herself are
fundamental to the Baha'i teachings. This principle is
an integral feature
of the coming of age of humankind, inseparable from
the social
transformation to which Baha'u'llah is calling the
peoples of the world. It
is as relevant to specifically scholarly activity as it is to
the rest of
spiritual and intellectual life. Every human being is
ultimately responsible
to God for the use which he or she makes of these
possibilities; conscience
is never to be coerced, whether by other individuals or
institutions.**

**Conscience, however, is not an unchangeable
absolute. One dictionary
definition, although not covering all the usages of the
term, presents the
common understanding of the word "conscience" as
"the sense of right and
wrong as regards things for which one is responsible;
the faculty or
principle which pronounces upon the moral quality of
one's actions or
motives, approving the right and condemning the**

wrong".

The functioning of one's conscience, then, depends upon one's understanding of right and wrong; the conscience of one person may be established upon a disinterested striving after truth and justice, while that of another may rest on an unthinking predisposition to act in accordance with that pattern of standards, principles and prohibitions which is a product of his social environment. Conscience, therefore, can serve either as a bulwark of an upright character or can represent an accumulation of prejudices learned from one's forebears or absorbed from a limited social code.

A Baha'i recognizes that one aspect of his spiritual and intellectual growth is to foster the development of his conscience in the light of divine Revelation -- a Revelation which, in addition to providing a wealth of spiritual and ethical principles, exhorts man "to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye". This process of development, therefore, involves a clear-sighted examination of the conditions of the world with both heart and mind. A Baha'i will understand that an upright life is based upon observance of certain principles which stem from Divine Revelation and which he recognizes as essential for the well-being of both the individual and society. In order to uphold such principles, he knows that, in certain cases, the voluntary submission of the promptings of his own personal conscience to the decision of the majority is a conscientious requirement, as in wholeheartedly accepting the majority decision of an Assembly at the outcome of consultation.

In the discussion of wisdom in your email of 21

September 1997, you observe that maybe "Baha'i academics all too often have not recognized that to a great extent failure to exercise wisdom represents a failure of love."

The House of Justice agrees that the exercise of wisdom calls for a measure of love and the development of a sensitive conscience. These, in turn, involve not only devotion to a high standard of uprightness, but also consideration of the effects of one's words and actions.

A Baha'i's duty to pursue an unfettered search after truth should lead him to understand the Teachings as an organic, logically coherent whole, should cause him to examine his own ideas and motives, and should enable him to see

**Dr. Susan Stiles Maneck
U.S.A. 8 February 1998
Page 4**

that adherence to the Covenant, to which he is a party, is not blind imitation but conscious choice, freely made and freely followed.

In many of His utterances, `Abdul-Baha extols governments which uphold freedom of conscience for their citizens. As can be seen from the context, these statements refer to the freedom to follow the religion of one's choice. In the original of a passage to which you refer in your email of 17 November 1997, He gives the following analysis of freedom.

There are three types of freedom. The first is divine freedom, which is one of the inherent attributes of the Creator for He is unconstrained in His will, and no one can force Him to change His decree in any matter whatsoever....

The second is the political freedom of Europeans, which leaves the individual free to do whatsoever he desires as long as his action does not harm his neighbour. This is natural freedom, and its greatest expression is seen in the animal world. Observe these birds and notice with what freedom they live. However much man may try, he can never be as free as an animal, because the existence of order acts as an impediment to freedom.

The third freedom is that which is born of obedience to the laws and ordinances of the Almighty. This is the freedom of the human world, where man severs his affections from all things. When he does so, he becomes immune to all hardship and sorrow. Wealth or material power will not deflect him from moderation and fairness, neither will poverty or need inhibit him from showing forth happiness and tranquillity. The more the conscience of man develops, the more will his heart be free and his soul attain unto happiness. In the religion of God, there is freedom of thought because God, alone, controls the human conscience, but this freedom should not go beyond courtesy. In the religion of God, there is no freedom of action outside the law of God. Man may not transgress this law, even though no harm is inflicted on one's neighbour. This is because the purpose of Divine law is the education of all -- others as well as oneself -- and, in the sight of God, the harm done to one individual or to his neighbour is the same and is reprehensible in both cases. Hearts must possess the fear of God. Man should endeavour to avoid that which is abhorrent unto God. Therefore, the freedom that the laws of Europe offer to the individual does not exist in the law of God. Freedom of thought should not transgress the bounds of courtesy, and actions, likewise, should be governed by the fear of God and the desire to

seek His good pleasure.

Education of the individual Baha'i in the Divine law is one of the duties of Spiritual Assemblies. In a letter to a National Assembly on 1 March 1951, Shoghi Effendi wrote:

The deepening and enrichment of the spiritual life of the individual believer, his increasing comprehension of the essential verities

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U.S.A. 8 February 1998
Page 5**

underlying this Faith, his training in its administrative processes, his understanding of the fundamentals of the Covenants established by its Author and the authorized Interpreter of its teachings, should be made the supreme objectives of the national representatives responsible for the edification, the progress and consolidation of these communities.

Such is the duty resting on the elected institutions of the Faith for the promotion of the spiritual, moral and ethical lives of the individual believers. Parallel with this, the Baha'i Faith upholds the freedom of conscience which permits a person to follow his chosen religion: no one may be compelled to become a Baha'i, or to remain a Baha'i if he conscientiously wishes to leave the Faith. As to the thoughts of the Baha'is themselves -- that is those who have chosen to follow the religion of Baha'u'llah -- the institutions do not busy themselves with what individual believers think unless those thoughts become expressed in actions which are inimical to the basic principles and vital interests of the Faith.

With regard to the accusation that to make such

distinctions borders on restriction of the freedom of speech, one should accept that civil society has long recognized that utterance can metamorphose into behaviour, and has taken steps to protect itself and its citizens against such behaviour when it becomes socially destructive. Laws against sedition and hate-mongering are examples that come readily to mind.

It will surely be clear to you from the above comments that the categories of "issues of doctrinal heresy which must therefore be suppressed" and "the imposition of orthodoxy on the Baha'i community", to which you refer, are concepts essentially drawn from the study of Christianity and are inapplicable to the far more complex interrelationships and principles established by the Baha'i Faith."

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: loyal opposition in Baha'i
Date: Monday, January 03, 2000 1:07 PM

> Dear Dave,

I have very much wanted to respond to the issues you raise here, but I've only had sporadic access to the Net lately (like on short visits to my in-laws'). I'm hoping the persuasiveness of my reply will outweigh its lateness.

I'm not claiming that we have unlimited freedom; certainly we are required to restrain our behavior in accordance with what Baha'u'llah has given us. But the kind of absolute obedience that you are describing seems, to me, that I am being asked to leave my own conscience in the hands of the institutions, and behave as if whatever they do is right by definition, even if they violate the standards given us by Baha'u'llah Himself. God does, as you say, ask us to do some very difficult things, and sometimes standing against the tide is one of them.

The sad truth is that I have never seen much result from using the "proper channels" of dissent. At least not on anything very important. Mostly what I see is that people with a complaint get told why the complaint has no merit, or an explanation why things won't be changed. In this situation, I can simply dissolve into disillusionment and walk away from the Faith altogether, as many do, or I can protest openly. Or I can become a sort of nonperson that has no will or vision or conscience of my own, which would be virtually impossible for me to do even if I thought that were a desirable goal. Where do we draw the line between obedience and cult-like mindlessness? I have no brilliant answers, but to me that line has to be the standard of behavior given to us by Baha'u'llah, and to which I expect the institutions of the Faith to conform: honesty, trustworthiness, justice, compassion. And if the institutions of the Faith would rather violate this standard than allow a diversity of voices, then I can't support them.

I was reading something the other day which spoke about how the practice of Shi'ih Islam was less obedience to the principles of the Qur'an, and more the merging of one's will with that of the "Imam of the Age", who just happens to be represented by the religious authorities. I've lately had the thought that perhaps that's the context for Baha'u'llah's continual insistence on independent thought. I don't think Baha'u'llah demands that I merge my will with that of an institution; in fact, it is entirely possible that's something He was warning us against.

Another problem is the secret and surreptitious way these heresy cases you mention have been handled. There is no real due process. A Counsellor or ABM shows up and investigates/interrogates/intimidates, then reports back, and a decision is made. There is little opportunity for a person to defend himself and the rest of us are just supposed to assume that justice was served. Well, now people who have undergone this process have a forum for presenting their own side. That isn't going to go away.

As far as the history of opposition goes: the Faith, since the time of 'Abdul-Baha has expelled covenant-breakers. I know of no lesser crime for which a person has ever been expelled from the Faith, until Michael McKenney in 1997, who was found not to meet the "requirements for membership in the Baha'i community." All the other cases which have become notorious in recent times have essentially involved the resignation or lapse into silence and inactivity, of a person under the threat of being called a covenant-breaker. This is not "removal from the community" of a person "opposing the Faith"; this is the intimidation and harassment of believers who have yet to be proven

guilty of anything. These people are not covenant-breakers, but the threat of being named so hangs over their heads like the sword of Damocles.

Yes, of course we must, as 'Abdul-Baha said "be obedient to the commandments of God and the laws of the House of Justice." But before a person is removed from the Baha'i community, or is threatened so severely that he removes himself, I think that justice demands that we know exactly what commandments and laws have been broken, and exactly what evidence exists proving this. If the wounds in our community are to be healed, then justice must be seen to be done by the friends, so that all of us can know exactly why believers in Baha'u'llah have deserved such severe treatment. It is not enough to say "The institutions did this, therefore it must be right." It is not enough to say "They said some bad stuff on email." It is not enough to say "They are part of a materialist conspiracy." There needs to be specific charges concerning specific laws, backed up by concrete evidence. And if heresy is to be one of those charges, this needs to be clearly known so that the UHJ's policy can be clear to all, and the Baha'i Faith can cease its pretense of being the open and tolerant religion promoted by its Founder.

But justice takes time and effort, and it's probably just easier to threaten people into shutting up or leaving. Evoke the name "covenant-breaker" and you can make all dissent go away, and you never have to change anything. That's what passes for justice in the Baha'i community.

Baha'u'llah suffered for 40 years under a system where justice was arbitrary and the accused had no rights. I do not believe He intended to found such a system.

Love,
Karen Bacquet

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Sent via Deja.com <https://www.deja.com/>

From: <kalamity@my-deja.com>
Subject: Re: Liberalism
Date: Wednesday, January 19, 2000 12:54 PM

In article <8622u6\$b5n\$1@nnrp1.deja.com>,
dfiorito@my-deja.com wrote:

> In article <85ikd6\$fhe\$1@nnrp1.deja.com>,

> kalamity@my-deja.com wrote:

>

> <SNIP MY OLD POST>

>

> > Dear Dave,

> >

It seems we have very different ideas about what unity means. I find it a little odd that you would point to Catholicism, or any Christian denomination as an example of unity. A repetition of Christian history is precisely what I fear: the definition of orthodoxy and heresy which leads to the creation of sects. Drawing such lines is the very opposite of unity, but if the orthodox insist, the "heretic", who is just a sincere believer with another viewpoint, has no place to go. In Christianity, people have few scruples about just setting up their own church if they don't like where they're at; Baha'i cannot do that without violating the covenant, but the division exists nevertheless. Allowing different schools of thought to exist is unity in diversity, so long as everyone recognizes the central authority. Imposing a uniform opinion has the opposite effect, saying "You can't be part of the faithful unless you are silent about what you conscientiously believe."

To force people out in that way creates a division. A person doesn't stop being a Baha'i just because they aren't on the rolls.

I find myself existing in a sort of religious no-man's-land. I am a believer in Baha'u'llah, so I can't just hook up with another religion.

Yet I can't be part of the Baha'i community, either, without supporting actions that I believe to be wrong. (To be honest, the roots of my alienation from the Faith is more complex than that, but to explain it all would lead us rather far afield.)

You are quite right when you say that I don't trust the institutions. I have said so before on this very forum. They broke my trust. I do believe, however, in trying to see both sides, and I've read as much as I can find from the UHJ on the controversies we've mentioned. I'm not convinced. In fact, I find the attitudes about scholarship pretty appalling. And I just can't find it in myself to leave my conscience in their hands, and let them define what justice is for me. That is not what Baha'u'llah said about the nature of justice.

I have had the odd thought, though, that in a backhanded sort of way, I actually have been obedient to the House of Justice. They have said in more than one letter that anyone who doesn't like their policies is free to resign "with no discredit attached". So, by leaving, I did exactly what they wanted. And in joining the ranks of unwanted Baha'is, it looks like I'm in pretty good company.

By the way, what is the difference between vigorous debate and "an active attempt to convince and convert others"? After all, everybody likes people to agree with them. It would be pretty hard to discuss any issue within the Baha'i community if doing so exposes us to the accusation that one is trying to "convert" others to a point of view.

I don't quite understand your last comment about Baha'u'llah's breadth of vision not being borne out in the Writings. It seems we have very different ideas about what it means to be a Baha'i. That's what this is all about. For example, I don't think your comment about Juan Cole valuing academic freedom above Baha'u'llah's definition of true liberty is accurate. I think his opinions come from a whole different vision of what Baha'u'llah meant. You could just as easily accuse me of placing my individual conscience about Baha'u'llah's teachings. But I believe He allows me freedom of conscience, that He insists I examine things for myself, and that the condemnations of liberty in the Aqdas have a lot more to do with moral laxness than individual rights. "We approve of liberty in certain circumstances, and refuse to sanction it in others."

You will notice that I have refrained from giving unflattering names to more conservative views, yet I have had some very harsh words for actions I believe to be immoral. I believe that to be consistent with what Baha'u'llah taught.

The point is that it should not be such a problem that we have different visions of what the Writings mean. That's what the search for truth is all about.

Love, Karen

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Before you buy.From: <kalamity@my-deja.com>

From: <kalamity@my-deja.com>

Subject: Re: loyal opposition in Baha'i

Date: Monday, January 03, 2000 4:19 PM

In article <84qv0\$5i\$1@nnrp1.deja.com>,

Carol <cajc@my-deja.com> wrote:

>

>

> So far as I can tell from my readings the UHJ has no authority to

> declare anyone a heretic, nor to declare anyone a covenant breaker.

The

> Hands appointed by Abdul-Baha had that authority while Shoghi Effendi

> was a minor, then Shoghi Effendi specifically forbade them to do so,
 > and said that only the Guardian could declare anyone a covenant
 breaker.
 > I think that was pretty definite. What was done after Shoghi
 Effendi's
 > death is pretty confusing and unclear as to whether it was correct
 > according to the evolution of the Covenantal understanding as described
 > by him.
 >
 > The UHJ's purview is to enforce temporal laws in the Aqdas, and to
 > create or eliminate temporal laws not delineated in the Aqdas as
 needed.
 > There is no evidence that they are the Guardian or have the authority
 of
 > the Guardian.
 >
 > --
 > Best regards,
 >
 > Carol Ann

Of course, Carol, you are quite right. What I'm saying is that when people are bullied and threatened because of their opinions, then a de facto class of heretics is created. My challenge is that if heresy, the holding of unorthodox opinions, is going to be the subject of punitive action by the institutions, then they should just say so, pass a law about it and deal with it according to due process. Such a law would be completely contrary to the teachings of Baha'u'llah, but so is the action of pushing people out of the Faith for heresy, whether it is termed so or not.

It would be a whole lot better if a broad diversity of views, including those of liberal academics and writers, were just accepted as part of many ways of viewing the Baha'i Faith. I personally have a hard time seeing what's so darn threatening about these guys. But then, I suppose, I'm something of a heretic myself.

Love, Karen
 > "We have met the enemy and he is us." Pogo
 >
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 >

Sent via Deja.com <https://www.deja.com/>

Before you buy.From: <kalamity@my-deja.com>
 Subject: Re: loyal opposition in Baha'i
 Date: Wednesday, January 05, 2000 2:26 PM

In article <s72a0lep5k287@corp.supernews.com>,
 "Patrick Henry" <patrick_Henry@bigfoot.com> wrote:
 > Ditto.
 >
 > You're probably right that you will now be branded
 > a heretic and harassed until you go away or withdraw
 > from the Bahai faith; that is, if the uhj doesn't suddenly have
 > its sycophants tell you one day that you are no longer on the
 > "roles," bogus as they are....
 > Dear Fred,
 You've forgotten my story. I'm not on the roles, which I why I can be so bold in saying what I think. But what else do you call a Baha'i who is not part of the administrative order and not a covenant-breaker? I refer to myself as a "heretic" in a sort of tongue-in-cheek way, because the UHJ denies that it is creating heretics by its actions. By the way, my understanding is that the word "heretic" comes from the Greek meaning "to make choices" as opposed to orthodox or "right thinking" people. From that perspective, the label is not so bad to wear.
 Love, Karen
 > --
 > Patrick Henry.... "Give me liberty or give me death!"

> The Bahai Faith & Religious Freedom of Conscience:
> <https://members.tripod.com/~FG/bahai.htm>
>
> <kalamity@my-deja.com> wrote in message
news:84r3o2\$qqc\$1@nnrp1.deja.com...
> > In article <84qvf0\$n5i\$1@nnrp1.deja.com>,
> > Carol <cajc@my-deja.com> wrote:
> > >
> > >
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> > >
> > > --
> > > Best regards,
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> > > Carol Ann
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> > > Of course, Carol, you are quite right. What I'm saying is that when
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Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: Comments on Doug's Letter Part Three
Date: Thursday, September 07, 2000 11:05 AM

In article <8p2l8q\$1hi\$1@freenet9.carleton.ca>,
bn872@FreeNet.Carleton.CA (Michael McKenny) wrote:
> Or is it promoting the book that's the serious concern? Pat, I
> believe, said Alison Marshall was booted out because she wrote a book
> review of this book and posted this book review to cyberspace.
>

Dear Michael:

Alison's expulsion was announced less than a week after she posted her censored book review (which was of Baha'i World, not M&M) and the discussion of it was still going hot and heavy. Initially, many of us assumed that the two events were related. Later, it became clear that the decision to boot Alison was made some time before.

As to the reasons for her disenrollment: She received only a terse letter saying that her "behavior and attitude" made it impossible for her to be considered a member of the Baha'i community. A later letter explained that it was because she was "disseminating" her "misconceptions" of the Teachings to "an international audience" -- in plain English, they didn't like her Talisman postings. (Postings, which, by the way, they should never have seen because list rules prohibit forwarding anyone's posts to Baha'i authorities.) It is not clear which "misconceptions" the House is upset about. I've always suspected that that it was her views on infallibility that caused them to go after her, but that's only a guess on my part.

Of all the people I met when I first subscribed to talisman9 last December, Alison impressed me the most. She is a kind and devoted lady, a mystic who would far rather discuss irfan or do a slow read of a new translation than spend her time shouting across the liberal-conservative divide. That this passionate lover of Baha'u'llah is not considered to be a Baha'i by the powers-that-be is a terrible tragedy and injustice.

Getting back to the original topic: I've never been able to see how the writing of a book is attempt to "foist" views on the community. Exactly how is this "foisting" to occur? It's just a book: the friends can read it or not read it, agree with the ideas presented or disagree. That the mere expression of views that the UHJ doesn't like is somehow considered to be a deep, dark plot indicates, to me, that they are very afraid that Juan's ideas might prove appealing to a great many of the friends. I, personally, don't think there's much of a chance of that, so I'm struggling to understand the whole mindset of people who live in such terror of ideas and free thought.

Love, Karen

Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: Uh,oh! Karen's still telling stories . . .
Date: Tuesday, October 24, 2000 2:39 AM

Dear Dave:

I very much appreciate your thoughtful reaction to my history. I have always felt that in spite of our disagreements that you are basically

sincere and make an effort to be fair.

You wrote: The only thing I can say is that I have spent a great deal of time with different communities from Long Island NY to Richmond VA, to Fredrick MD, to Danville PA, and I have not encountered the kinds (or the magnitude) of difficulties you mentioned in your essay.

I am aware that my community is probably not typical. However, I really have no experience of what **is** typical. Recently I discovered that a guy in one of my classes has a Baha'i wife, so I told him what my situation was. When he told her what community I came from she said "No wonder she left!" Apparently she'd come here for convention and was not impressed with the locals. However, I don't get the impression that the problems concerning an over-emphasis on administration and lack of spiritual focus are unique to our area. They seem to be pretty common complaints. And it sounds to me like your community is to be congratulated on having such a positive focus. How many active people do you have there?

> This is my big issue. Someone who declares should never be left to
> their own devices unless they want to be. Constant communication is
> very important. This means that we should be genuinely supportive and
> helpful. We should not worry about administration or teaching right
> away. We need to first bring a new believer into the community then
> when they say they are ready bring them into the teaching and
> administrative aspects of the Faith. When a new believer is the ninth
> member of a community I understand that they are official part of the
> LSA but and LSA can function on 5 members so we should never pressure
> new Baha'is to be at every LSA meeting. We should also make them
aware that they can request not to be considered for an LSA office.

Boy, I wish there had been someone of your common sense around when I was a new believer! I got thrown into administration head first, wondering just what had hit me.

(Um, I seem to have lost the rest of the quotes so I'll just have to answer the rest of the points without them. Fortunately, I printed out your post.)

You agreed with me that strong personalities are a problem. It seems that they just don't have the patience to let real consultation happen. They are so caught up in their vision that they can't see the damage they're doing. To them, to slowly build those bonds and focus on community spirituality is "doing nothing" -- when really nothing is going to happen without that foundation first. Or so I think. I've never really seen anything work, but I know the ideal we're shooting for.

As far as the problem of no outside support, I don't know why that happened. Lately, I've had the feeling that this area has been just written off as too troublesome. Not long ago our ABMs were holding meetings all over the region, but never got up this far, not even to the largest community in our area. Of course, hearing some of the stories on the Internet, I'm not so sure I want an ABM around, but for many years my complaint was that we were being neglected. I wish I knew somebody with inside info that could find out the reason. It could be as simple as the territory being too large. Or maybe we've just got some lazy assistants (although I basically like our assistants -- a little leery of the ABM, though.) But we needed help, badly, and never really got any.

You agreed that squelching "John's" teaching project was a mistake. I can't even begin to tell you how badly they hurt this guy; it brings me to tears just to think about it. Juan says that it's fairly common for teaching projects to be stopped, and although I have no way of independently verifying that, I can't help but believe that "upper echelons" were involved in this case. The people that actually told "John" he couldn't do his project would later always ask about how he was doing, and generally acted like they felt badly over what

happened. I don't think they really wanted to do that to him. That's just a gut-feeling, of course.

I don't anticipate being in your area, but I thank you for your kind offer. I hope that discussion of some of these issues will yield more than words, and that we'll actually see some changes. I don't know, though. Some days I'm more hopeful, some days less. Just last night an old friend told me he was thinking of resigning, after 30 years in the Faith, because the problems seem so entrenched, so I've been pretty bummed. I'm glad things are working for you in your neck of the woods.

Love, Karen

Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: Rollcall of bahai Victims....
Date: Friday, November 17, 2000 12:26 AM

In article <8uuk1a\$idi\$1@nnrp1.deja.com>, dfiorito@my-deja.com wrote:
> In article <P2AQ5.393\$BN.150700@paloalto-snr1.gtei.net>,
> "Randy Burns" <randy.burns4@gte.net> wrote:
> >
> > So this is why she was kicked out of the Baha'i Faith! I wondered
> > what she had done wrong. Such vicious criticism!
> >
> > Randy
>
> This is not the reason Alison was removed from the rolls. In fact the
> real reason is a private matter between her and the Universal House of
> Justice. Any attempt at a detailed explanation would be pure
> speculation on our parts.
>
Dear Dave,

My problem with this is that Alison herself has not been told the specific reasons for her disenrollment. Assuming you are correct and that the community at large does not have a right to know, surely you would not suggest that Alison herself should be kept in the dark! They held study classes in her area, hoping she would get the "hint", claiming that this was sufficient warning, then announced that because of her "behavior and attitude" she could no longer be considered a Baha'i, in spite of twenty years in the community. I see no justice here.

And I believe that the community at large has the right to know specifically what type of "behavior and attitude" disqualifies one for membership in the Baha'i Faith. When I became a Baha'i, I was told the only necessary requirement was belief in Baha'u'llah. Apparently, they have decided to tighten up the requirements, which is a bad thing if this Faith is supposed to be open to all mankind.

Love, Karen

Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: Rollcall of bahai Victims....
Date: Friday, November 17, 2000 9:23 AM

Yes, Randy, of course. You've been over on talisman, haven't you? But we haven't had the chance to talk directly. With newer participants, I sometimes lose track of who says what. The sad thing is there are people who would say this about Alison, and not be joking.

It's very disturbing that a Faith that I thought was open to all the world is now so very anxious to get rid of people. It's just crazy. Besides, if the aim is to shut people up, they haven't succeeded. Alison is still there, saying the same things she's always said, and still proclaiming her devotion to Baha'u'llah. Only the most rigid-minded would say that she is not a Baha'i.

It seems to me that there is this vicious circle in motion: the AO cracks down and tries to control public discourse, which releases a flood of protest, which only leads to more sanctions imposed, and more protests. If they want the protests to stop, they are going to have to stop treating people like this.

Love, Karen

> Thanks Karen,
>
> Actually the "vicious criticism" was of course a joke, as her review was
> very professional. I really had no idea why what happened to Alison
> happened, so your information is appreciated. I can't help but think that
> changes have occurred in the Baha'i faith, where once we tried to encourage
> people who were sincere believers to stay in and now some people will
> deliberately encourage those they don't agree with to leave (and actually
> have a good laugh about it as well).
>
> Sincerely, Randy
> --
>
> Karen Bacquet <kb4@mail.csuchico.edu> wrote in message
> news:8v2f5b\$otc\$1@nnrp1.deja.com...
> > In article <P2AQ5.393\$BN.150700@paloalto-snr1.gtei.net>,
> > "Randy Burns" <randy.burns4@gte.net> wrote:
> > >
> > > So this is why she was kicked out of the Baha'i Faith! I wondered
> > what she
> > > had done wrong. Such vicious criticism!
> > >
> > > Randy
> > >
> > Dear Randy,
> >
> > It is very unlikely that the review had anything to do with Alison's
> > expulsion. The news of her expulsion came soon after she publicly
> > posted her review, but the actual decision was almost certainly made
> > before then.
> >
> > Bear in mind that Alison was giving a professional opinion of the
> > article; in New Zealand she gets paid to do that. It is not vicious to
> > give an honest opinion about the flaws in a piece of writing when you
> > are acting as a professional. It's no favor to a writer to be namby-
> > pamby about it, and it's no favor to potential readers who are going to
> > lay out money for a book to say a book is wonderful if it's not.
> >
> > The House of Justice has not given specific reasons for Alison's
> > expulsion, but it has said that it was the dissemination of her
> > opinions to "an international audience" that was the problem i.e. her
> > postings to talisman. It was something she said there that upset them,
> > but it's anybody's guess exactly what that was.
> >
> > Besides, do you really think that someone should be booted out of the
> > faith simply on the basis of something they have written or said?

> >
> > Love, Karen
> >
> >
> >
> >
> >
> >
> >
> > Sent via Deja.com <https://www.deja.com/>
> > Before you buy.
>
>

Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: Rollcall of bahai Victims....
Date: Friday, November 17, 2000 6:56 PM

Dear Dave:

First of all, what law did Alison ever break? Or Michael McKenney? I thought that the penalty for breaking Baha'i law was the removal of voting rights, not expulsion from the community. In fact the reason they insist that their removal from the community is not "expulsion" is because that is a penalty exclusively reserved for covenant-breakers.

Has the UHJ passed a law concerning what is and is not appropriate speech? The "Rights and Freedoms" statement is too vague to be a law -- it basically comes down to "You've got all the freedom in the world to speak until we tell you to shut up." How was Baha'i law broken?

Dave, several months ago, you said you were looking into the penalty of removal from the rolls, what the rationale is etc. Did you ever find out anything useful?

>
> I don't think the AO is trying to silence anyone. Being declared a CB
> never silenced Remey. So we have a long history in the Faith of folks
> being removed from the Faith in various ways who just kept on talking.
> So if silence is not the motive than what is?

Actually, you are right. They knew they couldn't silence Alison. In fact, I think the reason that no one contacted her is that they knew that any contact would be immediately reported on the Internet. The silencing comes from her example -- they have made it very clear what happens to enrolled Baha'is who speak out on the Internet.

And there were definitely people silenced in the Talisman crack-down. I've had more time to look at all those archives, and I look at the names that have dropped out of sight . . . I know some of them fell silent in order to keep their status in the community. You can only silence a person that has something to lose. The main reason I can be so bold is that I'm not enrolled. If I were, I'd either have to be silent, speak under a pseudonym, or turn into a paranoid maniac waiting for that phone call from the ABM. Besides, I've had people email me after reading my story and they tell me that they are afraid to complain for fear of being "turned in". I do not think Baha'is should have to give up their human rights in order to be enrolled in the community.

You speak of justice. Well justice is not just arbitrary decisions based upon how uppity a person is. Justice requires that the boundaries be crystal clear, that people must have both warning that those boundaries are being crossed and the opportunity to defend themselves, and that the consequences of the prohibited actions are clear. Shoghi Effendi said that Assemblies must exhaust every effort before imposing sanctions. I don't see how this was done in either Michael's or Alison's cases. Michael certainly had no knowledge of what the penalty might be -- it had never been imposed before! Nobody ever said to Alison that she cannot say whatever she said that was

offensive, or she would be disenrolled. In fact, they are making the rather unbelievable claim that disenrollment is not a sanction or punishment, just a statement of fact that because of their opinions neither of them can be considered a Baha'i. When were they given the opportunity to defend themselves?

You ask if Alison has contacted the UHJ to find out why she was expelled. I don't know; it is possible that she has. But it's not her responsibility to do that -- the UHJ has the moral obligation to make itself clear. I do know that people from New Zealand have written concerning her case, and so the NZ community got a good scolding from Peter Khan about it.

That's enough for one post. My kids are clamouring for attention. You know the song: Mo--om!:-)

Love, Karen

>

> In my mind it is the simple enforcement of Baha'i Law. In the Kitab-i-

> Aqdas there is a clear admonition that Baha'u'llah's laws to to be
> followed and enforced without exception. That is why it is the House
> of Justice and not the House of Mercy. Mercy is for God to dispense
> and for man He left us His laws so that we could enforce Justice.

>

> So in my view the AO has little choice but to enforce that laws and
> ordinances of God. To do otherwise would be to break those very same
> laws.

>

> Cheers,

>

> Dave

>

> Sent via Deja.com <https://www.deja.com/>

> Before you buy.

>

Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>

Subject: Re: My article on Alison Marshall's expulsion

Date: Friday, December 01, 2000 1:41 AM

Dear Dave:

As I told you, I'll address the issues concerning Alison and the covenant a little later. The only thing I will say now is that to some extent my lack of disapproval of Alison's posts is probably, to some extent, an indication of just how far I've traveled from traditional Baha'i

thinking. I just had another guy I was talking basically say to me "You don't believe in the Covenant" and I think, from his tone he's closing the conversation. Now, I don't think I don't believe in the Covenant, but he saw it that way. I made a rather short remark to him, and now I wish I had explained it more. My head is just in a different place now, and someone who is not accustomed to the thinking of a Baha'i liberal could easily be shocked, and I was insensitive to that, I think.

Anyway, in order to explain my views on Alison really requires that I lay out my view on the Covenant. So let me get my head organized and I'll get back to you on that.

> >

> > Well, that perception is way off. Over on Talisman, I was just

> > correcting the misperception that Juan thinks of himself as
a "Baha'i

> > Martin Luther". This is simply not true, although I admit that fact

> > wasn't really clear to me until I'd been hanging out with these guys

> > for a while. On the surface, Juan "looks" like a leader, but among

> > the liberals themselves he's really not.

>

> Yes but when do you make the distinction between "looks" and "is"?

> When you meet a strange dog on the street do you wait to see if he will
> bite or do you take it at face value and take no chances. So should
> the UHJ wait until a person has started an active internal split or do
> you act when a person sounds like they are about to take that action?
> Juan acts and speaks like a leader. He claims he will win converts
> for "the liberal Baha'i Faith". How is the AO supposed to take that?

Part of the reason Juan appears as a "leader" is that he was the only one left standing after the Talisman crack-down. Birkland contacted five people, presumably the most outspoken liberals on Talisman: Steve Scholl and Linda Walbridge resigned their membership, and mostly fell silent. I see Steve around sometimes, of course, but he's certainly not a busy poster. I have never seen a post from Linda, except in the archives of Talisman I. John Walbridge and Tony Lee both stayed in the Faith but keep a very low profile. Juan resigned, but continued to talk about Baha'i issues, and bring more information to light than had ever been done in the pre-crackdown days. He is a leader rather by default - there used to be other strong liberal voices out there, but they have been silenced.

I think you exaggerate his remark about winning converts. What I recall him saying is that if the conservatives are going to spend their time with trivial stuff (and I can't remember the particular matter being discussed), then the liberals will win converts to the Faith. He has never referred to the "liberal Baha'i Faith" as an entity, only to Baha'i liberals. Juan is absolutely opposed to any form of organization that would be composed only of Baha'i liberals. He does want liberals included within the Baha'i Faith, though.

>
> > And Alison is a mystic. Both Juan and Alison are inner-directed
> > cerebral types. They aren't interested in being a "center" of
> > authority; they just want to be left alone to do their thing.
>
> Yet they both have websites dedicated to their causes and actively
> argue that their positions are correct. They both make open calls for
> action. How is any of that inner-directed? If they are not
interested
> in being at the center then why do they call so much attention to
> themselves?

Well, I've got a website, too. And I can't speak to Juan's or Alison's motivation, but I can tell you mine. Because I spent all those years in the Baha'i Faith with no one listening to me. The Internet gives me a voice that I have never had. Even being called a covenant-breaker by right-wing loony-toons is better than simply being tuned out.

Getting one's viewpoint out there is not the same as claiming authority. Neither Alison or Juan is saying "follow me". Both of them say "This is what I believe. This is what happened to me." And in Juan's case, his website also contains the results of his academic research.

And as far as inner-directedness -- yes, the Internet is public, but it's also private as well. One can leave one's opinion and not be directly interfered with it. Example: I have had many discussions with many people who disagree with me. No doubt some have even gotten angry with me. Sometimes I am disturbed, too, or whatever. But it's not like what you get face to face. A friend of mine disagrees with me, too, and he spent hours one evening just going on and on at me about it. Every single thing I said about what I'd been thinking or feeling he turned around and used against me. And I just sat there and took it, because in real life I'm nowhere near as bold as I am out here. People can call me what they like out here and I can bear it. But to have a friend look me in the eyes and tell me I'm not a Baha'i is a thing I still haven't recovered from.

I guess what I'm saying is that the Internet is a "safe" way for the more introverted person to get their views across. Yeah, I'm with you here, Dave, but there's also a sense in which I'm safely by myself.

And there went the last of the quotes. <sigh> It's late and thinking about that particular incident has upset me, so I'd better call it quits for tonight. You know, that happened months ago and it still just rips me up.

I'll give you a response on the other stuff later.

Love, Karen

Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: My article on Alison Marshall's expulsion
Date: Saturday, December 02, 2000 7:29 AM

Dear Dave:

I'm awake in the wee hours this morning, so I thought I'd just give up, put on a pot of coffee, and start giving you my thoughts on what you've said about Alison.

Before I get started I'll tell you that I just published another article on Themestream "But Some are More Equal than Others" about women's exclusion from the UHJ. I haven't really promoted it yet; I'm not sure where the line is between shameless self-promotion and *really* shameless self-promotion. :-) I don't think the friends would appreciate weekly advertisements from me -- and I'm hoping to get an article out that often until I go back to work. Actually, I really tried to give both points of view on this one, although it's probably pretty clear where my sympathies lay.

The first thing that jumps out at me about your comments on Alison is that my own views are so similar in many ways, that since I think of myself as Baha'i, I can't think of her as "un-Baha'i". The House probably wouldn't think I was qualified for membership, either. But then, I was already unenrolled before making public my unorthodox views, so they can't hurt me like they did Alison. (I find the notion that being booted from a religious community you've been a part of for over twenty years in *not* a punishment to be both heartless and ridiculous. Not to mention silly double-talk.)

Another thing that really keeps getting rammed home to me the more I talk to people is that one's attitude towards the institutions is very much the fruits of individual experience. People whose experience in the Baha'i community was good think the institutions are just peachy-keen and can't figure out where all this mistrust comes from. And I would be the last person to call such a perspective invalid.

However, as you know from reading my history my experience was not good. As I quipped to someone just lately "What did the AO ever do for me?" Now that's a little flippant, but I do rather feel that for people who want absolute loyalty, they've done darn little to earn it. My community was just left to sit and rot, and some of the policies of upper echelons just made things harder. For most of my Baha'i life, the NSA and the UHJ were just the distant writers of letters (inspiring if you were lucky) and the sources of all the plans and demands I always felt guilty about.

When I first came out on the Internet, I was amazed at some of the passionate exclamations of loyalty to the institutions. I'd never heard people talk like that. I simply don't relate to the idea of "loving" the House of Justice. How does one "love" an institution? I fell in love with the Manifestation; the institutions are just His creation.

Another thing that shaped my views towards the UHJ is our local experience with Remeyite literature, described in my history. It's hard to convey to you the kind of trauma we went through. I don't think any of us old-timers who went through it have the kind of "loyalty" to the

Institutions that they think ought to be there. At best, what you get is "This is the only Baha'i Faith we've got and we're stuck with it. I'll keep my mouth shut for the sake of unity."

And it wasn't Remey's claims -- I personally feel the only appeal that he or his various successors could possibly have is that he's the only one who ever claimed the Guardianship after Shoghi Effendi. However, once we looked at the fact that 'Abdul-Baha created a balanced system of Twin Institutions that were supposed to work together, I could hardly see what we've got now as anything other than a patch-up job.

Which would be o.k. One could hardly expect, after Shoghi Effendi's death that everyone would say "We've got no more Guardians, lets just pack it up and not have a Baha'i Faith anymore." It must have been a shattering time for everyone who went through it, and I would totally disagree with anyone who would suggest sinister motives on the part of the Hands or the first elected UHJ.

So it wasn't the patch-up job that bothered me; it was the patch-up theories. I really felt, when our ABM talked to me about this, that I was being treated like a child or an idiot. The notion that the Guardianship somehow mystically exists without a living Guardian is just stupid. But the issue that bears more directly on what I have to say on Alison's statements is interpretation. I find the fine distinction between "interpretation" (the Guardian's job) and the "elucidations" of the UHJ to be just more double-talk.

What jumps out at me, when I read your complaints about Alison's statements is that you are granting the UHJ the scripturally unwarranted right to interpret the Writings.

This post is getting quite long, and I think it would be better if I addressed Alison's specific points in a separate one. Today, if I can.

Love, Karen

dfiorito@my-deja.com wrote:

> In article <90604c\$9a4\$1@nnrp1.deja.com>,

> Karen Bacquet <kb4@mail.csuchico.edu> wrote:

> > Dear Dave:

> >

> > You are seeing things in Alison's posts that I don't see there. And

> > you're not the first person I could say that to.

>

> Here are a few examples:

>

> Date: Sat, 18 Apr 1998 13:10:25 +1200

> To: irfan1@umich.edu

> From: Alison and Steve Marshall forumbahai@es.co.nz

> Subject: Re: the covenant

>

> "The letter talks about how the House of Justice went through a process

> of trying to get Micheal to see things in the same way as it does. It

> says that it even produced writings to back up its view and even this

> was to no avail. But what of the writings that I, for example, can

> produce to back my opinions on the covenant? Why do their quotes trump

> mine? Why do my quotes threaten their authority?

>

> It is my feeling that the House's interpretation of the covenant

> removes my covenantal right to express the fruits of my guided journey

> towards God. My right to express those fruits is not in any way at

> variance with its authority. Surely, the 'mystery' of the covenant is

> partly captured by the fact that the expression of my considered

> opinions is in fact a demonstration of my *support* for the House."

>

> The questions in the first paragraph indicate that Alison does not

> understand or fails to recognize the authority invested in the UHJ.

In

> the second paragraph she makes it clear that she feels that she can

> have the authority to question the validity of the UHJ's infallible

> ability to legislate.
>
> Here is another:
>
> To: talisman
> Subject: infallibility
>
> "If Baha'u'llah only intended to describe the House as 'inspired', is
> it open to anyone, including Abdul-Baha, to interpret this so widely
as
> to say that everything the House says is true?
>
> As I see it, the problem with our popular notion that 'everything the
> House says is true' is that it moves away from the ideal of
> consultation and its use of reason, and disempowers the community.
> Baha'is are exhorted to consult with the House, but in practice, this
> amounts to writing letters and receiving replies. The community
punches
> in the data and the House processes it and tells us the answers. If
> there's any consultation or reasoning going on, then its happening
> entirely among the House members. There's no requirement for the
> community to use its reason, our job is to provide information and not
> question the answers given.
>
> I'm keen to see us move away from 'everything the House says is true'
> so that the community can begin to play a meaningful part in the
> decision making process at the international level. "
>
> Here Alison Is ignoring the clear - crytal clear - wiritings on the
> institution of the Universal House of Justice and its relation to the
> greater community.
>
> One more:
>
> Date: Mon, 27 Jul 1998 20:56:30 +1200
> From: Alison and Steve Marshall forumbahai@es.co.nz
> Subject: Re: UHJ and women: "the sound of one wing flapping"
> Cc: irfan1@umich.edu
>
> "As I see it, nowhere does Baha'u'llah actually come out and say that
> the House of Justice members must be men. He describes them in passing
> as men, but never makes a positive law of it. So, in effect we have
> based a positive exclusion on a word that was not even necessary for
> the purpose of the passages in which it was used - Baha'u'llah could
> have referred to the "women of the House of Justice" and those
passages
> would not be altered in meaning. IMV, this is bad law. Surely,
> justifying an exclusion that prima facie is inconsistent with the
> positive principle of equality needs a more solid foundation. Look at
> the law relating to polygyny. There 'Abdul-Baha clearly says that
> Baha'u'llah meant men to have only one wife, and in doing this, gave a
> positive principle to justify his position, that of justice and
> treating people equitably. But here there seems to be no principle
that
> can be invoked to overturn equality, except perhaps the idea of
> gradualism, as suggested by 'Abdul-Baha's position, but this would
> last only a limited time.
>
> Given the lack of clarity, I agree with X that we have a situation
that
> is not covered in the Book. This means that the House of Justice *can*
> rule on the matter, and change its constitution, which would bring it
> into line with modern circumstances. "
>
> Here Alison is ignoring the statements of both Abdul-Baha and the
> Gaurdian on this issue. Reason is a wonderful thing. It is a gift of
> God but God gave us some pretty strong absolutes to measure our reason
> against. In this post Alison is ignoring those in favor of reason.
>
> > Ian Kluge was saying, soon after her expulsion, that she had
invented
> > a "goddess theology" that denied the centrality of Baha'u'llah in

the

> > Faith -- and all I can figure is that he misinterpreted some of her
> > statements concerning the houri tablets. Saying that Baha'u'llah is
> > not central to Alison is just crazy; she's passionately in love with
> > Him.

>

> Here is a small lesson I have learned about love. I am probably
saying

> something you already know but bear with me. When I got married I
> realized that love was hard. It takes a whole lot of work. You have
> to accept those qualities that do not mesh with your own vision of how
> things should be. In order to love you must accept the whole and not
> just the parts you like.

>

> The same is true in our love for Baha'u'llah. Faith is hard. You
need

> to accept the whole and not just the parts you like. That is the
point

> of the Covenant - acceptance of the whole.

>

> > Another example is that Susan Maneck says Alison repeatedly says
that

> > the UHJ is in violation of the Covenant, and I haven't seen that in
> > her public posts. (I did get some material sent to me privately that
> > had Alison saying that, but it is of doubtful reliability.)

>

> I see it in her posts. She says that the UHJ does not take input from
> the community and does not consult with anyone (both untrue) and
> therefore are in violation of the "two way" nature of the Covenant.
> Her scriptural position is based on a single passage from the Bab.
> Trouble is that there are two Covenants at work in the Baha'i Faith.
> The first is the Covenant that Baha'u'llah has made with His followers
> regarding the chain of authority and unity. The other is the Covenant
> between God and His creation - the Abrahamic Covenant. The Bab could
> >

Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>

Subject: Re: Rollcall of bahai Victims....

Date: Tuesday, December 05, 2000 2:42 AM

Dear Mark:

Yes, I know I can go back. Anytime I want to abandon my conscience and
approve of injustice.

I have no illusions about my ability to change anything. I'm no one,
Mark. I'm just a mom, soon to be schoolteacher, in a little town --
with a Baha'i community so screwed up even the ABM avoids it. I have no
power. I was never "prominent" even locally.

But I do have a voice, and I'm not inclined to give that up. What will
they ask me to do, Mark? Say that tossing Alison out on her butt was a
really great idea? Say that modern scholarship is "materialistic"? Say
that threatening people over their emails is their right?

I would love to be part of the Baha'i community. But those in control
of it have become so immoral, that I just can't support them. To do so
would be to betray everything I ever believed Baha'u'llah's teachings
to be about-- the virtues of trustworthiness, justice, and compassion;
the investigation of truth; tolerance, honesty.

I feel I have been lied to in a very profound way -- not just over
the "Dialogue" thing. I believed I joined a religion that was open,
flexible, tolerant, supportive of the use of reason. And it has been
unmasked as a monster. The Baha'i Faith I believed in doesn't even
really exist, except maybe in the hearts of some of the believers. The
people who would do the things I've seen are not people I can believe
in.

I'll keep Baha'u'llah; you can have the other stuff if you want. They broke my trust. Big changes are going to have to happen for them to earn it again.

Love, Karen

> Dear Karen,
> If you feel that you are still a Baha'i and continue your belief
in
> Baha'u'llah..... and realize that there is an
administrative order
> that is trying to operate within their guidelines then you are
probably
> still a good candidate to be a Baha'i.
> If you wish to install change within the administrative order and its
> members by any public means in an attempt to influence other
> Baha'is..... then good luck in no-mans land. The belief in
> Baha'u'llah is just the precursor to a willingness to participate
within a
> community at local, national and international levels. It is obvious
that
> you are very close to where you want to be. I personally hope all the
best
> for you and only wish we were able to deal with this outside this
> gladiatorial arena.
> Mark
> "Karen Bacquet" <kb4@mail.csuchico.edu> wrote in message
> news:90gb4\$d7\$1@nnrp1.deja.com...
> > In article <3A2B399F.5592DFEE@usq.edu.au>,
> > Ron House <house@usq.edu.au> wrote:
> > > Karen Bacquet wrote:
> > >
> > > > We have no option if we resign. The AO doesn't intend for us to
> > > have
> > > > one. We are Baha'is-in-exile, living in a religious no-man's-
land.
> > >
> > > You are not in no-man's-land! You are a lover of all the world, of
> > which
> > > 'Abdul-Baha spoke, and therefore a true Baha'i.
> >
> > Thank you, Ron, your kind acceptance and for the reminder -- being
on
> > somebody's list somewhere doesn't really mean so much in the grand
> > scheme of things, does it?
> >
> > Love, Karen
> >
> > > --
> > > Ron House house@usq.edu.au
> > > https://www.sci.usq.edu.au/staff/house
> > >
> > > A rose grows in the Earth's good soil.
> > >
> > >
> > Sent via Deja.com <https://www.deja.com/>
> > Before you buy.
>
>

Sent via Deja.com <https://www.deja.com/>
Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: Rollcall of bahai Victims....
Date: Tuesday, December 05, 2000 6:49 PM

In article <D2eX5.33\$UI4.2686@nsw.nnrp.telstra.net>,
"Mark Elderkin" <mee@tsn.cc> wrote:
>
> I'm not asking you to abandon anything. Just be fare with us. Bottom
> line..... what do you want to acomplish?

I guess you are thinking in different terms than I am. I don't have a practical "goal" in mind, like I'll write this stuff and the AO will react a certain way. I will admit to being politically unsophisticated. I don't really expect to have much of an influence.

Since I have been out in cyberspace, I have done basically two things -- just in different forms and formats: Told the story of my community, and how centering on administration makes it almost impossible to have a satisfying community life. And I have spoken out about how people have been treated unjustly by the Baha'i institutions. Those two things are my main interest. And I really have no power other than to say -- "This is what happened to me" or "This is what happened to someone else and it is wrong." Maybe if enough people see this, change will happen. Or maybe I'll just spend my whole life in exile from my religion. It's in God's hands.

You really are over-estimating me if you think I have a more complicated agenda than that.

> >
> > I have no illusions about my ability to change anything. I'm no one,
> > Mark. I'm just a mom, soon to be schoolteacher, in a little town --
> > with a Baha'i community so screwed up even the ABM avoids it. I have no
> > power. I was never "prominent" even locally.
>
> We actually have a lot in common with our communities.....
that's
> another story. What does being prominent have to do with this? Here
on this
> format we all share the same..... the ability to type.....
and
> the ability to weave our way around the internet.

What I meant was, why should anybody listen to me as opposed to anyone else? There are plenty of eloquent voices supporting the AO; it's not like I carry that much weight.

>
> > But I do have a voice, and I'm not inclined to give that up. What will
> > they ask me to do, Mark? Say that tossing Alison out on her butt was a
> > really great idea? Say that modern scholarship is "materialistic"?
Say
> > that threatening people over their emails is their right?
>
> Can't really comment about Alison's position, but did her situation become
> yours or do you have your own? I'm not sure you want to talk about
> scholarship with me..... I seem to be rather mean when it comes to
> these self-appointed pseudo-intelligent heartless bastards that are looking
> for a following in order to achieve their own agendas. OOPs.....
sorry. I
> am sure that you see these people in a different way than I do, but that is
> what makes life interesting. As far as receiving threats, I would encourage
> you to post any of these, that you have received , and let us relieve that
> situation.

I have never been in direct conflict with the AO, if that's what you mean. There was an investigation of our community in 1987 when a community member ran into some Remeyite material, but the matter was cleared up and dropped. That is the only occasion in which I've ever been in any kind of trouble. Hell, they hardly know I exist up here.

Mark, I gotta run. My son has not come home from school yet, and I have to free up the phone. I'll finish this in a little bit.

Love, Karen

>

> > I would love to be part of the Baha'i community. But those in control

> > of it have become so immoral, that I just can't support them. To do so

> > would be to betray everything I ever believed Baha'u'llah's teachings

> > to be about-- the virtues of trustworthiness, justice, and compassion;

> > the investigation of truth; tolerance, honesty.

>

> We would all like to be part of the perfect community in a perfect town

> doing perfect teaching..... nice concept but may not be practical. We

> are at a stage of infancy and have a lot of growing to do. There are problems and they will alleviate themselves over a matter of time. To be a

> Baha'i is apart from anything in the community..... anything

> national..... anything international..... it is about developing

> the virtues you've listed.

>

> > I feel I have been lied to in a very profound way -- not just over

> > the "Dialogue" thing. I believed I joined a religion that was open,

> > flexible, tolerant, supportive of the use of reason. And it has been

> > unmasked as a monster. The Baha'i Faith I believed in doesn't even

> > really exist, except maybe in the hearts of some of the believers.

The

> > people who would do the things I've seen are not people I can believe

> > in.

>

> I would hesitate to say that I probably have met several thousand Baha'is

> over the last 27 or so years and I believe that the attributes of

> flexibility, tolerance, and reasonability exist in all most all of their

> hearts. I can state for a fact, that without these attributes most Baha'is

> wouldn't have been Baha'is. It would be a lot easier to just fit in with the

> regular crowd.

>

> > I'll keep Baha'u'llah; you can have the other stuff if you want.

They

> > broke my trust. Big changes are going to have to happen for them to

> > earn it again.

>

> > Love, Karen

>

> Karen, I am sure that you are a very sweet person but I think you have now

> missed the point. This is Baha'u'llah's Faith. Trust is only a perception of

> those willing to comprehend its' significance. It may have been lost but

> surely needs to be regained.

>

> Mark

>

>

Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>

Subject: Re: Rollcall of bahai Victims....

Date: Tuesday, December 05, 2000 8:21 PM

Dear Mark,

Sorry for cutting the last message short -- Mom stuff, you know. I tried to give you an answer earlier, but when I tried to send it, Deja put me on the sign up page, and I lost everything I'd typed. Is it just me or does Deja have just about the crummiest service around?

Anyway, there are two basic issues left in your post to me. The first comes down basically to the fact that I find some of the arguments of the "heartless bastards" convincing and you do not -- in fact I think there's an enormous amount of heartlessness on the other side. So I don't think there's much point in going back over old ground and thrashing out who was right. The "heartless bastards" you speak of have never been anything but kind to me.

Secondly, the "we're in our infancy" argument gets a little old after a while. Just the other day, a Baha'i of some thirty years standing and who had been elected Treasurer, went to the Chairman and turned all the Treasurer stuff in and said "Don't call me anymore; I'm going fishing, it's a more spiritual thing to do." For thirty years people have tried to establish a community here. Can you blame this guy for not being able to, for the umpteenth time, stand the hassle involved in getting an LSA off the ground? Why should he? It'll just crash again when somebody moves out. And this guy put up with it; a lot of new converts sat in on a LSA meeting or Feast consultation once or twice and said to themselves "I'm outta here." Until we start forming worship communities instead of Assemblies that's the way it's going to be. Everybody here is so burned out I don't think there's much hope of making things better. Maybe higher echelons ought to check into how local communities are doing instead of building impressive structures and worrying about what us heretics are saying on email.

Love, Karen

>

Sent via Deja.com <https://www.deja.com/>
Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: Themestream Articles
Date: Friday, December 15, 2000 9:50 AM

Dear Randy:

No, I don't have any journalism training at all. The only experience I had was doing PR for local non-profit organizations, including the Baha'i community here. I got my first experience with the local arts council.

With the article on Alison, I first asked her permission to write it, then allowed her to check it for accuracy. However, the Talisman article involves a whole lot of people, and I didn't think it was practical or necessary to contact them all -- I don't even know all of them, or how I would contact them. For my source material, I used whatever documentation is available on the web. I thought about not using names, but they were all on the web anyway, and Paul used them in his Gnosis article. Things where there seems to be concern for confidentiality, I was careful of. I did not, for example identify the author of the Majnun post, the recipient of the first Birkland letter, because the recipient is not named on that web page. In fact, I have never identified that person except in private correspondence with people who know who it is already -- even though that's got to be the most open secret in Baha'i cyberspace.

So I have thought about the ethics of all this. However, Randy, we are talking about an online magazine here, where anybody can publish. The only screening of articles that I have seen is that imposed by audience preference -- that is, a bad article will rapidly drop to the bottom of the list, and a good one will stay near the top. It's entirely based on the score the audience gives you. However, there is nothing but the writer's own conscience and ability to ensure accuracy and fairness. If

you look around there's some wacky things on Themestream. There are also some really good articles written by professional writers.

Anyway, with anything published online like this, I would expect readers to use some discrimination. I'm doing my best to be accurate, and now that Susan has sent me the material on David, I don't think it would be necessary to make personal contact.

Thank you, Randy, for the kind words about my articles. I'm not going to be able to keep writing at this pace. After New Year, I'm going to be student teaching and that's pretty demanding, and I'll probably have to cut back significantly on my cyberspace activities. For the past couple weeks I've been off, and my kids have still been in school, so I've had the time to hang around. However, I'll still keep writing when I can.

Love, Karen

"Randy Burns" <randy.burns4@gte.net> wrote:

> Karen

>

> If you want the article to be accurate perhaps you should let David Langness

> see and reply to this new material. That would be only fair in a

> journalistic sense. Since you are doing some really nice things on

> Themestream (I've read several of your articles and enjoyed them), I just

> wonder if you have taken any classes on journalistic ethics and the like.

> It's not an area of personal expertise for me, but you read a bit about what

> is expected of journalists, the things they do to ensure both accuracy and

> fairness. Its not an easy area to deal I would imagine. Anyway, good luck

> on more fine articles.

>

> Cheers, Randy

>

>

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet" <kb4@mail.csuchico.edu>](https://www.deja.com/From: \)

Subject: Re: Themestream Articles

Date: Thursday, December 14, 2000 11:44 PM

Dear Pat:

I only just learned that John resigned; he didn't resign in the immediate aftermath of the Talisman crackdown, but last year, from what I understand. The Birkland letter is not described as forcing him out of the Faith, but threatening him with shunning. That's why I was confused. I believe the Gnosis article also described John as still being within the community, although Linda had resigned.

I never said the John and Tony stopped posting completely, but that they stopped being active posters. It seems to me they must have been pretty prominent voices if Birkland had to go talk to them; now you don't see them around much. That's all I meant. In any case, because of the confusion, I deleted that sentence from my article.

I also revised the paragraph concerning David Langness. However, I have just got some documentation about his case, and I can see that I'm going to have to revise it further in order to have it completely accurate.(Or as accurate as such a thing can be, when people see the same set of facts so differently.) Since this stuff wasn't on the web, and I was trying to piece together what happened from conflicting stories, and I did the best I could. What happened with him was an important part of the Talisman story and I wasn't going to leave it out.

Love, Karen

Sent via Deja.com
<https://www.deja.com/>From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: A Question from Karen to Mark E.
Date: Tuesday, December 19, 2000 8:42 PM

Dear Mark:

I'm sorry you're so upset about my article "Everybody Wants to Rule the World" about theocratic beliefs in the Baha'i community. But I'm confused on precisely what it is you are upset about -- is it because I say that theocratic beliefs are widespread in the community, or because I'm implying that they are not part of Baha'u'llah's teaching? Or is it because I'm saying openly something that people don't normally find out until they're in the Faith, thus "letting the cat out of the bag" too soon?

Love, Karen

Sent via Deja.com
<https://www.deja.com/>From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: Welcome to unmoderated NGs on BF (was: Roman Catholic ...)
Date: Monday, December 18, 2000 8:18 PM

In article <4XVUfLbP6EAu4@breacais.demon.co.uk>,
Chris Manvell <chris@breacais.NOdemonUCEPLEASE.co.uk> wrote:
> On alt.religion.bahai, Karen Bacquet (mailto:kb4@mail.csuchico.edu)
> wrote:
> >The Baha'i
> >Faith, you see, has so many extra people in it that it can afford to
> >throw them away. It only wants the pure of heart that can stand the
> >bullshit for an entire lifetime.
>
> No Karen. The Baha'i Faith is for all -- every soul is precious and
no
> individual, no Institution of the Faith has the right to stand
between a
> seeking soul and its Maker.

Deeds, not words, Chris. If the Baha'i Faith really cared about its members, it wouldn't do so many things to alienate them. Then blame the alienated for being so.

I am quite in sympathy with your ideals, and was being sarcastic, speaking from the anger that I've still got from my experience. You are absolutely right in that no institution has anything to do with my relationship with God. They do, however, have something to do with who belongs with the Baha'i Faith, or does not.

Love, Karen

If one was already "pure of heart" then it
> would be like taking a perfectly fit and healthy person to the doctor
> for treatment, or a university only accepting students that already
knew
> the entire content of their desired course. The Faith exists quite
> simply because we are NOT "pure of heart". It exists to help us come
> nearer to God, to better ourselves. No seeker is "not good enough"
for
> the Faith.
>
> What you are writing about is the opinions of a few people who want to
> preserve the status quo, the nice little cosy club that the Faith has
> become in the North (or West, if you prefer). Is this what the
martyrs
> sacrificed their lives for? Is this what Martha Root and the other
> early heroines and heroes of the Faith sacrificed THEIR lives for? Is
> this what the Iranian believers are sacrificing their livelihoods,
their
> honour, their material possessions, and their very lifeblood for?
That
> we have a cosy time, eating cucumber sandwiches and drinking cups of

> teas (or whatever the American equivalent is) and discussing next
 > month's calendar? The House has told us to go out and teach, and what
 > do WE do? We talk about teaching. We make plans that we don't keep.
 > We let windows of opportunity pass us by, and we judge those who come
 to
 > us seeking that which is the most precious gift we can offer. We who
 > are no better than any other, and just as much in need of succour.
 > Until these cosy comforts are put aside and the believers take up the
 > banner of the Faith nothing, but nothing, will happen and the Faith of
 > God will languish, and when Baha'u'llah asks us "How many souls did
 you
 > guide to Me?" what will our answer be?
 > --
 > Chris Manvell <<https://manvell.org.uk/>> email: <chris@manvell.org.uk>
 > Breacais Iosal, Isle of Skye, Scotland. Fax:0870-056 8081
 > Main Web site: <<https://www.breacais.demon.co.uk/>>
 > ABS(ESE): /abs/>, DAYSPRING: /dayspring/>, UK BAHAI LINKS: /lynx/>
 > ISLANDS OF THE NORTH SEA: /islands/>, SAPLING PUBLICATIONS: /sapling/>
 > SGRIOBTHUREAN CREIDIMH NAM BAHAI (Scots and Irish Gaelic with
 English
 > Translations) <<https://www.breacais.demon.co.uk/gaelic/>>
 > Baha'is of Skye and Lochalsh <<https://bahai.community.skye.co.uk>>
 >

Sent via Deja.com

<https://www.deja.com/>From: "Karen Bacquet" <kb4@mail.csuchico.edu>
 Subject: Re: Welcome to unmoderated NGs on BF (was: Roman Catholic ...)
 Date: Wednesday, December 20, 2000 11:31 PM

>
 > In a sense, Rick is saying (as I understand it) that her pain comes
 not
 > from the community, which, after all, is supposed to give us tests,
 but
 > from her own fundamental understanding of the nature of our
 > relationship with God and with other humans. Our relationship as a
 > Baha'i is directly with God, it is not through other Baha'is.
 > Frequently, routinely, we allow other people to interfere with our
 > relationship with God, and we blame them for our estrangement.
 >

Dear Robert:

Presumably, I am one of the "ex"s you're talking about (although I
 prefer the term unenrolled Baha'i, leaving the term ex-Baha'i for those
 who have left belief in Baha'u'llah behind, not just membership), and
 you're wrong here.

The fact that I have separated myself from the Baha'i administration
 and that I grieve over that separation and what has happened to the
 Faith has nothing to do with my relationship with God. The only time my
 faith in Baha'u'llah was destroyed was when I saw Him and the
 institutions as inextricably joined. When I separated them, I became
 much happier, and actually less angry and frustrated. As I was just
 telling my friends on another list, the only time in my Baha'i life I
 did not say my daily prayers was during the six months before I
 resigned, when I had become so angry and frustrated I just couldn't
 stand it anymore. When I discovered the truth about what had been done
 to Dialogue magazine, that acted as a catalyst -- I exploded with all
 this pressure that had built up and was faced with the task of
 rebuilding my inner life from scratch. I came out of it with my faith
 in Baha'u'llah intact. To go back to the community without substantial
 changes would mean a return to that dead-end, hopeless, helpless
 frustration. It would also be a violation of my conscience because I
 object to the unjust way some believers have been treated.

And you know one reason I feel so much less frustration? I had no
 voice before. No one listened before. I had no chance to ever make
 anything different; I was stuck in an endless round of Assemblies being
 created and falling apart. The frustration of the lack of simple
 competence that I was supposed to accept with good humor while I was

dying inside. Well, you know what? People are listening now; I am making a difference now; I have ties of real spiritual community now. Do you really want me to go back to the hell I was in before?

You know, people join spiritual communities so they can have community, not so they can experience all those lovely tests that are supposed to be so great for our spiritual development.

What the Baha'i Faith needs to do is take a look at why people are estranged and do something to stop it.

Love, Karen

Sent via Deja.com
<https://www.deja.com/>From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: common ground
Date: Friday, December 22, 2000 1:15 PM

Dear Dave,

I have some comments on our last exchange --

> >

Karen: That's the thing. Nobody really understands Baha'u'llah. We all have

> > different levels of understanding. These differences are inevitable

> > and the result of our individual investigation of truth.

>

Dave: Yes but there is His Revelation. The written Word of God. We also

> have the words of Abdul-Baha and Shoghi Effendi but ...

>

Karen: Geez, we don't even have most of the Writings available to us yet.

>

Dave: ... according to the Gaurdian we have all of the most critical works.

> The others are just commentaries or restatements of words we already

> have translated. Besides Baha'u'llah continually says that if we were

> to understand the spirit of just one letter of His Revelation then we

> would understand it all. This Faith is meant for all and can be

> understood by all even if they can not read a single word.

Now this is an attitude I don't understand at all. I'm always hungry to know more, insatiably curious. I want to dive into that ocean, and could never be content with just a cupful. If I had my way, Juan would be doing nothing but turning out those lovely translations, morning, noon, and night. I am tremendously grateful when someone explains the nuances of the original language, or puts the Revelation into its historical context. I want to understand those things

>

> So what are we to do. Some have decided to blame it on the Universal

> House of Justice. How is it their fault? And even worse - how can

> anyone say it is their fault without clearly crossing the line the

> Covenant tells us not to cross?

Your way out of this mess, Dave, would be to strip me of all hope and faith. The House of Justice has done things that are wrong. If I believed that Baha'u'llah had intended for them to operate this way, then I couldn't believe in Him.

Your way is to leave me voiceless, silent, and in despair.

Love, Karen

Sent via Deja.com
<https://www.deja.com/>From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: common ground
Date: Saturday, December 30, 2000 12:23 PM

In article <#BYK1cicAHA.268@cpmsnbbsa09>,
"Thirinel" <thirinel@email.msn.com> wrote:
> Mark -- why do you backbite and slander Juan Cole? There is no such
thing
> as jcoleism and if you wanted to tar and feather him with that why
not write
> to him directly.

Dear Alma,

Mark already tried to tar and feather Juan; that's what got him kicked
off talisman9. I'm still only getting Mark's responses from your
quotes, Alma, so I appreciate your responding to him.

Mark,

The person calling themselves "Baz" was posting disillusionment all
over Baha'i and Friends way before the post referring to my article.
S/he called the arguments in the Kitab-i-Iqan a logical fallacy. S/he
posted a picture of Baha'u'llah and compared His looks to those of
Charles Manson. This person was in real doubt about the Faith before
my article. Now, you took this one quote from his post out of context
in order to slam me with it. Are you careless, or are you being
deliberately dishonest? I don't think baz is lying, but I think there's
a real possibility that you are being deliberately misleading.

My readers give me all kinds of positive responses, not only agreeing
with my point of view, but saying that they are going to make more
effort in reading the Writings, and in spiritualizing community life.
Why should I take responsibility for a person who quite obviously
doesn't believe in Baha'u'llah anymore and wants to leave the Faith?
As I said, I am always careful to separate Baha'u'llah from the things
that have gone wrong in the Faith. I always direct people towards the
Writings.

I don't know what jcoleism is. I really don't. In a recent discussion
on Talisman we were talking about "mentoring" in the Faith, and someone
thought both Juan and Nima acted as "mentors" and both of them strongly
rejected the idea. Juan, especially, was preaching self-reliance. I
certainly didn't ask his permission before writing my articles, and
would have written them even if he didn't like them. In fact, one
complaint you occasionally run into is that liberal Baha'is aren't
organized enough. This notion that we all just are followers of Juan
Cole is ludicrous. Juan hasn't even been around lately, yet talisman
goes on, diverse and independent bunch that we are.

Mark, it is clear that you are reading into my articles some kind of
motivation. I have explained my motives, but you don't believe me.
Since you seem to think yourself so informed about my motives, why
don't you explain to me what they are.

Karen

>

> Alma

>

> Mark Elderkin wrote in message <3a4bd982@appserver.>...

> >

> >> For some reason, Mark seems to want to impute some sort of sinister
> >> motives to me. Well, I can't stop him from doing so, and if I'm
going

> >> to speak out on controversial issues then I have to expect that
certain

> >> people aren't going to like me, and some will think the worst.

> >> Truthfully, I am the most politically unsophisticated person you
can

> >> imagine. I haven't got a devious bone in my body. Believe it, or
don't

> >> believe it.

> >

> >>Dear Karen,

> > It seems that you have missed the point..... I haven't imputed
> any
> > sinister motives to you, I have just reposted either what baz posted and
> > what your response was. I also never said anything to you about having a
> > political agenda. As far as being devious..... it will be the
> > articles that you posted that will determine that. Someone has taken what
> > he/she has found in one of your articles and decided to leave the
> community.
> > I don't know baz and I haven't communicated with baz. As I said before 'I
> > calls em like I sees em'.
> >
> > I have never recommended that
> > people leave the Faith.
> >
> > When it happens and it is attributed to your writing, then 'what'? Or are
> > you implying that baz is lying here about what the reasons were? Is it
> > possible that your motives are made more clear by reading your Themestream
> > articles then relying on your description you give here? At what point are
> > you going to accept responsibility for what you write and not rely on
> > jcoleism to be your substantial point of view?
> >
> > Mark
> >
> >
> >
> >
> >
>
>

Sent via Deja.com
<https://www.deja.com/> From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: not-so common ground
Date: Sunday, December 31, 2000 12:10 AM

In article <e9Bq\$qtCzAHA.281@cpmsnbbsa07>,
"Thirinel" <thirinel@email.msn.com> wrote:
> Mark (and I respond so that Karen can see your post)

Thank you very much, Alma, but for some reason Deja had Mark's last post on there. The reason the ad hominem attack has such appeal is that a person doesn't have to address the issues involved. Just call somebody egotistic and you can walk away in a huff feeling like you've won the day. Whether or not I am egotistic is a subjective judgement and irrelevant, really.

Did you notice, "baz's" last post on B & F, Alma? Nobody can blame me for that one. It looks like the last straw was a conventional pat answer from somebody who is quite AO-friendly.

However, I'm glad to see the end of this thread. It becomes tiresome having to defend your existence all the time, and I'm starting back in the classroom on Tuesday, so I just am not going to be able to keep up with all this stuff.

Thank you for your help.

Love, Karen

>
> Where in the writings does it say you can slander someone? What do you know
> about Karen's ego or her state of her spiritual perception of the

Faith?

> Faith includes ALL believefrs in Baha'u'llah. If you mean the Community of

> those covenantly bound to the AO, why don't you say so?

>

> Alma

> markelder@my-deja.com wrote in message <92lq1k\$1h7\$1@nnrp1.deja.com>...

> >

> >

> >> Mark, it is clear that you are reading into my articles some kind of

> >> motivation. I have explained my motives, but you don't believe me.

> >> Since you seem to think yourself so informed about my motives, why

> >> don't you explain to me what they are.

> >

> >Dear Karen,

> > All I did was present what was written. You read them and I read

> >them and everyone else read them. Your motives are rather evident but

> >if I were to list them you would only tell me that I was wrong. No

> >point in that. Your articles are 3-star and are ambiguous of someone

> >whos' ego has overcome any spiritual perception of this Faith. Let's

> >just drop it here. There is no more progress to made in futhering this

> >thread. I expect you will continue to write and I will continue to read.

> >Mark

> >

> >

> >Sent via Deja.com

> ><https://www.deja.com/>

>

>

Sent via Deja.com

<https://www.deja.com/>From: "Karen Bacquet" <kb4@mail.csuchico.edu>

Subject: Re: common ground

Date: Thursday, December 28, 2000 2:52 PM

For some reason, I'm only getting Mark's responses through the quotes attached to Alma's messages. Another example of the fine service we can expect from Deja, I suppose.

For some reason, Mark seems to want to impute some sort of sinister motives to me. Well, I can't stop him from doing so, and if I'm going to speak out on controversial issues then I have to expect that certain people aren't going to like me, and some will think the worst. Truthfully, I am the most politically unsophisticated person you can imagine. I haven't got a devious bone in my body. Believe it, or don't believe it.

If "baz" wants to leave the Baha'i community, then my advice was to ensure that s/he can do so with a minimum of hassle. In fact, in his/her initial post s/he says that s/he doesn't want to deal with the bureaucracy. So, if you don't want some ABM calling you up and asking you about your beliefs, then don't mention them in your letter. If you want to make sure your name gets taken off the rolls, then go straight to National. I personally know of someone who was inactive for fifteen years, finally got around to asking to be removed from the rolls, but was not because it would leave the LSA jeopardized. It happens. This woman thinks she has resigned, but she exists as a Baha'i on the rolls, and is, in fact, an Assembly member. Maybe "baz" doesn't want to be an assembly member in abstentia.

I have no vested interest in seeing people leave the Faith. What possible advantage could that be to me? I have never recommended that people leave the Faith.

Mark has several times asked me what my "agenda" is. I don't think of myself as having one. But since he is so sure I've got one, I will tell you what I'd like to see happen in the Faith:

1. First, and most important to me, is to see communities that are spiritually-centered (by which I mean mashriq-centered) instead of administratively centered. My history is one of watching LSAs be created and inevitably collapse. I just want to stop the futile effort to build LSAs when there aren't even enough believers around to need administration, and center the community on the Writings of Baha'u'llah.

2. I want to end the policy of believers being sanctioned and otherwise punished for the public expression of their opinions.

3. I want to see some sort of due process for those believers accused of wrongdoing.

There are other issues in which I have an interest, but none that are important to me as these three. If we don't have freedom of expression, any other reform talk is just flatus in the wind.

So there you have it, my evil, sinister and dastardly motives. Tie me to the pillory and go for it.

Karen

"Thirinel" <thirinel@email.msn.com> wrote:

> Dear Mark,

>

> I don't think I said that baz must necessarily leave the Baha'i Faith. I

> think I said Community which is a subsegment of the Faith. The Faith

> includes all and I do mean ALL who believe in Baha'u'llah regardless of any

> misconceptions the person may have. We all have misconceptions about

> Baha'u'llah's Faith and I include myself there. The Community consists of

> those Baha'is who have accepted the Covenant (whatever that means). They

> are often called disparagingly BIGS (Baha'is in good standing). I happen to

> be a BIGS and will remain so unless and until there are efforts to remove me

> from the Community and I won't cross that bridge unless I need to. Why do I

> remain a BIGS? Because I don't know at this point why Baha'u'llah called me

> to enroll and there may be some task that we want me to do as a BIGS.

>

> I no more know the particulars --- or even gender -- of baz. But there are

> certain situations which can be intolerable. The most obvious is if one is

> Gay. (I really don't know why so much effort of the AO is spent making life

> unbearable for the gays but they do.)

>

> Whether you like it or not, there are many ways of believing in Baha'u'llah

> and I feel privileged to investigate a few on an email list. Some of these

> are mind-boggling for me but they do make sense if I read and ponder.

>

> As for the 'short jab' about some LSA's not passing it on. This is true --

> particularly if the loss of a member endangers the LSA because it is a small

> community. And there are other known instances when a LSA has not passed on

> something. Like anything else human, there are flaws in the members of the

> LSA and sometimes these flaws are of such a nature that the LSA acts in

> non-Baha'i ways. Sometimes there are very good LSAs.

>

> Why write directly to the NSA? Because it is that level of the AO which has

> the ability to disenroll. It may well be that informing the LSA leads to

> shunning, etc., of the one who wants to be disenrolled. WHY would anyone

> want to chance that?

>

> In peace,

>

> Alma

> Mark Elderkin wrote in message <3a4afbba@appserver.>...

> >

> >"Karen Bacquet" <kb4@mail.csuchico.edu> wrote in message

> >news:92edn1\$gaa\$1@nnrp1.deja.com...

> >> Dear Mark and Alma:

> >>

> >> I wrote a response to "baz" discouraging him/her from leaving the

> >> Faith, if s/he felt there was any way at all to improve the situation.

> >> However, after looking at the rest of what "baz" has posted, it is

> >> clear we are dealing with a person who is very cynical about

> >> Baha'u'llah Himself, and all the teachings of the Faith. For example,

> >> calling the sort of argument used in the Kitab-i-Iqan "begging the

> >> question". Now, I can't be blamed for that. It is clear that this

> >> person was getting down on the Faith before ever reading my articles.

> >>

> >> I am always careful, in my articles, to separate Baha'u'llah from the

> >> current problems in the Faith. When people write me privately, I

> >> invariably direct them towards the Writings. I would never encourage

> >> anyone to leave the Faith.

> >>

> >> I do think, however, the option of being an unenrolled Baha'i is a

> >> viable one, and for some people may be the best solution.

> >>

> >> Ultimately, people are responsible for their own spiritual decisions.

> >>

> >> Love, Karen

> >

> >Fair enough Karen..... the response hadn't been posted yet. Here is

> >your response:

> >

> >From: Karen Sent: 12/28/2000 9:39 AM 3 of 3

> >Dear friend:

> >You must write to the NSA. I've heard of people trying to disenroll

> >locally, or even thought they did disenroll, but the LSA doesn't send it

> on,

> >especially if losing someone means the LSA will be jeopardised.

> >Traditionally, it was necessary to renounce belief in Baha'u'llah to

> >disenroll. However, some of those who resigned in the wake of the Talisman

> >crackdown positively affirmed belief in Baha'u'llah, but their resignations

> >were accepted anyway. Shoghi Effendi instructed assemblies not to accept

> >resignations unless if they affirmed belief in Baha'u'llah. You might just

> >say you want to leave the community and not mention your belief.

> >By the way, I do not necessarily endorse people leaving the community.

> Just

> >because I did doesn't mean I think it's always the best solution. I would

> >think about it very carefully first. If you think you have any chance at

> >all of improving your community situation, or whatever your problems
 are, I
 > >think you ought to stay and try. Of course, I'm not walking in your
 shoes
 > >and don't know what you are facing. However, I hope that able and
 devoted
 > >people will be able to make improvements in community life, and would
 > rather
 > >see them stay in if they possibly can.
 > >
 > >Love, Karen
 > >
 > *****
 > >Mark Said: Karen..... It was nice of you to offer such explicit
 > details
 > >in disenrolling. Even the short jab about LSAs not passing it on.
 Even the
 > >advice "not to mention your belief" is rather clear. I realise that
 you
 > >covered your tracks in the last paragraph(not necessarily), but it
 doesn't
 > >need a rocket scientist to realise what the desired goal is here:
 > >
 > >From 'Baha'is and Friends'
 > > Started by: baz Sent: 12/28/2000 4:36 AM
 > > I just read Karen's articles including "Exit By Troops" and am
 > seriously
 > > considering formally unenrolling as a member of the Bahai
 religion as
 > > defined by the Administrative Order, etc.
 > >
 > >Mark Said: Karen this wasn't my thread. This is a clear statement
 by 'baz'
 > >that after reading your articles he is considering unenrolling. Your
 > >comment was also to first tell 'baz' how to go about it. Your
 Themestream
 > >articles are clear and certainly not about making improvements in
 one's own
 > >local community. Maybe it's about time you set out your agenda and
 quit the
 > >Bullstuff.
 > >
 > >Alma,
 > > You asked me if there was anything wrong with leaving the Baha'i
 > Faith.
 > >No..... is my answer. I have accepted several resignations and did
 it
 > with
 > >the pain that usually accompanied it. It is always a tragic loss.
 But in
 > the
 > >grand scheme of things it is going to happen. At least if the Baha'i
 Faith
 > >doesn't suit..... get on with it. Don't stick around and try to
 mess
 > >with everyone else. I have been here for over a year now and seen
 just
 > about
 > >every type of attempt to try and create disunity among the Baha'is.
 If
 > >that's your objective, just realise that some of us will be here in
 your
 > >face and calling it like we see it.
 > > I'm not particularly clever, I'm probably not good looking, I
 don't
 > >express myself well in written form..... but I have the
 ability to
 > >distinguish between Baha'i rhetoric and plane anti-Baha'i sentiments.
 > Where
 > >do you see yourself..... Alma?
 > >
 > >

> >
> >Mark mee@tsn.cc
> >
> >
> >
> >
> >
> >
>
>

Sent via Deja.com
<https://www.deja.com/>From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: Rollcall of bahai Victims....
Date: Friday, November 17, 2000 12:19 AM

In article <P2AQ5.393\$BN.150700@paloalto-snr1.gtei.net>,
"Randy Burns" <randy.burns4@gte.net> wrote:

>
> So this is why she was kicked out of the Baha'i Faith! I wondered
what she
> had done wrong. Such vicious criticism!
>
> Randy
>
Dear Randy,

It is very unlikely that the review had anything to do with Alison's
expulsion. The news of her expulsion came soon after she publicly
posted her review, but the actual decision was almost certainly made
before then.

Bear in mind that Alison was giving a professional opinion of the
article; in New Zealand she gets paid to do that. It is not vicious to
give an honest opinion about the flaws in a piece of writing when you
are acting as a professional. It's no favor to a writer to be namby-
pamby about it, and it's no favor to potential readers who are going to
lay out money for a book to say a book is wonderful if it's not.

The House of Justice has not given specific reasons for Alison's
expulsion, but it has said that it was the dissemination of her
opinions to "an international audience" that was the problem i.e. her
postings to talisman. It was something she said there that upset them,
but it's anybody's guess exactly what that was.

Besides, do you really think that someone should be booted out of the
faith simply on the basis of something they have written or said?

Love, Karen

Sent via Deja.com <https://www.deja.com/>
Before you buy.From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: bahai - Re: Uh,oh! Karen's still telling stories . . .
Date: Wednesday, October 18, 2000 9:32 AM

> (Perhaps I missed it....but.....how many phone calls/ letters/ visits
did
> you get from the community/AO with a simple....."Hey Karen, I hear
you are
> leaving after all these years....how come sister?....anything I can
do to
> help)?"
>
> Curious.
>

Dear Curious:

The reactions I got varied. Two friends stayed close to me and helped me with the emotional aftermath of leaving, other inactive people were sympathetic, one tried a lot of emotional manipulation to try to get me back in the Faith (or, as Plan B, to get me completely away so that I wouldn't influence anybody). The funniest incident was a phone call I got from the "City" community about six months after I resigned, asking me to help with convention. Apparently the fact that I do retain my local ties gave the impression that I would be coming back, and they were desperate for help. I thought that was typical -- nobody gives a damn about how I'm doing spiritually, but they sure need my help with an administrative event. I was polite about it, though.

The way I see it, our local experiences really define what our Baha'i experience is all about, at least as far as community life goes. We lost people here just because nobody could get their act together. I stuck it out so long simply because I love Baha'u'llah -- otherwise I wouldn't have put up with most of this nonsense for five minutes. If Baha'is don't learn how to build real communities instead of fake assemblies, the Faith is never going to amount to anything.

Love, Karen

Sent via Deja.com <https://www.deja.com/>
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The Baha'i Faith & Religious Freedom of Conscience

**From: "Karen Bacquet" <kalamity@my-deja.com>
Subject: Re: Jenifer Tidwell - Letter to the LSA.
Date: Saturday, January 27, 2001 3:27 PM**

Dear Jenifer:

It's so nice to hear from you!

**>
> First, the individuals in my local community handled the situation
> very well. I have seen them occasionally in the time since I left,
> such as at a town interfaith celebration, and we remain on very
good
> terms, just like old friends ought to be! One of them has since had
> trouble with the Faith and spoke to me about it -- I'm afraid I
wasn't
> of much help to him, but apparently he's been dealing with some of
> the same issues, and maybe my letter helped him work them out.
>
> I have not encountered any hostility. None. That speaks so well of
> the Baha'is, doesn't it?**

**I've had the same experience, mostly. There was one guy who put a
lot
of pressure on me either to come back to the Faith officially, or to
stay away completely. Actually, just last night I went to gathering,
and saw people I haven't seen in nearly two years. My feelings were
mixed. Everyone was very welcoming to me (not everyone was aware
of my
rather ambiguous status), but some things were just same old, same
old,
just like I left it.**

**Most of the hostility I have encountered has been in cyberspace, and
that is because I have been openly critical of the Institutions and
some of their actions.**

**>
> On the other hand, no institution has responded to any of my
specific
> points. In fact, National never send me any acknowledgement of
the
> letter at all (though the local LSA did) -- I just stopped receiving
> mail from them, and that was that. Odd, but typical, I thought:
> wonderful individuals and community, yet unresponsive institutions.**

**It took months before the NSA responded to my resignation letter,
although The American Baha'i stopped coming immediately, which I
thought somewhat amusing. (Can't have a "non-Baha'i" reading all
those
deep, dark secrets in our national newsletter! :-)
>**

- >
- > I am still learning so much about the Christian revelation that it
- > sometimes makes my head spin. One of our parishioners is a Harvard
- > professor who studies the Gospel of Mary. (Did you know that existed?
- > Along with the Gospel of Thomas, and other non-canonical books.
- > Fascinating stuff.) And our priest finds interpretations of old,
- > familiar stories that stand the traditional meanings on their heads.
- > It's confusing, and it's wonderful.

Yes, I've done some looking into the Nag Hammadi texts, and it is quite amazing stuff.

- >
- > Another blessing is the new freedoms I have. For instance, I no
- > longer feel any hesitation about taking sides on political issues.
- > In fact, I feel now that if we *don't* take part in the political
- > process -- both individually and corporately -- we're not living up to
- > our responsibility to do God's work in this world. (I'm talking more
- > about social justice, peace, and environmental issues than the nastier
- > right-wing stuff, don't worry. But, ironically, I understand the
- > religious right better now.)
- >
- > Oh -- and good wine tastes fabulous. In moderation, of course. :-)

You know what I miss? Margueritas, that's what I miss. :-) I have not, since leaving, done much in terms of becoming involved in politics I still follow Baha'i law in my personal life, but the prohibition on politics is more community policy than law, and would not feel bound by it. But I'm not all that politically-oriented. I am troubled, however, that Baha'is go around talking about how we have the answers to the world's problems, yet are prevented from doing so much that is practical about them.

- > I have been better able to reconcile my love of the outdoors with
- > Christian theology than with Baha'i theology. I won't go into the
- > details of that here, but I find God's Word written into the woods,
- > rock, snow, and mountains as much as it is written into Revelation.
- > That's a personal thing; I don't doubt there are Baha'is who feel the
- > same way.

Baha'u'llah refers to "The Book of Creation" as well as "The Book of Revelation". St. Paul calls it "general revelation" as opposed to "specific revelation" -- in the Epistle to the Romans, I think.

- >
- > I don't read the Writings that often anymore, though occasionally, in
- > meditative moments, the daily obligatory prayer comes unbidden.
- > (Christian prayers do, too, sometimes.) Now that I think about it, I
- > do miss the Writings. But I can't read them in quite the same way now
- > that I used to. Nevertheless, I am willing to believe I was wrong
- > about them having "pat answers for everything," and I'm reading

this
> netnews discussion with eagerness...

Honey, you get out in Baha'i cyberspace, you'll see perspectives you've never thought of. Not to mention new translations of Tablets you've never seen.

>

> I'm not sure what God was trying to tell me that day. It might have been, "Come back to the Faith," but it might also have been, "It's OK

> to be where you are. This Faith will always be here if you need it, > even if you remain outside it for a while."

It has always been my belief that no one who seeks God with sincerity will ever end up in the wrong place.

Love, Karen

>

>

--

"The essence of all that We have revealed for thee is justice . . ." Baha'u'llah

<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet" <kalamity@my-deja.com>](https://www.deja.com/From:KarenBacquet)

Subject: Re: [bahai] Jenifer Tidwell - Letter to the LSA. of Arlington. Massachusetts

Date: Thursday, February 01, 2001 12:00 AM

In article <957rra079q@news1.newsguy.com>, "Rick Schaut" <RSSchaut@email.msn.NOSPAMcom> wrote:

>

> "Karen Bacquet" <kalamity@my-deja.com> wrote in message > news:957n47\$54b\$1@nnrp1.deja.com...

> > I have told the truth, exactly as I see it. You may disagree with me

> > all you like; you cross the line when you call me dishonest.

>

> Correction, Karen. I said that I _could_ have called you dishonest. I

> didn't, and, quite frankly, I would chastise anyone who did.

>

> What I also said, however, is that such an accusation would be roughly

> parallel to some of the things you've said about Baha'i institutions and/or

> members thereof. For example, you stated that members of the U.S.

National

> Spiritual Assembly were acting on hate for a group of people and were

> looking for ways to oust them. Not even any mention of the fact that

they

> at least claim to be upholding Baha'i principles in the letters that are
> available to us on the web, or that the principles they cite have basis in
> Baha'i texts.

Rick,

Exactly where is it a "Baha'i principle" that someone under suspicion by the institutions can be publicly humiliated. By the way, the only particular individual I have even mentioned has been Dr. Kazemzadeh, who I am angry at because I was there for his big snit fit about "A Modest Proposal", and I feel like I was lied to. That's the thing Rick, I trusted my National Spiritual Assembly. I am now deeply ashamed that I believed such accusations just based on the mere word of an NSA member. He used me, Rick, and I just don't take kindly to that. He used me to destroy that magazine. That's the difference between what I say and what Kazemzadeh says. He had power over people; I am no one. What he did tore my faith away from me in one of those most traumatic experiences of my life; but I'm no more trouble to our eminent ex-Secretary for External Affairs than a pimple on his behind, assuming he even knows I exist. He knew that when he denounced Dialogue that most Baha'is would immediately either cancel their subscriptions, or not renew them. I threw my copies away; I sure wish I had them now. We all followed like a bunch of sheep.

Now how is that a Baha'i principle, Rick? That a National Spiritual Assembly member can denounce somebody and force the closure of a publication? I thought the institutions were supposed to work by consultation; I thought they were supposed to have due concern for a person's honor, which is one reason Shoghi Effendi gives for not making Spiritual Assembly meetings public. Why denounce an article that could have been easily and quietly censored in the prepublication review process, unless you wanted the people involved to be tarred with an unsavory reputation?

Yeah, I trusted my National Spiritual Assembly, and they lied to me. I won't make that mistake again.

Karen

>

> Now, Karen, how is your characterization any different from someone accusing

> you of dishonesty? Figure out the answer to that question, and you'll

> understand why I regard some of your remarks with such a high degree

of

> contempt.

>

> With that, I think it's time I go throw a few darts...

>

> Regards,

> Rick Schaut

>
>

--

**"The essence of all that We have revealed for thee
is justice . . ." Baha'u'llah**

<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>

--

**"The essence of all that We have revealed for thee
is justice . . ." Baha'u'llah**

<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet" <kalamity@my-deja.com>](https://www.deja.com/From: \)

**Subject: Re: [bahai] Jenifer Tidwell - Letter to the LSA. of Arlington.
Massachusetts**

Date: Thursday, February 01, 2001 1:13 AM

Dear Rick,

**Here's my response to your last post. I'm sorry that I took so long,
but I do have a life beyond cyberspace.**

**> Well, yes. Documenting the stuff you've written, with particular
attention
> to information regarding the views expressed by Baha'i Institutions,
would
> have gone a long way toward remedying the omissions in your
articles. Case
> in point:
>
> 'While administrators have been powerless to prevent freedom of
expression
> in Baha'i cyberspace (a phenomenon the Universal House of Justice
has
called
> "a campaign of internal opposition")...'
>
> Had you quoted more than a phrase out of the April 7 letter, it
would
be
> more clear that the issue isn't about freedom of expression at all.**

**Well, they don't like some of the opinions expressed on email forums.
That sure looks like a freedom of expression issue to me.**

It's

**> not even apparent that the goal of the Institutions is to prevent
freedom of
> expression.**

**I think some of their actions speak pretty loudly about their
motivations.**

That's an inferred motive, but no one, anywhere, can find that
> documented in any explicit way. Moreover, if their goal is to silence
> people, going around and handing people their membership cards
back
seems
> like a monumentally idiotic means of doing so.

On the contrary, it is very effective at silencing those who might not be willing to risk the loss of their membership cards. It also undermines the effectiveness of someone who, it can be said, is no longer a Baha'i, or "disgruntled" or whatever. There is also the possibility that the person so targeted will become less of a presence in Baha'i cyberspace after being booted. For example, Mike McKenny found another spiritual home and pops in only occasionally. There is no way to guarantee any individual's silence, but booting them out of the Faith is likely to, at least, alter their voice somewhat. It also provides a cautionary example to anyone who might consider speaking out in a similar fashion.

>
> Above all that, however, one is at least obligated to point out what these
> institutions say is their motive, and to state it as accurately as possible.
> People can figure out for themselves whether or not the institutions are
> being upfront in their various letters.

Actually, the entire April 7 letter is available on Themestream Baha'i in Robin Peters' article "What is This Supposed to Mean?" and it has been discussed a little in some of the "Talk Back" columns. I actually recommended to my readers that they read that letter. I have a link to it from my webpage on the Faith, too. I dislike putting (or for that matter, reading) long quotes in an article, but I do put short ones in wherever it seems appropriate.

>
> > I should point out that there is a
> > recommended 1500 word limit for Themestream articles, and most of mine
> > come close to that. I hit a few main points, mostly, but I suppose it
> > is inevitable that some readers will think of things I should have
> > included.
>
> First of all, you haven't missed a few minor details. In some cases, you
> miss the entire issue that's at the center of the controversy.
>
> Secondly, the word limit strikes me as a poor excuse. So break the articles
> up into separate parts. Or, spend more time discussing facts and less time
> drawing conclusions.

No, I'm sure it isn't much of an excuse. However I did publish an article (A Religion Out of Balance) in two parts, and it's awkward.

The two of them are rated separately, and the second half is ranked #2, and the first half is something like #15. I've had people confused about where the other half of the article is.

Anyway, I'm not convinced that I've left out much of importance; all I know is that I've left out some things *you* consider important. I think part of the appeal of my articles is that they're short, punchy, to-the-point, without a lot of detours, and I'm disinclined to make them anything different than that. I do my best to give the official side -- you will recall that this whole thing started because I put information about the Dec. 28 letter into my mashriq article and was fool enough to believe some people might think that was a good idea.

I balance Juan's claim that he was threatened with being named a covenant-breaker with the official denial that this ever happened. I also quote from the Birkland letters, since that's the only publicly available written record of the crackdown. I've got short quotes from a UHJ letter all over the article about Alison.

>
> > Well, first of all, the main thrust of that article is the prevalence
> > of theocratic views within the Baha'i community, and the fact that this
> > view is not the only way of looking at Baha'u'llah's teachings.
>
> But you got the context all wrong, Karen. I dare say you couldn't have
> gotten the context any more wrong.

Well, I don't understand what you are talking about. First, I said that Baha'i teaching have a lot to say about social issues, but individual Baha'is are prevented from achieving those goals through political means. I name a few ways that we do express our social concerns. I say that there exists the expectation of a future Baha'i theocracy among some elements of the community, while admitting some uncertainty as to just how prevalent they are. I mention the April 7 letter's condemnation of the separation of church and state, and I note that there are differing views on the matter based upon differing interpretations of Baha'i scripture. I'm still not convinced that any of those things are false, misleading, or inaccurate. The only legitimate complaint I can see you might have here is that I didn't talk up SED, and I can stick a sentence in there to remedy that. As I said, I didn't think of it, because it never touched my Baha'i life that much.

>
> > Actually, it never occurred to me to go into the Social and Economic
> > projects done throughout the world. For one thing, it's not the main
> > thrust of my article. I could easily add a sentence about it if it
> > will make you feel better, but it really doesn't change anything.
>
> Your introduction to the subject asks, "The natural question is, if Baha'is
> can't work politically towards the realization of their social

ideals, how

> do they expect to achieve them?" And the introduction is what gives your

> subject relevance. Since the only basis for the subject's relevance is

> undercut, the article would appear to require a complete rewrite. Without

> that introduction, what's the point in talking about Baha'i views on > theocracy?

The reason that I wanted to talk about theocracy is because, like the exclusion of women from the UHJ, it's one of those things that gets pulled out like a rabbit out of a hat, after you've signed a card.

It's not fair to do stuff like that to people. Also, after maintaining the uncomfortable belief that the expectation of a future theocracy was

just part and parcel of being a Baha'i, I found out that there were other ways of looking at it. It's only fair that people know that, too.

Rick, the rest of your quotes seem to have disappeared. I'll complete the rest of my response in a separate post.

Love, Karen

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet" <kalamity@my-deja.com>](https://www.deja.com/From: \)

Subject: Re: [bahai] Jenifer Tidwell - Letter to the LSA. of Arlington. Massachusetts

Date: Thursday, February 01, 2001 1:41 AM

Dear Rick,

To continue:

>

> Karen wrote:

>

> "Baha'i fundamentalism shows an absolute contempt of traditional democratic

> values such as the right to free speech, the necessity of a free press as a

> check on institutional power, or the right for a person accused of

> wrongdoing to have knowledge of the evidence against them and face

their

> accusers."

>

> I've been around the Baha'i Faith for nearly my entire life. Nowhere have I

> seen "absolute contempt" for any of those things. I _have_ seen absolute

> contempt toward misguided attempts to incorporate some of the more

unsavory

> elements of those values into the structure of Baha'i Administration,

O.K. how about prepublication review imposed on everything Baha'i authors write about the Faith, whether for a Baha'i publisher or not -- a policy that can be enforced by the threat of taking administrative rights away if the writer doesn't cooperate? What about the right to face one's accuser? Does Alison Marshall have the right to know who was turning in her emails to Haifa? Does Juan Cole or Steve Scholl have access to the reports written about their cases? Can you give me an answer that *doesn't* show contempt for democratic values? Or is the right to know about the evidence held against you, evidence that influences the decisions that Baha'i institutions make about a person's life, one of those "unsavory" elements of democracy?

but

> that's a completely different matter. It's not at all unreasonable to
> object to people trying to change something they don't entirely
understand
> in the first place,

I'm always amazed that anyone who doesn't agree with certain views is considered to have a "lack of understanding" rather than a different viewpoint.

>

> > The "fact" is that the Institutions did not like some of the opinions

> > being expressed on Talisman.

>

> I think the institutions couldn't care less about the opinions themselves.

> What concerned them was that these opinions were being expressed by

Baha'is

> and that these opinions happened to be diametrically opposed to statements

> made in authoritative Baha'i texts. If you don't convey that aspect of the

> controversey, then you haven't told the whole truth.

The people who express those opinions do not believe that they are diametrically opposed to the texts. Neither do I. Besides the UHJ does not have the authority to interpret the texts and decide what is or is not "diametrically opposed" to them.

>

> The actual opinions, and their relationship to statements in authoritative

> Baha'i texts, do matter, Karen. That's why you have an obligation to tell

> the whole truth, and not just part of the truth.

So basically what you are saying is that I'm not telling the truth if I don't say that the people who got into trouble with the AO were expressing opinions contrary to the Writings. I can't say that, because I do not believe it is true.

> > while at the same time excluding them from the Universal House of

> > Justice.
>
> If you want to discuss the subject, I would suggest that you begin by noting
> that the central principle of the Baha'i Faith is the oneness of humanity.
> There are a number of principles that arise out of that central principle;
> the equality of women and men and the specific provisions of Baha'u'llah's
> Covenant are but two of them. In other words, I would say that the Baha'i
> Faith stands for the oneness of humanity rather than say that the Baha'i
> Faith stands for equality between women and men. At least I would say that
> this would be a more accurate statement of the Baha'i teachings on the
> subject.

Here, I would agree. I would far rather the Faith stop telling everyone that it stands for equality than to look so hypocritical. In fact, I tell Dave that in the "Talk Back" column following that article. The only problem with that approach is that Baha'u'llah did say it was a feature of this Dispensation.

> > I don't think you understand what a shock that is to
> > discover, as I did, after the card is signed.
>
> Now you're being presumptive. Also, you're moving into the realm of
> personal opinions and away from the discussion of facts that can be
> documented.

I think it's very telling, the fact that you can dismiss this. One reason people respond to my articles is that I don't dismiss feelings as irrelevant, and my readers identify with the feelings I express. I'm telling you, Rick, it's a kind of betrayal to be brought into a religion, told that it stands for a certain principle, then told something directly contrary to that principle once you've been hooked.

The Baha'i Faith does that to people; it hurts them. It's one of the big reasons people leave. It was ultimately the reason I left, because I was under the impression that the Baha'i administration supported Baha'u'llah's principle of the independent investigation of truth, but I discovered I was wrong. It hurts to discover that you've been deceived.

Love, Karen

>
> Regards,
> Rick Schaut
>
>

--

"The essence of all that We have revealed for thee is justice . . ." Baha'u'llah

<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>

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[https://www.deja.com/From: "Karen Bacquet" <kalamity@my-deja.com>](https://www.deja.com/From:Karen%20Bacquet%20%3Ckalamity%40my-deja.com%3E)

Subject: Re: That may be the road of becoming a Real Baha'i.

Date: Thursday, February 01, 2001 10:50 PM

In article <20010201150024.17523.00000456@ng-mi1.aol.com>, smaneck@aol.com (Susan Maneck) wrote:

> >She was kicked out after many years in the
> >community and despite a deep faith in its founder!

>

> Dear Ian,

>

> It isn't enough to believe in the founder to be a Baha'i. According to Shoghi

> Effendi the qualifications for membership in the Baha'i community include:

> "steadfast adherence to every clause of our Beloved's sacred Will; and close

> association with the spirit as well as the form of the present day Bahá'í

> administration throughout the world." (BA 90) Now when that passage

was brought

> to Alison's attention she didn't even pretend she could adhere to this, she

> only stated she was under the impression you no longer had to believe those

> things. :

Susan, in Alison's statement of faith on her website she includes the clause about administration.

>

> For the record, I have been excluded from Zuhur, and other lists run by these

> people. I have not excluded them from anything.

As has been said before, the Zuhur list was created in the wake of Alison's disenrollment as a refuge for those who might fear that they could be "turned in" for what they express in their email messages. You have a record of reporting on people for Baha'i authorities. Quite frankly, to include you on that list would cause a good many of its participants to leave. I have seen expressions of nervousness when the possibility of leaks from the list are discussed.

I personally think it's sad that Baha'is must live in such fear of their institutions.

Karen

>
 > >You have made
 > >enemies of them
 >
 > Be fair, Ian and look at the posts which have written about me on
 this list.
 > Then tell me, who made who an enemy?
 >
 > warmest, Susan
 >
 > "And we were gathered in one place, a generation lost in space,
 with
 no time
 > left to start again . . ."
 > Don McLean's American Pie
 > <https://bahaistudies.net/susanmaneck/>
 >
 >

--

"The essence of all that We have revealed for thee
 is justice . . ." Baha'u'llah

<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet" <kalamity@my-deja.com>](https://www.deja.com/From: \)

Subject: Re: [bahai] Jenifer Tidwell - Letter to the LSA. of Arlington.
 Massachusetts

Date: Thursday, February 01, 2001 11:40 PM

In article <95c8ld01fa9@news2.newsguy.com>,

"Rick Schaut" <RSSchaut@email.msn.NOSPAMcom> wrote:

>
 > "Karen Bacquet" <kalamity@my-deja.com> wrote in message
 > news:95aqi6\$qj6\$1@nnrp1.deja.com...
 > > Exactly where is it a "Baha'i principle" that someone under
 suspicion
 > > by the institutions can be publicly humiliated.
 >
 > Where does this "under suspicion" bit come from? This is exactly
 what
 > I've been talking about. The extent to which those individuals had
 been
 > behaving contrary to Baha'i principles, and in some cases Baha'i
 Law,
 had
 > been well documented. The pattern of on-going activity was well
 > established. The phrase "under suspicion" is totally misleading.

Well, I don't know what else to call it, since at the time of the
 Convention in 1988, none of these people had been found guilty of
 anything or sanctioned in any way. Besides, I don't think it's a
 Baha'i principle for even a person who has been sanctioned by the
 institutions to be publicly humiliated.

Really, Rick, if you're trying to get me to say that what happened at
 Convention was that certain dangerous and guilty persons were
 denounced

for the safety of the community -- I have looked at the history of this pretty carefully, and I just can't see that's what happened.

>

> Secondly, the likely reason anything at all was stated publicly was because

> members of the National Spiritual Assembly were under the impression that

> the document had been distributed among delegates at that Convention.

Maybe they should have asked the delegates how many of them got a copy

before launching into an attack. They were all assembled there; all they had to do was have a show of hands. My friend who was delegate never heard of the article until Kazemzadeh brought it up.

>

> Understand the point here. The distribution of that document at convention,

> whatever that distribution might have been, wasn't the issue that constituted the primary wrong-doing carried out by the editors of Dialogue.

> The primary wrong-doing was the ongoing campaign of dissent, of attempting

> to incorporate the notion of a "loyal opposition" into Baha'i administrative

> practice, of attempting to change the Baha'i Faith to fit their own agenda

> of social and political activism and trying to do so outside the normal

> administrative channels for accomplishing those ends.

I've never seen any evidence of this; all I've seen is the oft-repeated charge.

>

> Now, it shouldn't be necessary to quote Baha'u'llah, `Abdul-Baha and Shoghi

> Effendi as to what they had to say about such dissention, conflict and

> contention. I believe "categorically forbidden" is a phrase one of them

> used. The texts are clear.

It is not at all clear that the "LA group" was causing contention. What it looks like to me was that when the newsletter got in the hands

of more conservative Baha'is, it freaked them out, and they went tearing off to the authorities. It looks also like something of the kind happened on the first Talisman. In fact, I'm not sure how much of

the stuff that happens is due to monitoring by the institutions and how

much is a result of people who think a new idea might cause brain damage and must be squelched immediately.

>

> But, of course, none of that is recounted when critics want to

discuss the

- > "Dialogue affair". Rather, people use such phrases as "under suspicion" as
- > a means of obscuring the fact that the individuals involved had long since
- > started on a course of action inimical to the very core of the Faith to
- > which they had professed their allegiance. Also obscured is the fact that
- > the Institutions had, all along the way, taken great pains to point out to
- > these individuals precisely what they were doing wrong and had cited
- clear,
- > authoritative texts as the basis for the concerns they expressed.

What is clear is that the institutions were upset about some of the ideas that were expressed. I have not seen any "course of action inimical" to the Faith. Again, the accusation exists, but not proof of the supposed wrongdoing.

- >
- > > By the way, the only
- > > particular individual I have even mentioned has been Dr. Kazemzadeh,
- > > who I am angry at because I was there for his big snit fit about "A
- > > Modest Proposal", and I feel like I was lied to.
- >
- > I have no doubt that you _feel_ like you were lied to. The facts, however,
- > suggest something completely different.

I was told that "A Modest Proposal" was written by people disrespectful to the Institutions. I found a politely worded, thought-provoking article expressed concerns about the slow growth of the Baha'i community and provided some suggestions for reform that might have helped. I was lied to.

I've told again and again that "A Modest Proposal" was actually incidental to the "real" crimes of the Dialogue editors. That can be said now that the article is on the web and anyone can read how innocent it really was. Back in 1988, however, they were denounced for writing it. Kazemzadeh wasn't up there talking about the history of the LA study group; he was denouncing that article, the magazine, and the editors, calling them "dissidents". In fact, at the time, I thought he said "self-described dissidents". I didn't even really understand, from his talk, that the article actually was a reform proposal. I thought it was some kind of satire, like Swift's "A Modest Proposal". Yeah, I was lied to, all right.

Karen

- >
- > > Yeah, I trusted my National Spiritual Assembly, and they lied to me. I
- > > won't make that mistake again.
- >
- > Quite obviously--even to the point of assuming that they're lying to

you
> even when they've told the truth.
>
> Regards,
> Rick Schaut
>
>

--

"The essence of all that We have revealed for thee
is justice . . ." Baha'u'llah

<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet" <kalamity@my-deja.com>](https://www.deja.com/From: \)

Subject: Re: For Michael: "Rebels Within the Cause?"

Date: Wednesday, February 07, 2001 6:13 PM

In article <95ru52\$iq3\$1@freenet9.carleton.ca>,
bn872@FreeNet.Carleton.CA (Michael McKenny) wrote:

> Greetings, Karen.
> Many thanks for letting me read this article. It was fascinating.
> What a sad tale. You may not be aware that one of the accusations
that
> was hurled at liberals on Talisman was that we'd been infected by
this
> LA study class. I replied at the time that the closest I'd been to LA
> was Edmonton, Alberta (April 1972) and Chicago (July 1975), so
Juan
and
> I couldn't have been having tea together in LA at the time of this
> study class (an allusion to Muslim allegations that Baha'is were
> putting something in the tea and this explained conversions).
> FreeNet claims Themestream articles are improperly addressed,
so
> I'm not able to read them. I would thus be grateful if you posted the
> ones about the expulsion of Alyson Marshall and Talisman.
> Many thanks for this. I think it's a story that should be as
> widely known as possible. Having independent investigation of truth
> as an essential principle, declaring this is the age for the maturity
> of humanity and adopting the slogan of "Unity in Diversity" are not
> compatible with an imposed doctrine of uniform, thoughtless
obedience
> to each and every dictate of Council, including the rule of
censorship.
> To Glastnost and Perestroika Within Baha'i,
> Michael

Dear Michael,

I'm glad you enjoyed my article, and I will get you the other ones as
soon as I have a chance. Both of them mention your case briefly -- I
became familiar with it before I ever came on the newsgroups, and
was
moved to tears by your letter to the UHJ, knowing as I read it, what
the end of the story would be.

The principle of independent investigation of truth, along with that of the unity of religions was what first drew me to the Baha'i Faith in the first place. To find that principle so violated by Baha'i Institutions was a terrible blow to me. It was such a betrayal of everything I ever believed to be true about the Faith.

I am aware of how people link the LA study group to Talisman; in fact it was the continual dark references to the activities of the LA group that led me to do the article.

I'm going to take some time off from this place. The unending hostility is getting to me; I haven't even read today's posts yet and I feel like I have to brace myself for a bashing. I'll get you your articles, but I'm going to do my best not to drawn into further discussions about them until I've had chance to take a breather for a while. There are days when one doesn't much feel like being brave.

Nice talking to you, Michael. Hope to have the pleasure again soon.

Love, Karen

>
> Dear Michael,
>
> Thank you for your interest in my article. I pasted this straight
from
> my rough draft, and although I looked it over, there still may be
some
> slight discrepancies between this and the final published version.
>
> Other group members might note that I don't get paid my two cents
from
> Themestream when people read my articles on a newsgroup. It is
my hope
> that this will put the silly charge that I'm doing it for the money to
> rest.
>
> It is, however, an even greater hope, Michael, that you will enjoy
the
> article. Did you get to see my articles on Alison Marshall's
expulsion
> and the Talisman crackdown? If you are interested and have time
to
> read them, I would be happy to post those for you as well.
>
> Love, Karen
>
> --
> "The essence of all that We have revealed for thee
> is justice . . ." Baha'u'llah
>
> <https://www.angelfire.com/ca3/bigquestions/Bacquet.html>
>
> Sent via Deja.com
> <https://www.deja.com/>
> --
> "My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."
> (Tom Corbett #1 STAND BY FOR MARS p2)
>
>

--

**"The essence of all that We have revealed for thee
is justice . . ." Baha'u'llah**

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[https://www.deja.com/From: "Karen Bacquet"](https://www.deja.com/From: Karen Bacquet)

<karenbacquet@hotmail.com>

Subject: Karen's Statement on RD and BA

Date: Wednesday, June 27, 2001 7:16 PM

Dear friends,

As most of you are now aware, I am currently taking a short vacation from Baha'i cyberspace, after an incident in which an email I intended to forward was instead sent back to the list that was its original sender. This is an easy mistake to make, and an impossible one to undo.

However, the fact remains that I had no business forwarding any posts from that list. While there is not a clear no-forwarding policy, it is a list for enrolled Baha'is only, and I was only allowed to continue there through the leniency of the list's moderators, something for which I repaid them rather poorly. I realize that I have damaged my own reputation and credibility through this action, and that I have left myself open to a number of charges from which I am completely unable to defend myself: that I am a hypocrite, that I have been spying, that I am more sorry for getting caught than for the original action etc. No matter what account I give, it is quite likely that I will not be believed, and I really have no one to blame but myself. In my opinion, it is an error for anyone here to lay the responsibility on anyone else.

I have been unable to resist checking into the aftermath, and I see that the events surrounding this has given rise to a rather ugly exchange here on trb, with charges and accusations, insults and lies. I very much regret my part in all of this, and feel that perhaps some clarification from me might be in order.

First, concerning the Religious Debate list: This list is operated by a 15-year-old non-Baha'i, a young girl whose primary religious interest is in Wicca and Paganism. The Baha'i wars have been raging there since nearly the very beginning, with most non-Baha'is on the list being rather more sympathetic to the liberal side of things. This young lady, Crystal, in fact had grown so tired of the Baha'i domination of her list that she

created another one that was specifically geared towards her interests.
From her perspective, Mark's presence was a disruption to the harmony of the list, and she was shocked to learn that emails find their way to Haifa, and have been used in the past to threaten and sanction people. So she threw him off her list, and also refused to allow other AO-defenders there. Where I am not satisfied that these decisions were entirely fair, I understand Crystal's reasons -- the Baha'i wars are not her problem; she just wants some peace on her list.

I was very much dismayed and outraged to see Mark's letter to her threatening her with legal action. This is a child, one who is rather emotionally fragile, and subscription to a list is simply not worth such strong-arm tactics. My own advice to her was to close it down. No score in the battles raging here is worth Crystal's well-being, as far as I'm concerned.

Secondly, concerning my presence on the Baha'i Apologetics list: I subscribed to that list some months ago, with no intent of informing anyone but myself. No one knew I was on that list. I had no intention of posting anything, even to defend the liberal perspective, but when Susan responded to my critique, I assumed that she must know I was there, and that her post was addressing me. So I responded, and engaged Mark and Susan in debate. Nima's request that I forward any posts concerning him was more a matter of taking advantage of existing circumstances rather than a deliberate plan to "spy".

What happened was an accident. I was tired, having been intensely engaged in cyberspace on both lists the day before -- both my lack of judgment and my Majnun-like error was largely due to that. It seems like I've gone from one thing into another, engaging in intense, grueling, and sometimes emotionally-draining debates with people in several forums. I acted without thinking, and I blew it.

I sympathize with Milissa's complaint about "meanness", but the unfortunate fact is that's just the way cyberspace is. No amount of anyone standing here and saying "Now kids, play nice" is going to make that any different. There's just no point in standing in the middle of the fire and complaining about how hot it is. . For a people ostensibly committed to peace and

unity, we Baha'is have created quite a little war for ourselves -- a war that seems to stretch above and beyond those specific issues on which we disagree. All too often, discussions go beyond debate about issues within the Faith, to demonizing, accusations, and, yes, backbiting. It gets real personal. Religious belief is a key part of a person's outlook and identity, and it is not surprising that arguments get heated. But Baha'is in cyberspace have a lot of hurt and anger, issues of trust and betrayal, personal grudges and loyalties, all thrown into that mix -- and all of those things have affected my interactions in cyberspace as well.

And I'm not really planning on jumping into the fire now. I have said my apologies, and explained the circumstances. The state of my soul, my relationships to the parties concerned, and my future intentions are no one's business but my own, and I do not plan on commenting on any of those things.

You may now go back to your regularly scheduled war games.

Love, Karen

--

"The essence of all that We have revealed for thee is Justice . . ." --
Baha'u'llah

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: No Room for "Dialogue"
Date: Monday, July 09, 2001 7:53 PM

Since the topic of Dialogue magazine has come up, I thought I'd share this with you, for the sake of those not familiar to the story. It's a section of a much longer article that tells the entire story of the conflict between Baha'i liberals and the AO.

Love, Karen

The rise and fall of dialogue

In May 1985 Steve Scholl and Payam Afsharian sent out a memorandum to remnants of the LA class still in the area, as well as other young intellectuals that there had been a trend towards "fuller discussion of vital issues facing the Baha'i community", which needed "an adequate literary forum." Scholl was an Oregonian who adopted the Baha'i Faith in 1971 at the age of 16. After graduate work in Islamic Studies at McGill

University, and a year in Egypt, he came to Los Angeles working part time at bookstores, and the independent Baha'i publisher, Kalimat Press. The two co-founders of Kalimat Press, Payam Afsharian and Tony Lee, were also involved with the proposed magazine from the first meeting. Afsharian was of Iranian extraction, but had been brought up in England. Lee had also been brought up as a Baha'i, and his mother was a longtime member of the Los Angeles Spiritual Assembly. At this time he was a graduate student in African history at UCLA. Juan Cole called him "the sort of committed young person who might well end up on the NSA", but he had already accumulated something of a bad record with the Baha'i institutions as secretary of the LA study class, the author and circulator of the notorious newsletter.

A meeting was set to launch the project. Attendees were mostly young, some still doctoral students or just recently graduated. The group at first did not give much thought to the possible hindrance of prepublication review, but the recent publication of Circle of Unity which contained essays very similar to the articles planned for the magazine seemed reason for hope. There was also some hope that the Local Spiritual Assembly of Santa Monica could be the reviewing agency. In spite of the possible difficulties, Scholl announced that dialogue: A Baha'i Journal of Commentary and Opinion would appear beginning fall 1985. The first dispute with the NSA concerned the title, and the fact that Scholl had taken action without first consulting the institutions. Kazemzadeh insisted that the word "Baha'i" could not appear in the title, because that would imply that the articles represented the official point of view. Scholl pointed out where Shoghi Effendi had allowed the publication of an independent magazine, using the name "Baha'i" in the title. He also pointed out how unfair it was to both deny dialogue the use of the name "Baha'i" while simultaneously demanding that all of its articles would be vetted by the NSA. The Universal House of Justice backed the American NSA on the issue of the name, and called upon Scholl and the editorial board to "achieve unity with the decision of the National Assembly".

There were several disputes over articles: about a dozen were censored

outright and dialogue was required to excise phrases in and alter the titles of others. The often slow and cumbersome review process also created real difficulties for the publication schedule.

The first major battle occurred over an article about the anti-apartheid movement. While Baha'i scripture teaches racial equality, Baha'is are expected to abstain from any political involvement. Scholl was warned that to criticize the South African policy of apartheid might endanger the Baha'i community in that country, even though the Baha'is' failure to oppose this institutionalized racism created the impression that they supported it. In the end, the article was allowed to appear after several changes had been made.

While Baha'i officials were unhappy with the magazine, dialogue rapidly became popular in the community. By the end of its two-year life it became the largest paid subscription periodical in the Western Baha'i world. However, the magazine never entirely emerged from debt and finding good material that would pass through the official censors was a continual challenge.

In May of 1987, Steve Scholl, Tony Lee, Payam Afsharian, and Richard Hollinger were summoned to Wilmette to meet with the members of the National Spiritual Assembly. This meeting has been described as a "trial" with Firuz Kazemzadeh, in particular, laying out a series of charges against the magazine, and the "LA group" in general. He clearly felt that they represented a radical sub-group bent upon "undermining the authority of the NSA." Scholl later felt that they had done "a bang-up job" of defending themselves, and the meeting ended on a fairly positive note. The tension between the magazine and the NSA continued, however, with Baha'i authorities continuing to censor articles.

The final crisis was precipitated by an article written by David Langness called "A Modest Proposal: Nine Recommendations for the Revitalization of the American Baha'i Community." The second draft was co-signed by seven others, (an act that would later be seen as "an effort to raise a petition") and presented to the National Spiritual Assembly for review. The article pointed out that growth had slowed considerably since the youth influx of

the early 70s, and the community had a large number of inactive and alienated people on the rolls. The reforms proposed to remedy this situation included: the establishment of a "teaching" fund, an end to prepublication review, term limits on elected office-holders, the establishment of regional boards, the publication of a complete fiscal report prior to Convention and more emphasis on humanitarian projects.

According to Scholl, the NSA reacted in "an extreme manner" and members Jim and Dorothy Nelson met with Dialogue editors to go over it line by line. The editors revised the article in accordance with NSA concerns and so positive was the feeling at this meeting that he contacted the Office of the Secretary asking if the article could be circulated, with NSA approval. Shortly after this call, in early April 1988, he received a phone call telling him "they wanted to set up the inquisition.". At a hotel near the Los Angeles airport, three members of the NSA, Robert Henderson, Bill Maxwell, and William Davis met with twelve staff members, questioning them one by one. In outrage over this investigation, Scholl and the Dialogue staff each wrote individual letters of appeal and protest to the UHJ. Just before National Convention a letter was circulated among some Baha'i administrators "disparaging" dialogue, but none of editors were prepared for what happened next.

At the 1988 National Convention, Firuz Kazemzadeh brought forward the article "A Modest Proposal" and denounced it with the claim that it had circulated to "dozens" of delegates, an act that was regarded as "electioneering".(Campaigning of any kind is forbidden in Baha'i elections.) He explained the satirical origin of the name of the article(Jonathan Swift's "A Modest Proposal" suggested, in tongue-in-cheek fashion, the eating of Irish children as a cure for poverty), and read from the letters that Scholl and other dialogue editors had written to the Universal House of Justice. Few delegates knew anything about the magazine or about the LA group's history of conflict with the NSA. The author was present at this Convention, and came away with the impression that "A Modest Proposal" was a savage satire attacking the Baha'i institutions. The discovery that it was, in fact, a set of politely worded reform proposals, was the catalyst for my resignation from the Baha'i Faith in 1999.

In the face of this hostility, dialogue ceased publication. While Baha'i officials are quick to point out that no Baha'i institution directly called for the magazine to shut down, the religion's history of "shunning" those

perceived as internal enemies meant that the magazine had no chance of survival. Between the constant publication delays and censorship caused the NSA's review policy, which they suspected was deliberate harassment, and the open denunciation of the editors by Baha'i leaders, the Dialogue staff felt that continuing the magazine was impractical financially and unhealthy spiritually. The closing of a successful and popular magazine was devastating to the editors and staff, some of whom would never get over their perception of being the victims of an outrageous injustice.

In the end, four people associated with dialogue were sanctioned with the loss of the right to travel to Haifa as Baha'i pilgrims: Editor-in-Chief Steven Scholl, Publisher Payam Afsharian, staff member Anthony Lee, and David Langness, the author of "A Modest Proposal". This was a unique punishment, probably intended to be somewhat milder than the full loss of administrative rights that would be the typical punishment for clear violations of Baha'i law. Both Langness and Scholl would openly confess confusion about why they were sanctioned. In a letter to Scholl, the UHJ identifies their crime as "the un-Baha'i marshalling of a group working to bring pressure on the institutions of the Cause, and the intemperate criticism employed", but there is no indication that, before the dialogue episode that either of these things were punishable offenses. Criticism of Baha'i institutions was, indeed, discouraged by Shoghi Effendi, but he never imposed sanctions for it. In fact, it is difficult to find where, in the pages of dialogue, or the proposed article, the criticism becomes "intemperate." As far as "bringing pressure" both petitions and appeals for change by individuals have historically been allowed in the Faith, and both Baha'u'llah and 'Abdul-Baha responded to them. In the wake of the dialogue episode, the Universal House of Justice released to the American Baha'i community a statement titled "Individual Rights and Freedoms in the World Order of Baha'u'llah." Intended to clarify the House's position on the limits of public discourse within the Baha'i community, it reviews the importance of the Covenant and the administrative order, confirms that freedom of expression is upheld in the Baha'i writings, reminds the Baha'is that Baha'u'llah warned of the consequences when liberty was carried to excess, and essentially places the burden of responsibility on the

individual to make sure that his discourse does not cause "contention".

The suggested reforms are dismissed in this way:

"But occupation with the mechanics of Baha'i Administration, divorced from the animating spirit of the Cause, leads to a distortion, to an arid secularization foreign to the nature of the Administration. Equally significant to the procedures for election -- to further extend the example -- is the evocation of that rarefied atmosphere of prayer and reflection, that quiet dignity of the process, devoid of nominations and campaigning, in which the individual's freedom to choose is limited only by his own conscience, exercised in private in an attitude that invites communion with the Holy Spirit. In this sphere, the elector regards the outcome as an expression of the will of God and those elected as being primarily responsible to that will, not to the constituency which elected them. An election thus conducted portrays an aspect of that organic unity of the inner and outer realities of human life which is necessary to the construction of a mature society in this new Age. In no other system do individuals exercise such a breadth of freedom in the electoral process."

However, by simultaneously upholding freedom of speech and punishing those, such as the Dialogue editors, who were seen as taking that freedom too far, the Baha'i administration gave the community a mixed message concerning the limits of acceptable expression. The dialogue editors had followed the established Baha'i procedure, and had no indication that their activities were illegitimate until they were denounced and punished. It appears as if the rules by which the Baha'i administrative order was operating were ad hoc, and highly personalized.

Several statements on the Dialogue incident indicate that Baha'i authorities believed they were containing the influence of a political faction that threatened their authority and the well-being of the community. For example:

"It is important for the editors of "dialogue" to recognize that source of difficulties does not lie primarily in specifics of the proposed publication of "A Modest Proposal". This incident was merely the latest episode in a history of problems going back some twelve years, originating with the study groups in Los Angeles and its promotion of the wide circulation of the records of its discussions, continuing through some of the publications of Kalimat Press, and

being developed through certain of the articles appearing in "dialogue". It is clear that many different individuals were involved over the years in the study group, Kalimat Press and "dialogue". However, certain believers have been prominently associated with all three and form a connecting link in the minds of many of the friends. . . .

In the Baha'i community methods and mechanisms are provided within the Administrative Order to elicit and make the best use of the ideas and hopes of individual believers in ways that enrich the pattern of Baha'i life without disrupting the community. There may be many occasions on which individuals believers are permitted or even encouraged by their Assembly to promote their ideas, but independent attempts by individual Baha'is to canvass support for their views among their fellow believers are destructive of the unity of the Cause. To attempt, in opposition to the institutions of the Faith, to form constituencies for certain proposals and programmes may not necessarily lead to Covenant-breaking, but it is a societal factor for disruption against which the Covenant is designed to protect the Faith. It is the process by which parties are formed and by which a religion is riven into contending sects.

Thus, in the case of "A Modest Proposal" it was not the questions that were raised or the proposals put forward that were primarily at fault, but rather the implicit manner in which it was proposed to accomplish change in the community. . . ."

Langness and Scholl however, regarded themselves as devoted Baha'is who were making positive contributions to their community. It is, in fact, impossible to pin down any particular Baha'i law that was broken by those sanctioned in the dialogue affair. (In any case, Baha'i laws mostly address matters of worship and personal morality.) Langness would later say, in spite of the statements of the Baha'i institutions to the contrary, he was "punished for writing and 'distributing' a dialogue magazine article on reinvigorating the American Baha'i community." Scholl would bitterly complain that every attempt he made to smooth over differences were rebuffed, attributing the difficulty to officials, most particularly Kazemzadeh, who he felt regarded the "LA group" as insincere and incorrigible. The rest of the Baha'i community, even most Dialogue subscribers, would have no idea what had happened to the magazine until the story was discussed on the Internet.

--

"The essence of all that We have revealed for thee is Justice . . ." --
Baha'u'llah

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: No Room for "Dialogue"
Date: Tuesday, July 10, 2001 12:56 AM

--

"The essence of all that We have revealed for thee is Justice . . ." --
Baha'u'llah

Susan Maneck <smaneck@aol.com> wrote in message
news:20010709212259.11556.00006457@ng-fc1.aol.com...

> Dear Karen,

>

> The most striking thing about your article here is that there is no
evidence of

> any real independent journalism. What you have presented is a
second-hand

> regurgitation of Steve Scholl's version of what happened.

Hey, if the powers-that-be won't talk to me, that's hardly my fault.
That's

why the long quotes from the UHJ letters, to make sure their side is
represented. Quotes like that are scattered all throughout the whole
article; one person I showed it to recommended I cut them down, but
I won't.

If the Institutions or their members want their point of view in my
writing,

all they have to do is tell me their side. You yourself told me that if I
was honest about telling them I was writing an article they wouldn't
talk to

me. I've done the best I could with what I've got, and clearly tell the
audience that the people associated with Dialogue were regarded as
disruptive and a threat to unity by the institutions.(The completed
article,

which tells the story "from LA to Alison" has a long section explaining
the

administration and the Covenant.) Are you saying that I got the
sequence of

events wrong? Or are you just upset that the people from Dialogue
appear

sympathetic? Or do you just figure that, because I'm an amateur
writer,

you'll do what you can to shake my confidence and/or discredit me?

If there

is evidence I'm lacking, point me to it. Indeed, I insist on it, because I
don't want any gaps that will come back and bite me on the butt later

-- in

fact, in one case, I toned down what somebody wanted me to say
because I

felt there wasn't enough to back it up. I want this story to be as
airtight

as I can make it.

There isn't a way to tell that story without Baha'i liberals appearing
sympathetic. A non-Baha'i friend of mine commented that the story
was

"difficult to read" -- and I feared the story was too convoluted to

follow.

He said "No, it's emotionally difficult to read, because of what happened to those people." That's how human beings react to this story -- real human beings with hearts.

Karen

From: "Karen Bacquet" <kb4@mail.csuchico.edu>

Subject: Re: common ground

Date: Thursday, January 11, 2001 8:53 PM

If Dr. Maneck would care to condescend to look through the recent archives of this newsgroup, she would see that I have, in fact, enumerated my motives, since they were so recently called into question. In fact, I think that post may be somewhere in this "common ground" thread.

I don't think my critics care much about my motivation at all. I think they just don't like the fact that I write articles about current Baha'i issues. The questioning of my motives is just an attempt to destroy my credibility. It's a whole lot easier than writing articles expressing the opposite point of view, or facing that what I have to say makes sense to a whole lot of people. (My articles have over 1000 hits now.) I am currently the highest rated author in Themestream's Baha'i category, with seven of the top ten articles being mine. And I didn't do that -- the readers did that, because they are the ones that rated me. If people didn't like what I was saying, those articles would sink like a rock to the bottom of the list and be heard from no more.

I think there are some people here who, if they are concerned about motives, would benefit from consulting a mirror.

Karen

bn872@FreeNet.Carleton.CA (Michael McKenny) wrote:

> Greetings, Susan.

> This is a fascinating position. You seem to argue that the UHJ judges

> individuals on the basis of the motives of these individuals and that the

> individuals themselves do not know what their own motives are.

> This justification of inappropriate behaviour by authority is a Most

> Great Unacceptability for any decent society.

> And with that this green Druid slips back into the verdant woods.

> To Life,

>

Michael

>

> Susan Maneck (smaneck@aol.com) writes:

> >

> > Yeah, it mostly has to do with motive which is sometimes not all that easy to

> > discern.

> >
> > Well, since Karin has removed herself from the Baha'i community
she
really
> > isn't subject to Baha'i standards of conduct anyhow, so I don't
know that it
> > much matters. As for Karin's motives, I'm not sure she knows
what
they are.
> >
> > warmest, Susan
> >
> >
> >
> > "And we were gathered in one place, a generation lost in space,
with no time
> > left to start again . . ."
> > Don McLean's American Pie
> > <https://bahaistudies.net/susanmaneck/>
> >
>
> --
> "My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."
> (Tom Corbett #1 STAND BY FOR MARS p2)
>
>
>

Sent via Deja.com
[https://www.deja.com/From: "Karen Bacquet"](https://www.deja.com/From: Karen Bacquet)
<karenbacquet@hotmail.com>
Subject: Re: No Room for "Dialogue"
Date: Tuesday, July 10, 2001 11:52 AM

>
> Speaking for myself, I usually find Karen's style and tone quite
powerful
> and affecting - she reminds me somewhat of Jane Austen, in that
she
> seems to be careful to write only what she knows about because
she
> saw it, or someone she trusts told her it was true.
>
> I like it a lot - I must have read this before - I think on
Themestream -
> but it was a real pleasure to read it again here.

Dear Paul,

Thank you for the kind words. I've never written an article on the
Dialogue
episode before, but the other episodes in the conflict between
liberals and
the AO that I've outlined in the entire article were taken from my
Themestream articles. (I incorporated the one on the LA study group
almost
without changes.) The charge of bias really means nothing more than
I'm
saying stuff they don't want me to say. Conservatives constantly
whine

about the "liberal bias" in the media -- and it just means that the stories these journalists present don't support the conservative point of view.

If I am successful at getting published, I have to expect that I will take some major hits. It is inevitable.

>in that she
> seems to be careful to write only what she knows about because she
> saw it, or someone she trusts told her it was true.>>

It's not so much a matter of "someone I trust". Steve Scholl's perspective is incredibly important, because he was the founding editor of Dialogue -- he's a source that no journalist would ignore. It would be better if I could get Kazemzadeh's perspective as well, or that of other NSA members. But I do have the official communications about Dialogue, and I think I have adequately presented that perspective. However, there really is no way to make it look good to the non-Baha'i world --the only way to make conservatives happy is not to write at all, or to write the sort of article that would only be of interest within the Baha'i community. ("Longsuffering institutions reluctantly sanction perverse dissidents" is not a story anybody's going to care about.)

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: A Modest Revision (was No Room for "Dialogue")
Date: Saturday, July 14, 2001 8:28 PM

Dear Michael,

Here is the entire satire. As I mentioned, that isn't my usual style, but I pondered the question "Well, how *would* a person write it from the institutions' point of view?" and a bit of devilry and humor took over. I call it "A Modest Revision"

Love, Karen

Believing that uncontrolled free expression is destructive of unity, and symptomatic of the inferior "Old World Order" that prevails in Western society, Baha'i institutions strictly control print media concerning the Faith and have attempted to limit the discussion of community concerns to internal venues. Taking advantage of the American NSA's patience and goodwill, the left-wing radicals behind Dialogue plotted to expose the Baha'i community to dangerous and subversive ideas in order to undermine

the
institutions and to impose their own political agenda.

Since the subversive activities of the LA Study class had lapsed, a hardline remnant gathered in an unauthorized meeting in May 1985 to strategize on other ways to expose the Baha'i community to these alien and destructive ideas, including the possible evasion of prepublication review. This cadre of plotters audaciously proposed that this vehicle of dissident propaganda be called a "Baha'i Journal", a falsehood that was immediately vetoed by the NSA. The Universal House of Justice supported the NSAs decision that even though this radical publication could not bear the name "Baha'i", all articles must be submitted to the review process in order to ensure accuracy and dignity in the presentation of the Faith. The review process weeded out the most dangerous articles, something made ever more crucial as the magazine grew in popularity.

The alarming success of this underhanded project aimed at casting aspersions on the integrity of Baha'i teaching caused the National Assembly to arrange for consultation with the errant editors. While clearly warned about the tone of the magazine, it continued to spread its poison throughout the Baha'i community. Clearly, something had to be done.

The final straw which compelled the longsuffering Spiritual Assembly to take action was the article "A Modest Proposal", which tried to convince the happy and thriving community that it was not growing as it should and that certain reforms alien to Baha'i teaching were necessary, like the establishment of a Teaching Fund, the expansion of humanitarian projects, and giving delegates a fiscal report prior to Convention. The sneering title, boldly taken from Jonathan Swift's satire, clearly showed the dissidents' disrespect for institutional authority. While some of the more broad-minded members met with these plotters to convince them to tone down aspects of this article laying out the radicals' political agenda, wiser members of that body felt that even allowing it to fail review was insufficient to protect the Baha'i community. One of the editors had threatened to circulate this subversive set of proposals at National Convention, therefore the delegates had to be warned of its disrespectful and destructive nature, lest they find such alarming ideas as the abandonment of prepublication review and term limits worthy of consideration. A careful investigation of those associated with the magazine had been launched. Instead of understanding the grave

nature of
their offense and being properly repentant, these people dared to
exercise
their right of appeal, attempting to undermine the House of Justice
Itself
by claiming to be innocent.. These letters were read to the delegates
assembled at National Convention in order to prove the perfidious
nature of
this dangerous publication.

Soon afterwards, in a decision completely independent from any
action by any
Baha'i institution, Dialogue ceased to publish, and there were no
further
unsettling outbreaks of free expression until the advent of the dark
age of
the Internet.

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: No Room for "Dialogue"
Date: Wednesday, July 18, 2001 11:44 PM

>
> There is far more evidence that review was the central issue. And,
given
> the amount of exchange that had already gone on between these
individuals
> and the institutions regarding the prospects for any change in the
policy
of
> review, "A Modest Proposal" could easily be seen as yet another
attempt to
> buck the policy of review dressed up with a bunch of innocuous
proposals
for
> change in the community.>>

Every single article ever published in Dialogue magazine was
submitted to
passed review. About a dozen other articles were not published
because they
failed review. The Dialogue editors put up with review even though it
caused
tremendous headaches, since the review system wasn't set up to deal
with a
quarterly publication. "A Modest Proposal" was submitted to review,
and
still in the review process when it was denounced. This is in an
independent
magazine that wasn't even allowed to call itself a "Baha'i Journal"! A
whole
lot of Baha'i intellectuals and writers heartily dislike review, even
while
remaining obedient to it -- or do you mean everyone is just supposed
to be
completely silent on the issue and lie and say it's a terrific idea and
essential to the Faith?

That's back to the notion that you aren't a good Baha'i unless you sit down, shut up, and let them screw you. From that perspective, the Dialogue folks must have been very good Baha'is, because that's exactly what they did. Oh, I know what their crime was: it was having the very, very bad * thought * that maybe freedom of expression is a good idea and completely compatible with Baha'i teaching. That, and the fact they wanted to revitalize the Baha'i community.

Karen

>
>
> Regards,
> Rick Schaut
>
>

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: If there were a free Baha'i press...
Date: Monday, July 23, 2001 3:37 AM

--

"The essence of all that We have revealed for thee is Justice . . ." --
Baha'u'llah
Dr. Herbert West <whooptee51@hotmail.com> wrote in message
news:CgQ67.6641\$wM5.1192625323@newssvr17.news.prodigy.com...
> all of the back and forth about what did and didn't happen regarding
"A
> Modest Proposal" would be a moot point. Indeed, were the actions
of the
> persons involved held up for public scrutiny at the time of the
events,
this
> issue would have long been settled.

Yes. If I had read "A Modest Proposal" in the pages of Dialogue in 1988, instead of on the web eleven years later, I would still be an enrolled Baha'i today. In fact, one thing that keeps the issue alive is that people *still* don't know what happened until they get on the Internet. It is the suppression of free expression within the community that creates these problems in the first place.

Love, Karen

>
> John
>
>

From: "Karen Bacquet" <kb4@mail.csuchico.edu>
Subject: Re: common ground

Date: Friday, January 12, 2001 8:36 AM

In article <93mjoo\$vp9\$1@nnrp1.deja.com>, rlittle95@my-deja.com wrote:

> Dear Karen

>

> If you would "care to condescent to look" at what Dr. Maneck wrote, you

> would find that she did not question your motives, but rather, wrote > that she surmised that you might not be fully self-aware of your own

> motives. I do not believe that she implied, and she certainly did not > say, that she feels she is better aware of your motives than you.

Dear Robert:

I am aware of what Susan meant, and I felt that she was taking an attitude of superiority and that I was being patronized. Is anyone "fully self-aware" about their motives about anything? Of course not, but I have been through experiences connected with my spiritual life which have caused me to examine them very closely. Are any human being's motives entirely selfless? Of course not, but I do not feel obliged to share to results of my self-examination here on a newsgroup.

I did not say that Susan was claiming to understand my motives better than I do. What I do believe she was saying was that I don't know what I'm doing.

One thing, however, that I will share here is that I find that as I spend more time defending myself on these newsgroups that it is taking a certain toll. To put it simply, I'm not as nice as I once was, or even than I was a couple of months ago. Of course, where Susan herself is concerned, she blew it with me very early on, and I've been suspicious of her ever since. Which is too bad, because she's an impressive person in some ways.

But since going through all this stuff about my articles, I find my own attitude hardening. It's wearing on a person to have to justify their existence all the time. However, the alternative is to just allow these people to shut me up, and that's not going to happen.

Love, Karen

>

> For my part, I believe that a pivotal trait or characteristic which a > follower of Baha'u'llah must possess is love - love of God, love of > mankind. This love must be the foundation of everything which they do

> and say and feel.

>

> There is a unity of heart and mind and soul, a certain type of > simplicity, which is found in some Baha'is which set them apart from

> the rest of us. The Hands of the Cause of God, for example, were all

> very distinctively different from each other, yet they were all very
 > similar in the utter simplicity of their character, their unity of
 > being. They demonstrated one overriding motive in all their words
 and
 > actions, whereas most of us possess a variety of motives, each
 > competing for dominance, and these motives sometimes interfere
 with
 our
 > desire to love God, and His creation.
 >
 > It is within the bounds of reason to suppose that that love of God
 > which Baha'u'llah inculcates in His followers must constantly
 struggle
 > to overcome some few basic, lower motives for dominance.
 >
 > It is my opinion that Dr. Maneck would fervently pray that you
 always
 > win these battles, and it is my hope that you would pray thusly for
 her.
 >
 > Robert A. Little
 >
 > In article <93lo32\$9k5\$1@nnrp1.deja.com>,
 > Karen Bacquet <kb4@mail.csuchico.edu> wrote:
 > > If Dr. Maneck would care to condescend to look through the
 recent
 > > archives of this newsgroup, she would see that I have, in fact,
 > > enumerated my motives, since they were so recently called into
 > > question. In fact, I think that post may be somewhere in
 this "common
 > > ground" thread.
 > >
 > > I don't think my critics care much about my motivation at all. I
 > think
 > > they just don't like the fact that I write articles about current
 > > Baha'i issues. The questioning of my motives is just an attempt to
 > > destroy my credibility. It's a whole lot easier than writing
 articles
 > > expressing the opposite point of view, or facing that what I have
 to
 > > say makes sense to a whole lot of people. (My articles have over
 1000
 > > hits now.) I am currently the highest rated author in
 Themestream's
 > > Baha'i category, with seven of the top ten articles being mine.
 And I
 > > didn't do that -- the readers did that, because they are the ones
 that
 > > rated me. If people didn't like what I was saying, those articles
 > > would sink like a rock to the bottom of the list and be heard from
 no
 > > more.
 > >
 > > I think there are some people here who, if they are concerned
 about
 > > motives, would benefit from consulting a mirror.
 > >
 > > Karen
 > >

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet"](https://www.deja.com/From: Karen Bacquet)

<kb4@mail.csuchico.edu>

Subject: Re: common ground

Date: Saturday, January 13, 2001 4:00 PM

In article <20010113014849.09479.00003996@ng-ch1.aol.com>,

smaneck@aol.com (Susan Maneck) wrote:

> >The hell I don't, Susan. Haven't you been listening? I am an

> >unenrolled Baha'i.

>

> I heard you say that you still believed in Baha'u'llah. But I figured in

> unenrolling you were stating you no longer wished to be a part of the

Baha'i

> community.

>

> >As for Baha'i officialdom, I have no idea how they view me, or even

if

> >I have come to their attention at all.

>

> Oh, I'm sure you have.-} But if they accepted your resignation, it means they

> do not consider you a Baha'i.

>

Dear Susan,

Just to clarify: At the time I resigned, I actually did not know what I believed. I was just furiously angry, and felt lied to and betrayed. What I actually said in my resignation letter was that if this was the administration that Baha'u'llah wanted, then He could not be a Manifestation of God. If anyone had ever told me that it was possible for the AO to treat people the way they do, I would have said, "No, that can't happen, because it is completely opposed to Baha'i principles." Yet these things did happen, and because Baha'u'llah is not supposed to be separated from the Institutions my faith in Him was

destroyed for a brief while. So it is accurate to say that when I sent in my resignation, I was not a Baha'i.

However, over the course of the next few months, I found that I really could not walk away from Him, but I could not in good conscience support the kinds of actions I have seen from the Baha'i administration. So I did not seek to re-enroll in the community, nor do I have any plans to do so. Locally, there is nothing here for me to go back to. Technically, I was an isolated believer anyway because of the way the lines are drawn. The two "communities" that are here are just pathetic.

I wish I could have a Baha'i community, but that's been a pipe dream for most of the years I've been a Baha'i. I've got my email contacts and a few local friends and that's fine. And I haven't seen a lot of reason yet for me to change my position on how I view the higher-up administration.

So, as I said, I'm an unenrolled Baha'i.

Love, Karen

Sent via Deja.com

<https://www.deja.com/>From: "Karen Bacquet"

<kb4@mail.csuchico.edu>

Subject: Re: common ground

Date: Saturday, January 13, 2001 8:12 PM

Dear Susan:

I appreciate you sharing your side of the story. You are aware, of course, that I have heard bits and pieces of the other side. However, I like having as much information as I can get -- each piece gives a clearer picture of the whole.

In the middle of formulating an answer I lost my Internet connection, so I think I'll just make some quick comments rather than try to dredge up the energy for a detailed response.

>

> This doesn't precisely parallel Karen's experiences, for in her case it seemed
> to involve mostly problems in her local community. But I expect that for her,
> like me, there had come a time when the Faith no longer seemed to have any
> terms for her existence. I'd been feeling that for nearly two decades before
> Juan resigned, but when that happened I imagined my own worst fears
had been
> realized.

The point I reached, Susan, was just that something finally snapped and

I didn't care if I was involved in the community or not. I was tired of the lack of just basic organization locally. There was no one around who shared my interests in comparative religion and religious history, but I had always been pretty much isolated intellectually. When I ran into questions, I mostly just kept my mouth shut, and investigated on my own the best I could. I had no idea of the extent of the conflict between intellectuals and the AO, and when I did discover it, it came as a terrible shock. I already had a great deal of frustration and anger built up, and when I ran into "A Modest Proposal" and I discovered how I'd been lied to, it was like throwing a match into gasoline. My leaving the community was not a calm and careful decision; it was an explosion of all the built-up pressure, frustration, resentment, anger etc.

A good example of that

> kind of hypocrisy is the following description of your own Zuhur list:

Susan, I don't really see hypocrisy in this. What is so terrible about liberals having a place to go where they don't have to deal with fundamentalist attacks? There are times when Talisman seems like little more than shouting across the liberal/conservative divide. Of course, a liberals-only list has its disadvantages, too. But the point is,

there is room for both, and an exclusive list does not necessarily mean hypocrisy. Aren't there lists that are for enrolled Baha'is only?

Love, Karen

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet"](https://www.deja.com/From: Karen Bacquet)

<kb4@mail.csuchico.edu>

Subject: Re: common ground

Date: Sunday, January 14, 2001 1:41 AM

In article <20010114001451.29728.00002555@ng-cs1.aol.com>, smaneck@aol.com (Susan Maneck) wrote:

> >What is so terrible about

> >liberals having a place to go where they don't have to deal with

> >fundamentalist attacks?

>

> Dear Karen,

>

> If it is personal attacks one is worried about then one bans personal attacks.

> What this list is basically doing is banning the expression of any ideas it

> chooses to label as "fundamentalist."

Oh come on, Susan! Talisman bans personal attacks, and still the ideological split ends up dominating things a good deal of the time. There was a while there where it just seemed like an endless procession of conservatives showed up to duke it out with Juan. That can be interesting sometimes, but there are times you need a break from it.

And, as Nima said, there are those who are justifiably afraid of being reported to the Institutions. There are security measures, like the no-forwarding rule. I personally will not mention any particular person as being a member of the list, especially if they are an enrolled Baha'i. I don't see why it would be so hard to understand why people want to get away from that, to speak without the risk that something they post is going to end up in the files of some member of the Institution of the Learned. I find that sort of reporting behavior absolutely despicable, as you know. I have no problem at all with protecting the friends from those who would do them harm. Remember that list was created in the wake of Alison's disenrollment. I sure wish she'd had some protection on a secure list.

I think there's a certain amount of hypocrisy on the part of conservatives who object to being denied access to liberal lists. Ian Kluge is going around huffing and puffing about not being able to get on Paul Johnson's new list. Now these two guys are like oil and water, so why does Kluge want on a list that consists of liberal Baha'is, A.R.E. members and Theosophists? My guess is he tried to subscribe just so he could spout lots of righteous indignation about liberal "hypocrisy" when he was denied a subscription.

However, there are times I wish the oil and water would mix -- I think the recent discussion about Juan's translation of 'Abdul-Baha's letter on jurisprudence would have been better if I hadn't had to hop in

between three lists to get all sides. Yeah, I know the sparks would have flown, but occasionally from sparks you can get a bit of light.

>
> >Aren't there lists that are for enrolled Baha'is only?
>
> Sure. That's quite different from saying that only one Baha'i theology can be
> expressed by those belonging to it.

Since when do Baha'i liberals have "one Baha'i theology"? You used to hang with these guys, Susan. Surely you know what a diverse bunch they are, unless things have changed a good deal since then.

Love, Karen

>
> warmest, Susan
>
> "And we were gathered in one place, a generation lost in space, with
no time
> left to start again . . ."
> Don McLean's American Pie
> <https://bahaistudies.net/susanmaneck/>
>
>

Sent via Deja.com
[https://www.deja.com/From: "Karen Bacquet"
<kb4@mail.csuchico.edu>
Subject: Re: common ground
Date: Sunday, January 14, 2001 10:55 AM](https://www.deja.com/From:Karen%20Bacquet%20%3Ckb4@mail.csuchico.edu%3ESubject:Re:common%20groundDate:Sunday,%20January%2014,%202001%2010:55%20AM)

Dear Juan:

Thanks for presenting your side of the story. I'd heard bits and pieces before, but I'm not sure I've ever seen it just all put together like this.

It's really quite outrageous that things you said in the aftermath of leaving the Faith are being used against you. It doesn't take an enormous amount of sensitivity to understand what you must have been going through. I, for one, would be inclined to overlook just about anything you said then, no matter how wild and crazy, because I know how black and terrible the experience of losing your faith is. I wrote all kinds of wild speculations when I went through that, but I wasn't on the Internet with moles lurking in the shadows, so nobody will ever see the angry, confused, and sad things I was thinking.

When Susan tells me these things, I know I am getting a skewed version of events, and that she's out to discredit you if she can. I just like having the information, even if I know I can't swallow it whole. She's probably telling the truth when she talks of her feelings, but the

picture she presents of you and other Baha'i liberals doesn't jive with my experience with you all.

Love, Karen

>

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet"](https://www.deja.com/From: \)

<kb4@mail.csuchico.edu>

Subject: Re: common ground

Date: Monday, January 15, 2001 11:07 AM

In article <20010115041736.29351.00003397@ng-cs1.aol.com>, smaneck@aol.com (Susan Maneck) wrote:

> >Maneck posts private messages from me from

> >that period occasionally in order to discredit me.

>

> Sorry, the stuff about Peter Khan being of fundamentalist Christian background

> or Mr. Arbab having a chauffer-driven Mercedes were all public postings, not

> private.

Susan,

I think Juan is not referring here to these specific instances, besides he admitted being wrong about Khan's background, and I think

his post-resignation anger is enough explanation for complaints about

House members' lifestyle. However, you did try to discredit Juan to me

by referring to and posting private messages, apparently believing me naive enough to fall for something like that.

I actually am pretty trusting, reluctant to believe the worst about someone, but once I see evidence that someone is untrustworthy, they are not likely to be given a second chance without overwhelming signs of a change of heart. Juan has never given me reason to doubt his trustworthiness; you have.

But that's not the only way I judge this stuff. It is possible for Juan to be wrong, after all, he relies other people for his information. Even eyewitnesses can be mistaken, and time alters memory.

There may be the temptation on the part of Juan's friends to tell him what they think he wants to hear. All these things are factors. It would be nice if incidents within the Faith could be better documented,

but that's just not the way it works. I do not believe, however, that he invents things out of thin air.

When it comes to Juan himself and the things that are said about him, I

just have to trust my gut. I have been out here in cyberspace for over a year now. I've seen hundreds of Juan's posts, several of his articles and read his book. I think I have a pretty good feel for what sounds like Juan and what doesn't. If I hear that Juan said such-and-such

about some high muckety-muck in the Faith, then I figure that's probably true, because he has been critical about various Baha'i officials.

However, when you tell me that H-Bahai was being used to promote a particular ideological agenda, then that's just bogus. There are conservatives on H-Bahai, and you know it, because one of them was taking pot-shots at Juan's translations and posting H-Bahai digests on Baha'i Studies. Conservative Baha'is post there all the time. Liberal Baha'is are always being accused of imposing some kind of ideology, and

I have never seen any evidence of that whatsoever. In fact, I think Juan shows remarkable patience with these people who are always attacking him. Juan has more than once expressed his view that he'd rather everything just be open and above board, and that all perspectives should be heard.

I have never had any liberal Baha'i try to push me in any particular direction. There is no ideological litmus test in any liberal Baha'i group I've been on. The notion that there is some kind of liberal party line just strikes me as sour grapes, and just another attempt at trying to discredit Baha'i liberalism.

Karen

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet" <kalamity@my-deja.com>](https://www.deja.com/From: \)

Subject: Re: quastion about conflicts among Bahais
Date: Sunday, January 28, 2001 1:01 AM

In article <9506b4\$vhps\$1@nnrp1.deja.com>, libertarian@nukeworker.com wrote:

> I see a lot of conflict between Bahais on this NG. I think the basic
> religion is fantastic! What is the reason for all this conflict. I want
> to hear all sides.

>

> L1

Dear Libertarian:

Probably the simplest way of putting it is that the conflict centers on disagreements about certain actions and policies of the Baha'i Institutions.

Love, Karen

--

"The essence of all that We have revealed for thee
is justice . . ." Baha'u'llah

<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet" <kalamity@my-deja.com>](https://www.deja.com/From: \)

Subject: Re: [bahai] Jenifer Tidwell - Letter to the LSA. of Arlington.
Massachusetts
Date: Saturday, January 27, 2001 3:49 PM

In article <20010127101716.00302.00002787@ng-ch1.aol.com>, smaneck@aol.com (Susan Maneck) wrote:
> > The "crime" here was in writing an article and
> > submitting it for prepublication review, something that no one would
> > have thought was a crime, since Baha'i writers do it all the time.
>
> Dear Karen,
>
> It was a little more complicated than that and some of it seems to have been a
> result of a misunderstanding. The NSA had been led to believe that this
> document was being distributed to Convention delegates with the intent of
> swaying the election.

Yes, I am aware of that. But Dave was complaining that the "method" was somehow worthy of punishment. And I've got bit problems with people being denounced when the authorities don't even have solid evidence about what's going on. That article was not distributed at Convention; that idea was discussed, but it didn't happen. Unless I'm mistaken, the only delegates who saw it were those who were in the LA area and associated with Dialogue.

The reason they were denounced at Convention is because Kazemzadeh hates those guys.

But obviously the House saw the document itself as
> problematic as well, or they would not have endorsed the NSAs decision to
> remove their right to pilgrimage. I think the NSA originally wanted to do far
> worse, and the House wouldn't let them.

That may be so, but I have trouble seeing the justice of the situation. They wrote an article. That's not a sin, especially since it was never published. And a whole lot of ill feeling came out of that incident.

And now that people like Jenifer and myself can see what the article really said, the Baha'i powers that be just look like paranoid asses.

Love, Karen

Sent via Deja.com
<https://www.deja.com/> bacquet
8/6/01 2:48 PM 1 out of 22

Dave,

I just did a quick search of the Writings on liberty and freedom. 'Abdul-Baha had a lot to say about it, and I think he liked it.

Love, Karen

. Truly, this is a great and revered nation. Here liberty has reached its highest degree. The intentions of its people are most praiseworthy. They are, indeed, worthy of being the first to build the Tabernacle of the Most Great Peace and proclaim the oneness of mankind. I will supplicate God for assistance [PUP p.36-37]

You are living upon the great continent of the West, enjoying the perfect liberty , security and peace of this just government. There is no cause for sorrow or unhappiness anywhere; every means of happiness and enjoyment is about you, for in this human world there is no greater blessing than liberty. [PUP p.52]

This is the century of new and universal nationhood. Sciences have advanced; industries have progressed; politics have been reformed; liberty has been proclaimed; justice is awakening. [PUP p.143]

. . .opinions of men are not free, and development is stifled, whereas in democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail--that is to say, when every man according to his own idealization may give expression to his beliefs--development and growth are inevitable. [PUP p.197}]

Praise be to God! The standard of liberty is held aloft in this land. You enjoy political liberty; you enjoy liberty of thought and speech, religious liberty, racial and personal liberty. Surely this is worthy of appreciation and thanksgiving.[PUP p.390]

But when they removed these differences, persecution, and bigotries out of their midst, and proclaimed the equal rights of all subjects and the liberty of men's consciences, the lights of glory and power arose and shone from the horizons of that kingdom in such wise that those countries made progress in every direction [TN p.91]

These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world. [TN p. 91]

When meeting for consultation, each must use perfect liberty in stating his views and unveiling the proof of his demonstration. [BWF p.406]

The third candle is unity in freedom which will surely come to pass. [SWA p.32]

The honoured members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another,[SWA p.88]

[To insure] freedom of conscience and tranquility of heart and soul is one of the duties and functions of government, and is in all ages the cause of progress in development and ascendancy over other lands. [TNp87]

The Constitutional Government, according to the irrefutable text of

the Religion of God, is the cause of the glory and prosperity of the nation and the civilization and freedom of the people[TAB p. 492]

bacquet

8/6/01 6:52 PM 5 out of 22

Gee, and I thought Juan was over the top when he said Baha'i fundamentalists don't like 'Abdul-Baha. I guess they really don't.

Dear Dave,

As I said earlier, it is clear that there are passages that support liberty and freedom and passages that disparage it. Baha'u'llah said clearly that He grants freedom in some instances, and refuses to grant it in others. Heck, I'm not even enrolled in the Faith and I still feel the constraints of Baha'i law in my personal life -- I still don't drink, gamble, and I say my prayers ever day, and fast in March. I accept those limits on my freedom as part of my love for Baha'u'llah and not because somebody threatens me to do it. "Observe my commandments for the love of My Beauty". My position is not one of antinomian contempt for religious law.

O.K., since liberty and freedom are both praised and condemned, the question is "Under what circumstances is liberty good, and in which circumstances is it bad?" I think 'Abdul-Baha is clearly praising political freedoms, freedom of thought, conscience, and expression. And these are precisely the sort of freedoms that are at issue in recent events.

The idea that man's freedom consists of submission to God is not new with Baha'u'llah -- you find it in the Gospels: "The truth shall set you free". Some things I've read suggest that early Christians regarded the gospel primarily as a message of freedom -- but I digress. That freedom deals with detachment from the world and its constraints; it is not something measurable by an outside authority.

Love, Karen

P.S. As for me being free to "assail the Cause" -- I'm not enrolled and I'm free to do or say anything I like. As 'Abdul-Baha said about such freedom "Praise be to God!" And I do not "assail the Cause"; I am upholding the integrity of the Baha'i teachings in the face of fundamentalism, fanaticism, injustice, and bigotry.

From: "Karen Bacquet" <kalamity@my-deja.com>

Subject: Re: [bahai] Jenifer Tidwell - Letter to the LSA. of Arlington. Massachusetts

Date: Sunday, January 28, 2001 3:12 PM

Dear Rick,

Thank you for your perspective. One question that has been in my mind since I first started investigating this stuff has been "Just what the hell did these guys do to earn themselves two decades' worth of enmity from the Institutions?"

I remain unconvinced to this day that this enmity is deserved in any way.

- > Not hatred. Frustration. And the whole issue is way more complicated than**
- > just the distribution of "A Modest Proposal". Dr. Kazemzadeh saw the**
- > article as a continuation of a pattern of behavior stretching back to the**
- > late '70s and early '80s. His frustration was shared by a number of people**
- > who were aware of all that had gone on between the NSA and the old LA Study**
- > Group. That whole series of events, stretching back more than a decade**
- > prior to the incident at Convention, prompted the Universal House of Justice**
- > to write the "Individual Rights and Freedoms" letter. No, there was way**
- > more afoot there than just the intent to distribute that article.**

Maybe. But he did not have to destroy that magazine; he did not have to publicly humiliate the editors. That was mean and uncalled-for. These are supposed to be institutions that handle cases with justice, not vehicles for letting out one's personal frustrations against people you don't like.

- >**
- > > And now that people like Jenifer and myself can see what the article**
- > > really said, the Baha'i powers that be just look like paranoid asses.**
- >**
- > Yes. At the same time, I've yet to see anyone provide a fair and honest**
- > account of all the stuff the led up to that incident. Perhaps the fact that**
- > you see what the article really said but have been given that opportunity**
- > devoid of almost any of the context that led to the incident is calculated**
- > precisely to lead you to believe that the U.S. National Spiritual Assembly**
- > is nothing but bunch of paranoid asses.**

I didn't know that when articles were submitted for review that "context" was so important. I thought articles were only judged on "accuracy and dignity". The fact remains that these people were unjustly humiliated for writing an article, then following the rules (however much they disliked them) by submitting it to review.

I will say again: there needs to be some kind of formal due process for those accused of opposition to the Institutions. Otherwise, it's just a personal thing -- "We don't like those guys because they're a bunch of long-haired 60s upstarts who think they're intellectuals. We're going to teach those little snots some respect!" The offense, and its consequences need to be clearly laid out and universally applicable. That is justice.

>
> It's possible to put some of the pieces together. There are notes from that
> group on H-Baha'i, but even they don't tell the whole story. One does,
> however, get a sense of a pattern that seems to have been repeated even to
> this day. The pattern goes like this:

I have noted this pattern as well, not so much in regard to the LA study group, but in the tension evident in cyberspace, although I would describe it differently than you have. It's a vicious cycle. My suggestion is that the Institutions stop cracking down on people, and give the liberals less to complain about. I still don't see why it has been so necessary to try to shut these guys up.

> The group is not particularly well deepened in certain facets of appropriate
> Baha'i conduct, particularly with regard to criticism of the elected
> institutions.

I really have trouble seeing people like Juan Cole, Steve Scholl, and Tony Lee as "undeeened", even back in those days.

>
> 2) The institutions notice that these notes are getting published without
> anyone having taken these issues directly to these institutions. The
> distribution of these notes, particularly in so far as they contain
> criticisms of a style and tone that's contrary to some basic Baha'i
> principles, is problematic. The activity takes on the character of some
> form of loyal opposition, and the distribution looks like an effort to
> garner support for the criticisms being expressed. The institutions attempt
> to bring this issue to the attention of the people who are publishing the
> notes. (It's worth noting that "institutions", here, includes the Universal
> House of Justice.)

My impression is that the issue was that the newsletter, a little local typed smudgy newslettter, was not being sent in for review -- a completely impractical and ridiculous suggestion. I've read some of the issues of that newsletter, and I'm still left trying to figure out what the NSA was on about.

>
> 3) The folks who have been distributing the notes respond as if the
> institutions are trying to silence them rather than strive to understand
> what the institutions have actually said.

Well, the demand for review effectively put the kibosh on that newsletter; I'm not surprised these guys felt "silenced". And, you will note, they did not just say "Screw you, we'll publish what we want!" The newsletter stopped. Same thing with Dialogue -- every single article that was published in that magazine was submitted to and

passed review. If that was the case, how could that magazine be seen as "opposing" the institutions? They did not mount a public protest about the shabby way they were treated. Few people even knew about it until Talisman came along. All this stuff **was** kept quiet. Juan didn't put "A Modest Proposal" on the web until they pushed him out of the Faith. Real stupid move, that. They created a critic who has absolutely nothing to lose anymore; that's not very smart.

They push back, but, in doing so,
> engage in a behavior that's even further in the direction away from which
> the institutions were hoping to deflect them.
>
> And, so begins a cycle of concomitant actions and reactions. That cycle has
> repeated itself both on a large scale and on a smaller scale within the
> larger cycles.

Yes, that's what I have seen. So maybe the institutions should back off, take the wind out of everybody's sails and stop monitoring people's email traffic looking for heresy. That would be a good thing.

>
> Now, for the irony. One criticism that's been voiced in this thread is that
> Feasts are open only to people who are enrolled in the Baha'i Faith. The
> reason for this is precisely to facilitate the sense that people should be
> free to voice whatever views or criticisms they have of the Assembly's
> policies and practices.

In my experience, Feast is not all that "free"; much depends upon who is chairing it. It is a restricted environment. I never saw "big" issues brought up at Feast, although I admit that I live in an administratively underdeveloped area. People get shut up and accused of causing "disunity." How free consultation is depends on how strong you are and willing to fight for your right to be heard. I never felt like I had a voice in anything until I got out in cyberspace.

When I'm in a group that's not restricted to
> members of the Faith, I don't feel like I can be quite as open as I can
> within the group. One doesn't air one's dirty laundry in front of guests.
>
> It would seem as though Baha'i institutions are damned if they do and damned
> if they don't. They're supposed to be open to criticism and complaint, but
> the one forum in which Baha'is are most free to do so, the Feast, is

> criticised precisely because there is a provision designed to allow that
> forum to be as free and open as possible.

I am not advocating that non-Baha'is be allowed at the consultation portion of Feast. What I am advocating is that a non-administrative worship service, where all are welcome, be the center of community life instead of the restricted and exclusive Feast.

Love, Karen

>
> Regards,
> Rick Schaut
>
>

--

"The essence of all that We have revealed for thee is justice . . ." Baha'u'llah

<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>

Sent via Deja.com

[https://www.deja.com/From: "Karen Bacquet"](https://www.deja.com/From:Karen%20Bacquet%20%3Ckarenbacquet@hotmail.com%3ESubject:Re:This%20is%20Bahai?Date:Wednesday%2C%20September%2019%2C%202001%2010:28%20PM)

[<karenbacquet@hotmail.com>](mailto:karenbacquet@hotmail.com)

Subject: Re: This is Bahai?

Date: Wednesday, September 19, 2001 10:28 PM

> Is this what has happened to the Bahai faith? This is nothing at all
> like I saw and learned a few years ago. What has happened and what is
> going on?

To put it simply: The Internet happened. These things had been going on before, but few Baha'is knew about them. The Baha'i administration strictly controlled what information was available and the Faith never attracted outside scrutiny, so these internal problems had never been exposed. Now, you've got Baha'is who are appalled by the fact people could be forced or thrown out of the Faith for their opinions expressed on email, and Baha'is who defend it.

I would caution, however, that talk.religion.bahai is not exactly representative of the Baha'i community. Even though there are serious problems in the administration, there still are a lot of good Baha'is out there, trying to live the ideals that Baha'u'llah taught.

If you'd like to know more, I've written a series of articles on some of these events:

<https://www.angelfire.com/ca3/bigquestions/themestream.html>

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: Impact of Fred's website and efforts
Date: Sunday, September 30, 2001 10:47 PM

> > As explained above - that number means nothing because you cannot
> > judge the status of others simply because they do not show up for
> > events or have a good mailing address.
>
> An odd conclusion - most religions require adherents to fulfill certain
> regular practices to be regarded as in good standing. Obviously Bahaism
> doesn't - Karen's a BIGS when it suits to present it as an all encompassing
> faith system but not, when it comes to matters to do with the Covenant.
One
> vision for outsiders - one diktat for insiders.

Dear Dermot,

The administration doesn't consider me a Baha'i of any kind, BIGS or not.
Dave, being somewhat more humane than the administration, is willing to concede that I am type of Baha'i. What the administration is doing by keeping people on the rolls that haven't been heard from in years is following the dictate of Shoghi Effendi, who explicitly forbade removing people from the rolls unless they send in a letter renouncing Baha'u'llah.

Personally, I don't think the higher-ups even have a clue as to what's going on out here. I've heard of cases where LSAs don't send on resignation letters, especially if that would jeopardize the Assembly. I don't think they had any idea of the kind of discontent that's out here before the Internet came along -- the new goal in the Plan to reach out to "alienated believers" is almost certainly a reaction to that.

The numbers game is pretty wacky -- suddenly in my Almanac, the number under "churches" went from 1750 to 8000. Why? Well, they almost certainly replaced the number of LSAs with the number of localities -- which leads me to suspect that the number of LSAs has gone down. An independent poll in the early 90s put the number of Baha'is at 28,000 -- which led the Baha'i administration to talk to the people that had done it, who conceded that there may have been an undercount for religious groups "living in a communal setting". Since Baha'is don't live in communes, they must mean

families--
but a religion composed of converts actually has fewer families in it.
For
example, there are no other Baha'is beside myself in my household.
That's
back when there were supposedly 110,000, and I simply don't believe
that
there has been 50,000 converts since then, especially since only 7,000
are
giving to the National Fund -- by their own admission. That would be
comparable to the number that came in during the 70s, for heaven's
sake! So
some stretching is definitely going on, along with a blind eye towards
those
who drift away. I recall seeing a report of the actual numbers in the
late
80s when they were claiming 100,000 -- the numbers on the rolls
were
actually something like 92,000. So they are "rounding up".

That 28,000 may be a undercount, but it isn't much of one. It's a lot
more
solid, because it numbers those who identify themselves as Baha'i,
not just
somebody who is on the rolls because they didn't know they had to
write a
letter in order to get off of it.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: Impact of Fred's website and efforts
Date: Tuesday, October 02, 2001 11:00 AM

--
> The trouble with numbers is that they are never truly accurate when
it
> comes to any population.

Religious statistics are notoriously inaccurate, no matter what religion
you
are talking about. Most groups probably inflate their numbers to an
extent.
For all I know, I'm probably still counted as a Baptist, because I went
to
that church for a while as a kid. I know a local Baha'i who still found
out
he was on the rolls of the Catholic church.

I do not think that there are 160,000
> Baha'is in the US. I don't know what the accurate number is and I
> don't care. Trouble is Juan came up with this oh so scientific
> sounding calculation and it is based on flawed logic. It is flat out
> wrong. It is as flat out wrong as the 160,000 number.

Well, I don't know what "flawed logic" you are talking about. I think
Juan's estimate is that there are about 60,000 Baha'is in this country.
I
think the 28,000 figure is closer to accurate, although somewhat low,

because it is based on self-identification, which I figure is the most accurate way to count adherence. It probably is pretty hard to estimate numbers of a small group from a sample like that. I wonder what kind of estimate they got for really tiny groups of 10,000 or less.

>

> My biggest beef is the hypocritical claim from floks like Juan that no one can judge someone else's heart only to have him turn around and judge the hearts of the folks who signed a declaration card then ceased to come to feast.

I don't think it's a matter of judging people's hearts. The likelihood is, especially with those who are "mail returns" is that they have abandoned identification with the Baha'i Faith. A person who stops going to his parents' church might retain a sort of nominal identification -- it's much less likely that a convert will. There's nothing there to keep a person identified with the Faith, once they abandon active involvement. Now, I've known people who have been inactive for years suddenly show up one day, but I think that's the exception rather than the rule. I simply don't believe that there are thousands of lost Baha'is out there; there are probably thousands of ex-Baha'is out there who just never made it official.

The problem I have with the inflated statistics is that it gives a false impression of growth, when there is none. Instead of dealing with the problem of the revolving door, we ignore it and accept it as normal. As

I've said many times, the impression that everything was fine with the Baha'i world "out there" always acted as a kind of guilt trip for me. I thought the Faith was growing everywhere but here.

Now, I would not advocate tossing people off the rolls for not coming to Feast just so the count will be accurate -- unless maybe someone has been a mail return for a very long period of time. (I wonder how many dead people we've still got on the rolls? Do we take someone off if they haven't been heard from in 50 years?) I do wish, however, we knew how many mail returns there are (The figure I've heard is about a third), and I'd like to know how many LSAs we've got. The figure was 1750 back in the mid-1980s -- and they've never given another figure since. My guess is that it has gone down. Besides the change in accounting in the Almanac I mentioned, they've also stopped allowing classified ads in the American Baha'i pleading for pioneers to come save jeopardized assemblies. But if things are stagnant, and I believe they are, then we need to take a look at why, and

consult on
ways to reverse the trend. The major problem I have with the inflated
statistics is that it masks a problem -- and you know I'm one who
believes
in dealing with reality.

Love, Karen

>
> You can't have it both ways.
>
> Cheers,
>
> Dave
>
> P.S. The trouble with statistical samples is that as a population
> reaches statistical 0% the probability that you will get an accurate
> count reaches 0% as well. The population of Baha'is in the US is
> withing the margin of error of any possible survey.

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: Impact of Fred's website and efforts
Date: Thursday, October 04, 2001 1:03 AM

--

"The essence of all that We have revealed for thee is Justice . . ." --
Baha'u'llah

Pat Kohli <kohliCUT_THE_CAPS@ameritel.net> wrote in message
news:3BBBE6B2.455D2B5@ameritel.net...

> Allahu Abha!

>

> Karen Bacquet wrote:

>

> >

> > I don't think it's a matter of judging people's hearts. The
likelihood

is,

> > especially with those who are "mail returns" is that they have
abandoned

> > identification with the Baha'i Faith.

>

> This appears to be purely speculation on your part.

As I told Dave it is equal speculation that they have not abandoned
such
identification. The fact is, we don't know anything about these people
except that they signed a delaration card once upon a time. In a
religion
composed largely of converts it is less likely that people will maintain
a
nominal adherence, like a cradle Catholic might. Besides, it is not
entirely "speculation on my part" when an independent poll could only
find
28,000 people identifying themselves as Baha'is-- that may be an
undercount,
but I have trouble believing that the undercount could be that drastic.
This was done by independent researchers who had no stake in either
inflating or deflating the numbers.

>
> I do believe that others can offer anecdotes where the numbers do not simply
> even out. I do wish to try to convince you that some research, not a pants seat
> search, would be needed to draw a meaningful guess of what percentage of Baha'is
> w/o current addresses at National are active Baha'is and how many are likely to
> be active Baha'is in the next tne years. These people should be counted as
> Baha'is.
>
> Should someone not be counted as a Catholic if they simply don't go to church
> every week?

I would agree that without any kind of research we're guessing, and such research would be pretty hard to do considering we don't even know where a lot of these people are. I think it just isn't sensible to go around believing that all those people are lost Baha'is, who might show up at any time. Most have almost certainly moved on. Yes, I know people can and do show up, but *thousands* -- I'm doubting it. What I've seen are people that drop out of sight very soon after declaring, and probably don't even think about getting themselves off the rolls.

I'm not advocating that people be tossed off the rolls for not showing up to Feast, for heaven's sake. What I am saying is the fact that such a high rate of people that abandon active involvement with the Baha'i Faith belies the numbers that show continual and bouyant growth. People come in, take a look around and say "I'm outta here!" I think it would be profitable to consider the reasons why that happens, rather than just pretending it doesn't.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: Impact of Fred's website and efforts
Date: Thursday, October 04, 2001 1:19 AM

Oh, and besides the high inactivity rate, there has been some plain -- and it has to be deliberate -- inflation of the membership numbers. When I became a Baha'i back in 1985, they were claiming 100,000 Baha'is in

the
U.S., which as I noted earlier was a rounding upward. They always
put the
numbers of declarations in The American Baha'i, which always
hovered around
1,000 a year. That means, by 1999, when I left there should have
been about
113,000 Baha'is -- that is, if no one withdrew or died during those
years.
But I start hearing these figures of 140,000, and now 160,000. Has
there
been a massive influx of new believers since I left, of nearly 40,000
new
believers in the last two years? Where is this happening? Are we
having a
revival of South Carolina in the 70s style mass teaching? Or is
somebody
cooking the books?

Love, Karen

> >
> > >
> > > I don't think it's a matter of judging people's hearts. The
likelihood
> is,
> > > especially with those who are "mail returns" is that they have
abandoned
> > > identification with the Baha'i Faith.
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 a
 > look around and say "I'm outta here!" I think it would be profitable to
 > consider the reasons why that happens, rather than just pretending it
 > doesn't.
 >
 > Love, Karen
 >
 >
 >

From: "Karen Bacquet" <karenbacquet@hotmail.com>
 Subject: Re: bahai - TERRORISM 5 - Testimonies re US bahai community
 Date: Friday, October 05, 2001 10:34 AM

>
 > One thing that I learned long ago - when there is a conflict, the two
 > sides are both to blame. I have yet to read anything from Juan,

Fred,

> or anyone on "that side" to fess up to their own mistakes.

You can only "fess up", Dave, if you believe you have done something wrong.

Juan and the others don't believe that they have, and quite frankly, I don't

either. That isn't "spin"; that's just a statement of how a person feels about it. All Juan was ever guilty of was having opinions that the powers-that-be don't like, and it isn't even entirely clear what those opinions were that made them come after him. The administration, rather

than making it clear what it expects, takes this "you ought to know better"

approach, and assumes that a person with unconventional ideas has sinister

motives. Through this whole history from the LA study class on you see the

administration saying "Your tone isn't right", the liberals saying

"What the

heck do you mean?" and the response is "Figure it out; you ought to know."

I guess the assumption is that a *real* Baha'i wouldn't have an independent

thought, or if he did, would never say so out loud.

>

> Fred's site is biased and inaccurate because most of it is out of

> context. If people want a more accurate depiction of those kinds of

> problems then go read Karen Bacquet's work. I do not always agree

with

> it but at least she tries to be more balanced.

Thanks for the plug. :-)

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>

Subject: Re: Disowning and Shunning?

Date: Friday, October 05, 2001 11:53 PM

--

"The essence of all that We have revealed for thee is Justice . . ." --
Baha'u'llah

Onandagus7 <onandagus7@cs.com> wrote in message
news:20011005225943.21551.00001089@mb-ce.news.cs.com...

> Nimda:

> > Because my parents have absolutely refused

> > > to disown me - as the Baha'i administration wished them to
(which was

the

> > > reason for the defamation published against me in the
Australian

Baha'i

> > > Bulletin in the first place) - they have been targetted by the
Baha'i

> > > administration (particularly through Peter Khan and his
networks),

> >through

> >> > my mothers family, and are now being systematically shunned.

>

> Are the parents of "covenant-breaking" Baha'is encouraged to disown them?

Are

> the spouses of such Baha'is encouraged to leave them? Is shunning really ever

> encouraged or practiced?

Encouraged? Heck, it's required, if a person has been declared a covenant-breaker -- the penalty for doing otherwise would be to be shunned

oneself. I should clarify, though, that Nima has not been officially declared a covenant-breaker, but the tradition of shunning internal enemies

carries over to others perceived as dangerous or disruptive. Not a pretty sight, is it?

And, if so, how is all of this reconciled with the

> expansive Baha'i ideals of unity and inclusion beginning at the level of

the

> family?

The theory goes like this: The practice of shunning schismatics (which are

what covenant-breakers generally are) preserves the unity of the Faith,

which is considered to be essential to its mission of unifying mankind. The

history of it is that Baha'u'llah commanded all Baha'is to turn to 'Abdul-Baha as leader and interpreter of the Faith, but a younger brother

disputed his authority and schism threatened. The naming of schismatics as

"covenant-breakers" and the practice of shunning began as a way to prevent

the Faith from splitting under rather perilous circumstances, but the legacy

continues. Most Baha'is view the shunning of covenant-breakers as a fundamental commandment, and see CBs as being spiritually diseased.

>

> If Baha'is do shun and disown, then they are not trying to promote unity

among

> humankind, they are trying to promote unity within the faith, which is a

> different thing altogether.

Yes, well, Baha'is regard it as being pretty much as a matter of the Faith

can't unite the world if it is not united itself.

Every religion does this. I thought that what was

> distinctive about the Baha'i faith is that it promoted unity among all

the
> children of God, _not_ just among the "faithful."

Well, some Baha'is are more tolerant than others. As in any scriptural religion, commandments can be read in different ways, and some can be stricter or looser about keeping them. Some Baha'is can be downright fanatical about "protecting the Faith" and draw lines between those "firm in the Covenant" and those not. There are others who are more flexible in their attitudes.

>
> Any thoughts?
>
> Matt:
> >Baha'u'llah specifically said not to 'shun the followers of
> >other religions'
>
> Is this same tolerance still extended to them if they are ex-Baha'is?
BTW,
does
> anyone have the source on this?

Yes, the House of Justice recently made a statement on those who have withdrawn from the faith. In general, they are just supposed to be treated with the same tolerance as any non-Baha'is. However, there are some "former members whose actions are seriously destructive" who are to be "left to themselves". That latter comment can be misinterpreted on a popular level as an order to shun.

Love, Karen
>
> Don Bradley,
> investigating the Baha'i faith.

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: Unity and Contention
Date: Friday, October 05, 2001 11:26 PM

--
"The essence of all that We have revealed for thee is Justice . . ." --
Baha'u'llah
Onandagus7 <onandagus7@cs.com> wrote in message
news:20011005224916.21551.00001088@mb-ce.news.cs.com...
> Hi again,
>
> I know that unity is the key principle of the Baha'i faith, so I am
surprised
> at the ferocity of the disagreements on this list. I'm not saying this
list is
> more contentious than most - it's probably par for the course
considering

it's
> an unmoderated list about religion. But I wouldn't have expected
this
level of
> blasting, given the core Baha'i principle. The faith that was intended
to
be a
> cause of unity often obviously is not. How typical is this of Baha'i's
> relations with their critics? Do they tend to be as tendentious with
their
> critics as Muslims and Christians are with one another, or as
Mormons and
> anti-Mormons are, or as Catholics and Evangelicals? Or are they
about as
> argumentative over religion as anyone else?

Dear Don,

I think precisely because of our emphasis on unity, many thoughts
and
feelings are kind of "buried" in our community life, and face-to-face
encounters. On the Internet, though, they've been openly voiced and
divisions in opinion and approach to the Faith have been revealed.
Some
people are shocked at the opinions; others are shocked about certain
actions
that the administration has taken -- that they never knew about until
getting into cyberspace. Baha'is, in spite of the tolerant principles
promoted by their Faith, can be as dogmatic, or even fundamentalist,
as the
adherents of any other religion. There's no easy road to unity -- some
think it means people just have to shut themselves up and assent to
what the
community decides to do; others feel like the best route to unity is
toleration of diversity. As you can see, we're still working on it.
However, I believe this kind of openness about what we think and feel
is
healthier than the pretended unity that requires the stifling of the
individual.

Love, Karen

>

> Don Bradley

From: "Karen Bacquet" <karenbacquet@hotmail.com>

Subject: Re: Unity and Contention

Date: Saturday, October 06, 2001 2:42 PM

> >Baha'is, in spite of the tolerant principles
> >promoted by their Faith, can be as dogmatic, or even
fundamentalist, as
the
> >adherents of any other religion.
>
> That's the impression I'm getting. I still think this leaves Baha'is a
cut
> above, say, evangelical Christians. (Better to be dogmatic in
proclaiming
world

> unity and human equality than in opposing the new world order and
damning
> non-believers to eternal fire.) Still, one would hope such an open
faith
would
> inspire a more open faithful.

Well, that's one reason why, even though I'm on the outside looking
in, I'm
still hanging around. I'm a believer in Baha'u'llah and in His
teachings.
Unfortunately, the dogmatism I mentioned isn't about the social
principles,
but about authority relationships within the Faith itself. When it
comes to
our actual beliefs, theology, principles etc. there really isn't all that
much difference between different Baha'is -- it all comes down to how
you
feel about the administrative system. Believe it or not, that's what
has
Baha'is at each other's throats. Religionists have fought over stupider
things, though -- look at Christian history.
>
> So, you're saying unity in diversity is your watchword? Sounds
heretical
;-)

Oh, I'm a heretic all right. :-) I'm tolerant of differing viewpoints, a
passionate believer in justice, and would rather have issues out on the
table rather than shoved under the carpet. Makes a bad Baha'i,
according to
some people. :-)

Love, Karen

>
> Don Bradley
>

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: UHJ letter on withdrawals (for Don)
Date: Saturday, October 06, 2001 10:27 PM

--
"The essence of all that We have revealed for thee is Justice . . ." --
Baha'u'llah
Onandagus7 <onandagus7@cs.com> wrote in message
news:20011006215400.16563.00002399@mb-fb.news.cs.com...
> Thanks Karen.
>
> Is the UHJ generally more reasonable than many in the Baha'i
community
itself?

Hoo boy! Have you asked a question! In all fairness, I would have to
say
yes. In the particular instances that we've been speaking of, I don't
think
the House of Justice approves of people looking for enemies and

covenant-breakers under the bed, or in people being treated as CBs that have not been declared so. At least, that's what I see from public statements. The problem is that some of these statements can be taken more than one way. How does one decide who is a "former member whose actions are seriously destructive"? "Leave them to themselves" can be seen as "don't hang around and argue with them" or as "avoid them like the plague." I have also heard of instances where warnings about certain people have circulated in more of a backdoor way -- not through public statements. So some individual members of the UHJ may be less moderate than some of their collective statements would suggest. Sometimes there are wheels within wheels going on, and I honestly don't know very much about how the gentlemen in Haifa think.

However, in the areas of free expression and its attitude towards academics and scholarship, I find the UHJ something less than "reasonable", and have said so many times. Also, since I'm one of those who has resigned membership but still retained my faith, one of those "self-contradictory" types they are talking about, I was less than delighted with this letter when it came out. And, in fact, I think the presence of unenrolled Baha'is on the Internet is one reason they decided to make this statement right now. Some people took it as an outright threat. I don't know what I think, and decided I'm not going to worry about it.

If you're investigating the faith, Don, I would encourage you to go back to Baha'u'llah and 'Abdul-Baha and not get caught up in the administrative stuff so much. That can be a downer even for us old-timers.:-)

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: UHJ letter on withdrawals (for Don)
Date: Saturday, October 06, 2001 2:28 PM

4 April 2001

To all National Spiritual Assemblies

Dear Baha'i Friends,

The International Teaching Centre has sought elucidation of issues concerning the attitude of Baha'is and Baha'i institutions towards those who have withdrawn from the Faith.

In response, we have provided the following comments, which are being sent to you for your information and guidance. You are free to share this letter with the believers under your jurisdiction as you wish.

One's beliefs are an internal and personal matter; no person or institution has the right to exert compulsion in matters of belief. Since there is a wide range of meanings in the Sacred Scriptures, there are bound to be different ways in which individuals understand many of the Baha'i teachings. Nevertheless, it is necessary for the viability of the Baha'i community that its members share a common understanding of essentials. This implies a commitment by each member to function within the framework established by such an understanding.

This framework includes, for example, cognizance of the existence of a Divine Revelation brought by Baha'u'llah, the Manifestation of God for this age, and acceptance of the two primary duties prescribed by God, as expressed in the Kitab i Aqdas, the Most Holy Book of the Baha'i Revelation. These are: "recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws," and observance of "every ordinance of Him Who is the Desire of the world. These twin duties," the Aqdas firmly states, "are inseparable. Neither is acceptable without the other."

'Abdu'l Baha, Whom Baha'u'llah appointed as the Interpreter of His writings, reaffirms these fundamentals of Baha'i belief. In His Will and Testament He writes: "This is the foundation of the belief of the people of Baha (may my life be offered up for them): 'His Holiness, the Exalted One (the Bab), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abha Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding.'"

It is within the context of these statements of basic belief and practice that membership in the Baha'i Faith is determined. Acknowledging that the matter of ascertaining the qualification of a true believer is a delicate and complex question, Shoghi Effendi, the appointee of 'Abdu'l Baha as Guardian of the Cause and authorized interpreter of its teachings, set down for Spiritual Assemblies the principal factors that must be taken into consideration before deciding whether a person may be regarded as a true believer or not: "Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Baha'i Cause, as set forth in 'Abdu'l Baha's Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present day Baha'i administration throughout the world...."

Viewed in the light of these texts, a statement that one wishes to withdraw from the Baha'i community, but not from the Faith, is seen to be self contradictory. The Baha'i

community must be seen in its proper light. The necessity for its existence as an inseparable element of the Faith itself is explained by the stated purpose of the Revelation of Bahá'u'lláh: to bring about a Divine Civilization. The embodiment of that purpose and of the spirit breathed by Baha'u'llah into the world is the Order He has ordained, to which He refers in the Most Holy Book in asserting: "The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System the like of which mortal eyes have never witnessed."

Normally, a Spiritual Assembly is called upon to make a decision in such matters only as the result of an action by an individual, either in declaring his belief in Baha'u'llah, or in stating that he wishes to withdraw from the Faith, or, very rarely, in persistently promoting concepts which are clearly inconsistent with the essentials of membership outlined above.

Acceptance of the Faith is the voluntary act of an individual and is registered by the appropriate Baha'i institution unless it has good reason not to do so. Likewise, a Baha'i is free to leave the Faith voluntarily. When a member of the community informs the Assembly of his wish to withdraw, it would try to help him overcome whatever problems seem to be the cause of his desiring to take such a step. If he persists in his intention, the Assembly would normally accept the withdrawal unless there were grounds for suspecting that he is acting insincerely out of some ulterior motive, such as to violate a Baha'i law with impunity.

In spite of loving encouragement given by their Assemblies, not all Baha'is are active in the work of the community. This does not, of course, necessarily indicate withdrawal. An Assembly should carefully distinguish between those who are not active but still identify themselves with the Faith, and those whose inactivity indicates complete lack of interest and a wish to have nothing more to do with the Cause.

Once a person's resignation from the Faith has been accepted, his status is that of a non Baha'i and except as noted below his relationship with Baha'i institutions and individual believers is the same as that of any other non Baha'i. As in all human relationships, the closeness of this connection, and the warmth of friendship, depend upon personal factors.

Sometimes, after a person's withdrawal from the Cause has been accepted, it becomes evident that his statements were insincere and were made merely in order to evade Baha'i law. The Assembly need not take any overt action in such a case, but would note the matter in its records. In other words, it would have to be cautious about accepting a subsequent declaration of belief from this individual until satisfied that it is made in good faith. Also, depending upon the circumstances, the Assembly might require him to rectify the action, taken in violation of Baha'i law, which was the motive for his withdrawing from the Faith.

An analogous situation arises when a person who is engaged in some activity which he suspects would result in his being declared a Covenant breaker withdraws from the Faith under the impression that this step would prevent such an outcome. The Universal House of Justice may conclude that the withdrawal provides adequate protection of the community from the individual in question. However, if he persists, following his withdrawal, in trying to undermine the Covenant or joins forces with Covenant breakers, he may be judged to have broken the Covenant, and the friends would be told to have no association with him. Each such case would be considered in the context of its specific circumstances.

There is one other condition which should be mentioned. There are certain former Baha'is whose actions do not necessarily constitute Covenant breaking, but are seriously destructive. Where such people have shown that they are impervious to explanations or exhortations from the Baha'i institutions, continued association with them can be burdensome and can exert a spiritually corrosive effect on the faith of believers. In such cases the Head of the Faith may simply advise the Baha'is to leave them to their own devices.

Thus, there are exceptional cases in which a former believer's spiritual attitude to the Faith may, to various degrees, create an estrangement between him and the Baha'is. In general, however, a person who has withdrawn from the Faith is regarded as being among the generality of humankind with whom the Baha'is are enjoined to associate "in joy and fragrance".

With loving Baha'i greetings,

cc: International Teaching Centre
Continental Boards of Counsellors
Counsellors

--

"The essence of all that We have revealed for thee is Justice . . ." --
Baha'u'llah

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: Disowning and Shunning?
Date: Saturday, October 06, 2001 2:13 PM

>
> >And, if so, how is all of this reconciled with the
> >> expansive Baha'i ideals of unity and inclusion beginning at the
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> >> family?
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> >The theory goes like this: The practice of shunning schismatics
(which

are
> >what covenant-breakers generally are) preserves the unity of the Faith,
> >which is considered to be essential to its mission of unifying mankind.
>
> LOL. But every faith stigmatizes its "apostates" in order to preserve
> internal unity so it can fulfill its God-ordained purpose for humanity.
If
> Baha'is make an exception to their unity principles for heretics or
> schismatics, then they guarantee that universal unity won't come about
by
> dividing the families and communities in their own midst

Well, just to clarify -- a covenant-breaker isn't an apostate. There's not supposed to be any stigma on those who leave the Faith; in fact, those who disagree with administration policy are actually encouraged to leave rather than buck the status quo. Covenant-breakers are schismatics who advocate an alternative kind of authority. Most of those regarded as "covenant-breakers" are followers of a person who laid claim to the Guardianship after Shoghi Effendi's death, which are themselves divided into several splinter groups. However, it is not unheard of for a person to be named CB, or threatened with being named so, for other reasons.
>
> Why shouldn't "unity in diversity" be the "watchword" within the faith,
as
> well as without?

It's supposed to be the watchword within the Faith. You are exactly right.

>
>
> >> Most Baha'is view the shunning of covenant-breakers as a
> >fundamental commandment, and see CBs as being spiritually diseased.
>
> Wow. So much for not dividing humanity into "clean" and "unclean" groups.

Yes, Baha'u'llah explicitly got rid of the idea of ritual uncleanness, especially that with regard to "unbelievers". Indeed, He said that anything which causes human beings to shun one another had been abrogated. But the circumstances that brought about the practice of shunning arose later. It's hard to explain the kind of gut-reaction Baha'is have about covenant-breaking. The CB is a kind of "anti-Baha'i" -- claiming to believe in Baha'u'llah, yet attempting to undermine the unity which is the

Faith's mission. It isn't at all rational. Out in the real world, most Baha'is never run into covenant-breakers because these splinter groups are pretty tiny. It is much more common to run into their literature, which, if it causes someone to ask the wrong questions, can throw a community into a panic.

- >
- > The early schisms make it easy to see _why_ shunning got started. But couldn't
- > this just be viewed as a mistake, or a practice necessitated by the early days
- > when the faith was struggling to survive? Nowadays, there are plenty of
- > religious communities that tolerate a broad spectrum of participants without
- > shattering into a thousand splinter groups.

Well, that's the problem. It is written into the texts -- 'Abdul-Baha said to shun covenant-breakers therefore that's what Baha'is do. There is a sense, especially among conservative Baha'is, that a person's spiritual health is measured by "loyalty to the Covenant", which these days means the House of Justice. On one forum, I once related a story that put the administration in a less-than-positive light, and was told that I must be either mentally ill or a covenant-breaker. That's what makes things so difficult for those of us that see problems in the administration -- belief in Baha'u'llah is supposed to be inextricably tied to acceptance to whatever the UHJ says. It's a terrible thing to deal with when you find that body doing things that prove it to be something less than infallible. The assumption is that if you **really** believe in Baha'u'llah, then you have to accept whatever 'Abdul-Baha', Shoghi Effendi, and the UHJ has said. I finally cut the Gordian knot and practice my faith privately, outside the administration.

As far as shunning -- I don't, although I've never met a covenant-breaker anywhere but on the Internet. But I do refuse to get into extended discussions about the Guardianship. Since that is their main issue, that usually just puts an end to the conversation. Someone like Nima I would never even consider shunning, even when I was an enrolled Baha'i -- he is a critic of the Faith, but he is not a covenant-breaker, and I don't believe in "unofficial" CBs, and never did.

>
> >> If Baha'is do shun and disown, then they are not trying to
promote
unity
> >among
> >> humankind, they are trying to promote unity within the faith,
which is
a
> >> different thing altogether.
> >
> >Yes, well, Baha'is regard it as being pretty much as a matter of the
Faith
> >can't unite the world if it is not united itself.
>
> Again, Baha'is seek unity in diversity for the world as a whole,
right? So
why
> not begin by building _that_ sort of unity within the family and the
faith
> community?

Sometimes, what it is, that the broad principles of the Faith say one
thing,
but specific passages in the texts say another. I prefer the broad
principles, don't you? Because CBs advocate a different sort of
authority
within the Faith, the differences are considered irreconcilable -- by
creating a schism, they've done the unforgiveable.

>
> >
> >Yes, the House of Justice recently made a statement on those who
have
> >withdrawn from the faith. In general, they are just supposed to be
treated
> >with the same tolerance as any non-Baha'is
>
> Good. Would you happen to know how I can access this?

I can dig it up and post it for you.

Love, Karen

>
> Thanks,
>
> Don Bradley

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: Disowning and Shunning?
Date: Saturday, October 06, 2001 8:40 PM

>
> I think the most insidious, paranoid thought that runs through a
Baha'is
> head is: "You're doing it wrong."

Dear Craig,

Here I would whole-heartedly agree. It can be stifling sometimes.

>
> I remember once a young gentleman who, in a good-natured mock display of
> gallantry, sought to kiss the hand of a middle-aged Persian woman, only
> to find she'd yanked her hand away and left the room, more embarrassed
> than he. Someone pulled him aside and told him the kissing of hands was
> forbidden.

My understanding is that the kissing of hands is forbidden because it was a kind of show of subservience -- you'd kiss the hand of some all-high religious muckety-muck. In a Western context, it is kind of a show of gallantry to kiss the hand of a lady -- it's a cultural mix-up. I'd bet my bottom dollar that gentlemen don't kiss ladies' hands (or anything else) in the Middle East; it could probably get you into big trouble real fast.

>
> So, I can understand why a community would be thrown "into a panic." >>

Well, it actually happened in my community; it was pretty awful.

>
> The word "conservative" seems so incredibly loaded.>>

Baha'i forums are the only place I've ever been where using the terms "liberal" and "conservative" can get you called all kinds of nasty things.

At the mere mention of such terms I've been called "divisive" and accused of trying to "politicize the Faith" -- all I'm really trying to do is describe a situation. If somebody knows better terms, I'd like to hear them.

I know it can be
> restrained or cautious, which I think is how you're using it. But it
> begs comparison to the term "liberal" which is usually used to describe
> those voicing opposition to Baha'i administration. In intellectual
> circles, "conservative" connotes dogma and closed mindedness, while
> "liberal" connotes exploration and open mindedness. And of course
in
> politics, this word can bring conversation to a grinding halt
depending
> on the company.

Yes, but in politics people will often proudly label *themselves* liberal or conservatives. Some Christians proudly boast of being fundamentalist. When I use the term, I'm thinking in terms of approaches to religion -- there are liberal Christians and conservative Christians. Conservative Christians tend to be more scripturally literal, antagonistic to certain aspects of modern life and certain the world is falling apart, opposed to evolutionary

theory etc. Liberals tend to be more tolerant, flexible, more likely to accept the findings of biblical criticism etc. Putting that in a Baha'i context, it generally centers around (although there are other issues, too) attitudes towards the administration. A liberal tends to see the UHJ's authority as more restricted; a conservative thinks it is infallible in everything it does; a fundamentalist practically worships it and thinks it's the center of the universe.

I see a spectrum of attitudes within the Faith, a continuum reaching from virtually extreme fundamentalism on the right to liberal on the left. Some individuals aren't easy to categorize; it's not always black-and-white.

>
> There are many avenues for consultation, which IMO is the best way to
> voice opinions. I have no idea what your specific beef was with the UHJ,
> but as you know, backbiting is one of the worst offences there is, and I
> hear it *every day* from Baha'is, and fall into that behavior myself
> (ah hem)... once in a very blue moon. I know some folks can get very
> touchy about Baha'i criticism, and might even brand it as backbiting if
> not couched in the most careful language.

Yes, I know. Nobody backbites as much as Baha'is do; we just piously pretend we don't. One of the unwritten Internet rules that amuses me to no end is that you can talk bad about someone as much as you like as long as you don't use their name. Somebody can mention "a certain Michigan professor" and talk about how terrible he is, but that's not backbiting even though everybody knows who is being talked about. I also don't like the term "backbiting" applied to institutions -- they are institutions; they make policy -- how can you discuss the policy if you can't voice disagreements without being accused of "backbiting"? If I think a certain decision is wrong, and I say so, that is *not* backbiting, even if I don't "couch it in the most careful language."

>
> I don't think it's said that the body is infallible, but that their
> decisions are infallible, meaning that even if they do a complete 180
> down the road, they prayerfully carried out exactly what needed to be
> done at the time.

Well, I've seen some decisions that I don't think God had anything to do with.

>
> It's a divinely guided body, and personally I think there's a difference
> between strongly urging them to pursue a course of action in future,
> even if it's in effect reversing a previous decision, and criticising
> what's already been done.

Well, that's more open-minded than some.

>
> But didn't Baha'u'llah say you have to believe in 'Abdul-Baha', Shoghi
> Effendi and the UHJ? Believe me, I'm not trying to wage a debate, I just
> see the administrative loyalty (aka the Covenant) as part of the package.

Well, I'm not sure I'm in the mood to get into all that, so I'm not debating whether you want to wage one or not. I've explained why I think the way I do numerous times. You can look through the Google archives if you're curious. You can also look at my website:
<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>

>
> Ah, that's probably enough on that. I enjoy reading your posts, Karen,
> they're straightforward and sincere. I hope nothing I've written comes
> off as hostile or self righteous. Wasn't my intention...

Thank you; I don't think you've said anything at all offensive.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: This is Bahai?
Date: Sunday, October 07, 2001 12:06 AM

> >> As the relative success of fundamentalism shows, such an approach has
> >appeal
> >> to a number of people.
> >
> >The biggest influx of Baha'is was during the late 60's and early to mid
> >70's. Are you saying these people were prone to fundamentalism?
>
> Actually yes! This is the time period when, as one religious scholar put it, we
> saw "the revenge of God" - fundamentalist movements emerged or gained
> considerable strength in virtually every major religion during this time
> period. Despite - or perhaps because of - the counterculture movement of

the

> 1960s, fundamentalism emerged as the counter-counterculture.

Don, you are very astute. For every Baby Boomer that dabbled in Eastern and alternative religions, there were ten who became "Jesus Freaks"-- the culture wars are, in a lot of ways, a war between Boomers. My grandmother shakes her head at how tongue-speakers and fundamentalists, once considered rather off-beat and lower-class in her day, are now so prominent and noisy.

The Baha'is have both fundamentalists and liberals -- the thing is, our big test is, can our "Unitarians" and "New Agers" live with our "Southern Baptists"? If you're a Christian, you can just go to the church across the street and don't have to live with those godless modernists and humanists and just stick to "Bible-believing" folks if you like. Or the liberals can leave the Bible-thumpers behind and go to their own church. But if you're a Baha'i, there's only one game in town. Until the Internet, the existence of these differing perspectives were kind of hidden -- now it's all out there in the bright light of day, and only time will tell if we really can accept unity in diversity, or if the Baha'i Faith will limit itself to a narrow perspective.

>

> Besides, even a person with very progressive views can hold those views

> dogmatically. For instance, political liberals tend to be about as dogmatic in

> holding their views as political conservatives are in holding theirs.

Well, my experience of Baha'i liberals is that they can be strident, but are seldom dogmatic. Their whole trip has been freedom of expression, so they aren't into anyone being shut up, or following a single view.

>

> And, finally, based on my very brief period of observing Baha'i Internet fora,

> I would say that the faith is a fundamentalist one. Any faith in which the

> majority of the believers take virtually all the faith claims at face value and

> in which they believe the authoritative sources are infallible is certainly

> fundamentalist, at least in the broad sense. How is it fundamentalist to

> believe _the Bible_ is infallible, but not to believe the decisions of the

UHJ

> (or Abdul-Baha, etc.) are infallible? If the latter is not fundamentalist,

> neither is the former, and we would have little ground for describing

anyone as
> fundamentalist.

Oooo! Very good. The issue of infallibility is very complex; whole papers have been written on that. I'll get back to you on that other thread where you asked about it, when I can.

>
> I
> >heartily disagree. If all that mattered were "converts" and raw numbers,
> >the Faith could morph itself into whatever the focus groups recommended
> >(if it had the latitude to do so, which by definition of Baha'i Law, it
> >doesn't). Besides, such catering to the mores of the time is a trap I
> >think we've seen historically in other religions, that has led to
> >confusion and division that adversely impacts us to this day.
>
> One of the things that leads to this division of which you speak is that
> although there are multiple religions, each tends to hold its authoritative
> sources up as infallible, "showing" clearly that the contrary views of the
> other faiths are absolutely wrong. How is the Baha'i faith different in
this
> regard?

Oh my gosh! You **are** sharp. Again and again, the UHJ has said that an individual can't be allowed to push for his opinion within the Faith because that threatens to cause schism, but they are wrong, wrong wrong! What causes schism is the orthodox drawing lines between acceptable and unacceptable. Nothing will create schism faster than inflexible leadership. By trying to preserve the Faith in some kind of pristine and unchangeable form, they will either stunt it or divide it. Baha'is tend to think that their religion is different somehow, that these bad things that happened in other religions can't happen in ours. That's very dangerous thinking, in my view.

>
> >. IMO there is no more
> >comprehensively laid-out set of administrative guidelines on Earth, to
> >prevent the kind of infighting and division that effected nearly every
> >other religion shortly after the ascension of its Founder.
>
> And yet, ironically, this itself seems to have become a source of infighting.
> The sort of social controls that tout infallible authority, censor

publications

> about the faith, and advocate the shunning of certain dissidents are bound to
> stir up the very resentments and complaints they seek to prevent.

Yes. Exactly. That's how I got to be on the outside of the Faith. I was horrified to find that the administration had done these things, and could not be part of an organization that supported that. Even worse, it is a betrayal of the teachings of Baha'u'llah that I believed, and still do believe in.

>

>

> >The "independent investigation of truth" calls for all to judge for
> >themselves based on a fair and thorough examination of the facts.
In LA,

> >our former Auxiliary Board Member for Protection (who recently passed

> >away) told me that oftentimes it's people with great abilities and
> >intellect who sometimes let ego get the better of them, who start to

> >eschew humility and try to wield intellectual power over others.

>

> This could be true. But it sounds fishy - like an ad hoc explanation that seeks

> to avoid a more obvious, but less pleasant, possibility. If the smarter people

> are having trouble believing everything they're told to, it's more likely that

> something is wrong with those beliefs than that they are simply afflicted

with

> pride.

Yes. The ego charge is flung at intelligent people, and especially scholars who don't tow the line -- and people buy it just because those pointy-headed intellectual types make them uncomfortable anyway. Besides, how do you prove yourself free of ego? By shutting up and towing the line, of course.

Smart people are curious, they ask questions, they investigate, and they don't always accept an argument based on authority.

>

>

> >> Keep asking those questions, Don. They are most pertinent.

Amen!

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>

Subject: Re: Infallibility? (was Re: Disowning and Shunning?)

Date: Sunday, October 07, 2001 2:39 PM

> What is the basis for the infallibility claim? And how literally and broadly is
> it taken? Are they, like the Pope is for Catholics, infallible only on matters
> of faith and morals, or on everything? And given the non-prophetic status of
> everyone since Bahauallah, and especially the UHJ, what is it that _makes_ them
> infallible? Are they believed to operate under divine inspiration?
>
> As a sympathetic outsider, but an outsider nonetheless, this infallibility
> claim is the most difficult one for me to swallow. To me it is simply absurd on
> the face of it to claim infallibility for any human being. I find it difficult
> to imagine even what the basis of the claim could be or how people could accept
> it.>>

Dear Don,

As I said earlier, infallibility is a complex concept, and much has been written and said about it. A good explanation can be found both in "Some Answered Questions", and in the tablet of Ishraqat that's in the book I recommended to you before. Or, if you like, you can go to the site I gave you, and just put in "infallibility" in the search engine.

First of all, the term "ma'sum", which is translated as "infallibility" means something different from what the English word would imply. It doesn't so much mean "factual inerrancy" as it does "moral immaculacy" or "sinlessness". The "error" that an the infallible person is preserved from is not an error of fact, but moral error.

The Writings speak of two kinds of infallibility: essential or "the Most Great Infallibility", and infallibility that is described as "conferred" or "acquired". Essential infallibility is a quality of the Manifestation alone. Baha'u'llah clearly says that no one else has a share in it. Without that infallibility, a Manifestation couldn't be a Manifestation. It goes with the territory, so to speak. The sort of infallibility that the authorized interpreters of the revelation have is "conferred" infallibility -- which, as I understand it, is infallibility limited to a certain sphere. For example, 'Abdul-Baha would have that kind of infallibility when interpreting the Writings, but not necessarily when he is speaking in other matters such as science or history. Now, I should point out that many Baha'is do believe that everything that 'Abdul-Baha

ever said
must be factually correct. I'm just giving you my understanding. The particular sphere given to the UHJ, for example, is legislation, and its infallibility would be limited to that -- again, that's just my view and there are a lot of Baha'is that would see every decision it makes as divinely guided. To me, to see 'Abdul-Baha, Shoghi Effendi, or the UHJ as completely infallible in all they every did or said is to put them on the level of the Manifestation -- who clearly said that no one has a share in the Most Great Infallibility. I have known Baha'is to put all their statements on virtually the same level -- to say Baha'u'llah said something when it was really 'Abdul-Baha or Shoghi Effendi who said it. Or to view these later interpretations as virtually the same as the Revelation itself.
I tend to make more of a distinction.

It sounds odd to say someone is "less infallible", but I see that as meaning "infallibility limited to a specific sphere of authority." I have known people to voice the opinion that it means only that the head of the Faith is "where the buck stops", i.e. that they have the final authority for making decisions about the Faith.

One interesting aspect is that Baha'u'llah and 'Abdul-Baha say that this lesser infallibility is given "to every holy soul" -- so this "conferred" or "acquired" infallibility is not limited to those who are supposed to possess it "officially". It can be seen as a spiritual quality that souls can potentially develop. That only makes sense if you see the word as meaning "freedom from sin" rather than "they never can be wrong".

I hope this helps clarify things.

Love, Karen

>
> >> Again, Baha'is seek unity in diversity for the world as a whole, right?
So
> >why
> >> not begin by building _that_ sort of unity within the family and the faith
> >> community?
> >
> >Sometimes, what it is, that the broad principles of the Faith say one thing,
> >but specific passages in the texts say another. I prefer the broad
> >principles, don't you?
>
> Very much. ;-)

>
> Don Bradley

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: bahai - TERRORISM 5 - Testimonies re US bahai
community
Date: Thursday, October 11, 2001 10:16 AM

--
">
> Then we are stuck. If people are mad at you then maybe - just
maybe
> something _is_ wrong. Take Juan - he is a sweet and intelligent
man,
> but his fuse very short, and when riled he flies off the handle.
> Maybe if he controled the anger he would be able to see the other
> sides point of view.

Dear Dave,

I don't see Juan's fuse as being all that short, and a good deal of his
anger at the system is justifiable. If they had approached him in a
rational way instead of assuming he had some kind of nefarious
motives and
threatening him, I think we'd have seen a whole different reaction.

>
> > That isn't "spin"; that's just a statement of how a person feels
about
it.
>
> Feel is spin - its emotional, not rational or objective. That does
> not mean that it is invalid, but it does mean that it is biased.

Then what are we talking about here? You accused Juan of putting
"spin" on
his story -- that implies a deliberate kind of distortion. I sure don't
find
the AO approach as either "spin"-free or rational and objective. They
have
acted like people that are very afraid.

>
> > All Juan was ever guilty of was having opinions that the
> > powers-that-be don't like, and it isn't even entirely clear what
those
> > opinions were that made them come after him.
>
> Uh, I think the opinion that Baha'u'llah got his ideas from his
> contact with a modernist philosophy rather than from God might
have
> something to do with it.

In other words, writing history like an academic instead of an
apologist.
As I have said again and again, academic history doesn't say anything
about
God one way or the other; that's not the historian's job. If this is
really

the reason they went after Juan, then all the UHJ claims that it supports Baha'i scholarship are nothing but lies. Talk about spin! It's just the same old song of fundamentalists everywhere -- write history that defends a religion and you're a good guy; write history that critically examines it from solid historical evidence, then you are a godless secular humanist out to destroy the foundation of people's faith.

>
> > The administration, rather than making it clear what it expects, takes
> > this "you ought to know better" approach, and assumes that a person with
> > unconventional ideas has sinister motives.
>
> Motives are not important in this case. As to the "you ought to know
> better" approach - that comes from our lack of clergy, the call to not
> point out the sins of others, and the call to avoid conflict and
> contention. If the AO came to Juan and handed him a laundry list of
> offenses he would complain that the AO is a bunch of judgemental
> so-and-so's who ignore Baha'u'llah's command to not find faults in
> others. It's almost a no-win situation.

Well, according to Juan's account there was a "laundry list" of questions he was asked. I was thinking of the LA study class and Dialogue, as well as the disenrollments. Personally, if they are going to come after people like this I'd rather they were upfront about what's bugging them, rather than this vague stuff about "tone". Even better would be for them to leave people alone to think for themselves and exchange ideas freely.

>
> > Through this whole history from the LA study class on you see the
> > administration saying "Your tone isn't right", the liberals saying "What
the
> > heck do you mean?" and the response is "Figure it out; you ought to
know."
> > I guess the assumption is that a *real* Baha'i wouldn't have an independent
> > thought, or if he did, would never say so out loud.
>
> No - independent thought is not the issue. Tone is. They are spot on
> about that. Trouble is we often take the "sin-covering-eye-thing" too
> far. In any consultation, indeed in any communication, we must follow
> Baha'u'llah's exhortations about speech by using tact and wisdom,
> words as mild as milk, etc. Tone mattered to Baha'u'llah enough that
> he instructed us on how we should use it.

What the hell are you talking about? So, if you can't figure out the right "tone", you can get nailed -- you have to read the minds of the powerful before you dare utter a word. It's one thing to exhort people to use "tact and wisdom"; it's quite another to push people who aren't sufficiently "tactful" out of their religion. Besides, "tact" is very much in the minds of the beholder. I really don't find a great lack of tact in these guys' pre-crackdown statements, at least, for the most part -- afterwards, the tact sort of dissolves. But in judging these cases, I think you need to look at what's said and done before institutional action was taken against someone, not the angry statements afterwards. What astonishes me sometimes, is just how fairly mild statements can be taken as somehow underhanded.

>

> I really mean it Karen - your work is good. I wish you could also
> report on the AO's P-O-V but I understand that they won't exactly
> welcome your questions.

Yes, I would actually prefer that they did answer my questions. For some things, publicly-released institutional letters are probably sufficient, but in some things the other side just remains hazy. For example, the decision to go after Dialogue; and the administration's side of the Talisman crackdown. But nobody's talking. So, defenders can slam me with "you aren't giving the other side" -- but they can't slam me with not making an effort to get the other side. It galls me though; whenever there is any complaint about any Baha'i official or institution, somebody jumps in with "Well, we don't know the other side" -- that's hardly fair when the "other side" is carefully hidden. We are just supposed to assume, I suppose, that anybody the institutions go after just deserves it.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: bahai - TERRORISM 5 - Testimonies re US bahai community
Date: Friday, October 12, 2001 8:08 PM

,

>

> First off - we do not have a recorded transcript of his conversation
> with the folks who came to speak with him. >>

You're damned right we don't! The two people who insisted that any face-to-face interview be tape recorded got turned down. And Birkland sure

isn't talking about the incident -- so again, we are just supposed to ignore the accounts of those threatened by him in the name of "we don't know the other side". Sure, two eyewitnesses would be better, and a tape recording would be best of all. I wish they had all, en masse, insisted on having the meetings tape recorded -- but that's 20/20 hindsight. The two who did so already had experience with how Baha'i jurisprudence works; the others were more naive. So far, we've got four public accounts from people who say that they were threatened with being named CBs for their email messages, two letters warning that "the effect would be to bring you into conflict with the Covenant", and one giant "no comment" from the prime investigator of the Talisman posters. That's the information we have to work with.

>
> > > Feel is spin - its emotional, not rational or objective. That does
> > > not mean that it is invalid, but it does mean that it is biased.
> >
> > Then what are we talking about here? You accused Juan of putting "spin" on
> > his story -- that implies a deliberate kind of distortion. I sure don't find
> > the AO approach as either "spin"-free or rational and objective. They have
> > acted like people that are very afraid.
>
> Go back and look at the statement and you will find that he chose
> words that would invoke a specific mental image of the encounter.
>>

It was his experience, Dave, and a really bad one. What sort of "mental image" was he supposed to evoke?

>
>
> > As I have said again and again, academic history doesn't say anything about
> > God one way or the other; that's not the historian's job.
>
> So perhaps it would have been better not to even try. If you want to
> do an academic study of Baha'u'llah as a historic figure, as a
> believer, then don't try to explain where His ideas came from. Look
> at His life and the impact of His teachings. If a Baha'i academic
> writes something that patently contradicts the claims of Baha'u'llah
> then a problem is sure to arise.
>

> The academic must choose - loyalty to Baha'u'llah or loyalty to the
> academy.

This is pure, unadulterated fundamentalism of a kind that leaves me almost speechless with outrage. Maybe somebody should have told these guys about that before they answered Shoghi Effendi's call for the youth to study fields related to the Faith at University. They were fooled into hooking up with a religion that claims to support scholarship and the life of the mind, and free inquiry, only to be told "Uh, uh, you can't go there." Maybe the administration should just be honest about what it is, and tell young people not to study secular humanist history and you can go ahead and build some kind of brainless enclave off-limits to intelligent people. It won't have anything to do with Baha'u'llah, but nobody will be rocking the boat.

>

>

> > So, if you can't figure out the right "tone", you can get nailed -- you have

> > to read the minds of the powerful before you dare utter a word.
>

> No, but the wrong "tone" can make any bad situation even worse. Look

> at Alison's actions from the P-O-V of the UHJ. She has filed suit
> against the Baha'is in spite of the clear instruction to make every
> effort to resolve conflicts inside the Baha'i Community. Her "tone"
> is causing entrenchment. Others who have met the same kind of
> pressure as Juan took a milder "tone" and were able to work out their
> differences with the AO.

They booted her out, Dave; they aren't interested in any discussion.

>

>

> Here is a suggestion - try to put yourself in their position. Try to
> understand their point-of-view. Talk to folks like Pat or I and ask
> us what we think the AO saw. That might help.

I can't, Dave. It's just too idiotic. I've read their letters about these events, and they are just stupid. They are going to look that way to the non-Baha'i world, too, and if I have anything to do with it, the non-Baha'i world will see them.

Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: bahai - TERRORISM 5 - Testimonies re US bahai community
Date: Thursday, October 25, 2001 10:19 AM

--

"The essence of all that We have revealed for thee is Justice . . ." --
Baha'u'llah

>

> Opinions are not banned. Methods of expressing an opinion that
cause

> disunity or the undermining of the AO is the problem.>>

I don't buy this at all. If the opinions being voiced were considered
acceptable by Baha'i officialdom, I don't believe that there would be
all

this complaining about "method" and "parties" to promote them. In
Birkland's letter to Steve Scholl's, there were several opinions
mentioned

that were considered inappropriate.

> > > Anything that is placed in an email on a forum should be
considered to

> > > be public knowledge. By posting to a group you are essentially
giving

> > > up privacy. You are publishing. I always assume that what I
post

> > > will be read by folks other than my intended audience.>>

> >

> > So, he was just supposed to figure that out ahead of time? And,
by the

way,

> > he retracted the statement -- and was punished anyway.

>

> That is what happens when you do something wrong - you must
accept the

> punishment that comes with the transgression. You can't break a

> criminal law and then avoid punishment by apologizing.

That wasn't the deal -- the threat was "retract or lose your rights".

He

retracted and lost his rights. Again, the injustice comes in from
basically

making the punishment ex post facto -- everyone knows one can lose
voting

rights from clear violations of Baha'i law -- there is no Baha'i law
concerning expression. Penalties in this country cannot be imposed
ex post

facto, even in criminal law. This guy was just participating in an email
discussion, shared a personal experience, then Wham! he's on the
carpet for
it.

> > Whether or not we can move forward depends on what they do
next. If
they

> > stop nailing people for their online activities, eventually these
events

> > will be far enough into the past where they'll have been all talked
out.

>

> Karen - they have stopped. Its been what - nearly 2 years?

About a year and a half. I'm not convinced they've stopped. After all,
it

was nearly three years between the disenrollments of Mike and Alison. It's a positive sign, but I'm not ready to breathe a sigh of relief just yet.

>
> > However, if they take action against anyone else, everything from Dialogue
> > onward will be regurgitated again and again.
>
> Why open up old wounds like that? What is the point?>>

Because it's all related. It's a pattern of behavior.

.
>
> First of all they are not censors. I object to that characterization.>>

When someone in authority says "No, you can't say that", it's censorship.
Let's call a spade a spade here.

> Pre-publication review was a policy introduced by Abdul-Baha and
> endorsed by Shoghi Effendi. It is a temporary measure and is not even
> applicable to all media since the Internet is exempt. It helps us all
> to present an accurate image of the Baha'i Faith.>>

And whose "image" is accurate, Dave? There are a myriad ways to look at the Revelation -- not just one simplistic "official" way. I've been noticing the conversations on Baha'i Studies about the Ruhi curriculum and how thinking people who won't subject themselves to this kind of mindless rote learning are dismissed as "arrogant", and talented people aren't allowed to teach at Baha'i schools unless they conform to the big push for this program. It's frightening, Dave. They don't want people who think -- they just want a bunch of trained clones like out of some dystopian nightmare. The title "Brave New World" for Baha'i satire is more accurate than I thought.

> >
> > Fine. But they don't have the right to control freedom of expression in
> > unofficial venues. I really don't understand this idea that intelligent
> > people have to expect that everything they say is somehow an official Baha'i
> > statement.
>
> Karen - I am talking about published works and public statements.>>

Dave, you were basically saying that because someone has a Ph.d, that anything they say about the Faith implicitly claims to be authoritative.

Sure, it's public space, and lots of people say lots of things about the Faith, but I don't see anywhere explicitly claiming to have the authoritative viewpoint. Yet this charge is leveled at the people who got into trouble with Talisman. Why? Because they are intelligent and articulate and have credibility. So they don't even have to claim authority -- they are suspected of doing so just by virtue of who they are.
That isn't right.

> Whoso interpreteth what hath been sent down from the heaven of
> Revelation, and altereth its evident meaning, he, verily, is of them
> that have perverted the Sublime Word of God, and is of the lost ones
> in the Lucid Book.>>

"It's meaning can never be exhausted". Take your pick.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: bahai - TERRORISM 5 - Testimonies re US bahai community
Date: Sunday, October 21, 2001 5:50 PM

Dear Dave,

I have been thinking about our discussion about the academic way of looking at the Manifestations vs. looking at them only through a believer's eyes. I think perhaps I should explain some of my own history about that, and why this issue is important to me. Because, in my own life, intellectual investigation has been an important part of my spiritual and personal growth.

I came into the Baha'i Faith at the age of 24 with a naive, but heartfelt belief in the unity of religion, a love/hate relationship with the Bible, and the belief that one's search for truth and spiritual meaning is the most important thing in one's life. I rejected the Christianity of my childhood because of its exclusivity, and insistence that you should just turn your brain off and believe even when things don't make any sense. (I was not really that aware, at the time, of more liberal forms of Christianity) I had dabbled in New Age, and Hindu thought, which appealed to me because it's tolerance and view of spiritual development, but found it unsatisfying on an emotional level.

Then Baha'u'llah came into my life. It was, in some ways, like a homecoming, with that devotional aspect of spirituality brought back to me. The Bible was brought back to me, too. I avoided, for a lot of years looking at the Bible, because, while I didn't exactly believe in it, I

didn't exactly *not* believe in it either. The symbolic way of looking at scripture came as a revelation, and allowed me to accept the truth of scripture without being required to believe things I thought were nonsense. So I read a lot of books that look at Jesus from a Baha'i angle, but soon became dissatisfied with the elaborate symbolizing that they did, along with the tendency of Baha'is to look at the Bible as if just about everything in it referred to the Baha'i Revelation. I felt that the Christian accusation of "scripture-twisting" kind of had a point. I ran into Udo Schaeffer's "Answer to a Theologian", and decided to look back into early Christian history to see if I could find the Baha'i Jesus. Thus my introduction to looking at religious history from a more academic angle.

Well, I didn't find the Baha'i Jesus -- indeed, I found that there were no simple answers at all. Instead of being distressed by that, I was fascinated. There was not just one pure early Christianity, but a variety of people with vastly differing views that considered themselves the followers of Jesus. And there sure wasn't just one viewpoint of Jesus from the scholars who wrote about him, either. Some would say things diametrically opposed to each other. But I found I liked that academic voice, points of view that hung together and made sense -- that were content to leave an empty tomb empty and not offer any comments about how it got that way.

And I'm still learning: Partly because of a class I took as sort of a filler when I was getting my credential, and because of some things I've seen from Michael Sours on Baha'i Studies, I'm no longer so harsh about all that symbolizing -- I now realize that this is actually a very traditional way of looking at scripture and that fundamentalist-style literalism is actually more of an innovation. I'm also letting go of the "Well, a Manifestation didn't write that, therefore I can dismiss it" attitude.

So what does all this have to do with looking at Baha'u'llah academically? It has influenced the way I think and the way I approach things. It did not destroy my faith because my investigations into Christian history did not exactly coincide with the Baha'i view. It does not destroy my faith that Buddha doesn't fit into the Baha'i paradigm of a succession of Manifestations of God. When I first read "Modernity and the Millennium" I did not say "Oh, this guy is saying that Baha'u'llah was influenced by this and that; he must be an unbeliever trying to undermine the Faith. (I read

the book before ever meeting Juan.) No, I thought it was amazing -- it hung together and made sense, and it only confirmed for me just how wonderful Baha'u'llah is -- even from the simply human aspect.

Now, I have gone through all this on a very naive level -- it took me years to discover things that the real intellectuals found out in their undergraduate days. But what I have kept, through it all, is curiosity and the mental flexibility to accept new ideas, and an appreciation for looking at religious figures within the context from which they arose. That has been important to me -- so the idea that Baha'is should be rejected from the community for doing that just appalls me. Looking at things in that way has enriched my faith, and my life.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: bahai - TERRORISM 5 - Testimonies re US bahai community
Date: Monday, October 22, 2001 4:54 PM

>
> My objection is that there is an inherent hypocrisy created when in
> one breath we say that Baha'u'llah was the Revealer of God's Word
> and
> then we say Baha'u'llah was a skilled philosopher who made this all
> up.
>
> Can you see why I would object to attributing Baha'u'llah's words to
> the people with whom he had contact?>>

Yes, but I don't see that Juan has done that. He hasn't done anything that's all that different from what scholars who study Jesus have done. For one thing, if you are studying a religious figure, the fact that he made a claim to a revelation is a historical fact, so any attempt to "reduce him to a philosopher" would be unhistorical. One doesn't come away from M&M with the impression that Baha'u'llah just took a bunch of good ideas and cobbled them together to make a religion -- that's not what Juan said. Have you actually read that book yet, Dave?

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: WARNING - Fundamentalist Deception runs rife on trb & arb
Date: Friday, October 26, 2001 9:55 AM

>
> Perhaps it's because BIGS tend to be cloistered from the outside world
> that
> they actually believe the system is democratic. The biggest problem
> they
> have and fail to equate with democracy is the feeling that the AO is
> not
> accountable to the electorate.>>

Not to mention freedom of expression and the free flow of information. I pointed out to this guy that all sorts of repressive regimes hold elections -- just because Baha'is vote every year doesn't make the system democratic. But it goes right past him. Never let truth get in the way of a good sales pitch! I initially found his approach interesting because, unlike most fundamentalists, he didn't harp on the Covenant, basically implying that the system gets its authority by reflecting the will of the majority. But as time as gone on, I see he just keeps repeating the same things over and over, in spite of anything I say. Virtually everything he posts to anything on the list is "Yes, the Baha'i Faith teaches that, just like your religion, except it has the answers to all the world's problems." He keeps pointing out to Christians how "disunited" their religion is, and you know, the Christians don't really care!

> >
> > Yes. That's what I was saying -- every sanction against people on
> the
> > Internet just adds fuel to the fire. I don't know if they've
> figured that
> > out yet. It has been a year and a half since the last outrage --
> Alison's
> > disenrollment -- only time will tell if they've caught on to how
> futile
> that
> > approach is.
>
> I think they realise it but won't admit it. But that at least is
> progress -
> the sign of an ever advancing civilisation?>>

Well, I'm in wait and see mode. They may yet have a few tricks up their sleeves. All the outrageous things seem to happen in the spring, so I'm waiting to see if they do anything this next year.

>
> > > Its biggest mistake was not to put review on the Internet and
> train up a
> > > corps of cyber warriors. But since there is no debate within the
> AO the
> > > cadre of experienced debaters does not exist.>>

> >
> > Yes, even now Susan's the best they've got. And she hasn't been
in
> the
> > trenches much lately -- new job and everything, probably.
>
> Ah come on! Not the "Grand Old Duke of York" who "led his men up
the
> hill and down again" ... You're not serious that she's the best!
> There must be better... somewhere!

Have you seen any other conservative that's better? Susan, at least,
can
hold up her end in a debate, and she's unpredictable, which is a rare
quality among the traditionalists. In fact, she's sometimes at odds
with the
real fundamentalist brain-dead types; they annoy her. I sometimes
wonder if
she'll ever figure out someday that she's smarter than the higher-ups
she's
defending.

>
> I'm subscribed - the chat's delivered rather than having to go to the
> Post Box to collect it. Yeah - they're back on the topic again except
> that far from arguing that there should be a Guardian they're
arguing
> about who that Guardian should be. The solution is so obvious it's
> actually painful to read all of this! But where theology flies in,
> rationality flies out!>>

Yeah, I noticed that. The list was ostensibly to be a place for the
Baha'is
of all the various groups to talk about Covenant issues, but it's
inevitable
that it will sometimes degenerate into "My Guardian is better than
your
Guardian."

> Some years ago some mildly disaffected from the AO Bahais
suggested
> organising a community event where all the Bahais from Northern
> Ireland would come together for a day every so often for meeting,
> socialising, discussing, debating or just plain bitching, whatever
> took their fancy. Apart from organising a venue and the victuals,
> there was no agenda or anything like that - at least that is until it
> was "learned" that all such events had to be under the supervision
of
> the LSA. >>

Yes, that's the kiss of death. How many good ideas have been
squelched
because it was suddenly decided that they had to be under
administrative
control?

>
> The more you "organise" community life the less attractive it
becomes.
> There would be much more and better community life if they took

the
> BIGS down the local pub, poured multiple libations down the throats
> until everybody lost their inhibitions and started to say what they
> really think about so called community life in the AF.>>

Yes, that's the sad part. Even a lot of the people who are very into the whole administrative thing aren't really that happy with it. And just about everybody is frustrated with the lack of growth.

>
> You remind me of that old joke of the girl who had fallen pregnant but
> insisted to the doctor that she couldn't be pregnant as she had
NEVER
> EVER done THAT sort of thing with any man. The doctor went over to
> the window and looked out.
>
> "What are you looking for?" the young lady said.
>
> "Last time this happened," quoth the doctor, "three wise men came from
> the East. I can't see them yet but I'm sure they are there!">>

Well, Dermot, miracles do happen sometimes. So I keep looking out the window, even though the chances are slim that the "wise men" will ever appear.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: WARNING - Fundamentalist Deception runs rife on trb & arb
Date: Saturday, October 27, 2001 7:10 PM

Paul Hammond <pahammond@onetel.net.uk> wrote in message news:3bdb3edd@212.67.96.135...
>
> Dave Fiorito <bighappymonkey@yahoo.com> wrote in message
> news:f0853486.0110241045.5c89092@posting.google.com...
> > Karen,
> >
> > > I am sorry to hear that you would not be open to consultation unless
> > > it took place on your terms. I hope that changes some day.
> > >
> > > True consultation requires both parties to compromise.
> >
> > I don't recall ever reading that. My impression is not that both
> > parties compromise but that all parties look at ideas presented in a
> > unbiased and detached manner so that all fact get uncovered and the
> > truth can come out. I have never read that compromise on all sides is
> > required for consultation.
> >

- >
- > Do you think that Karen was using the word "consultation" here in
- > the technical, Baha'i sense, or the more general sense, as it might
- > appear in the dictionary, with examples such as "consultation"
- (talks)
- > between management and workers in a trade dispute?

Dear Paul,

It depends on what you think of as the Baha'i technical sense. When Baha'is consult with institutions, it generally is a matter of giving the institution the opportunity to tell the individual why he or she is wrong, and "unity" is achieved when the individual agrees with what the institutions is saying. My understanding of what Baha'i consultation is supposed to be about is that the issue is laid out on the table honestly, and a mutually satisfactory consensus is reached.

- > >
- > > But my point is that personal conscience is an inaccurate method of
- > > determining right and wrong. Over and over again throughout the
- > > Writings the Word of God is upheld as the standard of right and wrong.
- > >
- >
- > personal conscience is every individual person's method of determining
- > right and wrong - apart from persuasion, I don't see how this can
- > be changed. I didn't believe that Baha'u'llah wanted robots, and
- > with 70-odd meanings to the word of God (as the Word of God
- > itself says) there *must* be a certain amount of wiggle room in
- > there.

Oh, Paul, you ought to know by know the only accurate way a Baha'i can tell right from wrong is to have the UHJ tell him what it is. One is expected to abandon personal conscience, and accept the UHJ interpretation if you are to be really firm in the Covenant. The only moral rule the conservatives have got is "The House is always right.", and an individual has a "spiritual problem" if they disagree with that.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
 Subject: Re: That's right: Opinions are not banned!
 Date: Sunday, October 28, 2001 6:32 PM

Michael McKenny <bn872@FreeNet.Carleton.CA> wrote in message news:9ri15e\$pta\$1@freenet9.carleton.ca...

- > You are wrong that I thought the UHJ were Nazis.
- > You are wrong that I called them Nazis to their face.
- > You are wrong in saying the service of Women Paper was not censored.
- > You are wrong that even were I one so thinking and so calling

that
> this would justify a tyrannical response on their part.
>
> To A Better Future,
> Michael

Dear Michael,

Thank you for that clarification. One of the more disturbing things about my investigations is that yours is not the only case in which letters written to the UHJ have been held against people, although in your case they reacted in an exceptionally extreme way. Steve Scholl's and David Langness' letters were held against them in the Dialogue case, and David's were again mentioned as evidence that he "made statements against the Covenant" during the Talisman crackdown.

From what I've picked up, both from UHJ responses and advice I have been given is that one is not really expected to be honest, but to write to the Supreme Institution in an extremely deferential and self-deprecating matter. If one is foolish enough to bare one's heart and lay the cards on the table, it will be taken as an indication that one is up to no good.

Love, Karen

> Pat Kohli (kohliCUT_THE_CAPS@ameritel.net) writes:
>
> >> > A nice bit of deceptive propaganda! Michael wrote the UHJ as if they were
> >> the Nazi
> >> > party of the Third Reich. Then he got disenrolled.
> >> >
> >
> > "Very frankly, it is very difficult to see the distinction between such Baha'i
> > practices and those directed by Goebbels which at length required the
> > intervention of my father and many millions like him. I can not describe for you
> > the extent of the impact it had on me when I learned that your initial response
> > to the reception of the information that the Writings contain passages in which
> > women are referred to as "men/rulers" and that it is quite likely that
> > Abdul-Baha was speaking about the House of Justice in Chicago and not the

> > Universal House of Justice at all was to prohibit the publication of this data."
> >
> > My impression is that Michael was misinformed that the Universal House of
of
> > Justice prohibited the publication of information that he alleges. Rather than
> > seeking some clarification, he compares them with the scourge of the
the
20th
> > century.
> >
> > Blessings!
> > - Pat
> > kohli@ameritel.net
> >
>
>
> --
> "My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."
> (Tom Corbett #1 STAND BY FOR MARS p2)
>

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: This is Bahai?
Date: Monday, November 05, 2001 9:30 AM

Dermod Ryder <Grim_Reaper_Mk2@btinternet.com> wrote in message
news:9s62qf\$11796b\$3@ID-84503.news.dfncis.de...

>
> "Karen Bacquet" <karenbacquet@hotmail.com> wrote in message
> news:tuarqpomhpk286@corp.supernews.com...
>
> Hi karen,
>
> >
> >
> > the shift in the Faith had been so dramatic it
> > was as if they had joined one religion and ended up part of
another.
>
> And sure isn't that the same today? Come and join the liberal Faith
> for tomorrow is the message to the seeker! Prostrate thyself and
> toady before the omniscient, omnipotent and infallible AO is the
> reality when you've signed that wee card!

Dear Dermod,

Yes, exactly. And it's a cruel thing to do to people, and one reason that
people who leave the Faith have such anger -- you feel gypped. People don't
join the Baha'i Faith because they think building an administration that
will evolve into a future theocracy is a really cool idea. They join
because of the tolerant and rational principles are such a refuge from the
Christian fundamentalism they are often in flight from, and because

their
hearts are touched by the Writings. Then, they sign the card, and the
monster machine catches them in its grinding gears.

Also, in my own case, I had the rather naive idea that the
administration
might at least try to act within shouting distance of those tolerant
principles. I understand the denial I run into sometimes -- if someone
had
told me, before I saw for myself, that the AO had done some of the
things it
had done, I would have said it was impossible. The institutions would
never
do that, because we believe in the independent investigation of truth,
and
nobody gets into trouble unless they break clearly defined Baha'i law,
and
even then only as a last resort. I believed that the Covenant actually
guaranteed freedom of thought because diversity of views did not
need to
threaten to divide the Faith, because we had an agreed-upon center.

The sense of betrayal when I found out I was wrong was enormous.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: This is Bahai?
Date: Friday, November 23, 2001 1:16 PM

--

"The essence of all that We have revealed for thee is Justice . . ." --
Baha'u'llah

Michael McKenny <bn872@FreeNet.Carleton.CA> wrote in message
news:9tlrhk\$skp\$1@freenet9.carleton.ca...

> Greetings, Karen.

> Many thanks for your comments.

> You are quite right that the suppression of freedom of thought
and

> expression is a quite telling and alarming aspect of current Baha'i
life.

> What most upset me on first reading the Service of Women Paper
was that it

> had been censored. What most upset me when I first entered Baha'i
cyberspace

> was that there were Baha'i fundamentalists there seeking to
suppress the

> expression of any opinion, but their own.>>

Dear Michael,

Yes, my own reaction to the censorship of "A Modest Proposal" was
similar.

I had naively believed that freedom of expression was encouraged in
the

Faith, and was shocked at the sort of fundamentalism I found in
cyberspace.

And there's no doubt some of the fundamentalists were shocked by
me. These

differences can't be swept under the rug any more, which I think is far more healthy in the long run, even though it has been painful in the short run.

- > One point I stressed from early on was that the Baha'i Covenant was a
- > two way street; it guaranteed the freedom of thought and expression for
- > Baha'is, who, whatever their personal opinions, would accept the
- > legitimacy of the authorized institutions. What is very remarkable about
- > those who had the understanding that Baha'i women should be on the UHJ was
- > that they only sought their legitimate right to express this opinion, and
- > all stated it would come about when the UHJ called for it. No one staged
- > a coup, or even passed around a special ballot.>>

Yes, that's another thing that amazed me. All the accusation against the prominent liberals -- they were politicking, they were claiming the right to authoritative interpretation, etc. -- completely fall apart upon examination. Paul Hammond recently said of the Dialogue crowd that it's rare to find such a meek set of dissidents. That's the sad thing -- all these guys really believed in the system and tried their best to work within it until they were left, at long last, with no option but to leave.

It may interest you to know that I discovered that the Mormon church, which is also experiencing tension between liberals and conservatives had a "Dialogue" of their own. The editor has been recently forced to resign under pressure from conservative, but the liberal magazine itself, Sandstone, has been in existence for 12 years. And it doesn't even have to submit its articles for review! And nobody has suffered sanctions. It saddens me greatly that the Baha'i Faith would show so much less tolerance. I've been trying to find out whether any other religious group has punished people for its email, and so far I've come up with zip -- not even the most controlling totalitarian cult punishes people for free expression in cyberspace. I've found plenty of conflict between current and ex members, though.

- > The validity of propositions is independent of the
- > personality of individuals; all the contemporary members of the UHJ
- > demonstrate by moving against personalities, by pressuring or even
- > legislating the non-Baha'i status of people believing that spiritual
- > principles trump particular literal interpretations appearing to exempt
- > leaders from living according to spiritual principles is testify to their
- > powerlessness to stand in the light of what they oppose and the

extent

> they are willing to go to insist on their own understanding.>>

Yes -- if you have to stifle ideas, that demonstrates a fear of the strength of those ideas. If they had no merit, the sensible thing to do is let them be examined in the light of day. But they have no power against the hearts and minds of the sincere, and only show themselves to be petty and narrow when they do these things.

> Thanks again for your comments and for the opportunity this allows
> for me to restate these points. The time I took to do this may have set
> back a little the completion of that Canadian archaeology project I'm
> working on, but it was worth it. Please feel free to repost any of my
> posts that in the ever flowing nature of cyberspace may seem called for
> yet again. The same points seem to flow as waves to the shore and it is
> only seldom now I look in here. Much I'm missing, but the archives have
> likely already received responses by me and others so irrefutable that
> exceptional ad hominem were all those sitting in UHJ seats had to answer
> with.

Dear Michael, I know the time you have to spend in Baha'i cyberspace is limited. However, I'm always glad to see you here when you have the moment to spare. Until next time.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: "Shunning is the marker of a cult . . . note that these
Date: Thursday, November 29, 2001 11:36 AM

Dear friends,

I want to thank everyone for their kind words after my brief departure. I'm still keeping my cyberspace activities down, but can't resist peeking in on you guys. I'm really perfectly all right; it's just that if I continue to post while I'm over-stressed and touchy, I'll end up doing and saying things that I shouldn't. I figure I should at least try to keep my behavior within shouting distance of Baha'i standards, and taking these brief breaks is a way of ensuring that I'm not led to do otherwise just because I happen to be tired or in a bad mood.

However, I ran into something concerning the definition of cults a while back that really struck me, and I thought was worth quoting in full. It appears in *Cultic Studies Journal*, which is an academic journal that studies the psychological and sociological dynamics in New Religious Movements. The immediate context is an article about Christian Identity, but I think it applies generally. (I can give a full reference for this article if someone really wants one.)

"Accordingly, cults may best be viewed daily as falling on a continuum. At one end stand healthy well functioning groups, in which dissent is respected, people participate in decision making, and members at all times retain a foot in the real world. At the other end we find totalitarian enclaves in which conformity is prized above all else and people are frequently manipulated against their will for the greater good of the cult leader. People and organizations can move back and forth on this continuum depending on events. Organizations are not necessarily cults or not cults. They can be both at different times and in different places."

Note that the key to where a religion falls on this continuum is how much dissent is allowed, and how much people are allowed to participate in decision-making. While Baha'is are allowed, at least on the local level, to participate in decision-making (how much depends a lot on local leaders), there are severe limits on the expression of dissent. Conformity and obedience are highly prized within the Baha'i community. (Dave, for the purpose of analyzing a religion objectively, it is not much of a defense to say that such limits are an inherent part of the teaching. That's true even of severely destructive cults.)

Let's look objectively at what we've got here: This is a religion in which the highest governing body is believed to be infallible, and obedience to its directives is considered a measure of spiritual well-being. Even at lower levels, decisions are not to be opposed once they are reached, and the goals are generally set from upper levels, not from the grassroots. The religion practices the shunning of schismatics in order to maintain unity, and on a popular level even dissenters who are not schismatics can be considered worthy of this treatment. The religion also maintains a hierarchy of officials whose primary job it is to maintain orthodoxy, and who investigate, interrogate, and threaten adherents who deviate. Individual initiative is discouraged, unless it is carefully under institutional

control. Adherents may not publish anything concerning their religion unless it is first vetted by the leadership. Sanctions and punishments have been imposed upon those seen as promoting unorthodox ideas, especially if the people doing so are articulate and credible.

The Baha'i Faith is more controlling than the Catholic Church. Many Catholics openly call for women to be priests, but I don't see them being punished solely for that reason. The Baha'i Faith is more controlling than the Mormons. There is a controversial liberal Mormon magazine that is still in operation after twelve years, even though it has been under fire from the more conservative leadership. No one reviews the articles it publishes. The liberal Baha'i magazine, Dialogue, was forced to close after only two years, even though all the articles it published were reviewed.

It would be completely unfair to class the Baha'i Faith along with really destructive cults, such as Jonestown, Heaven's Gate, or the Branch Davidians. However, it would not be out of line to class it with other fringe groups who apply psychological pressure towards conformity, like the Jehovah's Witnesses and the Amish.

Also, as this article noted, exactly how "cult-like" one experiences the Baha'i Faith depends very much on who one is and where one is. LSAs and ABMs differ widely in their approach. Some are tolerant; others are harsh and inflexible. Those who deal in the realm of ideas, such as academics and writers are far more vulnerable to being subject to pressure than the ordinary believer. Curious and questioning types are also more likely to run into trouble, especially if their curiosity brings them into an encounter with schismatic literature.

I think it is rather simplistic to just say "shunning is the hallmark of a cult". However, shunning is a control mechanism that is found almost exclusively in marginal religious sects that feel threatened by non-conformist ideas or behavior. If the Baha'i Faith wants to be anything other than marginal, then it will have to loosen up a bit.

Love, Karen

"

--

<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>
Dave Fiorito <bighappymonkey@yahoo.com> wrote in message
news:f0853486.0111290657.3a48a74d@posting.google.com...
> Ron,

>
> > > Ok, so if you believe that shunning is a part of a cult, then how do
> > > you explain the following from Baha'u'llah (emphasis added):
> > >
> > > "... it is incumbent upon all the friends of God to *shun* any
> > > person in whom they perceive the emanation of hatred for the
Glorious
> > > Beauty of Abhá, though he may quote all the Heavenly
Utterances and
> > > cling to all the Books."
> >
> > You can't perceive anything in someone whom you are forbidden
by someone
> > else to have any association with. That is, this command of
> > Baha'u'llah's is incompatible with shunning on the command of
the
> > leadership of an organisation. The same applies to your other
> > references, but the last has an additional problem:
>
> > Could you please elaborate. I am not sure I understand your point.
>
> > > "Erelong shall clamorous voices be raised in most lands.
Shun
> > > them, O My people, and follow not the iniquitous and evil-
hearted."
> >
> > This is simply saying not to pay attention to the voices. It has
> > nothing to do with shunning people.
>
> > So how do you shun a voice without shunning the person speaking?
And
> > furthermore, shunning a voice or a person is still shunning and by
> > Fred's definition that means it is still the "hallmark of a cult".
>
> Cheers,
>
> Dave

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: "Shunning is the marker of a cult . . . note that these
Date: Monday, December 03, 2001 4:37 PM

--
<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>
Dave Fiorito <bighappymonkey@yahoo.com> wrote in message
news:f0853486.0112030938.7febefae@posting.google.com...
> Paul,
> > >
> >
> > So, preserving and protecting the Faith from attack is *not* a
> > major concern of the ABM for protection?
>
> Protection does not equate with the maintenance of orthodoxy.
> Orthodoxy is impossible in a Faith with no authorized interpreter.
<<

Then on what basis are people supposed to have "misconceptions"?
It's

beside the point anyway, Dave -- having a bunch of officials whose whole job is to make sure people don't mess with the ideas of splinter groups and/or publicly disagree with administrative decisions, then you've got a control mechanism intended to limit dissent.

>

> Informal and unofficial statements do exist right here on the Net.
> Publications are classified in a very different way. Because the
> Baha'i Faith has no clergy any individual who publishes could easily
> be seen as making an official statement. That is why review persists.<<

It's control, Dave. The tighter the control, the closer to "cult" you are.

>

> > The point is that the "definition" of cult is fuzzy. The Baha'i Faith
> > is somewhere in the middle of a continuum from damaging,
> > mind-controlling cults to the free-est of Unitarian Universalists
and
> > liberal Quakers. I would say that it was accurate to place it,
> > in general, at around the same point as the Mormons and the
> > JWs.

>

> But the continuum is not of religions - it is of cults. That was the
> point of the article quoted. To put the Baha'i Faith on the
continuum
> is to call it a cult.<<

No, Dave, the continuum is of **all** religions. One end of the continuum is Jonestown; the other is the Unitarians, with most religions falling somewhere in between. That's the whole point of the paragraph -- the line between "cult" and "non-cult" isn't clear, and a single religious group can be both depending on the circumstances.

> > I don't think it is. JW "disfellowship" is the main thing that convinces

> > me that they practice psychological mind control.

>

> I have known plenty of JW's, they don't seem to fit the cult model
> though I am not familiar with their practice of "disfellowship".<<

Check out support sites for ex-cultists sometimes -- there are huge numbers of ex-JWs around with horror stories. They shun apostates -- I know they "disfellowship", but I'm not entirely sure on what basis they do it. I wouldn't call them a "cult" either, but they have a high turnover rate, and are more strongly controlling than your average church, at least from the stories I've heard.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: bahai - "Please remove my name and address from your mailing list."
Date: Sunday, December 09, 2001 2:52 AM

> Do you know of anyone who has ever returned their membership card?
Milissa, did
> you send them yours? How about you Karen? Did anyone ask for it?

Nope; it's still in my wallet. In fact, my friends locally have been so discreet about the fact of my withdrawal that when I attended a recent Holy Day celebration it was clear that some Baha'is who hadn't seen me in a while thought I was still part of the community. One lady asked me if I was "still isolated"; another explained to a couple that just moved in that I lived in a tiny incorporated city and so was not technically part of either the Redneck Heaven or Hick County communities. No one who knew better chimed in to explain that where I lived would no longer matter since I'm not on the rolls.

It took several months for National to respond to my resignation letter, but the American Baha'i stopped coming almost immediately. That would be anybody's first clue that they aren't on the rolls anymore.

I find these extended discussions of Fred's status a bit silly. Apparently, it is important to him to proclaim to all and sundry that he is a Baha'i in Good Standing. It also seems that it is important to some other people here that they proclaim just as loudly that he is not. I don't really understand either point of view. But then, official "status" is not a big deal to me. I have very strongly insisted on my identity as an unenrolled Baha'i, though. I think Fred is doing something similar, in insisting on his Baha'i identity. So leave him alone about it, already. I don't see why Dave felt the need to go checking in on his status in the first place.

The other disenrollees got a very terse letter saying they'd been booted. I don't see how that could be considered harrassment by any stretch of the imagination. They can either send Fred one, or put up with his public claim to be a BIGS.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: bahai - "Please remove my name and address from your mailing list."
Date: Sunday, December 09, 2001 11:06 AM

>
> The problem isn't really Fred's status. Why the whole thing concerns
> me is that Fred is claiming to not only be a BIGS (About which I could
> really care less) but he is also claiming to have been a victim of AO
> injustice. He is trying to get us to think that they did to him what
> they did to Alison.<<

Well, going around claiming to be a BIGS seems to be an odd way of going
about that-- it seems to be, in fact, a denial that he was disenrolled.
IIRC, he doesn't put his own name in his "roll call of Baha'i victims".

I care deeply about the injustices done by AO and
> I want to be able to distinguish the real victims from the
> non-victims.<<

Well, Milissa, it doesn't look like to me that you're having much
trouble
making such a distinction.

Fred just doesn't upset me much. I'm not crazy about his approach,
but then,
I could say that of some other AO critics as well. He's deliberately
made
himself into the guy everybody loves to hate. He crossposts repetitive
messages, says some wild stuff sometimes, and generally makes
himself a pain
in the butt. On the other hand, he has made a strong stand for
freedom of
conscience and expression and has a wealth of information on his
website
about cases of AO injustice. There are very few who have done as
much to
promote awareness of the problems in the Baha'i system about those
issues.
Fred, or at least his online persona (which I believe to be deliberately
contrived), is about as lovable as a prickly pear, but he has made an
important contribution.

Love, Karen

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: bahai - "Please remove my name and address from your mailing list."
Date: Tuesday, December 11, 2001 6:39 PM

--
> > >
> > > National: "Did you mean just the mailing lists or the
membership
> > > list as well."

> > >
> > > Fred: "What kind of idiot are you? Take me off your lists, and if
> > > you ever contact me again I will drag your ass to court!"
> > >
> > > Silence as National complies with Fred'd request.
> > >
> > > As Milissa pointed out - no one who withdraws ever gets
> > > confirmation.
> > >
> > I did resign from the Bahai community and I did get confirmation
that
> > that had been actionned in the administrative records.
>
> Different NSA, different procedure.

Dave,

I got confirmation -- it took months to get it, but I got one. A letter
saying that I'd been removed from the rolls according my request and
if the
Baha'i community can do anything further for me, then let them
know. Nice,
polite stuff.

Love, Karen

>
>
> > > End of story. Now - to me National owes Fred nothing.
> > >
> > Fred disagrees - he said that he did not withdraw! There is a
> > disputation as to fact. How shall it be resolved?
>
> That is up to Fred, then again he does not want it resolved. He will
> howl his claim on any board he deems worthy of his spam. If he
> resolves it he can't howl anymore.
>
> > Until it is, this thread shall repeat, like a Mexican Chilli or a
> > decent Madras Curry!
>
> mmmMMMmmm. Curry. drool, drool, drool.
>
> Well time for dinner.
>
> Cheers,
>
> Dave

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Just 'Cause we vote doesn't make it democratic
Date: Sunday, December 16, 2001 9:25 PM

Dear Randy, Pat, and friends,

I've been talking a lot lately about this whole "democratically-elected"
business; both because of my talks with Paul on uk.r.i. and because
there's
a relatively new Baha'i on my list who is *really* bugged by the way
that
Baha'i elections are conducted. He is also bugged by how Baha'is go
around

bragging about how superior their system is to American democracy,
and says
he doesn't want his children brought up to disdain American
freedoms.

I don't think my vote had any impact on anything whatsoever other
than
locally, where my choices were pretty darn limited. The Chairman of
the
convention almost invariably was elected -- the two times this one
guy from
my community was elected were exactly the two times when
convention was held
here. He was up there running the show when people walked in,
looked like he
knew what he was doing, and lo! he was elected. The last time I went
to
Convention the man was an elderly Knight of Baha'u'llah who also
happened to
live in our community. I was a teller that year, and saw the votes -- a
great many of the votes cast for this person were simply written as
"Kathy
X's father". That is, they didn't even know his name -- all they knew
was
that he was a "big-deal" Baha'i. I didn't vote for him, since I knew
him
rather better. But he was elected. Then, I once saw a report on the
National Convention, and four of the nine didn't even get a majority of
the
delegates' votes -- since we put in the nine top vote-getters whether
they
get a majority or not. The votes are spread so thin that just being a
little bit better known than someone else tips the scale. Voting for a
delegate entirely by reputation, who in turn will vote largely on
impressions that he gets at Wilmette when he's there isn't democracy
at all.
Democracy runs on free expression and discussion of issues. In the
Baha'i
system, you might as well put names on a corkboard and throw a dart,
for all
the difference it makes.

Love, Karen

--

<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>
Karen Bacquet <karenbacquet@hotmail.com> wrote in message
news:u1qiugh82qg602@corp.supernews.com...

>

>

> > Note the bit about "some of my mails were rejected"!

> >

> > By the way now many times can someone write democratically
elected in a

> > single email, have you found out yet?

>

> LOL!! In fact, Paul has been calling me anti-democratic because I
don't

> support the "democratically elected" institutions right to punish
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and
> push them out of the Faith for their opinions. It is an incredible
leap
of
> logic that make freedom of speech "anti-democratic", but I've heard
Baha'is
> say weirder things.
>
> Love, Karen
>
> >
> > Good luck in your discussions, Randy
> >
> >
> >
> >
> >
>
>

From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: Just 'Cause we vote doesn't make it democratic
Date: Monday, December 17, 2001 7:09 PM

--

<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>

Randy Burns <randy.burns4@gte.net> wrote in message
news:h8rT7.194\$5f4.80410@dfiatx1-snr1.gtei.net...

> Karen

>

> I don't think Shoghi Effendi would like the Baha'i election process
> characterized as being "democratic" anyway.,,,

I think you're right there, but every once in a while you run into
someone
like Paul who basically justifies the authority of the AO by claiming it
is

democratic and/or that it reflects the will of the majority of Baha'is.
Although, I must admit Paul is a bit extreme on this score.

>

> So I think the idea of saying "democratically-elected" everytime you
> mentioned the Baha'i administration would not be too pleasing to
Shoghi.

>

> Shoghi thought this system was superior to other forms of election
processes

> but I still find it very subject to manipulation. The nice thing about
> these new regional boards is that we now have a nice "short list" of
> candidates for the NSA!<<

Well, no doubt all forms of elective government are subject to some
form of
manipulation. Local elections, like school boards, are real bad that
way --
just a tiny vocal bunch can get somebody in because with a low turn-
out
election, name recognition means a lot. We've had some wacko
constitutionalist types elected to local office, and in fact, had a recall
election that threw out three county supervisors. But in the Baha'i

system,
you don't know if somebody's wacko or not -- you know nothing at all
about
their individual performance, just whatever their public reputation is,
in a
very general way. If you wanted something changed, you'd have to
vote
against all incumbants, and aren't likely to get very far.

Love, Karen

>
>
> Cheers, Randy
>
> --
>
> Karen Bacquet <karenbacquet@hotmail.com> wrote in message
> news:u1qlj8aarpun74@corp.supernews.com...
> > Dear Randy, Pat, and friends,
> >
> > I've been talking a lot lately about this whole "democratically-
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> > business; both because of my talks with Paul on uk.r.i. and
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> > Baha'i elections are conducted. He is also bugged by how Baha'is
go
> around
> > bragging about how superior their system is to American
democracy, and
> says
> > he doesn't want his children brought up to disdain American
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> >
> > I don't think my vote had any impact on anything whatsoever
other than
> > locally, where my choices were pretty darn limited. The Chairman
of the
> > convention almost invariably was elected -- the two times this
one guy
> from
> > my community was elected were exactly the two times when
convention was
> held
> > here. He was up there running the show when people walked in,
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"Kathy

> > X's father". That is, they didn't even know his name -- all they knew was

> > that he was a "big-deal" Baha'i. I didn't vote for him, since I knew him

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> > National Convention, and four of the nine didn't even get a majority of

> the

> > delegates' votes -- since we put in the nine top vote-getters whether they

> > get a majority or not. The votes are spread so thin that just being a

> > little bit better known than someone else tips the scale. Voting for a

> > delegate entirely by reputation, who in turn will vote largely on

> > impressions that he gets at Wilmette when he's there isn't democracy at

> all.

> > Democracy runs on free expression and discussion of issues. In the

Baha'i

> > system, you might as well put names on a corkboard and throw a dart, for

> all

> > the difference it makes.

> >

> > Love, Karen

> >

> > --

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> > >

> > >

> > > > Note the bit about "some of my mails were rejected"!

> > > >

> > > > By the way now many times can someone write democratically elected in

a

> > > > single email, have you found out yet?

> > >

> > > LOL!! In fact, Paul has been calling me anti-democratic because I

don't

> > > support the "democratically elected" institutions right to punish people

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> > > push them out of the Faith for their opinions. It is an incredible leap

> > of

> > > logic that make freedom of speech "anti-democratic", but I've heard

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> > > say weirder things.

> > >

> > > Love, Karen

> > >

> > > >

> > > > Good luck in your discussions, Randy
> > > >
> > > >
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>

**From: "Karen Bacquet" <karenbacquet@hotmail.com>
Subject: Re: The Silence of the Lambs
Date: Wednesday, December 19, 2001 3:07 PM**

Hi, guys!

Not much to say today, but since y'all have so kindly been wondering where I've been, I thought I'd stop by and say hello.

>
> There are over 200 subscribed to Talisman 9 at the moment.
Karen's
> "Unenrolled Bahai" has I think around 50 <<

Unenrolled Baha'i stands at 49 right now. I was a bit worried if the list would fly when I first started, but I have no problem at all attracting subscribers. It is also growing less dependent upon my input, and members are becoming a real support group to each other. There's a whole lot of disillusioned Baha'is out there, folks, who have never heard of Juan Cole, or ever seen Fred Glaysher's web page. I have a fantasy that all those inactive and alienated people show up one day at Unit Convention and make their voices heard. They'd swamp the place if they did.

>
> The essential business of war is the ability to cut through the
> smokescreen of disinformation to assess the damage inflicted on the
> enemy by one's operations. That is a complicated and complex
> business. In assessing the effect of Bahai Wars on the AO one has to
> learn to read the subtext. For example the UK NSA used to publish the
> names and numbers of new additions to the flock as well as the
> withdrawals. It hasn't done so for many moons past.<<

One thing I noted was the statistics that they keep in the church page of my annual almanac -- once upon a time they published LSAs, which was 1750, as the number of congregations. Oddly, a few years ago, this number jumped to

over 8,000, which, I suppose is the number of localities, which includes groups and isolated believers. What this tells me is that the number of LSAs in this country has dropped significantly. I'd really like a hard statistic on that if anyone's got one.

>
> >Nima (alas he has left the groups for the
> >time being)
> > is virulent, but backed up with sources. Karen and Melissa are
> always worth a
> > read.
>
> Dare one disagree with so cogent a point?,,

Thanks, guys. I need a balm to my ego. I've just been recently accused of "double-think" and "incoherence". Not by anybody I should care about, but I'm thinner-skinned than I ought to be for somebody out in cyberspace.

>Even
> poor old Karen has been accused there of being a Violator and Covenant
> Breaker!<<

I have also just been accused of single-handedly orchestrating the entire Religious Debate fiasco. Not only did I have the moderator of that list in my pocket, but sent my lapdogs, Nima, Paul, and even Juan, to that list to do my evil bidding. (Hey, they didn't mention you, Dermot. How did you manage to escape that?) Exactly how I got myself promoted to that status, I haven't a clue. If I'm going to be the object of someone's paranoid fantasies, I'd rather it be a Baha'i fundamentalist, where I can at least understand why I'm hated. Maybe I'll go over to Beliefnet . . .

Love, Karen

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

The full text of The Chicago Tribune article appears on this page.

Also see Comments posted to *The Chicago Tribune* Forum

https://fglaysher.com/bahaicensorship/Chicago_Tribune.html

Now available on The Chicago Tribune at

https://articles.chicagotribune.com/2009-05-18/news/0905170216_1_orthodox-community-rift-jesus-and-muhammad

WORLDWIDE RELIGIOUS NEWS

<https://wwrn.org/articles/30946/?&place=north-america§ion=bahai>

TimesDispatch

Richmond Times-Dispatch

Rift in Baha'i faith becomes grounds for lawsuit

https://www2.timesdispatch.com/rtd/lifestyles/health_med_fit/article/I-BAHA0526_20090604-232004/271998/

Chicago Tribune

https://articles.chicagotribune.com/2009-05-18/news/0905170216_1_orthodox-community-rift-jesus-and-muhammad

November 23, 2010 >>> Opinion Handed Down by US 7th Circuit Court of Appeals, Case No. 08-2306

https://fglaysher.com/bahaicensorship/US_7th_Circuit_Court_of_Appeals_11-23-2010.html

Baha'i rift Baha'is upset with Orthodox Baha'i Faith --chicagotribune.com

<https://archives.chicagotribune.com/2009/may/18/local/chi-bahai-18-may18> original link

https://articles.chicagotribune.com/2009-05-18/news/0905170216_1_orthodox-community-rift-jesus-and-muhammad current link

chicagotribune

Baha'i rift: Baha'is upset with Orthodox Baha'i Faith Mainstream group doesn't want the name Baha'i by any other group

By Manya A. Brachear Tribune reporter May 18,2009

Every religion has been riven by struggles over authority and authenticity.

Buddhism began when a maverick Hindu prince inspired disciples to embrace asceticism. Judaism has sprouted branches from ultra-orthodox to ultra-liberal, even Jews for Jesus. Christianity went through numerous profound splits, including the Protestant Reformation sparked in the 16th Century by Martin Luther in Germany and the 19th Century Mormon movement led by Joseph Smith in the U.S.

Now the Baha'i Faith, the organization representing the most recent sect to spring from Islam, is struggling to defend its identity in federal court in Chicago, where North American Baha'is have been based ever since believers came to the U.S. about 90 years ago. They contend that a tiny band of believers known as the Orthodox Baha'i Faith can't call themselves Baha'i or use one of its key symbols without violating trademark law or a previous court ruling more than 40 years ago.

In the hands of the federal 7th Circuit Court of Appeals, the case could set a precedent for settling religious schisms, doctrinal disputes and claims to truth.

"The word Baha'i carries with it implications for a certain sets of beliefs --and we have to protect that," said Robert Stockman, a practicing Baha'i and religious studies instructor at DePaul University.

Adherents of the Orthodox Baha'i Faith believe the international community has strayed from the religion's original teachings. That deviation, they say, threatens to interfere with God's plan for the world.

Baha'u'llah, who founded the faith in Iran in the mid-19th Century, is regarded by Baha'is as the most recent messenger of God in a long line including Abraham, Buddha, Krishna, Jesus and Muhammad. Baha'is believe Baha'u'llah revealed God's plan by which humanity one day would unite to become a single race.

On a Web site called www.truebahai.com, the orthodox group faults the mainstream denomination for corrupting that plan.

The mainstream Baha'is have responded with a lawsuit that tries to bar the orthodox from calling themselves Baha'i and sharing the "The Greatest Name," a sacred and trademarked symbol. Baha'is believe they are not only safeguarding their identity. They are defending the truth with a capital T.

The Orthodox say that is not a matter for the courts to decide.

"We're the true faith. That's what we would say," said Jeffrey Goldberg, a member of the Orthodox Baha'i Faith who left Chicago to be closer to an Orthodox community in New Mexico. "That has to be decided in the hearts and minds of the Baha'i, not by a secular court order."

The Baha'is first took breakaway believers to court in 1966 after a tumultuous time for their community. Nine years earlier, Shoghi Effendi, guardian of the faith and direct descendant of the founding prophet, had died unexpectedly and allegedly without naming a successor.

Leaders decided a Universal House of Justice envisioned by Effendi would oversee the faith. But shortly after the leaders announced their solution, one of them declared that Effendi actually had intended for him to serve as the next guardian.

Charles Mason Remey, then in his 90s, said Effendi had addressed him in letters as his son or spiritual descendant.

The National Assembly of France and about 100 others followed Remey. But the rest of the Baha'i community declared Remey a covenant breaker, expelled him from the faith and successfully sued his followers, barring them from calling themselves Baha'i and using the sacred symbol. Remey's group disbanded, but orthodox believers reorganized and continued to maintain the guardianship.

Thirty years later, Goldberg, an active Baha'i in Barrington, came upon the splinter group while surfing the Internet. He became convinced that he had been duped.

With no explanation, Goldberg quietly resigned from the community because he knew the consequences. When Bahai's are declared covenant breakers, they are shunned or ostracized with the exception of business relations.

But Janice Franco wouldn't let Goldberg go that easily.

She insisted on knowing why he left and, when he told her, went on a quest to prove him wrong. After plunging herself into Baha'i literature, Franco discovered Goldberg might have a point.

Indeed, both Goldberg and Franco were declared covenant breakers and shunned. **Goldberg's wife was encouraged to divorce her husband.** Franco's home-schooled children lost a number of friends. To this day, they are wary of organized religion.

"It was devastating news to find out the larger group had strayed," Franco said. "I want to follow the truth. I don't want to support a mistake.

"The consequence is I don't have a community. "

Then in 2006, the mainstream Baha'is filed a lawsuit, accusing the orthodox believers of violating the court order issued 40 years earlier.

The Orthodox Baha'is insist they aren't the same group. They also say a religious denomination can't trademark truth. The term Baha'i refers to a follower of Baha'u'l-hi. That applies to him and other Orthodox Baha'i, he said.

"From our point of view, if you believe in Christ you can use the word Christ in your name," Goldberg said. "It's a little bit like asking you to recant your faith. It's unacceptable to us."

But Stockman said it is the religion's responsibility to protect the Baha'i name.

"Baha'is are told again and again to try to exercise discipline on what they say about their faith and don't confuse the public.... We have our own community to build," he said.

There are 5 million Baha'is in the world --150,000 in the U.S., including 2,000 in the Chicago area. Why the mainstream denomination waited four decades to enforce the court ruling is a mystery. Baha'i leaders declined interview requests.

Barring the Orthodox believers from using the name "Baha'i" prevents them from popping up in Google when users type in that term.

Stockman said the Web is a tricky place to have conversations about spiritual truth. "It's not our desire to convert people.

It's our desire to put our material out there for people to know what the truth is and decide themselves."

mbrachear@tribune.com Copyright © 2009, Chicago Tribune 5/25/2009 7:28 AM

[Baha'i schism battles it out in court](#) The Honolulu Advertiser

Judge: Baha'i believers can call themselves Baha'i

November 23, 2010 https://articles.chicagobreakingnews.com/2010-11-23/news/28519905_1_baha-i-believers-orthodox-baha-i-faith-north-american-baha-is

A federal court in Chicago has ruled a group of self-proclaimed orthodox Baha'i believers can keep calling themselves Baha'i despite a 1966 court decision that stopped an offshoot organization from using the Baha'I name.

Today, the federal 7th Circuit Court of Appeals ruled that the 1966 decision does not apply to a different offshoot known as the Orthodox Baha'i Faith.

Though the judges criticized the ruling from more than four decades ago as wrongfully trying to resolve a question of religious authority, they determined it was a moot point since the original defendants led a denomination that no longer exists.

Tuesday's ruling sidestepped any questions about whether a religious organization can trademark its name or icons.

North American Baha'is have been based in Chicago ever since believers came to the U.S. about 90 years ago.

Adherents of the Orthodox Baha'i Faith--about 50 strong in the U.S.--believe the mainstream Baha'i faith -- about 5 million strong in the world -- has strayed from the religion's original teachings.

-- *Manya A. Brachear*

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The Baha'i Faith & Religious Freedom of Conscience



Baha'u'llah
Edirne Passport Photo



1868

"Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished."

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 95)

"Let them see no one as their enemy, or as wishing them ill, but think of all humankind as their friends; regarding the alien as an intimate, the stranger as a companion, staying free of prejudice, drawing no lines."

(Abdul-Baha, Selections from the Writings of Abdul-Baha, p. 1)

A fundamental teaching of Bahá'u'lláh is the oneness of the world of humanity. Addressing mankind, He says: "Ye are all leaves of one tree and the fruits of one branch." By this it is meant that the world of humanity is like a tree, the nations or peoples are the different limbs or branches of that tree and the individual human creatures are as the fruits and blossoms thereof. In this way His Holiness Bahá'u'lláh expressed the oneness of humankind whereas in all religious teachings of the past, the human world has been represented as divided into two parts, one known as the people of the Book of God or the pure tree and the other the people of infidelity and error or the evil tree. The former were considered as belonging to the faithful and the others to the hosts of the irreligious and infidel; one part of humanity the recipients of divine mercy and the other the object of the wrath of their Creator. His Holiness Bahá'u'lláh removed this by proclaiming the oneness of the world of humanity and this principle is specialized in His teachings for He has submerged all mankind in the sea of divine generosity. Some are asleep; they need to be awakened.

Some are ailing; they need to be healed. Some are immature as children; they need to be trained. But all are recipients of the bounty and bestowals of God.

(Abdul-Baha, Baha'i World Faith - Abdul-Baha Section, p. 246)

"This movement eludes organization -- it is the realization of a new spirit. The foundation of that spirit is the love of God; and its method, the love and service of mankind. Many who have never heard of this revelation teach its laws and spiritual truths. These people are performing what Baha'u'llah hath commanded though they never heard of him. The power of Baha'u'llah's words is compelling -- therefore, you must know and love them. For instance, in the spring season trees burst forth into verdure, though they are not conscious of the sunshine, of the falling rain or the gentle breeze -- nevertheless, the power of nature urges them on to yield forth their fruits."

(Abdul-Baha, Divine Philosophy, p. 14) www.reformbahai.org

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The Baha'i Faith & Religious Freedom of Conscience

"A weird Baha'i sub-cult has arisen. It structurally resembles al-Qaida..." Juan Cole

Juan Cole's original posts below can be found excerpted from [here](#).

From: "Juan Cole" <jricole@my-deja.com>
Subject: Kazemzadeh, Semple and al-Qaida
Date: Friday, February 08, 2002 12:21 PM

The Baha'i faith stands for universal love, for tolerance, and for a separation of religion and state. The need for religious leaders to let politicians do the ruling is a key value stated over and over again in Baha'i scripture.

Unfortunately, a weird Baha'i sub-cult has arisen. It structurally resembles al-Qaida, and differs from al-Qaida only with regard to methods, not ideals. It does not usually employ violence or terrorism (though persons with this mindset have beaten up friends of mind). And, most frighteningly of all, it has taken over and subverted the main institutions of the Baha'i faith.

1)

Al-Qaida believes in the destruction of secular, civil governments and replacing them with a fascist theocracy.

Baha'i theocrats believe in the destruction of secular, civil governments and replacing them with a fascist theocracy. Ian Semple, a member of the Baha'i Universal House of Justice, has for decades cast scorn on civil governments and spoken of his dream of a future when Baha'i Institutions will rule in their stead.

One pilgrim wrote,

"I recall being in Haifa in the '70s ('72 and '78) and hearing long talks about this from Ian Semple, on how the world was destined to be ruled by houses of justice and there will eventually be no distinction between church and state, with rather snide and smug comments about how at last the world will finally get it right and have God and Government fused through the power of the Baha'i covenant."

Note that this is the opposite of what `Abdu'l-Baha says in the Treatise on Leadership:

<https://www2.h-net.msu.edu/~bahai/trans/vol2/absiyasi.htm>

Semple also put out a letter from the Secretariat of the UHJ:

"As for the statement made by Shoghi Effendi in his letter of 21 March 1932, the well-established principles of the Faith concerning the relationship of the Baha'i institutions to those of the country in which the Baha'is reside make it unthinkable that they would ever purpose to violate a country's constitution or so to meddle in its political machinery as to attempt to take over the powers of government. This is an integral element of the Baha'i principle of abstention from involvement in politics. However, this does not by any means imply that the country itself may not, by constitutional means, decide to adopt Baha'i laws and practices and modify its constitution or method of government accordingly."

In this passage he basically argues for a Nazi-like tactic of getting elected democratically and then abolishing democracy. By the way, the Islamists (with al-Qaida links) tried this in Algeria, and the democrats and secularists fought back, embroiling the country in a civil war that has cost 100,000 lives. This is the sort of conflict between theocratic Baha'is and the rest of society that Semple is urging on the world. At that point would the Baha'i theocrats refrain from violence?

2) Al-Qaida wishes to reestablish the Islamic Caliphate as the One World Government.

Baha'i theocrats substitute the House of Justice for the Caliphate and envision it ruling the world.

3) Al-Qaida despises parliamentary democracy as corrupt, money-driven and unrepresentative. It wishes to overthrow parliaments and institute authoritarian religious rule instead.

Baha'i theocrats despise parliamentary democracy and wish to substitute their religious institutions, which are not freely elected, for civil government. Long-time Baha'i leader Firuz Kazemzadeh said in 1988:

"If somebody is dissatisfied with a local assembly, he is not prevented from appealing to the NSA . . . It is something else when whispering campaigns or petitions are sent around for signatures objecting to the activities of the institutions. That also may be something which is countenanced by American democracy but has nothing to do with the Baha'i Faith. We must always remember that our institutions are an unusual and unique combination of theocracy in the best sense of the term with democracy. The institutions of the Baha'i Faith have not been created by us, the institutions have been created by God."

Actually, Kazemzadeh's version of the Baha'i institutions has been created by Kazemzadeh.

4) Al-Qaida establishes cells throughout the world to work for theocracy, and recruits innocent Muslims at mosques.

Baha'i theocrats have secret cells within the Baha'i community, and recruit Baha'is at deepenings and other events into their twisted world-view. Many "Auxiliary Board Members" and Assistants are secret theocrats who play dirty tricks on ordinary Baha'is to force them out of the Faith.

The Ian Semple/Kazemzadeh theocratic ideology aims at destroying American democracy. It aims at gutting the Constitution and abolishing Congress in favor of Kazemzadeh's weird, secretive, authoritarian way of ruling.

5) Al-Qaida demands absolute obedience from its recruits, and no dissent is permitted.

Baha'i theocrats demand absolute obedience to "the Institutions" and tolerate no dissent. Kazemzadeh told a group of Baha'i intellectuals,

"the word dissent implies separating oneself from the activities of the group and putting oneself outside the mainstream of the community, and that is contrary to Baha'i practice."”

You can't disagree with the NSA.

The dangers to the pristine Baha'i faith, with its values of tolerance, allowing the expression of diverse points of view, and firm commitment to the separation of religion and state, of this theocratic cult that has taken control of the community cannot be overstated. Moreover, it is a threat to the whole world.

Now that we have seen where such authoritarian theocracy leads, on September 11, I call upon all Baha'is to step back, reread the scriptures, and adhere to the real values of our religion.

cheers Juan ColeFrom: "Juan Cole" <jricole@my-deja.com>

Subject: Cowardice of the National Spiritual Assembly of the United States

Date: Friday, February 08, 2002 3:10 AM

Dear Pat Kohli:

Since you have been out here backbiting me and using foul language and treating me to a little auto-da-fe of your own in typical Inquisitorial fundamentalist-Baha'i Style, let me just take a moment out of my busy life to respond to you, whoever you are.

First of all, you have pretended to hurt that I suggested that the US NSA was cowardly in its response to the horrible attack on the United State of September 11. But it is cowardly. In the NSA letter appended to the message of a private individual below, the NSA urges that Baha'is in the wake of September 11 avoid criticizing the Taliban

Government of Afghanistan. We were not even supposed to "assign blame" to Osama Bin Ladin or al-Qaida!

"above any mention whatsoever of government actions, assignment of blame . . ."

Moreover, no Baha'i writing in as an individual to a newspaper was allowed to say, "I am a Baha'i, and I condemn this evil attack on the United States by virtue of my Baha'i values, of tolerance and respect for human life." Bob Henderson had the gall to tell us that we could not say this.

What in the world does the Baha'i faith stand for if it doesn't even publicly stand against terrorism? If adherents cannot publicly associate themselves both with a condemnation of mass murder and with the Baha'i principles??

As for this minor issue of whether the NSA had planned to ban the saying of the Prayer for America, it remains murky. Not only I but the poster below, posting in the same period, had heard that it might. I heard the same things, and was not unusual in giving them credence. I am glad to publicly acknowledge that the NSA does not appear, at least openly, to have banned the saying of the prayer. What instructions it has given its legion of Secret Police (Assistants & ABMs) behind the scenes we do not know. A lot goes on in the inner core of the Baha'i faith that is hidden from outsiders, even from the rank and file Baha'is.

So, Pat, you wanted to hear me say I got that detail wrong in the heat of the moment, and here it is. I got it wrong. Unlike some people, I don't claim infallibility. I correct my errors. Doug Martin and Farzam Arbab don't have to ever say they are sorry, because they are tinpot dictators.

But I did not get the tenor of the NSA response wrong. It is cowardly. It is running for the hills.

And I mind it. Because when the Iranian Baha'is needed the support of my government, the United States stuck its neck out for them. The US Congress passed resolutions, condemning the Iranian government for its persecution of the Baha'is. Presidents Reagan, Bush, and Clinton all condemned Iran on this issue. Don't you think that maybe American citizens could have been hurt by the Khomeinists in response? They did so at the explicit urging of the National Spiritual Assembly of the Baha'is of the United States, which maintained a \$500,000 a year lobbyist for the explicit purpose of lobbying Washington on this matter. Firuz Kazemzadeh button-holed U.S. officials endlessly over this in public, while privately heaping scorn on the U.S. Congress.

Now, when my country needs the support of everyone it can get, the National Spiritual Assembly announces that, well, no, it can't come out and condemn the Taliban government of Afghanistan. Sorry, USA.

You did it for us but we're selfish cowardly s.o.b.s and we ain't doing it for you.

So, Pat, say the Prayer for America all you like. But for the love of God also stand up and say that *the Baha'i Faith* condemns al-Qaida, the Taliban, and mass murder. Stand up to the pusillanimous Hendersons of the world.

And just in case you don't get it, my advice to you is to get off my case. I didn't come out on TRB with that message to which you objected and I've got other things to do with my time these days that debate and condemn minor cultists. But if you keep bringing me up I will be coming after the cultists who have infiltrated and mutilated the Baha'i administration vocally, with good evidence, every day. I have file cabinets full of juicy stuff. I'd prefer to spend my time another way. But if you really want to have me spend it this way, just keep up your vacuous drumbeat.

cheers Juan

· From:
· Date: Mon, 22 Oct 2001 04:35:52

National letter of Caution

Dear all'

It seems many (especially US Bahai's) are still in the dark about the National letter of Caution.

Although no prayers have been actually spelt out (word for word) in the letter from the NSA, any Bahai with a little bit of brain-matter up top who knows The words in "Prayers for America" (below), is it not obvious,< B>

Because of the politically sensitive nature of these recent tragic events

, these prayers contain language that could seem threatening to non-Bahá'ís.

namely, many Muslims, which in turn could bring retaliation to Baha'is living in both the US and Middle Eastern Countries. One now begins to understand the wisdom of the NSA's letter. (below)

In other words, until this crisis is over, you don't go around waving a red

flag at a bull. Once the crisis is over apocalyptic references from the Bahá'í writings and other prayers can be used once again

(Publically that

is) By those Baha'is who wish to use them. . .

National letter of Caution

Posted on NSA site 14/9/01

"To Public Information Representatives, Local Spiritual Assemblies, and Individual Bahá'ís:

All of us have been deeply affected by the tragic events in Washington DC, Pennsylvania, and New York. Without question, many Bahá'ís will yearn to make some response to demonstrate their wish that Bahá'u'lláh's healing message might reach every corner of this nation. In the words of the National Spiritual Assembly in its message to the American Bahá'í community, "The Bahá'í spirit of universal love and assistance are more urgently needed now than ever before." What is needed now is for us to act as true Bahá'ís, as true servants to humankind.

The Office of External Affairs has received requests for guidance on such matters as whether it is appropriate to submit prayers to their local newspaper, the appropriateness of writing letters to the editor in response to these tragic events and other similar inquiries.

We take this opportunity to remind the friends of the policy of the National Spiritual Assembly on writing articles to local newspapers:

* Individual Bahá'ís must first seek the approval of the local Spiritual Assembly before submission to the newspaper if the person is writing as a Bahá'í.

* Bahá'ís are free to write letters to the editors of publications to express their personal views if they do not identify themselves as Bahá'ís, imply that they represent the Faith or a Bahá'í community, or discuss the Bahá'í Faith.

* Individuals or local Spiritual Assemblies wishing to submit articles to national publications must first seek the approval of the Office of External Affairs.

* If individuals are uncertain about the relationship of their letters to the interest of the Faith, they should consult with their local Spiritual Assembly.

* Any local Spiritual Assembly that wishes to contact local government officials including for the purpose of presenting Bahá'í materials should first consult with the Office of External Affairs.

Because of the politically sensitive nature of these recent tragic events, we ask that local Spiritual Assemblies consult with the Office of External Affairs before submitting anything to a local newspaper. The Office of External Affairs can be reached by phone at (202) 833-8990 or e-mail at usnsa-oea@usbnc.org. Please note that the Office of Public Information in New York City is currently experiencing difficulty in receiving telephone and e-mail communications.

General guidelines for appropriate tone of communications to the media:

Any Bahá'í-connected message to the public should try to elevate the response to the attacks to a higher, more spiritual level that is above hatred and recrimination, above any mention whatsoever of government actions, assignment of blame, and above the attempt to use this tragedy as an opportunity to advance our own interests. It would also not be appropriate to cite apocalyptic references from the Bahá'í writings or to submit prayers which contain language that could seem threatening to non-Bahá'ís.

We welcome you to contact the Office of External Affairs anytime with your questions.

Loving Bahá'í greetings,

Office of External Affairs

OFFICE OF EXTERNAL AFFAIRS

1320 19th Street NW, Suite 701

Washington, DC 20036-1610

Phone: 202-833-8990

Fax: 202-833-8988

"Prayers for America"

"This [Cleveland, Ohio] is a beautiful city; the climate is

pleasant; the views are charming. All the cities of America seem to be large and beautiful, and the people appear prosperous. The American continent gives signs and evidences of very great advancement; its future is even more promising, for its influence and illumination are far-reaching, and it will lead all nations spiritually. The flag of freedom and banner of liberty have been unfurled here, but the prosperity

and advancement of a city, the happiness and greatness of a country depend upon its hearing and obeying the call of God. The light of reality must shine therein and divine civilization be founded; then the

radiance of the Kingdom will be diffused and heavenly influences

surround." (`Abdu'l-Baha: Promulgation of Universal Peace, Page: 104)

"Ya-Baha'u'l-Abha! Abdu'l-Baha did not rest a moment until He had

raised Thy Cause and the Standard of the Kingdom of Abha waved over the

world. Now some people have arisen with intrigues and evil aspirations< BR>

to trample this flag in America, but My hope is in Thy confirmations. Leave Me not single, alone and oppressed! As Thou didst promise,

verbally and in writing, that Thou wouldst protect this deer of the pasture of Thy love from the attacks of the hounds of hatred and

animosity, and that Thou wouldst safeguard this persecuted sheep from the claws and teeth of the ferocious wolves, - now do I await the appearance

of Thy bounties and the realization of Thy definite promise. Thou art the true Protector, and Thou art the Lord of the Covenant! Therefore, protect this Lamp which Thou hast lighted, from the severe winds."

(`Abdu'l-Baha: Baha'i World Faith, Page: 433)From: "Juan Cole" <jricole@my-deja.com>
Subject: Re: Kazemzadeh, Semple and al-Qaida
Date: Friday, February 08, 2002 9:42 PM

I wrote,

> "Juan Cole" <jricole@my-deja.com> wrote in message
> news:619f1452.0202080921.188965bc@posting.google.com...
> > The Baha'i faith stands for universal love, for tolerance, and for a
> > separation of religion and state.

Our own version of Jihad Johnny Walker Lindh, Jihad Ricky Schaut, replies:

> Such is the Juan Cole official reinterpretation of Baha'u'llah. Shoghi
> Effendi's statements on the matter, however, say otherwise.

Uh, Jihad Ricky, Shoghi Effendi does not deny that the Baha'i Faith stands for universal love, tolerance, and for a separation of religion and state.

Shoghi Effendi wrote, "Theirs is not the purpose, while endeavoring to conduct and perfect the administrative affairs of their Faith, to violate, under any circumstances, the provisions of their country's constitution, much less to allow the machinery of their administration to supersede the government of their respective countries."

But Jihad Ricky wants to supersede the U.S. Constitution and to throw down the U.S. government, implementing rule by his buddies in the Baha'i "administrative order" in direct contravention of Shoghi Effendi's clear instructions.

Baha'u'llah wrote in His own Will and Testament,

"Kings are the manifestations of the power, and the daysprings of the might and riches, of God. Pray ye on their behalf. He hath invested them with the rulership of the earth and hath singled out the hearts of men as His Own domain. Conflict and contention are categorically forbidden in His Book. This is a decree of God in this Most Great Revelation. It is divinely preserved from annulment and is invested by Him with the splendour of His confirmation."

He not only gave political power to civil rulers ("kings" and "presidents,"), but he forbade Baha'is from making any turmoil the way the Babis had in demanding that religious institutions take over. And he even emphasized that this principle of non-intervention in politics by God, who wants only the hearts of men for his Institutions, is "divinely preserved from annulment."

And yet Jihad Ricky (along with those other Jihadis, Ian Semple, Farzam Arbab, Doug Martin, and Firuz Kazemzadeh) has mounted the minbar of hubris and delivered himself of a Fatwa seeking to annul what is divinely preserved from annulment, and to grab civil political power for the Baha'i religious institutions.

`Abdu'l-Baha writes of the dire need to keep religious leaders and institutions from trying to run the country:

"The function of the religious leaders and the duties of the clerical jurists are to attend to spiritual affairs and to promulgate divine attributes. Whenever the leaders of the manifest religion and the pillars of the mighty divine law have intervened in the world of political leadership, put forward their rulings and attempted to manage affairs, it has ever caused the unity of the believers in the one true God to be destroyed, and resulted in the dispersal of the faithful into factions. The flames of turmoil flared up, and the blaze of rebelliousness scorched the world. The country was plundered and pillaged, and the people became the prisoners and hostages of oppressors."

Not only has religious rule and theocracy ruined Iran, Afghanistan and now the World Trade Center, it has ravaged the Baha'i faith itself, putting it under the thumb of a small, secretive group of cultists who deliberately keep it tiny and exploited.

As for Ian Semple, he has long crowed about the future Baha'i theocracy in his caves, just as Bin Ladin does in his. The proof is overwhelming.

"I recall being in Haifa in the '70s ('72 and '78) and hearing long talks about this from Ian Semple, on how the world was destined to be ruled by houses of justice and there will eventually be no distinction between church and state, with rather snide and smug comments about how at last the world will finally get it right and have God and Government fused through the power of the Baha'i covenant."

Thousands of pilgrims, not just one, have heard him say these things. And not just him. David Hoffman has an audiocassette filled with such ideas that you can order from the Baha'i publishing trust. It is all al-Qaida ideals, from beginning to end.

Semple also had the Bahai World Centre secretariat write,

"As for the statement made by Shoghi Effendi in his letter of 21 March 1932, the well-established principles of the Faith concerning the

relationship of the Baha'i institutions to those of the country in which the Baha'is reside make it unthinkable that they would ever purpose to violate a country's constitution or so to meddle in its political machinery as to attempt to take over the powers of government. This is an integral element of the Baha'i principle of abstention from involvement in politics. However, this does not by any means imply that the country itself may not, by constitutional means, decide to adopt Baha'i laws and practices and modify its constitution."

I commented,

> > In this passage he basically argues for a Nazi-like tactic of getting
> > elected democratically and then abolishing democracy.

Jihad Ricky, who admits he wants to repeal the first amendment to the U.S. Constitution and overthrow the US government in the long run, writes:

>The statement refers to standing Baha'i policies
> regarding political non-involvement, which Dr. Cole knows forbids Baha'is
> from running for office within a democratic system that's premised on
> getting elected through membership in political parties.

What the statement says is that when Baha'is get to be the majority, so that they in a democratic framework represent "the country," then they ("the country itself") may "decide to adopt" [i.e. impose on the whole society] "Baha'i laws" [i.e. a far rightwing literalist interpretation of the Baha'i shariah, similar to Islamic law] and "modify" [i.e. repeal] "its constitution" [i.e. the U.S. Constitution]. The whole passage is doublespeak for Khrushchev's "We will bury you!" The only difference is that Semple thinks he can accomplish the overthrow of the U.S. constitution and the institution of a Baha'i theocracy by simply roping enough John Walker Lindhs into his cult-like perversion of the Baha'i faith, so that ultimately they can pull a Nazi-like maneuver and use their majority itself to destroy democracy.

>Do
> Baha'is believe the Universal House of Justice will, some day, be the center
> piece of what is referred to as the World Order of Baha'u'llah? Yes.

In other words, Jihad Ricky is among the small group of Baha'i cultists that wants to establish a global Baha'i theocracy, just as Jihad Johnny Walker Lindh wants to establish an Islamic caliphate.

> However, at that point, any similarity between what Baha'is envision and any
> Al-Qaida dream for establishing a caliphate ends.

The more cult-like members of Baha'i institutions brook no dissent, act in an authoritarian manner, impose censorship on all Baha'is, routinely investigate people for thought crimes, summarily toss them out of the community, spread nasty rumors about them, demonize them,

and deprive them of the most basic human rights. Sounds an awful lot like al-Qaida's Caliph to me.

- > Dr. Cole . . . clearly seeks to brush aside any legitimate distinctions of
- > which many can be made, not the least of which is the complete absence of
- > any use of force or of any effort to undermine existing governments in
- > Baha'i activities.

The Nazis came to power peacefully, too. That the means are nonviolent makes the Baha'i fundamentalists less dangerous in the short run than the al-Qaida and Taliban, which they resemble so much. But in the long run maybe it makes them more insidious. Anyway, I don't much care how my Constitutional rights are destroyed, whether by violence or peacefully. I care about the *outcome*. I don't intend to allow them to be destroyed at all.

- > > Baha'i theocrats despise parliamentary democracy and wish to
- > > substitute their religious institutions, which are not freely elected,
- > > for civil government.
- >
- > Baha'i institutions are, indeed, freely elected.

No nominations, no campaigning are allowed. Speaking negatively of an incumbent is considered "negative campaigning," for which Baha'is have been punished. Even criticizing policies is disallowed. A small group of like-minded people is reelected every year at the national level, especially to offices like Secretary & Treasurer.

Well, you can run your religious elections however you like. But you are not taking away the democracy we have and which the Master so forcefully praised and replacing it by this weird cult-like manipulation of community politics.

- >Nor, for
- > that matter, do Baha'is seek to substitute Baha'i institutions for civil
- > institutions. Baha'is believe that, some day, when the majority of the
- > population had become Baha'i, Baha'i institutions will form the pattern by
- > which civil government is exercised. That, however, is very different from
- > simply seeking to supplant civil government with Baha'i institutions.

Well, if the current more cult-like Baha'i governance procedures are imposed by a tyranny of the majority on civil institutions as their "pattern", then that would mean abolishing Congress, forbidding political parties (=de facto a one-party state), imposing censorship on the press, repealing the Constitution and the First Amendment. In other words, Jihad Ricky is welcoming us to al-Qaida-Ville.

- > > Baha'i theocrats have secret cells within the Baha'i community, and
- > > recruit Baha'is at deepenings and other events into their twisted
- > > world-view.
- >
- > A charge that's been repeated many times without substantive evidence to

> back it up. Yet, given the track record so far in this post, one has little
> faith in Dr. Cole's ability to produce any such evidence without twisting it
> to mean what he wants it to mean.

Jihad Ricky, of course, is one of the Cell Leaders. Somehow the Cell Leaders are most vociferous in denying there are any Cells.

> > Baha'i theocrats demand absolute obedience to "the Institutions" and
> > tolerate no dissent.
>
> Actually, Baha'i institutions tolerate a great deal of "dissent" when it's
> voiced through proper channels.

No, they don't. But when the dissent is voiced, and punished privately, then nobody on the outside can know about the repression. Cultist Baha'i officials monitor community members, attempt to intimidate them into silence, interfere behind the scenes in LSA elections, and generally act in an authoritarian and corrupt way. Then they smile and put on a 'nice' face for the public. Actually, just listen carefully to Jihad Ricky and you'll see the real face of Baha'i cultism and fundamentalism.

>It is a very different model of governance
> than that which is prevalent in common western democracies, and, of this,
> there can be little doubt.

In other words, what Jihad Ricky advocates is not democratic at all. It is a form of fascist theocracy that deprives us of our God-given democratic rights.

>Whether or not it can be accurately
> characterised as an outright "theocracy" would only depend on the extent to
> which one would highlight similarities while ignoring important differences.

That's easy for you to say. It isn't your ox that is being ingored. Theocracy is the government of a society by the religious institutions. That's what Jihad Ricky wants for our beautiful, tolerant America, to make it like Iran and Taliban Afghanistan. Hint: It is a Theocracy.

See above for what Shoghi Effendi really said.

cheers JuanFrom: "Juan Cole" <jricole@my-deja.com>
Subject: Weirdness of the NSA of Baha'is of America
Date: Saturday, February 09, 2002 12:22 PM

So let's look again at the reaction of Bob Henderson and Firuz Kazemzadeh to the tragic events of September 11.

>National letter of Caution
>Posted on NSA site 14/9/01

>"To Public Information Representatives, Local Spiritual Assemblies,
and >Individual Bahá'ís:

>All of us have been deeply affected by the tragic events in
Washington

>DC, Pennsylvania, and New York. Without question, many Bahá'ís will

>yearn to make some response to demonstrate their wish that
Bahá'u'lláh's

>healing message might reach every corner of this nation.

In other words, the first thing that came to the minds of the Baha'i
fundamentalists on September 11 is, "What is in this for us? Maybe
we'll be able to rope in more converts out of it." Wouldn't the right
first response be enormous sorrow for the suffering of innocents, and
for the blow to the United States, which has always treated the
Baha'is well and given them liberty?

>In the words of the National Spiritual Assembly in its message to the
>American Bahá'í community, "The Bahá'í spirit of universal love and
>assistance are more urgently needed now than ever before."

And, could we please know what "assistance" the National Spiritual
Assembly has given any of the victims? Or any non-Baha'is at all? Or
any Baha'is, for that matter, in the United States? They have an
annual budget of \$25 million a year or so. What percentage of that
does the US NSA spend on "assisting" people in need?

>What is needed now is for us to act as true Bahá'ís, as true servants
to >humankind.

Could we have some specifics here please? What exactly would that
entail? How have Baha'i communities done anything differently since
September 11? Bob Henderson lives in a 9 bedroom mansion with free
maid and gardening service and takes a huge salary and perks out of
the National Fund. Has he made any sacrifices in his lifestyle since
September 11? Has he done anything for anyone? Has he spoken out
against al-Qaida terrorism?

>The Office of External Affairs has received requests for guidance on
>such matters as whether it is appropriate to submit prayers to their
local

>newspapers, the appropriateness of writing letters to the editor in
response

>to these tragic events and other similar inquiries.

My advice is, if you want guidance, go right to Baha'u'llah's
writings. Kazemzadeh will just send you on a fool's errand.

>We take this opportunity to remind the friends of the policy of the
>National Spiritual Assembly on writing articles to local newspapers:

>* Individual Bahá'ís must first seek the approval of the local

>Spiritual Assembly before submission to the newspaper if the person

is writing
>as a Bahá'í.

In other words, they are running the community as a controlling cult where you can't so much as say in public "I as a Baha'i feel that . . ." They impose prepublication censorship on tens of thousands of people, just like the dictatorships in the Middle East do.

>* Bahá'ís are free to write letters to the editors of publications to
>express their personal views if they do not identify themselves as
>Bahá'ís, imply that they represent the Faith or a Bahá'í community,
or discuss
>theBahá'í Faith.

How would this be different from apostasy and denying you are a Baha'i? These authoritarians deprived thousands of Iranian Baha'is of their administrative rights because they avoided mentioning they were Baha'is on their exit visas at Tehran airport. But now when it suits Kazemzadeh and Henderson, they order Baha'is *not* to reveal their identities. We are Baha'is. Our values come from being Baha'is. We have a responsibility to say so when we speak in public.

>* Individuals or local Spiritual Assemblies wishing to submit
articles
>to national publications must first seek the approval of the Office
of
>External Affairs.

Yeah, yeah. Hafez al-Asad, Ayatollah Khamenei and Mullah Omar have the same policy. It is called CENSORSHIP, folks. It is wrong. It is dictatorial.

>* If individuals are uncertain about the relationship of their
letters
>to the interest of the Faith, they should consult with their local
>Spiritual Assembly.

In other words, don't touch that dial, we are in control of your television screen. You will see what we make you see. You will say what we tell you to say.

>* Any local Spiritual Assembly that wishes to contact local
government
>officials including for the purpose of presenting Bahá'í materials
>should first consult with the Office of External Affairs.

Well, don't waste any time weeping over the victims of September 11, for heaven's sake! Call up your Congressman and try to slip him a copy of your latest fundamentalist tract. Here's the opportunity!

>Because of the politically sensitive nature of these recent tragic
>events, we ask that local Spiritual Assemblies consult with the
Office of

>External Affairs before submitting anything to a local newspaper. The Office of
>External Affairs can be reached by phone at (202) 833-8990 or e-mail
>at usnsa-oea@usbnc.org. Please note that the Office of Public Information in
>New York City is currently experiencing difficulty in receiving telephone and
>e-mail communications.

I wonder why their communications were disrupted? Maybe religious fanaticism had resulted in this outcome? Wouldn't you conclude that WE NEED LESS RELIGIOUS FANATICISM? And yet this whole message reeks of cult-like control on people not so far from what al-Qaida itself imposes.

>General guidelines for appropriate tone of communications to the media:

>Any Bahá'í-connected message to the public should try to elevate the response to the attacks to a higher, more spiritual level that is
>above hatred and recrimination, above any mention whatsoever of government
>actions, assignment of blame,

Uh, folks, I think we can assign some blame here. September 11 was perpetrated by a secretive religious cult with Middle Eastern origins called al-Qaida. Al-Qaida was part of the Taliban government in Afghanistan. There, I'm a bad Baha'i. I said it. Moreover, I think al-Qaida and Talibanism are evil. I think `Abdu'l-Baha would have said so, as well; he said similar things about similar movements in his own time. How deep a hole are you going to dig to get away from *reality* in the more cult-like reaches of the Baha'i faith? Should we get to the point where we are NEUTRAL about what happened on September 11? This is the weirdest thing I have ever seen, and it is a profound betrayal by Baha'i officials like Kazemzadeh of a country that has sheltered and nurtured him when his own would have bulldozed him into a mass grave. He is a world-historical ingrate.

>and above the attempt to use this tragedy as an
>opportunity to advance our own interests.

Well, since the letter so far seems to think of it mainly as a proclamation opportunity, I fear that cow is out of the barn.

>It would also not be
>appropriate to cite apocalyptic references from the Bahá'í writings
>or to submit prayers which contain language that could seem
>threatening to non-Bahá'ís.

Well, maybe Baha'is should give up altogether on the Calamity business. It ain't gonna happen, 2000 came and went, and it is *always* scary to us normal people, not just when there's been a terrorist attack. 'Oh, yeah, I just joined this nice religion where

people believe the world is about to end.' Any mother's eyes would shine with pride if her child came back to her with these words.

>We welcome you to contact the Office of External Affairs anytime with
>your questions.

I have a question. Could you get more weird, please?

>Loving Bahá'í greetings,

Oh, yeah, Kazemzadeh has showered me and my friends with love all our lives. Hypocrite.

>Office of External Affairs

>OFFICE OF EXTERNAL AFFAIRS

Remember Ross Perot talked about lobbyists with "alligator shoes and thousand-dollar suits"? That's what "External Affairs" is. It is a lobbying organization. But it only lobbies for itself.

[**Homepage**](#)

The Baha'i Faith & Religious Freedom of Conscience

X-Mozilla-Status: 0001

Message-ID: <32A8841C.2CFB@moa.net>

Date: Fri, 06 Dec 1996 15:37:48 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: @moa.net

CC: @MOA.net

Subject: All Messages to SOC.RELIGION.BAHAI & Talisman

Content-Type: multipart/digest; boundary="-----3E69366EFD"

Content-Disposition: inline

This is a multi-part message in MIME format.

-----3E69366EFD

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

--

FG

Rochester, Michigan USA

-----3E69366EFD

Message-ID: <3282572E.2005@moa.net>

Date: Thu, 07 Nov 1996 16:39:58 -0500

From: <@moa.net>

Organization:

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Detweiler" <rdetweil@primenet.com>

Subject: Re: statement of principles part 1

References: <199611071911.MAA13396@primenet.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Richard C. Detweiler wrote:

>

> Dear Friend,

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> Thank you for your submission to soc.religion.bahai.

>

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I refuse to edit my post in any way whatsoever. Your role as a moderator is not to be a fascist and stunt the serious exchange of ideas. Incidentally, "editting" is spelt with one "t."

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> > especially in this regard.

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> > of Iran blithely ignore in their futile, primitive, brutal search for perfection

> > and obedience.

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> to be posted to the newsgroup. As stated with no supporting information,
> these statements are unfair stereotypes which could cause a lot of heat with
> no new light. :-) Please either strike them or edit them to make them more
> general or backed up by fact.

>

> Thank you for participating,

>

> Dick Detweiler

> rdetweil@primenet.com

> Co-moderator, soc.religion.bahai

>

> ===== Begin submitted post =====

>

> > To: soc-religion-bahai@uunet.uu.net

> > Path: ppp-pm01-dy-1.ouhub.moa.net

> > From: <@moa.net>

> > Newsgroups: soc.religion.bahai

> > Subject: Re: statement of principles part 1

> > Date: Thu, 07 Nov 1996 11:08:44 -0500

> > Organization: Oakland University, Rochester, Michigan, U.S.A.

> > Lines: 87

> > Message-ID: <3282098C.31E@moa.net>

> > References: <55sp6p\$q76@nnrp1.news.primenet.com>

> > NNTP-Posting-Host: zeus.moa.net

> > Mime-Version: 1.0

> > Content-Type: text/plain; charset=us-ascii

> > Content-Transfer-Encoding: 7bit

> > X-Mailer: Mozilla 2.02 (Win95; I)

> > To: karl1971@aol.com

> >

> > karl1971@aol.com wrote:

> >

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> > > surrogate parish to be incredibly wishful and foolish thinking.

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> > otherwise makes little difference. Tainted wine in new vessels.

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> > > authoritative position such as priests, that in my opinion, strikes a nerve
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> >
> > FG
> > Rochester, Michigan, USA
> >
>
> ===== End submitted post =====

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000557991@atlas.moa.net>;

Thu, 07 Nov 1996 16:49:15 -0500

Received: from primenet.com (rdetweil@usr02.primenet.com [206.165.5.102]) by
mailhost1.primenet.com (8.8.2/wjp-h3.00) with ESMTP id OAA22751; Thu, 7 Nov 1996
14:54:18 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.2/8.8.2) id OAA10843; Thu, 7 Nov 1996 14:54:18 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611072154.OAA10843@primenet.com>

Subject: Re: statement of principles part 1

To: @moa.net ()

Date: Thu, 7 Nov 1996 14:54:17 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <3282572E.2005@moa.net> from "" at Nov 7, 96 04:39:58 pm

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

You write:

> > Dear Friend,

> >

> > Thank you for your submission to soc.religion.bahai.

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> I refuse to edit my post in any way whatsoever. Your role as a moderator

> is not to be a fascist and stunt the serious exchange of ideas.

> Incidentally, "editing" is spelt with one "t."

>

I am sorry, but as submitted, your post does not meet the charter of the newsgroup. It contains blanket statements about a group of people when that statement can not possibly be applied accurately to all in that group.

It is therefore stereotypical and could be offensive to those in that group.

The charter for the newsgroup clearly disallows this type of post.

If you would like to support your contention by clearly identifying it as your opinion and supplying some facts to support it or qualifying it in a meaningful way, I would be happy to post your remarks.

Thank you for expressing your concern,

**Dick Detweiler,
co-moderator, soc.religion.bahai
rdetweil@primenet.com**

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000564549@atlas.moa.net>;

Sat, 09 Nov 1996 10:33:02 -0500

Received: from primenet.com (rdetweil@usr04.primenet.com [206.165.5.104]) by mailhost1.primenet.com (8.8.2/wjp-h3.00) with ESMTP id IAA04304; Sat, 9 Nov 1996 08:38:0 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.2/8.8.2) id IAA03876; Sat, 9 Nov 1996 08:38:04 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611091538.IAA03876@primenet.com>

Subject: Re: Incredibly Disillusioned with the Bahai Community

To: @moa.net ()

Date: Sat, 9 Nov 1996 08:38:03 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <32847FF3.7532@moa.net> from "" at Nov 9, 96 07:58:27 am

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

Dear Frederick,

**Please reformat and delete personal reference to moderators and
blanket attacks against groups and I would be happy to post
your remarks,**

Dick Detweiler

co-moderator, soc.religion.bahai

rdetweil@primenet.com

> Date: Sat, 09 Nov 1996 07:58:27 -0500

> From: <@moa.net>

> Organization:

> X-Mailer: Mozilla 2.02 (Win95; I)

> MIME-Version: 1.0

> To: "Richard C. Detweiler" <rdetweil@primenet.com>

> Subject: Re: Incredibly Disillusioned with the Bahai Community

> References: <199611071911.MAA13396@primenet.com>

> Content-Type: text/plain; charset=us-ascii

> Content-Transfer-Encoding: 7bit

>

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> > ===== Begin submitted post =====

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> > > It seems to me the growth of the Faith has been perhaps hopelessly stunted by
> > > the Iranian Baha'i influence upon the understanding of its teachings,

> > > especially in this regard. [At the insistence of the "moderator," the best recent evidence
this in my experience is Richard C. Detweiler's censoring of this posting

> the first time I submitted it. As a pre-Reformation, or non-Reformation culture, Iran
> has the typical tendency to disallow the free exchange of opinion. IMHO, this cultural
> predilection is shared by SOME Iranian Baha'is. How could it not be?]

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> > > American notion, though all the great religions have a sense of the limitations

> > > and modest possibilities of human material. One that such cultures as that

> > > of Iran blithely ignore in their futile, primitive, brutal search for perfection

> > > and obedience. [Once again forced by the CENSOR, I apparently need to point out that Iran (Baha'u'llah seems to have noticed this), as a culture, doesn't exactly

> value the free exchange of ideas.]

> > >

> > > FG

> > > Rochester, Michigan, USA

> > >

>

-----3E69366EFD

Received: from glaysher.library (204.38.255.37) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000565368@atlas.moa.net>;

Sat, 09 Nov 1996 17:18:55 -0500

Message-ID: <328504DC.4551@moa.net>

Date: Sat, 09 Nov 1996 17:25:32 -0500

From: <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Detweiler" <rdetweil@primenet.com>

CC: @MOA.net

Subject: Re: Incredibly Disillusioned with the Bahai Community

References: <199611091538.IAA03876@primenet.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Richard C. Detweiler wrote:

>

> Dear Frederick,

>

> Please reformat and delete personal reference to moderators and

> blanket attacks against groups and I would be happy to post

> your remarks,

>

> Dick Detweiler

> co-moderator, soc.religion.bahai

> rdetweil@primenet.com

Dear Richard:

Let me make sure I understand this: Moderators, like Hitler and other fascists, are above all criticism. The Kitab-i-Oppression says so.

I spelled out "SOME" though I believe the context, as well as reason, implies it.

>

> > **Date: Sat, 09 Nov 1996 07:58:27 -0500**

> > **From: <@moa.net>**

> > **Organization:**

> > **X-Mailer: Mozilla 2.02 (Win95; I)**

> > **MIME-Version: 1.0**

> > **To: "Richard C. Detweiler" <rdetweil@primenet.com>**

> > **Subject: Re: Incredibly Disillusioned with the Bahai Community**

> > **References: <199611071911.MAA13396@primenet.com>**

> > **Content-Type: text/plain; charset=us-ascii**

> > **Content-Transfer-Encoding: 7bit**

> >

> > **Richard C. Detweiler wrote:**

> > >

> > > **Dear Friend,**

> > >

> > > **Thank you for your submission to soc.religion.bahai.**

> > >

> > > **I am returningthis to you for editting. [sic] I cannot allow the blanket**

> > > **statements:**

> > >

> > > > **It seems to me the growth of the Faith has been perhaps hopelessly stunted by**

> > > > **the Iranian Baha'i influence upon the understanding of its teachings,**

> > > > **especially in this regard.**

> > >

> > > **and**

> > >

> > > > **and modest possibilities of human material. One that that such cultures as that**

> > > > **of Iran blithely ignore in their futile, primitive, brutal search for perfection**

> > > > **and obedience.**

> > >

> > > **to be postedi to the newsgroup. As stated with no supporting information,**

> > > **these statements are unfair stereotypes which could cause a lot of heat with**

> > > no new light. :-) Please either strike them or edit them to make them more

> > > general or backed up by fact.

> > >

> > > Thank you for participating,

> > >

> > > Dick Detweiler

> > > rdetweil@primenet.com

> > > Co-moderator, soc.religion.bahai

> > >

> > > ===== Begin submitted post =====

> > >

> > > >

> > > > karl1971@aol.com wrote:

> > > >

> > > > >

> > > > > Personally, over the years I've been incredibly disillusioned with the Bahai

> > > > > Community. I was brainwashed to believe it meant a lot of things it

> > > > > doesn't. To, illustrate, I can still remember going to a youth deepening

> > > > > when I was 17 and hearing this highly respected fiery lipped ex-radical

> > > > > ominously railing to us guys about "locker room talk" --- basically in her

> > > > > war like ways she was trying to instill a sense of shame for thinking

> > > > > unchaste thoughts ---- which was good in a sense ---- but believe me, the way

> > > > > she worded herself was absolute condescending nonsense. She cleverly made it

> > > > > sound like it was a terrible crime to get horny. --- The point being, at the

> > > > > time, being a na ve kid, I took her way too seriously.

> > > > >

> > > >

> > > > Karl, people are evil and twist and debase every political and religious form to

> > > > their own purposes. I've witnessed this same kind of thing in the Baha'i Faith

> > > > many, many times. Who, if they have even a modicum of honesty and perspicacity,

> > > > hasn't?

> > > >

> > > > As you know, the Bahai Faith doesn't have priests, preachers, or any
> > > > individuals who have the responsibility of telling people what to do, unlike
> > > > churches. However, from my experience I've discovered associating with
> > > > "Bahais" and not expecting them to play the roles of surrogate priests and
> > > > surrogate parish to be incredibly wishful and foolish thinking.

> > > >

> > > >

> > > > Many people are all too willing to ASSUME these roles--through election or
> > > > otherwise makes little difference. Tainted wine in new vessels.

> > > >

> > > >

> > > > Moreover, it is precisely this sense of distrust for people in an
> > > > authoritative position such as priests, that in my opinion, strikes a nerve
> > > > in America's character. ---- If one needs good tactics for mass enrollments
> > > > in the U.S., my suggestion is that we start with those aspects of the Faith
> > > > that appeal to those who have good reasons to distrust authority. After all,
> > > > isn't this distrust a tradition in this country?

> > > >

> > > >

> > > > It seems to me the growth of the Faith has been perhaps hopelessly stunted by
> > > > the Iranian Baha'i influence upon the understanding of its teachings,
> > > > especially in this regard. [At the insistence of the "moderator," the best recent evidence
of this in my experience is Richard C. Detweiler's censoring

> > the first time I submitted it. As a pre-Reformation, or non-Reformation culture, Iran
> > has the typical tendency to disallow the free exchange of opinion. IMHO, this cultural
> > predilection is shared by SOME Iranian Baha'is. How could it not be?]

> > > >

> > > > If one needs a reason to see why its so easy for people not to be Bahais, or
> > > > for that matter, why it's so easy to disobey the Laws of God, look no further
> > > > than members of the influential Bahai Community playing surrogate priests to
> > > > those foolish enough to play surrogate parish ----- Which has the inevitable
> > > > effect of denying what's a part of life: what's worth respecting, what's
> > > > worth being ashamed of, and what's worth forgiving.

> > > >

> > >

> > > > You, sir, have an Antinomian mind; you should OBEY!!!!

> > >

> > > > These roles have this effect because sooner or later a parish will wonder if

> > > > the priest is worth putting on a pedestal. As such, it will eventually see

> > > > the natural flaws in his character and not take a damn thing he says

> > > > seriously. Whereas with independent investigation of truth, which

> > > > Baha'u'llah so brilliantly condones, there are no flaws to be disillusioned

> > > > with.

> > > >

> > >

> > > > In Young Goodman Brown, Hawthorne perceived it long ago: "Evil is the Nature

> > > > of Mankind." I also recall Ecclesiastes: "The heart of the sons of men is

> > > > full of evil."

> > >

> > > > If one needs a good subject for a fireside or a deepening, I strongly

> > > > recommend we deepen each other on whatever it takes to psychologically break

> > > > whatever it is that compels us to play such roles.

> > >

> > > > In Some Answered Questions, Abdul-Baha says of evil, it "continues and endures."

> > > > Not at all an upbeat modern concept full of psychological hope.

> > >

> > > > "I have sworn eternal hostility to all forms of Tyranny against the minds

> > > > of man." - Thomas Jefferson

> > >

> > > > Maybe that's why the U.S. is the cradle of the Faith. What other countries

> > > > are founded on such principles?

> > >

> > > > You make me think of James Madison in the Federalist Papers: "I never expect

> > > > to see a perfect thing from imperfect man." An exceedingly Western, Christian,

> > > > American notion, though all the great religions have a sense of the limitations

> > > > and modest possibilities of human material. One that such cultures as that
> > > > of Iran blithely ignore in their futile, primitive, brutal search for perfection
> > > > and obedience. [Once again forced by the CENSOR, I apparently need to point out that
Iran (Baha'u'llah seems to have noticed this), as a culture, doesn't
> > value the free exchange of ideas.]
> > > >
> > > > FG
> > > > Rochester, Michigan, USA
> > > >
> >

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000565458@atlas.moa.net>;

Sat, 09 Nov 1996 17:58:48 -0500

Received: from primenet.com (rdetweil@usr01.primenet.com [206.165.5.101]) by
mailhost1.primenet.com (8.8.2/wjp-h3.00) with ESMTP id QAA11251; Sat, 9 Nov 1996
16:03:52 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.2/8.8.2) id QAA00271; Sat, 9 Nov
1996 16:03:51 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611092303.QAA00271@primenet.com>

Subject: Re: Incredibly Disillusioned with the Bahai Community

To: @moa.net ()

Date: Sat, 9 Nov 1996 16:03:50 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <328504DC.4551@moa.net> from "" at Nov 9, 96 05:25:32 pm

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

Dear Frederick,

I am sorry if you have a problem with moderated newsgroups. But if you would like to take part in the discussion on this groups, you need to make sure your submittals meet the charter of the group. I am enclosing a copy of it for your reference. Please keep it in mind while reviewing the post in question and my comments. Again, when it is free of personal attacks and negative comments about a whole group of people which could find them offensive, I would be happy to post it. My reformatting request had to do with getting rid of the '>'s that have build up over the course of our exchange.

Let me also reiterate that negative comments about the Faith are fine on the newsgroup as long as they meet the charter. If you would like to make a point that Iranian culture tends towards orthodoxy and that that may impact the way some individuals act, that's alright. Just make sure the comments meet the charter. If you want to say Baha'is are a bunch of uptight, repressed, narrow-minded, religiously-conned, non-intellectual, misguided saps, just make sure you say it with a smile on your face, OK?

And one more thing, fascists like me like honey a lot better than vinegar. If you take my meaning...

Your jack-booted, brown-shirted moderator friend,

**Dick Detweiler
co-moderator, soc.religion.bahai
rdetweil@primenet.com**

CHARTER FOR THE SOC.RELIGION.BAHAI NEWSGROUP

=====

PURPOSE

The newsgroup will act as a non-threatening forum for discussing and sharing information about the tenets, history, and texts of the Baha'i Faith. Prior to its formation there was a good amount of traffic on this topic in other newsgroups; this group provides a "single point of contact" for such discussion.

Examples of posts that fall within the group's scope are:

- * The Baha'i Faith's relation to other religions**
- * Relevance of Baha'i principles to current world events/problems**
- * Analysis of particular scriptural passages or themes**
- * General Q & A**

MODERATOR POLICIES

o The newsgroup will be subject to standards of Baha'i consultation, a decision-making process whose salient features include frank yet respectful statement of views and the concerted, open-minded search for truth. In practice, the moderators will reject personal attacks (flames) directed at individual posters, similarly inflammatory attacks directed at religious institutions, and articles which use offensive language. These guidelines are intended to regulate only the tone of the discussions, and not their contents.

o The moderators will weigh the guidance available from the Baha'i Institutions such as the Universal House of Justice, National Spiritual Assemblies, Continental Counselors, and Auxiliary Board members in

determining the appropriateness of postings to the newsgroup.

o To avoid confusion, articles should not contain unpublished, unauthorized translations of Baha'i texts. Instead, authors should paraphrase untranslated materials. A good model can be found in Adib Taherzadeh's 4-volume work, "The Revelation of Baha'u'llah."

o Posts which argue for or promote a succession of authority outside the Covenant of Baha'u'llah will not be posted. This does NOT preclude posts which ask about, explain or elucidate the Covenant of Baha'u'llah.

o Repetitive postings (such as multiple responses to one request for a book reference) may also be rejected.

o The moderators will not intentionally accept posts from individuals who can not be reached by email. Note that this policy does not preclude anonymous mailers, but a back-channel must exist.

o Any rejected article will be returned to the sender with an explanation. The moderators may also, when it appears helpful, insert clarifying remarks in posts, with the intent of maintaining a good signal/noise ratio.

-----3E69366EFD

**Received: from glaysher.library (204.38.255.58) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000566562@atlas.moa.net>;
Sun, 10 Nov 1996 07:00:46 -0500
Message-ID: <3285C57D.2927@moa.net>
Date: Sun, 10 Nov 1996 07:07:25 -0500
From: FG <@moa.net>**

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Detweiler" <rdetweil@primenet.com>

CC: @MOA.net

Subject: Re: Incredibly Disillusioned with the Bahai Community

References: <199611092303.QAA00271@primenet.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Richard C. Detweiler wrote:

>

> Dear Frederick,

>

> I am sorry if you have a problem with moderated newsgroups.

"Problem" is a derogatory characterization of my position. What I disapprove of is CENSORED newsgroups. In my last posting, I apparently hurt your feelings.

But if

> you would like to take part in the discussion on this groups, you need

> to make sure your submittals meet the charter of the group. I am

> enclosing a copy of it for your reference. Please keep it in mind

> while reviewing the post in question and my comments. Again, when

> it is free of personal attacks [you?]

and negative comments about a whole

> group of people which could find them offensive,

[I qualified the obvious, i.e., what ought to go without saying.]

I would be happy

> to post it. My reformatting request had to do with getting rid of
> the '>'s that have build up over the course of our exchange.

I'm resending it then.

>

> Let me also reiterate that negative comments about the Faith are fine
> on the newsgroup as long as they meet the charter. If you would like
> to make a point that Iranian culture tends towards orthodoxy and that
> that may impact the way some individuals act, that's alright. [sic] Just
> make sure the comments meet the charter.

[And God has enlightened you to make the decision?]

If you want to say Baha'is

> are a bunch of uptight, repressed, narrow-minded, religiously-conned,
> non-intellectual, misguided saps, just make sure you say it with a
> smile on your face, OK?

This, Richard, is a generalization, one apparently you find permissible.

I, however, will grant you what you refuse to grant me: The statement of
an opinion without endless, absurd qualifications, IMHOs, etc.

>

> And one more thing, fascists like me like honey a lot better than
> vinegar. If you take my meaning...

>

You're abusing your power. All fascists do/did. Threats stultify the
exchange of ideas as much as censorship.

> **Your jack-booted, brown-shirted moderator friend,**

You're trying to turn into a joke a very serious issue.

>

> **Dick Detweiler**

> **co-moderator, soc.religion.bahai**

> **rdetweil@primenet.com**

>

> **CHARTER FOR THE SOC.RELIGION.BAHAI NEWSGROUP**

> =====

I don't disagree with any of this nor did my original post.

>

>

> **PURPOSE**

>

> **The newsgroup will act as a non-threatening forum for discussing and**

> **sharing information about the tenets, history, and texts of the Baha'i**

> **Faith. Prior to its formation there was a good amount of traffic on**

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>

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>

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> *** Analysis of particular scriptural passages or themes**

> *** General Q & A**

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>

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>

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> respectful statement of views and the concerted, open-minded search
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>

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> Taherzadeh's 4-volume work, "The Revelation of Baha'u'llah."**

>

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> outside the Covenant of Baha'u'llah will not be posted. This
> does NOT preclude posts which ask about, explain or elucidate
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>

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> book reference) may also be rejected.**

>

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> can not be reached by email. Note that this policy does not preclude
> anonymous mailers, but a back-channel must exist.**

>

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> The moderators may also, when it appears helpful, insert clarifying

> remarks in posts, with the intent of maintaining a good signal/noise

> ratio.

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000566755@atlas.moa.net>;

Sun, 10 Nov 1996 10:20:36 -0500

Received: from primenet.com (rdetweil@usr09.primenet.com [206.165.5.109]) by mailhost1.primenet.com (8.8.2/wjp-h3.00) with ESMTP id IAA25365; Sun, 10 Nov 1996 08:25:39 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.2/8.8.2) id IAA23650; Sun, 10 Nov 1996 08:25:38 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611101525.IAA23650@primenet.com>

Subject: Re: Incredibly Disillusioned with the Bahai Community

To: @moa.net (FG)

Date: Sun, 10 Nov 1996 08:25:37 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <3285CAB3.45FE@moa.net> from "FG" at Nov 10, 96 07:29:39 am

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

Dear Frederick,

The following comments - as personal attacks which have no place on this newsgroup - need to be removed before this will be submitted to the newsgroup:

**> especially in this regard. [At the insistence of the "moderator," the best recent
> evidence of this in my experience is the censoring of this posting
> the first time I submitted it. As a pre-Reformation, or non-Reformation culture, Iran
> has the typical tendency to disallow the free exchange of opinion. IMHO, this cultural
> predilection is shared by SOME Iranian Baha'is. How could it not be?]**

and

**> [Once again forced by the CENSOR, I apparently need to point out that
> Iran (Baha'u'llah seems to have noticed this), as a culture, does not
> value the free exchange of ideas.]**

Strike these and incorporate your parenthetical comments into the main body of your post and I would be happy to post this to the newsgroup.

Dick Detweiler

co-moderator, soc.religion.bahai

rdetweil@primenet.com

> From @moa.net Sun Nov 10 05:28:08 1996

> Received: from atlas.moa.net (atlas.moa.net [198.111.46.21]) by primenet.com (8.8.2/8.8.2) with SMTP id FAA29406 for <rdetweil@primenet.com>; Sun, 10 Nov 1996 05:28:07 -0700 (MST)

> Received: from glaysher.library (204.38.255.58) by atlas.moa.net

> (EMWAC SMTPRS 0.81) with SMTP id <B0000566576@atlas.moa.net>;

> Sun, 10 Nov 1996 07:23:00 -0500

> Message-ID: <3285CAB3.45FE@moa.net>

> **Date:** Sun, 10 Nov 1996 07:29:39 -0500

> **From:** FG <@moa.net>

> **X-Mailer:** Mozilla 2.02 (Win95; I)

> **MIME-Version:** 1.0

> **To:** rdetweil@primenet.com

> **CC:** @moa.net

> **Subject:** Re: Incredibly Disillusioned with the Bahai Community

> **References:** <199611091538.IAA03876@primenet.com> <328504DC.4551@moa.net>

> **Content-Type:** text/plain; charset=us-ascii

> **Content-Transfer-Encoding:** 7bit

>

> karl1971@aol.com wrote:

>

>

> >Personally, over the years I've been incredibly disillusioned with the Bahai

> >Community. I was brainwashed to believe it meant a lot of things it

> >doesn't. To, illustrate, I can still remember going to a youth deepening

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> >ominously railing to us guys about "locker room talk" --- basically in her

> >war like ways she was trying to instill a sense of shame for thinking

> >unchaste thoughts ---- which was good in a sense ---- but believe me, the way

> >she worded herself was absolute condescending nonsense. She cleverly made it

> >sound like it was a terrible crime to get horny. --- The point being, at the

> >time, being a na ve kid, I took her way too seriously.

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> Karl, people are evil and twist and debase every political and religious form to

> their own purposes. I've witnessed this same kind of thing in the Baha'i Faith

> many, many times. Who, if they have even a modicum of honesty and perspicacity,

> hasn't?

>

> >As you know, the Bahai Faith doesn't have priests, preachers, or any

> >individuals who have the responsibility of telling people what to do, unlike

> >churches. However, from my experience I've discovered associating with
> >"Bahais" and not expecting them to play the roles of surrogate priests and
> > surrogate parish to be incredibly wishful and foolish thinking.
>
>
> Many people are all too willing to ASSUME these roles--through election or
> otherwise makes little difference. Tainted wine in new vessels.
>
> >Moreover, it is precisely this sense of distrust for people in an
> >authoritative position such as priests, that in my opinion, strikes a nerve
> > in America's character. ---- If one needs good tactics for mass enrollments
> > in the U.S., my suggestion is that we start with those aspects of the Faith
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> > isn't this distrust a tradition in this country?
>
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> the first time I submitted it. As a pre-Reformation, or non-Reformation culture, Iran
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>
> >If one needs a reason to see why its so easy for people not to be Bahais, or
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> >effect of denying what's a part of life: what's worth respecting, what's
> >worth being ashamed of, and what's worth forgiving.
>
> You, sir, have an Antinomian mind; you should OBEY!!!!
>

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> > the priest is worth putting on a pedestal. As such, it will eventually see
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> > Baha'u'llah so brilliantly condones, there are no flaws to be disillusioned
> > with.

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> In Young Goodman Brown, Hawthorne perceived it long ago: "Evil is the Nature
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> full of evil."

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> In Some Answered Questions, Abdul-Baha says of evil, it "continues and endures."
> Not at all an upbeat modern concept full of psychological hope.

>

> >"I have sworn eternal hostility to all forms of Tyranny against the minds
> >of man." - Thomas Jefferson

>

> >Maybe that's why the U.S. is the cradle of the Faith. What other countries
> >are founded on such principles?

>

> You make me think of James Madison in the Federalist Papers: "I never expect
> to see a perfect thing from imperfect man." An exceedingly Western, Christian,
> American notion, though all the great religions have a sense of the limitations
> and modest possibilities of human material. One that such cultures as that
> of Iran blithely ignore in their futile, primitive, brutal search for perfection
> and obedience. [Once again forced by the CENSOR, I apparently need to point outthat
> Iran (Baha'u'llah seems to have noticed this), as a culture, does not
> value the free exchange of ideas.]

>

> --

> FG

> Rochester, Michigan USA

>

> From: FG <@moa.net>

> X-Mailer: Mozilla 2.02 (Win95; I)

> MIME-Version: 1.0

> To: rdetweil@primenet.com

> CC: @moa.net

> Subject: Re: Incredibly Disillusioned with the Bahai Community

> References: <199611091538.IAA03876@primenet.com> <328504DC.4551@moa.net>

> Content-Type: text/plain; charset=us-ascii

> Content-Transfer-Encoding: 7bit

>

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>

>

> >Personally, over the years I've been incredibly disillusioned with the Bahai

> >Community. I was brainwashed to believe it meant a lot of things it

> >doesn't. To, illustrate, I can still remember going to a youth deepening

> >when I was 17 and hearing this highly respected fiery lipped ex-radical

> >ominously railing to us guys about "locker room talk" --- basically in her

> >war like ways she was trying to instill a sense of shame for thinking

> >unchaste thoughts ---- which was good in a sense ---- but believe me, the way

> >she worded herself was absolute condescending nonsense. She cleverly made it

> >sound like it was a terrible crime to get horny. --- The point being, at the

> >time, being a na ve kid, I took her way too seriously.

>

> Karl, people are evil and twist and debase every political and religious form to

> their own purposes. I've witnessed this same kind of thing in the Baha'i Faith

> many, many times. Who, if they have even a modicum of honesty and perspicacity,
> hasn't?
>
> >As you know, the Bahai Faith doesn't have priests, preachers, or any
> >individuals who have the responsibility of telling people what to do, unlike
> >churches. However, from my experience I've discovered associating with
> >"Bahais" and not expecting them to play the roles of surrogate priests and
> > surrogate parish to be incredibly wishful and foolish thinking.
>
>
> Many people are all too willing to ASSUME these roles--through election or
> otherwise makes little difference. Tainted wine in new vessels.
>
> >Moreover, it is precisely this sense of distrust for people in an
> >authoritative position such as priests, that in my opinion, strikes a nerve
> > in America's character. ---- If one needs good tactics for mass enrollments
> > in the U.S., my suggestion is that we start with those aspects of the Faith
> > that appeal to those who have good reasons to distrust authority. After all,
> > isn't this distrust a tradition in this country?
>
> It seems to me the growth of the Faith has been perhaps hopelessly stunted by
> the Iranian Baha'i influence [SOME] upon the understanding of its teachings,
> especially in this regard. [At the insistence of the "moderator," the best recent
> evidence of this in my experience is the censoring of this posting
> the first time I submitted it. As a pre-Reformation, or non-Reformation culture, Iran
> has the typical tendency to disallow the free exchange of opinion. IMHO, this cultural
> predilection is shared by SOME Iranian Baha'is. How could it not be?]
>
> >If one needs a reason to see why its so easy for people not to be Bahais, or
> >for that matter, why it's so easy to disobey the Laws of God, look no further
> >than members of the influential Bahai Community playing surrogate priests to
> >those foolish enough to play surrogate parish ----- Which has the inevitable

> >effect of denying what's a part of life: what's worth respecting, what's
> >worth being ashamed of, and what's worth forgiving.
>
> You, sir, have an Antinomian mind; you should OBEY!!!!
>
> > These roles have this effect because sooner or later a parish will wonder if
> > the priest is worth putting on a pedestal. As such, it will eventually see
> > the natural flaws in his character and not take a damn thing he says
> > seriously. Whereas with independent investigation of truth, which
> > Baha'u'llah so brilliantly condones, there are no flaws to be disillusioned
> > with.
>
> In Young Goodman Brown, Hawthorne perceived it long ago: "Evil is the Nature
> of Mankind." I also recall Ecclesiastes: "The heart of the sons of men is
> full of evil."
>
> > If one needs a good subject for a fireside or a deepening, I strongly
> > recommend we deepen each other on whatever it takes to psychologically break
> > whatever it is that compels us to play such roles.
>
> In Some Answered Questions, Abdul-Baha says of evil, it "continues and endures."
> Not at all an upbeat modern concept full of psychological hope.
>
> >"I have sworn eternal hostility to all forms of Tyranny against the minds
> >of man." - Thomas Jefferson
>
> >Maybe that's why the U.S. is the cradle of the Faith. What other countries
> >are founded on such principles?
>
> You make me think of James Madison in the Federalist Papers: "I never expect
> to see a perfect thing from imperfect man." An exceedingly Western, Christian,
> American notion, though all the great religions have a sense of the limitations

> and modest possibilities of human material. One that such cultures as that
> of Iran blithely ignore in their futile, primitive, brutal search for perfection
> and obedience. [Once again forced by the CENSOR, I apparently need to point out that
> Iran (Baha'u'llah seems to have noticed this), as a culture, does not
> value the free exchange of ideas.]

>

> --

> FG

> Rochester, Michigan USA

>

-----3E69366EFD

Message-ID: <32871D67.A62@moa.net>

Date: Mon, 11 Nov 1996 07:34:47 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Detweiler" <rdetweil@primenet.com>

CC: @MOA.net

Subject: Re: Incredibly Disillusioned with the Bahai Community

References: <199611101525.IAA23650@primenet.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Richard C. Detweiler wrote:

>

> Dear Frederick,

>

> The following comments - as personal attacks which have no place on

> this newsgroup - need to be removed before this will be submitted to
> the newsgroup:
>

These do not constitute personal attacks but exposures of your undue interference in the content on my postings. I can understand you would prefer no one else should know about the issue. In my opinion, you're violating my constitutional freedom as an American citizen and my privilege as a Baha'i to express my conscience candidly. In both of these passages, I am taking issue with the heavy-handed editorial practice that you seem to believe is justifiable. I trust the spark of truth enough to manifest itself to allow others to speak their minds. That, to me, is a Baha'i principle, sorely neglected in your handling of my post. I believe it is legitimate use of the newsgroup to discuss the moderators' procedures for manipulating discussion.

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>
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>
> > [Once again forced by the CENSOR, I apparently need to point out that
> > Iran (Baha'u'llah seems to have noticed this), as a culture, does not
> > value the free exchange of ideas.]
>
> Strike these and incorporate your parenthetical comments into the main body
> of your post and I would be happy to post this to the newsgroup.
>

Your request to strike these is so as not to draw attention to your flawed handling of my posting. You're now merely trying to protect yourself from the possible censure you have earned. I'm not out to get YOU. Don't get paranoid. It's policy that permits ANY moderator to do what you have that concerns me. I believe that policy, in context, is worthy of discussion, indeed, essential.

Your request to include my parenthetical comments constitutes another request to obscure further the real issue. Your attempt to protect yourself at the cost of silencing me.

**> Dick Detweiler
> co-moderator, soc.religion.bahai
> rdetweil@primenet.com
>**

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000569753@atlas.moa.net>;

Mon, 11 Nov 1996 08:48:51 -0500

Received: from primenet.com (rdetweil@usr05.primenet.com [206.165.5.105]) by mailhost1.primenet.com (8.8.2/wjp-h3.00) with ESMTP id GAA23233; Mon, 11 Nov 1996 06:53:55 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.2/8.8.2) id GAA06981; Mon, 11 Nov 1996 06:53:54 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611111353.GAA06981@primenet.com>

Subject: Re: Incredibly Disillusioned with the Bahai Community

To: @moa.net (FG)

Date: Mon, 11 Nov 1996 06:53:53 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <32871D67.A62@moa.net> from "FG" at Nov 11, 96 07:34:47 am

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

Frederick,

The policy of this newsgroup is not to allow offensive material. Your post contains two instances where you make blanket statements about Iranians which many could view as prejudgemental and offensive. You have also insisted on including attacks on the moderator, these are not allowed as they are attacks on an individual. These comments must be tempered - moderated if you will. The purpose of this group is to share ideas and the moderators work to make sure that ideas and not people are the focus of discussion.

I am sorry but that is all there is to it. I have handed off moderation duty to the next moderator in the cycle as Sunday was my last day. Please direct any further comments to the address srb-mods@bccca.org.

If you have problems with these policies as a Baha'i, I suggest you take it up with a Local Spiritual Assembly or Auxiliary Board member as well.

Thanks again for expressing your concerns,

Dick Detweiler

co-moderator, soc.religion.bahai

> From @moa.net Mon Nov 11 05:33:16 1996

> Received: from atlas.moa.net (atlas.moa.net [198.111.46.21]) by primenet.com (8.8.2/8.8.2) with SMTP id FAA04941 for <rdetweil@primenet.com>; Mon, 11 Nov 1996 05:33:14 -0700 (MST)

> Received: from glaysheer.library (204.38.255.45) by atlas.moa.net

> (EMWAC SMTPRS 0.81) with SMTP id <B0000569373@atlas.moa.net>;

> Mon, 11 Nov 1996 07:28:07 -0500

> Message-ID: <32871D67.A62@moa.net>

> Date: Mon, 11 Nov 1996 07:34:47 -0500

> From: FG <@moa.net>

> X-Mailer: Mozilla 2.02 (Win95; I)

> MIME-Version: 1.0

> To: "Richard C. Detweiler" <rdetweil@primenet.com>

> CC: @moa.net

> Subject: Re: Incredibly Disillusioned with the Bahai Community

> References: <199611101525.IAA23650@primenet.com>

> Content-Type: text/plain; charset=us-ascii

> Content-Transfer-Encoding: 7bit

>

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> > the newsgroup:

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> should know about the issue. In my opinion, you're violating my constitutional
> freedom as an American citizen and my privilege as a Baha'i to express my
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> > > Iran (Baha'u'llah seems to have noticed this), as a culture, does not
> > > value the free exchange of ideas.]

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> > Dick Detweiler

> > co-moderator, soc.religion.bahai

> > rdetweil@primenet.com

> >

>

> --

> FG

> Rochester, Michigan USA

>

-----3E69366EFD

Received: from topeka.cjnetworks.com (206.52.158.250) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000567520@atlas.moa.net>;

Sun, 10 Nov 1996 16:03:13 -0500

Received: from boatrigh (Port106.cjnetworks.com [206.52.158.217]) by topeka.cjnetworks.com (8.7.1/8.7.1) with SMTP id PAA10562; Sun, 10 Nov 1996 15:07:54 -0600 (CST)

Message-Id: <199611102107.PAA10562@topeka.cjnetworks.com>

Comments: Authenticated sender is <boatright@mail.cjnetworks.com>

From: "Rick Boatright" <boatright@cjnetworks.com>

Organization: Topeka Business Computers

To: John Haukness <haukness@tenet.edu>, @moa.net

Date: Sun, 10 Nov 1996 15:19:43 -0600

Subject: Re: Reviewing and Freedom of Speech and Thought

Reply-to: boatright@cjnetworks.com

Priority: normal

X-mailer: Pegasus Mail for Win32 (v2.31)

X-Mozilla-Status: 0015

Dear John, (and copied to Frederick)

I have already asked Frederick to decrease the quote in the message he sent to the newsgroup and to which you are replying. Could we, perhaps let you two continue this in private email, or perhaps you both would like to prepare new summeries of your positions for the newsgroup? These messages with their extremely lenthly quoted context violate the signal-to-noise ratio that the newsgroup generally strives for.

**Rick Boatright
co-moderator
soc.religion.bahai**

**Date: Sun, 10 Nov 1996 11:18:02 -0600 (CST)
From: John Haukness <haukness@tenet.edu>
To: FG <@moa.net>
Cc: soc-religion-bahai@uunet.uu.net
Subject: Re: Reviewing and Freedom of Speech and Thought**

On Sun, 10 Nov 1996, FG wrote:

> John Haukness wrote:

> >

> > Dear Friends: One can see me as anti-whatever they want. The writings of

> > the Guardian make it clear to me that the american separation of Church

> > and state is based on fear and will fade away.

>

> It's based on fear of the harsh realities of historical experience--often

> bloody. The Guardian is more nuanced.

And now we live in the Day that will not be followed by nite! Also, we

as much historical episodes of blood baths as a result of secular

behaviors so do you want also to separate the secular from the

secular based on using the same logic? have> > As far as equating

> > Religion and state as one, being common anti intellectual sentiment, I am

> > familiar with a long list of Baha'i's arguing this, many who have

> > published far more than I have- I wish people would start studying Shoghi

> > Effendi with an open mind, and Abdul Baha's statements on education.

> >

> > Of course my friends William and John Hatcher have put this issue to

> > rest, safe ground, as with their publishing record, it is hard to call

> > them anti-intellectual. From Shoghi Effendi: "As the Baha'i

> > Administrative Order rapidly expands throughout the world it behooves

> > everyone associated with it to familiarize himself with its principles

> > to understand its import and to put its precepts into practice. The

> > divinely ordained institutions of the Local Spiritual Assembly operates

> > at the first levels of human society and is the basic administrative unit

> > of Bahauallah's World Order." So how are you going to separate religion

> > from Bahauallah's World Order, an Order, Bahauallah has placed the state in?

> >

>

> I made no such suggestion.

> The suggestion of your post was that Western secularism's separation

of church and state was good, I assumed you were applying that it still

is necessary.

> Well, John, you sure know how to ignore unpleasant facts and dispense with
> 400 years of religious and social history triumphantly.
> As I have said, there is no conclusive evidence that the separation of
church and state have provided the security you are attributing, for
the>past 400 years there are as many wars, forced famines and the like
among church against church and state against state, Likewise being
ignored are all the successful ventures of cooperation the past 400
years of religion and state; but regardless, that was then and now
is now. What strikes me, is that with keen insight, (I would shure like
to hear from the readers who already have noticed the following) one
can begin to see the faint glimmers, that secular society and religious
society are beginning to come upon, what the Hatcher's so elequantly
wrote about, that religion is inseparable from science, they are married
interwoven in the foundation. (I am not saying there are not appropriate
manmade separations, in man's need for efficiency and specialization
one needs to make artificial separations all the time, but if you look
at Shoghi Effendi's writings on the Assemblies and Houses of Justice,
and Abdul Baha's on schools, you can clearly see, that at the foundation
level, religion and state are complimentary, and that the Local House of
Justice, and Baha'i School are the foundation institutions of the New
World Order state.

All the best! > >

> > > Your post seems to me to be ladened with the anti-intellectualism that
> > > has become characteristic of the thinking of many Baha'is. Your
> > > conclusions don't appear to me to be supported by the Baha'i Writings.

> > >

> > > Given modern religious history, since the 1600s really, Western
> > > secularism has quite rightly that the separation of religion from
> > > the state is in everyone's best interest.

> > >

> > > The Baha'i Faith has yet sufficiently to prove otherwise.

> > >

>

-----3E69366EFD

Received: from gaston.tenet.edu (198.213.2.8) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000577994@atlas.moa.net>;

Tue, 12 Nov 1996 19:08:21 -0500

Received: (from haukness@localhost) by gaston.tenet.edu (8.7.6/8.7.3) id SAA07867; Tue, 12 Nov 1996 18:03:47 -0600 (CST)

Date: Tue, 12 Nov 1996 18:03:34 -0600 (CST)

From: John Haukness <haukness@tenet.edu>

To: Rick Boatright <boatright@cjnetworks.com>

cc: @moa.net

Subject: Re: Reviewing and Freedom of Speech and Thought

In-Reply-To: <199611102107.PAA10562@topeka.cjnetworks.com>

Message-ID: <Pine.OSF.3.91.961112180053.2015E-100000@gaston.tenet.edu>

MIME-Version: 1.0

Content-Type: TEXT/PLAIN; charset=US-ASCII

X-Mozilla-Status: 0015

Dear Rick: After reviewing my message I find my tone and objectivity, is quite more temperate and reserved than many other posts. I find soc.religion's moderating policy to lean towards the left ideology.

On Sun, 10 Nov 1996, Rick Boatright wrote:

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> newsgroup? These messages with their extremely lengthy quoted
> context violate the signal-to-noise ratio that the newsgroup
> generally strives for.
>
> Rick Boatright
> co-moderator
> soc.religion.bahai
>
>
> Date: Sun, 10 Nov 1996 11:18:02 -0600 (CST)
> From: John Haukness <haukness@tenet.edu>
> To: FG <@moa.net>
> Cc: soc-religion-bahai@uunet.uu.net
> Subject: Re: Reviewing and Freedom of Speech and Thought
>
>
>
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> > John Haukness wrote:
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> > > Dear Friends: One can see me as anti-whatever they want. The writings of
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> > > and state is based on fear and will fade away.
> >
> > It's based on fear of the harsh realities of historical experience--often
> > bloody. The Guardian is more nuanced.
>
> And now we live in the Day that will not be followed by nite! Also, we
> as much historical episodes of blood baths as a result of secular
> behaviors so do you want also to separate the secular from the

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> > > familiar with a long list of Baha'i's arguing this, many who have

> > > published far more than I have- I wish people would start studying Shoghi

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> >
>

-----3E69366EFD

Wed, 13 Nov 1996 07:21:48 -0500

Message-ID: <3289BEEC.27DF@moa.net>

Date: Wed, 13 Nov 1996 07:28:28 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: John Haukness <haukness@tenet.edu>

CC: @MOA.net

Subject: Re: Reviewing and Freedom of Speech and Thought

References: <Pine.OSF.3.91.961112180053.2015E-100000@gaston.tenet.edu>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Another excellent example, apparently, of the abuse of your laughable little powers as a "moderator." You're interfering too much in the CONTENT of the message.

John Haukness wrote:

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> quite more temperate and reserved than many other posts. I find

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> > > > Administrative Order rapidly expands throughout the world it behooves

> > > > everyone associated with it to familiarize himself with its principles

> > > > to understand its import and to put its precepts into practice. The

> > > > divinely ordained institutions of the Local Sprriityal Assembly operates

> > > > at the first levels of human society and is the basic administrative unit

> > > > of Bahaulлах's World Order." So how are you going to separate religion

> > > > from Bahaulлах's World Order, an Order, Bahaulлах has placed the state in?

> > > >

> > >

> > > I made no such suggestion.

> > > The suggestion of your post was that Western secularism's separation

> > of church and state was good, I assumed you were applying that it still

> > is necessary.

> >

> >

> >

> > > Well, John, you sure know how to ignore unpleasant facts and dispense with

> > > 400 years of religious and social history triumphantly.

> > > As I have said, there is no conclusive evidence that the separation of

> > church and state have provided the security you are attributing, for

> > the>past 400 years there are as many wars, forced famines and the like

> > among church against church and state against state, Likewise being

> > ignored are all the successful ventures of cooperation the past 400
> > years of religion and state; but regardless, that was then and now
> > is now. What stikes me, is that with keen insight, (I would shure like
> > to hear from the readers who already have noticed the following) one
> > can begin to see the faint glimmers, that secular society and religious
> > society are beginning to come upon, what the Hatcher's so elequantly
> > wrote about, that religion is inseparable from science, they are married
> > interwoven in the foundation. (I am not saying there are not appropriate
> > manmade separations, in man's need for efficiency and specialization
> > one needs to make artificial separations all the time, but if you look
> > at Shoghi Effendi's writings on the Assemblies and Houses of Justice,
> > and Abdul Baha's on schools, you can clearly see, that at the foundation
> > level, religion and state are complimentary, and that the Local House of
> > Justice, and Baha'i School are the foundation institutions of the New
> > World Order state.
> > All the best! > >
> > > > Your post seems to me to be ladened with the anti-intellectualism that
> > > > has become characteristic of the thinking of many Baha'is. Your
> > > > conclusions don't appear to me to be supported by the Baha'i Writings.
> > > >
> > > > Given modern religious history, since the 1600s really, Western
> > > > secularism has quite rightly that the separation of religion from
> > > > the state is in everyone's best interest.
> > > >
> > > > The Baha'i Faith has yet sufficiently to prove otherwise.
> > > >
> > >
> >

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from topeka.cjnetworks.com (206.52.158.250) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000575596@atlas.moa.net>;

Tue, 12 Nov 1996 11:08:59 -0500

Received: from RICK (Port21.cjnetworks.com [206.52.158.31]) by topeka.cjnetworks.com (8.7.1/8.7.1) with SMTP id KAA28513 for <@moa.net>; Tue, 12 Nov 1996 10:13:39 -0600 (CST)

Message-Id: <199611121613.KAA28513@topeka.cjnetworks.com>

Comments: Authenticated sender is <boatright@mail.cjnetworks.com>

From: "Rick Boatright" <boatright@cjnetworks.com>

Organization: Topeka Busines Computers

To: FG <@moa.net>

Date: Tue, 12 Nov 1996 10:14:01 -0600

Subject: Re: Incredibly Disillusioned -- THANK YOU!

Reply-to: boatright@cjnetworks.com

Priority: normal

X-mailer: Pegasus Mail for Windows (v2.23)

X-Mozilla-Status: 0015

Thanks. That was just posted to the net. I appriciate your patience
in working with the moderators on this.

Rick Boatright

co-moderator

soc.religion.bahai

-----3E69366EFD

Message-ID: <3289BE59.6BA7@moa.net>

Date: Wed, 13 Nov 1996 07:26:01 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: boatright@cjnetworks.com

CC: @MOA.net

Subject: Re: Incredibly Disillusioned -- THANK YOU!

References: <199611121613.KAA28513@topeka.cjnetworks.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Rick Boatright wrote:

>

> Thanks. That was just posted to the net. I appreciate your patience

> in working with the moderators on this.

>

**No patience at all. You and your cohorts are heavy-handed,
self-righteous fascists who apparently believe God has touched you
with holy wisdom.**

I feel nothing but contempt for Baha'is like you.

> Rick Boatright

> co-moderator

> soc.religion.bahai

--

FG

Rochester, Michigan USA

-----3E69366EFD

**Received: from glaysher.library (204.38.255.44) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000579504@atlas.moa.net>;
Wed, 13 Nov 1996 07:19:19 -0500
Message-ID: <3289BE59.6BA7@moa.net>
Date: Wed, 13 Nov 1996 07:26:01 -0500
From: FG <@moa.net>
X-Mailer: Mozilla 2.02 (Win95; I)
MIME-Version: 1.0
To: boatright@cjnetworks.com
CC: @MOA.net
Subject: Re: Incredibly Disillusioned -- THANK YOU!
References: <199611121613.KAA28513@topeka.cjnetworks.com>
Content-Type: text/plain; charset=us-ascii
Content-Transfer-Encoding: 7bit
X-Mozilla-Status: 0015**

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FG

Rochester, Michigan USA

-----3E69366EFD

Received: from topeka.cjnetworks.com (206.52.158.250) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000596273@atlas.moa.net>;

Sun, 17 Nov 1996 10:40:51 -0500

Received: from boatrigh (Port75.cjnetworks.com [206.52.158.86]) by topeka.cjnetworks.com (8.7.1/8.7.1) with SMTP id JAA08025; Sun, 17 Nov 1996 09:45:35 -0600 (CST)

Message-Id: <199611171545.JAA08025@topeka.cjnetworks.com>

Comments: Authenticated sender is <boatright@mail.cjnetworks.com>

From: "Rick Boatright" <boatright@cjnetworks.com>

Organization: Topeka Business Computers

To: FG <@MOA.net>

Date: Sun, 17 Nov 1996 09:57:52 -0600

Subject: Re: Incredibly Disillusioned with the Baha'i Community

Reply-to: boatright@cjnetworks.com

CC: srb-mods@bccca.org

Priority: normal

X-mailer: Pegasus Mail for Win32 (v2.31)

X-Mozilla-Status: 0015

**Really nice message. Good work. Thanks for hanging in there with
us Frederick. I really appreciate it.**

Rick Boatright

> To: soc-religion-bahai@uunet.uu.net

> From: FG <@MOA.net>

> Subject: Re: Incredibly Disillusioned with the Baha'i Community

> **Date: Sun, 17 Nov 1996 09:10:16 -0500**

> **Organization: Oakland University, Rochester, Michigan, U.S.A.**

> **To: mac13@teleport.com**

> **Cc: @MOA.net**

> **mac13@teleport.com wrote:**

> >

> > **In article <"Yu8EZB.A.s9F.YwJjy"@bounty>,**

> > **FG <@moa.net> wrote:**

> > > **Cheshmak A Farhoumand wrote:**

> > > > **[clip]**

> > >

> > **With all due respect, the impression I have of previous**

> > **systems is a system of "hierarchy and**

> > > **authority that flows downward, entrapping many people into**

> > **actions and**

> > **systems imposed upon them from above.**

> >

> > **With all due respect, with what I am slowly learning about**

> > **the Baha'i Faith, much authority is dervied from an**

> > **hierarchy commencing at a very local level and then**

> > **ascending.**

> >

>

> **I don't believe your local level metaphor, if you will, here quite fits.**

> **The UHJ is not a local institution.... It's members are distant and**

> **unknown to most local Baha'is.**

>

> **[clip]**

>

> > **Perhaps those people who have long held within their grasp**

> > **the reins of the people governed and whose words were so**

> > lofty and whose deeds were so shameful will wonder if a
> > system based on authority and hierarchy ascending from the
> > local level has any chance to work, given the elements with
> > which it is composed.

>

> "The elements with which it is composed": Nice phrase. Echoes Shoghi Effendi
> somewhere or other doesn't? This is the crux of my thinking.

>

> [clip]

>

> >

> > You state that

> > "Shoghi Effendi and The Promised Day is Come with the
> > word "power." He obviously spent his life developing a
> > system based on hierarchy and authority. To call these
> > things "old world" is inaccurate. To observe
> > that power can be abused in the Baha'i Faith is not "old
> > world."

> >

> > I must disagree with you that my personal opinion is that
> > Shoghi Effendi labored those years to implement the
> > structure set forth by Baha'u'llah and `Abdul-Baha.

>

> Of course I agree with you here by and large. However, that structure was none
> too detailed.... Shoghi Effendi's study at Oxford of political philosophy
> provided more than a little useful background knowledge. Obvious observation,
> if you will, for anyone who's actually studied political philosophy.

>

> He

> > found ways to give it expression that did NOT entail
> > the abuse of "hierarchy and authority" on a descending
> > mode being imposed upon many... my personal opinion is that

> > he found ways to implement a program to ensure that

> > authority derived from the Institutions and the Institutions

> > dervied authority initially from local levels...

>

> Perhaps you're right. Give concrete examples.

>

> that is

> > not "Old World Order".

>

> What are those "ways"? Can you list them? I would find specific examples of them

> in practical application interesting....

>

> > I am sorry that one would be incredibly disillusioned with

> > the Baha'i Community. It is made up of humans, lots and

> > lots of humans who, as I have mentioned before, have come

> > with much baggage from the system in which many have lived

> > for years. They are trying: they are not isolating as some

> > organizations might... fearing contamination from an outside

> > world.

>

> You really don't address here the original issue from the person who wrote

> "incredibly disillusioned with the Baha'i Community." That wasn't me. Human?

> That's my point. You rush past it too quickly to my mind.

>

> "Isolating"? Baha'i communities, as I have experienced them for twenty years,

> often seem extremely isolated and isolating.... I have often wondered why.

> Any ideas?

>

> > Thanks for "listening" to my comments.

> > Good luck, and take care.

> >

> > ---Dennis

>

> --

> FG

> Rochester, Michigan USA

>

-----3E69366EFD

Received: from glaysher.library (204.38.255.39) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000599064@atlas.moa.net>;

Mon, 18 Nov 1996 07:57:31 -0500

Message-ID: <32905ECF.5790@moa.net>

Date: Mon, 18 Nov 1996 08:04:15 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: boatright@cjnetworks.com

CC: @MOA.net

Subject: Re: Incredibly Disillusioned with the Baha'i Community

References: <199611171545.JAA08025@topeka.cjnetworks.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Rick Boatright wrote:

>

> Really nice message. Good work. Thanks for hanging in there with

> us Frederick. I really appreciate it.

>

> Rick Boatright

>

Frankly, I don't know what you mean here.

> > To: soc-religion-bahai@uunet.uu.net

> > From: FG <@MOA.net>

> > Subject: Re: Incredibly Disillusioned with the Baha'i Community

> > Date: Sun, 17 Nov 1996 09:10:16 -0500

> > Organization: Oakland University, Rochester, Michigan, U.S.A.

> > To: mac13@teleport.com

> > Cc: @MOA.net

>

> > mac13@teleport.com wrote:

> > >

> > > In article <"Yu8EZB.A.s9F.YwJjy"@bounty>,

> > > FG <@moa.net> wrote:

> > > >Cheshmak A Farhoumand wrote:

> > > > [clip]

> > > >

> > > With all due respect, the impression I have of previous

> > > systems is a system of "hierarchy and

> > > >authority that flows downward, entrapping many people into

>

[cut]

--

FG

Rochester, Michigan USA

-----3E69366EFD

(EMWAC SMTPRS 0.81) with SMTP id <B0000600246@atlas.moa.net>;

Mon, 18 Nov 1996 11:34:58 -0500

Received: from RICK (Port106.cjnetworks.com [206.52.158.217]) by topeka.cjnetworks.com (8.7.1/8.7.1) with SMTP id KAA16177; Mon, 18 Nov 1996 10:39:41 -0600 (CST)

Message-Id: <199611181639.KAA16177@topeka.cjnetworks.com>

Comments: Authenticated sender is <boatright@mail.cjnetworks.com>

From: "Rick Boatright" <boatright@cjnetworks.com>

Organization: Topeka Busines Computers

To: FG <@moa.net>

Date: Mon, 18 Nov 1996 10:40:09 -0600

Subject: Re: Incredibly Disillusioned with the Baha'i Community

Reply-to: boatright@cjnetworks.com

CC: srb-mods@bccca.org

Priority: normal

X-mailer: Pegasus Mail for Windows (v2.23)

X-Mozilla-Status: 0015

Dear Frederick,

I was trying to say two unrelated things.

First, that was a really nice message. Well thought, cohesive, good writing, I was trying to give you a compliment.

Second, I was expressing my gratitude that the conflict between you and the moderators a couple of weeks ago did not result in your leaving the newsgroup. I appriciate your continued participation.

Rick Boatright

> Date: Mon, 18 Nov 1996 08:04:15 -0500

> **From:** FG <@moa.net>

> **To:** boatright@cjnetworks.com

> **Cc:** @moa.net

> **Subject:** Re: Incredibly Disillusioned with the Baha'i Community

> **Rick Boatright wrote:**

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>

> > > **To:** soc-religion-bahai@uunet.uu.net

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> > > > > [clip]

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> > > > authority that flows downward, entrapping many people into
> >
>
> [cut]
>
> --
> FG
> Rochester, Michigan USA
>

-----3E69366EFD

Received: from glaysher.library (204.38.255.58) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000603626@atlas.moa.net>;
Tue, 19 Nov 1996 06:28:51 -0500
Message-ID: <32919B88.7907@moa.net>
Date: Tue, 19 Nov 1996 06:35:36 -0500
From: FG <@moa.net>
X-Mailer: Mozilla 2.02 (Win95; I)
MIME-Version: 1.0
To: boatright@cjnetworks.com
CC: @MOA.net
Subject: Re: Incredibly Disillusioned with the Baha'i Community
References: <199611181639.KAA16177@topeka.cjnetworks.com>
Content-Type: text/plain; charset=us-ascii
Content-Transfer-Encoding: 7bit
X-Mozilla-Status: 0015

Rick Boatright wrote:

>
> Dear Frederick,

>

> I was trying to say two unrelated things.

>

> First, that was a really nice message. Well thought, cohesive, good

> writing, I was trying to give you a compliment.

>

I don't need nor want your unsolicited editorial comments BIG BROTHER.

I want the freedom to speak the conscience God has given me and the freedom to be responded to by OTHERS' unconstrained consciences. Stay out of the way.

> Second, I was expressing my gratitude that the conflict between you

> and the moderators a couple of weeks ago did not result in your

> leaving the newsgroup. I appreciate your continued participation.

>

I feel nothing but contempt for the way you and Richard Detweiler have handled my postings. Make no mistake in that regard. Neither one of you, or anybody, has the prescience to exercise such power and control over others' consciences.

The abuse of your power is a proper subject for discussion on the newsgroup.

> > Rick Boatright wrote:

> > >

> > > Really nice message. Good work. Thanks for hanging in there with

> > > us Frederick. I really appreciate it.

> > >

> > > Rick Boatright

> > >

> >

> > Frankly, I don't know what you mean here.

> >

> >

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from news2.acs.oakland.edu (141.210.10.152) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000603613@atlas.moa.net>;

Tue, 19 Nov 1996 06:06:28 -0500

Received: (from news@localhost) by news2.acs.oakland.edu (8.7.6/8.7.4) id GAA23652; Tue, Nov 1996 06:08:59 -0500

To: soc-religion-bahai@uunet.uu.net

Path: ppp-pm01-dy-26.ouhub.moa.net

From: FG <@MOA.net>

Newsgroups: soc.religion.bahai

Subject: Re: Incredibly Disillusioned with the Baha'i Community

Date: Tue, 19 Nov 1996 06:10:21 -0500

Organization: Oakland University, Rochester, Michigan, U.S.A.

Lines: 78

Message-ID: <3291959D.7D9C@moa.net>

References: <"-ER8GC.A.gTH.UGkiy"@bounty> <56qoi9\$rmd@nnrp1.news.primenet.com>

NNTP-Posting-Host: zeus.moa.net

Mime-Version: 1.0

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mailer: Mozilla 2.02 (Win95; I)

To: Anne Furlong <afurlong@cs.mun.ca>

CC: @MOA.net

X-Mozilla-Status: 0015

Anne Furlong wrote:

>

**> The reference to power probably helps poinpoint the difficulty some of
> the friends have here. The point is that in this Faith, for the first
> time in religious history, power and authority have been intentionally
> and effectively severed. The authority to make decisions, to legislate,
> to guide, rests with the elected institutions of the Faith. However,
> these institutions - and the individuals who make them up - have no power
> whatsoever.**

"No power whatsoever": Utterly naive....

[clip]

>

**> Why do people become disillusioned with the community? with individuals?
> Well, we all know people who, by force of personality, or because of
> defects of character and personality, receive, demand, or desire
> acquiescence from other individuals. But note: if such people do in fact
> poison a community, who ultimately must take the responsibility? Power
> is not theirs to command: it is ceded to them by those who have not the
> wisdom or the courage to recognise that what is being asked is both
> contrary to the Faith, and ultimately impossible to give.
>**

Excellent point. A profound moral problem arises here. How can the individual maintain the moral strength of character to resist abuse and manipulation when power can be wielded in such a way as to undermine that very ability? To discredit it. Ban it. Brand it as outlaw, heretic, disruptive, anti-social,

working against the realization, e.g., of the communist Kingdom of Freedom.

- > Yes, impossible: for since in the Administrative order which is**
- > Baha'u'llah's gift to the world, power and authority are divided,**

In theory, yes; in practice, I'm not convinced.

then the

- > efforts of a few misguided individuals to bring power and authority**
- > together in their own persons; or to build up factions; or to do anything,**
- > in fact, which is contravenes the spirit and the reality of the Covenant,**
- > are doomed to failure. 'Abdul-Baha said that the ocean of the Covenant**
- > will surge and surge until it casts the bodies of the (spiritually) dead**
- > onto the shore. We cannot ultimately harm the progress of the Cause, but**
- > can cut ourselves off from the abundant share of the blessings which**
- > obedience to the Covenant brings to us.**
- >**
- > If we are disillusioned with the community we live in, then our response**
- > will either add to the problem or be the start of its eradication. The**
- > whole purpose of consultation is to allow the individual to exercise**
- > responsibility - his power - within the "unit of civilization".**

What I am saying is that there are situations when it is not allowed. You're too quick to leap over that fact for me.

We are

- > all going to be responsible for our actions to Baha'u'llah when we pass**
- > from this earth; are we going to plead the immaturity of others as the**
- > reason for our failure to love?**
- >**

Your dragging "love" into this confuses the issue.

> Baha'u'llah did more than despise tyranny; in his Administrative Order,
> He, as the Divine Physician, prescribed the effective and permanent remedy.
>

The point from the original post was in regard to the abuse of the remedy,
turning it into a cheap medicine show elixir. What then of the community
or individuals under that Tyranny?

> All the best,
>
> Anne Furlong
> St John's Newfoundland Canada

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from glaysher.library (204.38.255.55) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000632990@atlas.moa.net>;

Tue, 26 Nov 1996 06:17:24 -0500

Message-ID: <329AD35D.6E67@moa.net>

Date: Tue, 26 Nov 1996 06:24:13 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: srb-mods@bccca.org

CC: @MOA.net

Subject: Re: Incredibly Disillusioned with the Baha'i Community

References: <"-ER8GC.A.gTH.UGkiy"@bounty> <56qoi9\$rmd@nnrp1.news.primenet.com>

<3291959D.7D9C@moa.net>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

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>

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turning it into a cheap medicine show elixir. What then of the community
or individuals under that Tyranny?**

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>
> Anne Furlong
> St John's Newfoundland Canada**

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000604653@atlas.moa.net>;

Tue, 19 Nov 1996 09:29:07 -0500

**Received: from primenet.com (rdetweil@usr11.primenet.com [206.165.5.111]) by
mailhost1.primenet.com (8.8.2/wjp-h3.00) with ESMTP id HAA10366; Tue, 19 Nov 1996
07:34:11 -0700 (MST)**

**Received: (from rdetweil@localhost) by primenet.com (8.8.3/8.8.2) id HAA23362; Tue, 19 Nov
1996 07:34:11 -0700 (MST)**

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611191434.HAA23362@primenet.com>

Subject: Re: Incredibly Disillusioned with the Baha'i Community

To: @MOA.net (FG)

Date: Tue, 19 Nov 1996 07:34:10 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <32918F7B.76FA@moa.net> from "FG" at Nov 19, 96 05:44:11 am

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

Dear Mr. Glaysher,

Thank you for your submission to soc.religion.bahai.

As your post contains sarcastic comments and argues with the moderation of the group in a demeaning and disrespectful manner, it will not be posted. These issues are also peripheral to the purpose of the newsgroup in any case.

If you are seeking full vent to your frustrations, I suggest news.admin or talk.religion.misc on the Internet as the first is appropriate and the other is unmoderated. This newsgroup, however, is for discussion of the Baha'i Faith in an atmosphere of respect and free from topical tangents of all kinds.

Thank you for participating,

Dick Detweiler

rdetweil@primenet.com

Co-moderator, soc.religion.bahai

===== Begin submitted post =====

> To: soc-religion-bahai@uunet.uu.net

> Path: ppp-pm01-dy-26.ouhub.moa.net

> From: FG <@MOA.net>

> Newsgroups: soc.religion.bahai

> Subject: Re: Incredibly Disillusioned with the Baha'i Community

> Date: Tue, 19 Nov 1996 05:44:11 -0500

> Organization: Oakland University, Rochester, Michigan, U.S.A.

> Lines: 68

> Message-ID: <32918F7B.76FA@moa.net>

> References: <"-ER8GC.A.gTH.UGkiy"@bounty> <56qogd\$rri@nnrp1.news.primenet.com>

> NNTP-Posting-Host: zeus.moa.net

> Mime-Version: 1.0

> Content-Type: text/plain; charset=us-ascii

> Content-Transfer-Encoding: 7bit

> X-Mailer: Mozilla 2.02 (Win95; I)

> To: Sian Smith <sms@mfe.govt.nz>

> CC: @MOA.net

>

> Sian Smith wrote:

> >

> > In article <"-ER8GC.A.gTH.UGkiy"@bounty>, FG
<@moa.net> says:

> > >

> >

> > [snip extracts from previous messages about being disillusioned]

> >

> > > : >As you know, the Bahai Faith doesn't have priests, preachers, or any

> > > : >individuals who have the responsibility of telling people what to do, unlike

> > > : >churches. However, from my experience I've discovered associating with

> > > : >"Bahais" and not expecting them to play the roles of surrogate priests and

> > > : > surrogate parish to be incredibly wishful and foolish thinking.

> > >

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> > >> : to perform the service that the clergy of previous religions performed. We
> > >> : are each to study the Holy Writings, and to teach and deepen others in the
> > >> : Faith. It may be hard for one of a traditional religious background that
> > >> : does not encourage study to take responsibility for one's own spiritual
> > >> : growth, but we all have to struggle to change our shortcomings.

> > >>

> > >

> > >Miguel, you utterly miss Karl's well-taken point here again. It's the abuse of
> > >the responsibility that is the crux of his observation. Power corrupts.
> > >And it can corrupt Baha'is as well as Christians, Muslims, Nazis, etc.

> >

> > Excuse my ignorance, but WHO in the Baha'i Faith has any "power"? I've
> > never met anyone in the Faith who has power of any kind (i.e: power in
> > the sense that they can exert some kind of binding influence over
> > another person).

>

> I'll give you an example: The "moderators" of this newsgroup. They've
> censored a number of messages I've tried to post during the last few weeks.
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> reads.... It that's not control and power to SHAPE thought and opinion what
> is it?

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> Maybe the previous writer was referring to some other

> > kind of power - in which case I would be grateful to receive a
> > "definition", so to speak, of this power and how it compares to the
> > "definition" I had in mind which, in my own humble opinion, is the sort
> > of power which is contained in the assertion "power corrupts".

> >

>

> The "moderators" power is corrupting and inhibiting the exchange of ideas
> on this newsgroup. When I attempted to bring this to the attention of

> contributors by posting a message to this effect earlier, I was told

>

> THOU SHALT NOT QUESTION THE AUTHORITY AND POWER OF THE
"MODERATORS."

> Kitab-i-Oppression, page 999.

>

> > The only person who has any kind of power over my spiritual development

> > is ME. I cannot abdicate that responsibility to someone else.

> >

>

> There's a sense in which you're right. But secular and religious history

> is wracked with the abuse of POWER and the devastating results of it....

> It always began in little ways.... A little at a time.... People shrugged....

> Let's not make ways.... Let's build UNITY!

>

> > Loving greetings

> >

> > Sian Smith

> > Wellington

> > New Zealand

>

> --

> FG

> Rochester, Michigan USA

>

===== End submitted post =====

-----3E69366EFD

(EMWAC SMTPRS 0.81) with SMTP id <B0000609283@atlas.moa.net>;

Wed, 20 Nov 1996 08:46:37 -0500

Message-ID: <32930D52.2FC8@moa.net>

Date: Wed, 20 Nov 1996 08:53:22 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Detweiler" <rdetweil@primenet.com>

CC: @MOA.net

Subject: Re: Incredibly Disillusioned with the Baha'i Community

References: <199611191434.HAA23362@primenet.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Richard C. Detweiler wrote:

>

> Dear Mr. Glaysheer,

>

> Thank you for your submission to soc.religion.bahai.

>

> As your post contains sarcastic comments and argues with the

> moderation of the group in a demeaning and disrespectful manner,

> it will not be posted. These issues are also peripheral to

> the purpose of the newsgroup in any case.

>

> If you are seeking full vent to your frustrations, I suggest

> news.admin or talk.religion.misc on the Internet as the first

> is appropriate and the other is unmoderated. This newsgroup,

> however, is for discussion of the Baha'i Faith in an atmosphere

> of respect and free from topical tangents of all kinds.

>

> Thank you for participating,
>
> Dick Detweiler
> rdetweil@primenet.com
> Co-moderator, soc.religion.bahai
>

I'm not at all surprised Richardt.... Fascists and totalitarians have always sought to conceal and manipulate reality.

> ===== Begin submitted post =====
>
> > To: soc-religion-bahai@uunet.uu.net
> > Path: ppp-pm01-dy-26.ouhub.moa.net
> > From: FG <@MOA.net>
> > Newsgroups: soc.religion.bahai
> > Subject: Re: Incredibly Disillusioned with the Baha'i Community
> > Date: Tue, 19 Nov 1996 05:44:11 -0500
> > Organization: Oakland University, Rochester, Michigan, U.S.A.
> > Lines: 68
> > Message-ID: <32918F7B.76FA@moa.net>
> > References: <"-ER8GC.A.gTH.UGkiy"@bounty> <56qogd\$rri@nnrp1.news.primenet.com>
> > NNTP-Posting-Host: zeus.moa.net
> > Mime-Version: 1.0
> > Content-Type: text/plain; charset=us-ascii
> > Content-Transfer-Encoding: 7bit
> > X-Mailer: Mozilla 2.02 (Win95; I)
> > To: Sian Smith <sms@mfe.govt.nz>
> > CC: @MOA.net

> >

> > **Sian Smith wrote:**

> > >

> > > **In article <"-ER8GC.A.gTH.UGkiy"@bounty>, FG
<@moa.net> says:**

> > > >

> > >

> > > **[snip extracts from previous messages about being disillusioned]**

> > >

> > > > : **>As you know, the Bahai Faith doesn't have priests, preachers, or any**

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> > > > : **Faith. It may be hard for one of a traditional religious background that**

> > > > : **does not encourage study to take responsibility for one's own spiritual**

> > > > : **growth, but we all have to struggle to change our shortcomings.**

> > > >

> > > >

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> > > > **the responsibility that is the crux of his observation. Power corrupts.**

> > > > **And it can corrupt Baha'is as well as Christians, Muslims, Nazis, etc.**

> > >

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> > > **never met anyone in the Faith who has power of any kind (i.e: power in**

> > > **the sense that they can exert some kind of binding influence over**

> > > **another person).**

> >

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> > >

> > > Sian Smith

> > > **Wellington**

> > > **New Zealand**

> >

> > --

> > **FG**

> > **Rochester, Michigan USA**

> >

>

> ===== **End submitted post** =====

--

FG

Rochester, Michigan USA

-----**3E69366EFD**

Received: from glaysher.library (204.38.255.66) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000609715@atlas.moa.net>;

Wed, 20 Nov 1996 10:20:19 -0500

Message-ID: <32932348.5E7E@moa.net>

Date: Wed, 20 Nov 1996 10:27:04 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Detweiler" <rdetweil@primenet.com>

CC: @MOA.net

Subject: Re: Incredibly Disillusioned with the Baha'i Community

References: <199611191434.HAA23362@primenet.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Richard C. Detweiler wrote:

>

> Dear Mr. Glaysheer,

>

> Thank you for your submission to soc.religion.bahai.

>

> As your post contains sarcastic comments and argues with the

> moderation of the group in a demeaning and disrespectful manner,

> it will not be posted. These issues are also peripheral to

> the purpose of the newsgroup in any case.

>

False. They go to the heart of the matter, i.e., how it functions.

> If you are seeking full vent to your frustrations, I suggest

> news.admin or talk.religion.misc on the Internet as the first

> is appropriate and the other is unmoderated.

"Vent your frustrations" is in the same category as my "Utterly naive."

I don't seek to deprive you of your conscience that apparently believes that. You may say what you wish. It won't hurt my little feelings.

I believe you're again manipulating discussion in a dictatorial, oppressive manner unjustified by anything in the Baha'i Writings which you apparently cloak your shameless deeds in.

This newsgroup,

> however, is for discussion of the Baha'i Faith in an atmosphere

> of respect and free from topical tangents of all kinds.

>

The abuse of the conscience of a member of the Baha'i Faith and, apparently

regular practice of distortion and censorship is not a suitable topic?

I can understand why you wouldn't wish to have anyone else know....

> Thank you for participating,

>

I'm not participating at all. You are self-righteous depriving me of that.

You are also depriving others of hearing or disagreeing with my opinions.

> Dick Detweiler

> rdetweil@primenet.com

> Co-moderator, soc.religion.bahai

>

> ===== Begin submitted post =====

>

> > To: soc-religion-bahai@uunet.uu.net

> > Path: ppp-pm01-dy-26.ouhub.moa.net

> > From: FG <@MOA.net>

> > Newsgroups: soc.religion.bahai

> > Subject: Re: Incredibly Disillusioned with the Baha'i Community

> > Date: Tue, 19 Nov 1996 05:44:11 -0500

> > Organization: Oakland University, Rochester, Michigan, U.S.A.

> > Lines: 68

> > Message-ID: <32918F7B.76FA@moa.net>

> > References: <"-ER8GC.A.gTH.UGkiy"@bounty> <56qogd\$rri@nnrp1.news.primenet.com>

> > NNTP-Posting-Host: zeus.moa.net

> > Mime-Version: 1.0

> > Content-Type: text/plain; charset=us-ascii

> > Content-Transfer-Encoding: 7bit

> > X-Mailer: Mozilla 2.02 (Win95; I)

> > To: Sian Smith <sms@mfe.govt.nz>

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> > >

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> > >

> > > Sian Smith

> > > Wellington

> > > New Zealand

> >

> > --

> > FG

> > Rochester, Michigan USA

> >

> = End submitted post =====

YOU DEAR CENSORS have shown your true colors once again.

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000604679@atlas.moa.net>;

Tue, 19 Nov 1996 09:38:03 -0500

Received: from primenet.com (rdetweil@usr11.primenet.com [206.165.5.111]) by mailhost1.primenet.com (8.8.2/wjp-h3.00) with ESMTP id HAA10563; Tue, 19 Nov 1996 07:43:08 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.3/8.8.2) id HAA24131; Tue, 19 Nov 1996 07:43:08 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611191443.HAA24131@primenet.com>

Subject: Re: Incredibly Disillusioned with the Baha'i Community

To: @moa.net (FG)

Date: Tue, 19 Nov 1996 07:43:07 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <3291959D.7D9C@moa.net> from "FG" at Nov 19, 96 06:10:21 am

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

Dear Mr. Glaysher,

Thank you for your submission to soc.religion.bahai.

I ask that you strike the comment "utterly naive" as an attack on the previous poster. If you would like to say you disagree, that would be acceptable.

Also, your sarcastic comments in the following paragraph:

**> Excellent point. A profound moral problem arises here. How can the individual
> maintain the moral strength of character to resist abuse and manipulation when
> power can be wielded in such a way as to undermine that very ability? To
> discredit it. Ban it. Brand it as outlaw, heretic, disruptive, anti-social,
> working against the realization, e.g., of the communist Kingdom of Freedom.**

If you would turn this into a meaningful criticism based on actual events than the readership could evaluate and enter into a dialog with you on these events.

Again, let me make it clear that if you have a grievance with the Faith, you are free to air it here, but it must be the facts and your reasons for the grievance presented and not belittling insults, broad stereotypes, and blatant sarcasm.

Thank you for participating,

Dick Detweiler

rdetweil@primenet.com

Co-moderator, soc.religion.bahai

===== Begin submitted post =====

> To: soc-religion-bahai@uunet.uu.net

> Path: ppp-pm01-dy-26.ouhub.moa.net

> From: FG <@moa.net>

> Newsgroups: soc.religion.bahai

> Subject: Re: Incredibly Disillusioned with the Baha'i Community

> Date: Tue, 19 Nov 1996 06:10:21 -0500

> Organization: Oakland University, Rochester, Michigan, U.S.A.

> Lines: 78

> Message-ID: <3291959D.7D9C@moa.net>

> References: <"-ER8GC.A.gTH.UGkiy"@bounty> <56qoi9\$rmd@nnrp1.news.primenet.com>

> NNTP-Posting-Host: zeus.moa.net

> Mime-Version: 1.0

> Content-Type: text/plain; charset=us-ascii

> Content-Transfer-Encoding: 7bit

> X-Mailer: Mozilla 2.02 (Win95; I)

> To: Anne Furlong <afurlong@cs.mun.ca>

> CC: @moa.net

>

> Anne Furlong wrote:

> >

> > The reference to power probably helps poinpoint the difficulty some of

> > the friends have here. The point is that in this Faith, for the first

> > time in religious history, power and authority have been intentionally

> > and effectively severed. The authority to make decisions, to legislate,

> > to guide, rests with the elected institutions of the Faith. However,

> > these institutions - and the individuals who make them up - have no power

> > whatsoever.

>

> "No power whatsoever": Utterly naive....

>

> [clip]

>

> >

> > Why do people become disillusioned with the community? with individuals?

> > Well, we all know people who, by force of personality, or because of

> > defects of character and personality, receive, demand, or desire

> > acquiescence from other individuals. But note: if such people do in fact

> > poison a community, who ultimately must take the responsibility? Power

> > is not theirs to command: it is ceded to them by those who have not the

> > wisdom or the courage to recognise that what is being asked is both

> > contrary to the Faith, and ultimately impossible to give.

> >

>

> Excellent point. A profound moral problem arises here. How can the individual

> maintain the moral strength of character to resist abuse and manipulation when

> power can be wielded in such a way as to undermine that very ability? To

> discredit it. Ban it. Brand it as outlaw, heretic, disruptive, anti-social,

> working against the realization, e.g., of the communist Kingdom of Freedom.

>

> > Yes, impossible: for since in the Administrative order which is

> > Baha'u'llah's gift to the world, power and authority are divided,

>

> In theory, yes; in practice, I'm not convinced.

>

> then the

> > efforts of a few misguided individuals to bring power and authority

> > together in their own persons; or to build up factions; or to do anything,

> > in fact, which is contravenes the spirit and the reality of the Covenant,

> > are doomed to failure. 'Abdul-Baha said that the ocean of the Covenant
> > will surge and surge until it casts the bodies of the (spiritually) dead
> > onto the shore. We cannot ultimately harm the progress of the Cause, but
> > can cut ourselves off from the abundant share of the blessings which
> > obedience to the Covenant brings to us.

> >

> > If we are disillusioned with the community we live in, then our response
> > will either add to the problem or be the start of its eradication. The
> > whole purpose of consultation is to allow the individual to exercise
> > responsibility - his power - within the "unit of civilization".

>

> What I am saying is that there are situations when it is not allowed. You're
> too quick to leap over that fact for me.

>

> We are

> > all going to be responsible for our actions to Baha'u'llah when we pass
> > from this earth; are we going to plead the immaturity of others as the
> > reason for our failure to love?

> >

>

> Your dragging "love" into this confuses the issue.

>

> > Baha'u'llah did more than despise tyranny; in his Administrative Order,
> > He, as the Divine Physician, prescribed the effective and permanent remedy.

> >

>

> The point from the original post was in regard to the abuse of the remedy,
> turning it into a cheap medicine show elixir. What then of the community
> or individuals under that Tyranny?

>

> > All the best,

> >

> > Anne Furlong
> > St John's Newfoundland Canada
>
> --
> FG
> Rochester, Michigan USA
>

===== End submitted post =====

-----3E69366EFD

Received: from glaysher.library (204.38.255.66) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000609746@atlas.moa.net>;
Wed, 20 Nov 1996 10:25:30 -0500
Message-ID: <3293247F.2340@moa.net>
Date: Wed, 20 Nov 1996 10:32:15 -0500
From: FG <@moa.net>
X-Mailer: Mozilla 2.02 (Win95; I)
MIME-Version: 1.0
To: "Richard C. Detweiler" <rdetweil@primenet.com>
CC: @MOA.net
Subject: Re: Incredibly Disillusioned with the Baha'i Community
References: <199611191443.HAA24131@primenet.com>
Content-Type: text/plain; charset=us-ascii
Content-Transfer-Encoding: 7bit
X-Mozilla-Status: 0015

Further response-- Your characterization of my comments as sarcastic
is ludicrous. One may not be sarcastic in the Baha'i Faith? And you
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Since you apparently don't understand the passage in question, I'm supposed to water in down for YOUR ignorance! I'm talking about the totalitarianism of the SOVIET UNION which you dangerously come close to.

Again, I request that you post my message or pass it on to someone else who is not as fanatical as you.

Richard C. Detweiler wrote:

>

> Dear Mr. Glaysheer,

>

> Thank you for your submission to soc.religion.bahai.

>

> I ask that you strike the comment "utterly naive" as an attack

> on the previous poster. If you would like to say you disagree,

> that would be acceptable.

>

> Also, your sarcastic comments in the following paragraph:

>

> > Excellent point. A profound moral problem arises here. How can the individual

> > maintain the moral strength of character to resist abuse and manipulation when

> > power can be wielded in such a way as to undermine that very ability? To

> > discredit it. Ban it. Brand it as outlaw, heretic, disruptive, anti-social,

> > working against the realization, e.g., of the communist Kingdom of Freedom.

>

> If you would turn this into a meaningful criticism based on actual events

> than the readership could evaluate and enter into a dialog with you on these

> events.

>

> Again, let me make it clear that if you have a grievance with the Faith,
> you are free to air it here, but it must be the facts and your reasons for
> the grievance presented and not belittling insults, broad stereotypes, and
> blatant sarcasm.
>
> Thank you for participating,
>
> Dick Detweiler
> rdetweil@primenet.com
> Co-moderator, soc.religion.bahai
>
> ===== Begin submitted post =====
>
> > To: soc-religion-bahai@uunet.uu.net
> > Path: ppp-pm01-dy-26.ouhub.moa.net
> > From: FG <@moa.net>
> > Newsgroups: soc.religion.bahai
> > Subject: Re: Incredibly Disillusioned with the Baha'i Community
> > Date: Tue, 19 Nov 1996 06:10:21 -0500
> > Organization: Oakland University, Rochester, Michigan, U.S.A.
> > Lines: 78
> > Message-ID: <3291959D.7D9C@moa.net>
> > References: <"-ER8GC.A.gTH.UGkiy"@bounty> <56qoi9\$rmd@nnrp1.news.primenet.com>
> > NNTP-Posting-Host: zeus.moa.net
> > Mime-Version: 1.0
> > Content-Type: text/plain; charset=us-ascii
> > Content-Transfer-Encoding: 7bit
> > X-Mailer: Mozilla 2.02 (Win95; I)
> > To: Anne Furlong <afurlong@cs.mun.ca>
> > CC: @moa.net
> >
> > Anne Furlong wrote:

> > >

> > > The reference to power probably helps pinpoint the difficulty some of
> > > the friends have here. The point is that in this Faith, for the first
> > > time in religious history, power and authority have been intentionally
> > > and effectively severed. The authority to make decisions, to legislate,
> > > to guide, rests with the elected institutions of the Faith. However,
> > > these institutions - and the individuals who make them up - have no power
> > > whatsoever.

> >

> > "No power whatsoever": Utterly naive....

> >

> > [clip]

> >

> > >

> > > Why do people become disillusioned with the community? with individuals?
> > > Well, we all know people who, by force of personality, or because of
> > > defects of character and personality, receive, demand, or desire
> > > acquiescence from other individuals. But note: if such people do in fact
> > > poison a community, who ultimately must take the responsibility? Power
> > > is not theirs to command: it is ceded to them by those who have not the
> > > wisdom or the courage to recognise that what is being asked is both
> > > contrary to the Faith, and ultimately impossible to give.

> > >

> >

> > Excellent point. A profound moral problem arises here. How can the individual
> > maintain the moral strength of character to resist abuse and manipulation when
> > power can be wielded in such a way as to undermine that very ability? To
> > discredit it. Ban it. Brand it as outlaw, heretic, disruptive, anti-social,
> > working against the realization, e.g., of the communist Kingdom of Freedom.

> >

> > > Yes, impossible: for since in the Administrative order which is
> > > Baha'u'llah's gift to the world, power and authority are divided,

> >

> > In theory, yes; in practice, I'm not convinced.

> >

> > then the

> > > efforts of a few misguided individuals to bring power and authority

> > > together in their own persons; or to build up factions; or to do anything,

> > > in fact, which is contravenes the spirit and the reality of the Covenant,

> > > are doomed to failure. 'Abdul-Baha said that the ocean of the Covenant

> > > will surge and surge until it casts the bodies of the (spiritually) dead

> > > onto the shore. We cannot ultimately harm the progress of the Cause, but

> > > can cut ourselves off from the abundant share of the blessings which

> > > obedience to the Covenant brings to us.

> > >

> > > If we are disillusioned with the community we live in, then our response

> > > will either add to the problem or be the start of its eradication. The

> > > whole purpose of consultation is to allow the individual to exercise

> > > responsibility - his power - within the "unit of civilization".

> >

> > What I am saying is that there are situations when it is not allowed. You're

> > too quick to leap over that fact for me.

> >

> > We are

> > > all going to be responsible for our actions to Baha'u'llah when we pass

> > > from this earth; are we going to plead the immaturity of others as the

> > > reason for our failure to love?

> > >

> >

> > Your dragging "love" into this confuses the issue.

> >

> > > Baha'u'llah did more than despise tyranny; in his Administrative Order,

> > > He, as the Divine Physician, prescribed the effective and permanent remedy.

> > >

> >

> > The point from the original post was in regard to the abuse of the remedy,
> > turning it into a cheap medicine show elixir. What then of the community
> > or individuals under that Tyranny?

> >

> > > All the best,

> > >

> > > Anne Furlong

> > > St John's Newfoundland Canada

> >

> > --

> > FG

> > Rochester, Michigan USA

> >

>

> ===== End submitted post =====

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000610091@atlas.moa.net>;

Wed, 20 Nov 1996 11:44:21 -0500

Received: from primenet.com (rdetweil@usr11.primenet.com [206.165.5.111]) by
mailhost1.primenet.com (8.8.2/wjp-h3.00) with ESMTP id JAA23456; Wed, 20 Nov 1996
09:44:28 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.3/8.8.3) id JAA14736; Wed, 20 Nov
1996 09:44:27 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611201644.JAA14736@primenet.com>

Subject: Re: Incredibly Disillusioned with the Baha'i Community

To: @moa.net (FG)

Date: Wed, 20 Nov 1996 09:44:26 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <3293247F.2340@moa.net> from "FG" at Nov 20, 96 10:32:15 am

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

FG writes:

>

> Further response-- Your characterization of my comments as sarcastic

> is ludicrous. One may not be sarcastic in the Baha'i Faith? And you

> are too determine is toooooo SARCASTIC? Oh God, what a farce!

>

> Since you apparently don't understand the passage in question, I'm

> supposed to water in down for YOUR ignorance! I'm talking about the

> totalitarianism of the SOVIET UNION which you dangerously come close

> to.

>

> Again, I request that you post my message or pass it on to someone

> else who is not as fanatical as you.

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Dear Mr. Glaysheer,

**Thank you for giving me the opportunity to correct some misunderstandings
you have about the newsgroup soc.religion.bahai. It appears you have
the impression that the newsgroup has some kind of official standing
within the Baha'i Faith and that the moderators are somehow part of
the Baha'i Administration. This is not the case. While the moderators**

try to use Baha'i principles of consultation and at times request guidance from Institutions of the Faith, we are not in any way connected with the Administrative Order. We are simply volunteers who try to apply the charter of the newsgroup to the submissions that come before us.

The charter of the newsgroup states that "the Newsgroup will be subject to standards of Baha'i consultation whose salient features include frank yet respectful statement of views and the concerted, open-minded search for truth." It is on this statement in the charter and this statement alone that I have rejected some of your posts. In doing so, I am making no judgement as to your fitness or standing as a Baha'i.

Let me stress again, the moderators stand ready to post your views to the newsgroup no matter what they are as long as they meet these simple criteria:

- they address aspects of the Baha'i Faith**
- they are respectful in tone**
- they are not personal attacks**
- they are not ads or solicitations**

Your posts have at times fallen short in the 2nd and 3rd category. Each time I have suggested how you can get your views heard on the newsgroup. It is completely up to you whether you want to cooperate and live by these rules. If you insist on a right to belittle and be disrespectful with those you engage in discussion, I will fully support your right to do so either by e-mail, on another newsgroup, by phone, mail, or in person. But if you want to participate in this newsgroup, you will have to abide by the charter and the moderators.

Dick Detweiler

co-moderator, soc.religion.bahai

-----3E69366EFD

Received: from glaysher.library (204.38.255.60) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000610771@atlas.moa.net>;

Wed, 20 Nov 1996 14:01:31 -0500

Message-ID: <32935722.7DC@moa.net>

Date: Wed, 20 Nov 1996 14:08:18 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Detweiler" <rdetweil@primenet.com>

CC: @MOA.net

Subject: Re: Incredibly Disillusioned with the Baha'i Community

References: <199611201644.JAA14736@primenet.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

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I don't believe this is true. "Utterly naive" refers to the idea, not to its author as an insult. You're the one who has construed that way. I can't even understand what could possibly be **WRONG** with your objection to the second passage in the post in question.

Your attempt to hide behind the newsgroup charter strikes me as a mere stratagem to conceal what you're actually doing: **CENSORING**.

In doing so, I am making

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> Dick Detweiler

> co-moderator, soc.religion.bahai

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000611613@atlas.moa.net>;

Wed, 20 Nov 1996 17:09:42 -0500

Received: from primenet.com (rdetweil@usr04.primenet.com [206.165.5.104]) by mailhost1.primenet.com (8.8.2/wjp-h3.00) with ESMTP id PAA05783; Wed, 20 Nov 1996 15:14:44 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.3/8.8.3) id PAA26784; Wed, 20 Nov 1996 15:14:44 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611202214.PAA26784@primenet.com>

Subject: Re: Incredibly Disillusioned with the Baha'i Community

To: @moa.net (FG)

Date: Wed, 20 Nov 1996 15:14:43 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <32935722.7DC@moa.net> from "FG" at Nov 20, 96 02:08:18 pm

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

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I continue to await the chance to post your thoughts in the submittals in question when they are appropriate for posting to the newsgroup.

Dick Detweiler
co-moderator, soc.religion.bahai

-----3E69366EFD

Received: from glaysher.library (204.38.255.57) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000614358@atlas.moa.net>;

Thu, 21 Nov 1996 10:00:43 -0500

Message-ID: <32947031.2ADA@moa.net>

Date: Thu, 21 Nov 1996 10:07:29 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Detweiler" <rdetweil@primenet.com>

CC: @MOA.net

Subject: Re: Incredibly Disillusioned with the Baha'i Community

References: <199611202214.PAA26784@primenet.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

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>

> > >

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Even after admitting the ERROR is on your part? Not logical. You're trying to justify your heavy-handed will to BAN.

That way,

- > the respectful tone is maintained.**

There is nothing disrespectful about either passage YOU'VE questioned.

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- > when seemingly innocuous comments have offended.**

Nothing would then ever get posted in your scenario. Unless it meets your prejudices.

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> unfettered consultation.

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You're completely fettering my consultation. But that's okay. You possess the prescience to know better. Again, you're groping for justification of your suppressing the presentation of my views to others.

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Mr. Detweiler, you appear to me to be completely shameless and drunk on your

little power to muzzle people who don't echo your opinions.

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> co-moderator, soc.religion.bahai

Again, I ask you to post my message since as you acknowledge above its about
IDEAS.

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000614581@atlas.moa.net>;

Thu, 21 Nov 1996 10:35:33 -0500

Received: from primenet.com (rdetweil@usr08.primenet.com [206.165.5.108]) by
mailhost1.primenet.com (8.8.3/wjp-h3.00) with ESMTP id IAA04978 for
<@moa.net>; Thu, 21 Nov 1996 08:40:39 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.3/8.8.3) id IAA09540 for
@moa.net; Thu, 21 Nov 1996 08:40:38 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611211540.IAA09540@primenet.com>

Subject: Re: Incredibly Disillusioned with the Baha'i Community

To: @moa.net (FG)

Date: Thu, 21 Nov 1996 08:40:37 -0700 (MST)

In-Reply-To: <32947031.2ADA@moa.net> from "FG" at Nov 21, 96 10:07:29
am

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

Dear Mr. Glaysher,

When you make the modifications asked or post something which meets the charter of the newsgroup, I will be happy to post it.

Dick Detweiler

co-moderator, soc.religion.bahai

> From @moa.net Thu Nov 21 08:05:55 1996

> Received: from atlas.moa.net (atlas.moa.net [198.111.46.21]) by primenet.com (8.8.3/8.8.3) with SMTP id IAA07420 for <rdetweil@primenet.com>; Thu, 21 Nov 1996 08:05:54 -0700 (MST)

> Received: from glaysher.library (204.38.255.57) by atlas.moa.net

> (EMWAC SMTPRS 0.81) with SMTP id <B0000614358@atlas.moa.net>;

> Thu, 21 Nov 1996 10:00:43 -0500

> Message-ID: <32947031.2ADA@moa.net>

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> X-Mailer: Mozilla 2.02 (Win95; I)

> MIME-Version: 1.0

> To: "Richard C. Detweiler" <rdetweil@primenet.com>

> CC: @moa.net

> Subject: Re: Incredibly Disillusioned with the Baha'i Community

> References: <199611202214.PAA26784@primenet.com>

> Content-Type: text/plain; charset=us-ascii

> Content-Transfer-Encoding: 7bit

>

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> Rochester, Michigan USA
>

-----3E69366EFD

Received: from glaysher.library (204.38.255.60) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000623484@atlas.moa.net>;
Sat, 23 Nov 1996 07:34:58 -0500

Message-ID: <3296F108.4BEF@moa.net>

Date: Sat, 23 Nov 1996 07:41:44 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Detweiler" <rdetweil@primenet.com>

CC: @MOA.net

Subject: Re: Incredibly Disillusioned with the Baha'i Community

References: <199611211540.IAA09540@primenet.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

What I wrote meets the charter of the newsgroup and the "modifications" you want are unnecessary and unjustifiable. You yourself acknowledged your request for "modification" was based on your own misreading and misunderstanding of the post.

God save us if the Baha'i Faith comes down to people like you "protecting" us....

I ask you again to post it or pass it on to someone else who's more rational than you.

Richard C. Detweiler wrote:

>

> Dear Mr. Glaysher,

>

> When you make the modifications asked or post something which meets the
> charter of the newsgroup, I will be happy to post it.

>

> Dick Detweiler

> co-moderator, soc.religion.bahai

>

> > From @moa.net Thu Nov 21 08:05:55 1996

> > Received: from atlas.moa.net (atlas.moa.net [198.111.46.21]) by primenet.com (8.8.3/8. with SMTP id IAA07420 for

<rdetweil@primenet.com>; Thu, 21 Nov 1996

> > Received: from glaysher.library (204.38.255.57) by atlas.moa.net

> > (EMWAC SMTPRS 0.81) with SMTP id <B0000614358@atlas.moa.net>;

> > Thu, 21 Nov 1996 10:00:43 -0500

> > Message-ID: <32947031.2ADA@moa.net>

> > Date: Thu, 21 Nov 1996 10:07:29 -0500

> > From: FG <@moa.net>

> > X-Mailer: Mozilla 2.02 (Win95; I)

> > MIME-Version: 1.0

> > To: "Richard C. Detweiler" <rdetweil@primenet.com>

> > CC: @moa.net

> > Subject: Re: Incredibly Disillusioned with the Baha'i Community

> > References: <199611202214.PAA26784@primenet.com>

> > Content-Type: text/plain; charset=us-ascii

> > Content-Transfer-Encoding: 7bit

> >

> > Richard C. Detweiler wrote:

> > >

> > > >

> > > > The charter of the newsgroup states that "the Newsgroup will be subject

> > > > to standards of Baha'i consultation whose salient features include frank

> > > > yet respectful statement of views and the concerted, open-minded search

> > > > for truth." It is on this statement in the charter and this statement

> > > > alone that I have rejected some of your posts.

> > > >

> > > > I don't believe this is true. "Utterly naive" refers to the idea, not to

> > > > its author as an insult. You're the one who has construed that way. I can't

> > > > even understand what could possibly be **WRONG** with your objection to the

> > > > second passage in the post in question.

> > > >

> > >

> > > Thank you for pointing this out - I hadn't thought of it like that.

> >

> > Then what's **YOUR** problem. Post it or suppress it.

> >

> > But I

> > > hope you can see that if I (and the other mods) can be confused on this

> > > point, it will probably be the case with many in the readership as well.

> >

> > You're assumption is that **OTHERS** will be as imperceptive as you. And hence

> > you **BAN ME!**

> >

> > > Our tendency is to err on the side of not posting things when they may be

> > > misinterpreted by the readership as being attacks or insults.

> >

> > Even after admitting the **ERROR** is on your part? Not logical. You're trying

> > to justify your heavy-handed will to **BAN**.

> >

> > That way,

> > > the respectful tone is maintained.

> >

> > There is nothing disrespectful about either passage **YOU'VE** questioned.

> >

> > Remember that the readership includes

> > > people from all backgrounds and cultures.

> >

> > Irrelevant justification. You're groping for excuses.

> >

> > I have been surprised many times

> > > when seemingly innocuous comments have offended.

> >

> > Nothing would then ever get posted in your scenario. Unless it meets

> > your prejudices.

> >

> > I try to make sure the

> > > chance of this is kept to a minimum.

> > >

> >

> > I don't know that. You're suppression to posting ratio would be required

> > to make that determination; it would have to be independently confirmed.

> >

> > > And, if I may, don't you think "I believe you are being naive because..."

> > > makes your points easier for other to accept and continue to engage you

> > > rather than a brusque "Utterly naive"? Please think about that. I

> > > assume your reason for being here is to share your viewpoint with others.

> > >

> >

> > You sound like a schoolmarm. A self-righteous, prudish old bag. What gives

> > you the right? God's charter? It doesn't come from Him.

> >

> > > > Your attempt to hide behind the newsgroup charter strikes me as a mere

> > > > stratagem to conceal what you're actually doing: CENSORING.

> > > >

> > >

> > > Once again, Mr Glaysher - my job is not to suppress ideas but to make sure

> > > those ideas are presented in a respectful manner conducive to frank and

> > > unfettered consultation.

> > >

> >

> > You're completely fettering my consultation. But that's okay. You possess

> > the prescience to know better. Again, you're groping for justification of

> > your suppressing the presentation of my views to others.

> >

> > > I continue to await the chance to post your thoughts in the submittals in

> > > question when they are appropriate for posting to the newsgroup.

> > >

> >

> > Mr. Detweiler, you appear to me to be completely shameless and drunk on your

> > little power to muzzle people who don't echo your opinions.

> >

> > > Dick Detweiler

> > > co-moderator, soc.religion.bahai

> >

> > Again, I ask you to post my message since as you acknowledge above its about

> > IDEAS.

> >

> > --

> > FG

> > Rochester, Michigan USA

> >

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from news2.acs.oakland.edu (141.210.10.152) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000596165@atlas.moa.net>;

Sun, 17 Nov 1996 09:38:37 -0500

Received: (from news@localhost) by news2.acs.oakland.edu (8.7.6/8.7.4) id JAA19072; Sun, 17 Nov 1996 09:43:51 -0500

To: soc-religion-bahai@uunet.uu.net

Path: ppp-pm01-dy-29.ouhub.moa.net

From: FG <@MOA.net>

Newsgroups: soc.religion.bahai

Subject: Re: The Integrity of Bahai Marriage (revised)

Date: Sun, 17 Nov 1996 09:45:16 -0500

Organization: Oakland University, Rochester, Michigan, U.S.A.

Lines: 53

Message-ID: <328F24FC.253@moa.net>

References: <"uiWV9.A.DUF.dSkjy"@bounty>

NNTP-Posting-Host: zeus.moa.net

Mime-Version: 1.0

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mailer: Mozilla 2.02 (Win95; I)

To: karl1971@aol.com

CC: @MOA.net

X-Mozilla-Status: 0015

karl1971@aol.com wrote:

> [clip]

> The believers of Baha'u'llah have a Faith of integrity. Unlike the world

> that's falling apart around us, the ones who who believe in Baha'u'llah

> make love, not war.

>

> One of the most important ways we do this is by fulfilling a legitimate

> quest to marry, always confident each and everyone of us has the potential

> to be a partner of a beautiful spiritual match made in heaven.

>

> In a Bahai Marriage:

>

> We seek nothing less than a partner with patience, who believes in dreams,

> justice, miracles, and aspirations who will spend every one of his or her
> most physically intimate moments with one and only one for the rest of his
> or her life.
>
> We seek nothing less than a world where every father and mother is
> completely satisfied with who they have for a son-in-law or
> daughter-in-law.
>
> We seek nothing less than a fellow beauty of the opposite sex who respects
> his or her body and doesn't smoke dope or drink booze or have some
> loathsome addiction.
>
> We seek nothing less than someone who always had high standards of
> justice, integrity, dignity, and morality, and has always been sensitive
> and intelligent, even having been raised among sick people and having gone
> through hell in a handbasket.
>
> We seek nothing less than beautiful love making experiences with standards
> of integrity that free us from the shackles of a promiscuous world.
>
> We seek nothing less than a world full of pairs of men and women of good
> taste who legitimately receive and satisfy each other's desires for
> sensual affection.
>
>
>
>
> -- sincerely
>
> -- Karl

Karl, man to man, you need to get married! Let me give you a little unsolicited

advice, if you don't mind. Don't choose one of these half-dead Baha'i women, the self-righteous zealot type. Find a real woman with some blood flowing through her veins....

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000596309@atlas.moa.net>;

Sun, 17 Nov 1996 11:02:24 -0500

Received: from primenet.com (rdetweil@usr11.primenet.com [206.165.5.111]) by mailhost1.primenet.com (8.8.2/wjp-h3.00) with ESMTP id JAA17044 for <@MOA.net>; Sun, 17 Nov 1996 09:07:31 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.2/8.8.2) id JAA22964 for @MOA.net; Sun, 17 Nov 1996 09:07:31 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611171607.JAA22964@primenet.com>

Subject: Re: The Integrity of Bahai Marriage (revised)

To: @MOA.net (FG)

Date: Sun, 17 Nov 1996 09:07:30 -0700 (MST)

In-Reply-To: <328F24FC.253@moa.net> from "FG" at Nov 17, 96 09:45:16 am

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

Not suitable for the group. Tell hi mto take it to e-mail.

Dick D.

> From news@news2.acs.oakland.edu Sun Nov 17 07:43:51 1996

> Received: from bcca.org (root@bounty.bcca.org [208.133.44.40]) by primenet.com (8.8.2/8.8.2) with SMTP id HAA12476 for <rdetweil@primenet.com>; Sun, 17 Nov 1996 07:43:50 -0700 (MST)

> Received: from relay6.UU.NET by bcca.org with smtp

> (Smail3.1.29.1 #3) id m0vP8RI-0008esC; Sun, 17 Nov 96 09:43 EST

> Received: from news2.acs.oakland.edu by relay6.UU.NET with ESMTP

> (peer crosschecked as: news2.acs.oakland.edu [141.210.10.152])

> id QQbqfq06145; Sun, 17 Nov 1996 09:43:44 -0500 (EST)

> Received: (from news@localhost) by news2.acs.oakland.edu (8.7.6/8.7.4) id JAA19072; Sun, 17 Nov 1996 09:43:51 -0500

> To: soc-religion-bahai@uunet.uu.net

> Path: ppp-pm01-dy-29.ouhub.moa.net

> From: FG <@MOA.net>

> Newsgroups: soc.religion.bahai

> Subject: Re: The Integrity of Bahai Marriage (revised)

> Date: Sun, 17 Nov 1996 09:45:16 -0500

> Organization: Oakland University, Rochester, Michigan, U.S.A.

> Lines: 53

> Message-ID: <328F24FC.253@moa.net>

> References: <"uiWV9.A.DUF.dSkjy"@bounty>

> NNTP-Posting-Host: zeus.moa.net

> Mime-Version: 1.0

> Content-Type: text/plain; charset=us-ascii

> Content-Transfer-Encoding: 7bit

> X-Mailer: Mozilla 2.02 (Win95; I)

> To: karl1971@aol.com

> CC: @MOA.net

>

> karl1971@aol.com wrote:

> > [clip]

>

> > The believers of Baha'u'llah have a Faith of integrity. Unlike the world

> > that's falling apart around us, the ones who who believe in Baha'u'llah

> > make love, not war.

> >

> > One of the most important ways we do this is by fulfilling a legitimate

> > quest to marry, always confident each and everyone of us has the potential

> > to be a partner of a beautiful spiritual match made in heaven.

> >

> > In a Bahai Marriage:

> >

> > We seek nothing less than a partner with patience, who believes in dreams,

> > justice, miracles, and aspirations who will spend every one of his or her

> > most physically intimate moments with one and only one for the rest of his

> > or her life.

> >

> > We seek nothing less than a world where every father and mother is

> > completely satisfied with who they have for a son-in-law or

> > daughter-in-law.

> >

> > We seek nothing less than a fellow beauty of the opposite sex who respects

> > his or her body and doesn't smoke dope or drink booze or have some

> > loathsome addiction.

> >

> > We seek nothing less than someone who always had high standards of

> > justice, integrity, dignity, and morality, and has always been sensitive

> > and intelligent, even having been raised among sick people and having gone

> > through hell in a handbasket.

> >

> > We seek nothing less than beautiful love making experiences with standards

> > of integrity that free us from the shackles of a promiscuous world.

> >

> > We seek nothing less than a world full of pairs of men and women of good

> > taste who legitimately receive and satisfy each other's desires for

> > sensual affection.

> >

> >

> >

> > -- sincerely

> >

> > -- Karl

>

>

> Karl, man to man, you need to get married! Let me give you a little unsolicited

> advice, if you don't mind. Don't choose one of these half-dead Baha'i women, the

> self-righteous zealot type. Find a real woman with some blood flowing through her

> veins....

>

> --

> FG

> Rochester, Michigan USA

>

-----3E69366EFD

Received: from glaysher.library (204.38.255.39) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000599112@atlas.moa.net>;

Mon, 18 Nov 1996 08:02:27 -0500

Message-ID: <32905FF7.25F8@moa.net>

Date: Mon, 18 Nov 1996 08:09:11 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Detweiler" <rdetweil@primenet.com>

CC: @MOA.net

Subject: Re: The Integrity of Bahai Marriage (revised)

References: <199611171607.JAA22964@primenet.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Richard C. Detweiler wrote:

>

> Not suitable for the group. Tell him to take it to e-mail.

>

> Dick D.

>

**Dick, I mean this in all seriousness. You're a fascist pig. I'd say that to
your face, fellow....**

> > From news@news2.acs.oakland.edu Sun Nov 17 07:43:51 1996

**> > Received: from bcca.org (root@bounty.bcca.org [208.133.44.40]) by primenet.com
(8.8.2/8.8.2) with SMTP id HAA12476 for <rdetweil@primenet.com>; Sun, 17 Nov 1**

> > Received: from relay6.UU.NET by bcca.org with smtp

> > (Smail3.1.29.1 #3) id m0vP8RI-0008esC; Sun, 17 Nov 96 09:43 EST

> > Received: from news2.acs.oakland.edu by relay6.UU.NET with ESMTP

> > (peer crosschecked as: news2.acs.oakland.edu [141.210.10.152])

> > id QQbqfq06145; Sun, 17 Nov 1996 09:43:44 -0500 (EST)

**> > Received: (from news@localhost) by news2.acs.oakland.edu (8.7.6/8.7.4) id JAA19072; S
17 Nov 1996 09:43:51 -0500**

> > To: soc-religion-bahai@uunet.uu.net

> > Path: ppp-pm01-dy-29.ouhub.moa.net

> > From: FG <@MOA.net>

> > Newsgroups: soc.religion.bahai

> > Subject: Re: The Integrity of Bahai Marriage (revised)

> > **Date: Sun, 17 Nov 1996 09:45:16 -0500**

> > **Organization: Oakland University, Rochester, Michigan, U.S.A.**

> > **Lines: 53**

> > **Message-ID: <328F24FC.253@moa.net>**

> > **References: <"uiWV9.A.DUF.dSkjy"@bounty>**

> > **NNTP-Posting-Host: zeus.moa.net**

> > **Mime-Version: 1.0**

> > **Content-Type: text/plain; charset=us-ascii**

> > **Content-Transfer-Encoding: 7bit**

> > **X-Mailer: Mozilla 2.02 (Win95; I)**

> > **To: karl1971@aol.com**

> > **CC: @MOA.net**

> >

> > **karl1971@aol.com wrote:**

> > > **[clip]**

> >

> > > **The believers of Baha'u'llah have a Faith of integrity. Unlike the world**

> > > **that's falling apart around us, the ones who who believe in Baha'u'llah**

> > > **make love, not war.**

> > >

> > > **One of the most important ways we do this is by fulfilling a legitimate**

> > > **quest to marry, always confident each and everyone of us has the potential**

> > > **to be a partner of a beautiful spiritual match made in heaven.**

> > >

> > > **In a Bahai Marriage:**

> > >

> > > **We seek nothing less than a partner with patience, who believes in dreams,**

> > > **justice, miracles, and aspirations who will spend every one of his or her**

> > > **most physically intimate moments with one and only one for the rest of his**

> > > **or her life.**

> > >

> > > **We seek nothing less than a world where every father and mother is**

> > > completely satisfied with who they have for a son-in-law or

> > > daughter-in-law.

> > >

> > > We seek nothing less than a fellow beauty of the opposite sex who respects

> > > his or her body and doesn't smoke dope or drink booze or have some

> > > loathsome addiction.

> > >

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> > > sensual affection.

> > >

> > >

> > >

> > > -- sincerely

> > >

> > > -- Karl

> >

> >

> > Karl, man to man, you need to get married! Let me give you a little unsolicited

> > advice, if you don't mind. Don't choose one of these half-dead Baha'i women, the

> > self-righteous zealot type. Find a real woman with some blood flowing through her

> > veins....

> >

> > --

> > FG

> > Rochester, Michigan USA

> >

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from topeka.cjnetworks.com (206.52.158.250) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000596294@atlas.moa.net>;

Sun, 17 Nov 1996 10:56:17 -0500

Received: from boatrigh (Port75.cjnetworks.com [206.52.158.86]) by topeka.cjnetworks.com (8.7.1/8.7.1) with SMTP id KAA08931; Sun, 17 Nov 1996 10:01:02 -0600 (CST)

Message-Id: <199611171601.KAA08931@topeka.cjnetworks.com>

Comments: Authenticated sender is <boatright@mail.cjnetworks.com>

From: "Rick Boatright" <boatright@cjnetworks.com>

Organization: Topeka Business Computers

To: FG <@MOA.net>

Date: Sun, 17 Nov 1996 10:13:19 -0600

Subject: Re: The Integrity of Bahai Marriage (revised)

Reply-to: boatright@cjnetworks.com

CC: srb-mods@bccca.org

Priority: normal

X-mailer: Pegasus Mail for Win32 (v2.31)

X-Mozilla-Status: 0015

Dear Frederick,

A real, true _question_. Did you mean for this to go out to the newsgroup? The humor is apparent, the advice is probably reasonable, but I am forced to wonder if you really ment the post to go to the

newsgroup. It seems too susceptible to te kind of mis-interpretation that gets rwar started..... I therefore suspect that you ment this for private email.

Rick Boatright
co-moderator
soc.religion.bahai

> **To: soc-religion-bahai@uunet.uu.net**
> **From: FG <@MOA.net>**
> **Subject: Re: The Integrity of Bahai Marriage (revised)**
> **Date: Sun, 17 Nov 1996 09:45:16 -0500**
> **Organization: Oakland University, Rochester, Michigan, U.S.A.**
> **To: karl1971@aol.com**
> **Cc: @MOA.net**

> **karl1971@aol.com wrote:**

> > [clip]

>

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>

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> self-righteous zealot type. Find a real woman with some blood flowing through her

> veins....

>

> --

> FG

> Rochester, Michigan USA

>

-----3E69366EFD

Received: from glaysher.library (204.38.255.39) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000599091@atlas.moa.net>;

Mon, 18 Nov 1996 08:00:21 -0500

Message-ID: <32905F79.61AB@moa.net>

Date: Mon, 18 Nov 1996 08:07:05 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: boatright@cjnetworks.com

CC: @MOA.net

Subject: Re: The Integrity of Bahai Marriage (revised)

References: <199611171601.KAA08931@topeka.cjnetworks.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Rick Boatright wrote:

>

> Dear Frederick,

>

> A real, true _question_. Did you mean for this to go out to the

> newsgroup? The humor is apparent, the advice is probably reasonable,

> but I am forced to wonder if you really ment the post to go to the

> newsgroup. It seems too susceptible to te kind of mis-interpretation
> that gets rwars started..... I therefore suspect that you ment
> this for private email.
>
> Rick Boatright
> co-moderator
> soc.religion.bahai
>

You "suspect" incorrectly. I certainly intended for my message to be posted.
I'd appreciate if you'd act as a moderator and not a censor.

I find you're interfering in my communication offensive. Post it.

>
> To: soc-religion-bahai@uunet.uu.net
> > From: FG <@MOA.net>
> > Subject: Re: The Integrity of Bahai Marriage (revised)
> > Date: Sun, 17 Nov 1996 09:45:16 -0500
> > Organization: Oakland University, Rochester, Michigan, U.S.A.
> > To: karl1971@aol.com
> > Cc: @MOA.net
>
> > karl1971@aol.com wrote:
> > > [clip]
> >
> > > The believers of Baha'u'llah have a Faith of integrity. Unlike the world
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> > >

> > > One of the most important ways we do this is by fulfilling a legitimate

> > > quest to marry, always confident each and everyone of us has the potential

> > > to be a partner of a beautiful spiritual match made in heaven.

> > >

> > > In a Bahai Marriage:

> > >

> > > We seek nothing less than a partner with patience, who believes in dreams,

> > > justice, miracles, and aspirations who will spend every one of his or her

> > > most physically intimate moments with one and only one for the rest of his

> > > or her life.

> > >

> > > We seek nothing less than a world where every father and mother is

> > > completely satisfied with who they have for a son-in-law or

> > > daughter-in-law.

> > >

> > > We seek nothing less than a fellow beauty of the opposite sex who respects

> > > his or her body and doesn't smoke dope or drink booze or have some

> > > loathsome addiction.

> > >

> > > We seek nothing less than someone who always had high standards of

> > > justice, integrity, dignity, and morality, and has always been sensitive

> > > and intelligent, even having been raised among sick people and having gone

> > > through hell in a handbasket.

> > >

> > > We seek nothing less than beautiful love making experiences with standards

> > > of integrity that free us from the shackles of a promiscuous world.

> > >

> > > We seek nothing less than a world full of pairs of men and women of good

> > > taste who legitimately receive and satisfy each other's desires for

> > > sensual affection.

> > >

> > >

> > >

> > > -- sincerely

> > >

> > > -- Karl

> >

> >

> > Karl, man to man, you need to get married! Let me give you a little unsolicited

> > advice, if you don't mind. Don't choose one of these half-dead Baha'i women, the

> > self-righteous zealot type. Find a real woman with some blood flowing through her

> > veins....

> >

> > --

> > FG

> > Rochester, Michigan USA

> >

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from emout01.mail.aol.com (198.81.11.92) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000597370@atlas.moa.net>;

Sun, 17 Nov 1996 17:59:46 -0500

Received: by emout01.mail.aol.com (8.6.12/8.6.12) id SAA21257 for @moa.net;
Sun, 17 Nov 1996 18:04:54 -0500

Date: Sun, 17 Nov 1996 18:04:54 -0500

From: KARL1971@aol.com

Message-ID: <961117180453_1083116951@emout01.mail.aol.com>

To: @moa.net

Subject: Re: The Integrity of Bahai Marriage (revised)

X-Mozilla-Status: 0015

In a message dated 96-11-17 09:44:24 EST, you write:

**<< Karl, man to man, you need to get married! Let me give you a little
unsolicited**

**advice, if you don't mind. Don't choose one of these half-dead Baha'i
women, the**

**self-righteous zealot type. Find a real woman with some blood flowing
through her**

veins....

>>

Do you know of any single ages 18-30?

Karl Lehman, Oregon, USA

-----3E69366EFD

Received: from glaysher.library (204.38.255.39) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000599281@atlas.moa.net>;

Mon, 18 Nov 1996 08:34:15 -0500

Message-ID: <3290676C.6301@moa.net>

Date: Mon, 18 Nov 1996 08:41:00 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: KARL1971@aol.com

CC: @MOA.net

Subject: Re: The Integrity of Bahai Marriage (revised)

References: <961117180453_1083116951@emout01.mail.aol.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

KARL1971@aol.com wrote:

>

> In a message dated 96-11-17 09:44:24 EST, you write:

>

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> unsolicited

> advice, if you don't mind. Don't choose one of these half-dead Baha'i

> women, the

> self-righteous zealot type. Find a real woman with some blood flowing

> through her

> veins....

> >>

>

> Do you know of any single ages 18-30?

>

> Karl Lehman, Oregon, USA

Karl, unlike the fascists who "moderate" the newsgroup, you have a sense of humor. They've banned the post I sent you from the wires as not "suitable." Too many fanatical feminist Baha'i broads out there would have their "feelings" hurt, I guess....

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from topeka.cjnetworks.com (206.52.158.250) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000600350@atlas.moa.net>;

Mon, 18 Nov 1996 11:53:24 -0500

Received: from RICK (Port106.cjnetworks.com [206.52.158.217]) by topeka.cjnetworks.com (8.7.1/8.7.1) with SMTP id KAA17797 for <@moa.net>; Mon, 18 Nov 1996 10:57:37 -0600 (CST)

Message-Id: <199611181657.KAA17797@topeka.cjnetworks.com>

Comments: Authenticated sender is <boatright@mail.cjnetworks.com>

From: "Rick Boatright" <boatright@cjnetworks.com>

Organization: Topeka Busines Computers

To: FG <@moa.net>

Date: Mon, 18 Nov 1996 10:58:04 -0600

Subject: Re: The Integrity of Bahai Marriage (revised)

Reply-to: boatright@cjnetworks.com

Priority: normal

X-mailer: Pegasus Mail for Windows (v2.23)

X-Mozilla-Status: 0015

And in your internal model, what is the difference between a moderator and a censor? I asked a polite question. Did you intend to post this? Lots of people post things they didn't intend to, and we catch a lot of those. They are generally greatful. I didn't complain that you characterize Baha'i women as bloodless. I probably should. I didn't complain that your comment was bigoted and offensive to the vast majority of sexually active and spirited Baha'i women, though I probably should. Let them tell you that themselves.

I asked a polite question.

Lighten up.

Don't try to put a nazi mantle on my shoulders.

Rick Boatright

co-moderator

soc.religion.bahai

> Date: Mon, 18 Nov 1996 08:07:05 -0500

> From: FG <@moa.net>

> To: boatright@cjnetworks.com

> Cc: @moa.net

> Subject: Re: The Integrity of Bahai Marriage (revised)

> Rick Boatright wrote:

> >

> > Dear Frederick,

> >

> > A real, true _question_. Did you mean for this to go out to the

> > newsgroup? The humor is apparent, the advice is probebly reasonable,

> > but I am forced to wonder if you really ment the post to go to the

> > newsgroup. It seems too susceptible to te kind of mis-interpretation

> > that gets rvars started..... I therefore suspect that you ment

> > this for private email.

> >

> > Rick Boatright

> > co-moderator

> > soc.religion.bahai

> >

>

> You "suspect" incorrectly. I certainly intended for my message to be posted.

> I'd appreciate if you'd act as a moderator and not a censor.

>

> I find you're interfering in my communication offensive. Post it.

>

>

>

>

>

> >

> > To: soc-religion-bahai@uunet.uu.net

> > > From: FG <@MOA.net>

> > > Subject: Re: The Integrity of Bahai Marriage (revised)

> > > Date: Sun, 17 Nov 1996 09:45:16 -0500

> > > Organization: Oakland University, Rochester, Michigan, U.S.A.

> > > To: karl1971@aol.com

> > > Cc: @MOA.net

> >

> > > karl1971@aol.com wrote:

> > > > [clip]

> > >

> > > > The believers of Baha'u'llah have a Faith of integrity. Unlike the world

> > > > that's falling apart around us, the ones who who believe in Baha'u'llah

> > > > make love, not war.

> > > >

> > > > One of the most important ways we do this is by fulfilling a legitimate

> > > > quest to marry, always confident each and everyone of us has the potential

> > > > to be a partner of a beautiful spiritual match made in heaven.

> > > >

> > > > In a Bahai Marriage:

> > > >

> > > > We seek nothing less than a partner with patience, who believes in dreams,

> > > > justice, miracles, and aspirations who will spend every one of his or her

> > > > most physically intimate moments with one and only one for the rest of his

> > > > or her life.

> > > >

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> > > > completely satisfied with who they have for a son-in-law or

> > > > daughter-in-law.

> > > >

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> > > > his or her body and doesn't smoke dope or drink booze or have some

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> > > > justice, integrity, dignity, and morality, and has always been sensitive

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> > > >

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> > >

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> > > veins....

> > >

> > > --

> > > FG

> > > Rochester, Michigan USA

> > >

>

> --

> FG

> Rochester, Michigan USA

>

-----3E69366EFD

Received: from glaysher.library (204.38.255.58) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000603633@atlas.moa.net>;

Tue, 19 Nov 1996 06:41:09 -0500

Message-ID: <32919E6A.414D@moa.net>

Date: Tue, 19 Nov 1996 06:47:54 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: boatright@cjnetworks.com

CC: @MOA.net

Subject: Re: The Integrity of Bahai Marriage (revised)

References: <199611181657.KAA17797@topeka.cjnetworks.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Rick Boatright wrote:

>

**> And in your internal model, what is the difference between a
> moderator and a censor?**

See previous message to you.

**I asked a polite question. Did you intend
> to post this?**

I sent it to the newsgroup, didn't I?

**Lots of people post things they didn't intend to, and
> we catch a lot of those.**

In such cases, you'd be properly assisting discussion.

**They are generally grateful. I didn't
> complain that you characterize Baha'i women as bloodless.**

**Why should you? What business is it of yours? I'm not writing to you,
nor do I want to. Yet here I am stuck in a non-productive task dealing
with you and Richard....**

**I probably
> should.**

Why should you. Who the hell are you?

**I didn't complain that your comment was bigoted and
> offensive to the vast majority of sexually active and spirited Baha'i
> women, though I probably should.**

A complaint you're entitled to make. In public. In response to me on the

Net. Not shunting anything YOU don't like off into obscurity.

Let them tell you that themselves.

>

I am saying the freedom for them to say so should be extended to them. You are robbing them of that God-given freedom of expression of conscience.

> I asked a polite question.

>

> Lighten up.

>

Don't tell me to lighten up when you and Richard are perverting and screening the newsgroup self-righteous, prudishly suppressing opinions you don't like.

Again, who are you two to make such decisions? Do you really imagine God has given you the ability to make such judgements?

> Don't try to put a nazi mantle on my shoulders.

>

It's already there, Rick. Wake up.

> Rick Boatright

> co-moderator

> soc.religion.bahai

>

>

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from news2.acs.oakland.edu (141.210.10.152) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000613926@atlas.moa.net>;

Thu, 21 Nov 1996 08:36:22 -0500

Received: (from news@localhost) by news2.acs.oakland.edu (8.7.6/8.7.4) id IAA29545; Thu, 21 Nov 1996 08:41:43 -0500

To: soc-religion-bahai@uunet.uu.net

Path: ppp-pm01-dy-14.ouhub.moa.net

From: FG <@MOA.net>

Newsgroups: soc.religion.bahai

Subject: New Sacred Text Unveiled

Date: Thu, 21 Nov 1996 08:43:04 -0500

Organization: Oakland University, Rochester, Michigan, U.S.A.

Lines: 20

Message-ID: <32945C68.3378@moa.net>

References: <56tfo6\$cgg@nnrp1.news.primenet.com> <56vdgi\$eth@nnrp1.news.primenet.com>

NNTP-Posting-Host: zeus.moa.net

Mime-Version: 1.0

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mailer: Mozilla 2.02 (Win95; I)

CC: @MOA.net

X-Mozilla-Status: 0004

**Apparently, a new text has been discovered. Or perhaps it has always
been there. I, and others, apparently, missed it. It was difficult
to see. Alas, I, we, are so woefully human.... Blind and stumbling
through this morass....**

The crucial passage in the newly discovered Revealed Word is this:

THOU SHALT NOT COMMIT SARCASM!

There are sensitive plants. We mustn't hurt their feelings.

**I beg all of you to meditate profoundly on this koan. It has the
power to change the world....**

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from news2.acs.oakland.edu (141.210.10.152) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000618943@atlas.moa.net>;

Fri, 22 Nov 1996 08:11:25 -0500

**Received: (from news@localhost) by news2.acs.oakland.edu (8.7.6/8.7.4) id IAA00181; Fri, 22
Nov 1996 08:16:46 -0500**

To: soc-religion-bahai@uunet.uu.net

Path: ppp-pm01-dy-11.ouhub.moa.net

From: FG <@MOA.net>

Newsgroups: soc.religion.bahai

Subject: New Sacred Text Unveiled

Date: Fri, 22 Nov 1996 08:18:05 -0500

Organization: Oakland University, Rochester, Michigan, U.S.A.

Lines: 20

Message-ID: <3295A80D.1168@moa.net>

References: <56vhv1\$p1e@nnrp1.news.primenet.com>

NNTP-Posting-Host: zeus.moa.net

Mime-Version: 1.0

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mailer: Mozilla 2.02 (Win95; I)

CC: @MOA.net

X-Mozilla-Status: 0005

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FG

Rochester, Michigan USA

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000619960@atlas.moa.net>;

Fri, 22 Nov 1996 10:48:10 -0500

Received: from primenet.com (rdetweil@usr04.primenet.com [206.165.5.104]) by mailhost1.primenet.com (8.8.3/wjp-h3.00) with ESMTP id IAA13654; Fri, 22 Nov 1996 08:48:15 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.3/8.8.3) id IAA01560; Fri, 22 Nov 1996 08:48:14 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611221548.IAA01560@primenet.com>

Subject: Re: New Sacred Text Unveiled

To: @MOA.net (FG)

Date: Fri, 22 Nov 1996 08:48:14 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <3295A80D.1168@moa.net> from "FG" at Nov 22, 96 08:18:05 am

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

Dear Mr. Glaysheer,

Sorry for the inadvertent send on the last message. The following will not be posted to the newsgroup as it is disrespectful in tone and sarcastic in the extreme. As a Baha'i, perhaps you will get some value out of the following excerpts from Baha'u'llah's Writings. I provide them as insight into why the moderators enforce the policies they have in place.

"O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! We were created to show love one to another and not perversity and rancor. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love

for your country, but in love for all mankind."

- Baha'u'llah, Tablets of Baha'u'llah 138 (quoted in "Unrestrained as the Wind", section on "Demonstrating love and fellowship", p 87).

"Say: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets. Meditate upon that which hath streamed forth from the heaven of the Will of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings."

- Baha'u'llah, Tablet of Wisdom, Tablets of Baha'u'llah, p. 143

"For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endure a century."

- Baha'u'llah, The Kitab-i-Iqan, p. 193

Thank you for participating,

Dick Detweiler

rdetweil@primenet.com

Co-moderator, soc.religion.bahai

===== Begin submitted post =====

> **To: soc-religion-bahai@uunet.uu.net**

> **Path: ppp-pm01-dy-11.ouhub.moa.net**

> **From: FG <@MOA.net>**

> **Newsgroups: soc.religion.bahai**

> **Subject: New Sacred Text Unveiled**

> **Date: Fri, 22 Nov 1996 08:18:05 -0500**

> **Organization: Oakland University, Rochester, Michigan, U.S.A.**

> **Lines: 20**

> **Message-ID: <3295A80D.1168@moa.net>**

> **References: <56vhv1\$p1e@nnrp1.news.primenet.com>**

> **NNTP-Posting-Host: zeus.moa.net**

> **Mime-Version: 1.0**

> **Content-Type: text/plain; charset=us-ascii**

> **Content-Transfer-Encoding: 7bit**

> **X-Mailer: Mozilla 2.02 (Win95; I)**

> **CC: @MOA.net**

>

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> **been there. I, and others, apparently, missed it. It was difficult**

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>

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> **There are sensitive plants. We mustn't hurt their feelings.**

>

> **I beg all of you to meditate profoundly on this koan. It has the**

> power to change the world....

>

>

> --

> FG

> Rochester, Michigan USA

>

===== End submitted post =====

-----3E69366EFD

Received: from glaysher.library (204.38.255.60) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000623542@atlas.moa.net>;

Sat, 23 Nov 1996 08:11:51 -0500

Message-ID: <3296F9AE.6D7C@moa.net>

Date: Sat, 23 Nov 1996 08:18:38 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Detweiler" <rdetweil@primenet.com>

CC: @MOA.net

Subject: Re: New Sacred Text Unveiled

References: <199611221548.IAA01560@primenet.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Thank you Richard for Teaching me what the Baha'i Faith truly stands for.

Again, I believe you are CENSORING me and ask you to pass this post on to

someone else.

Richard C. Detweiler wrote:

>

> Dear Mr. Glaysher,

>

> Sorry for the inadvertent send on the last message. The following will

> not be posted to the newsgroup as it is disrespectful in tone and sarcastic

> in the extreme. As a Baha'i, perhaps you will get some value out of the

> following excerpts from Baha'u'llah's Writings. I provide them as insight

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> - Baha'u'llah, The Kitab-i-Iqan, p. 193

>

> Thank you for participating,

>

> Dick Detweiler

> rdetweil@primenet.com

> Co-moderator, soc.religion.bahai

>

> ===== Begin submitted post =====

>

> > To: soc-religion-bahai@uunet.uu.net

> > Path: ppp-pm01-dy-11.ouhub.moa.net

> > From: FG <@MOA.net>

> > Newsgroups: soc.religion.bahai

> > Subject: New Sacred Text Unveiled

> > Date: Fri, 22 Nov 1996 08:18:05 -0500

> > Organization: Oakland University, Rochester, Michigan, U.S.A.

> > Lines: 20

> > Message-ID: <3295A80D.1168@moa.net>

> > References: <56vhv1\$p1e@nnrp1.news.primenet.com>

> > NNTP-Posting-Host: zeus.moa.net

> > Mime-Version: 1.0

> > Content-Type: text/plain; charset=us-ascii

> > Content-Transfer-Encoding: 7bit

> > **X-Mailer: Mozilla 2.02 (Win95; I)**

> > **CC: @MOA.net**

> >

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> > **There are sensitive plants. We mustn't hurt their feelings.**

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> > **I beg all of you to meditate profoundly on this koan. It has the**

> > **power to change the world....**

> >

> >

> > --

> > **FG**

> > **Rochester, Michigan USA**

> >

>

> ===== End submitted post =====

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000624060@atlas.moa.net>;

Sat, 23 Nov 1996 13:03:35 -0500

Received: from primenet.com (rdetweil@usr02.primenet.com [206.165.5.102]) by mailhost1.primenet.com (8.8.3/wjp-h3.00) with ESMTP id LAA20484; Sat, 23 Nov 1996 11:08:40 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.3/8.8.3) id LAA13655; Sat, 23 Nov 1996 11:08:40 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611231808.LAA13655@primenet.com>

Subject: Re: New Sacred Text Unveiled

To: @moa.net (FG)

Date: Sat, 23 Nov 1996 11:08:39 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <3296F9AE.6D7C@moa.net> from "FG" at Nov 23, 96 08:18:38 am

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0015

>

> Thank you Richard for Teaching me what the Baha'i Faith truly stands for.

>

> Again, I believe you are CENSORING me and ask you to pass this post on to

> someone else.

>

It is the policy of the moderation team that we are responsible for the posts

that come in on our watches which typically last a week. After that week

we still are individually responsible for the posts submitted on our time.

In the future if you would like to address your remarks to the moderation

team, please send them to srb-mods@bccca.org which will reach all of the

moderators. However, the decision on the posts in question rest with me

as per the moderation policy of the newsgroup.

Dick Detweiler

-----3E69366EFD

Received: from topeka.cjnetworks.com (206.52.158.250) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000634634@atlas.moa.net>;

Tue, 26 Nov 1996 12:32:53 -0500

Received: from Packard (Port114.cjnetworks.com [206.52.159.169]) by topeka.cjnetworks.co
(8.7.1/8.7.1) with SMTP id LAA27030; Tue, 26 Nov 1996 11:37:30 -0600 (CST)

Message-Id: <199611261737.LAA27030@topeka.cjnetworks.com>

Comments: Authenticated sender is <boatright@mail.cjnetworks.com>

From: "Rick Boatright" <boatright@cjnetworks.com>

Organization: Topeka Busines Computers

To: FG <@moa.net>, srb-mods@bccca.org

Date: Tue, 26 Nov 1996 11:29:01 -0600

Subject: Re: New Sacred Text Unveiled

Reply-to: boatright@cjnetworks.com

Priority: normal

X-mailer: Pegasus Mail for Windows (v2.23)

X-Mozilla-Status: 0015

Dear Frederick,

The decisions about the replies to your posts have been made by the
group of moderators not by Dick acting alone.

I am very very sorry you feel abused about this. The moderators
profoundly believe that this post does not contribute to discussion
"about the beliefs and teachings of the Baha'i Faith." and that it
and the previous post that it refers to violate the charters

restrictions on abusive language. The group of moderators further have requested that one of our number forward to you several selections from the Baha'i writings about hateful speech and the care with which we must choose words.

Beyond that, if you still feel the moderators are overstepping their bounds, you may, of course, post your comments about the moderators in the appropriate forum on Usenet, which is usually considered to be news.admin.abuse or news.admin.misc. Additionally, you may contact the newsgroups sponsoring LSA. I will forward their address to you in a subsequent message, however, you should be forewarned that the Assembly does not exercise direct oversight over the moderators, nor is it chartered to. The newsgroup moderators are chartered by the Usenet newsgroup system, not by any Baha'i institution.

Rick Boatright
co-moderator
soc.religion.bahai

> Date: Tue, 26 Nov 1996 06:17:46 -0500
> From: FG <@moa.net>
> To: srb-mods@bccca.org
> Cc: @moa.net
> Subject: Re: New Sacred Text Unveiled

> I believe Richard Detweiler is CENSORING my following message. I appeal
> to you, whoever you are, to have some common sense and permit it to be
> posted.
>
> I will forward to you the original message, which he also CENSORED, to
> which this was responding.
>

>
> >
> > Apparently, a new text has been discovered. Or perhaps it has always
> > been there. I, and others, apparently, missed it. It was difficult
> > to see. Alas, I, we, are so woefully human.... Blind and stumbling
> > through this morass....
> >
> > The crucial passage in the newly discovered Revealed Word is this:
> >
> > THOU SHALT NOT COMMIT SARCASM!
> >
> > There are sensitive plants. We mustn't hurt their feelings.
> >
> > I beg all of you to meditate profoundly on this koan. It has the
> > power to change the world....
> >
> > --
> > FG
> > Rochester, Michigan USA
>
> --
> FG
> Rochester, Michigan USA
>

-----3E69366EFD

Received: from glaysher.library (204.38.255.43) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000637919@atlas.moa.net>;
Wed, 27 Nov 1996 06:15:58 -0500
Message-ID: <329C2487.3D60@moa.net>
Date: Wed, 27 Nov 1996 06:22:47 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: boatright@cjnetworks.com

CC: @MOA.net

Subject: Re: New Sacred Text Unveiled

References: <199611261737.LAA27030@topeka.cjnetworks.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Rick Boatright wrote:

>

> Dear Frederick,

>

> The decisions about the replies to your posts have been made by the
> group of moderators not by Dick acting alone.

>

> I am very very sorry you feel abused about this. The moderators
> profoundly believe that this post does not contribute to discussion
> "about the beliefs and teachings of the Baha'i Faith."

The moderators are wrong and censoring my speech.

and that it

> and the previous post that it refers to violate the charters
> restrictions on abusive language.

"Abusive language"? Cite some of it for me. "Utterly naive"? Oh come on!

**What you're doing is censoring and manipulating postings that express opinions
you differ with.**

The group of moderators further

- > have requested that one of our number forward to you several**
- > selections from the Baha'i writings about hateful speech**

"Hateful speech"! How dare you! Cite it for me, please. It's not in either post. I absolutely resent your self-righteous, self-serving characterization of my speech as "hateful." Keep the Baha'i selections and read them yourself!

and the care

- > with which we must choose words.**
- >**

Your choice of words leaves much to be desired in my opinion. I don't believe "hate speech" is in the Baha'i Writings. It's part of the worthless, prevailing liberalism you're not intelligent enough to see through.

- > Beyond that, if you still feel the moderators are overstepping their**
- > bounds, you may, of course, post your comments about the moderators**
- > in the appropriate forum on Usenet, which is usually considered to be**
- > news.admin.abuse or news.admin.misc.**

In other words, go away and leave us alone. Don't dare question our judgement or rock the boat because we're blessed with holy insight.

Additionally, you may contact

- > the newsgroups sponsoring LSA.**

Why bother? They'll probably only be fanatics like you.

I will forward their address to you

- > in a subsequent message, however, you should be forewarned that the**
- > Assembly does not exercise direct oversight over the moderators, nor**

> is it chartered to. The newsgroup moderators are chartered by the
> Usenet newsgroup system, not by any Baha'i institution.
>

Entirely loose canons, eh? Uh huh. Fascists in MHO.

> Rick Boatright

> co-moderator

> soc.religion.bahai

>

> > Date: Tue, 26 Nov 1996 06:17:46 -0500

> > From: FG <@moa.net>

> > To: srb-mods@bccca.org

> > Cc: @moa.net

> > Subject: Re: New Sacred Text Unveiled

>

> > I believe Richard Detweiler is CENSORING my following message. I appeal
> > to you, whoever you are, to have some common sense and permit it to be
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> > >

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> > >

> > > --

> > > FG

> > > Rochester, Michigan USA

> >

> > --

> > FG

> > Rochester, Michigan USA

> >

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from glaysher.library (204.38.255.43) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000637925@atlas.moa.net>;

Wed, 27 Nov 1996 06:25:57 -0500

Message-ID: <329C26DE.A6E@moa.net>

Date: Wed, 27 Nov 1996 06:32:46 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: Talisman@umich.edu

CC: @MOA.net

Subject: Re: New Sacred Text Unveiled

**References: <199611261737.LAA27030@topeka.cjnetworks.com>
<329C2487.3D60@moa.net>**

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Would you like a case study in manipulation of speech on soc.religion.bahai? Read this.

FG wrote:

>

> Rick Boatright wrote:

> >

> > Dear Frederick,

> >

> > The decisions about the replies to your posts have been made by the

> > group of moderators not by Dick acting alone.

> >

> > I am very very sorry you feel abused about this. The moderators

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> The moderators are wrong and censoring my speech.

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> and that it

> > and the previous post that it refers to violate the charters

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>

> "Abusive language"? Cite some of it for me. "Utterly naive"? Oh come on!

> What you're doing is censoring and manipulating postings that express opinions

> you differ with.

>

> The group of moderators further

> > have requested that one of our number forward to you several

> > selections from the Baha'i writings about hateful speech

>

> "Hateful speech"! How dare you! Cite it for me, please. It's not in either

> post. I absolutely resent your self-righteous, self-serving characterization

> of my speech as "hateful." Keep the Baha'i selections and read them yourself!

>

> and the care

> > with which we must choose words.

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>

> Your choice of words leaves much to be desired in my opinion. I don't believe

> "hate speech" is in the Baha'i Writings. It's part of the worthless, prevailing

> liberalism you're not intelligent enough to see through.

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>

> In other words, go away and leave us alone. Don't dare question our

> judgement or rock the boat because we're blessed with holy insight.

>

> Additionally, you may contact

> > the newsgroups sponsoring LSA.

>

> Why bother? They'll probably only be fanatics like you.

>

> I will forward their address to you

> > in a subsequent message, however, you should be forewarned that the

> > Assembly does not exercise direct oversight over the moderators, nor

> > is it chartered to. The newsgroup moderators are chartered by the

> > Usenet newsgroup system, not by any Baha'i institution.

> >

>

> Entirely loose canons, eh? Uh huh. Fascists in MHO.

>

> > Rick Boatright

> > co-moderator

> > soc.religion.bahai

> >

> > > Date: Tue, 26 Nov 1996 06:17:46 -0500

> > > From: FG <@moa.net>

> > > To: srb-mods@bccca.org

> > > Cc: @moa.net

> > > Subject: Re: New Sacred Text Unveiled

> >

> > > I believe Richard Detweiler is CENSORING my following message. I appeal

> > > to you, whoever you are, to have some common sense and permit it to be

> > > posted.

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> > > I will forward to you the original message, which he also CENSORED, to

> > > which this was responding.

> > >

> > >

> > > >

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> > > > been there. I, and others, apparently, missed it. It was difficult

> > > > to see. Alas, I, we, are so woefully human.... Blind and stumbling

> > > > through this morass....

> > > >

> > > > The crucial passage in the newly discovered Revealed Word is this:

> > > >

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> > > > There are sensitive plants. We mustn't hurt their feelings.

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> > > > I beg all of you to meditate profoundly on this koan. It has the

> > > > power to change the world....

> > > >

> > > > --

> > > > FG

> > > > Rochester, Michigan USA

> > >

> > > --

> > > FG

> > > Rochester, Michigan USA

> > >

>

> --

> FG

> Rochester, Michigan USA

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from redheat.rs.itd.umich.edu (141.211.83.36) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000646926@atlas.moa.net>;

Sun, 01 Dec 1996 09:51:01 -0500

Received: by redheat.rs.itd.umich.edu (8.7.5/2.2)

with X.500 id JAA19798; Sun, 1 Dec 1996 09:54:34 -0500 (EST)
Received: by redheat.rs.itd.umich.edu (8.7.5/2.2)
with X.500 id JAA19796; Sun, 1 Dec 1996 09:54:33 -0500 (EST)
Received: from atlas.moa.net by redheat.rs.itd.umich.edu (8.7.5/2.2)
with SMTP id JAA19792; Sun, 1 Dec 1996 09:54:32 -0500 (EST)
Received: from glaysher.library (204.38.255.42) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000646924@atlas.moa.net>;
Sun, 01 Dec 1996 09:49:20 -0500
Message-ID: <32A19C8D.6F4@moa.net>
Date: Sun, 01 Dec 1996 09:56:13 -0500
From: FG <@moa.net>
X-Mailer: Mozilla 2.02 (Win95; I)
MIME-Version: 1.0
To: SManeck@berry.edu
CC: talisman@umich.edu
Subject: Re: New Sacred Text Unveiled
References: <445D77B7BE5@odin.berry.edu>
Content-Type: text/plain; charset=us-ascii
Content-Transfer-Encoding: 7bit
X-Mozilla-Status: 0015

Susan Maneck wrote:

>

> Dear Frederick,

>

> Your postings are not what I would call "hate speech" but they are
> "flames." I think you will make your points much more effectively if
> your tone were a bit more temperate. I say that as someone who
> sympathizes with your concerns.

>

> Susan

Tone? I'll chose the tone I damn well like! To hell with you bunch of self-appointed overseers of public discussion....

Temperate? As insipid and devoid of personality as the circuits of a computer board! Is this what the Baha'i Faith amounts to? Old biddies shaking their crooked fingers in the faces of naughty little boys....

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from glaysher.library (204.38.255.60) by atlas.moa.net (EMWAC SMTPRS 0.81) with SMTP id <B0000623538@atlas.moa.net>;

Sat, 23 Nov 1996 08:07:43 -0500

Message-ID: <3296F8B3.400A@moa.net>

Date: Sat, 23 Nov 1996 08:14:27 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: Talisman@umich.edu

CC: @MOA.net

Subject: [Fwd: Re: New Sacred Text Unveiled and HONESTY]

Content-Type: multipart/mixed; boundary="-----23F0783A7928"

X-Mozilla-Status: 0005

This is a multi-part message in MIME format.

-----23F0783A7928

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

Will I be permitted a hearing here? Oh my, perhaps I should first consult the holy texts.... No, I might misread them.... Others will read them for me--they shall tell me what they mean. God has inspired them.... What I should do? Dare I.... Oh this world of muck and mud....

Subject:

Re: New Sacred Text Unveiled

Date:

Fri, 22 Nov 1996 08:48:14 -0700 (MST)

From:

"Richard C. Detweiler" <rdetweil@primenet.com>

To:

@MOA.net (FG)

CC:

srb-mods@bccca.org

Dear Mr. Glaysher,

Sorry for the inadvertent send on the last message. The following will not be posted to the newsgroup as it is disrespectful in tone and sarcastic in the extreme. As a Baha'i, perhaps you will get some value out of the following excerpts from Baha'u'llah's Writings. I provide them as insight into why the moderators enforce the policies they have in place.

"O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! We were created to show love one to

another and not perversity and rancor. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for your country, but in love for all mankind."

- Baha'u'llah, Tablets of Baha'u'llah 138 (quoted in "Unrestrained as the Wind", section on "Demonstrating love and fellowship", p 87).

"Say: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets. Meditate upon that which hath streamed forth from the heaven of the Will of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings."

- Baha'u'llah, Tablet of Wisdom, Tablets of Baha'u'llah, p. 143

"For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endure a century."

- Baha'u'llah, The Kitab-i-Iqan, p. 193

Thank you for participating,

Dick Detweiler

rdetweil@primenet.com

Co-moderator, soc.religion.bahai

===== Begin submitted post =====

> To: soc-religion-bahai@uunet.uu.net

> Path: ppp-pm01-dy-11.ouhub.moa.net

> From: FG <@MOA.net>

> Newsgroups: soc.religion.bahai

> Subject: New Sacred Text Unveiled

> Date: Fri, 22 Nov 1996 08:18:05 -0500

> Organization: Oakland University, Rochester, Michigan, U.S.A.

> Lines: 20

> Message-ID: <3295A80D.1168@moa.net>

> References: <56vhv1\$P1e@nnrp1.news.primenet.com>

> NNTP-Posting-Host: zeus.moa.net

> Mime-Version: 1.0

> Content-Type: text/plain; charset=us-ascii

> Content-Transfer-Encoding: 7bit

> X-Mailer: Mozilla 2.02 (Win95; I)

> CC: @MOA.net

>

> Apparently, a new text has been discovered. Or perhaps it has always

> been there. I, and others, apparently, missed it. It was difficult

> to see. Alas, I, we, are so woefully human.... Blind and stumbling

> through this morass....

>

> The crucial passage in the newly discovered Revealed Word is this:

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> THOU SHALT NOT COMMIT SARCASM!

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>

> There are sensitive plants. We mustn't hurt their feelings.

>
> I beg all of you to meditate profoundly on this koan. It has the
> power to change the world....
>
>
> --
> FG
> Rochester, Michigan USA
>

===== End submitted post =====

Forgive me if I hurt your feelings!

--

FG

Rochester, Michigan USA

-----23F0783A7928

Content-Type: message/rfc822

Content-Transfer-Encoding: 7bit

Content-Disposition: inline

Received: from mailhost1.primenet.com (206.165.5.51) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000619960@atlas.moa.net>;

Fri, 22 Nov 1996 10:48:10 -0500

Received: from primenet.com (rdetweil@usr04.primenet.com [206.165.5.104]) by mailhost1.primenet.com (8.8.3/wjp-h3.00) with ESMTP id IAA13654; Fri, 22 Nov 1996 08:48:15 -0700 (MST)

Received: (from rdetweil@localhost) by primenet.com (8.8.3/8.8.3) id IAA01560; Fri, 22 Nov 1996 08:48:14 -0700 (MST)

From: "Richard C. Detweiler" <rdetweil@primenet.com>

Message-Id: <199611221548.IAA01560@primenet.com>

Subject: Re: New Sacred Text Unveiled

To: @MOA.net (FG)

Date: Fri, 22 Nov 1996 08:48:14 -0700 (MST)

Cc: srb-mods@bccca.org

In-Reply-To: <3295A80D.1168@moa.net> from "FG" at Nov 22, 96 08:18:05 am

X-Mailer: ELM [version 2.4 PL23]

Content-Type: text

X-Mozilla-Status: 0011

Dear Mr. Glaysher,

Sorry for the inadvertent send on the last message. The following will not be posted to the newsgroup as it is disrespectful in tone and sarcastic in the extreme. As a Baha'i, perhaps you will get some value out of the following excerpts from Baha'u'llah's Writings. I provide them as insight into why the moderators enforce the policies they have in place.

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which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets. Meditate upon that which hath streamed forth from the heaven of the Will of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings."

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"For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endure a century."

- Baha'u'llah, The Kitab-i-Iqan, p. 193

Thank you for participating,

Dick Detweiler

rdetweil@primenet.com

Co-moderator, soc.religion.bahai

===== Begin submitted post =====

> To: soc-religion-bahai@uunet.uu.net

> Path: ppp-pm01-dy-11.ouhub.moa.net

> From: FG <@MOA.net>

> Newsgroups: soc.religion.bahai

> Subject: New Sacred Text Unveiled

> Date: Fri, 22 Nov 1996 08:18:05 -0500

> Organization: Oakland University, Rochester, Michigan, U.S.A.

> Lines: 20

> Message-ID: <3295A80D.1168@moa.net>

> References: <56vhv1\$p1e@nnrp1.news.primenet.com>

> NNTP-Posting-Host: zeus.moa.net

> Mime-Version: 1.0

> Content-Type: text/plain; charset=us-ascii

> Content-Transfer-Encoding: 7bit

> X-Mailer: Mozilla 2.02 (Win95; I)

> CC: @MOA.net

>

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> been there. I, and others, apparently, missed it. It was difficult

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> power to change the world....

>

>

> --

> FG

> Rochester, Michigan USA

>

===== End submitted post =====

-----23F0783A7928--

-----3E69366EFD

Received: from news2.acs.oakland.edu (141.210.10.152) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000626084@atlas.moa.net>;

Sun, 24 Nov 1996 10:40:49 -0500

Received: (from news@localhost) by news2.acs.oakland.edu (8.7.6/8.7.4) id KAA07287; Sun, Nov 1996 10:46:11 -0500

To: soc-religion-bahai@uunet.uu.net

Path: ppp-pm01-dy-3.ouhub.moa.net

From: FG <@MOA.net>

Newsgroups: soc.religion.bahai

Subject: Re: Let Soc.Religion.Bahai Participants Hear & Decide

Date: Sun, 24 Nov 1996 10:47:23 -0500

Organization: Oakland University, Rochester, Michigan, U.S.A.

Lines: 153

Message-ID: <32986E0B.5210@moa.net>

References: <578ls9\$6ap@nnrp1.news.primenet.com>

NNTP-Posting-Host: zeus.moa.net

Mime-Version: 1.0

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mailer: Mozilla 2.02 (Win95; I)

CC: @MOA.net

X-Mozilla-Status: 0015

What do YOU think?

Richard C. Detweiler wrote:

>

> Dear Mr. Glaysher,

>

> Thank you for your submission to soc.religion.bahai.

>

> As your post contains sarcastic comments and argues with the

> moderation of the group in a demeaning and disrespectful manner,

> it will not be posted. These issues are also peripheral to

> the purpose of the newsgroup in any case.

>

False. They go to the heart of the matter, i.e., how it functions.

> If you are seeking full vent to your frustrations, I suggest

> news.admin or talk.religion.misc on the Internet as the first

> is appropriate and the other is unmoderated.

"Vent your frustrations" is in the same category as my "Utterly naive."

I don't seek to deprive you of your conscience that apparently believes that. You may say what you wish. It won't hurt my little feelings.

I believe you're again manipulating discussion in a dictatorial, oppressive manner unjustified by anything in the Baha'i Writings which you apparently cloak your shameless deeds in.

This newsgroup,

> however, is for discussion of the Baha'i Faith in an atmosphere

> of respect and free from topical tangents of all kinds.

>

The abuse of the conscience of a member of the Baha'i Faith and, apparently regular practice of distortion and censorship is not a suitable topic?

I can understand why you wouldn't wish to have anyone else know....

> Thank you for participating,

>

I'm not participating at all. You are self-righteously depriving me of that.

You are also depriving others of hearing or disagreeing with my opinions.

> Dick Detweiler

> rdetweil@primenet.com

> Co-moderator, soc.religion.bahai

>

> ===== Begin submitted post =====

>

> > To: soc-religion-bahai@uunet.uu.net

> > Path: ppp-pm01-dy-26.ouhub.moa.net

> > From: FG <@MOA.net>

> > Newsgroups: soc.religion.bahai

> > Subject: Re: Incredibly Disillusioned with the Baha'i Community

> > Date: Tue, 19 Nov 1996 05:44:11 -0500

> > Organization: Oakland University, Rochester, Michigan, U.S.A.

> > Lines: 68

> > Message-ID: <32918F7B.76FA@moa.net>

> > References: <"-ER8GC.A.gTH.UGkiy"@bounty> <56qogd\$rri@nnrp1.news.primenet.com>

> > NNTP-Posting-Host: zeus.moa.net

> > Mime-Version: 1.0

> > Content-Type: text/plain; charset=us-ascii

> > Content-Transfer-Encoding: 7bit

> > X-Mailer: Mozilla 2.02 (Win95; I)

> > To: Sian Smith <sms@mfe.govt.nz>

> > CC: @MOA.net

> >

> > Sian Smith wrote:

> > >

> > > In article <"-ER8GC.A.gTH.UGkiy"@bounty>, FG
<@moa.net> says:

> > > >

> > >

> > > [snip extracts from previous messages about being disillusioned]

> > >

> > > > : >As you know, the Bahai Faith doesn't have priests, preachers, or any

> > > > : >individuals who have the responsibility of telling people what to do, unlike

> > > > : >churches. However, from my experience I've discovered associating with

> > > > : >"Bahais" and not expecting them to play the roles of surrogate priests and

> > > > : > surrogate parish to be incredibly wishful and foolish thinking.

> > > >

> > > > : Since the Baha'i Community does not have a paid clergy, every Baha'is is

> > > > : to perform the service that the clergy of previous religions performed. We

> > > > : are each to study the Holy Writings, and to teach and deepen others in the

> > > > : Faith. It may be hard for one of a traditional religious background that

> > > > : does not encourage study to take responsibility for one's own spiritual

> > > > : growth, but we all have to struggle to change our shortcomings.

> > > >

> > > >

> > > > Miguel, you utterly miss Karl's well-taken point here again. It's the abuse of

> > > > the responsibility that is the crux of his observation. Power corrupts.

> > > > And it can corrupt Baha'is as well as Christians, Muslims, Nazis, etc.

> > >

> > > Excuse my ignorance, but WHO in the Baha'i Faith has any "power"? I've

> > > never met anyone in the Faith who has power of any kind (i.e: power in

> > > the sense that they can exert some kind of binding influence over
> > > another person).

> >

> > I'll give you an example: The "moderators" of this newsgroup. They've
> > censored a number of messages I've tried to post during the last few weeks.
> > They have the "power" to determine what you and everyone else OUT THERE
> > reads.... If that's not control and power to SHAPE thought and opinion what
> > is it?

> >

> > Maybe the previous writer was referring to some other
> > > kind of power - in which case I would be grateful to receive a
> > > "definition", so to speak, of this power and how it compares to the
> > > "definition" I had in mind which, in my own humble opinion, is the sort
> > > of power which is contained in the assertion "power corrupts".

> > >

> >

> > The "moderators" power is corrupting and inhibiting the exchange of ideas
> > on this newsgroup. When I attempted to bring this to the attention of
> > contributors by posting a message to this effect earlier, I was told
> >

> > THOU SHALT NOT QUESTION THE AUTHORITY AND POWER OF THE
"MODERATORS."

> > Kitab-i-Oppression, page 999.

> >

> > > The only person who has any kind of power over my spiritual development
> > > is ME. I cannot abdicate that responsibility to someone else.

> > >

> >

> > There's a sense in which you're right. But secular and religious history
> > is wracked with the abuse of POWER and the devastating results of it....
> > It always began in little ways.... A little at a time.... People shrugged....
> > Let's not make ways.... Let's build UNITY!

> >

> > > Loving greetings

> > >

> > > Sian Smith

> > > Wellington

> > > New Zealand

> >

> > --

> > FG

> > Rochester, Michigan USA

> >

> = End submitted post =====

YOU DEAR CENSORS have shown your true colors once again.

--

FG

Rochester, Michigan USA

**Is this happening to YOU too? Assuming this post is now CENSORED,
what do YOU make of it?**

--

FG

Rochester, Michigan USA

-----3E69366EFD

**Received: from stargate.rs.itd.umich.edu (141.211.63.82) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000650330@atlas.moa.net>;**

Mon, 02 Dec 1996 11:25:49 -0500

Received: from localhost by stargate.rs.itd.umich.edu (8.7.5/2.3)
with SMTP id LAA13105; **Mon, 2 Dec 1996 11:31:01 -0500 (EST)**
Date: Mon, 2 Dec 1996 11:31:01 -0500 (EST)
From: Juan R Cole <jrcole@umich.edu>
X-Sender: jrcole@stargate.rs.itd.umich.edu
To: FG <@moa.net>
Subject: Re: use of Lists
In-Reply-To: <32A2BFBA.501F@moa.net>
Message-ID: <Pine.SOL.3.95.961202112930.8275F-100000@stargate.rs.itd.umich.edu>
MIME-Version: 1.0
Content-Type: TEXT/PLAIN; charset=US-ASCII
X-Mozilla-Status: 0015

Frederick:

The self-righteous prig remark was out of line. Talisman doesn't have many rules, but personal insults are off limits. I want you to stick around and become a productive part of the list, but this sort of behavior can get you kicked off by majority vote. It would be out of my hands.

JRIC

-----3E69366EFD

Received: from glaysher.library (204.38.255.56) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000654044@atlas.moa.net>;
Tue, 03 Dec 1996 06:18:30 -0500
Message-ID: <32A40E22.25DD@moa.net>
Date: Tue, 03 Dec 1996 06:25:22 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: Juan R Cole <jrcole@umich.edu>

CC: @MOA.net

Subject: Re: use of Lists

References: <Pine.SOL.3.95.961202112930.8275F-100000@stargate.rs.itd.umich.edu>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Juan R Cole wrote:

>

> Frederick:

>

> The self-righteous prig remark was out of line. Talisman doesn't have

> many rules, but personal insults are off limits. I want you to stick

> around and become a productive part of the list, but this sort of behavior

> can get you kicked off by majority vote. It would be out of my hands.

>

> JRIC

I really don't think it was "out of line." It seems to me to have been quite accurate....

I'll try not to hurt any FEELINGS. It won't be easy given the hypersensitivity of some people. I'll consider your suggestions along these lines more carefully.

Incidentally, thanks for the info on LISTSERVS. It may take me several days to read and think about it.

Something for you to ponder: There's more than one way to skin a cat.

--

FG

Rochester, Michigan USA

-----3E69366EFD

**Received: from glaysher.library (204.38.255.56) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000654039@atlas.moa.net>;**

Tue, 03 Dec 1996 06:11:13 -0500

Message-ID: <32A40C6D.1ACF@moa.net>

Date: Tue, 03 Dec 1996 06:18:05 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: LineSync Architecture <linesync@sover.net>

CC: @MOA.net

Subject: Re: use of Lists

References: <v01520d01aec89ec38eb3@[204.71.18.147]>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

LineSync Architecture wrote:

>

**> I find the continued disparaging language of FG to be most
> offensive. This list is for academic discourse which is easily carried on
> without character assumptions and accusations.**

>

> Julie Lineberger

Give me an example of "disparaging language." Sorry to offend your FEELINGS.

Your message leads me to believe you don't know anything about academic discourse....

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from glaysher.library (204.38.255.50) by atlas.moa.net

(EMWAC SMTPRS 0.81) with SMTP id <B0000666892@atlas.moa.net>;

Thu, 05 Dec 1996 14:33:46 -0500

Message-ID: <32A72538.39F5@moa.net>

Date: Thu, 05 Dec 1996 14:40:40 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: Rick Schaut <richs@MICROSOFT.com>

CC: @MOA.net

Subject: Re: Richard Logan's Comments

References:

<c=US%a=_%p=msft%l=RED-67-MSG-961205185106Z-16983@INET-01-IMC.microsoft.com>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Rick Schaut wrote:

>

> Dear Frederick,

>

> You asked,

>

> >What "episode" do you refer to? Can you flesh that out a little more?
> >
> >I believe my message contained sufficient facts for my point to be made.
> >You're certainly welcome to ask around if you wish.
> >
> >
> >Regards,
> >Rick

I'm asking you, but you apparently imagine it's all self-evident.

--

FG

Rochester, Michigan USA

-----3E69366EFD

Received: from pacman.rs.itd.umich.edu (141.211.63.80) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000660467@atlas.moa.net>;

Wed, 04 Dec 1996 11:45:39 -0500

Received: from localhost by pacman.rs.itd.umich.edu (8.7.5/2.3)
with SMTP id LAA27651; Wed, 4 Dec 1996 11:50:52 -0500 (EST)

Date: Wed, 4 Dec 1996 11:50:51 -0500 (EST)

From: "Joshua S. Greenbaum" <jsgreen@umich.edu>

X-Sender: jsgreen@pacman.rs.itd.umich.edu

To: @moa.net

Subject: Talisman

Message-ID: <Pine.SOL.3.95.961204114930.27422A-100000@pacman.rs.itd.umich.edu>

MIME-Version: 1.0

Content-Type: TEXT/PLAIN; charset=US-ASCII

X-Mozilla-Status: 0005

Dear Mr. Glaysher,

I am sorry to inform you that due to numerous complaints regarding your behavior, I have been forced to remove you from the Talisman list for a period of six months.

*

Josh Greenbaum"For we are like tree trunks in the snow.

Program AssistantIn appearance they lie sleekly and a

Center for Middle Easternlittle push should be enough to set them

and North African Studiesrolling. No, it can't be done, for they

144 Lane Hall 1290are firmly wedded to the ground.

(313) 764-0350But see, even that is only an appearance."

jsgreen@umich.edu-Franz Kafka

-----3E69366EFD

Message-ID: <32A6B2F4.5808@moa.net>

Date: Thu, 05 Dec 1996 06:33:08 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: "Richard C. Logan" <nineteen@Onramp.NET>

CC: Sandra Fotos <sfotos@gol.com>, Juan Cole <jrcole@umich.edu>,

"Eric D. Pierce" <PIERCEED@sswdserver.sswd.csus.edu>,

Talisman <talisman@umich.edu>, Soc.Religion.Bahai

Subject: Re: Serial Tantrums

References: <199612050543.XAA02813@mailhost.onramp.net>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Richard C. Logan wrote:

>

> >No, no, no.... Don't be pedant.... Cite MY nasty, brutish remarks that

> >offend

> >your FEELINGS so.... TELL me I'm wrong. I'll consider it. Give me some

> >reasoning.... NOT footnotes.

> >

> >I'm surrounded by books here in my study and have plenty to read already

> >though

> >I'll read what you write HERE.

>

> Dear Doctor Cole,

>

> I formally request that Mr. Glaysher be removed from the list, or at the

> very least he be admonished to stop being so personal and contentious.

> Everyday I read some unpleasant and rude remarks. Is this really

> neccesary?

>

> Richard C. Logan

> nineteen@onramp.net

> Maintain HomePage "The Baha'is of Lubbock"

> <https://rampages.onramp.net/~nineteen/>

My apologies if I've made "some unpleasant and rude remarks." If Mr. Logan would give me more of a sense of exactly what it is he finds to be so, I could respond more precisely.

If you all will permit me, I find it unpleasant that vague accusations against me might result in the GAS OVENS! I mean really, come on!

The post of my cited above appears to me to be quite innocuous. How that

could be grounds for ostracism is beyond me.

Okay. I'll try, sincerely, to be nicer.... Give me chance.

**Heh, isn't this the newsgroup that has had on it so much about FREE
SPEECH and CONSCIENCE lately?**

(How humiliating, having to beg for one's life.)

--

FG

Rochester, Michigan USA

-----3E69366EFD

**Received: from glaysher.library (204.38.255.50) by atlas.moa.net
(EMWAC SMTPRS 0.81) with SMTP id <B0000666912@atlas.moa.net>;**

Thu, 05 Dec 1996 14:36:42 -0500

Message-ID: <32A725E8.5C6E@moa.net>

Date: Thu, 05 Dec 1996 14:43:36 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: belove@sover.net

CC: @MOA.net

Subject: Re: Serial Tantrums

References: <Chameleon.849794796.belove@>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

belove@sover.net wrote:

>

> Philip here:

>

> I second this request.

>

**On what basis? I don't find anything in THIS clip a justifiable basis
for character assassination and ostracism.... As though it were all
self-evident....**

> --- On Wed, 4 Dec 96 23:45:15 -0600 "Richard C. Logan"

> <nineteen@onramp.net> wrote:

>

> >>No, no, no.... Don't be pedant.... Cite MY nasty, brutish remarks that

>

> >>offend

> >>your FEELINGS so.... TELL me I'm wrong. I'll consider it. Give me

> some

> >>reasoning.... NOT footnotes.

> >>

> >>I'm surrounded by books here in my study and have plenty to read already

>

> >>though

> >>I'll read what you write HERE.

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> >Dear Doctor Cole,

> >

> >I formally request that Mr. Glaysher be removed from the list, or at the

> >very least he be admonished to stop being so personal and contentious.

> >Everyday I read some unpleasant and rude remarks. Is this really

> >neccesary?

> >

> >

> >Richard C. Logan

> >nineteen@onramp.net

> >Maintain HomePage "The Baha'is of Lubbock"

> ><https://rampages.onramp.net/~nineteen/>

> >

> >

>

> -----End of Original Message-----

>

> -----

> E-mail: belove@sover.net

> Date: 12/5/96

> Time: 9:06:20 AM

>

> This message was sent by Chameleon

> -----

--

FG

Rochester, Michigan USA

-----3E69366EFD

Message-ID: <32A6B6CA.490C@moa.net>

Date: Thu, 05 Dec 1996 06:49:30 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: Juan R Cole <jrc@umich.edu>

CC: @MOA.net

Subject: FATWA

References: <Pine.SOL.3.95.961202001354.6022B-100000@breakout.rs.itd.umich.edu>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0005

**jsgreen is banishing me on the basis of "numerous complaints"! Is that
all it takes? What about FREE SPEECH and individual CONSCIENCE?**

**Can you plead for my life? Don't let them send me to the gas chambers!
The gulag!**

Seriously, this is a serious issue....

As a published writer and poet, I find it quite disturbing....

--

FG

Rochester, Michigan USA

-----3E69366EFD

Message-ID: <32A87892.7EAA@moa.net>

Date: Fri, 06 Dec 1996 14:48:34 -0500

From: FG <@moa.net>

X-Mailer: Mozilla 2.02 (Win95; I)

MIME-Version: 1.0

To: Quanta Dawn-Light <DAWNLIQU@fllab.chass.ncsu.edu>

CC: talisman@umich.edu, irfan@umich.edu

Subject: Re: Please stop!

References: <1B0C93A57B9@fllab.chass.ncsu.edu>

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Mozilla-Status: 0015

Quanta Dawn-Light wrote:

>

> Dear beloved Frederick,

>

> You are more loved than you realize! You are the beloved

> universal child of Father Cosmos and Mother Earth.

> You contain many of hearts within you who do truly love you.

> Stop hurting yourself. Please! Please! Please!

>

> love,

> q.

>

> *****

> Life is a pattern of relationships (*_*)

Well, dear friend (may I call you that?), I understand what you are saying....

Alas, here, in the Siberian taiga, I fear you blame the victim. Can you consider that? No one else has. I hope your good heart will permit you to for at least one moment....

Yes, not a complete victim. (Oh the bitter ironies of life, the soul a tangled skein.) I apologize, sincerely, dearest, for any untoward harm I might have done. And dearest Sonia, I will watch for you outside the prison walls!

--

FG

Rochester, Michigan USA

-----3E69366EFD--

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

This file contains two messages: "attacks by Bahais" & "Bahai Bullying":

The non-Bahai will note that a year later, now March 2000, my fellow Bahais only continue, with renewed ferocity, their attempts to silence and suppress what they don't want you to know about:

Incessant Bahai attacks upon my freedom of speech and liberty, as well as on others, have made it necessary for me to adopt a persona for my own protection and well being. Other measures have been taken.

During the late winter and spring of 1999, Bahais twice flooded my hotmail account with up to 1000 messages per day resulting in considerable inconvenience and expenditure of time and effort to block, and ultimately close, the offending accounts; they have, by using numerous Bahai trolls, especially Gyr Falcon, slandered, maligned, and caricatured me in a further effort to discredit me and portray me on talk.religion.bahai and elsewhere as a disturbed and errant individual; through concerted false charges and allegations against me, they have now succeeded in deceiving Hotmail into closing my email account, which I depended on for a considerable part of my income and livelihood.

For documentation of many similar incidents of Bahai oppression during the last decade, see The Bahai Faith & Religious Freedom of Conscience:

[bahai.htm](#)

BULLYING:

I'm alarmed at the Bahai attempts, during May of 1999, at character assassination, ridicule, and generally portraying me and others as disturbed individuals. This tactic has been used for over three years and continues to be used against me and other Bahais and non-Bahais or ex-Bahais on and off talk.religion.bahai.

I have never claimed to be perfect. At times I have apologized to Bahais, Muslims, and other non-Bahais when I felt, or was convinced, that I was wrong or had spoken unfairly. I find the constant technique to portray me as a megalomaniac or paranoid quite offensive.

Similarly, the tactic of accusing me of spam for posting my opinions is calculated to discredit the validity of my and others' concerns regarding censorship in Bahai forums and has also been used on AOL. Such accusations reveal the frustration that Bahai fundamentalists apparently feel over my having found ways of enduring and resisting the onslaught of their concerted attacks, while preserving a historical record on a markedly ephemeral medium for innocent Bahais and non-Bahais....

Fair-minded Bahai and non-Bahai observers may judge for themselves whether my and others' allegations of censorship are valid by reading the record preserved under "Assorted Controversial Documents" on my website at

[bahai.htm](#)

As further corroboration that I am not the only person concerned with the intolerance and censorship that has overtaken the Bahai Faith, I recommend Professor Juan Cole's new book *Modernity & the Millennium: The Genesis of the Bahai Faith in the Nineteenth-Century Middle East*, available through Columbia University Press or Amazon.com at

<https://www.amazon.com/exec/obidos/ISBN%3D0231110812/002-4036721-8058448>

In his conclusion, which would never have passed the system of Bahai "review" that the UHJ imposes on all publications brought out under its tight control, Professor Cole, of the Department of History at The University of Michigan, quite accurately identifies the distortions that have been wreaked upon Baha'u'llah's Teachings:

"Some contemporary leaders of the Baha'i Faith have given answers increasingly similar to those of fundamentalists, stressing scriptural literalism, patriarchy, theocracy, censorship, intellectual intolerance, and denying key democratic values. While the values of the nineteenth-century Baha'i movement, which was far more tolerant, continue to exist as a minority view, by the late 1990s a different set of emphases prevailed." (196)

He himself and many others, as evidence under the "Assorted Controversial Documents," have suffered at the hands of the fundamentalists who have taken control of the religion:

"The rise of academic Baha'i scholarship has caused tension in the community, whose present-day leadership tends to be fundamentalist and antiliberal in orientation, and this has led to pressure on a number of prominent academics to resign or dissociate themselves from the movement." (201)

These same forces of fundamentalist orthodoxy are evident on AOL, talk.religion.bahai, and alt.religion.bahai for impartial viewers to witness. They will be evident to all perceptive observers of whatever forum Bahais may be trying to control and influence.

As a Bahai since 1976, I myself have always found especially repulsive the manner in which Bahai fundamentalists attempt to manipulate the institutions and leaders of government, the United Nations, and public opinion, while pretending to values they deride in private or at Bahai-only meetings.

Ultimately, it is the Bahai Universal House of Justice that is responsible for the perversion and corruption of such clear and elevating teachings of Baha'u'llah and Abdul-Baha as the following:

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."

Abdul-Baha, A Traveler's Narrative, 91.

The UHJ is also in the end responsible for inciting Bahai fanatics and fundamentalists to attack other Bahais and non-Bahais merely for their views expressed on and off line in free forums of public discussion.

I recommend all newcomers to these matters read "The Baha'i Technique":

[technique.htm](#)

**On The Bahai Faith & Religious Freedom of Conscience:
[bahai.htm](#)**

Professor Juan Cole, of the University of Michigan, discusses related issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997":

<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

Also see:

Full Text of UHJ's Letter of April 7, 1999

[UHJLetterApril71999.htm](#)

Juan Cole, "Commentary" on UHJ's "outburst of vehement ignorance"
[Outburst.htm](#)

Letter of Resignation from Paul Dodenhoff, Assistant to the Auxiliary Board
LetterResignationPD.htm

--

Patrick Henry.... "Give me liberty or give me death!"
The Bahai Faith & Religious Freedom of Conscience:
[bahai.htm](#)

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Bahai Faith Website Links - 2006

300+ Links

Homepage

FG

95 Theses - On Bahai Liberty

The Reform Bahai Faith

www.ReformBahai.org

- [The Bahá'í World Faith](https://www.religioustolerance.org/bahai.htm) - <https://www.religioustolerance.org/bahai.htm>
A view of the Bahá'í Faith by "Ontario Consultants on Religious Tolerance", a group that provides perspectives of major religious groups for the purpose of promoting religious tolerance.
- [Baha'i Faith & Religious Freedom of Conscience](https://fglaysher.com/bahaicensorship/) - <https://fglaysher.com/bahaicensorship/>
A collection of viewpoints critical of the Bahá'í Faith and the Universal House of Justice, calling for greater freedom of conscience within the Faith, as collected by FG.
- [The Religion of Baha'i](https://www.probe.org/docs/baha'i.html) - <https://www.probe.org/docs/baha'i.html>
A critique of the Baha'i Faith from a Christian perspective; its origins, major beliefs, contrasts between Christianity and Baha'i, its organization and goals, and suggested weaknesses of the Baha'i system of belief. By Lou Whitworth.
- [The Baha'i Faith](https://religiousmovements.lib.virginia.edu/nrms/bahi.html) - <https://religiousmovements.lib.virginia.edu/nrms/bahi.html>
New Religious Movements' profile of the Baha'i Faith, links with abstracts, and a print bibliography. Includes references to bogus Baha'i groups.
- [Where's the Troops?](https://uibm.freeyellow.com/index.html) - <https://uibm.freeyellow.com/index.html>
A critique of the Baha'i Faith in the United States, by Darrick Evenson, from a Mormon perspective, offering an introduction to the Universal Integrated Baha'i Message (U.I.B.M.).
- [Unenrolled Baha'i - Yahoo Discussion Group](https://groups.yahoo.com/group/unenrolledbahai) - <https://groups.yahoo.com/group/unenrolledbahai>
An online support group for persons who identify with some of the Teachings of Baha'u'llah while not being enrolled with the Baha'i Administration. Members only Yahoo group.
- [The Baha'i Faith](https://www.angelfire.com/ca3/bigquestions/bahailinks.html) - <https://www.angelfire.com/ca3/bigquestions/bahailinks.html>
A critique of the Baha'i Administration and its treatment of Baha'i liberals, from person who has resigned his Baha'i membership, but claims to practice Baha'i privately.
- [Enemies Within: Conflict and Control in the Baha'i Community](https://www.angelfire.com/ca3/bigquestions/enemies.html) - <https://www.angelfire.com/ca3/bigquestions/enemies.html>
Cultic Studies Journal article about the internal stresses in the Baha'i community, and the Baha'i administration's attempts to suppress free expression among adherents.
- [The Baha'i Faith: An Introduction for Evangelical Christians](https://www.angelfire.com/mo/baha/christianintro.html) - <https://www.angelfire.com/mo/baha/christianintro.html>
A viewpoint on the Baha'i Faith written to address issues of interest to Christians. WARNING: This site displays unauthorised photographic representations of Baha'u'llah which may offend Baha'is.
- [Stonehaven Press](https://www.stonehaven-press.com/index.htm) - <https://www.stonehaven-press.com/index.htm>
Publishers of pamphlets on Bahá'í themes, including the relationship to Christianity, the Bible, spirituality and modern science.
- [Islam and the Baha'i Faith](https://bci.org/islam-bahai) - <https://bci.org/islam-bahai>
A brief study of the relationship between the two Faiths, from a Baha'i point of view.
- [Hinduism and the Baha'i Faith](https://www.northill.demon.co.uk/hinduism/index.htm) - <https://www.northill.demon.co.uk/hinduism/index.htm>
Explores the relationship between Hinduism and the Baha'i Faith and offers an explanation of the Baha'i Faith to people of Hindu background.
- [Religious Apologetics](https://www24.brinkster.com/riazlalehzari/religion.html) - <https://www24.brinkster.com/riazlalehzari/religion.html>
Interpretations of the connections between the Bahai faith and other religions including Christianity, Islam, Buddhism and Hinduism through Baha'i Writings. Discussions downloadable as word documents.
- [Kingdom Project](https://www.kingdom-project.org/) - <https://www.kingdom-project.org/>
An initiative of the National Spiritual Assembly of the Bahá'ís of the United States. Information, resources, subscription form for electronic newsletter.
- [The Baha'is: Christians of the Second Advent](https://ldsbf.freeyellow.com/jesus.html) - <https://ldsbf.freeyellow.com/jesus.html>
Why do Baha'is believe that Christ has already returned? What do they believe about the rapture, the mark of the beast (666), and about Jesus?
- [In Praise of God from the worlds religions.](https://business.fortunecity.com/haas/235/praiseGod.html) - <https://business.fortunecity.com/haas/235/praiseGod.html>
Meditations on God from the religions of the world.
- [Baha'i Christian Dialogue](https://www.ozemail.com.au/~cdibdin/index.htm) - <https://www.ozemail.com.au/~cdibdin/index.htm>
The aim of the site is a cordial and productive dialogue between Bahá'ís and Christians.
- [The Baha'i Faith; an Introduction for Mormons \(& Latter Day Saints\)](https://www.freeyellow.com/members6/ldsbf/index.html) - <https://www.freeyellow.com/members6/ldsbf/index.html>
Some believe that Joseph Smith prophesied the coming of the Founder of The Baha'i Faith. You are invited to take 15 or 20 minutes to read this article, and see for yourself.

- [Hinduism and the Baha'i Faith](https://www.religiousunity.org/) - <https://www.religiousunity.org/>
A study of Hinduism and the Baha'i Faith by Prof. Anil Sarwal. Downloadable book Miracles in Religion and some poems included.
- [The Baha'i Faith: The 7th Revelation of Islam](https://www.angelfire.com/mo/baha/islam.html) - <https://www.angelfire.com/mo/baha/islam.html>
An Introduction to the Baha'i Faith for Muslims.
- [Do Mormon Temples Testify of Baha'u'llah?](https://www.angelfire.com/mo/baha/temples.html) - <https://www.angelfire.com/mo/baha/temples.html>
How the Mormon Endowment Ceremony prepares Latter-day Saints for the coming of Baha'u'llah: the Son of Man and Founder of the Baha'i Faith.
- [Ocean - Bahá'í Virtual Library](https://www.bahai-education.org/ocean/) - <https://www.bahai-education.org/ocean/>
Virtual library of religious literature, including Scripture from the World's major religions. Includes ordering information for alternative CD-ROM version.
- [Online book - Near-Death-Experience & the Baha'i Faith](https://home.arcor.de/unity9/LightAfterDeath.html) - <https://home.arcor.de/unity9/LightAfterDeath.html>
Cyber edition of "Light After Death". Explores the Baha'i teachings on the afterlife as they may relate to the 'Near Death Experience'.
- [Baha'i Prayers](https://www.bahaiprayers.org/) - <https://www.bahaiprayers.org/>
Prayers of Baha'u'llah, Abdul-Baha and The Bab, accompanied by photographs from nature, may be found in this quiet place of devotion.
- [International Bahá'í Library](https://library.bahai.org/) - <https://library.bahai.org/>
The International Bahá'í Library, Haifa, Israel, is the largest repository of published items by and about the Bábí and Bahá'í religions and community.
- [Baha'i by Subject](https://bahai.attach.net/) - <https://bahai.attach.net/>
Thousands of Subjects plus on-line Bahá'í Books with Word & Phrase Search
- [Association for Baha'i Studies \(English-Speaking Europe\)](https://www.breacais.demon.co.uk/abs/) - <https://www.breacais.demon.co.uk/abs/>
An Association dedicated studying Baha'i Scripture and correlating Bahá'í principles with the current needs of society. General information, online publications, proceedings membership, calendar of events, contacts.
- [Association for Bahá'í Studies - North America](https://www.bahai-studies.ca/) - <https://www.bahai-studies.ca/>
Mission and goals, book orders, conference details, membership, and contacts.
- [Association for Bahá'í Studies in Persian](https://www.absp.org/) - <https://www.absp.org/>
A centre for Bahá'í Studies administered by the National Spiritual Assembly of the Baha'is of Canada. In English and Persian language. News, activities, newsletter, illustrated list of available publications, and online order form.
- [Bahai-Studies.org](https://www.bahai-studies.org/) - <https://www.bahai-studies.org/>
Directory listing of links to worldwide Associations for Bahá'í Studies.
- [Bahá'í Association - University of Louisville](https://www.louisville.edu/rso/bahai/) - <https://www.louisville.edu/rso/bahai/>
Students Association on the campus of the University of Louisville which seeks to apply the principles of the Bahá'í Faith to world issues. Calendar of Events, contacts.
- [Association for Bahá'í Studies - Japan](https://www2.gol.com/users/sfotos/) - <https://www2.gol.com/users/sfotos/>
List of publications, and links.
- [Association For Bahá'í Studies in Southern Africa](https://www.bci.org/bahaistudies/) - <https://www.bci.org/bahaistudies/>
Activities, purposes, documents, membership, contacts.
- [Association for Bahá'í Studies - Australia](https://abs.bahai.org.au/) - <https://abs.bahai.org.au/>
Promotes the study of the history, teachings and philosophy of the Bahá'í Faith, and the application of Bahá'í principles to the concerns of society.
- [Association For Bahá'í Studies - Canada](https://ncf.davin.ottawa.on.ca/freeport/community.associations/bahai/abs/menu) - <https://ncf.davin.ottawa.on.ca/freeport/community.associations/bahai/abs/menu>
Purposes, activities, and membership information.
- [Bahá'í Studies Review](https://bahai-library.org/bsr/) - <https://bahai-library.org/bsr/>
Journal of the Association for Bahá'í Studies (English-speaking Europe).
- [The Baha'i World](https://www.bahai.org/) - <https://www.bahai.org/>
The official presence of the Baha'i Faith on the Web. Comprehensive body of authentic material presented by the Baha'i International Community. Available in English, Spanish, French, Portuguese, and some others.
- [One Country](https://www.onecountry.org/) - <https://www.onecountry.org/>
The online newsletter of the Baha'i International Community.
- [Baha'i International Community World News](https://www.bahaiworldnews.org) - <https://www.bahaiworldnews.org>
Official Bahá'í International Community World News, Baha'i glossary.
- [Baha'i International Community United Nations Statements](https://www.bic-un.bahai.org) - <https://www.bic-un.bahai.org>
Statements of the Baha'i International Community from 1947 to the present day including those presented to the United Nations.
- [Mottahedeh Development Services](https://www.mdssed.org/) - <https://www.mdssed.org/>
A Social and Economic Development Agency of the Baha'i Faith, promoting unity in diversity, community service, responsibility, universal education and prosperity.
- [Uplifting Words](https://www.upliftingwords.org) - <https://www.upliftingwords.org>
Mailing list for quotes from the Baha'i Writings via e-mail. Feedback page and links.
- [Bahá'í Faith Pages from Skye](https://www.breacais.demon.co.uk/index.htm) - <https://www.breacais.demon.co.uk/index.htm>
A Scottish site hosting the Association for Bahá'í Studies (English-Speaking Europe), the Writings in Gaelic, children's magazine Dayspring, and UK links.
- [Special Ideas, source for Baha'i materials](https://www.special-ideas.com) - <https://www.special-ideas.com>
Online shop for Bahai teaching and personal items including books, jewelry, t-shirts, literature, stickers and other items.
- [Sina's Baha'i page](https://www.sina.iwarp.com) - <https://www.sina.iwarp.com>
An individual Baha'is personal page

- [Pilgrimage 159 BE](https://omv.op.het.net/) - <https://omv.op.het.net/>
A selection of writings illustrated with pictures of a pilgrimage to the Bahá'í Holy places in Israel.
 - [Living Waters](https://www.geocities.com/lunaesia) - <https://www.geocities.com/lunaesia>
A personal site by a Baha'i youth for the promotion of Baha'i inspiration and understanding, with essays, poetry, Writings.
 - [Baha'i Journal UK](https://www.bahaijournal.org.uk/) - <https://www.bahaijournal.org.uk/>
On-line edition of the Journal of the National Spiritual Assembly of the Baha'is of the United Kingdom. Current edition and archives of prior publications.
 - [Welcome to Sarwals' Home](https://bahai.htmlplanet.com/) - <https://bahai.htmlplanet.com/>
Anil Sarwal shares his Baha'i experiences and his thoughts on social issues, travel, education, language, and Hinduism. His book 'Miracles in Religion' is included.
 - [Bahai-Deepening](https://users.tebenet.nl/~kuijer-e/announce.html) - <https://users.tebenet.nl/~kuijer-e/announce.html>
Hosts a deepening for every Saturday for Bahá'ís and non-Bahá'í, on Bahá'í topics, 4:00pm GMT on EFnet, IRC. The site has archives of past deepenings and the schedule of upcoming topics.
 - [Naveed Foundation](https://www.naveedfoundation.org) - <https://www.naveedfoundation.org>
A non-profit organisation which assists social and economic development projects consistent with the teachings of the Baha'i Faith. Projects, media announcements, spiritual axis feature, contacts and links.
[Baha'i Marriage](https://www.bahaimarriage.com/) - <https://www.bahaimarriage.com/>
Information on the Baha'i concept of marriage.
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- [Bahá'í Computer & Communication Association](https://www.bcca.org/) - <https://www.bcca.org/>
Internet services for Baha'i organisations, mailing lists, discussion groups and directories of communities, information and references.
 - [The Bahá'í Faith](https://www.bahai.com/) - <https://www.bahai.com/>
A directory of Baha'i sites.
 - [Baha'i Faith Index](https://www.bahaindex.com/) - <https://www.bahaindex.com/>
Search engine and portal with 3,000 links, a discussion area, and chat area.
 - [Bahá'í Communities](https://www.bcca.org/communities/) - <https://www.bcca.org/communities/>
Directory of sites for localities and organizations throughout the world, arranged by countries or regions.
 - [The Bahá'í Page at Ibiblio](https://www.ibiblio.org/Bahai/) - <https://www.ibiblio.org/Bahai/>
Compilation of links related to the Bahá'í Faith.
 - [Baha'i Academics Resource Library](https://bahai-library.org) - <https://bahai-library.org>
A collection of texts and resources on Baha'i topics, accumulated by academics, for academics.
 - [Baha'i Youth Workshops](https://workshops.prohosting.com/) - <https://workshops.prohosting.com/>
A directory of Baha'i Youth Workshops throughout the world. Includes a bulletin board.
 - [Famous Baha'is](https://www.adherents.com/largecom/fam_bahai.html) - https://www.adherents.com/largecom/fam_bahai.html
List of famous Baha'is: includes famous poets, musicians, actors, authors, and leaders.
 - [World Religions](https://bahai.freesevers.com/) - <https://bahai.freesevers.com/>
Listing of information on various religions, and some biographical information from the webmaster.
 - [Baha'i Web Ring](https://v.webring.com/hub?ring=bahai&id=21&hub) - <https://v.webring.com/hub?ring=bahai&id=21&hub>
An index of participating Baha'i sites around the world, with facility for sequential or random linking.
 - [Indian Baha'i Community](https://www.bahaindia.org/) - <https://www.bahaindia.org/>
Official web presence of the National Spiritual Assembly of the Baha'is of India. General information, literature, social and economic development projects, contacts and links.
 - [Baha'is of Chandigarh](https://bci.org/bahaichandigarh/) - <https://bci.org/bahaichandigarh/>
Chandigarh, Union Territory, India. News, services, contacts and general information.
 - [Baha'i Faith in Guyana](https://www.sdn.org.gy/bahai/) - <https://www.sdn.org.gy/bahai/>
General information about the Faith in Guyana, contacts. Statements of the international Baha'i Community.
 - [Bahai-Directory.org](https://www.Bahai-Directory.org) - <https://www.Bahai-Directory.org>
A partial listing of Bahá'í Communities represented on the internet
 - [Asia-Pacific Baha'i Link Page](https://www.ozemail.com.au/~curtotti/ap/ap.html) - <https://www.ozemail.com.au/~curtotti/ap/ap.html>
Geographically organised listing of Baha'i Communities, institutions and agencies in the Asia-Pacific region.
 - [The Bahá'í Faith in South Africa](https://www.za.bahai.org) - <https://www.za.bahai.org>
The official website of the Bahá'í Faith in South Africa
 - [The Baha'i Community of Zurich](https://www.bahaizurich.ch) - <https://www.bahaizurich.ch>
Zurich, Switzerland. Community vision, activities, invitation to the public, contacts and links. In English and German.
 - [Baha'i Switzerland](https://www.bahai.ch/english/index.html) - <https://www.bahai.ch/english/index.html>
Swiss Baha'i community, introduction, events, statements on world events, contacts and links.
 - [Baha'i Community of Lithuania](https://www.bahai.lt/) - <https://www.bahai.lt/>
General information, contacts.
 - [Baha'is in Singapore](https://www.bahai-sg.org/default.htm) - <https://www.bahai-sg.org/default.htm>
Official Website of the Baha'is of Singapore.
 - [Baha'i Youth Group Singapore](https://bci.org/bygs) - <https://bci.org/bygs>
List of birthdays of members, and calendar with events and Holy Days marked. Gregorian New Year 2001 photo archive.
 - [Baha'is of Guyana website](https://www.gy.bahai.org) - <https://www.gy.bahai.org>
Website of the National Spiritual Assembly of the Baha'is of Guyana, South America. Brief history of the Baha'i Faith in Guyana included.
 - [Baha'i Puerto Rico](https://bahai-puerto-rico.org/) - <https://bahai-puerto-rico.org/>
Official web presence for the Puerto Rico Baha'i Community. General information and contacts.
 - [Baha'i Community of Singapore](https://www.bahai.org.sg/) - <https://www.bahai.org.sg/>
Community news, history, personal profiles, links and contacts.
 - [Baha'is of Victoria, Australia](https://www.vic.bahai.org.au/) - <https://www.vic.bahai.org.au/>
Baha'is of Victoria Australia, news, events ,articles on spiritual issues, Art Gallery, Bahai Books & Writings, a spiritually vibrant community
 - [Australian Baha'i Community](https://www.bahai.org.au/) - <https://www.bahai.org.au/>
National website of the Spiritual Assembly of the Baha'is of Australia, Sydney, Australia.

- [Bahá'ís of Western Australia](https://www.wa.bahai.org.au/) - <https://www.wa.bahai.org.au/>
The official website of the Bahá'ís of Western Australia.
- [Baha'i Community of Melville](https://www.wa.bahai.org.au/melville/) - <https://www.wa.bahai.org.au/melville/>
Official website of the Spiritual Assembly of the Baha'ís of Melville, Western Australia. List of activities, news, contacts and links with downloadable information flyers.
- [Baha'is in Melbourne Metropolitan Municipalities](https://home.vicnet.net.au/~bahai/metro.html) - <https://home.vicnet.net.au/~bahai/metro.html>
Map with hotspot links to Community Contact information
- [Darwin Baha'i Community](https://www.nt.bahai.org.au/darwinlsa/) - <https://www.nt.bahai.org.au/darwinlsa/>
Website of the Spiritual Assembly of the Baha'ís of Darwin Inc.
- [The Bahá'í Faith in Hawkesbury, NSW Australia](https://www.nsw.bahai.org.au/hawkesbury/info.htm) - <https://www.nsw.bahai.org.au/hawkesbury/info.htm>
Hawkesbury is one hours travel North West of Sydney. General information on the Baha'i Community of Hawkesbury
- [Baha'i Community of Toowoomba](https://bci.org/toowoomba) - <https://bci.org/toowoomba>
Toowoomba, Queensland, Australia

- [Windsor Bahá'í Community](https://www.wincom.net/BAHAI/) - <https://www.wincom.net/BAHAI/>
Contacts and public activities for the Windsor and surrounding areas' Bahá'í communities. Links to Bahá'í resources.
- [Baha'i Community of Canada/Communauté baha'ie canadienne](https://www.ca.bahai.org/) - <https://www.ca.bahai.org/>
The official web site of the Bahá'í Community of Canada. /Le site officiel de la communauté bahá'ie canadienne.
- [The Bahá'í Faith Forum](https://ncf.davin.ottawa.on.ca/freeport/community.associations/bahai/menu) - <https://ncf.davin.ottawa.on.ca/freeport/community.associations/bahai/menu>
Baha'i communities in the national capital area, including Ottawa, Nepean, Vanier, Clarence Creek, Kanata, Gloucester, Manotick, Osgoode, Cumberland, Stittsville, Aylmer, Gatineau, Hull, Chelsea and LaPêche. Local activities, contacts, and general information about the Bahá'í World Faith.
- [The Bahá'í Faith in Newfoundland and Labrador](https://www.infonet.st-johns.nf.ca:80/bahai/) - <https://www.infonet.st-johns.nf.ca:80/bahai/>
Ongoing activities and recent events, local community contacts, the history of the Faith in the province, and links to Bahá'í resources.
- [The Baha'i Community of Lambton Shores](https://www.bahailambtonshores.org/) - <https://www.bahailambtonshores.org/>
Ontario, Canada. Corporate vision, invitation to the public, community information and email contact.
- [Baha'i Community of Stirling-Rawdon](https://bci.org/Stirling-Rawdon/) - <https://bci.org/Stirling-Rawdon/>
Community information, news and contacts. Maintained by the Spiritual Assembly of Stirling-Rawdon, Ontario, Canada.
- [Bahá'ís of Lower Fraser Valley](https://bci.org/fvbahai/) - <https://bci.org/fvbahai/>
Information on and for Baha'i Communities in this region of British Columbia Canada. Calendar of Events, Bookshop, contact information.
- [The Baha'i Community of Langley](https://bci.org/bahai-langley/) - <https://bci.org/bahai-langley/>
Includes information on Baha'i Children's classes, Community Events and Activities, and Vision TV program information.
- [The West Vancouver Bahá'í Community](https://westvanbahai.bc.ca/) - <https://westvanbahai.bc.ca/>
Introductory information about the Bahá'í World Faith. Local content includes community activities calendar, group photographs, registration form for children's classes and a list of Bahá'í-related resources to be found in the West Vancouver Memorial Library.
- [Yukon Baha'i Resources](https://www.aseeko.com/bahai) - <https://www.aseeko.com/bahai>
Whitehorse Yukon Bahai community. Local activities, news, links and contacts.
- [Cowichan Valley Baha'i Community](https://cvbahais.org) - <https://cvbahais.org>
Shawnigan Lake Baha'i Community in British Columbia, Canada. Community events, general information and contacts.
- [The Bahá'í Community of Wood Buffalo](https://members.tripod.com/~kay64/) - <https://members.tripod.com/~kay64/>
Community newsletter for the Wood Buffalo and Fort McMurray, Alberta Bahá'í Community, with links to introductory information and local community members' home pages.

- [Baha'i Community of New Zealand](https://www.bahai.org.nz/) - <https://www.bahai.org.nz/>
Official Website of the National Spiritual Assembly of the Baha'ís of New Zealand
- [Lower Hutt Bahai Community](https://www.huttbahai.org.nz/) - <https://www.huttbahai.org.nz/>
The Baha'i Community of Lower Hutt, New Zealand. Contact information, archival events calendar and international news items

- [National Spiritual Assembly of the Bahá'ís of the United Kingdom](https://www.bahai.org.uk/) - <https://www.bahai.org.uk/>
General information, UK community websites, administrative and guidance information for UK Bahá'ís, discussion papers, and directions for finding the resting place of Shoghi Effendi.
- [Baha'is of the Isle of Man](https://bci.org/bahai_ion/) - https://bci.org/bahai_ion/
Contact information, a questionnaire, and introductory information on Bahá'í.
- [Skye and Lochalsh Bahá'í Community](https://www.breacais.demon.co.uk/skyecom/) - <https://www.breacais.demon.co.uk/skyecom/>
A portrait of a small island Bahá'í community. The site also contains a selection of articles from "Dayspring", the UK's children's Bahá'í magazine, a selection of material from the publications of the Association for Bahá'í Studies (English Speaking Europe), Bahá'í Writings in Scottish and Irish Gaelic, and other material.
- [Index to Bahá'í Sites in the United Kingdom](https://www.manvell.org.uk/lynx/index.htm) - <https://www.manvell.org.uk/lynx/index.htm>
A regularly updated set of URLs and email addresses for local community sites in England. Also links to sites in the remainder of the UK.
- [The Scottish Bahá'í](https://www.breacais.demon.co.uk/sbn/index.htm) - <https://www.breacais.demon.co.uk/sbn/index.htm>
Newsletter of the Scottish Baha'i Community. Current and back issues for reading online.
- [UK Bahá'í Contacts](https://www.warble.com/Bahai/UK/) - <https://www.warble.com/Bahai/UK/>
A guide to what's on in the UK for Bahá'ís and for those wishing to learn more about the Faith or meet with Bahá'ís in their area.
- [Bahá'í Council for Scotland](https://www.bci.org/scotland/) - <https://www.bci.org/scotland/>
"Communicating with Bahá'ís in Scotland and beyond." Features regular events, news, information about the Maxwell Bahá'í Community Sunday School, the Scottish Bahá'í Youth Task Force, a chat forum, and a guest book.
- [Travel Teaching Service](https://bci.org/tts/) - <https://bci.org/tts/>
Facilitates travel teaching and pioneering within England, Scotland, Wales, Northern Ireland, the Channel Islands and the Isle

- of Man. Information for Communities, travel teachers, and pioneers.
- [Monmouthshire Bahá'í Community, Wales](https://members.aol.com/MonBahais/Welcome.html) - <https://members.aol.com/MonBahais/Welcome.html>
Welcome to Baha'is of Monmouthshire
- [Coleraine Baha'i Community, Northern Ireland](https://freespace.virgin.net/sina.rezvani/) - <https://freespace.virgin.net/sina.rezvani/>
"We are working for a World Civilization!" Includes texts on "Becoming a Bahá'í", "Bahá'í Life".
- [Office of Public Information](https://www.bahai.org.uk/opi/index.htm) - <https://www.bahai.org.uk/opi/index.htm>
Information and resources for the Bahá'í community, from the National Spiritual Assembly of the Bahá'ís of the United Kingdom.
- [Bahá'í Council for Wales](https://www.acemake.com/bahaiwales/) - <https://www.acemake.com/bahaiwales/>
The Bahá'í Council for Wales. Includes Bahá'u'lláh's "The Hidden Words" in Welsh translation.
- [Derry Bahá'ís, Northern Ireland](https://www.bci.org/bahais_of_derry/) - https://www.bci.org/bahais_of_derry/
Baha'i Community of Londonderry, Northern Ireland. Includes a brief introduction to the local community.
- [Isle of Wight Baha'i Community](https://bci.org/BahaisIoW/) - <https://bci.org/BahaisIoW/>
Information about the Baha'i Community in the Isle of Wight, United Kingdom, and general information on the Faith.
- [The Baha'is of Preston](https://bci.org/preston/) - <https://bci.org/preston/>
Preston, Lancashire, England. Community and municipal information, general information and links.
- [The Baha'i Faith In Manchester](https://bci.org/manchester_bahai/) - https://bci.org/manchester_bahai/
Community events and contact details for the Baha'i Community of Manchester including some history of the Faith, and links.
- [Carlisle Baha'i Group](https://bci.org/carlisle/) - <https://bci.org/carlisle/>
Brief information on the Baha'i Community of Carlisle, England, and links to neighbouring communities. Links to general information on the Baha'i Faith.
- [Nottingham Baha'is](https://bci.org/nottinghambahais/) - <https://bci.org/nottinghambahais/>
Baha'i Community of Nottingham, England. Three Projects currently running, Rhui Study Circles, Lenton Project and The Community School.
- [Havering Bahá'ís, London](https://bci.org/havering/) - <https://bci.org/havering/>
Welcome to the Bahá'ís of Havering website
- [Bahá'í Council for England](https://bci.org/england/) - <https://bci.org/england/>
This is the official WebSite of the Baha'i Council for England. The Baha'i Faith is an independent worldwide religion with 6 million adherents who believe in the oneness of God and the oneness of humankind.
- [Southwark Baha'is](https://www.bahais.co.uk/) - <https://www.bahais.co.uk/>
Community events, Baha'i Teachings, general information, contacts links.
- [Carmarthen Baha'i Community](https://www.martinjane.freemove.co.uk/carmarth.htm) - <https://www.martinjane.freemove.co.uk/carmarth.htm>
Carmarthenshire, Wales, Bahá'í Community home page. The site includes community information as well as a list of current activities.
- [Magherafelt Baha'i Community, Northern Ireland](https://dSPACE.dial.pipex.com/town/terrace/ae198/magherafeltbahaishomepage.htm) - <https://dSPACE.dial.pipex.com/town/terrace/ae198/magherafeltbahaishomepage.htm>
Magherafelt Baha'i Community Homepage, which includes biographical details about Bahá'u'lláh, Founder of the Bahá'í Faith, as well as information on the Northern Ireland Bahá'í Choir.
- [Shetland, Scotland, Baha'i Community](https://www.bahai.org.uk/shetland/) - <https://www.bahai.org.uk/shetland/>
The northernmost island group of the UK. Includes an introduction to the Bahá'í Faith, a history of the local community, the local calendar of events, and a picture gallery.
- [Thanet Bahá'í Community](https://farid.20m.com/th.html) - <https://farid.20m.com/th.html>
Welcome to the Homepage of the Thanet Baha'i Community in Kent
- [Dunfermline Bahá'ís, Scotland](https://bci.org/dunfermline/) - <https://bci.org/dunfermline/>
Site includes a brief introduction to the Bahá'í Faith as well as listing 'Abdu'l-Bahá's "Seven Candles of Unity" and short notes about Andrew Carnegie and Elizabeth Whyte, the first Scottish Bahá'í.
- [Edinburgh Baha'i Community](https://www.bci.org/edinburgh/) - <https://www.bci.org/edinburgh/>
The Bahá'í Community of Edinburgh, the first Bahá'í community in Scotland.
- [Warwick Bahá'í Community](https://www.mercia.demon.co.uk) - <https://www.mercia.demon.co.uk>
Information on the Warwick Baha'i community, and Warwick in general. Also has links to the Warwick Bahá'í Bookshop.
- [Belfast Bahá'í Community, Northern Ireland](https://www.bahai.org.uk/belfast/) - <https://www.bahai.org.uk/belfast/>
Information about the community's membership, contact details, and some of the basic principles from Bahá'u'lláh's teachings.
- [Rugby Baha'is](https://website.lineone.net/~bahais_of_rugby/) - https://website.lineone.net/~bahais_of_rugby/
Home pages of the Bahá'í community in Rugby, England.
- [Oxford Bahá'í Community](https://oxfordbahais.com/) - <https://oxfordbahais.com/>
Information about local Bahá'ís past and present, about Oxford, and about the Bahá'í Faith itself, in the UK and across the world.
- [Cookstown Baha'i Community, Northern Ireland](https://dSPACE.dial.pipex.com/town/terrace/ae198/homepageCookstown.html) - <https://dSPACE.dial.pipex.com/town/terrace/ae198/homepageCookstown.html>
homepage of Cookstown Baha'i Community
- [Nuneaton and Bedworth Bahá'ís](https://www.nuneaton-bahais.org.uk/) - <https://www.nuneaton-bahais.org.uk/>
Bahá'ís of Nuneaton and Bedworth.
- [Dacorum Baha'i Community](https://www.dacorumbahai.freemove.co.uk/) - <https://www.dacorumbahai.freemove.co.uk/>
For Baha'is of Dacorum, Hertfordshire, England. Community information, shire map, events, contacts.
- [Gedling Community Web page](https://www.gnnix.co.uk/gedling.htm) - <https://www.gnnix.co.uk/gedling.htm>
The Gedling Baha'i Community is situated in the Gedling district on the edge of Nottingham in the East Midlands of England.
- [Brent Bahá'í Community](https://members.aol.com/Lsabrent/1844/) - <https://members.aol.com/Lsabrent/1844/>
Home page of the Bahá'í Community of Brent, London
- [Haringey Bahá'í Community](https://bci.org/haringey_bahai/) - https://bci.org/haringey_bahai/
Homepage of Haringey Bahá'í Community
- [Norwich Baha'i Community](https://bci.org/norwichuk/) - <https://bci.org/norwichuk/>
History of the Baha'is in Norwich, and general information about the Baha'i Faith.
- [Huntingdonshire Bahá'í Community](https://petermac.users.netlink.co.uk/bahai/) - <https://petermac.users.netlink.co.uk/bahai/>
Welcome to the Huntingdonshire Bahá'í Community
- [Conwy Bahá'í Community, Wales](https://members.lycos.co.uk/bahais_of_conwy/) - https://members.lycos.co.uk/bahais_of_conwy/
Conwy Baha'i Community Website an exploration of the Baha'i Faith in general and the Conwy Community in particular.
- [Ipswich Bahá'í Community](https://www.bahai.org.uk/ipswich/index.htm) - <https://www.bahai.org.uk/ipswich/index.htm>
The home page of the Bahá'í Community in Ipswich.

- [Bahá'í Community of Wycombe](https://freespace.virgin.net/padideh.sabeti/) - <https://freespace.virgin.net/padideh.sabeti/>
Wycombe, Buckinghamshire. Bahá'ís. Community information, calendar of events, contacts and links.
- [Bracknell Bahá'ís](https://www.bracknellbahaicommunity.uklinux.net) - <https://www.bracknellbahaicommunity.uklinux.net>
Community Website with selected Prayers and Writings, Principles of the faith, Calendars of Events, Pictures of Bracknell, Bahá'í Gallery, Daily Readings, Meditations, Games, and Links.
- [Wandsworth Bahá'í Community](https://www.mileke.freeseve.co.uk/) - <https://www.mileke.freeseve.co.uk/>
The Bahá'ís of Wandsworth, London.
- [Havant Bahá'ís, Hampshire, England](https://ourworld.compuserve.com/homepages/groostami/) - <https://ourworld.compuserve.com/homepages/groostami/>
The Baha'i Faith in Havant, Hampshire.
- [Bristol Bahá'ís](https://members.lycos.co.uk/BristolLSA/BristolBahai/home.html) - <https://members.lycos.co.uk/BristolLSA/BristolBahai/home.html>
Home page of the Bahá'í community in Bristol, England.
- [Cambridge Baha'i Community Web Page](https://www.cam.ac.uk/societies/baha/local/) - <https://www.cam.ac.uk/societies/baha/local/>
Includes community information and calendar of events.
- [The Baha'i Faith](https://www.us.bahai.org) - <https://www.us.bahai.org>
This is the Official WebSite of the Baha'is of the United States of America. General information, news, current affairs, contacts and links to the International Baha'i Community.
- [Washington D.C. Bahá'í Community](https://www.dcbahai.org/) - <https://www.dcbahai.org/>
Explanation of the faith, statement of race unity, calendar of events, directions to the center.
- [The Bahá'í Faith in Southern Arizona](https://www.bci.org/tucsonbahai/) - <https://www.bci.org/tucsonbahai/>
Baha'i regional information. Upcoming events for Tucson area (plus Pima, Cochise, and Santa Cruz Counties), directions to the Tucson Bahá'í Information Center, Feast schedule, and contact information.
- [Bahá'ís of Philadelphia](https://www.phillybahai.org/) - <https://www.phillybahai.org/>
Events and activities in the greater Philadelphia region.
- [The Baha'is of North Kona](https://bci.org/konabahais/) - <https://bci.org/konabahais/>
Activities calendar, contact information for the Baha'i Community of North Kona, Hawaii. Also introductory information on the Faith, and prayers in local language and English.
- [The Bahá'ís of Metro Detroit](https://www.detroitbahai.org/) - <https://www.detroitbahai.org/>
An explanation of the Faith, meeting schedule, and local community information. Features the pilgrim's notes of Hand of the Cause Louis G. Gregory, in text and PDF formats.
- [The Spiritual Assembly of the Baha'is of Lawrenceville](https://www.lawrence-bahai.org/) - <https://www.lawrence-bahai.org/>
Lawrenceville, New Jersey. Community calendar of events, general information and contacts.
- [Marianas Bahá'í Community](https://bahai.guam.net/) - <https://bahai.guam.net/>
A Web site sponsored by the National Spiritual Assembly of the Bahá'ís of the Mariana Islands.
- [Austin Baha'i Community](https://www.austinbahai.org/) - <https://www.austinbahai.org/>
Baha'i community of Austin, Texas, USA. Includes a brief introduction to the Baha'i Faith, history of the community, calendar of events, reference materials, community directory, and electronic postcards.
- [Bahá'ís of Miami](https://bci.org/miami-dade/) - <https://bci.org/miami-dade/>
Baha'i Communities of Miami-Dade County, Florida. Community Calendar, contact information for Baha'i Communities in the Miami area.
- [Florida Bahá'í Net Directory](https://www.bci.org/flabahai/) - <https://www.bci.org/flabahai/>
Links to internet presence for Florida Baha'i Communities, and other information on the Faith.
- [Citrus County Baha'i Community](https://bci.org/citrus_bahai/) - https://bci.org/citrus_bahai/
Citrus County, Florida, USA. Local news and events, FAQ, general information and contacts.
- [Baha'i Community of Dallas](https://www.bahaisofdallas.org/) - <https://www.bahaisofdallas.org/>
Baha'i Community of Dallas, Texas
- [Baha'i Communities of metropolitan Columbia](https://www.columbiabahai.org/) - <https://www.columbiabahai.org/>
Columbia, South Carolina. Baha'i teachings, history, current community activities with illustrations, links and contacts.
- [The Bahá'í Community of Howard County, Maryland](https://www.bahaisofhowardcounty.org) - <https://www.bahaisofhowardcounty.org>
Community activities, Institute of Learning, general information, contacts and links.
- [Baha'i Faith of Reno](https://bci.org/reno/) - <https://bci.org/reno/>
Reno, Nevada. Community goals, local history, general information, contacts and links.
- [Madison Bahá'í Community](https://danenet.wicip.org/bahai/) - <https://danenet.wicip.org/bahai/>
Statement of faith, social concerns, contacts of the temple in Madison, Wisconsin.
- [Anchorage Baha'i Community](https://www.anchoragebahai.org/) - <https://www.anchoragebahai.org/>
General information about the Baha'i Faith, community events calendar and news.
- [Baha'i Community of Edmond](https://www.edmondbahai.org/) - <https://www.edmondbahai.org/>
Edmond, Oklahoma. Calendar of events and Holy Days, contacts for Oklahoma Baha'i communities, general information and links.
- [Baha'is of Baltimore County Central](https://bcc.greaterbaltimorebahais.org/) - <https://bcc.greaterbaltimorebahais.org/>
The official Web site of the Baha'is of Baltimore County Central.
- [Mesa Bahá'í Community](https://www.mesabahai.org/) - <https://www.mesabahai.org/>
Published by the Spiritual Assembly of the Bahá'ís of Mesa, Arizona. Activities and links.
- [Baha'is of San Antonio, Texas](https://www.bci.org/sanantonio_bahai/) - https://www.bci.org/sanantonio_bahai/
San Antonio, Texas. Calendar of events, general information, Virtues Project, contacts.
- [Las Vegas Baha'i Community](https://www.lvbahai.org) - <https://www.lvbahai.org>
Official website of The Baha'is of Las Vegas
- [The Boone Baha'i](https://boonebahai.missouri.org/) - <https://boonebahai.missouri.org/>
The Boone Baha'i - For seekers of religious information about the Baha'i Faith.
- [Baha'is of Charlotte, North Carolina](https://www.CharlotteBahai.org) - <https://www.CharlotteBahai.org>
Explanation of the faith, calendar of events, community information.
- [Baha'i Community of Helena](https://www.helenabahai.org/) - <https://www.helenabahai.org/>
Local events calendar, articles and news, information on the Faith, and Contacts. Montana, USA.
- [Jacksonville Baha'i Community](https://www.bahaijax.org/) - <https://www.bahaijax.org/>
Jacksonville, Florida. Notice board of local events, principles of the Faith, contacts and links.

- [Huntersville Baha'i Community](https://www.huntersvillebahai.org/) - <https://www.huntersvillebahai.org/>
Huntersville Baha'i Community
- [Lincoln Baha'i Website](https://www.lincolnbahai.org/) - <https://www.lincolnbahai.org/>
Official website of the Lincoln, Nebraska Baha'i community. General information on Baha'i Teachings and community notice board.
- [Baha'i Communities of Brevard County](https://www.bahaisofbrevard.org/) - <https://www.bahaisofbrevard.org/>
Information relating to the Central Florida Baha'i Communities, USA. Community events list, articles on the Faith, links and contacts.
- [Baha'is of Richardson](https://bci.org/rchnbahai/) - <https://bci.org/rchnbahai/>
Richardson, Texas. Calendar of events, general information, contacts and links.
- [Bahá'i Faith in Boise](https://www.bci.org/boise) - <https://www.bci.org/boise>
Information about the faith in Boise, Idaho, the community, contact numbers, links.
- [Bahá'i Community of Shorewood Hills](https://danenet.wicip.org/bahai/shorewood/) - <https://danenet.wicip.org/bahai/shorewood/>
Wisconsin congregation, contact information, statement of faith, links.
- [Baha'is of Great Falls](https://bci.org/greatfallsbahais/) - <https://bci.org/greatfallsbahais/>
Baha'i Community of Great Falls, Montana. General information, community calendar, contacts.
- [Rappahannock Area Baha'is](https://www.bci.org/spotslsa/rappahan.htm) - <https://www.bci.org/spotslsa/rappahan.htm>
information on community activities, contacts and links.
- [Baha'is of Desoto Texas](https://www.bahais-of-desoto.org/) - <https://www.bahais-of-desoto.org/>
General information about the Baha'i Faith, local community activities, contacts.
- [Everett, Washington](https://www.geocities.com/Athens/Troy/3732/) - <https://www.geocities.com/Athens/Troy/3732/>
The Baha'i Community of Everett, Washington provides categorized and keyword search engines for up to 2300 Baha'i websites.
- [Baha'i Community of Renton](https://bci.org/renton/) - <https://bci.org/renton/>
Renton, Washington. Contact information and links.
- [Practical Religion](https://www.practicalreligion.com/) - <https://www.practicalreligion.com/>
St Louis Baha'i Community site, dedicated to fostering interfaith partnerships and the application of spiritual principles to everyday life. Calendar of events, quotes, contacts.
- [Baha'i Unity Centre](https://bci.org/raleigh/) - <https://bci.org/raleigh/>
Raleigh, North Carolina. Activity calendar, statements on current world issues, contacts.
- [Baha'i Community of Irving](https://www.irvingbahai.org/) - <https://www.irvingbahai.org/>
Irving, Texas. Calendar of events, youth activities, contacts.
- [The Bahais of Tulsa](https://www.tulsabahai.org/) - <https://www.tulsabahai.org/>
Tulsa Oklahoma. General information on Baha'i Faith. User registration for discussion forum.
- [The Bahá'í Community of Plano](https://bahaisofplano.org/) - <https://bahaisofplano.org/>
Plano Texas. Community news and events, and information about the North Texas Regional Baha'i Center.
- [Baha'is of Fairfield County](https://BahaiFairfield.org/) - <https://BahaiFairfield.org/>
General information from several Bahá'í communities in Southwestern Connecticut. Events calendars, links, and contact information.
- [Baha'i Community of Topeka Kansas](https://www.bahai-ks.org/topeka) - <https://www.bahai-ks.org/topeka>
The official site of the Topeka and Shawnee County Kansas Spiritual Assemblies. Events calendar, general information contacts and links.
- [Sioux City Iowa Baha'i Community](https://www.avalon.net/~lael/) - <https://www.avalon.net/~lael/>
Baha'i Community of Sioux City, Iowa. Events calendar, photo gallery and contacts.
- [Baha'i Center of St. Petersburg](https://www.stpetebahai.org/) - <https://www.stpetebahai.org/>
St. Petersburg, Florida, USA. Local events, general information and contacts.
- [Bahá'í Faith Palm Beach](https://communitylink.gopbi.com/servlet/groups_ProcServ/dbpage=page&gid=00026000001017060983739213) - https://communitylink.gopbi.com/servlet/groups_ProcServ/dbpage=page&gid=00026000001017060983739213
Information for South Floridian Bahá'ís, with an introduction to the Faith, a calendar of local events and a gallery of children's art.
- [Baha'i Community of Fort Wayne](https://hometown.aol.com/bahaisoffw) - <https://hometown.aol.com/bahaisoffw>
Fort Wayne, Indiana. Information on community activities, contacts and links.
- [Bosch Bahá'í School](https://www.bosch.org/) - <https://www.bosch.org/>
A school with the purpose of increasing students' knowledge of various aspects of the Bahá'í Faith, including its history, core teachings and spiritual principles. Located in Santa Cruz
- [Bahá'í Community of San José](https://www.bci.org/sjca/) - <https://www.bci.org/sjca/>
San José, California. Information on local activities and links to international Baha'i Community. Contacts and directions for finding the Bahá'í Center in San José.
- [Baha'i Community of Lake Forest](https://bci.org/lfbahai/) - <https://bci.org/lfbahai/>
Lake Forest, California. Calendar of community events, links, contacts.
- [Baha'is of Mountain View and Los Altos](https://bci.org/mv/) - <https://bci.org/mv/>
Mountain View and Los Altos, California. Calendar of local activities, general information and contacts.
- [Baha'i Centre of South Orange County](https://www.bahaicenter.org/) - <https://www.bahaicenter.org/>
South Orange County, California. General information, Shining Star School, contacts and directions.
- [The Baha'is of Simi Valley](https://www.bci.org/simical/) - <https://www.bci.org/simical/>
Baha'i Community of Simi Valley, California. Local Contacts, general links.
- [Serving Baha'i Communities in/around Orange Co CA](https://www.oc-bahai.org) - <https://www.oc-bahai.org>
oc-bahai.org is dedicated to serving the Baha'i Faith, in particular its members and communities in and around Orange County, California.
- [Baha'i Faith in San Francisco](https://www.sfbahai.org/) - <https://www.sfbahai.org/>
San Francisco, California. Community events, family school calendar, general information and contacts.
- [Baha'i Community of Santa Clara](https://bci.org/sc/) - <https://bci.org/sc/>
Santa Clara, California, USA. Community calendar of events, photo gallery, links and contact information.
- [The Bahá'í Community of Dana Point](https://bci.org/danapointbahais/) - <https://bci.org/danapointbahais/>
Dana Point California. Community activities, devotional meetings, contacts.

- [Pleasant Hill](https://www.msu.edu/user/hsuhsuni/bahai.htm) - <https://www.msu.edu/user/hsuhsuni/bahai.htm>
Local contact information for the Pleasant Hill, CA Bahá'í community.
- [Baha'is of Fremont](https://bci.org/fremont/) - <https://bci.org/fremont/>
Fremont, California. Calendar of events, general information, contacts and links.
- [Baha'i Community of Petaluma](https://www.bahaisofpetaluma.org/), - <https://www.bahaisofpetaluma.org/>
Petaluma, California, USA. is doing and also more about the Baha'i Faith worldwide. Community events calendar, information on community service projects, general information and contacts.
- [Aliso Viejo Baha'i community](https://alisoviejo.usabahai.com/) - <https://alisoviejo.usabahai.com/>
Baha'i Community of Aliso Viejo, California. Community information and events, statements on current issues, contacts.
- [Atascadero Baha'i Community](https://www.ktsweb.net/bahaifaith/) - <https://www.ktsweb.net/bahaifaith/>
Baha'is of Atascadero. Community events, general information and contacts.

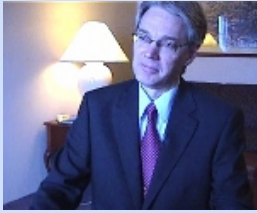
- [Baha'i Community of Naperville](https://www.bci.org/naperville/) - <https://www.bci.org/naperville/>
Information about the Bahá'í Faith and the Bahá'í Community of Naperville, Illinois, USA.
- [Baha'i Community of Aurora](https://bci.org/aurora/) - <https://bci.org/aurora/>
Published by the Spiritual Assembly of the Baha'is of Aurora, Illinois, USA. Information on current community projects, calendar of activities, contacts and links.
- [Chicago Bahá'í Community](https://www.pipeline.com/~chibahai/) - <https://www.pipeline.com/~chibahai/>
Newsletter, history of the Chicago community which dates back to 1893, calendar of events, several selections from the Writings of Bahá'u'lláh, and contact information.

- [New York City](https://www.BCCA.Org/communities/us/ny/nyc/) - <https://www.BCCA.Org/communities/us/ny/nyc/>
- [St. James](https://www.smithnetny.com/noprofit/bahai.htm) - <https://www.smithnetny.com/noprofit/bahai.htm>
- [Brighton](https://www.brightonbahai.org/) - <https://www.brightonbahai.org/>
- [The Light of Unity](https://bahainyc.org) - <https://bahainyc.org>
The web site of the Baha'is of New York City. Local activities, community information and general introductory information on the Baha'i Faith.

https://directory.google.com/Top/Society/Religion_and_Spirituality/Bah%C3%A1%27%C3%AD/

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience



Baha'is in My Backyard - Full Interview. 2.4 hours.

https://fglaysher.com/bahaicensorship/Bahais_in_My_Backyard.html

Full interview below in three segments. FG

[See also Transcript of key passages "Fraud Shop"](#) demonstrating the concern of the Israelis about who is truly in control of the Baha'i Faith in Israel and where the vast sums of money are coming from for the massive construction projects on Mt Carmel, Haifa, Israel, which is to say, Shiia and/or perhaps Sunni fanatics whose antisemiticism is reflected in the ban on teaching the Baha'i Faith in Israel; Baha'u'llah's universal teachings coopted into a multi-generational form of Islamic dawah or call to become Muslim that Westerners especially fail to perceive and understand; ultimately furthering the goal of subjugation of non-Mulisms, around the world, into [dhimmitude](#).

Baha'i Faith "Fraud Shop"

https://fglaysher.com/bahaicensorship/Bahais_in_My_Backyard_Fraud_Shop.htm

Given the [US Federal Court decisions](#) ruling three times against the Haifan Baha'i denomination in 2008 to 2010, I believe it is the right moment to make available this full interview for people researching the Bahai Faith.

I was interviewed for the movie Baha'is in My Backyard on October 18, 2004. The movie was produced by the Israeli company Belfilms. At the time I had not yet realized that the 1912 Covenant of Abdul-Baha existed, as documented in the early Bahai magazine the Star of the West and by Ruth White, as well as other sources, and was the formative document for the Bahai Movement in the West, during Abdul-Baha's lifetime, both in the United States and Europe. Consequently, the 1912 Authentic Covenant of Abdul-Baha is the central document for the renewed and revived Reform Bahai Faith. Accordingly, some of my remarks in this interview on Shoghi Effendi would be revised today, as would my acceptance of approximately a million Baha'is in India, which now appears actually to be closer to merely 11,000 people, mostly Iranian immigrants, according to the testimony of an Indian who was a [former NSA member](#). Otherwise, my opinions and concerns would remain the same today, though perhaps my comments on the manipulation of Google search results for Baha'i were more applicable in 2004. Google has increasingly become aware of and responsive to how people and organizations attempt to manipulate its results.

Please note that I was interviewed by Belfilms for two and a half hours but they chose a highly selective two minutes to use, carefully arranged and presented, which distort the full context of my comments and portray me in an unfavorable light, at best, and in a way that is reminiscent of the tactics of the Haifan Baha'is themselves. They also violated client confidentiality by making our contract public, including my personal signature, without my permission, and in a way that casts suspicion upon me. Although required by our mutually agreed upon contract, Belfilms both failed to notify me before the first public broadcast of the film and to provide me with a requisite DVD copy until I had heard of the airing several months after the event and reminded them of their obligations. The short clip of my interview is further framed with a lead-in and closing that is meant to present me in a ridiculous and paranoid fashion* ([mp3 below](#)). I maintain the

fullness of the interview allows the viewer a more comprehensive perspective on both myself and the manner in which the movie was created, as well as the issues involved.

While people elsewhere on the Internet have speculated that the Unitarian Baha'is and Baha'u'llah's great-grand-daughter Nigar Bahai Amsalem may have funded, or been behind the movie, or the Haifan Baha'is in what would be a highly characteristic [counter-disinformation](#) effort, since much of the movie simultaneously attempts to diffuse suspicions raised in the film, presenting Haifans as innocuous, the fact remains that in 2011 it is still unresolved from whom or where Belfilms received funding for the movie and what was the true motivation for its production. Others have speculated that the Israeli government was behind the movie in some way. To a perceptive viewer aware of the actual historical record of Haifan Baha'is when it comes to religious freedom and speech, the movie clearly constitutes more than a "mockumentary."

[Baha'is in My Backyard](#) - Segment 1 - Full Interview - Streaming wmv. Naama Pyritz from Belfilms was the interviewer.

[Baha'is in My Backyard](#) - Segment 2 - Full Interview - Two Israeli cameramen present throughout the full interview.

[Baha'is in My Backyard](#) - Segment 3 - Full Interview

Or watch all three through the Playlist on YouTube:

<https://www.youtube.com/playlist?list=PL27E91AB0E43D5B74>

Bahais in My Backyard - trailer Youtube - Sets up FG and Juan Cole as the demons in the paranoid fantasies of the uhj.

<https://www.youtube.com/watch?v=oPSjw1OdRvs>

"Documentary, 54 min. A Belfilms Production Directed by Naama Pyritz & Asaf Shafir. Belfilms is one of the leading production houses in Israel, producing drama, documentaries, feature films and commercials, for Israeli and foreign broadcasters, advertising agencies, and international co-productions. Belfilms features and documentaries have been screened in the cinema and television throughout the world and at film and television leading festivals."

Much of the finished movie Bahais in My Backyard is available on Youtube Playlist - though edited.

https://www.youtube.com/results?search_query=baha'is+in+my+backyard&aq=f

*Mp3 - One of the cameramen deceitfully reassured me at the end of their taping that "I want to ease your mind about what we're doing. Just to make sure, that we have the integrity to present it exactly as it came out." As explained and suggested above and demonstrated by the final product of the movie, I believe they handled the interview without any integrity whatsoever and harbored malicious intentions from the start. Naama Pyritz and cameramen at the end: [Mp3 recording](#) 2 minutes.

Reform Bahai Faith

<https://www.ReformBahai.org>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Baha'i Faith "Fraud Shop"

https://fglaysher.com/bahaicensorship/Bahais_in_My_Backyard_Fraud_Shop.html

Baha'is in My Backyard - Full Interview. 2.4 hours.

https://fglaysher.com/bahaicensorship/Bahais_in_My_Backyard.html

"Bahais in My Backyard." Movie, 2006. Text of key passages from the 2004 interview of FG by Belfilms, Israel, a production directed by Naama Pyritz and Asaf Shafir, demonstrating the concern of the Israelis about who is truly in control of the Baha'i Faith in Israel and where the vast sums of money are coming from for the massive construction projects on Mt Carmel, Haifa, Israel, which is to say, Shiia and/or perhaps Sunni fanatics whose antisemiticism is reflected in the ban on teaching the Baha'i Faith in Israel; Baha'u'llah's universal teachings coopted into a multi-generational form of Islamic dawah or call to become Muslim that Westerners especially fail to perceive and understand; ultimately furthering the goal of subjugation of non-Mulisms, around the world, into [dhimmitude](#).

Bahais in My Backyard - Playlist on YouTube: <https://www.youtube.com/playlist?list=PL27E91AB0E43D5B74>

Segment 1 - 27:44 to 29:34 minutes

Question: Is it possible, in any way, that other individuals, once Shoghi Effendi was dead, it took about six years to assemble the first UHJ, is it possible that at this period of time, individuals, that had some take over of the religion kind of thing, that were out of the religion, that had different intentions, maybe?

Answer: Human nature being what it is one should never dismiss any possibility. I'm not sure I hear and understand a clear question of what you are asking. There were definitely individuals, Mason Remey, primarily, and a few people associated with him who claimed, in a short time, not immediately, the details of which I can't immediately recount. There may have been a year or two period in which this happened. There was definitely a six-year gap between the death of Shoghi Effendi and the creation of the Universal House of Justice. There is an enormous amount of documents marshalled by the organized Baha'i Faith defending what was done, defending their position and so forth. But all of which is from the victor, shall we say. In fact everything in the Baha'i Faith and writings is basically the writing and works of those in control and power. There's a fundamental bias to any Baha'i source, on this issue as well.

Conversation in Hebrew at 40; 47 minutes

Segment 2 - 50:23 to 53:45 minutes

Question: I want to push this a little further, maybe I'm off totally, but do you think it is possible that, ah, given the changes, since the last forty years, since the organization changed, is it possible, maybe, there is some kind of fraud shop, that shows one thing, and behind that there is a totally different organization that operates for different reasons, has totally different aims and goals.

Answer: What's the word you used? Fraud shop? Front shop? Okay, absolutely, it's an idea that has occurred to many people, myself included. Certainly, the idea that the Baha'i administration is run by and orchestrated by people who are not elected and who have totally different purposes and motives from those that are publicly proclaimed to the American Baha'i community, and others around the world, that idea has occurred to many, many people, not just myself. There have been people who have alleged, and really when we are talking about this we always have to screen out as well the Iranian fanatics who have hated the Baha'i Faith, as heretics within Islam, desecrators of the Muslim faith and so forth, and especially since Khomeini, they have gone to very extreme lengths to slander and smear and discredit Baha'is online as well. But that being said and recognized, there are people who have claimed seriously, and don't seem to be part of that Iranian mentality, that there are people in the Persian Gulf states who largely fund the Baha'i Faith budget operation, because given the insignificant communities in Europe and the very meager community in the United States,

where the funding is coming from for the mega-million dollar marble buildings in Haifa has left many people scratching their heads. I repeat that only as an allegation. I have no knowledge that that's true. But it certainly does highlight yet again that appearance and reality seems to be so complex to people in a variety of walks of life, within or near or outside the Baha'i Faith, that such speculations occur independently to many people. And one would think that would be different.

Segment 3 - Not quoted.

Conversation in Hebrew at 7 minutes.

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Given the Bahai threats of lawsuits against me during the spring and early summer of 1999 let me say I have never committed slander against any individual, Bahai or otherwise, nor against any Bahai institution. If anyone has been slandered on talk.religion.bahai, it is I by the constant character assassination Bahais have marshalled against me since the fall of 1996.

I'd be happy to appear in court and present an American judge and jury with the evidence of Bahai lies, deceit, censorship, and tyranny over the last decade. I highly doubt any legitimately established jury would look favorably on what Bahai fundamentalists have done to the Walbridges, Juan Cole, Michael McKenny, Stephen Scholl, and many, many other, indeed, TENS of THOUSANDS, of American ex-Bahais....

I'd be happy to appear in an American court and present the judge and jury with the many passages from the Bahai Writings in which the Figures speak favorably of free speech and conscience, such as the following:

**"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world. Moreover, if interrogation of conscience, which is one of the private possessions of the heart and the soul, take place in this world, what further recompense remains for man in the court of divine justice at the day of general resurrection? Convictions and ideas are within the scope of the comprehension of the King of kings, not of kings; and soul and conscience are between the fingers of control of the Lord of hearts, not of [His] servants."
Abdul-Baha, A Traveler's Narrative, 91.**

Only one of the nine tyrants on Mt. Carmel could distort such passages to mean the kinds of things they have had the gall to foist on American Bahais in their statement this April, which Professor Juan Cole has candidly and accurately referred to as an "outburst of vehement ignorance."

[Outburst.htm](#)

Bahais falsely accuse me of slander. Far from slandering the UHJ, I have stood up to Bahai fundamentalists and honestly

spoken my conscience. They are free to call that "slander." I doubt any judge or jury in the West would call it such, especially after reading the EVIDENCE and reflecting on the enormous discrepancy between the sycophantic treatment leaders in government, the UN, and the media regularly receive from Bahais who are always interested in attempting to exploit their positions of power for one reason or another and the reality of abuse of the most basic human rights now well documented on Professor Juan Cole's website and on mine.

I trust the American legal system to protect me from such organizations and fundamentalist reprobates.

The objective observer will note the Bahai tactic of resorting to threats and intimidation instead of engaging in discussion of the actual incidents of censorship and oppression, extensively noted in "The Baha'i Technique."
[technique.htm](#)

Such tactics remind me of a comment by Dr. Martin Luther King in his Letter from Birmingham Jail:

"You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations."

Fundamentalist Bahais typify this same mentality. They rail and threaten me, and others who dare speak their minds, but express no concern whatsoever for the underlying conditions of censorship and oppression that have led to distrust and contempt for the UHJ and its fascist distortion of Baha'u'llah's Teachings.

Everything I have said is a matter of religious conscience protected under the US Constitution. My Bahai membership card proves it, and a scanned copy of it may be found on my website. I would be happy to present the original to any judge or jury in the land.

"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." --Thomas Jefferson

--

Patrick Henry

"Give me liberty or give me death."

Visit The Bahai Faith & Religious Freedom of Conscience:

[bahai.htm](#)

Saman Ahmadi <perspolis@earthlink.net> wrote in message news:376EF2DE.221BD43@earthlink.net...

>

> I have stated that I may sue you - that is singular. I am not aware of
> anyone else's attempt. BTW, my suing you is not a threat - a threat
> is I will do this if you do that. You have already crossed that line.
> I
> said I would first take it up with Dejanews - Roger pointed out that
> you were not using Dejanews to post your articles so I suppose it
> is bigfoot at first.
>
> Now, if it gets to the point that I decide to sue you, I will offer
> anyone
> who wishes to join in a class-action suit, if that is legally
possible.
>
> My feet are firmly on the ground - I am not joking or mincing words.
>
> Saman Ahmadi
>
>
> Patrick Henry wrote:
>
> > Given the recurrent Bahai threats of lawsuits against me,
> > let me say I have never committed slander.
>
> P.S. Ever heard of the Furman tapes?
>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

BANK FRAUD - Re: Baha'i technique of loan application (using false, inflated statistics to qualify for loans)

<https://fglaysher.com/bahaicensorship/BANK%20FRAUD.htm>

False Statistics for Baha'i Membership in the USA, India, & Elsewhere

<https://fglaysher.com/bahaicensorship/FalseStats.htm>

Compare the Canadian nsa tactics:

<https://www.geocities.com/molonelaveh/faq.html>

Baha'i Faith "Fraud Shop"

https://fglaysher.com/bahaicensorship/Bahais_in_My_Backyard_Fraud_Shop.html

BANK FRAUD - Re: Baha'i technique of loan application

by "Baha'i Censorship - See Website" <bahaicensorship@ May 20, 2005 at 10:51 AM

Henry,

Thank you for your explanation of how fraudulent loans are obtained by the nsa and uhj. It almost takes one's breath away! It makes me recall that the nsa dumped the nursing home in Wilmette, apparently thinking it was NOT worth a genuine loan and human resources to sustain!

Best,

--

FG

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

<aviccenna9012000@

> wrote in message

news:1116599480.039952.314870@

> Despite the decreased number of enrollments by 60% in 7 years, the US

> NSA is able to obtain loans from US Banks with increased regularity.

>

> In a non-profit world, the Baha'i organization has to show the

> following as collateral:

>

> 1) Number of adherents -which has been padded by 2-4 times.

> 2) Number of contributors (even if they pay one cent they are counted)

> 3) Total contribution -this is the IRS filing and does included the

> "padded" loans from wealthy Iranian Baha'is

> 4) Real Estate- recall all those beautifications called "Kingdom

> Project". These improvements increase the value of the real estate

> while also taking a deduction and a depreciation- double whammy!!! Good

> for the NSA pocketbook.

> 5) Publishing Trust value- books written by Baha'is- really "good will

> value". Has anybody read some of those Baha'i books written by

> individuals? I will cite one by Bahiyyih Nakhjavani- it is a piece of
> generous trash.
> 6) Collateral cosigners- such as Amanat-Banani-Sabet-Khojasteh-Hojabr
> Yazdani
>
>
>
> Here is how the loan is applied for:
>
> 1) NSA applies for a loan
>
> 2) NSA Provides the number of contributors- now, recall how Baha'i UHJ
> claims that universal participation is important- even if one gives
> \$1.00?
>
> 3) Thus everyone is counted, even if they hardly contributed.
>
> 4) The total amount of contribution: here, the balance is padded by
> contributions (actually false loans) from Habib Sabet- Khojasteh-
> Amanat- Banani- and many other wealthy Baha'is.
>
> 5) Once the loan is obtained from the US Bank, then the " paddedd
> loans" from the wealthy Baha'is are quietly returned .
>
> 6) It is no surprise then to see a deficits of 2-3 millions dollars by
> April of each year- disappear due to "sacrificial givings".
>
> 7) The giving is really a padded loan from those rich Iranian Baha'i
> Refugees in US-Canada-Australia-Brazil-United Arab Emirates- and even
> Iran.
>
> This is in summary the Baha'i technique of "padding" the number of
> contributors and "padding" the amount of contributions.
>
> This technique is used very frequently by the NSA- UHJ. It is very
> difficult to pierce as the number of contributors plus contributions
> can not be entirely audited.
>
> Recall how the Canada NSA has a huge deficit but in their Tax filing,
> the Canada NSA has a surplus of several million dollars.
>
> Link: <https://www.geocities.com/molonelaveh/faq.html>
> -----
>
> There you have it- dear TRB readers.
>
> I agree with Dr. Maneck in the first part of her response. In the
> second part, you can see how the "padding" is done in order to extract
> the maximum loan amount from the US Bank.
>
> Henry
>
>
>
>
>
> avicenna9012000@
wrote:
>> > That is an excellent point.
>> > When the US NSA must obtain loans- then the number of followers
> would be great to inflate.
>> > Non-profit organizations have ways to get their loans approved.

>
> smaneck@
wrote:
>> Banks look at numbers of contributors and amounts of contributions.
>> They couldn't care less what the membership is if they don't
> contribute.
>

<https://groups.google.com.au/group/alt.religion.bahai/msg/4a1504bba3950856?dmode=source&hl=en>

Message from discussion [BANK FRAUD - Re: Baha'i technique of loan application](#)

Path: g2news1.google.com!postnews.google.com!o13g2000cwo.googlegroups.com!not-for-mail
From: avicenna9012...@yahoo.com
Newsgroups: alt.religion.bahai,talk.religion.bahai
Subject: Re: BANK FRAUD - Re: Baha'i technique of loan application
Date: 20 May 2005 09:44:12 -0700
Organization: <https://groups.google.com>
Lines: 78
Message-ID: <1116607452.272200.168690@o13g2000cwo.googlegroups.com>
References: <1116599480.039952.314870@g44g2000cwa.googlegroups.com>
<FdudnWEJXfDuZBDfRVn-gA@comcast.com>
NNTP-Posting-Host: 68.188.233.187
Mime-Version: 1.0
Content-Type: text/plain; charset="iso-8859-1"
X-Trace: posting.google.com 1116607476 5155 127.0.0.1 (20 May 2005 16:44:36 GMT)
X-Complaints-To: groups-abuse@google.com
NNTP-Posting-Date: Fri, 20 May 2005 16:44:36 +0000 (UTC)
In-Reply-To: <FdudnWEJXfDuZBDfRVn-gA@comcast.com>
User-Agent: G2/0.2
Complaints-To: groups-abuse@google.com
Injection-Info: o13g2000cwo.googlegroups.com; posting-host=68.188.233.187;
posting-account=qqNEMw0AAAAM82jKA0A3wyl_R4pHrSHI

One correction= contributors (I made a spelling error)

On the issue of the Home for the Aged- it was closed due to its money losing venture. In addition, it was a huge liability when the US NSA tried to obtain loans. So, in Baha'i parlance, it was "good ridance".

Now, you recall that nursing homes in the US operate generally with a huge profit- simply by billing their services to US- Medicare.

I am baffled that the omniscient-omnipotent- humanity loving US NSA and its leader Robert Henderson were not able to find one competent Baha'i to manage the nursing home and make a profit.

This worries me- as such an easy money making venture- was poorly run.

What else is poorly run in the Baha'i financial world? Well, all those contributions are padded at will- and as in the New Mexico lawsuit and the Phoenix embezzlement fiasco- the NSA of US basically tries to cover up the audits.

Recall how well the NSA of US tried to run the Baha'i Travel Agency back in 1992? Well, it ended up with a deficit of USD 1 million dollars. This loss was covered up by the US NSA.

In the first place, what business does a non-profit Baha'i NSA have to run a travel agency?

Do you know of the Vatican running their own airlines? Or the Muslims having airlines approved by Muhammad? Or Jesus and Moses having their own airlines and travel agencies?
So, the Baha'is throughout the world run businesses very poorly- partly due to their Iranian background of "ZERANGI"- refer to the 1996 US NSA publication regarding Iranian Baha'is- "ability to circumvent the laws- as a sign of status and intelligence".

Yes, Iranian Baha'is make money throuh their connection with the boss :

UHJ. For example, when marble was quarried from Italy- it was done by a Baha'i subsidiary. All those marvelous buildings in Haifa, Israel made great amount of money for Iranian Baha'is who had direct supplier connection with the UHJ.

These include suppliers of heavy equipment (Sabet), marble from Italy, architectural designs (Amanat and Sahba), landscaping , electrical-sewer-ventilation-water-security, computers- IT, advertisement, photography, maintenance, funding through loans from wealthy Iranian Baha'is in United Arab Emirates-Iran-Australia (Sunland Corporation).

Finally, many of UHJ-NSA investments in stocks are done by insiders- such as the son of UHJ member Fatheazam. His son runs a company in Chicago by the name of Vector Research.

SHAHAB FATHEAZAM
Managing Director

Shahab Fatheazam has over 25 years of investment banking experience working in the healthcare and life sciences industries. From 1994 to 1999, Mr. Fatheazam was a Managing Director of Vector Securities International, Inc. and joined the Prudential Vector Healthcare Group in 1999 through the acquisition of Vector Securities by Prudential Securities. Prior to Vector Securities, he spent 12 years in the International Corporate Finance and Capital Markets Group at Kidder, Peabody and four years at PaineWebber where he was a Managing Director and Co-Head of PaineWebber Development Corporation. Mr. Fatheazam holds an MBA from Columbia University in New York, and a BA and an MA in history and anthropology from Cambridge University in England. Mr. Fatheazam serves on the Boards of AcryMed, Inc., Artielle Immuno Therapeutics, Inc., and Virogenomics, Inc.

Link: <https://www.vectorsec.com/aboutvbase3.html>

So as you can see, there are a lot of people in the Baha'i faith making money off the non-profit status of the UHJ-US NSA.

Henry

Compare: <https://groups.google.com.au/group/talk.religion.bahai/msg/f5df9dd0a518d1f0?dmode=source&hl=en>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

bahai-apologetics & BCCA (Bahai Computer and Communication Association)

https://fglaysher.com/bahaicensorship/BCCA_Ap.htm

The Yahoo Group [bahai-apologetics](#) appears to be used by the BCCA and fundamentalist Baha'is to coordinate disinformation and marshal surveillance and censorship of Baha'i related websites, discussion groups, encyclopedias, Usenet, databases, and so forth, which is very difficult for the infrequent, casual observer to detect and realize.

The [BCCA](#) (Bahai Computer and Communication Association) has a long history of censoring Baha'is on the Internet. See the [BCCA Menu page](#).

See also [Mark Towfig](#)

CAUTION * Psychological War Zone *** Newcomers**

Homepage

The Baha'i Faith & Religious Freedom of Conscience

From: CC Secretary[SMTP:bcca-cc@bccca.org]
Sent: Monday, September 22, 1997 4:22 PM
To: FG
Cc: CC Mail
Subject: Baha'i Discuss

Dear Mr Glaysher

The Co-ordinating Committee has been made aware that you have been posting extracts from mail to Baha'i Discuss to one or more Usenet groups, with the email address of the said list included. This behaviour must be seen as quite unacceptable for two reasons.

First, it is a violation of the privacy of Baha'is who have posted to Discuss in the belief that their messages will only be seen by other Baha'is. Naturally, there can be no objection to your reposting them if you have obtained the original sender's permission but we must instruct you to desist where that is not the case.

Secondly, and even worse, you have now disclosed the address of a Baha'is-only list to Net users who are not qualified by membership of the Faith to participate. It is presently unclear whether any have availed themselves of the opportunity with which you have so thoughtlessly presented them but, in any case, you have also presented the Committee with a completely unnecessary and unlooked for headache.

We trust that you will desist from this behaviour forthwith.

In His service

Nick Sanders

Nicholas J A Sanders

Secretary
BCCA Co-ordinating Committee

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 23, 1997 8:43 AM
To: Bahai Studies; CC Secretary; Bahai Discuss
Subject: Bahai-discuss attacks on talk.religion.bahai

I appreciate your concerns. I hope we can work together on this matter. Let me state first my concerns so that you understand my thinking and then perhaps we can agree on a course of action.

During the first vote for talk.religion.bahai this spring, an individual Bahai, Mark Towfiq, posted instructions on why and how to vote NO on the proposal to the women's listserv and reportedly to two other Bahai listservs. No Bahai has had the honesty to reveal which listservs those were. I can only assume that Bahai-discuss may have been one of them, given the tenor of the discussion that is already beginning

to develop it. I note this morning a message, appended to the end of this one, calculated to violate the usual and acceptable procedures of UseNet interest polling. I

Further, I have been personally slandered on Bahai-discuss, both as an individual and as a Bahai, in a manner quite similar to the character assassination practiced on soc.religion.bahai.

I also append the two installments of messages I have posted to alt.religion.bahai and elsewhere so that you might review the other messages urging Bahais to vote NO for ideological and pseudo-religious reasons.

I don't believe it is an appropriate use of a Bahai discussion listserv to support such activities.

As a the Coordinating Committee for Bahai-discuss, did you witness and permit the posting by Mark Towfiq of his NO vote campaign message? Did you support him? Do or will you support other such attempts to overwhelm the voting process with NO votes during this second attempt to form talk.religion.bahai?

Please explain for me why you find it permissible, if you do, for Bahais to attack, in the secrecy and privacy of Bahai-discuss, the God-given right of others to express their own religious conscience and free speech and to scheme for the defeat of trb? You mention some Bahais want such acts to take place without non-Bahais seeing it. I find that statement perplexing and morally confused since it seems to justify the denial of many Bahais and non-Bahais of their right to establish a newsgroup free of the voter distortion that occurred last time. I believe it is your duty as a Coordinating Committee to expose and denounce such stratagems instead of asking me to allow them to continue unabated.

I am baffled by your lack of concern for the headache, if you will, created for me and 156+ Bahais and non-Bahais by the use of Bahai-discuss and other listservs to marshall NO votes against talk.religion.bahai before the second proposal has even yet been presented to the group-mentors for their advice.

I trust you will consult and reflect on the seriousness of what you are permitting Bahais to use Bahai-discuss for and counsel all those subscribed to your listserv to show respect for the wishes of others to form an unmoderated newsgroup on the Bahai Faith.

I will be happy to refrain from reposting messages that attack the forming of talk.religion.bahai if you can assure me it won't be necessary since you will not allow or support misguided Bahais from doing so.

I ask you to read prayerfully and meditate long on this passage by Abdul-Baha before beginning your deliberations:

"This is a goodly temple and congregation, for--praise be to God!--this is a house of worship [Central Congregational Church in Brooklyn on 16 June 1912] wherein conscientious opinion has free sway. Every religion and every religious aspiration may be freely voiced and expressed here. Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in a democracy, because thought

and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail--that is to say, when every man according to his own idealization may give expression to his beliefs--development and growth are inevitable. Therefore, this is a blessed church because its pulpit is open to every religion, the ideals of which may be set forth with openness and freedom."

Abdul-Baha, The Promulgation of Universal Peace, 197.

--
FG

UseNet: alt.religion.bahai

Ask your ISP to add it; also available on

www.dejanews.com, www.reference.com, and www.zippo.com.

> From: CC Secretary <bcca-cc@bcca.org>

> To: FG <FG@hotmail.com>

> Cc: CC Mail <bcca-cc@bcca.org>

> Subject: Baha'i Discuss

> Date: Monday, September 22, 1997 4:22 PM

>

> Dear Mr Glaysher

>

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> First, it is a violation of the privacy of Baha'is who have posted to

> Discuss in the belief that their messages will only be seen by other

> Baha'is. Naturally, there can be no objection to your reposting them if

> you have obtained the original sender's permission but we must instruct

> you to desist where that is not the case.

>

> Secondly, and even worse, you have now disclosed the address of a

> Baha'is-only list to Net users who are not qualified by membership of the

> Faith to participate. It is presently unclear whether any have availed

> themselves of the opportunity with which you have so thoughtlessly

> presented them but, in any case, you have also presented the Committee

> with a completely unnecessary and unlooked for headache.

>

> We trust that you will desist from this behaviour forthwith.

>

> In His service

>

> Nick Sanders

>

>

> Nicholas J A Sanders

>

> _____
> Secretary

> BCCA Co-ordinating Committee

>

Appended message follows:

From baha-discuss-x@bounty.bcca.org Mon Sep 22 13:23:32 1997

Received: by bcca.org (Smail3.1.29.1 #3)

id m0xDerq-0003rnC; Mon, 22 Sep 97 16:14 EDT

X-Loop: Bahai-Discuss-request@Bounty.BCCA.Org

Errors-To: Bahai-Discuss-x@Bounty.BCCA.Org
Sender: Bahai-Discuss-x@Bounty.BCCA.Org
X-IMPORTANT-NOTE: Please send unsubscribe messages
to Bahai-Discuss-Request@BCCA.Org
To: "Baha'i Discuss" <Bahai-Discuss@BCCA.Org>
Content-Transfer-Encoding: 7bit
References: <3.0.32.19970922101903.00915620@persia.com>
Mime-Version: 1.0
Message-Id: <3426D0FD.3FF520AA@lightspeed.net>
Subject: Re: talk.religion.bahai
X-Mailer: Mozilla 4.01 [en] (WinNT; I)
Content-Type: text/plain; charset=us-ascii
X-Priority: 3 (Normal)
Date: Mon, 22 Sep 1997 13:11:41 -0700
From: "John B. Cornell" <jcornell@lightspeed.net> <Picture: Save Address>
<Picture: Block Sender>

<Picture: Reply/ReplyAll/Forward><Picture: Delete><Picture: Prev/Next
Message><Picture: Close><Picture: ->

Robert Moldenhauer wrote:

> My reason for bringing this up is that when the CFV occurs, some may
think
> that talk.bahai.religion is sponsored by Baha'i institutions.

It is logical to assume so.

> It is not.
> Nor is its would be predecessor (alt.religion.bahai) a particularly
> pleasant place.

That's what we discovered.

> On the other hand, the continual attacks on the Faith that come with
> alt.religion.bahai don't seem to have much effect either.

How do you measure harm, Robert? By whether or not
the House of Worship is blown up? The mere fact that an
uncontrolled newsgroup makes us appear to be a bunch of
crazies does no harm? It doesn't help our public image!

> So I guess it's
> not the end of the world if talk.religion.bahai gets approved...

Not the end of the world, but the Faith's reputation is
bound to suffer.

> I intend to vote no on "talk.religion.bahai" and urge others to do the
> same, but I must say that the Institutions have chosen not to comment on
> the group, so there is *no* official Baha'i position on the vote.

Institutions are wise to leave individual decisions to individuals.
Voting is the responsibility of individuals. For example, it is not
the role of institutions to tell us whom to elect to spiritual assemblies.
I think as Baha'is we have a responsibility to vote on newsgroups
that affect the public image of the Faith.

The way to protect a not-well-known religion from the crazy
image presented on alt.religion.bahai is to have newsgroups with
the name "Baha'i" under supervision by some responsible group
such as the Baha'i Computer and Communication Association.
This is one reason BCCA was created, to give any needed
supervision.

'Abdul-Baha said "...not to take any step without consulting
the Spiritual Assembly,...that things may be properly ordered and

well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause." (BA, p. 21) We have seen the harm an unsupervised newsgroup like alt.religion.bahai has done to our image when operated by someone out of control. We should worry about this influence being increased by his obtaining a more visible newsgroup.

John

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 30, 1997 7:30 AM
To: Nicholas Sanders
Cc: Bahai Discuss
Subject: Re: Bahai-discuss attacks on talk.religion.bahai

I'm concerned that this morning I find Bahai-Discuss is being used for a campaign against me personally by someone pretending to be me and posting from bahai@hotmail.com.

I request that your committee officially denounce this abusive activity clearly calculated to inflame passions against my person and against talk.religion.bahai, before the proper period of discussion has even begun.

I must add that I have received two pieces of hate mail, one of which personally threatens me. I will forward it to you under separate posting.

I await patiently your answer to my previous communication.

FG
UseNet: alt.religion.bahai
Ask your ISP to add it; also available on
www.dejanews.com, www.reference.com, and www.zippo.com.

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, September 30, 1997 7:34 AM
To: BCCA CC
Cc: CC Secretary
Subject: Fw: hate mail#1

FG
UseNet: alt.religion.bahai
Ask your ISP to add it; also available on
www.dejanews.com, www.reference.com, and www.zippo.com.

> From: Nancy S Damren <ladyvadr@juno.com>
> To: FG@hotmail.com
> Subject:
> Date: Monday, September 29, 1997 2:35 PM
>
> Dear Mr. Glaysher,
>
> I have had the dubious privilege of receiving four email messages from
> you in the same retrieval, that of Monday afternoon, September 29, 1997.
>
> I have already reacted in earlier postings to your intemperate and
> inflammatory language. That reaction was negative. Now you send word
> that your impertinence has been inflicted on the Universal House of
> Justice, an institution of God that you have no business addressing in

> such a fashion.
>
> Your emphasis on your own selfish desire to do as you please, regardless
> of the consequences, rather than acting for the good of the Faith has
> cost you all respect in my eyes and, no doubt, in those of many others.
>
> You have nothing to say to me that I want to hear. Accordingly, I must
> request you to omit my email address from all of your postings in the
> future. Further bombardment - for I can call it nothing less - will
> result in notification of both my email service and yours of your email
> abuse. If that doesn't work, then perhaps prosecution will.
>
> You saw a threat in a perfectly innocent and concerned letter from an
> Auxiliary Board member where there was none. Fine the threat here. This
> threat is real.
>
> Nancy Damren

From: Nicholas Sanders[SMTP:semiotek@post8.tele.dk]
Sent: Thursday, October 02, 1997 12:34 AM
To: FG
Cc: CC Mail
Subject: Re: Bahai-discuss attacks on talk.religion.bahai

Dear Mr Glaysher

Thank you for your post which is receiving our attention. I note from your earlier message that you "await patiently [our] answer" - may I presume to try that patience a little further by asking that you refrain from any further postings on this matter, either to "Baha'i Discuss" or "talk.religion.bahai"? I am confident that your doing so will help to reduce the heat generated by this issue and thus facilitate its speedier resolution.

By all means advise the Committee of any further mail which you receive about it: indeed I hope that you will, but I prefer that you post to <bcca-cc@bcca.org> in future as this will ensure your message gets treated promptly as incoming correspondence to the Coordinating Committee.

Please accept our apologies for the continued delay in finding a way through this difficulty. I am sure that you can readily appreciate that it has become increasingly complex, not least because there are now posts circulating which purport to be sent by you but which, if we understand correctly, you say are not yours. In order that we might be assisted towards clarification, can you confirm whether the post entitled "Open Letter: UHJ (Universal House of Justice)" and dated "1997/03/31" was actually from you or not.

Thank you for your continuing assistance.

In His service

Nicholas Sanders

Reply Separator
In a message logged 30/09/97 13:30 Gudhjem Time, FG wrote:

>I'm concerned that this morning I find Bahai-Discuss is being
>used for a campaign against me personally by someone
>pretending to be me and posting from bahai@hotmail.com.
>
>I request that your committee officially denounce this
>abusive activity clearly calculated to inflame passions against
>my person and against talk.religion.bahai, before the proper
>period of discussion has even begun.

>
>I must add that I have received two pieces of hate mail,
>one of which personally threatens me. I will forward it to you
>under separate posting.
>
>I await patiently your answer to my previous communication.
>
>FG
>UseNet: alt.religion.bahai
>Ask your ISP to add it; also available on
>www.dejanews.com, www.reference.com, and www.zippo.com.

----- End Forwarded Message -----

From: FG[SMTP:FG@hotmail.com]
Sent: Thursday, October 02, 1997 6:36 AM
To: Nicholas Sanders
Subject: Re: Bahai-discuss attacks on talk.religion.bahai

> From: Nicholas Sanders <semiotek@post8.tele.dk>
> To: FG <FG@hotmail.com>
> Cc: CC Mail <bcca-cc@bcca.org>
> Subject: Re: Bahai-discuss attacks on talk.religion.bahai
> Date: Thursday, October 02, 1997 12:34 AM
>

> Dear Mr Glaysher

>
> Thank you for your post which is receiving our attention. I note from
> your earlier message that you "await patiently [our] answer" - may I
> presume to try that patience a little further by asking that you refrain
> from any further postings on this matter, either to "Baha'i Discuss" or
> "talk.religion.bahai"? I am confident that your doing so will help to
> reduce the heat generated by this issue and thus facilitate its speedier
> resolution.

I'd prefer your not taking advantage of my patience.... Talk.religion.bahai
does not exist; you mean alt.religion.bahai. Although you might notice,
I have not been involved in generating the "heat." You seem quite
incorrectly to be blaming the victim.

I remain very concerned about the demonizing character assassination
that has and is taking place on b-d. I would like a response from you
as soon as possible as well as your taking positive and effective action
there to ensure b-d is not used to undermine UseNet voting procedure and
to attack and threaten the way Nancy Damren has done. I also request
at this time that you email her directly and obtain an apology or clear
statement from her that she has not done or is about to do something
rash in regard to my personal safety and that of my family.

>
> By all means advise the Committee of any further mail which you receive
> about it: indeed I hope that you will, but I prefer that you post to
> <bcca-cc@bcca.org> in future as this will ensure your message gets
> treated promptly as incoming correspondence to the Coordinating Committee.

This is the email address that I have in my address book.

>
> Please accept our apologies for the continued delay in finding a way
> through this difficulty. I am sure that you can readily appreciate that
> it has become increasingly complex, not least because there are now posts

> circulating which purport to be sent by you but which, if we understand
> correctly, you say are not yours. In order that we might be assisted
> towards clarification, can you confirm whether the post entitled "Open
> Letter: UHJ (Universal House of Justice)" and dated "1997/03/31" was
> actually from you or not.

I do not agree. What I wrote six months ago is irrelevant to the threat
I have received. In my opinion, you are failing your duties as a
Coordinating Committee by not responding promptly to the disgraceful
uses Bahai-Discuss is being put to by many Bahais on it. The issue
is not whether I wrote the reposted message in question. It is whether
such low and contemptible tactics are acceptable on Bahai-Discuss
and in the context of a UseNet interest poll for both Bahais and
non-Bahais.

I assure you I did not repost any of the messages from "bahai@hotmail.com."
The motives of that individual are clearly to inflame animosity against me
and alt/talk.religion.bahai. Have you emailed bahai@hotmail.com?

>
> Thank you for your continuing assistance.

I find your failure as a committee to act promptly and responsibly in this
matter quite shameful....

>
> In His service
>
> Nicholas Sanders
>

> _____ Reply Separator _____

> In a message logged 30/09/97 13:30 Gudhjem Time, FG
wrote:

>
> >I'm concerned that this morning I find Bahai-Discuss is being
> >used for a campaign against me personally by someone
> >pretending to be me and posting from bahai@hotmail.com.
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> >I request that your committee officially denounce this
> >abusive activity clearly calculated to inflame passions against
> >my person and against talk.religion.bahai, before the proper
> >period of discussion has even begun.

> >
> >I must add that I have received two pieces of hate mail,
> >one of which personally threatens me. I will forward it to you
> >under separate posting.

> >
> >I await patiently your answer to my previous communication.

> >
> >FG
> >UseNet: alt.religion.bahai
> >Ask your ISP to add it; also available on
> >www.dejanews.com, www.reference.com, and www.zippo.com.

> ----- End Forwarded Message -----

From: Joseph Khoury[SMTP:joseph@bounty.bcca.org]
Sent: Monday, October 06, 1997 12:58 PM
To: FG
Cc: fglaysh@hotmail.com
Subject: BCCA Mailing Lists subscriptions

> I don't want to subscribe but unsubscribe from BINS, Tech,
> Bahai-singles, Helping, Homeschool, Teachers, Race Unity, and Readings.

> I'd appreciate it if you could make
> sure I'm off them. My email address for receiving them is
>
> fglaysh@hotmail.com
>
>

Dear FG,

You have been removed from the above mentioned mailing lists (you must have been getting about five zillion messages per day!); you are still subscribed to the following lists:
Announce;BCF;Discuss;Youth

If this is not what you want, please let us know!

Joseph Khoury
(just one of the BCCA Lists Managers)

From: Bahai Lists Manager[SMTP:janet@Bounty.BCCA.Org]
Sent: Wednesday, October 22, 1997 8:10 PM
To: FG
Subject: Re: Pointers to RFD: TRB: (Re: BCCA Mailing Lists subscriptions)

You may post to any list whether or not you are a member.

On Wed, 22 Oct 1997, FG wrote:

> Date: Wed, 22 Oct 1997 08:09:06 -0400
> From: FG <FG@hotmail.com>
> To: Baha'i Request <Bahai-Request@BCCA.org>
> Subject: Pointers to RFD: TRB: (Re: BCCA Mailing Lists subscriptions)
>
> I'd like to post the pointer to the RFD for talk.religion.bahai to the
> following lists,
> which I subscribed to a few weeks ago.... I know I'm no longer
> subscribed to some of them. Perhaps I should resubscribe and then post but
> it seems such a waste of your time, if not mine.... I have individually
> emailed
> in a pointer for each one, they should be around there already somewhere,
> but
> am concerned they'll bounce. I forgot I had unsubscribed from some of
> them....
> Would you be willing to post the RFD to them anyway, or should I
> resubscribe?
>
> FG
> UseNet: alt.religion.bahai
> The RFD for talk.religion.bahai can be found on news.groups,
> news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>
>

> -----
> > From: Joseph Khoury <joseph@bounty.bcca.org>
> > To: FG <FG@hotmail.com>
> > Cc: fglaysh@hotmail.com
> > Subject: BCCA Mailing Lists subscriptions
> > Date: Monday, October 06, 1997 12:58 PM
> >
> > > I don't want to subscribe but unsubscribe from BINS, Tech,
> > > Bahai-singles, Helping, Homeschool, Teachers, Race Unity, and Readings.
> >
> > > I'd appreciate it if you could make
> > > sure I'm off them. My email address for receiving them is
> > >

> > > fglaysh@hotmail.com
> > >
> > >
> >
> > Dear FG,
> >
> > You have been removed from the above mentioned mailing lists (you must
> > have been getting about five zillion messages per day!); you are still
> > subscribed to the following lists:
> > Announce;BCF;Discuss;Youth
> >
> > If this is not what you want, please let us know!
> >
> > Joseph Khoury
> > (just one of the BCCA Lists Managers)
> >
> >
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>

From: CC Secretary[SMTP:bcca-cc@bcca.org]
Sent: Monday, November 10, 1997 2:31 PM
To: FG
Cc: CC Mail
Subject: Message from the BCCA-CC

Mr Glaysher

I write to advise you that the following message has been mailed to BCCA lists today.

On behalf of the BCCA-CC

Nicholas J A Sanders

Dear Baha'i Friends

The Co-ordinating Committee of the Baha'i Computer and Communications Association regrets to announce that Mr FG has been unsubscribed from all of the BCCA lists which included his name and email address and that steps have been taken to prevent his posting to any forum for which we have responsibility.

We wish to make it quite clear that this action follows from Mr Glaysher's persistent contravention of the conditions of the BCCA Charter and our decision should not be taken as indicating any stance on the question of his proposal for a new Usenet group. It has been made only after our several attempts to settle difficulties amicably with Mr Glaysher have produced no positive result.

The Committee now urges all the believers who participate in online Baha'i activities to focus their attention on the urgent needs of the time and to renew their efforts towards successful completion of the Four-Year Plan. We earnestly hope that the acrimonious exchanges of past weeks will now be forgotten and that there will be no repeat of them.

(Please note that this message is being posted to several BCCA lists - we apologise for any multiple receipts.)

In His service

Nicholas Sanders

Nicholas J A Sanders

Secretary
BCCA Co-ordinating Committee

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, November 11, 1997 4:06 PM
To: bn872@freenet.carleton.ca
Subject: kicked off BCCA message

Subject: Message from the BCCA-CC
Date: Mon, 10 Nov 97 19:31:00 +0100
From: CC Secretary <bcca-cc@bcca.org>
To: "FG" <FG@hotmail.com>
CC: "CC Mail" <bcca-cc@bcca.org>

Mr Glaysher

I write to advise you that the following message has been mailed to BCCA lists today.

On behalf of the BCCA-CC

Nicholas J A Sanders

Dear Baha'i Friends

The Co-ordinating Committee of the Baha'i Computer and Communications Association regrets to announce that Mr FG has been unsubscribed from all of the BCCA lists which included his name and email address and that steps have been taken to prevent his posting to any forum for which we have responsibility.

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The Committee now urges all the believers who participate in online Baha'i activities to focus their attention on the urgent needs of the time and to renew their efforts towards successful completion of the Four-Year Plan. We earnestly hope that the acrimonious exchanges of past weeks will now be forgotten and that there will be no repeat of them.

(Please note that this message is being posted to several BCCA lists - we apologise for any multiple receipts.)

In His service

Nicholas Sanders

Nicholas J A Sanders

Secretary
BCCA Co-ordinating Committee

--
FG
UseNet: alt.religion.bahai
The RFD for talk.religion.bahai can be found on news.groups,
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd2.htm>>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Bahai-Discuss Archive - Fall of 1997

<https://fglaysher.com/bahaicensorship/BCCAMenu.htm>

This archive contains all postings to the Bahai mailing list Bahai-Discuss that had anything to do with the second interest poll for talk.religion.bahai during the approximately two months prior to my being deprived of my right of access by the BCCA. I believe the files below reveal most convincingly the fanaticism and involvement of the BCCA in attempting for more than two years to scuttle talk.religion.bahai and thereby the involvement of the Bahai administration itself. Ascii text format. Messages appear in chronological order.

[Bahai-discuss-sampler1](#) 9/21/97 22k A selection from the full Archive

[Bahai-discuss-sampler2](#) 9/22/97 14k A selection from the full Archive

[BCCA](#) (Bahai Computer and Communication Association) 33k.

My pleading with BCCA to intervene

[BCCA vows "steps have been taken to prevent his posting to any forum for which we have responsibility"](#) 1k 11/10/97 BCCA

ignores my pleas and expels me from its lists.

Full Archive

[Bahai Discuss Archive](#) September to early November 1997. 1.1 megabytes. All discussion re talk.religion.bahai

See also [Mark Towfig](#)

For similar tactics used on talisman9 in July of 2004, see

[Hate Mail 2004 "babytorturer"](#) - slander by talisman9 "moderator"

<https://fglaysher.com/bahaicensorship/hate16.htm>

Censorship and disinformation pervade bahai cyberspace

<https://fglaysher.com/bahaicensorship/censored.htm>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Beliefnet - New Baha'i Discussion Forums - 2008 forward

https://fglaysher.com/bahaicensorship/beliefnet_bahai.html

Beliefnet has a very long history of being used by fundamentalist, Haifan Baha'is as a forum for censoring all opinions that differ from their interpretation. This is the "normal" abnormal pattern of Haifan Baha'is regardless of what forum, on or offline. Skim around the homepage of this website for substantiating evidence.

Current List of all Beliefnet forums, including five on Bahai:

<https://community.beliefnet.com/go/forum/viewboard>

[Other Baha'i Beliefs on Beliefnet](#) Reform Bahai Faith

[Discuss Baha'i Faith](#) CENSORED

Old Beliefnet Discussion Forums - 2001 to 2007. Extensive evidence of coercion of conscience by and among Haifan Baha'is:

https://www.beliefnet.com/boards/discussion_list.asp?sortby=1&boardID=5608&pageID=1 Viewed by Topic

https://www.beliefnet.com/boards/discussion_list.asp?boardID=5608 Viewed by Date

Google search results for Beliefnet and The Baha'i Faith & Religious Freedom of Conscience,

<https://fglaysher.com/bahaicensorship/> (bottom of page) or

[click here.](#)

Screen shot of message I posted of extracts from the US Federal Court of Appeals November 26, 2010; shortly thereafter deleted by the "moderator." All mention of the US Federal Court verdicts against the Wilmette-Haifan Baha'is have been systematically prevented and deleted from appearing in any forum they have control of on the Internet.

Yahoo! Groups: My Grou... Opinion of US Court of A... community.beliefnet.com/go/thread/view/43861/26337389/Opinion_of_US_Court_of_Appeals_7th_Circuit_No_08-2306

2 Google Directory Gmail Godaddy Email Frederick Glaysher, ... Facebook Twitter reformbahai.org Baha'i Faith & Religi... Earthrise Press Other bookmarks

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Inspiration. Spirituality. Faith.

What is Quantum Jumping? Discover Why Thousands of People are "Jumping" to Change Their Life [www.Quantum](#)
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Beliefnet Forums > Faiths & Beliefs: ... > Baha'i Faith > Opinion of US Court of...

POST REPLY

Opinion Of US Court Of Appeals 7th Circuit No. 08-2306
9 hours ago :: Nov 26, 2010 - 8:40AM #1

REFORM BAHAI
Reformbahai
Posts: 5

US Court of Appeals 7th Circuit No. 08-2306
7th Cir: Public online 08-2306 case documents
Opinion in case# 08-2306
www.ca7.uscourts.gov/fdocs/docs.fwx?case...

p 7: False finding of "fact" by Judge Austin in 1966

p 13: "...civil authorities may not make judgments about religious controversies when deciding church property disputes. Kedroff, 344 U.S. at 116. (The church-autonomy principle recognized in Watson "must now be said to have federal constitutional protection as a part of the free exercise of religion against state interference.")

WATCH FILM
RESPONSIBILITY PROJECT.com
Liberty Mutual

Announcements
The 2010 MIPY Award
Who inspires you? Nominate your hero that could be the next Most Inspiring Person of the Year!

5:32 PM 11/26/2010

Yahool Groups : My Grou... x Opinion of US Court of A... x

community.beliefnet.com/go/thread/view/43861/26337389/Opinion_of_US_Court_of_Appeals_7th_Circuit_No_08-2306

2 Google Directory Gmail Godaddy Email Frederick Glaysher, ... Facebook Twitter reformbahai.org Baha'i Faith & Religi... Earthrise Press Other bookmarks

recognized in Watson must now be said to have federal constitutional protection as a part of the free exercise of religion against state interference.)"

"Building on Kedroff, the Supreme Court held in Presbyterian Church that "the First Amendment severely circumscribes the role that civil courts may play in resolving church property disputes."

p 14-15: "Considered in light of these First Amendment limitations on the court's authority, certain aspects of the 1966 injunction are troubling. The decree declares that "there is only one Baha'i Faith," that Shoghi Effendi was its last Guardian and none has come since, and the National Spiritual Assembly was its representative and "highest authority" in the United States and was "entitled to exclusive use of the marks and symbols of the Faith," including the exclusive use of the word "Bahá'í." Declarations of this sort push the boundaries of the court's authority under Kedroff and Presbyterian Church. In church property disputes (trademark suits obviously qualify), the First Amendment limits the sphere in which civil courts may operate. When a district judge takes sides in a religious schism, purports to decide matters of spiritual succession, and excludes dissenters from using the name, symbols, and marks of the faith (as distinct from the name and marks of a church), the First Amendment line appears to have been crossed."

p 17: "It is a principle of general application in Anglo-American jurisprudence that one is not bound by a judgment in personam in a litigation in which he is not designated as a party or to which he has not been made a party by service of process."

p 20: The court expands on and concludes that the parties were simply not in privity with the 1966 flawed decision by Judge Austin.

--

Chicago Tribune. Baha'i rift. Baha'is upset with Orthodox Baha'i Faith articles.chicagotribune.com/2009-05-18/n...

Comments posted to The Chicago Tribune Forum on one page: www.fglaysher.com/bahaicensorship/Chicag...

POST REPLY

> Beliefnet Forums > Faiths & Beliefs: ... > Baha'i Faith > Opinion of US Court of...

What's Hot Today

PRAYER CIRCLE
Thanksgiving
Add your prayer of thanks to the Gratitude Prayer Circle!
[Click here...](#)

DISCUSSION
Modern Science
Has religion conquered science? Join the popular discussion.
[Have your say...](#)

DISCUSSION
A Death Sentence
Do you believe in the death penalty? Why or why not?
[Join the debate...](#)

GALLERY
Knock, Knock
Discover the doors of the world that could open to exciting new places.
[View the gallery...](#)

TALK ABOUT IT
It Takes Time
Is it possible to ever be fully recovered from an addiction?
[Start here...](#)

5:33 PM 11/26/2010

Screen shot showing the above message I posted of extracts from the US Federal Court of Appeals November 26, 2010, appearing in the list of threads on Beliefnet; shortly thereafter deleted by the "moderator" from the thread:

community.beliefnet.com/go/forum/view/43861/69519/Bahai_Faith

2 Google Directory Gmail Godaddy Email Frederick Glayshe, ... Facebook Twitter reformbahai.org Baha'i Faith & Religi... Earthrise Press Other bookmarks

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Beliefnet Forums > Faiths & Beliefs: ... > Baha'i Faith

NEW THREAD

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Threads In Forum: Baha'i Faith

Thread	Replies	Views	Last Post
Phishing Scams & Problems/Complaints Started By: world citizen	0	299	5 months ago by world citizen
Moved Thread(s) Started By: world citizen	0	288	5 months ago by world citizen
Guidelines for Board Started By: world citizen	0	850	10 months ago by world citizen
Opinion of US Court of Appeals 7th Circuit No. 08-2306 Started By: Reformbahai	0	12	9 hours ago by Reformbahai
Philosophy/Bahai faith question Started By: truthseeker630	6	97	2 days ago by truthseeker630
Abdu'l-Baha's tablet on religious law and the House of Justice Started By: Sen_McGlinn	0	19	4 days ago by Sen_McGlinn
Words to ponder/discuss ... Started By: world citizen	89	4,728	5 days ago by world citizen
Bahai books Started By: truthseeker630	5	145	2 weeks ago by Aka_me

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5:29 PM 11/26/2010

Sample message posted by a Baha'i fundamentalist slurring other Bahais as "apostates", November 21, 2010, the common attitude found all over Haifan Baha'i cyberspace:

Facebook | Frederick Glay... x Discussions - talk.religion... x disenrolling - Discuss Ba... x

community.beliefnet.com/go/thread/view/43851/25962217/disenrolling?pg=5

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Beliefnet Forums > Faiths: Religion D... > Discuss Baha'i Faith > disenrolling

POST REPLY

Page 5 of 5 Prev 1 2 3 4 5

Disenrolling

2 days ago :: Nov 21, 2010 - 8:36PM #41

REFORM BAHAI
Reformbahai
Posts: 2

Oct 1, 2010 -- 2:14AM, [in_my_opinion](#) wrote:

Sep 30, 2010 -- 11:45PM, [Aka_me](#) wrote:

They are just not Bahá'ís... more often they fit the bill of apostasy as described and defined here: bahaisonline.net/marginality_and_apostas...

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WRIGHT

Announcements

The 2010 MIPY Award
Who inspires you? Nominate your hero that could be the next Most Inspiring Person of the Year!

7:12 PM 11/23/2010

PDF:

[Beliefnet - Discuss Baha'i Faith 4-1-2011](#) text below; posted to Beliefnet Bahai Discuss and deleted some hours later:

Haifan Baha'i writes:

"People see what they want to see. There's enough out there on the internet to explain the Baha'i position on Abdu'l-Baha and Shoghi Effendi that I don't think I even have to bother elaborating that."

I respond:

The fact is that much of the Haifan "Baha'i position," interpretation, really, is based on falsehoods and historical distortions. Most average Baha'is have never made the effort or spent the time to actually read and study the early history of the Bahai Movement as taught by Abdul-Baha in the West. Rather, they have accepted, without independent investigation, the "positions" of the fraudulent will and testament of Shoghi Effendi's family in 1921.

Abdu'l-Baha's 1912 Authentic Covenant

www.reformbahai.org/Covenant.html

An Analysis of Abdul-Baha's 1912 Authentic

https://www.reformbahai.org/Covenant_comments.html

Haifan Baha'i writes:

"Moreover, most of the earliest dissenters - relatives of Baha'u'llah and Abdu'l-Baha as well as their descendents, many among the early American communiy (Ruth White), etc. - fundamentally misunderstood the Baha'i Faith. They either mistook it for a radical political movement, for an occultish, new age faith that would grant "mystic powers," or for some liberal, loosly organized Islamic version of UU. Regardless, a legitimate case can't be made against the authority of Shoghi Effendi unless you were to erase the enitre ministry of Abdu'l-Baha."

I respond:

Not true. One to three thousand early Bahais left the Bahai Movement in the early 1920s and 1930s because many of them *knew* Abdul-Baha and had heard him speak in public. They

had read in the Star of the West his 1912 Authentic Covenant, which was repeatedly printed in that magazine, and understood his Interpretation of Baha'u'llah's Teachings were of a *universal* religion, open, broad, and accepting of various shades of conscience. Shoghi Effendi dragged the Bahai Movement back to the fanatical imamate of Shiite Islam, where it has only continued to sour and fester through the decades.

Your characterizing Ruth White and other early Bahais as "new age," given to "mystic powers," etc., demonstrates the distorting lense of Shoghi Effendi's corrupt interpretation, not Abdul-Baha's.

Ruth White www.reformbahai.org/Ruth_White.html

Jenabe Fazel Mazandarani www.reformbahai.org/Jenabe_Fazel.html

Haifan Baha'i writes:

"Anyone curious about the "Orthodox Baha'i," "BUPC," or "Reform Baha'i" arguments can easily refer back to Abdu'l-Baha's writings and most of the historical works relating to this formative period in the Baha'i Faith. We do believe in "Independent Investigation of the Truth," after all. ""

I respond:

Abdul-Baha believed in and taught that the individual believer's "conscience is to be respected," unlike Shoghi Effendi, who actually taught, as does the Haifan Baha'i "administration" today, that one must put aside independent investigation once one becomes a member of its organization. Only a cult brainwashes its members to reject the God-given, rational intellect that distinguishes the human being.

About the Reform Bahai Faith

www.reformbahai.org/about.html

> MESSAGE DELETED by "moderator"...

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Bahai in *Perfectly* Good Standing

<https://fglaysher.com/bahaicensorship/BIGS.htm>

Despite the libel and slander of many fundamentalists among my fellow bahais, I have been a member of the bahai faith since 1976. My ID Card may be found on my main bahai page. I have never been contacted by the uhj or any of its underlings to the contrary.

The reason the uhj allows and encourages fundamentalists among my fellow bahais to backbite, libel, and slander me on talk.religion.bahai, alt.religion.bahai, AOL, BeliefNet, and elsewhere may be discovered in the four messages below:

To the Universal House of Justice - March 31, 1997
<https://fglaysher.com/bahaicensorship/To-UHJ1.htm>

To the Universal House of Justice - July 24, 1998
<https://fglaysher.com/bahaicensorship/UHJ72498.htm>

To uhj 12-10-1999
<https://fglaysher.com/bahaicensorship/uhj12-10-99.htm>

Open Petition for Baha'i Reformation February 8, 2001
<https://fglaysher.com/bahaicensorship/Reformation.htm>

My Request Not to Receive the American Bahai 1996
["Please remove my name and address from your mailing list."](#)

The Baha'i Faith & Religious Freedom of Conscience

Since all books and publications are required by the Baha'i administration to undergo the censorship inherent in the process of "review," a supposedly "temporary" measure now more than eighty-five years in effect, there are very few independent sources of information and knowledge available about the history and teachings of the Baha'i Faith. Those that any serious student should be aware of are given below.

Review of Sen McGlinn, *Church and State*. Leiden, 2005. By FG.

William Garlington. *The Bahai Faith in America*. Praeger. 2005. c.221p. bibliog. index. ISBN 0-275-98413-3. \$39.95. **REVIEW by FG**

In the only book worth reading on the Bahai Faith since 1987, Professor Juan Cole emphasizes the fundamentalism that has overtaken the religion during the 20th Century: [Modernity and the Millennium : The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East](#) Columbia University Press, 1998.
[Reviews of Cole's Modernity and the Millennium](#)

Ruth White's books, beginning as early as 1927 through 1946, are essential to understanding the actual history of the Baha'i Faith, especially in the Western world and the United States. A bibliography and PDF copies can be found on the [Ruth White page, along with extensive Excerpts](#). The documents she deposited with the Library of Congress in 1930 substantiating that the British Museum hand writing expert C. Ainsworth Mitchell found that Abdul-Baha's purported will and testament is actually a fraudulent document can be found [HERE](#).

Mirza Ahmad Sohrab's *Broken Silence: The Story of Today's Struggle for Religious Freedom*. New York: Universal Publishing, 1942. Reprinted. H-Bahai: Lansing, Michigan, 2004. Sohrab presents a view of Bahai life in America during the early 20th Century very different from what the usual sanitized public version suggests. The version on H-Bahai is a sanitized one, leaving out some very important pages.

Excerpts: <https://fglaysher.com/bahaicensorship/SohrabEx.htm>

Sohrab's entire book may be downloaded in one click. 21 megabytes.

<https://fglaysher.com/bahaicensorship/archives/SohrabBrokenSilence.pdf>

[The Baha'i Faith: Its History and Teachings](#). William McElwee Miller. William Cary Library, 1974.



The Baha'i Faith & Religious Freedom of Conscience

"The Moulding of Communists : The Training of the Communist Cadre." 1961.
By Frank S. Meyer. Out of print but copies available through online booksellers.
I highly recommend people interested in understanding the Baha'i Wars
read this entire book. <https://fglaysher.com/bahaicensorship/cadre%20bahai.htm>

The Baha'i Cadre System - Randy Burns

<https://fglaysher.com/bahaicensorship/cadre.htm>

EXCERPTS - The Baha'i Cadre System

https://fglaysher.com/bahaicensorship/cadre_bahai.htm

See also *The Modern Inquisition: Seven Prominent Catholics and their Struggles with the Vatican.*

<https://fglaysher.com/bahaicensorship/The%20Modern%20Inquistiion.htm>

Shoot the Messenger, Character Assassination, ETC

<https://fglaysher.com/bahaicensorship/Shoot%20the%20Messenger.htm>

"In fact, it is just to the degree that individual psychological traits remain that the Communist falls short of being a bolshevik" (12).

"The question remains: if the cadre has no official existence, how can it be identified and what is the source of its being? Members of the cadre are members of the cadre when they are recognized as such by their equals and superiors in the cadre. They become members of the cadre and achieve their status within the cadre by the decision of their superiors in the cadre; and the status of the superiors depends upon *their* superiors" (15).

"All Party experience and all Party training, theoretical and practical, lead towards absolute and uncompromising acceptance of the decisions of the organization--not only in the face if prison, torture, and death, but in the face of what were yesterday one's firmest convictions. What is demanded is more than acceptance, more than the carrying out of decisions. One must make those decisions one's own--even though one still knows that they are wrong" (21).

"The inner contradictions of a self-reconstruction, which requires the suppression or destruction of most of the best instincts and attitudes

of the human being and demands complete subordination of individuality, threaten at every moment to shatter the acquired personality structure into a thousand bits" (25).

"Once let that will falter for a single moment and the human being emerges, in revolt against the elaborate structure of untruth and evil which has dominated him. There are but two possible outcomes of the conflict between the individual and the moulding process: either failure of the will to enforce dehumanization, followed by revolt and break from the Party; or the triumph of the will, fortified by cynicism and residual faith-- the successful moulding of a Communist" (26).

"But the same implicit psychological theory lies behind the whole process of the training of the Communist cadre. Timidity, the critical spirit, individualist resentment against authority--every personal trait which blocks the fusion of the personality in the mould of the Communist type--is slowly and steadily destroyed, but without crisis tactics or dramatic confrontation. To the degree that the developing Communist accepts Marxism-Leninism as a true view of reality, his acceptance becomes an anvil upon which his personality can be hammered into shape by the Party's constant blows against those attitudes which, by the technique of reductionism, are shown to be incompatible with the accepted Marxist-Leninist outlook" (85).

"The energy expended upon any single effort to recruit varies, of course, depending upon the Party's judgment of the probable usefulness of the individual. That judgment is influenced by two considerations. First, does the prospective recruit already hold some strategic position of influence or show signs of abilities which will enable him to achieve such a position? Secondly, has he qualities which indicate cadre-potentiality? While these two possibilities may be combined in the same individual, it is the cadre-potentiality which is decisive" (100-101).

"A man joins the Communist Party because he wants to be a Communist, and the decisive step of joining the Party is taken with a deep awareness of passing a decisive climacteric" (102).

"And so, despite the fact that once a recruit is drawn into the Communist machine, terrific pressure is brought to bear to mould him into the desired ideal Communist by destroying his individuality, the process of recruiting itself concentrates upon him as an individual" (103).

"The primary aim is the creation of a steeled cadre, flexible enough to take any tactically desired stand on current questions, accreting strength as it moves through opposite and contradictory campaigns and feeds upon

generation after generation of the rank and file of the formal Parties" (105).

"Apart from the direct result achieved in these classes through absorption of the material taught--the raising of the Party from a mundane institution to a mystical entity--two other results are attained. In the first place, the Communist method of teaching through a guided discussion directed toward a predetermined end confirms the belief of the new member that the conclusions to which he comes have been arrived at freely and by his own thinking, although they always turn out to be the conclusions of the Party.... The student emerges conditioned both to accept the decision of the leadership and to that, to the degree of his understanding, he has arrived at those decision himself and will understand them more and more fully the more thoroughly he masters the science of the movement" (113).

"But the main task of any Communist Party in the pre-revolutionary period is *to build and strengthen the Communist cadre* for the day when it will be needed for its only proper task. Any attitude which attaches value to activities for their own sake is, from the Marxist-Leninist point of view, reformist--that is, non-revolutionary, non-Communist, a 'betrayal of the working class' " (123).

"Through theory, through atmosphere, through interpreted experience in demonstration or picket line, the sense of community with the nation is shattered. Very concretely, the idea of a commonwealth within the established commonwealth, and in bitter battle with it, is instilled" (128).

"The whole of Communist training, however, drives towards the acceptance of the revolution as the end to which all things and all persons must be strictly subordinated as means.... The good or evil in any situation is determined by whether it helps the revolution or impedes it" (130).

"The ideational content of such crises is essentially the clash of ethos I have discussed. Communists recognize this when they speak of 'the necessity of choosing between two worlds.' In fact, in many cases the Party deliberately raises an apparently trivial problem to a height which will create such a crisis. While a clash of ethos is the ideational content of these crises, their emotional power is undoubtedly generated by the pressure to surrender the individuality of the personality, replacing it with the new Communist inner imperative. But since it is precisely the innate and unique value of the individual person which lies at the heart of the Western ethos, the ideational and

emotional components of this crisis, in Western Communists at least, are interconnected in their essence. The crisis on all levels is a crisis of individual personality" (133).

"Whatever the occasion of the crisis, however, the content inevitably involves a clash between personal judgment and Party judgment, carried to a point where the will is faced with the choice of which judgment is to be followed. And what makes the situation radically critical is the realization that this time, for some reason or other (presumably relevant to the characteristics and the accidents of development of the particular personality), the surrender of individuality is decisive. Final barriers are being crashed; the decision is not for this instance only, but for a whole life" (136).

"Called before a commission of the Bureau after a number of brushes with lower authorities, and faced with a set of demands--deliberately provocative--which no ordinary self-respecting man would put up with, he was goaded into statements which could be used as the basis for a decision expelling him from the Party.... The rights and wrongs of the case went by the board. The issue became one of willingness to suspend personal judgment, to subordinate it to the judgment of the Party leadership" (139).

"It did, however, give the District exactly what was wanted, an occasion for intense pressure upon the important abstainers, in order either to create cadre consciousness or to drive them out of the Party" (140).

"It is the faith, whole and entire, Communism, the Party, which inspires the Communist's universe and is the object of the his devotion. That is why the known realities of the Soviet Union--oppression, slave-labor camps, purge after purge, murder in the millions, brutal and unprovoked aggression, even Khrushchev's exposure of Stalin and the Hungarian Revolution of 1956--slide off the cadre Communist's conscience like water off a duck's back. They make no live impact upon him. Intellectually he explains them as necessary casualties of the historic process, unfortunate but unavoidable. Emotionally they simple are not real, even when he has actually seen horrors with his own eyes. Facts taht do not fit the theoretical outlook of Marxism-Leninism have only a shadowy existence. Reality rests only in the doctrines of Communism and the institution of the Party" (155).

"If ever a trained and developed cadre Communist allows himself fully and deeply to acknowledge any reality independent of the Communist cosmos--a fact, an idea, an aspect of an order of being--the whole tense, complex structure is in imminent danger of shattering into bits. Only the most stupendous and immediate effort of the will can close the breach. The man to whom this is happening sometimes pretends to himself that he does not recognize its significance; but in such cases, almost always the Party smells it. Then, if he admits it, to the Party and to himself, everything possible is done to help him make that effort of will. But if he denies it, he is boxed off, trapped into compromising or blackmailable situations, demoted, expelled, vilified. For, even if *he* does not know that he has taken the first step on the road out of the Party, which for a cadre Communist means the road to hostility towards the Party (the Party speaks of 'the iron law of renegacy'), the Party does, and it will stop at nothing to neutralize the threat" (155-156).

"Two prior conditions, I believe, must be fulfilled before the moment of acceptance of a reality counter to the Communist outlook is possible. First, there must have been over a considerable period of time a continuing series of doubts and questions, quickly repressed, but not fully dealt with and intellectually overcome, so that they have, if only to a small degree, sapped and weakened the foundations of Marxist-Leninist belief. Such a substratum, however, is not by itself a sufficient pre-condition. Secondly, there must occur some separation of the person from the Party, geographically or emotionally, for a time" (157).

"So strong is the impress of the Communist mould, that to follow the path upon which they then find themselves compelled to proceed is not an easy, quick or automatic process. It is, in fact, a 'dark night of the soul,' mentally and spiritually agonizing to a degree which makes the extreme personal and social difficulties which the Party creates for them minor. Perhaps a premonition of this--a horror of the void through which one must pass before finding a new understanding on the other side--is an additional buttress to the Communist will in resisting the temptations of reality and truth. For it is the will which decides the issue. Exerted steadfastly day by day--because doubt after doubt creeps in and must be dealt with--it is called to its supreme effort when some eventuality creates the conditions in which the threat to long-accepted certainties arises" (157-158).

"The Communists say, when a defection occurs at a high level, that the person concerned 'never fully understood and

accepted Marxism-Leninism.' They find indications in all his writings, his speeches, his actions, to prove their contention. It may well be that in the deepest sense they are right. The cadre Communist who breaks has retained somewhere within his personality values, elements of understanding, which are alien to the world-view of Marxism-Leninism" (158).

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

The Baha'i Cadre System

<https://fglaysher.com/bahaicensorship/cadre.htm>

EXCERPTS from *"The Moulding of Communists : The Training of the Communist Cadre."* 1961.

By Frank S. Meyer.

https://fglaysher.com/bahaicensorship/cadre_bahai.htm

See also *The Modern Inquisition: Seven Prominent Catholics and their Struggles with the Vatican.*

<https://fglaysher.com/bahaicensorship/The%20Modern%20Inquistiion.htm>

[Translated from a Russian-language blog run by The New York Times. November 26, 2008, regarding the Soviet GULAG, Jozhiki_pyzhiki]

I think everybody here understands how and why people were put into prison / executed by firing squad at that time. A classic scheme, w

Everybody (who is interested in this topic) read Solzhenitsyn, whom our authorities made a hero (though, in fact, he is a good writer). Ma

"The Moulding of Communists : The Training of the Communist Cadre." 1961.

By Frank S. Meyer. Out of print but copies available through online booksellers.

I highly recommend people interested in understanding the Baha'i Wars
read this entire book.

["The Moulding of Communists : The Training of the Communist Cadre"](#) by Frank S. Meyer. Randy Burns 05 Apr 2004

[The Baha'i Faith is run by a Cadre system](#) which is a carbon copy of the one that used to exist in the worldwide Communist movement. Ra

[These people are easily controlled by Cadre Baha'is](#) Randy Burns 14 Jul 2005

[The underlying basis of control exercised by the Cadre system](#) Randy Burn 15 Apr 2005

[Currently the station of the Guardian is being exercised by the Cadre Baha'i as a group.](#) Randy Burns Feb 27 2000

[The cadre system is not based on Baha'i teachings per se](#) Randy Burns 16 Jan 2005

[I think the problem lies in the development of the Cadre Baha'i](#) Randy Burns 23 Aug 2004

[The Moulding of Baha'is : The Training of the Baha'i Cadre.](#) Randy Burns 30 Oct 2003

Path: archiver1.google.com!news1.google.com!news.glorb.com!border1.nnntp.ash.giganews.com!border2.nnntp.ash.giganews.com!nnntp.gig

From: "Randy Burns" <randy.bur...@gte.net>

Newsgroups: talk.religion.bahai

References: <406DFF11.6090308@tco.net> <20040403225645.14438.00000593@mb-m10.aol.com> <406F9AAC.3060809@tco.net> <

Subject: Re: Diverse objectives. was Re: Selective obedience

Lines: 66

X-Priority: 3

X-MSMail-Priority: Normal

X-Newsreader: Microsoft Outlook Express 6.00.2800.1158

X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2800.1165

Message-ID: <b9hcc.1\$bd4.0@nwrddc01.gnilink.net>

Date: Mon, 05 Apr 2004 18:00:39 GMT

NNTP-Posting-Host: 67.233.213.79

X-Complaints-To: abuse@verizon.net

X-Trace: nwrddc01.gnilink.net 1081188039 67.233.213.79 (Mon, 05 Apr 2004 14:00:39 EDT)

NNTP-Posting-Date: Mon, 05 Apr 2004 14:00:39 EDT

"Karen Bacquet" <bacq...@tco.net> wrote in message

news:40716C6F.8060506@tco.net...

>

> Oh, yes. The very fact a person has a criticism is taken as a sign that

> they have/are a problem -- the focus ends up being on the fact of

> criticism, not what sparked it.

Quite correct, Karen. The reason for this is obvious. Baha'is have failed to differentiate between 'Baha'i Administration' and the current 'Baha'i Political Process.' The 'Deepened Baha'i -- Loyal in the Covenant' has really pledged fealty to a certain Baha'i Political Process rather than to

the Administrative Order itself. Criticism of things gone awry in the reality of the rank and file Baha'i exposes this underlying political process and the fact that it is NOT in fact a legitimate part of Baha'i Administration itself. Thus those who would expose this relationship are marked as 'enemies.'

- > One of the most remarkable things is
- > that they don't care that people leave -- they don't care about
- > capacity; they care about obedience. If you can't give them that, then
- > they actually *want* you to leave.

Right again. In this sense the 'purpose' of the Baha'i Faith is NOT to create a 'Baha'i Administration' based on the principles of Baha'u'llah, rather it is to bring about what they see as the higher purpose of creating the 'Deepened Baha'i -- Loyal in the Covenant' i.e. one whose total existence revolves around obedience to those who are higher in the hierarchy than they are, not loyalty to the teachings of Baha'u'llah, rather loyalty to functionaries in the hierarchy. It's sad to discover this, but that is the obvious conclusion one draws.

- > Oh, when it comes to actually getting anything done, most of the time,
- > it doesn't matter. From what I've seen from the rare person who does
- > seem to be able to get any response you have to do a delicate balance
- > between being a squeaky wheel combined with grovelling -- and it has to
- > be something they haven't already decided they won't do. But most
- > people don't have the political ability, and quite innocently stumble in
- > without realizing they need it. Most of the time, people just get told
- > why nothing is going to be done.

I think changes are made only when it becomes necessary to hide what must remain hidden from the majority of rank and file members. The rank and file are necessary to the process, and without rank and file Baha'is there will be no one to draw on for future 'Deepened Baha'is -- Loyal in the Covenant', so the rank and file Baha'is as a group must be retained.

Changes are NOT made to bring administration closer to the teachings of Baha'u'llah, rather changes are only made to prevent the majority of rank and file members from discovering what is really happening in the inner political processes of the Faith.

If you really want to understand the Political nature of Baha'i then you should read "The Moulding of Communists : The Training of the Communist Cadre" by Frank S. Meyer, who himself had been an active member of the Communist Party for 14 years. This book explains in 'delicious' detail the loving requirements of becoming a 'Deepened Baha'i -- Loyal to the Covevant' or as communists called them members of the Cadre.

Cheers, Randy

p.ash.giganews.com!nntp.giganews.com!cyclone1.gnilink.net!spamkiller.gnilink.net!gnilink.net!nwrddc01.gnilink.net.POSTED!113ee285!not-for-mail From: "Randy

Path: g2news1.google.com!news4.google.com!news.glorb.com!border1.nntp.dca.giganews.com!border2.nntp.dca.giganews.com!nntp.gig
From: "Randy Burns" <randy.bur...@gte.net>

Newsgroups: talk.religion.bahai

References: <ii1s519slkbkclb1brnnhvi0b3i7fu9n80@4ax.com> <425e3c4e_1@news.iprimus.com.au> <vk92619spp3tad01gp8glgjt37h3f

Subject: Re: Reasons for intervention by the Universal House of Justice

Lines: 95

X-Priority: 3

X-MSMail-Priority: Normal

X-Newsreader: Microsoft Outlook Express 6.00.2800.1437

X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2800.1441

Message-ID: <WHCae.1996\$Nc.875@trnddc03>

Date: Sun, 24 Apr 2005 01:33:42 GMT

NNTP-Posting-Host: 63.19.10.81

X-Complaints-To: abuse@verizon.net

X-Trace: trnddc03 1114306422 63.19.10.81 (Sat, 23 Apr 2005 21:33:42 EDT)

NNTP-Posting-Date: Sat, 23 Apr 2005 21:33:42 EDT

--

"Heather Carr-Rowe" <r...@northwestel.net> wrote in message
news:IOxae.27619\$Jg5.1451295@news20.bellglobal.com...

- > The book I'm now reading called The New Revelations by Neale Donald
Walsch

- > has some interesting things to say about aggressiveness and defensiveness
- > in the 'religious' sense.
- >
- > From one POV I'm simply being protective of Baha'u'llah's 'original
- > intention' as Abdu'l-Baha' Worded it. From the opposite POV I'm
- aggressively
- > attacking the Baha'i Administrative Order

Actually Larry, the Baha'i Faith is run by a Cadre system which is a carbon copy of the one that used to exist in the worldwide Communist movement. In the Communist Cadre system, "actually possessing a Party card or functioning in an organizational unit of the Party is immaterial from any realistic point of view. The important criterion is acceptance of Communist discipline and directives." (Frank S. Meyer, The Moulding of Communists: The Training of the Communist Cadre).

This is the "real" problem that you share with Alison and Michael, a lack of acceptance of Cadre discipline and adherence to the current directives, whatever they might be.

- > From another POV the Universal House of Justice is simply being
- protective
- > of Their Own interpretation of what Baha'u'llah's intent for His religion
- > was. From the opposite POV the Universal House of Justice is aggressively
- > attacking the very Principle and Universal teachings of Baha'u'llah which
- > are at the foundation of His Cause.

Cadre's always react to protect their power. Cadre members, irregardless of their official status in the Faith's administrative structure, are the real power holder's in Baha'i and they will do whatever it takes to retain that power. This is not about administration, it is about Leadership and the right to claim that Leadership role within the Faith. It is in effect the battle for control over what should have been the area that the Guardianship would have possessed. It is the continuation of the Guardianship by another name.

- > Thus we can both be seen to be protective of our own personal
- > interpretations of what Baha'u'llah's intent was.
- >
- > The difference is that I acknowledge that my personal interpretation is
- > simply that, a personal interpretation of Baha'u'llah's intent, where the
- > Universal House of Justice has imposed their own personal interpretation
- of
- > what Baha'u'llah's intent is on all Baha'is.

Their "interpretation" as you put it is (in my eyes) mere subterfuge on their part, it is irrelevant. It is not what you believe, it is who you take orders from. Take orders direct from Baha'u'llah via your heart and you are automatically suspect, in fact you become useless in their eyes and thus expendable.

- > The Writings make it very clear that The Universal House of Justice has
- no
- > power of interpretation or of enforcement of their interpretation.

They may not, but what they want : "What is demanded is more than acceptance, more than the carrying out of decisions. One must make those decisions one's own--even though one still knows that they are wrong." (Frank S. Meyer).

- > From my POV The Universal House of Justice was discredited when they
- > exceeded their authority and began to impose their own interpretational
- > standard of qualification for Baha'i membership. They further discredited
- > Themselves when they exacerbated the polarization in the Baha'i Faith
- > through labeling and marginalizing liberal Baha'is and scholars as a
- > 'internal opposition'.

As Frank S. Meyer put it:

"A veteran of the Communist International once said to me, talking of old inner-party struggles and referring to the defeat of the Bukharinite Right opposition, of which he had himself been a leader: 'Of course we were right--but the Party is always right.'"

- > The counterproductive effect on the Baha'i Faith from this lack of
- > leadership on their part, this neglectful incompetence, is only beginning
- to
- > show its negative results.

As counterproductive as it might seem to be to you, you can be sure that it is all done on purpose and is not regretted in the least by the cadre.

Cheers, Randy

Path: g2news1.google.com!news3.google.com!news.glorb.com!border1.nntp.dca.giganews.com!border2.nntp.dca.giganews.com!nntp.gig
From: "Randy Burns" <randy.bur...@gte.net>
Newsgroups: talk.religion.bahai
References: <1121135276.503866.267960@g44g2000cwa.googlegroups.com> <yzGAe.6727\$qq1.387175@news20.bellglobal.com> <11
Subject: Re: Baha'u'llah's counsel
Lines: 103
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Date: Thu, 14 Jul 2005 01:47:36 GMT
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X-Trace: trnddc04 1121305656 63.19.28.117 (Wed, 13 Jul 2005 21:47:36 EDT)
NNTP-Posting-Date: Wed, 13 Jul 2005 21:47:36 EDT

"Heather Carr-Rowe" <r...@northwestel.net> wrote in message
news:ONhBe.9857\$qq1.774112@news20.bellglobal.com...

>

> Even though it was conservative individuals within the Baha'i
> Administrative Order who began the process of drawing artificial lines
> between themselves and their liberal coreligionists, liberal Baha'is have
> drawn some artificial lines as well.

This may not be literally true, Larry. Who was it that started the rumor
that mass teaching efforts in South Carolina had been drastically curtailed
because of racism? Isn't that what really started most of the problems of
the last twenty some years?

> It is time to call an armistice within the Baha'i Faith, this can only
> happen though if the Baha'i Administrative Order comes clean and accepts
Its
> full responsibility in the creation of the divide which currently afflicts
> the Baha'i Faith.

Two things are necessary above all else. Clear guidelines for due process
must be established and adhered to in Administrative matters, and the
Appointee branch must receive better training in how to carry out it's
various tasks. You can't just call a truce, and then not clear up any of
the problems, you must start where the problems themselves are created in
the first place. The major source of our problems have been the overzealous
efforts of the Appointed Branch.

Most of the Administrative Order in and of itself consists of ordinary rank
and file Baha'is. Only the Appointed Branch consists almost exclusively of
Cadre Baha'is. Couldn't we train these people a bit better and screen them
better before hand?

We wouldn't want a bunch of bozos and clowns reaching the highest levels of
our AO, after all.

> The biggest problem of all is that the Baha'i Administrative Order sees
> Itself as blameless, as the victim of acts from an "internal opposition",
> from those they have marginalized by typifying them as "enemies". This
breach
> within the Baha'i Faith can be traced directly to this mindset, a mindset
> clearly counselled against by Abdu'l-Baha' and Baha'u'llah, the religious
> mindset which uses the scape goat of 'enemies' to justify division.

It's the Cadre and the Cadre mindset which has this opinion. Most of the AO
consists of "us," ie. rank and file Baha'is, even at the NSA level. These
people are easily controlled by Cadre Baha'is, so basically whatever the
Cadre puts out becomes the more or less official position of the Faith.

The reason why the Cadre adopts this mindset is obvious, since the Cadre
operates from a position without "authority" in the Faith, yet exercises a
huge amount of power over the rank and file members. Protection of the
power possessed by the Cadre is all important, and the principles of
Baha'u'llah are easily jettisoned in pursuit of such a task.

- > Until such time as the Baha'i Administrative Order and specifically The
- > Universal House of Justice become willing to admit that it has been their
- > own lack of leadership which has led to the widening of the gulf between
- > conservative and liberal Baha'is, all liberal Baha'is can do is try to
- > inform other Baha'is of the facts; try to inform other Baha'is about the
- > suppression and mistreatment of their coreligionists.

It is primarily a lack of leadership which has either compelled or allowed the usurpation of power by the Cadre, which of course has by now captured the UHJ itself and is fairly secure against attack from that direction.

- > Whenever liberal voices within the community of Baha' have made even the
- > slightest attempt to be heard, whenever liberals Baha'is have even touched
- > on the need for reform within the Baha'i Faith the iron fist of the
- > Administrative Order has been quick to smash the attempt. The historical
- > record speaks for itself: The L.A. Study Class, A Modest Proposal, The
- > Service of Women paper, The clamp down on talisman1, Dialogue Magazine,
- the
- > expulsion of Michael McKenny for speaking openly of his personal
- > interpretation of Baha'i teachings and of the conclusions of his
- > interpretations: that women need to be welcomed into their rightful roles
- as
- > members of the Universal House of Justice for it to become two-winged and
- > fly, the expulsion of Alison Marshall for daring to suggest that there
- can
- > be faith without the Administrative Order.

Is that why she was expelled? I've often wondered.

- > Until the Administrative Order matures to the point of being able to
- accept
- > and publicly admit its own share of responsibility in creating the current
- > polarization within the community of Baha', it is not only the right of
- > liberal Baha'is to speak their consciences, it is the duty of liberal
- > Baha'is to continue to remind their fellow coreligionists that such
- behavior
- > on the part of the Administrative Order is not only ignorant and
- intolerant,
- > it is un-Baha'i like to the nth degree!

That and expose the machinations of the Cadre. The Cadre lives in the shadows and draws strength from the darkness that inhabits the old world order. Up against the wall rank 'n filers!

Cheers, Randy

Path: g2news1.google.com!news4.google.com!news.glorb.com!cycny01.gnlink.net!cyclone1.gnlink.net!spamkiller.gnlink.net!gnlink.net!

From: "Randy Burns" <randy.bur...@gte.net>

Newsgroups: talk.religion.bahai

References: <h73u51pj9jlevi2209j9od2o7ssac2hcjo@4ax.com>

Subject: Re: Callousness of institutions

Lines: 49

X-Priority: 3

X-MSMail-Priority: Normal

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Message-ID: <5CT7e.13902\$jd6.7196@trnddc07>

Date: Fri, 15 Apr 2005 18:20:49 GMT

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X-Complaints-To: abuse@verizon.net

X-Trace: trnddc07 1113589249 63.19.67.24 (Fri, 15 Apr 2005 14:20:49 EDT)

NNTP-Posting-Date: Fri, 15 Apr 2005 14:20:49 EDT

"Swiss Heritage" <geot...@yahoo.com> wrote in message

news:h73u51pj9jlevi2209j9od2o7ssac2hcjo@4ax.com...

- > Maybe one reason some Baha'is rally around Baha'i regime change
- > demagoguery, is because of the devious, cold-blooded, and contemptuous
- > way Baha'i institutions, including the Universal House of Justice,
- > seem to treat people sometimes. They see signs of that in the language
- > of messages from the institutions, and above all in the words and
- > conduct of some people who spend their time in Internet discussions
- > arguing with critics of Baha'i administration.

I see no reason to think that Baha'is should or could work for regime change within the Baha'i Faith. Since the Faith is run by a Cadre system this is

for all intents and purposes an impossibility.

You are right that the attitude of the UHJ and its agents is a cause for major concern. George Bernanos in speaking of the Catholic Church said "The Saints were obedient, not subservient." There is a vast difference between the two. No one obeys the laws of their government because they "love" their government.

> I see all that too, and I can sympathize very well with the feeling
> that it will never change by working within the boundaries drawn by
> those same institutions, or at least that there are faster and better
> ways to work for change that it would be wrong not to use.

Baha'is need to understand the political nature of the AO and the underlying basis of control exercised by the Cadre system. Since all religions in the world today are becoming and slowly transforming themselves into political entities, the Baha'i Faith also must do this. What confuses Baha'i rank and filers is the common misbelief that the Institutions of the Faith are meant to be spiritual in nature. Baha'u'llah set up the Mashriqs to be the spiritual entities in the Faith and the AO as the political arm.

> I certainly am not impressed by the apologetics I've seen posted in
> Internet discussions by people who argue with critics of Baha'i
> administration. I have reasons of my own for strictly abstaining from
> adversarial strategies, but I've never tried to discuss them with
> anyone. For me, walking and working with abused and marginalized
> people has a much higher priority than trying to persuade raging
> castaways that their methods are wrong.

Actually they are wrong, for the reasons I state above. There is no point in asking for reform of the AO, but wider understanding of the underlying facts is needed.

Cheers, Randy

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From: "Randy Burns" <randy.bur...@gte.net>
Newsgroups: talk.religion.bahai
References: <JmtUd.5671\$Vf6.213210@news20.bellglobal.com>
Subject: Re: Invitation on the Universal House of Justice
Lines: 78
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NNTP-Posting-Date: Sun, 27 Feb 2005 20:37:26 EST

"Heather Carr-Rowe" <r...@northwestel.net> wrote in message
news:JmtUd.5671\$Vf6.213210@news20.bellglobal.com...

>
> As it was God's Will that these 'inseparable institutions' be separated,
> this critical function that was to be the responsibility of an on going
> hereditary Guardianship remains unfulfilled. Who is to speak up when ' any
> enactments ... conflict with the meaning and to depart from the spirit of
> Baha'u'llah's revealed utterances.'? Who is to give voice to what cries
out
> from their heart of hearts?

Some time ago I suggested right here on TRB that the Institution of the Guardian needed to be resurrected without an actual Guardian but instead as an institutional body charged with maintaining the duties of the Guardian in a noninfallible way. The UHJ certainly has the power to establish such a body, which could either be constituted as a Court or even a Review Board of some kind. Personally I think this would be a great help to the faith at this juncture.

> That I have taken upon myself this task in no way is an assertion or
claim
> on my part that I am a Guardian. I recognise only the 'twin Guardians' of
> Baha'u'llah's, 'justice and equity' as being in this day the true
Guardians
> of the Cause. I claim no special station whatsoever, I am simply one of

the

> one hundred billion people to have graced and disgraced this earth.

Currently the station of the Guardian is being exercised by the Cadre Baha'i as a group. This group has derogated to itself all the rights and perquisites of the Guardianship without any duly authorized body (such as the UHJ) acting to create it or authorize it, therefore it is an illicit group which has no right to exist within the Faith.

> It is my heart felt conclusion, based on the many years that I have been
> Baha'i, the many years that I have studied and contemplated the Writings
> that the enactments of the Universal House of Justice against It's
> coreligionists Alison Marshall and Michael McKenny "conflict with the
> meaning" and "depart from the spirit of Baha'u'llah's revealed
utterances".

Without established due process and without an institution of the Guardianship there is no current method of appealing such decision save that of appealing directly to the Cadre--the final arbiter of all decisions currently made in the Faith. The Cadre's price for appeal is already well know. There is nothing anyone can do about that save the UHJ itself, the only Center of the Faith that we currently have that is indisputably genuine in nature.

> I hereby invite The Universal House of Justice to consult here on this
> matter, in the manner that Baha'u'llah has taught us to consult, so that
the
> truth of these matters may be known to all.

The House can do nothing that the Cadre has not already approved in advance.

>So that we truly may show that
> we regard one another 'as one soul' and that the very purpose for the
> Cause may be fulfilled :
>
> "so that the seal bearing the words "The Kingdom shall be God's" may be
> stamped on every heart, and the light of Divine bounty, of grace, and
mercy
> may envelop all mankind. "
>
> (Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 260)
>
> There is only us, we are them, as one soul.

Appeal to the House is and will be fruitless until the House acts to create a legitimate Institution of the Guardianship which can root out the Cadre organization from the bowels of the Faith.

Good luck in your quest,
Randy

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From: "Randy Burns" <randy.bur...@gte.net>
Newsgroups: talk.religion.bahai
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"Finnegan's Wake" <m...@privacy.net> wrote in message
news:34u57pF4em7s0U1@individual.net...

>
>>
> The separation of powers implicit in the democratic model of government
> developed so as to avoid abuse of power by any one branch of government.
> Hence the legislature makes law, the executive carries it out and the
> judiciary ensures the laws are properly interpreted and consistently
> applied. In the AO all power is vested in one body with neither check nor

- > control on it. Bahais are not exempt from the application of Acton's dictum
- > that all power corrupts and absolute power corrupts absolutely.

The fact that all power is vested in one body in the Baha'i Faith is not the problem. Actually all "authority" is vested in one body, the UHJ, however power is shared out not only thru the other elected bodies but also thru both the appointed branch and the cadre Baha'is.

All governments, all institutions, all organizations have types of cadre groups that seek to wrest power from the legitimate authorities, this is why such things as due process have been developed to prevent abuses. Legislatures are supposed to legislate, no one needs protection from them doing their duty, what we need protection from is the collective Cadre group of lobbyists, industrialists or wealthy persons, bodies of interest and various interest groups, etc, that continually seek to influence the legislative acts.

The main source of protection in the broader society is the idea of the open society or the idea of freedom of speech or freedom of association, etc. This allows for a greater degree of investigation behind the scenes to reveal what these various cadres are really doing to the public and thus holds some small part of this activity in check. What we see in the Baha'i faith is that such investigations and reporting is not allowed, and all attempts at same are censored and the offenders face sanctions.

- > In the Bahai
- > system I would have had no chance had I complained against the actions of an
- > administrative institution - I've been through that bahai judicial process
- > where the institution, whose actions were complained of, was allowed to file
- > evidence which I was not allowed to see and therefore could not rebut or
- > refute.

Of course the real point of the Baha'i process is to protect from prying eyes the cadre system, mainly for fear that the wider body of Baha'is would seek to wrest the powers entrusted to the Cadre from them if they knew of their existence. The cadre seeks to prevent this at all costs. Better that the faith should die than to see the cadre deprived of its power.

- > In the litigation I have just finished, there was complete disclosure by all
- > sides of pertinent documentation and a hearing conducted in a most civilised
- > fashion without acrimony of any sort - indeed I was actually joking with
- > some of my opponents during a recess and at the conclusion of the hearing.
- > My initial experience of complaint against a Bahai institution was a
- > judgement that I was "arrogant," made by the body whose actions were
- > complained of and who, quite properly, in the Bahai system took jurisdiction
- > of the matter. Common sense ought to tell you that a body cannot
- > objectively judge its own actions - indeed, any assertion that it has acted
- > wrongfully will merely serve to impel it to close ranks against the accuser
- > who cannot be other than a base malefactor engaged in malfeasance of the
- > first order.

All accusations against Baha'i institutions are seen as direct assaults upon the cadre system itself. The reason for this is fairly obvious, the cadre runs all the institutions (or all the important ones), thus any attack on an institution is seen as a direct attack on the cadre itself, and the cadre (in fear of discovery) seeks to protect itself.

- > One of the major differences twixt the Bahai way and that of a civilised
- > society is that the Courts not only render judgements but the ratio
- > decidendi therefor. They give reasons, cite laws and precedents and ground
- > the judgement on those and the facts of the case. The Bahais make it up as
- > they go along so that the consistency essential to a sound legal system is
- > missing.

The cadre system is not based on Baha'i teachings per se, this is why the institutions often seem out of touch with actual Baha'i teachings. It's the cadre that seeks to discard or prevent any normal approach to such activities. It is the cadre that makes it up so as to prevent any form of

due process developing which could be used by its enemies (the Baha'is themselves) to remove them from their emplacement in the system.

Cheers, Randy

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From: "Randy Burns" <randy.bur...@gte.net>
Newsgroups: talk.religion.bahai
References: <fe72f2b1.0408200637.320ced9@posting.google.com> <20040820113800.05775.00003913@mb-m05.aol.com> <4FrVc.78
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NNTP-Posting-Date: Mon, 23 Aug 2004 02:47:09 EDT

"kaweah" <djen...@kaweah.com> wrote in message
news:fe72f2b1.0408210001.1eb5af32@posting.google.com...
> Randy, I wonder what about the following passage indicates that the
> House of Justice ought to play the role of thought police:
>
> "All matters of State should be referred to the House of Justice, but
> acts of worship must be observed according to that which God hath
> revealed in His Book." -- 8th Ishraq
>
> Is a person's status as a Baha'i a matter of State, or is it a
> spiritual matter? Mind you, a person's ability to worship as a member
> of a spiritual community is impacted here. Picture a world that is
> predominantly Baha'i: what would the Baha'i community do with the
> village whacko then? Cast him out and shun him? Should the UHJ be
> separating the wheat from the chaff, or ought they to leave that job
> to God?

I think the problem lies in the development of the Cadre Baha'i (what we called "The Deepened Baha'i--Loyal in the Covenant"). The whole process of the Baha'i Faith today, as it is practised, is not to create a community thru religious practice, but rather to create the Cadre Baha'i or Deepened Baha'i--Loyal in the Covenant. Thus the praxis of the Baha'i Faith currently revolves not around religious ritual in the normal sense but rather around the process of recruiting and transforming ideal types into the Cadre Baha'i. Part of that process involves and actually requires the necessity of total excommunication of those who are unable to assist in that process.

According to Frank S. Meyer in his book "The Moulding of Communists : The Training of the Communist Cadre," people are conceived of , not as those who make up the association , those for whom the association exists , but rather as material to be developed, fertilized, watered--and pruned. This is what the Baha'i Faith has been reduced to as a result of the creation of the Cadre elite organization which replaced the Guardianship.

The one thing that the UHJ does not do very much of are those very tasks which are actually set out for it in the W&T. Perhaps it would be better if they would actually begin to do those things.

Cheers, Randy

Path: archiver1.google.com!news2.google.com!news.maxwell.syr.edu!in.100proofnews.com!in.100proofnews.com!cycny01.gnilink.net!cyc
From: "Randy Burns" <randy.bur...@gte.net>
Newsgroups: talk.religion.bahai
References: <xTnnb.11266\$%e3.9290@nwrddc03.gnilink.net> <20031029094818.12487.00000273@mb-m01.aol.com>
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NNTP-Posting-Date: Wed, 29 Oct 2003 23:16:11 EST

"Susan Maneck " <sman...@aol.com> wrote in message
news:20031029094818.12487.00000273@mb-m01.aol.com...

> >

>

> Ahh, here we go again. The secret cabal.

Not a secret cabal but rather a cadre. This "cadre is a distinct elite, the members of which are recognizable by no title; who may or may not be in positions of organizational leadership."

"The important criterion is acceptance of discipline and directives. The cadre constitute a distinct body within the Baha'i Faith. It is the cadre which has assumed the role of the Guardian. It is the vanguard of the New Race of Man. The cadre is not the formal leadership of the Baha'i Faith. Most of the formal leaders of the Faith are members of the cadre, but not necessarily all. "

"The question can be asked: if the cadre has no official existence, how can it be identified and what is the source of its being? Members of the cadre are members of the cadre when they are recognized as such by their equals and superiors in the cadre. They become members of the cadre and achieve their status within the cadre by the decision of their superiors in the cadre; and the status of the superiors depends upon their superiors."

Source: The Moulding of Baha'is : The Training of the Baha'i Cadre.

Cheers, Randy

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

My Comments on Dr. C. Ainsworth Mitchell's Report

https://fglaysher.com/bahaicensorship/CAMitchell_comments.htm

Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930.

https://fglaysher.com/bahaicensorship/CAMitchell_Report.htm

ALL DOCUMENTS by Mitchell on Reform Bahai Faith website.

ALSO Download All Documents Deposited by Ruth White at the Library of Congress in one PDF:

https://www.reformbahai.org/CAMitchell_Report.html

Scholarship worthy of the name cannot be done without confronting the Bahai history to which [Dr. C. Ainsworth Mitchell](#), [Ruth White](#), [Julie Chanler](#), and [Mirza Ahmad Sohrab](#) testify.

Details below. See especially Abdul-Baha's Covenant.

Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930.

https://www.reformbahai.org/CAMitchell_Report.htm

Professional genealogist Will Johnson's webpage, Dr. C. Ainsworth Mitchell:

https://www.countyhistorian.com/cecilweb/index.php/Charles_Ainsworth_Mitchell

Abdul-Baha's Covenant

<https://www.reformbahai.org/Covenant.htm>

Bahai regards,

Reform Bahai Faith

www.reformbahai.org

Re: Dr. C. Ainsworth Mitchell & Abdul-Baha's Covenant

Thank you, for addressing the obvious, as Ruth White, and thousands of early Bahais did. The burden of proof lies upon the

criminals who benefited from the fraud.

"That is to say, the writing does not agree with the hypothesis that it was all written by one person."

"A minute comparison of the authenticated writing with the writing on every page of the alleged will . . . has failed to detect in any part of the will the characteristics of the writing of Abdul-Baha, as shown in the authenticated specimens." --Dr. C. Ainsworth Mitchell

Mitchell was singularly qualified to judge the authenticity of the purported will of Abdul-Baha:

"In England, C. Ainsworth Mitchell was a public analyst interested primarily in questioned documents and the chemistry of inks during the early twentieth century" (25).

Introduction to Forensic Sciences. William G. Eckert.
Published 1997 CRC Press. Legal Reference / Law Profession. 390 pages.
ISBN 0849381010

The authenticity of my quotation from the Introduction to Forensic Sciences above, regarding Dr. C. Ainsworth Mitchell, may be verified by Previewing the book and selecting page 25. On Amazon.com:

<https://www.amazon.com/>

NOTE WELL: In 1997, decades after his Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha in 1930, Dr. C. Ainsworth Mitchell's reputation in the field of "questioned documents" continues to command the respect of his colleagues capable of evaluating his abilities and of educating new students.

"Documents And Their Scientific Examination" (1920) Author: C. Ainsworth Mitchell, Date 1920

<https://www.archive.org/details/DocumentsAndTheirScientificExamination>

[can be downloaded in full]

Professional genealogist Will Johnson's webpage on Dr. C. Ainsworth Mitchell:

https://www.countyhistorian.com/cecilweb/index.php/Charles_Ainsworth_Mitchell

Will Johnson to a fundamentalist Baha'i who dismissed Dr. Mitchell:

From: "wjhonson" wjhonson@...

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Saturday, April 21, 2007 10:36 PM

Subject: Re: 4-20-07 - Ruth White. Abdul Baha's Questioned Will and Testament.

>

> That's a bit disengenuous to his memory. Charles Ainsworth Mitchell

> wrote several books in which he details pencil, ink, writing styles,

> etc. It wasn't a hobby, he was a professional in this type of

> analysis.

>

https://fglaysher.com/bahaicensorship/CAMitchell_Report.htm

SEE:

Download All Documents Deposited by Ruth White at the Library of Congress in one PDF:

<https://fglaysher.com/bahaicensorship/archives/WhiteLCDocs.pdf>

Re: Dr. C. Ainsworth Mitchell & Abdul-Baha's Covenant

--- In ex-bahai@yahoogroups.com, wrote:

>

> Yes I see your point that the BAO will never deign to provide proof to their claim. Nothing will compel them to do that unless some legal court gets involved or something. I am speaking more directly to the argument here and now on Ex-Baha'i. It seems that there are people here on both sides. And they all seem to have a vested interest in the outcome of the argument. So far I've seen people refuting the claims of forgery. But I haven't seen them counter with any proof of authenticity. I don't think it's sufficient to
> refute the argument of your opponent and provide no proof in favor of your own view.

>

> Regardless of whether the BAO gets involved in the debate or not, then
> individual believers and non-believers are still bound to make up there
> minds about it based on the evidence from both sides.

>

SNIP

>

> Thanks,

> M

>

Exactly. For over 75 years, Shoghi Effendi or the denominations based on the fraudulent will and testament have used the techniques of smear and slander, avoidance and shunning, to hide their perfidy.

95 Theses - On Bahai Liberty - Articles

The Reform Bahai Faith

www.ReformBahai.org

Re: Dr. C. Ainsworth Mitchell & Abdul-Baha's Covenant

The "appeal to authority" is first and foremost to Abdul-Baha

Himself. THEN, to Dr. C. Ainsworth Mitchell, whose qualifications are unimpeachable and still widely recognized by forensic researchers. Ruth White's book provides documentation on both as well as arguments on a more analogous basis, comparing the dissimilarities of the forged w&t with Abdul-Baha's public statements, for instance.

What did Shoghi Effendi appeal to but the basest fears and emotions of humanity, in a manner foreshadowing those widely used by Baha'i fanatics during the last decade, for instance, "besotted woman," etc.

Chanler and Sohrab, in their own conception, were never attempting to create a separate denomination. Indeed, Sohrab may have been trying to curry favor with Shoghi Effendi and perhaps "win" his way back into the corrupted regime. It's important to realize the difference between them and Ruth White, who was more insightful into what had really taken place when Abdul-Baha died.

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The Reform Bahai Faith
www.ReformBahai.org

Re: Dr. C. Ainsworth Mitchell & Abdul-Baha's Covenant

Ian,

Forgery has no excuse.

Shoghi Effendi also thought he knew better than Abdul-Baha.
For decades Bahais have suffered from his arrogance:
<https://www.reformbahai.org/Covenant.htm>

You're entitled to your views. They're not mine, but "The conscience of man is sacred and to be respected." I don't believe you've responded to the fact that Dr. Mitchell scientifically confirmed forgery.

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www.ReformBahai.org

Re: Dr. C. Ainsworth Mitchell & Abdul-Baha's Covenant

It's not a matter of my providing evidence. The eminently qualified Dr. C.

Ainsworth Mitchell provided the hard evidence:

Professional genealogist Will Johnson's webpage, Dr. C. Ainsworth Mitchell:

https://www.countyhistorian.com/cecilweb/index.php/Charles_Ainsworth_Mitchell

Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930.

https://www.reformbahai.org/CAMitchell_Report.htm

Abdul-Baha's Covenant provides the "smoking-gun" in irrefutable black and white text:

<https://www.reformbahai.org/Covenant.htm>

It's in the interest of the ao to deny the obvious, and claim the world is flat....

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www.ReformBahai.org

Re: Dr. C. Ainsworth Mitchell & Abdul-Baha's Covenant

None of your arguments against Dr. Mitchell's Report are persuasive, nor properly explore and address his credentials. "Eggs in one basket" is a canard.

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www.ReformBahai.org

Re: Dr. C. Ainsworth Mitchell & Abdul-Baha's Covenant

Long ago, it was proven to be a fraudulent document:

"That is to say, the writing does not agree with the hypothesis that it was all written by one person."

"A minute comparison of the authenticated writing with the writing on

every page of the alleged will . . . has failed to detect in any part of the will the characteristics of the writing of Abdul-Baha, as shown in the authenticated specimens." --Dr. C. Ainsworth Mitchell

The burden of proving otherwise rested with Shoghi Effendi, the translator and main benefactor of the spurious document and now with the illegitimate organization he created.

Professional genealogist Will Johnson's webpage, Dr. C. Ainsworth Mitchell:

https://www.countyhistorian.com/cecilweb/index.php/Charles_Ainsworth_Mitchell

Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930.

https://www.reformbahai.org/CAMitchell_Report.htm

Bahai regards,

95 Theses - On Bahai Liberty - Articles
The Reform Bahai Faith
www.ReformBahai.org

Re: Dr. C. Ainsworth Mitchell & Abdul-Baha's Covenant

Sohrab's position isn't as simply as you make it out to be in The Will and Testament of Abdul Baha, An Analysis. New York: Universal Publishing, 1944.

There are a number of subtle nuances he carefully wrote into the book, complicating his support of Shoghi Effendi's usurpation of His grandfather's Faith:

"there is apparent contradiction between this section of the Will and his lifelong teachings" (61).

"the fact that Abdul Baha had never in speech or writing given the slightest indication that there would be a successor to himself. On the contrary, a number of addresses delivered by him on various occasions had made the opposite impression."(61). In this connection, see Abdul-Baha's Covenant <https://www.reformbahai.org/Covenant.htm>

Sohrab, for some reason, is clearly trying to influence Shoghi Effendi in 1944, as evinced in his advising that time was running out in Shoghi Effendi's appointing the Hands of the Cause. Whatever Sohrab's motives, they don't change the fact that the will and testament is a fraudulent document, never probated, i.e., never proven authentic,

quite the contrary given the tactics Shoghi Effendi used to attempt to discredit Ruth White and Dr. C. Ainsworth Mitchell--Mitchell's credentials are unimpeachable and it's one of the many slanders and signs of desperation that the corrupt AO only responds with smears and derision. At this point in history, whatever Sohrab's motivations were, they no longer matter.

See, The Universal Principles of the Reform Bahai Faith. Reform Bahai Press, 2008. 148 pages.

Available worldwide:

<https://www.reformbahai.org/reform%20bahai%20press.htm>

95 Theses - On Bahai Liberty - Articles
The Reform Bahai Faith
www.ReformBahai.org

Re: Dr. C. Ainsworth Mitchell & Abdul-Baha's Covenant

--- In ex-bahai@yahoogroups.com, wrote:

>

SNIP

>

I believe the turning point can now be

> identified as the 1988 "Dialogue Magazine" fiasco. Because the AO was

> not ready with a policy of openness and dialogue with thoughtful

> people by letting things open up in 1988 at the grassroots level, it

> was not ready for the energy of the Internet when it began its rise

> in 1994. The rest is now history. There are tens of thousands of very

> good and thoughtful spiritual books and magazines on Amazon while the

> Baha'is have largely nothing whatsoever in the way of wide ranging

> deep spiritual and thoughtful books or periodicals of commentary. The

> UHJ has largely translated NOTHING from the Writings in 35 years! It

> is just pathetic. It is literally criminal. Defeat in war is two

> little words..."too late". It is now far too late.

--

Thanks,

I agree with so much in your comments. I want to respond to your Dialogue observation. I think you're precisely right about identifying the Dialogue debacle as a profoundly serious mistake that had deep and lasting ramifications for the Faith, sending shock waves throughout the community, and awakening all thoughtful souls that something dreadfully wrong had happened to Abdul-Baha's conception that the individual's conscience was sacred and to be respected! Many lost opportunities since then.... one after another.... Of course, I'd

allow, that many such things too had happened earlier, with more of the same.

The one thing I'd disagree with is that it's all too late. God's challenge to the soul is never too late, only the response. Just my view.

I believe Bahais can renew and restore Baha'u'llah's Teachings, and revitalize our community and world.

See, The Universal Principles of the Reform Bahai Faith. Reform Bahai Press, 2008. 148 pages.

Available worldwide:

<https://www.reformbahai.org/reform%20bahai%20press.htm>

Bahai regards,

95 Theses - On Bahai Liberty - Articles

The Reform Bahai Faith

www.ReformBahai.org

Reflections on the Fraudulent will & testament of Abdul-Baha

The will and testament is a fraudulent document perpetrated by a family seeking to seize and control a formative religion for its own benefit. Largely, they succeeded, though they initially lost approximately thousands of early Bahais over the coming decades, while a few insightful and valient Bahais, such as Ruth White, Julie Chanler, and Mirza Ahmad Sohrab protested and explained their concerns and objections in a number of books, all the more worth reading in the light of subsequent decades of slander, deceit, lies, and shunning of independently minded scholars, writers, and people of every background:

"Abdul Baha had never in speech or writing given the slightest indication that there would be a successor to himself. On the contrary, a number of addresses delivered by him on various occastions had made the opposite impression" (61). "There is apparent contradiction between this section of the Will and his lifelong teachings..." (61). --Mirza Ahmad Sohrab, The Will and Testament of Abdul Baha, An Analysis. New York: Universal Publishing, 1944. Mirza Ahmad Sohrab's Broken Silence: The Story of Today's Struggle for Religious Freedom. New York: Universal Publishing, 1942. <https://fglaysiaher.com/bahaicensorship/SohrabEx.htm>

"*Whether the alleged will of Abdul Baha is authentic or spurious, the results of the administration of Shoghi Effendi and the National Spiritual Assembly of Baha'is stand as an historical indictment against them.*
[Boldface in original] They no more represent the Bahai Religion than the

bigots of the dark ages of Christianity.

"We had the dark ages because the bigots of that era got control of Christ's teachings and tortured all those who did not comply with their interpretation. Shoghi Effendi, and the National Spiritual Assembly of Baha'is, cannot in this day resort to physical torture to enforce their will, but they have resorted to mental torture by blackmailing with excommunication all those who do not comply with their inverted teachings" --Ruth White (100), Abdul Baha's Questioned Will and Testament.

Beverly Hills: White, 1946. Ruth White, Excerpts, Bibliography

<https://fglaysher.com/bahaicensorship/Ruth%20White.htm>

"That is to say, the writing does not agree with the hypothesis that it was all written by one person."

"A minute comparison of the authenticated writing with the writing on every page of the alleged will . . . has failed to detect in any part of the will the characteristics of the writing of Abdul-Baha, as shown in the authenticated specimens." --Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930.

https://fglaysher.com/bahaicensorship/CAMitchell_Report.htm

"A sincere man in Shoghi's position should gladly have accepted my challenge for an investigation. Any man confident of the justice of his case would, in fact, have courted and insisted upon an impartial and judicial examination of the alleged will and of all the facts bearing on his claim to Guardianship. Shoghi Effendi however, it can be seen, was congratulating himself that there was no likelihood of the Palestine authorities considering the question. He shunned a test of the alleged will and of his claims. And I have every reason to believe that his advice to his followers not to hurt my feelings at that time was with a view to prevent me from pursuing the matter further" (1).

"This alleged will is undated, unwitnessed, unprobated, and unstamped by the Government. It also contradicts the intent that its alleged maker held during his lifetime. for the alleged will commands people to obey Shoghi Effendi as if he were God, and to pay a tax to him. This is the motive of the fraud--money and power" (2).

"I am making this complaint in order to protect the public from a fraud, and a movement, which under Shoghi Effendi has become far more subversive than that of Bolshevism. For Shoghi Effendi aims to become world dictator, and he is establishing enemy states within each state, and collecting taxes from the people of these enemy states. All this is contrary to the teachings of Sir Abdul-Baha Abbas whose successor he claims to be (2-3). Letter to High Commissioner of Palestine. Ruth White Collection, Library of Congress, 1930.

<https://fglaysher.com/bahaicensorship/RWhiteLibC.htm>

A painful and difficult possibility to contemplate and recognize, that both theocratic interpretations of Baha'u'llah's Revelation are spurious and based upon a fraudulent document, but one that becomes all the more glaring in the light of subsequent Baha'i history. Yet if God has given us a conscience with which to independently seek the truth, we are called to trust it and weigh the evidence, no matter how concerted and overwhelming the mountain of slanderous vilification and misrepresentation might be.

Ultimately, we have Abdul-Baha's Words to guide us:

"The Bahai Movement is not an organization. You cannot organize the Bahai Movement." --Abdul-Baha

My Comments on Dr. C. Ainsworth Mitchell's Report

https://fglaysher.com/bahaicensorship/CAMitchell_comments.htm

Also see US District Court of Northern Illinois rules against Haifan Baha'is - April 23, 2008

Amici curiae, Reform Bahai Faith

<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Scholarship worthy of the name cannot be done without confronting the Bahai history to which Dr. C. Ainsworth Mitchell, [Ruth White](#), [Julie Chanler](#), and [Mirza Ahmad Sohrab](#) testify.

Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress
Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930.
https://fglaysher.com/bahaicensorship/CAMitchell_Report.htm

Ruth White, Excerpts, Bibliography
<https://fglaysher.com/bahaicensorship/Ruth%20White.htm>

Ruth White Collection, Library of Congress, 1930
<https://fglaysher.com/bahaicensorship/RWhiteLibC.htm>

ALL DOCUMENTS by Mitchell on Reform Bahai Faith website.
ALSO Download All Documents Deposited by Ruth White at the Library of Congress in one PDF:
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"That is to say, the writing does not agree with the hypothesis that it was all written by one person."

"A minute comparison of the authenticated writing with the writing on every page of the alleged will . . . has failed to detect in any part of the will the characteristics of the writing of Abdu'l-Baha, as shown in the authenticated specimens." --
Dr. C. Ainsworth Mitchell

The attempts to discredit Dr. Mitchell and Ruth White have relied on, for over 75 years, slander and ad hominem and are no more convincing now than they have ever been. Note the attempt to shift, from his conclusion and call for an examination of the original, to the man himself. Classic ad hominem.

I ask the reader to reflect on the fact that Dr. Mitchell remains one of the most respected forensic researchers of the 20th century and is still quoted and cited by academics and legal experts. His professional integrity is beyond question as is and was his ability to assess the authenticity of the purported will itself. As the document curator for the British Museum, Dr. Mitchell used techniques and methods still widely used and recognized, whether or not one has a command of the language being scrutinized. Knowledge of a language in and of itself has never been the essential for handwriting experts, and informed people know that to be a fact. Those who seek to conceal the act of forgery hope to confuse the uninformed about what is involved. See the link at the bottom to one of his books available online.

Ruth White placed Dr. Mitchell's signed *Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha* with the Library of Congress in 1930. Certified copy below.

A bibliography of Dr. C. Ainsworth Mitchell's published work is available from the Library of Congress at the bottom of this page.

My Comments on Dr. C. Ainsworth Mitchell's Report
https://fglaysher.com/bahaicensorship/CAMitchell_comments.htm

Professional genealogist Will Johnson's webpage, Dr. C. Ainsworth Mitchell:
https://www.countyhistorian.com/cecilweb/index.php/Charles_Ainsworth_Mitchell



(11" x 17")



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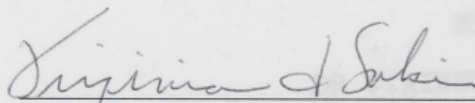
202-707-1771 (FAX)

photoduplication@loc.gov (EMAIL)

THIS IS TO CERTIFY that the Miscellaneous Manuscripts Collection of the Library of Congress Manuscript Division contains an item from the papers of *Abdul Baha* entitled **REPORT ON THE WRITING SHOWN ON THE PHOTOGRAPHS OF THE ALLEGED WILL OF ABDUL BAHÁ BY DR. C. AINSWORTH MITCHELL** and that the attached photocopies - the title page, the presentation page, 1 unnumbered page [page 1], and pages 2 through 4 - are a true representation from that work.

THIS IS TO CERTIFY FURTHER, that the work is marked with the handwritten notation "Presented to the Library of Congress by Ruth White, September 2, 1930."

IN WITNESS WHEREOF, the seal of the Library of Congress is affixed hereto on February 22, 2007.



By: Virginia D. Sorkin
Acting Chief
Library of Congress
Photoduplication Service



Presented to the
Library of Congress
by
Ruth White
September 2, 1930

I have made a minute examination of the writing in the photograph and photographic enlargements of the alleged will of Abdul Baha, and have compared it with the authenticated writing of Abdul Baha in a series of photographs and photographic enlargements received from Mrs. E. Lawrence White.

In the absence of ^{Gift} Mrs. H. Lawrence White's examination of the original document, any conclusions to be drawn from the examination of the photographic enlargements must necessarily be of a provisional character, depending upon the accuracy of the photographic records. Moreover, some of the facts which are taken into consideration in the scientific examination of an original document cannot be perfectly studied in a photographic reproduction, such as, for example, the ink, paper, penstrokes, and so on.

Assuming that the authentic specimens of writing are of approximately the same period as that at which the disputed will is alleged to have been written and signed, the points which can be accurately compared in the photographic enlargements are the points

formation of the writing, the changes in pressure, the
letters, and the relationship in the size of parts of the letter
the whole.

*Presented to the
Library of Congress
by
Ruth White
September*

REPORT

ON THE WRITING SHOWN ON THE PHOTOGRAPHS
OF THE ALLEGED WILL OF ABDUL BAHA

BY

DR C. AINSWORTH MITCHELL

EDITOR OF "THE ANALYST"

85, ECCLESTON SQUARE,

LONDON S.W.1

ENGLAND

JUNE 3rd 1930

[AC3959]

C. AINSWORTH MITCHELL, D.Sc., F.I.C.

TEL: VICTORIA 8363.

85, ECCLESTON SQUARE,

LONDON, S.W. 1.

June 3rd 1930



REPORT

ON THE WRITING SHOWN ON THE PHOTOGRAPHS OF THE ALLEGED WILL OF ABDUL BAHÁ.

I have made a minute examination of the writing in the photographs and photographic enlargements of the alleged will of Abdul Baha, and have compared it with the authenticated writing of Abdul Baha in a series of photographs and photographic enlargements received from Mrs. H. Lawrence White.

In the absence of an opportunity to examine the original document, any conclusions to be drawn from an examination of the photographic enlargements must necessarily be of a provisional character contingent upon the accuracy of the photographic records. Moreover, some of the facts which are taken into consideration in the scientific examination of an original document cannot be perfectly studied in a photographic reproduction, such as, for example, the ink, paper, penstrokes, and so on.

Assuming that the authenticated specimens of writing are of approximately the same period as that at which the disputed will is alleged to have been written and signed, the points which can be accurately compared in the photographic enlargements are the mode of formation of the writing, the changes in pressure, the form of individual letters, and the relationship in the size of parts of the letter to the whole.



A fact requiring explanation is the presence of apparent erasures on some of the pages of the will, namely in lines 12 and 13 of page 2, and line 13 of page 4. Without a microscopical examination of the original document it is not possible to state whether a chemical agent has been used, but assuming there have been erasures at these points I think it probable that they were done mechanically, not chemically. The apparent erasure on page 5, line 11, may possibly be the result of an imprint from other written matter while the ink was wet.

The photographic reproductions of authenticated specimens of the writing of Abdul Baha were the following:-

1. Writing from the Book of the Unitarian Church, Montclair, New Jersey.
2. Writing from the Guest Bible for 1912, City Temple, London.
3. Authenticated signatures on two letters to Mrs. Stannard on a photograph, and a possible authentic signature in the possession of Mrs. Devine.
There is no reason to doubt the authenticity of the signature from Mrs. Devine, since it agrees closely with the other signatures.

The Signatures on the Envelope:- A comparison of the four signatures on the envelope of the alleged will with the four authenticated signatures reveals many striking differences in the mode of formation of the characters, as for example:

In the authentic signatures the width of these characters,

compared with their height, is much greater than in the

signatures on the envelope. The strokes are also much firmer

ll

C. AINSWORTH MITCHELL, D.Sc., F.I.C.

TEL: VICTORIA 8363.

-3-

85, ECCLESTON SQUARE,
LONDON, S.W.1.

in the envelope signatures than in the authenticated signatures.

we In the authenticated signature the entire character is roughly $2\frac{1}{4}$ times the width of the open space between the uprights; in the disputed signatures the corresponding figure is twice as great. In the authentic signatures the cusp is rounded; in the disputed signatures it is pointed. In the authenticated signatures the relationship between the depth of the gap and its breadth is as 1 : 1.4 to 1.6, whereas in the disputed signatures it is as 1 : 2.3 to 2.6. Thus the ratio is totally different. In my opinion these differences are not consistent with the signatures upon the envelope being in the writing of the writer of the authenticated signature.

The Body of the Will:- A comparison of the formation of the writing on the envelope with that on pages 9 and 10 of the will shows so many points of resemblance that there is no reason to doubt that they were written by the same person.

I have also studied minutely the photographic enlargements of the writing on the other pages of the will, and have formed the following conclusions:-

Page 2, with the exception of the last two lines, agrees with Page 3.



C. AINSWORTH MITCHELL, D.Sc., F.I.C.

TEL: VICTORIA 8363.

85, ECCLESTON SQUARE,

LONDON, S.W.1.

-4-

The last two lines of Page 2 agree with Page 4.

The other pages, namely 5, 6, 7 and 8, agree in the characteristics of writing with the writing on Page 4. That is to say, the writing does not agree with the hypothesis that it was all written by one person.

The writing of Abdul Baha has certain distinctive features, among which are a sudden change of pressure in some of the strokes, wavering formation of some of the curves, and the formation of sharp angles in some of the characters. These characteristics are sharply indicated in the enlarged photographs of the writing in the City Temple, London, and in the Montclair writing.

A minute comparison of the authenticated writing with the writing on every page of the alleged will, and in particular with the lines 10, 11 and 12 on page 5, has failed to detect in any part of the will the characteristics of the writing of Abdul Baha, as shown in the authenticated specimens.

In addition to these differences in writing habits, there are also differences in the shapes of many of the parallel characters in the body of the document compared with the authenticated writing, as in the case of the signatures mentioned above.

C. Ainsworth Mitchell

[Text copy of Dr. Mitchell's Report]

Presented to the Library of Congress by Ruth White
September 2, 1930

Gift Mrs. H. Lawrence White Sept 8, 1930

REPORT ON THE WRITING SHOWN ON THE PHOTOGRAPHS OF THE ALLEGED WILL OF ABDUL BAHA BY DR C. AINSWORTH MITCHELL EDITOR OF "THE ANALYST" 85, ECCLESTON SQUARE, LONDON S.W.1 ENGLAND JUNE 3rd 1930 [Title page]

C. AINSWORTH MITCHELL, D.Sc., F.I.C. TEL: VICTORIA 6363.
85, ECCLESTON SQUARE, LONDON, S.W.1. [page 1]
June 3rd 1930

REPORT ON THE WRITING SHOWN OF THE PHOTOGRAPHS OF THE ALLEGED WILL OF ABDUL BAHA.

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Assuming that the authenticated specimens of writing are of approximately the same period as that at which the disputed will is alleged to have been written and signed, the points which can be accurately compared in the photographic enlargements are the mode of formation of the writing, the changes in pressure, the form of individual letters, and the relationship in the size of parts of the letter to the whole.

C. AINSWORTH MITCHELL, D.Sc., F.I.C. TEL: VICTORIA 6363.
85, ECCLESTON SQUARE, LONDON, S.W.1. [page] -2-

A fact requiring explanation is the presence of apparent erasures on some of the pages of the will, namely in lines 12 and 13 of page 2, and line 13 of page 4. Without a microscopical examination of the original document it is not possible to state whether a chemical agent has been used, but assuming there have been erasures at these points I think it probable that they were done mechanically, not chemically. The apparent erasure on page 5, line 11, may possibly be the result of an imprint from other written matter while the ink was wet.

The photographic reproductions of authenticated specimens of the writing of Abdul Baha were the following:--

1. Writing from the Book of the Unitarian Church, Montclair, New Jersey.
2. Writing from the Guest Bible for 1912, City Temple, London.
3. Authenticated signatures on two letters to Mrs. Stannard on a photograph, and a possible authentic signature in the possession of Mrs. Devine. There is no reason to doubt the authenticity of the signature from Mrs. Devine, since it agrees closely with the other signatures.

The Signatures on the Envelope:— A comparison of the four signatures on the envelope of the alleged will with the four authenticated signatures reveals many striking differences in the mode of formation of the characters, as for example:—

In the authentic signatures the width of these characters, compared with their height, is much greater than in the signatures on the envelope. The strokes are also much firmer

C. AINSWORTH MITCHELL, D.Sc., F.I.C. TEL: VICTORIA 6363.
85, ECCLESTON SQUARE, LONDON, S.W.1. [page] -3-

in the envelope signatures than in the authenticated signatures.

In the authenticated signature the entire character is roughly $2\frac{1}{4}$ times the width of the open space between the uprights; in the disputed signatures the corresponding figure is twice as great. In the authentic signatures the cusp is rounded; in the disputed signatures it is pointed. In the authenticated signatures the relationship between the depth of the gap and its breadth is as 1 : 1.4 to 1.6, whereas in the disputed signatures it is a 1 : 2.3 to 2.6. Thus the ratio is totally different. In my opinion these differences are not consistent with the signatures upon the envelope being in the writing of the writer of the authenticated signature.

The Body of the Will:— A comparison of the formation of the writing on the envelope with that on pages 9 and 10 of the will shows so many points of resemblance that there is no reason to doubt that they were written by the same person.

I have also studied minutely the photographic enlargements of the writing on the other pages of the will, and have formed the following conclusions:—

Page 2, with the exception of the last two lines, agrees with Page 3.

C. AINSWORTH MITCHELL, D.Sc., F.I.C. TEL: VICTORIA 6363.
85, ECCLESTON SQUARE, LONDON, S.W.1. [page] -4-

The last two lines of Page 2 agree with Page 4.

The other pages, namely 5, 6, 7 and 8, agree in the characteristics of writing with the writing on Page 4. That is to say, the writing does not agree with the hypothesis that it was all written by one person.

The writing of Abdul Baha has certain distinctive features, among which are a sudden change of pressure in some of the strokes, wavering formation of some of the curves, and the formation of sharp angles in some of the characters. These characteristics are sharply indicated in the enlarged photographs of the writing in the City Temple, London, and in the Montclair writing.

A minute comparison of the authenticated writing with the writing on every page of the alleged will, and in particular with the lines 10, 11 and 12 on page 5, has failed to detect in any part of the will the characteristics of the writing of Abdul-Baha, as shown in the authenticated specimens.

In addition to these differences in writing habits, there are also differences in the shapes of many of the parallel characters in the body of the document compared with the authenticated writing, as in the case of the signatures mentioned above.

[Signed] C. Ainsworth Mitchell

Mitchell was singularly qualified to judge the authenticity of the purported will of Abdul-Baha:

"In England, C. Ainsworth Mitchell was a public analyst interested primarily in questioned documents and the chemistry of inks during the early twentieth century" (25).

Introduction to Forensic Sciences. William G. Eckert.
Published 1997 CRC Press. Legal Reference / Law Profession. 390 pages. ISBN 0849381010

The authenticity of my quotation from the Introduction to Forensic Sciences above, regarding Dr. C. Ainsworth Mitchell, may be verified by Previewing the book and selecting page 25. On Amazon.com: <https://www.amazon.com/>

NOTE WELL: In 1997, decades after his Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha in 1930, Dr. C. Ainsworth Mitchell's reputation in the field of "questioned documents" continues to command the respect of his colleagues capable of evaluating his abilities and of educating new students.

"Documents And Their Scientific Examination" (1920) Author: C. Ainsworth Mitchell, Date 1920
<https://www.archive.org/details/DocumentsAndTheirScientificExamination>
[can be downloaded in full]

Professional genealogist Will Johnson's webpage on Dr. C. Ainsworth Mitchell:
https://www.countyhistorian.com/cecilweb/index.php/Charles_Ainsworth_Mitchell

Will Johnson to a fundamentalist Baha'i who dismissed Dr. Mitchell:

From: "wjhonson" wjhonson@aol.com
Newsgroups: alt.religion.bahai,talk.religion.bahai
Sent: Saturday, April 21, 2007 10:36 PM
Subject: Re: 4-20-07 - Ruth White. Abdul Baha's Questioned Will and Testament.

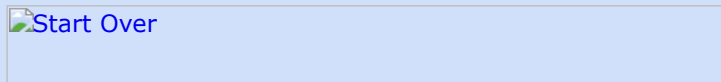
>
> That's a bit disengenuous to his memory. Charles Ainsworth Mitchell
> wrote several books in which he details pencil, ink, writing styles,
> etc. It wasn't a hobby, he was a professional in this type of
> analysis.
>

[Link to Library of Congress SEARCH for your own confirmation: C. Ainsworth Mitchell](#)

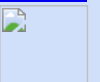
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DATABASE: Library of Congress Online Catalog

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SEARCH RESULTS: Displaying 1 through 18 of 18.

#	Name Heading	Name: Main Author, Creator, etc.	Full Title	Date
☐ [1]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Allen, Alfred Henry, 1847-1904.	Allen's Commercial organic analysis; a treatise on the properties, modes of analysis, and proximate analytical examination of the various organic chemicals and products employed in the arts, manufactures, medicine, etc.; with concise methods for the detec	1923
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms CALL NUMBER: QD271 .A45 1923				
☐ [2]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Fresenius, Theodor Wilhelm, 1856- [from old catalog]	Introduction to qualitative chemical analysis, by Th. Wilhelm Fresenius.	1921
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms CALL NUMBER: QD81 .F8 1921				
☐ [3]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Documents and their scientific examination with especial reference to the chemistry involved in cases of suspected forgery, investigation of disputed documents, handwriting, etc.,	1922
SELECT TITLE FOR HOLDINGS INFORMATION				
☐ [4]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Edible oils & fats, by C. Ainsworth Mitchell.	1918
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms CALL NUMBER: TP670 .M5				
☐ [5]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Expert witness and the applications of science and of art to human identification, criminal investigation, civil actions & history / by C. Ainsworth Mitchell.	1923
ACCESS: Law Library Reading Room (Madison, LM201) CALL NUMBER: K2283 .M57 1923				
☐ [6]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Expert witness and the applications of science and of art to human identification, criminal investigation, civil actions & history, by C. Ainsworth Mitchell.	1923
ACCESS: Law Library Reading Room (Madison, LM201) CALL NUMBER: LAW				
☐ [7]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Fibres used in textile and allied industries, by C. Ainsworth Mitchell and R. M. Prideaux, F.I.C.	1910
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms CALL NUMBER: TS1540 .M6				
☐ [8]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Flesh foods.	1900
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms CALL NUMBER: TX555 .M5 (Rare Bk. Coll.)				
☐ [9]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Forensic chemistry in the criminal courts.	1938
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms CALL NUMBER: RA1057 .M57				
☐ [10]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Ink, by C. Ainsworth Mitchell.	1923
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms CALL NUMBER: TP946 .M65				

☐ [11]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Inks---	1904
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms			CALL NUMBER: TP946 .M68	
☐ [12]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Inks: their composition and manufacture, including methods of examination and a full list of British patents.	1937
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms			CALL NUMBER: TP946 .M68 1937	
☐ [13]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Oils, animal, vegetable, essential, and mineral.	1916
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms			CALL NUMBER: TP670 .M513 1916	
☐ [14]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Recent advances in analytical chemistry. Editor: C. Ainsworth Mitchell.	1930
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms			CALL NUMBER: QD75 .M5	
☐ [15]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Scientific detective and the expert witness, by C. Ainsworth Mitchell.	1931
ACCESS: Law Library Reading Room (Madison, LM201)			CALL NUMBER: LAW	
☐ [16]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Vinegar: its manufacture and examination. By C. Ainsworth Mitchell, with 5 plates and 49 other illustrations.	1916
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms			CALL NUMBER: TP445 .M6	
☐ [17]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Oppenheimer, Karl, 1874-	Ferments and their actions. By Carl Oppenheimer ... Tr. from the German by C. Ainsworth Mitchell ...	1901
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms			CALL NUMBER: QP601 .O62	
☐ [18]	Mitchell, C. Ainsworth (Charles Ainsworth), 1867-	Tognoli, Edgardo.	Reagents and reactions, by Edgardo Tognoli ... Tr. from the Italian by C. Ainsworth Mitchell ...	1918
ACCESS: Jefferson or Adams Bldg General or Area Studies Reading Rms			CALL NUMBER: QD77 .T6	



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Download All Documents Deposited by Ruth White at the Library of Congress in one PDF:
<https://fglaysher.com/bahaicensorship/archives/WhiteLCDocs.pdf>

Ruth White
<https://fglaysher.com/bahaicensorship/Ruth%20White.htm>

Excerpts from Mirza Ahmad Sohrab's *Broken Silence: The Story of Today's Struggle for Religious Freedom*. New York: Universal Publishing, 1942.
<https://fglaysher.com/bahaicensorship/SohrabEx.htm>

Professional genealogist Will Johnson's webpage, Dr. C. Ainsworth Mitchell:
https://www.countyhistorian.com/cecilweb/index.php/Charles_Ainsworth_Mitchell

Also see US District Court of Northern Illinois rules against Haifan Baha'is - April 23, 2008
Amici curiae, Reform Bahai Faith
<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

CAUTION * Psychological War Zone *** Newcomers —**

<https://fglaysher.com/bahaicensorship/Caution.htm>

Censorship and disinformation pervade bahai cyberspace

<https://fglaysher.com/bahaicensorship/censored.htm>

Wikipedia Entry > Baha'i Censorship of FG Page, May 2010

https://fglaysher.com/bahaicensorship/Wikipedia_Frederick_Glaysher.html

Haifan Baha'i fundamentalists are highly adept at manipulating and controlling information, disinformation and public perception, on and off the Internet, at times using false identities (permissible under [taqiyya and hikmat](#) "dissimulation" and "wisdom" to "protect the faith") and smearing dissenters as "paranoid," "disillusioned," given to "conspiracy theories," "covenant breakers," and so forth.

I caution you that appearances are deceiving on Wikipedia, talk.religion.bahai and alt.religion.bahai, as elsewhere in bahai cyberspace, [Beliefnet](#), Talisman9, "unenrolled" Baha'i Yahoo Group, at times the DMOZ and Google directories, and

so on, playing the game of "good cop, bad cop,"*** (see below) all of which have been prime tactics and arenas of Baha'i propaganda and used to identify, manage, and suppress dissent.

Time has shown that some false identities are actually *double agents* pretending to be opposed to the Haifan Baha'i denomination while actually working on its behalf, especially on talk.religion.bahai. Compare "[agents provocateurs](#)" on Wikipedia: "The provocateurs try to incite the opponent to counter-productive or ineffective acts to foster public disdain—or provide a pretext for aggression against the opponent." Compare "[red-baiting](#)": "such unjust accusations of crypto-communism are used mainly with the intention of discrediting the individual's or organization's political views."

For a historical perspective, "The Baha'i Technique":

<https://fglaysher.com/bahaicensorship/technique.htm>

Shunning & Slander > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

Also see comments regarding talk.religion.bahai on Usenet

<https://fglaysher.com/bahaicensorship/Usenet.htm>

bahai-apologetics & BCCA (Bahai Computer and Communication

Association)

https://fglaysher.com/bahaicensorship/BCCA_Ap.htm

Good Cop/Bad Cop, known in British military circles as **Mutt and Jeff** and also called **joint questioning** and **friend and foe**^[1], is a psychological tactic, used for [interrogation](#). It involves a team of two interrogators who take apparently opposing approaches to the subject. The interrogators may interview the subject alternately or may confront the subject at the same time. The 'Bad Cop' takes an aggressive, negative stance towards the subject, making blatant accusations, derogatory comments, threats, and in general creating antipathy between the subject and himself. This sets the stage for the 'Good Cop' to act sympathetically: appearing supportive, understanding, in general showing sympathy for the subject. The good cop will also defend the subject from the bad cop. The subject may feel he can cooperate with the good cop out of trust and/or fear of the bad cop. He may then seek protection by and trust the good cop and tell him the needed information. The technique is easily recognised by those familiar with it, but it remains useful [\[citation needed\]](#) against subjects who are young, frightened, or naïve. Experienced interrogators assess the subject's level of intelligence and experience with the technique [\[citation needed\]](#) prior to its application, as the technique is often seen as offensive and insulting to those who recognise it, who may thus refuse to cooperate outright. https://en.wikipedia.org/wiki/Good_cop/bad_cop

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The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

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Questions? CONTACT ME HERE > https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm

The Baha'i Faith & Religious Freedom of Conscience

**"Critics chafe at Baha'i conservatism" By IRA RIFKIN
February 27, 1997, Religion News Service
<https://fglaysher.com/bahaicensorship/CChafe.htm>**

For Dr. Linda Walbridge, a prominent anthropologist of Islam, an authority on Shi`ite Islam, and former associate director of the Middle East Institute at Columbia University, also see the following links

**"Critics chafe at Baha'i conservatism" By IRA RIFKIN
February 27, 1997, Religion News Service
<https://fglaysher.com/bahaicensorship/CChafe.htm>**

<https://fglaysher.com/bahaicensorship/wrongs.htm>

<https://fglaysher.com/bahaicensorship/anonymou2.htm>

<https://fglaysher.com/bahaicensorship/anonymou3.htm>

<https://fglaysher.com/bahaicensorship/Cole38.htm>

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<https://fglaysher.com/bahaicensorship/Cole18.htm>

**<https://fglaysher.com/bahaicensorship/WalbridgeL.htm>
Obituary 2002 by Juan Cole**

**Juan Cole - Menu
<https://fglaysher.com/bahaicensorship/Cole.htm>**

**NEWS FEATURE: "Critics chafe at Baha'i conservatism."
By IRA RIFKIN
February 27, 1997, Religion News Service**

Eds: RNS Online, <https://www.nj.com/RNS/>, printed this with color photos of Cole, Henderson and the Baha'i Worship Center in Wilmette, Ill, accompanying this story.

UNDATED - The first 19 days of March are a special time for Baha'is, members of a worldwide religion with a liberal reputation based on its vision of the underlying unity of all faiths, the oneness of humanity and the harmony of science and religion.

The Baha'i faith grew out of Islam, and like the Muslim month of Ramadan, Baha is set aside 19 days - the month of Ala according to the Baha'i calendar - as a period of dawn-to-sunset fasting and spiritual reflection. The month ends with the Feast of Nawruz, the Baha'i new year. It's a festive time of community gatherings featuring prayers, spiritual readings, socializing and lots of food. For ex-Baha'i Juan Cole, though, this year's feast will be anything but festive. Cole, a professor of Middle East history at the University of Michigan, is among the nation's leading experts on the faith. Until last May, when he formally resigned from the movement, he had been a Baha'i for 25 years. Now, however, he counts himself among a small but influential group of past and present liberal Baha'is angry over what they say is the hijacking of the faith by a cadre of conservative leaders more interested in preserving their authority than the Baha'i principle of "independent investigation of reality."

That principle is among the core tenets of the Baha'i faith first articulated by its founder, the 19th-century Persian prophet known as Baha'u'llah (the Glory of God) and who is revered by the faithful as an incarnation of God akin to Jesus. According to the critics, the National Spiritual Assembly (NSA), which oversees the American Baha'i movement, is dominated by a tight-knit group of authoritarian officials who keep the lid on free expression by threatening dissidents with excommunication and by manipulating the process by which NSA members are elected.

In the Baha' i faith, excommunication includes total shunning by family members and friends.

Spreading their message via the Internet, the dissidents - many of whom, like Cole, once were members of the faith's intellectual elite - say the nine-member NSA also hides the truth about the faith's shrinking American following.
"Baha'is are not open - repeat, not open - about how controlling this organization is, " said Cole. `` Virtually no one who comes into this faith realizes that by becoming a Baha'i you are making your individual conscience hostage to the dictates of the leadership.

"The Baha' is started out Unitarian and ended up Calvinist. "

For their part, American Baha'i leaders, headquartered in the Chicago suburb of Wilmette, Ill., dismiss the critics as an inconsequential group of disgruntled elitists who - blinded by their attraction to the faith's more liberal aspects - overlooked its deeply conservative side.

This includes an emphasis on " administrative order" as a prime religious goal.
Baha'u'llah taught that religions fail in large part because, of the disunity that tears them apart following their initial burst of spiritual energy.
As a result, tight controls are placed on all public statements made by Baha'is -- including the works of scholars, who are required to submit their writings for pre-publication review.

"The Baha'i community as a whole does not encourage antagonistic confrontation,
" said Firuz Kazemzadeh, an NSA-member and its secretary for external affairs.
"We always seek consensus. But if there is no unanimity then the majority must prevail.

Not all Baha'i scholars find fault with this.
"I personally don't buy 'the totalitarian argument, " said Canadian Baha'i B.

Todd Lawson, an assistant professor of Islamic studies at Montreal's McGill University.

"The Baha'i faith posits a non-confrontation version of problem solving. My view is if you opt out of that mode, that's your prerogative. But there are others who take a longer view of things. ... Baha'i ideals are extremely demanding. "

Michael McMullen, an assistant professor of Sociology at the University of Houston at Clear Lake, said prior review "makes sense" because much of the writings of Baha'u'llah and his successors remain untranslated from their original Persian and Arabic, and are therefore inaccessible to the majority of American Baha'is.

"My experience has been that what is corrected are factual errors not interpretation, " said McMullen, who is also a local Baha'i leader in League City, Texas.

The dissidents also claim the Baha'i prohibition against public campaigning or nominating candidates for spots on the nine-member NSA serves to keep it a closed body controlled by the American Baha'i establishment.

Baha'i leaders say they are only following an orthodoxy established by Baha'u'llah and his successors - his son Abdul-Baha and his great-grandson, Shoghi Effendi, who died in 1957.

"It is extremely deprecated if anyone even talks about how the voted " said Kazemzadeh. "Voting is supposed to be a very spiritual act."

Assembly members are elected annually by a fixed number of 171 delegates who represent local Baha'i assemblies across the continental United States.

Robert C. Henderson, a former Atlanta businessman who is the NSA's secretary-general, making him the highest ranking American Baha'i (the faith has no ordained clergy), said there have been 12 changes in

**the NSA' s membership
over the past 15 years.**

"That's not indicative of a closed group ," he said.

However, Cole said each change resulted from retirement, death or a member moving out of the country. No incumbent who has sought re-election has been defeated since 1961, he said.

Cole also noted that family and other close associations are common among American Baha'i leaders. Six of the nine current NSA members have family or professional connections.

For example, Henderson's mother, Wilma Ellis, is married to Kazemzadeh. Ellis herself is a former NSA member who has held a variety of prominent Baha'i positions. Currently she is a member of the Continental Board of Counselors of the Americas, which provides advice and other services to elected Baha'i bodies throughout the hemisphere.

Two other current NSA members are husband and wife James and Dorothy Nelson. He is a former presiding judge of the Los Angeles Municipal Court. She is a judge of California's Ninth Circuit Court of Appeals. '

Two other members are Juana Conrad, a retired administrator for the Los Angeles Municipal Courts, and William Davis, former administrative executive of the Ninth Circuit Court.

Yet another current assembly member is South Dakotan Patricia Locke, the first American-Indian woman to serve on the NSA. She replaced her son Kevin: Locke. McMullen, the University of Houston sociologist, acknowledged that the prohibition against nominations and campaigning has made it hard for those outside the Baha'i establishment to win election to the NSA.

But on the local level, he added, there is a much higher leadership turnover.

Moreover, on this level of authority, he said, issues, even controversial ones, are freely debated without fear of official disapproval.

Henderson also said that "Baha'is are specifically asked to air their grievances" at local and national conventions. "There are specific channels for such expression, but it must remain within these established channels."
"The Baha'i faith is outwardly liberal but inwardly conservative, " he continued. " It's a matter of scripture."

Baha'is claim a worldwide membership of more than 5 million people living in more than 200 nations and territories. About 2.5 million Baha'is live in India. In Iran - where the faith first emerged in the 1840s when Baha'u'llah proclaimed himself to be the divine manifestation for the modern era there are about 300,000 Baha'is. Considered heretics by the Muslim authorities, the live as a persecuted minority.

The heresy charge stems from Baha'u'llah's claim to prophet status some 1,200 years after Muhammad, the founder of Islam, proclaimed himself God's final prophet.

In the United States, Baha'is claim some 130,000 members - a third of whom are African-Americans. About 21,000 live in California, with the largest concentration - more than 6,000 - in greater Los Angeles.

Baha'is are also relatively strong in South Carolina, Texas, Florida, Georgia, North Carolina, Illinois, Arizona and Washington state.

However, Baha'i critics say the religion's membership numbers are wildly inflated. Citing friendly but unnamed sources at Baha'i headquarters in Wilmette, the dissidents say no more than 30,000 names represent active Baha'is with verifiable addresses.

"Wilmette has no idea who most of these so-called 130,000 Baha'is are," said Steven Scholl, a Baha'i for 27 years until he withdrew his membership last October.

"The large number of inactive members on the roles speaks to the number of people who have simply walked away from the faith out of their upset with the leadership," said Scholl, a publisher of spiritual books based in Ashland Ore.

A 1993 book on Americans' religious affiliations, "One Nation Under God" by demographers Barry Kosmin and Seymour Lachman, estimated the number of adult Baha'is in the United States at about 28,000.

"Every new religious movement that is in a missionary phase tends to overestimate its members," Kosmin, currently at the Institute for Jewish Policy Research in London, said in an interview. "They count people coming in, but never count those who leave."

Kazemzadeh, the Baha'i official, insisted that the 130,000 figure is "essentially accurate." But he also said that "if active means contributing funds and serving locally, it's probably about half the names on the list." Sizable Baha'i communities in the South are traceable to the influx of mostly rural African-Americans who joined the faith in the 1960s and '70s, drawn by its strong rejection of racial prejudice. Jazz musician Dizzy Gillespie is probably the best-known African-American Baha'i.

During those same years, relatively large numbers of white liberals, attracted by the faith's emphasis on a society free of social injustice, also joined. It is mostly members of this group - many of them scholars of Baha'i texts, the Middle East and its languages - that today lead the dissident movement. Linda Walbridge, an anthropologist at the University of Indiana specializing in

the growth of Islam in America, became a Baha'i in 1966 when she was a 19-year-old VISTA volunteer on the Navajo Reservation. Despite her anger at the hierarchy, she remains a Baha'i.

Raised Roman Catholic, Walbridge said she was attracted to the Baha'i faith by its promise of a universalist vision. "It was far more open than anything I had experienced. "

Walbridge's public dissent has prompted Baha'i officials to threaten to label her a "covenant breaker" - a form of excommunication that would require her Baha'i husband to divorce her or risk his own excommunication.

"It was supposed to be the most liberal, broad-based religion on the face of the earth, " said Walbridge. " Instead, it turned out to be a straight jacket." For liberal academics like Walbridge, the lack of free expression is a prime bone of contention. However, they also take issue with the Baha'i claim of inclusiveness when only men can serve on the Universal House of Justice the faith's international authority based in Haifa, Israel, near Baha'u'llah's, burial place. Established in 1963 in accordance with Baha'u'llah's dictates, the Universal House of Justice is considered an infallible body by Baha'is.

The critics also take issue with the harsh attitude taken by Baha'i leadership toward sexually active gay and lesbian members, who are subject to official sanction under the faith's general prohibition against all forms of extra-marital sex.

"I understand that this conforms to understanding of Baha'i orthodoxy that the leadership shares, but how is this inclusive? " said Walbridge. " For heaven's sake, let's at least discuss it. Things have changed since the 19th century." To members of the Baha'i establishment, Walbridge's challenge to some of the

faith's basic tenets are indicative of the critics' misreading of the movement's conservative side.

"These so-called dissident Baha'is like to be among Baha'is because they were liberal and we appear liberal," said Kazemzadeh. "But they did not y believe in God as Baha'is define it. That raises the question of hypocrisy.

"This is a religious community united by a set of beliefs," he said. " So if a person says he does not believe in these beliefs, why is he a member of the community?"

[Note: A sidebar introduction, plus corrections to the article submitted by two Baha'is, and finally a Baha'i report on the article, including a list of the newspapers which ran it, all follow. Some Baha'is interpreted these articles as excessively critical; see for example the NSA response at "Attacks on the Faith". -J.W.]

**Sidebar: Thumbnail guide to the beliefs of the Baha'is
by Ira Rifkin
c. 1997 Religion News Service**

UNDATED -- A cornerstone of Baha'i beliefs is the principle of progressive revelation, which holds that God repeatedly sends divine messengers to Earth and that the latest in a line running from Abraham to Jesus and Muhammad was the 19th-century Persian prophet known as Baha'u'llah. Missionary-minded and pacifist-oriented, the Baha'i faith teaches the unity of mankind and the commonality of all religions. It also emphasizes the harmony of science and religion, rejection of all prejudice, independent investigation of truth, equality of the sexes and compulsory education. "The Baha'i Faith's progressive approach to human society originates with Baha'u'llah's emphasis on unity," said a 1992 official profile of the movement. "Indeed, if one

were to characterize
His teachings in a single word, that word would be
unity."

Baha'is have no ordained clergy and little ritual, and are
led by elected
officials. Despite the declaration of sexual equality, the
faith's international
authority, the Universal House of Justice based in Haifa,
Israel, is doctrinally
an all-male body. Baha'is consider the House of Justice
to be infallible.

National Spiritual Assemblies direct Baha'i affairs in
individual countries.

U.S. Baha'i headquarters are in the Chicago suburb of
Wilmette, Ill., site of
one of seven Baha'i Houses of Worship scattered around
the globe.

Baha'is believe the world is destined to have one
government, which will be led
by Baha'is and will be based on the faith's administrative
framework. The Baha'i
faith grew out of Shiite Islam, and like Muslims, Baha'is
are not supposed to
consume alcohol and are to adhere to a strict moral
code. They also believe in
the sharing of wealth and the adoption of a universal
language.

Considered heretics by Muslims, Baha'is have long been
persecuted by Islamic
leaders, particularly in Iran. Baha'u'llah spent much of
his life in prison or
under house arrest. He died while under house arrest
near Acre, just north of
Haifa, which was then part of the Ottoman Empire. Since
1980, more than 200
Iranian Baha'is have been executed and thousands have
been imprisoned, according
to reports, leading to frequent condemnations of Teheran
by the U.S. State
Department. Because of this persecution, the recently
organized, 20-member
Secretary of State's Advisory Committee on Religious
Freedom Abroad has a Baha'i
member.

-END RIFKIN AP - NY-02-26-97 1528 EST

**Note: Here follow two corrections sent to a Baha'i
academics listserv in March,
1997:**

**On Thursday, March 6, a Baha'i wrote:
"Mr. Henderson was misquoted. Actually, he said, "The
Baha'i Faith is SOCIALLY
liberal and MORALLY conservative." Another factual error
is that Linda Walbridge
remains a part of the American Baha'i community; as
many of us may remember with
sadness, she withdrew from the Baha'i Faith almost a
year ago."
Later, she added:**

**"I happened to be at the National Center last Friday, and
Bob Henderson pointed
out to some Baha'is that he was misquoted. Actually, it is
something that
happens all the time in journalism (in the rush of
scribbling down notes and
all). My guess is that Linda Walbridge was also
misunderstood, as she would have
no reason to believe that the institutions consider her to
be a part of the
American Baha'i community."**

**The US Baha'i Office of Public Information recently
mailed their PI NEWS, April
1997, a bi-monthly publication distributed to Baha'i
Public Information Reps.
Here is the lead article regarding the RNS article: "News
on Opposition National
News Wire Article Criticizes the NSA"**

**"On February 27, 1997, the Religion News Service
carried a news article by Ira
Rifkin under the title "Critics Chafe at Baha'i
Conservatism." The article
presented the views of a small group of of disaffected
former Baha'is who left
the Faith because they rejected certain fundamental
Baha'i teachings. The
individuals attacked Baha'i institutions and their
members attributing to them
dictatorial attitudes, accusing them of controlling
elections and claiming that
Baha'i institutions were dominated by a tight-knit group
of authoritarian
officials. The article was published in the following US
papers:**

- 1) Muscatine, Iowa Journal**
- 2) Akron, Ohio Beacon Journal**
- 3) Kansas City, Missouri Star**
- 4) North Carolina Times News**

- 5) Charlotte, North Carolina Observer**
- 6) Springfield, Massachusetts Republican**
- 7) Mobile, Alabama Register**

"Local communities responded to the article's publication in a variety of ways. For example, the Baha'is of Springfield, MA, formed a delegation which visited the executive editor of the Springfield, Massachusetts paper. The delegation explained to the editor the Baha'is eighty-year history in the area and noted its community service. During the hour long meeting, the executive editor's tone was apologetic, He stated that he had not read the article before it was placed. Additionally, he promised to feature a positive article on the Faith in the near future. Although published in only seven newspapers, the article is an excellent opportunity to identify issues and teachings to which American media might give a negative interpretation: free speech, the Baha'i electoral process and Covenant breaking to name a few. The Office of Public Information, in consultation with the Research Office of the Baha'i National Center, is developing educational materials for PI Reps which will address these issues.

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Censorship and disinformation pervade bahai cyberspace

<https://fglaysher.com/bahaicensorship/censored.htm>

Wikipedia Entry > Baha'i Censorship of FG Page

https://fglaysher.com/bahaicensorship/Wikipedia_Frederick_Glaysher.html

FG - RoyalWeb entry

https://www.countyhistorian.com/cecilweb/index.php/Frederick_Glaysher

Censorship and disinformation pervade bahai cyberspace and have since the advent of the Internet. Discussion on [Beliefnet's Baha'i Debate](#) and Talisman9 is no exception. Repeatedly, "liberal" moderators have shown themselves as ready to squelch open and free discussion as the worst fundamentalists in control of [soc.religion.bahai](#), [AOL's message boards](#), and other mouthpieces of the bahai administration, such as [H-Net Bahai](#) and Unenrolled Baha'i on Yahoo! Groups, intended to monitor and regulate dissent. Use them with caution and realize that you are usually NOT hearing voices of dissent because the sweet and pleasant "moderators" have prevented people from posting their views.

[Talk.religion.bahai](#) remains the only place of online discussion that *NEITHER fundamentalist nor liberal prejudice and passion can censor, though often manipulated in other ways....* by creating false identities and alias, playing good-cop / bad-cop, double-agents, and other deceptions, including websites that pretend to be critical of Haifan Baha'i positions while actually in their control and promoting subtly positive views and spins.

See CAUTION * Psychological War Zone *** Newcomers ____**

<https://fglaysher.com/bahaicensorship/Caution.htm>

For a few specific instances of censorship on bahai lists, see

Bahai-Discuss Archive - Fall of 1997

<https://fglaysher.com/bahaicensorship/BCCAMenu.htm>

For similar tactics used on talisman9 in July of 2004, see

[Hate Mail 2004 "babytorturer"](#) - slander by talisman9 "moderator"

<https://fglaysher.com/bahaicensorship/hate16.htm>

[Homepage](#)

Questions? CONTACT ME HERE > https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm

The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>
Subject: Fw: [bahai-faith] moderators vs censors
Date: Tuesday, May 05, 1998 6:55 AM

-----Original Message-----

From: LaAeterna <LaAeterna@aol.com>
To: bahai-faith@makelist.com <bahai-faith@makelist.com>
Date: Sunday, May 03, 1998 10:28 AM
Subject: [bahai-faith] moderators vs censors

>I had a very interesting experience with srb just this past week. I sent in a
>post discussing female circumcision and asking what was the UHJ's position on
>this barbaric practice. My post posed the rhetorical question: when do we as
>Baha'is stop deferring to cultural mores and speak out firmly against those
>which harm or injure people? The post was rejected because I had used the
>acronym UHJ and I was told in a very rude way I could speak out against the
>issue myself if I felt so strongly about it.

>To say I was flabberghasted at this type of "moderating" was putting it mildly
>indeed. Has anyone else experienced anything similar? What IS moderating,
>anyhow...I'm beginning to think it is censorship based on the limited
>understanding of the Teachings of the few whose task it is to review posts by
>the readership.

>Nancy

>----

>List Archive: <https://www.findmail.com/listsaver/bahai-faith/>
>To Subscribe: e-mail to bahai-faith-subscribe@makelist.com
>To Unsubscribe: e-mail to bahai-faith-unsubscribe@makelist.com
>--
>Start Your Own Free Mailing List at <https://www.MakeList.com> !
>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

**** The Charade of Dialogue and Consultation ****

I refuse to participate in the CHARADE of dialogue.... THAT is what has infuriated fanatics like Susan Maneck and others....

And I have found ways to reach non-bahai observers with the truth

about my fellow bahais, in the best interest of both the Baha'i Faith and of my fellow citizens. More on Susan Maneck, Baha'i scholar: <https://fglaysher.com/bahaicensorship/Maneck8.htm>

The fundamentalists among my fellow bahais no longer uphold

the principles and Teachings of Baha'u'llah. Their only standard

is their desire for power and control, while the crushing of the individual is merely a corollary of that goal.

Baha'i principles include opposing, identifying, and denouncing

the tyrant, as Baha'u'llah did, with integrity, for decades....

I have long been a defender of Abdul-Baha's clear, undeniable,

and perspicuous Words, while the fundamentalists seek to cast me

as an opponent and heretic, which is slander, pure and simple.

Susan Maneck and the other fundamentalists may ignore others and

spam their spin control year after year with impunity. That's the

way it works in bahai cyberspace, while maligning anyone with

even a modicum of integrity and courage. Usually, newcomers are

too innocent to know the difference, is their hope. In the end, the

truth will out, which is the fundamentalist fear.

Polluting the atmosphere with moles, who are wildly erratic and aberrant, is one of the tactics that the fundamentalists use (on talk.religion.bahai and elsewhere) to discredit dissenters and liberals before non-bahais and newcomers.

Slander and backbiting are powerful forces, employed nowhere to better effect than by the fundamentalists among my fellow bahais.

Many observers, though, have not been deceived:

See "The Baha'i Technique":

<https://fglaysher.com/bahaicensorship/technique.htm>

--

FG

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

I believe it is the counter on my website, registering over 21,000 hits as of late February 2001, that inspires the desperate, futile efforts of my fellow Bahais to silence and discredit me, as well as their fanatical attempts to suppress any possible knowledge of the truth documented there.

In February 2000, I filed a police report regarding a variety of items and placed a trace on my telephone line. Other actions have been taken.

While my fellow Bahais continue to attack, harass, malign, and slander me on talk.religion.bahai, alt.religion.bahai, AOL, and elsewhere, falsely accusing me of "spamming," of misrepresenting the intrigues of the "universal" house of "justice" to silence and ostracize people, of being mentally unstable and so on, it has been widely observed by other Bahais and non-Bahais that Bahai fundamentalists routinely refuse all discussion of the facts and EVIDENCE of the oppression and tyranny committed by the uhj.

Those interested in impartially judging my sanity and background for themselves may find my bio helpful:
<https://fglaysher.com/bio.htm>

The non-Bahai observer might want to give careful consideration to the probability that the uhj itself supports and encourages this person in his continual harassment of me since I notified them of his actions on January 30, 2000, and again on February 24, 2001, receiving back confirmation of their receipt of my message, while he continued hounding me for weeks. Therecord of Bahai tyranny since 1970, on my website, documents that fundamentalist Bahais have gone from one attempt to another in the hope of silencing me and many, many others.

On January 30, 2000, I wrote to the uhj:
A Bahai continues to harass me despite my polite requests that he cease emailing me his insults and threats. I hold the uhj directly responsible for the actions of this and other Bahai fanatics. The uhj routinely inspires this type of fundamentalism in my fellow Bahais and then uses them to suppress and control others.
I shall be sending a copy of this message to the uhj along with the individual's name and email address.
As a member of the Bahai faith since 1976, I have every right to express my conscience and beliefs as both Baha'u'llah and Abdul-Baha guaranteed their followers....

--
FG
www.FG.com
The Bahai Faith & Religious Freedom of Conscience
<https://members.nbci.com/FG/index.htm>

----- Original Message -----
From: Bahá'í World Centre <secretariat@bwc.org>
To: <EarthrisePress@hotmail.com>
Sent: Sunday, January 30, 2000 11:09 AM
Subject: RE: Bahai>>> Continuing Harassment
Dear Friend,
This is an automated acknowledgement.
Your message has been received at the Bahá'í World Centre.
Electronic Communications Operation,
Bahá'í World Centre

When I asked him to desist, he spammed my account with a dozen copies of this message:
>I will post you and I will stand behind everything I wrote.....
One of his earlier messages was:
> You have truly mastered the high-tech form of rhetorical masturbation.
>You continue to post the things which seem to excite you the most to people
>who don't really care what you are posting. It is a shame that you feel

>that this has become such a deep seated motivation for so much of your time.I have heard all the drivel you are posting, before, and it has always come
>from individuals who have had their hand slapped for one reason or another.
>Get over it. The Baha'i Faith is divine and nothing you can say(mostly
>imagination) can ever effect it in the least. You will never have the
>opportunity to understand the significance of the UHJ or its members in
>your lifetime. Jealousy takes all forms. Why not stick to an area of your
>expertise and get out of this one? No one here cares anymore about you or
>your fantasies.

"Mark Elderkin" <elderkin@nor.com.au> wrote in message
[news:JuXu4.20\\$1j4.2147@nsw.nnrp.telstra.net...](mailto:news:JuXu4.20$1j4.2147@nsw.nnrp.telstra.net...)

>
> > It was a common stratagem of the Soviets and
> > their academic puppets in the West to smear
> > the characters and reputations of people who
> > had the courage and honesty to confront the reality
> > of the use of terror and tyranny by Stalin and his
> > ilk.
> >
> > Comparably speaking, it will require a great effort on
> > the part of those interested in the truth about the
> > current Bahai uhj if they are not to be misled by my
> > fellow Bahais and their deceptions on talk.religion.bahai
> > and elsewhere.
>
> It is nice to see that Fred can actually write a real posting here. Now
if we can get Fred to quit cross-posting to people who don't want to here
or see of him. I have an idea. I think Fred needs to quit hiding behind his
> usual spam postings of Patrick Henry. So here goes..... 'give me
> liberty or,
> give Fred a call:
> xxXXXX
> and as you can see, I have cross-posted this to all of Fred Preselected
> news-servers. Let your fingers do the walking.
> Mark

"Mark Elderkin" <elderkin@nor.com.au> wrote in message
[news:hH1v4.125\\$1j4.6711@nsw.nnrp.telstra.net...](mailto:news:hH1v4.125$1j4.6711@nsw.nnrp.telstra.net...)

> Pat and all others concerned,
> I probably misstepped the guidelines by posting Freddys Facts
> but I think it will give Fred a chance to realize that he is not-so
> anonymous anymore and might wish to quit cross-posting. I understand that
> there are a lot of crazys out there that might not like the things he
> regularly posts and now he can't hide behind his mothers dress. I have
> posted my own phone number before and will always make myself available
for
> anyones input. Thanks.
> Always Remember... Let your fingers do the walking.
> Mark

Path:

sn-us!sn-xit-04!supernews.com!europa.netcrusader.net!128.230.129.106!news.ma
xwell.syr.edu!intgwpad.nntp.telstra.net!nsw.nnrp.telstra.net!news.acay.com.a
u!pmq.intercoast.com.au

From: "Mark Elderkin" <elley@intercoast.com.au>

Newsgroups: alt.religion.bahai,talk.religion.bahai

References: <t9cl8qsfkf4j83@corp.supernews.com>

Subject: Re: REPOST - Petition for a Bahai Reformation

Lines: 12

X-Priority: 3

X-MSMail-Priority: Normal

X-Newsreader: Microsoft Outlook Express 5.50.4133.2400

X-MimeOLE: Produced By Microsoft MimeOLE V5.50.4133.2400

Message-ID: <3a96e1c0.0@news.acay.com.au>

Date: Sat, 24 Feb 2001 09:23:44 +1100

NNTP-Posting-Host: 203.27.214.6

X-Complaints-To: abuse@telstra.net

X-Trace: nsw.nnrp.telstra.net 982972465 203.27.214.6 (Sat, 24 Feb 2001
10:54:25 EST)

NNTP-Posting-Date: Sat, 24 Feb 2001 10:54:25 EST

Organization: Customer of Telstra Big Pond Direct

Xref: sn-us alt.religion.bahai:23378 talk.religion.bahai:21826

----- Original Message -----

From: "Mark Elderkin" <elley@intercoast.com.au>

Newsgroups: alt.religion.bahai,talk.religion.bahai
Sent: Friday, February 23, 2001 5:23 PM
Subject: Re: REPOST - Petition for a Bahai Reformation

> Fred,
> I think it is about time you stop cross-posting to the others. They
> assume you are a Baha'i and get pissed off at us. It's about time I get
> out your address and phone number and I'll cross-post it here and
> I'll make sure to include every interesting NG I can find. I was
> presented with a list of para-military groups that have NGs and I'll
> include those. I've done it before so don't feel I wouldn't again. You
> need to realise that you are causing harm and we're tired of it.
> MEE
> "
>
>

From secretariat@bwc.org Sat Feb 24 04:02:34 2001
Received: from [192.115.146.1] by hotmail.com (3.2) with ESMTTP id
MHotMailBC60EDB9005D40043195C07392010EA73; Sat Feb 24 04:02:34 2001
Received: by bwcpo.bwc.org with Internet Mail Service (5.5.2650.21)
id <1W8X3S09>; Sat, 24 Feb 2001 13:49:08 +0200
Message-ID: <234FCCF3FAEFD21192270090271F45D80386EC2E@bwcpo003.bwc.org>
From: =?iso-8859-1?Q?Bah=E1=27=ED_World_Centre?= <secretariat@bwc.org>
To: "f_glaysher@hotmail.com" <f_glaysher@hotmail.com>
Subject: RE: Bahais begin Offensive of Lies, Hate, Misrepresentations, Att
acks
Date: Sat, 24 Feb 2001 13:49:06 +0200
MIME-Version: 1.0
X-Mailer: Internet Mail Service (5.5.2650.21)
Content-Type: text/plain;
charset="iso-8859-1"
Content-Transfer-Encoding: quoted-printable
----- Original Message -----
From: "Bahá'í World Centre" <secretariat@bwc.org>
To: <f_glaysher@hotmail.com>
Sent: Saturday, February 24, 2001 6:49 AM
Subject: RE: Bahais begin Offensive of Lies, Hate, Misrepresentations,
Attacks

Dear Friend,

This is an automated acknowledgement.

Your message has been received at the Bahá'í World Centre.

Electronic Communication Operations,
Bahá'í World Centre

Path: uni-berlin.de!fu-berlin.de!newsfeed.direct.ca!look.ca!newshub2.rdc1.sfbba.home.com!news.home.com!sjc1.nntp.concentric.net!newsfee
From: "Mark Elderkin" <elley@intercoast.com.au>
Newsgroups: alt.religion.bahai,talk.religion.bahai
References: <t9kf39t1emgd28@corp.supernews.com>
Subject: Re: - bahai - Renewed Harassment
Lines: 26
X-Priority: 3
X-MSMail-Priority: Normal
X-Newsreader: Microsoft Outlook Express 5.50.4133.2400
X-MimeOLE: Produced By Microsoft MimeOLE V5.50.4133.2400
Message-ID: <3a9ad12d.0@news.acay.com.au>
Date: Tue, 27 Feb 2001 09:02:26 +1100
NNTP-Posting-Host: 203.27.214.6
X-Complaints-To: abuse@telstra.net
X-Trace: nsw.nnrp.telstra.net 983224912 203.27.214.6 (Tue, 27 Feb 2001 09:01:52 EST)
NNTP-Posting-Date: Tue, 27 Feb 2001 09:01:52 EST
Organization: Customer of Telstra Big Pond Direct
Xref: uni-berlin.de alt.religion.bahai:4515 talk.religion.bahai:21702
From: "Mark Elderkin" <elley@intercoast.com.au>
Subject: Re: - bahai - Renewed Harassment
Date: Monday, February 26, 2001 5:02 PM

Let's see..... by harassment you mean I put your real phone number
and address on ARB/TRB about a year ago. Yes I did that. NO regrets
what-so-ever. I can only hope you heard from some of the people you

continually spammed and cross-posted to. Grow up Glaysheer..... Your wimpy ranting here every other day have almost no merit. When I posted last year, a few told me that I had broken this and that rule and that it would put me in court and I would lose my ISP and on and on. Nothing at all occurred. ISP couldn't have cared..... No anything. And as far as inspiration I use the posts from other NGs who post here complaining about your antics. And if you think I care about my phone or address being posted here.....

Mark Elderkin 43 Moruya Drive, Port Macquarie, NSW call international: 061265842150

I guess it all boils down to the issue of the morality of your actions..... I don't mind taking responsibility for mine.

MEE

Nima,

I would appreciate your forwarding his phone number and address to me at f_glaysheer@hotmail.com
FG

Path: uni-berlin.de!fu-berlin.de!news.maxwell.syr.edu!intgwpad.nntp.telstra.net!nsw.nnrp.telstra.net!news.acay.com.au

From: "Mark Elderkin" <elley@intercoast.com.au>

Newsgroups: alt.religion.bahai,talk.religion.bahai

References: <t9kf39t1emgd28@corp.supernews.com> <3a9ad12d.0@news.acay.com.au> <905580C9Ddrwalkerfsandp
<905588063drwalkerfsandpcom@202.76.4.10> <97g0do\$seq\$1@gnamma.connect.com.au> <3a9ba495@news-uk.one

Subject: Re: - bahai - Renewed Harassment

Lines: 13

X-Priority: 3

X-MSMail-Priority: Normal

X-Newsreader: Microsoft Outlook Express 5.50.4133.2400

X-Mimeole: Produced By Microsoft MimeOLE V5.50.4133.2400

Message-ID: <3a9c5864.0@news.acay.com.au>

Date: Wed, 28 Feb 2001 12:51:41 +1100

NNTP-Posting-Host: 203.27.214.6

X-Complaints-To: abuse@telstra.net

X-Trace: nsw.nnrp.telstra.net 983325064 203.27.214.6 (Wed, 28 Feb 2001 12:51:04 EST)

NNTP-Posting-Date: Wed, 28 Feb 2001 12:51:04 EST

Organization: Customer of Telstra Big Pond Direct

Xref: uni-berlin.de alt.religion.bahai:4526 talk.religion.bahai:21739

To all concerned..... AS I see there has been more trash exposed, might I just set the record straight. I am not a Yank living in Australia but have been an Australian living in Australia since January 1992. Passport available on request. Now it might be asked as to why this is important to anyone other than myself and family but it does seem that it must be an issue for someone. If it was said to make a point then I'm afraid that the point is mute when it can be totally dismissed. I'm happy to live in and to be a 'fair-dinkum die' Australian.

Cheers.....MEE

> >Mark is yank living in OZ, not an Aussie.

Path: uni-berlin.de!fu-

berlin.de!newsfeed.direct.ca!look.ca!newshub2.rdc1.sfba.home.com!news.home.com!sjc1.nntp.concentric.net!newsfee

From: "Mark Elderkin" <elley@intercoast.com.au>

Newsgroups: alt.religion.bahai,soc.culture.iranian,soc.culture.israel,talk.religion.bahai,talk.religion.misc

References: <t9se9tkua39287@corp.supernews.com>

Subject: Re: { bahai } Why I Crosspost to Three Newsgroups

Lines: 51

X-Priority: 3

X-MSMail-Priority: Normal

X-Newsreader: Microsoft Outlook Express 5.50.4133.2400

X-MimeOLE: Produced By Microsoft MimeOLE V5.50.4133.2400

Message-ID: <3a9ec8df.0@news.acay.com.au>

Date: Fri, 2 Mar 2001 09:16:08 +1100

NNTP-Posting-Host: 203.27.214.6

X-Complaints-To: abuse@telstra.net

X-Trace: nsw.nnrp.telstra.net 983484931 203.27.214.6 (Fri, 02 Mar 2001 09:15:31 EST)

NNTP-Posting-Date: Fri, 02 Mar 2001 09:15:31 EST

Organization: Customer of Telstra Big Pond Direct

Xref: uni-berlin.de alt.religion.bahai:4540 soc.culture.iranian:330979 soc.culture.israel:380858 talk.religion.bahai:2176

My dear Fred..... apparently you didn't take me

seriously.....

"FG" <f_glaysher@hotmail.com> wrote in message
news:t9se9tkua39287@corp.supernews.com...

> My crossposts to soc.culture.israel, soc.culture.iranian,
> and talk.religion.misc are entirely within the acceptable
> parameters for crossposting to newsgroups related to
> the subject at hand:

>

> The bahai faith *began* in Iran in 1844, the major bahai
> religious sites and institutions are *located *in *Israel*,
> *all* religions may join discussion on talk.religion.misc,
> and the unsuspecting public ought to be informed and
> have the opportunity to judge and decide the facts for itself.

>

> It should be evident to any intelligent person that bahai
> fundamentalists have a hidden agenda and their self-interest
> in mind when they malign me and many, many other people on
> talk.religion.bahai, alt.religion.bahai, AOL, and elsewhere.

>

> Since fundamentalists among my fellow bahais have always relied
> on their ability to operate one way in one country and another
> elsewhere and the Internet now no longer makes that possible, as
> dramatically demonstrated with the former USSR and China,
> the universal house of "justice," like other totalitarian regimes,
> will have to confront and answer for the consequences of their own
> hypocrisy. Their slandering me for "spamming" also won't prevent
> perceptive people from realizing what's really going on....

>

> Those interested in judging independently for themselves my
> background and whether I'm "unbalanced," as bahai fundamentalist
> struggle to portray me, may do so by reading my Biographical Note:
> <https://fglaysher.com/bio.htm>

>

> I believe it is my duty, bahai and otherwise, to inform my fellow
> citizens, local and global, of the appalling and incessant hypocrisy
> that lies behind the deceptive, progressive facade that the uhj so
> often fobs off on the unsuspecting public....

>

> --
> FG

> www.FG.com

> The Bahai Faith & Religious Freedom of Conscience
> <https://members.nbc.com/FG/index.htm>

>

>

>

>

>

Questions? CONTACT ME HERE > https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm

The Baha'i Faith & Religious Freedom of Conscience

Comments posted to *The Chicago Tribune* Forum

https://fglaysher.com/bahaicensorship/Chicago_Tribune.html

The Chicago Tribune.

[Baha'i rift: Baha'is upset with Orthodox Baha'i Faith](https://archives.chicagotribune.com/2009/may/18/local/chi-bahai-18-may18) May 18, 2009

<https://archives.chicagotribune.com/2009/may/18/local/chi-bahai-18-may18> (original link)

Full text original also available through:

WORLDWIDE RELIGIOUS NEWS

<https://wwrn.org/articles/30946/?amp;place=north-america§ion=bahai>

TimesDispatch

Richmond Times-Dispatch

Rift in Baha'i faith becomes grounds for lawsuit

https://www2.timesdispatch.com/rtd/lifestyles/health_med_fit/article/I-BAHA0526_20090604-232004/271998/

November 23, 2010 >>> Opinion Handed Down by US 7th Circuit Court of Appeals, Case No. 08-2306

https://fglaysher.com/bahaicensorship/US_7th_Circuit_Court_of_Appeals_11-23-2010.html

Sometime in early June 2011, the discussion thread on Topix.net, based on a Chicago Tribune article, was deleted with over 4,600 messages on the Baha'i lawsuit against several Bahai denominations. Many participants suspect the Haifan Baha'is are involved in its demise. Notice the large number of other older Baha'i threads on Topix that are still included. Haifans have done this kind of thing for many decades, on and off line, rewriting history... so the court case that has been won is a very historic victory.

I saved and repost below all of my messages that I think of as important to preserve knowledge of the issue and the discussion on Topix, because I've seen the Haifans do this consistently over the years, having knocked repeatedly my own website off the Net, early on, way back into the late 1990s, as with other forums, rewriting history. Obviously, the loss of over 4,600 messages from various points of view, and with participants from several Bahai denominations, is quite a revision, to say the least. The Haifans have been desperate throughout the proceedings to keep all information off the Internet about the lawsuit. Initially, there were numerous appearances of the Chicago Tribune article all over the newspaper Internet sites, but most of them have also been deleted, as was one comment critical of the Wilmette Baha'is. I preserved the links to the pages on Topix below.

PDF copies of pages on Topix documenting nearly 4,600 (4,626+) posts to the forum, from Google's cache copies as of July 9, 2011:

[Baha'i rift_Baha'is upset with Orthodox Baha'i Faith - Topix1](#)

[Baha'i rift_Baha'is upset with Orthodox Baha'i Faith - Topix6](#)

[Baha'i rift_Baha'is upset with Orthodox Baha'i Faith - Topix215](#) (documents 4,626+)

[Baha'i rift Baha'is upset with Orthodox Baha'i Faith - Topix229](#)
[Baha'i rift Baha'is upset with Orthodox Baha'i Faith - Topix230](#)

See also [Thread Orthodox believers can call themselves...](#)

The above discussion forum seems to have been replaced with
<https://www.topix.com/forum/religion/bahai-world-faith>

I invite the reader to reflect on the nature of the Haifan Baha'i denomination. After the US Federal Courts ruled against it THREE TIMES, Wilmette Baha'is appear to have taken over or destroyed the Topix Forum that Bahais of several other denominations had used for over three years to discuss the lawsuit against them. This type of fanatical tactic is exactly what Haifan Baha'is have done for many decades, as extensively documented on this website and elsewhere on the Internet. That the Wilmette Baha'is would demonstrate such unmitigated contempt for the ruling of the Federal Court system, probably through Baha'is working in one way or another under the "[Continental Board of Counsellors](#)" for "protection and propagation," should give thoughtful people reason for serious concern. For similar incidents:

[AOL - bahai Censorship](#)
[Soc.Religion.Bahai](#)
[Beliefnet.com](#)
[Soulpancake](#)
[Huffington Post](#)... etc., etc., etc....

Another reprint of the Chicago Tribune article:
[BAHA'I RIFT BAHA'IS UPSET WITH ORTHODOX BAHA](#)

Topix - Baha'i Rift - Chicago Tribune - Forum (click link for original)

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post19>

I applaud the Chicago Tribune for allowing their readers to read and decide for themselves what they think about the lawsuit by the Baha'is of Wilmette against other US citizens, which is essentially seeking to deprive other Baha'is of their Constitutional right to religious freedom and conscience.

It should be noted that Judge Amy St Eve, considered an outstanding legal mind by her peers, ruled against the Baha'is of Wilmette in the lower court. In the 7th Circuit Court of Appeals, Judge Diane S. Sykes stated to the lawyer for the Wilmette Baha'is that their attempt to deprive other Bahai denominations of essentially their religious freedom and liberty, quote, "Clearly raises some Constitutional concerns." Similarly, Judge William J. Bauer shared a similar concern when he repeatedly asked the lawyer for the Wilmette Baha'is what would be the outcome for members of the Reform Bahai Faith.

It is fortunate for Bahais of all persuasions, and our country, that we have judges capable of penetrating the obfuscation and going right to the heart of the matter. Anyone interested in hearing Judge Sykes and Judge Bauer's own recorded words in the Court room may listen to a 3-minute mp3 clip at the following link. <https://fglaysher.com/bahaicensorship/USCourtAppeals09.htm>. (There's a 30-minute clip also)

Despite the claims of many here, numbers of adherents are not important. The truth is important. Only the individual can decide that for him or herself. Members of the Orthodox Baha'i Faith and other Bahai denominations have followed their consciences and are entitled to their beliefs, before God, and before the legal bar of justice, and woe unto our country should that ever change.

While the Reform Bahai Faith was not a party to the lawsuit, it was slandered or mentioned in court in both lawsuits. Reform Bahais believe the purported will and testament of 1921 is a fraudulent document, despite both Wilmette and Orthodox Baha'is thinking otherwise, and find it sad that the Wilmette Baha'is especially have chosen to sue other denominations, which they also did as early as the

1940s against early Reform Bahais Julie Chanler and Ahmad Sohrab.

To our minds, the oppressive and dictatorial actions they have taken against their own followers for decades, such as requiring or pressuring wives to divorce their husbands (medieval and appalling as it may sound), demonstrates emphatically that they have strayed very far from the Example of universality set by Abdul-Baha when he was in Chicago in 1912.

This lawsuit is merely the latest for those interested enough to examine the truth independently for themselves, via the websites here linked to.

Reform Bahai Faith

<https://www.reformbahai.org>

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahacensorship>

2nd post:

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post23>

[QUOTE who="Janice"]According to Abdul-Baha "religion must be the cause of unity, harmony and agreement among mankind. If it be the cause of discord and hostility, if it leads to sparation and conflict, the absence of religion would be preferable in the world."
[/QUOTE]

Which is precisely why the fraudulent will and testament of 1921, purported to be Abdul-Baha's, has produced so much suffering and misery as that of **husbands and wives required to shun one another** over religious "truth" and similar appalling abominations within the Wilmette Baha'i denomination, the vast majority of whom have been deceived into believing it's a legitimate document.

Dr. C. Ainsworth Mitchell, chief document expert at the British Museum, judged it a fraud in 1930, yet it's essentially the fraudulent document which is a the core of why the Wilmette Baha'is are suing and seeking to destroy other Bahai denominations:

https://www.reformbahai.org/CAMitchell_Report.html

Reform Bahai Faith

<https://www.reformbahai.org>

3rd post:

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post26>

[QUOTE who="Marcello"]I was once very attracted to the "mainstream" Baha'i Faith, and even attended the local Baha'i center fairly regularly. But the more I learned about the authoritarian structure of the faith, the more disillusioned I became. This lawsuit only confirms to me that something has gone very wrong with the hierarchy of the Baha'i faith. The inspiring message of Baha'u'llah is now subservient to the political dogmatism of a misguided bureaucracy. What a shame. [/QUOTE]

Unfortunately, I believe you're right about the "political dogmatism of a misguided bureaucracy." The good news is that Abdul-Baha's supposed will and testament of 1921 is a fraudulent document, independently judged as such with the scientific methods of forensic science in 1930. Dr. C. Ainsworth Mitchell's original Report is deposited with the Library of Congress and available at this link:

https://www.reformbahai.org/CAMitchell_Report.html

Ruth White and Ahamad Sohrab, early reform Bahais during the 1930s and '40s, wrote several books that fully discuss what went wrong, subverting the universality of Baha'u'llah's Teachings into a corrupt money and power seeking organization. Their works are also available on the Reform Bahai Faith website.

The sad thing is that most Baha'is have been brainwashed and deceived into believing Shoghi Effendi was appointed by Abdul-Baha as a "guardian" and thereby taught not to think and investigate for themselves. As Professor Juan Cole once said, "It's a perfect racket."

We must not despair, though. God has preserved the knowledge, down through the decades, about what Abdul-Baha actually taught, as the Center of the Covenant. His vision is a free and open Bahai Cause, which is still alive, and growing.

Bahai regards,

Reform Bahai Faith
Rochester, Michigan USA
www.ReformBahai.org

4th:

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post38>

The response by members of the Wilmette Bahai denomination here to this article by The Chicago Tribune ought to give any thoughtful person reason for pause and reflection. Below are a few excerpts for historical context.

Many of the comments demonstrate the truth of what Professor Juan Cole of the University of Michigan observed way back in 1998 in his book *Modernity and the Millennium: The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East*, Columbia University Press, writing that the Baha'i administration has increasingly come under the control of fundamentalists, "stressing scriptural literalism ... theocracy, censorship, intellectual intolerance, and denying key democratic values" (196).

Similarly he wrote online in 1998, "The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB [Covenant Breaker (heretic)] to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

Professor Juan Cole, in February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all). Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith. The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent. With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by *Baha'is*, by prominent Baha'is. I have been backbitten by them. This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just *talk* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute.

Further insightful comment from Juan Cole and others at
<https://fglaysher.com/bahaicensorship/technique.htm>

I suggest recalling the words of Judge Diane S. Sykes, to the lawyer for the Wilmette Baha'is in their attempt to deprive other Bahai denominations of essentially their religious freedom and liberty, quote, "Clearly raises some Constitutional concerns." Again, the 3-minute Mp3 file of her actually making this

statement in the 7th Circuit Court of Appeals may be found at
<https://fglaysher.com/bahaicensorship/USCo...>

It's long past time that the people of Chicago and the United States should know the Wilmette Baha'is for the fanatical and oppressive organization it actually is. The Chicago Tribune is to be applauded for allowing its readers to decide for themselves.

The Reform Bahai Faith
<https://www.ReformBahai.org>

5th
<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post108>

Reform Bahai Faith
Rochester, MI
Reply »|Report Abuse|#108Monday May 25

Long suppressed by Bahais of other denominations,
Reform Bahais have returned to, and renewed,
Abdul-Baha's authentic 1912 Covenant.

www.reformbahai.org/Covenant.html

Of the several Bahai denominations, the Reform Bahai Faith is the only denomination that follows Abdul-Baha's authentic Covenant, and not what many have believed is the fraudulent will and testament of 1921.

FG
Reform Bahai Faith
<https://www.reformbahai.org>

6th
<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post109>

Wilmette Bahai Shunning
Rochester, MI
Reply »|Report Abuse|#109Monday May 25

The reporter Manya A. Brachear mentions an appalling fact, entirely glossed over by every Wilmette Baha'i poster to this thread: "Goldberg's wife was encouraged to divorce her husband."

What Ms. Brachear doesn't report is that Wilmette Baha'is who refuse to "shun" their spouse are themselves in turn shunned from the denomination.

It's difficult to think of a more spiritually sick practice than this one that the fraudulent will and testament has produced, carefully hidden from new Baha'is and the general American public.

For the stories and comments of about dozen people who have experienced or witnessed the effects of Baha'i shunning, see [Shunning > Menu https://fglaysher.com/bahaicensorship/Shunning.htm](https://fglaysher.com/bahaicensorship/Shunning.htm)

FG
The Baha'i Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

7th
Reform Bahai Faith

Join the community
Rochester, MI

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post152>

Janet wrote:

Shame on all of us ... Here we are arguing and suing each other over who's in charge... Once again I urge all those who might come across this note to pray for their hearts to be open and for detachment and to offer that same prayer for all living beings. God will guide us....

Friends,

I urge you to consider that all this contention is further rotten fruit of the fraudulent will and testament of 1921, driven by a hunger for power and control, proven a forgery by modern forensic science in 1930.

Reform Bahais have returned to, and renewed, Abdul-Baha's authentic 1912 Covenant, an open, sane, simple, moderate document, preserving the dignity and freedom of the individual in community, advancing no scheme of theocracy and triumphalism, but God's loving Covenant for His creation, in this Day and Time, as Interpreted by the Center of the Covenant.

<https://www.reformbahai.org/Covenant.html>

To speak with or invite a Reform Bahai speaker to your community, see our website.

To attend a Reform Bahai Fireside, see https://www.reformbahai.org/fireside_meetings.html#fireside

Reform Bahai Faith

<https://www.reformbahai.org>

8th

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post168>

Religious Liberty

#169

All of the many points of view here dramatically demonstrate for the people of Chicago that, despite the shameless lie of the Wilmette Baha'is before Judge Amy St. Eve in its nsa-memo.pdf in 2006, claiming, while distorting the earlier 1966 court's decision, "No question of religious liberty is involved." In fact, the lawsuit is ESSENTIALLY about religious liberty. See near top of page 2:

<https://fglaysher.com/bahaicensorship/archives/nsa-memo.pdf>

Judge Amy St. Eve wisely perceived it as such, despite all the obfuscation. God willing, the 7th Circuit Court of Appeals will do so likewise, and thereby set aright for American citizens what a forged will and testament has created.

95 Theses - On Bahai Liberty - Articles - Abdul-Baha's Covenant

The Reform Bahai Faith

www.ReformBahai.org

9th

#180

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post180>

amishindian wrote:

"Fred, having been an unenrolled believer in Bahauallah for the last 29 years and never been a member of any other Bahai group other than the Haifa one, I am not planning on joining any group including the Reform Bahais. Still I appreciate what you are doing. My days of contention on Bahai issues are over."

Dear AmishIndian,

Thank you for your appreciative words.

If you don't mind my saying so, there seems to me to be two misconceptions underlying the thinking you express.

First, the very notion of "unenrolled" plays into the hands of the putative organization that "enrolls," as though it were the legitimate one by its very existence. The "unenrolled" remain controlled by, marginalized, and subordinated to the Baha'i denomination they imagine they're leaving or avoiding the taint thereof. In fact, "unenrolled" Bahais are playing into the hands of the organization that dominates and controls believers in Baha'u'llah through its fraudulent will and testament. The logical step for the "unenrolled" is to understand the implications of Abdul-Baha's own Interpretation that the Bahai Cause cannot be "organized." The irony is that they ARE attempting to follow the actual Teaching of Abdul-Baha without fully recognizing its implications, which is what Reform Bahais are doing and seeking the meaning of, the moderate organization he implied and taught.

Second, the notion of "contention" seems to conceive of religion as though it alone of all human endeavours and fields of activity should be free of healthy debate and exchange of opinions. Abdul-Baha stated "The shining spark of truth cometh forth only after the clash of differing opinions." Why should religion be any different? Similar to the common allegations from prevailing culture, the atheist debates, if you will, etc., in modern society, as in the academic world and so forth, ALL fields of human exchange follow the standard of Abdul-Baha--He does not imagine an utopian world free of clash and conflict, nor should we. The issue is the "shining spark of truth," arrived at only through the exchange of views and individual thought, prayer, and struggle. Totalitarianism, censorship, etc., are not the way to achieve unity, but uniformity and suppression, according to the Teachings of Baha'u'llah and Abdul-Baha.

Bahai regards,

FG

The Reform Bahai Faith
www.ReformBahai.org

talk religion bahai
Rochester, MI
#189
Monday Jun 1

Quinn is quite right about the manner in which many have approached talk.religion.bahai i.e., the same way the Haifans approach Constitutional rights as demonstrated in our courts of law....

For a distillation of Haifan tactics over the years on talk.religion.bahai, see
talk.religion.bahai on Usenet
<https://fglaysher.com/bahaicensorship/Usenet.htm>

Reform Bahai Faith
Rochester, MI
#284 Monday Jun 8
<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post284>

Jeffrey wrote:

"What I would like to see from the commentators here is TOLERANCE for each other. You believe your version of the Baha'is is truth, so go ahead and practice it. If you truly have faith that you are the true Baha'is, then you already know that your version of the Faith will prevail and the others will not. So what need is there to try to shun, sue, and make personal attacks?"

I think Jeffery is asking a very important question here, one members of all Bahai denominations might benefit from reflecting on.

One small, respectful caveat. I don't know that the Reform Bahai Faith "will prevail and the others will not." I *believe* that the Reform Bahai Faith is the closest Bahai denomination to Abdul-Baha's Interpretation of Baha'u'llah's Teachings, an Interpretation that brought the Bahai Cause into the modern, democratic, pluralistic world.

There is no reason, given the agreement on most of Abdul-Baha's Interpretation, that the various interpretations of the Bahai Faith that now exist cannot continue to exist and live peaceably, tolerantly, and respectfully together. The three major denominations form naturally around one's understanding and belief of what happened at Abdul-Baha's passing and subsequent developments, namely, those Baha'is who follow Shoghi Effendi as the one and only Guardian; those who believe he had a successor; those who return to Abdul-Baha's Interpretation.

Following and emulating the example of the religions of the past should be deplored by all Bahais.

Bahai regards,

FG

Reform Bahai Faith
Rochester, Michigan USA
www.ReformBahai.org

Reform Bahai Faith
Rochester, MI
#293 Monday Jun 8
<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post293>

Peace144 wrote: <Fredrick, your statement is a little nebulous, please explain."

Ruth White's books and British Museum document expert Dr. C. Ainsworth Mitchell's 1930 Report on the fraudulent will and testament that was passed off on the Bahai community as Abdul-Baha's address the major issues involved. Those interested might investigate independently to the degree they wish on the Reform Bahai website, under Early Reform Bahais.

Bahai regards,

FG
Reform Bahai Faith
<https://www.reformbahai.org>

Reform Bahai Faith
Rochester, MI
#318
<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post318>

Reform Bahai Faith wrote:

"There is no reason, given the agreement on most of Abdul-Baha's Interpretation, that the various interpretations of the Bahai Faith that now exist cannot continue to exist and live peaceably, tolerantly, and respectfully together."

Jeffery wrote:

Frederick, I agree with this and thought I was actually making that point. My statement about believing

that your version of the Faith would ultimately prevail was trying to communicate the notion that if you truly have faith in what you believe, then you would not be threatened by the fact that others believe differently and you would not have any need to attack the others. The reason why I think the Wilmette NSA is attacking us is because deep down they really don't believe in their version of the Faith and they are trying to keep their own members from learning the truth.....

Jeffery,

I don't mean to quibble unnecessarily over words. You had used "know"; I was emphasizing "believe," a term allowing more humility. Anyway, you may be right. There's a very deep insecurity and fear and lust for power undergirding the fanaticism of the Haifans, their use of lies, distortion, and intimidation, among other reprehensible tactics. Their interpretation of the Bahai Cause cannot but evoke comparisons with the worst of modern Utopians.

The sad thing is, from my point of view, they've damaged, confused, and ruined so many innocent lives, as the 300 plus messages here demonstrate, those really guilty of the exploitation sitting smugly out of sight.

Fortunately, one's freedom of conscience is God-given and not dependent on them, nor on any US court of law.

Bahai regards,

FG

Reform Bahai Faith

www.ReformBahai.org

Reform Bahai Faith

Join the community

Rochester, MI

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post378>

The good news is that Abdul-Baha's supposed will and testament of 1921 is a fraudulent document, independently judged as such with the scientific methods of forensic science in 1930. Dr. C. Ainsworth Mitchell's original Report is deposited with the Library of Congress and available at this link:

https://www.reformbahai.org/CAMitchell_Report.html

Ruth White and Ahamad Sohrab, early reform Bahais during the 1930s and '40s, wrote several books that fully discuss what went wrong, subverting the universality of Baha'u'llah's Teachings into a corrupt money and power-grubbing organization. Their works are also available on the Reform Bahai Faith website.

The sad thing is that most Baha'is have been deceived and brainwashed into believing Shoghi Effendi was appointed by Abdul-Baha as a "guardian" and thereby taught not to think and investigate for themselves. Hence, the spectacle here of all this overwrought reaction to Manya A. Brachear's excellent article, "Baha'i rift: Baha'is upset with Orthodox Baha'i Faith." (Remember that, that's what we're supposed to be talking about!) The comments here by Wilmette Baha'is clearly vindicate her editorial blurb and demonstrates why the real issue of the lawsuit is **religious liberty**: "Mainstream group doesn't want the name Baha'i by any other group."

Again, for those in doubt, consider that after 374 messages I may be the only voice that has acknowledged even the truth of her reporting that wives and husbands are REQUIRED to shun one another even unto DIVORCE! "Goldberg's wife was encouraged to divorce her husband."

Incidentally, looking at her article again afresh, let me correct one other thing. Wilmette Baha'is do shun people they consider heretics even in **business relations**. They just claim they don't because it's against the secular law of the land. Jeffrey, they have been knocking down your office door for legal representation, have they?

Fortunately, the fake will and testament is just that. Abdul-Baha actually taught none of this nonsense. His 1912 Covenant, immediately suppressed after his death, is as clear and simple as he intended. His vision is a free and open Bahai Cause, which is still alive, and growing.

Bahai regards,

FG

Reform Bahai Faith
Rochester, Michigan USA
www.ReformBahai.org

Reform Bahai Faith
Rochester, MI
#409

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post409>

[QUOTE who="Wahid Azal"]Sen, Mirza Badi'ullah outright names the fabricator of the will and testament of Abbas Effendi and the circumstances whereby that will was made-up, i.e. Shoghi Effendi's own mother and Abbas Effendi's daughter.

What do you know? For all your [McGlinn's] pretensions to scholarship you haven't even mastered the languages yet...

[/QUOTE]

While I don't have the time at the moment to respond fully to Sen McGlinn's mistaken attempt to discredit Dr. C. Ainsworth Mitchell's Report, I will point out briefly the key fact:

What's purported to be Abdul-Baha's will and testament has never been probated or authenticated independently of those who were and are its beneficiaries.

All of McGlinn's arguments are variations of the same old calumnies that the Haifans have always used to smear Dr. Mitchell and Ruth White, following Shoghi Effendi's despicable example. They are not any more convincing coming from a supposedly excommunicated Haifan trying to redeem himself with his masters than when Mirza Sohrab essentially did the same thing, though with more subtlety.

McGlinn concedes in his attack on Mitchell that "I am not a forensic handwriting expert" and knowing a language is irrelevant to forensic experts. His assumptions about what Mitchell did are merely that.

McGlinn's other tactics are unseemly and entirely in keeping with those widely used by members of the Haifan denomination based on the fraudulent will and testament.

Bahai regards,

FG

The Reform Bahai Faith
www.ReformBahai.org

Reform Bahai Faith
Rochester, MI
#484 Tuesday Jun 16

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post484>

Larry Rowe wrote:

"Howdy Peace, Yes what Shoghi stated is clear and needs no interpretation. Note that he also clearly states: "hereditary" as well. Thing is that Remey was no more hereditary when it came to Shoghi than I am. Of course Orthodox Baha'is conveniently gloss over this fact with arguments that have no logical weight whatsoever.

As well, this divisiveness to do with lineage that occurred in the Baha'i faith after Shoghi's passing was nothing new. In fact, for the Baha'i faith, it was business as usual. The Bab appointed Baha'u'llah's brother Azal to be the inheritor of his covenant after his death. Baha'u'llah not liking this decided to go

it on his own and create a new religion even though it had only been 19 years since the Babi/Bayani faith had been created, hardly 1000 years!!!!

Then Baha'is begin killing Babis, according to some witness's at the behest of Baha'u'llah himself. In a court of law I doubt that Baha'u'llah would have been able to plead ignorance of his followers plans to murder several Bayanis; in fact this is not even disputed by Baha'is, as well as the fact that he did nothing to circumvent those murderous plans which made him complicit in those plans.

.... Another gaping hole in the covenant of Baha'i.

Then Shoghi dies without leaving a W&T and the Hands take control over the affairs of the Baha'i Faith even though they clearly had no authority whatsoever to do so, which Ruhiyah Khanum openly admitted:

How to assume the reins of authority, with no document to support us, other than the general theological statements about the Hands?

(Custodians, Ministry of the Custodians, p. 9)

And so it goes. A minor religious cult with no more legitimate claim to spirituality than any other minor religious cult breaks apart because of the thirst for worldly power and authority. Reminds me very much of the intrigues within the Radha Satsang Beas to do with their lineage: vain gurus who seek to have authority over the spiritual lives of their followers are the same world over.

Cheers

Larry Rowe

Hi Larry,

Thanks for sharing your views on all of this here. Let me say that, in my opinion, you're leaving out one very important Covenant, Abdul-Baha's authentic 1912 Covenant, the one he openly taught and promulgated to Bahais when he was in the United States:

"After Abdul-Baha—whenever the Universal House of Justice is organized it will ward off differences."

<https://www.reformbahai.org/Covenant.html>

So important was it to him and to early Bahais, it was repeatedly published in 1912 and thereafter many times prior to his passing in 1921. Yet it was already being suppressed in the last months of his life. With its broad, simple emphasis on God's eternal Covenant with humanity, it contains nothing redolent of the hatred and shunning of the forged document that was to bring in all the woe alluded to by Baha'u'llah in the Tablet of the Holy Mariner. Note also that it emphasizes that after his passing it would be the organization of a properly elected Universal House of Justice that would guide and unify the Bahais. That institution has yet to properly elected and organized, but, in time, God willing, the Ark of His Covenant shall prevail.

Hope you don't mind my sharing my views with you.

FG

Reform Bahai Faith

www.ReformBahai.org

Reform Bahai Faith

Rochester, MI

#486

Tuesday Jun 16

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post486>

Jeffrey wrote:

"What are we going to do about this?: "The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity." Baha'u'llah

It seems to me that Jeffrey makes a very important point. Instead of throwing stones, he is asking a sincere question, one that we all should reflect and consult on. Let us all think of Abdul-Baha as gazing upon us from the Abha Kingdom and strive to follow his Example of universal brotherhood and love. With the Master before us, as it were, Bahais of all denominations, ought to make an effort to listen and understand one another and find ways to co-exist and respect one another, as fellow Bahais, instead of repeating all the terrible deeds of past religions.

All that does not mean that each denomination cannot candidly state its views and beliefs, what distinguishes and defines each. It's a matter of HOW it's done, the Spirit that counts. None of us are without blame, myself included. Instead of repeating the mistakes of exclusivism, I second Jeffery's reminder that Abdul-Baha called us to a path beyond "dissension and discord, of hate and enmity."

What are we going to do about that?

FG

Reform Bahai Faith

www.ReformBahai.org

Freedom of Conscience

#528

Wednesday Jun 17

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post528>

Larry Rowe wrote:

"As for any claimed Baha'i covenant whether it is Haifan or Orthodox such a covenant was flawed from the beginning....

Neither was Abbas Effendi's covenant expressed in his W&T fulfilled.

The Baha'i covenant is a joke. A mere bludgeon used to threaten and to coerce. Coerce religionists of both Haifan and Orthodox sects into believing in a supposed world order of Baha'u'llah of which they are the true inheritors; which is quite obviously a mutilated non-existent world order. Which is further proven by the dialogue that is occurring between members of these two Baha'i sects here in this thread."

Cheers

Larry Rowe

Larry,

I don't want to sound like a broken record (how's that for leaving oneself open for attack!), but they're all based on a forged will & testament. THAT's the source of all the problems. Over the decades, people have all been brainwashed into believing what they're told, told by those who benefit from the lie.

Here's the document conveniently suppressed after the Master's death:

www.reformbahai.org/Covenant.html

Simple, clear, broad, & universal. What's wrong with it? Can't control people with something like that, with anything that respects their individuality and conscience....

Bludgeon is the right word. Often used in the past on talk.religion.bahai & elsewhere, by Juan Cole, myself, others....

FG

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

Freedom of Conscience

Rochester, MI

#533

Thursday Jun 18

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post533>

Part I

MJUBC wrote:

"Welcome to reality."

"The court will dismiss the Trademark infringement claim. That's reality."

I agree with your assessment. That's the reality of the issue. The judges demonstrated that they're well aware of what the Wilmette nsa is actually trying to perpetrate against Bahais of other denominations and opinion. The irony is that Baha'u'llah Himself was against the kind of fanaticism that Wilmette Baha'is have tried to conceal from their fellow citizens for decades.

Baha'u'llah removed jihad, in the violent sense of the word, and other assortments of fanaticism from the Book. Here are a few excerpts in which He and Abdu'l-Baha discuss it:

"The deniers and contradictors hold to four words:

First: Destroying men's lives.

Second: Burning the books.

Third : Shunning other nations.

Fourth: Exterminating other nations.

Now, by the Grace and Authority of the Word of God, these four great barriers have been demolished. These four manifest decrees have been effaced from the Book, and God hath changed brutal manners into spiritual qualities.(37-38)

Abdu'l-Baha:

"Thus Baha'u'llah presented the fact of the oneness of the world of humanity, while in all the past religious books humanity has been divided into two parts, one part looked upon as belonging to the faithful, the other part as belonging to the irreligious and infidel; the first part consigned to the Mercy of their Creator, the second part considered as objects of the Creator's Wrath. But His Holiness Baha'u'llah proclaimed the Oneness of the world of humanity, and this Teaching is unique to the Teachings of Baha'u'llah, for He submerged all mankind in the sea of Divine Generosity. At most, some of the people are asleep—they need to be awakened. Some are ill—they need to be healed. Some are children—they need to be trained."(100)

(Both quotations from *The Universal Principles of the Reform Bahai Faith*. Baha'u'llah & Abdul-Baha. Edited by FG, with a new Introduction and the original 1912 Foreword. Reform Bahai Press, 2008. 148 pages.\$19.99. 2nd printing now available. Hardcover: ISBN-13: 9780967042138. Reform Bahai Press. https://www.reformbahai.org/Reform_Bahai_Press.html)

#534 Jun 18

Part II

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post534>

While Baha'u'llah and Abdu'l-Baha "removed from the Book," such unseemly practices, Shoghi Effendi, with the help of the fraudulent "will and testament" essentially put them and other repulsive practices back into the Bahai Cause. Denis McEoin discusses Shoghi Effendi's use of language in this regard in his 2008 Response to thefatwa of Mulla Momen:

"Shoghi Effendi (1897-1957)... devoted many passages to individuals. Here is an abbreviated list of terms applied by him to 'covenant-breakers', dissidents, apostates and opponents:

"Diabolical, ambitious, malevolent, deluded,'shameless apostate', brazen, infamous, insidious,'vile whisperer', Antichrist,'the living embodiment of wickedness, cupidity and deceit', blasphemous, unspeakably repugnant, perfidious, unquenchable animosity, arrogant, treacherous, despicable,'blind, uncontrollable animosity','the most shameless, vicious, relentless apostate', 'the incarnation of Satan','fiendish ingenuity and guile', infernal, nefarious, defectors, betrayers.

"All this in the mid-20th century. This is the intolerant world to which Momen [and other Haifan/Wilmette Baha'is], as a true believer, belongs, and I think it not unreasonable to suppose that his analysis of Baha'i apostates derives ... from this tradition...[i.e., Shoghi Effendi. For more details about this article and my own "Response to Takfir," see <https://fglaysher.com/bahaicensorship/apostates.htm>]

"All this," one might add, in the twenty-first century, with a fraudulently established Haifan / Wilmette organization seeking to use the federal courts to prop up their reprehensible practices, prop up their bogus trademarks, all of which were even in the public realm for decades prior to Abdul-Baha's death. Obviously, something else is involved than what they're pretending to in Court. Fortunately, the judges are on to 'em.

FG

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

Freedom of Conscience

#544

Friday Jun 19

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post544>

Larry Rowe wrote:...

A person should ask themselves why were the holy family such abject failures at the practice of the oneness of humanity? Were Shoghi's family members, including his own parents, all:

"Diabolical, ambitious, malevolent, deluded, 'shameless apostate', brazen, infamous, insidious, 'vile whisperer', Antichrist, 'the living embodiment of wickedness, cupidity and deceit', blasphemous, unspeakably repugnant, perfidious, unquenchable animosity, arrogant, treacherous, despicable, 'blind, uncontrollable animosity', 'the most shameless, vicious, relentless apostate', 'the incarnation of Satan', 'fiendish ingenuity and guile', infernal, nefarious, defectors, betrayers.... simply because they refused to quit a job, because they went on a trip to America without first getting Shoghi's permission, because they had arranged a marriage Shoghi didn't approve of, because they refused to disassociate from fellow family members who had been unjustly black balled because of Shoghi's power tripping?

Let face it, it was Shoghi's dysfunction which caused him to become alienated from his entire family not visa versa. Dyfunctional because he gave lip service to the teaching of the oneness of humanity but didn't even practice that oneness within his own family.

Here's some of Shoghi's dysfunction ranting to do with his own brother:

In December 1949, Shoghi Effendi sent the following cable to the Bahá'í world.

"Faithless brother Hussein [Husayn], already abased through dishonourable conduct over period of years followed by association with Covenant-breakers in Holy Land and efforts to undermine Guardian's position, recently further demeaned himself through marriage under obscure circumstances with low-born Christian girl in Europe. This disgraceful alliance, following four successive marriages by sisters and cousins with three sons of Covenant-breaker denounced repeatedly by 'Abdu'l-Bahá as His enemy, and daughter of notorious political agitator, brands them with infamy greater than any associated with marriages contracted by old Covenant-breakers whether belonging to family of Muhammad-'Ali or Badi'u'llah." [32-16](Adib Taherzadeh, The Covenant of Baha'u'llah, p. 362)

The actual word's of your hero-guru Shoghi show him for the type of person he truly was, narrow minded as well as bigoted.

Cheers

Larry Rowe

Larry,

Thanks as always for your steadfastness on these issues and sharing your views.

I think you're quite right that it comes down to Shoghi Effendi's own bigotry and dysfunction, personally, intellectually, spiritually, and so on. His dealings with his own family demonstrate so thoroughly what's wrong with the Haifan denomination.

Free speech and conscience is a wonderful thing. It's very difficult for those who are certain they have the exclusive truth of all of human history to understand. Invariably they run to extremes and convict themselves with their own words. They are the greatest protectors of a free and open society, did they but know it, whether the fanatic is someone like Shoghi Effendi, with all his Shiite Iranian detritus, or one of the many online minions.... they open their mouths, and anyone with any sense can see what they really amount to, as in a court of law....

The Chicago Tribune and Manya A Brachear have really done the people of Chicago a service with their excellent article, despite a few minor inaccuracies, and allowing here in this forum discussion to take place so that citizens may judge for themselves.

FG

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

Freedom of Conscience

#549

Saturday

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post549>

Please compare the following to Denis McEoin's already-cited article:

Excerpt from Mirza Ahmad Sohrab's *Broken Silence: The Story of Today's Struggle for Religious Freedom*. New York: Universal Publishing, 1942.

"A Dangerous Doctrine. In considering the problem of fear, let us for a while study the writings of Shoghi Effendi, the Guardian of the Cause, and see how he handles this vital subject.... The three published volumes of Shoghi Effendi are *Baha'i Administration, The World Order of Baha'u'llah* and *The Advent of Divine Justice*, which works consist of the letters which he has addressed to the National Spiritual Assembly in the course of the last 20 years. Now, I have read these three books and find that the words *enemies* and *adversaries* are greatly featured. Baha'u'llah has said: *Consort with all men with joy and fragrance, yet Shoghi Effendi, in his very first letter, dated January 21, 1922, written after his assumption of the guardianship, recommends *the absolute shunning of whomsoever we feel to be an enemy of the Cause. (*Bahai Administration, page 16.) Now, I cannot bring myself to the point of believing that *absolute shunning* of whomsoever we *feel* to be the enemy of the Cause is a principle of Baha'u'llah. Is every one going to let his *feelings* guide him in the matter? Can we not take for granted that frail human beings as we are, a great deal of personal caprice and spite may enter into our calculations as to *who* is the enemy of the Bahai Cause? This is a very dangerous doctrine, and yet one finds it in different forms throughout Shoghi Effendi's communications. He practically never mentions the names of the *enemies* or *adversaries* to whom he constantly refers. He simply creates ogres and bogey men, and fills the hearts of the Bahais with apprehension and fear. In this way, the fountain-head of free and open comradeship is dried up and the flowers of loving-kindness wither away" (409-410).

<https://fglaysher.com/bahaicensorship/SohrabEx.htm>

It seems more than one person has noticed these things about the cult figure Haifans have been brainwashed into worshipping.

Baha'i Faith & Religious Freedom of Conscience

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Freedom of Conscience

#569

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post569>

Larry Rowe wrote:

Hello Fred,

Yes fear was even more central to Shoghi's Baha'i faith than the oneness of humanity.

Of course the UHJ has continued on sowing the same fear as well:...

Even though none other than Baha'u'llah himself had removed such antiquated religious practices Shoghi and the UHJ in his stead counceled Baha'is to practice those very religious practices that Baha'u'llah had supposedly abolished:....

Until Baha'is leave such antiquated religious practices behind them their religion will remain part and parcel of the problem of religion being: "the most harmful agency on this planet"* as Abdul-Baha' himself put it.

Cheers

Larry Rowe

Hello Larry,

I fully agree that Shoghi Effendi and the uhj have created what I would call a cult based entirely on FEAR, and all its offspring, COERCION, PARANOIA, violation of the individual's God-given conscience, highly analogous to all the oppressive systems and regimes of history, whether secular or religious.

In my view, ever since Abdul-Baha's death, the monster, leviathan really, created by the spurious will and testament, has been bent upon the destruction of all voices and views contrary to its criminal aspirations of social, material, and political dominance of not just any one nation, but of the entire world. That's a lot for any local leader in a government position to realize and believe--but that's the fact--all of which is thoroughly contrary to what, as you say, Baha'u'llah and Abdul-Baha taught.

With the passing decades, it has become even more difficult for Bahais to penetrate the immense veil of lies and fabrications and recover the truth of the Founders own Teachings. But it is possible. Their Teachings were wide and open, addressed to the public. Ultimately, they cannot be suppressed, not even by the corrupted, criminal uhj and its pathetic minions. Corruption is the very essence of the Haifan denomination, for it is built squarely upon a corrupted document. It can never renew the Bahai Teachings. For it has become, as you cite Abdul-Baha, "the most harmful agency on this planet." They've proven it for all the world to see with their obscene lawsuits against other Bahai denominations.

In my view, only a renew Bahai denomination returning to Abdul-Baha's broad and universal Interpretation for the modern world can do that--the Reform Bahai Faith.

Bahai regards,

FG

Reform Bahai Faith
Rochester, Michigan USA
www.ReformBahai.org

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<https://fglaysher.com/bahaicensorship/>

Freedom of Conscience
#898

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post898>

Jeffrey wrote:

"Many of the comments here by the heterodox Baha'is reveal an intellectual dishonesty about the court action that is appalling. They take a few things out of context in order to make their fallacious

arguments. The bottom line is that the Court ruled that legally --- under federal secular law of the United States --- the OBF is not the same organization as the Remey organization. That is not a slap in the face or repudiation of anybody but instead is a technical ruling of law. The courts in the United States DO NOT decide religious disputes or any matter of religious belief, and it is time for the Baha'is to get clear on this. If you want to argue the religious truths, you don't do it in federal court."

Jeffrey,

Thank you for clarifying for everyone again what the legal perspective or issues are.

Just glancing at the headlines in the news, regarding many countries, I'm grateful that we Bahais who are citizens of the USA are blessed with its citizenship and tradition of Western law.

I was just reading Abdul-Baha this morning and your comments bring back to mind these passages:

"I am pleased with the English King and Government, and with the people. You may thank God that in this land you are so free. You do not know what lack of freedom there is in the East...."

"The light of liberty is the light of the West, and the intention of government is to work for truth and justice in Western countries."

Thank God that the judges involved in these lawsuits have demonstrated they're interested in liberty, truth, and justice.

Bahai regards,

FG

95 Theses - On Bahai Liberty - Articles - Abdul-Baha's Covenant
The Reform Bahai Faith
www.ReformBahai.org

Freedom of Conscience

#921

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post921>

There's a fine passage in Abdul-Baha in London, near the end, in which he says,

"The beginnings of all great religions were pure; but priests, taking possession of the minds of the people, filled them with dogmas and superstitions, so that religion became gradually corrupt. I come to teach no new religion. My only desire is, through the blessing of God, to show the road to the Great Light."

One might add mullas and "administrators" and all those who would cram the Spirit into a little box, suing anyone who doesn't repeat their shibboleth....

Another fine passage, full of the freedom and liberty of the Bahai Spirit, the authentic Covenant and Teaching and Interpretation of Abdul-Baha:

"You can be a Bahai-Christian, a Bahai-Freemason, a Bahai-Jew, a Bahai-Muhammadan. The number nine contains eight, and seven, and all the other numbers, and does not deny any of them. Do not distress or deny anyone by saying 'He is not a Bahai!' He will be known by his deeds."

Bahai regards,

FG

95 Theses - On Bahai Liberty - Articles - Abdul-Baha's Covenant
The Reform Bahai Faith
www.ReformBahai.org

Freedom of Conscience
#963

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post963>
May 18, 2009. The Chicago Tribune. Baha'i rift: Baha'is upset with Orthodox Baha'i Faith.

For my various Comments posted to the discussion of this article in the Chicago Tribune Forum, now easily available on one page:
https://fglaysher.com/bahaicensorship/Chicago_Tribune.html

Also, available on Yahoo Group - ReformBahai
<https://groups.yahoo.com/group/ReformBahai>

Bahai regards,

FG
The Baha'i Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

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Rochester, Michigan USA
www.ReformBahai.org

Freedom of Conscience
Rochester, MI
#1089
<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post1089>

Jeffrey wrote:
<quoted text> Why cannot your organization tolerate free speech?
Jeffrey,

A very good question. Abdul-Baha was not afraid of free speech: "The shining spark of truth cometh forth only after the clash of differing opinions."

Incidentally, Jeffrey, I certainly don't think you're a fundamentalist and respect your views and conscience, though we regard the will and testament differently. You might recall our various discussions on talk.religion.bahai, which were candid and cordial.

Bahai regards,

FG
The Baha'i Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

Reform Bahai Faith
Rochester, Michigan USA
www.ReformBahai.org

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Yahoo Group - ReformBahai
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Freedom of Conscience
#1090

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post1090>

"This is that matter which shall never change. Know that in every age and dispensation all divine ordinances are changed, according to the requirements of the time, except the law of Love which, like unto a fountain, flows always and is never overtaken by change." -Baha'u'llah

From The Universal Principles of the Reform Bahai Faith. 2008. Baha'u'llah & Abdul-Baha. Available from the Reform Bahai Press. https://www.reformbahai.org/Reform_Bahai_Press.html

Bahai regards,

FG

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The Baha'i Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

Comments posted to the discussion of this article
in the Chicago Tribune Forum, now easily available on one page:
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Yahoo Group - ReformBahai
<https://groups.yahoo.com/group/ReformBahai>

Freedom of Conscience
Rochester, MI
#1334

Jeffrey wrote:

"Today is the 1000th day of pending litigation since the court aggression was initiated by the Wilmette NSA against the defenders of the Covenant and the Guardianship."

In my view, 1000 divided by 12 months = 83 years of aggression, in and out of court, against the authentic Covenant of Abdul-Baha.... The math is almost right, 1921 plus 83 = 2004.... close enough.

Bahai regards,

FG

Freedom of Conscience
Rochester, MI
#1335

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post1335>

Jeffrey wrote:

<quoted text>To say that the OBF and BUPC are the same entity as the Remey NSA is to completely ignore the ruling of Judge St Eve, which carefully and correctly rejected that idea.

Jeffrey,

As you know, the Wilmette nsa chose to reject Judge St Eve's ruling when they appealed it, which they'll do again, no matter what judgment against the current court issues. They're trapped in the iron-grip of their own fraud and fanaticism.

Bahai regards,

FG

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Rochester, Michigan USA
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Freedom of Conscience
Rochester, MI
#1336

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post1336>

Jeffrey wrote:

<quoted text>The great catastrophe did indeed begin on April 21, 1963 with the election of your UHJ when the Baha'i world was plunged into violation."

Alas, the Bahai world was plunged much earlier into spiritual confusion and catastrophe. I would say, though, that Baha'u'llah and Abdul-Baha both foresaw it and have provided means of recovery.

Bahai regards,

FG

Reform Bahai Faith
Rochester, Michigan USA
www.ReformBahai.org

Freedom of Conscience
#1337

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post1337>

Jeffrey wrote:

There is no question this is a true statement. The attorneys for the NSA were fixated upon this in their writings and in their personal conversations with me--- they were constantly referring to the Baha'i Faith as if it were a corporate business and not a world-wide religion. They constantly spoke about the great earthly power and influence of their organization but displayed little understanding or caring about the spiritual power of Baha'u'llah's Cause. It is there in the pleadings for anyone to read.

AND

I should also add that not once did the NSA's attorneys refer to the spiritual significance of the Greatest Name and its symbols. For them it was a trademark pure and simple. The pleadings on behalf of the NSA are blasphemy! The OBF on the other hand made it clear to the Court that the symbol of the Greatest Name and the Greatest Name itself had the most sacred significance and it was absurd to refer to them as corporate trademarks as if the Baha'is were selling soap

Jeffrey,

As I've pointed out to you before, the Wilmette organization has always taken that tactic in court, misrepresenting or, ironically, accurately representing itself for what it truly is--a hijacked religious cult corruptly based on the teachings of Baha'u'llah and Abdul-Baha, subverted into a business organization. Their thinking seems to be, How can the courts argue with the truth?

Bahai regards,

FG

Reform Bahai Faith
Rochester, Michigan USA
www.ReformBahai.org

<https://www.topix.net/forum/source/chicago-tribune/TFIIGSPMCPELF67OR/post1338>

Jeffrey,

Incidentally, it might interest you to know that the Orthodox Bahai Faith was mentioned at a recent fireside / meeting the Reform Bahai Faith held in London at Speakers Corner.

https://www.reformbahai.org/Speakers_Corner_Hyde_Park_London_UK.html

People had asked about other Bahai denominations and I had mentioned the Orthodox Bahais as well.

Bahai regards,

FG

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Freedom of Conscience

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post1510>

#1510

Freedom of Conscience wrote:

<quoted text>

Susan Maneck - The Video: Shiite Ideology of Baha'i Fanaticism

Baha'i -.... I urge you to consider watching it, not merely for what it demonstrates about her own thinking, but also that of Iranian and "administrative" Baha'is, and what has gone so terribly wrong with the Haifan interpretation of Baha'u'llah's religion, under the counterfeit will and testament of Abdul-Baha.

I quoted and provided this documentation because it corroborates the observation of Jeffrey regarding the lack of ethics this particular Wilmette Baha'i has demonstrated for years, and, I would say, the entire Wilmette Bahai denomination, as shown by its criminal tactics of using the US courts to deprive other Bahais of their religious freedom and liberty.

Dr. Denis MacEoin makes many enlightening observations along these lines in his review of Making the Crooked Straight, in June 2001, a review relevant here to the Chicago Tribune article, which has largely been evaded by Wilmette Baha'is:

"How humanitarian is it to demand that a man's wife and children should shun him merely because he has changed his beliefs?"

<https://fglaysher.com/bahaicensorship/MacEoinRev.htm>

There's the real Wilmette Baha'i Faith that is currently using the US Court of Appeals in its fanaticism against other Bahais. It is not inappropriate to consider the very long and well documented history of reprehensible tactics and apologetics of both individuals and "institutions," especially when they threaten the very integrity of the democratic society we live and which both Baha'u'llah and Abdul-Baha lauded and largely approved.

The people of Chicago and the United States have the right to know what the true nature of the Wilmette Baha'i organization is--basically a Shiite Iranian cult built on a fraudulent will and testament,

hiding behind a deceptive facade of peace and love.

FG

Baha'i Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship>

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Yahoo Group - ReformBahai
<https://groups.yahoo.com/group/ReformBahai>

Susan Maneck, Baha'i scholar:
<https://fglaysher.com/bahaicensorship/Maneck1.htm>
<https://fglaysher.com/bahaicensorship/Maneck8.htm>

Freedom of Conscience
<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post1526>
#1526

The British scholar Denis MacEoin made a very insightful observation in his article "Baha'i fundamentalism and the academic study of the Babi movement," in *Religion*, Volume 16, Issue 1, January 1986, Pages 57-84:

"More than once in the past century, scholars have had occasion to speak of the intellectual dishonesty of the Baha'is in dealing with matters of historical fact. Unhappily, it has fallen to my lot to reiterate the sentiments of my predecessors and to deplore, as they deplored, the high-handed and tendentious manner in which texts are manipulated, facts swept aside or transformed, and common sense outraged..." (80).

In MacEoin's response to an attack by Baha'i fundamentalists, he observed, in "Afnán, hatcher and an old bone," *Religion*, Volume 16, Issue 2, April 1986, Pages 193-195, that they were similarly "dishonest and unacademic" in their treatment of his and others' scholarship on Babi and Bahai sources.

These same essentially dishonest and apologetic impulses are evident in the online posts of the Haifan-Wilmette Baha'is here, as they are in their claims in court during this misbegotten case.

That Susan Maneck has exhibited the same "dishonest and unacademic" qualities throughout her various jihads online is no more than to observe the facts of her conduct, easily confirmed by anyone who wishes to independently investigate the matter for themselves. The crude apologists for her duplicities and lack of integrity merely prove the application of Dr. MacEoin's observations in other contexts:

Susan Maneck, Baha'i scholar:
<https://fglaysher.com/bahaicensorship/Maneck1.htm>

FG

Baha'i Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship>

My comments posted to the discussion of this article in the Chicago Tribune Forum on one page:
https://fglaysher.com/bahaicensorship/Chicago_Tribune.html

Yahoo Group - ReformBahai

<https://groups.yahoo.com/group/ReformBahai>

--

Susan Maneck, Baha'i scholar:

<https://fglaysher.com/bahaicensorship/Maneck1.htm>

<https://fglaysher.com/bahaicensorship/Maneck8.htm>

Freedom of Conscience

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post1528>

#1528

Typical of Haifan-Wilmette Baha'i fanaticism that the real issue at hand is evaded and the subject changed, as though it were all personal animosity, ad hominem used whenever needed to obscure the dirty reality that the cult of Shoghi Effendi and his fraudulent will and testament has produced.

Professor Juan Cole speaks with authority on the utter lack of ethics of both Susan Maneck, *dishonest* online Baha'is like her, and the "mainstream" Baha'i "administration", mainstream only in its polluted interpretation of Baha'u'llah's Teachings:

www.FG.com/bahaicensorship/Cole19.htm

www.FG.com/bahaicensorship/Cole20.htm

www.FG.com/bahaicensorship/Cole74.htm

FG

Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship>

My comments posted to the discussion of this article in the Chicago Tribune Forum on one page:

https://fglaysher.com/bahaicensorship/Chicago_Tribune.html

Yahoo Group - ReformBahai

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Reform Bahai Faith

Rochester, Michigan USA

www.ReformBahai.org

Freedom of Conscience

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post1616>

#1616

KPS59 wrote:

I don't agree with FG on his basic premise about the W&T of Abdu'l-Baha but as a BUPC I would never approve of any effort to censure, silence, or strip him of his God given right to believe as he chooses. Those Mr. Glaysher is exposing here in general and in particular are working feverishly to do exactly those things, not just to Mr. Glaysher but to any other individual or group which professes the name of Baha' and refuses to submit to their totalitarian regime.

KPS59,

Thank you for your comments. Your willingness to speak out is very important, especially given the BUPC court experience. I think it's essential that the various Bahai denominations set a better example of respecting one another's opinions and freedom of conscience than past religions or the Haifans.

Bahai regards,

FG

Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship>

My comments posted to the discussion of this article in the Chicago Tribune Forum on one page:

https://fglaysher.com/bahaicensorship/Chicago_Tribune.html

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Freedom of Conscience

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post1617>

#1617

RossCampbell wrote:

Quinn wrote:

"Fred fell out of the boat because he has no such legitimate interpreter....

Cordially,

Ross

Ross,

Thank you for your comment.

While I respect your opinion and belief, permit me to say that, actually, in my view, Abdul-Baha did not appoint anyone, as he said and warned against repeatedly. The historical record of *all* of the Bahai books and periodicals published prior to 1921 demonstrate that fact. It's only after the fraudulent will and testament is forced upon the early Bahais, over a couple of generations, really, that people came to believe it--often because they didn't know the truth, despite Ruth White and Dr. C. Ainsworth Mitchell's efforts to wake people up.

Abdul-Baha's teaching was solely that a properly elected Universal House of Justice would guide the community:

"After Abdul-Baha—whenever the Universal House of Justice is organized it will ward off differences."

www.reformbahai.org/Covenant.html

That's it in a nutshell. Far from falling out of the boat, I and Reform Bahais have figured it out and gotten back in it.

Bahai regards,

FG

Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship>

My comments posted to the discussion of this article in the Chicago Tribune Forum on one page:

https://fglaysher.com/bahaicensorship/Chicago_Tribune.html

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Freedom of Conscience
#1618

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post1618>

Jeffrey wrote:

<quoted text>I do pray for the Baha'i victims of oppression in Iran, but also that the heterodox Baha'is might learn from this experience and back away from their own oppressive court action against the Orthodox Baha'is. Let us recognize the right of all persons to practice their faith as they see fit, including the BUPC, and that everyone should have the right of free expression to discuss the truth freely and openly so that all persons might decide for themselves what is true.

Amen.

FG

Baha'i Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship>

My comments posted to the discussion of this article in the Chicago Tribune Forum on one page:
https://fglaysher.com/bahaicensorship/Chicago_Tribune.html

Yahoo Group - ReformBahai
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Rochester, Michigan USA
www.ReformBahai.org

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3438>

Larry,
I agree with everything you've written in message #3437 but wonder whether you might not be in denial about the real reason for the dysfunction. As I responded to you before, which you seem to ignore:

>What has brought the Baha'i Faith to this juncture?

A fraudulent will and testament.

>Why is it that respect for the diversity of religious interpretation is missing amongst all Baha'i sects?

"All" is inaccurate. Abdul-Baha and the Reform Bahai Faith respect and permit "diversity of religious interpretation."

The Reform Bahai Faith is NOT a party to the lawsuit before the US 7th District Appeals Court. Baha'is who have been deceived and brainwashed into believing in an unproven forgery are free to make their own decisions.

Abdul-Baha's Authentic Covenant is a broad, open, tolerant, universal Interpretation of Baha'u'llah's Teachings, one in harmony with life in the modern world. That some Baha'is chose to ignore Abdul-Baha and to "organize" the Bahai Movement out of their greed for power and wealth does not discredit the veracity of Abdul-Baha's moderate and balanced Interpretation.

Abdul-Baha's 1912 Authentic Covenant
www.reformbahai.org/Covenant.html

Comments on Abdul-Baha's 1912 Authentic Covenant
https://www.reformbahai.org/Covenant_comments....

The real issue and heart of the problem is not Abdul-Baha's Interpretation of Baha'u'llah's Teachings, but the corrupt and fraudulent will and testament put in place by Shoghi Effendi and his corrupt family.

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<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3439>

Also, I would urge anyone actually interested in the truth of the ****ACTUAL**** history of the Baha'i Faith to read the works of Ruth White, Julie Chanler, and Mirza Ahmad Sohrab. They understood that something very profound and basic had gone wrong with the Baha'i Faith after Abdul-Baha's death in 1921 and had the courage to speak out against it. They all identified the tactics of slander and abuse used by Shoghi Effendi as despicable and capable of only leading to the destruction of Abdul-Baha's universal Interpretation of the Bahai Movement.

Their books are available on the Reform Bahai Faith website.

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www.ReformBahai.org

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3447>

Hi Larry,

I largely agree with you. Comments below.

You wrote:

>Hi Fred,I'm partly agreed with you. The supposed W&T of Abbas Effendi is highly suspect. Even without the handwriting evidence. The likely hood that Abbas would have been certain about the appointment of Shoghi at the age he is supposed to have is vanishingly small.

My reply:

The handwriting evidence was provided by the document expert for the British Museum, Dr. C.(Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress Report on the Writing Shown on the Photographs of the Alleged Will of Abdu'l-Baha. 1930.
https://www.reformbahai.org/CAMitchell_Report....

Yes, the claim Abdul-Baha appointed Shoghi Effendi when he was four years old or so is ridiculous, but it's the kind of thing that happens once a forgery has been committed.

You wrote:

My search for the truth about the dysfunction of the Baha'i faith has taken me past the UHJ, to Shoghi, but then as well back to Abbas and Husayn Ali themselves.... Both Husayn and his son Abbas put their own personal religious interpretations before living the reality of the oneness of humanity, the oneness of human spirituality, the oneness of family.

My reply:

While I believe it is necessary to go back beyond the uhj and its corrupt organization, I personally don't believe Baha'u'llah and Abdul-Baha failed to live up to the three onenesses, if you will. In my view, it's important to remember they were living within a very oppressive Islamic climate, and, as Baha'u'llah taught, the Manifestation is human too, part of God's progressive unfoldment of His purpose for humanity. It's anachronistic for any age to project its values upon the dead. I don't believe either Baha'u'llah or Abdul-Baha was responsible for what you seem to be referring to as disunity in their families; they did everything to preserve the unity of their families and the faith, even as they allowed the faith to evolve and develop, unlike what has happened since the fraudulent will and testament of 1921.

Larry wrote:

>Oneness of family is the foundation of all other human oneness....[etc.,Shoghi Effendi]

My reply:

I fully agree when it comes to the family being the foundation of unity. Both Baha'u'llah and Abdul-Baha stressed preserving family unity, so I would have to differ with you on this point. The real hypocrisy sets in with Shoghi Effendi, in my view. The "dangerous doctrine," as Ahmad Sohrab wisely phrased it, stems from Shoghi's perversion of the Master's Interpretation.

Just my views. I respect yours, your conscience.

I believe it is by *returning* to the simply and moderate Interpretation of Baha'u'llah's Teaching by Abdul-Baha, as he lived and demonstrated it in the West, that the hope continues to reside for the future of the Bahai Movement. I invite people of all persuasions to investigate Abdul-Baha's Authentic Covenant of 1912 for themselves, without the imposed blinders of Shoghi Effendi's self-serving violation--a violation that demonstrated now for decades how corrupt and destructive it is.

Bahai regards,

Fred

95 Theses - On Bahai Liberty - Articles - Abdul-Baha's Covenant
The Reform Bahai Faith

www.ReformBahai.org

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3496>

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3497>

KPS59 wrote:

<quoted text>

I don't know what you're talking about. The link at the top of the post wherein I pasted the entire article goes directly to it. The link I took the article from also goes directly to it. It's a moot question anyway as you can see, by the fact that I posted the article in its entirety here. Just click on the link, and read the article.

Thank you for searching the database for topix.net, google, and the archive for The Chicago Tribune:
<https://www.chicagotribune.com/news/local/chi-...>

You're quite right that the originating article of this forum is available to be found by others through those sources. My point is it is NO LONGER available through the Main Page search window for The Chicago Tribune at all, WHATSOEVER. Go to

<https://www.chicagotribune.com>

In the search window, top right, enter baha'i, then bahai, then baha'i rift--NO hit whatsoever...

Why? I wouldn't say it doesn't matter, since there are other articles going back to 2006. It should be available for anyone in Chicago or elsewhere who specifically or casually The Chicago Tribune, not

buried in the archives.

I urge anyone concerned about this discrepancy to contact / email The Chicago Tribune, asking them to make the article available since it has generated some an enormous response and interest as demonstrated by this forum.

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Rochester, Michigan USA
www.ReformBahai.org

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3521>

KPS59 wrote:

<quoted text>

Dear Fred,

Someone mentioned earlier that the individual moderating or at least monitoring this forum had some Baha'i connection of some persuasion but it seemed as though they indicated that it was not aligned with the sans-guardians position. You'd have to go back through the pages here and find that reference for yourself to confirm or correct my recollection as I'm not that concerned about it since I have no difficulty finding the article or the forum through other searches.

Even so it is well established fact that the sans-guardians have many times in the past reached profound lows in the practice of repression oppression and control measures which rival and even surpass those of previous corrupt, totalitarian perversions of religious dispensations which began as pure revelations from God through the Manifestations.

KPS,

Thank you for pointing out that a Bahai of one persuasion or another may have the opportunity to skew or distort the availability of information presented here.

You're quite right, as you know, that the Haifan Baha'is often and regularly sink to extremely low levels of duplicity and deceit in their reprehensible efforts to suppress views other than their own.

With all respect for your views, realizing its up to you to decide for yourself what is important and what isn't, I would suggest you might consider, indeed, people here of all persuasions, that we should be concerned if the originating article for this forum has been removed from The Chicago Tribune main site. See message #3497 for details.

<https://www.topix.net/forum/chicago/TFIIGSPMCP...>

It distorts what the general American and international readership can easily find on The Chicago Tribune about the Baha'i Faith in a major newspaper of public record and thereby enables it to suppress the knowledge of its unconscionable attacks on Bahais of other denominations in the US District Courts, attacks against all freedom-loving people. Further, it enables the Wilmette, Illinois nsa of the corrupt and decadent Haifan Baha'i Faith to present itself in a falsely favorable light, which is deceptive and unearned, calculated to mislead the uninformed and innocent.

Abdul-Baha's 1912 Authentic Covenant
www.reformbahai.org/Covenant.html

Comments on Abdul-Baha's 1912 Authentic Covenant
https://www.reformbahai.org/Covenant_comments....

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<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3508>

KPS59 wrote:

<quoted text>

So you think it's part of a conspiracy to keep people from finding the original article?

I never used the "conspiracy." That was uttered by apparently a member of the Baha'i denomination that relies on slander and character assassination for discrediting people it cannot otherwise refute or control to believe in their fraudulent will and testament.

My point is merely noting the original article, unlike some older articles even back to 2006, has been removed, despite a huge interest demonstrated in this forum. Why? It doesn't make sense. Not logical to remove articles of interest. Independently thinking people should at least wonder why and be concerned.

The fanatical and deceitful history of the Haifan denomination is well known. See The Baha'i Faith & Religious Freedom of Conscience for further details:

<https://fglaysher.com/bahaicensorship/>

They also demonstrated it to Judge Amy St. Eve and she ruled against them. Judge Diane S. Sykes seemed to understand what caliber of an organization she had in front of her in court last February when she said their tactics "Clearly raises some constitutional concerns." Three minute MP3 recording:

<https://fglaysher.com/bahaicensorship/arch...>

7th Circuit Court of Appeals Judges hammer NSA's attorney 2-20-09

<https://fglaysher.com/bahaicensorship/USCo...>

Bahai regards,

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Rochester, Michigan USA
www.ReformBahai.org

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3509>

Larry Rowe wrote:

"This human tendency leads only to exclusivity, insularity, disunity, violence, and murder with one group desiring to cure the wrongs of the world through raising their heros/gurus,,their particular religious interpretations, above all others. Baha'is are as guilty of this religious triumphalism as are most reigionists/cultists from all religions and cults.

Larry,

I respect and share your concern about "exculsivity." In my view, the actual teaching and Interpretation of Abdul-Baha of Baha'u'llah emphasizes non-exclusivism. For more than a full decade, teaching in the West, in public, through spoken and written word, that's what Abdul-Baha actually taught.

It's truly only with the fraudulent will and testament that the Bahai Movement was distorted into the fanatical organization it has become. This is discussed with clear examples and citations at Comments on Abdul-Baha's 1912 Authentic Covenant

https://www.reformbahai.org/Covenant_comments...

I invite you to investigate it for yourself.

I do want to say that I respect your recent statement that you consider yourself now basically agnostic. That's a respectable, reasonable view of life and human experience--especially looking around at the way the world seems to work. I do not demean it in anyway, nor should anyone else. Why we all *believe* various beliefs, not one of us *knows* this side of the grave, all the more reason to respect one another.

Bahai regards,

Reform Bahai Faith
Rochester, Michigan USA
www.ReformBahai.org

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3519>

Larry Rowe wrote:

"I respect and share your concern about "excusivity." In my view, the actual teaching and Interpretation of Abdul-Baha of Baha'u'llah emphasizes non-exclusivism. For more than a full decade, teaching in the West, in public, through spoken and written word, that's what Abdul-Baha actually taught."

Howdy Fred,

What Abbas Effendi actually thought about previous religions was that they were, in his own words: "decrepit"*, and that: "why should one go so far back"*. This is hardly a call for inclusivity Fred, a call for a truly ecumenical approach to religious diversity. Is it clearly a call for the supplantation of all previous religions by Baha'ism.

Messianic religions and their followers inevitably, inexorably, fall into this same pattern. A pattern in which they see their religion as the one and only salvation for all of humanity and that it is only the chosen, the believer, who will be saved. Mirza Husayn Ali often spouted such utter nonsense about the recognition of himself as messiah. Little wonder that Baha'is of all sects have fallen into a counterproductive approach to diversity of religion and religious interpretation themselves.

Cheers

Larry Rowe

*The teaching of Buddha was like a young and beautiful child, and now it has become as an old and decrepit man. Like the aged man it cannot see, it cannot hear, it cannot remember anything. Why go so far back? Consider the laws of the Old Testament: the Jews do not follow Moses as their example nor keep his commands. So it is with many other religions. (Abdu'l-Baha, Abdu'l-Baha in London, p. 63)

Buddhists of many persuasions, reformers and otherwise, have said the same thing about Buddhism from time to time.

Abdul-Baha in London (125):

"The beginnings of all great religions were pure; but priests, taking possession of the minds of the people, filled them with dogmas and superstitions, so that religion became gradually corrupt. I come to teach no new religion. My only desire is, through the blessing of God, to show the road to the Great Light."

In Abdul-Baha in London, he then immediately says, "I am no Prophet, only a man like yourself." He was limited by his time and his experience, as Baha'u'llah makes clear every dispensation is in the Book of Certitude. That a hundred years ago someone from a Muslim background would fail to understand Buddhism at the level we easily can today demonstrates how far society has progressed in understanding other religions.

It is the universality at the core of Abdul-Baha's Interpretation of Baha'u'llah's Teachings that is important, along with the example of it given by Abdul-Baha in the West.

Abdul-Baha's 1912 Authentic Covenant
www.reformbahai.org/Covenant.html

Comments on Abdul-Baha's 1912 Authentic Covenant
https://www.reformbahai.org/Covenant_comments....

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<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3524>

Larry Rowe wrote:

True. I have read some things from Buddhists that were not very tolerant of theists.

And you are right about Abbas Effendi; what he wrote, as well as what his father wrote, is a mix. Some of it definitely more efficacious, some of it the same old same old.

...

The only things worth retaining from any of the worlds religions/cults, including Buddhism, are such worthy concepts that are conducive to human progress. All the rest of it is detritus, an impediment to further human progress.

I would add Buddhists have attacked other Buddhists. Japanese history, especially, is unfortunate examples of that. Buddhists have and do disagree amongst themselves about interpretation, organization, etc. Why should Bahai be any different? Human beings disagree in education, government, etc., but when it comes to religion, modern conception is highly unrealistic. Abdul-Baha emphasized truth is arrived at through the "clash of differing opinions." Bahais needn't be afraid of that. The tongue, not the sword, is the standard.

I fully agree with you that SOME of the teachings and concepts of the world's religions are worth retaining. That is what Abdul-Baha himself did with both the Bab and Baha'u'llah's own teachings. He quietly emphasized the universal direction Bahais should take and set the example, though corrupted and usurped by the fraudulent will and testament for most Bahais.

In the long term, God willing, more Bahais will come to realize all this through, unfortunately, if nothing else, bitter experience, the kind you have often cited and alluded to, the court cases, etc.

Bahai regards,

Abdul-Baha's 1912 Authentic Covenant

www.reformbahai.org/Covenant.html

Comments on Abdul-Baha's 1912 Authentic Covenant

https://www.reformbahai.org/Covenant_comments....

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<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3525>

Larry Rowe wrote:

And how many people have been slaughtered in the name of the 'true' religion? How many people have been forced to give up their native faiths because of those who hold to the delusion that their chosen faith is the only true faith?

Such belief only leads to extremism and religious fanaticism.

In every case where a supposedly true religion has been vaunted over all other religious interpretations it has invariably lead to violence and bloodshed.

Abdul-Baha emphasized the Bahai Movement was NOT a new religion, but religion renewed. In London he stated that "You can be a Bahai-Christian, a Bahai-Freemason, a Bahai-Jew, a Bahai-Muhammadan" (98), as he did on other occasions. Universality, not uniformity. It's only the individual soul who knows how to negotiate the path of his or her soul.

Abdul-Baha's whole vision of the Mashriqu'l-Adhkar, the Bahai House of Worship, is that it should be a place for ALL religions and people to worship together, not enough contending church, though that is what the Haifans have reduced it to.

By returning to Abdul-Baha's basically universal vision of Baha'u'llah's teachings, Bahais can heal the enormous corruption brought into the Faith by the fraudulent will and testament and restore the spiritual health and vigor of all the past religions, help revive what is universal in them too, and move confidently again forward together into the future with our fellow human beings.

Abdul-Baha's 1912 Authentic Covenant

www.reformbahai.org/Covenant.html

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<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3558>

janice wrote:

Dear Friends,

I had no idea this discussion was still on! I had tried checking it by going to the Chicago Tribune site several months ago and found it was not accessible. So, I assumed it ended. But, just now, while googling something else, I bumped into it...3492 posts! Wow! Anyway, hello to all that might remember me.

KPS,

Case in point....

PS,

Thank you for pointing out that a Bahai of one persuasion or another may have the opportunity to skew or distort the availability of information presented here.

You're quite right, as you know, that the Haifan Baha'is often and regularly sink to extremely low levels of duplicity and deceit in their reprehensible efforts to suppress views other than their own.

With all respect for your views, realizing its up to you to decide for yourself what is important and what isn't, I would suggest you might consider, indeed, people here of all persuasions, that we should be concerned if the originating article for this forum has been removed from The Chicago Tribune main site. See message #3497 for details.

<https://www.topix.net/forum/chicago/TFIIGSPMCP...>

It distorts what the general American and international readership can easily find on The Chicago Tribune about the Baha'i Faith in a major [newspaper](#) of public record and thereby enables it to suppress the knowledge of its unconscionable attacks on Bahais of other denominations in the US District Courts, attacks against all freedom-loving people. Further, it enables the Wilmette, Illinois nsa of the corrupt and decadent Haifan Baha'i Faith to present itself in a falsely favorable light, which is deceptive and unearned, calculated to mislead the uninformed and innocent.

Abdul-Baha's 1912 Authentic Covenant

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<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3559>

Larry Rowe wrote:

That those who [call](#) themselves Baha'is do not accept the reality of this contradiction and hypocrisy can be attributed to that willing blindness and ignorance that religionists of all persuasions allow to veil their sight.

Thus do religionists universally suffer from this same delusion: "If only the rest of humanity would hold to the exact same religious beliefs and interpretations as me all the problems of the world would be solved".

Larry,

I respect your views, even as I don't share them.

There are people in all religions who are "blind" to the worst in human nature and human failings, in and out of their faiths. At the same time, I would say the majority hold to what is best in human nature, stated clearly by Christ and other manifestations as the Golden Rule, which, yes, we human beings, all too easily fall short of. That's not Utopian, that's the nature of our existence and the challenge we find in the life given to us, to strive to rise toward the highest spiritual teachings held in common by all of the religions.

Bahai regards,

Abdul-Baha's 1912 Authentic Covenant
www.reformbahai.org/Covenant.html

Comments on Abdul-Baha's 1912 Authentic Covenant
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<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3561>

Jeffrey wrote:

I do not believe this forum is being suppressed by the NSA or the Chicago Tribune. The article was allowed to be published in the first place and this forum has not been shut down. It remains in Google. The most likely reason for the link to this forum to be removed from the article is that the Tribune considers it archived and closed. The computer probably automatically removes the link when it moves it into their archive.

It's true, as you say, that the archived version has no link to this discussion:
<https://archives.chicagotribune.com/2009/may/1...>

But it's the fact that articles on Bahai going back to 2006 are still available at www.chicagotribune.com that might be reason for concern. Hackers are very good at changing such things.

Janice's comments shows someone *actually* tried to do what I'm concerned about--find the article and *this forum* but couldn't. It's reasonable to believe there may have been others who gave up and many who never heard of its existence in the first place.

Comments in the Chicago Tribune Forum:

<https://fglaysher.com/bahaicensorship/Chic...>

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3579>

Larry Rowe wrote:

Here's a link to an article by Denis MacEoin a former Baha'i scholar who was threatened by Haifan Baha'i powers that be and told that he must not use scholarly sources that have not been vetted by the Baha'i thought police.

<https://bahai-library.org/articles/babism.mace...>

Denis has written many other fine scholarly articles and papers on Baha'ism that are a must read. Again that is only if you are truly interested in the truth about Baha'ism. If you wish to remain enthralled to the cult of Baha'ism I suggest that you do not read Denis' papers because the truth will set you free....

I have the highest respect for Denis MacEoin's scholarship and articles and urge anyone interested in real scholarship, instead propaganda, to read his work, especially his many articles and reviews in the journal "Religion." That's not to say he's infallible, only professionally honest and sincere about his sources and conscience, unlike Baha'i minions who have no scholarly integrity.

Here's one available on The Baha'i Faith & Religious Freedom of Conscience.

<https://fglaysher.com/bahaicensorship/MacE...>

His Response to Moojan Momen's fanatical takfir is essential reading for anyone to understand what's really being passed off as Baha'i scholarship. Details via <https://fglaysher.com/bahaicensorship/apos...>

Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship>

Comments in the Chicago Tribune Forum on one page:

<https://fglaysher.com/bahaicensorship/Chic...>

Yahoo Group - ReformBahai

<https://groups.yahoo.com/group/ReformBahai>

<https://www.topix.net/forum/chicago/TFIIGSPMCPELF67OR/post3727>

Freedom of Conscience

Jan 14, 8:49 pm

Newsgroups: talk.religion.bahai, alt.religion.bahai

From: Freedom of Conscience <s...@website.com>

Subject: Criminals... (Re: ALLBELIEFS site controlled by the BAHAI INTERNET AGENCY: BEWARE!)

Jeffrey wrote:

> Larry,

> This kind of excessive censorship is so unnecessary. Honestly, what

> do they fear by the term "Baha'ism"? I understand why they are

> against the term "Haifan Bahaism" because it suggests there are other

> versions of Baha'ism which they are in strict denial over. Apparently

> in the new world order of Haifan Bahaism, if there is something you

> don't like, you simply shun it away by refusing to speak or hear of
> it. This is really unhealthy!
> Jeffrey

Jeffrey,

As you and other members of the Orthodox Baha'i Faith, not to mention others, should realize by now, you're dealing with criminals who stalk and harass anyone who does not accept their fanatical, corrupt distortions of Abdul-Baha's Interpretation of Baha'u'llah's teachings. Brainwashing ignorant and gullible Americans is one of the dark arts Haifans excel at. Health is the wrong metaphor. Criminal is more precise and descriptive. Seeking to suppress and deprive fellow Americans of their Constitutional right of freedom of religious conscience and belief is a criminal act, as is slandering and libeling citizens who think differently from the Shiite corruptions of the Haifan regime.

Essentially, the Haifans, under Shoghi Effendi's fraudulent will and testament, reverted to the Shiite imamate, creating the mirror image of Iranian obedience to the authority of the imam, the imam of the age, which they called a "guardian," believing, in effect, that he's infallible and must be obeyed in all things. Attempts to create a Bahai imamate are contrary to Abdul-Baha's teaching of a properly elected Universal House of Justice, an institution of Bahai spiritual authority, not worldly. That such a decadent and perverse organization would behave as the Haifans regularly do should come as no surprise to any thoughtful person of normal goodwill and conscience.

Decades of supporting EVIDENCE may be found at the following links:

Chicago Tribune. Baha'i rift. Baha'is upset with Orthodox Baha'i Faith May 18, 2009
<https://archives.chicagotribune.com/2009/may/18/local/chi-bahai-18-may18>

Comments posted to The Chicago Tribune Forum on one page:
https://fglaysher.com/bahaicensorship/Chicago_Tribune.html

Baha'i Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship>

Questions? CONTACT ME HERE > https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Sen McGlinn, Takfir, Excommunicated

<https://fglaysher.com/bahaicensorship/Cole,neworthodoxy.htm>

See Juan Cole on Baha'i Takfir

https://fglaysher.com/bahaicensorship/Juan_Cole_On_Bahai_Takfir.html

Written by Alison Marshall

Tuesday, 06 December 2005

Below is a message that Juan Cole has posted to the discussion list H-Baha'i.

It is about the recent disenrollment of Sen. Juan talks about how the Baha'i community is becoming a faith community that is based around doctrine.

The two doctrines that Juan cites as now being requirements for Baha'i membership are: the absolute infallibility of the House of Justice. I was disenrolled for arguing against this. that the Baha'i institutions will one day take over the civil ones (a theocracy). Sen was disenrolled for arguing against this.

I would also add the doctrine that women will never serve on the House. Michael McKenny was disenrolled for arguing against this.

Alison

Date: Mon, 05 Dec 2005 16:02:31 +0000

Subject: disenrollment and the New Orthodoxy

To: H-BAHAI

As a historian of religion, I would argue that the disenrollment of Sen McGlinn is another in a series of signs that the Baha'i Faith is becoming a church in the Weberian sense, bound together by doctrinal considerations rather than informal enthusiasm (as was often the case in the 1960s and 1970s). The two doctrines, departing from which has resulted in sanctions, are the absolute infallibility of the Universal House of Justice and its future role at the head of a global theocracy wherein Baha'i administrative institutions will also form the civil government. I know that Baha'i readers will object that Shoghi Effendi expressed reservations about the phrase "theocracy," but I would argue that the doctrine of theocracy now being imposed from Haifa is anyway incompatible with the plain texts of the holy figures. So I am using the word as a social science term, since social scientists would typically consider the assertion that religious institutions will exercise temporal rule a form of theocracy.

The doctrine of the infallibility of the Universal House of Justice has evolved radically in recent decades. Abdul-Baha called the institution ma`sum or "guarded from sin by God,"

but said its 'ismat was derivative, which certainly makes it sound not very strong, and far from absolute. And, of course, he had also expressed the hope in The Secret of Divine Civilization that the Iranian cabinet would prove "ma'sum," or protected by God from making big errors. Orally, he denied his own infallibility. So he did not mean by the term anything approaching "absolute infallibility." Once a body calling itself the Universal House of Justice was actually elected, at a time when the original plans for the structure of the religion, found in the writings of the holy figures, had clearly fallen through, there was a natural tendency for that body and its appointees and clients to put very strong emphasis on infallibility. It is a way of asserting leadership of a disparate community. They developed the doctrine into one of absolute infallibility. This process is a form of their own law of bureaucracy, wherein entrenched elites inevitably have far more power over time to shape things than rank and file "citizens." The absolute infallibility of the Universal House of Justice is an implicit, assumed belief, and for those who uphold it, it is one of the things that define being a Baha'i. The doctrine of theocracy is mysterious in its origins, though Sen McGlinn has given many clues as to its development in the Western communities. It certainly directly contradicts the position of the Baha'i holy figures. Precisely because it is contrary to the scriptural texts, policing this doctrine is all the more crucial for those who believe in it (and who have somehow managed to make believing in it a criterion for rising high in the religion). Otherwise, as a doctrine it is volatile and unstable, constantly in danger of deconstructing itself. Actually, insofar as the most great infallibility was reserved by Baha'u'llah for the Manifestations of God, the absolute infallibility of the Universal House of Justice is likewise not scriptural. (And since Baha'is have to live every day with numerous errors made by that body, it is also contrary to common sense). It, too, is an unstable doctrine and so must be imposed zealously if it is to survive.

The adherents of absolute infallibility and of theocracy are reluctant to promulgate these ideas as a formal orthodoxy to be affirmed, e.g., in a catechism. They certainly would like to do so. But they tend to treat the New Orthodoxy (they would deny it is new) as a goal toward which they want to take the community, gradually and over time. In many ways, this Orthodoxy is often a secret from the rank and file, and many Baha'is only encounter it if they move high up in the administration. When the doctrine of theocracy was first discussed on the old This e-mail address is being protected from spam bots, you need JavaScript enabled to view it in the mid-1990s, many posters remarked that they had never encountered it and certainly did not believe in it.

All of the Baha'i scholars and intellectuals who have been threatened, harassed or sanctioned by the Baha'i administration since the late 1970s have been guilty of publicly disputing one of these two doctrines. Since the high administrators believe that these two doctrines define Baha'i orthodoxy and legitimate membership in the community, an open, public, and vocal challenge to them is almost always met with sanctions. The Baha'i administration is well aware that most Baha'is probably have not yet accepted these two doctrines, but is willing to chalk this phenomenon up to the immaturity of the believers. They are not sanctioned because they are not writers, and have no particular influence, and are not so much opposed to the New Orthodoxy as they are just not convinced of it.

The sociological mechanisms whereby Baha'i administrators and intellectuals throughout the world are inducted behind the scenes into this two-fold New Orthodoxy are unclear and need investigation. Many of the signals given by high administrators lack explicitness.

So, it is clear that the Universal House of Justice has called upon members of the National Spiritual Assemblies throughout the world (is that 1100 persons or so?) to refute Sen McGlinn's book, a powerful signal that they must uphold the doctrine of theocracy. It is also

clear that removal of McGlinn from membership in the community is a form of excommunication or **takfir (takfir [BOLD ADDED])** is simply saying that someone who considers himself or herself a believer is not actually a believer, because of some essential deficit). And the basis for the takfir is his public refutation of the key doctrine of Theocracy.

Doctrinally-based churches, such as Roman Catholicism, always impose sanctions on believers who publicly reject key doctrines. This move is necessary in part to protect the doctrines themselves, since sanctioning an author brands his or her work with a sort of taboo, making the work less likely to prove able to challenge the Orthodox doctrine within a community eager to stay on the right side of orthodoxy. The Baha'i faith has simply become such a doctrinally-based church. Since so many rank and file believers came in via the old "sect-like" route of popular enthusiasm, the administrative Church above presides unevenly over the remnants of the Sect (in the technical sense) below.

That is why the New Orthodoxy must remain a secret orthodoxy, but must nevertheless be policed, putting the "heretics" in the Kafkaesque position of not knowing exactly why they have been sanctioned. The "doctrine" may not be named as such, the "heresy" may also not be named, and even the sanction, of excommunication of various sorts, may not be called that, either. Naming these things would signal to the rank and file that their administration had become a doctrinal church, of a sort many of them joined the Baha'i faith to get away from.

cheers

Juan Cole
History, U of Michigan

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Juan Cole - Menu

<https://fglaysher.com/bahaicensorship/Cole.htm>

Juan Cole on Baha'i Takfir

https://fglaysher.com/bahaicensorship/Juan_Cole_On_Bahai_Takfir.html

FROM Biography of Juan Cole: (if link broken, see juancole.com)

"Being in Evanston, Juan in 1972 encountered the Baha'i religion, which has a temple in nearby Wilmette, and embraced it. The Baha'is said they believed in the unity of the world religions, the elimination of racism, the equality of women and men, and world peace — values that resonated with Juan's own interests and convictions.

"He continued, however, with his studies of Buddhism and Sufi Islam, and was always a fish out of water in the often cult-like and anti-intellectual Baha'i community. Individual Baha'is and families were often very kind to him, and he is grateful to them and respects their beliefs. But it ultimately wasn't for him. It gradually became apparent that most Baha'is do not actually believe in the equality of women and men, excluding women from their elective highest body, the Universal House of Justice, and giving speeches about how women have a different function in society than men and how men are the heads of the household. Then it gradually became apparent that whatever they privately believed about racism, they were unwilling to take a stand, as quietists, against Apartheid— and, indeed, were entirely willing to cooperate with the South African government if their religious institutions thereby gained freedom of action. Then it became clear that they are no more religious pluralists than Roman Catholics or Muslims, admitting partial truth in other traditions, but insisting that only in their own tradition is the fullness of the contemporary truth manifest. Then it became clear that the Baha'i authorities were not exactly pacifists. The top leadership has a secret cult-like belief in a Baha'i theocracy that will rule the world, rather on the same model as the theory of Ayatollah Ruhollah Khomeini that Muslim clergy should replace civil governments globally. Some Baha'i communities were frankly reactionary, as with the Chilean community, which kept trying for photo ops with Gen. Augusto Pinochet. The community, for understandable reasons, opposed the Iranian revolution of 1978-79 in Iran, but many went further and privately warmly supported the shah for the most part. Cole gradually lost his enthusiasm for the community and the administration. When he married outside it in 1982, he stopped going to services because his non-Baha'i wife was excluded. He was also increasingly disturbed by the censorship practices imposed on Baha'i writers by the religion's administration, and refused to submit to them.

"(When email lists came along in the 1990s and he was active in Baha'i discussions of the religion's history and policies, in which he retained an academic interest, and some hopes of reform, and he came to be hated by the fundamentalist leadership. In 1996 they had a high official call him at home and threaten him with being declared a "covenant-breaker," i.e. a heretic, because of his critical email postings. Baha'is shun "covenant-breakers" and shun people who are in contact with them. Cole was astonished at the narrow-minded and coercive tactics of the administration, and declined to remain in the community. He angrily resigned. He is now not interested in organized religion as a personal matter. Cole was all along an American liberal, and had thought the Baha'is were on his side, which he discovered to be an error, at least with regard to the secretive and duplicitous leadership. His political and social philosophy is rooted in American traditions going back to the Transcendentalists and going forward to Martin Luther King, Michael Harrington, and other progressives, and all along has been. He vigorously disputes the baseless and misleading editorializing in his current Wikipedia article that his views of

international politics in the twenty-first century are still shaped by his youthful Baha'i misadventure.)"....

.... The rise of email lists and of the World Wide Web had allowed Juan to get back in touch with Baha'i studies in the early through mid-1990s. He was able to trade Babi and Baha'i manuscripts in Persian and Arabic with other aficionados, including other scholars and Iranian-Americans, building up a much bigger private collection than he had had before. He was then able to discuss new discoveries and contexts on email discussion groups. This new access to materials, his researches on the Ottoman and Young Ottoman context of Baha'i thought in the 19th century, and the email discussions resulted in his 1998 book *Modernity and the Millennium*. Unfortunately neither the discussions nor the academic character of the book were welcome to the fundamentalists in the religion's leadership. The book appeared a couple of years after Cole had been threatened with being declared a "covenant breaker" and with being shunned, and after he had noisily resigned from the religion. In many ways writing about Babi and Baha'i issues turned out to be unproductive. Few Western academics are interested in minority Iranian religious traditions, and theory coming out of the study of religion has had little resonance in most academic writing. In Iran itself, the Baha'i faith is a taboo subject and Baha'is are persecuted, and as a result most Iranists avoid the subject. And many if not most Baha'is are hostile to academic scholarship on their tradition. So writing such a book was the closest thing to pure scholarship, since it was unlikely to be widely read or discussed by any of the three discourse communities concerned. Merlin Swartz reviewed the book in *The American Historical Review*, calling it "carefully researched and perceptive" and "reflective and insightful." Margit Warburg of the University of Copenhagen observed in *History of Religions*, "Cole analyzes the original writings in Persian and Arabic in their contemporary context of Middle East reform thought and politics, in particular the Young Ottoman movement and dissident governmental circles in Iran. He makes use of a wealth of primary sources in Persian, Arabic, and Turkish, and he uses his extensive knowledge of the Baha'i religion and the history of the Middle East to build up an excellent, convincing, and detailed study of intellectual history. Cole wants to "employ microhistory in order to help diversify our image of the region" (p. 14), and he succeeds in giving the reader insight into the little researched area of political reform thought in the Ottoman Empire and in Iran. He also links these ideas with European, in particular French, political and utopian philosophy, noting the parallel between the Saint-Simonians and the Baha'is, with respect to both their ideas and the social position of their followers (pp. 136-37)."

[other references to Baha'i on his blog biography, via the link above.]

Given Professor Cole's extensive work on the Baha'i Faith, I suggest the newcomer might find it helpful to start with his following first three articles in this order:

["Fundamentalism in the Contemporary U.S. Baha'i Community"](#) *Religious Studies Review, 2002. Essential Reading Broad Survey*

["The Baha'i Faith in America as Panopticon, 1963-1997"](#) *JSSR, 1998. In depth on a briefer period*

["Race, Immorality and Money in the American Baha'i Community \[LA\]"](#) *Religion, 2000. Focus on one incident*

"The Evolution of Charismatic Authority in the Baha'i Faith (1863-1921)," in Robert Gleave, ed., *Religion and Society in Qajar Iran* (London: RoutledgeCurzon, 2005), pp. 311-345. [Although Cole appears to take the fraudulent will and testament at face value, this article is an insightful reading of the interplay of Max Weber's conception of charisma and money as they play out in the rise of Baha'i Faith. Well worth the effort to obtain and read it.]

Cole on [New Orthodoxy of Baha'i Faith](#) 2005

"The Evolution of Charismatic Authority in the Baha'i Faith (1863-1921)," in Robert Gleave, ed., *Religion and Society in Qajar Iran* (London: RoutledgeCurzon, 2005), pp. 311-345. [Very important article but not available online. Demonstrates and documents the role of money in establishing the Iranian Baha'i orthodox interpretation. Unfortunately, Cole seems yet to realize the purported will and testament of 1921 is actually a fraudulent document.]

"Globalisation and Religion in the Thought of Abdu'l-Baha ." In Margit Warburg, Annika Hvithamar and Morten Warmind, eds., Baha'i and Globalisation. Aarhus: Aarhus University Press, 2005, pp. 55-75.

"The Azali-Baha'i Crisis of September 1867." In Moshe Sharon, ed. Studies in Modern Religions, Religious Movements, and the Babi-Baha'i Faiths. Leiden: E. J. Brill, 2004. Pp. 227-251.

"World Theology and the Baha'i Faith," in Thomas Ryba, George Bond and Herman Tull, eds., The Comity and Grace of Method: Essays in Honor of Edmund R. Perry (Evanston, Ill.: Northwestern University Press, 2004), pp. 391-414.

"Millennialism in Modern Iranian History," in Abbas Amanat and Magnus Bernhardsson, eds. Imagining the End: Visions of Apocalypse from the Ancient Middle East to Modern America (London: I.B. Tauris, 2002), pp. 282-311.

"Behold the Man: Baha'u'llah on the Life of Jesus." Journal of the American Academy of Religion vol. 65, no. 1 (1997): 47-71.

"Baha'u'llah and Liberation Theology," in Jack McLean, ed. Revisioning Theology. (Los Angeles: Kalimat Press, 1997), 79-98.

Extensive documentation of censorship and other fundamentalist Bahai maladies available on Prof. Cole's website:

<https://www-personal.umich.edu/~jrcole/bhdoc.htm>

Shunning > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

Patrick Henry May 12 1999, 12:00 am show options
Newsgroups: talk.religion.bahai,alt.religion.bahai
From: "Patrick Henry" <patrick_He...@bigfoot.com>
Date: 1999/05/12
Subject: Re: 'Abdul-Baha on how we should see others

<jric...@my-dejanews.com> wrote in message
news:7h296b\$3oo\$1@nnrp1.deja.com...

**> I have witnessed the top Baha'i authorities chase educated people out of the
> faith for 20 years** (there didn't seem to be so much of this in the 1970s). I
> have seen the coercive and manipulative psychological techniques of
> "counselors" and "ABMs" applied in case after case, with the abused and
> frightened victim pouring his or her heart out to me afterwards. It is not a
> pretty thing to feel persecuted by your own religion merely for your private
> religious beliefs

Juan,

It may very well be that prior to the 70s the same thing was
indeed taking place; you were merely unaware of it.

--

Patrick Henry
"Give me liberty, or give me death."
Patrick_He...@bigfoot.com

The point is that the Baha'i institutions have developed a mixture of totalitarian and fundamentalist ideology that disallows academic scholarship (thus the silencing of Fadil Mazandarani, the expulsion of [Abbas Amanat](#), and the charging of Linda Walbridge and me), disallows independent Baha'i media not controlled by the institutions, and disallows the public expression of

individual faith commitments at variance with the totalitarian/fundamentalist orthodoxy. Juan Cole, [Anonymous3.htm](#)

2003

[Selected Messages of Juan Cole for 2003](#)

[Cole regarding Denis MacEoin](#) Nov 1, 2003

2002

[Re: Individual conscience...](#) and Doug Martin's statement. 5/12/2002 Prof. Juan Cole, University of Michigan

"A weird Baha'i sub-cult has arisen. It [structurally resembles al-Qaida...](#)" Juan Cole 2002

[Selected Messages of Juan Cole for 2002](#)

See especially [Re: \[talisman9\] Problems with Facts](#)

2001

[Selected Messages of Juan Cole for 2001](#)

2000

[Selected Messages of Juan Cole for 2000](#) 70k

[High Baha'i divorce rate, marginal people](#)

"they are love-bombed and find a high proportion of other marginals in it. A high rate of marginality is fostered by the cultists who have infiltrated the administration, since only such individuals would put up with being ordered around summarily or would eat up conspiracy theories about bands of dissidents seeking to undermine the administration."

1999

[Techniques for saving Iranian Baha'is: and for saving the Baha'i community](#) 8/4/99

[Baha'u'llah the greatest spiritual teacher of the past two centuries](#) 7/7/99

[Shoghi Effendi believed 1963 would be the calamity year](#) 7/8/99

[Re: Book recommendation](#) 7/9/99 re **Denis MacEoin**

[Re: censorship on Baha'i Studies](#) 7/29/99

[censorship on Baha'i Studies](#) 7/28/99

[Re: Baha'i Historian and Distorting History](#) 7/10/99

[Re: Character Assassination](#) 6/26/99

[Re: The Most Right Scholar](#) 6/27/99

[Re: Letter of resignation](#) 6/28/99 (Of Paul Dodenheoff)

[Re: Hooper Dunbar and Austin Powers](#) 6/28/99

[Re: Hooper Dunbar and Austin Powers](#) 6/28/99

[Re: Hooper Dunbar and Austin Powers](#) 6/28/99

[Another Inquiring Mind](#) 6/28/99

[Re: Members of the Universal House of Justice](#) 6/30/99

[station of scholars and historians in the Baha'i faith](#) 6/10/99
[Re: Bahai Dialogue Magazine](#) 5/13/99
[service and its prerequisites](#) 5/13/99
[Re: Bahais, Administration and Juan Cole](#) 5/11/99
[Re: Resignation](#) 5/8/99
[Re: Censorship - Bahai Chairman Steals from Dead Widow](#) 5/7/99
[Re: Religions unified this century](#) 5/7/99
['Abdul-Baha on how we should see others](#) 5/6/99
[Re: Baha'i Scriptures and Universal Declaration of Human Rights](#) 4/26/99
[Re: Obedience, humanism, etc](#) 4/24/99
[Dismissal of Chair of US NSA for Financial Improprieties](#) 4/6/99
[Re: sanctions for email](#) 2/23/99
[Re: Baha'i backbiting](#) 2/23/99
[Re: Baha'i Schools of Thought](#) 2/16/99
[Re: Universal Declaration of Human Rights and Freedom of Conscience](#) 2/15/99
[Re: Universal Declaration of Human Rights and Freedom of Conscience](#) 2/14/99
[Re: Universal Declaration of Human Rights and Freedom of Conscience](#) 2/13/99
[Re: Universal Declaration of Human Rights and Freedom of Conscience](#) 2/12/99
[Re: What is a Cult?](#) 1/29/99
[Re: Ms Maneck, Dr Cole](#) 2/21/99 Comments on Susan Maneck
[Re: Universal Declaration of Human Rights and Freedom of Conscience](#) 2/10/99
[Re: An apology to Fred](#) 2/10/99
[Re: Houses of Justice](#) 2/5/99
[Re: Universal Declaration of Human Rights and Freedom of Conscience](#) 2/6/99 **
"Counselor" Birkland calls Cole in the night **
[Re: Universal Declaration of Human Rights and Freedom of Conscience](#) 2/5/99
[Re: Universal Declaration of Human Rights and Freedom of Conscience](#) 2/4/99
[Re: Universal Declaration of Human Rights and Freedom of Conscience](#) 2/3/99
[Re: Some thoughts](#) 2/2/99
[Re: ra'y as idiosyncratic legal opinion](#) 2/1/99
[Re: bickering intellectuals or why can't the UHJ read texts?](#) 1/31/99
[Re: ra'y as idiosyncratic legal opinion](#) 1/30/99
[Re: ra'y as idiosyncratic legal opinion](#) 1/29/99
[Re: What is a Cult? and McKenny case](#) 1/29/99
[Re: What is a Cult?](#) 1/29/99
[Re: What is a Cult?](#) 1/29/99
[Baha'u'llah against tyranny](#) 1/29/99
[Re: What is a Cult?](#) 1/28/99
[Re: What is a Cult?](#) 1/27/99
[destroying intellectuals](#) 1/20/99

1998

[Re: \[bahai-apologetics\] Cole part 1](#) 11/14/98 Includes all five parts.
[on the bites on my back](#) 10/12/98 Maneck's slander on AOL
[mutilation theology and Dr. Maneck](#) 10/5/1998 Regarding AOL & Maneck's
 "misrepresentations."
[\[bahai-faith\] Re: Checks & Balances \(was fw Juan Cole mutilation theology\)](#) 9/16/98
 No checks and balances
[Re: \[bahai-faith\] mutilation theology](#) 9/4/98 No checks and balances
[\[bahai-faith\] mutilation theology \(further\)](#) 9/4/98 No checks and balances
[Re: 4 year plan](#) 6/27/98 Initiative of individuals crushed
[Re: driving Ms Scholars](#) 6/24/98 Talisman I
[Re: 4 year plan](#) 6/23/98 Driving people out of the Faith
[Re: Mazandarani and the Interrogation](#) 6/12/98 Victimized friends, the technique of
 driving people out of the Bahai Faith
[Re: uniting Talisman and Irfan](#) 6/11/98 anti-intellectualism
[Re: discussions of problems](#) 6/11/98 Falsely and outrageously threatened me and my

friends, techniques of **Scientology**

[Freedom of Conscience and Women's Service](#) 6/11/98 `Abdul-Baha promised freedom of conscience and speech.

[Re: fw from Poland \(was: censorship\)](#) 6/10/98 Bahais backbiting

[Re: shunning and the law](#) 6/5/98 Bahais backbiting

[Re: \[bahai-faith\] Fw: fw Juan Cole: censorship](#) 6/3/98 Bahais backbiting

[RE: institutions and circumstances associated with birth of Faith](#) 6/1/98 Deteriorated into a narrow organized religion

[censorship](#) 5/27/98 FG's report of censorship practices at SRB mirrors my own experience.

[Re Kalimat Press](#) 5/11/98 Inquiry about my book

[Re: Covenant Breakers](#) 3/3/98 170 Individuals subscribed to Talisman I

[two wrongs make a wrong](#) 2/10/98 Dr. Hossein Danesh charged by *three* women patients w/ taking advantage of them

[criticism and attacks](#) 2/10/98 The typical stance of the Baha'i Right

[Re: New Zealand shunning of non-Baha'i](#) 2/8/98 U.S. case law on shunning

[New Zealand shunning of non-Baha'i](#) 2/8/98 *two* non-Baha'is are being shunned by the Baha'i community.

[Re: Shunning and religious tolerance](#) 2/8/98 Leaders rideroughshod over human rights

[New Zealand shunning of non-Baha'i](#) 2/8/98 Ms Pauline Smith has broken the Covenant and expelled from the Faith

[Re: Control of media?](#) 2/8/98 NSA of Australia injured Nima Hazini's rights

[Re: Control of media?](#) 2/8/98 Authoritarian and anti-intellectual streak to the Baha'i organization

[Re: Control of media?](#) 2/6/98 Harrassed by Baha'i authorities, subjecting my academic writing to prepublication censorship

[Re: Khomeinism and phenomenology](#) 2/3/98 Shunning in Iran and the USA

1997

[Re: democratic \(ha!\)](#) 12/15/97 Dnuffingout individual initiative

[democratic \(ha!\)](#) 12/12/97 The point of these inquisitions and expulsions is to ensure conservative hegemony

[Re: forward too to UHJ?](#) 12/3/97 They are going to declare you a covenant breaker eventually

[Re: Re\[2\]: anonymous remailers](#) 12/3/1997 Persons were signed on to Irfan under false pretences, as, essentially, spies

[Re: Re\[2\]: anonymous remailers](#) 12/3/1997 Bahais backbiting

[Re: anonymous remailers](#) 12/3/1997 Bahais demonizing others

[anonymous remailers](#) 12/3/97 Under investigation by the counselors

[Freedom of speech and conscience, and Interpretation #2](#) 10/22/97 Abdul-Baha advocated freedom of conscience/speech

[Freedom of speech and conscience, and Interpretation](#) 10/21/97 Vast chasm between Baha'i scriptural ideals and practice

[Administrative Expulsion #3](#) 1/31/97 Administrative rights taken away for publicly criticizing the National Spiritual Assembly

[Administrative Expulsion #2](#) 1/29/97 Administrative rights taken away for publicly criticizing the National Spiritual Assembly

[Administrative Expulsion](#) 1/29/97 Administrative rights taken away for publicly criticizing the National Spiritual Assembly

1996

[Denial of Freedom of Conscience in Bahai](#) 10/22/96 Comments on reactions to his withdrawal from the Bahai Faith

The Baha'i Faith & Religious Freedom of Conscience

From: Juan R Cole <jrcole@umich.edu> Newsgroups: soc.religion.bahai Subject: Re: Denial of freedom of conscience in Baha'i (fwd) Date: 22 Oct 1996 19:58:05 -0700 Organization: ---- Lines: 85 Approved: rdetweil@primenet.com (Richard Detweiler) Distribution: world Message-ID: <54k1jt\$mr@nnrp1.news.primenet.com> X-Posted-By: rdetweil@206.165.5.111 (rdetweil) Path: zeus.moa.net!news2.acs.oakland.edu!news.tacom.army.mil!news.webspan.net!www.nntp.primenet.com!nntp.primenet.com!news.primenet.com!news.primenet.com!not-for-mail >From Professor Juan R. I. Cole, Middle Eastern History, University of Michigan:

I guess I am disappointed at the responses that have come in replying to my plea for greater open-mindedness in the Baha'i community and for a consideration of where it might have gone wrong in departing so vividly from its original ideals, which were not so different from the Unitarian Universalism to which I now adhere.

The responses from Baha'is fell into three basic categories. Some denied that there was any freedom of conscience or speech in the Baha'i faith to begin with, misusing the Kitab-i Aqdas to this end. But Baha'u'llah advocated parliamentary liberties in the Absolutist Middle East; he criticized the sort of liberty that led to immorality, but he **advocated** human rights. So too did `Abdul-Baha, in Secret of Divine Civilization, A Traveller's Narrative, and his talks in the West.

`Abdul-Baha explicitly said in his Persian talks in Palo Alto and Budapest that in the Baha'i faith there is freedom of thought and speech, but not freedom of behavior, and that houses of justice are forbidden to persecute Baha'is on the basis of mere beliefs. (This does not mean there can be no criminal speech, such as libel; but `Abdul-Baha did not want doctrinal disputes to be a matter for prosecution). In my view, current Baha'i practice has diverged from `Abdul-Baha's high ideals. Some maintained that the Baha'i institutions are not democratic. But Shoghi Effendi did say they should be democratic in their methods and he said that the declaration of conscience by a Baha'i was a right. The word Baha'u'llah used for consultation of the sort Baha'i houses of justice were to undertake, mashvirat, was a synonym in the 19th century Middle East for parliamentary deliberation, for what we would now call democracy. All elective institutions can run the gamut from being more democratic (with greater popular input, constitutional guarantees of individual rights) to being elective dictatorships, what the German sociologist Max Weber called *Fuehrerdemokratie*. I suppose Baha'is have a choice of which they want their institutions to be. I know that Unitarian Universalism looks a lot more genuinely democratic, and I think it is a superior way of doing things, and IMHO probably closer to what Baha'u'llah himself had in mind for the future of religion.

Others, on the basis of no knowledge, accused me of desiring some sort of high position for myself. I hope that is not true; I certainly don't believe it to be true, nor do I believe the record supports such an allegation. All I wanted was to be free to conduct my independent investigation of reality.

A third sort of response expressed a knee-jerk support for whatever the Baha'i authorities did. These people have a vision in which those in control of the Administrative Order can make no mistakes. They have given up the independent investigation of reality in favor of blind obedience, just as the Shi'ites are to blindly obey their ayatollahs. This mindset in a religious group is always dangerous, and Baha'is should really ask themselves whether it is wise to surrender all their critical faculties to persons about whom they are relatively ignorant.

`Abdul-Baha seemed confident that if those in authority made an error, and the community supported them in it, then eventually the error would be corrected. But empirical evidence suggests that in fact for the community always unquestioningly to support those in power leads to abuses of individual rights. There is a problem here, which Baha'is of good faith really ought to seek to address.

Some kind persons did express their gratitude (which I certainly do not deserve) for some of the provisional translations I did while I was a Baha'i. Those who wish to see these may do so at a Web site I put up, <https://www-personal.umich.edu/~jrcole/bahai.htm>. My Web page can also be found by looking me up by name in Lycos or Altavista.

I forgive those individuals who made serious charges against me, precipitating my resignation from the Baha'i faith. They thought they were doing something admirable. I continue to admire much in the Baha'i religion, and wish my Baha'i friends well. But you really could all learn a lot from more seriously considering the Unitarian Universalist principles I posted.

Sincerely,

Juan Cole



The Baha'i Faith & Religious Freedom of Conscience

Universal Religion, Jenabe Fazel Mazandarani

**From: Juan Cole <jrcole@umich.edu>
To: Dagur Nordberg <d_nordberg@hotmail.com>
Cc: talisman@umich.edu <talisman@umich.edu>
Subject: Re: Mazandarani and the Interrogation
Date: Friday, June 12, 1998 11:05 PM**

Dear Dagur:

You will note that I am not sending my replies to Irfan because I don't think that is the right place for this discussion.

Basically, I feel that you are not open to what I am saying, and I therefore am not particularly interested in pursuing this with you. You have as much as called me a liar, said I was guilty of character assassination, and so forth. I realize that these responses well up from your faith, and from a reluctance to give credence to charges that, if true, reflect very badly indeed on the leaders of the Baha'i faith. You won't want to believe it, but I have no wish whatsoever to rob you of your faith. I want the Baha'i faith to be better and more successful than it is as an organization. Just as I believe that American democracy is better for the exposure of Nixon's abuses in the Watergate affair and for the anti-war movement during Vietnam, so I believe that a critique of the Baha'i status quo, while painful, will leave the religion stronger and better and more successful in the future.

Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? And why in the world would I be so angry at the Martins, Arbabs, Furutans, etc., etc., if they haven't in fact victimized my friends and people I admire? The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket.

Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!

So, I accept all that, and I knew it when I resigned from the Baha'i faith.

I knew I would be vilified, dismissed, called prideful for refusing to allow myself to be bullied, called dishonest, etc. This is fine with me. I am well aware of my faults. No one is more aware of them. I am the proverbial broken winged bird, a broken man, a man with shattered faith, a man betrayed by supposed friends of 25 years. No insult, no condescension, no charge of dishonesty or madness can take anything more away from me than the power-hungry and cruel men who sat down and deliberately planned out how to rob me of Baha'u'llah.

As for my meeting with Birkland, I shall relate the entire story in detail eventually. Initially it was mutually agreed that there should be a consultation. But unexpectedly, instead of a consultation, he had brought along a pre-prepared set of stupid questions which in fact were basically charges of thought crimes. "How can you say you believe in Baha'u'llah if you talk about him like a historical figure?" "Do you think any passage of scripture can be understood apart from historical context?" "You are critical of the accuracy of texts like Nabil's narrative; but these heroic narratives have done rather well for us." The idiocy, the absolute idiocy. It was the fast, and I kept my cool. I did not throw him out of my house and I did not speak sharply to him. I now wish I had, but I didn't. I was too nice, too obedient. He wrote a report to Haifa which resulted in heresy charges against me. He called me up after ten p.m. on a Tuesday and informed me that the ITC had concluded that I had 'made statements contrary to the covenant.' "I'm sorry." he said in a funereal tone.

Many of the Talisman I discussions are up on my web site. Anyone can read them to see if they think I was expressing the sincere views of a convinced Baha'i.

Incidentally, Birkland also interrogated John Walbridge and others in exactly the same way. He gave a pledge in writing to share with Dr. Walbridge his report to Haifa. He reneged on that pledge. He is a liar in addition to being an inquisitor.

But Birkland is not important. He is a gopher. If the people in Haifa had told him to come to my house and kiss my feet, he would have done that. The ones who drew up those stupid questions were people like Doug Martin. They hide behind the screen of institutions with grand names, and plot on how to chase out or silence anyone who does not fit their narrow-minded conception of what a Baha'i is. Why do you think Denis MacEoin and so many other thinkers who were once so devoted to the faith are no longer Baha'is? These people were *mean* to them behind the scenes. And then all the

Baha'is see is an angry person denouncing how the Baha'i faith is run, and they have no sympathy for the one victimized. You'd be surprised how effective making someone's life hell can be if you are supposed to be his religious leader and he begins by being full of awe for you, and what you want is to get rid of him. It is as with love. A sudden betrayal can break a heart, and then it is over.

Am off on vacation. Don't be prideful in my absence. :-)

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

[Universal Religion](#), Jenabe Fazel Mazandarani

[Brief Quotations - Professor Juan Cole](#)

[Selected Messages](#)

From: Juan Cole <jrcole@umich.edu>
To: Dagur Nordberg <d_nordberg@hotmail.com>
Cc: talisman@umich.edu <talisman@umich.edu>; irfan1@umich.edu <irfan1@umich.edu>
Subject: Re: uniting Talisman and Irfan
Date: Thursday, June 11, 1998 7:29 PM

Dear Dagur:

I know it is hard to hear that one's religious leaders are human beings who have foibles, since for most people religion is about creating a fantasy world that serves as an alternative to the real world. In the 'real world' people can make mistakes. But, of course, the Shi'ite ayatollahs, the popes, the hands of the cause and the members of the house of justice, the televangelists, the Hindu gurus, the Buddhist monks--these are not ordinary human beings, don't have prejudices, are pure and kind and angelic.

For anyone who believes such a thing, of course, it is almost impossible to supply evidence to the contrary.

Let us take Furutan, for instance. When Fadil Mazandarani published the third volume of his monumental history of the Babi-Baha'i religions in Iran in the 1940s, Furutan was on the Iran NSA and he hit the roof. This book, he said, contained reprinted Babi primary sources that contradicted the accounts in Nabil's narrative. This could not be allowed. Furutan organized an assault on Mazandarani, made him withdraw the book from circulation, and made him sign a prepared confession that it was wrong of him to have published those sources that contained discrepancies with Nabil. Mazandarani was permanently silenced in Iran, and his children are not Baha'is. His massive 9-volume history of the faith has never been allowed to be published.

Now, Furutan may love children and dogs and be able to summon a kind smile when greeting pilgrims. But he is an Inquisitor. He ruined Fadil Mazandarani's life and destroyed the foundation of Baha'i historiography in the twentieth century. Why? A) Because he had this moronic, narrow-minded idea that Nabil's Narrative should be canonized as an unchallengeable piece of scripture and that all other Babi historical texts should therefore be suppressed (even if earlier and more reliable) and B) because he had gained the power to do so by virtue of the transformation of the Baha'i institutions into Leninist vanguards in the 1930s and 1940s.

I repeat that this man is a bigot, and by his anti-intellectualism and fundamentalism contributed to the destruction of the Baha'i faith as a religion for thinking people in this century. Of course, perhaps now he is sorry for what he did to Fadil Mazandarani, whose shoes he is not good enough to have shined. Perhaps he has changed for the better. I don't

know. I know he's never publicly apologized for his inquisition or his destruction of Baha'i intellectual life.

The comforting thing is that if the Baha'i faith hasn't dwindled into nothingness in 500 years (a real possibility if its leaders go on in the present direction), people will still be reading Fadil Mazandarani's histories, and Furutan will be remembered only as a footnote in that great man's biographies, rather as the cardinal who persecuted Galileo is now known for nothing else that he did.

So is this enough evidence for you?

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jrcole@umich.edu>
To: Burl Barer <burlb@bmi.net>
Cc: talisman@umich.edu <talisman@umich.edu>
Subject: Re: 4 year plan
Date: Tuesday, June 23, 1998 12:52 PM

Dear Burl:

Here are some instances of individual initiative in the Baha'i community:

- 1) In the early 1970s young Baha'is showed initiative in opening up South Carolina to mass teaching, with enormous success. As a result, Firuz Kazemzadeh and others on the NSA closed down the mass enrollment process, diverted funds away from teaching, and ordered the successful teachers out of the area, thus stopping the entry by troops there.
- 2) In the late 1970s young individuals in the United Kingdom showed individual initiative in beginning academic conferences on Baha'i studies. They were slapped down with nasty letters from Haifa and the person with the most initiative, Denis MacEoin, was driven out of the faith by AQ Fayzi, David Hoffman, Ian Semple, and others.
- 3) In the late 1970s young intellectuals in the Los Angeles area showed individual initiative in setting up a study class for Baha'i studies. Local Baha'is declared them outside the covenant because the meetings weren't sponsored by any Baha'i institution. When other individuals showed initiative in asking for typescripts of the discussions, they showed the initiative of putting out a newsletter. They were slapped down by nasty letters from Wilmette, and ordered to submit the newsletter for official Baha'i censorship. Gradually the class petered out.
- 4) In the mid 1980s young intellectuals in the Los Angeles area showed initiative in beginning *Dialogue* magazine. They were immediately informed through intermediaries that people like Ian Semple felt they had showed *way* too much initiative, and they were ordered by Wilmette and Haifa to take the word 'Baha'i' out of their title and subtitle. After the magazine had run for a couple of years, with the editors submitting the articles for censorship, the editors were attacked on false charges by Firuz Kazemzadeh at National Convention in 1988, their personal letters were read out by him on the convention floor, and the NSA interrogated the editors in an attempt to intimidate them, which succeeded, and the magazine closed.
- 5) In the late 1980s and early 1990s John Walbridge and Moojan Momen showed initiative in beginning and editing the Baha'i Encyclopedia. After Farzam Arbab was elected to the universal house of justice in 1993, he stopped this project in its tracks, had nasty letters written to everyone involved in it, and insisted it be redone along fundamentalist lines.
- 6) In 1994 John Walbridge showed individual initiative by beginning a listserv for Baha'i studies, talisman@indiana.edu . After a couple of years he and several other prominent academic posters there were accused by the Baha'i authorities in Haifa of 'making statements contrary to the covenant' and threatened with being shunned if they did not fall silent. The listserv was disbanded and those accused either fell silent or left the faith.

7) In the mid-1990s Said Khadivian showed initiative in trying to get mass teaching off the ground in Houston. When some success began to be realized, Henderson insisted in coming in and taking over the project, which then collapsed, and Khadivian was ordered back to Taiwan.

I take away from all this the distinct impression that the praise of individual initiative by the institutions and persons you list is an instance of 'words, not deeds,' and, indeed, a smokescreen for the severe disapproval in which individual initiative is in fact held by the entire Baha'i administrative apparatus, which is far more interested in maintaining *control* than in expansion, either of numbers or of Baha'i culture.

When they match their words about individual initiative with deeds, then the Baha'i authorities will have some hope of growing the faith, in quantity and quality. At the moment it is stalled in the West, and the blame rests squarely on the shoulders of the nsa and the universal house of justice.

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jrcole@umich.edu>
To: Bjaff@aol.com <Bjaff@aol.com>
Cc: talisman@umich.edu <talisman@umich.edu>
Subject: Re: 4 year plan
Date: Tuesday, June 23, 1998 7:02 PM

Well, I have to admit that I am exercised about this problem of over-centralization and repression. I genuinely believe that it seriously hurts the growth of the Baha'i faith, numerically and culturally and spiritually. It annoys me to think of 25 years of my life being spent in intensive labor on something that ends up being screwed up by incompetents.

When people used to complain to Shoghi Effendi about these sorts of problems, he generally answered with advice to expand the community through teaching and thus to sidestep the rigid and problematic Baha'is. But in actual fact, the very dominance of the community by hardliners who see covenant breakers under their beds, whose first instinct is to attack and to squelch innovation, has made it *very* difficult to grow the community substantially.

I am sorry to say it, but a good third of Baha'is are just very unpleasant people to be around and make it their business to drive out of the faith anyone who doesn't agree with them (something they are quite successful at). That third also somehow seems to be the recruitment pool for the administrative order. What happened to Michael McKenny (whom the Baha'is had been lucky to have) is only a somewhat spectacular example of a phenomenon that is repeated hundreds if not thousands of times each year in North America. Narrow-minded people summarily forced a Baha'i with whom they did not agree out of the faith.

My own advice to Baha'is who run into these problems is just to do their own thing. Your community is unpleasant? Find some Baha'is in cyberspace with whom you enjoy hanging out and create a virtual community. Sign up under an electronic pseudonym if you would otherwise be afraid of speaking your mind. Enjoy writing about the Baha'i faith but can't stand Review? Found a Web magazine and publish to your heart's content. Your community is unhappy with policies in Wilmette? Keep the money at home and do things with it the local community appreciates. Would rather have a local mashriqu'l-adhkar than yet another monumental neoclassical building in Haifa? Build a local Baha'i center and refer to it in your heart as a mashriqu'l-adhkar. Attend the local Unitarian Universalist fellowship as well. Want to read more of Baha'u'llah and `Abdul-Baha than has been officially translated? Frequent the provisional translations on the Web. The agencies of repression are very powerful, but they can be sidestepped.

Baha'u'llah was a Great Soul, and his spiritual and social teachings are a mighty River. Small beavers who think they are divinely guided can attempt to dam the river, but in the end their sticks and mud and hollow trunks will be swept away and the river will flow on, mightier than before.

cheers Juan

At 04:48 PM 6/23/98 EDT, Bjaff@aol.com wrote:

>I'm amazed by the list of individual initiative programs that have been shut
>down and discouraged. This points to overt oppression and I see a revolution
>in the works. Proclaiming the problems from the internet mountain tops is one
>thing, but finding solutions is another. There must be Justice manifest in
the

>world, yet the UHJ seems to be contradicting itself by using unjust
methods of
>control. Maybe it would be beneficial to investigate alternative answers. Is
>there anyone who has an acceptable solution to addressing these problems?
>

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The Baha'i Faith & Religious Freedom of Conscience

**From: Juan Cole <jrcole@umich.edu>
To: Burl Barer <burlb@bmi.net>
Cc: talisman@umich.edu <talisman@umich.edu>
Subject: Re: driving Ms Scholars
Date: Wednesday, June 24, 1998 1:25 PM**

Dear Burl:

I have great respect for Peter Khan. However, the Sept. 1995 talk he gave in Wilmette did enormous damage to the Cause of Baha'u'llah. By insinuating that the prominent academics on Talisman were "insidious lukewarm intellectuals" comparable to the German Baha'is who stuck to

`Abdul-Baha's policies and rejected Shoghi Effendi's authority, he gave a "green light" to hardliners in Wilmette who wanted to move against Talisman

1. Very soon after that talk, Robert Henderson initiated the process that ended in David Langness's administrative rights being removed, simply because Henderson's version of the *Dialogue* events differed from David's.

When you get to the point where posting an email with an alternative (even if inaccurate) view on history is a sanctionable offense in Baha'i law, you have arrived at a very weird, surreal, and authoritarian place.

I also fear that positioning the counselors as the happy mean between the over-critical, destructive academics and the overly rigid traditionalists just won't work (except perhaps with regard to Khan himself; I don't know).

Denis MacEoin wasn't doing anything destructive in his studies of the Babi era, and he certainly wasn't doing anything that would have caused him to

be forced out of normal religions. Nobody at all was doing anything destructive on Talisman I; it was just an email discussion list, for God's sake. And, alas, my experience with the counselors leads me to suspect that the gap between most of them and the overly rigid traditionalists has somehow been miraculously erased.

Also, while I agree that it is highly regrettable that the best Baha'i historians of this generation have for the most part been either silenced or driven out of the religion, I am confused as to why anyone would think that "regrettable" but continue to endorse the methods of behind the scenes bullying and false and outrageous charges of covenant breaking that resulted in their departure. I would also note that the general reaction of the Baha'i authorities to these departures has been one of self-congratulation and gloating rather than regret.

As for my respect for Burl, it is quite simple. I have enormous admiration for **anyone** who can publish any kind of fiction with a respectable publisher. No one who hasn't tried has **any idea** how difficult this is, and what sort of special intelligence is involved. I admire Denis MacEoin in this regard as well.

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

-----Original Message-----

**From: Juan R. I. Cole <jrcole@umich.edu>
Cc: talisman@umich.edu <talisman@umich.edu>;
irfan1@umich.edu
<irfan1@umich.edu>
Date: Tuesday, February 03, 1998 8:23 PM
Subject: Re: Khomeinism and phenomenology**

Dear [X]:

The vast majority of Iranian Baha'is do not experience discrimination in the form of physical violence. They experience it in the form of being shunned by their wider society, and from facing disabilities that come from being shunned. I can't tell you how many Iranian Baha'is have bitterly and at length complained to me, sometimes with tears in their eyes, about the >social discrimination they faced in Iran. People wouldn't invite them over to dinner, or if they did they considered the Baha'i guest ritually polluted and would break the plates they ate on after they left. I always listened to such stories of shunning and discrimination with a great deal of sympathy, and they continue to pull at my heart strings. People should not be shunned for their beliefs. Nowadays, things are even worse. Iranian Baha'is may not attend university.

However, I was threatened with being shunned by the Baha'is for my beliefs, and some of my old friends in the community now shun me, and don't invite me over to dinner, or even answer my email greetings. And no doubt some of them would break their plates if I ate off

them.

Of course, it would be much worse if I had actually been declared a CB instead of only being accused of "making statements contrary to the covenant." I would have become a non-person to a lifetime of friends and family. A Baha'i intellectual who was declared a CB would not be welcome to use Baha'i libraries or archives or to benefit from Baha'i educational activities, in exactly the same way as the Iranian Baha'is are excluded from Shi'ite universities.

Moreover, to suggest that the existential hell that a believer is put through by being "dropped from the rolls" or being accused of contravening the covenant is trivial is to take a cruel and instrumental view of human suffering. The Baha'i authorities are not welcome to treat human beings as though they are chess pieces, and as though they have no rights. And I predict to you that if they go on in the direction they are going, sooner or later they will land in legal trouble. Already the governmental authorities in Germany, who have a special sensitivity to fascism, have their eye on the Baha'i faith as an organization that might be being run like a cult.

To the extent that the Baha'i authorities (we are talking about Firuz Kazemzadeh, Robert Henderson, Douglas Martin, Farzam Arbab and Ian Semple among others) actually do run the religion like a cult, they will increase the surveillance of their activities by civil libertarians and the civil authorities in charge of protecting civil liberties in the free world. Already last fall, plans were made to send a German Counselor across the border to a neighboring country to silence a Baha'i living there. Don't the Baha'i authorities have the slightest idea of what that would look like if it got into the European press?

Anyway, I don't actually see the slightest difference between the way

Baha'is treat those they think should be shunned for their ideas and the way some Shi`ites shun the Iranian Baha'is. Nor do I see much difference in the authoritarian style of the chief Shi`ite authorities and that of the so-called universal house of justice and its counselors. The only difference is that the Baha'is don't yet have control of the apparatus of a state, and so can't jail dissidents. Whether they would execute them if they could remains to be seen.

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jrcole@umich.edu>
To: talisman@umich.edu <talisman@umich.edu>
Cc: bahai-faith@makelist.com <bahai-faith@makelist.com>
Subject: Re: [bahai-faith] mutilation theology
Date: Friday, September 04, 1998 2:06 AM

Someone asked where Shoghi Effendi spoke of the administrative order being mutilated without a Guardian. It is World Order of Baha'u'llah p. 148:

"An attempt, I feel, should at the present juncture be made to explain the character and functions of the twin pillars that support this mighty Administrative Structure--the institutions of the Guardianship and of the Universal House of Justice. To describe in their entirety the diverse elements that function in conjunction with these institutions is beyond the scope and purpose of this general exposition of the fundamental verities of the Faith. To define with accuracy and minuteness the features, and to analyze exhaustively the nature of the relationships which, on the one hand, bind together these two fundamental organs of the Will of `Abdu'l-Bahá and connect, on the other, each of them to the Author of the Faith and the Center of His Covenant is a task which future generations will no doubt adequately fulfill. My present intention is to elaborate certain salient features of this scheme which, however close we may stand to its colossal structure, are already so clearly defined that we find it inexcusable to either misconceive or ignore. 13 It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions--instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims."

The uhj tries to interpret this passage away by pointing out that the Guardianship operated just fine without a house of justice, so obviously the house of justice can operate without a living Guardian. Moreover, the lack of a living guardian does not detract from the fact that the guardianship did exist at one point, leaving a great deal of guidance.

The problem is that the Guardian *did* think it essential that a house of justice come to be asap, and he constantly put things off or made rulings provisional upon their future acceptance. Obviously, this schema cannot work the other way around--the uhj cannot put things off or rule only provisionally on issues in hopes of a future guardian arising, since there can be no further guardians. Moreover, it is also clear from his diction

that he felt that key checks and balances in the Baha'i system were provided by a *living* Guardian.

On pp. 154-155 of World Order of Baha'u'llah, Shoghi Effendi continues,

"The hereditary authority which the Guardian is called upon to exercise, the vital and essential functions which the Universal House of Justice discharges, the specific provisions requiring its democratic election by the representatives of the faithful--these combine to demonstrate the truth that this divinely revealed Order, which can never be identified with any of the standard types of government referred to by Aristotle in his works, embodies and blends with the spiritual verities on which it is based the beneficent elements which are to be found in each one of them. The admitted evils inherent in each of these systems being rigidly and permanently excluded, this unique Order, however long it may endure and however extensive its ramifications, cannot ever degenerate into any form of despotism, of oligarchy, or of demagoguery which must sooner or later corrupt the machinery of all man-made and essentially defective political institutions."

Shoghi Effendi is referring to Aristotle's division of government into rule by the one, rule by the few, and rule by the many. Aristotle thought each of these forms of government, in turn, had a virtuous and corrupt form. Rule of the one is ideally a virtuous monarchy, but it could deteriorate into despotism. Rule of the few is ideally a noble aristocracy, but it could deteriorate into oligarchy (we would say a junta). Rule of the many is ideally a just Republic or Polity that protects the rights of minorities; but it could deteriorate into demagoguery and a tyranny of the majority.

Shoghi Effendi was saying that the Baha'i system had all three elements: rule of the one was the Guardianship, rule of the few was the Hands (?), and rule of the many was the elected officers of the houses of justice (including NSAs and LSAs).

Now, according to Aristotle, the rule of the many, i.e., the rule of the houses of justice, was liable to deteriorate into demagoguery and the tyranny of the majority (a sort of populist fascism, we might say). Shoghi Effendi says explicitly that it is the hereditary principle of the Guardianship (i.e. the Baha'i equivalent of monarchy) that keeps this deterioration from occurring. Obviously, in the absence of a living Guardian and with the end of the institution of the hands of the cause, the Baha'i system no longer has a living, breathing representative of the monarchical principle nor of the aristocratic. This means that the houses of justice have become a Republic. And according to Shoghi Effendi's analysis, this Republic is open to going bad and becoming demagogic. Notice that he does *not* say that what prevents the uhj from becoming tyrannical is its own infallibility, or divine guidance, or anything so airy fairy. He is concrete and explicit. It is the simultaneous presence of the monarchical, aristocratic and republican forms of governance that act as institutional brakes on one another. That institutional brake is no longer effectively present.

And this is the only way I can understand how things have gone so wrong in the Baha'i faith. Things are so corrupt that people like Firuz Kazemzadeh go about publicly and explicitly identifying the elected officials of the faith with an "aristocracy!" This does so much damage to both Aristotle and Shoghi Effendi (not to mention common sense) that one cringes. I suppose it must be nice for Firuz, though. And one of the reasons I left was that in spring of 1996 the uhj mangled the interpretation of this passage by insisting that *it* is the 'rule of the one'! Well, of course, they aren't authorized to interpret things, though, are they?

What would replace the role of the Guardian in keeping the elected officials from becoming demagogues? Well, maybe nothing can. But maybe public opinion could. Just the censure of ordinary Baha'is. And the wonderful thing for the Baha'i faith at this juncture, and the thing that

gives even me hope for those still clinging to the crimson ark, is that cyberspace is creating a Baha'i public opinion, and the uhj and the nsa's are beginning to feel pressure from it. They hate it. They had liked thinking of themselves as 'aristocrats' (or actually oligarchs given how they often have behaved). But they had better shed the velvet robes and dump the silver wine goblets, with the \$200 million palaces, and get back to being plain democratic representatives of the Baha'i Republic or eventually they will lose all their power and perquisites, altogether.

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

For Dr. Linda Walbridge, a prominent anthropologist of Islam, an authority on Shi`ite Islam, and former associate director of the Middle East Institute at Columbia University, also see the following links

"Critics chafe at Baha'i conservatism" By IRA RIFKIN

February 27, 1997, Religion News Service

<https://fglaysher.com/bahaicensorship/CChafe.htm>

<https://fglaysher.com/bahaicensorship/wrongs.htm>

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Juan Cole - Menu

<https://fglaysher.com/bahaicensorship/Cole.htm>

From: Juan Cole <jrcole@umich.edu>
To: bahai-faith@makelist.com <bahai-faith@makelist.com>
Subject: [bahai-faith] mutilation theology (further)
Date: Friday, September 04, 1998 3:06 PM

All the various quotes you assembled only show that Shoghi Effendi agreed with Baha'u'llah that the universal house of justice is the legitimate head of the Baha'i faith. Even as an outsider, I am perfectly willing to concede that.

However, Shoghi Effendi also did accept the Aristotelian principle that good forms of government are liable to deteriorate into bad forms of government. And he specified the checks and balances in the system he elaborated that would prevent the republican, elected, element from deteriorating into demagoguery; and they consisted in the living Guardian, the embodiment of the monarchical principle. Without the latter, the universal house of justice is still the legitimate head of the Baha'i

religion, but it is at risk for deteriorating into an authoritarian populism and of acting in ways that are cult-like.

I survey the field of the religions. I see, for instance, among the Episcopalians, a theologian like Bishop John Spong. He challenges many traditional Christian doctrines. The Episcopalians haven't ostracized him, threatened him, or shunned him. In fact, they appear to have made him a bishop.

The Episcopalians appear to be rather broad-minded. I see the Unitarian Universalists, who would never dream of kicking a Ph.D. out because of his work on UU history. I see Quakers, gentle and engaging in a sort of consultation every Sunday morning. I see Sufi groups in Islam, chanting and laughing and loving, accepting all who wish to learn wisdom. I see many branches of Hinduism and Buddhism that are highly tolerant.

But then I see other sorts of religion. I see Khamenei's Iran, where people are jailed for their theological views and even killed. I see Roman Catholicism, where Matthew Fox was forced out because of his vibrant Creation Theology, where Leonardo Boff was silenced and forced out because of his Liberation Theology, where Hans Kung was put on trial and denied the opportunity to teach Catholic theology for his reasoned, modernist theology. I see Sunni Islam, where Nasr Abu Zayd was actually forced into exile from Egypt for his Higher Criticism of the Qur'an, and threatened with being divorced from his spouse.

And given what happened to Denis MacEoin, [Abbas Amanat](#), Steven Scholl, Linda Walbridge, Bill Garlington, Geoffrey Nash, and many, many others, I can only conclude that the Baha'i faith is now being run like the second group of religions. Indeed, among those Baha'i thinkers threatened with being shunned were persons whose shunning might well have resulted in a forcible divorce of exactly the same sort the Egyptian mullas threatened Abu Zayd with. The Baha'i faith is being run like that by the universal house of justice. This is so obviously *not* what Baha'u'llah intended, with his calls for tolerance and universalism, that *obviously* the religion he created has been mutilated. Now, this wasn't supposed to happen. But it has happened. And I think the lack of institutional checks and balances in the current structure, which Shoghi Effendi thought so essential, are an excellent explanation for why the mutilation of the Baha'i faith has occurred. Someone accused me of conducting a personal vendetta. But this is not about personalities. The structures are the problem; even really promising people are corrupted by absolute power, which is what the Baha'i institutions now have within the community.

But you know what? The Vatican has been forced to back down on a number of issues by public outcries in recent years. It had to apologize to Galileo (some Jesuits still grumble that what was done to him was perfectly all right!). It had to reinstate a Sri Lankan priest who had dared to compare Christianity and Buddhism (John Paul II is has a bigotted hatred of Buddhism). And even the Iranian Ayatollahs were forced to back off their pogroms against the Baha'is, not completely, but in some part, by the world outcry. So religious authorities of the persecuting kind are not completely autonomous in the contemporary world. And neither is the moth-eaten guardianless universal house of justice. The checks and balances that would have been supplied by the 'good king' will have to come from public opinion, within the faith and without. The assiduous attempts to prevent the emergence of such a public opinion are failing. And the Baha'i faith will in the end be a much better and less predatory place for it.

cheers Juan

The Baha'i Faith & Religious Freedom of Conscience

For Dr. Linda Walbridge, a prominent anthropologist of Islam, an authority on Shi`ite Islam, and former associate director of the Middle East Institute at Columbia University, also see the following links

**"Critics chafe at Baha'i conservatism" By IRA RIFKIN
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<https://fglaysher.com/bahaicensorship/Cole.htm>

From: Juan Cole <jrcole@umich.edu>
To: Richard Schaut <RSSchaut@email.msn.com>
Cc: bahai-faith@makelist.com <bahai-faith@makelist.com>
Subject: [bahai-faith] Re: Checks & Balances (was fw Juan Cole mutilation theology)
Date: Wednesday, September 16, 1998 2:06 PM

Dear Rick:

I wish you would spend more time getting rid of those 'fatal protection faults' that make us Microsoft users' lives hell (which somehow don't seem to be a problem for Apple users) and less time expounding Aristotle. :-)

I thank you for your comments on my note, which I hope to expand as a paper, and, of course, the process of dialogue and criticism can only make it a better paper.

I am sorry you used the word 'absurdities,' however, since I do not believe my perspective is absurd even if it may need refinement, and I do not believe that my studies of Baha'i texts have ever been frivolous in such a way as would legitimately call for such an insult.

You wrote:

>>From a political science perspective, the existence of some form of checks
>and balances requires a tension between powers and authorities granted to
>various branches of government. Specifically, it requires two or more
>separate institutions to have authority to limit each other's functions.

But the Guardian himself said *what* prevents the various elements of the Baha'i system (rule of the one, rule of the few, and rule of the many) from deteriorating from their good form (monarchy, aristocracy, republicanism) to their bad form (despotism, oligarchy, demagoguery). That is, when he says on WOB p. 154 that the administrative order cannot degenerate into despotism, oligarchy or demagoguery, this is coming as the *conclusion* of an argument earlier in the paragraph: the *reason* for which it cannot degenerate is because the administration "embodies and blends with the spiritual verities on which it is based the beneficent elements which are to be found in each one of them"--that is, it embodies the beneficent elements of monarchy, aristocracy and republicanism.

Now, obviously, logically speaking, should the system cease to "embody" all three of these "beneficent elements", and instead be left with only one of them (rule of the many via their elected representatives), then we would have a different system. With the end of the guardianship, that is what has happened. (The fiction that rule of the one continues through the Guardian's writings is just propaganda; those writings can be interpreted in many ways, and when they are misinterpreted for narrow institutional purposes they can't talk back the way a living Guardian would.) The rule of the many, as we all know, is in constant danger of becoming demagogic and a tyranny of the majority. And there is no 'beneficent' rule of the one--the Guardian--to offset this tendency.

Note that in the U.S. system, the Supreme Court also could not come in and make foreign policy, 'over-ruling' the Cabinet. It would have to respect the executive sphere of authority. I doubt it could even rule a foreign policy unconstitutional. But in other respects the existence of an independent judiciary that interprets the laws does limit the ability of the executive branch to act in a despotic fashion.

It is certainly the case that a living Guardian would have been in a position to deter the other 8 members of the universal house of justice from acting in a dictatorial fashion. As Interpreter of the text, he could simply tell them that his interpretation of the scriptures ruled out falsely accusing college professors of covenant breaking as a way of silencing them or discrediting them in the community. The latter sort of action, of which the present universal house of justice has been egregiously guilty, clearly violates not only enormous numbers of scriptural texts guaranteeing freedom in thought, speech and intellectual inquiry, but violates the constitution of the universal house of justice itself, which constrains that body to protect the rights of individual Baha'is. (Ha!). A living Guardian could not have over-ruled such a malicious, mad and slightly stupid plan, but he could have weighed in, using his charisma and interpretive authority, to prevent the Hyppolyte Dryfuses and Auguste Forels of a later time from being railroaded by fundamentalist electrical engineers and narrow-minded failed businessmen and actors. And I firmly believe he would have.

I think Rick Schaut knows very well that there are areas of corruption and unjustified repression in the Baha'i administration. He has a faith that all will be well nevertheless. I have had that faith shattered by witnessing my universal house of justice, in which I used to repose such high hopes, act like a group of ayatollahs or inquisitorial cardinals, falsely accusing decent, energetic, loving Baha'is like Linda Walbridge of verbal covenant breaking as a way of silencing their voices. They don't have the right or the legitimate authority to silence individual Baha'is from their expression of individual interpretation. This is something 'Abdul-Baha and Shoghi Effendi guaranteed the Baha'is. They are acting like despots. And whether my explanation of how this could have come to be is completely correct or not, some explanation of it is required.

cheers

Juan Cole
Professor
History
U of Michigan

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The Baha'i Faith & Religious Freedom of Conscience

Susan Maneck, Baha'i scholar

<https://fglaysher.com/bahaicensorship/Maneck1.htm>

See also Susan Maneck, Baha'i scholar:

<https://fglaysher.com/bahaicensorship/Maneck8.htm>

From: Juan Cole <jrcole@umich.edu>

To: bahai-faith@egroups.com <bahai-faith@egroups.com>

Subject: [bahai-faith] on the bites on my back

Date: Monday, October 12, 1998 12:34 PM

I guess I'm distressed that I am being libelled on an email bulletin board somewhere at AOL, in my complete absence and with no opportunity of reply or even being cc'd by the persons discussing me! Unlike the Baha'i administration I don't have regularly employed spies and therefore it was entirely possible that I might not even have seen these scurrilous attacks!

I have been accused of being 'status seeking.' This is a typical way for anti-intellectuals to dismiss anyone who dares speak. Meanwhile, the people who are *really* status seekers are considered humble and self-effacing! Even denouncing intellectuals is itself a way of getting status in the Baha'i community. As for myself, if I had wanted status I would have allowed myself to be silenced and 'turned' by the high-up cultists in the administration; they intimated that that way I might even have had a shot at membership on the NSA. By speaking out against injustice I have lost all status in the Baha'i community, being

completely
humiliated as an apostate and critic. I myself publicized the
false and
scurrilous ITC/UHJ charge against me of 'making
statements contrary to the
covenant.' What status did I gain from that? I have
spoken out precisely
because status is not important to me. Human rights are important
to me,
and I believe Baha'u'llah stood for them in a way his supposed
trustees do
not. And for me, Baha'u'llah as one of the great
spiritual teachers is who
is important, not some strutting martinet who
managed to get himself
elected to something.

I have been accused of uttering 'slanderous' 'lies.' I
can only say that
I have never, on email or in print, written anything that
I did not believe
was true, and which I did not believe I had good
reason to think was true.
I have never 'slandered' anyone, which in the law
requires that one utter a
falsehood publicly about another person with full
knowledge that it is a
falsehood, in such a way as to damage their property
or reputation. I have
never done this. I know that Maneck believes I
have, or says she
believes I have.

I cannot explain why she believes this except that she
desperately wants
to. Because admitting that I am entirely sincere and
also that I am
brutally honest would mean she would have to take my
critique of the more
cult-like side of how the Baha'i faith is run seriously.
How much easier
(if intellectually lazy and irresponsible) it is simply to
dismiss me as a
'hatchet man.' Of course, this particular account
assumes her good will.
When we take into account that she actively and
systematically breached
editorial confidentiality by spying on me for Counselor
A.M. Ghadirian (who
did not have the decency to instruct her to cease
invading my privacy), we
have also to raise the question whether she hasn't

been given the mission
by someone of doing a hatchet job on *me*. Isn't it sort
of suspicious
that she shows up at AOL backbiting me so assiduously on a forum
where I am
not even present?

Maneck criticizes me for reading Baha'u'llah through an
'Enlightenment'
lens. But Maneck cannot even read Baha'u'llah's
Arabic well enough to know
what he said or in what context. She knows no
Ottoman Turkish. She has no
basis for dismissing my argument about Baha'u'llah's
Young Ottoman (and
therefore pro-Enlightenment) stance. She decided in
her youth that she was
against the Enlightenment and has misread Baha'u'llah
and `Abdul-Baha as
equally against it. She is a prisoner of her prejudices
and cannot do the
research that would be necessary to prove her
argument and disprove mine.
A wiser person under such circumstances would be
more circumspect.

As for my article in the *Journal for the Scientific Study
of Religion* this
past summer, Maneck knows full well that everything
reported there is true.

She knows that a "counselor" libelled a Baha'i
academic by telling Baha'is
in the Minnesota region to 'shun him as though he
were a covenant breaker'
when he was no such thing. She knows that David
Langness and Steve Scholl
were railroaded by the Baha'i administration. She told
friends in the wake
of the 1988 crackdown on Dialogue magazine that she
did not know if she
could continue as a Baha'i in the face of such injustice.
Now she is
whistling a different tune, all of a sudden justifying all
sorts of
injustices. She even incorrectly made statements
about Steve Scholl on SRB
that she had to retract. Is the only way to stay a Baha'i to
capitulate
morally in this way? If so, surely it is not worth it.

She herself was given the opportunity to comment
extensively on a draft of

my article and I tried my best to take account of her comments
Unfortunately, she simply has no serious training in the social sciences
and her atomism and nominalism make her unable to understand the structure
of my argument, leading her to dismiss it. Note that the structure of the
argument passed through rigorous double blind refereeing at a major social
science periodical. She can argue that the reviewers may not have been
knowledgeable about the Baha'i faith (though we cannot in fact assume
that); but they certainly would be attentive to methodology, documentation,
and argumentation, and they recommended it for publication. She once said
she would have no quarrel with anything I could get into print under those
circumstances. That was before I got things into print that she did not like.

I really would appreciate not being further libelled on AOL. I am not
guilty of any 'slanders' or 'hatchet jobs.' The only 'status' I'm
interested in is being recognized as a broken man of shattered faith,
betrayed by numerous old friends like Susan Maneck. I'm just trying to do
my job, as a public intellectual, in the best, most upright and most
responsible way I know how. That includes blowing the whistle on coercion,
manipulation and abuse by Baha'i administrators of innocent adherents. I
plead for all right thinking and compassionate persons to join me in trying
to reform the Baha'i administration by critiquing it. It is out of
kilter.
Its members know it is out of kilter. It needs to be righted.
Kowtowing
only keeps it out of kilter.

Cheers Juan Cole

The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jrcole@umich.edu>
To: Dean Betts <fdbetts@mindspring.com>
Cc: talisman@umich.edu <talisman@umich.edu>
Subject: Re: Kalimat Press
Date: Monday, May 11, 1998 1:10 PM

I'm not sure which list the inquiry about my book being 'reviewed' came from, and hope Dean will be willing to forward this reply to Ed Price and others with this question.

The official position of the Baha'i institutions as I understand it is that articles and books not written by members of the Baha'i faith are not required to be refereed, and Baha'is are free to read such materials as they wish. For instance, any Baha'i may read Edward Granville Browne's works on the Babi and Baha'i religions. Likewise, when questions were raised about whether the Baha'i Distribution Service could legitimately carry [Abbas Amanat's](#) *Resurrection and Renewal* about the Babi period, the UHJ replied that since Professor Amanat is not a Baha'i, the book could be distributed at will. This came up at a meeting in London a year or so ago in which Baha'is asked UHJ member Ian Semple if it was alright to read Juan Cole's translations of the Baha'i scripture, and Semple said it was, and that there had always been provisional translations.

For those with an open mind, the very fact that my book was *not* produced under conditions of ecclesiastical control, but is rather an honest piece of spiritual and academic free inquiry, will recommend it.

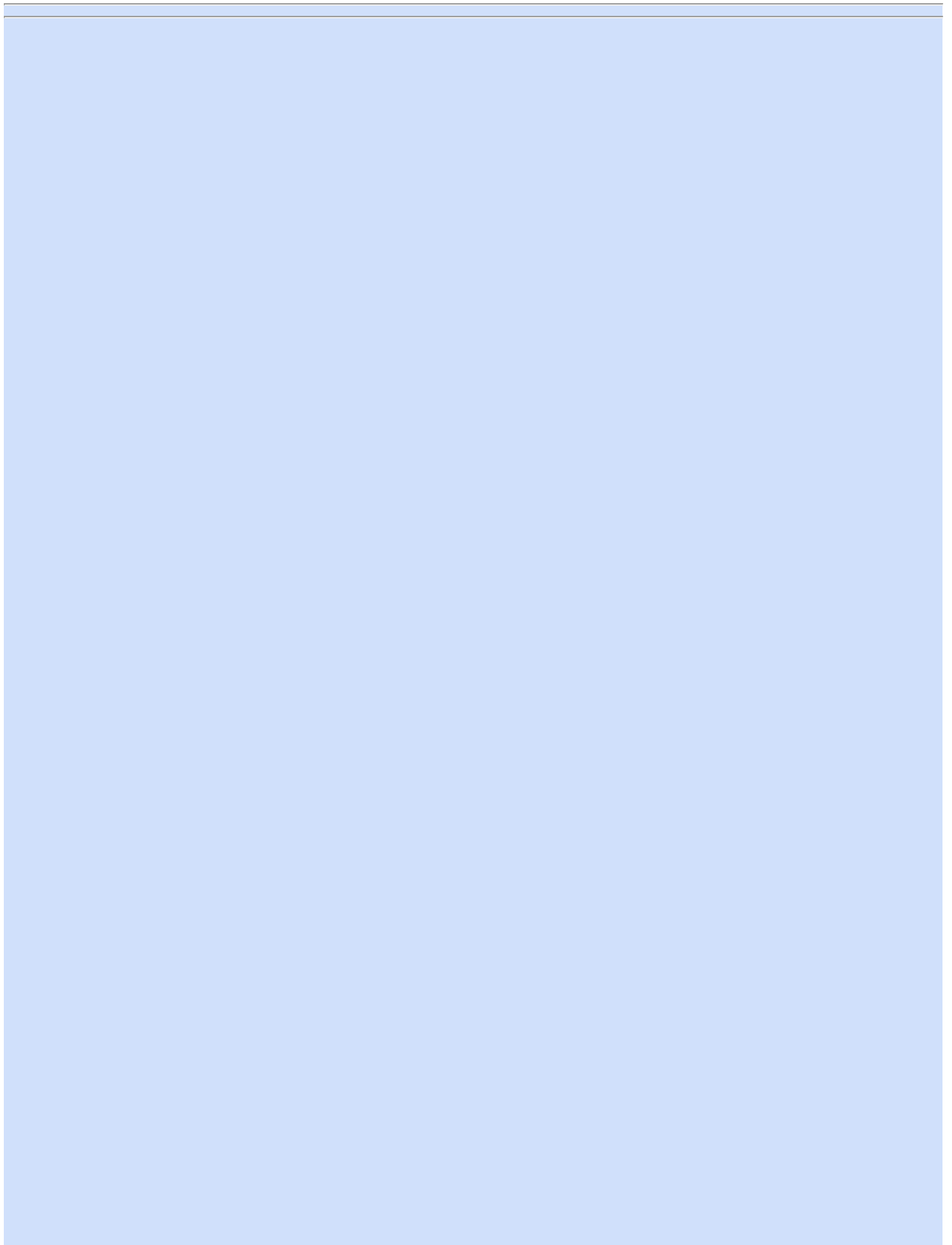
For other Baha'is, I think the decision about whether to read the book must be very complicated. They must take into account that it is written by someone who was a Baha'i for nearly a quarter of a century, who pioneered in Beirut during the civil war and who while pioneering in India fell ill for months, who served on LSAs and national committees (abroad), and did extensive travel teaching, who defended the Iranian Baha'is in journals of record such as History Today and the Encyclopedia Iranica; but who was in 1996 accused by the Counselors of the International Teaching Center, at the instigation of Douglas Martin, Ian Semple and Farzam Arbab of the UHJ, of 'making statements contrary to the covenant' on [Talisman@indiana.edu](#) in 1994-1996; and who had his faith in Baha'u'llah's religion shattered by these false and outrageous accusations coming from persons supposed to be trustees of Baha'u'llah's own message of universal love and tolerance. I think they should all know these things about the author, and should make their individual decisions about whether in consequence this is a book they wish to read.

As for me, I really don't care one way or another. I didn't write the book for a readership. I wrote it for the sake of the truth, and for Baha'u'llah, that Great Soul. I am quite sure He is pleased with it. And I will go to my grave with that certainty and that is all that matters to me.

cheers

Juan Cole
Professor
Department of History
University of Michigan

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The Baha'i Faith & Religious Freedom of Conscience

Susan Maneck, Baha'i scholar

<https://fglaysher.com/bahaicensorship/Maneck1.htm>

See also Susan Maneck, Baha'i scholar:

<https://fglaysher.com/bahaicensorship/Maneck8.htm>

From: Juan Cole <jrcole@umich.edu>

To: bahai-faith@makelist.com <bahai-faith@makelist.com>

Subject: [bahai-faith] mutilation theology and Dr. Maneck

Date: Monday, October 05, 1998 12:39 PM

Someone forwarded to me the below. I'm not on AOL and have no idea how to post there; my reply may be freely forwarded.

I wish Susan Maneck well. We became friends in the early 1980s and I supported her, speaking well of her in the Middle East and South Asia fields where she was attempting to make a career. I have never harmed her in any way, and have until now practiced a sin-covering eye in her regard.

However, she has behaved toward me in an academic setting with dishonesty and deceit in such a way as deprives her of the right to debate me publicly. She spied on me and lied about it. She betrayed confidences in such a way as to cause her academic colleagues to demand and get her resignation from a position she had held.

I sympathize with her devotion to the Universal House of Justice. This is after all the body that called upon American Baha'is to pioneer in Lebanon during the Five Year Plan of 1974-1979, a call that I myself, an idealistic new Baha'i, answered in part because of a desire to

serve that institution,
and despite the danger involved in trying to be there
during the beginnings
of the Lebanese Civil War. All who become Baha'is
wish to believe that the
Universal House of Justice is a better sort of institution
than the ones we
deal with in ordinary life. I am sorry to report,
however, that the more I
learned of its modus operandi the more it became clear
to me that there is
something cult-like about its operations. It depends upon
behind-the-scenes manipulation and coercion of consciences
through using
the threat of declaring 'prominent' people covenant breakers merely
for
expressing views at variance with whatever the orthodoxy happens
to be in
Haifa at that time. The current nine members are claiming
all sorts of
powers and prerogatives that are not theirs according
to the explicit
scriptural texts (as Dr. Maneck herself admitted to me
privately), and have
acted in a shamelessly dictatorial way toward people like
John Walbridge
and Steven Scholl, who tried actually to accomplish
something with regard
to Baha'i intellectual life. I came to the conclusion
with the greatest
reluctance that the current Universal House of Justice
is behaving as a
tyrant. As late as 1995 I was arguing that that body
was morally
infallible. But the evidence of my own eyes cannot be
denied. The Baha'i
Universal House of Justice differs from the Ayatollahs
in Iran only in
refraining from using violence to suppress freedom of
thought and
expression, employing instead threats of
excommunication and shunning that
can sometimes be just as effective. The UHJ is committed
to a vast global
apparatus of prepublication censorship that stifles and kills Baha'i
intellectual life, and has stunted the growth of what
should have been a
beautiful and upbuilding new religion.

I do not agree that coming to this conclusion means we
should 'walk away.'
The Universal House of Justice was ordained by

Baha'u'llah himself. It is necessary to the Baha'i faith. Even those of us who do not feel we can remain within the Baha'i framework given the current system of tyranny must hope that it can be perfected even if it does not start out perfect. The Universal House of Justice needs to be better than it is, to get back on track, to begin operating more democratically, as Baha'u'llah himself envisaged. I do not criticize it to condemn it, but in hopes of drawing its attention to deficiencies in the way things are currently done. Just as good writing is produced by critique and re-writing, good administration is produced by public critique and rethinking of processes. The Universal House of Justice is not beyond redemption. It can yet contribute to tolerance and loving-kindness in the way Baha'u'llah intended. I myself have felt nothing from it but hatred, threats of shunning, and bullying. But it can be better than that. Knee-jerk defenses of its intolerable actions such as those of Dr. Maneck only impede that improvement process.

Dr. Maneck's message below is full of misrepresentations which I believe are willful. All the academics I listed who left the faith have in fact left, as she well knows and has proclaimed loudly in the past, and the weird way in which some people are entered and kept on the rolls without their initiative (and even simultaneously declared 'not Baha'is' by the UHJ) while others, like Michael McKenny, are thrown off the rolls against their wills because of their private email correspondence, only underscores how arbitrary and even cult-like contemporary Baha'i administrative practice is.

All the academics who left, left because they were at one time or another victims of administrative repression. The person Maneck claims simply lost

his faith in God was once reported to his National Spiritual Assembly by an ABM for protection because of an academic talk he gave on the faith, and this began his disillusionment with the Baha'i administration. Baha'i intellectuals don't just 'lose their faith in God' or 'lose their faith in Baha'u'llah' all on their own. They are pushed out by the narrow-minded and authoritarian personalities who so dominate the Baha'i administrative machinery. People are sensitive, especially about their private religious beliefs, and what the hate-filled Baha'i rightwingers have discovered, to their delight, is that it is pretty easy to so injure the feelings of a liberal-minded person that you drive him or her out of the faith and destroy his or her belief. No one who hasn't felt the betrayal of having one's own religious officials suddenly turn on one and put a knife in one's back can imagine what it feels like.

I have never censored anyone. The lists I set up on my own, such as talisman@umich.edu and irfan@umich.edu, are unmoderated and there is no mechanism whereby anyone can be prevented from sending messages to those addresses. We were also involved a purely academic list, where messages are sometimes rejected because they are not formulated according to the norms of academic discourse as opposed to statements of personal faith. The Baha'i covenant can be and is discussed by the academics (who include many non-Baha'i professors of many faiths from a number of countries) on this list, but only if it is studied, not if it is proclaimed as a method of silencing some voices or foreclosing some avenues of investigation--which is precisely the way Dr. Maneck sometimes did wish to use it.

The person Dr. Maneck claims was censored for pro-Nixonian views was in fact declined the opportunity to post because he was not a member of the list and did not have the credentials to become a member of the list. That

he continued to support the innocence of Richard M. Nixon after all the impeachment proceedings had begun and the Woodward and Bernstein investigations were published, however, also did suggest to me that he may be a crank. I'm afraid Dr. Maneck's formulation of these issues is such as to suggest the same thing to me about her.

I did not remove Dr. Maneck from her position at the academic email list in question, although it is true that I took her to its Editorial Board over her disruptive behavior at the insistence of the other editors. It is also true that at the same time she attempted to have *me* fired. In the end, she voluntarily resigned her position after she accidentally let a major indiscretion be known to its editorial board. It is monstrous that she should accuse me now falsely in this regard.

Sincerely

Juan R. I. Cole
Professor
Department of History
University of Michigan

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

>From: Juan Cole <jrcole@umich.edu>
>Reply-To: talisman9@onelist.com
>To: talisman9@onelist.com
>Subject: [talisman9] exit interviews
>Date: Sat, 22 Jan 2000 02:38:10 -0600

>
>From: Juan Cole <jrcole@umich.edu>

>
>
>Someone on another list asked about my reply a couple of weeks ago to Steve
>Marshall's report on 'life in Dunedin'. This is what I told him:

>
>In the US retention rates for Baha'i declarations are only 50%, as compared
>to 80% for most religious bodies here. One reason for this poor retention
>rate in my view is that the Baha'is are overly eager to chase people out of
>the faith for relatively minor instances of non-conformity. My email
>interviews with those who have exited (many of them old Baha'i friends of
>mine from 20-25 years ago whom I rediscovered on the internet and with whom
>I had had no contact for decades) are not scientifically weighted sample.
>They are intended to be qualitative research lending texture and greater
>specificity to the bare fact that half of those who enroll as Baha'is
>depart the faith.

>
>The only solution I can see to the problem I mentioned, of the overly
>repressive character of Baha'i institutions, is for them to lighten up.

>
>I do not advocate a slackening on matters of principle. But in almost
>every case of which I have become aware wherein a Baha'i left the faith
>because he or she encountered the 'ceiling,' that ceiling formed no part of
>scriptural principle.

>
>That is, obviously someone who liked to drink and/or gamble would run the
>risk of losing administrative rights. Some LSAs are more lenient than
>others, but the risk is there and I would agree that it is unavoidable.
>LSAs are bound by Baha'i laws.

>
>But I was not talking about such clear-cut issues. I was talking about
>cases such as the following: a young man on an LSA has some doubts about
>the more repressive aspects of Baha'i administration and wants to consult
>the friends about the problems he sees. The LSA calls in an ABM for a
>meeting. The ABM snubs the young man with the doubts, actually flicks his
>nose at him, and treats him like dirt. In another instance, an ABM
>actually grabbed someone around the neck and angrily shouted into his face,
>spraying saliva, over some difference of opinion.

>
>Or an artist does some Baha'i art but is told by members of the
>institutions that it can't be sold or displayed, whereas he knows another
>artist who is given such latitude. Or someone's administrative rights are
>removed by the NSA because of a single email message presenting an
>alternative view of events of a decade before to that of the NSA secretary.

>

>Or an academic (not me) is threatened by a counselor behind the scenes with
>being declared a covenant breaker for his researches in Baha'i history and
>thought. Or a devoted long-time Baha'i is interrogated and threatened by
>two ABMs because he has a more mystical vision of the faith and would like
>to see local houses of worship built.
>Or an ABM and an LSA gang up on a woman who brings her non-Baha'i spouse to
>the non-administrative portions of feast and orders her to cease in such a
>way as to infuriate her.
>
>One of my colleagues in the History Department here was a Baha'i for 15
>years in Alaska. She told me she left when she had a problem in the
>community and consulted with the LSA and they told her she would just have
>to accept something that she felt was completely unacceptable. I don't
>know details in this case, but I know the sort of thing she is talking
>about. Baha'i institutions often demand a sort of resigned fatalism from
>victims of injustice. In one instance I know of, a rape by a low-level
>employee at the National Baha'i Center in Wilmette, of another employee,
>was covered up by the NSA and the victim was asked not to press charges
>'for the good of the faith.' She became inactive and ultimately left the
>faith.
>
>In all these cases, two of the victims of repression or injustice remained
>in the faith, but most left. The one who had his administrative rights
>taken away has been more or less shunned by old Baha'i friends ("the phone
>stopped ringing.")
>
>Most Baha'is are unaware that there is this relatively hidden hardline
>culture among ABMs and Counselors and many LSAs, and only when they trip
>the wire by some minor act of nonconformity do they encounter it. Since
>they then often leave, most Baha'is who remain in remain unaware of what
>goes on.
>
>I don't think you can ask a rape victim to cover up the crime against her
>for the good of the faith, and yet retain her ardent loyalty. I don't
>think you can threaten conscientious Baha'is with being declared covenant
>breakers over some minor email messages and expect them to have the same
>enthusiasm. I blame the people in the Baha'i administration for acting in
>this hardline way, so at odds with the teachings on tolerance of
>Baha'u'llah and the other holy figures. I do admire the individuals who
>manage to remain faithful despite being mistreated, but the religion can't
>depend on a few such virtuous souls if it really wants to grow. Most
>people won't put up with being bullied and shepherded and mistreated.
>
>cheers Juan
>

From: jrcole@umich.edu <jrcole@umich.edu>

Subject: Re: Copyright and Talisman@indiana.edu

Date: Friday, January 29, 1999 11:04 AM

Talisman@indiana.edu was a public listserv run publicly from a public

university. All the messages are still probably in the Indiana University Mainframe and they are on hard-drives of subscribers and non-subscribers all around the world. They were public in nature and are mirrored at a number of Web sites, not only my own.

The messages sent to talk.religion.bahai are likewise public, are permanently on the Web, and linking to them or displaying them on a Web site simply is not a violation of copyright. However, note that in deference to Dr.

Bramson-Lerche, I did agree to remove her name from her public postings, which was far more than I was required to do under the law. (I checked the law extensively with University counsel).

Talisman@umich.edu is a private club only with regard to membership. FAQs have repeatedly informed subscribers that they relinquish copyright when they post there.

However, the publication of private letters to individuals with attribution is a very different matter. The inability of intelligent persons to understand a simple distinction between messages sent to a public listserv with hundreds of subscribers and messages sent privately to a private individual with expectation of confidentiality is a puzzle to me.

cheers Juan

Juan Cole

History, U of Michigan

<https://www-personal.umich.edu/~jrcole/bahai.htm>

Sent via Deja.com <https://www.deja.com/>
Before you buy.From: <wahdat@hotmail.com>
Subject: Re: Universal Declaration of Human Rights & Marshall Case
Date: Friday, April 21, 2000 4:16 AM

From Juan Cole <jrcole@umich.edu>

<snip>

I don't know if you have seen my article, but I argue that all the basic provisions of the UDHR are already present in Baha'i scripture. Check out:

<https://www2.h-net.msu.edu/~bahai/bhpapers/vol3/rights.htm>

There is no distinction between civil law and religious law in Iran, either. It is a theocracy. All law is religious law and no law may be enacted that contravenes the Muslim canon law. This hegemony of religious law is guaranteed by the Supreme Jurisprudent, Ali Khamenei (who happens also to be head of state) and by the Guardianship Council of clergymen. If the UDHR does not apply to religious institutions, it does not apply to Shi'ite Islam in Iran, which just happens also to be running the state. Shi'ites maintain that they are obliged to kill apostates from Islam such as the Baha'is *because God has so revealed the immutable Law*. When you tell them that they may not do so, you are asking them to change their religious beliefs and practices. My question to you is, on what grounds are you asking Shi'ites to change *their* beliefs and practices when you say that the UHJ need not change *its*? Either the UDHR's provisions apply to both or they apply to neither.

And wouldn't you agree as an ethical matter that it would be better if Baha'i institutions *did* meet basic human rights standards in their dealings with Baha'is?

The UDHR is not a law. As with all human rights declarations, it is a set of peremptory moral obligations that are being asserted by the international community. The international community meant to lay these obligations on *all* organs of society and on all individuals, including the Baha'is. While the UDHR, not being a law, cannot be employed to direct Baha'i authorities to behave better than they are behaving, it most certainly *is* a basis for calling upon Baha'i authorities to adopt its basic provisions into their procedures. This includes the desirability of due process, which was not observed in Alison's case.

In the Jehovah's Witness cases I referred to, there is nothing vague. The church by-laws stipulated that people can only be expelled and shunned if they do X. The persons shunned had not done X. The church leaders just didn't like them personally, so they expelled them. The court found that you can't arbitrarily have people shunned in contravention of your own by-laws. I think the case is even stronger in the Baha'i instance since most Baha'i assemblies are incorporated, and incorporated bodies are governed by a whole host of civil laws. Fareed Akhtarekhavari filed a civil lawsuit in Cook County against the NSA for removing his administrative rights in the early 1990s in a way that contravened Baha'i practice, and it was not thrown out of court. However, the NSA mysteriously returned his rights to him and the case has been dropped.

By the way, there is nothing in US law that makes Golf clubs accept African-American members, and some still do not. Likewise religious congregations; as late as the '70s Jimmy Carter had to vote in his Baptist church to admit blacks. It isn't illegal for a church to

exclude them. My point was that it **would** be illegal, if the organization had **by-laws** that stipulated that race could not be used to exclude members. The courts could enforce the organization's own by-laws against it. I don't see anything anywhere in the constitution of the UHJ where they can summarily remove members from the rolls; in fact there seems to be language there about protecting the rights of individuals. And this was not the practice of any of the Holy Figures or of Shoghi Effendi. Moreover, the language of Baha'i law appears to offer Alison guarantees against being persecuted within the religion for her conscientious beliefs.

In law, precedents also count. All through the 70s and 80s there were Baha'is around the world **trying** to get off the membership rolls, and they were told they'd have to write a letter renouncing Baha'u'llah. Those who did not write the letter are still on the rolls, against their will. This has been Baha'i practice for ages. Alison did not write a letter renouncing Baha'u'llah, and by traditional Baha'i practice she can't be removed from the rolls. This is not like the Pope disallowing female priests. This is like the Pope excommunicating a New Zealand Catholic outside the procedures of canon law and in contravention of all Catholic law and tradition.

cheers Juan

Sent via Deja.com <https://www.deja.com/>
Before you buy.From: <wahdat@hotmail.com>
Subject: Re: Universal Declaration of Human Rights & Marshall Case
Date: Saturday, April 22, 2000 3:56 AM

From Juan Cole <jrcole@umich.edu>

--

<snip>

Shi`ites don't recognize the Baha'i faith as a separate religion. They believe Baha'is are Shi`ite heretics. Baha'is are Shi`ite covenant breakers, since the Shi`ite covenant is that there shall be no more prophets after Muhammad. Nowadays the Shi`ite covenant also requires assenting to the absolute authority (vilayat-i faqih) of Ayatollah Ali Khamenei. Baha'is don't recognize that authority.

If you impose on Shi`ites an outside, external definition of the Baha'is as a separate religion then you are coercing the religious conscience of Shi`ites. You are also interfering in the internal affairs of the Shi`ite religion, which defines Baha'is as heretical Shi`ites and imposes penalties according to the shari`ah or divinely revealed Islamic law.

There is not any substantial difference between your interference in Shi`ite belief and practice and any outside body's interference in Baha'i procedure. I maintain that I am a liberal Baha'i who is being unfairly persecuted by the Baha'i fundamentalists who have taken control of the Institutions. My self-definition is different than that of the AO, which simply defines me as 'not a Baha'i.' It is the mirror image of the situation in Iran where Baha'is define themselves as a new religion but the Shi`ite authorities classify them as Shi`ite heretics. It is exactly analogous.

The documentation on the McKenny case is at:
<https://www2.h-net.msu.edu/~bahai/docs/vol3/mckenny.htm>

Neither Alison nor Michael were accused of backbiting or fomenting disturbance. We have all seen Alison's lovely, kind, spiritual postings for years on Talisman. In both cases the implicit argument appears to have been that they rejected some element of the new fundamentalist -defined orthodoxy of the 1990s, that the UHJ is completely Infallible in all its doings and women may **never** serve on it under any circumstances now and forever. Challenging either of these dogmas is now grounds for disenrollment, which is itself a new sanction not to my knowledge ever practiced before.

Although the US NSA may have the right to determine membership requirements, the **practice** (and thus the precedent) throughout the 20th century was that no one has been disenrolled without prior consultation and without a clear renunciation of belief in Baha'u'llah. You can't just arbitrarily change longstanding practices that adversely affect other parties. Not even large corporations can get away with this. This is another principle of law.

But don't you think we should leave these niceties and talk about the Golden Rule? Would **you** like to be put in Alison's position? Would **any** of the UHJ members like to wake up one morning to a palace coup in which 8 of his colleagues had expelled him from the faith while he was sleeping, all unawares? It is very simple. Do unto others as you would have them do unto you. All the prophets have said it, including the Bab and Baha'u'llah. And that is the real reason for which the due process called for in the UDHR is relevant here. It is just a restatement of the Golden Rule. None of us wants to be the victim of an arbitrary summary judgment. Alison was.

cheers Juan

From: "Juan Cole" <jricole@my-deja.com>
Subject: Cole reply to backbiting by the BWC/Doug Martin
Date: Wednesday, June 21, 2000 5:37 PM

Some here may be interested in my commentary on a letter being sent out concerning me by the Secretariat at the Baha'i World Center, which was authored by Doug Martin. It is under "documents" for June 27, 1999 via my Web site, below.

What I don't get is that when I complain here in public about specific actions taken by Baha'i administrators, everybody here gets on a high horse and says I'm 'backbiting.' But if Doug Martin can get himself elected to the UHJ and get access to the secretaries at the BWC, he apparently has carte blanche to backbite me to people all over the world behind my back, with nothing but vague innuendo, libel and lies?

cheers Juan

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>
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Sent via Deja.com <https://www.deja.com/>
Before you buy.From: "Juan Cole" <jricole@my-deja.com>
Subject: Re: Cole reply to backbiting by the BWC/Doug Martin
Date: Friday, June 23, 2000 10:21 PM

The Universal House of Justice has openly written that any Baha'i who wishes to is welcome to buy and read my book, *Modernity and the Millennium.* It is rather ignorant and petty of you to paint this issue as one of "business" or "money" or "parasitism." The Universal House of Justice is not concerned with the business aspect of all this. Besides, academic books don't make any significant amount of money; I'd be lucky to get back my photocopying and microfilm costs for the manuscripts I obtained. I didn't write the book to make money, which is just as well, since it won't. Moreover, I consider myself a Baha'i, and I have risked my life for Baha'u'llah, as well as getting out front on issues like the persecution of the Iranian Baha'is, so 'parasitism' doesn't enter into it.

What I am complaining about is that this message, which is being sent out from Haifa to any Baha'i who enquires about me, is incorrect in many respects. I don't mind being critiqued for specific actions, but this is just a broad gauge attack on my character. Since it was being sent out to dozens of persons I don't know behind my back, it is a form of backbiting.

Pat suggested that I had it coming. But this is quite different. I don't spend my time talking about Mr. Martin behind his back. And when I did want to post a critique of his Baha'i career, I did it in the open, for everyone to see. I didn't send private emails one after one to people he doesn't know. Moreover, I have plenty of links in to fundamentalist Baha'i sites and material of a sort of which Mr. Martin would approve. I am not an exclusivist.

The whole thing is just sleazy, and a sad commentary on what the Baha'i faith has come to.

cheers Juan

--

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Sent via Deja.com <https://www.deja.com/>
Before you buy.From: "Juan Cole" <jricole@my-deja.com>
Subject: Re: Kohli replying to Cole
Date: Friday, June 23, 2000 10:31 PM

Pat:

You have been the victim of misinformation. It was alleged here that in my article "Panopticon" where I discussed the closing down of the mass teaching in South Carolina in the early 1970s, I attributed the motive to Firuz Kazemzadeh of racism. The person who made this charge was just engaging in propaganda and attempting to divert attention from the uncontestable fact that Kazemzadeh did in fact close down the mass teaching. I denied categorically having imputed this action to racism on his part, and I quoted the article to prove that this is untrue.

However, I did go on to say that my oral history interviews with African-American Baha'is did lead to me suspect that Charlotte Linfoot was uncomfortable with the Civil Rights movement and was not in favor of punishing white Baha'is in the South who refused to serve African-Americans, and that since she was on the NSA when the mass teaching was shut down her attitudes may have influenced her vote on the issue. I said that this was only one person and one factor, and anyway was not what I was talking about in Panopticon.

I can document that the NSA, with Firuz taking the lead, did close down the mass teaching in South Carolina. And I can document Charlotte Linfoot's discomfort with Baha'is being involved in the Civil Rights movement and her complacency toward Jim Crow. As a historian, I write up the history of what I can document.

It is very odd to me that you would instance any of this as a justification for Mr. Martin's broad-ranging and vague attack on my personal character, which he sent out to dozens of inquirers among Baha'is whom I do not know, behind my back. I'd say that constitutes backbiting. Whatever I've had to say, I've said in public. And it has been specific, not a global condemnation. To suggest that public critique justifies secretive backbiting is very odd in my view.

But I do thank you for your even-handedness.

cheers Juan

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Juan Cole" <jricole@my-deja.com>

Subject: Re: Old Friends

Date: Tuesday, June 27, 2000 2:13 PM

Dear Michael:

It was so good to see your name, and thanks for continuing to post at Baha'i venues. It is so important to demonstrate that people cannot be made simply to vanish by heavies like Doug Martin just by the expedient of removing them from membership rolls.

I still think it is funny in a darkly tragicomic way that they chose *you* to come after. I can't think of anyone more gentlemanly and courteous, more wedded to the key Baha'i principles of tolerance and love of humankind.

As to your reference to my continued faith in Baha'u'llah, I hope you will read my book *Modernity and the Millennium*. I think he stood for democracy and the separation of religion and state, and for freedom of expression. I also think his teachings about the divine transcend mere monotheism. That his followers have misunderstood him and sought to create social structures more reminiscent of the Spanish Inquisition than of Baha'u'llah's gentle and all-embracing faith is not his fault. Human beings are human beings. There have been intolerant polytheists, too, you know. The RSS in India are polytheist fascists of the first water. There is no 'framework' that can escape the human tendency to seek inordinate social control. All we can do, in our various traditions, is stand up for human rights and speak out when we see things veering in the wrong direction.

I cannot say how much I admire you for having done so.

cheers Juan

>

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Juan Cole" <jricole@my-deja.com>

Subject: Re: Building Bridges

Date: Tuesday, June 27, 2000 2:31 PM

[Actually my perception of David's behavior is a little different from his. I find him to be extremely intolerant of any suggestion that things aren't perfect in the community, and constantly to be blaming the victim whenever a moderate or liberal Baha'i has been victimized by fundamentalists. I also thought both his reply to our discussion about the high divorce rates in the community and his posting of reactions to it here on a different list to be rude. Basically, instead of dialoguing he simply contradicts the other person over and over again and then if others don't buy his contradictions he throws a tantrum and starts quoting Doub Martin's anathemas.)

Dear David:

I am sorry you are so angry, but it really is inexcusable for you to blow up like this in the midst of a sincere discussion of a problem in the community.

First you cast doubt on whether the divorce rate in the Baha'i community is higher than that of general American society. Then when I pointed out that this was a finding of the NSA itself in a 1987 survey,

you acknowledged the point, but suggested that in 13 years the divorce rate in the community may have changed for the better. But you gave no evidence that this was so, you simply expressed the hope.

Then when I suggested some factors that may have affected the divorce rate (mainly focusing on a culture of utopianism, not, as you suggest, 'blaming the AO'), you denied each in turn, offering no evidence except that you had not witnessed any such phenomena. Now when others corroborate having seen such things in the community, you explode and threaten to walk off, and call me names.

Why don't we back up. Just let's posit for the sake of argument that the 1987 NSA poll was correct, and the divorce rate in the community was higher in the 1980s than the U.S. average. What factors would *you* point to, in order to explain this phenomenon? You haven't tried to add to our understanding. You just presented a series of denials and then a tantrum. If you present an alternative explanation that is better than mine, I'd be glad to acknowledge it.

I would like to point out that if I am right and the problem is rooted in American Baha'i utopianism, that there is a solution, which is to adopt and spread a more realistic ethos about marriage in the Faith.

cheers Juan

>

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Juan Cole" <jricole@my-deja.com>

Subject: Re: Doug Martin's attack on Modernity and the Millennium

Date: Wednesday, June 28, 2000 1:16 PM

David:

Your attempt to make me look like the aggressor here is frankly bizarre. This vicious letter has been being sent out behind the scenes to dozens if not hundreds of Baha'is who inquire about who I am from people like Doug Martin. The scale of it makes it public. The only difference is that now it is public with my reply.

To compare this to Firuz's reading out of confidential letters addressed to the institutions by the dialogue editors in 1988 is to commit so many category errors at once that it probably sets a new record. I didn't publish a letter sent in confidence to *me*. I never received this letter from Mr. Martin directly. It is another piece of backbiting that several other people have sent me, as an example of what is circulating in the community.

I sent a message to your friends in Haifa in May of 1996, to which I have not ever had the pleasure of a reply. The ball is in their court.

cheers Juan

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Juan Cole" <jricole@my-deja.com>

Subject: Re: Model Issues: Critique of Modernity and the Millennium

Date: Wednesday, June 28, 2000 1:28 PM

Dear Pat:

Lots of historians of religions are believers, and when we write theology it is perfectly all right to use theological language. I have myself. So has Hans Kung, for example.

Academic history is so constructed that theological language is excluded. It is not denied, it simply does not form part of the discourse. When we write in that genre, we abide by its rules. It is a useful genre because of its universalism. Everyone from any background and participate in that discourse, whereas only Baha'is would find a fundamentalist account of Baha'u'llah plausible.

In my own view, the material and the spiritual are like two heads of a coin. Baha'u'llah the historical man and Baha'u'llah the Manifestation of God co-existed in time and space, and are two facets of the same gem. It is possible to speak of one facet without the other, without denying that the other exists.

The basic mistake of fundamentalism in every religion is to insist that only theological language can ever be used about the prophet, and that neutral, academic language is out of bounds. But this is not the Baha'i historical tradition, as witness what Mirza Abu'l-Fadl said. It is a tradition imported by American Baha'is from Jerry Falwell, and by some Persian Baha'is from Ayatollah Khomeini.

Baha'u'llah himself disliked the fundamentalist mentality that has to hedge everything about with divine interventions and miracle stories. In fact, he upbraided Nabil, the author of the Dawnbreakers, for including that sort of material when he had asked him to write a straightforward history of the faith. That is why Shoghi Effendi abridged so much in his translation of the Dawnbreakers; he left out the multitude of divine interventions. So, I conclude that I wrote the sort of book about Baha'u'llah that Baha'u'llah himself wanted to see, and those fundamentalists like Doug Martin who are moping around complaining that I left out the miracle stories and divine interventions are actually out of step with Baha'u'llah's own desires.

cheres Juan

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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Sent via Deja.com <https://www.deja.com/>
 Before you buy.From: "Juan Cole" <jricole@my-deja.com>
 Subject: Re: Doug Martin's Attack on *Modernity and the Millennium*
 Date: Thursday, June 29, 2000 1:36 AM

Dear Pat:

It is true that academic historians do not introduce God into their books as one of the personae dramatis. This is because academic history is about what we can understand of the past based upon documentary evidence and the exercise of reason on that evidence. God does not show up in history directly. Beliefs about God do show up, and we discuss those beliefs.

That history is about what we can know of the past through documentation and reasoning about that documentation excludes consideration of the supernatural as an explanatory factor in such writing. However, the exclusion of the supernatural is not necessarily a denial of it. For some historians it may act as such, but for others it is simply an omission.

I will turn your meta-stages theory against you. Physics, chemistry, biology, and human psychology are all sciences and each one in this list concentrates on more complex phenomena than the one before. Molecules emerge from atoms, cells from molecules, the brain from cells. These are emergent stages. If someone writes about an atomic process, this does not deny that molecular interactions occur. At the atomic level, molecules are too big and complex to be factors. Academic history is like writing about atomic-level practices. Fundamentalists may complain that there is a bigger picture. There are emergent levels that are being ignored if we attend only to the atomic level. You can explain uranium that way but you can't so much as explain the digestion of milk in the stomach at the atomic level; you need molecules for that.

But if one is a physicist, attending to a lower level of reality, one is not interested in lactose. One is interested in atoms and electrons and protons. These, in the big picture, go on to make up chemicals, cells and brains. But it would be silly to blame the atomic physicist for ignoring psychology in her researches. Nor would you like to argue that doing physics implies a denial of chemistry or biology.

I think that spirituality is an emergent level beyond the ordinary psychological. `Abdul-Baha's hierarchy of spirit in Some Answered Questions confirms this. Academic historians stop at the level of ordinary psychology and do not proceed to the higher level of spirituality. They are like the physicists who stop with the atom and do not proceed to the molecule or the cell. Not all of them deny the spiritual, they simply are not speaking to that higher emergent level.

So, I was writing the Baha'u'llah of History, not the Baha'u'llah of faith, in *Modernity and the Millennium.* I believe that this was a valuable undertaking and that much can be learned from the Baha'u'llah of History, perhaps some things that can't be learned from the

Baha'u'llah of faith. One does not deny the other; rather, like atomic physics and chemistry, they complement each other.

Peter Smith's *Babi and Baha'i Religions*, Abbas Amanat's *Resurrection and Renewal*, the journal articles of Moojan Momen, and many other works carried by Baha'i publishing trusts use the same methodology, by the way. Of course, some of these authors have also suffered, more quietly than I, whisper campaigns of backbiting behind the scenes from some of our friends in Haifa (Farzam Arbab seems especially bigotted in this regard).

For fundamentalists like Doug Martin to attack this *Modernity and the Millennium*, and to backbite me as "embittered," having a "personal ideological agenda," providing a mere "intellectual underpinning" to some sort of "long-running scheme" (say wha' ???), and then to damn the book for being history rather than theology, is merely to fall back into the unfortunate mistakes of the medieval era. In medieval times historians were under the thumb of the Church and theologians, and many were burned at the stake for writing history that did not suit Church leaders. Doug Martin, at least, has not proposed (publicly) any burnings at the stake, only the organization of Mafia-like campaigns of shunning against hapless historians who run afoul of his iron Orthodoxy. But he has in this letter departed from the basic spirit and teachings of the Baha'i Holy Figures and tried to recast the beautiful faith of Baha'u'llah into something ugly and anti-intellectual.

And here is what `Abdul-Baha (remember Him, our Exemplar?--He seems to have gotten lost in all this) had to say about such medieval repression of the life of the intellect:

"As regards religious zeal and true piety, their touchstone and proof are firmness and steadfastness in noble qualities, virtues, and perfections, which are the greatest blessings of the human race; but not interference with the belief of this one or that one, demolition of edifices, and cutting off of the human race. In the middle ages, whereof the beginning was the time of the fall of the Roman Empire, and the end the capture of Constantinople at the hands of [the followers of] Islám, fierce intolerance and molestation of far and near arose in [all] the countries of Europe by reason of the paramount influence of religious leaders. The matter came to such a pass that the edifice of humanity seemed tottering to its fall, and the peace and comfort of chief and vassal, king and subject, became hidden behind the veil of annihilation. Night and day all parties were slaves to apprehension and disquietude: civilization was utterly destroyed: the control and order of countries was neglected: the principles and essentials of the happiness of the human race were in abeyance: the supports of kingly authority were shaken: but the influence and power of the heads of religion and of the monks were in all parts complete. But when they removed these differences, persecution, and bigotries out of their midst, and proclaimed the equal rights of all subjects and the liberty of men's consciences, the lights of glory and power arose and shone from the horizons of that kingdom in such wise that those countries made progress in every direction; and whereas the mightiest monarchy of Europe had been servile to and abased before the smallest government of Asia, now the great states of Asia are unable to oppose the small states of Europe. These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty

thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world. Moreover, if interrogation of conscience, which is one of the private possessions of the heart and the soul, take place in this world, what further recompense remains for man in the court of divine justice at the day of general resurrection? Convictions and ideas are within the scope of the comprehension of the King of kings, not of kings; and soul and conscience are between the fingers of control of the Lord of hearts, not of [His] servants.

- `Abdul-Baha, *A Traveller's Narrative.*

cheers Juan

(P.S. Thanks for the comments on my code; I did refresh and wasn't reading off a cache, and I know to close a bold mark. I can't explain the problem. Luckily, Dreamweaver has a nice program that will clean up code automatically, and I ftp'ed the clean version, so it should be right now. I should use wysiwyg web creation pages more, since mistakes are harder to make, but I learned HTML back in 1995 and I got used to writing code; usually I think I do a fair job of it).

--

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Sent via Deja.com <https://www.deja.com/>

Before you buy.From: "Juan Cole" <jricole@my-deja.com>

Subject: Re: Doug Martin's attack on Modernity and the Millennium

Date: Thursday, June 29, 2000 1:46 AM

I posted as much of the Martin/BWC letter as came to me from various sources, so you can read it yourself.

I find it bizarre beyond words that because I found out I was being backbit behind the scenes with this letter going to dozens, maybe hundreds of inquirers, and I replied to it, now *I* am being blamed? Have you read what Martin said? It is quite vicious. Protesting against being backbitten is not backbiting, Mr. Little. You people always manage to blame the victim, don't you?

I am not estranged from the Baha'i holy figures or the Baha'i teachings, and nor am I estranged from the Baha'is as a community. *I* haven't done anything at all. However, there are some glaze-eyed cultists in positions of great power in the Baha'i administration who obviously have an attitude toward *me*, or rather toward the way I think. The way I think is a matter of my individual conscience, which `Abdul-Baha said should be off-limits to religious leaders. So it is Martin and the others who are "estranged"--from the true Baha'i teachings. I can't help their estrangement or the compunction to attack and threaten people like me. They'll have to work through the demons that drive them to this un-Baha'i-like behavior themselves. When they have exorcised them, I'd be glad to be friends again.

In the meantime, I urge everyone to read *Modernity and the Millennium* for themselves, to see with their own eyes and hear with their own

ears. It is available in an inexpensive paperback edition from amazon.com and the order information may be clicked on below.

cheers Juan

In article <8jdlrs\$rmpp\$1@nnrp1.deja.com>,
rlittle95@my-deja.com wrote:

> Dear Juan and Pat

>

>

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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Sent via Deja.com <https://www.deja.com/>

Before you buy.From: Juan Cole <jricole@my-deja.com>

Subject: Re: Doug Martin's attack on Modernity and the Millennium

Date: Wednesday, July 12, 2000 12:52 AM

Actually, we who have actually dealt with the Baha'i World Center are perfectly aware that the UHJ as an institution assigns to its members "portfolios," and individual members most often are behind a particular thread of correspondence. In my correspondence with the UHJ in the early 1990s attempting to dissuade them from continuing "review" (prepublication censorship) forever, it was quite clear that the letters I was receiving from "the Secretariat" were actually from Glenford Mitchell, simply because they showed his English style and betrayed knowledge and interest that only he would have.

The vicious attack on my book and my character posted at the bottom of the Documents page on my Bahai Studies Web site is clearly, likewise, the work of Douglas Martin.

How interesting, that the loyalists on this list believe it is perfectly all right to malign and lie about others, as long as it is done behind the veil of an "institution." And then if a victim of agitprop dares protest, *that* is backbiting! You begin to see how some of the worst human rights abuses of the 20th century occurred. There are always a lot of yes-men out there willing to march in lock-step.

cheers Juan

>

> That Dr. Cole would attribute the letter to Mr. Martin reveals much about

> Dr. Cole's agenda.

>

> Regards,

> Rick Schaut

>
>

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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Before you buy.From: Juan Cole <jricole@my-deja.com>

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Sent via Deja.com <https://www.deja.com/>
Before you buy.From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Copyright and Talisman@indiana.edu
Date: Friday, January 29, 1999 11:04 AM

Talisman@indiana.edu was a public listserv run publicly from a public university. All the messages are still probably in the Indiana University Mainframe and they are on hard-drives of subscribers and non-subscribers all around the world. They were public in nature and are mirrored at a number of Web sites, not only my own.

The messages sent to talk.religion.bahai are likewise public, are permanently on the Web, and linking to them or displaying them on a Web site simply is not a violation of copyright. However, note that in deference to Dr. Bramson-Lerche, I did agree to remove her name from her public postings, which was far more than I was required to do under the law. (I checked the law extensively with University counsel).

Talisman@umich.edu is a private club only with regard to membership. FAQs have repeatedly informed subscribers that they relinquish copyright when they post there.

However, the publication of private letters to individuals with attribution is a very different matter. The inability of intelligent persons to understand a simple distinction between messages sent to a public listserv with hundreds of subscribers and messages sent privately to a private individual with expectation of confidentiality is a puzzle to me.

cheers Juan

Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>

-----== Posted via Deja News, The Discussion Network ==-----
<https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own From:
"Juan Cole"
<jricole@my-deja.com>
Subject: high Baha'i divorce rate
Date: Tuesday, June 27, 2000 2:41 PM

[I posted this to another list. But since Mr. Fiorito brought it up here I thought it may as well be posted for all to make up their minds about.]

An internal Baha'i household survey done in 1987 found that the divorce rate in the U.S. Baha'i community was higher than that in American society as a whole. The report was never released to the public.

My own suspicion is that the high divorce rate has several causes. First of all, Baha'is are encouraged to utopian ways of thinking. Two young people with little in common save that they are recent converts to the faith will be encouraged to marry. I have seen this sort of thing over and over again with my own eyes. This utopianism is widespread in the faith and is the same reason for which so many other

Baha'i enterprises end up doing damage to people. That both are "Baha'is" is not a basis for a marriage. One may be a liberal and the other a fundamentalist; current norms against such labeling make it difficult for people to identify one another on that basis, but you'd better believe the difference would show up in a marriage!

Young married Baha'is are also encouraged to pioneer, whether abroad to places like Haiti and Nicaragua, or homefront. Being uprooted from their social networks and families and isolated in a strange environment is not good for them as young marrieds.

In smaller communities the Baha'i committee work is a killer, and may isolate the two spouses, who spend less time together just cocooning and watching t.v.

And it is my estimate that from a third to a half of U.S. Baha'is are what the sociologists would call marginal people--persons with poor social skills who are emotionally needy and who join the faith because they are love-bombed and find a high proportion of other marginals in it. A high rate of marginality is fostered by the cultists who have infiltrated the administration, since only such individuals would put up with being ordered around summarily or would eat up conspiracy theories about bands of dissidents seeking to undermine the administration. Marginals would have higher than normal divorce rates, obviously.

Finally, the Baha'i faith encourages a great deal of ego inflation in the individual. Each Baha'i thinks he or she is saving the world and is a linchpin in the plan of God. This inspires in them great (and often quite misplaced) confidence in their own judgment--I've seen them pronounce authoritatively on astronomy, biology, Qajar history, and many other subjects on which they are woefully ignorant. Such ego inflation and over-confidence in personal judgment would not be good for a marriage.

cheers Juan

[P.S. I should have also included that the exclusiveness of the Baha'i community, non-attendance of non-Baha'is at Feast, pressure to convert spouses, etc., was also probably a contributing factor to Baha'i divorces where only one spouse was Baha'i.

P.P.S. Milissa- I said I thought about 1/3 of Baha'is were lacking in social skills, not all of them. This is a common phenomenon that sociologists have found in New Religious Movements. I'm not sure why you think the statement of it offensive, but I don't know how you can have been around and not met a fair number of such folks.]

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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From: Juan Cole <jricole@my-deja.com>
Subject: Re: loyal opposition in Baha'i
Date: Tuesday, December 14, 1999 1:32 AM

The 'infallibility' of the House of Justice just means that it is the ultimate authority on what the law is. You may as well say the U.S. Supreme Court is 'infallible.' It does not mean it cannot be wrong on some policy in some objective sense. Within the system, it is 'ma`sum.' If it could not commit errors, then there would be no reason for Baha'u'llah's prescription that subsequent Houses of Justice may abrogate the decisions and legislation of their predecessors.

Besides, Baha'u'llah not only never called the House of Justice infallible, he explicitly said that the Most Great Infallibility was reserved to Manifestations of God. The body that `Abdul-Baha was referring to had a living Guardian on it and was elected according to Western parliamentary procedure, and thus is not an institution that any longer exists.

The present House of Justice is just 9 of our brothers serving as trustees. They are not God, they are not perfect, and they should not be made graven idols. They make mistakes, and I've seen them do so over and over again. Some of them have done things to friends of mine that are not very nice. They have supported NSAs when the NSAs were in the wrong. But the institution on which they serve deserves our ultimate loyalty, whether we agree with them or not, because they are the Trustees of the Cause of Baha'u'llah.

cheers Juan

--

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Sent via Deja.com <https://www.deja.com/>
Before you buy.
From: Juan Cole <jricole@my-deja.com>
Subject: Re: The distinction between disagreement and opposition
Date: Monday, December 13, 1999 7:14 PM

Dear Daniel:

I haven't raised any posse (whatever could that mean, when all I've done is send some emails?). I have simply declared my views and expressed my conscience. Others may agree or disagree. I can't see that anything I've said since 1994 has had any effect whatsoever inside the community, nor do I care whether it does or doesn't. I am an Baha'i intellectual, and I enjoy thinking about the Baha'i faith, and I enjoy thinking about it with people on email. Your attempt to make this some sort of crime seems to me sort of pitiful and if many Baha'is think in this Luddite way, the community has all the future of Shaker furniture makers.

I do not believe that `Abdul-Baha seriously envisaged 'literature review' to work in the way that it does now, nor do I believe that a guardianless House of Justice has the authority to impose its interpretations on the believers through its agency. I am glad if, as reported to me by a pilgrim, Peter Khan generally likes my book, **Modernity and the Millennium**. But he is an electrical engineer, not a historian, and isn't welcome, singly or in a collectivity with other electrical engineers, to tell me how to write history, no matter what they have been elected to. In return, I promise not to do the wiring on his house in Haifa. (And a good thing for him, too.)

And yes, obeying a law you think criminal is a form of hypocrisy. That is why Thoreau went to jail, Daniel. Remember when Emerson came to visit him and asked, "What in the world are you doing in there?" And he said, "What in the world are **you** doing out **there**?" When illegal demands are made on a citizen by the state, the proper place for the citizen is jail.

As for there being no place in the community for minority views, such a sentiment is always the sign of a tyranny of the majority and thus of tyranny itself.

cheers Juan

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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Sent via Deja.com <https://www.deja.com/>

Before you buy.From: Juan Cole <jricole@my-deja.com>

Subject: loyal opposition in Baha'i

Date: Monday, December 13, 1999 1:49 AM

We were having a discussion of the issue of "loyal opposition" to official policies on talisman and I thought folks here might be interested in such a discussion. This is what I said:

I think the key term in "loyal opposition" is not "opposition" but "loyal." The real question is whether someone is loyal or not. For instance, there are lots of Americans who dislike the US Supreme Court's stands on some issues. But there are very few Americans (perhaps less than 12%) that reject the **legitimacy** of the authority of the Supreme Court. If they say, well, I recognize the Supreme Court's authority to say what the law is on this issue, but I don't like the outcome, then they are not **traitors** to the US government. They are in loyal opposition to a particular ruling. I don't see why it makes a difference whether we are speaking of a civil government or a religious institution. Hans Kung, the great Catholic theologian, describes himself as the Pope's 'loyal opposition.' I think Kung's stance very admirable. It is a religious one. The only religions that do not allow a loyal opposition are cults, like Scientology, or authoritarian structures like those of the Khomeinists in Iran. I refuse to believe that any Baha'is really want those to be the models for our religion.

Moreover, I don't think the conception of 'loyal opposition' per se is objected to by all the members of the House of Justice.

Baha'is have always shown loyal opposition to policies they did not like. Howard Colby Ives admitted to `Abdul-Baha that he just couldn't give up smoking, and `Abdul-Baha said, well, half a pack a day isn't all that much. Mostly, Baha'is just showed passive resistance. Shoghi Effendi complained endlessly in his correspondence to the US NSA that his directives to the US community under Horace Holley were often never implemented. In fact, a major reason that that correspondence has never been published appears to be that it would demonstrate how little the NSA members attended to his policy directives. The generation of the 1960s that invented the 'Beloved Guardian' way of speaking is said to have done so in part out of guilt that they hadn't actually paid all that much attention to Shoghi Effendi while he was alive.

The House of Justice has a lesser station than the Guardian. I remember one time discussing some issue with Hushmand Fatheazam, around 1979, and I was careful to say of this House policy, 'I don't mean to disagree.' He said, 'Disagree all you like.' or words to that effect. Now, of course, some may feel I took him too literally at his word. :-) But I think his sentiment was genuine. One may disagree with the House of Justice if one's conscience leads one to do so, and may express that disagreement in private (I suppose 'private' means 'among a small circle of trusted friends', perhaps 'among less than 9 people?'). What was objected to is the *public* expression of disagreement with House policies (over 10 people? Including strangers?).

The problem as I see it is that the advent of cyberspace has severely weakened the boundaries between private and public views. I see this in academia all the time--the underlying premises of scholars' work is being exposed on discussion lists, whereas in the past they might well have remained unknown except to the author's own circle.

So, I just don't think old, discrete sort of loyal opposition (which has always existed in the Baha'i faith) works any more. At a Staff meeting in Wilmette, Ill. at the National Baha'i Center one morning in the early 1990s, Bob Henderson (Secretary-General of the National Spiritual Assembly of the Baha'is of the US) picked up a recent letter from the House of Justice, slammed it on the table, and said, "Look at what they've done to us now!" He was expressing loyal opposition. There isn't any question that he is loyal in a general sort of way to the UHJ. But he disliked the policy in that letter and thought it inimical to the best interests of the US NSA or US community. And he said so, in front of all of these loyal Baha'i staffers (one of whom told me about it). I am simply adopting the same stance as Mr. Henderson, but doing it on email rather than behind closed doors, and it is this issue of *where* the loyal opposition is expressed that makes for the difference in how his stance and mine have been received. I am afraid I think that the demand for only private expression of policy differences is a form of institutionalized hypocrisy, and I'd rather be an outcast than a hypocrite.

But, as I said, the key term in the phrase 'loyal opposition' is 'loyal.' And remember it is only on some issues that I differ, and they aren't really key. After all, I believe in world peace, in world federal gov't as an instrument to that end, in the unity of the religions, in the equality of women and men, in all the Baha'i social principles. I

believe that Baha'u'llah is the Manifestation of God for this Day. I have worked tirelessly for the human rights of Iranian Baha'is. I began the email petitions to the Iranian gov't in fall of 1998 in protest of the closure of the Open University, and I printed off the hundreds of names my Web site garnered from educators and students around the world and sent them off to Mr. Khatami and Ayatollah Khamenei and the Iran UN Ambassador with my own hands. This tactic was so successful that NSAs around the world picked up on it and promoted dozens of such petition drives by Baha'is at universities. I think it was in part because of the revelation of how the academic world around the globe feels about this issue to Mr. Khatami through these petitions that he made his recent pronouncement in Paris that Baha'is should have basic civil rights in Iran (a first for this government!).

So, so what if I think 'temporary' Review should be abolished? Some members of NSAs have also said this publicly. So what if I think women should eventually serve on the UHJ? Late UHJ member Borrah Kavelin's widow, and, it is said, Ruhiyyih Khanum herself, agrees with me. So what if I believe the House of Justice has only legislative, not Interpretive, authority? They admitted this to me themselves in a letter. These minor differences do occasionally put me in a 'loyal opposition.' But I am not alone there, and even some UHJ members concur. It is absurd, after all the things I have done for the Baha'i faith, that a few minor stances of conscience on my part (expressed on email!) should be used to make me into some sort of pariah. I think it is important to begin changing the culture of hypocrisy. We should be free to declare our consciences and express our views. Shoghi Effendi said so.

As for Baha'u'llah's example, of course it is there. He was obedient to the Sultan and the Shah, but he called on them to institute parliamentary democracy in their realms. As absolute monarchs, they hated to hear it, hated to hear that above all else, but he said it. He said it publicly. He was in loyal opposition to the supreme Caliph of the Sunni Muslim world. He also wanted to reconfigure religion, away from Caliphism and toward participatory democracy. We have a duty to be loyal to that vision of Baha'u'llah's. It is what is **really** revolutionary among all his teachings.

cheers Juan

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talisman9-unsubscribe@onelist.com List owner:
talisman9-owner@onelist.com

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The Baha'i Faith & Religious Freedom of Conscience

From: "Nima Hazini" <lotusapt@wxc.com.au>
Subject: Refutation of Peter Khan
Date: Monday, June 18, 2001 1:45 AM

From: Juan Cole <jrcole@umich.edu.>
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Subject: Refutation of Peter Khan

My refutation of Peter Khan's June, 2000, talk in New Zealand may be found at

<https://www-personal.umich.edu/~jrcole/bahai/2001/khancole.htm>

Both it and the original talk are at:

<https://www-personal.umich.edu/~jrcole/bhdoc.htm>

I enclose the text below:

Reply of Juan Cole to Peter Khan Talk in New Zealand of June, 2000.

Dear friends:

I have been listening to Peter Khan speak since the early 1970s, when he was

teaching electrical engineering at the University of Michigan and I was an undergraduate at Northwestern University in Evanston, Ill. Khan's family was originally from Pakistan, where they had been Punjabi Sunni Muslims, but they emigrated to Australia and converted there to the Baha'i faith. Khan was brought up as a moderate fundamentalist, suspicious of liberal arts scholarship but nevertheless committed to education and to the sorts of science (e.g. engineering) that would not disturb his scriptural literalism. Those who knew him in Australia remember him as a fierce anti-communist cold warrior, a man of the political Right.

I remember him from thirty years ago as among the more level-headed Baha'i speakers then on the circuit. He often attacked popular Baha'i folk beliefs such as the idea that each soul had another soul predestined for it in marriage, which he said he could find no authenticated text from `Abdul-Baha about. I met him at a conference on human rights sponsored by the State Department in the mid-1980s, where I was part of the Baha'i delegation. He was then a counselor at the International Teaching Center, and on the cusp of being elected to the Universal House of Justice. By that time he seemed colder, more haughty, less level-headed than the man I had heard speak a decade and a half earlier. After his election, I attempted to correspond with him, and especially pressed on him the urgent need to abolish "Literature Review," the system of prepublication censorship imposed on all Baha'is by his institution. He wrote genial but unresponsive replies, and the correspondence lapsed.

Then when the talisman@indiana.edu email discussion group was founded in the mid-1990s, Khan came to the U.S. in 1995 and gave a number of talks. I heard him in Ann Arbor in September of 1995. Khan has perfected a personal style of address that allows him to telegraph to other fundamentalists in the community that he is one of them, while not appearing to attack the liberals. This stealth fundamentalism, which resembles American President George W. Bush's "compassionate conservatism," is an attempt to muddy the waters, to promote a far rightwing agenda while not enraging the majority of persons who would oppose it if they understood what was being advocated. I remember in Ann Arbor how he criticized the U.S. retail chain Walmart for refusing to carry a t-shirt emblazoned with a plea for a woman to be

elected president of the U.S. Baha'is, he said, would support a woman for president. This tack appears to have been his way of papering over the fact that the Universal House of Justice on which he serves is all-male, and, as a Pakistani-Australian brought up in a highly patriarchal family, that he is among those most dedicated to keeping it that way. At one point Khan spoke of the fall of communism, and he almost spat the word "communist." His nose flared, his eyes blazed. Then he spoke of the likely criticisms "Western liberals" would make of Baha'u'llah's Most Holy Book. And, he almost spat the word "liberals." His nose flared, his eyes blazed. If you hate both communists and liberals, I'm not sure who is left to admire but fascists.

The talk he gave in Wilmette in September of 1995 was much more hardline. He appears in some large part to have intended it as an attack on the talisman discussion group, without coming out and saying so. This was certainly the way the talk was perceived by members of the U.S. National Spiritual Assembly. Friends of mine with contacts in Wilmette said it was seen as a "green light" to try to crack down on the free discussions on talisman and to attack its more prominent posters. It was in the wake of Khan's visit that David Langness began being threatened with removal of his administrative rights, apparently for disagreeing with Bob Henderson about what had happened during the NSA's crackdown on dialogue magazine.

Gradually it has become apparent that Khan has for some time been a secret hardline fundamentalist, and that he has used his influence in the counselor corps and now on the Universal House of Justice to push the Baha'i faith in a strongly fundamentalist direction. He appears to think that it should adopt all the same main positions as the literalist Sunni Islam that is his family's background. The problem of undeepened Baha'is from Muslim societies trying to import into the Faith of Baha'u'llah the literalism and rigidity of their upbringing is a huge challenge, especially given how centralized the institutions of the faith are and how just a handful of fundamentalist Baha'is can push the whole organization in an unsavory direction completely at odds with Baha'u'llah's writings. Indeed, Khan has begun saying that Baha'u'llah's principles are not very important, that what is significant about the faith is its administration. This is a sort of administration-worship, adminolatry. He talks about loving committees! It is a frightening heresy, to put aside Baha'u'llah's teachings for the sake of the prerogatives of counselors (never mentioned by Baha'u'llah!) and UHJ members.

In this talk of June, 2000, Khan delivered some fluff about five "developments" during the completion of the "Four Year Plan." These Communist-style "plans" have been a feature of our religion for decades now, and it is time they were done away with. In actual fact, between 1987 and 1997 the Baha'i faith was completely stagnant around the world with regard to numerical growth. In that decade about 400,000 new Baha'is came in around the world (only 40,000 a year globally!) and these converts were offset by withdrawals and deaths. There is no reason to think that this stagnation ceased in 1997. In the U.S., as well, there hasn't been real growth for a long time. The plans have accomplished nothing recently except to make the Faith more regimented and cult-like, and if anything they are probably driving away potential converts.

So, Khan droned on about his five points. First, the faith has spread around the world. But this is not new with the Khan Administration. The Faith had spread to many parts of the world already in the 19th century. There have not been any really significant numbers of conversions anywhere in the world for a decade and a half (the rumors about Albania were vastly exaggerated). So, this is just to make people feel good. We have coreligionists in Mozambique. (How many? 50? 100?). My question would be, what are we doing for them? Or for Mozambique in general? My guess is, almost nothing. And, this talk of a "rise" in the "receptivity to the Faith" and the US telephone campaign is just cheerleading. There is no practical evidence of such a "rise." If anything, the hardline persecutorial actions of Khan and his cronies toward Baha'i intellectuals and moderates in the past decade have alerted thinking people in the West to some very serious human rights abuses within the Baha'i religion, as can be seen on discussion groups on the internet.

Then he talked about the "completion" of the "Mount Carmel projects." Well, no doubt this was a big accomplishment for a small religious community (there are probably only really about 1.5 or 2 million of us, folks). That is, to be able to spend some \$300 million over 15 years on major building projects is remarkable. Of course, a lot of the money came from Gulf Baha'i billionaires. But there was lots of individual sacrifice, too. I can't, however, for the life of me understand what this "accomplishment" has to do with the Baha'i principles. How have we helped humankind by building these terraces? How is anyone's life better? What have we done in the meantime for the poor, the homeless, the persecuted? The national budget of the US community in the 1990s was only about \$20 million a year on the average. The Universal House of Justice took an average of \$6 million a year from that. It impoverished the US community. It funneled enormous amounts of money to these projects. Local communities were left strapped. And, when one local community expressed its aspiration to build a local Mashriqu'l-Adhkar (house of worship), the UHJ sent agents out to bully these devoted Baha'is and make it clear to them that such a step (which would after all interfere with building terraces in Haifa) was out of the question and they should shut up and sit down, Or Else. Yet `Abdul-Baha commanded the building of local houses of worship, which he said was an urgent goal. And, the problem is that the "projects" are hardly completed. These Baha'i officials in Haifa have thought up loads of building projects. They want to go on spending \$20-\$30 million a year of our money on these white elephants for the next few centuries. In the meantime, local communities have to sit on the floor of someone's apartment during Feast and the Faith spends almost none of its own money on charity or development. We don't help anyone. We build large buildings and do landscaping. This was the purpose of Baha'u'llah's suffering 40 years in exile??

Khan then talks about the Faith "triumphing" in Iran over "severe persecution." I am

unable, as one who follows these matters rather closely, to see any improvement whatsoever in the past four or five years in the situation of the Iranian Baha'is. Moreover, any change that has occurred has not been because of anything Peter Khan did! Frankly, I don't know what he is on about. There is enormous work to be done in emancipating them, and his glib suggestion that the kind of persecution they face every day is just fine now, and we don't have to worry about them any more is just incomprehensible.

In fact, the last time the Iranian government tried to pull a mass arrest, I started a massive internet petition drive on their behalf among university people. This was enormously successful and spawned hundreds of spin-off petitions. It was only adopted by the "Institutions" after some waffling and hemming and hawing. And now, of course, people like Khan have written those grassroots petition drives out of the story altogether. Everything has to be about him.

He says: "The Universal House of Justice is divinely guided, it is not omniscient." It actually hasn't lately been acting like it is either one. Indeed, I find the idea that any divine guidance comes anywhere near people like Doug Martin and Peter Khan absolutely impossible to swallow. My grandmother was more saintly than either of them.

His fourth point is that he and his colleagues have "succeeded in accomplishing major change of tone and emphasis in the Baha'i community." This is more Orwellian double-speak from a true master of the genre. What he really means is that he and his cronies have been trying very hard to push the Baha'i community in an ever more fundamentalist and even cult-like direction. They want a community that goose-steps and shouts "Heil!" to everything Khan and his associates ordain. Their emphasis on "training institutes" refers to cult-like mind-control sessions that use constant rote and repetition to dull the minds and indoctrinate them into unthinking submission. Thinking people who have suffered through these religious equivalents of Amway sessions complain bitterly about how mind-numbing and senseless they are. They give no opportunity for serious, open consultation. If 100,000 Baha'is were put through this hell over the past 4

years, no wonder the number of the glaze-eyed among them seems to have increased. These sessions have nothing to do with real "knowledge of the Faith." In fact, many of the serious scholars of the Faith have by now either been bullied, intimidated, or chased out. "Knowledge of the Faith" would threaten Khan's plan to put administration in the place of Baha'u'llah.

Finally, he says that there has been an increase in respect for the Faith in the wider society. I don't know how you would quantify such a thing. Baha'is have their niche, and have had it for some time. Outsiders don't know much about it. Mostly they are told about Baha'u'llah's wonderful principles, without being told that Peter Khan thinks these are old hat and that absolute unthinking obedience to him is what the Faith is really about. I know that my own book, *Modernity and the Millennium: The Genesis of the Baha'i faith in the 19th Century Middle East* (Columbia University Press, 1998), has been read by thousands of academics, students, and journalists in the past three years. They will have gained a positive impression of the faith from it, despite the fact that Khan has acted behind the scenes to ensure that it is not carried by Baha'i Publishing Trusts.

Now in Part Two, Khan comes to the meat of his mission to New Zealand. He says, "These three components are firstly, the development of the world centre of the Faith, governed by the Tablet of Carmel of Baha'u'llah; secondly, the development of the Administrative Order, governed by the Will and Testament of Abdul-Baha; and thirdly, the spread of the Faith all over the world, governed by the Tablets of the Divine Plan revealed by Abdul-Baha."

But in fact what he means is that the Universal House of Justice envisages itself continuing to hog the lion's share of the Baha'is' material resources for the foreseeable future. "Development" of the world center really just means more big buildings, more landscaping, more infallible pronouncements that no one can contradict without facing ostracism. The development of the "administrative order" means promoting the power of counselors and ABMs to dictate policy to local assemblies and national assemblies, turning the Faith into a centralized dictatorship instead of a democratic, consultative community. It has nothing to do with `Abdul-Baha, who bestowed no such primacy on anything called "counselors." And the 'spread of the faith all over the world' is not really the spread of the Faith of Baha'u'llah in Khan's mind, but a spread of theocratic dictatorship. He never mentions the main themes of Secret of Divine Civilization or the Supplements to the Aqdas. Since the latter speak of the need to cut down on fanaticism, Khan is poorly placed-being a fanatic of the first water-to represent Baha'u'llah's desires here.

He then says that the Western Baha'i world's main need is "to develop a heightened spiritual consciousness." What he really means by this spiritual consciousness is that Baha'is should give more and more money to Khan and his cronies so that they can build more and more buildings in Haifa, and that Baha'is should proffer abject, unthinking, knee-jerk obedience to whatever Khan and his 8 colleagues summarily decree. He means by "spiritual consciousness" the transformation of people into glaze-eyed cultists sacrificing their families' well-being and their own autonomous consciences for the sake of Khan's particular values. Notice that he never mentions anything about helping anyone in need, unlike `Abdul-Baha.

He says: "And if we don't do that, we will be swept away. And already we're seeing signs of this. In your community you may be aware of the fact that people are drifting away from the Faith. Why? Because they have neglected that sense of heightened spiritual consciousness. They're becoming bitter, they're becoming disillusioned, they're becoming frustrated, they're giving up on the Baha'i community - not because there is anything wrong with the Baha'i community or the Baha'i Faith, because they have failed in their primary duty as Baha'is to develop this sense of heightened spiritual consciousness. We will be swept away with them also over the years to come unless we make this our highest priority."

This is among the most flagrant exercises in blaming the victims in Baha'i history. What Khan is referring to, without being brave enough to come out and say it, is that he and his colleagues summarily declared Alison Marshall of the Dunedin, NZ community, to be "not a member of the Baha'i community." They declared her an infidel, which in Islam is called a decree of takfir. Such decrees were forbidden in the Baha'i faith by `Abdul-Baha, but of course Khan deeply dislikes `Abdul-Baha and everything he stood for, so this doesn't matter to him. Alison Marshall was never contacted by any Baha'i institution with any concerns about her email messages. She was investigated behind the scenes but never contacted directly. She was never warned, never cautioned. Her messages were to small, private email lists with no-forwarding policies. So even the "evidence" of her objectionable views could only have been obtained by Khan through spying, as with the Stasi spies for the communist party in East Germany. And, her objectionable views appear only to be that she thought women should be able to serve on the House of Justice and that intellectuals have been badly treated. She woke up one morning to find that Khan and his colleagues had decided she didn't belong to her own religion, with never a by your leave. It is like something out of Kafka. And, of course, the New Zealand Baha'is who knew the particulars and had any backbone were outraged. This is the "disillusion" Khan is speaking of. It is the disillusion of devoted Baha'is who thought they were joining Baha'u'llah's religion of universal peace, love and tolerance. They have suddenly found themselves in Khan's religion, where Khan straps on his scimitar, binds up his pugri turban, and issues the fatwa of being a despicable infidel against inoffensive New Zealand business consultants. And, of course, if these New Zealand Baha'is object to people's souls being toyed with, that means in Khan's view that they aren't "spiritual" enough!

As for his condemnation of "materialism," this is pretty funny coming from someone who has wheedled \$300 million out of a small, poor community for the construction of faux classical buildings to house his and others' offices in Haifa. Couldn't he have done with a less ornate office? Who is materialistic here?

Khan goes on to reveal his fundamentalist traditionalism when he says: "The whole question of obedience to the laws of the Faith is far more than a rational or a logical issue, it is a spiritual issue. If somebody wishes to argue about the laws of the Faith, 'why, why do I have to follow this, why not follow something else', we get nowhere, if there is not a spiritual perspective."

But Baha'u'llah forbade blind obedience (taqlid) in his religion. He wanted people to consult (i.e. argue about) the meaning of the Baha'i faith, including its laws. He commanded them to do so. Such consultation is the cornerstone of the Baha'i faith. But Khan, with his Sunni Muslim background, wants to make blind obedience to the dicta of the council of jurisprudents (i.e. the House of Justice) the touchstone of "spirituality." In other words, he wants to put blind obedience, which Baha'u'llah ordered us to forsake, at the very center of Baha'i spiritual life. By no accident, the blind obedience owed is to Khan and his 8 colleagues. How convenient.

He adds, "There is no way in the world in which you can sit down logically and prove to somebody that this group of nine individuals who gather in the holy land several times every week and deliberate and make their decisions, that their decisions are divinely guided by the Bab and Baha'u'llah and are free from error."

This is because their decisions are obviously not free from error. In fact, their decisions since 1996 or so have frequently been inquisitorial, fascistic and illogical. Moreover, dragging the poor Bab into it seems awfully cruel. I have seen him in dreams, and he deeply disapproves of what they did to Alison. Khan says that Baha'u'llah guaranteed the houses of justice "divine guidance" but he did not do so in a blanket way. Baha'u'llah says that they are centers of divine inspiration when they engage in true consultation and strive to do what is best for their constituents. Baha'u'llah says that no one but the Manifestation is infallible. Khan then tells little anecdotes about the way he managed to

turn new Baha'is into glaze-eyed cultists ready to accept the infallibility of X institution "because Baha'u'llah said so." Khan never actually quotes Baha'u'llah because he knows he said no such thing.

Khan says of this attitude of blind obedience to infallible authority, "It gives us also insight to Baha'i strategy. For example, consider the Baha'i strategy to spend a vast sum of money on beautifying Mt Carmel at a time when the world is crying out for hospitals, for schools, for more effective means of agriculture, for scholarships for bright kids to get a good education." He is practicing misdirection here. He admits that many in the community are disturbed by this set of priorities. His answer? We just have to blindly obey whatever Khan and 8 of his colleagues order us to do, or else we aren't spiritual. Then he mumbles something about the fulfillment of prophecies. But no prophecy requires the deliberate investment of \$300 million. If it is a good prophecy it will take care of itself. And, our children can have toys and shoes and not live in penury to fulfill it.

Now Khan lets his bombshell drop. He says, "One of the very pressing needs in countries such as New Zealand is a big improvement in the moral character of the Baha'i community. We need in New Zealand as well as other countries - I'm not picking on this poor country more than anybody else - but in this country as well as others, we need a far greater commitment than we have at the present time, as far as I can see, to the moral life of the Baha'i community - to the extent to which believers follow our moral teachings, particularly our teachings on chastity and holiness; the extent to which their sexual conduct conforms to the laws of the Faith; their freedom from involvement in narcotics; from involvement in criminal activity; to the observance of the rectitude of conduct. We need in this country, as in others, a far greater commitment from the rank and file of the Baha'i community to the pursuit of the moral, ethical teachings of the Faith. If this does not occur, the community will disintegrate. Masses of people will become inactive, or leave the Faith, or become sour on it. The time is late. This should be given the highest priority in this community."

The 3,000 or so Baha'is in New Zealand are not in fact, of course, sex-crazed drug addicts. Khan's audience was clearly shocked at what he said to them. But what was apparently going on in the obscure cult-speak of the Baha'i Right, was that he was blaming the whole community for producing independent-minded Baha'is like Alison Marshall and many others. On the theory that the best defense is a good offense, he is deflecting criticism for the high-handed, arbitrary actions of himself and the other House members against Alison by attacking the nice, perfectly law-abiding New Zealand Baha'is as pot-smoking bohemian orgiasts. It is a basic principle of the cultic manipulation of adherents' minds that you keep them off balance, deprive them of self-esteem, make them guilty for no reason. That way you can control them more easily. We are seeing this sort of cultism in action in Khan's shameful and completely unjustified attack on the Kiwi Baha'is.

Then he tells some potted anecdote, the point of which is that in some country a local spiritual assembly was lenient with a druggie Baha'i youth and didn't sanction him, and this failure on their part almost led the Faith to be embarrassed in the press, especially before the baleful eyes of the Iranian Shi'ites. But the real point of the story was not to attack the LSAs for being unduly lenient about drug use among their congregants. It was to attack them for being too accepting of moderate and universalist Baha'is who were not Khan's sort of hardline theocrat. He wanted to stiffen the backbone of the LSAs in throwing out the independent-minded. That he makes the justification for all this the angry gaze of the Iranian Shi'ites is doubly ironic. Fascistic discourse often appeals to the notion of the "nation" being humiliated before the gaze of outsiders, which justifies training the young people to goose step and wear brown shirts.

Khan finally breaks down and at least hints at what he has been driving at all along:

"The House of Justice has been appalled in recent weeks to receive vitriolic, nasty, vicious letters from New Zealand Baha'is concerned about actions the House of Justice took with regard to a believer from the South

Island. I'm sure you are aware of it. These letters are not many, there are a few of them, but they're probably the worst letters I have ever seen written to the House of Justice and they came from people who are part of the New Zealand Baha'i community. That, if nothing more, is an indication of the need for a far greater attention to this issue in this country as well as in other countries. New Zealand surely doesn't want to go down in Baha'i history as the community that has produced such nasty correspondence. Correspondence of such a kind that I am embarrassed to have my secretary see it because of the kind of language that it uses. Anyway, be that as it may, it's their spiritual problem and they will deal with Baha'u'llah as they wish."

In other words, Khan is outraged that some Baha'is in New Zealand (and, actually, some non-Baha'i friends of the Faith) dared protest the arbitrary, summary expulsion of Alison Marshall to the House of Justice. The letters of protest I have seen were not the sort of poison pen letters Khan describes them as. They were polite but firm, and were unyielding that this sort of action is unacceptable to civilized people. Khan wants a community of yes-men, so of course any letter of protest would seem to him "vile." Dictators never like being called on the mat for their tyranny. The irony is that news of what they did to Alison hadn't in fact penetrated a lot of the New Zealand community, and in the videotape the audience is clearly puzzled and dismayed at Khan's words. They have no idea what they have done wrong or why he is ragging at them like this.

Khan goes on ranting, "But the point is that here it is an indication that something is fundamentally wrong with the Baha'i community in this country in terms of its depth of understanding of the covenant and the authority of the institutions of the Faith. What you take as normal is not normal, but abnormal."

Of course, all cultists would say the same thing. Jim Jones wanted his People's Temple followers to believe that drinking poison cool-aid, which they quite reasonably thought was not normal, was in fact normal. While Khan is only advocating that we surrender our independent moral judgment to him, rather than urging mass suicide, the former is the prerequisite for the latter. That is, once any community is taken over by glaze-eyed cultists and deprived of their individual moral compass, it becomes easier and easier for some tragedy of the People's Temple sort to occur.

Khan says, "What is normal is to have in a Baha'i community a number of Baha'is who are very knowledgeable about the covenant who can share their insights with others so that the entire community has a good knowledge of the covenant and follows it."

In other words, what is "normal" is to have a permanent Spanish Inquisition, in which the Baha'is who are "knowledgeable" about the "covenant" constantly spy on, inform on and bully the community into abject surrender of any hint of independent thinking.

He goes on, "And if that is not done, then what I foresee in the future in New Zealand is more of the same - more vitriol, more foulness, more people rebelling against that crowd of kill-joys in Haifa who call themselves the Universal House of Justice and what do they know and this kind of stuff."

In other words, Khan considers that crowd in Haifa who call themselves the UHJ to be omniscient (contrary to what he says above). They always know about any "stuff" they choose to take up. Why, they are Oxford dons when they write history, and they are Cardinal Ratzinger when they promulgate doctrine, and they are Ayatollah Khomeini when they lay down the law and declare Baha'is to be infidels. If anyone ever utters so much of a peep in contradiction of some silly thing they have done or said (and by now the list is a long one), then that is "vitriol" and spiritually dangerous, little short of murder on the scale of sins.

Khan says, "Finally, let me mention, associated with this, a need for a vastly greater study of the writings of Shoghi Effendi. People read Gleanings, people read the Kitab-i-Aqdas, they read the Hidden Words, they

read Some Answered Questions, they read Seven Valleys and so on and so forth. What is not being studied well enough, not nearly well enough, not a quarter well enough, are the writings of Shoghi Effendi."

Funny, I remember `Abdul-Baha ordering us to read Baha'u'llah's Supplements to the Most Holy Book before all else. How remarkable, to find Khan discouraging Baha'is from reading Baha'u'llah. What am I missing here? Aren't we Baha'is? But perhaps Khan is not a Baha'i, in the sense of a follower of Baha'u'llah. Shoghi Effendi spoke of the dangers he saw in a group of Baha'is he called "the extreme orthodox." It seems to me that in this talk, Khan has given every evidence of being one of those "extreme orthodox." Indeed, much to Shoghi Effendi's dismay, this group has now taken over the religion and is perverting it to the extent that people are being discouraged from reading Baha'u'llah's works!

On the belief of Baha'i cultists that the world was going to end or eternal peace come or something in the year 2000, Khan quotes a questioner as saying: "Related to that is the question: 'I'm still waiting for the unseen calamity by the end of the 20th century. Are we still getting it?'"

He replies, "I've got news for you folks, you've got it. This stuff going on in New Zealand at the present time, if this is not a calamity, what is? Would you rather lose your spiritual life and your spiritual condition and go through all eternity spiritually crippled by this? Is that worse or better than the physical calamity of having your house blown up or having a war occur or something like that? Our values are spiritual. The things we value most are spiritual things. We are facing spiritual tests and a spiritual calamity is before us. And one of the things I wanted to do this morning is to alert you to my understanding that the Baha'is in New Zealand are facing the very real prospect of a spiritual calamity unless urgent and immediate measures are taken."

In other words, Khan is reinterpreting the Calamity that Baha'is have been waiting for (and which obviously hasn't come in the way the cultists expected) as the tendency of New Zealand Baha'is actually to think for themselves and not bow down in glaze-eyed uniformity before the infallible pronouncements of Peter Khan. This is so extreme, so absurd, that it is hard for me to believe that the audience didn't just walk out on him at that point.

Khan continues answering questions. Someone asks him, "Why is it not appropriate to exchange the word 'he' or 'she' when reading a healing prayer for a woman?" He replies: " This is part of a much broader issue in terms of gender neutral language and you find that what we're doing is, rather than adjusting to the existing system, we want to move the goal posts. What we want to do is to recover the original meaning of 'he', which is the meaning in the Oxford English Dictionary, where 'he' is used as a generic term applying to male as well as female. This will take probably some generations to do, and in the interim it feels a little awkward to be using 'he' when referring to a woman, but one can condition oneself psychologically to return to the original meaning of the word, where 'he' is used as a generic rather than a male term."

Not content to engineer everything else about our lives, Khan now intends to retool the English language. The fundamentalist mind is astonishing to watch in action. Once a premise is perceived to be from God, everything else has to be moved around to suit the premise. Moreover, what Khan says here is grammatically absurd. "He" has never been used to refer to a woman in English. What in the world is he talking about? This is the mouthpiece of infallibility???

The next day Khan answers more questions. He says, "There are always extremes in the Faith to be avoided. The other extreme is the witch hunt. And there are some personalities that derive a great deal of satisfaction from witch hunting, psychological satisfaction. There are people who like to go around because it gives them a sense of superiority, who like to feel that they're sort of holier than thou and they know what's going on, and who will be very happily snooping in key holes unless we stop them. And

this is not so, this is not what the Baha'i Faith's about. It doesn't have a CIA or a KGB or anything like that. It doesn't go around snooping on people."

Mark Twain said that there are lies, damned lies, and statistics. This particular load of horse manure must be one stage beyond statistics. Khan as a counselor ran odd people called auxiliary board members for "protection" who of course are the KGB of the Baha'i faith. And of course they snoop on Baha'is and conduct witch hunts against them. Alison Marshall was the victim of one such witch hunt. I was. The Walbridges were. Denis MacEoin was. There have been more witches burnt, metaphorically speaking, by the Baha'i authorities in the past 20 years than in all of Salem's history. This is typical of Khan's technique of misdirection, which is that you admit the main critiques against yourself obliquely at the same time that you deny their validity. The witch hunt Khan went to New Zealand to prosecute can now be confidently characterized as "not a witch hunt," because Khan says we don't have those. George Orwell was an unimaginative piker next to these people.

Khan says: "Next question concerns my reference to a situation that had occurred in the South Island of New Zealand, which seemed to elicit some rather um, some rather condemnatory responses to the House of Justice from some friends down there. And the question points out that most people don't know what the devil I'm talking about or what on earth I mention and why don't I tell them, and obviously I'm not going to do anything like, the laws of backbiting still apply to all of us."

This is further confirmation that while Khan thought he was coming down to condemn Alison Marshall and put out any fires her summary takfir had caused, his audience hadn't the slightest idea for the most part what he was talking about. I find it extremely amusing that Khan says he doesn't want to "backbite" Alison by actually mentioning her name. But he backbit her relentlessly without naming her! And what is worse anyway, backbiting someone or kicking them out of their spiritual community for no good reason?

He continues: "But there is nevertheless an important point to be made and that is: the reason I raised it is that it relates to our approach to the covenant. It relates to an extreme form of behaviour where a few individuals felt they had the right to judge the House of Justice's actions on the basis of an incorrect piece of information that they received from heaven knows where."

I don't know what "incorrect" information he is referring to. The New Zealand protest letters were complaining that Alison Marshall suddenly and without warning was declared not a member of the Baha'i community, and that such an action contravened not only civilized norms of governance but the explicit procedures of Baha'i law. And, look at what he says: No one has the right to judge the House of Justice's actions! They are above judgment, above the law. They are a theocratic dictatorship before which the entire world must bend the knee in clenched silence, no matter what acts of tyranny they commit! What an awful world this man is trying to build, so reminiscent of medieval theocracy and absolutism. It is everything that Baha'u'llah stood against.

Khan ends on this note:

"Another intriguing form of questioning that's becoming more prevalent in the present day concerns the word "infallible". And this is a very interesting way to try and erode the authority of the House of Justice, because "infallible" is a pretty bad word - you know, nobody likes to talk about things that are infallible or individuals who claim infallibility, it's sort of an unsavoury concept. So in that sense, one of the forms of opposition at the moment that's being spread in a clandestine way, is to say: well, the word is mistranslated, it really doesn't mean "infallible", it means "immaculate" in terms of integrity, or sinlessness, or freedom from moral stain or anything like that, and that somehow these folk in Haifa have taken it to be "infallible" and they go around sort of parading up and down the place saying that they're free from error in their

decisions. And the problem with that school of thought, whether you can speak Arabic or Persian or Turkish or any language at all, the problem is that Shoghi Effendi has, as authorised interpreter, used the word infallible over and over again, explaining that he means this, even though it doesn't mean that, and so on and so forth. So one then has to tackle Shoghi Effendi, and that leads you then to have to tackle what Abdul-Baha said about Shoghi Effendi and his authority as interpreter in the Will and Testament, and then you have to deal with Abdul-Baha and so it goes on. So, these are issues that I think we need at least a few friends, if not as many as possible, in the community to be very clear on so they can be a help and a guide to the other believers when these sorts of issues become prevalent, because they become the basis for assertions attempting to erode the authority of the House of Justice."

This argument is so ridiculous that I wonder if I need say anything about it. First of all, the word ma`sum in Arabic does not mean "infallible" in the Roman Catholic sense. It does mean protected from sin, among other things. How Baha'u'llah and `Abdul-Baha used it in the original is not irrelevant to understanding it. That Shoghi Effendi translated it "infallible" does not tell us everything that the word means in the Baha'is scriptures (but then, Khan has already announced himself opposed to reading these). Basically, Khan is using the mere fact that Shoghi Effendi translated the word in this way to impose his fundamentalism on our understanding of it. And, any attempt to understand the concept from the original sources is a form of "undermining" Peter Khan's authority. God forbid. I wonder if the man knows Pakistani generals. They often think in just exactly the same way.

Sincerely
Juan Cole
Professor
Department of History
University of Michigan

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From: "Juan Cole" <jricole@my-deja.com>
Subject: Re: Refutation of Peter Khan
Date: Tuesday, June 19, 2001 2:39 AM

Dear Michael:

In answer to your questions: Yes, this talk by Peter Khan was given in June, 2000 in New Zealand. It has taken this long for the Kiwi Baha'is who had a tape of it to type it up and send it around. The talk is excruciatingly boring and it was a great sacrifice for anyone to spend all that time on such a banal set of thoughts. I am sorry to inflict it further on you all. I think I had a complete text in May, but I am only now far enough into the summer and away from other obligations to reply to it.

The New Zealand audience was clearly very puzzled by several of Khan's tirades, since most of them were not wired and they hadn't heard about the UHJ's declaration of Alison Marshall as an infidel. I can't imagine mainstream Baha'is walking out on a UHJ member (despite all protestations to the contrary, we all know they have been made into little gods). But they just seemed confused by his ranting at them.

It is important to note that far rightwing fundamentalists like Peter Khan would never have written these sorts of comments down. When he writes for an educated audience he is all sweetness and light and concerned to attack fundamentalists even further Right than himself in the community, so as to give a false impression of open-mindedness.

So, the advent of the Internet has been extremely important in outing the more cult-like elements in the Baha'i administration, who typically tried to keep their more outrageous comments only oral, so as to leave paper trail in their subversion of true Baha'i ideals.

With regard to my statement that the "Baha'i World Center" intends to go on spending hundreds of millions of dollars on monumental building works in Haifa, this is admitted by Khan himself if you read between the lines. But it is anyway common knowledge among the cult network in our religion. After all, the shrine of Baha'u'llah has yet to be built (I like the simple arrangement that now exists, but it will be buried under faux classical kitsch), and the Mashriqu'l-Adhkar of Haifa has yet to be built (the truly awful, ugly design of Mason Remey will be used, apparently), and lots of other things remain to be done. I don't think the building works in Haifa are even mainly the point. I think they are being pursued precisely in order to keep local communities poor and without resources, the better to dominate them from the Center.

I do not believe that the National Spiritual Assemblies or the Universal House of Justice spend any significant amount of money on charitable works that actually help people. Some Australian friends of mine told me that they were informed in the early 1990s that 75% of the national budget in that country went to the NSA and its members for their activities and perquisites. They said they were told by an NSA member not to reveal this to other community members, because it might unnecessarily dishearten them. A staffer at the National Baha'i center in the US told me in the early 1990s that our NSA maintains a slush fund of several hundred thousand dollars for NSA members' perquisites, such as air travel etc. While the Baha'i administrations loudly trumpet their "development" work, if you look carefully you will see that it either uses other peoples's money or is insubstantial or consists of Baha'i Sunday schools. Our US NSA maintains an old people's home, but runs it as a profit-making business and pays US taxes on the profits. I don't really think there is any other religion, the national and international leaderships of which, do less to help humankind than the Baha'i Faith. It is quite ironic and very disheartening. Shoghi Effendi said that a charity fund was essential to Local and National Assemblies, that it should be among their main activities, and that it should be spent on non-Baha'is as well as Baha'is. I don't think such separate charitable funds exist very frequently.

Michael, I think you can corroborate for me that talisman@umich.edu has always had a limited no-forwarding policy, and that in fact I tossed Iskandar Hai off it in 1997 for violating it with regard to a particular liberal Baha'i scholar of the time. Therefore, it is certainly true that "evidence" against Alison Marshall was gathered unethically.

The community in the midwest that wanted to build a local Baha'i House of Worship had purchased the land and just wanted to put up a sign saying that it was the site of a future local Mashriqu'l-Adhkar. Goons from the central Baha'i administration appeared, who insisted they take back down the sign. This, despite `Abdul-Baha's strict and urgent instructions that local Houses of Worship be built everywhere as soon as possible.

cheers JuanFrom: "Juan Cole" <jricole@my-deja.com>
Subject: Re: Democratic Conservatism was Refutation of Peter Khan
Date: Tuesday, June 19, 2001 1:59 PM

Dear Michael:

When I said that if you condemn Liberalism *and* Communism then you are left with only Fascism to admire, I was using "liberalism" (it should have been with a big "L") to refer to the democratic tradition generally.

Of course, this sort of Millian Liberalism nowadays would encompass all the major positions in Canada and the US, whether they be W.-style conservatives or Teddy Kennedy-style "liberals" (with a small "l") or Michael Harrington Social Democrats. Peter Khan's public pronouncement prove him to be profoundly anti-Liberal in the sense that he rejects democracy in any form.

I think the more cult-like elements of rightwing Baha'ism are basically fascists in their political philosophy and outlook. I don't mean fascism as just an insult. I mean it as a political philosophy, a la Mussolini. They believe that the organic unity of the community outweighs individual rights. They believe in patriarchy. They hate parliamentary governance, seeing it as factious, preferring a form of central committee rule. They hate free expression, believing strongly in censorship. As you say, their positions on these matters are 180 degrees away from what Baha'u'llah taught. But then, they are not interested in Baha'u'llah, by their own admission.

cheers Juan

bn872@FreeNet.Carleton.CA (Michael McKenny) wrote in message news:
<9gl1n5\$htt\$1@freenet9.carleton.ca>...

> Greetings, Nima and Juan.

> Juan asks if you hate Communists and Liberals who is left to admire
> bur fascists. I certainly understand the context behind this rhetorical
> question, and I would like to take this opportunity to underline that
> what is reprehensible about the behaviour of the UHJ is that it is
> acting precisely as have acted those whom Baha'u'llah condemned and it
> is oppressing its own people not because it is neither communist, nor
> liberal, but because it is anti-democratic, because it violates the most
> essential Baha'i principles of freedom of thought and expression.

> In this country there is an ongoing debate of considerable proportions
> among those of conservative viewpoints and one of the most heartening
> aspects of this debate is the extent to which the term and attitude of
> democratic conservatism is used and demonstrated. The guy who, in my
> opinion, is the most articulate talk show host in this city is a great
> example of this. He continually and sincerely invites the expression of
> all points of view, admits he is expressing his own opinion, which may
> not be correct and certainly isn't the only one and states his opposition
> only to the view that there is only one permissible opinion.
> It is, in my opinion, essential to stress this point in the Baha'i
> context. Holding conservative views and expressing them is perfectly
> legitimate and in accord with the universalist approach of Baha'u'llah.
From: "Juan Cole" <jricole@my-deja.com>

Subject: Re: Refutation of Peter Khan

Date: Thursday, June 21, 2001 2:21 PM

Here's Juan being honest about what Shoghi Effendi's true priorities were.

Trying to blame him for the way the Baha'i faith has been turned into an ATM for high Baha'i officials is despicable. He cared about helping

people. Actually helping people. And he tried to put that goal at the

center of Baha'i administration. The money-grubbing officials like Peter

Khan haven't even allowed such passages to be translated from Persian and promulgated to the people to whom Shoghi Effendi addressed them!

From:

<https://www2.h-net.msu.edu/~bahai/trans/vol3/charity.htm>

Translations of Shaykhi, Babi and Baha'i Texts, vol. 3, no. 2 (March, 1999)

Shoghi Effendi the Charity Fund

**Translation and Commentary by Juan R. I. Cole,
History, University of Michigan**

In a large manuscript in my possession that contains some of Shoghi Effendi's largely unpublished early letters to the local spiritual assembly of Tehran and then the Iran national assembly, there is a striking emphasis put on the establishment of local and national Charity Funds. Emphasis is too weak a word. He is quite insistent. Such funds must help the poor and needy among non-Baha'is (aghyar), and are "absolutely obligatory." Such charity work is identified with the meaning of the phrase, 'service to mankind.' The Charity Fund must be founded the moment a local assembly is. Administering this Fund and teaching the faith are mentioned as the two paramount duties of the local assembly. Until such funds are established, the 'most beloved of hopes' will never show her face. They are "absolutely pivotal" and by them will the cause be promulgated.

The emphasis found below on the LSA being in control of the funds and its decisions about disbursement being final come because this step was necessary to prevent corruption and also to prevent powerful local clans from lobbying to have some "charity" thrown their way. In societies like Iran that consist far more of families than of individuals, any philanthropic or development effort is often stymied by the tendency of anyone who oversees money to feel he has to share it with his cousins. Shoghi Effendi was attempting to instill Weberian bureaucratic rationality into this process and to fight such nepotism and corruption.

I know that the Iranian Baha'i community did major philanthropy and ran at least one major hospital. So Shoghi Effendi's pronouncements were taken seriously there. Although a few passages on helping the needy can be found in Shoghi Effendi, *Baha'i Administration* (Wilmette, Ill.: Baha'i Publishing Trust, 1968 [1933]), they are not as explicit or emphatic as these Persian passages are:

“A careful study of Bahá'u'lláh's's and `Abdu'l-Bahá's's Tablets will reveal that other duties, no less vital to the interests of the Cause, devolve upon the elected representatives of the friends in every locality . . . They must do their utmost to extend at all times the helping hand to the poor, the sick, the disabled, the orphan, the widow, irrespective of color, caste and creed.” Baha'i Administration, pp. 37-38.

Despite this fleeting mention, I am not aware that there has been any similar strong stress put on charity work in the U.S. administrative tradition. But I wonder whether similar letters were sent to the U.S. NSA and never published. (Apparently the vast majority of Shoghi Effendi's letters to the US are still in the archives).

Shoghi Effendi/LSA of Tehran, 19 December 1923

"In addition, you must endeavor to found, ensure the continuation of, and widen the scope of a charitable fund (sandúq-i khayriyyih). It is necessary that such charities be founded in every spot. Both members [of the local assemblies] and non-members must, to the extent they are able, contribute to this charitable fund voluntarily rather than being obliged to do so. Whatever is contributed should be given into the care of the local assembly's treasurer, so that it may be disbursed as considered right by the members of the spiritual assembly, on philanthropic causes and spreading the cause of God. Helping the poor, needy, orphans, widows, aged and indigent among non-Baha'is is most necessary and absolutely obligatory. For by this means the most great reality of the teachings of the divine Cause, which is service to the world of humanity, shall be vindicated and made manifested."

Shoghi Effendi/National Spiritual Assembly of Iran, 1305 s./ August 1926

With regard to helping the friends via the charity fund, it has previously been clearly emphasized that as soon as a spiritual assembly has been founded and formed, without the least delay a Charity Fund must also be founded and announced. The members of the assembly must at every moment, generally and in writing, call upon and encourage the divine friends to contribute to it. Whatever sums are collected for this charity fund must in their entirety be completely, absolutely and forever under the administration of the members of the spiritual assembly. No one has any right to intervene or interfere. Whatever the members of the consultative assembly unanimously decide, and whatever sum they dedicate to this purpose, must be disbursed by the treasurer without anything being added or subtracted. If unanimity of views cannot be achieved, whatever the majority decides must be implemented. No one has the right, as an independent individual, to intervene in the receipts of the spiritual assemblies. The assembly must, after consultation, examination and investigation into the requirements of the cause and the needs of individuals, and in accordance with its own capabilities, apportion its resources. Thus will the poor, the weak, and the needy from all classes receive help as the days pass, and thus will both public benefits and the interests of the cause also rapidly be realized.

In the same way, the formation, continuation and expansion of a central Charity Fund at the national level for Iran must be considered the most urgent of necessities, and as a basic issue has not till this moment been enabled in the way it must be. The divine friends and the handmaids of the All-Merciful throughout the nation of Iran must be guided with respect to this important matter. Aiding the national Charity Fund is even more important than donating to the local Charity Fund. For it is an important factor, or rather is absolutely pivotal for the progress, institutions and

foundations of the Cause. It is better and more fitting that the generality of persons throughout Iran and the spiritual assemblies in Baha'i regions should jointly donate on a continual basis to the national Charity Fund. Thus will the means to promulgate this mighty Cause in the center and in all regions be brought together as is necessary and appropriate. The receipts of the national Charity Fund are in their entirety under the absolute authority and administration of the members of the National Spiritual Assembly.

Shoghi Effendi/National Spiritual Assembly of Iran, 30 December 1926

. . . They must respect, honor, praise, and follow those with special expertise in arts and technology, must respect and venerate those possessing knowledge and erudition, must stand for freedom of conscience, must refrain from criticizing or opposing the beliefs, rituals and practices of individuals and peoples and religions--these are binding and fundamental obligations upon the trustees of the all-merciful, the representatives of the Baha'is, the members of the spiritual assemblies. Self-sacrificing friends!
The most beloved of hopes will never show her face in these lands until charitable trusts are founded, their continuation is assured, and their scope widened, as mentioned and underlined before in the letters of this servant.
Note how emphatic and explicit is the pen of the [Center of] the Covenant in this regard:

"Charitable foundations are among the institutions of the Lord of humankind. For they raise orphans, provide comfort to the poor and old and indigent, educate children, and teach the cause of the All-merciful. You must give the charitable foundation the utmost attention, [in addition], so that teachers of the faith can be appointed and promulgate the word throughout all regions, reciting the verses and spreading fragrances and chanting the words. Every soul who contributes to a charitable foundation will be the recipient at all times of divine aid and confirmations, such that all his or her faults will be made into perfections, and it will become a cause for the eternal glory of such a soul. Beloved of God, this incontrovertible decree is incumbent upon you! . . ."

By charitable foundation is meant the Charity Fund, which with the passage of time, as it grows, will be overseen with great care and trustworthiness by the members of the assembly, who will constitute as its principal the contributions of the friends. All the proceeds and benefits of this charitable foundation will be spent on the advancement and progress of the Cause of God and on extending public benefits.
From: "Juan Cole" <jricole@my-deja.com>
Subject: Re: Refutation of Peter Khan
Date: Wednesday, June 20, 2001 2:03 PM

Dear Michael:

The policy on the old talisman list was "no informing." This is what I called a limited no-forwarding policy. It is always unethical to report to religious or governmental officials on the private discussions of a small group of friends unless they are doing something illegal (and even then each individual would have to consider what was at stake ethically; I wouldn't turn people in for talking about pot use--that would make you a narc). That people who have been turned in and who admit being upset by the experience should then turn around and do it to others says everything about their character.

These fascist idiots who support the cultization of the Baha'i faith are always talking about how it is a "private" organization and can do as it pleases. A community claiming millions to which a public accommodation is made by dozens of governments is private. But our little email list wasn't private? Give me a break.

The fact is that the more cult-like and dishonest segments of the Baha'i community are as committed to informing on their neighbors to the authorities as Ayatollah Khamenei's SAVAMA spies in Iran are. Vigilante informing is a key element of fundamentalist religion. It is a very ugly practice, and those who engage in it make themselves ugly in character. They justify to themselves what they do by saying that it is like a Mafia informer turning state's evidence. But what they omit to say is that the people they inform on are not criminals. Rather, what they do is more like what Ezra Pound did for Mussolini.

Peter Khan, of course, got to be where he is by spying and running spies within the Baha'i community, and he is deeply committed to this totalitarian ethos of panopticon.

cheers JuanFrom: "Juan Cole" <jricole@my-deja.com>
Subject: Re: Why does everyone have to be so Goddamn mean?
Date: Thursday, June 21, 2001 7:55 PM

Dear Milissa:

Small tend to be characterized by a great deal of hostility and aggression. Freud speaks of this somewhere. Most email discussion groups are about the size of a village. Anyone who has actually had anything to do with villages (not the romanticized version of them but the real thing) knows that they are rife with feuds, gossip, backbiting, and taunts.

These aggressive tendencies are reinforced by the internet. After all, if you go too far in a face to face encounter, you may get beat up. And, the person you are talking to will begin to give off body language so indicating. But out here you can't see faces, expressions, or the curling of a hand into a fist. Nor is there much that anyone could do to you apart from hacking your system, which bears risks. Even so, I know there have been LSA meetings or even feasts broken up by fistfights or the threat of them, certainly by people exploding with bad language. That is in the real world where there are consequences. Here there are very few consequences, usually.

Then, too, because of the anonymity, people will confess their true views on the internet in a way they would not at a Baha'i fireside. A lot of the peace in the community is artificial, coming from everyone showing by their body language that only superficial platitudes and smiles are wanted, not real opinions about real issues. Precisely because

fundamentalist Baha'is have used such techniques to gain a lock on discourse inside the community, they are furious that the internet has allowed other Baha'i opinions to be heard. Since they cannot stop this (though they initially tried), their only recourse is to attack the authors of the unwelcome ideas if they want to combat it (which they desperately do). Fundamentalism is about largely ignorant persons finding ways of gaining power over knowledgeable ones. It is not a nice process, either in goal or method.

Then, some people use the internet to blow off steam, launching jibes and insults here that they would not typically use in ordinary conversation. Maybe it depresses you to see it; but maybe it is cathartic for them. How do we weigh your discomfort against someone else's satisfaction?

Of course, reasoned and persuasive discourse is always preferable to mere insult in the course of any discursive dispute. It is more likely to gain a hearing. But sometimes people just want to shout at you at someone, not gain a hearing.

I am philosophical about it. Anyway, TRB *is* nice compared to most of the Usenet. Pat Kohli is very active here, and while I don't often agree with him, he is a gentleman and an ethical person. Michael McKenny is the soul of propriety. Even some of the more annoying characters out here don't usually just call you an asshole if they disagree with you. Of course, it happens.

In my view, Usenet allows the expression of the full range of Baha'i opinion, including a heated dialogue driven by disagreements as well as sometimes personal animosity. But we have been told that in the end, from the spark of differing opinions, the truth emerges. I think over time the truth is emerging here, and even if along the way there are some sophomoric antics, it is all worth it.

cheers JuanFrom: "Juan Cole" <jricole@my-deja.com>
Subject: Re: Refutation of Peter Khan
Date: Friday, June 22, 2001 2:10 AM

Shoghi Effendi's letters in Persian were about the duties of the Local Spiritual Assembly in general, not about a specific situation in Iran.

And, he wrote in a similar vein to the West, as I quote, though the Persian passages are more extensive and revealing of his intentions. Many of the letters of this period on such subjects are addressed not only to Iran but also to India. So, no, we don't have "charity in one country." In a global faith with standardized national by-laws for each NSA, why would anyone think that these letters of Shoghi Effendi have no relevance to Baha'i administration nowadays. Some little note his secretary wrote to a little old lady in Topeka is regularly used to over-rule Baha'u'llah's principles by Baha'i fundamentalists. But a whole book of detailed instructions specifically about the way LSAs are to be run and what their duties are is ignored and remains untranslated!

Could it be if we took Shoghi Effendi seriously then we would have to build Baha'i hospitals in the US and some homeless shelters and even give some of the administration's money away to--gasp--non-Baha'i needy, and this

would divert money from sculpting ever more \$300 million building projects to beautify some obscure Israeli port town?

By the way, Shoghi Effendi legislated temporarily all the time. The very invention of "administrative rights" and their "removal" was his. No such sanction existed in `Abdul-Baha's time nor is it mentioned by the Holy Figures. If he had wanted to declare Baha'is infidels, he would have done it. He did not do it, even to people like Sohrab whom he saw as great threats to the Faith, because he knew that `Abdul-Baha had forbidden it.

I'm still waiting to hear about all the charitable trusts and separate charity funds the Baha'i local assemblies in the US have established.

cheers JuanFrom: "Juan Cole" <jricole@my-deja.com>
Subject: Re: Refutation of Peter Khan
Date: Thursday, June 21, 2001 7:34 PM

Dear Michael:

Yes, right on! It is so good to hear you, one of the few true Baha'is I have known, speaking truth to power.

Just so you know, I spent about an hour combing my archives from 1996 for your message on Enochian chess. I regret to say that it appears I did not archive it.

Ask on talisman--there may be some old irfanian there who retained it.

By the way, Shoghi Effendi did not lay down any specifications for removing Baha'is from the membership rolls. In fact, he never once did any such thing. He took away Baha'is' administrative rights or he declared them to have broken the covenant, in neither case bringing into question their being Baha'is. The passage that cultists like Peter Khan, Doug Martin and Steven Birkland use from Shoghi Effendi to declare Baha'is infidels was meant as a guide to local spiritual assemblies in deciding whether to *enroll* someone in the first place. Using it for the purpose of declaring enrolled Baha'is to be infidels is completely at odds with Shoghi Effendi's intentions. (And, the reason Shoghi Effendi did not declare Baha'is to be infidels was because he knew that `Abdul-Baha had forbidden this practice.) The cultists keep saying they are only implementing Shoghi Effendi's instructions, but in fact they are contravening his most deeply held convictions. They are the ones who are betraying Shoghi Effendi, never mind Baha'u'llah Himself.

cheers JuanFrom: "Juan Cole" <jricole@my-deja.com>
Subject: Re: No Room for "Dialogue"
Date: Saturday, July 21, 2001 7:09 PM

Glenford Mitchell wrote a big report on race relations in the Baha'i faith in 1967 and was allowed to distribute it to the delegates at the 1968 National Convention, with his name on it. He was immediately elected to the NSA.

In fact, one of the reasons Kazemzadeh was so petrified of the "Modest Proposal" was that he had seen this done with Mitchell, maybe even been a part of it. The Dialogue editors did not know how National Convention works and so had no idea that just by making some suggestions they were becoming "prominent."

But, people who condemn Steve Scholl and David Langness have a duty to condemn Glenford Mitchell, too, if this is what they are

complaining about.

The logical conclusion is that all Baha'is must be quiet all the time lest their words become well thought of and a route to election to the NSA. But, gee, some Baha'is aren't quiet at all. In fact, one wonders what Schaut is running for, exactly.

cheers Juan

***Modernity and the Millennium: the Genesis of the Baha'i Faith in the Nineteenth Century Middle East* (Columbia University Press);**
https://www.amazon.com/exec/obidos/ASIN/0231110812/qid=995756781/sr=1-1/ref=sc_b_1/002-1042367-1938400

bighappymonkey@yahoo.com (Dave Fiorito) wrote in message news:
<f0853486.0107190731.56fa4be9@posting.google.com>...

> Rick,

>

> > > Stop and think about it. The delegates are there to choose the nine

> > > people they feel will best serve on the NSA. If they get a document

> > > with a list of suggested changes at the national level. If that list

> > > were to strike a cord with a delegate it could influence their vote.

> >

> > Actually, Dave, I'd have to agree with Paul on this one. There is very

> > little evidence that would even suggest that these people sought any

> > authority or "power" for themselves.

>

> The active search for power does not need to be intentional. If you

> circulate material at convention that positions you as one who has

> answers to national questions then you may be influencing the

> delegates. Forget that we are talking about a specific incident and

> think about it in general terms.

>

>

> Cheers,

>

> DaveFrom: "Juan Cole" <jricole@my-deja.com>

Subject: Re: A Bahai in *Perfectly* Good Standing

Date: Sunday, July 22, 2001 4:04 PM

Dear Warren:

Your confusion comes about because the ultra-conservatives at the top of the Baha'i administration have suddenly changed the rules on us.

It used to be that "covenant-breaking" consisted of claiming to be the leader of the Baha'i faith or trying to create a schism.

And, it used to be that you could not get off the rolls of the Baha'i community unless you wrote a letter explicitly denying faith in Baha'u'llah.

Around 1996 the semi-cultists now running things changed both these rules. "Covenant-breaking" now consists of saying things on email lists that annoy powerful Baha'i officials in Wilmette and Haifa. Mainly these consist of the expression of liberal, high-minded sentiments. Most people are not "prominent" enough to get into trouble this way, though (you are probably not in danger). The charges would be launched only at someone considered "prominent" who is not toeing an unspecified party line.

Then in 1997 they changed the rules again. Although `Abdul-Baha forbade the practice of takfir or declaring a Baha'i to be not a Baha'i, the UHJ did this to Michael McKenny. They just summarily removed him from the Canadian rolls. Apparently they did not like the things he was saying on email, in particular his argument that

women should be able to serve on the House of Justice. They did the same thing, even more arbitrarily, to Alison Marshall in 2000.

As far as I can see, the official rules are now that you may be assured of remaining on the rolls only if you do not believe women should be able to serve on the UHJ. That is, this is now the definition of a Baha'i: someone who accepts that ultimate authority in the Baha'i faith is patriarchal in nature and women must be excluded from it.

It does not matter any more whether you believe in Baha'u'llah. He is now irrelevant. The question is whether you kowtow to Doug Martin and Peter Khan and Ian Semple and Farzam Arbab, and their narrow, fundamentalist and high patriarchal view of the Baha'i faith. That is, an *orthodoxy* is being established, which at the same time creates the rest of us, who do not share it, as heretics. The main tenets of this orthodoxy sound much more like Jerry Falwell and Pat Robertson than like `Abdul-Baha.

People who feel uncomfortable with the direction that these powerful fundamentalists are taking our beloved Faith are welcome to join our more moderate discussions at talisman9@yahoogroups.com .

cheers Juan Cole

inqu329960@aol.com (Inqu329960) wrote in message news:

<20010722104126.19624.00000585@ng-ca1.aol.com>...

> An ammendment to a previous post

>

> Dear Fred: I read the letter also The letter said that the basis for membership
> in the Baha'i Faith was that a person accepts the claim of Baha'ull'ah to be
> the Manifestation of God for this day and age. It says it is entirely up to
> the individual to decide what level of involvment they may chose.

>From: "Juan Cole" <jricole@my-deja.com>

Subject: Re: A longish rant

Date: Monday, July 30, 2001 2:09 AM

Dear John and Warren:

There are alternatives to the fundamentalist version of the Baha'i Faith, which resembles the Christian Reconstructionists in desiring to erect a future Baha'i theocracy and ram their rigid misinterpretations of the Writings down our throats. I don't think either of you have a problem with *Baha'u'llah*, as Karen has also been arguing.

A lot of this vision is being elaborated over at <https://www.yahoogroups.com/talisman9/> , a liberal Baha'i email list that you are welcome to join and pursue your questions. It has functioned for many Baha'i moderates and liberals as a spiritual home, since they have been ostracized by the militant fundamentalist Baha'is in their local communities.

Do come on over . . .

cheers JuanFrom: "Juan Cole" <jricole@my-deja.com>

Subject: Re: common ground

Date: Sunday, January 14, 2001 3:20 AM

I do not have the time or the inclination to spend a lot of time on usenet right now, but since I have been slandered (and not for the first time) by Susan Stiles Maneck in her recent posting, I am forced to reply (yet again) to these falsehoods.

But first, I would like to make my own mea culpas. I retract almost everything I said about the faith on email between May 4, 1996 and

January 30, 1999. I was very depressed in the wake of the false charges that were launched against me, and as a result had temporarily lost my faith, which had been at the core of my being for 24 years. I am a very sensitive person, and this was a nightmare ordeal for me. I had the misfortune of being among the first persons in history to live through such a period of disorientation in the age of the Internet. Lots of rightwing Baha'is were eager to misrepresent themselves as my friends so as to get out of me my innermost thoughts, and these have been archived in Haifa, and Maneck posts private messages from me from that period occasionally in order to discredit me. Well, if it matters, I know I said a lot of things that were overdrawn or overly emotional, in my hurt, and I disavow them now.

I consider myself a follower of Baha'u'llah again, now (however much I am unwanted), and while I am empathetic with my unbelieving self, that is no longer me.

I am glad to admit I got lots of things wrong. Peter Khan's family was Muslim before becoming Baha'i. An Australian Baha'i misled me that they had at one point been Christian. I was wrong. The members of the House of Justice have all kinds of cars and not just Mercedes. However, they do preside over a budget that runs to hundreds of millions of dollars, and their refusal to publish any budget breakdown does raise questions about the nature of finances in Haifa. However, if I got their car types wrong or imputed to them chauffeurs they don't have, I am glad to retract. Accuracy means a lot to me. Pilgrims had told me these things, and they were pilgrims I trust more than I trust Maneck, but where there is doubt one cannot claim certainty. Moreover, some of my motives in talking about the members' lifestyle were hurt at the enormous injustice they had done to me, which was an unworthy motive.

>And the hypocrisy of their actions became increasingly apparent. They
>would complain of censorship and then tell me when I was moderator of
>H-Bahai that I shouldn't allow somebody to post because they were
>an "ultramontanist" and a "big Nixon supporter."

Let's talk a little bit about hypocrisy. From about August of 1997, when Maneck started secretly working for "counselor" Ghadirian, she began sending him regular spy reports of the confidential deliberations of its academic editors. She began attempting to disrupt the list and "muddy the waters" in accordance with her instructions. We have a rule that subscribers should have a master's degree or more in the humanities or social sciences, to ensure an academic tone to discussions. She suddenly announced that she was going to start enrolling persons without those credentials. One of the persons she proposed to enroll in this maverick way was a lawyer who is also an Auxiliary Board Member for Protection, and who is no academic. I said no. I said that, moreover, the person had kooky ideas about Nixon having been innocent & etc. I mentioned his thinking Dick Nixon was the innocent target of a smear campaign (!!!) as yet another piece of evidence that this person was not a bona fide academic; but lack of credentials was what was determinative.

Maneck's announcement that she would ignore the rules and do as she pleased; her frequent rejection of posts from Steve Scholl and other liberals on purely ideological grounds; her vicious insults directed at a prospective liberal moderator with the intent of scaring him away from helping the list; her constant spy reports to Ghadirian; her expression of delight that a subscriber had signed off that she viewed as a 'covenant breaker' because she intended to mount a campaign on the list to firm the academics up in the covenant; were all capped by a demand that I resign as editor. Ultimately she voluntarily resigned from her editorship in disgrace because she inadvertently supplied evidence, in the course of her persecution of me, that she was spying on the list for Ghadirian. She later publicly accused me on this very list of having fired her! While I would have if I could have, that was for the Editorial Board, and she did not give even them the opportunity.

The fact is that she was misusing her position on an academic list to undermine its independence in favor of the imposition of some wacky fundamentalist orthodoxy, and she is still sore at having failed.

> When they tried to persuade me that the Faith had been
> taken over by a secret cabal going back to Mason Remey and Horace
> Holley, I *really* had to step back and ask myself just what had I
gotten myself into?

If you knew anything about American Baha'i history you would know that both those individuals were deeply involved in creating a rightwing Baha'i culture. As for a cabal, I was upset when I said that. But it isn't far-fetched that the rightwing Counsellors who have taken over the Faith have some sort of at least informal network that allows them to politick so successfully and to come to power and remain there. On the other hand, this phenomenon could be more haphazard. I frankly don't know. At the time, I was commiserating with someone I thought a friend. And people say I never admit having been wrong!

> Then I was sent a rough draft of the Panopticon article and saw it
was filled
> with distortions about matters where they author had to know better.

The Panopticon article is not filled with distortions. I believe every word of it to be true, and I believed so when I wrote it. And, I sent it to Maneck for her comments, virtually all of which I incorporated into the final draft. So, if it was 'filled with distortions' she had every chance to set me straight on *all* of them, and it is her own fault if she did not.

> Meanwhile, unfounded charges were being made saying things like the
House had
> ordered Abbas Amanat expelled from the Faith which I knew simply
weren't true.

If that is what you thought was being said, no wonder you thought it wasn't true. What I said was that Derek Cockshut waged a brutal campaign to protest the Bahai Publishing Trust's carrying Abbas Amanat's *Resurrection and Renewal* in 1989 when it came out. And that the NSA took the issue to the House of Justice. And that the House of Justice wrote that it was all right to carry the book because Abbas Amanat "is not a Baha'i." Abbas, however, was and is an enrolled Baha'i in the US community, and he has never disavowed faith in Baha'u'llah. In the wake of the 1990 letter the NSA sent him several insulting letters demanding to know his conscience (I thought there was no confession in our religion?) He declined to reply, last I knew. `Abdul-Baha in the Hizar Bayti said we don't have the Muslim custom of declaring believing Baha'is to be infidels because we don't like their views, and I found the arrogance of the 1990 letter breathtaking. It was my first clue that something was very rotten in Haifa, and it wasn't just Wilmette. If Maneck turned against me because of this statement, she *really* wronged me!

> Or I was told that the NSA of Canada had sold off a important
collection within
> their archives to prevent it from falling into the hands of academics,
> something which proved to be utterly false.

First of all, I've said publicly a number of times that I was wrong about that. It seems to me a relatively minor little affair, anyway. I got the story's details wrong, and a more knowledgeable poster corrected them. However, I am unaware that the NSA of Canada has provided its INBA set (manuscript facsimiles of the Baha'i Writings) to any scholars, and I think Maneck knows that it is problematic whether they would do so.

> And something else would happen as well. I would start have
arguments with

- > people on Talisman on basic issues like the existence of revelation and began
- > to realize that the people I was supporting didn't really believe in it in any
- > meaningful way.

In other words, we had to be basically fundamentalists or neo-Calvinists or something, or else Maneck would gleefully join in the auto-da-fe against anything we said. Her idea of "Revelation" isn't dogma that all Baha'is have to accept, and her problems with deism are her problems.

- > But it was becoming increasingly apparent that if I went down, I
- > wasn't going down alone and began to realize that for the sake of
- > these Baha'is I needed to search for solutions rather than add to the
- > problems. So I began to behave much less recklessly.

If you had behaved less recklessly that would have been fine. You turned into a Stasi-like spy, a fifth columnist, and an Inquisitor. And you decided that only by waging a smear campaign against me could you hope to make Baha'i scholarship acceptable to the fundies. That, you didn't have to do. These actions warped your personality and made you a poor Baha'i.

- > Right around this time there was a very lurid thread going on on Talisman
- > discussing some prominent Baha'is supposed sexual indiscretions. Then Juan came
- > bursting on to Talisman saying, "I've been backbitten and so have you!" It was
- > in reference to a talk Counselor Gharian had made in London critical of the
- > Talisman list.

Ghadian's talk in London wasn't critical just of the Talisman list. He libelled me and David Langness and did all but issue Anathemas against us just as though he were an ayatollah in a turban. (And I thought you weren't supposed to backbite; David was a particular victim in this). Ghadian should be careful. In the U.K., libel is easy to prove. As for the other issue, that a high Baha'i official resigned in disgrace from his profession for sexual harassment and then was immediately appointed to a cushy Baha'i job in Geneva was of interest to talismanians like Linda Walbridge. She had been threatened with being declared a covenant breaker for advocating more rights for Baha'i women, including service on the House of Justice. And here was a man in the old buddy system of high Baha'i administration who was actually promoted despite a public scandal that was in the newspapers. It wasn't just a matter of gossiping about someone's private life. It was outrage that innocent liberals were persecuted out of the faith and calumniated, but if you had friends in high places you could get away with anything.

- > Ghadian. how his saintliness and love eventually overcame my fears and
- > suspicions.

Oh, yeah, all the saints I know call meetings in London to backbite people, and then have their agents spy on people and make reports about their confidential conversations. Why, the KGB was full of saints in its heyday!! Maneck can't see that the only reason she got love-bombed by this manipulative physician was precisely because of his hope of gaining a spy "asset" known to be in close contact with me. And I have to hand it to him, he did a world-class job of turning her into a mole.

- > I began to realize that the House of Justice
- > was not out to destroy academic scholarship on the Baha'i Faith as I
- > had mistakenly believed all those years,

It seems to be pretty arbitrary. Some people seem to be able to publish and not get in any particular trouble. Others are come down on like a ton of bricks, and it is not always clear why. I wonder if the unpredictability of it isn't intended to disrupt scholarship by making the academics nervous about saying anything at all about the faith. Denis MacEoin told me the story of how House of Justice members Ian Semple and David Hoffman threatened him and chased him out, destroying his faith. And, of course, we all saw what happened to the academics who dared speak publicly on talisman-1.

>and that they did not eat scholars for breakfast

Mainly they seem to threaten them with some form of ostracization if they don't fall silent. But they do this to some and not to others. I have never been able to figure out why.

sincerely,

Juan Cole

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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Sent via Deja.com

<https://www.deja.com/>From: "Juan Cole" <jricole@my-deja.com>

Subject: Re: common ground

Date: Monday, January 15, 2001 2:57 PM

Dear Karen:

Abbas Amanat is from a Baha'i family, was brought up Baha'i. When he left Iran for the UK he was an enrolled member of the UK Baha'i community. When he came to the US, someone in the National Baha'i Center knew about his move to Yale, and transferred his name to the US membership rolls, where it has been ever since. That he privately did not like some of the policies of the UHJ and that he dared write a book about the Babi movement from an academic point of view made him much disliked among high fundamentalist Baha'i leaders. So, when the NSA inquired about whether they could carry *Resurrection and Renewal*, the UHJ took the opportunity to privately slam him by saying to the NSA that he was not a Baha'i. In the same letter the UHJ said Baha'is shouldn't be upset about Abbas's book since they had a direct line to an inspired understanding of the history of the Faith via the UHJ.

This appears to have been the beginning of the new strategy they had developed of dealing with intellectuals they did not like, which they later applied to Michael McKenny and Alison Marshall. The only difference is that back in 1990 no one in the US administration could imagine that you could involuntarily disenroll a believing Baha'i, and so the US NSA declined to simply delete him from its rolls. There was never any suggestion from his side that he was not a Baha'i. In fact, he has suffered a great deal for the Faith. He lost property in Iran, which he had to flee for his life, and he was named as an enemy of the Islamic Republic in a published booklet, putting him in danger. He has suffered and done far more for the Faith than either myself or Maneck, and it is shameful that the UHJ treated him that way.

Maneck is quoting back my initial public discussion of all this on talisman@umich.edu in such a way as to imply either that I was wrong or have changed my story. In fact, the story is consistent, and it is perfectly true.

I want to warn everyone that Maneck is profoundly dishonest. In her reply to me of 1/15/01, she stated a number of bald-faced lies.

Apparently she for some reason wants to bait me into posting private correspondence that would prove she is lying. She did not, for instance, meekly resign, but rather continued in her attempt to get me removed as editor. She only resigned when she inadvertently let it be known that she had been spying on the list for Ghadirian, to whom she sent numerous detailed accounts of the confidential deliberations of H-Net editors.

I will not be baited in this way. But the evidence is there not only on my hard drive but on that of several others, and eventually it will become part of the public record and will make it clear that she her account is riddled with deliberate falsehoods. Why she wants to throw away any standing she has before History by being so dishonest now is beyond me. We live relatively short lives. Those who live them in a Machiavellian way, with disregard for the truth, merely aiming at accomplishing instrumental purposes in a dishonest manner, sully the memory of those lives and discredit themselves forever. It is not, moreover, the Baha'i way.

cheers Juan

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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Sent via Deja.com

[https://www.deja.com/From: "Juan Cole" <jricole@my-deja.com>](https://www.deja.com/From: \)

Subject: Re: PROFOUND dishonesty vice snookery (was: common ground)

Date: Monday, January 15, 2001 11:30 PM

1) There is a difference between getting some minor detail wrong about contemporary affairs because of a correspondent's error and *deliberately* setting out to commit a falsehood. I am quite satisfied that I did not *lie*. As for getting things right all the time, no one does, and more especially no one does in any kind of journalism, which is what reporting on contemporary matters is. That is why newspapers carry retractions. Even the best reporters sometimes err. However, I would say that of factual assertions of any importance, I have gotten it right, and the errors have been minor. Printing a retraction is not a way of saying 'I'm always wrong,' but of saying 'I try my hardest to get it right and sometimes I fail, and it is more important to me that the truth be put out there than than I appear to be infallible.'

2) I was angry for about 2 1/2 years because the top Baha'i leadership acted toward me and my friends in a perfidious manner, and, outrageously, threatened us with being declared covenant breakers for our innocent email traffic on talisman@indiana.edu. These charges were brought precisely in order to inspire anger, so as to discredit us with the community. Baha'is are trained to see all victims of muggings at the hands of their leaders as blameworthy, and to see any protest of such a mugging as a sign that the victim was always in the wrong. I have by now learned that this sort of cult-like manipulation of people is extremely common among Baha'i officials, and my files are bulging with life stories of persons so harmed.

cheers Juan

Sent via Deja.com

[https://www.deja.com/From: "Juan Cole" <jricole@my-deja.com>](https://www.deja.com/From: \)

Subject: Re: [bahai] Jenifer Tidwell - Letter to the LSA. of Arlington. Massachusetts

Date: Monday, January 29, 2001 6:22 PM

Actually, the awful, terrible conspiracy to convince Baha'is to build local houses of worship or mashriqu'l-adhkars, *in every village and city*, appears to have been started by a suspicious character named Mirza Husayn Ali in his secret conspiratorial text, the Most Holy Book.

From there, certain persons with a perfervid imagination and dubious motives, began agitating for the *immediate* implementation of this horrid plan. A certain Abbas Effendi, styled `Abdul-Baha, appears repeatedly to have commanded his dupes to found as many mashriqs as possible as soon as possible, even in *small towns* (gasp!).

Then another shadowy individual, about whom we know little, put out scandalous pamphlets suggesting that the very work of the LSA and the essential implementation of Baha'i values would remain incomplete until the local mashriqs were built. Many of these noir-like persons appear to have adopted the Eastern honorific, Effendi, and this one was also so styled, with the first name Shawqi, but to throw people off he spelled it Shoghi.

Did not this rogues' gallery realize what dreadful consequences would ensue from their despicable plan? Would not every local community have a place to worship? Might not non-Baha'is feel comfortable coming there and finding a spiritual home? Might not the faith of God emerge from Obscurity? Would not the perquisites and free airplane tickets of the Counsellors and NSA members and House members be endangered if Baha'is diverted their funds and energies to these local architectural monstrosities? Might Baha'is not actually begin praying together frequently, finding a spiritual core to their faith that would keep them committed to it for more than six months after their conversions? It is all, alas, too horrid, too abominable to contemplate!

But, everyone should rest assured! The Thought Police have identified all the latter-day bohemians who have been misled by these pernicious texts and thoughtless individuals! Some have been tried for buying land and dreaming of a Mashriq. Others have been ostracized and given the Cold Shoulder. Anyone who so much as lays a foundation stone shall immediately be declared a Covenant Breaker worse than Mirza Muhammad Ali. The Cause is very Great, and more than great enough to prevent permanently any threatened outbreak of spirituality or implementation of basic Baha'i laws of worship (`ibadat). The Cause is very, very Great.

- The Grand Inquisitor

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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Sent via Deja.com

<https://www.deja.com/>From: <u375701904@spawnkill.ip-mobilphone.net>

Subject: invalid House of Justice Elections

Date: Friday, April 20, 2001 1:30 PM

As we all know, Baha'i elections are *supposed* to take place without any nominating procedure, and without campaigning.

I'd like to suggest that in the light of these principles of Shoghi Effendi, the last few persons elected to the Universal House of Justice were elected in contravention of Baha'i electoral law and are guilty of de facto electioneering.

Typically, the punishment for electioneering is that the person's administrative rights are removed and the body on which he serves is often dissolved for new elections.

In 1963-1983, Baha'i elections for the Universal House of Justice, in which NSA members serve as delegates, appear to have been conducted in an upright manner. Several US and UK NSA secretaries were elected. But then people like Hushmand Fatheazam (India) and Ali Nakhjavani (pioneer in Uganda) were also put on.

From 1988, however, almost all electees have been Counsellors with appointments at the International Teaching Center in Haifa. The two exceptions prove the rule. Adib Taherzadeh was a continental counselor and Doug Martin had been brought to Haifa as a publicist for the UHJ. The NSA secretary of the largest Baha'i community, India, has never been ranked that highly in the voting, even though he makes the most sense given that most Baha'is are in the third world and he knows how to administer them. Likewise, NSA secretaries or just NSA members in large Baha'i communities in Africa and Asia are not considered eligible, apparently. There is no true Third World representation on the House of Justice, which is run by Iranian and Commonwealth males.

On Taherzadeh's death last year, Kiser Barnes, yet another Counselor at the International Teaching Center, was tapped to succeed him. He joins Hooper Dunbar, Peter Khan and Farzam Arbab, all of whom came in that way.

Now, one gets to be counselor at the ITC by appointment. If the ITC counselors are now the candidate pool for UHJ membership, which is what the voting pattern of the past decade and a half demonstrates, then *appointment of a male counselor to the ITC is a form of nomination*.

Counselors at the ITC travel (on your dime folks) all over the world to consult with NSAs, so that they become very well known to the very people who elect the UHJ. This is a form of stealth campaigning. They are also in a position to do favors for NSAs and their members.

It seems to me, then, that Hooper Dunbar, Peter Khan, Farzam Arbab, and Kiser Barnes got to be on the UHJ by nomination and campaigning. The same applies to Doug Martin in my view, but that case is more ambiguous.

Khan and Arbab in particular have shown a ruthless disregard for Baha'i law and basic human decency (as in the scurrilous threats launched at talismanians and the hijacking of the Baha'i encyclopedia by Arbab, and the expulsion of Alison Marshall at Khan's insistence). This pattern of unethical behavior accords well with the illegitimacy of their route to power.

Recently the ITC was shuffled yet again and counselors like Fred Schechter, who were considered too 'soft,' were fired, with extreme hardliners brought in. Not only are the ITC Counselors now 'nominated' for UHJ membership and then sent about to campaign, but

they are subject to an ideological litmus test that is ratcheting the center of gravity on the UHJ increasingly toward the Far Right of authoritarianism, disregard for the rule of law, regimentation of the community & etc.

It an ideal world, those guilty of electioneering would be forced off the House, have their administrative rights removed, and the House would be dissolved in preparation for free and fair elections. But, then, in an ideal world, Hell would have frozen over.

Cheers, Juan

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Sent by jrc1952 from yahoo in field com

This is a spam protected message. Please answer with reference header.

===

jricole

4/21/01 2:10 AM 2 out of 3

One of the reasons that it is objectionable for the counselors at the International Teaching Center to become the candidate pool for members of the Universal House of Justice is that the UHJ appoints them centrally. All the major candidates are thus being determined by one central agency, and it is virtually appointing its own future members.

This centralized nomination procedure is very different from the old situation in which secretaries of major NSAs were the prime candidates. After all, the electorate in each country put the NSA members on, and the NSA members chose the secretary-general. A person had to have a popular base to rise to that position. Hushmand Fatheazam came onto the UHJ in 1963 from being secretary of the Indian NSA if I am not mistaken. And Ian Semple had been secretary of the UK NSA. That process was extremely decentralized.

Decentralized is what Shoghi Effendi was aiming for when he forbade nominations. Nominations allow a couple of major factions to centralize the choice of candidates.

The six or so men on the ITC nowadays are basically nominated to be on the House when the next vacancy falls open. Kiser Barnes smoothly slipped in when Taherzadeh died. Before that Farzam Arbab and Peter Khan had pulled off the same thing. This centralization of candidate-picking is precisely what Shoghi Effendi wanted to avoid when he forbade nominations.

Nowadays, we have an election for the UHJ where there **are** nominations. And there is campaigning. Counsellor Arbab visits his old cronies back in Latin America, and they say to him, can the House please put some development projects in our country and throw some money our way; or can it please give us the millions needed to build a Mashriqu'l-Adhkar?

And Arbab

says, I'll see what I can do. It is the old scratch my back, I'll scratch yours.

Counselors really should not be eligible for election to the UHJ. But they *certainly* should not be considered as nominees for the job.

cheers Juan

From: ""First Name Last Name"" <jricole@my-deja.com>

Subject: Re: invalid argument

Date: Thursday, April 26, 2001 1:40 AM

The 1990 Indian census returned 5,000 persons identifying themselves as Baha'is in the entire country. The census is not perfect but could it miss 2 million people!?

Insiders in the Baha'i administration say there are actually only about 100,000 persons in India who have a strongly Baha'i identity. (Most of the declaration cards were signed by Hindus who like to join clubs and were not intending to abandon their religion).

cheers Juan

--== Sent via Deja.com ==--
<https://www.deja.com/>

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Posted from [207.75.177.122] by way of mail17.bigmailbox.com [209.132.220.48]
via Mailgate.ORG Server - <https://www.Mailgate.ORG>From: "Juan Cole"

<jricole@my-deja.com>

Subject: A New Babi History - Mazandarani's Tarikh-i Zuhur al-Haqq vol. 2

Date: Tuesday, December 26, 2000 5:41 PM

Date: Tue, 26 Dec 2000 17:24:51 -0600

From: Juan Cole <jrcole@UMICH.EDU>

Subject: Tarikh-i Zuhur al-Haqq, vol. 2

H-Bahai is pleased to announce the digital publication at:

<https://www2.h-net.msu.edu/~bahai/arabic/vol4/2tzh/2tzh.htm>

of Hand of the Cause Fadil Mazandarani's *Tarikh-i Zuhur al-Haqq*, vol. 2, which covers the Babi period in over 500 pages. It is a key companion to his vol. 3, which he had published in 1944. This work is digitally published for the first time from a photocopy of the manuscript.

Mazandarani (d. 1956) had unique access to large numbers of early Babi primary sources, which he used in a more rigorous manner than most Iranian Baha'i chroniclers. The current academic literature on Babism depended heavily on vol. 3, but vol. 2 was heretofore quite rare. It is exciting to think what influence it will have on the next generation of scholarship on Babism.

This publishing event brings to 6 the number of the Tarikh-i Zuhur al-Haqq (History of the Manifestation of the Truth) by this author available at

<https://www2.h-net.msu.edu/~bahai/index/diglib/mazand1.htm>

The editors hope eventually to post all nine volumes.

Sincerely

Juan R. I. Cole
H-Bahai Web Editor

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Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>
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Sent via Deja.com
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4/18/01 2:13 AM 53 out of 55

Yeah, yeah, blame the victim. Poor Deborah was dealing with a community where Mr. Victory was telling people arrogantly he is the voice of God (something other residents in the community have confirmed). He even tried to tell people what books they could read. She was being denied the right to see the LSA financial records. Since like \$90,000 was embezzled from the Baha'i fund in neighboring Phoenix not so long ago, there is every reason to be alarmed when the LSA officers start locking up the account books. Her attempts to deal with the problems met with stonewalling and intimidation, over years.

I fiercely applaud both her lawsuit and her making it public. Enormous numbers of lives have been ruined and people steamrolled by authoritarian Baha'is who have misused the Baha'i Institutions as their personal fiefdoms. There is no due process in their conception of the Faith, no redress but appeal upward to persons who have every reason to back the more prominent members of the LSA. It is an engine for repression of basic human rights. Of the thousands of Americans who entered the Baha'i faith since 1968, fully half went right back out. It is not because they were not spiritual. It was because narrow-minded bigots masquerading as Baha'is tried to clamp down on their basic decency as human beings, and then insisted that they put up with that in the name of community unity and 'consultation.' It is no little thing to lose half your converts. The National Teaching Committee has pointed out that if those people had been retained, it would have had future exponential effects on the growth of the faith. Other denominations retain 80% of converts.

Nick, of course, is happy to give his human rights away and to call that religion. But then Nick thinks the religion will take over the civil government. So, having given up our rights for religion, we find that the rights are altogether gone in the end, even in civil society. We have Khomeini's theocracy.

But the rest of us are not going to go so quietly. Nick is still peeved that we kicked George III's butt (along with the American Tories who supported his tyranny). We'd do it again, too.

Juan
jrcole
4/18/01 1:48 AM 114 out of 114

The talisman@indiana.edu logs are the public logs.
The rightwingers in the AO were involved in lots of dastardly behind the scenes action that is not reflected in the logs (which are incomplete because it takes so much time to clean them up for posting).
So, Pat, you can't know everything from them alone.

I have gotten really tired over the years at your self-righteous pose as an even-handed investigator of the truth. You have never given anything I've said, or any other Baha'i liberal has said, a fair hearing. You are entirely capable of twisting words and engaging in propaganda, as we have just seen when you called the talisman logs a dodge.

But here you go, Pat, since you seem to like playing prosecuting attorney so well. (In RC I think that would be called playing the devil's advocate). Why don't you extract from the logs statements of mine 1994-April 1996 that you feel are a good basis for prosecuting me as a covenant breaker. You have enough of a pattern of my postings up there to do it if it can be done.
Let's make it a whole new thread. Let's give me the trial I never had. Maybe I can engage defense counsel.

This old crock that the UHJ didn't close down talisman@indiana.edu is a pile of horse manure as tall as the empire state building. Of course it closed down talisman. It had Birkland threaten the listowner and several of the listowners close friends with being declared *covenant breakers* if they "repeated" the "pattern" of their postings. If you were running a Baha'i list and the UHJ did that to you, I suspect you would close it down, now wouldn't you? Since a reasonable person would expect that to be the result of such brutal threats, I think we may conclude that it was the result being sought by Birkland and his handlers.

Your quotation from Ayatollah Sadiqi did not show there was dissatisfaction with the way talisman was being run. It showed that there are extremely narrow-minded Baha'is who don't like open discourse and will do anything to shut it off. Nolan was always engaging in special pleading for the Right when they got suspended for breaking the list rules. Rather like you.

Birkland, by the way, was only admitted to the list by John on condition that he abide by the list rules, which included *not* accusing people of being covenant breakers. Birkland agreed to the condition. He also gave his word to John that he would share with him any report he wrote about him to Haifa. Birkland broke his word on both issues. He is a liar and an inquisitor. But, he was just following orders, rather like Eichmann.

Juan

jricole
4/17/01 4:16 PM 100 out of 114

> dschellb
>4/16/01 4:01 PM

>Nobody is simply removed for expressing opinions on emails.

Actually, yes, they have been. That was the grounds for the summary disenrollment of Michael McKenny. He expressed in very polite language the wish for women to serve on the Universal House of Justice, a number of times on email. And he was ordered by the UHJ removed from membership in the Baha'i community of Canada. Since Doug Martin was the NSA secretary in Canada before becoming a UHJ member, this was almost certainly mainly at his instigation. It was quite barbaric. Michael is a very sweet and inoffensive person who had not said anything objectionable.

And, Alison Marshall was quite explicitly dropped from the rolls for her email messages, which were also kind and sweet and spiritual. Only a barbarian could have objected to them.

And, a number of prominent liberal posters were threatened with being declared covenant breakers for their email messages to talisman@indiana.edu. Just for writing email messages. They were not schismatics. They never claimed any authority. They just posted their personal ideas.

None of the defrockings that have been instanced here are at all analogous to what was done to ordinary everyday Baha'is like McKenny and Marshall for mere email traffic. It is monstrous. And no mainstream religious group behaves this way in the US. Tell Episcopalians, Methodists and Unitarians about what was done and they will be appalled. They won't say, Oh, yes, that's the way we behave, as well.

Nor is this Baha'i law. Baha'u'llah never disenrolled anyone for expressing his or her personal beliefs. And sanctioning someone without so much as having a conversation with them is explicitly contrary to Baha'i administrative procedure. Nor were the threats about declaring people covenant breakers Baha'i tradition. `Abdul-Baha did that to persons who stole money from the faith or claimed to be its legitimate head. Not to the often looney toons Baha'is like Edward Getsinger just for having odd ideas.

It is all a crock. Nothing to do with Baha'u'llah or the real Baha'i faith. Just to do with the enormous egos and endless arrogance of Doug Martin and Peter Khan.

cheers Juan
jricole
4/18/01 12:32 PM 57 out of 72

Well, Nick, I don't think American liberties have been taken nearly far enough. There is not too much liberty here, but too little.

Two million Americans are incarcerated, a huge gulag that is per capita far more prisoners than any country in Europe has, and resembles Russia. Last I knew, half of them were African-Americans. While a solid core are real criminals, a very large number simply sold a little pot or something and are no more criminal than my grandmother, God bless her soul. Large numbers are raped and brutalized with impunity while in prison. Some are given AIDS this way, basically receiving a death penalty, often for three misdemeanors or a minor felony.

Many Americans sentenced to death are innocent and are not allowed to use DNA evidence to establish their innocence. This is liberty?

Americans are routinely prevented from unionizing, and may be fired for attempting to form a union, in contravention of basic human rights.

The consolidation of publishing and other media, and the small number of media companies means that voices of critique have a great deal of difficulty finding prominent outlets. Rules against a single company owning the major newspaper and a major broadcast outlet in a single city have been gutted. Rupert Murdoch's version of the world is becoming the hegemonic one.

Given the vast assaults on our civil liberties made by the forces of the Right, whether secular or religious, in the past 25 years in the U.S., to speak of giving up further rights voluntarily is to capitulate to a horrible diminution of human agency.

You may, of course, give up all the rights you like. But I have not given up my rights and I don't intend to allow you to dictate to me that I should.

Conservative Baha'is have all kinds of rackets going on. They'll tell you they just want to subject what you write to 'literature review' to ensure 'dignity and accuracy.' Who could argue with that? But what they really mean is that they want to censor everything you write to ensure it doesn't contradict their cherished prejudices. In short, they are running a vast censorship operation. Too many Americans have died fighting forces that wished to impose censorship and end our liberties for me to ever agree to give those liberties up voluntarily.

The idea that Baha'u'llah or `Abdul-Baha would have \*wanted\* me to is ludicrous. Read what `Abdul-Baha says about American liberty in Promulgation of Universal Peace.

cheers Juan

jricole
4/18/01 12:37 PM 58 out of 72

No, actually I am, as a professor, quite interested in things like the local Baha'i politics of places such as Albuquerque (where I was born, by the way). We professors are extremely nosey people, and we often take up causes celebres. Voltaire did, as well, in his time. Plus, local Baha'i politics tells us a

great deal about the nature of the community. I wrote a journal article on Los Angeles Baha'i politics that has received many accolades from other professors:

<https://www-personal.umich.edu/~jrcole/bahai/2000/dialala2.htm>

I am glad you know "the voice of God" so well. Maybe he'll put in a good word for you with the angels.

cheers Juan

jricole
4/18/01 7:56 PM 66 out of 72

Dear Pat:

The word h.urriyyah which can mean either libertinism or liberty is from the root h.*r*r . In classical Arabic being h.urr meant you weren't a slave. I prefer to be h.urr. The word hu-riyyah with a long u and just one "r" is the Arabic for houri, the divine playboy bunnies promised us pious folk in the next life.

Baha'u'llah in the Aqdas said that he approved of h.urriyyah under some circumstances and not others. He makes it clear exactly what he means. He disapproves of h.urriyyah in the sense of libertinism, of anything that might cause human beings to act like animals, without ethical restraint. And, he approves of h.urriyyah in the sense of political liberty, as he demonstrates by praising British parliamentary democracy and by lauding Queen Victoria for extending the franchise and giving the reins of power into the hands of the people.

Baha'u'llah praised liberty/h.urriyyah in the sense of political liberties many, many times in His Arabic and Persian writings, as did `Abdul-Baha. The ultra-conservative fundamentalist Baha'i misuse of the passage from the Aqdas to *criticize* the very parliamentary democracy that Baha'u'llah so vehemently praised is just another example of how the fundies have everything in the Faith ass backwards.

Allow me to quote from *Modernity and the Millennium*:

"[Baha'u'llah] wrote approvingly to the Afnan clan of Shiraz and Bombay in the late 1880s that "in reality, liberty (hurriyyat) and civilization (madaniyyat) and their prerequisites are increasing day by day." In 1889 he wrote a letter in which he characterized his policy of allowing Baha'is to consort peacefully with members of other religions, read their scriptures, and wear Western clothing as the bestowal upon them of liberty (hurriyyat). We have seen that his son `Abdul-Baha, who in this period published nothing without his father's concurrence, extensively argued for liberty of religion and conscience, for equality, and individual rights in A Traveller's Narrative, as well as in his 1875 Secret of Divine Civilization (to be discussed in the next chapter). Only two years after al-Kitab al-Aqdas was completed, `Abdul-Baha was arguing to Iranian conservatives that "This liberty (hurriyyat) in the universal rights of

individuals (huquq-i
`umumiyyih-'i afrad) " is *not* "contrary to prosperity and success. SDC"

In fact, I think this subject deserves a thread of its own.

I was born in Albuquerque and maintain that I was perfectly clear in saying so.

I had enormous difficulties with "literature review" when I was a graduate student, and people (including Glenford Mitchell) tried to browbeat me about it. I did not have trouble after that because I paid no attention to it. It has been alleged that this is one reason they came after me.

cheers Juan

jricole
4/19/01 2:54 AM 72 out of 72

Nick keeps ranting about how they don't have any problems with anti-intellectualism or scholarship there in the U.K.

Actually, the first place in the West a major Baha'i scholar was royally screwed over by the fundamentalists was the U.K.

Around 1965 Denis MacEoin, a very bright lad from Belfast, became a Baha'i, in part under the influence of Adib Taherzadeh. He was one of the youth brought to the 1968 celebrations in Haifa of the centenary of Baha'u'llah's declaration to the kings, and was well thought of. He wrote the House and asked them if he could do more service as a pioneer or as an academic scholar of the Faith.

The House wrote back that both were needed services, and the decision was his.

Denis did an MA in Arabic and Persian at the University of Edinburgh. He then wrote his dissertation on the Babi faith at Cambridge. He was the first Western scholar to work in the National Baha'i Archives in Iran.

But, you know what? He was a good historian and he followed his sources. He started finding alternative accounts that did not square with Nabil's Narrative or God Passes By. Not a problem, really. History is messy, and historical accounts differ. Neither of those works is infallible. But people in the UK knew of Denis's researches, and they kept asking him to give talks and summer schools. They expected that he would just reconfirm their prejudices. When instead he gave the latest research findings, they were outraged.

In 1979 or 1980 UHJ members Ian Semple and David Hoffman summoned Denis to a meeting. They told him he would have to fall silent Or Else. Professors don't fall silent when ordered to by failed actors. He subsequently left the Faith and has spoken critically of it on the BBC and in print. So, the UK was in the '70s and '80s the very center of the storm at that time about scholarship. In a sense, the fundies cut their teeth on MacEoin, and just did to the

rest of us what
had already been proven to work with him.

cheers Juan
jricole
4/19/01 2:12 PM 2 out of 5

It has been alleged that I have posted these quotations from `Abdul-Baha because I believe they apply only to me. Actually, I believe they apply to everyone. They demonstrate that `Abdul-Baha believed in freedom of expression for individual conscience. Of course they apply to me. They also apply to everyone else. And, if I am excluded from their purview, then `Abdul-Baha's principles have been contravened.

It has also been alleged that `Abdul-Baha thought that religious liberty should extend only to the individual's right to choose a religion. Once the individual entered the religion, however, he or she would have to kowtow to whatever the authorities decreed.

This pitiful attempt to pervert `Abdul-Baha's teachings so as to make them safe for fundamentalism is ridiculous on the face of it. What could possibly be gained by having authoritarian religions that oppressed individuals, but giving them a choice of which particular set of ayatollahs they would be oppressed by? Does he mean that Giordano Bruno, burned for his astronomical research, should have had a choice of being burned either by the Roman Catholic authorities or by the Muslim or Buddhist ones? Is that really what `Abdul-Baha is saying here?

According to what `Abdul-Baha has said, I think it is all right for a Baha'i biologist to say publicly he believes in Darwinian evolution. And yet, on talisman-1 when Baha'is said that, they were viciously attacked by the fundies in the community. That didn't look to me like the sort of thing `Abdul-Baha was driving at.

cheers Juan

jricole
4/20/01 1:53 AM 5 out of 5

Dear Don:

I am afraid it is even more complex than simply obeying elected institutions.

First of all, I am sure you will agree that the elected institutions do not have the authority to command us to do something illegal, say to murder someone. There are limits on what they can order us to do. They should not even be allowed to order us to do something unethical, like lie. That they are elected gives them purview over legitimate legislation, not absolute dictatorial authority.

In addition, the elected institutions we have are all houses of justice, and they are purely

legislative in their authority. Interpretation was confined to the Guardian. We have no Guardian, and no individual or body may now claim the prerogative of authoritative interpretation.

So, I am a historian. I write Babi and Baha'i history. Local Spiritual Assemblies and even the House of Justice do not have authority over how I write history. It is not a legislative matter. It is a matter of individual conscience. I have to write history truly, in accordance with the highest standards of professionalism.

In the quote I just posted, `Abdul-Baha says explicitly that there is freedom of expression in the Baha'i faith but not freedom of deeds. The Baha'i elective institutions have no authority from Him to intervene in interpretive matters like someone's personal theology, or how he writes history, or his views on evolution, etc. That was *supposed* to be what made the Baha'i Faith different from past religions, with their inquisitions and heresy trials and declarations that someone is not a believer.

The houses of justice may legislate on *deeds*. According to `Abdul-Baha. They could legislate that all Baha'i men have to get their navels pierced, and I would be first in line at the local navel-piercing shop. But they can't tell me how to write history. Unfortunately, often they want to, and they do not accept `Abdul-Baha's delineation of their sphere of authority. They also want to tell Alison Marshall what her conscientious beliefs must be. They threw her out over matters of interpretation and conscience, not behavior. They stepped over the line that `Abdul-Baha and the Guardian clearly drew. So you see, there is liberty in the Baha'i faith, according to its Holy Figures. Current practices notwithstanding.

cheers Juan

jricole
4/19/01 7:38 PM 65 out of 68

Chris:

I am not bitter. I am filled with righteous anger at the way the beautiful faith of universal love and tolerance is being turned into something resembling the Spanish Inquisition or Jerry Falwell's church in Lynchburg, Va. Read the book of Isaiah. You'll find a lot of 'bitter' things said there. In this dispensation we all have Isaiah's station. Most of us don't have the gumption to speak out the way he did. Besides, on my part, a little bit of attitude saves me a whole lot of time. Because rightwing Baha'is start out thinking they can just throw [their interpretation of the] scripture at you and a few threats to declare you a cb, and you'll just crumble. And, this all takes a lot of time and is pretty useless. So, I think we've established with remarkable swiftness that such tactics won't work here, and that is a gain to us all.

with regard to public criticism of the Baha'i institutions, I agree that under most circumstances it is counter-productive. You're in some small community, the LSA has a policy you don't like; get over it.

But what if the LSA does something criminal, like embezzlement? Then that has to be exposed, doesn't it? As in Phoenix. That was a multi-year embezzlement, and someone on the LSA knew about it and sat on it. That was wrong. Even though it meant it would become public, the whistle had to be blown. And, what, you were going to complain to the Treasurer of the LSA about it? Appealing to the body you disagree with isn't every often going to produce results, especially if they are involved in something unethical.

Deborah's case in Albuquerque is another good example, of where she tried to fix things over years but was stonewalled. In the end she had to take action. When they're refusing to show LSA members the financial accounts, that is scary.

So then you get to the real big biggie. What if the UHJ does something unethical, as with the disenrollment of Alison? Who are we going to appeal to about that? We just have to silently accept it? That seems pretty shitty.

And, remember that these fundamentalist Baha'is wish to create a theocracy in which the Baha'i institutions overthrow the US government and abolish the Bill of Rights. And then the *government* will be able to begin treating each of us the way the UHJ treated Alison, in summary fashion with no due process and no possibility of redress. That's what we really needed, folks, *more* government intervention in our lives. I thought we wanted to get the government off our backs? These people want it sitting in our living rooms, and they want it to have divine exemption from even being *criticized*.

Worse, they maintain that these are teachings of Baha'u'llah, when in fact Baha'u'llah stood for the separation of religion and state.

cheers Juan

jricole

4/19/01 2:27 PM 1 out of 14

In Islam there is a custom called "takfir" where some Muslims get together and call other Muslims infidels, unbelievers, "not Muslims." Actually, one Shi`ite ayatollah issued such a decree against Shaykh Ahmad al-Ahsa'i, declaring him not a Muslim.

When you are declared 'not Muslim' it puts you outside the law. So, anyone can steal from you, rape you, murder you, without fear of punishment by the authorities. One of the ways the Baha'is from a Muslim background in Iran are persecuted is for the clergy to declare them "not Muslim."

Pithy, Dusty and others have declared Alison Marshall and Karen Bacquet "not Baha'i." That is, they have issued a Baha'i takfir against them.

There is only one problem, folks. In `Abdul-Baha's Tablet of a Thousand Verses He explicitly abrogates the custom of takfir. He says it does not exist in the Baha'i faith. Baha'is are not to declare other persons, who claim to be Baha'is, "not Baha'is."

What about, you may ask, villainous covenant breakers like Mirza Muhammad `Ali? Surely they could be tossed out of the Faith?

Nope. This letter is specifically about covenant breakers. Even they can't have a takfir issued against them.

So, the neo-Muslim-fundamentalist Baha'is on this list who have put on large green turbans, cultivated bushy beards dyed with henna, strapped on a saber about their waists, and called for their amanuenses to issue the dire writ of takfir against Karen and Alison may be very proud of themselves. But they have broken Baha'i law and displeased `Abdul-Baha, who is weeping at their antics as he looks down from the Abha kingdom. He thought we'd be able to get past these feudal customs, of takfirs and heresy trials. It was the point of the coming of a *new* religion.

People like the old.

cheers Juan

jricole
4/19/01 7:52 PM 5 out of 14

Yes, removal of administrative rights does not stop someone from being a Baha'i. But that isn't what was done to Michael McKenny and Alison Marshall by the UHJ. They were declared unfit to be "members of the Baha'i community." That sounds to me like a takfir pure and simple. I believe that the House of Justice has contravened the Law of God as laid down by `Abdul-Baha in behaving in this way. Perhaps it was in ignorance of the Law, but in that case they should reverse their decision.

As for the rest, Pithy and Dusty have stridently asserted that Karen Bacquet is not a Baha'i, despite her own assertion that she is. That is also a takfir.

Thanks to Pat for pointing out that it is a severe offense in Islam to issue a groundless takfir.

Here's something I've written on the Tablet, with a provisional translation of the key sentence and the citation to the original text. There is no official translation.

"In the religion of God," `Abdul-Baha asserted, "there is no practice of declaring believers to be morally corrupt (tasfiq) or of declaring them not believers (takfir), nor is debasing or showing contempt for others permitted."* In Islam, the ulama declared suspect Muslims to have departed from the faith for reasons of moral lapses or incorrect doctrine. In medieval legal

theory,
Muslims found to be actually infidels were open to having their lives and property taken by others without fear of legal reprisal. This practice was distasteful to Baha'is for many reasons.
For one, they were often victims of it at the hands of the Muslim clergy. For another, it offended against the ideals of unity, tolerance and freedom of conscience for which many Baha'is felt their religion stood."

*Abdul-Baha, Majmu'ih-i Makatib, INBA Private Printing Volume 59 (Tehran: National Baha'i Archives, 1978; digitally reprinted, East Lansing, Mi.: H-Bahai, 2000), pp. 340, published on the World Wide Web at <https://www2.h-net.msu.edu/~bahai/areprint/ab/G-L/I/59inba/inba59.htm>

jricole
4/20/01 1:08 AM 8 out of 14

I have to keep repeating this. The administrative rights of Alison Marshall and Michael McKenny were not removed. They did not experience tard-i idari. Also, they were not declared covenant breakers, which is tard-i ruhani. These are the only two sanctions we know from the time of `Abdul-Baha and Shoghi Effendi.

Instead, Michael and Alison were declared to be *not* members of the Baha'i community and their names were removed from the rolls of the Canadian and New Zealand Baha'i communities respectively. This was never done by any of the holy figures. These two believers were declared to be not Baha'is, which is takfir. Takfir or declaring someone an infidel was prohibited by `Abdul-Baha. Ipso facto, the House of Justice contravened `Abdul-Baha's explicit instructions when they acted in this manner.

And, your point raises the perfectly reasonable question of why, if Michael and Alison had in fact broken Baha'i law, they were not formally charged and tried for doing so, with presentation of evidence, and why their administrative rights were not simply removed. Alison not only was not charged with wrongdoing, she had no idea she was even on trial until she suddenly learned she had been turned into a non-Baha'i. This is like something from a Kafka novel. You are on trial but you don't know what the charges are. You go to bed a Baha'i and wake up a non-Baha'i because people you don't know have decided what religion you are.

I know it is very hard for people to hear criticism of the House of Justice. It is especially hard for those brought up Baha'is, who imbibed reverence for this institution in their childhoods. I understand that and do not wish to hurt their feelings for no reason.

But it is very hard for *me* to see `Abdul-Baha trashed, to see the clear text of his explicit command blithely ignored. I feel he has been disrespected, major-league. We used to sing about him, "Look at Me, follow Me, be as I am." Don't people sing that any more? Don't

they want to
be like our Exemplar?

In this case the House of Justice has contravened a clear principle of `Abdul-Baha. There are no easy choices. Either you can sweep aside `Abdul-Baha's concerns and disobey his clear directive, or you can stand up for the arbitrary actions of the Martins and Khans. You may love and want to obey `Abdul-Baha and love and want to obey the House of Justice. But here you cannot do both. If you acknowledge `Abdul-Baha as having a higher station than the House of Justice, then you must recognize that He is right and they are wrong.

The institution is new, is growing in maturity, and will make some mistakes along the way. These expulsions are such mistakes. Recognizing and fixing them will make the Faith stronger and better. Leaving them to fester will undermine it.

cheers Juan

jricole
4/20/01 1:20 AM 9 out of 14

p.s.

The analogy for what was done to Michael and Alison would be more along these lines.

A student is admitted to study in a university. The student goes to classes, pays tuition (McKenny had given the Faith a several-thousand-dollar interest-free loan), thinks she is doing fine.

Then one day she gets a letter from the provost saying she is no longer a student at the University. This is not because she has poor grades. It is not because she has behaved improperly, or at least no mention of any ethical lapses is made in the letter.

The regents have just decided that they don't want people like her on campus. She isn't the right sort of person to be a student at this university. Doesn't fit the profile.

If a university administration actually tried to pull this crap, they'd be slapped with a multi million-dollar lawsuit, and the complainant would win hands down.

cheers Juan

jricole
4/19/01 2:48 PM 117 out of 120

Dear Grahame:

Many thanks for your balanced comments.

In Shi`ite Islam there is a principle that one must give absolute obedience to the Supreme Jurisprudent (Ali Khamenei). It is even illegal to criticize him publicly or to question his absolute authority. Ayatollah Montazeri was jailed

recently for doing
just that. Sort of as if we should put Gephart in jail for criticizing Bush.

This principle of blind obedience to religious authority is called in Islam taqlid. It is one of the things Baha'u'llah most vehemently denounced. He came to abolish taqlid. Blind obedience to authority was, in his view, to be replaced by the exercise of public Reason or wisdom (‘aql).

Many Baha'is, however, have rejected Baha'u'llah's teachings in this regard, and gone back to the comforts of blind obedience. In essence, they have reverted to Shi'ite Islam, and just substituted their "institutions" for the ayatollahs.

With regard to Alison, the point is not that she is necessarily a saint (though I personally think she is). The point is that by the standards of Baha'i law that have prevailed for the past century, she a) did not do anything wrong and b) did not receive what in *Baha'i law* is required as due process. She is an example of the new ultra-Rightwing faction that took control of the HOJ between 1988 and 1993 trying to push the community in a cult-like direction. Now, Baha'is don't have rights, even to their own email self-expression, and don't have to be counselled or tried or anything before being punished. Instead of just having their administrative rights removed (bad enough) more extreme steps are taken like throwing them out of the community altogether or threatening them with being declared covenant breakers. This isn't the way the Baha'i Faith functioned when I joined in 1972. It is a new development. And it is very, very dangerous. It is contrary to everything the Baha'i Holy Figures stood for.

cheers Juan

jricole
4/20/01 1:37 AM 120 out of 120

Mark:

Alison Marshall was not "counseled" before she was expelled. She never heard anything from anyone. She explicitly asked a visiting ABM if there were any problems in New Zealand and was told, "no." If anything she was lulled into a false sense of security.

So, the scenario I depicted is perfectly correct in her case, and hers is the most recent major case of sanctions, so it probably points to where things are evolving. It is toward Baha'i Kafkaism. You are on trial but no one will tell you for what. You wake up declared a non-Baha'i but you still think you are a Baha'i.

I don't think Baha'i Kafkaism has any future as a world religion. Maybe some people in Greenwich Village will think it is kind of neat.

cheers Juan
jricole
4/20/01 12:35 PM 78 out of 83

The real story of Nabil's Narrative is that Baha'u'llah asked him to write the history of the Faith, and he did so, finishing around 1888. He showed his draft to Baha'u'llah, who was appalled at all the miracle stories included, and all the unlikely events. Baha'u'llah wrote on this draft in his own hand something to the effect that "we had expected from you a solid history of the Faith" but that that was not we we got.

Nabil was very embarrassed, so he wrote a second draft, which was much more careful and with its feet on the ground.

The second draft appears to have gone into the hands of Mirza Muhammad `Ali and to be unavailable. All the World Centre has is the first draft, of which Baha'u'llah *disapproved*. That is why Shoghi Effendi edited it so heavily before translating it.

As for *God Passes By*, Shoghi Effendi disclaimed being infallible on matters like economics, science and history. It is a great book. It has some errors. Moreover, there were lots of sources SE did not have access to.

The attempt to recreate biblical inerrancy by Baha'i fundamentalists using these texts is doomed to fail. But don't worry, if you want infallible history and inerrant texts. I hear the Southern Baptists are looking for converts.

cheers Juan

jricole
4/20/01 6:15 PM 81 out of 83

Don, the reason you don't find so many miracle stories in the Dawnbreakers is that Shoghi Effendi edited them out. He was aware of how Baha'u'llah had disapproved of the first draft of Nabil's Narrative. But the second draft has gone missing, so he exercised his judgment in which passages to translate. What we have in English is not the whole Persian text; it is bits and pieces chosen by SE and woven together by him into a seamless narrative.

As for Baha'is believing the Dawnbreakers is inerrant or unchallengeable, this is a very common belief in the community. Dusty appears to hold it. Zikrullah Khadem was a fanatical believer in it. Furutan made another Hand of the Cause, Fadil Mazandarani, apologize for publishing early Babi texts that contradicted Nabil, and saw to it that his immense 9-volume History of the Faith was never published. A lot of Iranian Baha'is of a fundamentalist turn of mind believe in this infallible Nabil nonsense, and it has seeped over into a lot of the American community. Or maybe the Americans reinvented it.

Nabil in fact makes lots of errors and did not always depend on the best sources, as John Walbridge has shown.

<https://www2.h-net.msu.edu/~bahai/bhpapers/vol2/nabilz.htm>

cheers Juan

jricole

4/20/01 12:42 PM 71 out of 82

Dear Chris:

The problem is that you are thinking juridically rather than in terms of human rights. You are focusing on the process rather than on the outcome. This is a basic error of logic.

"Consultation" can produce erroneous decisions. `Abdul-Baha did not say it always produced right decisions. He said the errors would get corrected over time.

The "consultation" that produced the expulsion of Alison Marshall was such an error. All Steve, Karen and I are asking for is that the error be corrected. What is going on here is consultation, as well.

That you do not have the UHJ perspective on the expulsion is one of the things we are complaining about. *Nobody* was given that perspective, least of all Alison herself. She has no idea what happened! She was never contacted, never received formal charges, never had a chance to defend herself, never received an explanation of any sort. It was completely arbitrary. That is precisely the problem.

I do not believe, if this were done to you, you would accept it cheerfully. Nor do I think you should. Nor should anyone. It is horrible.

cheers Juan

jricole

4/21/01 1:14 AM 80 out of 82

Dear Pam:

The quote you give, purportedly from `Abdul-Baha, is a very bad translation of a text, the Persian of which no longer appears to exist. The translation was also tampered with by later editors. It is certainly a mistranslation, which contradicts everything else `Abdul-Baha said on the subject. It is worthless as evidence of what `Abdul-Baha thought on the subject of the separation of religion and state, which He taught ceaselessly. It is less than a pilgrim's note.

The problem is that in technical Islamic jurisprudence, "siyasi" authority referred to the legislation of post-scriptural prohibitions and ordinances by the duly constituted authority. However, the word "siyasi" came to be used as the new coinage to translate the modern western conception of "politics" through the early 20th century. So, some of `Abdul-Baha's translators misunderstood what he meant by the term when he was speaking classical Arabic or technical Persian. They thought he meant the new sense of 'political' when he was actually talking about a category of law.

Anyone who is actually interested in *`Abdul-Baha's* views on the separation of religion and state should read his c. 1892 *Treatise on Leadership*:

<https://www2.h-net.msu.edu/~bahai/trans/vol2/absiyasi.htm>

Baha'u'llah and `Abdul-Baha genuinely opposed theocracy or the take-over of civil political regimes by religious organizations. They both believed strongly in the need for world-wide parliamentary democracy that would make a place for religion in public life.

As for accusing me of contacting the enemies of the faith, this really is too much. In 1998 when the Iranian regime closed the Baha'i Open University, I organized massive internet protests and helped contacted the Chronicle of Higher Education to do an article. I gathered hundreds, perhaps thousands of signatures for an academic internet petition on behalf of the freedom of the Iranian Baha'is, and I sent the petitions and signatures to Ayatollah Ali Khamenei and President Mohammad Khatami myself, with a letter signed by me. For a person prominent in Iranian studies to do this was rather dangerous, but I stuck my neck out for my Baha'i co-religionists.

As Rick Burns the Computer Guy says on SNL, "You're welcome . . ."

cheers Juan

jricole
4/20/01 6:06 PM 26 out of 39

Dear Sherry:

You said that you are not saying I am not a Baha'i, only that I am to a lesser degree a Baha'i than you are.
So, how many of us second-class Baha'is are there? And when will Queen Sherry present Parliament with our names so that we can be recorded as "Lesser Degree Baha'is"?

As for your charge that I am attacking the Faith, I am doing no such thing. Baha'u'llah is my hero, and I won't stand for a word to be spoken against him. His Scriptures and His Principles are the greatest thing in religion ever. I have devoted my life to studying them and trying to understand them. Read my book about Him, *Modernity and the Millennium*, available via amazon.com.

What I am doing is insisting that the hardline fundamentalists don't own the Baha'i Faith. And, believe it or not, 99% of Americans will be really, really relieved to hear this and much more interested in the Faith once they've read what I have to say. It is the authoritarian fundamentalism of some of the posters here which turns people off, and several seekers following this board have even said so.

cheers Juan
jricole

I am indeed sincerely concerned, precisely because I am zealous for the legitimacy and honor of the House of Justice, our legislature.

Shoghi Effendi forbade nominations and canvassing. Period. If delegates to the international elections are allowing appointment to the International Teaching Center to function as a nomination, then they are breaking Baha'i law. Period.

If they are being swayed by not only such a "nomination" but also by the possible favors these Counselor/candidates might do them, then they are breaking Baha'i law. Period.

Any LSA elected like that would be dissolved yesterday and its members sanctioned. How can we expect the LSAs to elect in an upright manner, in accordance with Shoghi Effendi's instructions, if the international elections are flaunting his rules?

Shoghi Effendi well predicted the consequences of this sort of nomination process--the rise of factionalism, the dominance of personalities, the deprivation of delegates of their right to choose more widely among candidates. These are precisely the ills that affect the international administration of the Baha'i Faith at the present, and they flow from the ITC members being viewed as having been nominated for high Baha'i elective office.

The delegates have a responsibility to reject the notion of nominations. They must kick the habit of doing the easy thing and voting for the ITC counselors. But the UHJ also has a responsibility, to put the ITC members and continental counselors off limits for election to the House, the way the Hands were.

Our international administration is behaving erratically, unjustly, unfairly, in contravention of basic Baha'i principle and procedure. We all have a responsibility for righting this problem lest it take us to the jungles of Guyana in the end.

cheers Juan

jricole

5/2/01 2:44 AM 9 out of 10

Ultimately the aforementioned member of the UHJ, Doug Martin, sent a counselor to my house to interrogate me. "How can you say you believe in Baha'u'llah when you speak of him as a historical personage?" he asked me, along with many other similarly stupid questions. The counselor, Stephen Birkland, called me up a month and a half later to say that the UHJ and the International Teaching Center had authorized him to tell me that I had been found guilty of "making statements contrary to the Covenant." This was clearly a threat to declare me a c.b. for my postings on talisman (which can be seen and evaluated for heresy at

<https://www-personal.umich.edu/~jrcole/bahai.htm>

I felt that for the UHJ (or more precisely Doug Martin) to make such threats behind the scenes

was morally unconscionable, and I could not remain a member of any administration that these persons headed up.

And, I didn't know any way of being a Baha'i under such a situation. Plus I was worried about my friends, about the future of the faith, etc. It seemed best for all that I withdraw, since that was apparently what the UHJ wanted.

Over time, however, I found again my faith in Baha'u'llah, and gradually became detached from

all the other issues, so that I publicly declared my faith in Feb. of 1999. I have not forbidden anyone to enroll me administratively, but it is all right with me if no one does. I am living for Baha'u'llah now, not for a registration card.

I do not mean by telling you this to attempt to shake your faith in the House of Justice. After all, the latter body existed before 1993 when Doug Martin was elected to it, and will exist after Doug is, alas, no longer with us. It is not the body that lacks legitimacy. It is that some members have recently gotten onto it by electioneering, and have misused their power to abuse the basic human rights of thinking Baha'is. The body itself will survive these shenanigans, and will denounce the perpetrators of these high crimes and misdemeanors in the future.

In the meantime, we have a message to promote. It is the message of Baha'u'llah. It is the oneness of humankind (yes, even the oneness of Doug Martin and Juan Cole, however much he may dislike the idea of being mentioned in the same breath with me). It is love for all, tolerance for all, unity in diversity (which is not the same as demands for uniformity). It is a lot of work. So stop goofing off on the internet and get busy.

cheers Juan Cole

jricole
5/2/01 3:09 AM 54 out of 58

Dear Tranquilplaces:

Shouldn't that be Tranquil?

You know, Senator John McCain was captured by the North Vietnamese and spent years in a prison in Hanoi. While he was there the North Vietnamese succeeded in breaking him. He signed a confession of wrong-doing, condemned the United States, supported Vietnamese communism, etc.

Apparently about 50% of prisoners of war break in this way.

I don't know of anyone who served in Vietnam who is in any way critical of Senator McCain for having caved. He was under enormous psychological and physical pressure. He has gone on to serve his country admirably and has redeemed himself. He certainly would have been a better president than the current incumbent.

Although my own situation is only vaguely analogous to that of McCain, there are faint parallels. Cult-like organizations indoctrinate their members to have a horror of being declared heretics (here, "covenant breakers"), which is seen as a supernatural sort of taboo. In the hothouse atmosphere of 95-96, when the internet was fairly new and powerful fundamentalists on the UHJ were convinced that the genie could be put back in the bottle, I was subjected to enormous psychological pressures aimed at making me either fall silent or resign.

I regret, of course, that I succumbed to them, though it is still not clear to me what else I could have done. But unless you have been in a similar situation, you quite simply don't have the standing to accuse me of being a coward.

By the way, I pioneered for Baha'u'llah in Lebanon during the Civil War, and had mortars go off quite nearby me. I insisted on staying. I don't believe I am a coward. Have you ever risked your life for Baha'u'llah?

Juan Cole

Juan,

Your belief that the uhj is going to reform itself appears to me quite naive. I argue the shape is set for things to come. It's also plausible that the uhj has unavoidably disclosed what the bahai faith *is* and has been all along.

It's just as likely that the uhj has been following the examples of both Baha'u'llah and Abdul-Baha: public support and expressions of largely liberal and progressive values while concealing an inveterate fundamentalism....

A conclusion difficult to escape given the past decade and so forth.

FG

jricole
7/3/01 1:40 AM 1 out of 30

The following is also posted at:

<https://www-personal.umich.edu/~jrcole/bahai/2001/colerepl.htm>

Commentary On Amin Banani, "Some Reflections on Juan Cole's Modernity and the Millennium"

Juan R. I. Cole

I would like to take this opportunity to respond to Amin Banani's meditation on my recent book (Amin Banani, "Some Reflections on Juan Cole's Modernity and the Millennium," Baha'i Studies Review, Volume 9 (1999/2000), pp. 159-162). It has been necessary for me to reply on the Internet because the journal itself was forbidden by higher Baha'i authorities to allow me to reply to this review in its pages. Having Banani's reactions to the book is particularly interesting, since he has been so crucial to the development of Iranian studies in the United States during the past half-century. Despite being an immigrant from a very different culture at a time when the U.S. was relatively closed to immigration, he pursued a highly successful academic career in his adopted country, which welcomed him without regard to the issues of religious orthodoxy that had hounded his coreligionists in the land of his birth. His first book, on Reza Shah's modernization program, in many respects still stands today, a remarkable feat. His pioneering researches on Shi'ite passion plays foreshadowed a flood of later work. His

sensitive and selfless
co-translations of poets like Furugh Farrukhzad, in which he called upon the cooperation of prize-winning English-language poets, constituted a major paradigm shift in our approach to literary translation of Persian. He was also instrumental in introducing this prominent woman writer to English-speaking audiences. At UCLA, he mentored, without any fanfare or due recognition, a stream of doctoral students who went on to make key contributions to the academic study of Iran and the Middle East.

Banani's help and encouragement have thus been important to many scholars of the Middle East over the past 40 years, including to myself. Clearly, he is not responsible for what they go on to write, and it is natural that he would wish in some instances to make his differences with his former students clear. I deeply appreciate his forthright acknowledgment of the value of my book at the beginning of his meditation, in which he points to its importance for Iranian historiography and for the study of modernity in the Middle East. While he does not use the word "brilliant" lightly or often about scholars, in this case his application of it to yours truly, a mere yeoman historian, is surely a sign of his own generosity of spirit more than anything else.

Banani's subsequent comments come under three headings. First, he objects to what he perceives as an implicit assumption in the book that good scholarship is agnostic and incompatible with faith. Second, he is under the impression that I have traced "every bit of what is modern in Baha'u'llah's thought to direct or indirect influences of the West," and have done so with too little real evidence for such influences. Third, he objects to a small paragraph at the end of the book in which I suggested that "some contemporary leaders" of the Baha'i faith were committed to principles such as scriptural literalism, patriarchy, theocracy and so forth.

jricole
7/3/01 1:42 AM 2 out of 30

I would like to reply to each of these points very briefly. First, I wish to query Banani's assumption (that seems to be all it is) that Modernity and the Millennium advocates an implicit agnosticism. His conclusion is certainly not one that other reviewers have come to. The Islamicist Merlin Swartz wrote in his review of my book [in *The American Historical Review*, Volume 105, no. 3 (June 2000): 1049, the flagship journal for some 17,000 professional historians in the U.S.] that it depicted the Baha'i faith as critical of the excesses of Enlightenment rationalism and Jacobinism, saying:

"Baha'ism insisted that only a religious dimension is capable of providing the kind of constraints that the secularist and rationalist aspects of modernist doctrines need to protect them against excess a concern dramatically underscored by the events of the modern period."

The author of the review then adds:

"To the degree that Cole endorses this Baha'i emphasis on the importance of a religious dimension, some readers will undoubtedly see the present work as in part an apologia for religion. Whether one agrees with the position articulated in this work or not, one must concede that Cole has raised a set of issues that demand careful, critical attention."

Thus, the "agnosticism" of Cole's approach in *Modernity and the Millennium* appears to be more a subjective impression of Banani than an objective assessment. Other reviewers have seen the book as the work of an "apologist" for "religion." This phrase keeps cropping up among Western academics that read my work. A draft of the article in *The International Journal of Middle East Studies* that later was reworked into chapters 2 and 3 of the book was criticized by one of the outside readers as "a clever apology for Baha'ism." The editor nevertheless published it.

Moreover, it would be extremely difficult to discover any affirmation of faith in a specific religion in `Abdul-Baha's *Secret of Divine Civilization*, a book of social and religious reformism aimed at the wider Middle Eastern society, which was published anonymously in Bombay in 1882. Like contemporary academic scholarship, the language of nineteenth-century reformism participated in certain universal assumptions and vocabulary that were not specific to particular religious or cultural groups. `Abdul-Baha unhesitatingly adopted this language in order to reach his audience, suppressing open acknowledgment of the inspiration for many of the ideas he advocated. To the extent that `Abdul-Baha is an exemplar for contemporary Baha'is, one might expect this lack of explicitness to be more common in Baha'i writing about the social principles of their religion than it is.

jricole

7/3/01 1:44 AM 3 out of 30

It strikes me as particularly odd that I should be accused of agnosticism, since I am to my knowledge the only academic Baha'i historian of my generation who has also written theology. If the accusation is that I reserve theological assertions for theology and historical ones for my history-writing, I plead guilty. However, a similar approach to historiography is visible in others. It is difficult for me to see any difference in the style in which *Modernity and the Millennium* is written and the academic historical writings on the Babi-Baha'i tradition of Alessandro Bausani, Abbas Amanat, Peter Smith, Todd Lawson and Moojan Momen. In a 1983 article for *IJMES*, Momen actually applied a sophisticated mathematical formula to establish that the class origins of the Babis as Tabarsi were statistically similar to those of Iranians as a whole! (Moojan Momen, "The Social Basis for the Babi Upheavals in Iran (1848-53)," *International Journal of*

Middle East Studies 15 (1983):157-183.) Indeed, I cannot recall Banani himself publishing anything on the Baha'i faith in refereed academic venues outside the Baha'i publishing establishment, which gave any practical demonstration of a successful alternative, pietistic approach to the writing of Baha'i history. It seems to me that my book is being singled out for a style that is commonplace in academic writing on the history of religious movements, which has been employed by a number of prominent Baha'is in good standing.

The second main issue with which Banani is concerned in his meditation is what he sees as my attempt to trace all the major Baha'i principles to Western influences. Here again, I explicitly deny in the book (and I continue to deny here) that this dichotomy is a useful way of thinking. I note that modernity was felt as alien in Europe, just as it was in the Middle East. The antinomy between the "West" and the "Middle East" is itself an artifact of a modernist outlook, rooted in binary oppositions and nationalist claims on knowledge. `Abdul-Baha in The Secret of Divine Civilization denounced the anxiety among Iranian Shi`ites of his time to avoid "Western" influence as a piece of foolishness. Nineteenth-century modernity was global in its origins and impact. "The West" is not a useful category for considering this phenomenon. The Chinese invented printing, gunpowder and bureaucracy, and there is some evidence that Europe derived most if not all of these from East Asia. Algebra and key advances in astronomy were invented by the Muslims. Benedict Anderson has argued that nationalism was first imagined in Latin America. The great colonial empires were Creole, hybrid affairs. A Muslim pilot guided Vasco da Gama to India. Baha'u'llah lived his life in the Greater Mediterranean (including five years on European soil), and responded to the crises and conundrums faced by the people around him who felt the impact of modernity, whether they were Europeans or Middle Easterners. All prophets address both transcendental spiritual and ethical concerns and more immediate social problems, and this book is about the latter.

jricole

7/3/01 1:45 AM 4 out of 30

With regard to peace thought, I talk of India's Akbar and of Shi`ite millennialist traditions and hopes, not just about Western European movements. I give clear evidence of the importance for Baha'u'llah's thinking on collective security of the 1856 Treaty of Paris (which ended the Crimean War), a document hammered out by Middle Easterners like Mehmet Emin Ali Pasha as well as by European and Russian diplomats. To see this treaty, which pledged several Western European nations to go to war to protect the Ottomans from any future Russian aggression, as a "Western" document would be to ignore the Ottoman context of and key contributions to it.

Rather, it was a document that evolved in the interaction and dialogue (violent and peaceful) of the peoples of the Greater Mediterranean, articulating the principle of collective security, which Baha'u'llah approved of as a model for global peacekeeping. I show the ways in which Baha'u'llah presents a severe critique of reigning European ideologies such as Romantic nationalism and Enlightenment deism, and suggest its indigenous roots.

Where I sketch parallel European developments, these are instanced as contributory to the Zeitgeist of the Greater Mediterranean during Baha'u'llah's lifetime, not necessarily as direct influences on him. The evidence for his interactions with progressive Ottoman officials and intellectuals, however, seems to me far more extensive than Banani is willing to admit, going rather beyond casual coffeehouse conversations, to actual correspondence and long association, not to mention awareness of the Ottoman press. The problematic of my book is not Westernization, the old paradigm so crucial to Banani's early work on Reza Shah at Stanford in the 1950s, but modernity and postmodernity with their global contexts and impact. That he insists on reading the latter through the lens of the former seems to me to say more about his unwillingness to abandon the old paradigm of modernization theory than about my book.

jricole

7/3/01 1:46 AM 5 out of 30

Banani characterizes me as having asserted the influence of "fundamentalism" among some contemporary Baha'i leaders, and goes on to say that I was "presumably" speaking of "Shoghi Effendi and the Universal House of Justice." I must confess myself absolutely astonished that a scholar of Banani's caliber and eminence should have chosen arbitrarily to put words in my mouth in this way. Since I was speaking of the contemporary Baha'i community, I obviously did not have Shoghi Effendi in mind. I spoke simply of "some leaders." Moreover, this particular tack in his argument bewilders me because I have listened to endless complaints from him about the Universal House of Justice's policies toward scholarship. He complained about having his own translation work interfered with on a number of occasions. He angrily withdrew his name from his introduction to Muhammad `Ali Salmani's My Memories of Baha'u'llah, when the translation by Marzieh Gail was ordered bowdlerized by the Universal House of Justice in 1982. I heard through a friend that he was criticized for this move in Haifa as "spineless." (Apparently his unwillingness to defend the censorship of primary sources was seen as a sort of cowardice and lack of commitment to the Baha'i Cause.) Nor did the Amin Banani I knew have much respect for the intellectual acumen of the Baha'i establishment in Haifa. He once told me, "The problem with Haifa is that they do not know what they do not know." For him now to insist that

there is no hint of religious fundamentalism attaching to anyone in the Baha'i world center, as he does in his "meditation," seems to me contradictory to everything he ever said to me privately on this subject. While I would not ordinarily begrudge him this bit of pious dissimulation, it does seem a bit hard for him now to take me to task for saying publicly what he has long said privately. As for my general point, I cannot see how it differs in any essential way from that of Moojan Momen in his article on fundamentalism in this very journal (Moojan Momen, "Fundamentalism and Liberalism: Towards an Understanding of the Dichotomy," Baha'i Studies Review, vol. 2 (1), [1992]). Momen makes the same argument as I do, that fundamentalist and liberal tendencies both exist in the contemporary Baha'i faith, and that the conflict that sometimes breaks out between the two can be painful for individuals. That this somewhat obvious assertion should cause any controversy somewhat amazes me, since by now there are a fair number of well known such conflicts.

jricole
7/3/01 1:49 AM 6 out of 30

That a small paragraph in a 264-page book, virtually the only passage that is anything but laudatory about the movement, should be the focus of so much commentary, suggests to me that it is being used as a hook rather than being the actual subject. It is a hook for bringing up the discontents I have expressed, not in this book but in other forums, about anti-intellectualism in the contemporary community (the justice of which Banani graciously acknowledges). This book was substantially completed before those controversies broke out, however, and the comments in the conclusion about a contemporary fundamentalist tendency were simply intended to demonstrate the fallacy of essentialism and the fluidity of religious responses to modernity. I should therefore be sorry to see one sentence dominate discussion of a book that is largely about another subject altogether.

Finally, I am disturbed by a particular aspect of the Banani review. He objects to the use of the methodologies of what I called formal academic scholarship in the study of the Baha'i religion. Yet these methodologies are simply the ones of contextualization and historical explanation, the same ones he has used all his life and for which he represented himself to stand before the U.S. academic community. His equation of these methods with the lifework of Shaykh Muhammad Taqi Isfahani Najafi, the prominent Shi`ite clergyman of nineteenth century Isfahan, seems to me actually bizarre. Shaykh Muhammad Taqi, whom Baha'u'llah called "the son of the Wolf," never wrote anything at all employing the modern historical methodologies to which I appealed to in my book. He was simply a traditional nineteenth-century clergyman. He attacked Baha'u'llah on

theological grounds, not academic ones. And, of course, he had a number of Babis and Baha'is killed as heretics. To equate a figure like Shaykh Muhammad Taqi with contemporary academic historians of the Babi and Baha'i religions seems to me a category error to say the least. For my own part, I not only have not attacked Baha'u'llah (in whom I am a believer and whose cause I have served for nearly 30 years), but I have been vocal and active in defending the Iranian Baha'i community from persecution. I decline to speculate as to why Banani chose to bring up Shaykh Muhammad Taqi in this context, because all the explanations I have been able to think of are unworthy.

That subject of my book was the alternative image of modernity presented to us by Baha'u'llah, a vision of peace, tolerant spirituality, global cooperation, human rights, the advent of reason among the masses and the concomitant rise of parliamentary governance, the equality of women and men, and the development of the potential of societies and persons throughout the world. Many would call it a hopelessly utopian and unrealistic vision. They would point out that if minor differences concerning the presentation of it are capable of dividing old friends like Amin Banani and myself, who share that vision even if we do not agree about the best ways to achieve it, then it really is nothing more than a chimera. I for one refuse to believe that either of these latter, cynical propositions is true.

***Modernity and the Millennium: The Genesis of the Baha'i Faith in the 19th Century Middle East (New York: Columbia University Press, 1998) is available from Amazon.com at:**
https://www.amazon.com/exec/obidos/ASIN/0231110812/qid=994139535/sr=1-1/ref=sc_b_1/102-3518982-5014567

pdodenhoff
7/3/01 8:42 AM 7 out of 30

Dear Juan,
An excellent response to a very disingenuous article. That the powers that be have forbidden your response from being published in BSR is no longer surprising and indicative of what they perceive "Baha'i scholarship" to be all about.
Nice to "hear" from you again!
Peace,
Paul

jricole
7/3/01 1:17 PM 9 out of 30

1) Hi, Paul! Thanks for the kind words. It is great to hear from you, too. Why don't you join us

over at
talisman9@yahoogroups.com?

I should be clear that the editorial staff at the Baha'i Studies Review are not to blame for my inability to reply to the review there. This was something imposed on them from higher up, either the UK National Assembly or the Universal House of Justice. Of course, behind the facade of niceness, the Baha'i "Institutions" have a strong totalitarian streak. In-house journals like BSR are viewed by them as places where they can beat up on people they don't like and deny the victims any voice in reply. The same thing happened when I tried to reply to an article trashing me by Nader Saiedi in the Journal of Baha'i Studies. I was not even given the courtesy of a reply by the "editor" Wendy Heller (not someone to my knowledge with any serious academic credentials. Something like JBS (but not BSR) is a kind of front organ for trying to influence academics in a cult-like direction, similar to what the Moonies do.

2) With regard to "Baha'ism" and academics, the use of the term does not imply lack of expertise. I have heard Amin Banani, a Baha'i professor who taught for decades at UCLA, argue that we should use the term rather than the awkward "the Baha'i Faith," which no copy-editor would accept as good English. Academics call the Society of Friends "Quakers", the Church of Jesus Christ of the Latter Day Saints "Mormons," etc., etc. It doesn't mean they lack expertise; sometimes they have studied these movements for decades and know much more about them than casual believers do. I myself use "the Baha'i faith" and have convinced the copy-editors to let me do so, because I want Baha'is to feel comfortable reading my academic scholarship on our religion. But I don't objec to "Baha'ism." And, in some languages, like Russian, even the Baha'is use the equivalent.

cheers Juan Cole

jricole
7/4/01 1:45 AM 12 out of 30

H-Bahai routinely publishes replies from authors whose work has been criticized on the list. It is genuinely an academic list, and follows standard academic procedures as mandated by H-Net. The policies are set by the editorial board, which includes seven or eight prominent academics and archivists who have demonstrated a strong commitment to academic values, who have higher degrees and posts at universities, and who have earned the right not to be smeared by Pat Kohli.

The fact is, Pat, that when a journal publishes a strongly negative review of a book, it has an obligation to allow an author response. I do this frequently at the *International Journal of Middle East Studies* (Cambridge University Press), which I edit. For the journal to be forbidden to allow an author reply by an NSA or by the UHJ is just sleazy, and demonstrates

how radically
unfair the typical behind the scenes practices of the Baha'i administration really are.

I don't believe you could quote anything from **Modernity and the Millennium** that
would show
that

I am an agnostic. I believe you might even find that I talk about Baha'u'llah
"revealing" Tablets!

As for people who want to criticize the norms of academic writing about religion,
they have a
responsibility to actually demonstrate how it could be done better. We are waiting
for **your**
book published at a university press, Pat.

cheers Juan

jricole

7/4/01 2:39 PM 14 out of 30

Dear Don:

Academic scholarship is not so different from writing
software code. There are rules for how to find out
why a particular program functions as it does. If you
follow the rules, you get a pretty good idea of what
drives the program, what bugs it has, etc. Academic historians have developed rules
for trying to
understand what happened in the past and how it has shaped the present. Mostly
nobody minds
that they do this. But somehow when they apply the same rules to the history of
religions, there
are howls of protest. People who have a fundamentalist approach to religion want
to deny that
their church or religious community has unfolded in **history** and that its history
can be
recovered by the same methods as the history of a nation or a civil association. But
this is just
special pleading. Religions may or may not receive inspiration from outside History,
from the
Transcendent. That is not something a historian can decide. But whatever their
original
inspiration, religions are human institutions with a human history just like
everything else. Nor
are prophets non-human.

As for your problem with Denis MacEoin, no one will assert that any particular
conclusion
reached at any particular time by a specific historian is necessarily correct. One can
always find
things to disagree with in the work of any historian. The point is that the academic
historian's
methodology is most likely to give us the best over-all view of how a religious
movement
developed over time. Academic history always involves an argument among
historians and their
readers, which also tends to bring certain conclusions into question over time and
provokes a
search for more evidence and analysis. The picture delivered by academic history
improves over
time. MacEoin was a pioneer. Some of his conclusions may not stand. But he showed
the way to
a new understanding of the Babi and Baha'i religions that is far more solidly based

than that of,
say, Esslemont (which is the kind of thing we had before).

On the specific point you raised, Baha'u'llah disavows the idea of incarnation (hulul). However, it is true that his diction changes over time. In the 1860s and 1870s when he says "Haqq" (Absolute Truth), it is always a reference to God. In the late Akka period he often uses "Haqq" to refer to himself. So Denis may or may not have gotten the nuances right, but his point is not without foundation in the textual evidence.

cheers Juan

jricole on beliefnet
6/10/01 10:50 PM 26 out of 27

Allah'u'Abha, all.

Yes, I am a Baha'i, and a follower of Baha'u'llah. Have been since 1972, with a short hiatus in the mid to late 1990s. I have not been declared a non-Baha'i by anyone to my knowledge, except bigotted ignoramuses masquerading as tolerant and loving Baha'is. I am the only Baha'i author that thousands of non-Baha'i academics and journalists have ever read, so I am not only a Baha'i but I am a well-known one, relatively speaking.

I guess I don't think it is netiquette to put an individual's name in the subject header. We wouldn't allow that at talisman9@yahoogroups.com, where moderators also exclude ad hominem and declarations that so-and-so is not a Baha'i. Those of you reading this who like intellectual, no-holds-barred discussions that are nevertheless not personal slugfests are invited to join us over there.

That said, I recognize that authors are public persons and that it is inevitable that if you write a book at some point people will discuss you. I'm philosophical about it. I wish everyone with any interest in the subject would read *Modernity and the Millennium: The Genesis of the Baha'i Faith in the 19th Century Middle East* (Columbia Univ. Press, 1998) and look at two Web pages:

<https://www-personal.umich.edu/~jrcole/bahai.htm>

and

<https://www2.h-net.msu.edu/~bahai>

If anyone has specific questions, I'd be glad to answer them, but please cc me at jrcole@umich.edu and say this is on beliefnet.

And, yes, I accept the legitimate authority of the Baha'i institutions, though I think they sometimes exercise it in a way damaging to the Cause of God, because of their immaturity. And, no, I don't want any followers. People should get their own goddamn schtick. Sheesh.

May the Glory of the All-Glorious be upon us all -

cheers Juan

jricole

4/17/01 1:35 AM 24 out of 30

I was surprised to see my name in the heading of the thread. I don't get time to read these boards very often, and would appreciate not being made the title of postings here unless I am cc'd at my regular email address.

I was called 'not a Baha'i.' I consider myself a believer in Baha'u'llah. I became a Baha'i in 1972. I had resigned under duress May 1996-Feb. 1999 when I re-declared, but for much of even that period my heart was with Baha'u'llah. And it had been for a long time. I pioneered in Lebanon during the early years of the Civil War there and risked my life for the Baha'i Faith. I also became deathly ill in India while pioneering there, was unconscious for several days, and could easily have died. One doesn't normally wish to bring such matters up. But when a coddled suburban American who has never risked his life for Baha'u'llah excommunicates you, you are sort of forced to present counter-evidence.

It is quite irrelevant to me whether some persons wish to set up criteria for throwing people like me out of the Baha'i faith. I have not done anything to them, and I have not brought into question *their* faith. I have never forced my opinion on anyone. They are acting aggressively toward someone who only wanted to serve Baha'u'llah. That service and that faith will continue whether they like it or not. A lot of people have been excommunicated by their communities. Spinoza was thrown out of Amsterdam's Jewish community by the rabbis. Hindu religious leaders excommunicated Gandhi. Shaykh Ahmad al-Ahsa'i was declared an infidel, putting his life at risk. I am just an ordinary historian and so am even more liable to being so treated than those great souls were. I can't see what harm it did them in the end. We heretics are the ones who write the interesting books, the ones that get read even after we are dead.

So, I am too a Baha'i. Nyaaah.

cheers Juan

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

**From: "Juan R. Cole" <jrcole@u...>
Date: Sun Feb 16, 2003 2:30 pm
Subject: Re: [talisman9] Re: Horselovers
observation's,**

Peter Khan and Martin Douglas kept promising the Baha'is that if only they took away their children's toy money and kept meeting in their living rooms instead of buying local Baha'i centers--and sent the money instead to Haifa for building the Arc, then world peace would suddenly arrive and the Baha'i faith would emerge from obscurity.

I will let the talismanians decide whether the \$300 million invested in wood panelled offices for Khan and Martin have actually contributed to the outbreak of world peace. I doubt it could be shown that the Baha'i faith, which has lost loads of LSAs in the past decade in the West, is any less obscure than it was before our children had to start playing with hubcaps and sharp sticks.

And, of course, anyone who objected to the boatloads of money being carted off to Haifa and the starvation of local communities of needed funds for essential activities, was branded "prideful" and "seeking leadership" and contravening "the new culture." The new culture, however, looks a lot like medieval Roman Catholicism or Shiite Islam. The Princes of the Church, ensconced in marble palaces, give the orders, and smear anyone who doesn't kowtow to them.

cheers Juan

**From: "Juan R. Cole" <jrcole@u...>
Date: Tue Feb 18, 2003 2:24 pm
Subject: Re: [talisman9] The Self**

The Encyclopedia of Islam entry on "nafs" or self has the following comments about the Koran's uses of the term:

"I. The Qur'anic uses.

A. Nafs and its plurals anfus and nufus have five uses:

1. In most cases they mean the human self or person, e.g. III, 54: "Let us call ... ourselves and yourselves"; also XII, 54; LI, 20, 21.

2. In six verses nafs refers to Allah: V, 116b, "Thou [Allah] dost know what is in myself [says [Jesus]], but I do not know what is in Thyself (nafsika)"; also III, 27, 28; VI, 12, 54 and XX, 43.

3. One reference, XXV, 4 (cf. XIII, 17), is to gods: "They [aliha] do not possess for themselves (anfusihi) any harm or benefit at all!"

4. in VI, 130 the plural is used twice to refer to the company of men and jinn: "We have witnessed against ourselves (anfusina)".

5. It means the human soul: VI, 93: "While the angels stretch forth their hands [saying,]. Send forth your souls (anfusihi)"; also L, 15; LXIV, 16; LXXIX, 40, etc. This soul has three characteristics:

a. It is ammara bi 'l su'", commanding to evil (XII, 53). Like the Hebrew nefesh, the basic idea is "the physical appetite", in Pauline usage psyche, and in the English New Testament "flesh". It whispers (L, 15), and is associated with al-hawa, which, in the

sense of "desire", is always evil. It must be restrained (LIXXIX, 40) and made patient (XVIII, 27) and its greed must be feared (LIX, 9b).

b. The nafs is lawwama, i.e. it upbraids (LXXV, 2); the souls (anfus) of deserters are straitened (IX, 119).

c. The soul is addressed as mutma'inna, tranquil (LXXXIX, 27). These three terms form the basis of much of the later Muslim ethics and psychology. It is noteworthy that nafs is not used in connection with the angels.

(E.E. Calverley)
(I.R. Netton)

Extract from the Encyclopaedia of Islam CD-ROM
Edition v. 1.0
© 1999
Koninklijke Brill NV, Leiden, The Netherlands"

All of these five uses of "self" are present in the Baha'i writings as well. The "self" that is condemned is 5 a., the self that commands to evil, or nafs wa hawa, self and passion--which the authors identify with the Hebrew nefesh of the Bible.

The idea that "self" in the sense of taking an ethical stand based on sincere conscience would ever be bad would be laughed at both by the Koran and by the Baha'i holy figures. `Abdul-Baha consistently praises conscience (vujdan, damir) and goes so far as to say that the Baha'i institutions have no right to impose sanctions on persons for politely expressing their conscientiously held views. Sanctions can only be imposed for behavior, such as having an adulterous affair, etc.

`Abdul-Baha's careful distinctions in this regard are, of course, ignored by the power-hungry leaders now in power, who actually secretly do not like

` Abdul-Baha very much because they see him as too liberal.

cheers Juan

www.juancole.com

**From: "Juan R. Cole" <jrcole@u...>
Date: Thu Feb 20, 2003 6:52 pm
Subject: "new culture"**

We've been having a discussion on another list of the House of Justice's recent letter calling for a "new culture." This just seems to me warmed over Maoism. They say they are egalitarian and against local leaders emerging in a 'traditional' way. This sounds good because who likes leaders? But what is not said is that this is an easy way of getting rid of anyone you don't like in the local community. Thus, someone like Alison, who dares to post email messages, can be accused of 'seeking leadership' in the 'old' way and so said to be doing something wrong.

And, of course, the people really seeking leadership are the Auxiliary Board Members and Counselors clawing their way up to Haifa, who don't want any competitors for their authority. And they are the members of the elected institutions, who mostly like being reelected every year and enjoy it better when there are no competitors and when local communities are obedient because they lack local leaders. Dictators like Mao and Saddam also pretend that they are against "traditional" ways of doing things that throw up local "leaders," who are evil. But it turns out that this sort of rhetoric usually is just a prop for a one-party state and totalitarian control.

cheers Juan

**Date: Tue, 18 Feb 2003 23:52:35 -0500
Subject: FW: A Change of Culture
To: H-BAHAI**

**From: "Juan R. Cole" <jrcole@u...>
Date: Tue, 18 Feb 2003 01:57:02 -0500
Subject: Re: A Change of Culture**

One really cannot speak of Shoghi Effendi's ideas on administration being implemented in the US under Horace Holley. The US NSA very frequently ignored Shoghi Effendi's advice. Indeed, they were so embarrassed by this behavior that to this day they have never published much of his correspondence with them. It would make the disjuncture too painfully apparent. One really has to speak of a Holley style of administration in 1924-1957. Note that long-serving NSA member Alfred Lunt strongly opposed the idea of having a full-time secretary of the NSA; I have a sense that Holley needed the job at that point. Holley won.

With regard to the impact on Baha'i numbers of the Holley approach to administration in the US, I doubt there is any evidence of a decline in the number of committed Baha'is in the early 1920s in the US. But I suspect that the Holley approach to administration in the US, which was far more controlling than anything Shoghi Effendi recommended, represented a long-term *opportunity* cost.

Old-time Baha'is remember Holley trying to pick their friends for them and interfering in private affairs. Holley threw a fit over the establishment of George Ronald as a private Baha'i press, which he did not think should be allowed. Shoghi Effendi sent GR a personal contribution. It is clear from the Remey letters that he dared not so much as do travel teaching in the US without Holley's explicit permission.

A less authoritarian approach than Holley's would almost certainly have resulted in far greater growth than was achieved in the US. Basically, one started in 1920 with about 1800 and ended in 1960 with about 8000 Baha'is on the rolls. It is only about a net increase of 150 per year in that period, which is nothing to write home about.

When Holley was called to Haifa in 1960 you had a series of moderate to liberal NSA secretaries--Wolcott, Ruhe, early Mitchell, 1960-1978, and voila, the community grew from that 8,000 or so to around 48,000 (if one excludes mail returns, etc.).

On the other hand, with more authoritarian and controlling policies of the 1980s through the present, growth slowed to almost nothing in the US if one excludes the influx of Iranian immigrants. That is, the period of the greatest crackdowns on individual initiative coincides with the period of greatest numerical stagnation in growth through conversion. In contrast, the period of greatest intellectual freedom (especially under Ruhe and with the influence of Dan Jordan) saw the ANISA project, the reestablishment of World Order, and Mitchell's own writings on race come to the fore, along with a big expansion in numbers.

I *do* think that the Iranian National Spiritual Assembly's style of administration caused a significant decline in the number of Baha'is over time. The Bahiyyih Khanum census of the early 1920s is said to have returned a million Baha'is in Iran. I can only think that 4/5s of those counted were actually what we would now call sympathizers. Even so, there must have been 200,000 committed Baha'is in Iran at that point, at least. By 1978 there were only about 90,000 registered Baha'is in Iran. So I would guess that 1925-1978 the number of Iranian

Baha'is was halved by the institution of an authoritarian form of administration, and the great triumphs of `Abdul-Baha in attracting a million Iranians to the faith in one way or another was squandered.

Since the "new culture" began being promoted in the late 1980s, growth of the Baha'i faith worldwide has ground to a halt. In circa 1987-1996 fewer declaration cards were signed worldwide than the number of persons who died or withdrew in that decade. The idea that this is a temporary period of retrenchment similar to what allegedly occurred when Shoghi Effendi took over depends on a misreading of history and most probably a misreading of the present and the future, as well.

Authoritarianism combined with numerical growth is perfectly possible, as the Mormons have demonstrated. But for some reason the Holley/Furutan tradition of administrative overkill, now being repackaged as a "new culture," seems to produce stagnation in numbers. It goes without saying that both the Mormon and the fundamentalist Baha'i styles of authoritarianism are deadly to a vibrant cultural life. For this reason, the most interesting Baha'i thinking I've seen in recent years is not in the Journal of Baha'i Studies but on the talisman9@yahoogroups.com discussion list.

cheers

**Juan Cole
History
U of Michigan**

www.juancole.com

www.juancole.com

**From: "Juan R. Cole" <jrcole@u...>
Date: Fri Feb 21, 2003 3:26 pm
Subject: Re: [talisman9] Re: "new culture"**

Tom, actually it is even more complicated.

You *can* march in peace marches, as Tom Cole. But you cannot identify yourself as doing it on behalf of the Baha'i faith or its principles.

And, you are actually fairly free to express your political opinions, just not to other Baha'is! There have been Baha'is in good standing who were very politically active. Kazemzadeh used to write against the Soviet Union for Freedom House. It is just that you have to separate out the two.

Of course you cannot actually join a political party, or at least make it known in the community. A friend of mine's wife was once almost investigated by a couple of Auxiliary Board Members for being involved tangentially in a Democratic Party fundraiser. Belonging to a political party gets you *investigated*.

I personally think we Baha'is should just put our feet down about this nonsense (which comes out of 1920s Iran when Reza Pahlavi was turning it into a dictatorship, of which the Iranian Baha'is initially approved).

Baha'u'llah, in contrast, denounced Ottoman and Qajar tyranny with specifics and even upbraided European countries for anti-Semitism. He was very political. He told the Shah he should give up absolute monarchy and institute a parliament. That would be like telling Saddam today to give up one-party rule!

Baha'is have become more and more weird and cultish, and look less and less

like Baha'u'llah's "new race of men." The only way to stop this march to marginality and irrelevance is just to refuse to cooperate with it.

And, with regard to not being told what to think, boy are **we** in the wrong religion. In 1996, the gang in Haifa actually sent this goombah "counselor" Stephen Birkland to my house to interrogate me, write a report on the deviations in my views (including theological ones), which I was never allowed to see, and then threaten me with being declared a CB if I didn't fall silent. All because I posted some messages to talisman-1. It was like the Jehovah's Witnesses or Mormons or some damn thing. If they think they are going to succeed in telling American university professors what they can and cannot say, boy do they have another think coming.

cheers Juan

www.juancole.com

From: "Juan R. Cole" <jrcole@u...>
Date: Tue Mar 11, 2003 1:30 pm
Subject: Re: [talisman9] number of bahais

Baha'i officials routinely lie about or distort Baha'i statistics, so it is not possible to have an accurate count. For instance, the last Indian census showed 5,000 persons claiming to be Baha'is in India, but the Baha'i administration claims a million or two million.

In part this discrepancy derives from "declaration fraud," in which "teachers of the faith" distribute large numbers of membership cards to be signed at public gatherings by people who have no idea what they are signing and no intention of following up. Indians like to join things.

In part this discrepancy comes about because Indian Hindus do not think in terms of belonging to a religion the way Protestant Americans do. Most "converts" to the Baha'i faith in India are just Hindus willing to put another guru or avatar on their mantle. I've seen Abdul-Baha's picture next to that of Sai Baba and Krishna. So if the census taker asked them, they would say they are Hindus, but if the Baha'is called a meeting they might go to it (having gone to the Sai Baba meeting the previous evening). Indians like to join things.

Since the administration is largely authoritarian and corrupt, it pushes the phony numbers, both in a bid to make the Baha'is happy about the growth of their community and in a bid to convince the outside world that the Baha'i administration is important.

So everyone will tell you that India is the largest Baha'i community in the world, but maybe it isn't. Maybe the approximately 150,000 committed Baha'is left in Iran or maybe the approximately 60,000 committed Baha'is in the US are worth more than the fabled tens of thousands in India.

Typically in the industrialized West, Baha'i administrations claim about twice as many members as they actually have. In Latin America, Asia and Africa they often claim ten times what they actually have, or even more.

I'd be surprised if there were actually more than about 1.5 million Baha'is in the world.

The first UHJ is reported in The Baha'i World and consisted of

Ali Nakhjavani (a former vegetable wholesaler in Iran and missionary in Uganda who developed delusions of grandeur and

**closely held the keys to
Shoghi Effendi's papers)**

**Hushmand Fatheazam (a professor of Persian in India
and member of the
Indian NSA)**

Charles Wolcott (musical director of Disney in LA)

**Amoz Gibson (African-American/ Native American
educator and missionary in
the US Southwest)**

**Lutfu'llah Hakim - a physician from a Jewish Baha'i
Iranian background**

**Ian Semple - a young British actor with Oxford MAs in
French and German who
became more and more dotty as time went on**

**David Hofman - a British publisher who became more
and more dotty as time
went on**

**Hugh Chance - An American; I once knew but cannot
remember now his background**

**H. Borrah Kavelin - an American real estate investor of
Russian Jewish
heritage**

**Several of these persons had dangerous theocratic
dreams of ruling the
world with an iron fist and stamping out that pesky
freedom of speech and
the press that infects democratic societies (even
though Baha'u'llah and
Abdul-Baha praised this very freedom!)**

**You would never, ever, get a clear accounting of
finances from any Baha'i
body, in part because the administration is corrupt and
transparency would
quickly make this clear, and in part because of
authoritarianism.
Knowledge of finances becomes power inside the
community, which the
administrators hold close. All of this is especially true
at the level of
the so-called universal house of justice.**

cheers Juan Cole

<https://www.juancole.com/>

**From: "Juan R. Cole" <jrcole@u...>
Date: Thu Mar 13, 2003 2:19 pm
Subject: Re: [talisman9] not more poems**

There are virtually no Baha'is in Europe.

**The UK claims 5,000 but the real number is 2500.
There are a couple of
thousand in France and likewise in Germany. Less in
Spain, I think.
Daniela can tell us the number in Italy, but I suspect
the 2000 range is
true there, as well. A lot of countries, like Holland or
Denmark, just
have a few hundred. So there is an NSA and so forth
but it is really more
like a family reunion than a national community. The
real situation in
Eastern Europe is likely to be similar, though via
declaration fraud the
numbers may look larger in a place like Albania, where
there was a supposed
influx a few years ago but then the community
collapsed back to small numbers.**

**In short, I'd be surprised if you had more than about
20,000 of Baha'is in
all of Europe (which has a population of about 500
million). The science
fiction writer L. Ron Hubbard, who started a ridiculous
religion in 1950,
probably has more followers in Europe (where
Scientology is widely
disliked) than does the Baha'i faith.**

**The reasons for the small number of Baha'is in Europe
are various, but I
personally believe that Europeans were sensitized to
the dangers of
authoritarianism by Nazism and Communism, and do
not like the**

authoritarianism they perceive in the fundamentalist version of the Baha'i faith proffered to them by hardline Baha'i missionaries. I think the US, which has been democratic for over 200 years, is more fertile ground for authoritarian movements because they remain largely "private" and do not appear to threaten public liberties, which are taken for granted. That is, in a free society some people want more structure. In Europe, where public freedom has been imperilled more than once in the past 70 years, people are more touchy about anything that sounds fascistic.

cheers Juan

>I very much doubt that the bahai faith will grow substantially in industrialized countries over the next 5 to 10 years. I dont know how many real bahais there are in europe (where i live) but assuming there are 300,000, it is most unlikely this figure will >double in the next 20 to 30 years. I may be wrong of course and it wont be the first time!

<https://www.juancole.com/>

From: "Juan R. Cole" <jrcole@u...>
Date: Sat Mar 15, 2003 1:07 pm
Subject: Re: [talismán9] Re: bahaullah picture

The photograph of Baha'u'llah under discussion was taken by the Ottoman authorities for passport purposes, I think in connection with plans to exile Baha'u'llah from Edirne (a nice little city) to Akka (then a fortress-prison malaria-ridden dump). Baha'u'llah was not happy about being manhandled by the Ottomans or about plans to get rid of him (which was what the exile amounted to). Initially they even had planned not to send his family and friends with him, so it would have

**been solitary
confinement.**

**So, this is a picture of a prisoner of conscience glaring
at his jailers.**

**In that sense it would be a wonderful poster for
Amnesty International**

**(which everyone here should join and support). The
Beloved of the World**

**was also a prisoner of conscience, punished merely for
speaking and**

**thinking the "wrong" words, by the dictators of his
day. I am infinitely**

**proud of that glower, that frown of supreme
disapproval. It is a standing**

**condemnation of the tyranny of sultans and religious
leaders who toy with
the conscience of human beings.**

cheers Juan Cole

<https://www.juancole.com/>

From: "Juan R. Cole" <jrcole@u...>

Date: Sun Mar 16, 2003 3:15 pm

Subject: Re: [talisman9] Re: statistics

**The money for grandiose building projects in Haifa (if
that is what you**

mean) mostly does not come from rank and file

Baha'is, though many did make

**sacrifices to give. The gardens and buildings are
estimated to have cost**

**\$300 mn. The US national budget in the 1990s was
only on the order of \$20**

**mn. per year, and about \$3 mn. was sent to Haifa (a
pretty heavy tax on a**

**small community of 60,000 or so). I very much doubt
that India provided**

**any significant proportion of the total. The European
communities are tiny**

**and could not possibly have come up with that sort of
money, as you note.**

**The bulk of the money came from petrodollars,
contributed by very wealthy**

**Iranian expatriate Baha'is, who either had made their
pile under the Shah**

and managed to get their funds out in 1977-78, or who settled in the oil countries of the Middle East and became wealthy there. Hozhabr Yazdani, a billionaire under the Shah and head of Bank Saderat, e.g., is said to have contributed tens of millions. (This is sometimes denied, but when I was living in the Middle East it was common knowledge among Baha'is there). Yazdani's administrative rights were briefly removed in the 1980s because he tried to buy an election in Costa Rica and take over that country, but then his rights were restored (one would not want permanently to turn off the gravy train). Baha'is in the Gulf also gave a very great deal.

The Baha'i faith is distorted by these petrodollars, just as Middle Eastern countries are. Saddam can be a dictator because of his control of the oil money. Ditto the Saudi royal family. The vast sums contributed by a small Baha'i bourgeoisie have essentially bought the Universal House of Justice and its policies. A lot of the authoritarianism and crackdowns on intellectual activities in the West are pushed behind the scenes by wealthy Iranian families who have an essentially Shiite Iranian outlook on theology. If someone willing to give you \$50 million wanted you to be a fundamentalist, and all you had to do was stab some penniless California graduate students in the back, could you easily resist that temptation?

(I hasten to add that most expatriate Iranian Baha'is are poor or middle class and many of them are sweet open-minded people; it is a very wealthy and very fascist-minded few of whom I am speaking).

See e.g.: <https://www2.h-net.msu.edu/~bahai/notes/vol2/falsafi.htm> :

"Over time, Bahais regained their influence, and although the ones

mentioned below exceeded the limits of mutual help, it is important to cite them as examples of people's irritants. Ayadi was given exclusive rights for Persian Gulf shrimp fishing, was a shareholder in numerous companies, and used his position to help other Bahais.¹⁶ Another example is that of Huzhabr Yazdani, who had started out as little more than a shepherd in Sangsar. Allegedly through the use of coercion and protection from high in the government, he achieved immense wealth and power. Allegedly, when he was investigated by the Imperial Inspectorate Organization (IIO), its head, Gen. Husayn Fardust, was told by Ayadi that he had intervened with the Shah and Fardust should drop the issue."

Likewise, the recent flurry of letters from Baha'i authorities discouraging Baha'is from joining even as individuals in anti-war protests are probably sent in the interests of the wealthy Persian Baha'is. The policy of the Baha'i administration has been since the civil rights movement that Baha'i individuals are free to march in things like peace rallies as long as they are legal and do not identify themselves as Baha'is; so this is a reversal.

My educated guess is this: They calculate that if the war in Iraq goes well, the Bushies might just target the ayatollahs in Iran next. If the Iranian government were overthrown and the Americans imposed a US-style regime there, perhaps putting Reza Shah II on the throne, the Iranian Baha'i bourgeoisie is convinced it could get the ear of the new shah and regain the favored position it held under Muhammad Reza Pahlevi in the 1960s and 1970s when Sabet, Yazdani, and Ayadi were among the wealthiest men in the country. Thus, my guess is that the bankrollers of the corrupt members of the Universal House of Justice do **not** want namby pamby

American Baha'is out in the streets peacefully protesting Bush's Iraq war. They want that war, and they want the next one, on the ayatollahs in Iran. They have everything to gain and nothing to lose.

cheers Juan

At 10:57 PM 3/15/03 -0000, you wrote:

>If there are so few Bahais, where does the money for building the

>Temples come from?

>

>

<https://www.juancole.com/>

From: "Juan R. Cole" <jrcole@u...>

Date: Wed Mar 19, 2003 1:45 pm

Subject: quashing of dissent

With regard to Baha'u'llah's and `Abdul-Baha's statements praising parliamentary democracy and freedom of the press and freedom of speech, please see my book, *Modernity and the Millennium*, which quotes most of the relevant passages and puts them in context. (The book is in inexpensive paperback and is also widely available in libraries).

Allegations by an ordinary rank and file Baha'i of financial corruption on the NSA, no matter how well founded, would almost always result in the NSA viciously attacking and smearing the individual, and moving to remove his administrative rights quickly so as to isolate him from the rest of the community. This happened in the early '90s, and a Baha'i travel agent pointed out serious irregularities in the official travel packages offered via the NSA's official travel agency (which later went bankrupt when charged with massive fraud). The NSA immediately reported the individual to the "universal house of justice" for 'backbiting' the NSA. The UHJ replied that the individual's actions were 'outrageous.'

And the NSA members called up the man's Baha'i friends, interrogated them, and framed him as having "libelled" the NSA in private conversation. They removed his administrative rights and published the fact in the American Baha'i, humiliating him (he was an Iranian-American). The individual's allegations were very well founded; I have the documents in a file. I think he eventually, after the passage of many years, got back his administrative rights, in part because he sent out information on his case to hundreds of prominent Baha'is, much to the rage of the NSA.

Basically, the current interpretation of the "administrative order" by the more cultist members of it is that it is a warrant for them to do anything they please and to enrich themselves, and a basis on which any criticism of anything they do can be squelched heavy-handedly. They do not use violence to my knowledge, but short of that they will go to any lengths to smear and marginalize any critic. The other members of the AO support them in all this. It is an Old Boy system for the administrators. Baha'i loyalists will defend all these proceedings, invoking strictures against "backbiting." The world they want to erect is one in which Americans could be put in jail for criticizing George W. Bush for his Texas-era business dealings.

cheers Juan

From: "Juan R. Cole" <jrcole@u...>
Date: Wed Apr 2, 2003 2:42 pm
Subject: Re: [talisman9] Re: questions / for Bahá'í minded people

Actually, the questions about elections to the Universal House of Justice and Peter Khan dovetail. The fact is that national

communities like the US and India are shortchanged, because little dinky Baha'i communities like Guinea Bissau have as many votes for the UHJ as they do. Since fundamentalist Baha'is are more likely to 'pioneer' or go abroad to do missionary work, they predominate on the NSAs of Africa, Asia and Latin America. They therefore increasingly have voted for fundamentalist Counselors at the International Teaching Center in Haifa, who in turn are appointed by their fundamentalist buddies on the House of Justice. The entire system has now therefore become circular, ratcheting toward ever more extreme fundamentalism--verging on cultism--and increasingly excluding normal people. It used to be that the secretaries-general of the US, UK and Indian communities had a shot at UHJ membership, but such *elected* officials are now shunted aside by the appointed ones in an informal 'nomination' process for the UHJ.

There are two seats open on the UHJ this April, and I confidently predict that they will go to fundamentalists on the International Teaching Center, of the sort who came after talisman-1, Alison, and others with threats of shunning and tactics of coercion. The fundamentalists are sort of like a religious mafia, not using violence (for the most part) but using taboos, whispering campaigns, summary expulsions, and threats of shunning to control people. And that is the situation out of which Peter Khan got elected to the UHJ; his election was a harbinger of very bad things to come.

Actually, the best way to fight this creeping Falwellization of the Baha'i faith is to be active in posting on talisman9 and to contribute to the recovering of the original Baha'i faith as preached by the Holy Figures, as well as harmonizing it with contemporary society.

Fundamentalism is opposed to such a Baha'i culture, grounded in Baha'u'llah's actual principles and in rational thinking about our world. It substitutes a set of false and supposedly literalist understandings for the former, and substitutes authoritarian ('soft fascist') techniques for the latter. Baha'i fundamentalism is about blind obedience and surface religiosity, not about the independent investigation of reality and true spirituality. The UHJ is dominated by the former, talisman9 by the latter. And that, Warren, is why Peter Khan is not such a good source of information about the real Baha'i Faith.

cheers Juan

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<https://www.juancole.com/>

**From: "Juan R. Cole" <jrcole@u...>
Date: Thu Apr 3, 2003 2:10 pm
Subject: Re: [talisman9] Re: questions / for Bahá'í minded people**

Dear Paul:

Yes, of course, why go to the trouble? The Faith of Baha'u'llah, for which he sacrificed his liberty and suffered painful imprisonment and perilous exile in delivering his beautiful spiritual message, has been hijacked by narrow-minded little martinets who have perverted his teachings and attempt to use his religion as a vehicle for their own aggrandizement. Tut tut. These things happen. Let's just walk away. Doesn't matter anyway.

I should clarify that my experiment with Unitarian Universalism was short lived. I was deeply hurt and bewildered in 1996 when

it became clear that the members of the House of Justice were trying to strong-arm me behind the scenes by sending "counsellor" Stevie Birkland to harass me with late-night phone-calls and sombre intimations that I was about to be declared a covenant breaker. But I found that having become a Baha'i at 19, and having spent thirty years with Baha'u'llah, he is my teacher. I had been brainwashed by the fundamentalists into thinking I could only be a Baha'i if I let them stab me in the back whenever they liked, so I left for a while. But the brainwashing quickly wore off and I began to see how things really were. Then I saw the cult-like things done to people like Alison, the double-speak, the arbitrariness.

I have decided that the reason the Baha'i faith is in the horrible condition it is in is because tyrants like Peter Khan have skilfully set things up so that they cannot be criticized from within the community. If anyone does criticize them, they arrange for him to be made taboo in some way. And what Peter Khan would like you to believe is that he has won definitively and for all time, and his warped vision of the Faith is identical to the Faith and no one can do anything about it. He has buried Baha'u'llah beneath a granite tomb of fundamentalism and now it is only that tomb that can be worshipped.

But once the scales fall from one's eyes, it is obvious that *of course* this Falwellization of the Baha'i Faith can be fought. All you have to do is critique it publicly. Then the question is only how effective the critique is. I have been trying to write academic sorts of critique that have been published in peer-review journals and are on the Web as well. I find that most Baha'is are injured by the heavy handed fundamentalism in

the community *but don't even know its name*! They don't realize that it is fundamentalism that has injured them. They are confused. They often blame themselves, or think it was an isolated incident. I can demonstrate that it is not, that it is systematic. And once they see what is going on, they often are able to recover their faith.

For instance, Baha'u'llah taught the separation of religion and state. Peter Khan stands for using his religion to impose a dictatorial theocracy. Some Baha'is have left the Faith when they have finally understood the latter. But what about the former? Has Khan abrogated *Baha'u'llah*?

As for schism, well, of course fear of schism is one of the control mechanisms of the fundamentalists. They can say, 'You may not disagree with us or you have broken the unity of the Faith of God.' But the tables could be turned; they are the true schismatics, after all, departing in many essentials from Baha'u'llah's teachings. And we can query the premise, that difference equals schism. In actual fact all religions consist of varied subcultures (do you really think "Christians" in Zimbabwe are like "Christians" in Toronto?). Religions are umbrellas over diverse communities. Developing a true Baha'i subculture based on *Baha'u'llah* is not a schism. It is simply a group of Baha'is (of whatever administrative status) recovering their roots. Of course, Peter Khan has denounced 'back to Baha'u'llah' because he doesn't actually care for Baha'u'llah very much. 'Way too liberal for him.

As for Warren's points, many are well taken. But note that in the Aqdas Baha'u'llah says of the Learned in Baha: 173 "Happy are ye, O ye the learned ones in Bahá. By the Lord! Ye are the billows of the Most Mighty

Ocean, the stars of the firmament of Glory, the standards of triumph waving betwixt earth and heaven. Ye are the manifestations of steadfastness amidst men and the daysprings of Divine Utterance to all that dwell on earth. Well is it with him that turneth unto you, and woe betide the froward."

The idea that he is here talking about some used car dealer magically transformed into a "counselor" by mere appointment is absurd. He is talking about Baha'is who have immersed themselves in the Baha'i scriptures so as to recover Baha'u'llah's message. Baha'u'llah knew that the written word is ambiguous, and that barriers of time and place and culture and vocabulary interfere with understanding. The learned are the ones who specialize in recovering as far as possible the original meaning. Baha'u'llah is anti-clerical only in the sense of condemning the learned who use their position to reinforce conventional, bigotted understandings (i.e. do what the members of the House of Justice typically do). On talisman9, we all try to become Learned in Baha.

As for your analogy of the ark and the Titanic, it is cute, but it is just a figure of speech. The way I read the story of the ark, expert carpenters constructed it. Anyway, a lot of counter examples could be given. Would you rather fly in a jet (and risk your family's life in one) that had been designed by high-powered, experienced engineers, or in one designed by high school drop-outs?

By the way, I declare Peter Khan to be "froward."

cheers Juan

**From: "Juan R. Cole" <jrcole@u...>
Date: Sun Apr 6, 2003 6:06 pm
Subject: Re: [talismán9] RE: questions**

There is nothing in Baha'i scripture that forbids a multi-party political system or forbids individual Baha'is to belong to political parties. Indeed, Baha'u'llah's endorsement of Britain's parliamentary system of government shows that he approved of both things. And `Abdul-Baha's insistence that Baha'is in liberal republics have a duty to be good citizens implies not only that they should vote but also that they should uphold the central institutions of civil society, including parties. During `Abdul-Baha's lifetime, American Baha'is freely belonged to political parties and Baha'is often held political office.

So what you are talking about is not Baha'i principle. It is temporary policy.

Religious leaders sometimes adopt extra-scriptural policies for particular goals. The Roman Catholic Church forbade Italian Catholics from participating in Italian politics in the late 19th and early 20th century. Most Catholics just ignored them, and the Church eventually stopped being so opposed to democracy (though its earlier opposition surely was wrought up in some way with the rise of fascism). There is also nothing in the Christian scriptures against multi-party democracy or participating in it.

The Baha'i scriptures are committed to multi-party democracy and to the separation of religion and state. Only a weird, obviously phony fundamentalist reading of these scriptures could produce a commitment to dismantle democratic government and replace it by theocratic soviet.

P.S. You cannot belong to both the Republican and the Democratic parties in the US, but it is true that "party discipline" is weak in the US. The main punishment for voting too often against one's national party would be being denied campaign contributions and fund-raising visits by the high party leaders. When these are popular it matters; when they are not, it does not. Democratic representatives often criticized President Clinton. The fundamentalist Baha'i conviction that the odd way things are now done in the Baha'i community, where no leader can be criticized and criticism causes the member to be ostracized, comes from a lack of experience with the real world and from looking at the world through authoritarian lenses.

cheers

Juan Cole

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<https://www.juancole.com/>

From: Juan R Cole <jrcole@u...>

Date: Mon Apr 7, 2003 3:05 am

Subject: RE: [talismán9] questions

Dear Fred:

Shoghi Effendi changed `Abdul-Baha's policies radically, that's all. The change is so drastic that most Baha'is can't even imagine what the Faith was really like in the teens. `Abdul-Baha called on the Baha'is to elect Baha'i members of the Iranian parliament (could that really be accomplished with no relationship to the existing political parties?). Baha'is like Ali Kuli Khan served on the Regency Council of the child king Ahmad Shah. Baha'is in the US were members of the Republican and other parties. Some were socialists. This was never forbidden by `Abdul-Baha

to my knowledge. He did get nervous about Baha'is becoming involved in
radical politics, but that is a different matter.

Shoghi Effendi in the 1920s seems to have absorbed the distaste for democracy that was common in the British upper crust at places like Oxford. He talked about the "prevailing weakness" of the democratic system. He ordered Iranian Baha'is to avoid the "foul stench" of the parties of the West. He just really disliked democracy as far as I can tell. Although he condemned Hitler for racism and hyper-nationalism, he even seems to have admired the National Socialists' emphasis on one-party rejuvenation of Germany; he seems to have been actually happy about the Anschluss when Hitler annexed Austria. Unification of German speakers and all that. I mean, it is quite appalling, but if you look at what Arnold Toybee and other upper crust British were saying in the 1930s it was often quite similar.

I don't question that Shoghi Effendi had the prerogative of making policy on these matters during his ministry, though I disagree with the choices he made. But where his policies contradicted Baha'i scripture, they have to be seen as temporary and as pertaining to his lifetime. In a post-Guardian world what we've got left is Baha'u'llah's writings and `Abdul-Baha's interpretations and example, and we now have to go back to that. The 20th century was horrible, but it is over. It is time to open the Baha'i faith back out and to become normal people with a real impact on a real world. The good Lord knows it needs that.

cheers Juan

From: "Juan R. Cole" <jrcole@u...>
Date: Tue Apr 8, 2003 2:18 am

Subject: Re: [talisman9] Re: questions

My cites for Shoghi Effendi's dislike of democracy are from his letters, in English and in Persian. They are quite striking in the ways in which they depart starkly from the attitudes of Baha'u'llah and `Abdul-Baha on the issue. But mind you, no extensive study has been done of all this and his position may be nuanced or temporary or something.

cheers Juan

<https://www.juancole.com/>

**From: "Juan R. Cole" <jrcole@u...>
Date: Wed Apr 9, 2003 1:39 am
Subject: Re: [talisman9] Re: questions / for Bahá'í minded people**

Dear Paul:

Let me suggest a different way of looking at it all.

Let's take Roman Catholicism, which has a single institutional structure but is actually very diverse (with a billion adherents). There are far rightwing fascist-like Opus Dei members. There are leftist Liberation Theologians. There are neoconservatives who favor the free market. They often have their own organizations within the over-all umbrella of the church. Occasionally Rome tries to intervene to stamp out a movement or favor it (Opus Dei has been favored by JP II, Liberation Theology has been punished). But the Vatican cannot actually control things on the ground, all it can do is boost its favorites and make its betes noires fight with one hand tied behind its back.

In the mid-19th century the Pope condemned almost everything about modernity as a heresy and tried to keep Catholics

feudal. In the 20th century a lot of brave Catholic thinkers took the subsequent Popes on about this policy, and sometimes got excommunicated for their trouble. But as a result of their thinking and publishing and suffering, the Vatican II Council was held that incorporated many liberal principles. It did not end the culture wars inside Catholicism, and Opus Dei is trying to gut it. But a major advance did occur as a result of discourse.

So you ask what I want and how it will be achieved. I want a Baha'i Vatican II. And I believe it will be achieved by thinking, researching, communicating, and discussion--i.e. by consultation. Also by being brutally honest and by kvetching. Solzhenitsyn was amazed by how spunky Americans standing in line were when they felt they were being treated unjustly. He said that if Soviet people had complained that loudly about everything, Stalin could never have gotten away with killing millions.

I did not "walk away" from the Baha'i Faith. I was temporarily pushed out by cult-like techniques of coercion and manipulation. I came back after a couple years, as far as I was concerned, and will be here the rest of my life.

Peter Khan is only one person, of course. But the 9 only one persons on the House have enormous power to shape the religion, just as the Vatican helps shape Catholicism. Khan can have Alison kicked out of her own religion, can have my book suppressed at Baha'i bookstores, can have my friends in the faith threatened with being declared covenant breakers or with having their faithful Baha'i spouses divorce them, etc., etc. It is like saying (on a non-violent but still coercive religious level) that John Gotti was "only one person" in organized crime.

If you are saying that working for a Baha'i Vatican II could get a person excommunicated, that is obvious. I don't care. John Courtney Murray, the most important American Catholic theologian, who contributed vitally to Vatican II, was an one point silenced by the heirs of the Inquisition. Or read up on the life of Spinoza a little bit. The rabbis excommunicated him nearly 500 years ago; he is now the favorite philosopher in Israel. The excommunications of the narrow-minded don't always amount to anything under the gaze of History.

cheers Juan

From: "Juan R. Cole" <jrcole@u...>
Date: Wed Apr 9, 2003 1:47 pm
Subject: a Baha'i Vatican II is needed

yeah, yeah, yeah. Ultramontane Catholic priests used to make the same arguments, before Vatican II, that Jesus Christ does not permit any change to what he set forth in his writings.

I am not arguing for a change in Baha'i doctrine or law in the sense of Baha'u'llah's vision of those things. I am arguing for a change in contemporary Baha'i procedures and fundamentalist mindset, which have nothing to do with Baha'u'llah. The reactionaries in any religion always substitute their hidebound misinterpretation of the religion for the real thing, and then claim it is the real thing, and then claim that no one can change it because it is the real thing. The whole bit is a shell game for suckers.

As for the argument that only the Universal House of Justice can change current procedure, and only by cozying up to them and convincing them nicely could you hope to influence

them,
the same thing could have been said of the popes. It is
a silly
argument, because the popes had a dictatorial attitude
and most of
them couldn't be influenced by niceness or criticism.
They ruthlessly
silenced or excommunicated anyone who spoke for a
Catholic modernism.
What the example of those brave Catholic thinkers
shows is that even
a highly authoritarian institution can be changed, and
it can be
changed by **criticism** and by **new thinking**. The
tyrants on the
current UHJ won't be there forever, and their ability to
clone
themselves forever is never secure. And, if a majority
of Baha'is
begins to know that they are by their actions
contradicting
explicit Baha'i law, they will eventually be shamed into
backing off
their indecency.

For example: `Abdul-Baha was implored by the
hardline Baha'is of his
day (what Shoghi Effendi later called the dangerous
"extreme orthodox")
to declare Mirza Muhammad `Ali and his group infidels,
i.e. "not Baha'is."

`Abdul-Baha replied that he could not do this because
in the Baha'i
faith, unlike in Islam, there was to be no expulsion of
believers
for immorality or wrong beliefs. If someone says he or
she is a Baha'i,
the Baha'is are stuck with them. The most you could do
to someone
disapproved by Baha'i authorities is to not hang out
with them. But
you can't say "so and so isn't really a Baha'i because
he believes X."
This is the Baha'i Supreme Exemplar speaking, the
appointed Interpreter
of the Baha'i scriptures. `Abdul-Baha explicitly said
that **He Himself**
could not declare the Mirza Muhammad `Ali people
"not Baha'is" because

it would be contrary to Baha'i principle (see the Kitab-i Aqdas).

The present so-called Universal House of Justice, in contrast, declared our dear Alison "not a Baha'i." They issued a fatwa of takfir against her, declaring her an infidel, i.e., a non-believer. They broke Baha'i law in so doing. When they were challenged on this by Ron House, they wrote back that individual Baha'is couldn't declare people non-Baha'is, but that the UHJ had that prerogative. They have a prerogative that *`Abdul-Baha* did not? They think they are better than He is? That they have powers *He* did not have? That they can contradict his explicit instructions in an ad hoc and arbitrary manner, *at will*? And then it is pretended that they are upholding the *real* Baha'i faith, which no one can change! If you believe that, well, P.T. Barnum said a sucker was born every minute.

This is what Vatican II says:

"The Vatican Council declares that the human person has a right to religious freedom. Freedom of this kind means that all men should be immune from coercion on the part of individuals, social groups and every human power so that, within due limits, nobody is forced to act against his conscience in religious matters, nor impeded from acting in accordance with it, in private or in public, alone or in association with others. The Council further declares that the right to religious freedom is based on the very dignity of the human person as known through the revealed word of God and by reason itself."

This is what one commentator wrote about the situation before Vatican II:

"Both Gregory XVI in *Mirari Vos* (1832)² and Pius IX in *Quanta Cura* (1864)³

condemned the demand for "liberty of conscience" as "insanity" (deliramentum). The latter pontiff also condemned, in the Syllabus accompanying Quanta Cura, the proposition that, "In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship." His successor Leo XIII insisted that "lying opinions . . . should be diligently repressed by public authority, lest they insidiously work the ruin of the State." "

This is the sort of situation the Baha'is are in now, the situation of Pius IX and Leo XIII. "Lying opinions" according to the Haifa authorities should not be tolerated. Hushmand Fatheazam, a UHJ member, told me that in future when Baha'is control the government, they would just jail dissidents. What is the difference between that point of view and the ideas of the 19th century popes, or indeed, of present-day Iranian Ayatollah Ali Khamenei, the Supreme Jurisprudent?

In contrast, the Baha'i scriptures stand for freedom of conscience and freedom of expression, *even within the Baha'i Faith*. This freedom has been quashed by the Saddam Husseins in Haifa, and the reign of tyranny everywhere is now coming to an end.

cheers Juan

From: "Juan R. Cole" <jrcole@u...>
Date: Wed Apr 9, 2003 6:45 pm
Subject: Re: [talismant9] a Baha'i Vatican II is needed

Well, Paul, if someone acts like a tyrant then it is legitimate to compare them to tyrants. If they don't like it, they shouldn't behave that way.

Baha'u'llah did not establish a House of Justice as a *dictator*. He hated dictators, and especially hated religious dictators. He established it as a vehicle for consultation, as an institution that would work for the welfare and benefit of the Baha'is. They aren't doing that. They are building marble edifices for themselves, twisting the arms of NSAs for millions of extra dollars, and then going around at the local level and attempting to intimidate in the most monstrous way devoted Baha'is who are actually working for the welfare of the Faith.

If the members are not behaving the way Baha'u'llah wanted, they are not the divine body he hoped for. They are just more corrupt and dictatorial ayatollahs and popes of the sort the world has seen before. Period.

I don't know why that should discourage us about Baha'u'llah. He isn't responsible for the sins of Peter Khan or Ian Semple or Farzam Arbab. How many people blame Jesus of Nazareth for the popes sleeping around and embezzling? It doesn't make any sense.

cheers Juan

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>Juan,

>I can see how comparing the UHJ to Saddam's reign of terror does not exactly

>win you the dearest of friends among those who move within the orbit of the

>former. But tell me this: doesn't accepting the founder of the Baha'i Faith

>and the validity of its institutions also mean that the Universal House of

>Justice must be accepted for the divine body it is supposed to be, within

>that very framework?

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<https://www.juancole.com/>

**From: "Juan R. Cole" <jrcole@u...>
Date: Wed Apr 30, 2003 1:40 pm
Subject: Re: [talisman9] Grossman and Jahaveri**

While I wish Hartmut Grossman and Faridun Javaheri well, I don't want something to pass without comment. "Counselor" Stevie Birkland of Minneapolis called me up in April of 1996 and informed me that the "ITC" had found some my "statements" on talisman-1 to be "contrary to the covenant." "I am very sorry, Juan," he said. "I had always liked you." (He did the same thing to John and Linda Walbridge, Steve Scholl, and several other dedicated, long-time Baha'is).

That is, Birkland, at least, blamed the Inquisition of 1996 on the International Teaching Center. This was a gross misuse of the Baha'i Covenant as a means of intimidating thinking people into silence or of forcing them from the faith. And, both Grossman and Javaheri were members of the ITC at that time. So these are Inquisitors who have been involved in the serial murder of the spirit among Baha'i thinkers. They helped drive me from the faith I loved because my vision of it differed from their narrow-minded power fantasies.

It is, moreover, *highly* objectionable that the National Spiritual Assembly members around the world have *abdicated* their responsibility to prayerfully elect persons in whom they have confidence, and have instead accepted some sort of behind the scenes Diktat that they must put male ITC members on the House at every election.

**Look at the elections since 1987 (an off-year election because of a death):
Hooper Dunbar, Peter Khan, Farzam Arbab, Kiser Barnes, Hartmut Grossman and Faridun Javaheri are all male ITC members and all have gone from there**

to the UHJ. In all this time, only Adib Taherzadeh (a continental counselor and popular author) and Doug Martin (called to Haifa as the UHJ's publicist) were not from the ITC. *All* of these electees had been appointees of the sitting UHJ. It is completely circular, as though future Presidents of the United States had to come from George W. Bush's cabinet.

The "counselors" at the International Teaching Center in Haifa have often made their bones as Inquisitors chasing people out of the faith. They run the ABM snitches. They are often, in short, cultists. They are, moreover, appointed by the sitting members of the Universal House of Justice. The current procedure violates Shoghi Effendi's prohibition on nomination. Appointment to the ITC now functions as a nomination. And, worse, the nomination is being made by sitting members, of people they agree with. So the UHJ is becoming more and more rightwing, more and more narrow-minded, and more and more dictatorial. Hartmut Grossman and Faridun Javaheri have been part and parcel of these violations of Baha'i law and of the Baha'i spirit.

It is no accident that since this shell game began in 1987, the Baha'i faith has ceased growing world-wide, and fallen into a profound stagnation. Now the big news is of intellectual regimentation of people through the mind-numbing "Ruhi Institutes" (an Arbab favorite). Birkland boasted to me of how many "institute" members had been trained, and predicted, hollowly, that entry by troops was around the corner. They are killing the faith with this cultism.

Grossman and Javaheri have harmed individual Baha'is, and they have profoundly harmed the Baha'i faith as a community, helping destroy its

intellectual and spiritual life. Maybe they can redeem themselves. But they begin as criminals--guilty of electioneering and of conducting un-Baha'i Inquisitions--and have a lot of work to do.

cheers

Juan Cole

From: "Juan R. Cole" <jrcole@u...>

Date: Thu May 1, 2003 1:25 pm

Subject: Re: [talism9] Re: Grossman and Jahaveri

Hi, John. You blokes must call it something else.

A shell game is one of those street corner scams where the mark is invited to guess under which shell a small object is, and then the prestidigitator moves the shells around rapidly and distractingly. And the mark loses sight of the original shell and is confused.

My point was only that ITC counselors are being cycled into the UHJ in such a way as to make Baha'is think there is a genuine free and fair election going on here, when in fact it is just a matter of moving cronies up. It is a very corrupt system, and you had better believe we are the marks.

Since the major injured party here is the NSAs, whose secretaries lose their previous opportunity to be elected to the House, and who are permanently subordinated to the "counselors" (not even a group Baha'u'llah or `Abdul-Baha mentions!), the NSA members are shooting themselves in the feet by going along with these fixed elections.

Well, they say people get the government they deserve.

cheers Juan

**From: "Juan R. Cole" <jrcole@u...>
Date: Thu May 1, 2003 2:20 pm
Subject: new members of UHJ & corruption**

More on the new members of the UHJ.

Grossman is presumably the son of Hermann Grossman, who became a Baha'i in Leipzig in 1920 and was appointed a Hand of the Cause in 1951. The Baha'i biographies depict him as a victim of the Nazis, and it is true that they came after his sister, other Baha'is and himself for being members of a 'pacifist' organization. What they do not stress is that Grossman defended his sister in Nazi courts on the grounds that she was held harmless from having her property taken by the state because she was a German citizen (code for "Aryan.") This legal tactic succeeded. And, the German Baha'i community kept writing these pitiful letters to Hitler saying they had been misunderstood by the regime and were loyal German citizens. I've always wondered if Shoghi Effendi was the one who instructed them to do this. I suspect that to the outside world some of the Grossmans' actions in the 40s would not look too good nowadays (especially in Israel). Baha'i obituaries are extremely opaque, so I don't even know what Hermann did for a living.

I suspect the Grossmans are less anti-intellectual than US or Iranian Baha'is. But Grossman was on the ITC when it came after me and other Baha'i researchers, so he doesn't have clean hands. And, if he has a thought in his head you couldn't tell it by this:

<https://www.org-tx.com/andrenea/grossman.html>

Javaheri I don't know, but I hear he has been taking a lot of trips to visit NSAs in Asia during the past year, presumably to campaign for office.

He just seems another dreary Iranian Baha'i fundamentalist:

<https://www.lodestone.co.nz/modules.php?name=News&file=article&sid=94>

It is amazing how little there is about these guys on the Web, if they are supposedly well known enough in the community to get elected. Presumably they just suck up to the NSAs from the time they get on the ITC. One could imagine a scenario where Peter Khan or Doug Martin decides to do something nice for some set of NSAs somewhere in the Third World and chooses an ITC counsellor he likes to deliver the goodies, thus building a voting constituency for him. (Note all the "him's").

cheers Juan

From: "Juan R. Cole" <jrcole@u...>

Date: Sat May 3, 2003 1:15 am

Subject: Re: [talisman9] new members of UHJ & corruption

Dear Wayne:

Most members of the UHJ before 1987 had been secretaries or prominent members of the NSAs of the US, the UK, India or Uganda.

The custom of circulating the voting lists with the top 13 or so candidates existed until recently, and we may still see the list. In the mid-to-late 1990s, US NSA secretary Robert Henderson and NSA chairman James Nelson were in the top 13 just below the counselors. Then Nelson was mysteriously defamed and forced to resign, and the counselors now reign supreme.

Eventually there may be an NSA revolt against this dominance by the counselors. But I suppose they may also fear reprisals from the UHJ if

they don't vote as they have been sotto voce instructed behind the scenes.

The UHJ appoints the counselors. They can be either men or women, but only the men are eligible to be moved onto the UHJ itself. There are two kinds of counselors, 1) the members of the Continental Board of Counselors (e.g. North America, South America, Asia, etc.) and 2) the counselors at the International Teaching Center in Haifa. The ones at the ITC both push proselytizing work and also oversee efforts to maintain ideological uniformity among the "prominent" members of the Faith.

Baha'u'llah envisaged his religion as working through consultation and popular election, not through having a central authority essentially appoint its cronies as successors. The religion has been corrupted by this authoritarianism and cronyism, which is very like the problems that afflict many civil governments in Africa and Asia.

In essence, the international governance of the Baha'i faith looks a lot like the hardliners' version of government in Shiite Iran. In Iran, as well, the Guardianship Council elects the Supreme Jurisprudent, and the Supreme Jurisprudent either appoints the people on the Guardianship Council or appoints most of the people who decide whether someone can be on the Guardianship Council. (Parliament is supposed to get to choose 6 of the 12 members, but the appointed Expediency Council often strikes down the names sent over by it). The elected parliament is stymied in any democratic moves by the hardline judiciary (appointed by the Supreme Jurisprudent) and by censorship, heresy trials, and efforts to stigmatize potential candidates as insufficiently loyal to the idea of the infallibility of the Supreme Jurisprudent.

In fact, for anyone who knows Iran, it is startling how much Baha'i governance has come to resemble Khomeinism. Far from a new race of human beings, our leaders have become the old race of mullahs.

cheers Juan

At 04:16 PM 5/1/03 -0400, you wrote:

>Juan

>i do look forward to reading your posts on this newsgroup.

>

>You wrote:

>Since the major injured party here is the NSAs, whose secretaries

lose their previous opportunity to be elected to the House, and who

are permanently subordinated to the "counselors" (not even a group

Baha'u'llah or `Abdul-Baha mentions!), the NSA members are shooting

themselves in the feet by going along with these fixed elections

>

>My question is: Surely after years of this happening, the secretaries will

see thru it and rebel? also are the Secretaries of NSA's always included in

voting for members of the UHJ?

>Finally, how are the Counsellors appointed and are they mainly men?

>Thx

>Wayne

>

>

>

<https://www.juancole.com/>

From: "Juan R. Cole" <jrcole@u...>

Date: Sun May 4, 2003 2:18 am

Subject: Re: [talisman9] new members of UHJ & corruption

Paul:

There is a difference between being legitimate and always doing the right thing. An institution is legitimate if people generally recognize it to have the authority it claims to have.

Thus, the US presidency is a legitimate institution and Richard Nixon was a legitimate president.

But, Nixon broke the law and so was forced out of office by a threatened impeachment.

Reagan subverted the constitution in Iran-Contra and could in my view easily have been impeached if the Democrats in Congress had not decided to give him a pass.

The presidency remains legitimate, and even Reagan's incumbency remains legitimate, even if the design of the Founders was subverted in a particular instance.

Likewise, the UHJ is a legitimate institution.

But, like some US presidents, its members sometimes act "unconstitutionally" (in this case behave in a manner contradictory to the Baha'i scriptures).

Ordinarily the rest of the UHJ members are supposed to impeach any of their own who becomes corrupt in this way, but because of contemporary cronyism this cannot happen.

The only way I can see to fix the problem is to recognize it, analyze it, write about it, and spread the word that there is a problem. Anyone who does this is a kind of whistle-blower and we all know what happens to whistle-blowers in any organization. So it is not a cost-free approach, as Michael McKenny, Alison Marshall and a whole roster of

Baha'i heroes and heroines can attest. But it is the only one I can think of. Obviously, it will only have an effect in the long, not the short term.

Of course, this approach assumes that we are able to study and understand the Baha'i scriptures themselves in the first place, and not just parrot carefully selected phrases by rote.

cheers Juan

**>
>Juan,
>Do you regard the UHJ as lacking legitimacy in the manner it was originally
>set up after Shoghi Effendi's death?
>
>If so, how should the Baha'i administration be currently brought into line?
>
>
<https://www.juancole.com/>**

**From: "Juan R. Cole" <jrcole@u...>
Date: Wed May 7, 2003 6:39 pm
Subject: Re: [talisman9] Re: Grossman and Jahaveri**

Yes, I think that the system is now working to ensure that ITC members are elected, and I think that ITC membership for males has become a form of nomination. I object to this system because Shoghi Effendi opposed nomination procedures.

I can't tell you exactly how it was done, but I believe the shift from electing NSA secretaries to electing counselors was deliberately engineered behind the scenes by corrupt Baha'i politicians. Baha'is are naive and depend a lot on Kitab-i Hearsay.

You can imagine the conversation in the Haziratu'l-Quds: "Hey, Joe, I

heard that the House says Counsellors' station is higher than NSAs. I've always wondered why that doesn't translate into counsellors getting elected instead of NSA secretaries." Or: "I have it on excellent authority from a friend who works in Haifa that the House thinks the Counselors should now be given a chance to run the Faith." Or: "The House must think a lot of that nice Mr. Javaheri, since it put him on the ITC and then it sent him here to us in Singapore with that donation to our teaching effort." Multiply it out by 196 and voila.

This letter the UHJ sent out saying that the station of the counselors is higher than that of the NSAs is a heresy six ways to Sunday. First of all, all Baha'is have the same station. None is more exalted than another as far as we can tell in this world. Second, Baha'u'llah ordained Houses of Justice. But he did not ordain counselors. Bureaucratic officials thought up by some fundamentalist committee in Haifa in the 1960s cannot have a higher station than an Institution ordained by the Found of the faith. Third, the UHJ has been attempting to have counselors substitute in every way for the Hands. This is a heresy because they are not Hands. They don't have the station and cannot have the function of the Hands. They are not appointees of a living Guardian, which the Hands were. They are just servants of the executive branch. They even only serve 5 year terms, at the pleasure of the UHJ, which means they can never, ever criticize the UHJ. In contrast, the Guardian had the authority to declare that a law passed by the UHJ was illegitimate. The Interpretive Branch was independent. The counselors are not from that branch.

Shoghi Effendi said that the thing that kept the Baha'i faith from becoming demagogic and dictatorial was precisely the existence

of these various branches--legislative, interpretive, etc. So, obviously, now that protection is gone.

The UHJ declared counselors' station to be higher than that of NSAs precisely in order to encourage all these heresies and to concentrate all power in its hands. It is a coup. It is the farthest thing from the system that the Holy Figures carefully constructed.

I should clarify and say that the list I was talking about was the list of the top 13 or so candidates who emerged from the voting in Haifa. It was not sent around before the election, but after. It gave their vote totals, so you could see who was in the running. Typically just below the ITC counselors were members of the US NSA.

cheers Juan

From: "Juan R. Cole" <jrcole@u...>
Date: Sat May 10, 2003 7:05 pm
Subject: Re: [talisman9] No Amnesty International ?

A question like, "does anyone know if a Baha'i has been sanctioned for x" is a trick question. The Baha'i administration, having cult-like aspects, does not operate with standards of transparency and consistency. Information is deliberately hidden from the public about what threats are made to whom and how and why. So there is never a public record that can be cited.

The administration does not like to rock the boat. So if an average Joe Baha'i joined Amnesty, probably nothing would happen to him. But if he became "prominent" in the community and openly admitted he disagreed with a

policy of the House, then he would be threatened with sanctions. Such threats are usually enough to silence such controversies.

Thus, Rob Stockman used to say that no one had been sanctioned for refusing to have his or her writings about the faith subjected to "literature review" [i.e. prepublication censorship]. But then I heard from Steve Scholl that Firuz Kazemzadeh had once threatened him with having his administrative rights removed precisely on those grounds. Since Steve did not publish the fact, there was no way to know it had happened. And, when the administration didn't like some of the posters on talisman-9, they sent around a sleazy 'counselor' to interrogate them and then threaten them with being shunned if they did not shut up. This was the threat of a sanction, not the application of one, but it was so corrupt and outrageous that it had the same effect, of marginalizing those so threatened.

As for membership in another religious organization, around 1995 Nima Hazini was threatened with losing his administrative rights by his LSA for joining a Sufi order. He went to the Sufi leader and explained, and asked to be released from membership. The Sufi leader laughed and said there was no such thing in Sufism. Nima just didn't go to the meetings and so was all right for a while, until the crackdown on talisman9, when he (like a number of others) just resigned in disgust.

There are many such stories of behind-the-scenes threats and pressure, most of which can never be known. If they succeed and the Baha'i is whipped into shape, he or she doesn't talk about the incident. If they don't succeed, and the person leaves the Faith rather than be bullied, the individual stops associating with the Baha'is and so no

**one in the
community ever knows the real story.**

**One way to fight this lack of a paper trail is to do oral
histories. I
have by now collected large numbers of these, from
both long-time Baha'is
and from ex-Baha'is. In the case of the ex-Baha'is,
there is usually some
point at which an Auxiliary Board Member steps onto
the scene, bullies the
Baha'i over some rigid policy, and fades back into the
shadows, watching
with satisfaction as the "trouble maker" fades from the
Baha'i scene. It
is a secretive enforcement mechanism that has,
amazingly, managed to retain
its anonymity.**

cheers Juan

**>However, what would be an appropriate question
would be whether or not
>membership concurrently in another religious
community has actually led to
>the loss of voting rights or outright expulsion of
individual Baha'is.
>
>Does anyone know if this has actually occurred?**

<https://www.juancole.com/>

From: "Juan R. Cole" <jrcole@u...>
Date: Thu Aug 14, 2003 2:35 pm
Subject: Re: [talisman9] Baha'i influence

Dear Paul:

I am not a fundamentalist, so I don't read Baha'u'llah literally.
At his
best, he was a manifestation of the highest attributes of the
human
character, even though he was also a fallible human being
with many
foibles. Seeing the best in Baha'u'llah is always a great

pleasure, for
anyone who aspires to be better than they are, to realize
their full
potential as a human being. Baha'u'llah is that sort of
exemplar for us.
We become better, both as individuals and as a civilization, by
hanging
around with him.

Baha'u'llah's vision of the Ultimate Truth was the unknowable
Essence, the
'Ama' or Supreme Darkness or Cloud of Unknowing. Human
beings clothe this
reality in human attributes and call it "God," but Baha'u'llah
forthrightly
says that this is an inadequate approach to knowing Reality
and that It
will in fact always remain ultimately unknowable by humans.
All we can get
is an intimation of its beauty and its truth, its meaning, and
we get that
intimation by seeing the best character attributes in the most
ethical and
high-minded human beings, the manifestations of God among
us. (Nor are
Prophets the only ones who can show forth those attributes
to us; we are
surrounded by part-time saints and even some who are closer
to full time).

Baha'u'llah says in an untranslated Persian tablet that he did
not much
change the laws of the Bayan when he wrote the Most Holy
Book because he
wasn't sent primarily as a law-maker. He was sent to exalt
the spiritual
character of human beings. That is, his mission was primarily
ethical and
mystical. A lot of Baha'i used flimflam men have tried to turn
him into a
high-priced lawyer authorizing the fleecing of the rest of us.
It wasn't
what he was about.

Baha'u'llah stretched out his robed arm toward the sky and
pointed his
finger at the star of truth shining there. Fundamentalist
Baha'is busy
themselves with counting the wrinkles on his finger,
examining the cuticle,
admiring the shape, and hating all who do not worship that

Finger. They do
not understand that the finger's whole purpose is to point to
a
transcendent beyond; they never let their gaze follow the
finger to the
Star twinkling in the firmament of meaning. And if a Baha'i
should do so,
they start attacking her and muttering about covenant
breaking and
materialism. The Finger is what is important. And it is what
they want to
give to us. :-)

All Baha'is read the first passage in Gleanings, which Shoghi
Effendi put
first for a reason. But few seem to understand its real
implications. See
below.

cheers Juan

1 Lauded and glorified art Thou, O Lord, my God! How can I
make mention of
Thee, assured as I am that no tongue, however deep its
wisdom, can
befittingly magnify Thy name, nor can the bird of the human
heart, however
great its longing, ever hope to ascend into the heaven of Thy
majesty and
knowledge.

2 If I describe Thee, O my God, as Him Who is the All-
Perceiving, I find
myself compelled to admit that They Who are the highest
Embodiments of
perception have been created by virtue of Thy behest. And if
I extol Thee
as Him Who is the All-Wise, I, likewise, am forced to
recognize that the
Well Springs of wisdom have themselves been generated
through the operation
of Thy Will. And if I proclaim Thee as the Incomparable One, I
soon
discover that they Who are the inmost essence of oneness
have been sent
down by Thee and are but the evidences of Thine handiwork.
And if I acclaim
Thee as the Knower of all things, I must confess that they
Who are the

Quintessence of knowledge are but the creation and instruments of Thy Purpose.

3 Exalted, immeasurably exalted, art Thou above the strivings of mortal man to unravel Thy mystery, to describe Thy glory, or even to hint at the nature of Thine Essence. For whatever such strivings may accomplish, they never can hope to transcend the limitations imposed upon Thy creatures, inasmuch as these efforts are actuated by Thy decree, and are begotten of Thine invention. The loftiest sentiments which the holiest of saints can express in praise of Thee, and the deepest wisdom which the most learned of men can utter in their attempts to comprehend Thy nature, all revolve around that Center Which is wholly subjected to Thy sovereignty, Which adoreth Thy Beauty, and is propelled through the movement of Thy Pen.

4 Nay, forbid it, O my God, that I should have uttered such words as must of necessity imply the existence of any direct relationship between the Pen of Thy Revelation and the essence of all created things. Far, far are They Who are related to Thee above the conception of such relationship! All comparisons and likenesses fail to do justice to the Tree of Thy Revelation, and every way is barred to the comprehension of the Manifestation of Thy Self and the Day Spring of Thy Beauty.

5 Far, far from Thy glory be what mortal man can affirm of Thee, or attribute unto Thee, or the praise with which he can glorify Thee! Whatever duty Thou hast prescribed unto Thy servants of extolling to the utmost Thy majesty and glory is but a token of Thy grace unto them, that they may be enabled to ascend unto the station conferred upon their own inmost being, the station of the knowledge of their own selves.

6 No one else besides Thee hath, at any time, been able to fathom Thy mystery, or befittingly to extol Thy greatness. Unsearchable and high above the praise of men wilt Thou remain for ever. There is none other God but Thee, the Inaccessible, the Omnipotent, the Omniscient, the Holy of Holies.

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[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

[All five parts included in this file]

-----Original Message-----

From: Juan Cole <jrcole@umich.edu>

To: Dean Betts <fdbetts@mindspring.com>

Cc: bahai-apologetics@egroups.com <bahai-apologetics@egroups.com>;

talisman@umich.edu <talisman@umich.edu>; bahai-faith@makelist.com

<bahai-faith@makelist.com>

Date: Saturday, November 14, 1998 5:19 AM

Subject: [bahai-faith] Re: [bahai-apologetics] Cole part 1

I can only reply briefly to Mr. Terry's comments, many of which seem to me polemical (rather than apologetic :-)) and which contain serious misreadings of the article as well as displaying a dismaying lack of knowledge about the history and texts of the Baha'i faith, both in English and in Arabic and Persian. In many instances, moreover, Mr. Terry simply says at greater length what I said in my article, giving further credence to my points.

>>>

>>>INTRODUCTION

>>>

>>>Dr. Cole begins his article by referring to Bhagwan Shree Rajneesh and to

>>>Scientology by way of introducing what he calls "social control mechanisms

>>>in the American Baha'i community."

The point of the references was stated as being that some US religious groups existed for a fair amount of time before social scientists took an interest in them, and so remained relatively little known in the literature. It is not a matter of 'grouping' the US Baha'i community, which is quite diverse, with anything.

>>>Dr. Cole has not demonstrated, in the entire course of this article, that >>>the Baha'i Faith has any of the attributes of a modern "cult," and indeed,

>>>Dr. Udo Schaefer has carefully studied this question, and come to the >>>conclusion that the Baha'i Faith cannot be considered a "cult" except >>>according to the once general definition, namely "a system of religious >>>beliefs and ritual."

This is because Dr. Cole did not set out to demonstrate that the Baha'i faith is a "cult" tout court. There are, however, some cult-like elements in its governance: shunning, threats of shunning, prohibition on publicly criticizing leaders, prepublication censorship, surveillance and informing on adherents by others. But these are "nested," and not necessarily spread uniformly throughout the community. (Most Baha'is are not writers, e.g., and so are relatively unaffected by censorship practices.)

>>> First of all, virtually all of the regulations to which Dr.

>>>Cole refers were enjoined by the Founder of the Baha'i Faith, and enforced

>>>by His successors-- 'Abdul-Baha, Shoghi Effendi and the Universal House

of

>>>Justice--in their turns as worldwide leaders of the religion.

Actually, almost none of these control mechanisms existed in the time of Baha'u'llah, nor are they mentioned in his writings, and very few existed in the time of `Abdul-Baha. However, since my article simply explained the "regulations" and cited the textual evidence and social practices involved, I don't actually see what the objection is.

>>>What Dr.

>>>Cole calls "mandatory prepublication censorship of everything Baha'is
>>>publish about their religion" is a policy which seems to have originated
>>>with Baha'u'llah, the Founder of the Baha'i Faith, Who personally
reviewed
>>>at least two historical works compiled and written by adherents prior to
>>>their publication.

This is ridiculous. Baha'is published freely in Baha'ullah's time and there is no evidence to the contrary. That Baha'u'llah agreed to look at a couple of books was his favor to the author, not a kind of censorship; there is no evidence whatsoever that he even so much as commented on what he read. "Literature review" was vastly expanded by the UHJ in 1972. I say explicitly that prepublication censorship has been a Baha'i practice for almost a century, and note that while it is called "temporary" by Baha'i leaders, it appears to be being extended and widened, and to be envisaged as continuing for centuries.

>>>It might be noted that prepublication
>>>review is required by publishers and editors everywhere, and that the
>>>criteria which govern academic review are much more rigorous and
exclusive
>>>than those which characterize Baha'i literature review.

Mr. Terry, this is a simple falsehood. Baha'i prepublication censorship is demanded of Baha'i authors who publish at non-Baha'i publishers. Random House only vets my work if I publish with Random House. If Random House turns me down I can go to Knopf. If I am a Baha'i and the Baha'i censors turn me down, I simply cannot publish anywhere. There is no comparison between an editorial process of a publisher and a system of prepublication censorship. Moreover, academic presses have in fact published articles about the Baha'i faith that would not have been allowed to appear by the Baha'i authorities, so your second statement is also false.

>>>Dr. Cole alleges that "blackballing" is one of the "social control
>>>mechanisms" employed in the American Baha'i community. He does not
define
>>>this term, but we understand it to refer to boycott, ostracism, and the
>>>exclusion from membership by casting a negative vote. There are no
reported
>>>cases of such behavior in the American Baha'i community.

Persons whom the Baha'i administration do not like are not invited to speak at major Baha'i venues. They are not appointed to the 'Institution of the Learned.' They are often harassed by the administration with threats of sanctions. I have a number of documented such cases. There are no "reported" cases of such behavior because the censorship apparatus does not allow the cases to be reported.

>>>Dr. Cole has
>>>alleged that the American Baha'i community has adopted certain behaviors
>>>which effect nominations and which resemble campaigning. If this is the
>>>case, then these behaviors are patently inconsistent with the
uncompromising
>>>Baha'i principles pertaining to this process. In other words, if such
>>>behaviors exist, they represent aberrations and transgressions rather

than

>>>realizations and establishments of Baha'i principles.

That is for you to decide. I am simply reporting what I see as the actual situation. The article begins by saying I am not reporting ideals or essences, only what actually happens.

>>>Perhaps the most alarming of the "social control mechanisms" alleged by Dr.

>>>Cole to be employed in the governance of the American Baha'i community are

>>>"administrative expulsion...shunning, and threats of shunning." It must be

>>>noted once more that Dr. Cole does not employ the vocabulary used by Baha'is

>>>to delineate particular policies and regulations. Virtually every community

>>>has requirements for membership.

But not all communities have a system of **shunning**. That is, someone is **declared socially dead** and no member may be in contact with the one **shunned**, and if anyone does contact him or her, that person is then also **shunned**. Among US religions this is rare. The Jehovah's Witnesses do it and the Old Order Amish do it, maybe some very conservative Mennonites.

Baha'u'llah called for the excommunication of Covenant-breakers >>>(English translation of the Arabic "naqazin"), and indicated that >>>Covenant-breaking is a spiritual disease.

Baha'u'llah never did any such thing. Baha'is were in contact with Azalis all through their history, and in fact is is well known in Iran that there have been Baha'i-Azali marriages. **The practice of shunning did not begin until `Abdul-Baha's time, and then it was used in only two cases: schismatics and persons guilty of speculation from the Baha'is. In recent years it has been extended as a threat at least to simple disagreement with the Baha'i administration's party line.**

cheers Juan Cole

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From: FG <FG@hotmail.com>

Subject: fw Juan Cole [bahai-apologetics] Cole part 2

Date: Sunday, November 15, 1998 7:44 PM

-----Original Message-----

From: Juan Cole <jrcole@umich.edu>

To: Dean Betts <fdbetts@mindspring.com>

Cc: bahai-apologetics@egroups.com <bahai-apologetics@egroups.com>;

talisman@umich.edu <talisman@umich.edu>; bahai-faith@makelist.com

<bahai-faith@makelist.com>

Date: Saturday, November 14, 1998 1:21 PM

Subject: [bahai-faith] Re: [bahai-apologetics] Cole part 2

>>>Furthermore, the excommunication of Covenant-breakers is not a temporary >>>policy carried out by rogue Baha'i administrators, as Dr. Cole seems to >>>imply.

I don't imply any such thing. **However, it is not the case that the practice of shunning goes back to Baha'u'llah in its current form, and the uses to which it has been put have in fact changed over time. It has**

certainly become more widely used and more Draconian, at least as a threat, in the 1990s.

>>>excommunication is in
>>>the Book, and hence it is entirely beyond the mandate of the Universal House
>>>of Justice to alter this law.

You could not prove it was "in the Book" to save your life. It isn't.

>>>Furthermore, he has misrepresented those regulations through
>>>his use of misleading terminology and his citation of unreliable sources.

"Excommunication" does not mean "shunning" to most English speakers; "review" does not mean prepublication censorship. My terminology is clear and is **not** misleading. I cited **Lights of Guidance,** and other Baha'i texts as well as the best academic scholarship. To say that I cited "unreliable" sources is simply an falsehood.

>>>If he does not approve of these regulations then he should state his
>>>objections openly; his affirmation, that "the movement's scriptures are
>>>liberal in their orientation" and his implication that these particular
>>>regulations--which he conceives to be illiberal--derive from
"conservative
>>>Baha'i leaders" rather than from Baha'u'llah, 'Abdul-Baha and Shoghi
>>>Effendi is simply incorrect.

Mr. Terry simply does not know much about the evolution of his own religion, the various and differing policies of its leaders, and the changes that have occurred over time, nor about the differing policies of national Baha'i leaderships. He therefore wishes to construct a seamless whole out of something that is disparate. He is simply mistaken. None of the control mechanisms I discussed existed in the time of Baha'u'llah. None. Besides, I don't know why he speaks in terms of "objecting." I simply described the situation, and Mr. Terry has affirmed the truth of my description, simply providing more details.

>>>It has been demonstrated that all of the
>>>regulations referred to by Dr. Cole were established by Baha'u'llah and His
His
>>>appointed interpreters.

You haven't established any such thing.

>>>While Dr. Cole states that many of his "remarks
>>>cannot be generalized to other national communities, and concern mainly the
>>>United States" the regulations discussed in this article are enforced
>>>throughout the worldwide Baha'i community.

Many Baha'i academics who read the article objected that some practices in the US seemed more corrupt and Draconian than was true in their own countries.

>>>Shoghi Effendi and the
>>>Universal House of Justice have affirmed that the liberal and conservative
>>>points of view have nothing to do with the Baha'i Faith.

This may be good doctrine but it is sociological nonsense. A liberal-conservative divide is obvious in all major American denominations and religions and it is present in the Baha'i community as well. Denying it won't make it disappear, and attempting to prevent social scientists from discussing it is just obscurantism.

>>>To begin with,
>>>Dr. Cole alleges that the Baha'i Faith was founded in 1863 by

Baha'u'llah.

>>>According to authoritative Baha'i sources, Baha'u'llah made His first
>>>declaration of prophethood (to a few individuals) in the year 1863.
>>>However, according to those same sources, the Baha'i Faith did not begin
in
>>>1863 but in 1844, and its first Central Figure was not Mirza Husayn 'Ali
>>>Nuri Baha'u'llah (1817-1892), but rather, Siyyid 'Ali Muhammad Shirazi
the
>>>Bab (1819-1850).

Mr. Terry should go learn Arabic and Persian and read widely in the
contemporary mid-nineteenth century primary sources and then come back and
nitpick with me about these matters. He is just wrong in almost every
particular here.

>>>However, the only source he cites in support of his
>>>allegations is fragmentary and anonymous hearsay, and this does make for
a
>>>credible argument.

The Baha'i administration's archival documentation is not available to
researchers for the period after 1960. Historians of the later period
therefore must rely on interviews with principals and oral history. I have
collected such oral eye-witness accounts for many years. I believe that
they are valuable and reliable.

>>>Neither Dr. Robert Stockman nor Mr. Richard Hollinger, perhaps
>>>the two best informed historians of the American Baha'i community, has
>>>published a detailed analysis of these phenomena.

Well, I hope they will write something about all this. I don't think they
will find anything different than I did, which is that a process of mass
conversion was started in the field in South Carolina, and was stopped by
the NSA.

>>>On the other hand, Baha'u'llah
>>>counselled adherents to nurture their families, to serve their secular
and
>>>spiritual communities, to be of service to humanity as a whole. How are
>>>these admonitions consistent with the isolation alleged by Dr. Cole?

The isolation spoken of had to do with thickness of ties to society. Most
Americans belong to multiple organizations in civil society. They are
members of a political party and of activist organizations such as Amnesty
International or Greenpeace; of a union; and so forth. Many such
memberships are denied Baha'is, which leaves them with 'thin' social ties
to US society and much more dependent on their Baha'i community and
identity. As for service to humanity, I am unaware to discern much US
Baha'i activity that could be so characterized. Many Baha'i communities
are essentially fundraising-and-proselytizing organizations.

>>>Baha'u'llah insisted that Baha'is not identify themselves with political
>>>rivalries, a

Could you please cite for me where Baha'u'llah says this? He doesn't. The
ban on belonging to political parties doesn't get unambiguously established
until Shoghi Effendi.

>>>that they not attempt to alter the political status quo;

Which is why Baha'u'llah agitated for a move from absolute monarchy to
constitutional monarchy in the 19th century Middle East? What a crock.

>>>Dr. Cole alleges that U.S. Baha'is are "anti-liberal"--because they do
not
>>>reflect what he considers to be a contemporary "liberal" stance.

No, if you would bother to read the books I cite you would see that I am using the word 'liberal' to refer to a general political philosophy that favors parliamentary democracy and open debate in society. It is not a reference to the contemporary pop meaning of liberal. Conservative Baha'is have in common with early 20th century fascists a contempt for parliamentary elections, debate and deliberation, a contempt for the free press, and a generally authoritarian conception of the proper functioning of political authority. This is precisely the opposite of the attitude of Baha'u'llah toward these phenomena.

cheers Juan Cole

Free Web-based e-mail groups -- www.eGroups.com

From: FG <FG@hotmail.com>
Subject: fw Juan Cole : [bahai-apologetics] Cole part 3
Date: Sunday, November 15, 1998 7:45 PM

-----Original Message-----
From: Juan Cole <jrcole@umich.edu>
To: Dean Betts <fdbetts@mindspring.com>
Cc: bahai-apologetics@egroups.com <bahai-apologetics@egroups.com>;
talisman@umich.edu <talisman@umich.edu>; bahai-faith@makelist.com
<bahai-faith@makelist.com>
Date: Saturday, November 14, 1998 5:37 AM
Subject: [bahai-faith] Re: [bahai-apologetics] Cole part 3

>>> He alleges that many American adherents
>>>believe in "an apocalyptic event or set of events that will radically
change
>>>American society and lay the foundation for the mass adoption" of the
Baha'i
>>>Faith. Dr. Cole offers no objective and credible data to demonstrate how
>>>widespread these views are among American believers.

Since Baha'i authorities do not allow the taking of polls among Baha'is, it is impossible to gather such quantitative data. However, belief in the Calamity is quite widespread in my opinion, and I have lived in a number of Baha'i communities and met people from all over the country. It is also reported in such academic writing as Richard Hollinger's edited book on Baha'i Community histories.

>>> However, he
>>>has not found that American Baha'is focus upon the disparagement of
American
>>>institutions and values, but rather that most are oriented towards the
>>>affirmation and realization of Baha'i institutions and values.

You've never heard Baha'is condemn the Old World Order???!! We had a former ABM condemn the Bill of Rights in the summer of 1996 on the grounds that it was Old World Order.

>>>Dr. Cole has alleged that many American Baha'is do not believe that the
>>>First Amendment freedoms--"Congress shall make no law respecting an
>>>establishment of religion, or prohibiting the free exercise thereof; or
>>>abridging the freedom of speech or of the press; of the right of the
people
>>>peaceably to assemble, and to petition the government for the redress of
>>>grievances"--are approved of in the Baha'i Writings, he does not provide
any
>>>reliable evidence in support of these allegations. Baha'u'llah and His
>>>authoritative interpreters have affirmed all of the above human rights,

the

>>>Universal House of Justice has publically supported the Universal
>>>Declaration of Human Rights, and Baha'i law guarrantees these freedoms
>>>within the Baha'i community as well.

Contemporary Baha'i authorities condemn the separation of religion and state and work toward a Baha'i theocracy; they severely circumscribe freedom of speech and inquiry; they disallow petitions to the Baha'i authorities.

>>>Baha'is believe in equal rights for women;

This is untrue. Baha'i women do not have equal rights with men and cannot serve on the highest Baha'i administrative body.

>>>Paralleling its commitment to the
>>>protection of individual human rights, the Baha'i Faith also champions
>>>social rights--the rights of humanity as a whole, which include the
right to
>>>live in peace, to live in a sustainable balance with nature, and to live
in
>>>a stable and equitable political and economic system.

This is why the Baha'i leadership is ruining the ecology of Mt. Carmel and Haifa Bay?

>>> Secondly, it is clear,
>>>based upon Dr. Cole's papers and recent book as well as this article,
that
>>>he opposes theocracy and espouses the separation of religion and state,
and
>>>believes that the espousal of such values by certain Baha'is resrepresents
a
>>>distortion of the teachings of Baha'u'llah and 'Abdul-Baha.

This is true. And . . . ?

Thirdly, by
>>>not discussing this subject in a larger context, he invites the reader to
>>>fill in the gaps for himself; in view of the recent publicity given to
>>>so-called "far right" evangelical Christian and Muslim militants, the
reader
>>>may be inclined to view those Baha'is who seem to espouse theocratic
views
>>>as belonging to the same extremist fringe.

Those rightwing Baha'is who espouse Baha'i theocracy seem to me to be very similar to the right wing of the Southern Baptist Convention (most of whom are also politically quietist but want a Christian theocracy in the US)>

>>>
>>>Dr. Cole compares Baha'is to the followers of the late Ayatollah Khomeini, a
>>>comparison which is odious to Baha'is and Iranian Muslims alike. He
would
>>>have his readers believe that the Baha'i administration, and the
Universal
>>>House of Justice in particular are dictatorial in nature, and hence the
>>>comparison with the late Ayatollah.

All I know is that the US government allows professors to publish on any subject without prepublication censorship and without threatening to have them shunned. The Universal House of Justice, on the contrary, insists on censorship and uses threats of shunning to coerce consciences and speech.

>>> Furthermore, one of the most cherished Baha'i principles is the
>>>"independent investigation of truth" which resembles "American

>>>individualism" in some ways: Baha'is insist upon the primacy of the
>>>individual's experience rather than upon the over-riding value of the
>>>collective consciousness.

Except that when an individual Baha'i's independent investigation of the truth leads him to conclusions, such as those of Michael McKenny, he is summarily dropped from the rolls or threatened with being shunned. Many rightwing Baha'is maintain that the independent investigation of reality must cease when one becomes a Baha'i.

>>>Baha'u'llah makes a distinction between criticism expressed privately to an
>>>individual or institution with which one has a disagreement, and public
>>>expression of criticism, that is, expression of criticism to any
individuals
>>>or institutions which are not directly concerned.

Baha'u'llah never said any such thing!!

Indeed, Baha'is are
>>>permitted and even encouraged to question and formally appeal
institutional
>>>decisions with which they disagree--not just decisions arrived at the
local
>>>level by LSAs or at the regional level by RBCs, but also decisions made
at
>>>the national level by NSAs.

In private conversation or a letter to the institution, which may then ignore them. This has the effect of forestalling the formation of a public opinion on an issue and atomizing individuals, making it easy to control or ignore them.

cheers Juan Cole

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From: FG <FG@hotmail.com>
Subject: fw Juan Cole [bahai-apologetics] Cole part 4
Date: Sunday, November 15, 1998 7:46 PM

-----Original Message-----

From: Juan Cole <jrc@umich.edu>
To: Dean Betts <fdbetts@mindspring.com>
Cc: bahai-apologetics@egroups.com <bahai-apologetics@egroups.com>;
talisman@umich.edu <talisman@umich.edu>; bahai-faith@makelist.com
<bahai-faith@makelist.com>
Date: Saturday, November 14, 1998 11:03 AM
Subject: [bahai-faith] Re: [bahai-apologetics] Cole part 4

[Cole reply to Peter Terry, pt. 4].

>>>Public criticism is forbidden by Baha'u'llah for various reasons.

Public criticism is not forbidden by Baha'u'llah, and both he and
'Abdul-Baha engaged in it.

>>>Baha'u'llah has written that backbiting (slander) and gossip are harmful
to
>>>the spiritual health of those who speak them, those who hear them, and
those
>>>to which they refer.

There is a difference between backbiting/slander and critiquing the status quo in society. The latter is the obligation of all thinking persons.

>>>Baha'u'llah has
>>>indicated, as a matter of spiritual principle, that no soul is to be
>>>humiliated.

Which is why Baha'is have their administrative rights taken away essentially on political grounds by the NSA (Sobhani, Akhtarekhavari, Langness), which then humiliates them by announcing the fact in the American Baha'i?

>>>He has stated that the confession of sins to another save God
>>>is forbidden, inasmuch as this is a humiliating act, and God does not wish
>>>any soul to be humiliated.

Then why did the NSA demand that David Langness confess his sins to it?

>>> 'Abdul-Baha counselled Baha'is
>>>to say nothing which would sadden another, to avoid hurting other people's
>>>feelings at all costs.

Which is why rightwing Baha'is routinely accuse other Baha'is of being covenant breakers.

>>>Public criticism is one of the ingredients of Covenant-breaking, for it
>>>challenges the authority of the Prophet, and the obligation of the adherent
>>>to follow His ordinances.

This is a vast extension of the meaning of covenant breaking that would not have been recognizable to Baha'is in previous periods of history, and is evidence of a ratcheting of Baha'i culture to the cult-like Far Right.

>>>Baha'u'llah declared Mirza Yahya and his
>>>followers Covenant-breakers ("naqazin"). This was not because they did not
>>>recognize Him as the prophetic fulfillment promised in the Writings of the
>>>Bab and denominated "Him Whom God shall manifest"--for there were other
>>>Babis who did not become Baha'is but who were not declared
>>>Covenant-breakers. Rather, the Azalis were declared Covenant-breakers
>>>because of their implacable opposition to, criticism of and machinations
>>>against Baha'u'llah.

And yet Azalis were not shunned.

>>>Dr. Cole alleges that the Baha'i administrative system "denies the need for
>>>checks and balances." However, it should be noted that Baha'u'llah and
>>>'Abdul-Baha indicated that the Universal House of Justice was assured at
>>>all times of infallible divine guidance, and that it would not abrogate a
>>>single provision of the Baha'i Scriptures.

So whatever the leaders do is ipso facto correct and there is no external standard of judgment by which their actions could ever be criticized. This sort of thinking is typical of cult members.

>>>Finally, Dr. Cole alleges that the current membership of the NSA has guarded
>>>its incumbency in a variety of ways, and that without nominations and
>>>campaigning it is a challenge for electors to recognize qualified
>>>individuals other than the incumbents. While it is certain that recognizing
>>>such prospective members for the NSA has been and continues to be

difficult

>>>for the American Baha'i electorate, Dr. Cole's allegations are based upon
>>>hearsay, and seem to be bent upon undermining the credibility of the NSA
>>>rather than discerning the truth.

The American Baha'i community at some point developed a system whereby the NSA nominates candidates to the delegates by various subtle or not so subtle signals, and Baha'i culture is so oriented toward unquestioning obedience that the delegates appear to be quite happy to have the NSA essentially choose those who will fill vacancies on that body. Not only have a number of old-time Baha'is talked about these mechanisms privately, including the practice whereby presence or non-presence on the stage before elections at the National Convention is decisive, but the electoral *results* point unambiguously to the conclusion that the elections are manipulated. The Nelsons are husband and wife. Dorothy Nelson, elected in 1970, is said to have arranged in behind the scenes ways for Jim to join her on that body in 1971. Bill Davis is Dorothy Nelson's former employee. Juana Conrad is Jim Nelson's former employee. Bob Henderson succeeded his mother, Wilma Ellis, on the NSA, and his mother married NSA member Firuz Kazemzadeh. African-American Alberta Deas was succeeded by African-American Bill Roberts. The Locke family has been filling the 'Native American' seat. That these results could possibly be the result of free and fair *national* elections is absolutely impossible. The US NSA is riven with cronyism and nepotism, and stands as incontrovertible proof of the corruption of the Baha'i electoral system in the US.

>>> For example, he alleges that
>>>"the most widespread approach in the American Baha'i community to scriptural
>>>exegesis is literalism, as in fundamentalist Protestantism." Inasmuch as
>>>Baha'u'llah and 'Abdul-Baha both affirmed that much of scripture is
>>>allegorical, symbolic, and spiritual in nature, not capable of being
>>>properly understood through a literalistic approach, this
characterization
>>>of the American Baha'i community seems puzzling indeed. In fact,
American
>>>Baha'is study Baha'i scripture (and other scriptures) from a very broad
>>>range of perspectives, some academic, some intuitive, some scientific,
some
>>>pragmatic, others mystical.

Yes, but the most *wide-spread* approach in the US community is scriptural literalism. All you have to do to test this assertion is go on Soc.Religion.Bahai and say you are a Baha'i who believes in Darwinian evolution. You will receive large numbers of replies stating that evolution is wrong because a literal reading of Baha'i scripture says so. Among the 'verbal covenant-breaking' charges launched at Professor John Walbridge by Counselor Stephen Birkland and his masters was that Walbridge denied that Socrates met with the prophets of the children of Israel, contrary to what 'Abdul-Baha said in Secret of Divine Civilization. Not only is literalism the most widespread approach, it is increasingly *imposed* on pain of shunning.

>>>On the other hand, the only binding, that is,
>>>authoritative interpretations of scripture--Baha'i or otherwise--are,
>>>according to 'Abdul-Baha and Shoghi Effendi, those found in their own
>>>writings and in the works of Baha'u'llah.

In fact, both the counselors and the Universal House of Justice are now de facto claiming the prerogative of engaging in authoritative interpretation of scripture. They simply put some interpretations that they don't like into the category of 'verbal covenant-breaking,' thus in effect anathematizing those views and ensuring that interpretations they favor are the only ones that can be heard. When covenant breaking was only a matter of schism or rebellion, this was not the case. But when you invent a thought crime such as 'making statements contrary to the covenant' then you

are asserting the prerogative of authoritative interpretation, which is what the UHJ has done, quite in contradiction to basic Baha'i texts and principles.

>>>According to Dr. Cole, the Baha'i community is rife with informers, with >>>spies, with thought police, and he implicitly compares this to allegedly >>>Islamic norms by noting that this "system of using rank-and-file informers >>>has a venerable history in the Middle East." The present writer is not well >>>enough informed about Middle Eastern history to know whether or not Dr. Cole >>>has slandered one or two religions here.

Haven't slandered anyone. Sultan Abdulhamid II, who had `Abdul-Baha investigated, used to encourage neighbors to report on neighbors in his empire, and enjoyed reading the reports before he went to bed each night. Mohammed Reza Shah Pahlevi (r. 1941-1979) employed an army of secret police informers, who infiltrated classrooms and cultural clubs and reported on the discussions there. Imam Ruhollah Khomeini boasted that whereas the Shah only had a limited number of SAVAK domestic spies, in his regime all Iranians stood ready to report on one another to the state; even children were told to report on their parents; Khomeini said he had 36 million spies (i.e. the whole population of Iran then). A similar commitment to 'reporting' fellow Baha'is exists among very large numbers of American Baha'is.

>>> It is required by law that >>>witnesses report what they suspect to be illegal acts to the police.

So if I criticize President Clinton to a fellow American, it would only be right for that person to call up the FBI and tell them I am a dangerous radical and should be watched?

>>> individual Baha'is may report behavior which appears to >>>break the Baha'i Covenant to one of the branches of Baha'i administration, >>>and this may result in representatives of one of those institutions >>>contacting the individual in question, and seeking to ascertain the facts in >>>the case, or to advise the individual of the possible consequences of his >>>actions.

In other words, my observation in this regard was perfectly correct.

>>> certainly, Dr. Cole has >>>been the subject of many reports to Baha'i institutions, because of his >>>unusual interpretations of Baha'i history and doctrine, and his outspoken >>>public criticism of various Baha'i institutions and regulations. However, >>>the present writer's personal experience and conversations with many other >>>adherents suggest that most Baha'is with whom he is acquainted have never >>>felt that they were "under constant surveillance" by fellow believers.

Obviously, one is not 'reported' if there is nothing to report. However, if Cole were reported on because of idiosyncratic views, then wouldn't we expect everyone with idiosyncratic views to be reported? And what if rightwing Baha'is define everyone else in the community as 'idiosyncratic'? My files are bulging with instances of Baha'is who were 'reported,' by the way; it is very common and no writer I know of in the community has avoided it. (By the way, I was not when I was a Baha'i an outspoken critic.)

>>>CENSORSHIP

>>>

>>>The policy of prepublication review was discussed in the Introduction,

but
>>>here Dr. Cole makes some unsupported allegations which call for
refutation.
>>>He indicates that "Baha'i authors have been prevented from publishing on the
the
>>>controversies of contemporary Baha'i history" and implies that "the
history
>>>of the community since about 1950 has not been written about in any
detail"
>>>because of the mandatory prepublication review of all papers, articles
and
>>>books by Baha'i writers. The actual fact is that very few historians
have
>>>taken up the study of American Baha'i history, and that the two
historians
>>>who have done so in recent years, Dr. Robert Stockman and Mr. Richard
>>>Hollinger, having begun with study of the early years of the community
while
>>>in graduate school, have not yet found the requisite time to study the
>>>primary sources for the second half of the twentieth century. It is to
be
>>>hoped that more historians will participate in studying this period in
>>>American Baha'i history.

There are lots of potential historians of the American community. You do not mention R. Jackson Armstrong-Ingram, e.g. In fact, privately a number of them have told me that Baha'i censorship has made it impossible for them to publish their work.

cheers Juan Cole

Free Web-based e-mail groups -- www.eGroups.com

From: FG <FG@hotmail.com>
Subject: fw Juan Cole [bahai-apologetics] Cole part 5
Date: Sunday, November 15, 1998 7:47 PM

-----Original Message-----
From: Juan Cole <jrcole@umich.edu>
To: Dean Betts <fdbetts@mindspring.com>
Cc: bahai-apologetics@egroups.com <bahai-apologetics@egroups.com>;
talisman@umich.edu <talisman@umich.edu>; bahai-faith@makelist.com
<bahai-faith@makelist.com>
Date: Saturday, November 14, 1998 11:03 AM
Subject: [bahai-faith] Re: [bahai-apologetics] Cole part 5

[Cole reply to Peter Terry, pt. 5]

>>>As was noted earlier, Baha'u'llah and his successors do not permit
Baha'is
>>>to engage in public criticism of one another, of their government, of the
>>>Baha'i institutions, of authoritative statements of Baha'i doctrine.

This is both false and ahistorical.

>>>Cole cites many examples of electronic conversations posted to public
>>>forums, and indicates that adherents were subjected to "postpublication
>>>censorship" by various "Baha'i officials." What he does not explicitly
>>>state, but what is obvious to the reader is that all of the conversations
>>>which elicited comment from the "institution of the learned" (that is,

>>>Counsellors, Auxiliary Board Members or their Assistants) were public, and
>>>all were critical of other adherents, of Baha'i institutions, and/or of
>>>authoritative statements of Baha'i doctrine.

This is not true, either. I have gathered up a fair number of instances where email messages sent to a small number of people on a private list were forwarded to the authorities, and as a result of which sanctions were threatened against the author. In several of these cases the author was not critical of the Baha'i institutions, but was simply saying things they did not want to have said. The right of women to be eligible to serve on the universal house of justice is one such hot-button issue that produces heresy investigations. Non-literal scriptural interpretation (e.g. not accepting the Virgin Birth of Christ), and a generally 'liberal' theological outlook appear to be others.

>>> Furthermore, Dr. Cole
>>>indicates that "Dialogue" magazine and the "Talisman" list both closed down
>>>as a result of active opposition from Baha'i institutions. While neither of
>>>these two organs of communication were compelled to cease and desist by any
>>>level of Baha'i administration, it is incontestible that both were viewed
>>>with considerable concern by the NSA and the Universal House of Justice.

You can't run a magazine like Dialogue in the US Baha'i community when the NSA is hostile to you. The NSA's launching of false allegations against the editors put a chill on the enterprise that essentially closed it, and was intended to. (Otherwise, the NSA could have pleaded with Scholl not to close it down). Falsely accusing the Talisman list-owner and his wife of verbal covenant-breaking was likewise intended to cause him to close the list. You can argue legalistically that these forms of discourse weren't formally ordered closed by the Baha'i authorities. But that would just be apologetics.

>>>The reason for this concern was that "Dialogue" and "Talisman" crossed the
>>>line from private--through correct channels and privileged--criticism to
>>>public criticism, thereby compromising essential Baha'i principles.

This is false. Dialogue articles were submitted for prepublication censorship to the NSA, and so could not possibly cross the line to public criticism, since their publication could simply be forbidden.

As for Talisman, the Universal House of Justice lied to the members of that list. In May, 1995, that body authorized the continued functioning of the list as legitimate, and characterized such email messages as private correspondence not requiring review. A year later the UHJ comes after posters on the list with false and outrageous accusations that they are verbal covenant breakers. So which is it?

>>> In order to resign from membership in the
>>>Baha'i community an individual must publically renounce his recognition of
>>>the prophetic station of Baha'u'llah, the validity of his Covenant and the
>>>obligatory character of the Baha'i laws and teachings. Anyone who takes
>>>such a drastic course of action must assume full responsibility for his
>>>behavior. If Dr. Cole is sincere in his renunciation of Baha'i membership,
>>>then the present writer will look forward to his transition to a new
>>>identity, one not associated with the Baha'i Faith. However, his comments
>>>in this article, and his recent book on the Baha'i Faith seem to indicate
>>>that Dr. Cole wishes to remain associated with Baha'u'llah, as a

protestant

>>>and dissident, as a reinterpreter of Baha'i text, doctrine and history.

In other words, unless I write about Baha'u'llah and the Baha'i faith in the way that Peter Terry and his ideological soul-mates like, or unless (better yet), I fall silent, then they will organize a conspiracy to have me and my works shunned.

How would it look if I threatened Peter Terry in this way? 'Unless he stops saying these awful things,' I could say, 'I will throw him off all my lists and contact all my friends and tell them to shun him; I'll see that no one will publish him, and no one will carry his works if they are published.' Of course, I would never try to bully an interlocutor that way. I respect reasoned argument. But rightwing Baha'is do not. They want to hear only the sound of their own voices, and if any other voice is heard, they attempt to strangle it.

>>> All of these dissidents were ultimately unsuccessful at
>>>attracting followers, either away from the Covenant of Baha'u'llah or
from
>>>the populace at large.

This is the most godawful slander anyone could imagine. Please name even *one* 'follower' of Cole. I am an Emersonian. I hold for self-reliance. If anyone tries to follow me, I will give them a good kick in the chops. They should get their own goddamn schtick.

>>>CONCLUSION

>>>

>>>In summation, Dr. Cole has made various allegations which, taken together,
>>>characterize the American Baha'i community as a cult, and the American
>>>Baha'i governing institutions as authoritarian, disingenuous, and
>>>un-American.

I haven't characterized the American Baha'i community of any such thing. I characterized Right Wing Baha'is and some elements of the Baha'i governance structure in this way.

>>>He infers that the members of these institutions are routinely
>>>depriving American adherents of their basic human rights under the U.S.
>>>Constitution.

Rightwing Baha'i practices of shunning, threats of shunning, prepublication censorship, removal of administrative rights for the wrong email message, public humiliation in the American Baha'i, prohibitions on public critiques of the status quo, and so forth, do deprive adherents of basic human rights as outlined by the Universal Declaration of Human Rights.

He states that the "N.S.A. maintains the "orthodox" ideology
>>>in power and prevents the election to that institution of dissenters
through
>>>identifying them and ensuring that they do not become visible in the
>>>community."

I can give large numbers of examples to back this statement up.

>>>When one considers that there is a very great diversity of
>>>perspectives which individual Baha'is bring to the American Baha'i
>>>community;

The diversity of perspectives is only allowed among the 'non-prominent,' who are suffered so their pockets can be picked to pay for marble palaces.

>>>when one weighs the notoriety of Dr. Cole and a number of other
>>>highly visible dissidents;

I do not understand this argument. What am I notorious for, and why should that affect whether my arguments and evidence are sound? This is just slander and rhetorical fluff.

>>>when one considers that American Baha'is tend to
>>>vote for incumbents, and do not have a record of electing "dissenters" to
>>>any position of leadership

because the NSA chases out of the faith anyone who seems to be becoming prominent of whom they don't approve, thus rather limiting the delegates' choices.

>>> Inasmuch as the "dissenters" are among the most visible of
>>>"believers" in this country, it is nonsensical to suggest that the NSA could
>>>ensure that "they do not become visible in the community."

Their administrative rights are removed; Henderson has Janet Rubenstein call up their LSA's and announce that their deepening talks are cancelled; sleazeball counselors are sent to their house to interrogate them and threaten them with shunning; they are blackballed at major Baha'i summer schools. There are lots of ways to prevent visibility so as to ensure unelectability.

>>> Dr. Cole sums up his case, by
>>>alleging that these "control mechanisms" discourage "spiritual
>>>entrepreneurship and keeps the religion [the Baha'i Faith] from growing in
>>>the West." He seems to be convinced that the proliferation of many personal
>>>interpretations of Baha'u'llah's teachings would lead to an expansion in
>>>membership.

First you say that individual interpretation is fine. Then you see 'proliferation of many personal interpretations' as an evil. This kind of double-think is very common on the Baha'i Right.

If this were the case then surely such an expansion would have
>>>occured during the past few years, inasmuch as the expression of personal
>>>interpretations has exploded into prominence since the establishment of the
>>>Internet.

Baha'i free expression on the internet has been severely curtailed by the expedient of bullying the posters. Go back and see the effervescence on Soc.Religion.Bahai in 1995, and compare it to the pablum posted there nowadays. The great Inquisition of 1996 has been very successful.

>>>the contrary, it seems most likely that this often unbridled
>>>evocation of distorted and misguided opinions has led rather to the
>>>stagnation or even the shrinkage of the American Baha'i community.

The last time the Baha'i faith expanded numerically in any significant way in the US through conversions was the 1970s. Since then numbers have been stagnant, despite the phoney statistics put out from Wilmette in the desperate hope of giving some other impression. Since the internet only burst on the Baha'i scene as a vehicle for the expression of individual opinion in 1994, it can hardly be blamed for the long-term stagnation that has characterized Mr. Henderson's term in office.

>>>"Spiritual entrepreneurship" within the context of established Baha'i values
>>>and institutions is both supported and encouraged, but it would be tantamount
>>>to spiritual suicide for Baha'is to operate independently of the Baha'i
>>>Covenant.

Terry then quotes Baha'u'llah on liberty in an inaccurate way. I have explained elsewhere that the word liberty was translated by the Arabic al-hurriyyah, which bore connotations both of libertinism and moral license as well as political liberty. In this passage Baha'u'llah is condemning the former meaning, not the latter. He says explicitly that he approves of liberty in certain conditions, by which he means democracy, freedom of speech, freedom of religion, and his other principles. Again, this is a typical Rightwing Baha'i distortion of Baha'u'llah's words.

>>> Regard men as a flock of sheep that need a shepherd for
>>> their protection. This, verily, is the truth, the cer-
>>> We approve of liberty in certain circum-
>>> stances, and refuse to sanction it in others. We, verily,
>>> are the All-Knowing.

>>>This is not the sort of freedom that we discuss in mainstream American
>>>society, nor in academia for that matter.

Of course it is. Among Baha'u'llah's commandments is that an elected parliament be established and the rights of the people be preserved and due process be ensured. This attempt to use Baha'u'llah to justify arbitrary dictatorship is not only historically flawed, it is disgusting.

cheers Juan Cole

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>

Subject: Re: Majnun post

Date: Thursday, February 11, 1999 5:57 PM

It is typical of the Gilbert and Sullivan sort of silliness of high Baha'i officialdom that this little message should have been seen as some deep dark conspiracy. I think it is actually hilarious the way it was taken and is taken by the glaze-eyed, like Maneck.

I was on Majnun. It was a little email list with seven or eight members, most of them Baha'i academics or intellectuals. It was set up at a time when group email was relatively new, so we could discuss things with one another. It was the kernel of what became later talisman@indiana.edu and ultimately H-Bahai (the latter now with a membership moving toward 200). Most of our discussions were about things like Arabic philology, which is evident even in the stray message. For what it is worth, I was personally tepid about making majnun into talisman, and warned that it probably wasn't a good idea, given how many narrow-minded people there were with power in the community.

At one point one of the members was really upset about the prosecution of David Langness for an email message to talisman@indiana.edu. David had his administrative rights removed for differing on a minor historical point with the secretary of the NSA. Moreover, it was clear that Birkland was going to try to use the 'covenant' as a pretext to close talisman@indiana.edu down, and he had already made one feint in that direction. It seemed obvious that the Baha'i administration was at that time unalterably opposed to the existence of an unmoderated email forum not under their control, where views they did not like could be posted.

So this person momentarily lost his head and said he thought someone should organize and that a Manifesto aimed at reform should be published. He also thought that evidence of corruption on the part of some Baha'i officials should be released.

I told this person he was out of his mind. Then the wife of the person who posted below weighed in that this was a very bad idea.

And then the author of this message responded, accidentally sending the post to both majnun and talisman. What did he say?

1. He said that an organization would not be tolerated in the Baha'i community, that this lack of toleration for any Baha'i civil society went back to the time of the Guardian, and that the very attempt would badly damage the Baha'i faith when it backfired, because the intellectuals involved in such an organization would be declared covenant breakers and all intellectuals in the community would be tainted with that brush. I'm not sure why it is bad to say any of these things. Note that other religions permit organizations to exist; look at Roman Catholicism.

2. He pointed out that a manifesto would not work and would in fact simply make things worse. Why is this bad?

3. He opposed any whistle-blowing on corrupt officials, on two grounds. 1) The officials' corruption would sooner or later be its own punishment and 2) any open criticism of such officials would leave the house of justice, which was also unhappy with the situation, no choice but to *defend* them--in other words criticism would have the opposite of the desired effect. NSA.

4. The poster pointed out that it was unwise to take hasty action in response to the Langness case and also unnecessary. Thus far, talisman@indiana.edu had not been interfered with by the NSA despite the open

knowledge that they were **very** unhappy with its very existence and the 'tone' of some postings. This was viewed as a 'win' situation by this person, not only for talisman@indiana.edu but also for the future of the Baha'i faith. The NSA had made noises about attacking a talisman poster, but we had heard back that they were nervous that Indiana University might take a dim view of their interfering in one of its academic listservs. And, for this poster, the fate of the Baha'i Encyclopedia was still important, and he perceived the NSA to be making a stand that it not be fundamentalized in the way that Farzam Arbab was insisting it be. The poster regrets the language about the NSA eating its horses, which was meant to be a colorful way of saying that one knew they didn't want talisman@indiana.edu to exist, but seemed to feel they could do nothing about it.

I don't actually see what is objectionable about the posting at all, even in a conservative Baha'i context. It might be shocking to conservative Baha'is for its implication that the poster was not on the best of terms with 'the institutions,' but people **on** the institutions talk like this all the time. A staffer told me about a time an NSA member met with them to discuss a letter from the House that the member didn't like, and slapped on the table, saying "Look what they've done to us **now**!" It is only the naive in the boondocks who don't know about such inter-institutional frictions.

It may also be shocking to some that the person to whom the posting replied could even suggest organizing and whistle-blowing; though if that person saw real corruption I should think it natural that anyone barnstorming about how best to improve the Baha'i religion might think about both.

In the end, I think the poster who sent out this message was being 'way too naive. In fact, in the Baha'i organization corruption is very seldom punished, because of the horse trading high officials are always doing with one another. Everybody's got something on someone else, and often it is the most morally compromised who are promoted, because their superiors know they can be ruined.

Moreover, of course, the Baha'i institutions did not in fact (and this was already a decision taken by early winter 1996) intend to allow talisman@indiana.edu to continue as it was. They had for a long time controlled all public discourse in the community and had been ratcheting it to the Right, toward scriptural literalism and cult-like conformity. Talisman was intolerable to them. Finally, no one imagined that they would be willing to be so cynical as to use the threat of charges of **covenant breaker** against professors for their academic email messages!

In the end, the worst possible thing happened, the thing this poster was nobly attempting to prevent. Academics were in fact attacked as covenant breakers, even though they hadn't done anything wrong. And the community was in fact to some extent polarized over this issue, with native anti-intellectualism being reinforced. The reputation of the Baha'i faith in many circles suffered because of the attack on the professors.

And it was all for naught. H-Bahai has replaced Talisman for the academic stuff, talk.religion.bahai for the general schmoozing. (I, incidentally, was the one who put Fred up to promoting talk.religion.bahai, after my discussions with Usenet officials about the censorship policies on srb). Neither list is controlled by the 'institutions'. So they completely failed in their objectives, and just made the faith look bad in the attempt.

At least, the evidence is that they have backed off trying to control discourse in this heavy handed way for the foreseeable future. If I am right about this, it is a wonderful development and augurs very well for the Baha'i faith. I'm sorry about my own faith being destroyed. And I'm sorry that glaze-eyed Inquisitors are continuing the failed Birkland policies of 1996 on talk.religion.bahai, hoping to throw up smokescreens by crying heretic and making the poster the issue rather than allowing substantive conversations. But, well, this is what the Baha'i faith is like for thinking people, so it may as well be public. I hope it can mature and grow.

cheers Juan

Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>

-----== Posted via Deja News, The Discussion Network ==-----
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Cole's claim, incidentally, that he "was the one who had put" me up to creating talk.religion.bahai is false. I had already taken steps to do so before his suggestion, despite his being characteristically quick to take credit for every liberal development.

[Majnun](#)

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Majnun post
Date: Wednesday, February 17, 1999 6:21 PM

Dear Don:

I continue to think that a private message that is accidentally posted more widely is nobody's business among gentlemen and gentlewomen.

I don't know if it will ever be possible to convince you that, yes, majnun was mostly for discussing Arabic and Persian scholarship, and that forays into other things were rare, and that the mis-posted message was unrepresentative (and that the posting to which it came as a reply was absolutely weird and condemned as a non-starter by everyone). I can only say that all this is true.

With regard to the posting you want to talk about, I have already pointed out that far from exhibiting a desire to act in any way contrary to the Baha'i institutions, the author counsels complete inaction with the sole exception of simply keeping the talisman@indiana.edu list going. And the reason for this sentiment is the same reason a lot of people wanted TRB, which is that it is necessary for the flourishing of the Baha'i faith that a public, unmoderated medium of communication be established where everything can be hashed out.

It is true that the author had grievances. He had given a decade of his life to a massive Baha'i Encyclopedia that cost the faith several hundred thousand dollars, and which was at the last moment hijacked by Farzam Arbab and more or less scuttled or ruined. I don't know how you would feel if you worked for 10 years on a book about West African Islam, and then your publisher went through and dumbed it down, introduced inaccuracies, and delayed its publication indefinitely. I'm not sure why it matters that Mr. Arbab managed to get himself elected to the house of justice in 1993, mainly because he had been appointed by his cronies as counselor at the International Teaching Center. Arbab is not a professional editor and knows nothing about making an encyclopedia, and never even bothered to learn Persian! Why shouldn't not only the author of the errant message but all Baha'is be extremely annoyed at him for putting his fingers into something he knows nothing about and ruining it, wasting enormous amounts of money and bullying and insulting the previous devoted Baha'i editors as crass materialist humanists?

Despite his grievances, however, he counseled inaction and steadfastness in the faith. I think this should be a cause for admiration rather than condemnation.

Incidentally, the only person actually named in the errant message had done and said *nothing* wrong, but because he was young and had made a minor comment, was upbraided. Be annoyed all you like, but it *is* hilarious (maybe tragicomic) that as a result of his having been mentioned, this young man was vilified in Haifa as "very dangerous" and spied upon by an ABM and had nasty letters written about him to Australia by Robert Henderson, who advised that he be avoided.

Finally, do you really think this sort of silliness is the sort of thing over which a devoted pioneer for the cause of Baha'u'llah who gave his life to the study of the faith should have been so shamelessly bullied and threatened

that his heart was broken and he ultimately left the faith? Lives were destroyed over this idiocy. And to what end? The unmoderated lists are more widespread than ever, and the scholarship will still be done, which an attempt was made to stop.

cheers Juan

In article <199902171502.KAA46578@pilot002.cl.msu.edu>,

"Donald Z Osborn" <osborndo@pilot.msu.edu> wrote:

> I suppose the subject of the infamous "inadvertant posting" on the old Talisman

> list (already 3 years ago now!) was bound to come up again and the message

> itself get reposted on the net.

Juan Cole

History, U of Michigan

<https://www-personal.umich.edu/~jrcole/bahai.htm>

-----== Posted via Deja News, The Discussion Network =====

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The Baha'i Faith & Religious Freedom of Conscience

From: <questioner33@my-deja.com>
Subject: Another Inquiring Mind
Date: Monday, June 28, 1999 1:23 PM

I have been following with interest the recent controversies within the Baha'i Faith. I empathize with those who have asked sincere questions about matters of great personal and social importance, and who have sought to illuminate the roots of the Faith via academic research (which inevitably involves differentiating between hagiography and history, and not taking anything "on faith"), only to be spied upon and rebuked by Baha'i authorities, and threatened with excommunication and social ostracism.

Some twenty-eight years ago, in my late teens, I "declared," and became very active in my local Baha'i community. I devoured as much Baha'i literature as I could, including, of course, the Kitab-i-Iqan. One day I came upon a reference to the covenant, passed from Abraham to Ishmael. But wait a second -- according to the Bible, hadn't it been Isaac, ancestor to the Jewish people, rather than his brother, later sent out into the desert to become the forebear of the Arab people? I checked my Bible and sure enough, I had remembered correctly. At this time in my life I might look at such a discrepancy as a difference that doesn't make much of a difference, the purpose of which might be to highlight the historical "sibling rivalry" between the Jewish and Arab peoples. However, back then it mattered a lot to me. The Covenant, after all, was no small matter; I sought to understand it as well as to support it; and a scriptural discrepancy that pertained to the Covenant was no small discrepancy. I presented my question to senior members of my community, but the best that they could do was to say, "the Baha'i revelation is the most recent revelation, so go with the Baha'i version." I felt that they did not understand the significance that this question had for me, but I did not fault them for it -- I knew more about the Bible than they did, anyway! So I wrote to the NSA a thoughtful and respectful letter. Surely someone in Wilmette must be able to offer a detailed explanation. Several weeks later I received a response. The essence of it was the same as the response I had received from the LSA (only in more high-flown language) -- to paraphrase, "if there is any discrepancy between any scripture and the writings of Baha'u'llah, you should believe the latter, because it is the most recent revelation, and less subject to historical distortion, mistranslation, etc. etc."

In response to an intelligent question, I was given an answer that neither acknowledged the validity of my concern or addressed the substantive questions that I had raised; rather, I was encouraged to _believe_.

Some time later I paid a visit to a large graduate research library. As always, I went straight to the Baha'i shelves. There were all of the books that I had on my own bookshelf, and many more -- including an English-language translation of the Kitab-i-Aqdas! I was quite stunned, as I had been told that none existed. (This was the Miller translation, of course, published in the early '60's.) I flipped through it quickly, then turned my attention to the bottom shelf of books, much of it "covenant-breaker" material. I had been given dire warnings to avoid having anything to do with covenant-breakers -- including reading their literature -- but my inquisitive nature got the better of me. After skimming over a number of titles, I settled on Ruth White's book, _The

Questioned Will and Testament of Abdul Baha_, and read it from cover to cover. Regardless of her argument's validity or lack thereof, I was struck by her devotion to Abdul Baha, her sincerity, and her passionate commitment to the independent investigation of truth. It was obvious that the experience of being named a covenant-breaker was an extremely difficult one -- cast out for asking sincere questions, for expressing her conscience, and for attempting to share sincerely held beliefs with those to whom those questions and beliefs might matter the most -- other Baha'is.

The whole shunning bit began to taste very sour to me, as did the assumption that those who asked difficult questions about their religion and its institutions were maliciously and selfishly motivated. I had been attracted to the Faith by its public image of concern for peace, social justice, racial and gender equality, and the independent investigation of truth. However, the ideal of "world unity", to be attained within the framework of a Baha'i theocracy, began to look more and more undesirable when I saw what kind of repression would inevitably be needed to achieve it -- thought police, not a whole lot different from the kind of repression employed by totalitarian regimes.

I began to pull back from my involvement, but not before attending the first Baha'i Youth Conference in Oklahoma City. During the conference, the codification of the Kitab-i-Aqdas was released. I stood there waiting for the boxes to be opened, and bought the first one out on the table. I stayed up all night poring through it. Laws pertaining to the length of men's hair. Laws pertaining to virginity at marriage that applied to women but not to men. Laws, laws, laws -- laws that were probably progressive in the context of nineteenth-century Persia, but that did not seem to present a viable model for social organization in a modern, multicultural society. I had many questions to ask, and the answers I received boiled down to, "these are mysteries that will only be understood in hundreds of years -- you have to deepen your faith."

When I moved, I made no effort to connect with the Baha'i community in my new home. So many years later, when I learned of the Talisman controversy, and read the UHJ's April 7 letter, and Juan Cole's article "The Baha'i Faith in America as Panopticon", I was dismayed but not terribly surprised.

My purpose in making this post has been to tell some of my own story, and to express my solidarity with those sincere Baha'is who have been alienated from the Baha'i organization because of its repressive tactics that serve to discourage the independent investigation of truth.

Sent via Deja.com <https://www.deja.com/>
Share what you know. Learn what you don't.

The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Baha'u'llah the greatest spiritual teacher of the past two centuries
Date: Wednesday, July 07, 1999 3:17 PM

Dear all:

With regard to my statement that Baha'u'llah was the greatest spiritual teacher of the past two centuries, obviously that is a subjective value judgment and a matter of my own personal faith. I did not mean it in a chauvinist way. But on the other hand I would regret political correctness going to the extent of making it impossible for someone simply to state what he or she believes.

But let me try to defend the proposition in a reasoned way, at least to shed light on what leads to this subjective judgment.

First of all, I spoke of the past two centuries because Baha'u'llah was born in 1817. I'm comparing him to his contemporaries and to those who came after him, not to those who came before. This is because the past two centuries are the centuries of modernity, and I'm not sure premodern thinkers are exactly comparable to modern ones. It is a Hegelian argument, I suppose.

For me, personally, it is precisely his synthetic abilities, which some have called derivative, that are the mark of Baha'u'llah's greatness. It is the things he put together into one synoptic gaze: internationalism and globalism; collective security and international peace; a form of early Middle Eastern feminism; concern for the poor and for those against whom prejudices are directed; Illuminationist rationalism and respect for modern science and medicine; Sufi spirituality, chants, meditative techniques, and ideas about the unity of religions; Shi'ite esotericism and cyclical time; simplified Qur'anic law and ritual. The collectivity of his concerns and values seem to me synergistic in the sense that the whole is greater than the parts. Generally speaking, moreover, his spiritual teachings are progressive and compatible with modernity, which is something I find attractive (and which is not apparent to me in Mormonism or Christian Science, e.g.). I think spiritual work done in the framework that he sets out can be extremely rewarding; for me, it is more rewarding than anything else I've tried, and I've tried a lot.

Religion in the past two centuries has often been reactionary. Look at the 19th century syllabus of errors issued by the popes. In their light, Baha'u'llah is quite refreshing and progressive. And I am a rationalist, so I don't appreciate those 'spiritual' teachers who have a magical, miracle-filled view of the world and more especially who discourage people who need a doctor from seeing one.

And Baha'u'llah is congenial to a historian. When Baha'u'llah commissioned Nabil to write his narrative, Nabil filled it with all the miracle stories that the Iranian Babi-Baha'is love so much, and Baha'u'llah rebuked Nabil for it. He wanted a sober, academic-style history. That is why the original of Nabil hasn't been published; Baha'u'llah disapproved of all the abracadabra. That is why it is so ironic that his trustees should be having a fit over the emergence of solid, academic Baha'i historiography that avoids the pitfalls into which Nabil fell, and which looks much more like what Baha'u'llah wanted.

So it is mainly personal preference, I suppose, and the lingering effect of that powerful mystical experience I had when I read the Book of Certitude for the first time, when I was 19. But I also do think there is something more substantial to it; the synergy argument and the compatibility with modernity are the ones I would try to hang my case on.

cheers Juan

--

Juan Cole, History, U of Michigan jrcole@umich.edu
<https://www-personal.umich.edu/~jrcole/bahai.htm>
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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: censorship on Baha'i Studies
Date: Wednesday, July 28, 1999 12:24 PM

Dear Loni:

I expect not to be discussed on Bahai-St. if I can't post there. A keyword search under "Cole" will show that my name has come up quite a lot in the past 4 months; if I am forced to be "absent" then this is nothing but backbiting. In fact, *you* have mentioned me there! (I mean by "discussed" that I was discussed in vituperative personal terms; an academic and even-handed discussion of my published work would be unobjectionable. The analogy to Taherzadeh is not useful, since if he wanted to he could reply here.) Attacking me and attributing unsavory motives to me and then preventing me from replying is sort of like tying me up, blindfolding me, and giving me a beating.

And now you are accusing me of "fooling" people without giving me the chance to reply! Many thanks for the lesson in extreme-orthodox "justice." The way people are effectively demonized is, of course, to deny them the opportunity to speak for themselves and represent their own views.

However, I am not such a boor as to post where I'm not wanted, and won't be 'bothering' you again. Note that I was never given any list rules that would explain why that might be (no such indication is on the Web page, and Paul Dodenhof, whose views are broadly similar to mine, has been posting here); and you and Mark have never indicated to me that I would be unwelcome (Susan did, but as you know Susan is often out of control and you can't take what she says all that seriously).

cheers Juan

At 10:01 AM 7/28/99 +0200, you wrote:

>Dear Juan,

>

>You know by now that you have been unsubscribed from the Baha'i Studies
>list. We would be grateful if you would stop posting to the list. The
>thread you were mentioned on was not a positive one and was stopped
before

>or at the same time you started posting.

>

>Sincerely,

>

>Loni Bramson-Lerche

>List Manager

>

X-Sender: ping6566@popost.ping.be (Unverified)
X-Mailer: QUALCOMM Windows Eudora Pro Version 3.0.5 (32)
Date: Wed, 28 Jul 1999 10:23:46 +0200
To: smaneck@stetson.edu
From: Loni Bramson-Lerche <Loni.BramsonLerche@ping.be>

Subject: List Manager Message/Juan Cole
Cc: jrcole@umich.edu

Ditto, this message, Susan. Please send it to the list for me. Loni

Dear All,

I have woken up this beautiful summer morning to find that things are not well on this list. I believe that the thread on infallibility has been stopped. (At least that was the plan. I haven't had time to look at the digest.)

I do know that Juan Cole was briefly subscribed to this list and very quickly unsubscribed. That, of course, cannot stop him from posting. At the same time as this message, I am sending a message to Prof. Cole to request that he stop posting to this list. I have also informed him that the contentious thread has been stopped.

If this is not enough to get things back to normal, then further action will be taken.

Sincerely,

Loni Bramson-Lerche
List Manager

X-Sender: ping6566@popost.ping.be (Unverified)
X-Mailer: QUALCOMM Windows Eudora Pro Version 3.0.5 (32)
Date: Wed, 28 Jul 1999 10:22:47 +0200
To: smaneck@stetson.edu
From: Loni Bramson-Lerche <Loni.BramsonLerche@ping.be>
Subject: Re: Cole's Purposes
Cc: jrcole@umich.edu

Dear Susan,

This is the second time this week I cannot send mail to the list. Please post this for me. Loni

Dear Juan,

You know I have feelings of friendship for you. I sincerely hope you will find peace. I am very happy you have been able to refind your faith in Baha'u'llah. However, I believe there is an English saying that goes something like, you can fool some of the people all the time, and all the people some of the time, but you can't fool all the people all of the time?

You're not fooling me, Juan. Your revision of history is unworthy of you.

Sincerely,

Loni

--

Juan Cole, History, U of Michigan jrcole@umich.edu
<https://www-personal.umich.edu/~jrcole/bahai.htm>
Buy *Modernity & Millennium: Genesis of Baha'i*
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The Baha'i Faith & Religious Freedom of Conscience

Dismissal of Chair of US NSA for Financial Improprieties

Dismissal of Judge James

F. Nelson, Chair of the National Spiritual Assembly of the Baha'is of the United States, in April, 1999.

April 6, 1999

Delegates to the 1999 Baha'i National Convention

Beloved Friends,

We deeply regret the necessity of informing you that James F. Nelson has been guilty of gross negligence in the performance of his duties as a member of the National Spiritual Assembly and that, although he has expressed his profound regret for the related occurrences, and has effected full restitution of the damage done, he has felt impelled, by his awareness of the high responsibility of the post in which he has been serving, to tender his resignation from the membership of the National Spiritual Assembly, and the National Spiritual Assembly has accepted this resignation.

At this painful moment the National Spiritual Assembly offers James Nelson its loving support and prayers.

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'IS OF THE UNITED STATES

[signed]

Robert C. Henderson

Secretary-General

cc: Continental Counselors serving the United States

Commentary

Date: Tue, 13 Apr 1999 09:14:15 -0700

From: Steven Scholl

Subject: Nelson

To: talisman@umich.edu

Here is all I know about the situation.

Jim Nelson was helping an elderly Baha'i in Pasadena with her finances. I believe he had some power to sign checks from her account for paying bills, etc. She told Jim that she wanted her payment to the huquq [the 19% tax on some income to be paid to the Universal House of Justice in Haifa, Israel according to Baha'i law] to be set up as an endowment rather than being a lump sum payment. On her death, Jim placed the huquq funds from her accounts into a new account under his name. This led to protests from the estate's executor and prompted the NSA to go on the war path with claims of wrongdoing. I do not know if the executor of the estate is a Baha'i or not.

Since the huquq funds would be directed to Haifa, one can imagine why [National Spiritual Assembly secretary-general Robert C.] Henderson would be upset by Jim's action. Henderson has been accused in the past of mismanagement of funds, of hijacking contributions earmarked to the World Centre into a special NSA account, skimming off the interest and then at the end of the year sending the principle along to Haifa. But this is purely personal speculation on my part.

This is the only thing I have heard in terms of "wrongdoing" on Nelson's part, whereas Henderson's letter to the delegates refers to "related occurrences" in the plural. As for restitution, I understand that the money never went anywhere and, in the end, the funds were handled according to the wishes of the deceased Baha'i in the way Jim was planning to set up in the first place. So, what does this all indicate? My take is that for years there has been rivalries and factions on the NSA, especially between the West Coast Gang led by the Nelsons (with Bill Davis and Juana Conrad) vs. the Henderson/Kazemzadeh block. I have heard that in their rebuke to Nelson the NSA referred to his "careless" behavior, while in the letter to the delegates they refer to "gross negligence in the performance of duties." My view is that if the NSA was

sincere in their concern for Nelson and his spiritual growth, they would have simply accepted his resignation and informed the delegates that after years of service, Judge Nelson has resigned for health or personal reasons. The letter to the delegates seems to me to be a blatant campaign maneuver. It seems aimed at (1) publicly humiliating Jim Nelson and (2) helping guide the delegates in their voting for a candidate from the Henderson/Kazemzadeh Good Old Boys Network rather than from the now suspect Nelson Network.

As someone who has dealt with Henderson and Kazemzadeh in the past and had them use lies and slander in their attacks on my beliefs and behavior, this latest outburst is not at all surprising and fits their modus operandi perfectly. That is to say, the timing and the pure sleaziness of this blatant political maneuvering fits with their history of self-promotion combined with vicious personal attacks against those who might threaten their grip of power over the American Baha'i community.

Having been absent from these Baha'i cultural wars now for several years, I do find it fascinating that since many of us old "heretics" have either left the faith, lost rights, or gone into the grand occultation of self-imposed exile and inactivity, the leadership, at a loss for enemies, seems intent on feeding on each other.

Needless to say, it will be interesting how the delegates respond to this news, whether they will back Henderson and Kazemzadeh by voting in one of their cronies or protest this action by voting in a West coast candidate.

Steve

Date: 4-14-99
To: talisman@umich.edu
From: Juan Cole
Subject: Re: NSA elections

Actually, early twentieth century Baha'is under `Abdul-Baha had perfectly democratic elections, and were instructed to do it that way by `Abdul-Baha. During WW I when there was conflict over whether to support the war effort or adopt a pacifist stance, hawks like Mason Remey organized a campaign for the NSA in 1917 in which they captured it and reversed the previous pacifist policy! Older Baha'is spoke of the times when Republican and Democratic Baha'is wouldn't speak with one another.

The problem with the current situation is not merely that the voting records of the NSA members are completely unknown. It is that the activities and policies of the NSA as a whole are almost completely unknown! What exactly do these people do? What policies have they made? What effect have the policies had? Have they been good for the growth of the community, numerically and spiritually? Without knowing the answer to this question, how can the delegates even begin to vote intelligently? Though, as we have seen, the very rules of the elections leave them with little potential impact.

We know that there were about 48,000 adult Baha'is with good addresses in the US in 1978. There are now about 60,000. In the meantime 12,000 Iranians immigrated. This means that there has been no growth in over twenty years.

None. Of course, hundreds if not a few thousands of people have come in during the past two decades, but enormous numbers of them have gone right back out. Would any CEO who had not increased his earnings a single penny over twenty years be reappointed by the board?

The exclusivistic policies of Mr. Henderson, who is frankly mean-spirited, have contributed enormously to this Great Stagnation. He was the one who cracked down on Dialogue magazine in such a nasty way. He bullied Baha'i travel agents in 1991, for the Lord knows what reward from the corrupt Corporate Travel Consultants. He agitated behind the scenes for a crackdown on talisman@indiana.edu. He has chased travel teachers out of the country, seeing them as an electoral threat should they become successful. I have no idea about the propriety of Jim Nelson's book-keeping practices, but surely for Henderson to publicly smear him after Jim served on the NSA 1971-1999, in circumstances where Nelson cannot even publicly defend himself, is the height of sleaze. Henderson has arranged for himself to live rent free free in a 9-bedroom mansion (having the Bourgeois studio knocked down to build it, against UHJ instructions) with free Baha'i maids and gardeners, and his main business seems to be bullying Baha'is into silence behind the scenes. And I fully acknowledge that he is probably acting rationally given the way the Baha'i system is structured.

So, I think all these things are related: the fact that the Baha'i faith in the US has been going nowhere fast for decades; the fact that the electoral system seems to elect the ambitious and greedy (and paranoid) to the top offices; the fact that even initially upright people are made perpetual

incumbents, exposing them to the temptations of absolute power held for decades and corrupting them; the fact that the electoral system provides an incentive for the incumbents to slap down and chase out potential competitors; the fact that it would not be in the incumbents' interest for the faith to expand, become more open, attract a lot of new voters who might rock the boat. Term limits would go a long way toward solving all these problems. In fact, why not have staggered elections for 4-year terms? You could elect 5 members in 2000 and 4 in 2002. People who don't serve as long as Nelson did might not become tempted to act high-handedly. They wouldn't face reelection and so would have no reason to fear being unseated by active young folks. Counselor Fred Schechter, one of the people who falsely accused me, once told a friend of mine that anyone who becomes active in the faith will be attacked (by the faith's officials, it is implied). We hadn't at the time realized that Schechter intended to **act** on this observation! This is a dysfunctional system, folks. There are ways in which it destroyed Dan Jordan (forcing him to live a lie and to resort to secret trysts), Allen Ward, and now Jim Nelson--not to mention the spiritual harm it has wreaked on the Baby Boom intellectuals who were enticed in with promises of tolerance and justice (!!!). When Glenford Mitchell had become a huge pain in the ass as NSA secretary and was finally elected off it to the UHJ, everyone breathed a big sigh of relief. And when Henderson came in, the word was that he was a good guy, and we were all relieved. And then in a few short years he demonstrated that he was an even bigger pain in the ass than Mitchell had been. Even dumping Henderson wouldn't solve the problem. The **system** creates the Hendersons and the Nelsons. If anyone cared about the fortunes of the faith as opposed to the size of their marble offices, they would fix the system.

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

From: <jricole@my-dejanews.com>
Subject: Re: 'Abdul-Baha on how we should see others
Date: Thursday, May 06, 1999 7:05 PM

I have been doing some thinking as to how so many American Baha'is have come to think of themselves as "fundamentalists" and how, indeed, many of them have begun thinking anyone who does not share that point of view is not really a Baha'i. My guess is that many of them converted to the Baha'i faith from conservative Christian backgrounds, and brought their habitual ways of thinking into the new religion. It has been alleged to me that a third of the white Baha'is are from a fundamentalist or conservative Christian background, and that Jack McCants tends to be their representative on the NSA (he once told a friend of mine that he "missed" being on the NSA, and would have to "go around giving talks to get back on"). Of course, about a third of the U.S. community is African-American; a majority of this group in the general society tends to say in polls that it believes in the inerrancy of scripture. So perhaps 2/3s of the U.S. community are scriptural inerrantists?

On the face of it, it is very strange. The Book of Certitude, for instance, is largely a refutation of a 'fundamentalist' approach to past scriptures, which required that if Jesus said the stars would fall to earth, then by God they would (since stars are suns, they can't "fall to earth." All one would have to do is get close to the earth and it would be vaporized).

Moreover, 'Abdul-Baha's *Secret of Divine Civilization* takes a Higher Criticism-type approach to early Islamic history. He attacks many shibboleths of pietist Muslim historiography. He praises the exercise of human reason, including with regard to religious thought.

But when many Baha'is consider their *own* scripture, all of a sudden Higher Criticism is ruled out of court. It is all right to do it to the Christians or Muslims, but our *own* scriptures and holy figures must be put on an unapproachable pedestal and declared completely infallible in every way.

One problem is that if we use Higher Criticism only for other religions, then we are being hypocrites if we say Baha'is can't apply it to their own scriptures. Another problem is that there are errors in Baha'i scriptures, and so they cannot be "infallible" or "inerrant" in any simplistic sense. For instance, in *Gleanings* Baha'u'llah says that the language Hebrew got its name because the Children of Israel crossed the Jordan. In Arabic Hebrew is called al-'Ibriyyah, and contains the triliteral root 'a*b*r . The verb 'abara means to "cross over." So Baha'u'llah presents this folk etymology, that Hebrew was named for the "crossing" of the Jordan. Of course, it is a widespread belief that is put forward by many traditional lexicographers.

But it should be obvious that this assertion simply is not true. Languages don't get named for specific actions, anyway. (What do you call what the children of Israel spoke before they crossed the Jordan?) Usually languages are named for peoples. Hebrew probably goes back to Hapiru, semitic-speaking nomads of the second millennium mentioned in the Egyptian chronicles.

There are several such minor errors in Baha'u'llah's writings, which reflect the knowledge prevalent among 19th century Middle Easterners. Empedocles, for instance, was *not* a contemporary of King David, no matter what the Tablet of Wisdom says.

The problem with adopting a "fundamentalist" stance is that it requires us to try to defend these errors as the truth. And that in turn forces us to set religion above science and to prefer superstition to reason. In other words, we're back to the same old game of persecuting Galileo in the name of religious dogma! Is that *really* what Baha'u'llah and 'Abdul-Baha brought? Just another dogmatic religion whose adherents won't listen to reason? On the other hand, if we simply say that Revelation is a revelation of Truth with a capital "T", not of minor details about history, science or linguistics, then we can put the anomalies away as trivial. Of course someone writing in the 19th century Middle East reflects the general state of knowledge among his audience! How could he have been understood otherwise?

cheers Juan

In article <372FEFCA.12501FC0@netvigator.com>,
"Brian F. Walker" <bfwkendo@netvigator.com> wrote:
I confess to being a fundamentalist in that I believe
> that every word Baha'u'llah wrote was from God, every word He revealed
> was from God. If any part of His Revelation is flawed I need to consider
> all the Revelation as flawed (because God is not flawed) We need to
> reclaim the term "fundamentalist" for faith, and remove the loaded
> connotations.
>
> Best regards,
>
> Brian
> --
>
>

> Brian F. Walker
> bfwkendo@netvigator.com
>

--
Juan Cole, History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>
Buy *Modernity and the Millennium: The Genesis of the Baha'i Faith* at:
<https://www.amazon.com/exec/obidos/ISBN%3D0231110812/002-4036721-8058448>

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>

Subject: Re: An apology to Fred

Date: Wednesday, February 10, 1999 11:21 AM

Dear Michael:

In summer of 1996 after I resigned on being threatened with being declared a covenant breaker over my academic posts to a listserv at Indiana University, I did explore the possibility that I had acted too hastily and that perhaps the house of justice should be given a chance to undo the actions of its underlings. This feeling was fueled by a friend of mine who had been in Haifa recently and was in contact with a member of the house, and who assured me that they were sorry about the blow-up and wanted me to reconsider.

I contacted the member of the house of justice, who did make it clear that I'd have to start with a big apology. This would not have been a problem for me. I've made mistakes in my life. I don't mind apologizing for them. However, I was a little mystified why the negotiations began that way, since obviously for things to work out, both sides would have to compromise.

However, at precisely the time I began this dialogue, the house of justice had Birkland send that fascist letter to an academic friend of mine threatening him with being declared a covenant breaker over his academic email posts. I had started the dialogue in hopes I had been wrong about them. But Birkland even openly says he was writing the letter with the direct knowledge of the house of justice (actually, they almost certainly instructed him to write it).

I broke off my negotiations, feeling rather badly used.

In fall, 1996, a friend of mine wrote the house of justice without my permission, asking if and how I could be reinstated. The reply was that I would have to agree to a long list of restrictions. In the meantime a whole slew of evidence of the repressive way the faith is run behind the scenes had come into my hands, and I was hardly interested.

I mean, I'd be glad to be a Baha'i. But not at the price of my personal integrity.

cheers Juan

Juan Cole

History, U of Michigan

<https://www-personal.umich.edu/~jrcole/bahai.htm>

-----== Posted via Deja News, The Discussion Network =====

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jrcole@umich.edu>
To: talisman@umich.edu <talisman@umich.edu>
Subject: censorship
Date: Wednesday, May 27, 1998 10:57 AM

FG's report of censorship practices at SRB mirrors my own experience. The moderators at SRB report directly to a local spiritual assembly and an Auxiliary Board Member about policy, and receive policy directives from counselors occasionally. They fashioned a 'charter' a year and a half ago that Usenet accepted, which forbids posting messages that challenge the 'covenant.' Since most things one could reasonably say about the Baha'i faith in the presence of conservative Baha'is would be branded by them as challenging the covenant, this excludes quite a lot, and accounts for the generally rather low level of discourse on SRB. To be fair, occasionally SRB will let some critical thinking through briefly, and then call a halt to the discussion before it gets to the nitty gritty. It is not a completely censored operation.

SRB is conceived of by the moderators and by the Baha'i institutions as a tool for teaching the faith, not for serious discussion of issues in the community or texts. Why they think that the often silly and illogical and reactionary things that get said there would attract anyone is beyond me, however. Most of my colleagues at the university who have looked in on SRB have recoiled from the fundamentalist and triumphalist tone. (This translates as, they found the Baha'is incredibly stuck up and narrow minded).

What the Baha'is involved in SRB don't realize is that in a pluralist democracy like the U.S., the attractive message for most people is pluralism and liberty. That was the message `Abdul-Baha preached here, which is obvious to anyone who bothers to read Promulgation of Universal Peace. The antiliberal conservatives in control of the institutions of the faith here are peddling, instead, control, conformity, and medieval notions of morality. And that is why there are so few Baha'is in the U.S. The Baha'is are not being true to the essence of their own religion. Instead, they've started talking like fundamentalists. Only a few percent of Americans characterize themselves as fundamentalists. That persuasion is not a growth sector of the population, moreover, since it depends largely on being poorly educated, whereas we are moving to a high-information society. Pitching the Baha'i faith as a form of fundamentalism is in the end a rather stupid strategy.

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

From: <jricole@my-dejanews.com>
Subject: Re: Bahai Dialogue Magazine
Date: Thursday, May 13, 1999 6:50 PM

Actually, the horse's mouth in this instance is Steve Scholl, whose account of the **suppression (that is what it was) of Dialogue magazine by Kazemzadeh and Henderson** can be found at:

<https://www.bcca.org/services/srb/archive/970101-970228/0992.html>

I append it below.

This issue wasn't only that "A Modest Proposal" was rejected for publication by the NSA's "review" process. It was that it was made the basis for a set of false charges against the editors of planning to engage in "negative campaigning." Since they submitted the piece for Review, this seems ridiculous. Kazemzadeh stood up at the National Convention in 1988 and delivered one of his typical, long-winded paranoid attacks on the editors. As Scholl notes, anyone who knows anything about Baha'i publishing would know that after that it was very difficult to imagine publishing the magazine any longer. Baha'i publishing requires the NSA's cooperation, and the NSA is in a powerful position to badmouth a publication and so discourage Baha'is from reading it.

The "Modest Proposal" was a set of polite suggestions for improving community functioning. Its title was ironic, drawn from Swift's essay in which he suggested eating Irish babies as the solution to a number of problems. The babes of *Dialogue* had no idea they were dealing with Aristocratic Lords who would eat *them*.

cheers

Juan Cole

"The Modest Proposal"

--

Re: Dialogue thread on SRB

White Cloud Press (sscholl@jeffnet.org)
10 Feb 1997 21:06:04 -0700

Dear Friends,

I have been informed of some of the posts on this list re: Dialogue magazine and the article "A Modest Proposal." It seems to me that several key issues remain unclear and, in some instances, the actions taken by the Dialogue editorial board have been misrepresented. Let me attempt to clarify.

1. The article "A Modest Proposal" was a collective effort by a fairly wide group of Baha'is in the Los Angeles area, mostly members of the Dialogue staff but a number of others joined in the consultation process that helped develop the article. The article's primary author was David Langness, who developed an initial draft, presented it to the Dialogue staff and interested friends. This led to a second draft that became the working paper that was submitted to the NSA for review under the full title: "A Modest Proposal: Nine Recommendations for the Revitalization of the American Baha'i Community." We sent this working draft to the NSA even though we realized it was not in final form.

2. At the same time I sent the draft to the NSA for their review, I sent it to seven outside readers to solicit their feedback. To my knowledge none of these individuals were national convention delegates. However, it might be of interest to know who they were. They included Aux. Board members, the head of a permanent Baha'i school, senior NSA staff, two Baha'i scholars, a couple of national committee members. In short, I circulated it to prominent Baha'is who were either on the NSA payroll or close to the NSA--not a bright move if we were planning to take over the NSA! In doing so we sought their feedback to improve the article, to help us make it better and more acceptable to the Baha'i administration and the community at large. Most of the outside reviewers responded positively to the project and offered criticisms to the draft for improving it. None of these prominent and deepened Baha'is contacted me saying they felt we were engaged in any kind of negative criticism or improper action.

3. Once the NSA read the article they reacted in a rather extreme manner. In an attempt to better understand their concerns and to work with them in a spirit of cooperation, we met with two NSA members to go over the article line by line. These NSA members were very open and frank and expressed their concerns and explained how certain wording or specific proposals would be interpreted by the NSA as confrontational, or, in some instances, our initial proposals were, in fact, matters that should be addressed to the Universal House of Justice. We agreed to adopt every one of the suggestions of the NSA members, and Dialogue editor Sidney Morrison was asked to prepare a final draft for the NSA. At this meeting, it was emphasized by the NSA members that they understood the positive spirit and motivations of the Dialogue staff in preparing the article, that the proposals, as they were to be modified based on this consultation, were important and should be circulated within the community. It was even suggested by the NSA members that it is these kinds of ideas that should be circulated to the national convention delegates.

4. Based on this positive meeting, I contacted the Office of the Secretary in Wilmette and suggested that if the revised article met with the approval of the NSA, we would be happy to provide national convention delegates with a copy of the article. I did not expect this

to be approved, but in light of the positive response we received from two NSA members, I thought it was a long shot worth asking about.

5. Shortly thereafter I was accused by the NSA of circulating the article to dozens and dozens of delegates in an attempt to engage in "negative electioneering" and to attack the NSA. In fact, to the best of my knowledge only two delegates saw the draft of "A Modest Proposal," and these two were Los Angeles area members of the Dialogue editorial and advisory boards. On hearing this charge, I submitted to the NSA the extent of the circulation of the draft and the cover letter I sent to the outside readers. In my letter to outside readers there was no indication of this being a "dissident manifesto" or any kind of subtle attempt to undermine the authority, or malign the integrity, of the NSA.

6. These documented *facts* always seems to get lost in the accounts by those who criticize our actions and assume to know our motivations. A proper understanding of the sequence of events is crucial to reaching an accurate assessment of the affair and of the motives of the disputants. It deals with the old Watergate question: what did they know and when did they know it? The NSA was informed very early on that we did not circulate the article to delegates. A full month before they denounced the Dialogue staff at national convention and circulated their accusations of negative electioneering and attempting to sway the delegates, they had all the information from us about who the article had been sent to along with my cover letter to the outside readers. I have requested the NSA or UHJ to provide any evidence of this accusation, to bring forth even one delegate who I sent the article to let alone the "dozens and dozens" of delegates I supposedly contacted according to the NSA. They have yet to respond with any contrary evidence to support their charges.

7. Consequently, I disagree with Susan Maneck when she says things like:

>Apparently

>action was initiated against these Baha'is under the mistaken premise

>that they had distributed the article to delegates prior to the

>Convention.

While others have their opinions, it is my feeling that the National Spiritual Assembly had to be aware that we were innocent of these charges and I feel that they somehow misled the Universal House of Justice, the convention delegates, and the general community due to what I personally perceive as false accusations.

8. In one post on this list it was noted that Dialogue was never commanded by the Baha'i institutions to cease and desist publication. This is true, but reveals a rather unsophisticated understanding of how Baha'i publishing operates. It seems to me that modus operandi of the NSA re: Dialogue was to make it clear to the American Baha'i community that we were a renegade "dissident" group attempting to subvert the administrative order via our campaign of negative criticisms. This was done by sending out the letter to all Aux. Board members and assistants disparaging our work followed by an open denunciation of the editors by the NSA to the national convention delegates. Furthermore, members of national committees, national center staff, and prominent Baha'is were warned not to have any

association with the editors or to write for the magazine. It is my understanding from national center staff that at least some of the Dialogue editors were designated "internal enemies of the faith" and that a blacklist was circulated in high Baha'i circles. In a closed system such as the Baha'i faith, which is a very small community where most information is spread via gossip and backchannel communications, this is the preferred method for marginalizing unwelcome views and those who hold them. There was no need to officially ban the magazine when the magazine could be shut down by more delicate and PR-friendly forms of control. This campaign was, indeed, effective, and we realized that in such a hostile environment it was impossible to carry on with our work. The closing of the magazine was devastating to the staff.

9. I would like to remind the members of this list that Dialogue followed all the established policies and guidelines for Baha'i publishing. Every article dealing with the Baha'i faith was first approved by the NSA's review committee. Prof. Maneck is correct that our work was carefully monitored and scrutinized. I find it unfair for Baha'i institutions to demand that we submit to censorship and then condemn our publishing program as an attack on the integrity of Baha'i institutions for publishing materials that the official review agency approved. You just cannot have it both ways. I am grateful to Prof. Maneck for emphasizing that "A Modest Proposal" was never published and that all the hub-bub was over an article that had been properly submitted for review and was still in the review stages. As I noted in an appeal letter to the Universal House of Justice, if the NSA had honest concerns about the title, the listing of the collective authors names, or any content, all they needed to do was present their concerns to us. If they found the title offensive, we would have changed it. If they did not like a listing of all those involved in the creation of the article as co-authors, we would have dropped the names and run it under "From the Editors" or whatever they suggested.

10. Finally, when I was a Baha'i, I sought in many ways to resolve these issues with the Baha'i institutions, quietly, privately, and in a spirit of openness and reconciliation. But reconciliation requires two parties to come together to seek understanding and healing. Following a meeting in Wilmette in 1987 with the NSA, I expressed my hope that we had put behind us any misgivings regarding each others' motives and that we find a way to work together for the good of the faith. I invited the NSA to suggest a publishing project for Dialogue to work on that would be of assistance to them. I invited every member of the NSA to phone me at any time with any concerns they might have about the magazine. I invited every member of the NSA to contribute an article to the magazine. I suggested that a meeting between the NSA and the Dialogue staff be held at the Bosch School as this would provide an opportunity to spend some relaxed time together in prayer, consultation and fellowship, so that we could come to know each other in a friendly fashion and seek ways to resolve issues and create a sincere love and appreciation for each other. Each and every one of these attempts at reconciliation initiated by me were met with silence.

I trust that these comments are useful in helping those trying to follow this discussion.

With best wishes, Steve Scholl

--

**Steven Scholl White Cloud Press PO Box 3400 Ashland, OR 97520
Phone/fax 541-488-6415**

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**Juan Cole, History, U of Michigan, jrcole@umich.edu
<https://www-personal.umich.edu/~jrcole/bahai.htm>
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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Re: Baha'i Historian and Distorting History
Date: Saturday, July 10, 1999 2:56 AM

But in fact the Universal House of Justice and its agents *routinely put pressure on Baha'i historians to distort facts, suppress primary sources, and generally act in ways that academic procedures would deem simply dishonest. I felt them myself. Even the text of a primary source like Salmani's *My Memories of Baha'u'llah* was tampered with at the insistence of the Universal House of Justice, something for which it has never apologized. This would be like the Vatican ordering passages deleted from the Gospel of Mark!

So these are fine sentiments, but they are either bald-faced lies or evidences of hypocrisy.

cheers Juan Cole, Professor, Dept. of History, University of Michigan

In article <7m6n0g\$ghr\$1@iceman.tac.net>,

"Mesbah Javid" <11111174@3web.net> wrote:

> The fact that the Faith, as the Guardian states,
> "enjoins upon its followers the primary duty of an
> unfettered search after truth", should reassure any aspiring
> Bahá'í historian that there can be no question of any
> requirement to distort history in the so-called "interests"
> of the Faith. On the contrary, the combination of profound
> faith and freedom of thought is one of the great strengths
> of the Bahá'í religion. It does, however, place a great
> responsibility upon Bahá'í historians to put forward their
> views and conclusions with moderation and due humility.
>
> (obo UHJ, 18 July 1979)
>
>

--

Juan Cole, History, U of Michigan jrc@umich.edu
<https://www-personal.umich.edu/~jrc@umich.edu/bahai.htm>
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The Baha'i Faith & Religious Freedom of Conscience

For Dr. Linda Walbridge, a prominent anthropologist of Islam, an authority on Shi`ite Islam, and former associate director of the Middle East Institute at Columbia University, also see the following links

**"Critics chafe at Baha'i conservatism" By IRA RIFKIN
February 27, 1997, Religion News Service
<https://fglaysher.com/bahaicensorship/CChafe.htm>**

<https://fglaysher.com/bahaicensorship/wrongs.htm>

<https://fglaysher.com/bahaicensorship/anonymou2.htm>

<https://fglaysher.com/bahaicensorship/anonymou3.htm>

<https://fglaysher.com/bahaicensorship/Cole38.htm>

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**<https://fglaysher.com/bahaicensorship/WalbridgeL.htm> Obituary 2002
by Juan Cole**

Juan Cole - Menu

<https://fglaysher.com/bahaicensorship/Cole.htm>

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Baha'i Schools of Thought
Date: Tuesday, February 16, 1999 1:03 AM

Dear Roger:

You are perfectly correct that the house of justice decided as far back as 1995 that it was simply impractical to attempt to control what email lists *exist*. After the very bad publicity the faith received when trb was voted down the first time (the 'no' votes came in some instances from National Spiritual Assemblies!), the house of justice took the stance that Baha'i institutions should not interfere directly in the establishment of discussion lists.

However, they shifted their strategy from attempting to control the *medium* (as they do when they demand that print literature be subjected to

prepublication censorship) to attempting to control the *posters*. You don't hear so much about it because even the victims hush it up, but dozens of Baha'is have been pulled aside by ABMs and cautioned for their email messages, and several prominent Baha'i intellectuals have received such horrible threats from Haifa that they have either fallen silent in public cyberspace or have left the faith with broken hearts. In one instance, a *couple* was targeted and threatened, in part because they were the listowners and attacking them behind the scenes was a deniable way to close down the list. The Baha'i faith is a very small community with relatively few members who are highly educated in the humanities and the social sciences, fields that tend to produce thinkers of a non-fundamentalist bent. These Baha'is, who speak too plainly, are targeted and silenced with threats of shunning. It is therefore possible to intervene surgically to affect the tone and substance of Baha'i cyberspace, opening up spaces like SRB purely for more fundamentalist comment, and ensuring that although TRB exists, no Baha'i intellectual in good standing dares consistently post publicly here in a liberal vein.

As I have said before, however, I think that the bad publicity the Baha'i officials have received as a result of this strategy (which they apparently initially thought could be kept relatively quiet) may have caused them to back off. After all, nothing is now easier than to spread widely on the Net news of religious persecution, and no one who is Wired thinks well of a religious leadership that persecutes over email messages. I am not aware of anyone having been threatened or punished for their email for about a year now, and none of the earlier threats appears to have been followed through on, though the very act of making them broke a number of hearts and destroyed the faith of among the foremost Baha'i thinkers of this generation, including Linda Walbridge.

cheers Juan

In article <36c80af4.38386793@news.newsguy.com>,
rreini@wwnet.net wrote:

> On Mon, 15 Feb 1999 04:47:37 GMT, jrcole@umich.edu wrote:

>

> >

> >The UHJ and its agents have attempted since 1996 to erect dogmas to which it
> >demands assent, to control the discourse of Baha'is in cyberspace by behind
> >the scenes nasty letters and phone calls and threats, and have attempted to
> >make the beautiful, tolerant and universalist Baha'i religion into a narrow,
> >dogmatic and intolerant sect.

>

> I don't agree with your contention that the House is trying "to
> control the discourse of Baha'is in cyberspace." Two years ago, I
> wrote to the House asking for some guidance about the 2nd election for
> t.r.b. Contained in their response to me (dated Oct. 14, 1997) was
> this paragraph:

>

> "In general, the House of Justice has no objection to Baha'is'
> participating in public, unmoderated discussions about the Faith,
> whether those discussions take place in person or through some form of
> electronic communication. The wisdom of participating in particular
> discussions, must, of necessity, depend upon circumstances prevailing
> at the time. When, through such discussions, the Faith is attacked or
> erroneous information about it is disseminated, it may become
> necessary for individual Baha'is to actively defend it. In some
> circumstances, however, to avoid participating in argumentative
> exchanges, attracting attention to enemies of the Faith, or engaging
> Covenant-breakers, it will be more appropriate to withdraw from the
> discussion. While the institutions of the Faith may, on occasion,
> find it necessary to offer the friends guidance related to their

> participation in particular discussions, generally this, too, is a
> matter left to the individual."
>
> The first sentence is key here: "In general, the House of Justice has
> no objection to Baha'is participating in public, unmoderated
> discussions about the Faith, whether those discussions take place in
> person or through some form of electronic communication." If the
> House had thought that participating in open newsgroups like a.r.b and
> t.r.b was a bad idea for Baha'is, it could have instructed us not to
> participate. It did not.
>
> Roger (rreini@wwnet.net)
> <https://fp-www.wwnet.net/~rreini/>
>

Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Re: Baha'i Historian and Distorting History
Date: Sunday, July 11, 1999 1:38 AM

The Salmani memoirs were set for publication by Kalimat Press in 1982, in both Persian and English; the House had long been apprised of this. Just as the book went to print, Kalimat got this telegram that they had to cease and desist from publishing the Persian, and had to take passages out of the English. Marzieh Gail, the translator, was absolutely furious, and the academic Baha'i who had written the introduction pulled it rather than be part of something dishonest. The deletions in the English text are marked by ellipses (. . .) although apparently the House was annoyed by even this little gesture of honesty on the part of the editors.

But this is only one little incident. The UHJ has routinely suppressed enormous numbers of Baha'i histories and primary texts, which Baha'is have wanted to publish. (They have suppressed almost all the Bab's works and the major Babi chronicles, as well). That is one reason its protestations that Baha'i historians don't have to be dishonest ring hollow. Obviously, a historian who cannot get access to the primary sources because their publication has been forbidden is ipso facto being less thorough than is desirable and is reflecting only one small part of the record (the part that someone has decided can appear).

You will note that although memoirs of Baha'is from the 19th century that have been allowed to appear in Persian are very few, as soon as Adib Taherzadeh got elected to the UHJ suddenly his father's memoirs were published in Germany. But other people's fathers' memoirs can't be published, you see.

The whole system is arbitrary from beginning to end, and its effect, if not intent, is a lamentable lack of historical honesty and forthrightness. Luckily, the advent of the World Wide Web means that the cost of publishing such material is no longer tens of thousands of dollars, but rather a little photocopying and some ftp'ing. So the material will now come out.

cheers

Juan Cole
Professor
History
University of Michigan

In article <931604081.636.0.nnrp-04.c2de8324@news.demon.co.uk>,
"macleod" <macleod@beloved.com> wrote:

>
> Juan Cole wrote in message <7m6qrb\$vnv\$1@nnrp1.deja.com>...
> >
> >
> > Even the text of a primary source
> > like Salmani's **My Memories of Baha'u'llah** was tampered with at the
> > insistence of the Universal House of Justice
>
> That has been mentioned elsewhere but I can't find details anywhere.
Have

> you any more specific information as to what was amended/deleted?

>

>

--

Juan Cole, History, U of Michigan jrcole@umich.edu

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Baha'i Scriptures and Universal Declaration of Human Rights
Date: Monday, April 26, 1999 8:13 PM

Thanks so much for the kind words, Fred. I hope you will also do some writing, on things like Robert Hayden's spirituality (I know it is far more complex than the biographies allow).

It is true that a subcommittee of the Universal House of Justice composed of Farzam Arbab, Douglas Martin and Ian Semple had the counselors of the International Teaching Center accuse me of 'making statements contrary to the Covenant' in April 1996, just because they did not like my email postings. As a result, I was confused for two and a half years. After all, I had not in my own mind contravened "the Covenant" in any way. I mean, had I claimed to be the 17th Guardian? No! Had I claimed to be able to do more than express my personal and non-authoritative opinion about the meaning of Baha'i scripture? No! Had I made any unreasonable demands on the UHJ? No! At that very time, the UHJ had asked me and I had agreed to help with the retranslation of *Some Answered Questions*! I had offered them, and they had accepted, my provisional translations of the Tablets. What weird sort of dealings did they have with people, to essentially employ them on the one hand but to horsewhip them on the other? I'm afraid I thought that the only sort of persons went about behind the scenes threatening college professors with being shunned unless they fell silent were wild-eyed cultists, and I'm afraid that is still my opinion of Farzam Arbab, Doug Martin, Ian Semple, Fred Schechter, Monajjem, Stephen Birkland et al. Unfortunately, there are lots of nooks and crannies in the Baha'i administration where cultists can hide out and abuse adherents.

However, I worked my way through things, and found my faith in Baha'u'llah once more, even if I have become convinced by my dealings with them that the Universal House of Justice has in fact been mutilated by the absence of a living Guardian, just as he predicted would happen. But this 'mutilation' can be a good thing, too. I think the reason we don't have a Guardian is because God decided human beings needed to grow up and stand on their own two feet. This maturity of humankind, which Baha'u'llah proclaims when he talks of the "advent of Universal Reason" among "the people," is incompatible with having someone interpret our scriptures for us authoritatively. So, we have been left with a purely legislative body (the UHJ), and everyone is now free to express their conscience and proclaim their views about Baha'i theology and social principles.

Because the UHJ has been, unfortunately, mutilated by the absence of a living Guardian, they have no one, as Shoghi Effendi explicitly predicted, to tell them when they are straying from their proper legislative functions into matters where they have no scriptural or constitutional authority (like the email messages of Baha'i professors or those of Baha'i fiction writers like Michael McKenny). I fear I have concluded that the *only* force that can in some ways repair the damage of the mutilation, the only prosthesis that can allow the House of Justice to walk normally again, is Baha'i Public Opinion and the consensus of the believers. And that is why I speak out and will continue to speak out every time the Baha'i administration contravenes the Universal Declaration of Human Rights with regard to its own adherents, given the close fit between the ideals of that document and those of Baha'u'llah and the other holy figures.

So, you see, in the end I haven't been 'driven out' of anything. I am a Baha'i, just like any other Baha'i, a believer in Baha'u'llah. Whether

others wish to recognize and acknowledge that, and whether they wish to backbite me or listen to others backbite an innocent person, is completely irrelevant to the facts.

cheers Juan

--
Juan Cole, History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>
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The Baha'i Faith & Religious Freedom of Conscience

From: <jricole@my-dejanews.com>
Subject: Re: Bahais, Administration and Juan Cole
Date: Tuesday, May 11, 1999 1:50 AM

As-Salamu `alaykum, ya sadiqi:

I think that sociologically speaking you have to remember that the Baha'i faith is an offshoot of Shi'ite Islam, and in Shi'ism, especially the more esoteric/batini branches, it is not in fact all right just to believe in the Prophet and the Qur'an and the Sunnah. You have to recognize the Imam of the Age, who is the Vicar (vali) of the Prophet, and you must proffer the Imam your unstinting obedience. I think most Isma'ilis, for instance, would find it very difficult to remain in the religion and yet be in conflict with the Imam (whether they are Agha Khanis or Bohras). The founder of Pakistan, Jinnah, was from an Isma'ili background, but converted to 12er Shi'ism, and I think it was because he wasn't on good terms with the Agha Khan of that time. Likewise, even in Twelver Shi'ism today, it is against the law in Iran to question the doctrine of the Guardianship of the Jurisprudent or to challenge the authority of `Ali Khamenei.

Baha'is, likewise, put much less stress on actually following *Baha'u'llah's* teachings than on immersing their egos in the will of the Vicar of the Prophet, which for them is the Universal House of Justice and to a lesser extent other Baha'i institutions. This Shi'ite emphasis on self-surrender to a living charismatic leader or leaders appeals especially to Americans with a cult-like turn of mind, and for them obedience is *what the Baha'i faith is*. All that stuff about service to humanity and universal love, etc., means very little to many of them compared with the submission of the individual will to the Institutions (note that the latter are always capitalized) by these people.

So it is not like Sunni Islam where if you don't like the local mosque preacher you tell him to take a flying leap, and pray at home.

In my own case, I was very confused when I saw the Universal House of Justice acting unjustly over and over again, and blundering into areas like academic scholarship or hermeneutics, which are not their sphere of authority. But in the end, I could not deny my belief in Baha'u'llah (things you do when you are 19 tend to stay with you), and I finally understood that it is the lack of a living Guardian that explains why the UHJ occasionally charges flatfooted into something that is none of their business. I also came to believe that this was a problem of the immaturity of the Baha'i institutions, and the way in which the more cultist-like Baha'is have come to dominate some of them, and would be solved through dialogue, consultation and give and take over time. And so I made a private declaration of belief in Baha'u'llah last March. But in order to get to that point, I did have to make at least some peace with the legitimacy of the Imam of the Age.

cheers Juan

--

Juan Cole, History, U of Michigan, jrc@umich.edu

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The Baha'i Faith & Religious Freedom of Conscience

From: <jricole@my-dejanews.com>
Subject: Re: Censorship - Bahai Chairman Steals from Dead Widow
Date: Friday, May 07, 1999 12:37 PM

I do want to dissociate myself from this title heading. In fact, my own complaint is that it doesn't appear to me that there is any evidence that Jim Nelson (a former municipal court judge for Los Angeles) did anything egregiously wrong in this particular instance, and that the executor of the estate has said so, as well. I personally think the Baha'is were owed a more detailed accounting of the incident by the NSA. The *way* this announcement was made was calculated to signal to the delegates not to reelect Nelson, and because of its vagueness did damage to his reputation beyond, perhaps, what was warranted with regard to this matter. I really wonder if he wasn't made an object lesson by the UHJ--that Baha'i officials are expected to fork over estates willed to huquq (a 19% tax on Baha'is' wealth that goes straight to the Universal House of Justice in Haifa) immediately and without regard to the decedent's wishes for things like putting it in an endowment instead. At the upper levels of the Baha'i administration, obviously, hardball is played and long knives flash in the night. It is hard to think of a "prominent" Baha'i who hasn't been mauled by this stuff.

cheers Juan

In article <3758c3fd.711243571@news.newsguy.com>,
kathy@scconsult.com (Kathy Pascoe) wrote:
> On Fri, 7 May 1999 05:58:30 -0400, "Patrick Henry"
> <patrick_Henry@bigfoot.com> wrote:
>
> > Dismissal of Judge James F. Nelson, Chair of the National Spiritual
> > Assembly of the Baha'is of the United States, in April, 1999.
>
> Did you ask Juan's permission and did he grant it before you added this
> to your pantheon of complaints?
> --
> Kathy Pascoe ~ kathy@scconsult.com (at home)
>

--

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Re: censorship on Baha'i Studies
Date: Thursday, July 29, 1999 11:28 AM

Everyone is welcome on talisman@umich.edu and H-Bahai; two of the Bahai-St. listowners are *on* the latter and one is on the former. All they have to do is meet the subscriber requirements. I'll let you decide who is being fair and inclusive, and who is being exclusive and bigotted, given that the lists with which I am associated have welcomed persons who in turn exclude me.

In the case of talisman@umich.edu these requirements are that you not inform on fellow posters, not flame them, and not accuse them of contravening the covenant. Anyone willing to abide by those rules is welcome (including Maneck if she will give such pledges and act accordingly), and a very wide range of perspectives is present on the list, including those of persons to the *right* of many of the Bahai-St. folks.

The point is that it is *behavior* that determines whether you are on talisman@umich.edu or on H-Bahai (in the latter case, past behavior in the form of getting to graduate school in the social sciences or humanities and acting in an upright way with regard to academic ethics).

In the case of Bahai-St., it is *who* you are that matters. I am not being excluded from the list because I defended my interpretation of Arabic and Persian terms (from someone who barely knows any Arabic and has never so much as read a 19th century book in the language!). It is because I am viewed as a dissident Baha'i. It is ascriptive, not achieved. And it is therefore a form of bigotry. The statement "Bahai-St. will not allow any 'dissident Baha'is' to belong to the list or post there" is no different in kind from the statement "Bahai-St. will not allow any Jews to belong to the list or post there." It is the exclusion of a whole class of persons on prejudicial grounds, based not on present behavior but upon their membership in a (perceived!) category.

I reiterate that anyone who feels an unfair remark was made about him or her on H-Bahai (or Talisman) would be welcome to respond. But, apparently, I am to be beaten up weekly on Bahai-St. with no opportunity to defend myself there. This is the typical cult-like behavior of the extreme-orthodox party within the Baha'i faith, demonizing people by refusing to allow them a voice or the opportunity to represent themselves to others. The same tactic was used by the National Socialists in Germany against the Jews; Neo-Nazis also have email lists from which persons are excluded because of who they are.

As for my journal articles, I actually suggested to the editor of an academic journal the names of Rob Stockman and Mike McMullen as respondents to my forthcoming piece on the dissolution of the LA assembly. I know that Stockman works for the NSA, but I thought this would be an indirect way of allowing them to reply to my piece, which is critical of them. The editor asked *me* for respondents. I could have recommended someone more independent. In fact, I also recommended they get a response from Firuz Kazemzadeh, but unfortunately he declined. So I think I have a pretty good track record in seeking to be fair. As for JSSR, it doesn't allow rebuttals; but any Baha'i academic could write a fresh article presenting an alternative view and, if it were a good

article, get it published there. That is the way *Liberal* society works--you allow a diversity of opinions and let the public make up its mind. The extreme-orthodox Baha'is work by suppressing opinions they don't like, being careful what books the Baha'i Publishing Trust distributes, censoring the American Baha'i and *World Order*, and generally creating a seamless web in which no dissenting voice can be heard. When they can't suppress such a voice, they smear the person speaking, mainly behind the scenes but publicly if they feel it necessary. It is a very sick system.

cheers Juan Cole

--

Juan Cole, History, U of Michigan jrcole@umich.edu
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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Re: Character Assassination
Date: Saturday, June 26, 1999 6:37 PM

Dear Roger:

First of all, I didn't assassinate anyone's character. I pointed out that Hooper Dunbar was obviously spying on me. In its April 7, 1999, letter, the whole UHJ already admitted to spying on people's email, so this isn't really a revelation, and it can't be character assassination to provide evidence for the truth of their earlier statement.

Second, I pointed out that he was elected to the UHJ from the ITC, and that it seems to me that this is a troubling and growing pattern, since counselors at the ITC have unfair advantage in being able informally to campaign for office with the NSA members who elect them.

Finally, I am sure that Mr. Dunbar showed a great deal of courage and tenacity at his pioneering posts in Latin America. However, he is not alone in that. Many of the people his body has harmed sacrificed a great deal for the Baha'i faith and put themselves in harm's way for it just as he did. Linda Walbridge also showed such courage and tenacity in even more difficult places, like Lebanon and Jordan, and Mr. Dunbar nevertheless is partially responsible for pushing Linda out of the faith by threatening to have her declared a covenant breaker over her talisman@indiana.edu messages supporting women's rights. If he doesn't think that the right thing was done to Linda, he should say so. Otherwise, we are justified in assuming that he supported and supports such intellectual repression. The infamous April 7, 1999, letter also came implicitly over his signature.

Being in the wrong place at the wrong time doesn't make you a good, kind, wise or upright person, Roger.

cheers Juan

In article <7l13kr\$iku\$1@nnrp1.deja.com>,
rlittle95@my-deja.com wrote:

> Dear Friends

>

> I just read a post here which neatly and methodically assassinates the
> character of an individual, as well as the body to which he was
elected.

> It demonstrates to me once again that what is important to each one of
> us is revealed in what we do and say - our actions.

>

> Many years ago I decided and subsequently volunteered to go
pioneering.

> I was asked if I would go to Panama, and in due course flew out of
Salt

> Lake City in a snow storm and landed shortly thereafter in Panama
City,

> which has to import its snow from Columbia.

>

> I spent two years working out of the agricultural city of David (Dah-
> VEED), which lies near Costa Rica. I inherited a feeble Baha'i

> community and a sign which said "Baha'i Center", which was attached to
> an adobe and tin structure which formerly held something large which
> mooded, I think. Two years earlier, during the riots which attended the
> transference of the Panamanian government from an elected president to
> a military dictator, a large crowd descended upon that very same
white-
> washed building with the intent to do bodily harm to its American
> Baha'i pioneer. The neighbors who lived in the near vicinity of this
> Baha'i surrounded his home and defended him from the anti-American
> fervor of their countrymen. They risked their lives to save his, not
> for money and not because they wanted to be known for aiding a yanqui,
> but because they knew he was a Baha'i above and beyond anything else.
>
> This pioneer later went on to South America, leaving behind numerous
> stories and legends of his "why not?" approach to obstacles. Everyone
> who knew this man liked and respected him. He never turned back, never
> decided that he had done enough and now it was time to return to the
> soft life, he just kept pushing against the old world order with a
> laugh and a prayer, not necessarily in that order.
>
> His name was Hooper Dunbar.
>
> Robert A. Little
>
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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Re: Hooper Dunbar and Austin Powers
Date: Monday, June 28, 1999 1:12 AM

Roger, you are simply mistaken. The counselors and auxiliary board members and assistants "for protection" routinely keep Baha'i individuals under surveillance. This is not to say that all do, only that many do. My files are bulging with evidence for the systematic and widespread nature of this activity, and Paul Dodenhof, a former assistant to the auxiliary board himself, confirms it.

When I was a young Baha'i, back in the 1970s, an auxiliary board member even asked *me* to keep an eye on someone.

It is one thing to say that you agree or disagree with this practice. To deny that it occurs is either ostrich-like or frankly dishonest.

cheers Juan

>

--

Juan Cole, History, U of Michigan jrc@umich.edu
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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jrcole@umich.edu>
To: FG <FG@hotmail.com>
Cc: bahai-faith @ makelist.com <bahai-faith@makelist.com>; talisman <talisman@umich.edu>
Subject: Re: [bahai-faith] Fw: fw Juan Cole: censorship
Date: Wednesday, June 03, 1998 2:58 PM

Dear Miguel:

1) While it is true that both the internet and the Baha'i faith are global in nature, it is also true that a) the vast majority of internet connections are in free, educated and relatively well off societies such as the U.S. and b) the vast majority of literate Baha'is in the world live in the U.S. and Canada. It therefore makes at least a little sense for both the Baha'i faith's administration and for SRB to adopt policies that don't drive off hundreds or thousands of thinking people.

2) I was not arguing against the legitimate laws of the Baha'i religion, which I respect. I was arguing that when the administration gets to the point where they threaten to have university professors declared covenant breakers for running an Indiana University listserv and for making non-fundamentalist postings, then the administration has become not only intellectually bankrupt but also repressive and corrupt in a manner that betrays the basic teachings of the religion's holy figures. And when you betray what you are supposed to be standing for, you guarantee your own stagnation or decline.

Case in point. From May 1, 1997 till May 1, 1998, the *gross* increase in the number of Baha'is in the U.S. was about 1,500. Subtract withdrawals (formal and informal), deaths, and persons subjected to administrative sanctions, and you probably are pretty close to stagnant. This stagnation is a result of the Baha'i administration not standing for what the religion stands for, of it being overly controlling and overly centralized and exclusivist.

You get invited into the Baha'i faith being assured it believes all religions are one, all humankind is one, that there should be universal peace, love, and harmony, that women and men are equal, and that there should be unity of science and religion.

And then you find out that Baha'is actually are busy shunning other people, are quick to put anyone within the community into the category of 'covenant breaker' who has a different outlook (as Doug Martin did to me beginning in the early 1980s, backbiting me behind the scenes), demand conformity, believe cities are about to be evaporated, believe women should be subordinate to the men on the uhj, believe that all of modern biological science, based on Darwin is wrong because scripture says so, and in general often behave in ways that are intolerant and narrow-minded, chasing people out of the religion, so that it remains tiny. (How many Baha'is are there in Poland, *really*?)

It is not just a problem of people failing to live up to their scriptural values, as with most religions. It is a problem of people being committed to the diametric opposite of their scriptural values. A child could formulate it. It is a problem of people being mean when they were commanded to be nice. It is a problem of people being narrow and exclusive when they were commanded to be universal and inclusive. And the meanest of

all are people like Doug Martin and Farzam Arbab, who now control the levers of power by virtue of having clawed their way on to the House.

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Re: Hooper Dunbar and Austin Powers
Date: Monday, June 28, 1999 7:45 PM

Dear Saman:

If a letter is written by the NSA to all the delegates to the National Convention, I should think it is a public letter and **should** be posted to the Web. Do the NSA and the delegates together have secrets from their own electorate? Wouldn't that be scary? Should the President be able to send a letter to all members of Congress that is kept secret from the American people?

As for the bounced messages, it is, of course, entirely possible that Hooper Dunbar just wanted to follow the academic discussion on H-Bahai. He seems to be among the few House members with some intellectual curiosity (I remember discussing the works of the French academic Henry Corbin on Shaykh Ahmad al-Ahsa'i with him once, and he seemed to approve of Corbin and his academic approach to Shaykhism; now that I have gone on to become the major academic authority on Shaykh Ahmad, however, I don't get the sense he has the same interest in my work that he had in Corbin's; go figure. Maybe I should have written in obscure French.)

The only issue with Hooper Dunbar having the H-Bahai messages bounced to him secretly is just that it seems sort of sneaky, that's all. It wasn't a violation of list rules for the messages to be forwarded, since it is an academic list and the posters post precisely for the advancement of scholarly discussion. It is just that if he wanted to read my messages there, he could have openly signed onto the list rather than having an auto-forward arrangement set up for him by one of the other list subscribers.

Also, the infamous April 7 letter of the UHJ, on which Dunbar serves, spent several paragraphs lambasting the academic study of the Baha'i faith by Baha'is, and in fact one such academic (an assistant to the auxiliary board) was so upset about being villainized this way that he has resigned from the Faith. So it seems to me that there are only a few possibilities.

- 1) Dunbar actually approves of the academic study of the Faith by Baha'is, and disagrees with his fellow House members, and insisted on following H-Bahai despite their disapproval.
- 2) Dunbar disapproves of the academic study of the Faith by Baha'is, but just can't help himself from hypocritically sneaking an admiring peak at the analyses of these academics.
- 3) Dunbar is a flaming fundamentalist and deeply disapproves of the academic study of the Faith by Baha'is, and agrees entirely with the April 7 letter of the UHJ, on which he serves, and had the H-Bahai messages bounced to him because he wanted to spy on the list for the purposes of initiating heresy proceedings against Baha'i scholars.

cheers Juan

--

Juan Cole, History, U of Michigan jrcole@umich.edu

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Re: Hooper Dunbar and Austin Powers
Date: Monday, June 28, 1999 7:54 PM

You are being disingenuous. It is precisely because my messages were being bounced to Dunbar that I got the out-of-office memo.

I know by the header which list this bounced message came from. The list logs of that list are closed to non-members, and I know who is subscribed. Dunbar isn't. A few other moderators (whose email addresses are in the header) have also gotten the OOF message.

Dunbar could have applied to become a member, and I would have been glad to admit him. Since he had someone bounce my messages to him in secret, I can only conclude that he wished to read them without my knowing that he was doing so. This in turn seems to me to be a form of spying, regardless of the motives for it.

cheers Juan

--

Juan Cole, History, U of Michigan jrcole@umich.edu
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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Houses of Justice
Date: Friday, February 05, 1999 11:06 AM

Dear Michael:

Specialists in the `Abdul-Baha period who have actually read a lot of `Abdul-Baha's letters in the original (unlike those here) note that his vocabulary in referring to various 'institutions' was quite fluid and inconsistent. Sometimes a 'mahfil' or assembly meant a house of justice, sometimes it meant all the believers in a community. At one point he refers to a women's committee as a mahfil-i rawhani, which sounds like an LSA today, but wasn't what he meant. I have been told by one Iranian scholar that `Abdul-Baha referred to the LSA of Tehran as a mahfil-i `umumi or 'general assembly,' the sort of phrase he uses in the 1909 letter to Corinne True about the Chicago assembly, which had the same position in the US as Tehran had in Iran. I admit that it is possible that the 1909 letter referred to the universal house of justice, but it is not a foregone conclusion and the matter needs more contextual study; if that were the reference it would be odd, since Corinne was only corresponding with him about the Chicago situation.

In any case, the reason `Abdul-Baha had given for women not serving on the Chicago LSA in the 1902 letter that Shoghi Effendi mistakenly thought concerned the universal house of justice, was that Baha'u'llah refers to members of such houses of justice as 'rijal' which literally means 'men' but can also mean 'notables' (of any gender). Baha'u'llah demonstrably refers to members of *both* local houses of justice and the universal house of justice as rijal, and in 1902 `Abdul-Baha felt that this phraseology excluded women from membership in any kind of house of justice. In 1912 he allowed women onto the Chicago LSA, which he repeatedly said was a house of justice in all but name, demonstrating that he completely rethought the basis of his earlier jurisprudential ruling and decided that the phrase 'rijal' was no bar to women's membership in houses of justice. By simple syllogism there is no logical way to avoid the conclusion that this 1912 change of mind is dispositive for women's service on all sorts of house of justice, including the universal house of justice, since the rijal argument thereby fell. Moreover, it is not at all clear that even if `Abdul-Baha did want to exclude women from the UHJ in 1909, that he thought they should be forever excluded.

These are historical issues. They can be addressed by analysis of historical texts. There is no reason for them not to be discussed. Since `Abdul-Baha clearly finally decided that the issue was \*not\* in fact addressed in Baha'u'llah's own revelation (`ibadat), then this issue clearly falls into the area of leadership (siyasat) which is given to the universal house of justice by Ishraq 8. Given the tangled judicial history, the house of justice would be perfectly within its prerogatives to rule that this is an obscure matter that comes under its jurisdiction and that women can serve on the universal house of justice because of the principle of equality between the sexes and mutatis mutandis (which they admitted in the notes to the Aqdas). They don't have to. But they could. Discussing the historical record is not a challenge to them that needs to be silenced.

cheers Juan

In article <79enn0\$4hh@freenet-news.carleton.ca>,
bn872@FreeNet.Carleton.CA (McKenny Michael) wrote:

> Corinne True wrote to Abdu'l Baha asking why only men were allowed on
> the Chicago House of Justice. This was in the very early years of this
> century (1906?). The reply reads something like, "Women may serve on the
> teaching committee, this committee and that committee, but..." The Chicago
> House of Justice continued to exclude women as ineligible until it was
> dissolved in 1912.
>

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Re: Letter of resignation
Date: Monday, June 28, 1999 1:36 AM

What saddens me is that aside from some sympathetic comments by Mark Foster, no one here seems to want to talk about the very important substantive problems courageously raised by Paul and Lisa Dodenhof in their heartfelt letter. Paul is someone who is an academic student of religion, who has known several religious communities, who accepted Baha'u'llah into his heart and continues to do so. But he and Lisa feel that the statements of the Universal House of Justice, on Baha'i scholars, on academic methodology, on homosexuality and a whole host of other issues, have left them with no spiritual or intellectual space within the community, forcing them out.

We have to ask ourselves, whether the Universal House of Justice is behaving and speaking like `Abdul-Baha, our supreme Exemplar. If it did act and speak like Him, which presumably all Baha'is are supposed to, including the UHJ, then would Paul and Lisa have really felt it necessary to resign from the faith? When `Abdul-Baha wrote Auguste Forel (a man with a lot of problems even though he was a significant scientist, a man involved in scientific racism, an agnostic), did `Abdul-Baha attack him? Did he condemn him? Did he have people spy on him? NO. He tried to show how the Baha'i faith as a live religion was compatible with the life of the mind. He even praised the contributions of scientists who do not believe in God. And yet when the UHJ addresses *Baha'i* academics, firm believers, moderates like Paul Dodenhof, they do so so harshly as to chase them right out of the faith.

That isn't *like* `Abdul-Baha. It is just being *mean.* And that is the whole problem with the Baha'i faith today. It isn't a matter of liberal versus conservative or intellectuals versus non-intellectuals or cultists versus non-cultists, primarily, though those issues are there. It is that a culture of *being mean* has grown up among Baha'i officials. It bears no relation to the Baha'i faith, and no resemblance to the blessed, gentle and loving life of `Abdul-Baha.

Don't you remember at camp when we were you, we sang, "Look at Me, follow Me, be as I am?" A child could grasp it. But the people who destroyed the Dodenhofs' faith had forgotten that little song, had buried and covered up the example of `Abdul-Baha, and were busy pretending to be mullas and Inquisitors. And that is why they could not retain the loyalty and faith of their own followers.

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Re: Members of the Universal House of Justice
Date: Wednesday, June 30, 1999 2:33 AM

I think it is certainly true that a number of the members of the Universal House of Justice are wonderful, spiritual people. Some of them have pioneered under difficult circumstances, as Hushmand Fatheazam did in India or Ali Nakhjavani did in Kenya. And for the most part they have admirable values. Look, at the height of the Cold War, when literally tens of thousands of missiles were aimed by each side at the other, at the power and simplicity of their Message on World Peace (1985). In recent times they have been encouraging community development, and support a number of crafts-training centers in India with a distinctly Gandhian overtone. They stand for world peace, for conciliation, for tolerance among the religions, for more rights for women than are common in many societies in the world. I don't know most of them as people, and I doubt they got to be where they are by being unnoticed humble wall flowers, but I'm sure in their own ways most are decent human beings.

But when it comes to a handful of key issues, they have become unreasonable and rigid in a way that is harming the entire Baha'i community. They have decided that academic scholarship undertaken on the Baha'i faith by Baha'i academics is a form of covenant breaking, which just makes them look utterly ridiculous. What, are we to replay Galileo here? They have decided that the Baha'i faith does not after all stand for the unity of science and religion, but only for scriptural inerrancy. Do they think they are Jerry Falwell? They not only don't want to let women serve on the House of Justice, but they don't want to let any Baha'i so much as speculate about whether they ever will. Is this Communist China? They seem to be saying that they think that Baha'is have no human rights with regard to their own institutions, something that would have shocked and saddened 'Abdul-Baha. I guess I can repeat the last question.

And they have been *mean* to some Baha'is, because they are quite frankly prejudiced against thinking people. Look what they did to Michael McKenny. They summarily expelled him from the Faith. It was *barbaric* in its lack of due process. This is an anti-intellectualism as ferocious as any we have seen in modern history, and truly frightening. And yes, anti-intellectualism is a Prejudice. It is a way of prejudging people. Those writers, they are prideful; won't be controlled by their betters.

And, moreover, they have so arranged things that there is not so subtle electioneering going on, such that counselors at the International Teaching Centre have a real hope of being elected to the House of Justice. But the House of Justice *appoints* the counselors to the ITC. So it is a nice little circle, with all sorts of potential for abuse. Note, moreover, that they tend to appoint very conservative whites and Persians. Everyone keeps boasting about the big Indian Baha'i community, but no *Indian* has been elected to the UHJ or even appointed to the ITC, which is the most likely route to election to the UHJ nowadays. Likewise, no African. No Latin American. No East Asian.

The members are all either ethnic Iranians or British Commonwealth, with the exception of one American. And, of course, they are all *men.*

If the members of the UHJ were as humble and nice as is being suggested, they could fix the current problems. They could say that they don't much care for academic scholarship, but if Baha'is want to pursue it, that is their business. They could apologize for what they did to people like Linda Walbridge and Steve Scholl and David Langness in 1996 over quite innocent email messages posted to Talisman I. They could say that they can't see a way to legislate women on to the House of Justice, but that the future is unknown and open to further legislative rulings by their successors, and Baha'is are free to speculate as long as they don't have fistfights over it. They could abolish Literature Review (prepublication censorship), which in any case has become a dead letter in the age of cyberspace.

Instead, they write truly awful letters like the one dated April 7, 1999. And I'm sorry, but no dispassionate observer could read that letter and think to himself, "these seem to be nice people." On the other hand, its just a letter. They can write other, better letters in the future. Maybe they will.

cheers Juan

--

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: ra'y as idiosyncratic legal opinion
Date: Saturday, January 30, 1999 5:54 PM

Dear Daniel:

In article <Pine.SGI.4.03.9901301720350.167240-100000@roskilde.mip.ou.dk>,
Daniel Grolin <grolin@mip.ou.dk> wrote:

> <Moreover all of its rulings are open to being repealed by later house of
> justice so it makes no sense to insist that these rulings are
> incontrovertible.>
>
> Quite true. If one perceives that there is something that the House has
> not been aware of one should certainly make such concerns known to them.

I don't believe we would consider a society free in which the only recourse someone had, who disagreed with the decision of a body in authority, was to secretly write a private letter to that body discussing the pros and cons of the decision. Let us imagine a non-religious society with that rule, say a post-coup United States. Let us imagine that direct elections were abolished by the putschists, and let us imagine that political parties were also outlawed. Let us imagine that the Electoral College still functioned, but without parties or nominations or campaigning, so that it could elect whomever it pleased president. And let us imagine that the President elected by that Electoral College now forms a Cabinet. And let us imagine that this Cabinet decrees that although there is nothing in U.S. law to support the proposition, henceforward men will be considered the head of the household throughout the United States.

And let us imagine that Gloria Steinem took exception to this decree of the indirectly 'elected' President and his Cabinet. And let us imagine that the Cabinet had passed a law that no newspaper could print any criticism of or dissent from a decree of the Supreme Cabinet. So that the *only* option open to Gloria was to write a private letter to the President, suggesting that perhaps despite his divine wisdom it was unfair and sexist to make men the head of the household by fiat. Gloria couldn't give public speeches to this effect. She couldn't come on the internet and express this view in her email messages. All she could do was write that letter. And when a perfunctory reply arrived from the Cabinet, she would just have to put her head down and accept it.

I have been criticized for using the word 'totalitarian,' and it is probably a bit strong, but the sort of society I have just described at least has those tendencies. And it is precisely the sort of society the Baha'i Right wishes to erect.

If you want intellectual consistency, explain to me how such a society is in any way consonant with `Abdul-Baha's praise of political and religious liberty!

> <My emphasis. Notice here that `Abdul-Baha is explicitly talking about
> two things: the difference between the Baha'i faith and past religions,
> and the role of the Baha'i institutions. And what he says is that the
> difference between early Christianity and the Baha'i faith is that Baha'i
> institutions are not to interfere in the individual expression of

> conscience with regard to religious beliefs. In early Christianity you
> were persecuted for believing that Jesus was man, not God,>
>
> No this is not what read him as saying. He says there are two things which
> this Faith has that ensure, that the disunity that occurred in past
> religions will not occur in it. One is the Universal House of Justice
> (which ensure that unity under legal litigation) and the other is the
> principle that none may interfere in beliefs and conscience (which ensures
> unity in dispute over differences in belief).

But then by your own admission `Abdul-Baha is prohibiting the Universal House of Justice from interfering in the expressed beliefs and conscience of ordinary Baha'is. Any other conclusion would contradict the clear text and your own conclusion.

> Splits in Christianity were often due to political agendas. The expulsion
> of Nestorius, for example, were undoubtedly due to the power of his
> position, which Cyril of Alexandria coveted. The division, is, in other
> words, the emergence of two opposing authorities. Regardless of the
> reasons put forth, this is in its very essence the nature of religious
> division.
>
> The two safe-guards mentioned by 'Abdul-Baha are there to ensure that
> this does not happen in the Baha'i Faith.

Daniel, can't you see how self-contradictory you are being? It was precisely the view of the early Christian Councils that Nestorianism and Arianism introduced disunity into the body of Christ and therefore they had to be persecuted and suppressed. Had they not been persecuted they wouldn't have become separate sects, but would have remained tendencies inside early Christianity. It was the persecution and insistence on uniformity of belief and expression that sectarianized them in the first place.

I don't see how your point of view is any different whatsoever from that of early Christian theologians like Augustine of Hippo, who had his theological opponents burned at the stake. You are saying that any view that strikes you as out of the Baha'i mainstream is a "cause of disunity" and its expression is therefore illegitimate. Of *course* novel ideas cause discussion. Your basic logical error is confusing that healthy discussion with a threat of sectarianism. And I am afraid that most people who take this stance are using the fear of disunity as a cover for a vigorous desire to suppress the novel thinking.

> <Your attempt to constitute some expressions of conscience as
> 'speech-acts,' making them into deeds and subject to punishment, does
> enormous violence to `Abdul-Baha's way of thinking and departs entirely
> from his vision of Baha'i society as one in which individuals are free to
> express their views in a way he likened to the freedom of political speech
> in the United States.>
>
> The "expressions of conscience" do not constitute what I have termed a
> "speech-act". Speech-acts are speech that have the effect of making others
> act differently.

One person can't, by merely speaking, *make* someone else do something. You are blurring very key legal distinctions between speech and behavior that would have the effect of completely undermining the Universal Declaration of Human Rights and the U.S. First Amendment.

While the medium is speech the practical effect is
> "deeds". The particular speech-acts that I am interested in are those that
> 1) claim authority and 2) are opposed to the one existing authority.

The problem is that you equate the statement of a person's conscientious views with a claim to authority. Simply speaking publicly is seen to be a bid for leadership. So, if a Baha'i came on this forum and said, "I believe

Baha'is should be permitted to belong to Amnesty International," you would accuse this individual of claiming authority and of contradicting the "one authority." You would see it as an act of sedition for a Baha'i to simply state publicly that he or she thinks it is desirable that Baha'is join an organization that has done so much to save the Iranian Baha'is.

> No matter at what level the case is
> such that each member by themselves have no authority. That is to say no
> one, no individual, may issue ra'y.

You are misusing the technical term, which means *ruling*. Obviously, someone with no juridical office cannot issue a *ruling.* Or if they did, they'd be laughed at. I can't stand in the square and rule that a Baha'i gay marriage is legitimate in Baha'i law, such that my ruling has legal effect. That is the sort of thing that `Abdul-Baha was talking about with regard to the then Baha'i ulama or muballighin. Simply stating a casual opinion is \*not\* what `Abdul-Baha was talking about.

> These are the issues and the reasons. No one, no individual, is allowed to
> create disunity in the Baha'i Faith, by 1) allocating to one self illicit
> authority

In other words, individual Baha'is may not state opinions at variance with yours and your leaders. You want to suppress those opinions or persecute those individuals and make them leave the faith. So isn't it you who are claiming authority, to silence people or chase them out? The individual who expressed his or her opinion is not thereby claiming authority, but you can always configure it as so.

>and 2) opposing the established authority, namely the Universal
> House of Justice, and its decisions.

> Regards,
>
> Daniel
>
>

"Opposing" the universal house of justice is an ambiguous term. `Abdul-Baha wanted to try to avoid a situation where the legitimacy of the house of justice was challenged, its right to determine Baha'i positive (i.e. implemented) law. Merely to say publicly that a ruling of the house of justice (e.g. forbidding Baha'is to join Amnesty International) needs further discussion is not opposing the house of justice.

However, if the house of justice itself and the rightwing Baha'is interpret such a statement as opposition, and threaten to shun the speaker, all they can succeed in doing is in fact *weakening* the legitimacy of the house of justice. An institution that over-reaches its authority undermines its authority. And so in the end by attempting to squelch free Baha'i speech, it is the right wing Baha'is who have thwarted `Abdul-Baha's intent. In the process, they have so profoundly perverted his vision of a religious society that nevertheless guarantees liberty of thought and speech as to threaten to discredit the vision altogether, making all `Abdul-Baha's sufferings and work for the faith for naught.

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: ra'y as idiosyncratic legal opinion
Date: Monday, February 01, 1999 9:28 AM

>Dear Juan,

>You wrote:

><I don't believe we would consider a society free ... [snip]>

>Completely, irrelevant.

Daniel, it is not completely irrelevant for us to extrapolate the vision you have of a society and its functioning, for two reasons. First, there are two sorts of proof in the society from which `Abdul-Baha came, `aqli and naqli or proofs of reason and textual/scriptural proofs. A proof from reason was recognized by him as perfectly legitimate, and it is the main way he reasons in Secret of Divine Civilization. If reason can demonstrate that your model of society will produce a situation in which Gloria Steinem cannot write an op-ed piece differing with the decision of the U.S. cabinet, and reason finds such a situation undesirable, then this is a proof in its own right.

"if a scholar has thoroughly mastered a variety of sciences but is not well grounded in logic, his opinions, deductions and conclusions cannot safely be relied upon." SDC 30-31

Second, even with regard to textual proofs, you have to harmonize the whole corpus of `Abdul-Baha's writings. You can't hold fast to one passage and interpret it in such a way as to do violence to the clear meaning of the other passages. This is called the hermeneutical circle. My point in the thought-experiment about the suppression of Gloria Steinem's individual views was precisely that this sort of society does **not** look like the society envisaged by `Abdul-Baha in **Secret of Divine Civilization** and **A Traveler's Narrative**.

"Japan has opened its eyes and adopted the techniques of contemporary progress and civilization, promoting sciences and industries of use to the public, and striving to the utmost of their power and competence until public opinion was focused on reform . . . Observe carefully how education and the arts of civilization bring honor, prosperity, independence and freedom to a government and its people." SDC 111-112.

Note that `Abdul-Baha contrasts Japan and China in this way: that in Japan a public opinion could be freely formed and there were those who strove to influence public opinion toward reform. Obviously, he did not envisage the abolition either of public opinion or of opinion makers, and nor did he think such an abolition would have good results.

"Furthermore, any agency whatever, though it be the instrument of mankind's greatest good, is capable of misuse. Its proper use or abuse depends on the varying degrees of enlightenment, capacity, faith, honesty, devotion and highmindedness of the leaders of public opinion." SDC 16-17

And so he expected there to be independent leaders of public opinion quite beyond the central state. Indeed, in the Japan/China contrast, it was precisely the rigidity of the Chinese state and the lack of a countervailing public opinion, that he was condemning.

"interference in matters of conscience causes stability and firmness [in the one persecuted] and attracts the attention of men's sight and souls; which fact has received experimental proof many times and often." -Traveler's Narrative, 5-6

So, `Abdul-Baha did not approve of interference in matters of conscience, and even thought it was in practical terms counterproductive. Do you really think he wanted the Baha'i authorities to go about interfering in the matters of conscience of individual Baha'is? Do you think he believed such behavior wise?

You wrote:

>The legislative bodies, according to 'Abdul-Baha, are only answerable to their
>own conscience, sharing ones considerations with them would therefore be
>fruitful, trying to sway popular opinion isn't.

But `Abdul-Baha says:

"In the present writer's view it would be preferable if the election of nonpermanent members of consultative assemblies in sovereign states should be dependent on the will and choice of the people. For elected representatives will on this account be somewhat inclined to exercise justice, lest their reputation suffer and they fall into disfavor with the public." SDC 23-24

That is, the whole point of **elective** office is that it is less likely to result in despotism, because office holders naturally wish to be reelected and are afraid, if they act despotically, that public opinion will turn against them and they will be turned out of office. But the system of government you envisage, quite unlike that envisaged by `Abdul-Baha, is one in which no public opinion about the performance of office holders may be formed, no criticism may be voiced, and despotism can go completely unpunished. This situation is *\*manifestly\** not what `Abdul-Baha had in mind if we look at the whole corpus of his writings.

>Please carry on as much "healthy discussion" as you wish. Feel free to
>think novel thoughts to your hearts content. Feel free to believe that
>Baha'u'llah was an out-of-space alien visitor. Feel free to argue it. Just
>don't try to impose your belief on anyone else.

And, aside from expressing my views publicly, in what exact way would I be able to **impose** those views on anyone else? That is, if I simply state my views and even add the disclaimer that they are only mine and have no authority, then that is all right? But that is exactly what I used to do on talisman@indiana.edu, and apparently it wasn't all right.

<<One person can't, by merely speaking, **make** someone else do something.
<<You are blurring very key legal distinctions between speech and behavior
<<that would have the effect of completely undermining the Universal
<<Declaration of Human Rights and the U.S. First Amendment.>

>Rubbish. You can make other people do illegal things and be convicted for
>it. If you put somebody up to murder, even if it is just by talking, you
>can be tried as an accomplice to murder. But neither Human Rights nor US
>law are an issue here. We are dealing with a text and neither Human Rights
>or US law have any exegetical value in this regard.

The problem is that the level of discussion goes back and forth between simple nonconformity and **criminality**. And the difference you are eliding is between criminality and nonconformity. Of course, if someone encourages a person to commit a theft or a murder, that is punishable; and if someone slanders another person (defined precisely as knowingly making false public statements about another that have the demonstrable effect of causing real damage to that person's property or substantial damage to the person's reputation) that is also punishable.

But you are saying that you wish to extend criminal law to cover speech that merely advocates change in social policy. If the house of justice rules that abortion is licit when the mother's life is endangered, someone may not advocate, according to you, that abortion be altogether banned. Such advocacy becomes criminal speech just like incitement to murder. And, of course, (no offense) this is what all totalitarian states do. They make speech about policy into criminal speech. Happens everyday in Communist China. How would your society materially differ from that one?

> The claim of authority is a separate act. Some scholars could
> make claims on authority by virtue of their education.

You simply misunderstand here the two possible meanings of authority. The first meaning in my dictionary is "1. The right and power to command, enforce law, exact obedience." This is the sort of authority-claim that is objectionable on the part of an unelected individual.

Away down at the bottom of the column is another entry, a lowly 5a.: "An accepted source of expert information, as a book or person." Now, it is not wrong to be an accepted source of expert information. I am acknowledged among some in the U.S. press and government circles as an authority on the Middle East. Perhaps you might so acknowledge me, as well. Since I'm one of four or five academics who have written a whole book about the Baha'i faith, I'm widely acknowledged as an authority on that subject, as well, in this narrow sense of having some scholarly expertise in it. *Scholarly* "authorities" are different from *power* authorities. It is the difference between *1* and *5a* in the dictionary. It is a different semantic field of the word. The confusion of the two is pernicious. It would lead to it being illegal for someone to have scholarly expertise in a subject, lest he or she become an authority!

Now, scholarly authorities have no actual power to make or enforce laws or to tell people what to do. And nor do their opinions always hold weight. We all know scholarly authorities who are very knowledgeable but who are absolute cranks when it comes to some subjects. Scholars who put forth idiosyncratic theories are checked by other authorities in the field.

`Abdul-Baha did not think there was anything wrong with having experts, and he *wanted* them to deliberate policy in public. In fact, he suggested they be brought together for that purpose. In the current Baha'i society, expertise is viewed with suspicion and those who have it are most often chased out of the faith.

"In view of the fact that at the present time such fully developed and comprehensively learned individuals are hard to come by, and the government and people are in dire need of order and direction, it is essential to establish a body of scholars the various groups of whose membership would each be expert in one of the aforementioned branches of knowledge. This body should with the greatest energy and vigor deliberate as to all present and future requirements, and bring about equilibrium and order." SDC 36-37

> This of course is only significant in connection with ra'y. For
> one to say "I believe Baha'is should be permitted to belong to Amnesty
> International," is not ra'y, unless it is advanced as such.

We agree, then. But people have been accused by the Baha'i authorities (in the first sense) of thought crimes precisely for such non-authoritative statements of personal opinion. And does anyone seriously believe that mild-mannered Michael McKenny, a fantasy writer and editor, was claiming *authority* when he expressed his views on the need for women's equality with men?

<Obviously, someone with no juridical office cannot issue a *ruling.* Or if they did, they'd be laughed at. I can't stand in the square and rule that a Baha'i gay marriage is legitimate in Baha'i law, such that my ruling has legal effect.>

>Come now. Obviously the days when people made rulings in squares are long
>gone. However, you can easily go on the net and make advances of such
>legal opinions, and I don't see anyone laughing.

You can't make a ruling on the Net, Daniel. And yes, people would laugh.

>Now I want you to focus on this issue, because it appears to be a key
>disagreement in our understanding of the text. You say the passage only
>applies to someone in a juridical office. This, however, is nonsensical in
>a Baha'i context. No individual holds such an office.

When the passage was written, Baha'is would go to a Baha'i muballigh or learned man for arbitration, and he would in fact give such rulings, which had real legal force in the community. This was the situation `Abdul-Baha was addressing. Nowadays, typically such issues would be settled by the local spiritual assembly, and it is that body that is now under the obligation not to issue idiosyncratic rulings (ra'y) that differ from those of the house of justice.

>Suddenly those men of learning, who had formerly swayed great authority
>found themselves bound by decisions of people who often had no legal
>education, and could not even read Arabic.

Exactly, and that is fine. But when those who could not read Arabic begin telling scholars what they may or may not say in the way of non-authoritative individual opinion, and whether Baha'i metaphysics has a background in Neoplatonism, and whether Socrates had tea and crumpets with the prophet Daniel, then you have a tyranny of the majority and serious human rights abuses. And that is the sort of thing that is going on.

Ultimately, the real problem is that you do want to criminalize some types of speech. And the exact "speech-act" that might shade over into criminality is vaguely defined in your schema. Thus, anyone who states an opinion publicly could be suddenly charged with having committed criminal speech if anyone in authority desired to do so, and that person would have no recourse but to appeal to the very persons who had accused him!

My uncle fought at the Battle of the Bulge so that the SS couldn't do to people what you wish to allow the Baha'i authorities to do to people--charge them with criminal speech because they dared differ from official policy. I don't think you will find most educated people willing to put themselves into your hands or those of your leaders with assurances that they will be very just in their determination of whether our speech is criminal or not. I'm here to tell you that the system has no justice in it whatsoever.

cheers, Juan

Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: ra'y as idiosyncratic legal opinion
Date: Friday, January 29, 1999 11:35 AM

Dear Daniel:

The problem is that you are ignoring *other*, equally salient statements of `Abdul-Baha that guarantee the individual the right freely to express his or her conscience in polite public speech. There can be no such right, of course, of the individual cannot in fact do so on any issue where the house of justice has made a ruling, since the house of justice rules on a very large number of issues. Moreover all of its rulings are open to being repealed by later house of justice so it makes no sense to insist that these rulings are incontrovertible.

Let's look at Mahmoud's Diary:

"Palo Alto, California, 9 October 1912: Before `Abdu'l-Baha left Palo Alto, a group again had the honor of gathering in the most holy court. Among his blessed utterances was an explanation of religious conflicts, especially those of the Christians. "Some said Christ was God, and some said he was the Word, while others called him a prophet. Because of these differences, conflicts arose among them, such that in the community there was enmity instead of spirituality, and estrangement rather than unity. But Baha'u'llah has closed the door on such differences. By arranging for interpretation to be carried out by an authoritative Interpreter of the Book, by establishing the Universal House of Justice--or in other words the Parliament of the [Baha'i] community--and by *commanding that there be no interference in beliefs or conscience,* He blocked such breaches from occurring. He even said that if two persons discussing some matter develop a dispute, such that it leads to a polarization, both are wrong and discredited." (Mahmúd Zarqání, Kitáb-i Badá'i` al-Athár, 2 vols. (Hofheim-Langenhain: Bahá'í-Verlag, 1982), 1:294.)

My emphasis. Notice here that `Abdul-Baha is explicitly talking about two things: the difference between the Baha'i faith and past religions, and the role of the Baha'i institutions. And what he says is that the difference between early Christianity and the Baha'i faith is that Baha'i institutions are not to interfere in the individual expression of conscience with regard to religious beliefs. In early Christianity you were persecuted for believing that Jesus was man, not God, e.g. Now, when Counselor Stephen Birkland came after Steve Scholl and others, condemning their individual theologies, he broke this covenant of `Abdul-Baha and profoundly overstepped the bounds of his authority. When the UHJ sends such individuals out to grill Baha'is about referring to Baha'u'llah as a historical human being rather than as divine (which they have done), they are breaking this covenant of `Abdul-Baha. They are in fact acting exactly the way the early Christian authorities acted, and they are making a liar out of the Master.

Let's look at another proof text:

"In the religion of God there is freedom of thought, for no one can rule over the [individual's] conscience save God. But [freedom of thought] exists only to the extent that it is not expressed in terms that depart from politeness. In the religion of God there is no freedom of deeds. No one can transgress the divine law, even if in so doing he harms no one. For by the divine law is intended the training of oneself and others. For to God, harming oneself or

harming others are the same, and both are reprehensible. In hearts there must be the fear of God, and human beings must not commit blameworthy deeds. Therefore, the freedom of deeds that exists in civil law does not exist in religion. As for freedom of thought, it must not transgress the bounds of politeness. And deeds are also linked to fear of God and the divine good-pleasure." `Abdul-Baha in `Abdu'l-Hamid Ishtarq-Khavarí, ed., Má'idih-yi Asmání, 9 vols. (Tehran: Bahá'í Publishing Trust, 1973) 5:17-18.

Again, here the distinction is explicit. Only *deeds* can be punished by the Baha'i institutions, *not* the free expression of one's conscientiously held beliefs. Your attempt to constitute some expressions of conscience as 'speech-acts,' making them into deeds and subject to punishment, does enormous violence to `Abdul-Baha's way of thinking and departs entirely from his vision of Baha'i society as one in which individuals are free to express their views in a way he likened to the freedom of political speech in the United States.

And that is why `Abdul-Baha was so clearly speaking of ra'y in the technical sense of making a practical idiosyncratic legal ruling when he said that no one (i.e. no Baha'i jurisprudent, the only ones in a position to exercise ra'y) may issue a ra'y that contradicts the rulings of the house of justice.

American Baha'is come from a Christian culture that had been dominated by questions of *dogma*. For most Americans, what church you belong to determines what *creed* you subscribe to. The Catholic church still scrutinizes theologians for their adherence to Vatican dogma. But Islam for the most part has been a religion centered on orthopraxis (right practice), not orthodoxy (right belief). The important thing has been not so much what you believed but how you practiced Islam in law ritual and daily life. `Abdul-Baha viewed the Baha'i faith also as orthopraxis but not necessarily orthodox. And that is why the provision of the Will and Testament concerning ra'y or idiosyncratic legal rulings applies primarily to officers of the religion, since they are the only ones in a position practically to *implement* *behavior* contrary to the legal rulings of the house of justice.

Individual Baha'is with no official authority, in `Abdul-Baha's view, are free to express their conscience in public as they please, even if it appears to contradict mainstream Baha'i views, as long as they do so politely, and their views are simply none of the business of the Baha'i authorities (and certainly not of authorities that `Abdul-Baha never even mentioned, like 'counselors') `Abdul-Baha was, for instance, fully aware of the heterodox beliefs of many early American Baha'is, and yet he never threatened or punished any of them, though he did attempt gently guide them. In fact, in A Traveler's Narrative, he had early on acknowledged that threatening and bullying people over their beliefs only makes them all the more recalcitrant. Since he is the Exemplar, it is a shame that more Baha'i authorities do not pay attention to his approach.

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The Baha'i Faith & Religious Freedom of Conscience

From: <jricole@my-dejanews.com>
Subject: Re: Religions unified this century
Date: Friday, May 07, 1999 5:30 PM

Dear Paul:

To be fair to `Abdul-Baha, I don't think the words he used meant "century" in the Western sense. The translations are often not technical, and the Baha'is were often literal-minded, which is a deadly combination. The word often used that early translators rendered as "century" is `as.r, which just means "age" or "era." Even the word qarn, which in Modern Standard Arabic approximates more closely to the Western conception of "century" had a much looser sense in premodern Arabic. It just meant "age," and was a synonym of `as.r. This sense survives in the phrase al-quru:n al-wust.a, which means "Middle Ages" (it doesn't mean "middle centuries" though it uses the plural of qarn). Remember that `Abdul-Baha was educated in Baghdad in the 1850s and 1860s before most of the neologisms that express Western concepts were even invented, and his Arabic has a classical tinge.

I've never seen a text in Persian in which `Abdul-Baha can be read to have predicted anything explicit about something happening within a hundred years. The closest I know in English is some Canadian newspaper interview of 1912, but the Lord knows if the translators and the journalist recorded his views accurately.

I know that there is a danger here of letting the fundie Baha'is off the hook. But what's true is true. `Abdul-Baha's phrases were far more ambiguous than the translation "century" would imply.

As for the unity of the religions and a Baha'i theocratic superstate, `Abdul-Baha did not mean what you suggest by the former and he openly opposed the latter (see his Treatise on Leadership, up on my Web site, which forbids religious organizations from so much as proffering their opinion without being asked to by the civil state). By the "unity" of the religions, `Abdul-Baha simply meant that all members of all religions would adopt a pluralist stance and be willing to admit that each of them was in some sense true. He did not mean that everyone had to become a Baha'i, or would do so. `Abdul-Baha saw the Baha'i faith as a vehicle for inspiring all believers with pluralist theologies, even if within their own traditions.

cheers Juan

In article <37332f10.0@vlnsvr>,
pjohnson@vlnsvr.vsla.edu (K. Paul Johnson) wrote:

> The fifth candle is the unity of nations--a unity which is this
> century will be securely established, causing all the peoples of
> the world to regard themselves as citizens of one common
> fatherland. (Selections, p. 32)

--

Juan Cole, History, U of Michigan, jrcole@umich.edu
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The Baha'i Faith & Religious Freedom of Conscience

From: <jricole@my-dejanews.com>
Subject: Re: Resignation
Date: Saturday, May 08, 1999 3:06 AM

Dear Brian:

You wrote:

In article <3733B680.92A83913@netvigator.com>,
"Brian F. Walker" <bfwkendo@netvigator.com> wrote:
> You have problems
> with a closed media within the Baha'i faith, and press the need for
> openness in research and publication.

This is true. I believe that the Baha'i faith has been woefully stunted by the repressive policies of Baha'i administrators, and believe that if this repression could be lifted, the faith would have the opportunity *genuinely* to grow and become more influential. (Rather than our simply publishing ever-growing and completely phoney membership statistics that are obviously inflated).

>I accept this need absolutely in
> the case of a secular government (Oliver North, Watergate etc) as I
> absolutely mistrust any politician.

I am afraid that my observation of the Baha'i power elite during the past 25 years has convinced me that most of them are "politicians" in precisely the sense that you use the term. They subtly "run" for office. They seek to rise in the organization. They repress for the purpose of keeping their jobs. And they at least sometimes appropriate the organization's resources for their personal use. Therefore, you need a free press to keep your eye on them in precisely the same way you do with regard to secular politicians. A long-serving LSA member in Phoenix recently stole \$70,000 from the fund, and this was only discovered when another LSA member finally reported on her. Wouldn't it have been better to have more vigilance earlier from the whole community?

>My concern is that we deal then with
> the Baha'i institutions in exactly the same manner as with a western
> government.

Assuming that every Baha'i administrator is an angel would be a tragic miscalculation. The Baha'i faith is a small and little-known movement, and is not closely watched by the rest of society. Its administration vaunts itself as divinely guided and above all criticism. Its administration is therefore the perfect place for persons of a cult-like turn of mind to hide out, and from which to abuse believers either psychologically or materially. Many Baha'i administrators, of course, are honest, nurturing, upright persons. But they need not fear, then, a free Baha'i press.

> I mean, let us assume that Baha'u'llah is from God, and that what He has
> created is created by God. If that is so, then the UHJ that Baha'u'llah
> created is what we see today, because it was the Will of God.

These propositions are full of logical fallacies. Baha'u'llah was from God, but he did not create Douglas Martin or Robert C. Henderson. They claim to be his followers. They may or may not really be his followers. I'm not ready to blame Baha'u'llah for any mistakes they may make. Are you? Baha'u'llah did create the institution of the Universal House of Justice. But he never said it was infallible. Moreover, he strictly forbade it from

interfering matters like individuals' personal theology, which would fall under `ibadat in Ishraq 8. Shoghi Effendi also points out that the UHJ is not to attempt to interpret scripture authoritatively.

So, let us look at this logically. There is no Guardian. The guardianship was the sole institution authorized to interpret scripture. So, when a national spiritual assembly demands the right to vet what you want to publish about the Baha'i faith, on what basis is it doing so? If it says your interpretation is incorrect, is it not illegitimately claiming the right to interpret scripture authoritatively? And to whom could you appeal, since *no* body has that right at present? You can't blame 'literature review' on Baha'u'llah. He did not create it and never mentioned it. And while `Abdul-Baha or Shoghi Effendi, as authorized Interpreters, were within their rights to devolve some of that interpretive authority onto NSAs in their lifetimes, they were secure in the knowledge that an appeal would come to them, i.e., to a person with standing.

(Otherwise

> we must say that the Baha'i faith, which Baha'u'llah promised us, has
> failed, and therefore God has failed.) Let us assume this anyway.

All or nothing arguments are always a form of logical fallacy. It may be that the Baha'i faith has failed to mature as quickly as Baha'u'llah would have liked. That wouldn't be his fault, would it? It would be ours. Nor is an overly slow pace of development a complete failure. It is an indication that the pace should pick up.

> Now look at the fate of previous religions, which were torn apart not by
> the teachings of the Messengers of God, but by the blindness of mortals
> who thought they knew better what was intended by the Messenger.

In other words, by priests and popes and ayatollahs--the officials of the religion. And, of course, the equivalent in the Baha'i faith are counselors and the Universal House of Justice. Catholics believe that the popes are infallible, even though many of them committed great crimes. Baha'is believe that the UHJ is infallible, even though it has demonstrably acted at times in ways that contravene Baha'u'llah's basic principles. This doesn't mean we should abandon all hope in it. It does mean we should work for ever greater implementation of Baha'u'llah's principles of tolerance and justice.

> Proposition:

> Is it not therefore conceivable that the UHJ is in fact protecting the
> faith from the fate of all past Dispensations, and that efforts to
> undermine the UHJ in this respect are in fact working against God?

The UHJ has managed to bring in 2,000 Frenchmen into the Baha'i faith, a similar number of Germans, a few hundred Spaniards and Portuguese and Dutch. Partially because of its policies the real number of Western Baha'is in the US has been stagnant for 20 years. If it were having a really great success in developed countries, you could say that one shouldn't tinker with a winning formula. But with this kind of record, it seems to me it is time for *someone* to point out what isn't working.

> I do not say that this is so, I simply ask whether the proposition is
> possible. If so, then then it bears close examination. If not, then it
> brings into doubt the validity of Baha'u'llah's Dispensation.

I think a concern with schism is a non-trivial issue. But when it gets to the point where people are looking for covenant breakers under the bed or when major academics like anthropologist Linda Walbridge are being called up late at night by counselors at the behest of the UHJ and threatened with being shunned for their email messages, then you've taken this concern too far. In fact, the best hope for unity is a big tent. If you make room for Baha'i liberals and for freedom of expression, you can hope to keep the movement united in its diversity. If you go about alienating Baha'is of a particular stripe, you in fact lose their respect and loyalty. Because all of us liberals are loyal to the principle of unity and abhor schism, nothing bad has happened. But it could be only because Baha'i liberals are sincere and are bewildered at being persecuted by their own institutions.

cheers Juan

--
Juan Cole, History, U of Michigan, jrcole@umich.edu
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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jrcole@umich.edu>
To: Burl Barer <burlb@bmi.net>
Cc: talisman@umich.edu <talisman@umich.edu>
Subject: Re: shunning and the law
Date: Friday, June 05, 1998 2:23 AM

Burl:

Have a good and safe trip, Burl, and godspeed.

As for me, the time is rather past for tact. In 1982 I was a young, sincere, devoted Baha'i graduate student at UCLA. I had become a Baha'i ten years earlier, and had immediately begun learning Arabic in order to read the writings of my beloved in the original. I had pioneered in Lebanon during the 5 year plan, and the behest of the Universal House of Justice, and tried my best to stay there to fulfill the plan goal even though the civil war had broken out. In 1982 I was doing a degree in Islamics at UCLA in order better to understand the background of the faith, and was planning to do my research in India, in part because I knew my stay there would also allow me to do some travel teaching (which I did end up doing among villagers in Bengal and elsewhere). In 1981 at ABS's request I had made time to write that essay on the 'Concept of Manifestation' for them.

In 1982 Doug Martin pulled aside John Walbridge and told him, "Juan Cole is a covenant breaker." He backbit me. He lied about me. He launched the gravest of accusations against me without the least authority to do so. I was still in my twenties, stars in my eyes, worshipful of the Baha'i faith and its administration. I had no idea such things went on routinely behind the scenes. He may as well have reached into my chest and pulled out my heart, bloody and still beating. Remember that this is 1982. No Dialogue, no Talisman. I hadn't ever broken a Baha'i law, or shown the slightest disrespect or disobedience to a Baha'i institution. I had never caused any trouble in any community to which I belonged. I hadn't even so much as met Doug Martin. And when Martin managed, after years of subtle campaigning, to get himself elected to the House in 1993, he had within 3 years found a means of having me at last *formally* charged with contravening the covenant. And you know what my real sin was? That he disagreed with my point of view. This in a leader of a religion that is supposed to preach love and tolerance and the unity of the peoples of the world. He couldn't even tolerate another Baha'i with a different point of view.

So, I have rather lost my sense of tact in regard to some people, and I'd like to see an apology before I even think about regaining it. `Abdul-Baha was right that one shouldn't put one's faith in other human beings, and also that we human beings need to pull together despite our differences. But that lays responsibilities on religious leaders not to gossip and backbite and create division with false charges and bullying. And no amount of exhortation to good will is going to produce harmony if a religion's leaders consistently mistreat their followers.

cheers Juan

>so my server doesn't get clogged by
>the plethora of brilliant, tactful, and tasteful posts flowing to Talisman?
>If so, thanks.
>
>Your tactful friend (for real)

>
>Burl

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The Baha'i Faith & Religious Freedom of Conscience

For Dr. Linda Walbridge, a prominent anthropologist of Islam, an authority on Shi'ite Islam, and former associate director of the Middle East Institute at Columbia University, also see the following links

**"Critics chafe at Baha'i conservatism" By IRA RIFKIN
February 27, 1997, Religion News Service**

<https://fglaysher.com/bahaicensorship/CChafe.htm>

<https://fglaysher.com/bahaicensorship/wrongs.htm>

<https://fglaysher.com/bahaicensorship/anonymou2.htm>

<https://fglaysher.com/bahaicensorship/anonymou3.htm>

<https://fglaysher.com/bahaicensorship/Cole38.htm>

<https://fglaysher.com/bahaicensorship/Cole7.htm>

<https://fglaysher.com/bahaicensorship/Cole18.htm>

**<https://fglaysher.com/bahaicensorship/WalbridgeL.htm> Obituary 2002
by Juan Cole**

Juan Cole - Menu

<https://fglaysher.com/bahaicensorship/Cole.htm>

From: jrcole@umich.edu <jrcole@umich.edu> Subject: Re: Some thoughts Date: Tuesday, February 02, 1999 12:10 AM thanks for saying this, Matthew.

Actually, the tally goes this way:

Denis MacEoin was leaned on or threatened in some way in 1979 or so by two members of the UHJ and had some sort of conflict with Abu'l-Qasim Fayzi, as a result of all of which he felt forced out of the Baha'i faith. He was the first Western Baha'i to do a Middle East studies Ph.D. at a major university (Cambridge), with a dissertation on some aspect of the Faith.

Those academics on Talisman who were threatened with being shunned included Dr. Professor Linda Walbridge, an authority on Shi'ite Islam and former associate director of the Middle East Institute at Columbia University, Steven Scholl, who did graduate work in Islamics at McGill and is now an important publisher of books on spirituality; an M.Phil. in African history from UCLA whom I will not name; another prominent Middle East studies specialist at a major university; and myself. A prominent specialist in the Baha'i faith in South Asia resigned in disgust at this pogrom. For it to be

suggested that no academic has been thrown out is so close to a falsehood as to pass for one.

The one individual who resigned after 2 years, spent that 2 years being relatively silent on email, and certainly *did* feel the pressure during all that time, and I presume finally decided that being on permanent heresy trial was not a way to spend a life. Nor will you find any academic worth his or her salt who will put up with this sort of thing.

There are not really large numbers of college professors in the humanities and social sciences who are Baha'is, and even fewer in Middle East Studies; and even fewer bother to be active in any way. These charges did indeed affect a significant number of active and committed Baha'i academics, either directly or indirectly.

It is not clear exactly what the house of justice's motives were. Stephen Birkland, who delivered the bad news, afterwards claimed that there had been no intention to threaten these individuals with shunning, only to deliver a "head's up". It does seem clear that there was an intent to interfere with the college professors' freedom of inquiry and speech. Burl Barer reported back from a visit to Haifa that house of justice members were representing themselves as surprised and saddened at the academics' resignations.

I don't really want to talk about this old past history, which I think in any case may well be a chapter drawing to a close. The folks in Haifa haven't done anything similar for a year and a half now, and I can only think it is because they have rethought their approach and decided that such heavy-handed interventions are after all not a good idea. I don't think it serves a good purpose to harp on the past incidents, and feel it is best to move forward. Every set of religious leaders makes mistakes. The institutions tend to survive them. (Well, not all do; Manichaeism's leaders pretty much ran that one into the ground).

I only posted this because an attempt was made to muddy the actual historical record. If there aren't such attempts, I'm glad to talk about something else.

cheers Juan

In article <792rn8\$2ov\$1@camel29.mindspring.com>,
Matthew Cromer <matthew_cromer@iname.com> wrote:
> In article <19990131185049.01114.00002374@ng-ch1.aol.com> Smaneck,
> smaneck@aol.com writes:
> >To date, not a single academic historian has been expelled. Michael was the
> >only one kicked out and he is a fiction writer.
> >warmest,
> >
> >Susan
>
> Susan, this does not become you.
>
> The record is clear that these academics were told in no uncertain terms
> that they were on the verge of being declared covenant breakers, which
> would mean in most cases shunning by family members and friends.
>
> Now if someone under such duress resigns, I consider that being kicked
> out. Perhaps others differ.
>
> Matthew
>

Juan Cole
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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Re: The Most Right Scholar
Date: Sunday, June 27, 1999 2:09 AM

Robert:

You are being completely illogical. First you say that difference must be preserved and each one of us is free to interpret for ourselves.

Then when I interpret for myself differently from you, you accuse me of trying to force my opinion on you and set myself up as an interpreter. But when did I ever do that? When did I say that my interpretation is special and superior to anyone else's? Isn't it the fact that this accusation is false, and is simply a ruse whereby you can prevent me from expressing my difference and from engaging in an interpretation with which you disagree?

Make up your mind. Either diversity is good and we have freedom to interpret for ourselves, or uniformity must be imposed and I don't have the same freedoms you do because I differ with you on some points.

And if the idea is to prevent the growth of priesthoods who can tell people what they have to believe, why are *counselors* going around browbeating, interrogating and threatening ordinary Baha'is? Aren't the counselors and the UHJ members themselves becoming a sort of priesthood? Isn't it possible that they are attacking thinking people precisely for the same reasons as other priesthoods, to retain their priestly perquisites and authority? Where does it say in the Writings that Counselors and the UHJ can Interpret authoritatively?

Incidentally, the structure of your argument is precisely the one used by the McCarthyites against American communists. The McCarthyites argued that communists had forfeited their civil liberties and first amendment protections because they wished to force their views on people.

The only difference is that a lot of communists really were Stalinists. Whereas I have in the past 3 years run a number of email groups where I have allowed a great range of Baha'i opinion to be expressed, and even allowed myself to be attacked. What Baha'i institution can make the same claim?

You seem a nice enough person. But you are being misled down a road that leads to intellectual repression and a sort of Peace Fascism. I plead with you to rethink it all.

cheers Juan

In article <712tje\$2bh\$1@nnrp1.deja.com>,
rlittle95@my-deja.com wrote:
> Dear Friends

>

> The enormous diversity of humanity is key to unity, I believe. We all
> have much in common, yet we are all unique, see and understand
> differently. This "difference" must be preserved, and the way to do
> that is by ensuring that each one of us is free to interpret and

> understand in our own way. This is perhaps one of the reasons that
> Baha'u'llah appointed 'Abdul-Baha' to be His only interpreter, and
> why 'Abdul-Baha' continued this by appointing Shoghi Effendi to be
the
> Guardian, a most interesting title. Their interpretations were
> authoritative, but not restrictive. They gave us understanding without
> binding us narrowly to a rigid mindset, like some army of robots.

<snip>

Independent investigation of
> truth, and the abolishment of the priesthood are elements of this
> assignment of responsibility for spirituality which God has today
given
> back to each individual.

<snip>

> As I understand it, some few individuals, working either separately or
> collectively, have been attempting to coerce the Baha'i community into
> believing that they know what Baha'u'llah means, and that the
Universal
> House of Justice does not. They seem intent on becoming a group
> of "interpreters" who can decide for us what Baha'u'llah wants for us
> to think and say and do. We would become the "mundane" Baha'is, the
> sheep who are herded here and there at the whim of the self-elected
> spiritually and intellectually superior.
>

--

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>

Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience

Date: Thursday, February 04, 1999 9:36 AM

Not all religious bodies are based upon conformity of speech. Some, like Sufis or Unitarians, allow very wide latitude in what a member may say publicly. Others, like Roman Catholicism, tend to limit the speech mainly of church officials--priests and monks and teachers of Catholic theology. Others, as in Shi'ite Iran, limit everyone's speech, so that it is actually a criminal offense to question the infallibility of Supreme Jurisprudent Ali Khamenei. Similarly, cults in the West toss out anyone who questions the group's supreme leader.

So, the question is not whether religious groups limit speech, but where they fall along a spectrum. The Baha'i leaders in recent years have behaved far more like the Shi'ites than they have like either Roman Catholics or those to RC's left. That is, had Michael McKenny been a lay Catholic who came on email and argued for women's ordination and ultimately for a female pope, *nothing* would have been done to him by the church. It is true that had he been a Dominican monk and done so, he would have been disciplined. On the other hand, had Michael McKenny been a Shi'ite in Iran who published newspaper op ed pieces calling for women to be allowed to become Shi'ite mujtahids and questioning Ali Khamenei's infallibility, he would have certainly been jailed, if not assassinated.

The Baha'i authorities don't presently have the ability to jail anyone. But their structure of reasoning is just like that of Shi'ite authorities in Iran. Speech, even by powerless laypersons, that publicly and persistently questions officially sanctioned policy is criminal speech and must be punished.

`Abdul-Baha's Will and Testament and his other writings, on the other hand, envisage a situation in between that of Unitarians and Roman Catholics. That is, he envisages that those with legal authority (mujtahids or LSA members able to open the door of ijtihad and rule idiosyncratically with legal force against the wishes of the house of justice) are bound by the official legal pronouncements of the house of justice. But laypersons are free to express their individual views and conscience as they will (azadigi-yi vujdan, by the way, is a 19th century loan term from European languages meaning freedom of conscience in the contemporary sense; the phrase did not exist in classical Persian, and the words did not mean the same things in ancient times. Azadigi meant 'nobility'!)

The attempt to read the Will and Testament so as to extend the ban on free expression beyond practical legal rulings to mere statements of opinion on policy, and to extend it so as to be applicable to Baha'is like Michael who had no official position and no authority, is to Khomeini-ize the Baha'i faith. It is to warp and distort `Abdul-Baha's clear intent in his Persian Tablets on these issues. It is to put ordinary Baha'is in precisely the same position as ordinary Shi'ite Muslims in Iran, with the sole difference that Baha'i authorities don't yet control the machinery of state and so must impose symbolic rather than physical punishments on people.

People in Iran aren't happy with the Draconian limits on freedom of conscience and speech there. The Iranian Baha'is certainly aren't. They will only put up with them as long as Ali Khamenei has the police and military behind him. In the West, almost nobody will put up with those restrictions. You will note that there is no large Khomeinist religious body anywhere in the West, despite the large number of Iranian expatriates.

If the Baha'is move in the Ali Khamenei direction, even with only symbolic punishments, they will not only profoundly betray the spirit and letter of the teachings of the Baha'i holy figures, but they will doom themselves to many further decades of tininess and insignificance. It is not an accident that there are 2,000 French Baha'is in a country of 55 million, or a similar number of German Baha'is in a country of 85 million, or only a handful of Dutch Baha'is. In the US and Canada the faith has had more success, but still competes in numbers with things like Scientology and the American Communist Party. Even in Iran the number of Baha'is and close sympathizers has plummeted from about a million in the 1920s to probably something on the order of 150,000 now. What the Baha'i authorities are trying to sell is control. Virtually nobody will put up with this level of interference in their lives and behavior. If that was the message that they *had* to sell by scripture it would be one thing. But they are selling a message based on a misunderstanding of what their holy figures were about. And for that reason they are limping along in the niche of a 'small religious group' instead of fulfilling their potential. The vast majority of Westerners have never even heard of the religion.

There must be non-Baha'is reading this list. Why don't you tell us if you would really like to spend the rest of your life with our resident Nags, telling you constantly whether you were being covenantal enough for them?

cheers Juan

In article <l4CldIAo4Uu2EwXv@breacais.demon.co.uk>,

Chris Manvell <chris@breacais.NOdemonUCEPLEASE.co.uk> wrote:

> On talk.religion.bahai, Matthew Cromer (mailto:matthew_cromer@iname.com)
> wrote:

> >I think this emphasis on top-down authoritarianism is a terrible mistake.
> > I'm not convinced that the present direction and attitude of the head of
> >the faith is what Shoghi Effendi had in mind, and most certainly it is
> >not consonant with the express words of Baha'u'llah and Abdul-Baha'
> >about how the Baha'i Religion is not a religion of dogma, absolutism,
> >etc. but rather freedom of thought and speech.

>
> Dear Matthew,

>
> What WOULD you have? If a religion is not based on the teachings of its
> Founder (and, by explicit Writings, its leaders) who would define its
> basic tenets? One only has to look at the factionalism of some other
> religions to see what happens. Yes, free speech is a fundamental right
> of any Baha'i or non-Baha'i but if that individual expresses opinions
> that are basically counter to the teachings it can mean (in my limited
> understanding) one of several things, viz, that they are a Covenant
> breaker, that they have not understood (or been told about) some basic
> principle of the Faith, or that they have not really understood the
> station of Baha'u'llah. I am sure there are many other reasons, but
> those seem to be the basic ones.

>
> Best wishes,

>
> Chris.

>
> BTW, I notice in the news this morning that a homosexual group (Pink
> Triangle?) is taking a Roman Catholic bishop to court for doing exactly
> what we are talking about here -- using his right to free speech in
> speaking against a pro-homosexual rally, thereby attacking their right
> to free speech! I for one would hate to live in a country where the
> defence that one is using one's right to free speech would be the excuse
> for putting out racist propaganda or slandering individuals. Yes,
> 'Abdul-Baha defends the right to free speech, but he then goes on to
> define the responsibilities -- responsibilities that some are happy to
> forget about.

> --
> Chris Manvell, Isle of Skye, Scotland. Tel.:+44(0)1471-822 317

Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>

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The Baha'i Faith & Religious Freedom of Conscience

The importance of this email can not be overstated.

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience
Date: Friday, February 05, 1999 12:45 AM

Schaut did not 'see' anything on Talisman because the repression did not occur online. Even Birkland wasn't that stupid. And Maneck was not even online till it was all over.

I don't know why Schaut seems to think I've been reticent about telling my story. From my point of view, I became a devoted Baha'i in 1972 at the age of 19 at the Bashir fireside in Fairfax Virginia, having read the Kitab-i Iqan and especially the Tablet of the True Seeker, which set my soul on fire. I read Advent of Divine Justice that summer and took the Guardian's advice to study comparative religions, Islam, and Arabic even as an undergraduate at Northwestern.

When the five year plan goals were announced, they included a call for two American Baha'is to go to Lebanon, and I went there as a pioneer slash student. Despite the outbreak of the civil war, I on and off attempted to be at my pioneering post, putting my education on hold at one point to work as a translator for a newspaper so as to be able to be in Beirut in 1978-79. Some have mean-spiritedly suggested that my being in Lebanon was for career-building purposes. I can only say that none of my colleagues who were building careers in Middle East studies at the time stayed in or returned to Beirut the way I did, mostly because I think they thought getting blown up was a poor way to make a career. I was there because of the UHJ's five year plan. While in the Middle East I carried out two tasks for the NSA, one of going to a conference and doing travel teaching in India in 1976, the other of helping local Baha'is with elections in Senegal and Gambia in spring, 1979.

In 1979 the NSA of the Near East let me know that the situation was deteriorating and it was best if I left Lebanon. So I went on to UCLA for graduate work in Islamic Studies, again, in order to be able to study the background of the faith and to serve it. I worked there with Amin Banani, professor of Persian and son of the Hand of the Cause. In 1981-1983 I carried out dissertation work on Shi'ism in India, and simultaneously pioneered, doing traveling teaching work in Bengal and elsewhere.

In 1984 I came to Ann Arbor as a professor of history and have been here ever since. I translated two books by Mirza Abu'l-Fadl and published them. I did some translating for the house of justice at its request. I published some journal articles on the faith that reflected well on it. In 1985 I attended a conference at the State Department on human rights and religious minorities as part of an NSA delegation, and did some lobbying for the Iranian Baha'is with officials. As far as I knew I was a Baha'i in good standing.

In 1994 the talisman@indiana.edu listserv started up. I had nothing to do with its having been established, but I was an active poster there. It is now forgotten that I spent a lot of time doing things like helping with the slow read of the Most Holy Book. I never questioned the legitimacy of the

house of justice, and always granted that its ruling were the law as long as they stood. I did occasionally suggest that some issues had been poorly handled in the past by Baha'i institutions, and tried to make constructive suggestions for improving the situation, in the spirit of consultation. It was never suggested to me that I was by my postings engaged in an illegal activity in Baha'i law, nor was I ever accused of contravening any specific Baha'i law.

In spring, 1996, Counselor Stephen Birkland came to my house for what he represented as a friendly consultation, a sort of 'get to know you.' In fact, as usual, the meeting turned into a series of accusations. These were largely theological in nature. He asked me how I could say I believed in Baha'u'llah when I spoke of him as a historical personage. He asked me if I believed all Baha'i scripture needed to be contextualized to be properly understood. He asked me if the Baha'i faith had not done rather well out of histories like Nabil's Narrative and was it really wise to question it. He asked me if I thought 'literature review' (prepublication censorship) was influenced by Iranian cultural norms (yes).

It has been suggested that my thought crimes were not so much theological or academic as 'political'. However, this was never suggested to me by Mr. Birkland and when someone inquired of the house of justice it also said that interfering in administrative matters was not the main issue. I appear to have been seen as guilty of having a 'low theology' of Baha'u'llah and of employing a contextualizing hermeneutic or interpretive apparatus. Such sins.

Two months later Birkland called me up rather late one weekday night and ominously informed me that the counselors resident at the international teaching center in Haifa had concluded that I had made 'statements contrary to the covenant' on talisman@indiana.edu. He said, "I'm sorry. I had liked you." As though I were dead.

This was, in Baha'i-speak, a threat to have me shunned if I did not fall silent. It was obvious to me (and I had friends connected in Haifa who could confirm) that this threat was coming not from the ITC (of which I had barely heard), but from a subcommittee of the house of justice staffed by Farzam Arbab, Doug Martin and Ian Semple.

Insofar as I had chosen a life of the mind and of free and unfettered inquiry, as a college professor, I clearly could not allow myself to be silenced in that way. My email traffic on discussion lists is an extension of my research and findings, and it would be ethically wrong for me to allow a third party to dictate to me how or when or where I wrote history for the public. I am *paid* by the public, and must owe it my primary loyalty. Moreover, how could I teach my students to be ethically upright and courageous in their research if I was not, myself? Could I deduct points from their term papers when they failed to cite relevant evidence, if I myself allowed relevant evidence to be suppressed?

Moreover, the sort of charge launched at me was impossible to defend myself from in the Baha'i system. What could you say? "No, I didn't"? Not only was I charged, but five of my dear friends received similar threats, some of them prominent academics and publishers. It seemed to me obvious that there is only one kind of religious organization that treats its thinkers and professors in this way, and that is a cult-like religious organization.

It later became clear to me that the Baha'i authorities use these threats of shunning all the time to silence or chase out anyone who becomes 'prominent' with whom they disagree.

Of course, it was necessary for me to dissociate myself from the Baha'i administration, given that these were its techniques of control. And as a long-time, sincere Baha'i who knew he had done nothing wrong, I was at the time very wounded to be treated in that summary fashion. Finally, I did not *want* to be in a position of fighting the house of justice as an enrolled

Baha'i. I was a very sincere believe and horrified that I should be considered by anyone on the wrong side of a covenant to which I had given my life. But I could not do as they were asking me to do and remain an ethical person, and surely the Baha'i faith does not need any unethical members.

The one thing I regret is that when I withdrew, I disavowed Baha'u'llah in terms I now think were too strong. After all, I had found him in my heart at the age of 19 via the Kitab-i Iqan, and Baha'i administrators were all quite irrelevant to that mystical experience I had, nor could they invalidate it by their actions. I would now phrase things differently. But I don't see how I could agree to allow the Baha'i authorities to dictate to me how to write history or or critiques of the situation or when and where I could share my thoughts on such issues, and therefore it seems clear to me that I am by temperament unsuited for membership in the current form of the Baha'i administration.

Since I had loved the faith a great deal, and had made certain sacrifices for it, and still have great admiration for its core values, all this was at one time painful for me. But I am a person of a naturally sunny disposition, and, like Patch Adams, 'excessively happy,' and I am back to being quite joyful.

The thing I regret most of all is that I know as a historian that this episode will forever besmirch the name of the Baha'i faith, just as the Vatican's excesses or the Shi'ite excommunication of Shaykh Ahmad al-Ahsa'i besmirch those religions. The Baha'i faith deserved better from its leaders. But then, new leaders will eventually come along.

cheers Juan

Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>

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The Baha'i Faith & Religious Freedom of Conscience

Shunning > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience
Date: Friday, February 12, 1999 8:53 PM

Dear Milissa:

Shunning is the marker of a cult. It is instrumental. Leaders have people shunned to achieve their objectives, and they don't care whom they hurt. The Jehovah's Witnesses, Amish, some Mennonites, and others all do this. If Baha'is are happy to be in that company, fine and well. But **note that these are all relatively small cults and none of them will ever really amount to anything in mainstream society.**

I think shunning is a human rights abuse. It may be legal (in non-tort situations), but then, lots of human rights abuses are legal. I don't see the difference between the Mafia organizing a conspiracy to have someone's restaurant boycotted unless he pays protection money, and a religious organization threatening to prevent someone from seeing his coreligionist relatives at reunions unless he is blindly obedient to them. **Both are forms of coercion that invade privacy and detract from the autonomy and dignity of the individual.**

cheers Juan

In article <7a21l9\$olm\$1@nnrp1.dejanews.com>,
Milissa Boyer Kafes <mbkafes@bestweb.net> wrote:
> Hi Susan--

>
> when I wrote:
>
> > >The thing I don't get, however, is that if the true purpose
of shunning is
> > >protection of Baha'is, then her voluntary withdrawal
should have been
> > >sufficient.
> >
> > The problem is that if she is now under the influence of
Covenant breaking
> > ideas, she is likely to spread them to other Baha'is. Again,
you do not have
> > to deny Baha'u'llah to leave the Faith. But if your only
reason for leaving
> > is to avoid being declared CB it is possible your resignation
will not be
> > accepted on
> > those grounds.
>
> But given this definition, *anyone* can be declared a CB,
can't they? You can
> be declared one even if you leave, and even if you were never
Baha'i. Given
> this definition, what is preventing Baha'is from shunning the
Baptist minister
> and his congregation?
>

Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>

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Shunning > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience
Date: Saturday, February 13, 1999 2:52 PM

Dear Jayliz:

`Abdul-Baha was facing a temporary and extraordinary situation in which a serious and plausible schism had developed among Baha'u'llah's sons. He dealt with it the only way he knew how, by urging his partisans to avoid partisans of the schismatics. He did not intend for this practice to become a permanent feature of Baha'i life (when's the last time you met a partisan of Mirza Muhammad `Ali?)! Nowadays powerful glaze-eyed cultists have grabbed power in the Baha'i faith and want to extend shunning beyond schism to simple expressions of individual conscience. This makes a caricature of `Abdul-Baha's universalism and tolerance, to the point where Baha'is on email lists are being scrutinized and measured for covenant breaking charges merely over their non-authoritative opinions.

So, what I would say is that `Abdul-Baha was employing a tactic, which is not cult-like in the context of the period 1898-1921 or so, but that the **institutionalization of shunning as a feature of everyday life** and the extension of its targets to virtually all members of the community including non-schismatics with new ideas, is certainly taking the religion in the direction of a paranoid and authoritarian body very similar to the Watchtower. Anyone who seriously thinks that is the sort of future `Abdul-Baha imagined for his religion, has radically misread him. Jehovah's Witnesses Baha'is and Amish Baha'is, indeed. (The Amish and Mennonites, by the way, are having the same sorts of disputes about the legitimacy of open discourse on the Net as are conservative Baha'is; the difference is that at least the former are producing food and furniture for us).

cheers Juan

In article <7a37vd\$o8c\$1@nnrp1.dejanews.com>,
jayliz77@my-dejanews.com wrote:

> Hello Dr. Cole,

>

> In article <7a2lue\$ad5\$1@nnrp1.dejanews.com>,

> jrcole@umich.edu wrote:

>

> > Shunning is the marker of a cult.

>

> If this is the case, how are we to understand 'Abdul-Baha's instructions in

> His Will and Testament:

>

> "And now, one of the greatest and most fundamental principles of the Cause of

> God is to shun and avoid entirely the Covenant-breakers, for they will utterly

> destroy the Cause of God, exterminate His Law and render of no account all
> efforts exerted in the past."
>
> Peace,
> JayLiz
>
> ===== Posted via Deja News, The Discussion Network =====
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Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>

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<https://fglaysher.com/bahaicensorship/Shunning.htm>

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience
Date: Sunday, February 14, 1999 1:50 AM

Dear JayLiz:

My position when I was enrolled was that avoiding (not shunning) schismatics was socially justified for the sake of maintaining unity, with schismatics defined as individuals who claimed or followed those who claimed to be Guardians after Shoghi Effendi. On the other hand, I had CBs in class and I taught them just like anyone else, saw them in office hours, etc. One wrote a rather good paper on Secret of Divine Civilization. But I wouldn't have invited that student out for coffee unless I was doing so for the whole class.

Unfortunately, the very existence of a category of 'covenant breakers' and the practice of **shunning has created a dynamic where all Baha'is are always on heresy trial at the hands of the conservatives in the community.** Just as inspectors at uranium mines have geiger counters to measure radiation, these rightwing Baha'is have covenant-monitors. They constantly shine them on you and your words to detect if any covenant-breaking is coming from you. And they define covenant-breaking as thinking for yourself rather than slavish obedience to the 'institutions.'

When a conference was held at Wilmette in 1995 on the Kitab-i Aqdas, a number of Baha'i academics gave papers on it to a general Baha'i audience. A number of Baha'is accused them informally of being 'covenant breakers.' Here, the term appears to have meant that the academics' understanding of the significance of the Most Holy Book differed from that of the rightwing Baha'is. A number of the speakers were very hurt by these accusations. This sort of thing is not atypical, but rather has become routine and even taken hold in administrative practice to some extent, as we saw on the old talisman.

I consider this second use of 'covenant breaking' charges and threats of shunning against ordinary, loyal Baha'is to be pathological, and feel it is extremely damaging to the fortunes of the community. It means that the lowest common denominator defines orthodoxy, and anyone with an original idea is liable to being attacked and insulted and threatened. I think some rightwing Baha'is, like Birkland, actually make their careers on covenant-baiting, sort of the way Richard Nixon made his early career by communist-baiting. There is a very real parallel between American McCarthyism and the mindset of the covenant-infected (it is sort of a disease). I think a very large number of people have left the Baha'i faith over covenant-baiting, whether because they were victims of it or because they disapproved of it when they saw it happen to others. Since these people tend to simply disappear into the crowd, we never hear back from them about their disappointments.

It is my feeling that unless this Baha'i McCarthyism can be put aside and overcome, the Baha'i community in this country is unlikely ever to amount to much.

cheers Juan

In article <7a56o6\$9as\$1@nnrp1.dejanews.com>,
jayliz77@my-dejanews.com wrote:

>
>
> Hello Dr. Cole,
>
> In article <7a4l5t\$r7q\$1@nnrp1.dejanews.com>,
> jrcole@umich.edu wrote:
> >
> >
> > Dear Jayliz:
> >
> > `Abdul-Baha was facing a temporary and extraordinary situation in which a
> > serious and plausible schism had developed among Baha'u'llah's sons. He
> > dealt with it the only way he knew how, by urging his partisans to avoid
> > partisans of the schismatics. He did not intend for this practice to become
> > a permanent feature of Baha'i life (when's the last time you met a partisan
> > of Mirza Muhammad `Ali?)!
>
> Okay, notwithstanding the actions of certain Baha'is who may have the wrong
> idea about who exactly ought to be shunned, should actual Covenant-breakers
> today -- not those who have certain views about the Administrative Order or
> rulings about the Universal House of Justice -- still be shunned (i.e.
> 'Orthodox' Baha'is, Baha'is under the provisions of the covenant, etc., who
> we do run into frequently on the 'Net)?
>
> I mean, the House of Justice can't rule that 'Abdul-Baha's statement was only
> referring to a temporary situation (because that would be interpretation, no?)
> can it? And it can't rule that we no longer have to shun Covenant-breakers
> because it has explicitly been ordered in the W&T, can it?
>
> Peace,
> JayLiz
>
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Juan Cole
History, U of Michigan
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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>

Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience

Date: Wednesday, February 10, 1999 11:09 AM

Dear Kathy:

There is a third possibility you are not accounting for. It is that my information comes from an impeccable eyewitness whom I know was there and is completely credible; but that if I revealed the person's name, the Baha'i authorities would come down on her like a ton of bricks. The Baha'i institutions, including the counselors that say they have no authority, use threats of shunning and ostracism to control people. It can have serious consequences. What if this person were shunned or forced out of the faith and it broke up her marriage and badly affected her children? Why should I do that to someone, just to prove that what I am saying is credible? People who don't want to accept my credibility won't accept it anyway.

However, just because I cannot reveal my source does not mean I should not reveal my information. I know it is not gossip. The Baha'i electoral system at the national level in the U.S. has been subject to all sorts of manipulation for at least 30 years, and this is widely known by insiders and condoned by most of them. Dissatisfaction with this situation was one of the reasons that the house of justice basically threatened to dissolve the US NSA in May, 1994, if it did not shape up.

Journalists frequently go to press with information they are sure of, even when they cannot in good conscience reveal their sources. I am a full professor of history at a major university; my dossier was intensively scrutinized numerous times by academics at other universities and at my own in several divisions before I was put in my present position. I didn't get here by publishing false or unsubstantiatable information. And anyone who wants to disregard what I say is welcome to.

cheers Juan

In article <36e76943.381914935@news.newsguy.com>,

kathy@scconsult.com (Kathy Pascoe) wrote:

> On Tue, 09 Feb 1999 05:24:50 GMT, jrcole@umich.edu wrote:

>

> > A high African-American official in Wilmette, I am reliably informed, once
> > considered having Ms. Deas prevented from coming out on the stage at the
> > National Convention before the vote, which would have been a signal to the
> > delegates to elect someone else.

>

> I noted in another post that I feel a certain amount of inherent
> sympathy for anyone questioning your actions, given that strong faith
> won't be swayed. The reason you might have some difficulty swaying the
> faith of others would be the use of unsupported innuendo. You need to
> either name the person who shared that piece of information, or you need
> to discard it as the gossip it is.

> --

> Kathy Pascoe ~ kathy@scconsult.com (at home)

> Confused about newsgroups? Visit <news:news.newusers.questions>

>

Juan Cole

History, U of Michigan

https://www-personal.umich.edu/~jrcole/bahai.htm

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience
Date: Saturday, February 06, 1999 10:25 PM

Schaut writes:

>

> I have no doubt that Dr. Cole believes his version of the events.

In other words, I'm not a liar after all.

>It's Dr.

> Cole's credibility that I've called into question. That doesn't make him a
> liar. It just makes him a human being who is as subject to a skewed view of
> reality as the rest of us.

This is logical gobbledegook. Are you suggesting that a full professor of History at the biggest research university in the United States, someone recognized by the press and government as an acknowledged expert on Middle Eastern religion, past director of the Center for Middle Eastern and North African Studies, and recently chosen editor of the International Journal of Middle East Studies, the flagship journal in the field, lacks credibility? And who exactly is calling this credibility into account?

Further, not all human beings lack credibility. Lots of them have credibility. So the final phrase about my being as fallible as 'the rest of us' makes no sense. Do the 'rest of us' *all* lack credibility? If so, Schaut, being among the 'rest of us' also lacks credibility. Then his calling into account my credibility lacks credibility.

Then there is this piece of illogic:

First Schaut says:

> I'm not aware of any sanctions having been applied to Dr. Cole, so why should
> it be necessary to present any evidence of guilt?

Then he quotes me:

> >The point is that Fareed Akhtarekhavari, an enrolled Baha'i, has run a large
> >scale campaign against policies of the US national assembly and he hasn't
> been shunned. I never even referred to any of them by name, and I get > >
> threatened with the Baha'i equivalent of Siberia.

Then he says:

> This is rather like someone who has blown up the house complaining because
> someone who merely shot at it got a lesser sentence. It's a diversionary
> tactic designed to focus our attention away from the real issues.

But it hasn't been established that I 'blew up' any 'houses' (huh?) or that in 1994-1996 I did or said something worse than or even similar to things that Akhtarekhavari was saying. And if I *had* 'blown up' any 'houses', then why weren't sanctions forthcoming?

And to top it all off, Schaut elides the fact that I was threatened with the ultimate sanction in the Baha'i system, despite the fact that all I did was share my thoughts by email and never broke any Baha'i law nor contravened the Baha'i covenant in any way.

> Read the following paragraph carefully. It's about _inquiries_, not findings
> of guilt and/or innocence.
>
> >> Second, as I've stated before and will state again, I saw activities that
> >> would warrant an inquiry and, perhaps, an outlining of the consequences if
> >> the behavior continued.

Anyone who comes out here on the Net and advocates an Investigation of a professor for his email messages and hints around that the professor might well be punished ('consequences') for them is openly admitting to being a member of the Internet Thought Police. For an employee of MicroSoft to engage in this activity seems to me completely shameful and to reflect extremely badly on the company for which this individual works. Is that company in favor of persons being subjected to punishments for their licit email messages?

And anyone who openly admits to being a member of the Thought Police can expect to be flamed, ridiculed and otherwise deservedly roasted. Why don't we emigrate to any other Usenet list and explain what Schaut is about to people, and see what they say about him?

> >You're wasting your time with that software stuff, and this little Baha'i
> dog
> >and pony show, Schaut. I think you definitely have the mindset and the
> >talent for the big time.
>
> To which Dr. Cole replies with some wonderfully vile invective.
> Congradulations, Dr. Cole. I believe you're finally beginning to master the
> art of flamage. Unfortunately, flamage isn't evidence. > Regards,
> Rick Schaut
>

Actually, I didn't use even one piece of invective. I simply pointed out that since Schaut has clearly said he is a member of the Thought Police, that he seemed to me to have too little ambition in restraining his activities to such a small canvas as the tiny Baha'i community, and that there were much bigger opportunities out there. If he doesn't like the idea of being a Mulla in charge of Iran's Ministry of Intelligence, which has also made inquiries into the views of college professors and punished them for their writings, then perhaps he might consider going to work in Yugoslavia for Slobodan Milosevic, who likewise needs goons to silence uppity college professors and inflict various punishments on them. I would be sorry, though, since I really would have liked to see Schaut in that huge black turban. I'd even let him bastinado me if he'd wear one. Hey--that should be Fred's next project--alt.bahai.S&M--we could invite all the counselors at the ITC on, and they could have virtual whips and black leather and make the covenant breaking humanist liberal intellectuals scream to their hearts' content.

cheers Juan

Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience
Date: Monday, February 15, 1999 6:03 PM

Dear Rachel:

The works of the Bab in the possession of the Baha'i World Centre in Haifa have been deliberately suppressed and any Baha'i who ever tried to arrange for their publication has been stopped from doing so on pain of being shunned. A few 'selections' from the writings of the Bab were published, but nothing like his whole corpus, and the couple volumes of prayers and 'selections' are not representative of his work.

There are large numbers of Babi and Baha'i chronicles and histories of the community in Iran that have never been published, and the publication of which has been blocked by the Baha'i authorities, even in the face of explicit instructions of `Abdul-Baha and Shoghi Effendi. `Abdul-Baha, for instance, ordered that Bayda's history of the persecution of Baha'is in Yazd be published, but it never has been. Shoghi Effendi made preparations to publish Ashchi's biography of Baha'u'llah, but the Persian text of it was suppressed by Haifa in 1982. The UHJ has forbidden the publication of the remaining volumes of Hand of the Cause Fadil Mazandarani's *History of the Manifestation of Truth*, a massive 9-volume history of the faith from its beginnings till the time of `Abdul-Baha, even though it was commissioned at the behest of Shoghi Effendi. Even some small chronicles of the Babi period by eyewitnesses that managed to get published in anthologies were taken out of subsequent volumes at the order of the Baha'i authorities.

About 15% of Baha'u'llah's writings have been published, and about 5% translated. Translations of the remaining corpus and its publication are blocked by the Baha'i officials within a Baha'i framework.

Even the vast majority of *Shoghi Effendi's* Persian letters have not been published, including especially those that say that all LSA's should be devoting a major portion of their time and money to philanthropical work, including charitable work for non-Baha'is.

I cannot entirely explain why this policy of suppression is in place. To some extent, the publication of the masses of primary sources would undermine the fundamentalist stance of most Baha'i officials, who can maintain it only if they suppress alternative evidence. And then, the Baha'i faith is mostly run like a family Public Relations firm, and it is easier to do PR for simple causes than for complex ones. Obviously, it is harder to maintain that all Babis and Baha'is have always been angels if you have the histories of conflict published. Finally, an emphasis in the Tablets of the holy figures and in the letters of Shoghi Effendi on pure charity would undermine the current stance that Baha'is should throw money at the 'institutions' and let others worry about doing good for human beings.

This suppression of primary sources is now definitively breaking down. For those who know Arabic and Persian see the Arabic and Persian digital library at: <https://h-net2.msu.edu/~bahai/index/diglib/arapub.htm>

and <https://www.bahai.com/> where several hundred pages of works by Baha'u'llah and `Abdul-Baha have been posted.

For new translations see:

<https://h-net2.msu.edu/~bahai/trans.htm>

cheers Juan

In article <7a90d8\$225\$1@news4.svr.pol.co.uk>,
 <r.woodlock@bigfoot.com> wrote:

> ...speaking of the release of Baha'i scripture...

>

> My husband and I were discussing this and he was quite surprised to find out
> that photocopies / scans of the all original texts in the possession of the
> World Centre aren't freely available to all and sundry who ask (which was my
> assertion). But I also know I am not speaking from experience (having never
> attempted to gain access to an unpublished original) - therefore can anyone
> set the record straight on what is the official policy regarding release of
> copies of original texts? Surely if copies of the original are as freely
> available as McDonalds restaurants, that would rule out some dark character
> putting out her own mistranslations that are full of errors?

>

> Regards

> Rachel

>

>

Juan Cole

History, U of Michigan

<https://www-personal.umich.edu/~jrcole/bahai.htm>

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jrcole@umich.edu>
To: Ian Kluge <iankluge@netbistro.com>
Cc: talisman@umich.edu <talisman@umich.edu>
Subject: RE: institutions and circumstances associated with birth of Faith
Date: Monday, June 01, 1998 3:59 PM

Ian:

Thanks for the generous clarification, and sorry if I misread your position. I'm glad to hear that you don't dismiss historical contextualization as worthless. As for being imprisoned in it, no one is advocating that (except Judge Bork). My argument would be, however, that in order to know what Baha'u'llah meant by the things he said in the Tablet of the World, it is necessary (or at least highly desirable) to know that it was written in the summer of 1891 in response to the Tobacco Revolt in Iran. But I shouldn't get ahead of the book, which I hope you'll enjoy.

Since you have been so frank and forthcoming, let me be equally so. Many thinking people have been for the past two centuries giving serious thought to how to construct a new, global civilization that would transcend the tribalisms and narrowness and chauvinism of the current ones. The *technology* for global civilization is increasingly in place, so it has become possible. And it is increasingly urgent, what with ecological problems, nuclear proliferation, and the need for economic cooperation. We are concerned that the new global civilization preserve the best of what came before while providing a unified 'platform' upon which the planet can peaceably work out its differences and problems. Many of us think that both nationalism and religion are hindrances to this endeavor and must be jettisoned. Others among us think spirituality as opposed to religion a key heritage of humankind that must contribute to the efflorescence of the new world.

In my youth I abhorred organized religion for its self-righteousness, mindless conservatism, complicity with the rich and the warlike, and demands for conformity. I was for many years, however, persuaded that the Baha'i faith was different, was the organized religion for people who didn't like organized religion, and all the other fireside slogans.

In the end, of course, it became perfectly obvious to me that the Baha'i faith has deteriorated into a narrow organized religion just like all the others, with the same demands for conformity and blind obedience, the same cozying up to the rich and powerful, the same intolerance and bigotry. Of course, from inside an organized religion all of these values are seen positively. Intolerance is just drawing boundaries that protect the integrity of the faith, bigotry is just protecting the faithful from dangerous ideas or people. Any Jesuit could defend it to us without a moment's reflection. But the end result is bigotry, intolerance, demands for intellectual stifling and conformity, and no euphemisms can disguise it.

Of course, not all Baha'is have become wedded to such a vision of their faith, but the more powerful ones appear to have. And what this means is that the Baha'i faith, as an organized community, has become just another sectarian body, and therefore has decreased usefulness to those of us who wish to build the world civilization. Sectarian boundary-drawing is the very antithesis of global rehabilitation. Authoritarianism, papal infallibility, coddling of dictators, censorship, prejudice against gays and other subcultures, and shunning, all belong to the old world order, not the new we envision.

But very importantly, Baha'u'llah and some other Baha'i figures are most certainly not irrelevant to thinking about the new global civilization. He had a vision that can inspire. He disclaimed coming to impose laws; that had been the Bab's job. He disclaimed coming to impose an orthodoxy; rather, each must fare upon the spiritual path according to the state (hal), station (maqam), and perception (idrak) that he or she had thus far attained, and, he said, we cannot expect people to agree on dogmas because each is at a different station. He desired the end of prejudices, the end of shunning of some groups by others, the end of narrow sectarian boundary-drawing. Baha'u'llah wished to contribute to the new emerging global civilization not *a* religion, but Religion, true religion, spirituality. He did not mean to make rules about what you could say and still be a Baha'i. He did not think what people *said* had anything to do with being Baha'is. He thought that being a Baha'i meant universal love, tolerance, peace, and harmony with all. By those standards the self-appointed (and, O.K., sometimes elected) guardians of Baha'i 'orthodoxy' are not Baha'is at all. Or, rather, they are Baha'is with a capital 'B', Baha'is as others are Roman Catholics and Shi'ites. But they are not ahl-i Baha, the followers of the ideals of Baha'u'llah, which were intended to transcend narrow sectarian boundaries (just as most Christians are really followers of Jesus).

So if they wish to disfellowship and excommunicate all those who believe that gays should be treated like human beings, or that women really should have equal rights all the way through, or that Reason is a valid means of understanding what Baha'u'llah's message portended, then that is their choice as religious leaders. (One can imagine the placards: "NO PLACE FOR ELLEN DEGENERIS IN THE BAHAI FAITH"; "A WOMAN'S PLACE IS NOT ON THE HOUSE;" "MYSTERY, NOT HISTORY!" "CENSORSHIP IS CLOSE TO GODLINESS") But all it does is reduce their form of their religion to a sect, and make it inappropriate as the vehicle of World Civilization.

So, we globalists are interested in Baha'u'llah, and a contextualized understanding of exactly what he thought. We are not interested in the rather odd folk traditions and authoritarian sectarianism that grew up in the cultic milieu of Iran and the US over the 20th century, and which represent themselves as 'the Baha'i Faith.' The latter are useless to us in our quest for what is universal, global, tolerant, loving and harmonious. The former is not, and, indeed, could be a fountainhead of humankind's evolution toward greater maturity if only he could be freed from the cultic aura in which he has been trapped. Baha'u'llah is the heritage of all humankind, and it is the business of us globalists to reclaim that heritage from persons who have made him into a mere auctioneer.

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: What is a Cult? and McKenny case
Date: Friday, January 29, 1999 5:47 PM

First of all, Michael McKenny did not break the Baha'i covenant, even by the rigid standards of the Extreme Orthodox, so it would have been politically difficult for the Baha'i authorities to have had him shunned. I'm not even sure that Canadian law would allow them to mount a conspiracy against him of that nature.

Second of all, Mr. McKenny did not break any Baha'i law. The Phoenix LSA member who embezzled \$70,000 is still a Baha'i, though with rights removed. A former Canadian NSA member involved in a sex scandal is not only still a Baha'i but is drawing a salary from the Baha'i faith. Mr. McKenny led a spotless Baha'i life. And yet he is declared 'not a Baha'i.' On what grounds? Doug Martin doesn't like his views?

Third, in the Baha'i faith I once joined, you couldn't be removed from the rolls unless you renounced belief in Baha'u'llah. McKenny did not do that.

Finally, the Universal Declaration of Human Rights bestows on human beings the right to belong to any religion they choose. If Mr. McKenny felt he was a Baha'i, he had a right to be a Baha'i. If he broke a law, he could be sanctioned by having his administrative rights removed. Declaring him 'not a Baha'i' is a totalitarian imposition on his freedom of conscience. It would never have occurred before the 1990s, when the UHJ took its rightward swing.

But I'm now confused. I thought Schaut was maintaining things like this don't happen at all?

cheers Juan

In article <78svpi\$75i@news1.newsguy.com>,
"Rick Schaut" <RSSchaut@email.msn.NOSPAMcom> wrote:

>
> jrcole@umich.edu wrote in message <78spc1\$pjr\$1@nnrp1.dejanews.com>...
> >Just as one case, we can look at the treatment of Michael McKenny.
>
> Well, perhaps Dr. Cole can answer a few questions that he has, heretofore,
> refrained from answering.
>
> Mr. McKenny was handed his membership card and told to go on his merry way.
> He wasn't even declared a Covenant-breaker. How does this compare to the
> imprisonment and torture that are the substance of the investigations of
> Amnesty International and Human Rights Watch?
>
> If the Universal House of Justice's intent was to remove the influence of Mr.
> McKenny's ideas on the Baha'i community, why didn't the Universal House of
> Justice declare him a Covenant-breaker?
>
> Regards,
> Rick Schaut
>
>

Juan Cole
History, U of Michigan

https://www-personal.umich.edu/~jrcole/bahai.htm

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>

Subject: Re: What is a Cult?

Date: Friday, January 29, 1999 5:23 PM

In article <78ss7d\$514@news1.newsguy.com>,

"Rick Schaut" <RSSchaut@email.msn.NOSPAMcom> wrote:

>
> jrcole@umich.edu wrote in message <78qtni\$6s6\$1@nnrp1.dejanews.com>...
> >> I have yet to hear any Assistant or ABM suggest I or anyone else be silent
> >>about any issue.
>
> >You no doubt are not aware that it is fairly common for auxiliary board
> >members and counselors to take Baha'is aside and warn them to be silent on
> >certain issues.
>
> So common, indeed, that people who've been members of the Baha'i Faith for
> over a quarter century have never heard of nor experienced it.

I had never heard of it very much myself for 23 years. This lack of hearing of it does not prove it does not happen. The Baha'i faith as an organization is set up so as to prevent the free communication of such information. No report of a Baha'i being drawn aside and silenced by an ABM or Counselor would be allowed to be published in the old days of print culture, when everything Baha'is said had to be vetted before being published. And only things that were published could become widely known. Baha'is still in the community who had been frightened into silence wouldn't want to bring it up in conversation, since after all their reputation would be sullied merely by having it known that they had been warned. And those persons who left the faith after being bullied simply melted away into the general population and one wouldn't encounter them or hear their story. In the print age information was expensive, and non-Baha'i publishers generally would not publish things like accounts by ex-Bahais of being bullied. The Baha'i community in the West is such a small affair, moreover, that most who leave are happy enough to leave the tiny number of Baha'is (neck and neck with the Taoists in the US) to their cavilling.

After the Information Revolution, when bytes are cheap and easy to share, these stories began to come out.

> >Of course, you don't hear about these events, because most
> >Baha'is who are browbeaten in this way do fall silent, or else withdraw from
> >the faith.
>
> Allow me to offer another explanation for what's going on. A person who is
> unaware of some of the authoritative interpretations of Baha'u'llah's
> Writings might well make a statement that demonstrates this lack of
> understanding and knowledge. An Auxiliary Board member or Continental
> Counselor, members of the institution of the learned whose duty is to raise
> people's awareness of of these interpretations yet who have no authority over
> people's decisions or conscience, attempt to point out how someone's
> statements might be in conflict with some of these authoritative
> interpretations. Their purpose is nothing more than to educate and advise.

Well, except that these individuals have frowns on their faces and make snide comments to you and warn you that if you don't fall silent you will be declared a covenant breaker. Moreover, these individuals are usually pretty ignorant of the Baha'i faith and are very seldom in a position to know more about it than the people they are accosting. What is really going on here is

a power grab and an unwarranted imposition of theological authority by someone who has no theological authority.

> Dr. Cole says this as if Covenantal issues are limited to succession of
> authority. However, someone attempting to set themselves up as some sort of
> Baha'i "expert" whose interpretations should be given some authoritative
> weight, even in a defacto sense, is as much a Covenantal issue as someone
> claiming to be Guardian. Both are attempts to usurp an authority one does
> not rightly possess.

Anyone who puts forth an opinion that Mr. Schaut does not like can be accused of a) contravening the covenant by disputing the divine understanding of the scriptures put forward by an Assistant to the Auxiliary Board for Protection and b) claiming authority insofar as the person is speaking his or her own mind and not kneeling in awe before the mighty Assistant.

While such charges and innuendoes can of course be manufactured, the fact is that what is really going on is that Mr. Schaut and his friends want to set things up so that they can only hear the sound of their own voices. Anyone who disagrees with their line is 'contravening the covenant' or 'claiming authority'. But of course this only masks the bare and obvious fact that the only one around here trying to tell people what they can and cannot say is Mr. Schaut and his like-minded friends. I'm here sharing my views and my studies. Someone doesn't like them, they don't have to accept them. Glad to debate them if they like. If they don't, that's fine, too. But they are welcome to express their conscience and declare their views.

But Mr. Schaut and his colleagues don't feel this way. They feel some views should not be expressed. Some opinions should not be heard. If they can, they prevent such speech by bullying the speaker. If the bullying doesn't work, then they vilify the speaker, backbite the speaker, or trump up charges against the speaker. 'He is claiming authority. His words contravene the covenant.' If they can't silence the voice, they try to put cotton in the ears of anyone who might hear it by making it taboo. Baha'is are not supposed to backbite, attack or vilify others. But it is all right, you see, if the Assistant doesn't agree with someone. Then all the apparatus of character assassination may be freely employed.

How absurd all this is, anyway, is easy to demonstrate. If I were a Methodist and a Professor of Bible Studies, do you think the Methodist Bishops would have come after me for posting email messages to a university listserv on Methodist theology? Of course not! I became a Baha'i because the Baha'i faith was supposed to be *better* than the Old World Order groups like the Methodists. Obviously, it isn't better, and certainly not for a thinking person.

> >The salaries of the five NSA
> >members who are paid for their services are also not released, nor the value
> >of the perquisites they receive.
>
> The total amount of general administrative expenses is less than 15% of the
> National Spiritual Assembly's total expenditures. Compare this with, say,
> the United Way or other charitable organizations, and it becomes quite clear
> that there is nothing ontoward about the US National Spiritual Assembly's
> financial dealings.
>
> Regards,
> Rick Schaut

15% of \$25 million is \$3.75 million. It is legitimate for Baha'is to know how exactly how this relatively large sum of money is being spent. Do the secretary's salary and perquisites come to \$150,000 per year, as I have been told by someone who worked at the National Center? Is that the right salary for that job? How much do the other NSA members get? Who sets these salaries? What are they given out for? Why do some get them but others do

not? Why is this information not made public? It is a non-profit incorporated body. By law Baha'is have a right to know.

Juan Cole
History, U of Michigan
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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: What is a Cult?
Date: Friday, January 29, 1999 11:58 AM

Dear Brian:

I am grateful for your open-mindedness and willing to discuss these matters, which, at least in the U.S., seem to me to have adversely affected the fortunes of the community of the most great name.

> Well, actually I am only comfortable dealing with events of which I have personal
> knowledge.

This was the problem that the human rights community had in the early days. They would allege that a particular government was arresting writers and torturing them. The government would deny it. Other observers would say, we have no way of knowing who is right.

The way that Amnesty International, Human Rights Watch, and others responded to this challenge was to do intensive interviewing with a wide range of victims of human rights abuses in a particular country and to publish case studies of these incidents. Over time, the emergence of lots of such narratives and cases and their publication made it clear that the human rights abuses were in fact occurring, and allowed other groups and governments to pressure the abuser.

Just as one case, we can look at the treatment of Michael McKenny. Beginning in spring, 1996, he began posting his views, as a Baha'i of 25 years, on issues like the desirability of women's service on the House of Justice and the need for continued independent investigation of reality within a Baha'i framework. He was drawn aside by an Auxiliary Board Member in winter, 1997, for a long interrogation as to his views. This ABM then wrote a report to Haifa, which Mr. McKenny was not allowed to see. As instructed by the ABM, he wrote a letter to the House of Justice in spring, 1997, which received a perfunctory reply. He mentioned that he would like to pursue the correspondence. In summer, 1997, the House of Justice wrote the Canadian National Assembly informing them that Michael McKenny was not a Baha'i. The Canadian NSA then unilaterally removed McKenny from its rolls, without bothering to ascertain as to whether Mr. McKenny considered himself a believer in Baha'u'llah. The arbitrariness and lack of due process of this entire affair, not to mention the clear interference in individual conscience, is striking.

This is a very public case. It is only one among many that I have documented in the past 4 years.

>Some years ago, in a country far from Hong Kong (I will not give
>details
> of Counsellor or NSA) the committee of which I was a representative had difficulties
> with the NSA.

The example you give of an intramural dispute between a committee and the NSA is not relevant, because this would be considered something private and out of the public eye, and would not normally attract the intervention of the authorities. It is the rise of cyberspace and the ability of Baha'is

actually, in Shoghi Effendi's words, to "declare their conscience and express their views" in public that has so challenged the more authoritarian Baha'i authorities and led them to employ what can only be called inquisitorial methods on adherents.

Like you, I had never or very seldom heard of such a thing in all the time I was a Baha'i, and I was shocked to see it happen over and over again. I do not know whether these things were going on quite a lot behind the scenes and not receiving publicity, or whether the rise of cyberspace led otherwise tolerant officials to begin intervening on a large scale in the individual right of free expression. I suspect the former.

> >
>
> > Rightwing Baha'is would like to spread the aura of infallibility over pretty
> > much all the Baha'i institutions, but especially the house of justice.
>
> Here the concept of having a "wing" to which a Baha'i may belong is, for me,
after
> 22 years of experience as a Baha'i, entirely foreign. I have lived as a Baha'i
in 4
> countries spanning Europe and Asia (including the USSR) and like to think that
I
> have seen enough to know what is what in the Baha'i world.

I was in the community for a quarter of a century, 1972-1996, and continue to follow it, and I saw communities in South Asia, Africa, the Middle East and North America. Only in North America and the UK did I notice a division between right wing Baha'is and Baha'i liberals. And in those two venues I also noticed that the right wingers were almost always in power whereas the liberals were usually besieged.

Right wing Baha'is are firm theocrats, scriptural literalists, social conservatives, anti-intellectuals fixated on the "covenant" and quite willing to declare others 'covenant breakers' at the drop of a hat. They often dissimulate these beliefs in public, but pursue private vendettas aimed at ensuring their ideology triumphs in the central institutions of the faith. Unless you get close to the levers of power, it is not a struggle you could easily become aware of.

cheers Juan

Juan Cole
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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: What is a Cult?
Date: Friday, February 12, 1999 8:40 PM

Dear Danny:

Thanks so much for your observations. I agree that within the Baha'i faith no individual can claim to speak with authority. Before I was forced out of the Baha'i faith I was **very** careful constantly to underline that my comments were only those of one individual and wholly without any authority.

The problem is that if you speak publicly in a Baha'i context, and even if you disclaim authority, you can still be charged with 'gaining a following.' I'm not sure exactly what that means, but apparently it implies that lots of people agree on their own account with your non-authoritative individual views. This is such a vague charge and so self-contradictory that it is very destructive. Why should it be a bad thing that lots of people agree with what Danny posts?

The other problem is that there are powerful individuals in the community who do think they have the authority to tell you what you can and cannot say, and to forbid you from expressing views, even as a non-authoritative individual, with which they disagree. But I don't see how the counselor or NSA member who does this is avoiding a claim to authoritative interpretation. If you can't publicly disagree with them, aren't they saying that their interpretation is authoritative and silences you?

So, I have to confess that I (obviously) completely failed to understand the rules of discourse that appear to prevail in the Baha'i community.

What is really funny is that I was in fact forced out, am not an enrolled member, can't be elected to anything, and presumably am as good as a non-person for most Baha'is, and yet I **still** get accused of trying to speak authoritatively. This sort of charge against an unenrolled individual just seems to me silly. How could I have authority in a religion to which I don't even belong? It is downright weird. And if the Baha'i authorities are **that** insecure, then their hold on authority is really, really tenuous.

Juan Cole
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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: What is a Cult?
Date: Thursday, January 28, 1999 7:00 PM

Dear Brian:

You wrote:

> I have yet to hear any Assistant or ABM suggest I or anyone else be silent about
> any issue. I do hear that I should avoid reading CB material, or entering
> discussion with CB, but that is another matter.

You no doubt are not aware that it is fairly common for auxiliary board members and counselors to take Baha'is aside and warn them to be silent on certain issues. Of course, you don't hear about these events, because most Baha'is who are browbeaten in this way do fall silent, or else withdraw from the faith. Frequently a dire overtone is adopted by the auxiliary board members and counselors indicating that the person being counselled is in contravention of the covenant and may end up being shunned if he or she continues to speak publicly on these issues. However, the issues concerned do not usually concern what most rational observers would consider 'covenantal'--i.e. they have nothing to do with 17th Guardians & etc. Lots of Baha'is have contacted me privately with their stories of such repression, and I have been carefully archiving these cases.

Among the hot button questions that seem to elicit this response are the question of women's service on the Universal House of Justice, the scope of the latter body's infallibility, the ability of Baha'is to dissent publicly from official policy, and even occasionally theological issues such as whether God is a person or an impersonal essence. One Baha'i professor was upbraided by a counselor for simply saying on the internet that Baha'i metaphysics has a background in Neoplatonism. Another man I know was investigated for renting a room to an unrelated woman. In another instance an NSA member threatened an LSA secretary for writing too many letters to National that did not display the proper tone. I have been informed of literally dozens of such incidents over the past three years.

It is true that usually such demands for silence are directed at persons in the community who are felt by the counselors and ABMs to be particularly eloquent exponents of views the latter dislike, who are 'prominent,' or who are felt to be provoking too much discussion by the expression of their views. Lots of ordinary Baha'is are never bothered in this way no matter what they say, and so they take away the impression that no one is ever bothered or silenced, which simply is not true.

>
> > 2) If a Baha'i body seems to you to be wasting the money you give it or is
> > not being fully accountable for how it spends your money, don't give it any
> > more. Restrict your donation to your local assembly if you think it is doing
> > a good job, or restrict the donation to "charitable purposes" (Baha'i
> > institutions are supposed to be doing *way* more charity work than they do).
>
> Juan - really - this is just what Baha'is have always done, at least in my
> experience in 3 continents and a lot more communities.

I think it is scandalous that no full budget is published annually by the National Spiritual Assembly of the United States, which is thereby in contravention of the expectation of the Illinois law on incorporated nonprofit organizations that members of the organization will be apprised if they so desire of how their money is being spent. The salaries of the five NSA members who are paid for their services are also not released, nor the value of the perquisites they receive. Don't you think this lack of candor on budgetary issues is suspicious?

The unwillingness of some Baha'i institutions to be candid about budgets allows speculation to occur more easily, as when a member of the Phoenix LSA embezzled some \$70,000 in the 1990s before finally being reported by a fellow member of the LSA (the community would never have known about it! And what if the other LSA member had been less upright?).

> > 4) If someone suggests to you that you cannot disagree with some policy you
> > think is wrong because the author of the policy is infallible, tell that
> > person that only God is infallible and all human beings make mistakes,
> > including the Baha'i institutions.
>
> The only infallible one in this dispensation is Baha'u'llah. Has anyone
suggested
> otherwise?

Rightwing Baha'is would like to spread the aura of infallibility over pretty much all the Baha'i institutions, but especially the house of justice.

>
> So you compare the Baha'i administration with Jones and Deaths Gate?? I have
yet
> to see anything unethical recommended by any Baha'i body on which I have
served
> or with which I have worked.

I didn't compare anything with anything. I simply said that a wise person does not surrender his or her individual conscience and autonomy to supposedly 'infallible' leaders and then do unquestioningly whatever they command. That way lies Jonestown, however noble the initial pious impulses.

I do know Iranian Baha'is who feel that the Universal House of Justice's policy of ordering the Iranian Baha'is to stay in Iran after 1983 was tantamount to commanding them to commit suicide. Certainly, it is shameful that Iranian Baha'is who did manage to escape were often punished administratively for having put 'Muslim' on their application for an exit visa. But if a Jew had managed to escape Hitler by pretending to be a Catholic (isn't this sort of thing implied in the film "The Sound of Music"?) should that Jew have been *punished*? Isn't this pretty monstrous?

> Would you perhaps explain to me what scams you have experienced? I do respect
> your views and your learnedness, but I wonder at your objectivity. Then again,
> I do not know you, and need to hear more about your stance.

Perhaps my answer to your previous questions has given you some idea of the sort of thing I mean.

cheers Juan

Juan Cole
History, U of Michigan
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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: What is a Cult?
Date: Wednesday, January 27, 1999 10:41 PM

Dear JayLiz:

I don't think that most of the problems in the community affect most Baha'is most of the time, and that is why there is not more of an uproar (besides, people tend to vote with their feet by just leaving).

I would make the following suggestions:

- 1) If an Assistant or an Auxiliary Board Member or a Counselor calls you to a meeting to insist that you fall silent about some issue, simply firmly tell him or her that Shoghi Effendi said Baha'is have the right to declare their conscience and express their views. And then post a full account of this attempt to browbeat you right here on the Net.
- 2) If a Baha'i body seems to you to be wasting the money you give it or is not being fully accountable for how it spends your money, don't give it any more. Restrict your donation to your local assembly if you think it is doing a good job, or restrict the donation to "charitable purposes" (Baha'i institutions are supposed to be doing *way* more charity work than they do).
- 3) If you are a writer, insist on publishing without Baha'i prepublication censorship.
- 4) If someone suggests to you that you cannot disagree with some policy you think is wrong because the author of the policy is infallible, tell that person that only God is infallible and all human beings make mistakes, including the Baha'i institutions.

Basically, just don't allow yourself to be boxed in to a very authoritarian situation, where if some Baha'i body ever actually does order you to drink poisoned coolaid or do something unethical or be silent about something unethical, you are still in a psychological frame of mind where you can tell them to jump in a lake.

I myself dissent from the idea that the problem in any way resides in one ethnicity more than another. Lots of Iranian Baha'is have seen all the scams the AO types pull and are far more chary of them and canny about them than a lot of earnest Americans.

cheers Juan

Juan Cole
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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
Subject: Shoghi Effendi believed 1963 would be the calamity year
Date: Thursday, July 08, 1999 1:56 AM

I note that we have come into some solid evidence of Shoghi Effendi having believed that the Calamity would come in 1963, in the form of an interview he gave A. E. Suthers around 1933, and which was published shortly thereafter. S.E. said that "70 years" of the 100-year interval before the onset of the Calamity had passed, which means that he thought the clock began ticking in 1863. The expectation that 1963 would be the big year was widespread in the Baha'i community in the 1930s-1950s, and was reflected in the version of Esslemont then in use.

Of course, one has to decide whether Suthers was a reliable reporter of what S.E. said. I personally think he was, and that it is highly unlikely that an outsider could have made up the numbers invoked, whereas 1863-1963 have obvious significance for Baha'is. The interview is on the Web, and I quote it below

<https://bahai-library.org/articles/bahai.pontiff.html>

A BAHAI PONTIFF IN THE MAKING By A. E. Suthers, Ohio Wesleyan University *Moslem World,* Volume 25, January 1935

" . . . Ultimately we returned to the car upon the beach, and speeding back to Haifa I put some questions to my kind host.

"You are a university man?" "Yes, I am a graduate of the American University of Beirut, and I spent also a year and a half at Oxford studying political economy." "Did you ever take up psychology?" "No!" "Or philosophy?" "No! I am not interested in abstract thought."

"An illuminating admission, I thought, explaining in part the paradox of his own person, that he could hold essentially abstract notions about divine effulgences to the extent of impersonating divinity without sensing either its futility or its humor. One would not expect specialization in political economy or, as in the case of his assistant and cousin, Ruhi Afnan, law, to be particularly pertinent in preparing one for a hypostatic role.[6] 'Religion' he added, 'is to be a social idea.'

"I asked if he did not think a full-rounded and efficacious religion should speak with confidence concerning sin, forgiveness, God, immortality, and was immediately assured that Bahaism does all of that – that it differs from other faiths not in fundamental principles, for therein it agrees with all, but in its application of certain social laws, which were divinely revealed to Baha'u'llah, thereby placing him on a different and unique pedestal among God's prophets, as the last to come.

"This revelation he has sent down in a book in Arabic, not yet translated, 'because the time is not yet ripe, the world is not yet ready to receive it. When it is translated, which will be after the economic and spiritual catastrophe foretold by Baha'u'llah to occur within a hundred years, seventy of which have passed, it will

revolutionize society. After that cataclysm Bahaism will come into its own.'"

This exchange helps contextualize and make sense of the vaguer pronouncements of Shoghi Effendi on the issue, e.g. in Messages to the Baha'i World (p. 103) in the 1950s:

"Against the background of these afflictive disturbances--the turmoil and tribulations of a travailing age--we may well ponder the portentous prophecies uttered well-nigh fourscore years ago, by the Author of our Faith, as well as the dire predictions made by Him Who is the unerring Interpreter of His teachings, all foreshadowing a universal commotion, of a scope and intensity unparalleled in the annals of mankind. The violent derangement of the world's equilibrium; the trembling that will seize the limbs of mankind; the radical transformation of human society; the rolling up of the present-day Order; the fundamental changes affecting the structure of government; the weakening of the pillars of religion; the rise of dictatorships; the spread of tyranny; the fall of monarchies; the decline of ecclesiastical institutions; the increase of anarchy and chaos; the extension and consolidation of the Movement of the Left; the fanning into flame of the smouldering fire of racial strife; the development of infernal engines of war; the burning of cities; the contamination of the atmosphere of the earth--these stand out as the signs and portents that must either herald or accompany the retributive calamity which, as decreed by Him Who is the Judge and Redeemer of mankind, must, sooner or later, afflict a society which, for the most part, and for over a century, has turned a deaf ear to the Voice of God's Messenger in this day--a calamity which must purge the human race of the dross of its age-long corruptions, and weld its component parts into a firmly-knit world-embracing Fellowship --a Fellowship destined, in the fullness of time, to be incorporated in the framework, and to be galvanized by the spiritualizing influences, of a mysteriously expanding, divinely appointed Order, and to flower, in the course of future Dispensations, into a Civilization, the like of which mankind has, at no stage in its evolution, witnessed."

--

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jricole@my-deja.com>
To: <talisman@umich.edu>
Subject: station of scholars and historians in the Baha'i faith
Date: Thursday, June 10, 1999 1:52 PM

Quotes from Shoghi Effendi:

"Bahá'í scholars and writers will, no doubt, gradually appear, and will as promised by Bahá'u'lláh lend a unique support to the Faith."
Directives, pp. 75-76

Shoghi Effendi surely hopes that before long the Cause may produce scholars that would write books which would be far deeper and more universal in scope, but for the present this is the best we possess to give a general idea as to the history and teachings of the Faith to new seekers. Dawn of a New Day, 38.

It is for the future historian to appraise the value of the mission of each of the four chosen messengers of `Abdu'l-Bahá who, in rapid succession, were dispatched by Him to pacify and reinvigorate that troubled community. His will be the task of tracing, in the work which these deputies of `Abdu'l-Bahá were commissioned to undertake, the beginnings of that vast Administration, the corner-stone of which these messengers were instructed to lay--an Administration whose symbolic Edifice . . . WOB 82-83

The historian of the future, viewing more widely and in fuller perspective the momentous happenings of the Apostolic and Formative Ages of the Faith of Bahá'u'lláh, will no doubt be able to evaluate accurately and to describe in a circumstantial manner the causes, the implications and the effects of these Divine Messages which, in their scope and effectiveness, have certainly no parallel in the religious annals of mankind. Promised Day is Come, 29-30

--

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The Baha'i Faith & Religious Freedom of Conscience

"Ratcheting further and further toward being similar to Scientology" 1999

<https://fglaysher.com/bahaicensorship/Cole68.htm>

Compare Juan Cole on Baha'i Takfir

https://fglaysher.com/bahaicensorship/Juan_Cole_On_Bahai_Takfir.html

"Refuse to set up once again a sect similar to that of the Shi'is." --Baha'u'llah

(Cited in 2002 by "[Giangiacomo](mailto:janji@aruba.it)" <janji@aruba.it>)

From: Juan Cole <jricole@my-deja.com>

Subject: Techniques for saving Iranian Baha'is: and for saving the Baha'i community

Date: Wednesday, August 04, 1999 4:47 PM

I'd like to raise the question of whether we don't see an implicit model for social action in the way the Universal House of Justice and the External Affairs Office of the National Spiritual Assembly of the U.S. has dealt with the issue of the persecution of the Iranian Baha'is.

Let us consider the problem. Under Khomeinism, Iranian Baha'is have been persecuted ruthlessly, though Khomeini's successors preferred jailings, harassment and exclusion from universities and good jobs rather than the more brutal and explicit technique of simple execution, used extensively in the 1980s.

Baha'is are pledged to obey the government in power. So they had to disband their institutions at the command of the Islamic Republic. What could be done?

Well, first, secret contacts were made by leading members of the Baha'i community with the more moderate ayatollahs, pleading for an end to the pogrom. However, many of those moderates, like Shariatmadari, themselves fell out of favor, and these pleadings were decisively rebuffed by Khomeini.

In the second stage, the Baha'i institutions began providing information on persecution to Amnesty International, the European Parliament, the United Nations High Commission on Human Rights, and the US congress. This information, provided as part of a concerted lobbying campaign orchestrated by a hired Public Relations firm working for the US NSA, resulted in widespread and frequent condemnations of the Iranian government for its treatment of the Baha'is in the late 1980s. These condemnations were among the reasons for which Rafsanjani, on becoming President after Khomeini's death, backed off the executions. I think only one Baha'i was executed in all the time he was President, 1989-1997.

Of course, Baha'is continued to face discrimination in the 1990s, and the Baha'i institutions have publicized these facts. Note that they do so in direct defiance of the Iranian state, which has repeatedly condemned Iranian Baha'is for sharing information with UN investigators, and the execution of one in 1992 appears to have been largely for this "crime." The Baha'is are actively if peacefully disobeying the government in this regard.

So the model of social action I see being endorsed here by the Universal House of Justice and the US NSA is something like this:

When a group of persons encounters significant long-term injustice at the hands of duly constituted authorities, their first response should be privately to contact those authorities, lay out the facts, and make a formal complaint. If the complaint succeeds, then no need for further action.

But what if the complaint fails? The extreme-orthodox faction in the Baha'i community would have us believe that there is no recourse if the duly constituted authorities, governmental or religious, decline to offer redress for injustice.

But that isn't what our dear brothers on the House of Justice did, in the face of the recalcitrance of Supreme Jurisprudent Ali Khamenei, who in 1991 worked out a scheme to prevent Iranian Baha'is from going to university or ever having good jobs.

They *continued* to defy the Iranian government, holding press conferences, assiduously lobbying the UN, the European Parliament, and the US Congress, simply by politely making information available. When newly-elected President Muhammad Khatam in 1997 spoke of guaranteeing the rights of all Iranians, the US NSA wrote him a cheeky open letter asking him if he would include the Baha'is. They knew very well such a letter would be unwelcome and would put Khatami on the spot. They were defying him.

This model of social action has been relatively successful in curbing the worst abuses, though our dear friends among the Iranian Baha'is still suffer many outrageous disabilities.

But it seems to me that this model of social action has implications within the Baha'i community, as well. If Baha'is feel deprived of fundamental rights by the Baha'i institutions, I think their first duty is to seek contact with those institutions, to explain themselves, and to seek redress. But if the institutions insist on continuing to act in a flagrantly unjust manner, then I think that should be publicized to the outside world and within the community. This is the only way to prevent the faith from **ratcheting further and further toward being similar to Scientology in its treatment of adherents**, given the absence of a Guardian.

It seems to me sheer and unmitigated hypocrisy to say that this model of social action cannot be applied to the Baha'i community. If it is applied *by* the Baha'i community to an *elected* and duly constituted government in Iran, then it is being put forward as a legitimate form of social action. And it is one of which I approve.

cheers Juan

--

Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>

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See also [Nima6.htm](#) on Scientology and the Baha'i Faith

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Baha'u'llah against tyranny
Date: Friday, January 29, 1999 5:37 PM

Dear Paul:

I have never understood what critics of Baha'u'llah meant when they called him tyrannical.

Baha'u'llah denounced tyranny. Repeatedly. He condemned absolute monarchy and despotism. He said the best form of government is a parliamentary democracy. And he said he had no desire to intervene, or to have his religion, intervene in civil governance. Calling him tyrannical is like saying James Madison had secret Monarchical tendencies. It bewilders me.

And it simply is not true that he imposed dogmas on people. He repeatedly refused to do that. He said everyone is at a different maqa:m or spiritual stage, with different perceptions (idra:k), so that you couldn't expect people to agree on doctrinal beliefs.

Here is what he wrote about political absolutism, probably with regard to the Ottoman empire in the late 1860s, from:
<https://h-net2.msu.edu/~bahai/trans/vol2/sultah/sultah.htm> :

Translations of Shaykhi, Babi and Baha'i Texts, vol. 2, no. 3 (May, 1998)

Tablet of Baha'u'llah to Ibn-i Asdaq decrying Absolutism

trans. Juan R. I. Cole

Baha'u'llah/Ibn-i Asdaq, n.d.

O Pen, mention when we dispatched our Tablet entitled "the Cry" to the leader of the people. He sent it to those renowned for their knowledge, and once they had read it they were bewildered and spoke forth according to their selfish passions. In truth, your Lord is All-Knowing, All-Encompassing.

One among them said, "He desires absolute power!"

Say: Woe be to you, who are heedless and remote from God! We have commanded [even] the monarchs to toss it behind them, and to advance toward God, the Glorious, the Beauteous. We affirm the appearance of Reason [al-`aql] among all human beings. Therefore, you will see absolutism (as-sultah al-mutlaqah) discarded upon the dust, nor will any approach it. Thus was the matter decreed in a manifest tablet. Say: It [despotism] is the most degraded of stations in my view, though you might see it as the most exalted station. Open your eyes, so that you might recognize the one whose Pen rules over all who are in the heavens and the earth.

Original Arabic Text

Source: Muhammad `Ali Faydi, *Khitabat-i Qalam-i A`la dar Sha'n-i nuzul-i Alvah-i Muluk va Salatin*, (N.p., 113 B.E.), pp. 69-70.

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The Baha'i Faith & Religious Freedom of Conscience

For Dr. Linda Walbridge, a prominent anthropologist of Islam, an authority on Shi`ite Islam, and former associate director of the Middle East Institute at Columbia University, also see the following links

**"Critics chafe at Baha'i conservatism" By IRA RIFKIN
February 27, 1997, Religion News Service**

<https://fglaysher.com/bahaicensorship/CChafe.htm>

<https://fglaysher.com/bahaicensorship/wrongs.htm>

<https://fglaysher.com/bahaicensorship/anonymou2.htm>

<https://fglaysher.com/bahaicensorship/anonymou3.htm>

<https://fglaysher.com/bahaicensorship/Cole38.htm>

<https://fglaysher.com/bahaicensorship/Cole7.htm>

<https://fglaysher.com/bahaicensorship/Cole18.htm>

<https://fglaysher.com/bahaicensorship/WalbridgeL.htm> **Obituary 2002
by Juan Cole**

Juan Cole - Menu

<https://fglaysher.com/bahaicensorship/Cole.htm>

From: Juan Cole <jrcole@umich.edu>
To: Ian Kluge <iankluge@netbistro.com>
Cc: talisman@umich.edu <talisman@umich.edu>
Subject: Freedom of Conscience and Women's Service
Date: Thursday, June 11, 1998 1:57 PM

Dear Ian:

Now you're just being silly. The next dispensation, indeed.

The 1988 decision of the house of justice that it did not have the authority to rule on the issue of women's service on that body was unexceptionable jurisprudence. They are the court of last resort, an issue was brought to them, and they felt it belonged in the realm of interpretation, not in that of legislation; and that the interpretive texts made it impossible to admit women.

There is nothing wrong with any of that. They were given the authority of istinbat or jurisprudential reasoning ('elucidation') by `Abdul-Baha in the Will and Testament. As long as this is their position, it is Baha'i

law. Fine. If Vahid Rafati or Mark Hellaby at the Research Department helped with the research, that is fine too. They are very erudite gentlemen and I consider them old friends.

However, the universal house of justice by the explicit text of Baha'u'llah's 8th Ishraq is not bound by the rulings of its predecessors. It may change its rulings. Future houses of justice may decide that the 6th house of justice of 1988 was in error on the woman issue. The laws and ordinances and jurisprudential reasoning of the house of justice are not set in stone. Baha'u'llah deliberately wanted an institution that would *not* cling to tradition for tradition's sake, but would be alive to the need for changes to meet changing conditions. Given that only 5% of Pakistani women are literate, this may not yet be the time, in world terms, for women to be admitted to the house of justice. Fine. Maybe in 25 years that statistic and others like it in Africa, etc., will have changed dramatically. Then we can talk.

Moreover, in a free society such as the U.S., when the Supreme Court makes a jurisprudential ruling, that also becomes the law of the land. But the decision can be analyzed by professors in law journals. The facts can be looked at again. New interpretations can be put forward by legal scholars.

The Supreme Court is not obliged by any of this to change its mind. Justices sometimes are persuaded they were wrong by a Law Review article. But they don't have to be. They can stick to their guns. And as long as they do, the justices' original ruling is the law, and everyone recognizes that. The Law professors' articles remain so much paper bound on dusty shelves in libraries.

In a totalitarian society, however, once the Politburo has made a ruling, not only does it become the law, it becomes off limits for public comment by others. Law professors don't write articles analyzing the decision or critiquing it or looking again at the evidence. Or at least if they do, they are put in jail.

Now, that is my problem with the Sixth and Seventh universal houses of justice (elected in 1988 and 1993). They lost their moral bearings. They not only delivered the 1988 ruling, but they attempted to make that ruling off limits for public discussion. They censored and suppressed other writing about the issue. They accused Linda Walbridge of making statements contrary to the covenant over it, and summarily tossed Michael McKenny out of the Baha'i faith over it.

The reason this is so terrible is that it contradicts basic Baha'i principle. `Abdul-Baha promised freedom of conscience and speech. He recognized that Baha'i scholars would write on jurisprudence, but insisted that their opinions did not have the force of law unless adopted by the house of justice. Of course he wanted everyone to acknowledge the legitimacy of the house of justice's decisions at any one time, and to follow the law. But the only way to break the law with regard to the 1988 decision would be for a national spiritual assembly member to vote for a woman (some do). Writing research papers about the issue and considering alternatives does not break the law.

Of course, if one conceived of the Baha'i faith as a totalitarian system, then the actions of the 6th and 7th international houses of justice make perfect sense. It is just the same old Politburo censorship. The Politburo has spoken, everyone else must be silent. I don't believe anyone who reads Secret of Divine Civilization, Traveller's Narrative, and Promulgation of Universal Peace with any understanding at all can conclude that what was wanted was a totalitarian system. But that is what the current house of justice is assiduously building. And what is even more frightening is that they are not satisfied to impose this dictatorship and tyranny on Baha'is. They want to become your civil government and impose it on everyone.

These policies are contrary to the Universal Declaration of Human Rights: The Universal Declaration insists that "Everyone has the right to freedom of thought, conscience and religion" (Article 18) and adds that "everyone has the right to freedom of opinion and expression" (article 19).

And, of course, `Abdul-Baha said,

"Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in a democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail--that is to say, when every man according to his own idealization may give expression to his beliefs--development and growth are inevitable."

As for male chauvinism, I wouldn't have said it necessarily motivated the 1988 ruling of the 6th house of justice. They may have genuinely felt bound by their understanding of the texts. But some subsequent actions seem to me certainly male chauvinist pig-ism. The image of nine men having Dr. Linda Walbridge--a prominent anthropologist of Islam and former associate director of the Middle East Institute at Columbia University--accused of 'making statements contrary to the covenant' and chased out of the religion for saying that women should be allowed to serve on the universal house of justice is more eloquent than any argument I could make.

cheers Juan

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The Baha'i Faith & Religious Freedom of Conscience

From: jricole@my-dejanews.com <jricole@my-dejanews.com>

Subject: destroying intellectuals

Date: Wednesday, January 20, 1999 12:49 PM

In a recent message, Susan Maneck quoted me as saying that "this thing is a totalitarian cult" and that "it destroys any intellectual who gets involved with it."

This message, I would like to point out, was a purely private one sent in the summer of 1996 when the Baha'i administration was investigating and threatening large numbers of my old friends. Obviously, I was over-wrought, and Susan at that point was an old friend who represented herself as sympathetic. Even then, the referent in my own mind of "this thing" was not the Baha'i faith as a whole, but rather its elite power structure.

Unfortunately, Susan Maneck has now turned herself into the Linda Tripp of the Baha'i faith, and is quite unconscionably employing my old private conversations with her as a means of attempting to undermine my credibility. Posting a private message without my permission is a violation of my copyright, and so she is breaking the law as well as being unethical. What she does not realize is that she is simply proving my point. The people giving her her instructions did destroy me as a Baha'i intellectual, and now they have also succeeded in suborning her. Of course, in employing private communications to discredit people, she is just doing what Baha'i administrators like Firuz Kazemzadeh did to the Dialogue editors. It is not a new thing among those people.

I continue to deny that in the period 1972-1996 I ever contravened the Baha'i covenant in any way. I continue demand that any credible evidence be presented that I ever did so. I continue to affirm that the UHJ had me accused of doing so in April of 1996. In so doing, all they did was reveal what kind of organization they are running.

cheers Juan Cole

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The Baha'i Faith & Religious Freedom of Conscience

Juan Cole - Menu

<https://fglaysher.com/bahaicensorship/Cole.htm>

From: jrcole@umich.edu <jrcole@umich.edu>

To: house@usq.edu.au <house@usq.edu.au>

Subject: Re: Baha'i backbiting

Date: Tuesday, February 23, 1999 2:03 AM

Dear Ron:

There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all).

Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith.

The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent.

With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all

**these falsehoods by
Baha'is, by prominent Baha'is. I have been
backbitten by them.**

**This shows that all the talk about the danger a sharp
tongue can do, all the
talk about the need for harmony, for returning poison
with honey, for a
sin-covering eye, is just *talk* among right wing
Baha'is. No one fights
dirtier than they when they discover a voice they
cannot silence and cannot
refute.**

**Paul Johnson has seen all these things, as well, for the
past five years. He
can explain it to you.**

cheers Juan

**In article <36D10800.2B8A3286@usq.edu.au>,
Ron House <house@usq.edu.au> wrote:
> jrcole@umich.edu wrote:**

**> I must admit I am quite puzzled how this dispute
started. I acknowledge
> it is probably my failing for not following the thing
closely enough,
> but I now feel impelled to ask: is there any way we
can either come to a
> clear understanding or else shelve the whole thing?
Clearly we readers
> who don't have an administrative axe to grind would
much rather discuss
> your wonderful translations and other contributions
than see your and
> others' energies sapped in this manner.
>
> --
> Ron House house@usq.edu.au
>
> You can only be right if you have the courage to be
wrong.
>**

**Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>**

The Baha'i Faith & Religious Freedom of Conscience

**From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: bickering intellectuals or why can't the
UHJ read texts?
Date: Sunday, January 31, 1999 2:23 PM**

**It their reply to Susan the universal house of justice
quoted `Abdul-Baha as
saying,**

**"In the religion of God, there is freedom of thought
because God, alone,
controls the human conscience, but this freedom
should not go beyond
courtesy."**

**In other words, `Abdul-Baha thought Baha'is should be
able to express their
conscientiously held views politely as much as they
liked. Which is all the
Walbridges, McKenny, Scholl, myself and their other
victims did.**

**The rest of the letter Susan quoted goes on to abrogate
that right on all
sorts of vague and arbitrary grounds, contradicting the
clear text of the
Master. As someone who reads texts for a living, I
continue to be astonished
that these people think they can get away with playing
such a hypocritical
shell game.**

They say:

**>"conscience is never to be coerced, whether by other
individuals or
>institutions.**

**These are the people who sent their man to my own
home to interrogate me and
then had me (a well known professor of Middle East
Studies at a major**

**university!) threatened with being shunned unless I
fell silent! If that
isn't the coercion of conscience then I don't know what
is!**

Then they say:

**>As to the thoughts of the
> Baha'is themselves -- that is those who have chosen
to follow the religion
> of Baha'u'llah -- the institutions do not busy
themselves with what
> individual believers think unless those thoughts
become expressed in
> actions which are inimical to the basic principles and
vital interests of
> the Faith.**

**In other words, whenever these people in Haifa don't
like something that is
being said by an enrolled Baha'i, they can arbitrarily
charge her with the
expression of heretical thoughts inimical (in their
view) to the basic
principles of the Baha'i faith. I.e. they are claiming the
right of
authoritative Interpretation of the Baha'i scriptures
and the right to impose
their interpretation on Baha'i individuals, in direct
contradiction of the
Guardian's explicit text. And then they say that they
don't coerce
consciences!**

**It is also worrisome that they had to look in the
dictionary to find the
meaning of conscience, and that they don't seem too
comfortable with the
results of their foray into the lexicons.**

**Well, as Machiavelli said, it takes luck or skill to get
into power in a
theocracy, but once you're ensconced there you don't
need either luck or skill
to remain in power.**

cheers Juan

Juan Cole

History, U of Michigan

<https://www-personal.umich.edu/~jrcole/bahai.htm>

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The Baha'i Faith & Religious Freedom of Conscience

See also:

[Making the Crooked Straight - Reviewed by Denis MacEoin](#) posted on H-Bahai, 2001

See also Cole on [Denis MacEoin](#)

From: Juan Cole <jricole@my-deja.com>

Subject: Re: Book recommendation

Date: Friday, July 09, 1999 5:31 PM

Denis MacEoin is from a middle class background in Belfast. He became a Baha'i around 1965 and quickly emerged as a rising young star in the movement. He was among the active youth invited to the Holy Land in 1968 for the commemoration of Baha'u'llah's advent there and the revelation of the Tablet of the Kings. Denis thereafter asked the Universal House of Justice whether it would be better if he went pioneering or went into the academic study of the faith. That first House of Justice, bless their souls, wrote him back that both were valuable to the cause and the choice was his.

Denis did an MA in Islamics at Edinburgh, then a Ph.D. in Persian at Cambridge. He wrote a magnificent dissertation, *From Shaykhism to Babism*, which was foundational for academic studies of the religion for the subsequent generation. He learned near native fluent Persian and good Arabic, and was poised to become a major figure in Middle East and in Baha'i studies.

However, as Denis became more and more knowledgeable about the historical realities of the faith, he began to question fireside pieties. The tiny UK Baha'i community of only a couple thousand, then, was extremely conservative (in all senses of the world-those people mainly voted Thatcher later), and they began attacking Denis for not repeating the same-old same-old party line. He co-taught a summer school with A.Q. Fayzi, where the latter, whose family are mostly mullas in the seminary city of Qum in Iran, was outraged by Denis's academic approach and attacked him viciously. Finally David Hoffman and Ian Semple of the UHJ met with Denis and were "harsh" to him; I presume he was threatened with ostracism, as have been most Baha'i academics who went into Middle Eastern studies and who dared actually write something solid.

Denis went off to Morocco in 1980-81, and while there became so filled with despair about the secretive cult-like aspects of the faith, which had led to the attacks on him merely for thinking and researching, that he resigned from it while there. The Saudis later had him fired from his academic position at Newcastle, because of his Baha'i background and interests, so his career was twice martyred for the Faith, once by Haifa and once by Riyadh.

He became a fine novelist, writing as Daniel Easterman and Jonathan Aycliffe, and continues with that role today. His unfortunate experiences with the Dark Side of the Baha'i faith, its extreme anti-intellectualism and prejudice against thinking people, deprived him of his faith altogether, in the end.

He did continue to publish some excellent scholarship on the Babi and Baha'i movements, of which **Rituals** is possibly the best. The rituals MacEoin discusses are those prescribed by Baha'u'llah, even though it is true most Westerners don't practice them.

There are several complete ignoramuses among the Baha'is running around Europe claiming the title of "Members fo the Institution of the Learned" who don't know a hundredth what Denis MacEoin knows about the Baha'i faith. He was the truly learned one. And he was made to drink the hemlock for it, by the narrow-minded, which is the fate of most thinking persons who become active in the Baha'i community.

cheers Juan

--

Juan Cole, History, U of Michigan jrcole@umich.edu
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The Baha'i Faith & Religious Freedom of Conscience

Susan Maneck, Baha'i scholar

<https://fglaysher.com/bahaicensorship/Maneck1.htm>

See also Susan Maneck, Baha'i scholar:

<https://fglaysher.com/bahaicensorship/Maneck8.htm>

From: jrcole@umich.edu <jrcole@umich.edu>

Subject: Re: Ms Maneck, Dr Cole

Date: Sunday, February 21, 1999 2:32 AM

I would like everyone to take note that I was accused of lying (again), and this is now being retracted (again), although I am still accused of playing fast and loose with the facts (which I don't and haven't). I am also accused of being "delusional" because I am suspicious of the motives of posters I don't know in cyberspace, when in fact it would be a sign of dysfunction if one wasn't. As for Maneck's relationship to the Baha'i authorities, she has herself boasted to common friends of ours of corresponding with House members about how to 'deal with Cole', and she served as a spy on an academic editorial committee for counselor Ghadirian, passing over to him detailed reports on confidential discussions, one of which she accidentally shared with an editor. And now she wishes to make my revelation of this role itself a reason for which **I should be thought delusional?**

Denis MacEoin once said on British television that if the rightwing Baha'is ever got into power they would put dissidents in mental asylums, just as the Soviet authorities had. When you have highly connected Baha'i ideologues going

about trying to smear people as 'delusional' for daring to disagree with the party line, you begin to see what Denis was talking about.

cheers Juan

In article <19990220214934.07234.00000793@ng-ch1.aol.com>,

smaneck@aol.com (Smaneck) wrote:

> Dr. Cole writes:

>

> > Susan's response to you once again contains

> > an accusation that I am "lying." Whenever I have confronted her on this, she

> > has backed down and agreed that I believe what I say to be true. So has

> > Schaut. So both have admitted that in fact they don't believe me to be

> > lying, which is usually defined as voicing a deliberate falsehood (something

> > I've never done about the Baha'i faith).

>

> Okay let me put it this way. Dr. Cole is uttering

> things that are false when he has evidence

> that runs in exactly the opposite direction. He also deliberately presents

> materials in ways he knows are misleading such presenting rumors of why the

> deep south teaching was stopped in such a way that those not familiar with the

> members of the NSA would be left with the definite impression that members of

> that body like Dr. Khazemzadeh were racist.

>

> I think, none-the-less that Dr. Cole does believes that the gist of what he

> says is accurate, so much so that the does not think it wrong to play fast

and

> loose with the details in order to prove it. Also, when he starts ranting

about

> my getting "marching orders" from the World Centre or talks about secret

cabals

> running the Faith, or just now, starts insinuating that even non-Baha'is

might

**> be working for the AO, one does begin to wonder if
there isn't some genuine
> delusions involved.
>**

**Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>**

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Obedience, humanism, etc
Date: Saturday, April 24, 1999 7:54 PM

Dear Adelard:

It is very bad for the Baha'i community to capitulate to the sort of unthinking infallibilism you have proposed. It leads to rigidity and stagnation, and it places an unfair and impossible burden on our ordinary, every-day human brothers in the faith, the members of the House of Justice, who cannot possibly live up to those sorts of expectations and should not have to try.

I have to say that there was a time I was really angry with them because they bungled the advent of Baha'i cyberspace and the advent of Baha'i academia. But on mature reflection I see that it was unreasonable for me to expect them to deal unerringly with these new and unfamiliar phenomena, especially since they were outside both the expertise of the individual members and the purview of the House's sphere of authority. Let's not ask so much of them, let's not be so inhumane.

Baha'u'llah most assuredly never called the Universal House of Justice "infallible." There is a difference between being generally fortified by inspiration and never being wrong. Moreover, he did not give its members the charge of doing any blessed thing that comes into their heads. In the 8th Ishraq it is written:

"Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the House of Justice that the members thereof may act according to the needs and requirements of the time. They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom. It is incumbent upon all to be obedient unto them. All matters of [leadership (siyasat)] should be referred to the House of Justice, but acts of worship ('ibadat) must be observed according to that which God hath revealed in His Book."

He said they were solely in charge of matters of *siyasat,* not of matters of `ibadat (Ishraq 8). Now, siyasat has two main meanings in 19th century Persian, leadership and imposing sanctions on wrong-doers. It doesn't have anything to do with a fatuous phrase (and gross mistranslation) like 'affairs of state,' for heaven's sake. `Ibadat, on the other hand, refers to matters of *worship*, which I take to be rituals, prayer, theology and other faith-related things. There is no point in Baha'u'llah's going to the trouble of saying the House of Justice has charge of one thing but not the other if Baha'is are going to turn around and put it in charge of *everything*. That clearly was not the Prophet-Founder's intent, or He would have said so. He delineated a legitimate sphere of authority for the House of Justice, viz., siyasat (leadership or enacting laws punishing wrongdoing). Since there is no longer a Guardian who can keep them on the straight and narrow, they may sometimes stray into matters of `ibadat/worship, like individuals' theological views, but when they do it should be firmly and politely pointed out to them.

In World Order of Baha'u'llah (147-50) Shoghi Effendi is very straightforward that the House of Justice has had limitations placed upon it as to its authority:

"Severally, each [the Guardianship and the House of Justice] operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions--instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives." WOB

He then goes on to spell out what the House of Justice cannot do:

"From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other." WOB

I should think nothing could be clearer than Shoghi Effendi's statement. The Universal House of Justice does not have the authority to Interpret the Baha'is scriptures authoritatively. And, if these quotes were not enough, the House of Justice wrote me, personally, in the early 1990s affirming that they did not have the right to Interpret.

So, Derrick is perfectly correct here.

cheers Juan

In article <924986719.213.26@news.remarQ.com>,

"Mike C" <seascape@scruznet.com> wrote:

> Derrick,

>

> It is so sad to see that you can question the UHJ. Don't you know
> that Baha'u'llah promissed guidance to the UHJ. Don't you know that if you
> question the UHJ , its means you are questioning God. Don't you
> know that this is a part of covenant established by baha'u'llah.

> Let me know if you need to know about that, i will love to give or
> tell you where you can find it .Otherwise,
> if you knew about that,you will be questionning Baha'u'llahah, himself, i
> will tell you to investigate again the station of baha'u'llah, his
> authority ,in brief who is he for mankind in this day

>

> I think you worry a lot about Bahai administration,Those worries have
> be happenning since hundrends and hundreds of years by believers of
> differents religions (multitudes of sects were born since the passing of
> their leaders or prophets).

> This day is the day of God , there is no worry any more for those who
> know and believe in this faith, the UHJ have been promised to be guided in
> all its decisions.(the scriptures of past says that in this day ,God
> will come down and reign with mankind).

>

> Adelard R

>

> >> >Dear Melissa,

> >> >

> >> > I will repeat, yet again, the House does NOT have the right of

> >> >Interpretation! Period! And the Office of the Secretariat _certainly_
> cannot

> >> >abrogate the clear Texts of the Central Figures (God knows they've
> tried!).

> >> >If you wish to ignore the clear Writings and choose to obey letters
> written

> >> >by ordinary Baha'is, then please do so. If I were a Baha'i, I could not;
> for
> >> >I would be a Hypocrite. Darrick Evenson
> >> >
> >>
> >
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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: sanctions for email
Date: Tuesday, February 23, 1999 1:16 AM

Dear Kathy:

Within the Baha'i administration there are "Auxiliary Board Members" or "Counselors", who are appointed by the elective institutions to impose orthodoxy and encourage proselytization. Although they are said to 'have no power', in fact they wield the most powerful tool of all. They are influential in advising the elective bodies that a Baha'i should be disfellowshipped, ostracized, expelled or shunned. All Baha'is know that being investigated by an ABM or a Counselor could be the prelude to losing a lifetime of friends and family, and are usually quite frightened at the prospect.

Since the rise of email, there have been a number of instances in which individual Baha'is have been summoned to meetings with these officials and accused of heretical views expressed in their email postings, with demands that they recant these views and henceforth fall silent. Frequently a sheaf of archived email messages to which exception has been taken is sent along to the poster. I was myself investigated for my email postings and threatened with being sanctioned over them, but I am only one of dozens. Typically, those threatened want to hush it up, and aside from emailing me (I have a vast archive of such incidents) they simply fall silent. You will no doubt yourself see that some of the more liberal voices on this forum gradually disappear as they are identified and threatened. Or most likely you won't notice that a regular has mysteriously disappeared.

Such a meeting was held on Monday in a Midwestern state with an old friend of mine who is accused of holding the wrong theology about Baha'u'llah among other things. (He is not an academic, by the way). This is an everyday occurrence in the Baha'i faith, at least in North America. I have come to think about the Baha'is as an odd sort of Mennonite or 7th Day Adventist. They are skittish about certain kinds of technology, especially printing and the Internet, just as the Mennonites saw the telephone as a menace. Rightwing Baha'is are sort of like a peace church, which seeks to control conflict by the threat or reality of shunning, and which demands lack of "ego" from the individual Baha'i.

Thinking of them like this, despite the admitted 'stretch' involved, helps me to put into perspective the very *controlling* aspect of the community as well as its admirable devotion to peace and world-mindedness. (It is no fun to be a nonconformist among the Amish, either; you end up being shunned; ditto with Watchtower). One difference is that the Baha'is on the whole have managed to have the controlling aspect of their community not foregrounded in the consciousness of mainstream U.S. society, and it can even remain hidden from a lot of ordinary Baha'is. After all, if you've never been personally threatened; and if those in your community who have been threatened are concerned enough about their reputations to keep it to themselves; then you would never know it had gone on, would you?

cheers Juan

In article <7as8vu\$s4c@drn.newsguy.com>,
Kathy Pascoe <kathy@scconsult.com> wrote:
> In article <7antko\$V8e\$1@nnrp1.dejanews.com>, jrcole@umich.edu says...

> >
> >There have been people who pleaded with me to confide in them, saying
> >they were 'objective' or were 'friends' and then immediately forwarded
> >my messages to officials.
>
> Except in limited cases [1], the use of someone's email or newsgroup
> postings against him or her in Real Life is repulsive to me.
>

Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>

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The Baha'i Faith & Religious Freedom of Conscience

From: jrcole@umich.edu <jrcole@umich.edu>
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience
Date: Wednesday, February 03, 1999 9:17 AM

From the Universal Declaration of Human Rights:

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Juan Cole
History, U of Michigan
<https://www-personal.umich.edu/~jrcole/bahai.htm>

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The Baha'i Faith & Religious Freedom of Conscience

From: <jricole@my-dejanews.com>

Subject: service and its prerequisites

Date: Thursday, May 13, 1999 7:33 PM

I think you have to make a distinction, which I know a lot of Baha'is feel it difficult to make, between questioning the legitimacy and integrity of the Universal House of Justice and questioning any particular action that any particular House of Justice has taken.

There are lots of people who know a fair amount about the Baha'i faith and who simply reject it altogether, including rejecting both Baha'u'llah (as a fraud or misguided, etc.) and rejecting the Universal House of Justice along with him. I should think that is the most extreme "questioning" of the authority of the UHJ.

Then there are people who accept Baha'u'llah but who reject the legitimacy of the Universal House of Justice. The mainstream Baha'is call these alternative Baha'is "covenant breakers." This is also a pretty extreme calling into question the legitimacy and authority of the UHJ.

Then there are mainstream Baha'is who accept the legitimacy of the Universal House of Justice but who differ about some of the policies it adopts at any one time. Most Baha'is at least privately have some questions about some such policies, so this is not unusual.

Then there are knee-jerk loyalists who think it wrong ever to question any least pronouncement, policy or action of the UHJ. Shoghi Effendi referred to such individuals as the "extreme orthodox," and condemned them. But they are very powerful in the current community. Many of them are essentially cultists.

It isn't logical to ban questioning of policies. After all, the composition of the UHJ changes over time, and so do its policies. Baha'u'llah instructed the UHJ to make constant inquiries into the views and needs of the community. If it stood above the community so exaltedly as the "extreme orthodox" imagine, it would not need to do so.

Some policies change for the bad, and then we have to let the UHJ know this. I can't remember the UHJ saying "boo!" to Baha'i academics in the 1960s and early 1970s, whereas in the 1990s it has deliberately tried to force a number of them out of the faith (and largely succeeded in this). There is a difference between the 2nd House of Justice, 1968-1973, which had liberals like David Ruhe and Hugh Chance on it, and the archconservative 7th & 8th Houses of Justice, of 1993-1998 and 1998-, on which deeply conservative individuals, many of whom are former Inquisitors as Counselors for Protection, predominate.

Now, Shoghi Effendi said quite plainly that without a *living* Guardian, the UHJ would not have the means of precisely defining its legitimate sphere of action. That is, a guardianless House of Justice would occasionally blunder into an area not under its jurisdiction, and would have no living Guardian to rein it in. Shoghi Effendi was also explicit that occasionally the Guardian and the rest of the UHJ would differ on policy, and that the Guardian was not to arbitrarily over-rule the UHJ except when it strayed from Legislation into Interpretation.

Members of the current, 8th UHJ are convinced that the Baha'i faith is a dogmatic religion, and that the UHJ has the authority to determine the dogma, which it may then impose on individual Baha'is. If these believers decline to be imposed upon, the UHJ may order the individuals silenced, sanctioned, or shunned.

But Baha'u'llah was quite clear that the religion he was creating was **not** a religion of dogmas! Nor was he creating a vehicle for the silencing, sanctioning or shunning of members of the human race. He explicitly forbade the UHJ in Ishraq 8 from interfering in `ibadat or matters purely pertaining to scripture, and worship and private belief. He said they should concern themselves with matters of leadership or legalities (siyasat). The Guardian explained further that the scope of the UHJ was solely legislation.

Thus, according to the explicit Baha'i texts, the UHJ is not to interfere in matters of worship, is not to intervene against a believer merely for conscientious speech, and is to stick to making laws. I am not aware that the UHJ has in fact made any laws at all, though that was supposed to be their function.

Instead, they have done things like chase academics such as Dr. Linda Walbridge, a major anthropologist, out of the Baha'i faith for a few harmless emails; they have expelled Michael McKenny for his thoughtful and conscientious emails; they have attempted to dictate to Baha'i academics concerning academic methodology (even though none of the members of the UHJ has the slightest idea what that might be). They are clearly blundering around in the print world and in cyberspace like a bull in a china shop, making a mess of things and harming the reputation and fortunes of the Baha'i faith. And it is because they refuse to recognize that they are a mutilated body in need of the guidance of a living Guardian, which will be forever denied them. When we all accept that, we will be adults standing on our own two feet, exercising our portion of Universal Reason, just as Baha'u'llah predicted and desired.

The policies of the UHJ have prevented literally hundreds of intelligent, capable, devoted Baha'i writers from arising to serve the faith with their pens. They have interfered with Baha'i artists and musicians in ways that discourage **them** from serving the faith. **Dialogue** magazine was a major service to the Cause, in the destruction of which the 4th UHJ played a major and sinister role.

Well, the papacy has done a lot of stupid and sometimes criminal things over the centuries, too, but Catholicism survives and there are a lot of Catholics who forgive the past and try to work on the present and future. That the UHJ, a young institution less than 40 years old, shouldn't have found its footing yet, isn't really surprising. And, of course, the rigidity and narrow-mindedness of a lot of Baha'is tends to cause the more liberal-minded and capable ones to leave on a rolling basis, so you have a real problem of the recruitment pool for these institutions being rather limited, with often poor-quality candidates, some of whom are little more than secret cultists.

So the point of my messages is never to "undermine" the Institution of the Universal House of Justice. It was ordained by Baha'u'llah, and when it **legislates** it should be obeyed. My purpose is to consult about rather severe problems in the deepening and evolvment of the community. There should be a place in the Baha'i faith for college teachers who actually say something interesting about the religion, rather than remaining silent or at risk of being forced out. How can you have a vibrant intellectual life that way? I once wrote the UHJ making this point, and they said they **agreed** with me. But then they went on to do enormous, though reparable damage, to this very process.

My argument is that *consultation* is the basis of the Baha'i institutions in Baha'u'llah's teachings, not blind obedience (taqlid). Baha'u'llah *promotes* consultation, but condemns blind obedience. Baha'u'llah goes so far as to say that the very *basis* for the authority of the houses of justice is that they are consultative bodies.

So, when a house of justice goes off arrogantly and half-cocked without consulting with the community, and especially with the most relevant or informed or affected portions of the community, it is undermining its own authority in the terms Baha'u'llah sets out. It is this *consultation* with the community that is the only hope of helping replace the guidance of a living Guardian. The Consensus (ijma`) of the living, contemporary Baha'i community must be recognized as a source of law and policy, and only in this way can the UHJ begin keeping its own activities within the legal bounds of its legitimate sphere of authority. Cyberspace has come along at precisely the right moment to allow such global consultation on the pressing issues facing the community.

Of course, older Baha'is used to a more authoritarian style of administration will resist such freewheeling consultation, and attempt to preserve a top-down, dictatorial approach to authority. They will attempt to shut down open public discussion, depriving themselves, in the process, of the very views Baha'u'llah instructed them to seek out. But such flailing and thrashing about, complete with bluster and threats, the chasing out of capable, devoted believers, and other tragic mistakes, is a passing phase. The genie is out of the bottle, and the Baha'i faith will be a much better place as a result.

cheers Juan

--

Juan Cole, History, U of Michigan, jrcole@umich.edu
<https://www-personal.umich.edu/~jrcole/bahai.htm>
Buy *Modernity and the Millennium: The Genesis of the Baha'i Faith* at:
<https://www.amazon.com/exec/obidos/ISBN%3D0231110812/002-403>

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The Baha'i Faith & Religious Freedom of Conscience

Juan Cole and Ron House on individual conscience

Doug Martin & individual conscience menu....
<https://fglaysher.com/bahaicensorship/DMartin.htm>

----- Original Message -----

From: "Juan Cole" <jricole@my-deja.com>
Newsgroups: alt.religion.bahai,talk.religion.bahai
Sent: Sunday, May 12, 2002 10:00 PM
Subject: Re: Individual conscience...

Hi, folks. I don't check this board too often, but I happened to, tonight.

The original discussion was more important than the one you've gotten off on.

But I just did want to intervene to express outrage that Baha'u'llah's writings were so wretchedly misused to attack the importance of individual conscience. Baha'u'llah himself speaks of the centrality of the latter. What do you think he means when he attacks blind obedience and insists that justice consists of seeing things with your own eyes. That's the individual conscience at work. It is called d.ami:r and wujda:n in Arabic and Baha'u'llah has nothing but praise for its working. `Abdul-Baha also praised it.

The quotes condemning "self" by Baha'u'llah are not condemnations of the individual conscience. The word for "self" in the original is

"nafs." The Muslim mystics spoke of various kinds of "self," good and bad. The worst is an-nafs al-ammarah bi su', or the self that is at the command of evil. It is, in other words, the self of carnal passions, unbridled desires. That is the "self" Baha'u'llah condemned. The word for *individual* would be quite different, as would the word for conscience.

In fact, conscience is the exact opposite of the "self" condemned by Baha'u'llah, since it is the working of ethical reasoning inside the individual.

So, to quote Baha'u'llah condemning self and passion and to equate that with a condemnation of the individual's ethical conscience, is an absolute travesty. The horrible thing is that there are Baha'is who read the scriptures in this insane way, and maybe even a lot of them.

Douglas Martin hates individual conscience because he is a cultist. Cultists want to control people, and don't want any pesky objections when they behave dictatorially. Conscience leads people to object when they witness injustice.

As for backbiting people, here's a beaut. In 1982 when I was a pioneer in India, doing travel teaching for the Indian NSA and also doing some translation work for the House of Justice, Doug Martin told more than one person that he considered me "a covenant breaker." These persons later became my friends and told me what Martin had said. They are persons of absolute integrity, and I have no doubt that they have spoken correctly. It is no accident that it was after Martin got himself elected to the UHJ in 1993 that the attitude of the

House changed so dramatically toward Baha'i thinkers like myself, who had earlier been encouraged, and we started receiving secret visits from Martin's cronies threatening us with being declared CBs if we did not fall silent. Martin has long had a cultic attitude, and now he is in a position to implement it at the highest levels of the Baha'i institutions.

So, dear friends, not only have I been backbit, I've been turned in the eyes of perhaps a majority of US Baha'is into a cartoon villain whom it is perfectly alright to backbite in the most vicious way. And it all started with Martin's viciousness and tyrannical impulses, his narrow-minded fundamentalism, as far back as the early 1980s.

cheers Juan Cole

----- Original Message -----

From: "Juan Cole" <jricole@my-deja.com>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Monday, May 13, 2002 2:27 PM

Subject: Re: Individual conscience...

Dave, these things are difficult to discuss in the abstract.

Individual conscience (vujdan, damir) is ethical reasoning.

Revelation contains the ethics. Conscience is how you apply them in your individual life.

The more cult-like elements in the Baha'i faith want you to give up your individual ability to reason ethically once you enter the faith.

Thus, if you see Baha'i officials repeatedly doing something wrong, and you also see that appeals to the higher-ups are stonewalled so that the wrongdoing continues, you are expected just to keep your

silence about it all. (Remind anyone of the pedophilia scandal in the Roman Catholic Church?)

Anytime any group of people tells you that 1) you are not allowed publicly to criticize their power elite and 2) that you must give up your individual ability to reason ethically and just fall lockstep behind whatever the infallible leaders decide--then you are dealing with a cult.

Any time a person buys into propositions 1) and 2), he or she has become a cultist. Any time he or she buys into all this and then tries to hide the fact, or obscure it for others, or engage in misdirection by launching stock accusations at anyone who won't go along, then that person has him or herself become a cultist. That is only one step away from the People's Temple in Guyana or the Koreishites at Waco. Once someone gives up the right to use his or her individual conscience, there is no reason not to drink the poison coolaid, or not to set the children on fire.

It is for this reason, to protect the Cause of God from slipping into cultism, that Baha'u'llah and `Abdul-Baha so heavily praised seeing with your own eyes and not with the eyes of others (i.e. not with the eyes of the NSA or the house of justice), and that they so heavily praised freedom of conscience and forbade Baha'i institutions to interfere with it.

Douglas Martin wants to repeal that part of the Revelation that sanctifies the conscience of the individual believer. He wants to do so because he gets more power and possibly more wealth that way. Trying to repeal part of the Revelation for your own

**selfish purposes
is a form of treason to the Faith.**

cheers Juan

----- Original Message -----

**From: "Ron House" <house@usq.edu.au>
Newsgroups: alt.religion.bahai,talk.religion.bahai
Sent: Wednesday, May 15, 2002 10:50 PM
Subject: Re: Doug Martin, member of bahai universal
house of justice - "Dangerous Delusion from
Christianity" = Individual Conscience**

Freethought110 wrote:

**>
> Ron,
>
> You once stated here (or was it talisman9) that Peter
Khan said something
> similar to you.**

**Indeed. I don't doubt at all that Doug Martin expressed
sentiments along
the lines of those reported. I just doubt that he used
those _exact_
words in expressing them. In other words, whilst I
think that criticism
of the general viewpoint is justified, I don't agree that
it is valid to
make an argument that hinges on the precise words in
the passage (unless
we can get verification that it was transcribed from a
tape, thus
eliminating an important source of error). I know most
commentary here
isn't doing that, but the one comment seemed to do so
(to my mind, at
least).**

**Likewise, I am prepared to testify in any court that
Peter Khan
expressed that same viewpoint (very forcefully, in
fact), but I cannot
testify to the precise words he used when he did so.**

**For the record, the general thrust of Khan's statement
was:**

**1) When you become a Baha'i, that is the end of your
independent search**

for truth;

(shortly after, in response to a question on conscience:)

2) (Repeated the question, then responded) In the Baha'i Faith, the writings are our guide, and the directions of the House take precedence over our consciences. (Explained further at some length.)

Now the above is ONLY the general thrust of the discussion; the words used are mine, as this was two decades ago, except that I am close to certain he used the phrase "end of your independent search for truth" or something almost identical to it. That phrase stuck because it was quite theatrical the way he did it, leaving it hanging there some seconds for maximum shock value before proceeding.

--

Ron House house@usq.edu.au

<https://www.sci.usq.edu.au/staff/house>

"Every time you manage to close the door on Reality, it comes in through the window." - (Unknown).

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The Baha'i Faith & Religious Freedom of Conscience

**From: Juan Cole <jrcole@u...>
Date: Thu Dec 5, 2002 2:41 am
Subject: Re: [talisman9] Problems with Facts**

No, I cannot publish anything at all in Baha'i-run "journals." I have tried and been told no. The issue is not what I might have to say but who I am. The allegation that if only I tried I might succeed functions as a smokescreen to any outsiders or gullible insiders who might be listening. It is a falsehood pure and simple. It is like saying Alison could publish in Baha'i Studies Review (now under new, less troublesome editorship). She can't.

The Baha'i system works in an Orwellian way. Very strict behavioral limits, often somewhat arbitrary, are set up. And if someone trips over them, they are required to allow themselves to be shafted without protest. If they kick up a fuss they become non-persons for official purposes. There is a difference between being a non-person and being shunned. I am not officially shunned (as if I would care one way or another), but I am an official non-person.

The purpose of having this system where it is so easy to turn insiders into outsiders is to maintain very strict control over the community by its leaders. The idea is that everyone still on the inside will fear being made a non-person or being ostracized or being shunned, and so will keep quiet and let the leadership do as it pleases with them. Silent suffering of tyranny and injustice from one's leaders is the

**actual definition of a
Baha'i in good standing.**

Of course, this requirement is cult-like. As with Roman Catholicism, where excommunication plays a similar if far less Draconian role, it produces a system full of corruption and unsavory practices that are hidden from the ordinary believers. Unfortunately the Baha'i faith is not important enough for the press to take an interest in it. Otherwise there are as many juicy stories in Wilmette as in Boston.

Anyone who has "trust" that the so-called universal house of justice would be any better at running people's affairs than Cardinal Law and the Vatican have been is in for a rude surprise. Infallible religious leaders aren't good for people. They literally screw them over.

And, of course, **none** of this social control has anything at all to do with poor Baha'u'llah, who believed in democracy and freedom of speech and giving people their heads. Makes a person believe in the 2nd Law of Thermodynamics.

cheers Juan

www.juancole.com

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The Baha'i Faith & Religious Freedom of Conscience

Newsgroups: **talk.religion.bahai, alt.religion.bahai**
From: **Juan Cole <jric...@my-deja.com>**
Date: **2000/06/27**
Subject: **high Baha'i divorce rate**

<https://groups.google.com/group/alt.religion.bahai/msg/ffae03c44b6bd7f2?hl=en&dmode=source>

[I posted this to another list. But since Mr. Fiorito brought it up here I thought it may as well be posted for all to make up their minds about.]

An internal Baha'i household survey done in 1987 found that the divorce rate in the U.S. Baha'i community was higher than that in American society as a whole. The report was never released to the public.

My own suspicion is that the high divorce rate has several causes. First of all, Baha'is are encouraged to utopian ways of thinking. Two young people with little in common save that they are recent converts to the faith will be encouraged to marry. I have seen this sort of thing over and over again with my own eyes. This utopianism is widespread in the faith and is the same reason for which so many other Baha'i enterprises end up doing damage to people. That both are "Baha'is" is not a basis for a marriage. One may be a liberal and the other a fundamentalist; current norms against such labeling make it difficult for people to identify one another on that basis, but you'd better believe the difference would show up in a marriage!

Young married Baha'is are also encouraged to pioneer, whether abroad to places like Haiti and Nicaragua, or homefront. Being uprooted from their social networks and families and isolated in a strange environment is not good for them as young marrieds.

In smaller communities the Baha'i committee work is a killer, and may isolate the two spouses, who spend less time together just cocooning and watching t.v.

And it is my estimate that from a third to a half of U.S. Baha'is are what the sociologists would call marginal people--persons with poor social skills who are emotionally needy and who join the faith because **they are love-bombed and find a high proportion of other marginals in it. A high rate of marginality is fostered by the cultists who have**

infiltrated the administration, since only such individuals would put up with being ordered around summarily or would eat up conspiracy theories about bands of dissidents seeking to undermine the administration. Marginals would have higher than normal divorce rates, obviously.

Finally, the Baha'i faith encourages a great deal of ego inflation in the individual. Each Baha'i thinks he or she is saving the world and is a linchpin in the plan of God. This inspires in them great (and often quite misplaced) confidence in their own judgment--I've seen them pronounce authoritatively on astronomy, biology, Qajar history, and many other subjects on which they are woefully ignorant. Such ego inflation and over-confidence in personal judgment would not be good for a marriage.

cheers Juan

[P.S. I should have also included that the exclusiveness of the Baha'i community, non-attendance of non-Baha'is at Feast, pressure to convert spouses, etc., was also probably a contributing factor to Baha'i divorces where only one spouse was Baha'i.

P.P.S. Milissa- I said I thought about 1/3 of Baha'is were lacking in social skills, not all of them. This is a common phenomenon that sociologists have found in New Religious Movements. I'm not sure why you think the statement of it offensive, but I don't know how you can have been around and not met a fair number of such folks.]

Cf. "The very real threat of being declared a Covenant breaker meant my wife had to face the decision of joining me as a heretic or divorcing me so that she could maintain her relationships with her family and other lifelong friends." --[Steven Scholl](#) Click his name for his entire letter.

The Baha'i Technique - Slander & Shunning

<https://fglaysher.com/bahaicensorship/technique.htm>

Compare [Shunning](#) > [Menu](#)

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan Cole <jrcole@umich.edu>
To: bahai-faith@makelist.com <bahai-faith@makelist.com>
Cc: talisman <talisman@umich.edu>; FG@hotmail.com <FG@hotmail.com>
Subject: Re: fw from Poland (was: censorship)
Date: Wednesday, June 10, 1998 3:44 PM

Dear Miguel:

You wrote:

>>The internet is more universal than you imagine.

I am, of course, well aware of how universal the internet is. What I said was that the vast majority of its users are in literate countries and that they tend to be educated. This is true of users in Poland and Germany. I also said that the *Baha'is* on the internet are in terms of numbers very predominantly in such countries and have such a profile, which is true. There are about 60,000 adult Baha'is in the U.S. (a third of whom are probably interested enough to actually check out the faith on the Net), and about 13,000 adult Baha'is in Canada (ditto). [I am not counting 'mail returns' and 'Baha'is' no one can find].

My point was that to run a Baha'i Usenet group with strict censorship of a sort practiced in Communist China makes no sense, given either the profile of the Net or the profile of the Baha'is on it.

>>I am also a professor at a university, mind you, only an assistant
>>professor. No one's threatened me from the Baha'is.

There are lots of things wrong with this way of looking at things. First of all, you don't get threatened unless you are considered 'prominent' and unless you are saying something some Rightwing Baha'i Big Cheese does not like. Does the fact that *you* haven't been threatened prove anything at all? The question is, is it right for *anyone* to be threatened? Even in a dictatorship like Nigeria there are intellectuals who haven't been threatened or jailed. Does that mean no one has, or that the regime (R.I.P.) is not a repressive dictatorship?

>>For me the Baha'i Faith
>>is first and foremost a religion, and not a university subject. People who
>>wish to push the Faith in their own direction, will not win the love and
>>respect of the Baha'i institutions, and certainly not of the Baha'is. I am
>>quite frankly amazed at the audacity of someone who wishes to take the
>>reins of the Faith in their hands.

Are you suggesting that the Baha'i faith is off-limits for academic study? Why in the world did Shoghi Effendi so strenuously encourage the study of comparative religions, Islamics, and history in order to better understand the faith if he did not want Baha'i professors to use those tools to write about it? What kind of weird state of mind produces a conviction that for a Baha'i professor to write academically about the Baha'i faith is an attempt to 'push' it in some 'direction'? How can studying it 'push' it? And if the status quo can't withstand it being studied, isn't there something fishy about the status quo?

>>That is not to say that criticism is not allowed in the Faith. Criticism,
>>if it is constructive is not only the right but the obligation of every
>>Baha'i, provided that it does not undermine the authority of the Baha'i

>>institutions, which were, after, not man-made, but from Baha'u'llah
>>Himself, as you no doubt well know, seeing that you are a university
>>professor, and that you have written much about the Baha'i Faith.

Criticism of administrators or administrative actions is strictly prohibited in the Baha'i faith. It may be voiced only at Baha'i-only meetings such as Feast, where it can be quietly buried, or in letters to Baha'i administrators, who can refuse to be responsive. 'Prominent' public critics are ruthlessly silenced with threats of being sanctioned or shunned. There is a Party Line in this administrative dictatorship, and everyone is expected to toe it Or Else.

Compare that situation to 'liberal' politics, of which contemporary Baha'is are so disdainful. President Clinton is the most powerful man in the world. But I can write an op-ed piece for a major newspaper and publish it tomorrow publicly criticizing his Middle East policy. He can't and won't punish me for doing so. But your supposedly humble and nice Baha'i administrators would come down on a Baha'i who did the equivalent thing to them like a ton of bricks, have him ostracized, and engage in a global campaign of backbiting against him. So who is better, morally flawed Clinton, or the Baha'i tinpot dictators who are so sanctimonious about their piety? And by the way, the society `Abdul-Baha envisages in Secret of Divine Civilization looks a lot more 'liberal' than current 'Baha'i' practice.

>>Anyway, Baha'is do not quickly put anyone out of the community for
>>covenant breaking.

This is a false cover story, Miguel. In fact, Baha'is are routinely accused of covenant breaking by other Baha'is, over mere differences of opinion, in ways that can ruin their reputations. Auxiliary Board members and Counselors routinely spread false rumors about people they don't like as being infirm in the covenant. They call Baha'is of whose views they disapprove to private meetings for interrogations and intimate to them that if they don't fall silent they will be declared covenant breakers. The Baha'is are so terrified as a result that they do just fall silent, and you never hear about the bullying. In late '96 in New Zealand a new Baha'i of 6 months was declared a covenant breaker for refusing to break off an old friendship with a non-Bahai from among Shoghi Effendi's relatives. This person had only *been* a Baha'i for 6 months, so how long really did she have to respond to the Baha'i authorities' threats? And under such pressure she resigned from the Baha'i faith but was declared a covenant breaker after the fact anyway! All this sort of cult-like behavior is carefully hidden from the outside world and also from naive Baha'i intellectuals.

The whole concept of 'covenant-breaker', which might have some validity with regard to schismatics like Remey, has been expanded to become a control mechanism used to manipulate all thinking Baha'is.

I wrote that many Baha'is

>>>believe cities are about to be evaporated, believe women should be
>>>subordinate to the men on the uhj, believe that all of modern biological
>>>science, based on Darwin is wrong because scripture says so, and in
>>>general often behave in ways that are intolerant and narrow-minded,
>>>chasing people out of the religion, so that it remains tiny. >>

You said:

>>Well if this is the Baha'i Faith then I don't want it either. How about
>>providing some references from the Baha'i writings that support what you
>>have written above. You are a university professor, so you have to support
>>what you write. Otherwise, your academia falls into question.

I did not say that the Baha'i writings support these beliefs, though
`Abdul-Baha is critical of Darwinian biology and Shoghi Effendi in his
letters of the late 1940s seems especially apocalyptic. I said that these

are widespread beliefs of the actual Baha'is. And they are not nice when you demur from these beliefs, let me tell you. Check out the archived discussions on talisman@indiana.edu on my Web site if you want to see the flaming over such issues.

<https://www-personal.umich.edu/~jrcole/bahai.htm>

>>There are 450 Baha'is in Poland. Poland formed its first National
>>Spiritual Assembly in 1992. We were allowed to teach the faith here since
>>1989. Just under 3 years and boom a National Spiritual Assembly. Not bad
>>eh?

I just hope that the Polish Baha'is, having suffered under totalitarianism for so many years, can create a Baha'i community more like that envisaged in Secret of Divine Civilization than like that envisaged by the often quite fascist current Baha'i administrators.

As for your naive assumption that Baha'i administrators don't want power over people, I can only suggest that you keep your eyes on them. Farzam Arbab does have a Ph.D. in economics, but he never did anything professionally with that degree of note. He never bothered even to learn Arabic or Persian. He did pioneer in Latin America, but lots of people have pioneered under difficult conditions. Baha'i friends of mine who had anything to do with him found him arrogant and highly anti-intellectual. He has advocated 'writing off' the Baha'i intellectuals of the West. When he was elected to the house of justice in 1993, the first thing he did was to throw a tantrum over the Baha'i Encyclopedia, a huge project involving hundreds of Baha'i thinkers throughout the world. He pronounced its draft a piece of 'secular humanism' and 'materialism' (borrowing code words from the Christian Fundamentalists). He insisted it all be rewritten in fundamentalist fashion, and went about lambasting everyone who had been involved in its production. These included many devoted Baha'i Ph.D.'s in history, philosophy, and other fields. Arbab set himself above all of them, attacked them, sullied their reputations, made all their work useless, and the rest of the House members let him do it because he cared so much and they didn't really.

So I haven't had a good experience with your nice humble Dr. Arbab. As far as I can see, he's arranged for a large wood-panelled office for himself in Israel, a country with a per capita income of \$17,000 a year, with a good view of Haifa's beautiful bay, and is spending \$200 million of your money on marble facades for the buildings in which he works. What is his salary, by the way? How is that chauffeured Mercedes paid for? And how did he get appointed to the ITC, from which he was elected to the House, in the first place? Whose client was he? To whom does he owe favors?

I wouldn't have any problem with all this if he hadn't demonstrated himself a tinpot tyrant and gone about ruining the lives of my friends by slandering them, forcing several of them out of the faith with threats of shunning, for daring complain about how he treated the Encyclopedia issue. Very humble. Very nice. Yes.

cheers

Juan Cole
Professor
Department of History
University of Michigan

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The Baha'i Faith & Religious Freedom of Conscience

In his book *Modernity and the Millennium*, published by Columbia University Press in 1998, Professor Cole observes the Baha'i administration has increasingly come under the control of fundamentalists, "stressing scriptural literalism . . . theocracy, censorship, intellectual intolerance, and denying key democratic values (196)." [Available on Amazon.com]

"I am reporting a major shift in the Baha'i faith similar to the take-over of the Southern Baptist convention by fundamentalists in the 1980s and 1990s...."

Conclusion

"While persons with a sectarian outlook certainly came into the faith in the 1970s, so too did many religious liberals from the youth culture. The latter for a time created many local liberal communities and contributed to liberal Baha'i publishing enterprises, but most eventually left the religion, out of frustration with the conservative national and international administration. At the turn of the twenty-first century, the tendency of the movement is less open. Fundamentalists in the international center and their appointees in the "institutions of the learned" dislike the democratic system of governance, are committed to establishing an ultimate Baha'i theocracy, and wish to prohibit academic modes of discourse about the core areas of the religion. All of these themes, if widely adopted, would bring the religion into greater tension with the surrounding U.S. society. (The U.S. is after all a democracy committed to the separation of religion and state where nearly half of citizens go on to some form of higher education). Demands that liberal members avoid discussing their personal views of the faith on public email lists, and threats or sanctions launched at those who demur from the fundamentalist orthodoxy and become "prominent," all point to an increasing exclusivism more characteristic of the sect than of the church. Whereas `Abdu'l-Baha had forbidden in the tolerant Baha'i faith the Muslim custom of issuing rulings that a believer had departed

into disbelief, and whereas Shoghi Effendi had insisted that believers be extensively counseled before being punished, the current leadership has initiated a new practice of summary expulsion from the rolls. The community is becoming more ready to exclude, impelled by developments in the religion's world center, by the increasing influence of fundamentalism in American religion generally, and perhaps also by the influx of immigrants, especially some Iranians, from the Third World, as well as by the transparency and consequent open conflict introduced into community discourse by the internet. The community is small and needs its resources, and so the purges have centered on a few vocal individuals rather than being more general, apparently in hopes that the remaining liberals will take the hint and keep their silence in public. In a church, a member born into it might be punished but there would never be any question that he or she was a member. In a sectarian organization, membership is dependent on strict doctrinal and behavioral criteria. In the contemporary Baha'i community, those criteria increasingly consist of assent to, or at least avoiding public dissent from, the fundamentalist tenets discussed above."

Professor Juan R. I. Cole, University of Michigan,
"Fundamentalism in the Contemporary U.S. Baha'i
Community,"
Religious Studies Review, Vol. 43, no. 3 (March, 2002):195-
217:

[https://www-
personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm](https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm)

Originally published in *The Journal for the Scientific Study of Religion*, Volume 37, No. 2 (June 1998): 234-248. The Baha'i Faith in America as Panopticon, 1963-1997
Juan R. I. Cole

[https://www-
personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm](https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm)

Conclusion

Baha'i authorities exercise a great deal of control over discourse in the community, maintaining a virtual monopoly on mass media with a Baha'i audience. This control is felt necessary in part to prevent electioneering and coalition-forming, which are formally barred (despite the informal campaigning discussed above). It is perhaps not incidental that the controls on electioneering and other forms of communication have the side effect of ensuring that criticism of those in power cannot achieve wide circulation, and that the incumbents who exercise that control are reelected every

year. Incumbents act aggressively against Baha'i owners of media who demonstrate too much independence. They monitor the speech of individuals extensively through a system of informants, and intervene behind the scenes to silence dissidents with threats of sanctions. They require prepublication censorship of everything Baha'is write about their religion. They intervene in the private businesses of believers where they think the interests of the administration are at stake. They tell private Baha'i publishers what books and even what passages in books they may and may not publish. They employ the threats of loss of administrative rights, humiliation in the national Baha'i newspaper, and even of shunning, in order to control believers.

Having Baha'is inform on their co-believers allows the administration to discover nonconformists who might not toe the party line, and to monitor their activities. The system operates so as to maintain the "orthodox" ideology in power and prevent the election to that institution of dissenters through identifying them and ensuring that they do not become visible in the community. The practice of informing creates a panopticon, as described by Michel Foucault in his discussion of Jeremy Bentham's ideas on penal reform (Foucault 1979). Bentham argued that putting the criminal constantly under observation would deter him from further criminal acts, and would even cause him eventually to internalize the sense of constantly being watched, thus becoming permanently reformed. Conventional Baha'is often never discover the informant system, since they never trip the wire that would lead to their being informed on. The independent-minded, however, usually discover it fairly early in their Baha'i careers, and then have to decide whether they wish to live the rest of their lives in a panopticon. This practice, like many other control mechanisms, discourages spiritual entrepreneurship and keeps the religion from growing in the West.

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

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Concerning Christian Liberty

by Martin Luther

CONCERNING CHRISTIAN LIBERTY

LETTER OF MARTIN LUTHER TO POPE LEO X

Among those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council--fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action--yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person.

Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgment of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much revered throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

I have indeed inveighed sharply against impious doctrines, and I have not been slack to censure my adversaries on account, not of their bad morals, but of their impiety. And for this I am so far from being sorry that I have brought my mind to despise the judgments of men and to persevere in this vehement zeal, according to the example of Christ, who, in His zeal, calls His adversaries a generation of vipers, blind, hypocrites, and children of the devil. Paul, too, charges the sorcerer with being a child of the devil, full of all subtlety and all malice; and

defames certain persons as evil workers, dogs, and deceivers. In the opinion of those delicate-eared persons, nothing could be more bitter or intemperate than Paul's language. What can be more bitter than the words of the prophets? The ears of our generation have been made so delicate by the senseless multitude of flatterers that, as soon as we perceive that anything of ours is not approved of, we cry out that we are being bitterly assailed; and when we can repel the truth by no other pretence, we escape by attributing bitterness, impatience, intemperance, to our adversaries. What would be the use of salt if it were not pungent, or of the edge of the sword if it did not slay? Accursed CF. MANECK ET AL. is the man who does the work of the Lord deceitfully.

Wherefore, most excellent Leo, I beseech you to accept my vindication, made in this letter, and to persuade yourself that I have never thought any evil concerning your person; further, that I am one who desires that eternal blessing may fall to your lot, and that I have no dispute with any man concerning morals, but only concerning the word of truth. In all other things I will yield to any one, but I neither can nor will forsake and deny the word. He who thinks otherwise of me, or has taken in my words in another sense, does not think rightly, and has not taken in the truth.

Your see, however, which is called the Court of Rome, and which neither you nor any man can deny to be more corrupt than any Babylon or Sodom, and quite, as I believe, of a lost, desperate, and hopeless impiety, this I have verily abominated, and have felt indignant that the people of Christ should be cheated under your name and the pretext of the Church of Rome; and so I have resisted, and will resist, as long as the spirit of faith shall live in me. Not that I am striving after impossibilities, or hoping that by my labours alone, against the furious opposition of so many flatterers, any good can be done in that most disordered Babylon; but that I feel myself a debtor to my BRETHREN, FOR THEM brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome. For many years now, nothing else has overflowed from Rome into the world--as you are not ignorant--than the laying waste of goods, of bodies, and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men; and the Church of Rome, formerly the most holy of all Churches, has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness.

Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you dwell among scorpions. What opposition can you alone make to

these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety; she fills up the sentence passed on her mother, of whom it is said, "We would have healed Babylon, but she is not healed; let us forsake her." It had been your duty and that of your cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are.

Oh, would that, having laid aside that glory which your most abandoned enemies declare to be yours, you were living rather in the office of a private priest or on your paternal inheritance! In that glory none are worthy to glory, except the race of Iscariot, the children of perdition. For what happens in your court, Leo, except that, the more wicked and execrable any man is, the more prosperously he can use your name and authority for the ruin of the property and souls of men, for the multiplication of crimes, for the oppression of faith and truth and of the whole Church of God? Oh, Leo! in reality most unfortunate, and sitting on a most perilous throne, I tell you the truth, because I wish you well; for if Bernard felt compassion for his Anastasius at a time when the Roman see, though even then most corrupt, was as yet ruling with better hope than now, why should not we lament, to whom so much further corruption and ruin has been added in three hundred years?

Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful, than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in TURKS very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up; one course alone being left to us wretched men: to call back and save some few, if we can, from that Roman gulf.

Behold, Leo, my father, with what purpose and on what principle it is that I have stormed against that seat of pestilence. I am so far from having felt any rage against your person that I even hoped to gain favour with you and to aid you in your welfare by striking actively and vigorously at that your prison, nay, your hell. For whatever the efforts of all minds can contrive against the confusion of that impious Court will be advantageous to you and to your welfare, and to many others with you. Those who do

harm to her are doing your office; those who in every way abhor her are glorifying Christ; in short, those are Christians who are not Romans.

But, to say yet more, even this never entered my heart: to inveigh against the Court of Rome or to dispute at all about her. For, seeing all remedies for her health to be desperate, I looked on her with contempt, and, giving her a bill of divorcement, said to her, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still," giving myself up to the peaceful and quiet study of sacred literature, that by this I might be of use to the brethren living about me.

While I was making some advance in these studies, Satan opened his eyes and goaded on his servant John Eccius, that notorious adversary of Christ, by the unchecked lust for fame, to drag me unexpectedly into the arena, trying to catch me in one little word concerning the primacy of the Church of Rome, which had fallen from me in passing. That boastful Thraso, foaming and gnashing his teeth, proclaimed that he would dare all things for the glory of God and for the honour of the holy apostolic seat; and, being puffed up respecting your power, which he was about to misuse, he looked forward with all certainty to victory; seeking to promote, not so much the primacy of Peter, as his own pre-eminence among the theologians of this age; for he thought it would contribute in no slight degree to this, if he were to lead Luther in triumph. The result having proved unfortunate for the sophist, an incredible rage torments him; for he feels that whatever discredit to Rome has arisen through me has been caused by the fault of himself alone.

Suffer me, I pray you, most excellent Leo, both to plead my own cause, and to accuse your true enemies. I believe it is known to you in what way Cardinal Cajetan, your imprudent and unfortunate, nay unfaithful, legate, acted towards me. When, on account of my reverence for your name, I had placed myself and all that was mine in his hands, he did not so act as to establish peace, which he could easily have established by one little word, since I at that time promised to be silent and to make an end of my case, if he would command my adversaries to do the same. But that man of pride, not content with this agreement, began to justify my adversaries, to give them free licence, and to order me to recant, a thing which was certainly not in his commission. Thus RECANT indeed, when the case was in the best position, it came through his vexatious tyranny into a much worse one. Therefore whatever VEXATIOUS TYRANNY has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, which at that time I was entreating for with all my might. What more was it my duty to do?

Next came Charles Miltitz, also a nuncio from your Blessedness.

He, though he went up and down with much and varied exertion, and omitted nothing which could tend to restore the position of the cause thrown into confusion by the rashness and pride of Cajetan, had difficulty, even with the help of that very illustrious prince the Elector Frederick, in at last bringing about more than one familiar conference with me. In these I again yielded to your great name, and was prepared to keep silence, and to accept as my judge either the Archbishop of Treves, or the Bishop of Naumburg; and thus it was done and concluded. While this was being done with good hope of success, lo! that other and greater enemy of yours, Eccius, rushed in with his Leipsic disputation, which he had undertaken against Carlstadt, and, having taken up a new question concerning the primacy of the Pope, turned his arms unexpectedly against me, and completely overthrew the plan for peace. Meanwhile Charles Miltitz was waiting, disputations were held, judges were being chosen, but no decision was arrived at. And no wonder! for by the falsehoods, pretences, and arts of Eccius the whole business was brought into such thorough disorder, confusion, and festering soreness, that, whichever way the sentence might lean, a greater conflagration was sure to arise; for he was seeking, not after truth, but after his own credit. In this case too I omitted nothing which it was right that I should do.

I confess that on this occasion no small part of the corruptions of Rome came to light; but, if there was any offence in this, it was the fault of Eccius, who, in taking on him a burden beyond his strength, and in furiously aiming at credit for himself, unveiled to the whole world the disgrace of Rome.

Here is that enemy of yours, Leo, or rather of your Court; by his example alone we may learn that an enemy is not more baneful than FLATTERY a flatterer. For what did he bring about by his flattery, except evils which no king could have brought about? At this day the name of the Court of Rome stinks in the nostrils of the world, the papal authority is growing weak, and its notorious ignorance is evil spoken of. We should hear none of these things, if Eccius had not disturbed the plans of Miltitz and myself for peace. He feels this clearly enough himself in the indignation he shows, too late and in vain, against the publication of my books. He ought to have reflected on this at the time when he was all mad for renown, and was seeking in your cause nothing but his own objects, and that with the greatest peril to you. The foolish man hoped that, from fear of your name, I should yield and keep KEEP SILENT silence; for I do not think he presumed on his talents and learning. Now, when he sees that I am very confident and speak aloud, he repents too late of his rashness, and sees--if indeed he does see it--that there is One in heaven who resists the proud, and humbles the presumptuous.

Since then we were bringing about by this disputation nothing but

the greater confusion of the cause of Rome, Charles Miltitz for the third time addressed the Fathers of the Order, assembled in chapter, and sought their advice for the settlement of the case, as being now in a most troubled and perilous state. Since, by the favour of God, there was no hope of proceeding against me by force, some of the more noted of their number were sent to me, and begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own. They said that the affair was not as yet in a position of extreme hopelessness, if Leo X., in his inborn kindliness, would put his hand to it. On this I, who have always offered and wished for peace, in order that I might devote myself to calmer and more useful pursuits, and who for this very purpose have acted with so much spirit and vehemence, in order to put down by the strength and impetuosity of my words, as well as of my feelings, men whom I saw to be very far from equal to myself--I, I say, not only gladly yielded, but even accepted it with joy and gratitude, as the greatest kindness and benefit, if you should think it right to satisfy my hopes.

Thus I come, most blessed Father, and in all abasement beseech you to put to your hand, if it is possible, and impose a curb to those flatterers who are enemies of peace, while they pretend peace. But there is no reason, most blessed Father, why any one should assume that I am to utter a recantation, unless he prefers to involve the case in still greater confusion. Moreover, I cannot bear with laws for the interpretation of the word of God, LIBERTY since the word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged; but, being challenged, I will not be dumb in the cause of Christ my Master. For your Blessedness will be able by one short and easy word to call these controversies before you and suppress them, and to impose silence and peace on both sides--a word which I have ever longed to hear.

Therefore, Leo, my Father, beware of listening to those sirens who make you out to be not simply a man, but partly a god, so INFALIBILITY that you can command and require whatever you will. It will not happen so, nor will you prevail. You are the servant of servants, and more than any other man, in a most pitiable and perilous position. Let not those men deceive you who pretend that you are lord of the world; who will not allow any one to be a Christian without your authority; who babble of your having power over heaven, hell, and purgatory. These men are your enemies and are seeking your soul to destroy it, as Isaiah says, "My people, they that call thee blessed are themselves deceiving thee." They are in error who raise you above councils and the universal Church; they are in error who attribute to you alone the right of interpreting Scripture. All these men are seeking to set up their INTERPRETATION

own impieties in the Church under your name, and alas! Satan has gained much through them in the time of your predecessors.

In brief, trust not in any who exalt you, but in those who humiliate you. For this is the judgment of God: "He hath cast down the mighty from their seat, and hath exalted the humble." See how unlike Christ was to His successors, though all will have it that they are His vicars. I fear that in truth very many of them have been in too serious a sense His vicars, for a vicar represents a prince who is absent. Now if a pontiff rules while Christ is absent and does not dwell in his heart, what else is he but a vicar of Christ? And then what is that Church but a multitude without Christ? What indeed is such a vicar but antichrist and an idol? How much more rightly did the Apostles speak, who call themselves servants of a present Christ, not the vicars of an absent one!

Perhaps I am shamelessly bold in seeming to teach so great a head, by whom all men ought to be taught, and from whom, as those plagues of yours boast, the thrones of judges receive their sentence; but I imitate St. Bernard in his book concerning Considerations addressed to Eugenius, a book which ought to be known by heart by every pontiff. I do this, not from any desire to teach, but as a duty, from that simple and faithful solicitude which teaches us to be anxious for all that is safe for our neighbours, and does not allow considerations of worthiness or unworthiness to be entertained, being intent only on the dangers or advantage of others. For since I know that your Blessedness is driven and tossed by the waves at Rome, so that the depths of the sea press on you with infinite perils, and that you are labouring under such a condition of misery that you need even the least help from any the least brother, I do not seem to myself to be acting unsuitably if I forget your majesty till I shall have fulfilled the office of charity. I will not flatter in so serious and perilous a matter; and if in this you do not see that I am your friend and most thoroughly your subject, there is One to see and judge.

In fine, that I may not approach you empty-handed, blessed Father, I bring with me this little treatise, published under your name, as a good omen of the establishment of peace and of good hope. By this you may perceive in what pursuits I should prefer and be able to occupy myself to more profit, if I were allowed, or had been hitherto allowed, by your impious flatterers. It is a small matter, if you look to its exterior, but, unless I mistake, it is a summary of the Christian life put together in small compass, if you apprehend its meaning. I, in my poverty, have no other present to make you, nor do you need anything else than to be enriched by a spiritual gift. I commend myself to your Paternity and Blessedness, whom may the Lord Jesus preserve for ever. Amen.

Wittenberg, 6th September, 1520.

CONCERNING CHRISTIAN LIBERTY

Christian faith has appeared to many an easy thing; nay, not a few even reckon it among the social virtues, as it were; and this they do because they have not made proof of it experimentally, and have never tasted of what efficacy it is. For it is not possible for any man to write well about it, or to understand well what is rightly written, who has not at some time tasted of its spirit, under the pressure of tribulation; while he who has tasted of it, even to a very small extent, can never write, speak, think, or hear about it sufficiently. For it is a living fountain, springing up into eternal life, as Christ calls it in John iv.

Now, though I cannot boast of my abundance, and though I know how poorly I am furnished, yet I hope that, after having been vexed by various temptations, I have attained some little drop of faith, and that I can speak of this matter, if not with more elegance, certainly with more solidity, than those literal and too subtle disputants who have hitherto discoursed upon it without understanding their own words. That I may open then an easier way for the ignorant--for these alone I am trying to serve--I first lay down these two propositions, concerning spiritual liberty and servitude:--

A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to every one.

Although these statements appear contradictory, yet, when they are found to agree together, they will make excellently for my purpose. They are both the statements of Paul himself, who says, "Though I be free from all men, yet have I made myself servant unto all" (1 Cor. ix. 19), and "Owe no man anything, but to love one another" (Rom. xiii. 8). Now love is by its own nature dutiful and obedient to the beloved object. Thus even Christ, though Lord of all things, was yet made of a woman; made under the law; at once free and a servant; at once in the form of God and in the form of a servant.

Let us examine the subject on a deeper and less simple principle. Man is composed of a twofold nature, a spiritual and a bodily. As regards the spiritual nature, which they name the soul, he is called the spiritual, inward, new man; as regards the bodily nature, which they name the flesh, he is called the fleshly, outward, old man. The Apostle speaks of this: "Though our outward man perish, yet the inward man is renewed day by day" (2 Cor. iv.

16). The result of this diversity is that in the Scriptures opposing statements are made concerning the same man, the fact being that in the same man these two men are opposed to one another; the flesh lusting against the spirit, and the spirit against the flesh (Gal. v. 17).

We first approach the subject of the inward man, that we may see by what means a man becomes justified, free, and a true Christian; that is, a spiritual, new, and inward man. It is certain that absolutely none among outward things, under whatever name they may be reckoned, has any influence in producing Christian righteousness or liberty, nor, on the other hand, unrighteousness or slavery. This can be shown by an easy argument.

What can it profit the soul that the body should be in good condition, free, and full of life; that it should eat, drink, and act according to its pleasure; when even the most impious slaves of every kind of vice are prosperous in these matters? Again, what harm can ill-health, bondage, hunger, thirst, or any other outward evil, do to the soul, when even the most pious of men and the freest in the purity of their conscience, are harassed by these things? Neither of these states of things has to do with the liberty or the slavery of the soul.

And so it will profit nothing that the body should be adorned with sacred vestments, or dwell in holy places, or be occupied in sacred offices, or pray, fast, and abstain from certain meats, or do whatever works can be done through the body and in the body. Something widely different will be necessary for the justification and liberty of the soul, since the things I have spoken of can be done by any impious person, and only hypocrites are produced by devotion to these things. On the other hand, it will not at all injure the soul that the body should be clothed in profane raiment, should dwell in profane places, should eat and drink in the ordinary fashion, should not pray aloud, and should leave undone all the things above mentioned, which may be done by hypocrites.

And, to cast everything aside, even speculation, meditations, and whatever things can be performed by the exertions of the soul itself, are of no profit. One thing, and one alone, is necessary for life, justification, and Christian liberty; and that is the most holy word of God, the Gospel of Christ, as He says, "I am WORD OF GOD the resurrection and the life; he that believeth in Me shall not die eternally" (John xi. 25), and also, "If the Son shall make you free, ye shall be free indeed" (John viii. 36), and, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4).

Let us therefore hold it for certain and firmly established that

the soul can do without everything except the word of God, without which none at all of its wants are provided for. But, having the word, it is rich and wants for nothing, since that is the word of life, of truth, of light, of peace, of justification, of salvation, of joy, of liberty, of wisdom, of virtue, of grace, of glory, and of every good thing. It is on this account that the prophet in a whole Psalm (Psalm cxix.), and in many other places, sighs for and calls upon the word of God with so many groanings and words.

Again, there is no more cruel stroke of the wrath of God than when He sends a famine of hearing His words (Amos viii. 11), just as there is no greater favour from Him than the sending forth of His word, as it is said, "He sent His word and healed them, and delivered them from their destructions" (Psalm cvii. 20). Christ was sent for no other office than that of the word; and the order of Apostles, that of bishops, and that of the whole body of the clergy, have been called and instituted for no object but the ministry of the word.

But you will ask, What is this word, and by what means is it to be used, since there are so many words of God? I answer, The Apostle Paul (Rom. i.) explains what it is, namely the Gospel of God, concerning His Son, incarnate, suffering, risen, and glorified, through the Spirit, the Sanctifier. To preach Christ is to feed the soul, to justify it, to set it free, and to save it, if it believes the preaching. For faith alone and the efficacious use of the word of God, bring salvation. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9); and again, "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4), and "The just shall live by faith" (Rom. i. 17). For the word of God FAITH VS. WORKS cannot be received and honoured by any works, but by faith alone. Hence it is clear that as the soul needs the word alone for life and justification, so it is justified by faith alone, and not by any works. For if it could be justified by any other means, it would have no need of the word, nor consequently of faith.

But this faith cannot consist at all with works; that is, if you imagine that you can be justified by those works, whatever they are, along with it. For this would be to halt between two opinions, to worship Baal, and to kiss the hand to him, which is a very great iniquity, as Job says. Therefore, when you begin to believe, you learn at the same time that all that is in you is utterly guilty, sinful, and damnable, according to that saying, "All have sinned, and come short of the glory of God" (Rom. iii. ALL HAVE SINNED 23), and also: "There is none righteous, no, not one; they are all gone out of the way; they are together become unprofitable: there is none that doeth good, no, not one" (Rom. iii. 10—12). When you have learnt this, you will know that Christ is necessary

for you, since He has suffered and risen again for you, that, believing on Him, you might by this faith become another man, all your sins being remitted, and you being justified by the merits of another, namely of Christ alone.

Since then this faith can reign only in the inward man, as it is said, "With the heart man believeth unto righteousness" (Rom. x. 10); and since it alone justifies, it is evident that by no outward work or labour can the inward man be at all justified, made free, and saved; and that no works whatever have any relation to him. And so, on the other hand, it is solely by impiety and incredulity of heart that he becomes guilty and a slave of sin, deserving condemnation, not by any outward sin or work. Therefore the first care of every Christian ought to be to lay aside all reliance on works, and strengthen his faith alone more and more, and by it grow in the knowledge, not of works, but of Christ Jesus, who has suffered and risen again for him, as Peter teaches (1 Peter v.) when he makes no other work to be a Christian one. Thus Christ, when the Jews asked Him what they should do that they might work the works of God, rejected the multitude of works, with which He saw that they were puffed up, and commanded them one thing only, saying, "This is the work of God: that ye believe on Him whom He hath sent, for Him hath God the Father sealed" (John vi. 27, 29).

Hence a right faith in Christ is an incomparable treasure, carrying with it universal salvation and preserving from all evil, as it is said, "He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mark xvi. 16). Isaiah, looking to this treasure, predicted, "The consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined (verbum abbreviatum et consummans), in the midst of the land" (Isa. x. 22, 23). As if he said, "Faith, which is the brief and complete fulfilling of the law, will fill those who believe with such righteousness that they will need nothing else for justification." Thus, too, Paul says, "For with the heart man believeth unto righteousness" (Rom. x. 10).

But you ask how it can be the fact that faith alone justifies, and affords without works so great a treasure of good things, when so many works, ceremonies, and laws are prescribed to us in the Scriptures? I answer, Before all things bear in mind what I FAITH ALONE have said: that faith alone without works justifies, sets free, and saves, as I shall show more clearly below.

Meanwhile it is to be noted that the whole Scripture of God is divided into two parts: precepts and promises. The precepts certainly teach us what is good, but what they teach is not forthwith done. For they show us what we ought to do, but do not cf. Paul give us the power to do it. They were ordained, however, for the

purpose of showing man to himself, that through them he may learn his own impotence for good and may despair of his own strength. For this reason they are called the Old Testament, and are so.

For example, "Thou shalt not covet," is a precept by which we are all convicted of sin, since no man can help coveting, whatever efforts to the contrary he may make. In order therefore that he may fulfil the precept, and not covet, he is constrained to despair of himself and to seek elsewhere and through another the help which he cannot find in himself; as it is said, "O Israel, thou hast destroyed thyself; but in Me is thine help" (Hosea xiii. 9). Now what is done by this one precept is done by all; for all are equally impossible of fulfilment by us.

Now when a man has through the precepts been taught his own impotence, and become anxious by what means he may satisfy the law--for the law must be satisfied, so that no jot or tittle of it may pass away, otherwise he must be hopelessly condemned--then, being truly humbled and brought to nothing in his own eyes, he finds in himself no resource for justification and salvation.

Then comes in that other part of Scripture, the promises of God, which declare the glory of God, and say, "If you wish to fulfil the law, and, as the law requires, not to covet, lo! believe in Christ, in whom are promised to you grace, justification, peace, and liberty." All these things you shall have, if you believe, and shall be without them if you do not believe. For what is impossible for you by all the works of the law, which are many and yet useless, you shall fulfil in an easy and summary way through faith, because God the Father has made everything to depend on faith, so that whosoever has it has all things, and he who has it not has nothing. "For God hath concluded them all in unbelief, that He might have mercy upon all" (Rom. xi. 32). Thus the promises of God give that which the precepts exact, and fulfil what the law commands; so that all is of God alone, both the precepts and their fulfilment. He alone commands; He alone also fulfils. Hence the promises of God belong to the New Testament; nay, are the New Testament.

Now, since these promises of God are words of holiness, truth, righteousness, liberty, and peace, and are full of universal goodness, the soul, which cleaves to them with a firm faith, is so united to them, nay, thoroughly absorbed by them, that it not only partakes in, but is penetrated and saturated by, all their virtues. For if the touch of Christ was healing, how much more does that most tender spiritual touch, nay, absorption of the word, communicate to the soul all that belongs to the word! In this way therefore the soul, through faith alone, without works, is from the word of God justified, sanctified, endued with truth, peace, and liberty, and filled full with every good thing, and is

truly made the child of God, as it is said, "To them gave He power to become the sons of God, even to them that believe on His name" (John i. 12).

From all this it is easy to understand why faith has such great power, and why no good works, nor even all good works put together, can compare with it, since no work can cleave to the word of God or be in the soul. Faith alone and the word reign in it; and such as is the word, such is the soul made by it, just as iron exposed to fire glows like fire, on account of its union with the fire. It is clear then that to a Christian man his faith suffices for everything, and that he has no need of works for justification. But if he has no need of works, neither has he need of the law; and if he has no need of the law, he is certainly free from the law, and the saying is true, "The law is not made for a righteous man" (1 Tim. i. 9). This is that Christian liberty, our faith, the effect of which is, not that we Christian liberty should be careless or lead a bad life, but that no one should need the law or works for justification and salvation.

Let us consider this as the first virtue of faith; and let us look also to the second. This also is an office of faith: that it honours with the utmost veneration and the highest reputation Him in whom it believes, inasmuch as it holds Him to be truthful and worthy of belief. For there is no honour like that reputation of truth and righteousness with which we honour Him in whom we believe. What higher credit can we attribute to any one than truth and righteousness, and absolute goodness? On the other hand, it is the greatest insult to brand any one with the reputation of falsehood and unrighteousness, or to suspect him of these, as we do when we disbelieve him.

Thus the soul, in firmly believing the promises of God, holds Him to be true and righteous; and it can attribute to God no higher glory than the credit of being so. The highest worship of God is to ascribe to Him truth, righteousness, and whatever qualities we must ascribe to one in whom we believe. In doing this the soul shows itself prepared to do His whole will; in doing this it hallows His name, and gives itself up to be dealt with as it may please God. For it cleaves to His promises, and never doubts that He is true, just, and wise, and will do, dispose, and provide for all things in the best way. Is not such a soul, in this its faith, most obedient to God in all things? What commandment does there remain which has not been amply fulfilled by such an obedience? What fulfilment can be more full than universal obedience? Now this is not accomplished by works, but by faith alone.

On the other hand, what greater rebellion, impiety, or insult to God can there be, than not to believe His promises? What else is this, than either to make God a liar, or to doubt His truth--that

is, to attribute truth to ourselves, but to God falsehood and levity? In doing this, is not a man denying God and setting himself up as an idol in his own heart? What then can works, done in such a state of impiety, profit us, were they even angelic or apostolic works? Rightly hath God shut up all, not in wrath nor in lust, but in unbelief, in order that those who pretend that they are fulfilling the law by works of purity and benevolence (which are social and human virtues) may not presume that they works will therefore be saved, but, being included in the sin of unbelief, may either seek mercy, or be justly condemned.

But when God sees that truth is ascribed to Him, and that in the faith of our hearts He is honoured with all the honour of which He is worthy, then in return He honours us on account of that faith, attributing to us truth and righteousness. For faith does truth and righteousness in rendering to God what is His; and therefore in return God gives glory to our righteousness. It is true and righteous that God is true and righteous; and to confess this and ascribe these attributes to Him, this it is to be true and righteous. Thus He says, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed" (1 Sam. ii. 30). And so Paul says that Abraham's faith was imputed to him for righteousness, because by it he gave glory to God; and that to us also, for the same reason, it shall be imputed for righteousness, if we believe (Rom. iv.).

The third incomparable grace of faith is this: that it unites the soul to Christ, as the wife to the husband, by which mystery, as the Apostle teaches, Christ and the soul are made one flesh. Now if they are one flesh, and if a true marriage--nay, by far the most perfect of all marriages--is accomplished between them (for human marriages are but feeble types of this one great marriage), then it follows that all they have becomes theirs in common, as well good things as evil things; so that whatsoever Christ possesses, that the believing soul may take to itself and boast of as its own, and whatever belongs to the soul, that Christ claims as His.

If we compare these possessions, we shall see how inestimable is the gain. Christ is full of grace, life, and salvation; the soul is full of sin, death, and condemnation. Let faith step in, and then sin, death, and hell will belong to Christ, and grace, life, and salvation to the soul. For, if He is a Husband, He must needs take to Himself that which is His wife's, and at the same time, impart to His wife that which is His. For, in giving her His own body and Himself, how can He but give her all that is His? And, in taking to Himself the body of His wife, how can He but take to Himself all that is hers?

In this is displayed the delightful sight, not only of communion, but of a prosperous warfare, of victory, salvation, and

redemption. For, since Christ is God and man, and is such a Person as neither has sinned, nor dies, nor is condemned, nay, cannot sin, die, or be condemned, and since His righteousness, life, and salvation are invincible, eternal, and almighty,--when I say, such a Person, by the wedding-ring of faith, takes a share in the sins, death, and hell of His wife, nay, makes them His own, and deals with them no otherwise than as if they were His, and as if He Himself had sinned; and when He suffers, dies, and descends to hell, that He may overcome all things, and since sin, death, and hell cannot swallow Him up, they must needs be swallowed up by Him in stupendous conflict. For His righteousness rises above the sins of all men; His life is more powerful than all death; His salvation is more unconquerable than all hell.

Thus the believing soul, by the pledge of its faith in Christ, becomes free from all sin, fearless of death, safe from hell, and endowed with the eternal righteousness, life, and salvation of its Husband Christ. Thus He presents to Himself a glorious bride, without spot or wrinkle, cleansing her with the washing of water by the word; that is, by faith in the word of life, righteousness, and salvation. Thus He betrothes her unto Himself "in faithfulness, in righteousness, and in judgment, and in lovingkindness, and in mercies" (Hosea ii. 19, 20).

Who then can value highly enough these royal nuptials? Who can comprehend the riches of the glory of this grace? Christ, that rich and pious Husband, takes as a wife a needy and impious harlot, redeeming her from all her evils and supplying her with all His good things. It is impossible now that her sins should destroy her, since they have been laid upon Christ and swallowed up in Him, and since she has in her Husband Christ a righteousness which she may claim as her own, and which she can set up with confidence against all her sins, against death and hell, saying, "If I have sinned, my Christ, in whom I believe, has not sinned; all mine is His, and all His is mine," as it is written, "My beloved is mine, and I am His" (Cant. ii. 16). This is what Paul says: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," victory over sin and death, as he says, "The sting of death is sin, and the strength of sin is the law" (1 Cor. xv. 56, 57).

From all this you will again understand why so much importance is attributed to faith, so that it alone can fulfil the law and justify without any works. For you see that the First Commandment, which says, "Thou shalt worship one God only," is fulfilled by faith alone. If you were nothing but good works from the soles of your feet to the crown of your head, you would not be worshipping God, nor fulfilling the First Commandment, since it is impossible to worship God without ascribing to Him the glory of truth and of universal goodness, as it ought in truth to be ascribed. Now this is not done by works, but only by faith of

heart. It is not by working, but by believing, that we glorify God, and confess Him to be true. On this ground faith alone is the righteousness of a Christian man, and the fulfilling of all the commandments. For to him who fulfils the first the task of fulfilling all the rest is easy.

Works, since they are irrational things, cannot glorify God, although they may be done to the glory of God, if faith be present. But at present we are inquiring, not into the quality of the works done, but into him who does them, who glorifies God, and brings forth good works. This is faith of heart, the head and FAITH OF HEART the substance of all our righteousness. Hence that is a blind and perilous doctrine which teaches that the commandments are fulfilled by works. The commandments must have been fulfilled previous to any good works, and good works follow their fulfillment, as we shall see.

But, that we may have a wider view of that grace which our inner man has in Christ, we must know that in the Old Testament God sanctified to Himself every first-born male. The birthright was of great value, giving a superiority over the rest by the double honour of priesthood and kingship. For the first-born brother was priest and lord of all the rest.

Under this figure was foreshown Christ, the true and only First-born of God the Father and of the Virgin Mary, and a true King and Priest, not in a fleshly and earthly sense. For His kingdom is not of this world; it is in heavenly and spiritual things that He reigns and acts as Priest; and these are righteousness, truth, wisdom, peace, salvation, etc. Not but that all things, even those of earth and hell, are subject to Him--for otherwise how could He defend and save us from them?--but it is not in these, nor by these, that His kingdom stands.

So, too, His priesthood does not consist in the outward display of vestments and gestures, as did the human priesthood of Aaron and our ecclesiastical priesthood at this day, but in spiritual things, wherein, in His invisible office, He intercedes for us with God in heaven, and there offers Himself, and performs all the duties of a priest, as Paul describes Him to the Hebrews under the figure of Melchizedek. Nor does He only pray and intercede for us; He also teaches us inwardly in the spirit with the living teachings of His Spirit. Now these are the two special offices of a priest, as is figured to us in the case of fleshly priests by visible prayers and sermons.

As Christ by His birthright has obtained these two dignities, so He imparts and communicates them to every believer in Him, under that law of matrimony of which we have spoken above, by which all that is the husband's is also the wife's. Hence all we who believe on Christ are kings and priests in Christ, as it is said,

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light" (1 Peter ii. 9).

These two things stand thus. First, as regards kingship, every Christian is by faith so exalted above all things that, in spiritual power, he is completely lord of all things, so that nothing whatever can do him any hurt; yea, all things are subject to him, and are compelled to be subservient to his salvation. Thus Paul says, "All things work together for good to them who are the called" (Rom. viii. 28), and also, "Whether life, or death, or things present, or things to come, all are yours; and ye are Christ's" (1 Cor. iii. 22, 23).

Not that in the sense of corporeal power any one among Christians has been appointed to possess and rule all things, according to the mad and senseless idea of certain ecclesiastics. That is the office of kings, princes, and men upon earth. In the experience of life we see that we are subjected to all things, and suffer many things, even death. Yea, the more of a Christian any man is, to so many the more evils, sufferings, and deaths is he subject, as we see in the first place in Christ the First-born, and in all His holy brethren.

This is a spiritual power, which rules in the midst of enemies, and is powerful in the midst of distresses. And this is nothing else than that strength is made perfect in my weakness, and that I can turn all things to the profit of my salvation; so that even the cross and death are compelled to serve me and to work together for my salvation. This is a lofty and eminent dignity, a true and almighty dominion, a spiritual empire, in which there is nothing so good, nothing so bad, as not to work together for my good, if only I believe. And yet there is nothing of which I have IF ONLY I BELIEVE need--for faith alone suffices for my salvation--unless that in FAITH ALONE SUFFICES FOR MY SALVATION

it faith may exercise the power and empire of its liberty. This is the inestimable power and liberty of Christians.

Nor are we only kings and the freest of all men, but also priests for ever, a dignity far higher than kingship, because by that priesthood we are worthy to appear before God, to pray for others, and to teach one another mutually the things which are of God. For these are the duties of priests, and they cannot possibly be permitted to any unbeliever. Christ has obtained for us this favour, if we believe in Him: that just as we are His brethren and co-heirs and fellow-kings with Him, so we should be also fellow-priests with Him, and venture with confidence, through the spirit of faith, to come into the presence of God, and cry, "Abba, Father!" and to pray for one another, and to do all things which we see done and figured in the visible and

corporeal office of priesthood. But to an unbelieving person nothing renders service or work for good. He himself is in servitude to all things, and all things turn out for evil to him, because he uses all things in an impious way for his own advantage, and not for the glory of God. And thus he is not a priest, but a profane person, whose prayers are turned into sin, nor does he ever appear in the presence of God, because God does not hear sinners.

Who then can comprehend the loftiness of that Christian dignity which, by its royal power, rules over all things, even over death, life, and sin, and, by its priestly glory, is all-powerful with God, since God does what He Himself seeks and wishes, as it is written, "He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them"? (Psalm cxlv. 19). This glory certainly cannot be attained by any works, but by faith only.

>From these considerations any one may clearly see how a Christian man is free from all things; so that he needs no works in order to be justified and saved, but receives these gifts in abundance from faith alone. Nay, were he so foolish as to pretend to be justified, set free, saved, and made a Christian, by means of any good work, he would immediately lose faith, with all its benefits. Such folly is prettily represented in the fable where a dog, running along in the water and carrying in his mouth a real piece of meat, is deceived by the reflection of the meat in the water, and, in trying with open mouth to seize it, loses the meat and its image at the same time.

Here you will ask, "If all who are in the Church are priests, by what character are those whom we now call priests to be distinguished from the laity?" I reply, By the use of these words, "priest," "clergy," "spiritual person," "ecclesiastic," an injustice has been done, since they have been transferred from the remaining body of Christians to those few who are now, by hurtful custom, called ecclesiastics. For Holy Scripture makes no distinction between them, except that those who are now boastfully called popes, bishops, and lords, it calls ministers, servants, and stewards, who are to serve the rest in the ministry of the word, for teaching the faith of Christ and the liberty of believers. For though it is true that we are all equally priests, yet we cannot, nor, if we could, ought we all to, minister and teach publicly. Thus Paul says, "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God" (1 Cor. iv. 1).

This bad system has now issued in such a pompous display of power and such a terrible tyranny that no earthly government can be TERRIBLE TYRANNY compared to it, as if the laity were something else than Christians. Through this perversion of things it has happened

that the knowledge of Christian grace, of faith, of liberty, and altogether of Christ, has utterly perished, and has been succeeded by an intolerable bondage to human works and laws; and, according to the Lamentations of Jeremiah, we have become the slaves of the vilest men on earth, who abuse our misery to all SLAVES OF THE VILEST MEN ON EARTH

the disgraceful and ignominious purposes of their own will. THEIR OWN WILL....

Returning to the subject which we had begun, I think it is made clear by these considerations that it is not sufficient, nor a Christian course, to preach the works, life, and words of Christ in a historic manner, as facts which it suffices to know as an example how to frame our life, as do those who are now held the best preachers, and much less so to keep silence altogether on these things and to teach in their stead the laws of men and the decrees of the Fathers. There are now not a few persons who preach and read about Christ with the object of moving the human affections to sympathise with Christ, to indignation against the Jews, and other childish and womanish absurdities of that kind.

Now preaching ought to have the object of promoting faith in Him, so that He may not only be Christ, but a Christ for you and for me, and that what is said of Him, and what He is called, may work in us. And this faith is produced and is maintained by preaching why Christ came, what He has brought us and given to us, and to what profit and advantage He is to be received. This is done when the Christian liberty which we have from Christ Himself is CHRISTIAN LIBERTY rightly taught, and we are shown in what manner all we Christians are kings and priests, and how we are lords of all things, and may be confident that whatever we do in the presence of God is pleasing and acceptable to Him.

Whose heart would not rejoice in its inmost core at hearing these things? Whose heart, on receiving so great a consolation, would not become sweet with the love of Christ, a love to which it can never attain by any laws or works? Who can injure such a heart, or make it afraid? If the consciousness of sin or the horror of death rush in upon it, it is prepared to hope in the Lord, and is fearless of such evils, and undisturbed, until it shall look down upon its enemies. For it believes that the righteousness of Christ is its own, and that its sin is no longer its own, but that of Christ; but, on account of its faith in Christ, all its sin must needs be swallowed up from before the face of the righteousness of Christ, as I have said above. It learns, too, with the Apostle, to scoff at death and sin, and to say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 55-57). For death is swallowed up in victory, not only the victory of Christ, but ours also, since by faith it becomes ours, and in it we too conquer.

Let it suffice to say this concerning the inner man and its liberty, and concerning that righteousness of faith which needs neither laws nor good works; nay, they are even hurtful to it, if any one pretends to be justified by them.

And now let us turn to the other part: to the outward man. Here we shall give an answer to all those who, taking offence at the word of faith and at what I have asserted, say, "If faith does everything, and by itself suffices for justification, why then are good works commanded? Are we then to take our ease and do no works, content with faith?" Not so, impious men, I reply; not so. That would indeed really be the case, if we were thoroughly and completely inner and spiritual persons; but that will not happen until the last day, when the dead shall be raised. As long as we live in the flesh, we are but beginning and making advances in that which shall be completed in a future life. On this account the Apostle calls that which we have in this life the firstfruits of the Spirit (Rom. viii. 23). In future we shall have the tenths, and the fullness of the Spirit. To this part belongs the fact I have stated before: that the Christian is the servant of all and subject to all. For in that part in which he is free he does no works, but in that in which he is a servant he does all works. Let us see on what principle this is so.

Although, as I have said, inwardly, and according to the spirit, a man is amply enough justified by faith, having all that he requires to have, except that this very faith and abundance ought to increase from day to day, even till the future life, still he remains in this mortal life upon earth, in which it is necessary that he should rule his own body and have intercourse with men. Here then works begin; here he must not take his ease; here he must give heed to exercise his body by fastings, watchings, labour, and other regular discipline, so that it may be subdued to the spirit, and obey and conform itself to the inner man and faith, and not rebel against them nor hinder them, as is its nature to do if it is not kept under. For the inner man, being conformed to God and created after the image of God through faith, rejoices and delights itself in Christ, in whom such blessings have been conferred on it, and hence has only this task before it: to serve God with joy and for nought in free love.

But in doing this he comes into collision with that contrary will in his own flesh, which is striving to serve the world and to seek its own gratification. This the spirit of faith cannot and will not bear, but applies itself with cheerfulness and zeal to keep it down and restrain it, as Paul says, "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin" (Rom. vii. 22, 23), and again, "I keep under my body, and bring it unto subjection, lest that by any means,

when I have preached to others, I myself should be a castaway" (1 Cor. ix. 27), and "They that are Christ's have crucified the flesh, with the affections and lusts" (Gal. v. 24).

These works, however, must not be done with any notion that by them a man can be justified before God—for faith, which alone is righteousness before God, will not bear with this false notion--but solely with this purpose: that the body may be brought into subjection, and be purified from its evil lusts, so that our eyes may be turned only to purging away those lusts. For when the soul has been cleansed by faith and made to love God, it would have all things to be cleansed in like manner, and especially its own body, so that all things might unite with it in the love and praise of God. Thus it comes that, from the requirements of his own body, a man cannot take his ease, but is compelled on its account to do many good works, that he may bring it into subjection. Yet these works are not the means of his justification before God; he does them out of disinterested love to the service of God; looking to no other end than to do what is well-pleasing to Him whom he desires to obey most dutifully in all things.

On this principle every man may easily instruct himself in what measure, and with what distinctions, he ought to chasten his own body. He will fast, watch, and labour, just as much as he sees to suffice for keeping down the wantonness and concupiscence of the body. But those who pretend to be justified by works are looking, not to the mortification of their lusts, but only to the works themselves; thinking that, if they can accomplish as many works and as great ones as possible, all is well with them, and they are justified. Sometimes they even injure their brain, and extinguish nature, or at least make it useless. This is enormous folly, and ignorance of Christian life and faith, when a man seeks, without faith, to be justified and saved by works.

To make what we have said more easily understood, let us set it forth under a figure. The works of a Christian man, who is justified and saved by his faith out of the pure and unbought mercy of God, ought to be regarded in the same light as would have been those of Adam and Eve in paradise and of all their posterity if they had not sinned. Of them it is said, "The Lord God took the man and put him into the garden of Eden to dress it and to keep it" (Gen. ii. 15). Now Adam had been created by God just and righteous, so that he could not have needed to be justified and made righteous by keeping the garden and working in it; but, that he might not be unemployed, God gave him the business of keeping and cultivating paradise. These would have indeed been works of perfect freedom, being done for no object but that of pleasing God, and not in order to obtain justification, which he already had to the full, and which would have been innate in us all.

So it is with the works of a believer. Being by his faith replaced afresh in paradise and created anew, he does not need works for his justification, but that he may not be idle, but may exercise his own body and preserve it. His works are to be done freely, with the sole object of pleasing God. Only we are not yet fully created anew in perfect faith and love; these require to be increased, not, however, through works, but through themselves.

A bishop, when he consecrates a church, confirms children, or performs any other duty of his office, is not consecrated as bishop by these works; nay, unless he had been previously consecrated as bishop, not one of those works would have any validity; they would be foolish, childish, and ridiculous. Thus a Christian, being consecrated by his faith, does good works; but he is not by these works made a more sacred person, or more a Christian. That is the effect of faith alone; nay, unless he were previously a believer and a Christian, none of his works would have any value at all; they would really be impious and damnable sins.

True, then, are these two sayings: "Good works do not make a good man, but a good man does good works"; "Bad works do not make a bad man, but a bad man does bad works." Thus it is always necessary that the substance or person should be good before any good works can be done, and that good works should follow and proceed from a good person. As Christ says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. vii. 18). Now it is clear that the fruit does not bear the tree, nor does the tree grow on the fruit; but, on the contrary, the trees bear the fruit, and the fruit grows on the trees.

As then trees must exist before their fruit, and as the fruit does not make the tree either good or bad, but on the contrary, a tree of either kind produces fruit of the same kind, so must first the person of the man be good or bad before he can do either a good or a bad work; and his works do not make him bad or good, but he himself makes his works either bad or good.

We may see the same thing in all handicrafts. A bad or good house does not make a bad or good builder, but a good or bad builder makes a good or bad house. And in general no work makes the workman such as it is itself; but the workman makes the work such as he is himself. Such is the case, too, with the works of men. Such as the man himself is, whether in faith or in unbelief, such is his work: good if it be done in faith; bad if in unbelief. But the converse is not true that, such as the work is, such the man becomes in faith or in unbelief. For as works do not make a believing man, so neither do they make a justified man; but faith, as it makes a man a believer and justified, so also it

makes his works good.

Since then works justify no man, but a man must be justified before he can do any good work, it is most evident that it is faith alone which, by the mere mercy of God through Christ, and FAITH ALONE by means of His word, can worthily and sufficiently justify and save the person; and that a Christian man needs no work, no law, for his salvation; for by faith he is free from all law, and in perfect freedom does gratuitously all that he does, seeking PERFECT FREEDOM nothing either of profit or of salvation--since by the grace of God he is already saved and rich in all things through his faith--but solely that which is well-pleasing to God.

So, too, no good work can profit an unbeliever to justification and salvation; and, on the other hand, no evil work makes him an evil and condemned person, but that unbelief, which makes the person and the tree bad, makes his works evil and condemned. Wherefore, when any man is made good or bad, this does not arise from his works, but from his faith or unbelief, as the wise man says, "The beginning of sin is to fall away from God"; that is, not to believe. Paul says, "He that cometh to God must believe" (Heb. xi. 6); and Christ says the same thing: "Either make the tree good and his fruit good; or else make the tree corrupt, and his fruit corrupt" (Matt. xii. 33),--as much as to say, He who wishes to have good fruit will begin with the tree, and plant a good one; even so he who wishes to do good works must begin, not by working, but by believing, since it is this which makes the person good. For nothing makes the person good but faith, nor bad but unbelief.

It is certainly true that, in the sight of men, a man becomes good or evil by his works; but here "becoming" means that it is thus shown and recognised who is good or evil, as Christ says, "By their fruits ye shall know them" (Matt. vii. 20). But all this stops at appearances and externals; and in this matter very many deceive themselves, when they presume to write and teach that we are to be justified by good works, and meanwhile make no mention even of faith, walking in their own ways, ever deceived and deceiving, going from bad to worse, blind leaders of the blind, wearying themselves with many works, and yet never attaining to true righteousness, of whom Paul says, "Having a form of godliness, but denying the power thereof, ever learning and never able to come to the knowledge of the truth" (2 Tim. iii. 5, 7).

He then who does not wish to go astray, with these blind ones, must look further than to the works of the law or the doctrine of works; nay, must turn away his sight from works, and look to the person, and to the manner in which it may be justified. Now it is justified and saved, not by works or laws, but by the word of God--that is, by the promise of His grace--so that the glory may

be to the Divine majesty, which has saved us who believe, not by works of righteousness which we have done, but according to His mercy, by the word of His grace.

>From all this it is easy to perceive on what principle good works are to be cast aside or embraced, and by what rule all teachings put forth concerning works are to be understood. For if works are brought forward as grounds of justification, and are done under the false persuasion that we can pretend to be justified by them, they lay on us the yoke of necessity, and extinguish liberty along with faith, and by this very addition to their use they become no longer good, but really worthy of condemnation. For such works are not free, but blaspheme the grace of God, to which alone it belongs to justify and save through faith. Works cannot accomplish this, and yet, with impious presumption, through our folly, they take it on themselves to do so; and thus break in with violence upon the office and glory of grace.

We do not then reject good works; nay, we embrace them and teach them in the highest degree. It is not on their own account that we condemn them, but on account of this impious addition to them and the perverse notion of seeking justification by them. These things cause them to be only good in outward show, but in reality not good, since by them men are deceived and deceive others, like WOLVES IN SHEEP'S CLOTHING
ravens in sheep's clothing.

Now this leviathan, this perverted notion about works, is invincible when sincere faith is wanting. For those sanctified doers of works cannot but hold it till faith, which destroys it, comes and reigns in the heart. Nature cannot expel it by her own power; nay, cannot even see it for what it is, but considers it as a most holy will. And when custom steps in besides, and strengthens this pravity of nature, as has happened by means of impious teachers, then the evil is incurable, and leads astray multitudes to irreparable ruin. Therefore, though it is good to preach and write about penitence, confession, and satisfaction, yet if we stop there, and do not go on to teach faith, such teaching is without doubt deceitful and devilish. For Christ, speaking by His servant John, not only said, "Repent ye," but added, "for the kingdom of heaven is at hand" (Matt. iii. 2).

For not one word of God only, but both, should be preached; new and old things should be brought out of the treasury, as well the voice of the law as the word of grace. The voice of the law should be brought forward, that men may be terrified and brought to a knowledge of their sins, and thence be converted to penitence and to a better manner of life. But we must not stop here; that would be to wound only and not to bind up, to strike and not to heal, to kill and not to make alive, to bring down to hell and not to bring back, to humble and not to exalt. Therefore

the word of grace and of the promised remission of sin must also be preached, in order to teach and set up faith, since without that word contrition, penitence, and all other duties, are performed and taught in vain.

There still remain, it is true, preachers of repentance and grace, but they do not explain the law and the promises of God to such an end, and in such a spirit, that men may learn whence repentance and grace are to come. For repentance comes from the law of God, but faith or grace from the promises of God, as it is said, "Faith cometh by hearing, and hearing by the word of God" (Rom. x. 17), whence it comes that a man, when humbled and brought to the knowledge of himself by the threatenings and terrors of the law, is consoled and raised up by faith in the Divine promise. Thus "weeping may endure for a night, but joy cometh in the morning" (Psalm xxx. 5). Thus much we say concerning works in general, and also concerning those which the Christian practises with regard to his own body.

Lastly, we will speak also of those works which he performs towards his neighbour. For man does not live for himself alone in this mortal body, in order to work on its account, but also for all men on earth; nay, he lives only for others, and not for himself. For it is to this end that he brings his own body into subjection, that he may be able to serve others more sincerely and more freely, as Paul says, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord" (Rom. xiv. 7, 8). Thus it is impossible that he should take his ease in this life, and not work for the good of his neighbours, since he must needs **WORK FOR OTHERS** speak, act, and converse among men, just as Christ was made in the likeness of men and found in fashion as a man, and had His conversation among men.

Yet a Christian has need of none of these things for justification and salvation, but in all his works he ought to entertain this view and look only to this object--that he may serve and be useful to others in all that he does; having nothing before his eyes but the necessities and the advantage of his neighbour. Thus the Apostle commands us to work with our own hands, that we may have to give to those that need. He might have said, that we may support ourselves; but he tells us to give to those that need. It is the part of a Christian to take care of his own body for the very purpose that, by its soundness and well-being, he may be enabled to labour, and to acquire and preserve property, for the aid of those who are in want, that thus the stronger member may serve the weaker member, and we may be children of God, thoughtful and busy one for another, bearing one another's burdens, and so fulfilling the law of Christ.

Here is the truly Christian life, here is faith really working by

love, when a man applies himself with joy and love to the works of that freest servitude in which he serves others voluntarily VOLUNTARILY and for nought, himself abundantly satisfied in the fulness and riches of his own faith.

Thus, when Paul had taught the Philippians how they had been made rich by that faith in Christ in which they had obtained all things, he teaches them further in these words: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. ii. 1-4).

In this we see clearly that the Apostle lays down this rule for a Christian life: that all our works should be directed to the advantage of others, since every Christian has such abundance through his faith that all his other works and his whole life remain over and above wherewith to serve and benefit his neighbour of spontaneous goodwill.

To this end he brings forward Christ as an example, saying, "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death" (Phil. ii. 5-8). This most wholesome saying of the Apostle has been darkened to us by men who, totally misunderstanding the expressions "form of God," "form of a servant," "fashion," "likeness of men," have transferred them to the natures of Godhead and manhood. Paul's meaning is this: Christ, when He was full of the form of God and abounded in all good things, so that He had no need of works or sufferings to be just and saved--for all these things He had from the very beginning--yet was not puffed up with these things, and did not raise Himself above us and arrogate to Himself power over us, though He might lawfully have done so, but, on the contrary, so acted in labouring, working, suffering, and dying, as to be like the rest of men, and no otherwise than a man in fashion and in conduct, as if He were in want of all things and had nothing of the form of God; and yet all this He did for our sakes, that He might serve us, and that all the works He should do under that form of a servant might become ours.

Thus a Christian, like Christ his Head, being full and in abundance through his faith, ought to be content with this form of God, obtained by faith; except that, as I have said, he ought to increase this faith till it be perfected. For this faith is

his life, justification, and salvation, preserving his person himself and making it pleasing to God, and bestowing on him all that Christ has, as I have said above, and as Paul affirms: "The life which I now live in the flesh I live by the faith of the Son of God" (Gal. ii. 20). Though he is thus free from all works, yet he ought to empty himself of this liberty, take on him the form of a servant, be made in the likeness of men, be found in fashion as a man, serve, help, and in every way act towards his neighbour as he sees that God through Christ has acted and is acting towards him. All this he should do freely, and with regard to nothing but the good pleasure of God, and he should reason thus:--

Lo! my God, without merit on my part, of His pure and free mercy, has given to me, an unworthy, condemned, and contemptible creature all the riches of justification and salvation in Christ, so that I no longer am in want of anything, except of faith to believe that this is so. For such a Father, then, who has overwhelmed me with these inestimable riches of His, why should I not freely, cheerfully, and with my whole heart, and from voluntary zeal, do all that I know will be pleasing to Him and acceptable in His sight? I will therefore give myself as a sort of Christ, to my neighbour, as Christ has given Himself to me; and will do nothing in this life except what I see will be needful, advantageous, and wholesome for my neighbour, since by faith I abound in all good things in Christ.

Thus from faith flow forth love and joy in the Lord, and from love a cheerful, willing, free spirit, disposed to serve our neighbour voluntarily, without taking any account of gratitude or ingratitude, praise or blame, gain or loss. Its object is not to lay men under obligations, nor does it distinguish between friends and enemies, or look to gratitude or ingratitude, but most freely and willingly spends itself and its goods, whether it loses them through ingratitude, or gains goodwill. For thus did its Father, distributing all things to all men abundantly and freely, making His sun to rise upon the just and the unjust. Thus, too, the child does and endures nothing except from the free joy with which it delights through Christ in God, the Giver of such great gifts.

You see, then, that, if we recognize those great and precious gifts, as Peter says, which have been given to us, love is quickly diffused in our hearts through the Spirit, and by love we are made free, joyful, all-powerful, active workers, victors over all our tribulations, servants to our neighbour, and nevertheless lords of all things. But, for those who do not recognise the good things given to them through Christ, Christ has been born in vain; such persons walk by works, and will never attain the taste and feeling of these great things. Therefore just as our neighbour is in want, and has need of our abundance, so we too in

the sight of God were in want, and had need of His mercy. And as our heavenly Father has freely helped us in Christ, so ought we freely to help our neighbour by our body and works, and each should become to other a sort of Christ, so that we may be mutually Christs, and that the same Christ may be in all of us; that is, that we may be truly Christians.

Who then can comprehend the riches and glory of the Christian life? It can do all things, has all things, and is in want of nothing; is lord over sin, death, and hell, and at the same time is the obedient and useful servant of all. But alas! it is at this day unknown throughout the world; it is neither preached nor NEITHER PREACHED NOR SOUGHT

sought after, so that we are quite ignorant about our own name, why we are and are called Christians. We are certainly called so from Christ, who is not absent, but dwells among us--provided, that is, that we believe in Him and are reciprocally and mutually one the Christ of the other, doing to our neighbour as Christ does to us. But now, in the doctrine of men, we are taught only to seek after merits, rewards, and things which are already ours, and we have made of Christ a taskmaster far more severe than Moses.

The Blessed Virgin beyond all others, affords us an example of the same faith, in that she was purified according to the law of Moses, and like all other women, though she was bound by no such law and had no need of purification. Still she submitted to the law voluntarily and of free love, making herself like the rest of women, that she might not offend or throw contempt on them. She was not justified by doing this; but, being already justified, she did it freely and gratuitously. Thus ought our works too to be done, and not in order to be justified by them; for, being first justified by faith, we ought to do all our works freely and cheerfully for the sake of others.

St. Paul circumcised his disciple Timothy, not because he needed circumcision for his justification, but that he might not offend or condemn those Jews, weak in the faith, who had not yet been able to comprehend the liberty of faith. On the other hand, when they contemned liberty and urged that circumcision was necessary for justification, he resisted them, and would not allow Titus to be circumcised. For, as he would not offend or condemn any one's weakness in faith, but yielded for the time to their will, so, again, he would not have the liberty of faith offended or contemned by hardened self-justifiers, but walked in a middle path, sparing the weak for the time, and always resisting the hardened, that he might convert all to the liberty of faith. On the same principle we ought to act, receiving those that are weak in the faith, but boldly resisting these hardened teachers of HARDENED TEACHERS OF WORKS works, of whom we shall hereafter speak at more length.

Christ also, when His disciples were asked for the tribute money, asked of Peter whether the children of a king were not free from taxes. Peter agreed to this; yet Jesus commanded him to go to the sea, saying, "Lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money; that take, and give unto them for Me and thee" (Matt. xvii. 27).

This example is very much to our purpose; for here Christ calls Himself and His disciples free men and children of a King, in want of nothing; and yet He voluntarily submits and pays the tax. Just as far, then, as this work was necessary or useful to Christ for justification or salvation, so far do all His other works or those of His disciples avail for justification. They are really free and subsequent to justification, and only done to serve others and set them an example.

Such are the works which Paul inculcated, that Christians should be subject to principalities and powers and ready to every good work (Titus iii. 1), not that they may be justified by these things--for they are already justified by faith--but that in liberty of spirit they may thus be the servants of others and subject to powers, obeying their will out of gratuitous love.

Such, too, ought to have been the works of all colleges, monasteries, and priests; every one doing the works of his own profession and state of life, not in order to be justified by them, but in order to bring his own body into subjection, as an example to others, who themselves also need to keep under their bodies, and also in order to accommodate himself to the will of others, out of free love. But we must always guard most carefully against any vain confidence or presumption of being justified, gaining merit, or being saved by these works, this being the part of faith alone, as I have so often said.

Any man possessing this knowledge may easily keep clear of danger among those innumerable commands and precepts of the Pope, of bishops, of monasteries, of churches, of princes, and of magistrates, which some foolish pastors urge on us as being necessary for justification and salvation, calling them precepts of the Church, when they are not so at all. For the Christian freeman will speak thus: I will fast, I will pray, I will do this or that which is commanded me by men, not as having any need of these things for justification or salvation, but that I may thus comply with the will of the Pope, of the bishop, of such a community or such a magistrate, or of my neighbour as an example to him; for this cause I will do and suffer all things, just as Christ did and suffered much more for me, though He needed not at all to do so on His own account, and made Himself for my sake under the law, when He was not under the law. And although

tyrants may do me violence or wrong in requiring obedience to these things, yet it will not hurt me to do them, so long as they are not done against God.

>From all this every man will be able to attain a sure judgment and faithful discrimination between all works and laws, and to know who are blind and foolish pastors, and who are true and good ones. For whatsoever work is not directed to the sole end either of keeping under the body, or of doing service to our neighbour--provided he require nothing contrary to the will of God--is no good or Christian work. Hence I greatly fear that at this day few or no colleges, monasteries, altars, or ecclesiastical functions are Christian ones; and the same may be said of fasts and special prayers to certain saints. I fear that in all these nothing is being sought but what is already ours; while we fancy that by these things our sins are purged away and salvation is attained, and thus utterly do away with Christian DO AWAY W/ XIAN LIBERTY liberty. This comes from ignorance of Christian faith and liberty.

This ignorance and this crushing of liberty are diligently promoted by the teaching of very many blind pastors, who stir up and urge the people to a zeal for these things, praising them and puffing them up with their indulgences, but never teaching faith. NEVER TEACHING FAITH Now I would advise you, if you have any wish to pray, to fast, or to make foundations in churches, as they call it, to take care not to do so with the object of gaining any advantage, either temporal or eternal. You will thus wrong your faith, which alone bestows all things on you, and the increase of which, either by working or by suffering, is alone to be cared for. What you give, give freely and without price, that others may prosper and have increase from you and your goodness. Thus you will be a truly good man and a Christian. For what to you are your goods and your works, which are done over and above for the subjection of the body, since you have abundance for yourself through your faith, in which God has given you all things?

We give this rule: the good things which we have from God ought to flow from one to another and become common to all, so that every one of us may, as it were, put on his neighbour, and so behave towards him as if he were himself in his place. They flowed and do flow from Christ to us; He put us on, and acted for us as if He Himself were what we are. From us they flow to those who have need of them; so that my faith and righteousness ought to be laid down before God as a covering and intercession for the sins of my neighbour, which I am to take on myself, and so labour and endure servitude in them, as if they were my own; for thus has Christ done for us. This is true love and the genuine truth of Christian life. But only there is it true and genuine where there is true and genuine faith. Hence the Apostle attributes to charity this quality: that she seeketh not her own.

We conclude therefore that a Christian man does not live in himself, but in Christ and in his neighbour, or else is no Christian: in Christ by faith; in his neighbour by love. By faith he is carried upwards above himself to God, and by love he sinks back below himself to his neighbour, still always-abiding in God and His love, as Christ says, "Verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John i. 51).

Thus much concerning liberty, which, as you see, is a true and SPIRITUAL LIBERTY spiritual liberty, making our hearts free from all sins, laws, and commandments, as Paul says, "The law is not made for a righteous man" (1 Tim. i. 9), and one which surpasses all other external liberties, as far as heaven is above earth. May Christ make us to understand and preserve this liberty. Amen.

Finally, for the sake of those to whom nothing can be stated so well but that they misunderstand and distort it, we must add a word, in case they can understand even that. There are very many persons who, when they hear of this liberty of faith, straightway LIBERTY NOT LICENCE turn it into an occasion of licence. They think that everything is now lawful for them, and do not choose to show themselves free men and Christians in any other way than by their contempt and reprehension of ceremonies, of traditions, of human laws; as if they were Christians merely because they refuse to fast on stated days, or eat flesh when others fast, or omit the customary prayers; scoffing at the precepts of men, but utterly passing over all the rest that belongs to the Christian religion. On the other hand, they are most pertinaciously resisted by those who strive after salvation solely by their observance of and reverence for ceremonies, as if they would be saved merely because they fast on stated days, or abstain from flesh, or make formal prayers; talking loudly of the precepts of the Church and of the Fathers, and not caring a straw about those things which belong to our genuine faith. Both these parties are plainly culpable, in that, while they neglect matters which are of weight and necessary for salvation, they contend noisily about such as are without weight and not necessary.

How much more rightly does the Apostle Paul teach us to walk in the middle path, condemning either extreme and saying, "Let not MIDDLE PATH him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth" (Rom. xiv. 3)! You see here how the Apostle blames those who, not from religious feeling, but in mere contempt, neglect and rail at ceremonial observances, and teaches them not to despise, since this "knowledge puffeth up." Again, he teaches the pertinacious upholders of these things not to judge their opponents. For neither party observes towards the other that charity which CHARITY edifieth. In this matter we must listen to Scripture, which

teaches us to turn aside neither to the right hand nor to the left, but to follow those right precepts of the Lord which rejoice the heart. For just as a man is not righteous merely because he serves and is devoted to works and ceremonial rites, so neither will he be accounted righteous merely because he neglects and despises them.

It is not from works that we are set free by the faith of Christ, but from the belief in works, that is from foolishly presuming to seek justification through works. Faith redeems our consciences, **FAITH REDEEMS OUR CONSCIENCES**

makes them upright, and preserves them, since by it we recognise the truth that justification does not depend on our works, although good works neither can nor ought to be absent, just as we cannot exist without food and drink and all the functions of this mortal body. Still it is not on them that our justification is based, but on faith; and yet they ought not on that account to be despised or neglected. Thus in this world we are compelled by the needs of this bodily life; but we are not hereby justified.

"My kingdom is not hence, nor of this world," says Christ; but He does not say, "My kingdom is not here, nor in this world." Paul, too, says, "Though we walk in the flesh, we do not war after the flesh" (2 Cor. x. 3), and "The life which I now live in the flesh I live by the faith of the Son of God" (Gal. ii. 20). Thus our doings, life, and being, in works and ceremonies, are done from the necessities of this life, and with the motive of governing our bodies; but yet we are not justified by these things, but by the faith of the Son of God.

The Christian must therefore walk in the middle path, and set these two classes of men before his eyes. He may meet with hardened and obstinate ceremonialists, who, like deaf adders, **HARDENED CEREMONIALISTS**

refuse to listen to the truth of liberty, and cry up, enjoin, and urge on us their ceremonies, as if they could justify us without faith. Such were the Jews of old, who would not understand, that they might act well. These men we must resist, do just the contrary to what they do, and be bold to give them offence, lest by this impious notion of theirs they should deceive many along with themselves. Before the eyes of these men it is expedient to eat flesh, to break fasts, and to do in behalf of the liberty of faith things which they hold to be the greatest sins. We must say of them, "Let them alone; they be blind leaders of the blind" **SHUN SHUNNERS** (Matt. xv. 14). In this way Paul also would not have Titus circumcised, though these men urged it; and Christ defended the Apostles, who had plucked ears of corn on the Sabbath day; and many like instances.

Or else we may meet with simple-minded and ignorant persons, weak **SIMPLE-MINDED IGNORANT PERSONS** in the faith, as the Apostle calls them, who are as yet unable to

apprehend that liberty of faith, even if willing to do so. These LIBERTY OF FAITH we must spare, lest they should be offended. We must bear with their infirmity, till they shall be more fully instructed. For since these men do not act thus from hardened malice, but only from weakness of faith, therefore, in order to avoid giving them offence, we must keep fasts and do other things which they consider necessary. This is required of us by charity, which CHARITY injures no one, but serves all men. It is not the fault of these persons that they are weak, but that of their pastors, who by the snares and weapons of their own traditions have brought them into bondage and wounded their souls when they ought to have been set free and healed by the teaching of faith and liberty. Thus the Apostle says, "If meat make my brother to offend, I will eat no flesh while the world standeth" (1 Cor. viii. 13); and again, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean. It is evil for that man who eateth with offence" (Rom. xiv. 14, 20).

Thus, though we ought boldly to resist those teachers of tradition, and though the laws of the pontiffs, by which they LAWS OF PONTIFFS make aggressions on the people of God, deserve sharp reproof, yet SHARP REPROOF we must spare the timid crowd, who are held captive by the laws TIMID CROWD of those impious tyrants, till they are set free. Fight IMPIOUS TYRANTS vigorously against the wolves, but on behalf of the sheep, not QUOTE TO WM PLEASANT - WHOLE PARAGRAPH**

against the sheep. And this you may do by inveighing against the laws and lawgivers, and yet at the same time observing these laws with the weak, lest they be offended, until they shall themselves recognise the tyranny, and understand their own liberty. If you wish to use your liberty, do it secretly, as Paul says, "Hast thou faith? have it to thyself before God" (Rom. xiv. 22). But take care not to use it in the presence of the weak. On the other hand, in the presence of tyrants and obstinate opposers, use your liberty in their despite, and with the utmost pertinacity, that they too may understand that they are tyrants, and their laws useless for justification, nay that they had no right to establish such laws.

Since then we cannot live in this world without ceremonies and CEREMONIES & WORKS works, since the hot and inexperienced period of youth has need YOUTH of being restrained and protected by such bonds, and since every one is bound to keep under his own body by attention to these things, therefore the minister of Christ must be prudent and PRUDENT faithful in so ruling and teaching the people of Christ, in all these matters, that no root of bitterness may spring up among them, and so many be defiled, as Paul warned the Hebrews; that is, that they may not lose the faith, and begin to be defiled by LOSE THE FAITH a belief in works as the means of justification. This is a thing I.E., BLIND OBEDIENCE TO COVENANT = SALVATION which easily happens, and defiles very many, unless faith be

constantly inculcated along with works. It is impossible to avoid this evil, when faith is passed over in silence, and only the FAITH IGNORED ordinances of men are taught, as has been done hitherto by the ONLY OBEDIENCE pestilent, impious, and soul-destroying traditions of our SOUL-DESTROYING INTERPRETATIONS OF uhj pontiffs and opinions of our theologians. An infinite number of souls have been drawn down to hell by these snares, so that you may recognise the work of antichrist.

In brief, as poverty is imperilled amid riches, honesty amid business, humility amid honours, abstinence amid feasting, purity amid pleasures, so is justification by faith imperilled among ceremonies. Solomon says, "Can a man take fire in his bosom, and his clothes not be burned?" (Prov. vi. 27). And yet as we must live among riches, business, honours, pleasures, feasting, so must we among ceremonies, that is among perils. Just as infant boys have the greatest need of being cherished in the bosoms and by the care of girls, that they may not die, and yet, when they are grown, there is peril to their salvation in living among girls, so inexperienced and fervid young men require to be kept in and restrained by the barriers of ceremonies, even were they of iron, lest their weak minds should rush headlong into vice. And yet it would be death to them to persevere in believing that they can be justified by these things. They must rather be taught that they have been thus imprisoned, not with the purpose of their being justified or gaining merit in this way, but in order that they might avoid wrong-doing, and be more easily instructed in that righteousness which is by faith, a thing which the headlong character of youth would not bear unless it were put under restraint.

Hence in the Christian life ceremonies are to be no otherwise looked upon than as builders and workmen look upon those preparations for building or working which are not made with any analogy of scaffolding view of being permanent or anything in themselves, but only because without them there could be no building and no work. When the structure is completed, they are laid aside. Here you see that we do not condemn these preparations, but set the highest value on them; a belief in them we do condemn, because no one thinks that they constitute a real and permanent structure. If any one were so manifestly out of his senses as to have no other object in life but that of setting up these preparations with all possible expense, diligence, and perseverance, while he never thought of the structure itself, but pleased himself and made his boast of these useless preparations and props, should we not all pity his madness and think that, at the cost thus thrown away, some great building might have been raised?

Thus, too, we do not condemn works and ceremonies--nay, we set the highest value on them; but we condemn the belief in works, which no one should consider to constitute true righteousness, as

do those hypocrites who employ and throw away their whole life in the pursuit of works, and yet never attain to that for the sake of which the works are done. As the Apostle says, they are "ever learning and never able to come to the knowledge of the truth" (2 Tim. iii. 7). They appear to wish to build, they make preparations, and yet they never do build; and thus they continue in a show of godliness, but never attain to its power.

Meanwhile they please themselves with this zealous pursuit, and even dare to judge all others, whom they do not see adorned with such a glittering display of works; while, if they had been imbued with faith, they might have done great things for their own and others' salvation, at the same cost which they now waste in abuse of the gifts of God. But since human nature and natural reason, as they call it, are naturally superstitious, and quick to believe that justification can be attained by any laws or works proposed to them, and since nature is also exercised and confirmed in the same view by the practice of all earthly lawgivers, she can never of her own power free herself from this bondage to works, and come to a recognition of the liberty of faith.

We have therefore need to pray that God will lead us and make us taught of God, that is, ready to learn from God; and will Himself, as He has promised, write His law in our hearts; His law in our hearts otherwise there is no hope for us. For unless He himself teach us inwardly this wisdom hidden in a mystery, nature cannot but condemn it and judge it to be heretical. She takes offence at it, and it seems folly to her, just as we see that it happened of old in the case of the prophets and Apostles, and just as blind and blind impious pontiffs, with their flatterers, do now in my case and that of those who are like me, upon whom, together with ourselves, may God at length have mercy, and lift up the light of His countenance upon them, that we may know His way upon earth and His saving health among all nations, who is blessed for evermore. Amen. In the year of the Lord MDXX.

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[**Homepage**](#)

The Baha'i Faith & Religious Freedom of Conscience

Some might want to compare these various messages on individual conscience with the 29 December 1988 Individual Rights and Freedoms: A Statement of the universal house of justice, which many believe basically interprets individual rights out of existence: <https://bahai-library.org/published.uhj/irf.html>

----- Original Message -----

From: "Bahai Faith" <BI*P*GS@liberty.com>

Newsgroups:

alt.politics.org.un,alt.religion.bahai,alt.religion.christian,alt.religion.christian.roman-catholic,soc.culture.indian,

soc.culture.iranian,soc.culture.israel,talk.religion.bahai,talk.religion.misc

Sent: Wednesday, May 08, 2002 9:04 AM

Subject: Re: Individual conscience... uhj's justification for coercion to Maneck.....

Karen,

I had thought perhaps you were aware of some other statement regarding conscience. The letter to Maneck you cite is her old rag from the uhj that she has regularly dredged up for years to justify their fanatical views and doesn't add anything new to the discussion. My comments on it below:

"Karen Bacquet" <karenbacquet@hotmail.com> wrote in message news:udhfrfstjgrib0@corp.supernews.com...

>

>

> --

> "The essence of all that We have revealed for thee is Justice . . ." --

> Baha'u'llah

> Bahai Faith <BI*P*GS@liberty.com> wrote in message

> [news:ab67ve\\$fnoat\\$1@ID-75545.news.dfncis.de](mailto:news:ab67ve$fnoat$1@ID-75545.news.dfncis.de)...

> > "Karen Bacquet" <karenbacquet@hotmail.com> wrote in message

> > news:udd3787ql6j0f3@corp.supernews.com...

> > >

> > > There have also been remarks in more recent UHJ letters disparaging

> > > the role of individual conscience.

> >

> > Karen,

> >

> > When you have a chance, could you quote those disparaging uhj letters?

> >

> > I'm sure I would not be alone in finding them interesting.

>

> Dear Fred,

>

> I was thinking of the following passage from the Feb. 8, 1998 letter to Susan Maneck, which I'm sure she has quoted here before. I'm including the whole context -- one the on hand they uphold freedom of conscience, then on the other speak about how limited it is. There is again, in this passage

> the disparagement of Christianity that we saw in the other quotes mentioned here. Basically, the only real "freedom" that Baha'is have is the freedom to leave the Faith.

>

> Love, Karen

> *****

> This brings us to the specific points raised in your email of 17 November 1997. As you well understand, not only the right but also the responsibility

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> ----
> Dr. Susan Stiles Maneck
> U.S.A. 8 February 1998
> Page 3
>
> ". . . of each believer to explore truth for himself or herself are
> fundamental to the Baha'i teachings. This principle is an integral feature

> of the coming of age of humankind, inseparable from the social
> transformation to which Baha'u'llah is calling the peoples of the world.
It is as relevant to specifically scholarly activity as it is to the rest of
> spiritual and intellectual life. Every human being is ultimately
responsible to God for the use which he or she makes of these possibilities;
conscience is never to be coerced, whether by other individuals or institutions.

So false, given the uhj's incessant harassment and coercion of conscience,
Dialogue, Cole, McKenny, Marshall, et al.... The double speak of a
tyrant....

> Conscience, however, is not an unchangeable absolute. One dictionary
> definition, although not covering all the usages of the term, presents the
> common understanding of the word "conscience" as "the sense of right and
> wrong as regards things for which one is responsible; the faculty or
> principle which pronounces upon the moral quality of one's actions or
> motives, approving the right and condemning the wrong".
>
> The functioning of one's conscience, then, depends upon one's
> understanding of right and wrong; the conscience of one person may be
> established upon a disinterested striving after truth and justice, while
> that of another may rest on an unthinking predisposition to act in
> accordance with that pattern of standards, principles and prohibitions
which is a product of his social environment. Conscience, therefore, can serve
> either as a bulwark of an upright character or can represent an
accumulation of prejudices learned from one's forebears or absorbed from a limited
social code.

Rather, "an accumulation of prejudices learned from" one's fellow
fundamentalists, from the "limited social code" current among
aparatchiks in Haifa, Wilmette, and elsewhere.... And no member
of the Bahai Faith may speak up and say without the wrath of
the power-hungry coming down on him or her.... More despicable
double speak....

> A Baha'i recognizes that one aspect of his spiritual and intellectual
> growth is to foster the development of his conscience in the light of
divine Revelation -- a Revelation which, in addition to providing a wealth of
> spiritual and ethical principles, exhorts man "to free himself from idle
> fancy and imitation, discern with the eye of oneness His glorious
handiwork, and look into all things with a searching eye". This process of
development, therefore, involves a clear-sighted examination of the conditions of
the
> world with both heart and mind. A Baha'i will understand that an upright
> life is based upon observance of certain principles which stem from Divine
> Revelation and which he recognizes as essential for the well-being of both
> the individual and society. In order to uphold such principles, he knows
> that, in certain cases, the voluntary submission of the promptings of his
> own personal conscience to the decision of the majority is a conscientious
> requirement, as in wholeheartedly accepting the majority decision of an
> Assembly at the outcome of consultation.

The majority can be wrong, secular or religious, or any combination thereof. Much of civilization has learned the bitter lesson of caution when assuming the majority knows best but not the tyrants who ride Carmel, digging their spurs into the souls of Baha'u'llah's subjects....

> In the discussion of wisdom in your email of 21 September 1997, you
> observe that maybe "Baha'i academics all too often have not recognized
that to a great extent failure to exercise wisdom represents a failure of
love." The House of Justice agrees that the exercise of wisdom calls for a
measure of love and the development of a sensitive conscience. These, in turn,
> involve not only devotion to a high standard of uprightness, but also
> consideration of the effects of one's words and actions.

>
> A Baha'i's duty to pursue an unfettered search after truth should lead
> him to understand the Teachings as an organic, logically coherent whole,
> should cause him to examine his own ideas and motives, and should enable
him to see

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> ----
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>
> that adherence to the Covenant, to which he is a party, is not blind
> imitation but conscious choice, freely made and freely followed.

"The Covenant": I.e., their literal, intolerant, hateful interpretation of it, which they wield to coerce and silence anyone who reveres Abdul-Baha's unequivocal respect for moderate and sensible freedom of conscience.

> In many of His utterances, `Abdul-Baha extols governments which
uphold freedom of conscience for their citizens. As can be seen from the context,
> these statements refer to the freedom to follow the religion of one's
> choice. In the original of a passage to which you refer in your email of
17 November 1997, He gives the following analysis of freedom.

>
>
> There are three types of freedom. The first is divine freedom, which
is one of the inherent attributes of the Creator for He is unconstrained in
His> will, and no one can force Him to change His decree in any matter
> whatsoever....

> The second is the political freedom of Europeans, which leaves the
> individual free to do whatsoever he desires as long as his action does not
> harm his neighbour. This is natural freedom, and its greatest expression
is seen in the animal world. Observe these birds and notice with what freedom
> they live. However much man may try, he can never be as free as an animal,
> because the existence of order acts as an impediment to freedom.

>
> The third freedom is that which is born of obedience to the laws and
> ordinances of the Almighty. This is the freedom of the human world, where
> man severs his affections from all things. When he does so, he becomes
> immune to all hardship and sorrow. Wealth or material power will not
deflect him from moderation and fairness, neither will poverty or need inhibit him
> from showing forth happiness and tranquillity. The more the conscience of
> man develops, the more will his heart be free and his soul attain unto
> happiness. In the religion of God, there is freedom of thought because
God, alone, controls the human conscience, but this freedom should not go
beyond courtesy. In the religion of God, there is no freedom of action outside
the law of God. Man may not transgress this law, even though no harm is
> inflicted on one's neighbour. This is because the purpose of Divine law is

> the education of all -- others as well as oneself -- and, in the sight of
> God, the harm done to one individual or to his neighbour is the same and
is reprehensible in both cases. Hearts must possess the fear of God. Man
should endeavour to avoid that which is abhorrent unto God. Therefore, the
freedom that the laws of Europe offer to the individual does not exist in the law
of God. Freedom of thought should not transgress the bounds of courtesy, and
> actions, likewise, should be governed by the fear of God and the desire to
> seek His good pleasure.

>
>
> Education of the individual Baha'i in the Divine law is one of the
> duties of Spiritual Assemblies. In a letter to a National Assembly on 1
> March 1951, Shoghi Effendi wrote:

>
> The deepening and enrichment of the spiritual life of the individual
> believer, his increasing comprehension of the essential verities

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> -----

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> ----

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>
>
> underlying this Faith, his training in its administrative processes,
his understanding of the fundamentals of the Covenants established by its
Author and the authorized Interpreter of its teachings, should be made the
supreme objectives of the national representatives responsible for the
edification, the progress and consolidation of these communities.

"Training": i.e., coercing of conscience, their interpretation of it.

> Such is the duty resting on the elected institutions of the Faith for
> the promotion of the spiritual, moral and ethical lives of the individual
> believers. Parallel with this, the Baha'i Faith upholds the freedom of
> conscience which permits a person to follow his chosen religion: no one
may be compelled to become a Baha'i, or to remain a Baha'i if he
conscientiously wishes to leave the Faith. As to the thoughts of the Baha'is
themselves --

> that is those who have chosen to follow the religion of Baha'u'llah -- the
> institutions do not busy themselves with what individual believers think
> unless those thoughts become expressed in actions which are inimical to
the basic principles and vital interests of the Faith.

**Unless anyone disagrees with the uhj's fanatical coercion of
conscience, interpretation, and has the courage of conviction to say
so publicly, the willingness to sacrifice themselves on the altar of
service and obedience to Baha'u'llah, not the corrupted uhj....**

> With regard to the accusation that to make such distinctions borders
on restriction of the freedom of speech, one should accept that civil society
> has long recognized that utterance can metamorphose into behaviour, and
has taken steps to protect itself and its citizens against such behaviour when
> it becomes socially destructive. Laws against sedition and hate-mongering
> are examples that come readily to mind.

**I.e., the uhj has the right to suppress freedom of speech and conscience,
and define out of existence what they are. More double speak.**

> It will surely be clear to you from the above comments that the
> categories of "issues of doctrinal heresy which must therefore be
> suppressed" and "the imposition of orthodoxy on the Baha'i community", to
> which you refer, are concepts essentially drawn from the study of

> Christianity and are inapplicable to the far more complex interrelationships> and principles established by the Baha'i Faith."

More subtle coercion and suppression of conscience according to their own self-serving, twisted interpretation of Baha'u'llah and Abdul-Baha.

--

FG

The Bahai Faith & Religious Freedom of Conscience
<https://members.fortunecity.com/bahaicensorship>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From: FG[SMTP:FG@hotmail.com]
Sent: Monday, March 09, 1998 8:39 AM
To: talisman
Subject: bahai-faith@coollist.com created

A new unmoderated mailing list on the Bahai Faith has been created: bahai-faith@coollist.com

Those interested can subscribe to it at <https://208.141.98.157/>

The list should be able to be connected before long to alt.religion.bahai, which will allow many people who have not been able to access the alt.* hierarchy to read the discussion there as well as to post back to it.

--
FG

From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, March 10, 1998 7:53 AM
To: FG
Subject: coollist membership # 1

Josh6396@aol.com
dbikman@bwc.org
fglaysh@hotmail.com
FG@hotmail.com
owner@sociologist.com
rmsolem@mke.ab.com

FG

From: Island Business Center (Bill Hyman)[SMTP:billh@samoatelco.com]
Sent: Friday, March 13, 1998 5:38 PM
To: fglaysh@hotmail.com
Cc: Star Saffa
Subject: Request for enrollment

Dear Fred:

I have no antagonism towards you for what you are trying to do. I noticed that I am on your "voted no" list for trb. I have subscribed to bahai-faith@coollist.com in order to determine for myself whether it will become a CB magnet. My observations will help me to decide how I will vote next time. I did check out alt.religion.bahai in the archives and felt that there was greater depth in srb, but that is to be expected as there is a larger readership.

The proposed charter for trb was almost identical to srb, with the major difference being that it would be unmoderated. As I expect you know, Baha'is have been advised not to engage with discussions with CBs. Please explain how flaming or CB content can be controlled without moderators.

My friend Star* Saffa would like to enroll on your coollist, but was not able to. Please enroll her. Her address is starjo@arach.net.au.

Many thanks, Bill

From: Teri Rhan[SMTP:trhan@serv.net]
Sent: Friday, March 13, 1998 2:13 PM
To: FG
Cc: srb-mods@bccca.org
Subject: Re: bahai-faith@coollist.com created

Well Fred, this newsgroup is about the teachings and discussion of the Baha'i Faith. If you can find a way to tie your request into discussing the Baha'i Faith and/or one of it's teachings without the use of advertising and in a respectful manner, I'd be happy to consider it for posting.

Teri Rhan
trhan@serv.net
Co-moderator, soc.religion.bahai

On Fri, 13 Mar 1998, FG wrote:

> I understand your point, I suppose.... I was just hoping SRB would
> be willing to lend a helping hand in what appears to me to be
> a new environment of possible toleration for freedom of speech
> and conscience....
>
> I would hope a less confrontational approach could now be
> developed on both sides, helping people of all persuasions to
> move forward a little....
>
> Might I reword this message to some extent and see if a
> talented Bahai or reader of SRB might not have the technical
> ability to help?
>
> FG
> Usenet: alt.religion.bahai
> Listserv: bahai-faith@coollist.com
> (Subscribe at www.coollist.com, or, if you have only email capability,
> send me a message requesting you be added to the list.)
>
> -----Original Message-----
> From: Teri Rhan <trhan@serv.net>
> To: FG <FG@hotmail.com>
> Cc: srb moderators <srb-mods@bccca.org>
> Date: Wednesday, March 11, 1998 12:58 AM
> Subject: Re: bahai-faith@coollist.com created
>
>
> >Dear Fred,
> >I've posted your previous 2 messages about your new email list and felt
> >that was pushing it a bit about it but I have to draw the line here. This
> >is not a newsgroup for soliciting technical support.
> >
> >Good luck with your new list, I wish that sincerely.
> >
> >Teri Rhan
> >trhan@serv.net
> >Co-moderator, soc.religion.bahai

> >
> >On Tue, 10 Mar 1998, FG wrote:
> >
> >>
> >> FG wrote:
> >>
> >> >A new unmoderated mailing list on the Bahai Faith has been
> >> >created: bahai-faith@coollist.com
> >> >
> >> >Those interested can subscribe to it at <https://208.141.98.157/>
> >>
> >> I've received the following reply from Jonathan Grobe,
> >> group-mentor:
> >>
> >> >Sorry I don't have the facilities to do this. You need some special
> >> >software running on a host (for example mail2news). Ask your ISP,
> >> >on the mailing list, on alt.religion.bahai, on news.groups and
> >> >news.admin.misc. You might also ask Russ Albury for advice.
> >> >The bit.* hierarchy coordinator used to do this but the current
> >> >coordinator will only do it for faculty/staff at American University. No
> >> >one that I know is doing it generally.
> >>
> >> Anyone have the facilities and know-how?
> >>
> >> FG
> >>
> >>
> >>
> >
> >
>
>

From: Island Business Center (Bill Hyman)[SMTP:billh@samoatelco.com]
Sent: Wednesday, April 01, 1998 6:37 PM
To: FG@hotmail.com
Cc: srb
Subject: FW: Posting Bahai-faith messages on SRB

Dear Fred:

Well, I caught this one. Cross posts from other forums are not covered by our charter, so this submission will not be posted.

I noticed that last year some of my moderator comments were quoted on alt.religion.bahai, but that may not be against its charter. I am sure that I did not give my permission, neither do I now, for any list.

For your information there is no official list of Covenant Breakers available to srb moderators, although some of us may have our own lists. The text of messages is usually a giveaway. Yesterday I had two. The first I had to read to determine its status. The second was from the same address so I bounced it without reading it. One, so far, today is questionable and I am attempting to get more information.

The moderators' duties do not include editing, but sometimes, I will do a little extra and correct spelling errors. Long quotations are often snipped. If you want to call us something other than moderators, why not snippers, because we are not really editors. Do I detect a prejudice?

Nancy's quote below, which you agree with, is a little strange on a channel which bears the name bahai-faith@coollist.com. One would presume that there would be mostly members of the Bahai Faith on that channel and they should have a good idea who the Covenant Breakers are.

Bill Hyman
co-moderator
soc-religion-bahai

From: "FG" <FG@hotmail.com>
To: "SRB" <bahai-faith@bccca.org>,"bahai-faith at coollist.com"
<bahai-faith@coollist.com>
Subject: Re: Fw: Posting Bahai-faith messages on SRB
Date: Wed, 1 Apr 1998 17:33:39 -0500

Well that's exactly it.... Soc.religion.bahai, though, must have one.
Perhaps its editors could post a copy on here for the benefit of
all.

--
FG
Usenet: alt.religion.bahai
Listserv: bahai-faith@coollist.com
(Subscribe at www.coollist.com, or, if you have only email capability,
send me a message requesting you be added to the list.)

-----Original Message-----

From: LaAeterna <LaAeterna@aol.com>
To: bahai-faith@coollist.com <bahai-faith@coollist.com>
Date: Wednesday, April 01, 1998 5:31 PM
Subject: Re: Fw: Posting Bahai-faith messages on SRB

>Star's question as to whether or not baha'i-coollist has a list of "CB's"
>and
>filters out their messages seems an interesting point, when one considers
>that
>each and every group of Baha'is calls the others Covenant Breakers.
Frederick
>would have a heck of a job trying to sort out who is a CB according to
whose
>group. Bonne chance, Frederick!!
>Nancy

>
> -----<< Advertisement >>-----
> High bandwidth usage? No problems.
>
> <https://www.astrax.com> - Astra X Specialised Web Hosting
> -----
>

From: Rick Boatright[SMTP:boatright@cjnetworks.com]
Sent: Wednesday, April 01, 1998 7:19 PM
To: FG
Cc: sbirkland@aol.com; Brent Poirier; srb-mods@bccca.org
Subject: Re: Fw: Posting Bahai-faith messages on SRB

Actually, of course, we don't since anyone can set up a hotmail or
juno account with any alias in merest moments.

In general, most anything posted from RT66.com is suspect, as the
home of the Joel Marguella folks. (Very Odd group.) We stay on the
watch for posts which ramble on about "Davidic Kings" which is the
signature of the Missula Montana people, and of course we have the
giveness names, tho not necessarily the email addresses of people
recently declared CB's listed in the American Baha'i. We try _hard_

not to accuse anyone in particular of being a CB, but rather simply argue that we do not accept posts which argue for an alternate succession of authority in the Baha'i Faith.

Coollist of course can't filter on content. With hotmail and Juno accounts being the way they are, I see no way to reliably filter on email address.

Filtering out anyone@rt66.com is probably a "very wise" thing to do however.

Rick Boatright
co-moderator
soc.religion.bahai

> Well that's exactly it.... Soc.religion.bahai, though, must have one.
> Perhaps its editors could post a copy on here for the benefit of
> all.
>
> --
> FG
> Usenet: alt.religion.bahai
> Listserv: bahai-faith@coollist.com
> (Subscribe at www.coollist.com, or, if you have only email capability,
> send me a message requesting you be added to the list.)
>
> -----Original Message-----
> From: LaAeterna <LaAeterna@aol.com>
> To: bahai-faith@coollist.com <bahai-faith@coollist.com>
> Date: Wednesday, April 01, 1998 5:31 PM
> Subject: Re: Fw: Posting Bahai-faith messages on SRB
>
> >Star's question as to whether or not baha'i-coollist has a list of "CB's"
> and
> >filters out their messages seems an interesting point, when one considers
> that
> >each and every group of Baha'is calls the others Covenant Breakers.
> Frederick
> >would have a heck of a job trying to sort out who is a CB according to
> whose
> >group. Bonne chance, Frederick!!
> >Nancy
> >
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> > -----
> >
>
>
>
>

From: FG[SMTP:FG@hotmail.com]
Sent: Saturday, April 18, 1998 7:28 AM
To: FG
Subject: Final list of coollist subscribers 19

artist@coinet.com
davecrn11@aol.com
farmid@clinicomp.com
FG@hotmail.com
gsemmler@pdi-corp.com
harris632@aol.com

jeffery.decker@usa.net
josh6396@aol.com
jwalker@ozdocs.net.au
laaeterna@aol.com
lucien.dol@extra.co.nz
mbkafes@bestweb.net
mrscotty@mninter.net
owner@sociologist.com
rmsolem@mke.ab.com
shinsato@inxight.com
starjo@arach.net.au
tommycarter@usa.net
whitbrandt@mailcity.com

FG
Usenet: alt.religion.bahai
Listserv: bahai-faith@coollist.com
(Subscribe at www.coollist.com, or, if you have only email capability,
send me a message requesting you be added to the list.)

From: LaAeterna[SMTP:LaAeterna@aol.com]
Sent: Tuesday, June 02, 1998 2:26 PM
To: bahai-faith@coollist.com
Subject: Re: Fw: Annotated NO voter's list: talk.religion.bahai

I think the part that disturbs me the most about this forwarded series of
messages is the antagonism evident in the postings about alt.religion.baha'i.
I never have understood why there must be such a confrontational attitude
towards those who wish for a non-moderated environment within which to discuss
different aspects of the faith?

Nancy

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From: Semler, Gretchen[SMTP:gsemler@PDI-CORP.com]
Sent: Tuesday, June 02, 1998 2:26 PM
To: bahai-faith@coollist.com
Subject: Re: NO voter's list: LaAeterna comment

>I never have understood why there must be such a confrontational attitude
>towards those who wish for a non-moderated environment within which to
discuss
>different aspects of the faith?
>Nancy

Nancy, I understand your viewpoint, as I share it. Unfortunately, as
with anything else people feel strongly about, some will inevitably find
that the very idea of discussing other opinions about something they
"know" is "true" causes great anger. Humans, in our fragile physical
bodies, are various degrees of strong in willpower not to flame others
or try to block others. Ditto the acceptance ability. It can be
learned, but many don't see it as needful.

I would not worry. Nothing can stop those who wish to discuss ideas
with others. I ran across a quote the other day, while visiting a site,
that had to do with Baha'u'llah (spell?) saying something along the
lines of truth shining through only after the clash of differing

opinions. (I don't think I remember the whole quote, so I'm just writing that much.)

Many other faiths have this same problem. Indeed, more and bitterer wars were begun from a difference of opinion over religion than from any other reason, through the history of mankind. We've a sad history, but as long as there's a core (from all over the world) that keeps striving to become "more," there will always be hope for all.

G Semler

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From: LaAeterna[SMTP:LaAeterna@aol.com]
Sent: Tuesday, June 02, 1998 2:26 PM
To: bahai-faith@coollist.com
Subject: Re: Fw: Knowledge of good and evil

Fran Baker states she doubts whether Baha'is can tell good from evil...and that Abdul Baha's writings on the subject are "hopelessly banal..." I infer from her statements that she hopes to find the answer for what is supposedly good and what is evil within a human's own conscience? But then she quotes from the Bible--this reinforces my impression that the very concept of good vs evil is not one which she can trace back to someone who had an apple fall on his/her head, so to speak (to borrow shamelessly from a Newtonian myth :) The discussion of morality has been pretty much originated by the Manifestations and has evolved from "Know thyself" (and then forget thyself, hopefully!) to the Golden Rule, to "do unto others.." and finally: "treat others BETTER than you might treat yourself..." difficult concepts, perhaps banal to someone not inclined to self sacrifice, but definitely appealing to many, for they lay a foundation of behavioral standards which when followed increase the possibility of a peaceful world.
Nancy

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From: LaAeterna[SMTP:LaAeterna@aol.com]
Sent: Tuesday, June 02, 1998 2:26 PM
To: bahai-faith@coollist.com
Subject: Re: Fw: Robert Henderson & Abortion

Derrick Evanson objects to the deliberate concealment of the law against elective abortion. I think the UHJ put this out publicly in a letter to the believers (or perhaps to one believer, I don't exactly recall). It was posted on srb about a month ago, so if you have archives available you can pull that up. The question is: how many people actually READ what is put out by the UHJ? There shouldn't be any ignorance about their official position, unless these letters and manifests are being kept away from the believers (not being privvy to any of the material, I depend on some friends to send them to me so I can see what's happening in that community). I think the problem lies largely in the general atmosphere of trying to create 'entry by troops." You are presenting a conservative agenda to a society that has degenerated to a point of animalistic behavior, and who doesn't want to hear about self control, chastity, no drugs, no alcohol, etc. This leads to resistance, which leads to lack of inductees, so to speak. I

think this is why the Faith has more success in countries where life is simpler and some moral values linger. When my parents were young and pioneered for the Faith, they were amazed and horrified at the manner in which many Baha'is "watered down" the Teachings to make them acceptable to possible converts. Too many young people were coming into the Faith not knowing that alcohol was forbidden and promiscuous sex as well. When they found out about these injunctions, they left again, in what Dr Cole calls the "revolving door" effect.

It is but a fulfillment of Shoghi Effendi's warnings: we have become a sick society indeed. It is up to the Baha'is to demonstrate that living a life of self discipline can actually feel good, rather than trying to hide the fact so people don't think you're a prude, or too "straight," or whatever label they come up with for those who try to live sanely in an insane world...

nancy

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From: LaAeterna[SMTP:LaAeterna@aol.com]
Sent: Tuesday, June 02, 1998 2:26 PM
To: bahai-faith@coollist.com
Subject: Re: Fw: Baha'i teachings

I think the problem with the Resurrection discussion lies in the importance Christians (and Dale, evidently) attach to physicality vs spirituality. If you will recall, in the history of the Christian faith, Christ's "godhood" wasn't as great an issue until the Council of Nicaea, where the bishops met and decided this interpretation was the only valid one. They then proceeded to persecute as heretics those who did not agree with them(as I recall, two bishops disagreed right then and were banished). This came about some three centuries after Christ's death, which would imply that until then the believers didn't all think Christ was the Son of God, nor did they have the concept of the Trinity, something created later by these bishops (i.e. the evolution of the Nicene Creed).

I would ask: why is the physical so important, that it transcends any discussion of the spiritual? Also, if God has children, doesn't that create an anthropomorphic vision of His reality, one which limits Him to our interpretations and understanding? Furthermore, doesn't that imply some sort of centrality of importance of planet earth vs the rest of the universe, a position the Church has had to let go of gradually since medieval times? The Baha'i vision is one of universality and infinity, concepts which cannot agree with those which state that the earth is the only place in the universe where God would have manifested Himself by bearing a child, because He loves "us" (read: the human species) above all other species in the infinite universe. This concept is at variance with the Baha'i understanding of spiritual evolution .

Nancy

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From: LaAeterna[SMTP:LaAeterna@aol.com]
Sent: Tuesday, June 02, 1998 2:26 PM
To: bahai-faith@coollist.com
Subject: Re: Fw: Posting Bahai-faith messages on SRB

Star's question as to whether or not baha'i-coollist has a list of "CB's" and filters out their messages seems an interesting point, when one considers that

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Nancy

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From: rmsolem@mke.ab.com[SMTP:rmsolem@mke.ab.com]
Sent: Tuesday, June 02, 1998 2:26 PM
To: bahai-faith@coollist.com
Subject: Re: Posting Bahai-faith messages on SRB

>Star's question as to whether or not baha'i-coollist has a list of "CB's" and
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>would have a heck of a job trying to sort out who is a CB according to whose
>group. Bonne chance, Frederick!!
>Nancy

The SRB (soc.religion.bahai) newsgroup deletes all Covenant Breaker posts.
The ARB (alt.religion.bahai) newsgroup is for the most part inaccessible
and not used.
The Talisman list asks that people not post Covenant Breaker content, but
isn't firm on keeping that rule.

So here we are on the new Baha'i-coollist. Please can't we finally have
an OPEN DISCUSSION without any deletions or self censorship? Let's see
the spark of truth come out of the clash of differing opinions and not
modify our discussions to meet the criteria for SRB. We are not SRB, if
we were why would this list even exist?

As it was pointed out above, who actually is a Covenant Breaker is an
open question and it depends on who you talk to. In addition to that how
long are these Covenant Breaking ideas considered to be dangerous?

I can go back to Baha'i books and find out in detail what some early
divisions were about and I'm totally immune to falling into any of those
ideas that seems petty or ridiculous now. With some study I could refute
all of them.

I have found out that Shoghi Effendi himself dealt with those Covenant
Breakers concerning the authenticity of 'Abdul-Baha's Will & Testament
and then we are told not to address believers questions concerning some
of the current Covenant Breaker ideas?

Now the issue still remains concerning the details of the establishment
of the Universal House of Justice following the death of Shoghi Effendi,
41 years ago! If people are still trying to shut people up about this it
makes me suspicious of why they feel it's still necessary to do so. New
Baha'is come into the faith every day and this repeatedly seems to be a
difficult area for them to understand. I know it was for me. Let's talk
about it and teach! Dysfunctional families ignore their problems, healthy
ones lay it all out on the table. Is this really a Covenant Breaker issue
or just history?

In the book (can't remember the exact title because I don't own it) "The
Babi and Baha'i Faiths Bibliography in the English Language" they have
cataloged all of the Covenant Breaker writings and have even summarized
many of them. So does this mean that archivists are somehow immune to

their ideas because they have read them? There appears to be a double standard here.

Call me naive but you'd think that an open and free discussion of these issues for those who choose to discuss them would either clear the air or develop into a meaningful debate that we all could learn from. I've seen some of these Covenant Breaker posts and for the most part I don't think most Baha'is actually have the knowledge to discuss them intelligently. It's time we all learned how to address this stuff.

I say post everything and let the user decide what to read, what to delete and what to reply to.

Robert Solem

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan R. I. Cole <jrcole@umich.edu>
To: T.ALBERT-ISHMAEL ANDERSON <talishman@usa.net>; talisman@umich.edu <talisman@umich.edu>
Subject: Re: Covenant Breakers
Date: Tuesday, March 03, 1998 3:21 AM

The point is that there were about 170 individuals subscribed to Talisman I, including numbers of LSA members, assistants, ABMs, and even occasionally NSA members from outside the US. There was, I believe, one CB subscribed. (This is not counting, of course, the loyal and committed Baha'is who were later falsely and outrageously accused of contravening the covenant by reason of their postings). Since Talisman@indiana.edu was run off a listserv, subscriptions were automatic, anyway, and Indiana University rules were not such that potential subscribers could be excluded because of their religious views, which would have been a form of discrimination.

Talisman differed from the AOL, Microsoft, Compuserv and other Baha'i chatrooms, and even from Soc.Religion.Bahai in this regard. All of these places in cyberspace had hugely more covenant breakers signed up, and in all of those places the CB's posted freely and frequently, nor was there anything the Baha'is could do about it but ignore them.

Counsellor Birkland's attack on talisman@indiana.edu in winter of 1996 therefore can only have been an unfair singling out of this list. Why didn't he come on AOL and warn *its* Baha'i chatroom that the covenant was being endangered by the presence of CBs and imply that everyone should sign off? Especially since no Remeyites or others had ever dared actually post anything on talisman, because it was fairly obvious that the high powered Baha'i academics would easily defeat them in debate. It was a ploy on Birkland's part. He had been instructed to attempt to destroy talisman, and that was his opening gambit. It failed so miserably that in its aftermath he looked a bit silly. He did manage in the end to decommission the Indiana service (at a rather high cost to the faith), but he never did succeed in destroying talisman--in fact as far as I can tell he multiplied the talismans. Nor did he succeed in preventing the sorts of statements to which he and his handlers had objected from being made.

But, well, the Baha'i administration is a bureaucracy, and bureaucracies are not good at dealing with new situations. Everybody, including the intellectuals, was caught off guard at the dynamics of the new medium, and none of us could imagine our email traffic being taken so seriously as to eventuate in formal heresy charges! As the Information Revolution unfolds, either the Baha'i faith will find a way to adapt to it more productively, or it will recede back into obscurity. Because this is the Wave of the next millennium, and whoever doesn't catch it is going to be road kill.

cheers Juan

At 03:24 PM 3/2/98, T.ALBERT-ISHMAEL ANDERSON wrote:
>Hm! "almost no covenant breakers" on talisman@indiana.edu sounds very much like "almost pregnant".
>Juan R. I. Cole wrote:
>>
>> Dear Dean:
>>
>><deleted>
>>Being savvy about cyberspace, they knew that the
>> list was distinguished from others in having almost no covenant breakers
>> signed up and in being a high powered intellectual environment where they
>> dared not actually say anything.
>><deleted>
>>
>> Enjoy the fast!
>>
>> cheers Juan
>
>
>
>

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The Baha'i Faith & Religious Freedom of Conscience

**From: Juan R. I. Cole <jrcole@umich.edu>
To: talisman@umich.edu <talisman@umich.edu>
Subject: criticism and attacks
Date: Tuesday, February 10, 1998 12:16 AM**

Alas, Susan is falling into the typical stance of the Baha'i Right. First of all, any criticism of any policy of any Baha'i institution is branded a scurrilous "attack" and "slander" and so forth. It is ruled out of court that these institutions might ever be naughty and in need of being criticized so that they can improve their performance. There is a difference between "attacks and slander" and criticism. And this difference is what makes liberty possible, what makes it possible for human beings to be more than slaves to their rulers, whether civil or ecclesiastical.

For instance, if I say, "X is ugly and smells bad," that is an attack. If I say, "Bob Henderson falsely accused the editors of Dialogue magazine of "negative campaigning" and Firuz Kazemzadeh violated their rights to privacy by reading their private correspondence out on the floor of the National Convention," then that is not an "attack." It is a criticism. They certainly performed the actions indicated, and these actions certainly rode roughshod over the rights of the editors. That doesn't mean they are unredeemable. It means they overstepped their authority and acted badly. My point in making the criticism is to attempt to persuade them to stop acting like that, not merely to have the satisfaction of condemning them.

And if I say that when the editors appealed to the universal house of justice, the latter body, instead of making a fair and equitable decision, sided in a knee-jerk fashion with Kazemzadeh and Henderson and unjustly punished the editors for a crime it was never proven they committed, then that is also a criticism of the uhj, not an attack. An attack on the uhj would take the form of saying, e.g., "the Baha'i universal house of justice always does evil things and one hopes it will be abolished." But the universal house of justice has done many wonderful things. At the height of the Reagan cold war, its members courageously issued the beautiful Peace Statement. The uhj has promoted community development in the 3rd world. It cooperated in the campaign, which Firuz Kazemzadeh spearheaded, finally to pass the anti-Genocide bill in the U.S. Congress. So it has done many positive things, and hundreds of thousands if not millions of people look to its members for spiritual guidance. I think it generally does an ok job at leading the religion. But it really did egregiously wrong the Dialogue editors, and it has a history of having some kind of hang-up with Western Baha'i intellectuals, and its members obviously really dislike open discourse, especially liberal Baha'i discourse. So I think there is a blind spot here, an area of performance that needs working on. And I think public criticism is the best way to work on the blind spots, and this is something `Abdul-Baha implicitly endorses in the Secret of Divine Civilization when he says that the whole point of having elected officials is that they might be deterred by the threat of being unelected from acting unjustly. When elected officials declare themselves infallible in all their doings and above criticism, and try to make criticism impossible, they remove that bulwark against tyranny that `Abdul-Baha thought so crucial.

So if all that is an "attack" and makes me an "enemy," so be it. I'm already an "enemy" to most of the ayatollahs in Iran because I "attacked" them over their treatment of the Iranian Baha'is. "Attacking" (i.e. criticizing) the ayatollahs is also frowned upon over there. So I can be the "enemy" of all religions, "attacking" tyranny, injustice, and the abuse of basic human rights wherever any religious leadership commits those things. But I actually think those religions will be better off for having been "attacked."

Susan's way, of personal love and devotion even to people who occasionally act like tyrants toward others, is the way of medieval nuns toward the Pope. That's fine if it works for her, and even admirable in a way. But it is also an acquiescence in slavery and an abdication of personal conscience and autonomy. It is not a way I would wish on the whole world; in fact, it is a way that I would fight bitterly against if anyone attempted to impose it on me. Moreover, despite what she keeps implying, it is not the way of Baha'u'llah, who rather had nasty things to say about tyrants.

cheers

Juan

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The Baha'i Faith & Religious Freedom of Conscience

From: *** Bahai Faith *****
(BI*P*GS@LIBERTY.COM)
Subject: Re: "crush the oppressor who
flourisheth" -- Baha'u'llah
Newsgroups: alt.religion.bahai,
talk.religion.bahai
Date: 2003-03-11 04:14:11 PST**

Paul,

I respect your conscience, while not sharing it.

Baha'u'llah's Teachings do not include pacificism. There is a time for war, and this is it. If only we were living in a world of simple choices, rather than this vale of tears, forced to choose between evil and worse evil. In my view, as a fervent life-long supporter of the United Nations, I believe it has indeed failed, thus far, in its central obligation to defend the principles codified in its Charter, a bitter, difficult, but necessary truth to recognize. There's plenty of blame to go around.... I discuss that elsewhere.

"Evil continues and endures." --Abdul-Baha. The Creator has put us in a world that requires us to fight it or allow it to crush and destroy ourselves and others, though many live in vague dreams....

"Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise." --Baha'u'llah

--

FG

**The Bahai Faith & Religious Freedom of
Conscience**

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The Baha'i Faith & Religious Freedom of Conscience

Terry Culhane's attempt at defense of the tyrannical and oppressive system of interrogation discloses the appalling lack of liberty and freedom of conscience within the baha'i faith and its betrayal of Abdul-Baha's Teachings:

**From: TLCULHANE <tlculhane@aol.com>
Subject: My case - a letter to my friends
Date: Wednesday, July 28, 1999 2:12 PM**

Dear Friends,

I had hoped my case would not be a topic of public conversation and especially an uninformed topic of conversation. One of the dangers of lack of knowledge is sheer speculation that allows for the assertion of preformed ideological templates to dominate discourse.

Please consider this an open letter to my friends. It will be the only public response I will make. If anyone wishes to continue to speak with me about it I will do that in a private conversation as among friends.

In February I had a meeting with two ABm's. The original purpose of the meeting was to gather information about a workshop I had presented at Bosch Bahai school. Two people (out of 62 attendees) had written to the House of Justice protesting what they understood about my comments.

The House of Justice passed the 'protest message' to the NSA and the Continental Counselors for follow up. The Counselors in turn authorized two ABm's to meet with me to gather information about what had taken place at Bosch. So far so good.

One of the ABm's concluded that this was an opportunity to do more than inquire after information. This person effectively conducted the meeting

as
though it was an interrogation of my theological views among them my
views of
the station of Baha u llah, my interest in the Maiden writings of Baha u
llah
and ,of course, my discussion of the Mashriqu l Adhkar . That was the
problem
as well as how the meeting was arranged and conducted by the ABm.

I was not informed two ABm's would be present, nor who authorized
the meeting
or to whom the ABm's would be reporting.

Friends I am quite human and cycled through a series of emotions from
anger
to betrayal, to disgust, to bewilderment and frustration and relief. I went
thorough this twice, once in February and again in May after the April 7
letter
became public.

How did I handle this 'test' of my faith and why have I *chosen* to
remain a
Bahai? The simple explanation is I love Baha u llah. As many of you know
I am a
mystic by temperament which explains my attraction to the spiritual and
social
reality of the Mashriqu l Adhkar and the "Maiden " writings of Baha u
llah.
Both times during my "emotional cycle" S/He came to me and I was
draped in that
"silken Robe of Light." As best I can describe in words we "talked" about
my
pain and anguish and " My distress and banishment in this remote
prison." This
is the personal God who reached in and touched my soul and said I
understand
and shared with me that "perfume of a grace which to tongue can
describe." I
was reminded that "this not a field for the foolish and faint of heart." If I
thought the vision of Baha u llah was easily realized, that all the hope
and
redemption that His message represents was attainable without effort or
without
transformation I learned better. The course of human history in general
and
religious history in particular will change but it will be through
multigenerational blood sweat and spirtual tears.

In the midst of this struggle I wrote to the Counselors and the House of
Justice , the latter on March 30. I have met with Counselor Birkland
twice and

we have spoken for several hours about my case and what I called in my letter to the House the "far too widespread culture of fear and suspicion in the community.

The Counselor extended me an apology for what happened and he assumed responsibility for it. There was no passing the buck or kicking the proverbial dog in his response to me. Our conversations were honest, open and reflective on both our parts. He was gracious and loving in his conversations with me. he also clearly said to me that as Counselor he has no problem with my theological views and they were not at issue. This saga has also affected my community and he has been most supportive of the LSA and its goals and has publically expressed that support. I have great respect for anyone who is capable of admitting mistakes, assuming responsibility for them and looking for ways to move forward and heal divisions and misunderstandings. This is exactly how Counselor Birkland responded to me and therefore it can be stated I have great respect for his character as a man.

In the course of my conversations with the Counselor and my observation of his interaction with the LSA and the community I have been able to observe in action what I write about as the *ethic* of consultation and its requirements of mutual recognition and reciprocity. I understand consultation to be a *non adversarial* form of communicative action and the recognition and reciprocity involved is fundamentally about the recognition (the *irfan*) that we are all made in the image and likeness of God. That is the starting point of Bahai discourse in my view. I have observed the Counselor engage what I write about. I had similar conversations with Counselor Ghadirian, and Paul Dodenhoff will understand my reference here, whom I found to be an example of Abraham Heschel's "analysis of piety."

In late May the famous April 7 letter became public. I was very concerned about its reference to the *Mashriqu'l Adhkar* as I had raised this question

directly with the House in my March 30 letter to them. This letter , which I have said before and will state again is one of the more poorly written letters to come from the World Centre. Poor writing style is something which can be clarified and improved upon. It is not "proof" of dictatorial behavior. On May 26 I wrote a summary of my views of the Mashriqul Adhkar and sent a copy of it, with reference to my March 30 letter to the House of Justice. On May 31 I received a letter from the House of Justice which stated:

" The House of Justice very much appreciates the clarity and candor of your expression in regard to the issues troubling you. It wishes, first of all, for you to be assured that it did not say or feel that you had violated any of its policies or had been disobedient to it in relation to your discussions about the Mashriqu'l-Adhkar."

The response of the House of Justice is hardly a case of "Plausibility structures and denial. I am perfectly capable of discussing "plausability" as it is used in the sociology of knowledge especially as formulated by Berger and Luchmann. The ideological twist to it is inaccurate on theoretical grounds and inapplicable to the comments of the House of Justice. Their letter was a response to my questions two months earlier before anything related to the April 7 letter became a public issue. The disingenuous combination of the sociological concept of plausability structures with the ideological concept of "plausible denial" is an example of a preformed template that will generate conclusions even in the absence of substantive knowledge of a case. In this situation the facts of my case.

My conversations with the Counselors have reinforced my conviction that this comment in the April 7 letter did not and was not intended to refer to my actions. As early as March 20 Counselor Birklnad reiterated that point to me in our conversation. I also know for a "fact" that the Counselor had been in communication with the World Centre about my case and that the House wanted the

Counselor to meet with me and resolve this problem.

Furthermore the House of Justice wrote:

"That the meeting to which you were invited by the Auxiliary Board members became a cause of distress to you is deeply regretted by the House of Justice. But it was glad to learn from your email that Counsellor Stephen Birkland met with you subsequently in a sympathetic attempt to remedy the difficulties of your experience. You should therefore feel assured that your concern has been taken seriously and an earnest attempt made to deal with it. The House of Justice trusts that the burden of your heart has thus been relieved and that you can now refocus your energies on continuing your dedicated service to the Cause."

Friends, dictators and totalitarians do not express deep regret that a soul was disressed or estranged by certian actions. They most assuredly do not take steps or direct that steps be taken to resolve the anguish or distess of *one human being. yet that is exactly what the House of Justice did in my case. They intervned on my behalf because of the mistakes that were made in my case by Institutional representatives.

For anyone who is unable to distinguish bettween acts of love and care and hypocritical PR damage control I have compassion. This kind of cynical linkage is an example Orwellian newspeak where love becomes hate. Are we really so long gone and so far from Baha u llah that acts of love, kindness,magnanimity cannot be perceived for what they are?Iis the world truly that barren ?

I am many things but pollyanna is not one of them. I am Jamesian twice born soul who has hope. And that hope involves believing in spite of the evidence and watching the evidence change. It is easy to be cynical. In a world that needs the hope and promise that life can be lived at a higher level and that needs to know human history canchange,however slowly or haltingly

cynicism and prolonged despair is a betrayal of the centuries long aspirations of human beings. I believe with all my heart that anyone, of whatever background or religious tradition who indulges such despair has not simply forgotten God but has forgotten humanity. My challenge to my friends is to forego the temptation of cynicism and despair because the "wondrous system" of Baha u llah has not attained perfection. Perfection and transformation do not happen in the abstract they happen with real human beings. The "system" of Baha u llah will only function as well as the people who comprise it. There is much work to be done and it is the spiritual obligation of each of us to engage the struggle of hope and redemption in both its meaning of overcoming 'sin' and imperfection and as the fulfillment of a promise.

I don't say this in ignorance. I say this as one who has had his faith severely tested in ways that are only meaningful to me. In the past year both my daughters brain surgery and stroke and my theological interrogation have been major spiritual battles. They have rocked me at the core of me being. Baha u llah upheld the ante for Terry Culhane. I want to "see": my beloved and she says "how many Husayns greater than thee have professed their love. I hope my willingness to engage the struggle and keep turning to Baha ullah is some measure of my love. I often said that if one wants Paradise, Baghdad the abode of peace, the road to that *place* passes through Tehran and the Siyah Chal. Each of us has our Siyah Chal our secret place of fear and despair of dreams lost and hopes dashed. yet I can say that we are never alone, the order of that silken Robe of Light is there. Our response is a matter of "learning the art of love's ways and the secret of heart surrender." My dear friends go ahead and learn that art and surrender. Give yourself permission! I am a nobody, a garden level mystic who Baha u llah did not abandon and who the House

of
Justice did not abandon.

The House is keenly aware of the limitations and imperfections of the community ,including the functioning of its administrative bodies And they did not ask me to preten all was yet paradise, there was no denial nor attempt to stifle me ot shut me up. They acknowledge reality but hey refuse to sink into a cynical despair.

They offered me the same challenge Baha u llah has offered me to believe and do the work in spite of any evidence and to watch and make the evidence change.

In response to my concerns about problems "mistakes" and the culture of fear and suspicion that I noted they wrote"

" A perspective that may assist in your review of the experience is that the institutions of the Faith operating throughout the world, like individual believers, are struggling to achieve the high ideals set for them in the Writings, and they inevitably make some mistakes even with the best of motives. Fortunately, the consequences of such mistakes often provide them with the empirical bases for shaping their evolution towards maturity. To the extent that the individuals affected are able to deal successfully, both spiritually and practically, with the tests involved, the institutions and individuals derive mutual benefits. The believers and their God-given institutions are intimately joined in a common endeavor to advance the development of a new World Order. A significant degree of magnanimity on the part of each is essential."

The House of Justice openly acknowledges mistakes were made and have been made. Please be fair in your judgement. Do dictators openly acknowledge mistakes on the part of governing bodies and express *hope* that both those governing bodies and the individuals harmed will learn from them and move forward?

They express the recognition that mistakes are trying and can cause "distress" to souls. They also express the *Hope* that individuals such as myself will 'hang in there.' And most important they recognize that 'hanging in there' requires 'magnanimity'. Even a dictionary can provide us with the richness and challenge of the concept of magnanimity. Yet in the midst of all that and in the recognition of mistakes they asked me to consider the struggles of the Institutions in our common enterprise. In other words they asked me to consult, to put *my money where my mouth is about consultation as mutual recognition and reciprocity. That recognition is that we are in this together. Notwithstanding that request they close that section of my letter with the following comment.

" This does not mean, of course, that mistaken actions on their part should be ignored."

Again be fair in your judgement. Do those bent on dictatorial control suggest that mistakes should not be ignored.?

There is no monolithic system around the Bahai world bent on crushing people. There are folks everywhere with varying perceptions of what is important about the Faith of Baha u llah. We all have to face the struggle to engage the standards of Baha u llah and not succumb to cynicism and despair when the inevitable imperfections and "mistakes" appear. That is even more true when we encounter the bona fide jerks within the community. Baha u llah promised many things in His redemptive message. He did not promise that jerks would not become Bahais. How do we respond to mistakes -- with magnanimity and with the expectation that consultation must and will take place to address mistakes. That consultation is a non adversarial communicative ethic that recognizes and reciprocates the spiritual dignity and humanity, the likeness of God present in each participant.

What message do *I* see in my recent situation? I do not see evidence of a monolithic power structure. I see abundant evidence of people willing to

**work
to overcome divisions and heal hearts and minds. I see people watching
my
response without my knowing it. Far from driving a wedge between
people, between
believers and governing bodies it appears my experience and my response
are doing
something else. I know of three people who have enrolled as Bahai's
because of
my experience. I know of at least a dozen more, previously unknown to
me who
have been uninvolved or marginally involved in the community but who
have come
out of the woodwork and want to engage the spiritual struggle to
transform
themselves and offer hope and redemption to the world. That is the
message of
my case. If it were in my power that is the message I would offer to you
my
friends in your journey to the land of the Most Holy.**

**warmest regards,
Terry Culhane**

[Homepage](#)

April 27, 1994, Wednesday, FINAL EDITION

Psychiatrist cuts deal on sex assault charges

The Ontario College of Physicians and Surgeons has withdrawn charges of sexual impropriety against a psychiatrist who is the past secretary general of the Baha'i faith in Canada. Dr. Hossain Banadaki Danesh, 56, was a former associate professor of psychiatry and family medicine at the University of Ottawa before joining the Baha'is of Canada, where he was secretary general from 1985 to 1989. Conditions for dropping the charges include Danesh's immediate resignation and an agreement not to practice again.

----- Date: April 26,
1994

Page A8

Source: By Dale Anne Freed, *Toronto Star*

Sex charges withdrawn when psychiatrist resigns

The College of Physicians and Surgeons withdrew charges of sexual impropriety yestery against a psychiatrist who is past secretary general of the Baha'i faith in Canada.

Charges were withdrawn against Dr. Hossain Banadaki Danesh in exchange for Danesh's immediate resignation and his "written undertaking not to reapply for another licence to practice medicine in Ontario or to apply to practice medicine anywhere else, at any time."

He has also agreed to post \$10,000 security toward costs incurred by the college in paying for therapy for the complainants.

Charges were laid by three former patients.

Danesh, 56, has not admitted to any sexual impropriety with any of his patients.

Danesh came to Canada from Iran in 1970 and is well-known in the Baha'i community for his marital counselling and seminars, as well as his lectures on non-violence, said Gerald Filson, executive director of public affairs for the Baha'i community in Canada.

A former associate professor of psychiatry and family medicine at the University of Ottawa, Danesh left that position to serve on the National Spiritual Assembly of the Baha'is of Canada, the national executive, where he was secretary general from 1985 to 1989.

Formerly of Burlington, Danesh now resides on Vancouver Island and is still a member of the governing council for the Baha'i faith of Canada, Filson said. Danesh is one of nine elected

members on that council. He resigns that position effective this Saturday, April 30, prior to a move to Switzerland within the next two months, where he will accept an academic post, Filson said.

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan R. I. Cole <jrcole@umich.edu>
To: talisman@umich.edu <talisman@umich.edu>
Subject: democratic (ha!)
Date: Friday, December 12, 1997 2:49 PM

Richard:

After the barbaric and dishonest way the "universal" house of "justice" dealt with Michael McKenny, you are in some state of doubt as to whether there is a fight going on? The fight is to determine whether those who hold the views I listed yesterday may continue to be Baha'is in good standing. The answer is: only if they hide their consciences from view, quaking in fear of the conservatives and fundamentalists who have clawed their way onto the universal house of justice, and who are eager to institute inquisitions and expulsions against anyone who dares actually be a Baha'i and think for him or herself. And the point of these inquisitions and expulsions is to ensure conservative hegemony, to ensure that no voice can be heard in the community save a conservative one. This is not only a fight, it is a full-scale persecution. That would be all right if this were the sort of thing Baha'u'llah or `Abdul-Baha had ordained. But it isn't. It is the most profound betrayal of a prophet by his successors since the popes instituted the Inquisition.

Quanta:

I should think the current universal house of justice has by its pronouncements and actions made abundantly clear that it is not interested in consultation or group reasoning together as a means of problem solving. These people have worked themselves into a state of mind that they think they are prophets speaking with the voice of God, and you either agree with them or you are not a Baha'i and they can arrange to make your life miserable. (They even think they have the authority to say something about legitimate academic methodology! That's the funniest thing of all). They have said this over and over again in the past two years. They are not interested in your faith or sincerity or grappling with difficult questions or trying to work together through consultation to resolve problems. They are interested in dictating a narrow ideology to all Baha'is (despite the fact that there isn't the slightest scriptural mandate for their behaving in this manner), and in having all Baha'is kowtow to it. They don't throw around the word Supreme so much because they like Motown.

Since most people don't join a religion because they are desperate for someone to tell them what they can or cannot think or say, the result of this sort of narrow-mindedness is to keep the religion tiny in literate countries. I can't tell you how many ex-Baha'is I have met in cyberspace who complain bitterly about being regimented and shepherded. I mean, you could understand this sort of thing in the Amish, who want to be a small isolationist sect, or in the Catholics, who have believers to spare. But as a tactic for a very small group (I doubt there are really more than **1 1/2 million Baha'is**) to attract believers and grow itself into a world religion, it sucks.

There are some issues on which it is worthwhile writing to them. This is not one of them. My advice: Do your own thing as long as you can.

cheers Juan

The Baha'i Faith & Religious Freedom of Conscience

From: Juan R. I. Cole <jrcole@umich.edu>
To: JoySafari <JoySafari@aol.com>; talisman@umich.edu <talisman@umich.edu>
Subject: Re: democratic (ha!)
Date: Monday, December 15, 1997 8:36 PM

The Baha'i faith as an organization has become extremely over-centralized under the Guardian-less uhj, since 1963, which has the effect of snuffing out individual initiative and scotching most worthwhile programs. You are right that if something is not perceived as the idea of the higher-up "suits" then it goes nowhere (i.e. it is squelched).

So I think for the foreseeable future the hope for the Baha'i community is in the local communities. There are lots of sweet, wonderful courageous Baha'is in the hustings, and they are doing marvellous things. Most often they have no idea what's really wrong with the religion in Wilmette and Haifa, and just assume that the administrators are humble and good Baha'is. Although it is true that the uhj has been trying to use its assistants and abm's (the number of which it has vastly multiplied) to control local communities' deepening programs & so forth, it is nevertheless still true that things can be gotten away with at the local level.

I personally think that prayer meetings with chanting and music, deepenings on scholarship and the Writings, and small community service projects are the places to start. I was appalled all the time I was a Baha'i at how little interest there seemed to be in these three areas. Instead you had these gonzo assistants (aiming to become abm's, counselors and then uhj members) talking about a goal of converting 3,000 people next week through pamphleteering (for which you were to do the work and they were to get the credit). It was like a surreal Amway convention.

Moreover, I think local communities should try to keep more of their resources in the local community, and should send very little to Wilmette and Haifa to be wasted on boondoggles, monumental architecture, and flying counselors around to conduct Inquisitions. More resources locally would mean more growth and more activity locally. Basically, just take back your religion.

cheers Juan

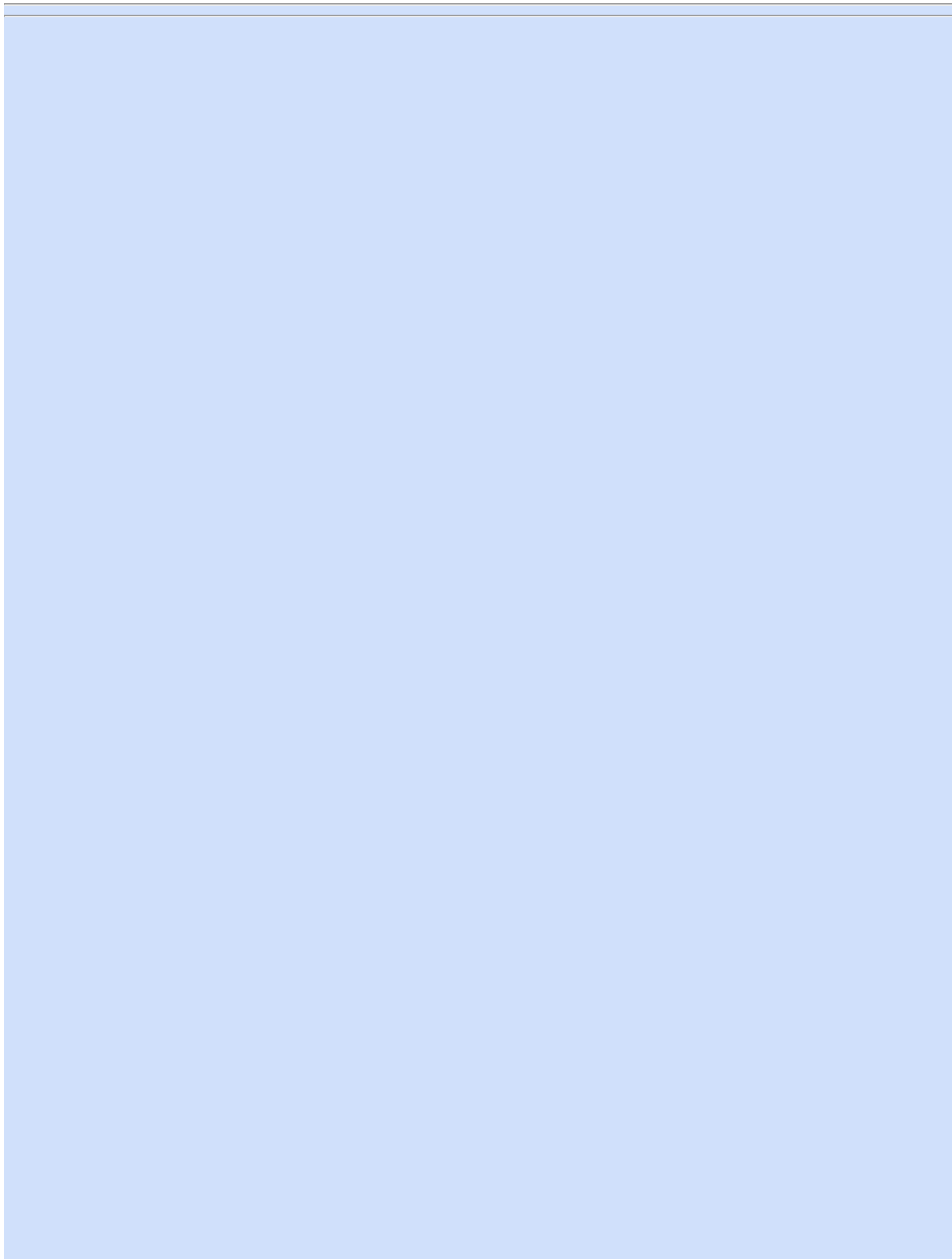
At 06:03 PM 12/15/97 EST, JoySafari wrote:

>What issues do you think would be worthwhile? I am interested in knowing what
>you believe is a topic that might make a change... since I am at a loss for
>any topics and quite frankly, I am close to thinking that my chances of
>igniting change(s) are hopeless. On the other hand, I am studying the
>writings on courage and on fearlessly defending the Faith since I think they
>will only change when and if they want to - period - and this sort of thing is
>similar to a lot of male egos I have come across: if you don't let _them_
>think that it's their own idea that they come up with, then it's hopeless.

>
>In a message dated 97-12-13 07:43:47 EST, jrcole@umich.edu writes:

>
><< There are some issues on which it is worthwhile writing to them. This is
>not one of them. My advice: Do your own thing as long as you can.

>
> >>
>
>



The Baha'i Faith & Religious Freedom of Conscience

Dear Mr. Glaysheer,

Last Saturday I published a first article regarding David Kelly and the possible influence the Baha'i-movement might have had on his work. I enclose in this e-mail the article. It's written in Dutch, but the content is based mainly upon quotes and resources you gave me and my own study of Bahai-documents from their library. The bottom line is that more research into Kelly's Baha'i-past is the least the Hutton-inquiry could do in order to shed light on some very puzzling questions one asks after reading and analysing public available information. I am intending to continue work and research on this issue, and keep you updated.

Kind regards,
Maarten

Article published in *De Morgen*, 06-09-2003, by Maarten Rabaey

[*De Morgen*: Is a quality newspaper with a progressive and pro-Belgium oriented editorial board. It is published by De Persgroep, which also publishes Het laatste Nieuws and is printed daily on 41.000 copies.]

Duistere krachten in het hoofd van Kelly
Het werd wel eens vermeld in een klein zinnetje in een Britse krant,
maar niemand stond er tot nu toe echt bij stil. De Britse VN-wapeninspecteur David Kelly, die ten grondslag lag aan een omstrede
BBC-reportage over het 'aandikken' van Blairs dossier over Saddams
massavernietigingswapens, was lid van de Baha'i-religie. Een sekte,

zeggen haar eigen dissidenten, met een bizarre hidden agenda in Irak.

Waren dit de 'hogere krachten' waar Kelly net voor zijn dood over sprak?

Maarten Rabaey bericht.

Afgelopen maandag getuigde Janice Kelly, weduwe van David, voor de

Hutton-commissie die de omstandigheden van zijn zelfmoord op 18 juli

onderzoekt. In de zaal kon je een speld horen vallen toen de vrouw, die

aan artritis lijdt, via een videoverbinding met haar huis in Oxfordshire

haar getuigenis aflegde. Na over de wetenschappelijke carrière van David

te hebben gepraat, sneed openbaar aanklager James Dingemans het geloof

van David Kelly aan.

- 'We hebben gehoord dat Dr. Kelly een lid werd van het Baha'i-geloof.

Weet u daar iets van?'

- 'Heel weinig maar. Hij hield dat heel privé, voor hemzelf. Het was pas

een paar jaar geleden, misschien vijf of zes jaar, dat ik me realiseerde

dat hij de koran las. Hij werd zachter in de omgang. In zekere zin ging

hij door een spirituele openbaring. Hij las heel veel over het onderwerp

en ontmoette een paar mensen. David ging zeker naar een paar

ontmoetingen in onze regio, tot zowat twee jaar geleden.

Daarna nam het geleidelijk af."

- 'Daarna nam het geleidelijk af?'

- 'Ja, op het gebied van vergaderingen. Zijn geloof verminderde niet.

Dat was zéér belangrijk voor hem, tot op het einde. Geloof ik toch.'

- 'Weet u waarom het geleidelijk afnam?'

- 'Ik denk dat de structuur van gebedswakes in onze regio veranderde. In

plaats van grotere groepen beperkten de ontmoetingen zich tot contacten

met twee of drie mensen. Hij vond dat minder comfortabel.'

Doel van de sekte: Bagdad

Janice Kelly kende niet de hele waarheid. Of werd daar niet om gevraagd

door de openbare aanklager. Of wou ze niet aansnijden.

David Kelly was

veel meer betrokken bij de wakes van zijn geloof dan de

buitenwereld
aanneemt. Eind juli lekten al de eerste berichten uit over
een speech
die Kelly op 5 oktober 2002 gaf voor een dertigtal Baha'i-
leden in
Oxfordshire. Daar drukte hij volgens de aanwezigen zijn
bezorgdheid uit
over de "interpretatie" van inlichtingen uit het
regeringsdossier van
september over Saddams massavernietigingsarsenaal.
Kelly, die in 1999 lid werd van de vijfduizend gelovigen
tellende Britse
Baha'i-gemeenschap, gaf zijn toespraak ten huize van
Geeta en Roger
Kingdon, in Abingdon, Oxfordshire. Hij sprak gedurende
veertig minuten
en gaf zelfs een slide-presentatie over zijn werk als
wapeninspecteur in
Irak. Hij eindigde met een vraag--en-antwoordsessie over
het dossier,
dat tien dagen daarvoor openbaar was gemaakt in een
poging om de
publieke opinie achter de oorlog in Irak te krijgen.
Kingdon verklaarde
na Kelly's dood dat de wetenschapper verteld had dat de
inlichtingen in
het dossier accuraat waren, maar hij zich ongemakkelijk
voelde over de
wijze waarop het document werd geïnterpreteerd.
De spin-doctors van de regering-Blair vertelden de media
immers dat het
rapport bewees hoe het Iraakse leger binnen de
vijfenvierzig minuten
chemische en biologische wapens kon afvuren, dat de
Iraki's aanzienlijke
hoeveelheden uranium uit Afrika konden betrekken en dat
Irak binnen de
één tot twee jaar een kernwapen kon produceren, als
Saddam de nodige
splijtstoffen kon verzamelen.
BBC-journalist Andrew Gilligan gooide eind mei de
knuppel in het
hoenderhok door in het ochtendprogramma Today van
Radio 4 te melden dat
"anonieme, welingelichte, bronnen" meenden dat het
dossier om de oorlog
aanvaardbaar te maken voor het volk "aangedikt" was.
Dat was, in zekere
zin, ook de visie van Kelly, die met de BBC had gesproken.
Roger Kingdon verklaarde in de Britse pers dat Kelly
"ambigu" bleef over
wie hij schuldig achtte aan de foute interpretatie van het
dossier: de

regering, de media of beide. Het Hutton-onderzoek, dat deze week zijn eerste sessie verhoren afrondde, zal daar vanaf volgende week verder uitsluitsel proberen over te krijgen. Het antwoord op één vraag zal het onderzoek alvast niet kunnen geven. Waarom gaat een 59-jarige wetenschapper met een rijkgevulde carrière op een zucht van zijn pensioen drie kilometer van huis tegen een boom aan zitten, slikt hij het artritismedicijn co-proxamol van zijn vrouw en zet hij zijn boyscoutsmes in zijn linkerpols? Volgens critici houdt het Hutton-onderzoek te weinig rekening met zijn Baha'i-geloof. Kelly, het echtpaar Kingdon, en de andere aanwezigen deelden immers meer dan alleen maar geloof. Ze deelden een religieuze organisatie met een hogere missie, waarvan einddoel in Bagdad ligt.

Door zijn vele reizen als wapeninspecteur naar de Iraakse hoofdstad, werd Kelly door zijn geloofsgenoten beschouwd als een bevoorrechte getuige. In het dictatoriale Irak van Saddam, waar godsdienst werd onderdrukt, kon hij immers in de voetsporen treden van Baha'u'llah (Arabisch voor 'Gods Glorie', mr). Deze Perzische edelman vluchtte halfweg de negentiende eeuw naar Bagdad na een gevangenschap in Teheran, waar hij een visioen kreeg over 'Gods wil voor de mensheid'. Baha'u'llah zag zich als een nieuwe boodschapper die de tegenstrijdigheden uit de nalatenschap van Mozes, Boeddha, Jezus en Mohammed moest verzoenen. Veertig jaar lang liet hij geschriften na over zijn mens- en maatschappijbeeld die vandaag als de basis worden gezien van het Baha'i-geloof, dat wereldwijd al vijf miljoen aanhangers telt in 200 landen. Hun huidig hoofdkwartier bevindt zich in het Israëliische Haifa maar vooral Bagdad heeft voor de Baha'i een enorme symbolische betekenis. Naast het 'Huis van Baha'u'llah' claimen ze er ook het eigendomsrecht van de 'Tuin van Ridvan' (Paradijs), een

plek aan de
oevers van de Tigris waar hun stichter in 1863 na twaalf
dagen meditatie
openbaringen kreeg.
Dat Kelly zijn wetenschappelijke opdracht voor de VN-
wapeninspectieteams
en de Britse regering heeft laten beïnvloeden door de
Baha'i lijkt in
eerste instantie vergezocht. Toch wordt ze vandaag wel
aannemelijk
gemaakt door dissidente Baha'i, die al enkele jaren
vaststellen hoe hun
liberale en mystieke filosofie steeds meer gedomineerd
wordt door een
fundamentalistische, sectaire, strekking.
Een dissident spreekt

"De bemoeienis van de Baha'i-administratie in Dr. Kelly's
werk zou
ernstig overwogen en onderzocht moeten worden", zegt
FG
in een gesprek met De Morgen. Glaysher is een
Amerikaanse academicus uit
Michigan, en lid van de Baha'i sinds 1976. "Alle Baha'i
worden geacht
volledig gehoorzaam te zijn als hen iets wordt gevraagd.
Kelly zal geen
uitzondering op die regel geweest zijn. Integendeel. De
fundamentalisten
binnen onze beweging hebben wellicht zelfs wat meer met
hem gewerkt
omdat hij zo'n waardevolle bekeerling was, in navolging
van Baha'u'llahs
uitspraken over prominenten."
In de internetbibliotheek van de Baha'i zijn inderdaad
talrijke
geschriften terug te vinden van Abdul-Baha, Baha'u'llahs
zoon die het
roer van hem overnam van 1892 tot 1921, zoals 'The
Importance of Guiding
Distinguished Souls to the Cause' - 'Het Belang om
Befaaamde Individuen
naar de Zaak te Leiden'.
De 'Zaak' van de huidige Baha'i wordt vandaag niet meer
bepaald door
profeten, maar door het zogenaamde Universal House of
Justice in Haifa.
Deze interne verkozen instelling bemoeit zich officieel niet
met
politiek, maar dat wijzen de dissidenten met talrijke
voorbeelden van de hand.
"Hoewel de religie geregeerd wordt door een verkozen
instelling hoeft

die geen verantwoording af te leggen aan het electoraat", schreef ex-Baha'i Karen Bacquet in het vakblad van de American Family Foundation: "Meer, het hoogste instituut wordt geacht onfeilbaar te zijn. Achter de liberale en sociale uitstraling schuilt een autoritaire leidersschapsstructuur. Conformiteit wordt afgedwongen door intimidatie, sancties, excommunicatie en verstoting uit angst voor een interne vijand. Baha'i worden aangespoord zoveel mogelijk persoonlijke offers te brengen. Hoewel ze aangespoord worden zich te mengen onder de andere godsdiensten worden de huidige wereldsystemen, inclusief de westerse democratie, gezien als inferieur aan het systeem van Baha'i-bestuur en aanzien als gedoemd om te verdwijnen."

De 'Zaak' wordt vastgelegd in Vijfjarenplannen. Glaysher tipt aan dat het heroveren van Irak en de heilige plaatsen van Baha'u'llah voor het geloof een topprioriteit is. De Baha'i-leiding heeft daarom, wars van zijn pacifistische filosofie, nooit de Amerikaans-Britse inval in Irak veroordeeld maar eerder aangemoedigd. Dat stelt ook een boodschap van het House of Justice naar aanleiding van het Ridvan-feest, in mei van dit jaar: "De gevolgen van de oorlog in het Midden-Oosten zijn niet minder significant voor de vooruitgang van onze gemeenschap van de Allergrootste Naam dan de evolutie van de globale samenleving. Dat de gebeurtenissen van deze crisis direct een gebied beïnvloeden met een rijke Baha'i-erfenis zoals Irak, springt in het oog." 'Duistere krachten'

Aanhangers werden door de Britse en Amerikaanse nationale leiding, in een rondschrijven aangespoord níet te gaan betogen tegen de oorlog. Vreemd, voor een religie die zich als pacifistisch laat omschrijven. Meer, de geschriften van de Baha'i lijken het principe van Amerika's

preventieve oorlog door de vingers te zien. Ze stellen dat "een verovering een lovenswaardige zaak kan zijn, en er tijden zijn waarbij oorlog de machtige basis wordt van vrede." Lovenswaardig wordt de oorlog ook voor de beurs van de Baha'i, zegt Glaysher. "Het Huis van Baha'u'llah en de Tuin van Ridvan zijn sleutelsites. De vastberadenheid om zich het eigendomrecht toe te eigenen en er nieuwe pelgrimsoorden van te maken zijn door de Baha'i al vaak aangekondigd. Het is goed mogelijk dat men op het verhoogde inkomenspotentieel aasde. Er zijn in het laatste decennium conflicten ontstaan binnen de Baha'i over geld, over wiens reisagentschap de boekingen krijgt voor de pelgrimstochten naar Haifa. Onlangs nog werd 700.000 dollar gestolen door de schatbewaarder van de beweging in Houston. De site in Bagdad is razend belangrijk voor de beweging."

In de laatste Ridvan-boodschap werden de leden aangespoord geld in te zamelen voor het World Center Endowment Fund. Er is sprake van "noodzakelijke uitgaven" die dringend moeten worden gedekt. Kelly, die schatbewaarder was in zijn Baha'i-gemeenschap, was hier zonder twijfel van op de hoogte. FG: "Ik denk dat het uiterst naïef zou zijn om te denken dat Kelly níét onder immense druk van de Baha'i kwam te staan om de oorlog mee te laten goedkeuren. Maar het is aan Lord Hutton om te beslissen wat Kelly's visie was. Na 27 jaar lidmaatschap weet ik heus wel hoe binnen de Baha'i naar de gunst van prominenten wordt gedongen en hoe ze overtuigd worden. Op manieren die je je als buitenstaander niet kan voorstellen." Kelly verkoos zichzelf een definitieve stilte op te leggen. De verontrustende uitspraken binnen zijn familie en onder collega's over "duistere krachten die aan het werk waren" roepen nu vragen op. Met

deze woorden leek Kelly - uiteraard - te doelen op de Britse inlichtingendiensten of Blairs spin-doctors. Wie vertrouwd is met de machtscenakels van de Baha'i is geneigd een mogelijke andere lezing te zien. Dissidenten van de beweging zoals Glaysheer noemen het goed mogelijk dat Kelly op een of andere manier geïntimideerd werd als een 'convenant-breker', zoals de Baha'i zijn interne dwarsliggers noemt, omdat hij 'de Zaak' in een slecht daglicht kon stellen. Zijn geloofsgenoten uit Oxfordshire hebben ondertussen per brief een spreekverbod gekregen. Alle communicatie verloopt via de secretaris, Barney Leith, die tot dusver ook als enige Baha'i gehoord is door de commissie-Hutton. Hij zei dat Kelly ten huize van de Kingdons niet over het septemberdossier had gesproken, in tegenstelling tot wat het gemuilkorfde echtpaar vertelde. Leith verklaarde eerder niet te weten of de wetenschapper zelfmoord pleegde uit een of ander schuldbesef, maar voegde er raadselachtig aan toe dat "de leer van de Baha'i sterk het belang benadrukt dat... iemand zijn woord houdt." Kelly deed dat op een angstaanjagend berekende manier. Tijdens de Hutton-hoorzitting op 21 augustus haalde de Britse diplomaat Richard Broucher een e-mail boven waarin Kelly "de vrees uitdrukte dat zijn Iraakse contacten zich na een invasie verraden zouden voelen en dat sommigen gedood konden worden als gevolg van zijn acties". Toen Broucher vroeg wat er dan zou gebeuren, schreef Kelly terug met de woorden: "Ik zal dan waarschijnlijk dood in het woud worden teruggevonden."

A crude computer translation

Dark strengths in the head of Kelly it was sometimes mentioned in small zinnetje in a British newspaper, but nobody stood there so far real at

quiet. The British vn-wapeninspecteur David Kelly, who
 lay Bbc-reportage
 controversial at basis to concerning ' thickens ' of Blairs
 file concerning
 Saddams mass destruction weapons, was member of
 Baha'i-religie. A sect, says
 its own dissidents, with bizarre hidden agenda in Iraq.
 This were ' higher strengths ' where Kelly exactly for its
 dead concerning
 spoke? Reported at Rabaey.
 Last Monday testified Janice Kelly, examine widow of
 David, for
 Hutton-commissie the those circumstances of its suicide
 on 18 July. In the
 room you could hear a speld falls then the woman, who
 suffers from arthritis,
 by means of a video connection with its house in
 Oxfordshire its deposition
 took off. After concerning the scientific career of David to
 have talked,
 public indicter cut James Dingemans the belief of David
 Kelly.
 - We have heard that Dr. Kelly a member became of
 Baha'i-geloof.
 Weet you of it something? - Very little but. He kept that
 very private, for
 himself. It just a couple had been suffered year, perhaps
 five or six years,
 which I realised myself that he read the koran. He became
 more gently in the
 ambulatory. In a certain way he went by a spiritual
 revelation. He read as
 lot of concerning the subject and met a couple people.
 David went certainly
 to a couple meetings in our region, up to zowat two years
 suffered.
 Afterwards it decreased gradually.- Decreased '
 afterwards it gradually?' -
 Yes, in the field of meetings. To be belief diminished not.
 That was zéér important for him, to on end. I nevertheless
 believe.- ' Weet
 you for which decreased it gradually?' - I think that of
 speech vigils in
 our region change the structure. In place of larger groups
 set limits the
 meetings to contacts with two or three people. He found
 that less
 comfortably. Aim of the sect: Bagdad Janice Kelly did not
 know complete
 truth. Or it was not asked there for by the public indicter.
 Or she did not
 want cut. David Kelly the much more had been involved in
 the vigils of its

belief then outside world adopts. By the end of July leaks already the first bulletins concerning speech which Kelly on 5 October 2002 spent for about thirty Baha'i-leden in Oxfordshire. There he expressed himself mass destruction arsenal according to the people present its concern concerning the "interpretation" of information from the government file of September concerning Saddams.

Kelly, which became in 1999 member, of the five thousand gelovigen counting British Baha'i-gemeenschap, gave at huize van Geeta and Roger Kingdon to its speech, in Abingdon, Oxfordshire. He spoke during forty minutes and even gave slide-presentatie concerning its work as a weapon inspector in Iraq. He finished with a question -- en-antwoordsessie concerning the file, which ten days for that public had been made in a attempt the public get opinion behind the war in Iraq. Kingdon explained after Kelly's dead that the scientist had told that the information in the file was accuraat, but he felt himself uncomfortably concerning the way in which the document was interpreted.

Spin-doctors of regering-Blair told to the media that the report proved how the Iraqi army could fire chemical and biological weapons, which the Iraki's considerable quantities uranium from Africa could involve and that Iraq within the one up to two years a nuclear weapon could produce within the forty-five minutes as Saddam the necessary splijtstoffen could collect.

Bbc-journalist Andrew Gilligan threw by the end of May the pole-axe in the hoenderhok by communicating that in the morning programme to Today van Radio 4 "anonymous, well-informed, sources" thought that the file was to make the war acceptable for the people "thickened". That was, in a certain way, also the vision of Kelly, which had spoken with the BBC.

Roger Kingdon explained in the British press that Kelly "ambiguously" remained concerning he who he considered guilty to the wrong interpretation

of the file: the government, the media or both. Hutton-onderzoek, which these yielded its first session interrogate wound up, will try get there as from next week further definite answer. The answer on one question it research in advance is able give. Why does a 59 person whose birthday it is will sit scientist with rijkgevulde career on a sigh of its pension three kilometres of house against a tree to, does swallow he the artritismedicijn proxamolproxamol proxamol of its woman and does put he is boyscoutsmes in its linkerpols? According to critici Hutton-onderzoek take into account too little with its Baha'i-geloof. Kelly, the couple shared Kingdon, and the other people present more than only belief. They shared a religious organisation with a higher mission, of which end aim in Bagdad lies.

By its vele travel considered as a weapon inspector to the Iraqi capital, Kelly were belief-enjoyed by its as favoured getuige. In the dictatorial Iraq of Saddam, where religion was oppressed, he could step in the foot tracks of Baha'u'llah (Arab for ' god glorie ', Mr.). This Persian edelman escaped half-way the nineteenth century to Bagdad after a captivity in teheran, where he got a visioen concerning ' god wants for humanity '. Baha'u'llah saw yourself as a new messenger who the contradictions from the heritage of Mozes had reconcile, boeddha, Jesus and Mohammed. For forty years he left writings after concerning its people - and society picture which as the basis are seen today of Baha'i-geloof, which worldwide already five millions partisans count in 200 countries. Their current hoofdkwartier is itself in the Israeli Haifa but especially Bagdad has an enormous symbolic meaning for the Baha'i. Beside the ' house of Baha'u'llah ' they claim there also the eigendomsrecht of the ' garden of Ridvan ' (paradise), a spot to the banks of the tigris where their

founder in 1863,
 got revelations after twelve days meditation.
 That Kelly its scientific task for Vn-wapeninspectieteams
 and British
 government has let influence by the Baha'i seems in the
 first place
 far-fetched. Toch she is made today, however, plausible
 dissidente Baha'i,
 whom already some years determines their liberal and
 mystic philosophy is
 how more and more dominated by fundamentalist,
 sectaire, scope.
 A dissident speaks The intervention of Baha'i-
 administratie in Dr. Kelly's
 will consider work seriously and examined must become,
 Frederick say
 Glaysher in a conversation with the morning. Glaysher
 have been an American
 academician from Michigan, and member of the Baha'i
 since 1976. Become all
 Baha'i to have considered entirely obedient as them
 something it is asked.
 Kelly no exception on that rule will be is. On the contrary.
 The
 fundamentalisten have our movement possibly even what
 more with him worked
 because he was such a valuable bekeerling, in imitation of
 Baha'u'llahs
 judgements concerning prominent people. In the
 internetbiblioteek of the
 Baha'i indeed many writings are retrieve of Abdul-Baha,
 Baha'u'llahs zoon
 who took over the rudder of him from 1892 up to 1921,
 such as ' The
 Importance or Guiding Distinguished Souls to the Cause ' -
 ' the importance
 for famous individuals to the matter in Leiden ' .
 The ' matter ' of the current Baha'i is today no longer
 stipulated prophets,
 but by the so-called Universal house or Justice in Haifa.
 These internal did not prefer institution interfere
 themselves officially
 with politically, but that rejects the dissidents with many
 examples.
 "although the religion is governed by a preferred
 institution must that no
 give account to the electorate", ex-Baha'i wrote riding
 Bacquet in the
 profession booklet of the American Family foundation: The
 more, highest
 institute becomes to have considered infallible. Behind
 liberal and social
 irradiation authoritarian leidersschapsstructuur hide.

Conformiteit are enforced intimidation, sanctions, excommunicatie and verstoting fear for an internal enemy. Baha'i are exhorted as much as possible personal sacrifices to bring. Although they are exhorted to mix itself under other religions the current world systems are considered, including Western democracy, as inferior to the system of Baha'i-bestuur and look such as are doomed to disappear. The 'matter' is set out in five year plans. Glaysher exact to that reconquering Iraq and the saint places a top priority of Baha'u'llah for the belief is. For this reason Baha'i-leiding, true of its pacifist philosophy, Amerikaans-Britse have never condemned the irruption in Iraq but rather encouraged. That puts also a message of house or Justice as a result of Ridvan-feest, in May of this year: The impact of the war in the Middle East is not the less significant for the progress of our community of the greatest name then evolution of the overall society. That the events of this crisis directly influence an area with rich Baha'i-erfenis such as Iraq, catch the eye.' dark strengths ' Partisans by the British and American national control, in a circular being exhorted niet to will demonstrate against the war. Strangely, for a religion which defines himself as pacifist late. The more, writings of the Baha'i seem the principle of Amerika's preventive war seeing the fingers. They state that a conquest can a laudable matter be, and there, are times where war the powerful basis becomes of peace. Laudably the war also becomes for the grant of the Baha'i, says Glaysher. The house of Baha'u'llah and the garden of Ridvan is key sites. The vastberadenheid has been already frequently announced to eigenen itself the eigensdomrecht and new pilgrim harbours to make by the Baha'i. It is well possible that one had one's eye on on the raised inkomenspotentieel. There have arisen in the last decade conflicts within the Baha'i concerning

money, concerning whose travelling agency gets the charges for the pilgrim excursions to Haifa. Recently still became 700.000 dollars stolen by of the of the movement in Houston. The site in Bagdad is furious important for the movement. In last Ridvan-boodschap the members were exhorted money in at zamelen for the World Center Endowment Fund. There is talk of "necessary expenditure" that urgent must be covered. Kelly, which of the was in its Baha'i-gemeenschap, were informed of this without doubt. FG: I think that it would be extremely naive think that Kelly let approve niét under immense very of the Baha'i came to stand the war. But it is to Lord decide hut barrel what Kelly's vision were. After 27 years membership weet I heus, however, how it is sollicitte within the Baha'i to the grace of prominent people and how they are persuaded. In manners which you yourself if buitenstaander cannot present. Kelly preferred themselves a definite imposing silence. alarming judgements its family and under colleagues concerning "dark strengths which were to the work" recall now questions. With these words seemed Kelly - of course - aim on the British information services or Blairs spin-doctors. He who it is trusted with the machtskenakels of the Baha'i is inclined a possible other see reading. Dissidents of the movement such as Glaysher call it well possible that Kelly in or an other manner were intimidated as a ' covenant-breker covenant-breker covenant-breker ', as the Baha'i are internal cross-pieces call, because he could put ' the matter ' in a bad daglicht. To be belief-enjoyed Oxfordshire have in the meantime got a spreekverbod by letter. All communication goes by means of the secretary, Barney Leith, who is so far also heard as some Baha'i by commissie-Hutton. He said that Kelly had not spoken at huize of the Kingdoms concerning the September file, in contrast to what the gemuilkorfde couple told. Leith explained rather if not to know the scientist committed

suicide from or an
other debt notion, but joined enigmatic that the leathers
of the Baha'i
strongly emphasise the importance that... keeps someone
its word. Kelly did
that in a terrifying calculated manner. During Hutton-
hoorzitting on 21
augusts obtained the British diplomat Richard Broucher a
e-mail above in
which Kelly expressed themselves "apprehension that
Iraqi contacts have been
betrayed themselves after an invasion would feel and that
some could be
killed as a result of its action".
When Broucher asked what would happen then, Kelly
wrote back with the words:
I will be retrieved then probably dead in the
forest.

[EVIDENCE grows... Dr. David Kelly & the Baha'i Faith](#) >
Bahai in Politics

Roger Kingdon versus Barney Leith's Account
<https://fglaysher.com/bahaicensorship/Kelly100502.htm>

Mai Pederson (Al-Sadat) Arab Kuwaiti American Baha'i
<https://fglaysher.com/bahaicensorship/KellyMai.htm>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Help preserve these documents for study by future bahai scholars!

DSL or Cable Modem Recommended. 130+ Megabytes. Includes all Archives.

<https://fglaysher.com/bahaicensorship/archives/BahaiCensorship.zip>

Successfully Scanned with Anti-Virus Software before and after zipping

Google Archive for

[alt.religion.bahai](https://groups.google.com.au/group/alt.religion.bahai)

<https://groups.google.com.au/group/alt.religion.bahai/about?hl=en>

[talk.religion.bahai](https://groups.google.com.au/group/talk.religion.bahai)

<https://groups.google.com.au/group/talk.religion.bahai/about?hl=en>

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The Baha'i Faith & Religious Freedom of Conscience

I provide the "headlines" below for newcomers and Bahais on talk.religion.bahai and alt.religion.bahai. Otherwise, other than my periodic reposts to preserve the historical record, I expect to be posting less frequently, having learnt during the last years, since fall 1996, what I needed to know about my fellow Bahais and the uhj....

I am content to have played a central role in the propagation or creation of alt.religion.bahai and talk.religion.bahai, forums where others of all points of view and persuasions may now speak freely about the Bahai faith.

Should anything be posted that might be especially suitable for my website, I'd appreciate someone emailing a copy to patrick_Henry@bigfoot.com with "Bahai" in the subject line.

Unlikely as it may be, should the uhj come to its senses and abolish "review," I'd appreciate someone informing me to that effect....

In the meantime, I must return to my literary interests, prepared for, and now accepting, a more arduous psychomachia....

Others will have to step forward....

Patrick Henry.... The Bahai Faith & Religious Freedom of Conscience: bahai.htm

Newcomers might want to start here:

The Baha'i Technique Essential Reading

soc.religion.bahai - Brief Quotations Documenting Censorship

alt.religion.bahai & talk.religion.bahai FAQ(Frequently Asked Questions)

Bahais on AOL Late 1998 & early 1999

Bahai Attacks I & II Fall & Spring 1999

Bahai Threats of Lawsuits During Spring 1999

Discussion Agenda for Talk.Religion.Bahai (Topics Bahais never discuss)

Continuing Harassment 1/31/2000

To uhj 12-10-1999

To the Universal House of Justice - July 24, 1998

To the Universal House of Justice - March 31, 1997

Juan Cole surveys the major incidents of Bahai censorship:

"The Baha'i Faith in America as Panopticon, 1963-1997"

"The Universal Declaration of Human Rights and the Baha'i Scriptures"

Assorted Controversial Documents

"A Modest Proposal" 1987 David Langness

"The Service of Women" 1988 Several authors

[Bahai] "Psychiatrist cuts deal on sex assault charges" 4/94 re Dr. Danesh

The Majnun Post 2/7/96 (On talisman) John Walbridge

The Pickering Tape 4/96

"Crisis of Faith" 5/15/96 Steven Scholl

Letter: Stephen Birkland, Continental Board of Counsellors 7/16/96

"Baha'i Leaders Vexed by On-Line Critics" Winter 1997

Stephen Scholl re the suppression of Dialogue Magazine 1997

Mark Towfiq's NO Vote Campaign on BCCA mailing lists 3/12/97

Michael McKenny - uhj throws him out of the Bahai faith 7/97

BCCA Collusion Suppressing talk.religion.bahai Fall 1997

Susan Maneck's NO Vote Campaign on AOL 12/7/98

Nima Hazini - ex-Bahai - NSA warns Australian Bahais 11/4/97

Nima Hazini - ex-Bahai - his response to Bahai NSA Surveillance 9/7/99

My case - a letter to my friends 7/28/99 Terry Culhane

Juan Cole, Dismissal of NSA Member Judge James F. Nelson... April, 1999A

Brief History of Douglas Martin, member, uhj 1/31/00

"Suppression and Distortion in . . . Baha'i Literature" Vance Salisbury

How "Review" acts as Censorship 3/28/00 Alison Marshall re Bahai World

Alison Marshall - "Removed your Name from Membership Rolls" 3/29/00 Full

Text of UHJ's Letter of April 7, 1999

Juan Cole, "Commentary" on UHJ's "outburst of vehement ignorance"

Letter of Resignation - Paul Dodenhoff, Assistant to the Auxiliary Board

Universal House of Justice

From the UHJ: 14 October 1997

From the UHJ: 19 December 1997

To the UHJ: December 21, 1997

Newspaper Articles/Releases

"Critics chafe at Baha'i conservatism" IRA RIFKIN c.1997 Religion News Service "Such Freedoms": New York Times, January 1998 NSA

Media Release 12/6/1998

For the full text of the messages above, see bahai.htm

Professor Juan Cole, of the University of Michigan, discusses related issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997," which surveys the many, many incidents of censorship and oppression that have taken place in the Bahai faith during the last decade or more:

<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

Also see:

Juan Cole, "Commentary" on UHJ's "outburst of vehement ignorance" Outburst.htm

Letter of Resignation from Paul Dodenhoff, Assistant to the Auxiliary Board
LetterResignationPD.htm

I believe it is the counter on my website, registering over 17,000 hits as of early May 2000, that inspires the desperate, futile efforts of my fellow Bahais to silence and discredit me, as well as their fanatical attempts to suppress any possible knowledge of the truth documented there.

In February 2000, I filed a police report regarding a variety of items and placed a trace on my telephone line. Other actions have been taken.

While my fellow Bahais continue to attack, harass, malign, and slander me on talk.religion.bahai, alt.religion.bahai, AOL, and elsewhere, falsely accusing me of "spamming," of misrepresenting the intrigues of the "universal" house of "justice" to silence and ostracize people, of being mentally unstable and so on, it has been widely observed by other Bahais and non-Bahais that Bahai fundamentalists routinely refuse all discussion of the facts and EVIDENCE of the oppression and tyranny committed by the uhj.

Those interested in impartially judging my sanity and background for themselves may find my bio helpful:
<https://fglaysher.com/bio.htm>

The non-Bahai observer might want to give careful consideration to the probability that the uhj itself supported and encouraged this person in his continual harassment of me since I notified them of

his actions on January 30, 2000, receiving back confirmation of their receipt of my message, while he continued hounding me for weeks. The three-plus year record of Bahai tyranny, on my website, documents that fundamentalist Bahais have gone from one attempt to another in the hope of silencing me and many, many others.

On January 30, 2000, I wrote to the uhj:
A Bahai continues to harass me despite my polite requests that he cease emailing me his insults and threats. I hold the uhj directly responsible for the actions of this and other Bahai fanatics. The uhj routinely inspires this type of fundamentalism in my fellow Bahais and then uses them to suppress and control others.

I shall be sending a copy of this message to the uhj along with the individual's name and email address.

As a member of the Bahai faith since 1976, I have every right to express my conscience and beliefs as both Baha'u'llah and Abdul-Baha guaranteed their followers....

--

Patrick Henry.... "Give me liberty or give me death!"
The Bahai Faith & Religious Freedom of Conscience:
bahai.htm

----- Original Message -----

From: Bahá'í World Centre <secretariat@bwc.org>
To: <EarthrisePress@hotmail.com>
Sent: Sunday, January 30, 2000 11:09 AM
Subject: RE: Bahai>>> Continuing Harassment

Dear Friend,

This is an automated acknowledgement.

Your message has been received at the Bahá'í World Centre.

Electronic Communications Operation,
Bahá'í World Centre

When I asked him to desist, he spammed my account with a dozen copies of this message:
>I will post you and I will stand behind everything I wrote.....

One of his earlier messages was:

> You have truly mastered the high-tech form of rhetorical masturbation.

> You continue to post the things which seem to excite you the most to people

> who don't really care what you are posting. It is a shame that you feel

> that this has become such a deep seated motivation for so much of your

time. I have heard all the drivel you are posting, before, and it has always come

> from individuals who have had their hand slapped for one reason or another.

> Get over it. The Baha'i Faith is divine and nothing you can say (mostly

> imagination) can ever effect it in the least. You will never have the

> opportunity to understand the significance of the UHJ or its members in

> your lifetime. Jealousy takes all forms. Why not stick to an area of your

> expertise and get out of this one? No one here cares anymore about you or

> your fantasies.

"Mark Elderkin" <elderkin@nor.com.au> wrote in message
news:JuXu4.20\$1j4.2147@nsw.nnrp.telstra.net...

>

> > It was a common stratagem of the Soviets and

> > their academic puppets in the West to smear

> > the characters and reputations of people who

> > had the courage and honesty to confront the reality

> > of the use of terror and tyranny by Stalin and his

> > ilk.

> >

> > Comparably speaking, it will require a great effort on

> > the part of those interested in the truth about the

> > current Bahai uhj if they are not to be misled by my

> > fellow Bahais and their deceptions on talk.religion.bahai

> > and elsewhere.

>

> It is nice to see that Fred can actually write a real posting here. Now
if we can get Fred to quit cross-posting to people who don't want to here
or see of him. I have an idea. I think Fred needs to quit hiding behind his

> usual spam postings of Patrick Henry. So here goes..... 'give me

> liberty or,

> give Fred a call:

> xxxXXXX

> and as you can see, I have cross-posted this to all of Fred Preselected

> news-servers. Let your fingers do the walking.

> Mark

"Mark Elderkin" <elderkin@nor.com.au> wrote in message
news:hH1v4.125\$1j4.6711@nsw.nnrp.telstra.net...

> Pat and all others concerned,

> I probably misstepped the guidelines by posting Freddys Facts

**> but I think it will give Fred a chance to realize that he is not-so
> anonymous anymore and might wish to quit cross-posting. I
understand that
> there are a lot of crazys out there that might not like the things he
> regularly posts and now he can't hide behind his mothers dress. I have
> posted my own phone number before and will always make myself
available
for
> anyones input. Thanks.
> Always Remember... Let your fingers do the walking.
> Mark**

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

**Doug Martin, member of the bahai universal house of justice, Boston Baha'i Center --
Monday, September 23, 2001**

"We have inherited a dangerous delusion from Christianity that our individual conscience is supreme.

This is not a Baha'i belief. In the end, in the context of both our role in the community and our role in the greater world, we must be prepared to sacrifice our personal convictions or opinions. The belief that individual conscience is supreme is equivalent to "taking partners with God" which is abhorrent to the Teachings of the Faith."

<https://www.bahai-library.org/talks/martin.watson.html>

Search for full text. (Edit > Find > "conscience")

Compare Horace Holley, 1925: "**The individual conscience must be subordinated** to the decisions of the elected Spiritual Assembly." Page 74, Ruth White, *Abdul Baha's Questioned Will and Testament*. Beverly Hills: Ruth White, 1946.

Compare: "This attitude of subservience and servility among the believers has been studiously cultivated by Mr. Horace Holley who, in an article . . . writes: *The **individual conscience must be subordinated** to the decisions of a duly elected Spiritual Assembly*. Now, it happens that Abdul Baha thought otherwise, as can be seen in *A Traveller's Narrative*, written as far back as 1874" (91). Mirza Ahmad Sohrab. *The Will and Testament of Abdul Baha, An Analysis*. New York: Universal Publishing, 1944.

Compare Doug Martin and Horace Holley to Abdul-Baha's actual words regarding freedom of conscience

"the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world."

[Karen Bacquet cites other passages by Martin, Peter Khan, and the uhj denouncing individual conscience via Christianity](#)

[Re: Individual conscience...](#) and Martin's statement.
5/12/2002 Prof. Juan Cole, Ron House

[See also Brief History of Douglas Martin](#) 1/31/2000
Juan Cole

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Dmoz & Google Directories Compromised & Censored

<https://fglaysher.com/bahaicensorship/DmozGoogle.htm>

https://dmoz.org/Society/Religion_and_Spirituality/Baha%27ism/

I appeal to DMOZ and Google to intervene and correct the fundamentalist Baha'i bias that has found its way into its directories, in the interest of the very values of open free speech, liberty, and conscience that make DMOZ and Google possible.

Libelous Description:

Obviously, the technical people at DMOZ did not write the Description quoted below, which appears in the DMOZ Bahaism listings. The DMOZ Description for the Reform Bahai Faith, which propagates throughout the Internet, is libelous and represents a fundamentalist interpretation of Baha'u'llah's Teachings and a consistent derision for other denominations, all of which had to have been fed to DMOZ through fundamentalist channels:

"A religious movement espousing the Revelation of Baha'u'llah while opposed to the Administrative Order instituted through the Covenant ordained by Baha'i Scripture and upheld by the Universal House of Justice."

https://dmoz.org/Society/Religion_and_Spirituality/Baha%27ism/Reform_Bahai_Faith/desc.html
(should have a "suggest URL" link)

https://dmoz.org/Society/Religion_and_Spirituality/Baha%27ism/desc.html
(should have its own category: The Reform Bahai Faith)

Both Descriptions are libelous and express a fanatical and fundamentalist Baha'i interpretation of the Reform Bahai Faith, with which neither I nor other Reform Bahais agree, and which is intended to discredit and slander our Faith throughout the world via DMOZ and Google, as well as that of various Baha'is of other denominations. DMOZ and Google should NOT be permitting such fanaticism and FURTHERING it. The 7 million figure is ludicrously inaccurate.

REPLACE ALL Descriptions with something neutral:

"The official web presence of the Reform Bahai Faith. 95 Theses of the movement, statement on liberty, communities, contacts, and links."

In the interest of fairness, it cannot be overemphasized that other Baha'i denominations are similarly being misrepresented in the DMOZ and Google databases.

Non-bahais: If you're unfamiliar with the record of Baha'i fanaticism, please read or skim "The Baha'i Technique":

<https://fglaysher.com/bahaicensorship/technique.htm>

AND > Shunning > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

[Homepage](#)

Why are so many of my friends leaving the Baha'i Faith? What can we do about it?

September 10, 2007 on 2:30 am | In

I am a 30'ish white male in America. I've noticed that many of my Baha'i friends are really struggling with their personal faith these days. There are a variety of reasons for each one. Some have become inactive Baha'is, others have left the Faith entirely and turned to agnosticism or atheism. This trend deeply concerns me. These were young men and women with incredible capacity. They were well-deepened, well-educated, and inspired with zeal and enthusiasm for the Baha'i Faith. They were tremendous assets to the Baha'i community, and I am truly saddened for the loss of their contributions to the Cause.

No excuses

On the surface of it, it is their choice. They are making a decision of their own free will. But on the other hand, I think the Baha'i community does have a role to play in this process. I think the Baha'i community can make it harder for my friends to stay Baha'is, and this is something we can change. Instead of making it harder for them to stay a Baha'i, I believe we can make it harder for them to leave the Baha'i Faith,.

A more complex problem

I would explore all the reasons I think my friends struggle with their personal faith and how the Baha'i community actually makes it harder for them in this struggle, but this blog post would probably take on epic proportions. Suffice it to say that they face many mental tests. Some face tests from their coworkers, others face tests from their higher education environments, others face tests from the other Baha'is and the institutions. Many of them feel like they were betrayed, like they were brainwashed, or taken advantage of in their youth. They were made to believe during youth institutes, study classes, and conferences that the world was black and white, that teaching the Faith and devotion to the Cause were simple equations of personal will triumphing over lesser ideologies, and that if they stayed true to the Baha'i Faith that they could overcome anything. They often adopted Baha'i heroes who they held up as examples of sacrifice, intellectual achievement, and devotion to the Faith.

The double-edged sword of age and experience

As they got older, they found out that the world was not black and white. They found out that even we Baha'is are flawed human beings, that their heroes had flaws, weaknesses, and limitations. They discovered that the problems of the world are far more complex and entrenched than the way they were described in Sunday school, and that the non-Baha'i world also logical explanations for the difficult questions of our time. These other explanations also made sense and were far more elaborate and developed, and often proven with rational and scientific analysis. Finally, many of my friends found out (often to their horror) that they themselves could slip up and fall to moral, spiritual, and materialistic temptations of society. Their black-and-white explanations did not hold and more. Without a more flexible intellectual and spiritual conception of reality, they were left to drift away. This made them question the very foundations of that black-and-white world.

The wrong way to respond

Unfortunately, when they question the foundations of the Baha'i Faith, they were often met with criticism and fear. We have a strange fear of criticism in the Baha'i Faith. We sometimes treat people who have honest doubts about the teachings of the Faith as if they are weak, ignorant, or otherwise lesser. Even worse, sometimes we even get defensive and accuse the doubters of flirting with breaking the covenant. I think there is a better way to deal with this.

Here are some ideas on how we could try to stop this hemorrhage of some of the most intelligent, enthusiastic, and devoted young Baha'is.

1. Create a structured mentorship program

We should create a database of knowledgeable, wise, and educated Baha'is who will offer their services to be mentors to young Baha'is. This mentorship program should be structured so that the young Baha'is have regular contact (via phone, email, Instant Messenger) and arrange regular meetings of mentors and their

mentees. So many of my friends are going off to fancy pants colleges and universities and being sucked into the ivory towers and adopting their professors as their role models. These professors are incredibly self-confident, educated, and secure in their beliefs. Additionally, the professors are often held in a god-like aura by students which only adds to the tests that young Baha'is must face. Other times, young adults go off to work in business environments where their bosses and organizations set up strict hierarchies and achievement milestones that can completely absorb a person's sense of identity and goals in life.

Sending our young Baha'is off to be educated and trained in such environments is often like sending lambs off to the slaughter. Having a strong mentorship program where mentors can help young Baha'is deal with the trials, tests, and difficulties of life; and where mentors can offer encouragement, inspiration, and challenge to the ideologies and established orders of such man-made organizations can help our young Baha'is keep balanced and focused during times of difficult mental testing. These mentors should also be weary of being held up on pedestals for hero worship. Mentors should share their own weaknesses and limitations freely and openly so that the young people recognize that there is no perfect Baha'i life and that we are all in this struggle together. Instead of trying to be a Baha'i hero, mentors should strive to be a friend, a confidant, a supporter, and a guide.

2. Create a safe forum for full and free intellectual debate

We also need to make it safe for people to air their doubts. We need to openly, freely, and honestly debate the things that make people question their own faith. We need an environment where it is encouraged to ask the fundamental questions about what we believe, why we believe it, and why it matters. Currently we have organizations like the Association for Baha'i Studies and annual conferences and retreats that too often pay lip-service to intellectual matters and are more just excuses for people to get together, see friends, and shop for potential mates. Too often the topics at these events are superficial, esoteric, overly-academic, or myopic. Additionally, I fear that we have created an environment of intellectual repression where people who question the system are labeled trouble-makers and outsiders who 'just don't get it.' We need to end this attitude. We could do this by creating journals or periodicals, forums and mini-conferences where young people are directly asked to air their most difficult questions and the community of participants is encouraged to offer Baha'i defenses to those questions. We could create online communities and forums where people are encouraged to ask honest questions and engage in debates on these issues. We could openly ask and re-ask the questions that challenge our Faith and invite new perspectives, new analyses, new approaches to solving them. The days of relying on Abdu'l-Baha's talks alone to defend against the philosophical, sociological, theological, and spiritual questions of the day are passed. This is not to say Abdu'l-Baha was wrong or that His arguments were defective in any way, rather, it is to recognize that we are not dealing with a 19th Century understanding of the world anymore. We have to admit that the world that Abdu'l-Baha was addressing was a very different world than the world of today. We need to build on the works of the Master and find ways to bring His Wisdom and the Wisdom of the Baha'i Writings into the language, mentality, and capacity of our own Age.

3. Encourage people to intellectually explore, define, and defend Baha'u'llah's World Order and its implications for humanity

We also need to give our young people some intellectual challenges. I believe that merely asking them to hold Ruhe study circles and children's classes does not exercise their capacities to their fullest potential. We need to challenge them to define the Baha'i World of the future. We need to challenge them to explore the implications of the teachings of the Baha'i Faith for humanity. We need a constantly growing and evolving body of communal work that excites, inspires, and builds our collective capacities. We need to ask our young intellectuals to propose ways that societies can be re-ordered and re-built, communities can evolve, technologies can be developed, processes can be improved, tactics can be adjusted, and on and on. We can create a brain trust that the Baha'i Institutions of the world can turn to for ideas, solutions, and energy. Our creativity, energy, and capacity for analysis needs to be captured, harnessed, and appreciated in a productive, systematic, and on-going manner. Any Baha'i who wants to participate should be invited, empowered, and encouraged to think about building the Baha'i world.

4. Never leave a fellow soldier behind

Finally, we must not leave our Baha'i brothers and sisters behind. We must do everything in our power to keep them active in the Faith. It is our duty. These young men and women should be treated as treasured resources that must be discovered, cultivated, and harnessed and never left to drift away and be lost forever.

1. This is an interesting idea, unfortunately in the age of Ruhi I doubt you will find any official sponsorship. Perhaps something you could pursue on your own, but I think we all know what happens to projects we pursue on our own.

Cheers, Randy

Comment by Randy Burns — October 2, 2007

2. Thanks for the comment Randy. I was thinking the same thing. That's what inspired the next post actually. Thanks for reading!

Comment by — October 6, 2007

3. I recently left the faith, as of two days ago. I received my letter from the US NSA confirming it. I applaud and approve of what you wrote in this article.

The truth is, it is a two way street. I could have been a better asset to the community I lived in, and they could have been better to me by allowing me to be open and free.

Neither of us are solely to blame for me leaving. In fact, the onus is on me completely. Fortunately, I don't believe in a God that will punish me and send plagues upon me because I don't attach an Arabic word to my identity.

4. By the way, I had a somewhat of a mentor/mentee relationship and I did not like it. So, I don't completely agree with the part about the mentoring. Then again, my relationship with that person sort BECAME a mentor/mentee relationship without me asking for it. So, your idea is probably much different than what I experienced.

Comment by Anonymous — October 10, 2007

5. [I have just become a Baha'i last year in September, and even then, I feel that there are so many tests that really push me towards thoughts of leaving the Faith either soon or later.](#)

[Being a Baha'i and being part of a city where things between the Universal House of Justice and the opinions of other Baha'is are blurred, make things for me difficult, and I feel that there is not enough to be done with creating a Baha'i society where freedom and unity come together. With the repetitions of people being elected on Assemblies, I have always remarked to myself that the Faith is still too young to develop capacities in other people so that they can become voted too...](#)

[But I feel that the more other younger people come into the Spiritual Assemblies, the less rigid the way the Baha'i organisation may become. After all, we must remember that as religion is progressive, so are the minds of those who are part of that religion. Without the ideas and opinions of the younger people influencing the Faith and rather following the blind imitations of our Fathers, we subject ourselves in a state where there is no renewal nor essentially spiritual responses that use the energies of the times.](#)

[There was one woman who suggested putting limitations on the amount of service one does on such Assemblies, and I find that a very good way of reducing the repetitions of the same people on them. Your mentorship program seems like a large-scale program, but if you are able to possibly do so, then I will fully support it!](#)

[And I just have to agree bang-on with our fear of criticism, that it has become equalised to Covenant-Breaking, when really it is a matter of independent investigation of truth. Healthy doubt is sometimes necessary to become stronger in any faith or belief, and without doubt, then there is no search involved. I will not stand and let the intellectual capacities and potentialities that the Faith be muted. But going about it will be the most difficult thing for me to do...](#)

[Allah-u-Abha!](#)

[Comment by Keyvn Bello — October 20, 2007](#)

[This was an inspiring article. I think there are some wonderful ideas here, and the tone is so loving and earnest!](#)

[One thing about Ruhi courses, if you are a facilitator, you can always hold a class with others who share your interests in free discussion and dialogue, and then run a Ruhi course that is full of free inquiry, tough questions, and real heart-to-heart bonding and love. It can be done. Ruhi courses don't have to be, by definition, awful.](#)

[Comment by](#)

[Leave a comment](#)

[Categories:](#)

The Baha'i Faith & Religious Freedom of Conscience

Evil

**25. O SON OF SPIRIT! Vaunt not thyself over the poor,
for I lead him
on his way and behold thee in thy evil plight and
confound thee for
evermore.**

(Baha'u'llah: Arabic Hidden Words, Page: 25)

**We, verily, have commanded you to refuse the dictates
of your evil
passions and corrupt desires, and not to transgress the
bounds which
the Pen of the Most High hath fixed, for these are the
breath of life
unto all created things.**

(Baha'u'llah: The Kitab-i-Aqdas, Pages: 19-20)

**So bewildered are they in the drunkenness of their evil
desires, that
they are powerless to recognize the Lord of all being,
Whose voice
calleth aloud from every direction: "There is none other
God but Me,
the Mighty, the All-Wise."**

(Baha'u'llah: The Kitab-i-Aqdas, Page: 33)

**For how long will ye worship the idols of your evil
passions?**

(Baha'u'llah: The Kitab-i-Aqdas, Page: 34)

**Your evil doings can never harm Us, neither can your
good works
profit Us.**

(Baha'u'llah: The Kitab-i-Aqdas, Page: 40)

**Sorrow not for that which hath befallen thee. Erelong
will God raise
up within thee men endued with mighty valour, who
will magnify My Name
with such constancy that neither will they be deterred
by the evil
suggestions of the divines, nor will they be kept back
by the
insinuations of the sowers of doubt. With their own
eyes will they
behold God, and with their own lives will they render
Him victorious.
These, truly, are of those who are steadfast.
(Baha'u'llah: The Kitab-i-Aqdas, Pages: 78-79)**

**Whenever I ponder my evil doings and Thy
benevolence, my heart melteth
within me, and my blood boileth in my veins.
(Baha'u'llah: Aqdas: Other Sections, Page: 97)**

**Thou seest the Dawning Place of Thy signs veiled by
evil suggestions:
Where are the fingers of Thy might, O Power of the
worlds?
(Baha'u'llah: Baha'i Prayers (US), Pages: 216-217)**

**O would that I were beneath the depths of the earth,
so that my evil
deeds would remain unknown to Thy servants!
(Baha'u'llah: Epistle to the Son of the Wolf, Page: 5)**

**I know not, O my God, which among my evil doings to
mention before the
billowing ocean of Thy favor, nor which of my
trespasses to declare
when face to face with the splendors of the suns of Thy
goodly gifts
and bounties.
(Baha'u'llah: Epistle to the Son of the Wolf, Page: 7)**

**By the righteousness of God! We were in no wise
connected with that
evil deed, and Our innocence was indisputably
established by the
tribunals.**

(Baha'u'llah: Epistle to the Son of the Wolf, Page: 20)

**O ye followers of this Wronged One! Ye are the
shepherds of mankind;
liberate ye your flocks from the wolves of evil passions
and desires,
and adorn them with the ornament of the fear of God.
(Baha'u'llah: Epistle to the Son of the Wolf, Page: 29)**

**And further We have said: "Doth it behoove you to
relate yourselves
to Him Who is the God of mercy, and yet commit the
things which the
Evil One hath committed?
(Baha'u'llah: Epistle to the Son of the Wolf, Page: 54)**

**"This servant and the loved ones of God are perplexed.
On the one
hand the Pen of the Most High hath forbidden all men
to engage in
sedition, contention or conflict, and on the other that
same Pen hath
sent down these most sublime words: `Should anyone,
in the presence of
the Manifestation, discover an evil intention on the part
of any soul,
he must not oppose him, but must leave him to God.'
Considering that on
the one hand this binding command is clear and firmly
established, and
that on the other calumnies, beyond human strength to
bear or endure,
have been uttered, this servant hath chosen to commit
this most
grievous sin. I turn suppliantly unto the ocean of God's
bounty and
the heaven of Divine mercy, and hope that He will blot
out with the pen
of His grace and bounteousness the misdeeds of this
servant.
(Baha'u'llah: Epistle to the Son of the Wolf, Pages:
109-110)**

**The Prophet - may the blessings of God and His
salutations be upon
Him - is stated to have said: "In Akka are works of
supererogation and**

acts which are beneficial, which God vouchsafed specially unto whomsoever He pleaseth. And he that saith in Akka: `Glorified be God, and praise be unto God, and there is none other God but God, and most great is God, and there is no power nor strength except in God, the Exalted, the Mighty,' God will write down for him a thousand good deeds, and blot out from him a thousand evil deeds, and will uplift him a thousand grades in Paradise, and will forgive him his transgressions.
(Baha'u'llah: Epistle to the Son of the Wolf, Page: 180)

The Evil One hath stirred up mischief in their hearts, and they are afflicted with a torment that none can avert. They hasten to the wicked, bearing the register of the workers of iniquity. Such are their doings.
(Baha'u'llah: Gleanings, Page: 41)

Behold how their evil doings have hindered them from recognizing, in the Day of Resurrection, the Word of Truth, exalted be His glory. We cherish the hope that this people will henceforth shield themselves from vain hopes and idle fancies, and will attain to a true understanding of the meaning of Divine unity.
(Baha'u'llah: Gleanings, Pages: 69-70)

Whatever, therefore, He saith unto you is wholly for the sake of God, that haply the peoples of the earth may cleanse their hearts from the stain of evil desire, may rend its veil asunder, and attain unto the knowledge of the one true God - the most exalted station to which any man can aspire.
(Baha'u'llah: Gleanings, Page: 85)

**Watch over yourselves, for the Evil One is lying in wait,
ready to
entrap you. Gird yourselves against his wicked devices,
and, led by
the light of the name of the All-Seeing God, make your
escape from the
darkness that surroundeth you. Let your vision be
world-embracing,
rather than confined to your own self. The Evil One is
he that
hindereth the rise and obstructeth the spiritual
progress of the
children of men.
(Baha'u'llah: Gleanings, Page: 94)**

**We beseech God that He may shield His creatures from
the evil designs
of His enemies. He verily hath power over all things.
(Baha'u'llah: Gleanings, Page: 96)**

**That which can make Me ashamed is the conduct of
such of My followers
as profess to love Me, yet in fact follow the Evil One.
(Baha'u'llah: Gleanings, Pages: 117-118)**

**Walk not in the paths of the Evil One.
(Baha'u'llah: Gleanings, Page: 126)**

**God grant that thou who art the fruit of My Tree, and
they that are
associated with thee, may be shielded from its evil
consequences.
(Baha'u'llah: Gleanings, Page: 133)**

**So bewildered are they in the drunkenness of their evil
desires, that
they are powerless to recognize the Lord of all being,
Whose voice
calleth aloud from every direction: "There is none other
God but Me,
the Mighty, the All-Wise."
(Baha'u'llah: Gleanings, Page: 138)**

**. Your evil doings can never harm Us, neither can your
good works**

**profit Us.
(Baha'u'llah: Gleanings, Page: 140)**

**Follow not, O people, the steps of the Evil One; follow
ye the Faith
of the All-Merciful, and be ye of them that truly
believe.
(Baha'u'llah: Gleanings, Page: 146)**

**Every good thing is of God, and every evil thing is from
yourselves. Will ye
not comprehend? This same truth hath been revealed
in all the Scriptures, if
ye be of them that understand. Every act ye meditate is
as clear to Him as is
that act when already accomplished. There is none
other God besides Him.
(Baha'u'llah: Gleanings, Pages: 149-150)**

**The Evil One is lying in wait, ready to entrap you.
(Baha'u'llah: Gleanings, Page: 168)**

**Let no one imagine that by Our assertion that all
created things are the signs
of the revelation of God is meant that - God forbid - all
men, be they good or
evil, pious or infidel, are equal in the sight of God. Nor
doth it imply that
the Divine Being - magnified be His name and exalted
be His glory - is, under
any circumstances, comparable unto men, or can, in
any way, be associated with
His creatures.
(Baha'u'llah: Gleanings, Page: 187)**

**The voice of the Divine Herald, proceeding out of the
throne of God,
declareth: O ye My loved ones! Suffer not the hem of
My sacred vesture to be
smirched and mired with the things of this world, and
follow not the promptings
of your evil and corrupt desires.
(Baha'u'llah: Gleanings, Page: 200)**

How great, how very great, the gulf that separateth Us

from them who, in this
Day, are occupied with their evil passions, and have set
their hopes on the
things of the earth and its fleeting glory!
(Baha'u'llah: Gleanings, Page: 201)

Be fair in your judgment. Did they whom you curse,
upon whom ye invoke evil,
act differently from yourselves?
(Baha'u'llah: Gleanings, Page: 222)

Follow not, under any condition, the promptings of
thine evil desires.
(Baha'u'llah: Gleanings, Page: 231)

Know thou for a certainty that whoso disbelieveth in
God is neither
trustworthy nor truthful. This, indeed, is the truth, the
undoubted truth. He
that acteth treacherously towards God will, also, act
treacherously towards his
king. Nothing whatever can deter such a man from evil,
nothing can hinder him
from betraying his neighbor, nothing can induce him to
walk uprightly.
(Baha'u'llah: Gleanings, Pages: 232-233)

He that giveth up himself wholly to God, God shall,
assuredly, be with him;
and he that placeth his complete trust in God, God
shall, verily, protect him
from whatsoever may harm him, and shield him from
the wickedness of every evil
plotter.
(Baha'u'llah: Gleanings, Page: 233)

In the day time and in the night season, at even and at
morn, We pray to God
on thy behalf, that He may graciously aid thee to be
obedient unto Him and to
observe His commandment, that He may shield thee
from the hosts of the evil
ones.
(Baha'u'llah: Gleanings, Page: 240)

**Pass beyond the narrow retreats of your evil and corrupt desires, and advance into the vast immensity of the realm of God, and abide ye in the meads of sanctity and of detachment, that the fragrance of your deeds may lead the whole of mankind to the ocean of God's unfading glory.
(Baha'u'llah: Gleanings, Page: 241)**

**That which can hurt Him are the evil deeds which the beloved of God commit, and which they impute to Him Who is the Sovereign Truth.
(Baha'u'llah: Gleanings, Page: 244)**

**He should cleanse his heart from all evil passions and corrupt desires, for the fear of God is the weapon that can render him victorious, the primary instrument whereby he can achieve his purpose.
(Baha'u'llah: Gleanings, Page: 272)**

**Cleanse from your hearts the love of worldly things, from your tongues every remembrance except His remembrance, from your entire being whatsoever may deter you from beholding His face, or may tempt you to follow the promptings of your evil and corrupt inclinations. Let God be your fear, O people, and be ye of them that tread the path of righteousness.
(Baha'u'llah: Gleanings, Page: 275)**

O thou that hast fled thy home and sought the presence of God! Proclaim unto men the Message of thy Lord, that it may haply deter them from following the promptings of their evil and corrupt desires, and bring them to the remembrance of God, the Most Exalted, the Most Great. Say: Fear God, O people, and refrain from shedding the blood of any one. Contend not with your neighbor, and be ye of them that do good. Beware that ye commit no disorders on the earth after it hath been well

ordered, and follow not the footsteps of them that are gone astray.

(Baha'u'llah: Gleanings, Pages: 276-277)

If Thou smellest from any one the smell of the love of Thy Lord, offer up Thyself for him, for We have created Thee to this end, and have covenanted with Thee, from time immemorial, and in the presence of the congregation of Our well-favored ones, for this very purpose. Be not impatient if the blind in heart hurl down the shafts of their idle fancies upon Thee. Leave them to themselves, for they follow the promptings of the evil ones.

(Baha'u'llah: Gleanings, Pages: 283-284)

Say: O people of the Bayan! Did We not admonish you, in all Our Tablets and in all Our hidden Scriptures, not to follow your evil passions and corrupt inclinations, but to keep your eyes directed towards the Scene of transcendent glory, on the Day when the Most Mighty Balance shall be set, the Day when the sweet melodies of the Spirit of God shall be poured out from the right hand of the throne of your Lord, the omnipotent Protector, the All-Powerful, the Holy of Holies?

(Baha'u'llah: Gleanings, Page: 292)

Evil fall upon them, and the chastisement of God, the All-Powerful, the Almighty, afflict them! By Him Who shineth above the Day Spring of sanctity!

(Baha'u'llah: Gleanings, Pages: 297-298)

Verily I say: Incline your ears to My sweet voice, and sanctify yourselves from the defilement of your evil passions and corrupt desires.

(Baha'u'llah: Gleanings, Page: 298)

Shield them, I entreat Thee, O my Lord, from the

**assaults of their
evil passions and desires, and aid them to obtain the
things that shall
profit them in this present world and in the next.
(Baha'u'llah: Gleanings, Pages: 300-301)**

**I am he, O my Lord, that hath confessed to Thee the
multitude of his
evil doings, that hath acknowledged what no man hath
acknowledged.
(Baha'u'llah: Gleanings, Page: 311)**

**Retrace your steps, O My servants, and incline your
hearts to Him Who
is the Source of your creation. Deliver yourselves from
your evil and
corrupt affections, and hasten to embrace the light of
the undying Fire
that gloweth on the Sinai of this mysterious and
transcendent
Revelation.
(Baha'u'llah: Gleanings, Page: 325)**

**O My servants! Deprive not yourselves of the unfading
and resplendent
Light that shineth within the Lamp of Divine glory. Let
the flame of
the love of God burn brightly within your radiant
hearts. Feed it with
the oil of Divine guidance, and protect it within the
shelter of your
constancy. Guard it within the globe of trust and
detachment from all
else but God, so that the evil whisperings of the
ungodly may not
extinguish its light. O My servants!
(Baha'u'llah: Gleanings, Pages: 325-326)**

**Suffer not your idle fancies, your evil passions, your
insincerity
and blindness of heart to dim the luster, or stain the
sanctity, of so
lofty a station.
(Baha'u'llah: Gleanings, Page: 327)**

**We, verily, have commanded you to refuse the dictates
of your evil
passions and corrupt desires, and not to transgress the
bounds which
the Pen of the Most High hath fixed, for these are the
breath of life**

unto all created things.
(Baha'u'llah: Gleanings, Page: 331)

The civilization, so often vaunted by the learned
exponents of arts
and sciences, will, if allowed to overleap the bounds of
moderation,
bring great evil upon men. Thus warneth you He Who is
the All-Knowing.
If carried to excess, civilization will prove as prolific a
source of
evil as it had been of goodness when kept within the
restraints of
moderation. Meditate on this, O people, and be not of
them that wander
distracted in the wilderness of error. The day is
approaching when its
flame will devour the cities, when the Tongue of
Grandeur will
proclaim: "The Kingdom is God's, the Almighty, the All-
Praised!"

All other things are subject to this same principle of
moderation.

Render thanks unto thy Lord Who hath remembered
thee in this wondrous
Tablet. All-Praise be to God, the Lord of the glorious
throne.

(Baha'u'llah: Gleanings, Pages: 342-343)

Say: What! Will ye give that which is for your good in
exchange for
that which is evil? Wretched is that which ye have
falsely exchanged!

Surely ye are a people, evil, in grievous loss.

(Baha'u'llah: The Kitab-i-Iqan, Page: 116)

With all his heart should the seeker avoid fellowship
with evil
doers, and pray for the remission of their sins. He
should forgive the
sinful, and never despise his low estate, for none
knoweth what his own
end shall be. How often hath a sinner, at the hour of
death, attained
to the essence of faith, and, quaffing the immortal
draught, hath taken
his flight unto the celestial Concourse. And how often
hath a devout
believer, at the hour of his soul's ascension, been so
changed as to
fall into the nethermost fire. Our purpose in revealing

these
convincing and weighty utterances is to impress upon
the seeker that he
should regard all else beside God as transient, and
count all things
save Him, Who is the Object of all adoration, as utter
nothingness.
(Baha'u'llah: The Kitab-i-Iqan, Pages: 194-195)

In the day-time and in the night season, at even and at
morn, We pray
to God on thy behalf, that He may graciously aid thee
to be obedient
unto Him and to observe His commandment, that He
may shield thee from
the hosts of the evil ones. Do, therefore, as it pleaseth
thee, and
treat Us as befitteth thy station and beseemeth thy
sovereignty. Be
not forgetful of the law of God in whatever thou
desirest to achieve,
now or in the days to come. Say: Praise be to God, the
Lord of all
worlds!
(Baha'u'llah: Proclamation of Baha'u'llah, Pages: 53-
54)

The Evil One hath stirred up mischief in their hearts,
and they are
afflicted with a torment that none can avert. They
hasten to the
wicked, bearing the register of the workers of iniquity.
Such are
their doings. Say: The heavens have been folded
together, and the earth is held
within His grasp, and the corrupt doers have been held
by their
forelock, and still they understand not. They drink of
the tainted
water, and know it not. Say: The shout hath been
raised, and the
people have come forth from their graves, and arising
are gazing around
them. Some have made haste to attain the court of the
God of Mercy,
others have fallen down on their faces in the fire of
Hell, while still
others are lost in bewilderment. The verses of God
have been revealed,
and yet they have turned away from them. His proof
hath been

manifested and yet they are unaware of it. And when they behold the face of the All-Merciful, their own faces are saddened, while they are disporting themselves. They hasten forward to Hell Fire, and mistake it for light. Far from God be what they fondly imagine! Say: Whether ye rejoice or whether ye burst for fury, the heavens are cleft asunder, and God hath come down, invested with radiant sovereignty. All created things are heard exclaiming: 'The Kingdom is God's, the Almighty, the All-Knowing, the All-Wise.'
(Baha'u'llah: Proclamation of Baha'u'llah, Pages: 100-101)

44. O COMPANION OF MY THRONE! Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.
(Baha'u'llah: Persian Hidden Words, Page: 44)

I implore Thee, O Beloved of my heart and the Object of my soul's adoration, to shield them that love me from the faintest trace of evil and corrupt desires.
(Baha'u'llah: Prayers and Meditations, Page: 9)

I implore Thee, O Thou Who art the beloved Companion of Baha, by Thy name, the All-Glorious, to keep safe these Thy servants under the shadow of the wings of Thine all-encompassing mercy,

**that the darts of
the evil suggestions of the wicked doers among Thy
creatures, who have
disbelieved in Thy signs, may be kept back from them.
(Baha'u'llah: Prayers and Meditations, Page: 16)**

**Praised be Thou, O Lord my God! I implore Thee by
Thine Ancient
Beauty and Most Great Name, Whom Thou hast
sacrificed that all the
dwellers of Thine earth and heaven may be born anew,
and Whom Thou hast
cast into prison that mankind may, as a token of Thy
bounty and of Thy
sovereign might, be released from the bondage of evil
passions and
corrupt desires, to number me with those who have so
deeply inhaled the
fragrance of Thy mercy, and hastened with such speed
unto the living
waters of Thy grace, that no dart could hinder them
from turning unto
Thee, nor any spear from setting their faces towards
the orient of Thy
Revelation.
(Baha'u'llah: Prayers and Meditations, Page: 44)**

**Every time any one of them testifieth before Thee to
his evil doings,
shame covereth my face, for they are Thy servants who
have tasted of
the cup of woe in Thy Cause, who have quaffed from
the chalice of
adversity when the light of Thy countenance was lifted
upon them, and
who were so vexed by trials that peace was utterly
denied them within
the precincts of Thy court.
(Baha'u'llah: Prayers and Meditations, Page: 61)**

**Do Thou accept all that we have done for love of Thee,
and for the
sake of Thy pleasure, and all that we have left undone
as a result of
our subjection to our evil and corrupt desires.
(Baha'u'llah: Prayers and Meditations, Page: 84)**

**I entreat Thee, therefore, O my God, by Thy name by
which Thou hast
separated between truth and denial, to purify their
hearts of all evil**

**suggestions, and to enable them to draw nigh unto Him
Who is the Day-
Spring of Thy names and Thine attributes.
(Baha'u'llah: Prayers and Meditations, Pages: 107-108)**

**Supply us also with that which is best for us, and write
us down with
such of Thy servants as have repudiated the Idol
(Mirza Yahya), and
firmly believed in Thee, and been so established on the
throne of
certitude that the whisperings of the Evil One have
been powerless to
hinder them from turning their faces towards Thy
name, the All-
Merciful.
(Baha'u'llah: Prayers and Meditations, Page: 132)**

**This is the Sun that shineth in the heaven of Thy will
and the
splendor of which the veils of the workers of iniquity
and the doubts
of the evil doers can never cloud.
(Baha'u'llah: Prayers and Meditations, Page: 154)**

**I know not, O my God, how long will Thy creatures
continue to
slumber on the bed of forgetfulness and evil desires,
and remain far
removed from Thee and shut out from Thy presence.
Draw them nearer, O
my God, unto the scene of Thine effulgent glory, and
enrapture their
hearts with the sweet savors of Thine inspiration,
through which they
who adore Thy unity have soared on the wings of
desire towards Thee,
and they who are devoted to Thee have reached unto
Him Who is the
Dawning-Place of the Day-Star of Thy creation.
(Baha'u'llah: Prayers and Meditations, Page: 201)**

**I implore Thee, O my God, by Thy mercy that hath
surpassed all
created things, and to which all that are immersed
beneath the oceans
of Thy names bear witness, not to abandon me unto my
self, for my heart
is prone to evil. Guard me, then, within the stronghold
of Thy
protection and the shelter of Thy care. I am he, O my**

**God, whose only
wish is what Thou hast determined by the power of Thy
might. All I have
chosen for myself is to be assisted by Thy gracious
appointments and
the ruling of Thy will, and to be aided with the tokens
of Thy decree
and judgment.
(Baha'u'llah: Prayers and Meditations, Page: 210)**

**Enrapture my soul, O my Lord, with Thy most mighty
signs, and draw me
out of the depths of my corrupt and evil desires.
(Baha'u'llah: Prayers and Meditations, Page: 216)**

**Attire, O my Lord, both my inner and outer being with
the raiment of
Thy favors and Thy loving-kindness. Keep me safe,
then, from whatsoever
may be abhorrent unto Thee, and graciously assist me
and my kindred to
obey Thee, and to shun whatsoever may stir up any
evil or corrupt
desire within me.
(Baha'u'llah: Prayers and Meditations, Page: 225)**

**Some Answered Questions, by `Abdu'l-Bahá, pp. 124-
125:
For the spirit and the soul of Adam, when they were
attached
to the human world, passed from the world of freedom
into the
world of bondage, and His descendants continued in
bondage.
This attachment of the soul and spirit to the human
world,
which is sin, was inherited by the descendants of
Adam,
and is the serpent which is always in the midst of, and
at
enmity with, the spirits and the descendants of Adam.
That
enmity continues and endures. For attachment to the
world has
become the cause of the bondage of spirits, and this
bondage
is identical with sin, which has been transmitted from
Adam to
His posterity. It is because of this attachment that men
have**

been deprived of essential spirituality and exalted position.

Some Answered Questions, by `Abdu'l-Bahá, pp. 263-265:

The epitome of this discourse is that it is possible that one thing in relation to another may be evil, and at the same time within the limits of its proper being it may not be evil. Then it is proved that there is no evil in existence; all that God created He created good. This evil is nothingness; so death is the absence of life. When man no longer receives life, he dies. Darkness is the absence of light: when there is no light, there is darkness. Light is an existing thing, but darkness is nonexistent. Wealth is an existing thing, but poverty is nonexistent. Then it is evident that all evils return to nonexistence. Good exists; evil is nonexistent.

(Baha'u'llah: Tablets of Baha'u'llah, Pages: 176-177)

This lowly one hath read the descriptions of the dialogue with the traveller which thou hast recounted in thy letter to my Lord, may my life be offered up for His sake. The explanations which were set forth awaken the people from the slumber of heedlessness. Indeed the actions of man himself breed a profusion of satanic power. For were men to abide by and observe the divine teachings, every trace of evil would be banished from the face of the earth. However, the widespread differences that exist among mankind and the prevalence of sedition, contention, conflict and the like are the primary factors which provoke the appearance of the satanic spirit. Yet the Holy Spirit hath ever shunned such matters. A world in which naught can be perceived save strife, quarrels and corruption is bound to become the seat of the throne, the very metropolis, of Satan.

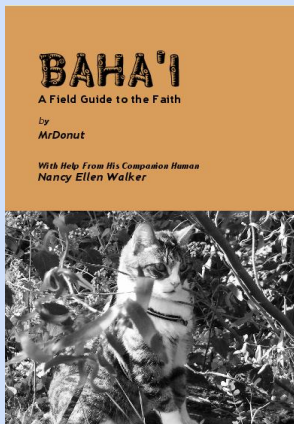
[**Homepage**](#)

The Baha'i Faith & Religious Freedom of Conscience

Disclaimer: Given Abdul-Baha's respect for the individual's conscience and the frequent lack of it in everyday Bahai life, I must emphasize all ideas and opinions belong to their authors and do not necessarily reflect my views. Given the difficulty of authenticating identity on the Internet, I caution the reader that it is possible that people of ill-will of various opinion, whether Sunni or Shia Muslims and others, opposed to the Bahai teachings, however interpreted, might misrepresent themselves. It is left up to the individual to make such judgements for him or herself.

Many other ex-Bahais have explained their decision. Their comments may be found scattered around this website. See also the site [Former Bahais](#).

[Roy Hilbinger](#) We Only Fool Ourselves, August 29, 2008



[BAHA'I A Field Guide to the Faith by MrDonut](#). **2008.**
With Help From His Companion Human Nancy Ellen Walker

2007

Inge Barthel, a German Baha'i,
<https://bahaiblog1919.blogspot.com/2007/12/un-resigned-resignation.html>

Dale Husband, Why I quit the Baha'i Faith
<https://circleh.wordpress.com/2007/10/19/why-i-quit-the-baha%E2%80%99faith/>

[Steven Scholl - "Why I voluntarily left the religion"](#)

[Why I Left....](#) 2-16-07

2006

March 2006, philosophy and religious studies [Professor Dann May\[6\] and his wife\[7\] Phyllis E Bernard](#), current Robert S. Kerr Jr. Distinguished Professor of Law Director of the Center on Alternative Dispute Resolution, Oklahoma City University

2002

[Selected Messages from Ex-bahais for 2002](#)

2001

[My brother's experience - Thanks](#) 12/16/2001

[My experience as a member of the Baha'i Faith](#) Dennis James Rogers 9/6/2001

[Selected Ex-Bahais for 2001](#)

2000

[Selected Ex-Bahais for 2000](#)

1999

[Jenifer Tidwell to The LSA of the Baha'is of Arlington. Massachusetts](#) 3/ 21/1999

Letter of Resignation from Paul Dodenhoff, Assistant to the Auxiliary Board 6/25/99

[Karen Bacquet, My Life in the Baha'i Community](#)

[Karen Re: My "Ex-Baha'i" Story](#) 11/8/99 Eye witness of NSA denunciation of Dialogue magazine

[Karen Re: My "Ex-Baha'i" Story](#) 11/6/99

[Karen Personal testimony of a recent ex-Baha'i.](#) 10/18/99

[Nima - ex-Bahai Tracked & Harassed around the Globe](#) 9/7/99

[Nima Hazini](#) 7/26/99

[Codi del Mundo](#) 7/20/99

[Robin Peters](#) 2/24/99

[Roxanne Rieske](#) 1/4/99

[Shakti3](#)

[Gibro28W](#)

[Yu Zir](#)

[Kathleen R. Mccolloch-Bodi](#)

[Why *I* left - Maryam](#)

[Darrick Evenson](#)

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The Baha'i Faith & Religious Freedom of Conscience

Subject: Another ex-Bahai speaks out!
From: berekiah1@my-deja.com
Date: 1999/10/18
Newsgroups: talk.religion.bahai,alt.religion.bahai,talk.religion.misc,soc.culture.israel
fyi. Personal testimony of a recent ex-Baha'i. Berekiah [forwarded by]

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My Life in the Baha'i Community

It has taken me a long time to decide whether or not to publicly tell the story of how I became a Baha'i and why I left the Baha'i community. However, I've decided that I am probably not important enough for anyone to persecute. Also, I find that there isn't much written about the experience of Baha'is in small communities, even though most Baha'i communities in the U.S. have less than 30 members. This is not meant to be an examination of philosophical differences with the Baha'i Faith, but a simple recounting of my experience.

For the sake of continuity, I have decided not to digress in order to explain Baha'i terms and history. Such information is abundantly available in other Baha'i websites and publications, for non-Baha'is who are interested.

I first heard of the Baha'i Faith through a friend of mine, who was an inactive Baha'i. I almost certainly would never become a Baha'i had I been exposed to the typical teaching project. However, I became intrigued because of the teachings on the unity of religion, which is something I already believed in. At first, I was completely unaware that a Baha'i group was just forming in my town, but I simply investigated on my own for about three months, before even meeting the local Baha'is.

The Writings of Baha'u'llah were what made me a Baha'i. I decided that if these writings were not a revelation from God, then such revelation does not exist. That is still true for me. Take Baha'u'llah away, and the whole Western prophetic tradition falls like so many dominoes. So if the reader wonders "Why did she stay so long when she was so unhappy?", that is the main explanation. That, and the fact I made a commitment and felt I had an obligation to make it work.

After enrolling in the Baha'i community, I endured a series of three shocks that I never quite got over, although I tried for many years:

The first, and actually the least important was the discovery that in spite of the Baha'i principle of equality between men and women, women cannot be elected to the Universal House of Justice, which is the supreme elected body in the Baha'i world. The reason for this is that 'Abdul-Baha said that this must be the case, and that the reasons for it would be revealed in the future. Like most Baha'is, I was not willing to abandon the Faith on that account, saying "Well, I don't like it, but I guess I have to live with it." The composition of the House of Justice is a rather distant matter and does not intrude on the local life of the community, where women are very much a part of the authority structure.

Some scholars have questioned whether the prohibition of women was meant to be a permanent and fundamental principle of administration. This is an interesting debate, but I would not expect it to change anything in the near future.

The second shock was, although I had been told that Baha'is do not proselytize, there was intense pressure to "teach the Faith." In fact, community life is supposed to be organized around this mission.

I don't believe that this is a deliberate attempt at deception. The idea that "proselytizing" and "teaching" are different come from Shoghi Effendi, who was Oxford-educated and had a real feeling for fine distinctions between words. For him, "teaching" was explaining the principles of the Faith to an interested listener, while proselytizing was a more aggressive attempt at conversion. However, the average

American doesn't see much difference between "proselytizing", "converting", "teaching" or "sharing". It all amounts to the same thing, and most people find it pretty obnoxious. Another thing that happens is that frustration at the slow growth rate of the American Baha'i community leads some believers to cross the line.

There actually is a good deal of pressure to do so. A lot of this pressure is internal: the Writings are clear that teaching the Faith is one of the obligations of a Baha'i. However, there always seems to be other people around to remind you should you forget. Occasionally, some hot-shot makes it his business to give the community a good dressing down for not meeting their responsibility to the Faith. I know of at least two people who left the Faith after such a scolding.

This pressure also consumes the community's time with futile projects. I never knew anybody to come into the Faith through a teaching project; it was always by personal contact. This endless drive towards teaching deprives the community of its spiritual center: namely, the Writings of Baha'u'llah. There is this sense that Baha'is must always be rushing about doing some activity or another and there is never any time for study, contemplation, or even fellowship.

Another problem where teaching is concerned is that very few new converts are active even six months after signing their card. I don't know how many times I was introduced to a new believer, then never saw them again. Until we are able to create a fulfilling community life, there really isn't much point in teaching anybody. People will stay where they are nurtured, and they won't stay where they aren't nurtured. It really is that simple.

The final shock, and the worst of all, is the utter all-pervasiveness of administration. I became Secretary of an LSA within months of becoming a Baha'i. Many times during those early days I felt as if the Baha'i Faith had found me a seeker of truth, but for some inexplicable reason, wanted to turn me into a bureaucrat. In fact, I went searching through the Writings, and of course, the letters of Abdul-Baha and Shoghi Effendi, looking for a way I could be a Baha'i and not have all this endless administrative stuff hanging over my head. I had just undergone the profound religious experience of recognizing Baha'u'llah, and I was hurt and disappointed to find His community consumed with things that seemed rather trivial.

My research only pulled me deeper into the administrative web. According to traditional Baha'i thinking, there really is no escape from administration. It was mostly laid down by Shoghi Effendi, the infallible interpreter of the Writings of Baha'u'llah, who was appointed by Abdul-Baha, who was appointed by the Manifestation Himself as an infallible interpreter. When I came to understand the doctrine of the Covenant, I was basically trapped. (I should note as an aside that to new believers who don't research these matters find administration completely meaningless, and this is one reason why they drift away.) Administration was inescapable. Not only did I have frequent LSA meetings, but administration takes up one-third of Feast, and elections must be attended to during Ridvan, the most joyous holiday of the Baha'i year. (No matter how "spiritual" you claim an election is, it still is basically business, not a celebration.)

The basic problem is, that in a small community, the Assembly and the community amount to the same thing; that is, virtually all active members are on the LSA. Inevitably, the assembly activities take precedence over community-focused ones. Most disappointing of all, in this situation, no one has the time for actual study of the Writings: all the other obligations take precedence. Just try to organize a deepening in a community of between 8-12 people, and see how far you get!

Worst of all, is that this administrative activity, for which so much is sacrificed, never seems to result in much. I'm very familiar with the old saw that we cannot judge the results of our teaching activity, since it may have an influence that we don't get to see. However, when year after year goes by with very few new believers, and those hard-won souls drop out of sight within months, then it is only sensible to question the validity of what you are doing.

Another inexplicable roadblock put in the way of small communities is the separation of the urban area from the surrounding countryside. It is, in a word, insane. One long-time believer told me that years ago, they begged the NSA to allow the "city" community and the "JD" community to merge, but the pleas fell on deaf ears. "We lose people out in the country", this believer sighed, and he's right! We've got to be the only religion on the planet that asked new converts whether or not they live within the city limits. I personally have had the experience of driving into town from the JD, through the city, past the very place where the city was having their Feast, to the other side of town where our Feast was. I know this policy contributed to my isolation in later years.

After living with, and considering this problem for many years, I've finally come to the conclusion that the National Spiritual Assembly doesn't give a rodent's hindquarters about the quality of community life at the local level, but is only concerned about how good the statistics look. Why have only one LSA, when you can have two? They both might be completely defunct; they may only exist on paper, but when we tally up the statistics for the public, it sure looks good. At one point, there were over 20 Baha'is living in my county, but they were divided up into two communities, and two "isolated believers". Instead of a strong, continuous community, we had two assemblies that were always jeopardized, bumped down to group status, or barely rescued by Ridvan.

Worst of all, it reduced all of us to just cogs in a big machine. Perhaps typical of this attitude was a strange phone call I got quite recently: A Baha'i lady from the "city" community called, after hearing a rumor that I had come back to the Faith. She did not call to see how I was, or to invite me to an event, or even just to chat. She called me to see if I would help with the Unit Convention which they are hosting in October! Why worry about the state of someone's soul, when they have a pair of hands?

Activity in our community went in "pulses", as one of the long-time locals described it. Activity would gear up, usually sparked by someone new moving in. Things would chug along pretty good for a while, then key people would move out and things would fall apart, until the cycle started all over again. I served on LSAs, when we had them, for nine years, in spite of my distaste for this kind of work. It's hard to just bow out and say "You guys can do all the work". Besides, I was a Baha'i. How could I not want to help the Cause? But I resented it terribly, and felt guilty about my resentment, and so those years were ones of intense conflict for me.

This contributed to my decision to move to another town in the county, with a population of 400, which by historical accident happens to be incorporated. (That wasn't the only reason we moved there. Finding an affordable, adequate house was the main thing.) I thought, with a twinge of guilt, that I could enjoy the best of both worlds, able to attend the events of two communities while escaping the administrative net. However, it didn't turn out that way. The JD community basically consisted of two busy families who could never find a mutually agreeable time to meet. The city, for some reason couldn't stick to a calendar, even when it bothered to print one. Many times I found myself on a front porch for an advertised event only to be informed that it had been cancelled, or that I should have called first, or there was simply nobody there. When I was informed of events, it was often scant hours beforehand. Basically, if you weren't in the inner circle of four or so that constituted the most active people, it was impossible to get accurate information about what was going on. To this day, I'm not sure whether or not my exclusion was deliberate or simply the lack of organization. Often, city community members would refer to me as a "homefront pioneer" and made it clear they expected me to raise up my own community by converting people in my little town.

Eventually, I decided I wouldn't bother about Baha'i activities, except for children's classes, which were very important to me. They always seemed to start off with a bang in the Spring, meander on haphazardly through summer, then be completely defunct by October. The final straw, as far as putting up with the local community was concerned, came in the fall of 1998. I called, as usual, to check if children's classes would really be there, and was told that they were having a big intercommunity event over Labor Day Weekend. I would be called back when children's classes began again. About a month later, I saw Baha'i children's classes advertised in the local paper. I was very hurt that no one had bothered to call me, but I took my children into town anyway. And, for the last time, I stood on a front porch where nobody answered the door

and something snapped. I finally didn't care anymore whether anybody called me or not.

I was furious. While at this point, I had no plans to leave the Faith, I did have one recurring thought: if the administrative order were ordained by God, surely it would work better.

In spring of 1999, I went back to school in pursuit of my teaching credential, and for the first time had access to the Internet. And I found that article entitled "A Modest Proposal", which, if you aren't familiar with it, was an article slated for publication in Dialogue magazine containing proposals for reform in the Baha'i community.

As it happens, I attended the now-infamous 1988 National Convention with a friend of mine who had been elected delegate. I was a subscriber to Dialogue magazine, and was a bit distressed to hear Firuz Kazemzadeh denounce it on the floor of the Convention. I had sometimes found articles in the magazine disturbing, but I mostly found it a refreshing change from the "official" stuff that seemed to bear so little relevance to the real struggles we were going through.

I don't recall exactly what Dr. Kazemzadeh said. I most clearly remember a Persian believer say that these people were worse than Covenant-breakers, which I thought was a bit of an overstatement. However, the impression I got was that the "Baha'i dissidents" behind the magazine were snotty and disrespectful, and that I should withhold my support.

And there I was, eleven years later looking at "A Modest Proposal", and I knew I'd been lied to. All the "dissidents" had done was make proposals that could improve the situation in the American Baha'i community. All they had done was express opinions. I think what the NSA feared most was that these proposals might sound reasonable to more than a few Baha'is, and might actually result in change.

I withdrew from the Baha'i Faith on Naw-Ruz, after nearly fourteen years as a Baha'i.

The more I've investigated, the more I am confirmed in my belief that leaving the Baha'i organization was the right thing to do. I am appalled at how legitimate scholars have been treated. As far as I'm concerned, the National Spiritual Assembly have betrayed the Message of Baha'u'llah.

You can't investigate truth without asking questions. You can't claim that science and religion agree, then persecute the scientists. If the Covenant must be defended by dishonesty and injustice, then maybe its not worth defending.

I still am, and always will be, a believer in Baha'u'llah, though that faith was severely shaken for a while. I've had time now to work through the anger, which would have been impossible if I'd remained in the Baha'i community. I am hoping, instead, that someday there will be a real Baha'i community, one in which people care about each other and the good of mankind. A community that serves God, not a bureaucracy that cares little for the people that support it. I'm keeping my eyes open, and I'm waiting. (September 24, 1999)

<https://www.angelfire.com/ca3/bigquestions/Bahai.html>

The Baha'i Faith & Religious Freedom of Conscience

[Roxanne Rieske](#) 1/4/99

From: Roxanne Rieske <rokzane@dimensional.com>
Subject: Re: BAHAI METHODS
Date: Monday, January 04, 1999 1:49 PM

I haven't had anything like that happen to me. Most of the years I spent as a bahai'i were happy ones..I was born into the faith to bahai parents..everything was different then..the whole attitude was to get out there and do good for people..now it's all about recruiting people and they've lost touch with the true meaning of worshiping God and the true meaning of the faith. I've since distanced myself from the baha'i community because it's all turned so unappealing to me. Religion has turned unappealing to me and I just don't want any part of it anymore.

best wishes,
Roxanne

On Mon, 4 Jan 1999 joanmiller@looksmart.com wrote:

>
>
> I have been a victim of what I can only describe as a psychological assault
> by a Bahai recruiter who has all the warning signs of a zealot who will do
> anything to enlarge his little group of Bahai. Since he is in a profession
> which requires a license in my state and since I was subjected to his
> bizarre methods while in his "care" I have taken what legal steps I can to
> prevent this from happening to others. My stay in the faith was brief and
> painful and I am angry about what happened. Anyone out there with a similar
> story?
>
> jm
>
> -----== Posted via Deja News, The Discussion Network =====
> <https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own
>
>

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The Baha'i Faith & Religious Freedom of Conscience

From: Kidnykid <kidnykid@aol.comspamfree>
Subject: Re: Baha'i Schools of Thought
Date: Wednesday, February 24, 1999 11:56 PM

>It seems to me that the existence of different schools of thought within the
>Baha'i community is a reality at the present time,

I must share an observation at this point.

One of the things that actually drove me away from the faith is the similarity of interpretations and viewpoints. Now, I'm not talking about believing that Baha'u'llah was the Founder or that Shoghi Effendi was the Guardian. I consider these givens that a Bahai must accept.

However, it seemed to me that people giving lectures on certain topics sounded almost identical to each other on every single detail - not the essentials, but every single detail, as if they had to run their oral statements by Wilmette like a book or magazine article.

I don't like that - I don't want to say what it smacks of but suffice it to say that it isn't pleasant.

Robin Peters
One casualty - my wits, as in frightened out of.
Leonard McCoy, MD, ship's surgeon, USS Enterprise

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The Baha'i Faith & Religious Freedom of Conscience

Subject: My "Ex-Baha'i" Story
From: kalamity@my-deja.com
Date: 1999/11/06
Newsgroups: talk.religion.bahai
Dear friends,

I appreciate all the feedback about my story about leaving the Faith. I've got lots of supportive and positive emails back. Several people told me they so identified with my story that it could have been them writing it.

However, I think I should make clear the reason I left, because I did not see it addressed. Yes, I did spend many years in a frustrating and unsatisfying community situation, and did gradually grow more alienated and inactive as time went by. But I did not leave the Baha'i Faith for that reason. I left upon my discovery of how the NSA lied about Dialogue magazine. I was at the 1988 National Convention and heard it denounced, so when I discovered that there really was no attack from Dialogue I felt like I had been personally lied to and used for political purposes. The NSA completely betrayed my trust in them, and this threw me into a spiritual crisis from which I barely recovered my faith in Baha'u'llah. The reason I am not an enrolled Baha'i is that I don't trust the institutions. Period.

Love, Karen

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The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: My "Ex-Baha'i" Story

From: kalamity@my-deja.com

Date: 1999/11/08

Newsgroups: talk.religion.bahai

In article <19991108030523.07308.00003540@ng-cg1.aol.com>,

smaneck@aol.com (Smaneck) wrote:

> >I left upon my discovery of how the NSA lied about

> >> Dialogue magazine

>

> Dear Karen,

>

> The whole Dialogue episode got extremely confused and convoluted. I would not

> assume that the NSA deliberately lied about what happened. But I do think

> there is reason to think they were misinformed on the one hand, and interpreted

> events quite differently from the way you heard them on the other.

> Susan Stiles Maneck

> History, Stetson University

Dear Susan,

I don't have time for a detailed reply today, but I will remind you of something: I was there. I heard the denunciation of Dialogue, and believed it. I even threw away my copies of the magazine, believing that to be a loyal thing to do. And eleven years later I found myself reading the unpublished article "A Modest Proposal", that no sane person would regard as an attack. This is not something someone told me second hand. At the time I found this, I wasn't even aware of the other controversies going on over the Internet. My opinion of the NSA's honesty is based upon the evidence of my own senses.

Love, Karen

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The Baha'i Faith & Religious Freedom of Conscience

**From: "full name deleted"
Subject: Narrative Update
Date: Thursday, May 08, 2003 3:42 PM**

**Dear Fred,
Could you please update my narrative, I no longer have any religious affiliations....thanks.
Dennis**

My experience as a member of the Baha'i Faith By Dennis full name deleted

I became a member of the Baha'i Faith in the early seventies while an undergraduate at a small private midwestern university. The initial attraction was to the social teachings of the Faith particularly the tenets about gender and racial equality. I had been raised as a Roman Catholic and had attended parochial and public schools, but was not very well versed in Biblical Christianity. Since the sixties and seventies were a time of social upheaval and turmoil, the Baha'i Faith seemed like a rational alternative to traditional religious dogma. My connection to the group was minimal during my college years but picked up after I graduated in 1973. I had "accepted" the Faith based on a conversation with a Baha'i teacher who asked me if I agreed with the basic nine tenets of the Faith, I told him I did and he said I was a Baha'i. This was quite ironic considering that one of the basic tenets is "independent investigation of the truth". I had

not taken the time to investigate nor done a thorough examination of its history or doctrine, something that I would not do until many years later while pursuing a role as a Baha'i apologetic.

In 1974 there was an International Convention held in St. Louis to initiate one of the plans that the Baha'i Administrative Order imposes on the rank and file.

The plans originated with Shoghi Effendi, the Guardian of the Baha'i

Faith, they are ten-year plans, five-year plans, four-year plans, and

seven-year plans or as little as one year plans. The plans have goals

for teaching (expansion and consolidation) and "pioneers" which are

similar to missionaries with the exception that pioneers are not subsidized by the organization, pioneers are expected to finance their

own travel expenses, find employment and establish themselves as part of

the city, village or community in which they are pioneering. The pioneer

is to teach the faith, find new converts, establish a local spiritual

assembly, (a local governing body consisting of nine adults) and then

move on to a new pioneering post after the task has been completed. The

Universal House of Justice, the international governing body for the

Bahá'is, generally established what the goal areas were with input

from the National Spiritual Assemblies, the national governing bodies. I

must comment that many pioneers I met, rarely if ever established Local

Spiritual Assemblies and generally left their "posts" to return home.

Pioneering is considered a glorious spiritual station and a certain

degree of social pressure is put upon the members to become pioneers.

The pioneers I met in the United States who came from the Middle East,

primarily from Iran, were people of means, educated and wealthy. The

early pioneers of the Baha'i Faith (from the West} were also people of

means. This can be verified by the early written Baha'i history of the United States and Canada.

Being a new member of the group, I was not aware of the Baha'i culture, I was first asked to answer telephone calls from people interested in the Faith, there was considerable publicity on television, bill boards and newspapers about the convention with a phone number to call for people interested in finding out more information concerning the Faith. I was to answer questions, secure addresses and phone numbers to send literature for follow up by Baha'i teachers. The older members, not wanting to answer phones, attended the conference, which was presented by the ruling Baha'i elite. The nine members of the Universal House of Justice and the remaining living "Hands of the Cause". The Hands were individuals who had been appointed by Bahá-u-lláh, Abdul Bahá or Shoghi Effendi. The rank and file members, due to their high spiritual station of "servitude", regarded them as spiritual giants. Their main function was to protect and propagate the Faith. They were to protect the Faith from schism, but were apparently unsuccessful after the death of Shoghi Effendi in 1957, the only appointed Guardian of the Baha'i Faith. There have been, since his death, two main splinter groups, the Orthodox Bahá'is and the Bahá'is Under the Provision of the Covenant (BUPC) that I am aware of. I do not know what the other group's membership numbers are or their exact doctrines since contact with them is forbidden. They are to be shunned as "covenant breakers" and are considered "spiritually diseased" by the Baha'i Administrative Order. To be quite honest, I really was not that interested in them.

I attended a general session where several of the "Hands" spoke. Most of the talks were anecdotal in nature, encouraging

the members to bring in more converts and step up the "teaching efforts". Though Bahá'is claim they do not proselytize, semantics, all their efforts are aimed at bringing in more new members to establish the "New World Order"; this is to occur when there are mass conversions or "entry by troops". A term I discovered taken from Sura 110 in the Qu'ran entitled. "Help". (Rodwell's edition pg.429).

One of the elements that I found disturbing during the conference was an underlying anti-Christian sentiment, which is what eventually contributed to my leaving the Bahá'is later, it was and is something not so overt as much as an arrogant attitude that many Bahá'is feel. There were Christians offering literature outside of the convention center, which were not allowed in, and heavily criticized by the Baha'i attendee's. They consider themselves to be spiritually superior to Christians because Bahá'is believe they have all the answers to humanity's problems for this day. One of the "Hands" stated that most Christians "were dead from the neck up." I purchased this speech on audiocassette tape and had also heard the comment live. This individual was upset that the Christians had more heart and moral fiber than the Bahá'is. Christians were getting into Africa, South/Central America and Asia with missionaries before the Baha'i pioneers could "open" those areas. This "Hand" also felt that Americans were really not worth trying to teach the Faith to, since they were so entrenched in the culture and their churches. They were basically doomed, not worth saving. The Bahá'is should therefore concentrate their efforts on native peoples who did not have so many "veils". A term frequently used by the membership to denote someone who could not accept the station of Bahá-u-lláh as God's savior for the world. After the conference was

over, I was introduced to a Baha'i couple that lived in the municipality where I resided. This introduction and my experience with this couple would have lasting implications for me for the rest of my life.

Mr. and Mrs. Smith, as I will call them, were a very charismatic and charming couple, they took me into their home and became my "spiritual parents". Though I did not live with them I spent much time there. They were in their mid forties and had an adult daughter, whom I never met. Mr. Smith was about six foot four and had a very intimidating presence if he chose to and Mrs. Smith was about five foot seven and on the full figured side. She was very soft spoken with a mild southern drawl.

The couple immediately took me under their wing, seeing I was a new young and impressionable recruit gave them license to teach me as they saw fit. We began having "firesides", weekly teaching meetings in their home, for "seekers" as they are referred to (potential Bahá'is). We held public meetings at the local library and community center, picnics at parks, anywhere we could attract attention to the Faith to bring in new members or seekers to invite to firesides. During this time I became a very persuasive teacher under Mr. Smith's tutelage and as a result many young people "declared " their belief in Bahá-u-lláh, including one of my older brothers, his wife and several of my friends. So many people were enrolling in the Baha'i Faith, coming to firesides and meetings that it attracted the attention of the National Spiritual Assembly and they began to send people to investigate our activities. I found out decades later that the more conservative Baha'i administration at that time were alarmed at the number of "long hair hippie types" and

African-Americans who were enrolling into the Baha'i Faith. Professor Juan R.I. Cole, a historian and former member of the Bahá'is has gone into this in some detail in a published paper entitled "The Baha'i Faith as Panopticon". The website address is; <https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm> For those wishing to read the article.

The Smiths had me under their control and completely indoctrinated into the Baha'i Faith. I was their "spiritual son" and anything Mr. Smith said I took as truth. He began handing out "fez's", hats like the early Middle Eastern Bahá'is wore, to the younger male Bahá'is in the community. A symbol of his discipleship I suppose. This was alarming to the members of the National Spiritual Assembly who really took offense at this action, but did not confront Mr. Smith about it directly. I on the other hand and the other new young believers thought this was normal, wearing the fez, since none of the other older Bahá'is in the area said anything to him or us about it. At this time I was alienated from my family and former non-Baha'i friends. Everything I did was Baha'i, I felt I had all the answers and refused to listen to anyone else outside of the Baha'i Faith. Mr. Smith began to get verbally abusive and authoritarian with me if I disagreed with him on any issue. He never struck me, but he did on one occasion force me to prostrate myself before him and beg for forgiveness because I had disappointed him. I had wanted to get married and start a family and he wanted me to move away to another state with him. I need to add without going into too much detail that Mr. Smith sometimes would slip drugs into glasses of punch that he would give me and others to drink while we were guests in his home. On several occasions after giving me the "punch", he

proceeded to lock me in a small room on the second floor of his house, a prayer closet he called it, and tell me to pray and meditate. Several times I hallucinated while in the "prayer closet" and he would grill me as to what I had experienced. It was some years later that I realized what he had done to me and how sick an individual Mr. Smith really was. To this day I do not know what the nature of the drugs were he had given to me.

The Smiths moved away out of state, as there were enough adult members in the community to form a Local Spiritual Assembly. (LSA). I was elected Chairman of the LSA and had been in that position for less than a year when the Assembly was summoned to a meeting at a local hotel with members of the Baha'i Administration. I must add that when Mr. and Mrs. Smith left the area I was greatly relieved and thought to myself "good riddance". I did occasionally speak to him on the telephone, when he called to see how I was doing.

What happened next when the LSA met with the Administrative representatives was something that I had kept to myself for over twenty years. We, the Local Spiritual Assembly members, thought we were going to be praised for all the teaching activity that had occurred and tripling the number of new believers. On the contrary, we were seated in a large hotel suite and then I was read a list of charges against me which included "conspiring" with Mr. Smith to run the Local Spiritual Assembly from out of state and for "claiming a station", whatever that meant. When I protested and attempted to defend myself, I was told to "sit down and shut up, we know all about you and anything you say will be just lies." I said I was leaving and they locked and blocked the door leading out of the room, there were

about
seven of them and they forced me and the other members of the
Local
Spiritual Assembly to listen to them for two hours. This is what
the
Bahá'is call "loving and frank consultation". I was humiliated,
demeaned and my character assassinated in this meeting. Two
of the
members of the Local Spiritual Assembly came to my defense
and stated
that the charges were not true and that the picture that was
being
presented of me by them was inaccurate. My accusers never
confronted me;
I came to find out later that the National Spiritual Assembly and
other
Administrative bodies had used members of the Local Spiritual
Assembly
and the community as "informants". The concept of due process
is
foreign in the Baha'i Faith.

The result of this "consultation" had me
removed from the assembly and ostracized from the community
at large.
Several of the Local Spiritual Assembly members left the Faith
after
this incident; as did several people that I had taught the Faith
to. I
seriously considered it, but decided not to because I was
isolated and
felt I deserved to be punished because of my association with
the
Smiths. I was instructed not to ever speak to them or have
contact with
the Smiths again, but not told why. If they contacted me I was
to report
it immediately to the Baha'i Administration.

The next step that the Baha'i Administration did was to
"reeducate" me in the Baha'i
teachings. They arranged for me to attend "deepening classes"
(a Baha'i
term used to denote in-depth study) with an older Baha'i
teacher who had
very little regard for me, almost to the point of open hostility. If
I
questioned him about certain doctrines that did not make sense
to me he
would become extremely defensive and caustic in speech. One
time he hung

up on me during the course of a telephone conversation after calling me an arrogant punk when questioning him about a prophetic statement in the Baha'i writings. He stated there was no such passage and when I read it to him over the phone he became very upset and hung up. I did not study with him much after that. Many of the Bahá'is and the Baha'i Administration considered him one of the best teachers in the United States and would rave about him. I found him to be offensive, sarcastic, demeaning to his students and to be without any formal training as an educator. He published a book through the Baha'i Publishing Trust, which I thought was confusing and incoherent, he was in his mid sixties when I met him. Since many of the new Bahá'is we had taught had left the faith, the numbers in the community went down, so I was reinstated to the Local Spiritual Assembly by default. Much of my time was spent planning firesides, public meetings, picnics and fundraising. In the fifteen years that followed there was very little growth in the community in terms of the numbers of new believers, there was a revolving door so to speak, and people would come into the Faith and then either become inactive or just resign. This was particularly true of the African-American Bahá'is coming from a church background. There was very little structure or community life that resembles a church community. Most, if not all of Baha'i activity centers on meetings, teaching activities and fundraising. There was very little time left to develop interpersonal relationships or socialization. One last painful episode, which further alienated me from the faith, was the fact that my wife at the time, we are now divorced, developed a close friendship with a "home front pioneer". These are Bahá'is that move to an area for a short time to fulfill some arbitrary local goal of the Baha'i Administration to establish a group or Local Spiritual Assembly. This individual,

unbeknownst to me, tried to coerce my wife to divorce me and marry him during his tenure in the community. She told me about the relationship after he left the country to pioneer to South America. She is still on the rolls of the Baha'i Faith to my knowledge.

During the divorce process the community abandoned me, since divorce is frowned upon. An incident that occurred while going through the divorce, (a year of patience is required by Baha'i law), was when I attended a Baha'i Sunday class where I was confronted by several members of the community and chastised in the class for going through the divorce, I did not defend myself, but I must add that a Persian Baha'i man stood up for me and said in my defense that no one knows what goes on between two people and that it was not for anyone to judge. Despite that I did not attend any meetings for the next two years, nor was I contacted by any of the "friends" during that time. The community has a history of abandoning its members when they no longer can attend the meetings or participate in teaching activities. I cannot truly characterize the Baha'i Faith as a "cult", though in my opinion there are strong social controls in place by the Baha'i Administration. Those controls filter down to the individuals who are afraid of openly questioning the decisions of that administration for fear of being labeled a "covenant breaker". Which is tantamount to being excommunicated from the community. The leadership has used this effectively since the beginnings of the religion to "purge the ranks of the believers". Once a person has been declared a covenant breaker, the Baha'i community shuns that person and contact with such an individual could cause "spiritual contamination" of the "Cause" as it is referred

to. There are parallels in the Jehovah's Witnesses and Mormon groups, as I understand it. The discussion of "unquestioning loyalty and obedience" to the Baha'i covenant and administration is paramount to maintaining order within the community. Though membership in the Baha'i Faith is completely voluntary, individuals such as myself who based their entire lifestyle around the faith find it difficult to separate themselves from family and friends who are Baha'i even if they know there are contradictions within Baha'i doctrine. One risks those relationships and being isolated from the community. It took me three painful years to extricate myself and resign as an enrolled member. Since leaving the Baha'i Faith in the fall of 2000, I have had little or no contact with people I had been friends with for many years, friends whose children grew up with my children. Most of them believe I lost my faith in God. Those that I have spoken to are surprised that I am doing fine.

Some of the contradictions that began to surface for me were a result of a radio broadcast I heard by Rev. Robert Pardon of the New England Institute of Religious Research (NEIRR) on a Lutheran radio station in St. Louis. He was giving an overview of the Baha'i Faith and I called to challenge him and his sources. I felt he was misrepresenting the Faith and had gotten his source material from "covenant breakers" or enemies of the Faith. I thought about what he had said and contacted him through his web site, I was finally beginning to investigate the Baha'i Faith after twenty-seven years. He sent me facsimiles of his source material and I began to meticulously go over it. Checking it against what had been presented to me by the Bahá'is. I also began writing letters and asking questions of Baha'i administrators and academics. I discovered that

several contemporary Baha'i historians and academics had been forced out of the Faith because of their research and publications. Baha'i academics have to go through a review process before publishing anything about the Faith. If an author does not pass the review process one is not published. Their work essentially is censored. This is why almost all Baha'i literature and historical works are redundant. All the books and pamphlets are rewritten from the same "approved" source material. As a result of this, most Bahá'is are unaware of the early history of the Faith, the power struggles that ensued from the founders family members and instead are directed to the Baha'i approved materials. Other sources are considered suspect, labeled as unauthorized or from enemies of the faith.

Though the Faith teaches tolerance for other religions, the truth is taught that the Baha'i Faith is the "Ultimate Truth" for this day.

All the previous "Manifestations of God" and revealed religions are essentially null and void. Humanity must follow the Baha'i Faith or suffer severe punishment. Jesus Christ, the Messiah and Savior for the entire human race is reduced to the station of a "Divine Educator". His revelation is no longer considered relevant for this day, in fact Christ's dispensation ended with the coming of Muhammad in the sixth century C.E. The clergy and a misunderstanding of scriptural interpretation have led all Christians astray. Personal salvation is no longer important; the salvation of the human race is the priority now.

An intimate personal relationship with God is not possible, "the door leading unto the Ancient of Days is forever closed to man", (paraphrase from the Baha'i Writings). As I began to study the Bible in depth and outside of a Baha'i context, I began to understand the perspective of the Christian objection to the Baha'i Faith. A great deal of the

social teachings and all of the spiritual teachings, which the faith presented as new, I discovered in Old and New Testament scripture. Some of the phrases from the Bible I found transcribed into Baha'i prayers. However the main source of contention for me was the arrogance of many Baha'i who became incensed at Christian authors trying to give accurate accounts regarding the Baha'i Faith and its history. Yet they thought nothing of explaining away two thousands years of historical Christianity and exegetical study, while engaging in the worst form of eisegesis. On a more personal level, I was concerned about my soul and salvation, I never really felt forgiven or saved as a Baha'i or that Bahá-u-lláh was a personal savior. When reading how Jesus taught us to forgive our enemies and to pray for them in the Gospels, I compared that to how the Baha'i Faith historically condemned and shunned its enemies. (Many who were the disciples, spouses and relatives of the central figures of the Faith, even Shoghi Effendi, the Baha'i Guardian, excommunicated his own parents!). I began to ask God to open my eyes and guide me to the truth.

With the help of Rev. Bob Pardon, (NEIRR) Pastor Todd Wilken and Jeff Schwartz of radio station KFUE in St. Louis, I began the task of "testing the spirits" to determine what was true. I tested the Bahá'is by raising questions at Baha'i meetings about historical and doctrinal contradictions as well as prophetic statements in the Baha'i Faith that had not come to pass. Dates had been given where certain events were to have transpired and did not occur. Many Bahá'is were desperately trying to rationalize these unfulfilled prophecies. This line of questioning was making me very unpopular to say the least, particularly when I began to post those questions on the

local Baha'i chat list. I started to receive calls from the local Baha'i authorities as well as from some of the "friends". (A term Bahá'is use to refer to each other). I finally officially withdrew my membership and posted it on the chat list. I received numerous calls and e-mails from the "friends" wanting to counsel me, I then posted and requested that I not be contacted, which of course did not occur, finally I posted my reasons for leaving the Baha'i Faith and that I no longer could follow the doctrines or obey the Administrative Order. An Administrative Representative who wished to meet with me concerning my statements contacted me. His real intent was to declare me a "covenant breaker" and therefore have me shunned so as not to "infect" any other Bahá'is with doubt. I agreed to meet with him. He had books with him and was prepared to contend with me. I chose not to engage him on doctrinal issues, I instead stated that I did not believe that Bahá-u-lláh was the return of Christ and relayed to him the incidents I had suffered at the hands of Bahá'is and the Administration. He repeatedly apologized and stated he would ask the Bahá'is to respect my wishes that I not be contacted and harassed about my decision.

I bear no malice towards the Baha'i Faith or individual Bahá'is. Some of them are very kind, gentle and loving souls. This testimony is intended to help those members of the Baha'i community, who may have experienced similar situations and come to a personal realization regarding doctrinal contradictions. There is hope, peace and life outside of the Baha'i Faith for those who choose to seek it

Dennis full name deleted

The Baha'i Faith & Religious Freedom of Conscience

**From: SBoozie3@aol.com[SMTP:SBoozie3@aol.com]
Sent: Sunday, December 16, 2001 11:55 PM
To: f_glaysher@hotmail.com
Subject: Thanks**

Dear Mr. Galysher

My brother became active in the Baha'i Faith before the age of the Internet and it took a lot of searching to get the real story about this religion. Now all kinds of things pop up when you run a search on "Baha'i", nevertheless your web site stands out as an outstanding source of information. And its much more up to date than the traditional William McElwee Miller and Samuel Wilson books.

I have come to the conclusion that the Baha'i Faith as it is currently administered is a cult. However there is nothing in the teachings that compels it to be so. The Baha'i Faith is whatever its people make it. If they choose to follow an "infallible" Universal House of Justice and all its teachings regarding covenant breakers and censorship so be it but much damage is done by going down that path.

I guess what bothers me the most is their disregard for historical truth, especially the destruction of books and the rewriting of them so that what they say conforms with current teachings. I could never accept a religion that does this without informing its members that the text has been changed. It seems so dishonest.

Anyway thanks for proclaiming the truth. Having met many Baha'is I can say that what attracts people to the Faith is the example of individual believers and their belief in Baha'u'llah. This is an argument that cannot be refuted.

PHILLIP SHERWOOD

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The Baha'i Faith & Religious Freedom of Conscience

In March 2006, philosophy and religious studies Professor Dann May[6] and his wife[7] Phyllis E Bernard, current Robert S. Kerr Jr. Distinguished Professor of Law Director of the Center on Alternative Dispute Resolution, Oklahoma City University[8] received correspondence from the National Spiritual Assembly of the Baha'is of the United States, questioning the couple's desire to leave the organization, and seeking to arrange for representatives of the National Spiritual Assembly to fly to May and Bernard's residence for further discussions regarding their withdrawal. May and Bernard's reply is cited below:

From: COMMUNITY [mailto:COMMUNITY@usbnc.org]
Sent: Friday, March 10, 2006 10:01 AM
To: May, Dann
Subject: Request to meet with you
Importance: High

Mr. Dann May

Dear Baha'i Friend,

The National Spiritual Assembly has tried twice to reach you and your wife by phone at the only phone number we have for you, so we hope that this email address is current. The National Assembly was sorry to learn of your desire to withdraw from membership in the Baha'i Faith and would like to hear in fuller form the thoughts you expressed in your January letter.

To that end it has asked that two representatives fly to Norman, OK on Saturday, March 18 to meet with you and your wife at a time that is convenient for you. We hope that you will be agreeable to sharing your perspectives and concerns with these representatives and ask that you kindly reply at your earliest convenience so that airline tickets may be purchased.

With loving Baha'i greetings,
Marie Scheffer
For the Office of the Secretary

To all those concerned:

Perhaps you don't understand – we already view ourselves as no longer members of the Baha'i community and we regularly attend Unitarian and Buddhist activities.

We do not present ourselves as Baha'is and do everything we can, when people try to introduce us as Baha'is, to politely disabuse them of that perception.

We have not attended feast in over a year, or for that matter, any other official Baha'i activity.

I think that it would be best for all those concerned, that we simply be allowed to withdraw.

We are deeply disillusioned with the unofficial and official Baha'i views on the war in Iraq, with the rise of Baha'i fundamentalism and intolerance and with the growing "ghettoization" of the Baha'i community in general.

We increasingly feel unwelcome at Baha'i events where everything seems to be scrutinized by rather mindless "Ruhi Book" mentalities rather than thoughtful discussions of the Baha'i Sacred Texts.

One-size-fits-all mass theology serves to only alienate anyone and everyone who wishes to pursue spiritually inspired and independent investigations of the truth. There appears to be, these days, little room or toleration for Baha'i scholars, Baha'i scholarship, or thoughtful approaches to the Baha'i sacred texts.

We are outraged over the Kalimat Press decision! We are, therefore, increasingly embarrassed to be associated with the Baha'i community. We often hear from our colleagues in the academic world, that they too perceive the Baha'i community as increasingly becoming more and more fundamentalist, alarmist, and cultish.

We are not interested in talking to anyone from the National Center and we will not meet with them, even if they come to Norman. Please do not send your representatives to Norman.

Use the funds for their plane tickets to do some good at one of the Baha'i schools or to feed the homeless. Please let us get on with our lives. Your response only convinces us more completely that the Baha'i community has become an authoritarian and fundamentalist movement.

Most religious scholars' perceptions of cults are that they make it difficult for members to resign or leave the community with their reputations intact – please don't confirm our suspicions! Let us resign and withdraw quietly and without fanfare or with inquisition-like exit interviews. We are willing to leave the Baha'i community without recriminations, regrets, or active criticisms on our part. Please let us fade from the Baha'i community as gently and as quietly as possible.

Sincerely,

Dann May and Phyllis Bernard

Posted by: New Yorker / 9/13/2006 12:03:00

AMhttps://bahaiadmin.blogspot.com/2006_09_01_archive.html#115813112812407983

Dann May

Wimberly School of Religion, Oklahoma City University, accessed February 9, 2010.

<https://www.okcu.edu/religion/faculty.aspx>

Phyllis Bernard
https://www.okcu.edu/Law/facultyandadministration/faculty_bernard.php

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The Baha'i Faith & Religious Freedom of Conscience

From: YUZIR@webtv.net (YU ZIR)
Newsgroups: alt.religion.bahai
Subject: Re: fw Timothy Mulligan Re: Why I left
Date: Sun, 16 Aug 1998 16:48:13 -0400 (EDT)

As an outsider and, like T Mulligan a former Baha'i, I find interesting his reasons for resigning his membership. Perhaps even more interesting are the reactions to it by the loyal Baha'is who have posted here.

Mulligan's objections are completely reasonable. Like so many searching souls, groping through the futility of temporal life, he seeks a clear vision of life's plan, purpose and meaning. Turned off by the mainstream Christian churches which hold to no eternal principle (but only to the socio-babblgical fad of the moment), repulsed by the scandal plagued ministries of Swaggart, Baker and others, and subjected to the propaganda of the predominantly liberal media (only 2% of journalists ever see the inside of a church or synagogue on any regular basis, I'm told), it is little wonder that people like Mulligan despair of finding spiritual truth in this world.

The kinds of churches that do attract and hold people like Mulligan are those that espouse clear, coherent teachings, and which forgive but do not excuse the breaking of rules. That may be too simplistic a description. They don't really attract many people in the sense of persuading them to join, but they are the kinds of churches to which TM and others like him will often respond favorably.

The Baha'is who replied to TM probably did more to confirm his disillusionment than any contra-Baha'i could have done. They did this through a subconscious duplicity that seeks to avoid giving answers to honestly asked, embarrassing questions. The contradictions which TM (and I, and many others) find in Baha'i teachings are not the benign products of misunderstanding, nor are they cultural or translational, or of any similar cause. They are real. They are the inevitable result of any vast body of literature generated by any fallible human being(s). The Baha'i literature is an unsteady house of cards that collapses beneath the weight of honest scrutiny.

Saying that "all" religions contain contradictions is not only a cop-out, it is false. For many years I believed that the Bible contains contradictions. Only after I investigated these supposed contradictions for myself did I find that they were not so.

Really, when I read some of the apologies in this NG, I wonder if the writers themselves really believe them, or whether they are clinging desperately to a belief system for fear of a truth they would like less. People like TM see right through it.

This attitude would go a long way toward explaining the censorship at SRB. Maybe the folks who run that site have thought this through as clearly as TM has, come to the same conclusions he has, but taken a different path. Just a speculation.

The Baha'i Faith & Religious Freedom of Conscience

From: kate_mccolloch_bodi@my-dejanews.com <kate_mccolloch_bodi@my-dejanews.com>
Subject: Since leaving 5 years ago
Date: Tuesday, August 18, 1998 12:50 PM

Since leaving the Baha'i Faith almost five years ago, I have long wanted to have the opportunity to talk to people familiar with the Baha'i community. I want to ask them whether my experiences with the community were some uncommon phenomena or representative of the faith in general. After reading Tim Mulligan's posting and all of the responses, I sigh, and remember clearly why I left without word or explanation, perhaps a heretic but probably still signed up on someone's card count.

I don't know exactly how or why my ex-husband became Baha'i, but I suspect it was for the favors that were offered him. I myself recall a Baha'i agreeing to sell us a vehicle on-time at a steal of a price, but only if I signed my card. When my (now)-ex-husband told me to sign, I did.

I don't know exactly how or why I became a teacher for the faith during my first community meeting. Perhaps it was because no-one else would watch all the children as the adults had their meetings. I remember that I had no idea what the faith was about. They said "that's okay, here's a book and invite non-member children also." When my children's classes drew dozens of non-member children, the Baha'is wanted to teach them and took my classes away.

I don't know exactly how or why the spiritual assembly decided that they should support my ex-husband after he was jailed for assault and stalking me. Perhaps it was because I would not tell them about the incident myself. I remember feeling embarrassed about the whole thing and then getting very, very angry as the "Community" went to court to testify about how I was setting my ex-husband up.

Even now, at the university I attend, I see these young faces at their booth on the commons, with pamphlets talking about unity and the equality of men and women. I want to walk up to them and ask if my experience was some surreal fluke. But the closer I look, the younger their faces appear to me and I know they probably could never understand what I was asking. Questions like, Is a faith a reflection of its members, or the reverse? What is the purpose of a community meeting if half of your community is alienated? What can a spiritual assembly really know about a marriage? How can a man and woman be treated equally, if a man takes on a "year of patience" for his errant wife to come to her senses and do what she is told once again? Do you really think some words in book by Abdul Baha can sooth pain like this?

Sincerely,

Kathleen R. Mccolloch-Bodi
Formerly of Juneau, Alaska

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The Baha'i Faith & Religious Freedom of Conscience

From: r.woodlock@bigfoot.com <r.woodlock@bigfoot.com>

Subject: Why *I* left

Date: Tuesday, August 18, 1998 3:59 AM

I think K.Paul Johnson has a good point. When people have asked me why I left the Faith I invariably give a different answer every time. I usually believe what I am saying to be true - so why so many answers?? (I used to think people would not think I was telling the truth about it).

Religious conversion is a complex phenomenon. Initially when I left, I think it was more to do with a growing attraction to Islam than a whole series of thought out beliefs that the Baha'i Faith was not true - but since then I have read and seen much (without my previously blinding "love of Baha'i" spectacles that filtered all things) that has confirmed my decision. I look back and see the genesis of my having left in a time period of about two years where I swayed to opposite ends of the pendulum "being a Muslim" and "being a Baha'i".

The first post I wrote to soc.religion.bahai (which I desperately begged the moderators not to post - so they didn't) concerned the deletion of an unfulfilled prophecy from "Baha'u'llah and the New Era", yet all of my early newsgroup posts were full-on "Baha'i". I came >< close to going to the mosque to say shahaada in November/December 96, yet January '97 I was participating in an intensive youth teaching project.

My Islamic beliefs have changed over time as well. At first I sought a simplistic answer to things, having been nurtured in the comfort of set-in-stone and infallible Baha'i beliefs, but have since grown more flexible and modernistic and am revelling in the freedom.

Whereas once I used to hand out pamphlets in the street, I now feel uncomfortable when Baha'is "teach" to me. I don't want the "pat" answers, I want to turn around and ask them what they think of John Hick's pluralism!

There are subjects with which I take issue with the Baha'i Faith, that never posed a problem in my mind as a Baha'i: but not believing that Baha'u'llah or the UHJ is infallible, means that I am free to question and re-mould myself and my opinions.

I also believe there are many positive things about the Baha'i Faith, and I still believe I can write on "Baha'i beliefs" (eg. my most recent posts on Titles of the Manifestations), I love the freedom to be able to profit from what good exists in that religion, and throw away all the negatives. If it means I can't be a declared Baha'i - then so be it. I am at the stage where I believe tawhiidian monotheism of Islam is the most perfect form of religious truth, but I am open to other religions being more suitable comforts for other people. If someone *needs* to believe that Baha'u'llah is watching their every move and pushing and prodding them in a divinely ordained direction: then that is their choice. I don't think the idea that God is an Unknowable Essence that I must approach through a human being (Baha'u'llah) is a particularly useful theology to me, but that is my current state of religious evolution.

Oh well, just some thoughts I guess,
Regards
Maryam

In article <35d85986.0@vlinsvr>,

pjohnson@vlinsvr.vsla.edu (K. Paul Johnson) wrote:

> Seeing an exchange about the honesty and reliability of an

> ex-Baha'i's story of "why I left" inspires some comments. There
> are so many ways to parse the question "Why did you leave?" that
> I think a couple deserve mention. First would be "What were your
> conscious thoughts at the time you chose to withdraw concerning
> the reasons for doing so?" Another would be "What reactions were
> going on unconsciously at the time that you can now look back on
> and recognize as motivating factors?" In my own case, the
> answers to these two questions would be quite different. First
> would be that the claims of the Bab and Baha'u'llah about
> their own status and their place in history no longer were
> persuasive to me. Second would involve so many aspects of being
> turned off by dogmatism, implausible readings of history,
> totalitarian hopes for the future, etc. etc., that it took me
> years to realize all the factors involved.
>
> I'd think that at this stage Tim might be learning more of those
> second-order motivating factors, since it takes a long while to
> process such things.
>

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The Baha'i Faith & Religious Freedom of Conscience

From: darricke@hotmail.com <darricke@hotmail.com>
Subject: Letter to Robert C. Henderson
Date: Monday, September 14, 1998 11:58 AM

TO: Robert C. Henderson, Secretary-General of the National Spiritual Assembly of Baha'is in the United States FROM: Darrick Evenson DATE: 16 August 1998
SUBJECT: Withdrawal of My Request for Reinstatement

Dear Dr. Henderson,

I hereby withdraw my request for reinstatement in the Faith. My reasons are as follows:

- 1) I do not believe you or the NSA have any intention of reinstating me; under any circumstances. I believe you believe me to be a threat to your interpretation of the Faith.
- 2) Although I accept Baha'u'llah as a Manifestation of God, as an incarnation of the Holy Spirit, I still feel--after many agonizing months of deep thought and soul-searching--that He is subordinate to Jesus Christ; the Son of God. I feel this way because of His statements that Jesus is "the Lord of the Visible and the Invisible" and "the Lord of all being".
- 3) I had an overwhelming spiritual experience, which convinced me to return to the Church of Jesus Christ of Latter-day Saints. I can only explain it as a feeling of TOTAL peace and assurance.

Intellectually, I had every reason to join the Faith. It seemed to me to be the fulfillment of Mormon prophecies concerning the coming of the Millennial Kingdom. However, while my head says the Faith is foremost, my heart tells me otherwise. My heart is too attached to Jesus Christ for me to exist in a religious community which views Jesus as merely a "forerunner" of Muhammad, or "a teacher of peace and tolerance" or merely a Prophet who came to "advance civilization". The Gospels and the entire New Testament declare--in no uncertain terms--that Jesus came to offer His blood as a sacrifice for sin for the remission of sins. He is the Lamb of God; slain before the foundations of the Earth. He is so much more that what Baha'is believe; merely a Prophet to prepare for Islam, or to improve the status of minorities and women! Such explanations only cheapen Him, and distort His true station.

I had hopes that I could teach the Friends of the true station and purpose of Jesus, but--from my observations of soc.religion.bahai, I can see that this will be mostly in vain. The NSA collectively, and you personally, will oppose me every step of the way. You have created your own false "Jesus"; a Prophet concerned only with teaching Liberal-Humanist values (or should I say the lack thereof). Your Jesus is NOT the Jesus of the New Testament; nor even the Jesus of Baha'u'llah and 'Abdul-Baha, but a false, watered-down, Liberal/Humanist/ Unitarian "Jesus" that was invented by men to replace the true Jesus; Who came to offer Himself as a final sacrifice for sin, and preach the repentance from sin. I cannot belong to any organization which so cheapens and distorts my Lord and Savior! And I cannot teach the Friends when you will constantly prevent me from doing so.

Those are my reasons, I hope you can understand them.

Before saying adieu, I would like to comment on some things I've observed about the Faith in this country.

Shoghi Effendi once said, in a pilgrim's note, that his "greatest fear" was that the Baha'is would water-down the Faith in order to make it acceptable to the World. This is what you have done here in the U.S.! You've watered-down the Faith into a mere set of 12 social-goals you call the "12 Principles of the Faith". These were explanded from the original 9 Principles of World Unity that were numbered and outlined by both Baha'u'llah and 'Abdul-Baha in the Writings (Baha'i World Faith). None of these "12 Principles" have to do with sin or salvation, or repentence, or heaven or hell. They all have to do with World Unity. While World Unity was the Mission of Baha'u'llah, the 9 (now 12) principles were _never_ supposed to be presented as the "summon bonum" and raison-d'etre of the Faith! Yet, this is exactly what they have become. The Faith has become a mere set of social-principles: sans sin, sans salvation, sans repentence, etc. The Faith has been watered-down into merely a "World Peace/ Race Unity/Moderate Feminist" social-activist organization with a few religious overtones! How sad! Is it any wonder why the Faith can't grow in this country?

I resigned initially because of the fact that I was so upset and shocked with the total apathy of the NSA, and many or most of the American Baha'is, toward the 1.4 million pre-natal child-murders in this country. Even the Guardian clearly wrote that abortion was "the illegal taking of human life" and "absolutely forbidden in the Faith. But he had no way to know that Liberal religionists--such as yourself--would simply _ignore_ those laws and directives which are at variance with Liberal-Humanist principles! If this is not _hypocrisy_ in it's _fullest_, then I don't know _what_ is! You justify yourself by writing a letter saying that abortion is forbidden, then watering-down it's interpretation, then storing the letter and only releasing it to those who specifically _request_ it! You utterly refuse to publish it in *The American Baha'i*, or in any other way let the Friends even know it exists! You also don't even reprimand any Baha'i who procures or performs an abortion; for _ANY_ reason! Let me assure you, when you come before the Heavenly Judge, you will be _held accountable_ for _every_ child who is murdered in the womb by an American Baha'i who did so out of ignorance; because _you_ had the divine responsibility to inform them, and you failed completely to do so. When you proudly and openly ignore the Laws of God when they are made plain before your face, then you _will_ be _held accountable_!

You seem to view the Faith as a "means to an end"; that end being a Liberal/ Humanist World Federation. You have set the Faith and the Laws of God on it's head; promoting the lesser aspects, and ignoring or distorting the greater ones: like sin, repentence, and salvation. Baha'u'llah wrote:

"My sole duty is to remind you of your failure of duty towards the Cause of God, if perchance ye may be of them that heed my warning. Wherefore, hearken ye unto my speech, and return to God and repent, that He, through His grace, may have mercy upon you, may wash away your sins, and forgive your trespasses. The greatness of His mercy surpasseth the fury of His wrath, and His grace encompasseth all who have been called into being and been clothed with the robe of life, be they of the past or of the future." (Gleanings, p.130)

The words are for you, Robert, would you but know it!

You will discover that your 4-Year Plan will fail, and fail miserably; not because the Faith is untrue, but because your generation of American Baha'is have so distorted it, so watered-it-down, that it has lost it's spiritual power for most people. It has become merely a "World Peace/Race Unity" club with a few prayers thrown in. But, you see, _most_ people aren't looking for a religion that promises World Peace as it's Alpha and Omega. Most people are joining religions which promise _Inner Peace_. That is why--for example--the Liberal/ Humanist "mainline" Protestant have lost _millions_ in the past 30 years. This is why conservative churches like the Assemblies of God, and the Mormons, have _gained_ millions in the past 30 years. People are seeking

salvation (remission of sins), and rewards for the righteous and publishments for the wicked in the Afterlife; and this is what Jesus offers them. An offering of a literal Heaven (which is more than just 'feeling good' about working for the improvement of the status of minorities and women), the forgiveness of sins ("sin" is basically an unknown word in the Baha'i Faith), and moral guidelines (which are suggested, but have no real meaning in the Faith) beats out "Esperanto" and "Race Unity" any day of the week!

The Baha'i Faith in this country is a dismal failure, and Liberal Humanist Baha'is (such as yourself) will guarantree continued failure for many years to come. Why? Simple. Most people just aren't looking for a religion that doesn't offer them anything other than the Democratic platform!

As I told you in my letter of resignation two years ago, I will never give- up Baha'u'llah! I believe He is the Spirit of Truth. And the "good news" is that I don't have to! There is a doctrine in Mormonism which teaches that the Holy Ghost will Himself incarnate into mortality and perform some great missio for the world. Brigham Young taught that He would establish an organization which would rule the nations, a nd guarantee the rights of all men; regardless of race, color, or creed.

I have been critical of you and the NSA NOT because I wish to bring schism, but because I care about those children who are murdered by their Baha'i mothers and Baha'i physicians--with your silent blessing! It makes me sad to see the Faith so rudderless in this country. You were chosen to lead the Faith in this country solely because of your incredible voice, and that fact you were black. The Friends didn't know that you secretly are Pro-Choice, and Pro-Gay; two things which violate the Laws of God, and the Directives of the Guardian. I have more respect for a Baha'i who is openly Pro-Choice and Pro-Gay, than for a "Baha'i" who works secretly behind the scenes.

I can only admonish you (for any good it will do):

- 1) Do as the Guardian said and preach vehemently against abortion. You will save many innocent lives.
- 2) Begin to teach the Friends the moral and religious aspects of the Faith--not just the social-teachings. Emphasize more the concepts of sin, repentance, and personal salvation via the atonement of Jesus Christ; as 'Abdul-Baha taught.

I DO wish the Faith well; both here and worldwide. It is the Millennial Kingdom of God, so victory is assured. The only question is "When?".
Sincerely,
Darrick Evenson

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The Baha'i Faith & Religious Freedom of Conscience

From: cathy613@my-dejanews.com <cathy613@my-dejanews.com>

Subject: returning bahai gifts

Date: Tuesday, September 22, 1998 3:14 PM

Hello everyone,

I have recently resigned from the Bahai faith as has my husband. We were members for a very short time and we still have some gifts from members of the LSA which were given to us to welcome us into the group. I don't feel right about keeping them, and since they are specifically "only for Bahai's" I'm not sure what to do about them. Destroying them seems sacrilegious. I am trying to stay out of contact with the group because its still painful for me to not be a part of it anymore. I guess I could send them to the LSA but they's probably send them back. Any ideas?

Cathy

**-----== Posted via Deja News, The Leader in Internet Discussion
==-----**

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The Baha'i Faith & Religious Freedom of Conscience

From: Shakti3@aol.com <Shakti3@aol.com>
To: FG@hotmail.com <FG@hotmail.com>
Subject: Re: I would post on srb but they have been censoring me since May 1998
Date: Friday, December 04, 1998 7:15 PM

Dear Fred:

Sorry to hear that you've been suppressed on srb. Your comments were always very "right on." Altho it does not surprise me one bit, seeing the way these newsgroups operate.

I stop by the ng every now and then but really don't have any interest in perusing it on a regular basis. I was a Bahai for about 6 months -- long enough to realize that this was NOT a faith I wanted to be a part of for many reasons.

Good luck with your campaign and on the path!

Namaste,
Shakti

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The Baha'i Faith & Religious Freedom of Conscience

Subject: My Letter for Leaving the Baha'i Faith
Date: 12/14/1998 2:59 PM Eastern Standard Time
From: Ian Mayes
Message-id: <19981214145954.25334.00002211@ng100.aol.com>

12-12-98

Dear Baha'is,

Ever since I read Baha'u'llah's statement that "truthfulness is the foundation of all human virtue" I have been trying to live my life as truthfully and un-hypocritical as possible. Honesty is indeed the best policy there is, no matter what the out-come. It is in precisely this spirit that I write this letter and make this declaration. Please do not chastise me for what I am about to say, nor should you be up-set for what I am about to say. This is a moment of evolution for me, a moment of personal growth and understanding.

For about three years now I have been intensely engaged in a special kind of inner turmoil regarding what my beliefs are in terms of the Baha'i Faith, and now I have decided to finally and clearly put an end to it all and move on with my life. I am not a Baha'i. I can no longer reconcile the beliefs, standards and positions of the Baha'i Faith with those that I have discovered for myself through my own personal "Independent Investigation of Truth." For a very long time now I have been desperately trying to find correlation between what has been set out in the Baha'i Faith and what is evident to myself. Every connection, interpretation, twisting of meaning, and coincidence I have used as some kind of personal "proof" to myself that what I believe and what I am is in accordance with the Baha'i Faith. I have now decided to no longer put the wool over my eyes and I am determined to call it as it is, this means accepting that the Faith has no real significance over any other religion or philosophy in my personal beliefs and standards.

The truth of the matter is that I am primarily an anarchist. It is the philosophy of Anarchism where my real dedication and commitment lies. I could not reconcile that the Baha'i Faith encourages patriotism and dedication to government where I seek the absolute abolition of all government. Nor could I reconcile it's dedication to hard work in the "work as worship" attitude when I see the work in our Capitalist economic system as primarily aiding an elite few, oppressing the majority of the people and destroying our natural environment. Most of all, Anarchism seeks the abolition of all forms of authority, political, economic, social and religious, while the Baha'i Faith is a religion based upon authority and which takes great pride in that it has relied upon authority to keep it together all this time. I do not see justice and humanity in relying upon guardians, masters, councils and assemblies while we all remain human beings who are more than capable of thinking, deciding, working and living for ourselves. A major component of what makes up the Baha'i Faith seems to be its administration. Right after the beliefs, principles and "central figures" are all explained to the Seekers, descriptions of "Baha'i Administration" are always given. I can never believe in administration or government. I can believe in self-administration and self-government, but I can never believe in a body of people appointed to do this.

Perhaps the biggest factor that has contributed to my leaving the Baha'i Faith is that I do not believe in God in the traditional sense. I am a Pantheist. I see "God" as being synonymous with ALL existence and ALL reality. I quite literally view "God" as being everything everywhere in every way. I do not centralize "God" into a single being, entity, force, essence, thing, spirit, person, or manifestation. I decentralize "God," and see it as being the totality of all that is. Therefore, there could be no "Creator" or thing that we must pray to, worship and pay homage to. There is only existence and reality itself and our own personal spiritual connections with it. After reading the famous anarchist Mikhail Bakunin's book "God and the State" a couple of times, I have come to agree with him that "if God really did exist, it would be necessary to abolish Him." That is, if a single centralized

being, entity, force, etc. existed which demanded that we obey it and be subservient to it, then I would actively seek its destruction. As Bakunin pointed out, all authority is in itself inherently degrading and destructive to humanity and the higher the authority, the more degrading and destructive it is to humanity. The Baha'i Faith refers to "He who is the Most High" and places God way above us all. Likewise, Baha'u'llah has referred to humanity as being of significance which is "less than dirt." I simply can not follow such a religion. The Baha'i Faith is based on such a blatantly hierarchical foundation which puts humanity in such a very low position. God should not be "above" us nor should any Satan-like entity be "below" us. We need an equal footing and an equal mutual cooperation.

Another aspect of my beliefs, which is core to who I am, is Pacifism. I abhor any and all violence and find the Baha'i stand of looking down upon without totally condemning all war and violence as simply not being good enough. If one truly does want a peaceful, loving, unified humanity, absolutely no violence whatsoever would be tolerated. However, this is not the ONLY time where the divisive anti-unity attitude of the Baha'i Faith is apparent, the condemnation of homosexuals as being "spiritually diseased" and of Covenant Breakers merely for being Covenant Breakers goes directly against any semblance of "unity in diversity." Because of this, I have decided to follow the advice of Abdul-Baha himself when he said in Paris Talks: "If religion becomes a cause of dislike, hatred and division, it is better to be without it."

The Baha'i lifestyle is another thing which I can not accept. "Obligatory prayer," the required pilgrimage to Haifa, the money that must be paid by each individual to the Faith, the standards of dress, the standards of language and the laws of "chastity" and marriage (which happens to be another institution that I am opposed to) are all things that go directly against personal freedom, personal choice, natural instinct, diversity and creativity. Nobody should ever become the drone-slave that such a life-style inevitably entails.

I have been mentioning how anarchism is antagonistic to the Baha'i Faith, however, after reading and consulting the Baha'i sacred writings themselves, I have discovered that the Baha'i Faith is antagonistic to anarchism as well. Some examples that I have found are in the "Messages to America" by Shoghi Effendi on page 50, where he states that the Baha'i Faith and its Covenant are designed by God Himself to be "the sole refuge against anarchy." In "The Promised Day Is Come" by Shoghi Effendi on pages 6 and 7 he says that anarchism is conclusively disproved by the tenets of the Baha'i Faith and the conduct of its followers. He also says there that anarchism "unwittingly or maliciously injures the Cause." And in "Directives of the Guardian" by Shoghi Effendi on pages 53 - 54 he goes into a thorough attack of BOTH Pacifism and anarchism. Also within the Baha'i writings, Baha'u'llah, Abdul-Baha, Shoghi Effendi and the Universal House of Justice all denounce and attack "anarchy." However, when they use the term "anarchy" it is clearly usually synonymous with "chaos" and "disorder," which is the popular misconception and mis-usage of the term. The word "anarchy" really means a society that operates under the principles of anarchism; it comes from the original Greek meaning "No rulers." However, it is always emphatically stressed within the Baha'i Faith that each and every single word that is ever uttered or written by Baha'u'llah, Abdul-Baha, Shoghi Effendi and the Universal House of Justice is always very carefully thought out and chosen. If this is true, I would then assume that they would all know the true meaning of the word "anarchy" and would thereby have to conclude that the Baha'i Faith very frequently attacks and denounces that which is the core to what I am. If this is not true, then I have direct evidence of the ignorance and fallibility of these supposedly infallible God-sent people, as well as proof that the Baha'i Faith has lied to me.

The destruction of the faith and devotion of each individual Baha'i lies within its own teachings and principles. If one happens to take all of its principles at face value, the seed for the eventual demise of the Baha'i Faith is right there. I am referring to the "Independent Investigation of Truth." I have ALWAYS loved the "Independent Investigation of Truth." It has always been the most attractive thing to me about the Baha'i Faith. To me, it seemed to greatly set apart the Baha'i Faith from all of the world's other religions. However, if one really does follow this principle, if one always DOES question, if one is always looking, searching, investigating and THINKING, then one will always inevitably be led away from the Baha'i Faith. Because the truth is that there is a whole world out there outside of the Baha'i Faith, a whole world which has a great variety of answers and ideas to each

and every single thing. When literally millions of other ways exist, the chances of the Baha'i Faith being right each and every time on even the majority of subjects is statistically improbable. Taking the Independent Investigation of Truth at face value and combining it with the reality of statistics can't help but have people wind up like me, finding value in other philosophies, ideas and possibilities. It is in precisely the same spirit as the

"Independent Investigation of Truth" that I found solace in the open-mindedness of the philosophy of anarchism. Mikhail Bakunin did indeed say: "No theory, no book, no ready-made system will ever save the world. I cleave to no system. I am a true seeker."

However, the Faith is aware of this inherent flaw, and it has taken measures to counter it. This is why the "Independent Investigation of Truth" is used as nothing more than a ploy, as sugarcoating to get people into the Faith, and then it is abandoned as soon as they are confirmed believers. It was evident, at least in my experience, that once I was a confirmed Baha'i that the "Independent Investigation of Truth," which was so important to me, became overshadowed by things which made me totally uncomfortable, such as the Persian Hidden Words # 11 and a multitude of other demands for obedience, subservience, conformity, and submission. After one has declared, it is discovered that the "Most Holy Book" is also the "Book of Laws," and each and every petty detail of how to hand one's independent freethinking soul over to The Supreme Authority is then detailed. Explicit or implied rules, laws, commands, dictates are abundant EVERYWHERE within the Baha'i Faith. Everywhere you look, every page of the sacred texts, every prayer, every Hidden Word contains more and more and more of the things that we must do. I can not accept this, as Bakunin said: "Every command is a slap in the face of liberty."

In fact, the very term "seeker" is abandoned once one has become a Baha'i. It is implied that one is only "seeking" when one is not a Baha'i. I consider being a "seeker" a wonderful, beautiful, even "sacred," thing. I do not see it as just something to label "the uninitiated." I hold freethinking, open-mindedness and new creative ideas as some of the most beautiful and endearing qualities of humanity. I have discovered that the real meaning of the Baha'i term "Unity in Diversity" is not at all used like the anarchist term "Libertarian Socialism." "Unity in Diversity" is instead used to mean that the Baha'i Faith accepts all different races, ethnicities, nationalities, sexes and involuntary physical appearances. In other words, all the "diversity" that the Baha'i Faith accepts are things which one is born with, no room is left for diversity of thought, ideas and life-styles. As soon as one leaves their mother's womb, no further "diversity" is allowed. Anarchism to me represents the ideals of the French Revolution, "Liberty, Equality and Fraternity." The Baha'i Faith destroys liberty through its continued insistence on obedience to the many Laws, and God's Will. It destroys equality through its condemnation of homosexuals and Covenant Breakers, as well as the fact that only a select few can serve on the Administration at any given time. Also it destroys fraternity because every gathering of Baha'is has the higher ideal of The Faith as it's sub-text and under-lying theme, the goal is something above them, not they themselves. I admit, a good deal of fraternity exists within the Faith, this is partly why I have stayed with it for so long. This is partly why I joined the Faith to begin with as well, because I was so enamored and awed by the power of human closeness and fraternity which was expressed at the Louis Gregory Baha'i Institute in the summer of 1995. I had mistaken the Baha'i Faith for the power of fraternity itself. I have now discovered that it is the empowerment, invigoration and sense of belonging that such communal environments create within us that appealed to me.

The truth is this has indeed been a rough, agonizing and even painful decision for me to make. Words simply can not express to you how much emotion, time, energy, and thought has been put into this. I have read, investigated, communicated around the world, thought out, prayed and meditated, and the truth is now finally revealed to me. Now, it has all finally come down to this irrefutable fact: I can no longer reconcile my true beliefs with the Baha'i Faith. I can neither pretend to be a Baha'i when I am certain that I am not one nor can I live with the inner turmoil of trying to be both an anarchist and a Baha'i when the two are mutually antagonistic. I have to declare what my beliefs really are now. I have to break from the Baha'i Faith and I must now live my life without it. I ask of you now, please do not try to convince me otherwise; please do not argue with me. Please do not try to "heal/save my wayward soul." Please do not talk down to me. Please do not try to change my mind. Please do not try to obstruct my decision here. After a

great and life-long journey, my personal decision has been made, and that is all there is to it. I am an anarchist. That is my true life's calling. As Alexander Berkman said: "Anarchism is the most beautiful thought that humanity has ever had." I will die for anarchism, but more importantly I will LIVE for anarchism.

I am enclosing my Baha'i membership card to return to you. It says it is your "property." Though I do not believe in property, I do not want it on my person any longer since, not only am I no longer a Baha'i, I neither believe in nor do I want myself interred according to the Baha'i standards of burial. Please, remove my name and Baha'i number from any and all records and registries that you have, thereby officially ending my association with and membership to the Baha'i Faith. I do not want to receive any mailings, publications or announcements from you any longer. However, I do request you to reply to this letter with a letter confirming I have been completely taken off the books.

The Baha'i Faith has indeed been a vital part in my life-long personal growth and development for me in innumerable ways. It has been with me from day one since I was born and raised in a Baha'i household, and it has definitely shaped who I am as a human being. The "Independent Investigation of Truth," the anti-racist, anti-sexist, anti-ethnicist, anti-nationalist and general anti-prejudice attitudes, the individual directly controlling their own spiritual health and well-being, and the belief that all of humanity should be loved and united are all aspects of the Faith that will stay with me forever. I do feel as if I have grown out of and beyond the reaches of the Baha'i Faith, but I will never forget the role it has played in the first twenty years of my life. I genuinely do thank you, and I wish you all the best.

Sincerely,

Ian Mayes

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The Baha'i Faith & Religious Freedom of Conscience

From: Codi del Mundo <EnterEmailaddress@here.com>

Subject: Baha'is and marriage... have you ever had the experience of....?

Date: Tuesday, July 20, 1999 10:59 PM

I used to be a member of the Baha'i Faith, and though it has some very good points, it ultimately fails to pass the test of independent investigation. Baha'is usually seek an image as being very liberal and open-minded, to attract seekers no doubt. Once within the community however, you are very limited in terms of how you should feel about any aspect of life... it has to be the "Baha'i Way" or no way. In fact, you may find yourself in a ridiculous situation if you have unique family situations...

Are you adopted? Oh, too bad if you were wanting to get married.... Better hope you can track down your biological parents, or you will face a real nightmare, because you need their permission before you can marry if they are still living. If they, let's say, don't like "negroes" and you want to marry interracially, then despite the fact that they have never seen you before in their lives (because they dumped you at an orphanage) you are forbidden to marry, and face severe penalties if you do so anyways. Have you, or anyone you know, had an experience where you faced a four fold conflict with: the love of your life, a biological parent you've never met (or a hard-headed parent with prejudices against your love's race), the Baha'i religious administration, and your own conscience.

Thought I would also pass along these quotes posted here before on liberty from the Baha'i writings for your contemplation. Notice several type-os so you might want to verify them with the original sources. Pass along your personal stories.

David Fiorito and Jennifer Spotila wrote in message ...

>Here is the quote from Baha'u'llah - the Kitab-i-Aqdas:

>

>Consider the pettiness of men's minds. They ask for that which injureth
>them, and cast away the thing that profiteth them. They are, indeed, of
>those that are far astray. We find some men desiring liberty, and priding
>themselves therein. Such men are in the depths of ignorance.

>

>123

>Liberty must, in the end, lead to sedition, whose flames none can quench.
>Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the
>embodiment of liberty and its symbol is the animal. That which beseemeth
man

>is submission unto such restraints as will protect him from his own
>ignorance, and guard him against the harm of the mischief-maker. Liberty
>causeth man to overstep the bounds of propriety, and to infringe on the
>dignity of his station. It debaseth him to the level of extrème
>depravity and wickedness.

>

>124

>Regard men as a flock of sheep that need a shepherd for their protection.
>This, verily, is the truth, the certain truth. We approve of liberty in
>certain circumstances, and refuse to sanction it in others. We, verily, are
>the All-Knowing.

>

>125

>Say: True liberty consisteth in man's submission unto My commandments,
>little as ye know it. Were men to observe that which We have sent down unto
>them from the Heaven of Revelation, they would, of a certainty, attain unto
>perfect liberty. Happy is the man that hath apprehended the Purpose of God
>in whatever He hath revealed from the Heaven of His Will that pervadeth all
>created things. Say: The liberty that profiteth you is to be found nowhere

>except in complete servitude unto God, the Eternal Truth. Whoso hath tasted
>of its sweetness will refuse to barter it for all the dominion of earth and
>heaven.

>
>-- Bahá'u'lláh, The Kitab-i-Aqdas, p. 63-64
>
>
>

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The Baha'i Faith & Religious Freedom of Conscience

**From: "Fred Glaysher" <f_glaysher@hotmail.com>
To: <FG@hotmail.com>
Subject: Fwd: The Baha'i Faith
Date: Friday, September 08, 2000 6:13 AM**

**>From: "David W. Lehning" <dwlehning@home.com>
>To: <patrick_Henry@bigfoot.com>
>Subject: The Baha'i Faith
>Date: Tue, 05 Sep 2000 14:28:20 -0400
>
>
>Hello Patrick,
>
>I was looking at talk.religion.bahai and found your
post. I then visited the
>link that you had provided there. I am a former Baha'i
who was more or less
>driven out of the Faith by an increasingly
authoritarian, manipulative, and
>controlling administration. I am also gay, which
makes the matter even
>worse! It seems to me that these conditions have
become worse since I have
>left. I found my way to this news group after visiting
a gay Baha'i's Web
>site and then from a post in his message board. I am
interested in spiritual
>mysticism and the mystical aspects of sacred
writings, but there was a time
>quite a few years ago when I was even accused of
being a Covenant Breaker
>because of my "unauthorized interpretation" of the
Sacred Baha'i Writings.
>I finally said enough, left the Faith, and really have
no interest in
>returning, but I had become curious about the status
of gays in the Faith,
>and, as I said, that led me here. It does seem that
people in the Faith wear
>many faces. They can turn their friendly "Nice loving
Baha'i" face, then**

>later, turn a very angry, judgemental, authoritarian
face. To me, the Baha'i
>faith is no better than any of the other organized
religions. They are just
>as controlling, and prejudiced as everyone else. If you
are still active in
>the faith, you are a very brave soul. I desire to
remain a free spirit,
>seeker and mystic, unfettered by doctrines and
religious authorities. But
>for you, keep up the fight.
>
>Kind Regards,
>David W. Lehning

From: "Michel Boucher" <alsandorz@netcom.ca>
Subject: Re: Old Friends
Date: Tuesday, June 27, 2000 6:13 PM

bn872@FreeNet.Carleton.CA (Michael McKenny) a écrit
dans
<8japmh\$an2\$1@freenet9.carleton.ca>:

>Greetings.
>An old friend looked in here to find my e-mail
address.

You said enough in our brief meeting the other day to
indicate where I might
"find" you.

>Ah, how time flows and memories stir in the breeze of
the years. How
>much has passed since you told me of this wondrous
medium of
>cyberspace.

Lemme see...that would have been around 1988, so
twelve years :-)

>The USSR has ceased to be, and I in starry eyed
>innocence walked into Talisman to read the
provisional translations
>of writings by Baha'u'llah not available elsewhere.
And this petit
>gars from Ottawa became one of the articulate voices
encouraging the
>Baha'is to choose a way embracing the open-
mindedness so

>refreshingly a fundamental aspect of the teachings of their prophet.

Oooo...bad form...:-)

>I was one of them at the time, and you may enjoy reading some of

>what the spirit of this faith wafted at that time. The archives of

>this list contain copies of some of this material, and you may

>assess, as may any independent seeker of truth, the value of the

>thoughts of these people who were hounded until they said they

>weren't Bahai's or, if they persisted in saying they were, were

>declared to be unqualified for membership in this religion.

In the immortal words of Mr. Fromkiss (the landlord in Dick van Dyke's minor

comedy The Art of Love, with Elke Sommer (1965)):

"My wife and I are a busy man".

>Personally, I became a Baha'i overwhelmed that God could be providing

>for humanity to avoid the darkness of nuclear confrontation and

>guiding the species to harmonious life. Yet, when they so

>demonstrated, I accepted the evidence that those whose obligation it

>was to further this goal of the maturity of the Terran species had

>instead replicated the defects of previous totalitarian and divisive

>systems.

I questioned my reasons for joining the community, but I never questioned my

reasons for leaving. To me, the entire matter was an intellectual exercise

(which I still remember fondly) but it never had a spiritual dimension. I

believe that it was the community life (or what the Children of God called

"flirty fishy") that attracted so many, myself included.

I was not seeking

spiritual salvation, nor was I depressed or unhappy. I

saw a vast field of
research that was still to be undertaken and I
undertook it. I did my level
best to get copies of every Baha'i book, I read
everything, not as a personal
message but as an event in time. When I left, in 1975,
after the breakdown of
my marriage (my first...I have since successfully
remarried twice ;-)), it was
because I felt dishonest. I lost some good friends at
that time and kept some
others, you included, I trust. Some people shunned me
even on the street, some
felt it was their duty to tell me I had made a mistake.
The thing is, I don't
feel I made a mistake. My life in the last 25 years has
been more productive
and more fulfilling, both personally and socially, than it
was during my stint
as a Baha'i.

>I do not know whether it was ever humanly possible
to achieve the
>vision of Baha'u'llah, as we saw it in the old days, one
vast
>diverse garden of humanity, fostering the open-
minded search for
>truth, the harmony of reason and faith, the freedom
of thought and
>expression, the balance of the feminine and
masculine wings of the
>bird of the species -- ah, such golden dreams we had
so long ago.

Yeah, well...the best laid plans o' mice and men gang
aft a'gley...

>Anyway, if you wish, go ahunting for the thoughts of
your old friend
>and others such as Juan Cole from those halcyon days
in the mid 90s.
>And, judge for yourself the quality of opinions
decreed heretical
>(in a religion whose author strove to overcome the
concept of
>heresy).

I must admit that I was most taken aback by the
institutional fascism I have
been reading about of late. I admit that I did
occasionally lurk in these

newsgroups, but never for very long. This phenomenon started after I left, I have to admit. I don't recall any of this when I went to firesides or feasts, or in personal dealings with assemblies or their members.

>I have spent a lot of time recently very deeply exploring the ways
>of those who were not monotheists. Unlike Juan Cole and some others,
>my opinion is that the inability of the UHJ to escape the contagion
>of power regardless of principle exposes the incapacity of the
>revealed monotheistic paradigm to provide for a mature human
>species.

So far, history supports you. All monotheistic religions (and I suspect organized polytheistic religions as well) are subject to a deformation of the fundamental message. And it always tends towards the more drastic and eventually community-reducing actions: shunning, denial, inquisitions...

Speaking of denial, I have been most surprised by the ability of the Egyptian religion(s) to persist, although this may be as much a function of the almost complete illiteracy of the believers as in the messages that were brought by the gods (Stargate SG-1 fans back off! Get your own sandwich! ;-))

>There are many strengths in polytheism, and the chief need,
>in my opinion, humanity has when it comes to religion, is the
>separation of church and state with the state based on liberal
>democracy.

In the Roman sense, religion is about binding people together who share a common belief. In the early days of Christianity, when Saul of Tarsus was not within earshot to chide and cajole, there was some chance of achieving local

unity. But after the Council of Nicea, it was pretty well up to the cool dude in Rome to say what went.

Perhaps one of the most serious situations that the Baha'i Faith has faced and will continue to face is the fact that there is no Guardian. Without a Guardian (a divine institution), the House (another divine institution) is left without the balance it was intended to receive.

- >Humans are too prone to catch the disease of dictatorial
- >totalitarianism regardless of the particular source of their
- >theoretical and practical power to allow leaders a legitimacy
- >transcending liberal democracy, human rights, etc.

Not entirely. *Some* humans.

"Eating fries with cheese makes sense, mon eustsi."

Guy

To send private mail, get the zed out.
ICQ: 69205479 (take the five out)From:
<kimsrobinson@my-deja.com>
Subject: Ex-Bahais
Date: Saturday, July 01, 2000 7:45 AM

"I think many Bahai's, inadvertently, have been leaving their spiritual education 'indoors'."

"Bahaism works better as a philosophy than as a religion or theocratic political system, as a world-embracing attitude rather than as an absolutist, infallible institution."

"In ordinary times I'd struggle to visualize some examples of, have empathy with and have belief in the concepts of synergy and interdependence. Then, with a spell of some Bahai

writings, these aspects would become concrete and seem attainable."

"Having gone through the process of inactive withdrawal I do know that it is only because of my significant Baha'i other, that I do have contact with any Baha'is. Not because I do not like them (I still do like many of the individual Baha'is I have known) but I feel like I am the human face of a reality that is being vigorously denied and ignored. I'm someone who said, albeit not with words, "I can't get healing or help from this community no matter how hard I try; I don't think the community is healthy; I don't want to become a teaching clone; I'm not staying for my own sake." "

Want to take part in the dialogue?
<https://clubs.yahoo.com/clubs/exbahais>

Sent via Deja.com <https://www.deja.com/>
Before you buy.From: "Mr Mahdi" <mrmahdi@aol.com>
Subject: Another bahai leaving the faith, was it because of Wendy?
Date: Saturday, April 22, 2000 8:25 PM

Wendy, one of the most notorious fanatical bahai missionary on the Internet has probably helped another bahai leave the Bahai cult. Her rude behavior has turned many people away from the bahai faith, and the town she lives in only has 16 bahais. Her is a post from a now ex-bahai that was posted in the AOL Message Boards:

Subject: My reasons for leaving the Baha'i Faith
Date: 4/22/00 6:52 PM Central Daylight Time
From: Wher888No
Message-id: <20000422195234.18303.00002868@ng-fz1.aol.com>

Today I have decided to leave the Baha'i Faith. I became a Baha'i in 1994 after searching for what I believed was a tolerant religion. I always believed

in God and wanted to follow a religion that I believed truly represented God.

When I became a Baha'i, my fellow Baha'is were always nice to me and treated me with respect. I began to study more about the Baha'i Faith and felt it to be very true. I started to discuss my new religion with Christians, Buddhists, Muslims, atheists, etc. I wanted and often tried to prove how the Baha'i Faith fulfilled all the prophecies of all religions.

But some of the teachings of the Baha'i Faith kind of disturbed me. I felt that women should be allowed to participate in the UHJ and that gays should have more rights given to them by the Baha'i Faith. Later on I felt that trying to separate certain beliefs of religions from their creed wasn't always right because it made the non-Baha'is who followed their religion to be somewhat going against their religion. Other factors such as the shunning of Covenant Breakers made not a whole lot of sense to me.

Today was the day I decided to leave the Baha' Faith. I wanted to seek advice in the chat room when Wendy made me feel unwelcome. She told me to leave the Baha'i Faith. I felt hurt by her statements. I am not saying that Wendy was the main reason why I left the Baha'i Faith today, but she sure helped the process of me leaving because when I came in the chatroom, I had no plans of leaving the Baha'i Faith. I first met Wendy in the chatrooms 7 months ago and had a good relationship with each other, often we were trying to clear up the lies launched against the Baha'i Faith in the chatroom by enemies of the Faith. It is sad that she acted like this, and I hope that she and the rest of humanity have the best in life.

I would like to thank all the Baha'is who were so kind to me. They gave me comfort when I needed it and always showed me

respect. I felt the Baha'i Faith has been a very positive experience in my life but I can no longer follow its teachings because of my personal beliefs. I forgive Wendy for her actions and hope that she continues her work in becoming the best Baha'i she can be.

May we all live in happiness

Denis

Mahdi

<https://hometown.aol.com/mrmahdi>

From: "Snoop81485"

<snoop81485@aol.comspamfree>

Subject: Re: Welcome to unmoderated NGs on BF (was: Roman Catholic ...)

Date: Sunday, December 17, 2000 11:11 AM

>While such a person

>is a Baha'i, everything they see is simply not up to their Baha'i

>standards and there is no point in them doing a thing about it but

>rolling their eyes, wringing their hands and reciting "tsk" 95 times.

My own position as a former Baha'i - now Catholic - is that I got a similar response to whatever I proposed. Little or no honest consultation was held - just "this is the decision of the LSA and you'd better live with it."

There is a general feeling among Baha'is that if a decision is made after consultation - even if that decision is wrong - Baha'is had best accept it if they are members of the rank-and-file. This is highly offensive to those of us who take our American right to free speech seriously (I threw in the word "American" because I know a lot of you are citizens of other countries). We want the right to assert ourselves and not be forced to accept a decision we know to be wrong.

Robin Peters

My Themestream author's link, if you wish to read my articles:

<https://www.themestream.com/authors/73826.html>

One casualty - my wits, as in frightened out of.

Leonard McCoy, MD, ship's surgeon, USS Enterprise

Eliminate "spamfree" to email me

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The Baha'i Faith & Religious Freedom of Conscience

**From: "François-Xavier MARTIN de LASSALLE" <tiriel@club-internet.fr>
Subject: Re: Happy Naw-Ruz
Date: Tuesday, March 20, 2001 4:40 PM**

Allah'u'Aba !

When I meet Bahai'Faith, it was a great revelation for me. It was the first time I saw a religion who was tolerant, and in which I could feel perfectly well.

Baha'u'lah was a prophet who continued the mission of Zoroastre, Moises, Christ, Muhammad and his teaching was in this continuity. And it was great.

The new world order seems to me so magnificent, and the decisions of the

House of Justice so clever.

But when I saw how was organised the learning, in way to bring in people, it

looks like brain washing, like a secte... and so, i had to leave to keep my liberty of conscience.

I do regret this practice, and I hope that this way of teaching (as the Ruhi's method) will be abandonned ... and maybe i will join Baha'i Faith again.

Please, answer me to tell what do you think about my reaction.

Sincerely yours.

Tiriel.

pdodenhoff 6/28/01 1:01 PM 17 out of 23

Americakelsey wrote:

"Juan Cole has never been named a covenant-breaker, nor have the friends been forbidden to read his books or articles. He is an unenrolled Baha'i"

to which krahmet replied:

"Certainly Americankelsey you would still have to admit that J. Cole still is very intent on publicly rebuffing the entire Baha'i Administration. There is hardly a day on T9 that Mr. Cole doesn't attribute something devious to either the Universal House of Justice or someone in the AO. Certainly this agenda must play a critical factor in Mr. Coles's

translations.

K"

America kelsey, you are correct that Baha'is have never **explicitly** been forbidden to read Juan Cole's books or articles. However, I can tell you that when I was a Baha'i **and** an Assistant for Protection, there was certainly a good deal of covert pressure on Baha'i's to not only not read Juan's material but to disparage his scholarship and his character. Indeed, at the time I was completing post-graduate work in American Religious History and it was told to me **many** times that as an academic I **still** had no responsibility to examine Professor Cole's work as he was "an enemy of the Faith." (In fact, it was in not a few conversations that he was freely referred to as a "Covenant Breaker" and frequently as someone with mental problems. And while certain AO members said that such things should not be said, they **never** went out of their way to put a stop to such nonsense. It was this continued attitude and policy of milieu control by various members of the NSA and the AO that caused me to question what could **possibly** be so bad about this guy! So, against all the so-called advice (which was really a demand) I began to read Juan's articles and his then newly released book. I also began to communicate privately with him to hear **his** side of the story.

Krahmet, what I found in Professor Cole was a person who, in my opinion, is far more interested in **upholding** the Baha'i covenant than in personal power and control. His translations of Baha'i texts, **many** of which were requested by the World Center* are without peer. This, and the continued policy of the NSA and the UHJ of trying to censor and control what Baha'i academics wrote and said led to my break with the Baha'i Faith.

Professor Cole's translations in no way reflect any attempt to undermine the Baha'i Faith, or the Baha'i AO. In fact, if you read them, you will discover, always, a sincere and I think successful attempt which is both accurate and devotional. If anything, Baha'is should be very thankful to him for his efforts.

But it appears, krahmet, that when light shines in a dark place, the Baha'i AO would rather ignore it or cover it up than be open and engage in real investigation of truth.

Yours,
Paul

Whiterabbit on BeliefNet.org
6/10/01 7:48 PM 39 out of 44

I wasn't going to say anything else on these boards, others seem to be saying anything I would say. I do call myself an ex-Baha'i, and proudly, what with letters like this coming from the House. I only have a couple of comments:

>>If he persists in his intention, the Assembly would normally accept the withdrawal unless there were grounds for suspecting that he is acting insincerely out of some ulterior motive, such as to violate a Baha'i law with impunity.<<

SO WHAT if somebody wants to "violate Baha'i law with impunity?" I mean, if they have withdrawn (and I, for one, withdrew in my heart before I sent any letters off), what right does the Assembly have for judging their motives? Certainly my former Assembly didn't come asking me why I *really* wanted out. I did give my reasons, to one member, prior to my withdrawal. If somebody is not a Baha'i, then what's the problem with them breaking Baha'i law?

I did my best to follow the Baha'i laws while I was a Baha'i. I wouldn't have quit just so that I could go out and break them. I don't think any sincere convert to any faith would do that unless they had joined with vastly distorted ideas of what they were converting to.

>>An analogous situation arises when a person when a person who is engaged in some activity which he suspects would result in his being declared a Covenant-breaker withdraws from the Faith under the impression that this step would prevent such an outcome.<<

So, then, by the House's definition, they're no longer Baha'is. What's the problem? They can do what they want!

>>The Universal House of Justice may conclude that the withdrawal provides adequate protection of the community from the person in question.<<

Surely the Baha'i community isn't so weak that it needs "protection" from ex-members. I mean, if faith can't stand up to challenges, what's the point of faith?

>>However, if he persists, following his withdrawal, in trying to undermine the Covenant or joins forces with Covenant-breakers, he may be judged to have broken the Covenant, and the friends would be told to have no association with him. Each such case would be considered in the context of its specific circumstances.<<

Aha! So somebody who is officially not a Baha'i can STILL be called a Covenant-breaker and should be shunned? This is a truly frightening idea. Even if they still consider themselves Baha'is, if they aren't registered with the Haifan administration, how can that administration decide that they are breaking rules that shouldn't apply to people who aren't on those rolls? And what if they don't believe at all, how can they then be accused of breaking a Covenant that they don't believe in?

This is so far from the Faith that I thought I'd joined several years ago...I am so glad I got out when I did.

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The Baha'i Faith & Religious Freedom of Conscience

False Statistics for Baha'i Membership in the USA, India, & Elsewhere (updated August 2010)

<https://fglaysher.com/bahaicensorship/FalseStats.htm>

NOTE WELL: I state at the bottom of this page that "Recent claims of 140,000 in 2004 are certainly highly exaggerated."

"During my time as a Baha'i, I saw potential converts lied to by Baha'is regarding the membership of the Faith. The Baha'is, especially the Baha'i leadership, have always grossly inflated the 'official' numbers in order to present an inaccurate picture to the world (as well as to individuals considering conversion) and to make the Faith seem much more successful and influential than it really is. " --[Scott](#)

(The special case of India is discussed throughout and at the end. See former India NSA member Ravi Kumar for his disclosures on the official census figures and [actual membership statistics in India.](#)) On India and Russia, elsewhere, see [BAHA'I CENSUS](#) "They claim to be a 2.2 million strong community in India alone, which is absolute exaggeration of numbers."

BANK FRAUD - Re: Baha'i technique of loan application (using false, inflated statistics to qualify for loans)

<https://fglaysher.com/bahaicensorship/BANK%20FRAUD.htm>

Baha'i Faith "Fraud Shop" Israeli concerns about the source of funding

https://fglaysher.com/bahaicensorship/Bahais_in_My_Backyard_Fraud_Shop.html

Professor Juan Cole of the University of Michigan commented in April 2001 that, since 1968, 50% of the people who entered the bahai faith have left it. According to him, the usual figure for most Christian denominations is approximately 80% retention, meaning about only 20% decide to leave once they become a member. See Professor Cole's comment below that even 5 million Baha'is worldwide is exaggerated by the Baha'i administration.

50% is truly a remarkably high number and reveals emphatically that something is indeed wrong about the atmosphere within the bahai faith. Often the new adherent quickly comes to realize something is wrong behind the facade of love and brotherhood.

The FULL TEXT of the [New Mexico lawsuit](#) reveals what many of the problems are that are driving sensitive and thoughtful people out of the bahai faith in droves.

Juan Cole has also stated that according to the official census figures of India there are approximately only 5,000 bahais that they were able to find in the country compare with the millions claimed by the bahai administration, a fact worth lingering on....

Upon further reflection, a better estimate might be arrived at for true Baha'i world membership statistics than 6.7 million by extrapolating what is generally accepted regarding USA Bahai membership. The Bahai administration regularly claims 140,000 US Bahais. Having never seen such large numbers of US Bahais, most thoughtful Bahais prefer the figure of 60,000 US Bahais based on the widely known existence of actual mailing addresses for that number, many of whom though never participate in Bahai activities, being regarded as "inactive." If we subtract the "inactive" Bahais from the 60,000, we have the figure of approximately only 25,000 Bahais who show up regularly in the United States. Taking these two widely held figures, I calculate 43% and 19% of the 140,000 claimed by the Bahai administration:

**140,000 X 43 % = 60,200 addresses for "Bahais" in US
140,000 X 19% = 26,600 "active" US Bahais**

Applying that formula to the similarly inflated figure of worldwide Bahai membership of 6.7 million, I believe the true worldwide membership numbers to be close to the following:

**6.7 million X 43% = 2,881,000 known "addresses" worldwide
6.7 million X 19% = 1,273,000 "active" Bahais worldwide**

Rounding up, giving the benefit of the doubt, and there are probably only a maximum of 3 million Bahais at best worldwide, especially since there are essentially no Bahais in Europe beyond a negligible few hundred to a thousand in most countries, as in Japan. Many Bahais have for decades been suspicious of the administration's claims of millions in the developing world.

Hope this helps the Encyclopedia Britannica in its effort to ascertain a reliable figure.

I should like to add two points:

1) A number of Bahais or ex-Bahais who worked at the NSA of the United States have stated online over the past years that they knew for a fact that only about 60,000 addresses existed for American Bahais--all other snail mail would bounce.... Hence, the 60,000 figure.

2) TENS of THOUSANDS of people have entered the Bahai faith and then left, or been driven out, often without caring enough to

bother with officially "withdrawing." It would appear approximately 80,000 of them....

Both facts should be considered by the Encyclopedia of Britannica when attempting to determine worldwide membership and probably both corroborate further my estimates based on 43% and 19% according to known discrepancies in the United States enrollment figures.

FG

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

Juan,

Thanks for contacting the Encyclopedia Britannica.

I myself doubt 5 million Bahais exist. The statistics for India and other countries of the developing world are certainly inflated and they usually have only the vaguest idea of what they're doing when they sign a Bahai card, never or seldom to show up again for any Bahai activity. 3 to 4 million would still be too many.

Anything below 6.7 million, though, is headed in the right direction. Obviously, the Bahai institutions are unreliable.

FG

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

FYI:

Thanks, Fred. I wrote them that even 5 million is an exaggeration.

cheers JRIC

[Juan Cole]

FYI

mdiller@us.britannica.com <mdiller@us.britannica.com>:

Hello.

Your comment has been bouncing around our email network, from editors to World Data authorities, and the resolution is that we would like to revise our figures for Baha'i membership worldwide provided we can come across hard statistical data to go by. Given that our current figures are based on the best available statistics currently at our disposal, however, we will not be able to make such a change unless you can point us in the direction of publications that indicate exaggerated membership totals in the areas you mention. Do you know of such a reference source that we could consult?

Sincerely,

Mark Diller, Ph.D.
Online Editor, Religion
Britannica.com, Inc.

> -----Original Message-----

> From: Trumbull, Charles

> Sent: Tuesday, January 11, 2000 8:54 AM

> To: Sturgis, Joseph; Diller, Mark

> Subject: RE: False Bahai membership statistics on Encyclopedia
> Britannica

>

> Our figure this year for total Bahais worldwide is about 6.9 million. I'm
> sure the authors of the table would be interested in any hard statistics
> any of these readers may have that indicate our figures are too high.

>

> Charlie

>

>

>

> -----Original Message-----

> From: Sturgis, Joseph

> Sent: Tuesday, January 11, 2000 7:02 AM

> To: Trumbull, Charles

> Subject: FW: False Bahai membership statistics on
> Encyclopedia Britannica

>

>

>

> -----Original Message-----

> From: Diller, Mark

> Sent: Monday, January 10, 2000 08:31 AM

> To: Sturgis, Joseph

> Subject: FW: False Bahai membership statistics on
> Encyclopedia Britannica

>

>

>

>

>

> RE: World Religions Table. Joe Sturgis

>
> -----Original Message-----
> From: Himick, Michael
> Sent: Sunday, January 09, 2000 4:34 PM
> To: Diller, Mark
> Subject: FW: False Bahai membership statistics on
> Encyclopedia
> Britannica

FYI

A response from the Encyclopedia of Britannica:

Dear Mr. Glaysher,

Thank you for your feedback regarding the Britannica.com site. We value and appreciate all comments from our visitors. Your suggestions have been forwarded to the appropriate department.

Thank you again for contacting Britannica.com.

Sincerely,
Jin
Britannica.com Customer Service
www.britannica.com

-----Original Message-----
From: FG
Sent: Monday, January 03, 2000 5:33 AM
To: editorial-comments@us.britannica.com
Subject: False Bahai membership statistics on Encyclopedia Britannica

Actually the Encyclopedia Britannica figure (6 million) is misleading. There has been a discussion on numerous Baha'i lists for some years about the actual number of "active Baha'is" in the world and the number is closer to 1 million than 6+ million. The numbers claimed for the global south, for example, in such places as India, Africa as well as Latin America are often exaggerated.

cheers,
Nima

In article <84l8ip\$67f\$1@nnrp1.deja.com>,
patrick_henry@bigfoot.com wrote regard Washington Post article:
> <https://www.washingtonpost.com/wp-srv/WPlate/2000-01/01/136l-010100-idx.html>
>
>

> "Bahai's 6,764,000"

>

Patrick Henry <patrick_Henry@bigfoot.com> wrote in message
news:s7123gsg5k2185@corp.supernews.com...

> I've emailed the Encyclopedia Britannica regarding these
> false Bahai membership statistics.

>

[The Washington Post took as accurate the inflated figure of Bahai membership
and reported it in its paper:]

> > In article <84l8ip\$67f\$1@nnrp1.deja.com>,

> > patrick_henry@bigfoot.com wrote:

<https://www.washingtonpost.com/wp-srv/WPlate/2000-01/01/136l-010100-idx.html>

"Bahai's 6,764,000"

Juan Cole, in the following articles, places Bahai membership in the USA at 60,000,
a figure that, in my opinion, is still too high:

["Race, Immorality and Money in the American Baha'i Community"](#) *Religion* 30, 2
(2000)

It is difficult to assess how reliable the numbers are below. Recent claims of 140,000 in
2004 are certainly highly exaggerated.

Baha'i Population Statistics

Document issued to Delegates to the annual National Spiritual
Assembly Elections, April 1979

Membership Statistics of the U.S. Baha'i Community:

Category	Number
1. April 15, 1978	
In possession of Administrative Rights:	70, 248

Without Administrative Rights:	1,850		
Total:	71,899		
Gains as of 15 April 1979:			
New Enrollments:	5, 417		
Transfers-in - Pioneers	118		
Transfers-in - Non-Pioneers:	1, 832		
Reinstatements from Withdrawals:	37		
Administrative Corrections:	29		
Total:	7, 433		
Losses as of 15 April 1979:			
Deaths:	612		
Transfers Out - Non-Pioneers:	394		
Transfers Out - Pioneers:	153		
Withdrawals:	633		
Administrative Corrections:	119		
Prisoners:	15		
Mental Patients/Institutionalized:	10		
Total:	1,936		
2. Total Baha'is as of 15 April 1979:			
Total Baha'i Membership as of 15 April 1979:	77,396		
In Possession of Administrative Rights:	75,448		
Without Administrative Rights:	1,948		
Total Membership:	77,396		
The Total membership of Baha'is in possession of their administrative rights is categorized as follows:			
Category	Adults	Youth	Total
Total Baha'is with Known Addresses:	45,389	2,968	48,357
Baha'is CategorIzed as "Address Unknown:"	14,525	241	14,766
Mail Returns and Unidentifiable Other than Address Unknown	11,941	384	12,325
Totals as of 15 April 1979	71,755	3,593	75,448
144 youth reached the age of 21 years during the reporting period of 16 March 1979 to April 1979.			

Original at <https://www.h-net.org/~bahai/docs/vol2/usstats1.htm>

India

The Baha'i administration for many years claimed two million members in India and has lately it seems quietly revised it down to about one million. Many people have always

realized enrollment there was much lower. Here is a recent email I've received on the subject of Baha'is in India which is probably pretty close to the mark:

----- Original Message -----

From: [deleted]

Sent: Tuesday, June 14, 2005 9:16 PM

Subject: [bahai] Interesting Reading

Dear Friend,

.... Sadly, the emphasis today is on attending courses and increasing numbers.

In India there were 2 million declarations recorded some years ago! However there are not even 5000 "active" members....

Warm regards,
[deleted]

Other views and approaches regarding Baha'i membership statistics:

From: avicenna9012...@yahoo.com

Newsgroups: talk.religion.bahai

Subject: Baha'i Census is a big LIE with wildly exaggerated number of adherents and localities

Date: 5 Aug 2005 08:00:11 -0700

<https://groups.google.com.au/group/talk.religion.bahai/msg/f5df9dd0a518d1f0?dmode=source&hl=en>

The Baha'i census that claim 6 to 7.2 million adherents is -A LIE- A LIE- an actual exaggeration of the real numbers.

It is estimated that there are no more than *ONE Million*** real Baha'is worldwide.**

Now below one finds wildly exaggerated number of localities- on the lower end we see 18,000 localities and then on the upper end we see 124000 localities. Then there are statements of 100,000 and 110,000 localities.

Finally the number of countries and localities varies with each web site. There is **no concensus regarding the actual number of countries, the actual number of localities, and the actual number of Baha'i followers.**

If one takes the estimated 100000 localities and figures that there are

at least 5-9 Baha'is. We find that the census is going to show 500,000 to 900,000 Baha'i adherents worldwide.

That should make anyone who is a Baha'i very depressed. Not 6 million, not 5 million, but a little less than 1 million Baha'is worldwide- with 30% still in Iran and 6-7% in the US.

Henry Villar

<https://groups.google.com.au/group/talk.religion.bahai/msg/f5df9dd0a518d1f0?dmode=source&hl=en>

[It's highly doubtful that the 30% or 300,000 claimed to be in Iran actually exist.]

SEE ALSO:

BANK FRAUD - Re: Baha'i technique of loan application (using false, inflated statistics to qualify for loans)

<https://fglaysher.com/bahaicensorship/BANK%20FRAUD.htm>

----- Original Message -----

From: "diamondsouled" <>

Newsgroups: talk.religion.bahai,soc.culture.iranian,alt.religion.bahai,alt.religion.islam

Sent: Tuesday, September 26, 2006 1:55 PM

Subject: Re: The Rise of Bahá'í: A Protestant Islam

....Of the 3 million supposed Baha'is in India the greater majority are from the 'untouchable' caste.

The primary motive for such individuals to convert to Buddhism, Islam or Baha'i is in an attempt to escape the prejudice of the caste system.

I suggest you look into the Dalit movement in India for a better understanding.

As [William Garlington](#) stated from his personal on the ground experience in India Baha'i converts in India are only required to declare: " their belief in Baha'u'llah as an avatar". Thing is Warren Hindus also believe that Buddha was an avatar but this doesn't make them Buddhists. The Baha'i claim of some 3 million Baha'is in India is most obviously bogus.

Something else you should ask yourself Warren is on whose authority was Shoghi Effendi's stated requirement for membership in the Baha'i faith (the one used on declaration cards in North America), waived?

The number of "address unknown" people who are claimed as members of the Baha'i faith in North America is high. From my personal experience the NSA's are always scrambling to keep 9 members in many communities

so they can pad the LSA numbers. After they get their numbers the people who were sent in to 'pioneer' to the area often go home or to another community so they can have an 'active' LSA. This practice is well known and has been going on for many years.

Why the need to send people around to keep LSA membership up to nine if the Baha'i faith is actually growing?

Truth is Warren that as Baha'is pass away they are not being replaced. Not even many children of Baha'is are signing up? Why, because it has become apparent to many people that the Baha'i faith is the same old, same old; that the Baha'i faith is in fact indistinguishable from past organised religions - more of a cause of disunity in the world than a cause of unity.

I refer to facts and you resort to name calling, such is the way of many Baha'is.

Yours

Larry

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

FAQ - Frequently Asked Questions for Alt.Religion.Bahai, Talk.Religion.Bahai

This FAQ will be reposted approximately every four weeks.

See also <https://fglaysher.com/bahaicensorship/FAQ2.htm>

Free reading and posting, including the largest Usenet archive:
<https://groups.google.com/groups?hl=en&group=talk.religion.bahai>

Alt.religion.bahai and talk.religion.bahai are available on America Online (AOL) Keyword, Newsgroups, then search for alt.religion.bahai or talk.religion.bahai An unmoderated Italian Bahai newgroup is now available: it.cultura.religioni.bahai

If your ISP does not offer talk.religion.bahai, follow this news.groupie advice: "If your ISP doesn't have the group shortly, I suggest that you ask the newsmaster there to add it (Try news@isp.net, or newsmaster@isp.net) Ask politely. Include the msg ID of the results posting, and of the newgroup msg."

See 1st RESULTS Archived at
<https://www.faqs.org/usenet/news.announce.newgroups/talk/talk.religion.bahai>

Dave Cornejo's RESULT posting:
<https://x3.dejanews.com/getdoc.xp?AN=431106082&CONTEXT=918305125.781648012&hitnum=0>

David Lawrence's newgroup msg creating talk.religion.bahai:
<https://x3.dejanews.com/getdoc.xp?AN=434026333&CONTEXT=918304600.713490686&hitnum=3>

NOTE: Not all people agree on the interpretations given below.
Question #1 "Why create arb or t.r.b.?"

ANSWER #1: Because many people believe they experienced or are continuing to experience censorship when attempting to post to soc.religion.bahai. See the quotations from Abdul-Baha:
<https://fglaysher.com/bahaicensorship/>

ANSWER #2: Because the Bahai writings support free speech and religious conscience.
<https://fglaysher.com/bahaicensorship/>

ANSWER #3: [fill in the blank according to your own opinion.]

Question #2: "Why do the srb moderators oppose trb?"

ANSWER: Perhaps they'll supply an answer to place here.
(Three years later their NO votes are their only answer.)
Question #3: "Are Bahais opposed to freedom of speech and conscience?"

ANSWER: Despite glowing words of love and support for other people's opinions, despite the Universal House of Justice stating at least publicly it is not opposed to an unmoderated forum,

the record of actual behavior by Bahais and on soc.religion.bahai and the experience of TENS of THOUSANDS of Bahais and people who have left the Bahai Faith give serious reason for concern.

Chronology of major events: talk.religion.bahai & alt.religion.bahai

January 17, 1997: The 1st proposal for talk.religion.bahai was submitted to news.announce.newgroups.

<https://fglaysher.com/bahaicensorship/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the Bahai Computer and Communication Association, posts to three Bahai-only mailing lists a call for Bahais to vote NO against talk.religion.bahai.

<https://fglaysher.com/bahaicensorship/Towfiq.htm>

March 1997: soc.religion.bahai bans all discussion of talk.religion.bahai from its newsgroup. This ban is still in effect more than a year and a half later.

March 31, 1997: The 1st proposal was defeated 157 YES to 691 NO.

<https://fglaysher.com/bahaicensorship/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates alt.religion.bahai.

<https://fglaysher.com/bahaicensorship/arb.htm>

October 14, 1997: The Universal House of Justice releases a message stating it has no objection to unmoderated newsgroups:

<https://fglaysher.com/bahaicensorship/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA committee:

<https://fglaysher.com/bahaicensorship/archive.htm>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:

<https://fglaysher.com/bahaicensorship/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.

<https://fglaysher.com/bahaicensorship/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.

<https://fglaysher.com/bahaicensorship/2ndRESULT.htm>

May 25, 1998: srb bans all messages from FG that contain his signature file:

<https://fglaysher.com/bahaicensorship/srb23.htm>

September 9, 1998: America Online (AOL) places a Bahai-inspired TOS against FG; AOL removes the TOS after considering both sides of the

issue, i.e., Bahai messages attacking and threatening him and the experience of others:

<https://fglaysher.com/bahaicensorship/AOL.htm>

September 14, 1998: soc.religion.bahai extends its ban on FG's signature file to include all signature files and URLs from all posters, allowing only email addresses and the name of the poster:

<https://fglaysher.com/bahaicensorship/srbban.htm>

October 14, 1998: Soc.religion.bahai moderator Bill Hyman backbites and casts aspersions on proponent Ron House and attempts to undermine the new support for the "neutral" RFD:

<https://fglaysher.com/bahaicensorship/srb67.htm>

December 3, 1998: The Call For Votes (CFV) was posted to news.announce.newgroups and news.groups for the 3rd interest poll for talk.religion.bahai.

<https://fglaysher.com/bahaicensorship/3rdRFD.htm>

December 7, 1998: Bahai scholar Susan Maneck begins her NO vote campaign on AOL and alt.religion.bahai.

<https://fglaysher.com/bahaicensorship/Maneck1.htm>

January 10, 1999:

Talk.religion.bahai passes 218: 63.

<https://fglaysher.com/bahaicensorship/3rdRESULT.htm>

It should be noted that talk.religion.bahai eventually passed despite of the opposition of Bahais. The annotated RESULT may be read at

<https://fglaysher.com/bahaicensorship/3rdRESULT.htm>

The annotated NO voters list may be read at

<https://fglaysher.com/bahaicensorship/NOvoters3rd.htm>

For past discussion of censorship on soc.religion.bahai and other issues, including censorship within the Bahai community, see the website The Bahai Faith & Religious Freedom of Conscience:

<https://fglaysher.com/bahaicensorship/>

Professor Juan R. I. Cole, University of Michigan, "Fundamentalism in the Contemporary U.S. Baha'i Community," Religious Studies Review, Vol. 43, no. 3 (March, 2002):195-217:
<https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm>

Karen Bacquet, "Enemies Within: Conflict and Control in the Baha'i Community." Published in American Family Foundation's Cultic Studies Journal, Volume 18, pp.109-140:

<https://www.angelfire.com/ca3/bigquestions/enemies.html>

The Baha'i Faith & Religious Freedom of Conscience

REVISED : FAQ - talk.religion.bahai & alt.religion.bahai - Usenet - FAQ

Newcomers may confirm that I am the founding proponent for the formation of talk.religion.bahai by reading in the Usenet archive the REQUEST FOR DISCUSSION (RFD)

<https://www.faq5.org/usenet/news.announce.newgroups/talk/talk.religion.bahai>

<https://www.faq5.org/ftp/usenet/news.announce.newgroups/talk/talk.religion.bahai>

Talk.Religion.Bahai > MENU - Passed Jan 10 1999 - All Related Documents

<https://fglaysher.com/bahaicensorship/trbmenu.htm>

During the last few years since the formation of talk.religion.bahai in 1999, numerous fundamentalist posters have slandered, libeled, and maligned anyone on talk.religion.bahai who does not share their fundamentalist views of the Baha'i Faith. Such people have a very long record of harassing people on AOL, talk.religion.bahai, talisman9, BeliefNet, and other Internet discussion groups, which even a glance at the links below will confirm.

The situation has become intolerable and we are reclaiming the electronic territory from them by exposing what they have done to others, as attested to by roughly a DOZEN people regarding their incessant lying, bullying, abuse, and deceit:

<https://fglaysher.com/bahaicensorship/Maneck8.htm>

<https://fglaysher.com/bahaicensorship/hate16.htm>

It is understandable that they would seek to misrepresent their treachery and further malign and SLANDER anyone opposed to their medieval tactics.

Given the issues of religious freedom and conscience involved, which are VERY complicated within the Baha'i Faith, I urge newcomers to decide for themselves by skimming or reading some of the material at the links below: Other useful material may be accessed through The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

FG

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

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Shunning > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

Compare "The Bahai Technique" - Slander & Shunning

<https://fglaysher.com/bahaicensorship/technique.htm>

Susan Maneck, Baha'i scholar

<https://fglaysher.com/bahaicensorship/Maneck8.htm>

talisman9 "moderator" Steve Marshall - "babytorturer"

<https://fglaysher.com/bahaicensorship/hate16.htm>

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Why I Don't Respond to Fundamentalists

<https://fglaysher.com/bahaicensorship/Why1.htm>

REQUEST FOR DISCUSSION (RFD)

RESULT

unmoderated group talk.religion.bahai passes 218:63

<https://www.faqsg.org/usenet/news.announce.newgroups/talk/talk.religion.bahai>

RATIONALE: talk.religion.bahai

The newsgroup talk.religion.bahai is proposed to meet the need for an open and unmoderated forum for discussion of the Baha'i Faith within the structure of the Big 8 hierarchies.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai the opportunity to participate. It is noted that the alt.* hierarchy is less well propagated than the talk.* hierarchy; this has meant that many people who have voted YES on earlier proposals have been unable to join discussions on alt.religion.bahai.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Talk.religion.bahai fills the need for a fully open and universally accessible Internet forum about the Baha'i Faith. Postings may take any point of view with regard to the Baha'i Faith. While this allows

criticism, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbors, asking questions and reading replies from anyone who is interested in their question.

Readers are asked to observe standard netiquette in their use of this newsgroup.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not relevant to the Baha'i Faith is prohibited. Large ASCII graphics, large binaries, pornography, spam, and any postings of a purely personal or commercial nature are prohibited. To facilitate viewing in news readers that are not HTML-capable, HTML-formatted postings are strongly discouraged.

Cross-posting to irrelevant groups is also discouraged, and readers are encouraged to redirect follow-ups to reduce excessive cross-posting. Readers may also post articles that have been rejected

>from soc.religion.bahai, so long as they conform to this charter.

END CHARTER.

An older, historical FAQ may be found at
FAQ - Frequently Asked Questions for arb, trb
<https://fglaysher.com/bahaicensorship/FAQ.htm>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

November 17, 2005

Farewell Friends,

A number of changes have taken place in my life during the last several months that necessitate I forgo my continuing defense of Abdul-Baha's respect for free speech and conscience, at least as an active online participant on talk.religion.bahai, BeliefNet, talisman9, and elsewhere. Since many might well imagine the rumors and libel that would circulate, should I just disappear from cyberspace, I feel it necessary to post this farewell note.

Having witnessed and suffered Baha'i tyranny and slander, on and offline since 1996, I little expect it to diminish with my withdrawal to literary pursuits and other responsibilities. However, I leave heartened by the knowledge that so many thousands of people now know the truth about the fundamentalists among my fellow bahais and their many shameful acts of tyranny, oppression, disinformation, and injustice. Equally encouraging are the many voices of conscience, throughout bahai cyberspace, that have arisen to champion the sanctity of the individual soul.

The Bahai Faith & Religious Freedom of Conscience will remain online for those who find it a useful resource and archive. Should any major document or incident take place or come to light, I would be happy to make it available and preserve it for the benefit of my fellow bahais, who follow Abdul-Baha's clear and unequivocal Teaching, and for my fellow citizens, lest they be further deceived with impunity.

Those who have stood and fought for the rights of the individual, in the face of a corrupted administration, have my undying respect.

May God grant you the inner strength and resources to carry on for the sake of what is human and eternal....

I may be reached at the email address via the Contact link on my homepage.

FG

The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/bahaicensorship/>

Interested persons and newcomers may glean my personal story from

To the Universal House of Justice - March 31, 1997
<https://fglaysher.com/bahaicensorship/To-UHJ1.htm>

"Please remove my name and address from your mailing list."
<https://fglaysher.com/bahaicensorship/nsa1996.htm>

Why I Don't Respond to Fundamentalists among my Fellow Baha'is
<https://fglaysher.com/bahaicensorship/Why1.htm>

Letters from the American Desert: 1989 - 1994
<https://fglaysher.com/LettersAmD1989-1994.htm>

[Signposts of a Journey](#) 10/29/2004

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The Baha'i Faith & Religious Freedom of Conscience

"Foul deeds will rise, Though all the earth o'erwhelm them, to men's eyes." —Hamlet

Ruhiyyih Khanum: "How to assume the reins of authority, with no document to support us, other than the general theological statements about the Hands?"

(Ministry of the Custodians, p. 9)

"More detrimental still to religious understanding has been theological presumption. A persistent feature of religion's sectarian past has been the dominant role played by clergy. In the absence of scriptural texts that established unarguable institutional authority, clerical elites succeeded in arrogating to themselves exclusive control over interpretation of the Divine intent. However diverse the motives, the tragic effects have been to impede the current of inspiration, discourage independent intellectual activity, focus attention on the minutiae of rituals and too often engender hatred and prejudice towards those following a different sectarian path from that of self-appointed spiritual leaders. While nothing could prevent the creative power of Divine intervention from continuing its work of progressively raising consciousness, the scope of what could be achieved, in any age, became increasingly limited by such artificially contrived obstacles."

(Commissioned by The Universal House of Justice, One Common Faith)

See [Ruth White for further details](#)

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The Baha'i Faith & Religious Freedom of Conscience

Fran Baker

Re: Anatomy of a lie 1/12/99

Re: Spiritual civilization 8/27/98

re Answers to Robert's Questions 8/26/98

Re: Free investigation vs. threats 8/19/98

Re: fw Timothy Mulligan Re: Why I left 8/13/98

"holy" deluded 8/21/98

Re: Baha'i & Scientology 8/10/98

Re: Baha'i & Scientology 8/10/98

Re: Baha'i & Scientology 8/7/98

Re: fw Ron House Rejected by the Moderator:

soc.religion.bahai 8/3/98

More often than not... 7/30/98

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The Baha'i Faith & Religious Freedom of Conscience

From: Fran Baker <fran@gershwin.dgii.com>
Subject: re Answers to Robert's Questions
Date: Wednesday, August 26, 1998 5:32 PM

Robert,

Wow. I am impressed with your response. Much food for thought there! You are quite idealistic about the process by which religions establish themselves. Yes, religious inspiration has been an extremely important force in civilization, but that doesn't mean that Baha'i theology is true.

I would like to address specifically your view of the Baha'i Faith's role in this great historical progression (assuming for the moment, for the sake of argument, that it exists). I know that the Baha'i stance on racism is excellent, as is its support of sustainable economic development. But, on the whole, I shudder to think of the Baha'i social rules being the foundation of a global civilization. The Baha'i views on homosexuality and intellectual freedom are pretty clearly not steps forward for humanity, no matter how the apologists dance around them. There is also a disturbing amount of ambivalence toward women and other religions, not to mention contempt for unaffiliated inspiration and wisdom. The reverential focus on an individual (no matter how inspired) and his (gerrymandered and male-dominated) "holy" family is also backward. Add to that capital punishment, no separation or balance of powers (if the Baha'i administrative order is the model), an underclass of pariahs (CBs), and at the top, infallible theocrats. I don't think this contribution is on the level of those of the preceding religions that the Faith claims to be on a par with.

The evidence that what Baha'u'llah's words constitute an epoch-making divine message to humanity (even if you accept that there are such things) is unconvincing to most people, and probably always will be. There is too much dirty laundry, too many medieval notions, and too much "bad fruit" among the faithful for this to be the next great push for humanity (not that it couldn't use one!).

Thank you for your eloquent and thought-provoking response.

--Fran

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The Baha'i Faith & Religious Freedom of Conscience

From: Fran Baker <fran@gershwin.dgii.com>
Subject: Re: Spiritual civilization
Date: Thursday, August 27, 1998 11:44 AM

"Barry Gerstner" <gerstner@bart.nl> writes:

>Hi Fran,

>I hope you don't mind if I put in my two cents in this conversation.

Please do.

> "A race of men," is Baha'u'llah's written promise, "incomparable in
>character, shall be raised up which, with the feet of detachment, will
>tread under all who are in heaven and on earth, and will cast the
>sleeve of holiness over all that hath been created from water and
>clay."
> (The Advent of Divine Justice, Page: 31)

Sorry, but Hitler also said things like this. No, I don't mean
that Baha'u'llah was evil like Hitler, I just mean such
"fine words" can hide a vision that is not necessarily
good for humanity.

>>>There is too much dirty laundry, too many medieval notions,
>>and too much "bad fruit" among the faithful for this to be
>>the next great push for humanity (not that it couldn't use one!).

>I can well imagine where you get these ideas -- from reading
>alt.religion.bahai.

This is not the case. My impressions were well formed before ARB
even existed. Mainly they came from attending Baha'i events open to the
public, participating in SRB and other (rather high level)
Baha'i forums, observing the behavior of my community's
LSAs, reading Baha'i literature, reading the American Baha'i
and Baha'i youth-oriented publications, etc. I might add that
I know several extraordinarily admirable Baha'is, not the least of whom
is my father-in-law, Dr. William Baker of Bolivia, son of
Dorothy Baker, and the whole Baker family actually, of which I am
proud to be a member. I originally regarded this religion as
a benign, ecumenical movement; I now see it as, for the most
part, a largely fundamentalist movement like born-again Christianity
with a different Jesus or Hasidic Judaism with a different Rebbe.

Maybe something like a TRB forum will open it up and it will
become more spiritual and tolerant, less arrogant (less "teaching")
and less paranoid (less focus on CBs and censorship), less materialistic
(less relentless fundraising).

As Owen Fiss (of Yale Law School) points out in "The Irony of Free Speech,"
there is libertarian freedom (wherein he who screams the loudest
drowns out the other) and democratic freedom (wherein a full
and balanced range of expression is maintained). The latter is what
moderators are supposed to achieve, but often do not because
they are not committed to freedom at all. Something
in between SRB and ARB/TRB would be the best in my view,
but alas, that isn't an option. This is a balance we

each have to achieve for ourselves by selecting from
the libertarian clamor, as Roger has wisely suggested.

--Fran

>Warmest regards,

>Suzanne Gerstner

>The Hague, The Netherlands

>"Where there's love nothing is too much trouble,

>and there's always time." -- 'Abdul-Baha

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The Baha'i Faith & Religious Freedom of Conscience

From: Fran Baker <fran@gershwin.dgii.com>

Subject: Re: Anatomy of a lie

Date: Tuesday, January 12, 1999 3:38 PM

I think part of the problem is that some of the people involved in this discussion do not understand what it is NOT TO PROSELYTIZE. I am Jewish and it is very deeply ingrained in me that it is presumptuous, rude, and inappropriate to try in any way to persuade someone to change their religion. (You can convert to Judaism, but it is not easy.) Yes, there are some exceptions, e.g., some orthodox Jews try to persuade secular Jews to return to being observant, but these are noteworthy as exceptions. When I heard that Baha'is didn't proselytize, I assumed this meant that they made no efforts to obtain conversions, just as I was used to. This is far from the truth. The reason this fact is misrepresented is the same reason that many facts about the nature and history of the Baha'i religion are misrepresented, internally contradicted, etc.: the ideological desire to expand and ultimately to dominate. Initially, I think this was borne of the delusions of the founder (a common sort of delusion in his time and place), but now I think one can chalk it up in most cases to one of three things: cynical opportunism (lying), enthusiasm rooted in naivete or ignorance, or confusion/self-deception (believing one's own propaganda).

Ulterior motives are ugly things in conversations. The conversation (or convert-sation, as I like to call it) is nothing but manipulation.

Fran

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The Baha'i Faith & Religious Freedom of Conscience

From: Fran Baker <fran@gershwin.dgii.com>
Subject: Re: Baha'i & Scientology
Date: Friday, August 07, 1998 2:53 PM

byrd@acm.org (Jim Byrd) writes:

>On Fri, 7 Aug 1998 08:37:11 -0400, "FG"
><FG@hotmail.com> wrote:

>>The first attempt was defeated 157 to 691, a massive onslaught
>>of Bahai voted NO in outrage and intolerance at the notion that
>>anyone might say something that had cleared an official Bahai
>>censor.... Mark Towfiq, a member of the Bahai Computer and
>>Communication Association (BCCA), posted a message
>>soliciting NO votes to three Bahai-only mailing lists working
>>behind the scenes to crush the legitimate desires of 157
>>Bahais and non-Bahais who tired of censorship on
>>soc.religion.bahai....

>Interesting. It's not my quarrel (I'm not Baha'i, my wife is), but
>Mark Towfiq is a friend of my family. I'll have to ask him about this
>the next time he comes over to my house.

>I really find it hard to see what you're so upset about here. You lost
>a vote to form a usenet group. Big deal.

Hi Jim,

The problems with what Mark Towfiq did, in my opinion, are (1) he campaigned for a NO vote, which seems against the spirit of the Baha'i policy on voting (confirmed by the UHJ's statement on the vote) and (2) he urged people to vote NO by playing on their fears of free discussion and of possibly seeing CB material, which are supersitious and self-destructive fears. As I said, this is my opinion. Even though, like you, I am not a Baha'i but my spouse is, I do see it as "my quarrel" because I believe strongly that it is best for the world (including the Baha'is) not to be afraid of ideas and free discussion. I have experienced having my polite and relevant (I think) postings turned away on grounds that are clearly applied arbitrarily by the SRB moderators. TRB would be healthy for the Baha'i community and for people interested in this religion. No one is forced to use it. Personally, I would like to see the spam weeded out, but that's the price you pay for this degree of freedom, and some of us think it's worth it.

Sincerely,
Fran

"We are born innocent. Believe me, Adia, we are still innocent."
--Sarah McLaughlin

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The Baha'i Faith & Religious Freedom of Conscience

From: Fran Baker <fran@gershwin.dgii.com>
Subject: Re: Free investigation vs. threats
Date: Wednesday, August 19, 1998 6:08 PM

xensky@aol.com writes:

>This is my meaning: Say I have a child who thinks he knows it all and does
>not wish to admit that he is under my authority. Say it is the ad of Winter
>outside and I warn him that he must put on his coat, hat and mittens before
>he ventures outside.

Many times Baha'is fall back on this metaphor: the adult human being as child who just doesn't or can't know enough to question the religious authority. Not only is this an insulting metaphor, it collapses on itself...if I judge the metaphor apt, am I not using my much-maligned rational faculties? Or is the listener supposed to experience a kind of satori? It is not arrogance or a claim to know everything that causes people not to accept such authority; what is lacking is not humility (though it may be docility); skeptics usually simply don't believe that this "divine authority" is something that exists.

To submit to an authority freely means to have made some decision about the appropriateness of doing so; that appropriateness with regard to Baha'u'llah is not at all obvious to most people. This is why there is no Entry by Troops. These metaphors do not make it more obvious.

Similarly the metaphor of each religion being a grade in school; one isn't really better than the other, but still one must progress (in some way that isn't supposed to imply any invidious comparisons) from one to the other. It is very naive (at the least) to think Jews, Christians, and Muslims will think that is simply swell and hop on board.

Fran

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The Baha'i Faith & Religious Freedom of Conscience

From: Fran Baker <fran@gershwin.dgii.com>
Subject: Re: fw Timothy Mulligan Re: Why I left
Date: Thursday, August 13, 1998 11:57 AM

Timothy,

I don't know if you'll see this, since it is only posted to arb, but here goes (maybe Fred can forward, if necessary).

If there is a talk.religion.bahai, then it is more likely that rank and file Baha'is and other will see posts like yours and perhaps benefit from a good look in the mirror. I think the problems you see have become this intense only relatively recently (last 20 years or so). This tide could be reversed, and I think that is what Fred wants. I am also tempted to tell him to take his wife to the Bahamas and sit on the beach with a very large and strong pina colada! But since he is willing to bang his head against the wall one more time and has some chance of getting this passed, I am willing to help.

I do agree with you that the Baha'i Faith is THE religion of contradictions and intellectual hypocrisy. The obsession with converting, controlling, and fundraising (all meta-activities, not religious/spiritual activities) is the final bankrupting of the movement. (And stop making me ROTFL with your pot shots at Baha'u'llah. You're a very bad boy!)

Warmest unaffiliated regards,
Fran

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The Baha'i Faith & Religious Freedom of Conscience

-----Original Message-----

From: Fran Baker <fran@gershwin.dgii.com>

Newsgroups: alt.religion.bahai

Date: Monday, August 10, 1998 11:26 AM

Subject: Re: Baha'i & Scientology

>"FG" <FG@hotmail.com> writes:

>

>>Graham@acemake.comREMOVE wrote in message

>><54ELjDapB1y1EwIF@fragrant.demon.co.uk>...

>>>In article <6qfif6\$ev1\$1@chaos.crhc.uiuc.edu>, Fran Baker

>>><fran@gershwin.dgii.com> writes

>>>>Hi Jim,

>>>>

>>>>The problems with what Mark Towfiq did, in my opinion, are (1) he

>>>>campaigned for a NO vote, which seems against the spirit

>>>>of the Baha'i policy on voting (confirmed by the UHJ's statement

>>>>on the vote) and

>>>

>>>

>>>Here we go again..

>

>I did not see this response to my posting for some reason, but

>I would like to respond to the following snippet that Fred cited:

>

>>>

>>>He did not "Campaign" He sent ONE message which is not therefore a

>>>"Campaign".

>

>

>It is my understanding that if someone posted something like this--

>

> You should vote for So-and-so for LSA or public office or

> you should vote for such-and-such proposition on the state

> ballot. You should do so for these reasons, and here is

> exactly how to do it (e.g., check "YES" on the state ballot).

>

>on SRB or said as much in a Baha'i gathering that this would be

>considered campaigning in the sense frowned upon or disallowed

>in the Faith. Am I wrong? This is precisely what Mark did.

>His doing so is water under the bridge, and I don't know him and

>he is probably a fine fellow, but this was something he, as a

>Baha'i, probably should not have done.

>

>--Fran

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The Baha'i Faith & Religious Freedom of Conscience

-----Original Message-----

From: Fran Baker <fran@gershwin.dgii.com>

Newsgroups: alt.religion.bahai

Date: Monday, August 10, 1998 11:39 AM

Subject: **Re: Baha'i & Scientology**

>michaelv@igs.net writes:

>

>

>

>>If the worst thing that anyone can pin on the Bahais is bouncing some posts on soc.religion.bahai, they can not be all that bad. Compare their heinous crimes with, say, criminal fraud as practiced regularly by, say, Scientology.

>

>I agree wholeheartedly that the Scientologists are worse in many respects.

>The problem as I see it is this: The Baha'is would like to see their laws

>govern all mankind. Some of their laws (like the laws of other religions

>and societies) would benefit from change based on questioning and

>discussion,e.g., they would have capital punishment for arsonists. **If uncensored**

>**discussion is officially forbidden or unofficially feared and/or**

>**punished (if only by shunning), then this makes their religion**

>**much less attractive and more dangerous in my opinion.**

>

>**I would also like to note that the moderators seem to apply their criteria**

>**for refusal to post arbitrarily in a way that makes me, as a non-**

>**Baha'i poster, doubt their sincerity and integrity (which I did**

>**not start out doing). See Fred's site for what happened to me**

>**recently as a case in point.**

>

>--Fran

>

>>Cheers

>>Michael

>

>>--

>>Michael Voytinsky

>><https://www.igs.net/~michaelv>

>>Ottawa Ontario Canada

>

>>---- In Xenu We Trust!

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The Baha'i Faith & Religious Freedom of Conscience

-----Original Message-----

From: Fran Baker <fran@gershwin.dgii.com>

Newsgroups: alt.religion.bahai

Date: Monday, August 03, 1998 11:43 AM

Subject: Re: fw Ron House Rejected by the Moderator: soc.religion.bahai

>

>

>>>Suzanne Gerstner wrote:

>>>

>>>> First I'd like to say something though. Personally, the subject line:

>>>> "Baha'i Wives to Obey Husbands" bothers me tremendously because it's

>>>> very misleading, so to balance it, I've changed it to say roughly the

>>>> opposite. :-) Taken out of context the first sounds very "old world

>>>> order". It gives the wrong impression about the principles of the

>>>> Baha'i Faith. There are people who know nothing of the Baha'i

teachings

>>>> on the family, consultation or the equality of the sexes who could draw

>>>> a wrong conclusion from this subject line without ever really

>>>> investigating further.

>

>The mentality expressed here, that of dressing up Baha'i tenets and history

>for consumption by potential Baha'i converts (often to the point of

>misrepresenting and downright lying) is one of the cancers in the body

>of the Faith. It is also harmful to the intellectual and moral health of

>the individuals who engage in it, to use another phrase, it is bad for

>the soul. It also tends, in my observation, to seep into other part of

>one's life. It is ironic to think on Bahauallah's (I think it was his)

>warning about not trusting an atheist because someone who could lie about

>god could lie about other things. Just another Baha'i irony.

>The other poison is the concept and treatment of "covenant breakers."

>Between the two (putting on a good face to get converts and

>declaring/reviling

>covenant breakers), it has to make you wonder just what tortured

>relationship the Baha'i Faith has with the ideas of truth and human

>brotherhood.

>

>--Fran (<---member of an obsolete religion that does not, with very rare

>exception, convert or excommunicate.)

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The Baha'i Faith & Religious Freedom of Conscience

From: Fran Baker <fran@gershwin.dgii.com>
Subject: "holy" deluded
Date: Friday, August 21, 1998 4:14 PM

Timothy Mulligan <tmulligan@central.uh.edu> writes:

> Some have asked me to return to the Baha'i Faith, to build it up
> rather than tear it down. I cannot return to the Baha'i Faith, because
> I do not believe in the claims of Husayn Ali (alias Baha'u'llah).

Sometimes Baha'is seem to have a hard time understanding that someone does not find his claims either believable or appealing.

> Let me share with you what I suspect about Husayn Ali. I want to
> emphasize that this is only a guess, because I have no way of knowing.
> But it is a common consequence of the "unitive" experience of God (the
> highest mystical state that can be achieved in this life) that one feels
> one actually *is* God. The mystics of all traditions, including the
> Hindu, Catholic, and Buddhist, all attest to this. And in Islam, for
> instance, a famous Sufi (whose name, I think, begins with an "H") ran
> through the streets shouting "I am the Truth!", and he was burned at the
> stake for it. What he experienced was correct, because at the summit of
> mystical experience, one actually feels one's identity with God. It
> requires a wise elder mystic and a religious community with experience
> in such matters to make sure the mystic does not draw improper
> conclusions. I don't think Baha'u'llah had the benefit of such
> correction. In short, I believe he was deluded. But it's not a black
> and white situation. He may have been very close to God. And yet, for
> reasons we don't know, God allows even his closest friends to be
> seriously mistaken.

> It does seem to me, however, that elements of ego inflation poisoned
> Husayn Ali's message. His flights of self-glorification are peppered
> with claims to be "lowly" that, on their face, are self-serving. I
> remember being particularly put off by Husayn Ali's comment on the
> crucifixion of Christ that he longed to suffer the same fate, or
> something to that effect. Yuck!

I have a very similar assessment of Baha'u'llah.
I think his being born a male Persian aristocrat also had something to do with it; they are treated as little gods from birth.
I think he was definitely delusional after his traumatic imprisonment. I don't know whether he actually had mystical experiences, but he may well have, and I'm happy to give him the benefit of the doubt. His subsequent delusions and egomania (so evident in his letters to world leaders, for example) along with his homophobia, sexism, puritanism, and barbaric notions of punishment have left their unfortunate mark on this religion. their mark on this religion and severely undermine any claims to inclusiveness and enlightened social reform.

--Fran

>Tim Mulligan
>tmulligan@central.uh.edu

The Baha'i Faith & Religious Freedom of Conscience

From: Fran Baker <fran@gershwin.dgii.com>

Subject: More often than not...

Date: Thursday, July 30, 1998 12:16 PM

Donald Zhang Osborn <osborndo@pilot.msuNOSPAM.edu> writes:

>I think more often than not, it is not that people ignore
>others' opinions, but disagree and choose not to engage
>in argumentation;

I think more often than not it is that people respond to other's opinions with poor quality argumentation, specifically, pat answers that satisfy them in their own certainty but fail to convince many others. This is what happens when you spout a religious salespitch or sound bit rather than really listening to either yourself or your critic. Baha'i "teaching," like other conversion-driven conversation, usually includes a "teacher" with a closed mind and a "pupil" who suffers fools gladly.

--Fran

"Why do we kill people who kill people to show that killing is wrong?"

--a bumper sticker

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The Baha'i Faith & Religious Freedom of Conscience

Abdul-Baha's Fraudulent will and testament

Also see Comments on Abdul-Baha's 1912 Authentic Covenant

https://www.reformbahai.org/Covenant_comments

A Bahai wrote on talk.religion.bahai, to a Haifan Baha'i,
>The non sequitor, red herring and straw man is all yours who refuse to show this thing [the purpo
will and testament of Abdul-Baha] to anyone.

My response:

They can't. It's a fraudulent will. Any qualified person will agree with Dr. Mitchell, who was eminently qualified to judge its authenticity in 1930. Only slander and the [Baha'i Technique](#) have concealed it for the past 87 years from most Bahais. That day is over. People can see for themselves, with their own eyes, that something dreadfully wrong has been perpetrated by the "administration." The evidence is all over the Internet.... and in the ruined lives and families of many tens of thousands of Bahais....

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

<https://groups.google.com/group/alt.religion.bahai/msg/efa00735b4cb41e6?hl=en&dmode=source>

--

Larry,

You say below "the fact that the world order of Baha'u'llah is in deed and in fact mutilated is denied by all those who claim to be Baha'i regardless of which of the nine sects of Baha'ism they belong to."

Actually, there are at least two Bahai denominations that do not look to the fraudulent will and testament of Abdul-Baha, written by Shoghi Effendi or someone else in his family, seeking worldly power and wealth. The results of that fraudulent will have been witnessed and experienced now by generations of Bahais. I am sorry that you too have been personally impacted by it.

I believe, however, that the Faith of Baha'u'llah is beyond any one interpretation of it, especially one that has demonstrated so thoroughly, over so many decades, how far astray it has gone from the Teachings.

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

--

Friends,

Souls continue to enter the Reform Bahai Faith from all over the United States, Canada, Europe, and other parts of the entire world, asking for guidance, care, direction, sustenance.

While Quaker John Woolman walked the highways and byways of America, Reform Bahais surf the electronic information highway that now girdles and unites the earth.

For those of you who might be unaware of it, I must inform you that the Wilmette and Haifan Baha'is on December 6, 2006 commenced a lawsuit against the Orthodox Baha'i Faith and the Bahá'ís Under the Provisions of the Covenant, alleging in the courts of Illinois copyright and trademark infringement. Court documents can be found on the Internet via www.FG.com/bahaicensorship/

While the Wilmette NSA has since the 1930s repeatedly attempted to settle issues of religious doctrine, liberty, and conscience in the courts of the United States of America, I urge Reform Bahais to eschew such misguided efforts to decide theology under the guise of corporate legalisms as unseemly and contrary to the very spirit of brotherhood and unity that Baha'u'llah and Abdu'l-Baha taught. Let us recall Abdu'l-Baha's luminous Words, "This movement eludes organization -- it is the realization of a new spirit."

In the contentious context of this latest sully of Baha'u'llah's Faith, we might reflect too on this passage from "On Bahai Liberty":

"Reform Bahais choose to leave those who choose hatred, denunciation, shunning, endless and unproductive argument and recrimination over Abdu'l-Baha's Will and Testament, seeking justification for fanaticism, over the Will of Shoghi Effendi, which he never wrote or implied, or over the successors he never intended or appointed, or over the oppressive organization Baha'u'llah Himself never envisioned nor proclaimed." www.reformbahai.org

Surely the many decades of denunciation and recrimination over Abdu'l-Baha's purported will, by those of all ideological viewpoints who claim to be its guardians and interpreters, demonstrates how flawed it is, as it was judged in 1930, and that the Baha'i Faith was led down the wrong path by those attempting to use a fraudulent will for their own benefit. Reform Bahais distinguish themselves by returning to the indisputable central Teachings of the Faith, the oneness of God, religion, and humanity, leaving those who are motivated by lust for power and control to coerce and discredit one another in the legal system.

Surveying the last eighty-five years of Baha'i history, Reform Bahais can not doubt for a single moment that our sister denomination has shown us what Abdu'l-Baha meant when he said, "The Bahai Movement is not an organization. You cannot organize the Bahai Movement."

Let us together seek His meaning in "The Bahai Movement is the spirit of the age. It is the essence of all the highest ideals of this century. The Bahai

Cause is an inclusive movement. The teachings of all religions and societies are found here."

Is this not the time to build the Reform Bahai Faith, to seek together how it is not an "organization" but yet a "Movement"?

I call again upon Reform Bahais to consider a Convocation to seek His Will.

Reform Bahai Faith
www.reformbahai.org
January 22, 2007

<https://groups.google.com/group/talk.religion.bahai/msg/c610dea05274c08b?hl=en&dmode=sour>

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The attempts in this thread to discredit Dr. Mitchell and Ruth White are the usual ones used for over 75 years by the usurpers of the Faith of Baha'u'llah. Slander and ad hominem are no more convincing now than they have ever been. Note the attempt to shift from his conclusions and call for an examination of the original to the man himself.

I ask the reader to reflect on the fact that Dr. Mitchell remains one of the most respected forensic researchers of the 20th century and is still quoted and cited by academics and legal experts. His professional integrity is beyond question as is his ability to assess the authenticity of the purported will itself. As the document curator for the British Museum, Dr. Mitchell used techniques and methods still widely used and recognized whether or not one has a command of the language to be scrutinized. Knowledge of a language in and of itself has never been the essential for handwriting experts, and informed people know that to be a fact. Those who seek to conceal the act of forgery hope to confuse the uninformed about what is involved.

"Documents And Their Scientific Examination" (1920)

Author: C. Ainsworth Mitchell

Date 1920

<https://www.archive.org/details/DocumentsAndTheirScientificExamination>

Ruth White:

"Dr. Mitchell's report also shows that none of the handwriting of the alleged will is the same as the authentic specimens of Abdul-Baha's handwriting that were submitted to him" (69).

"Most persons are unaware of the fact that handwriting experts use modern inventions that measure the slants, the spaces, and the tremors of writing so accurately that it makes the difference between two specimens of different writing overwhelmingly apparent, when these are enlarged, even though one of the specimens may be so clever a forgery of the other as to appear identical to the naked eye" (69-70).

"Those Bahais who assert that they are familiar with the handwriting of Abdul-Baha, and have compared it with the writing of the will, and have found them identical, reveal the fact that they are either totally unaware of the science used by the best handwriting experts, or else fear has prompted them to assert their belief in the authenticity of the will--fear of being excommunicated if they so much as question the document. This science that the best handwriting experts use is so mathematically accurate that any number of experts using these modern inventions will arrive at the same results" (70).

"Dr. Mitchell not only spent months examining the enlarged specimens submitted to him, but he examined minutely every line of the ten photographs of the alleged will, and his conclusion is that it is not written throughout by the same person. This fact, in addition to others, indicates that the will is spurious, especially if we bear in mind that Shoghi Effendi, and the Spiritual Assembly of Bahai's, assert that every word of it is written in the hand of Abdul-Baha. Also if we bear in

mind that it is undated and unwitnessed, and that it contradicts the teachings that both Baha'u'llah and Abdul-Baha gave during their lifetimes--that the Bahai Cause is a spiritual democracy and not a theocracy. The appointment of an hereditary guardianship contradicts this" (69).

<https://fglaysher.com/bahaicensorship/Ruth%20White.htm>

Ruth White. Abdul Baha's Questioned Will and Testament.
Beverly Hills: White, 1946.

It has always been the desperate strategy of those who forged a will for Abdul-Baha to discredit the incontestable evidence of their perfidy.

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

<https://groups.google.com/group/alt.religion.bahai/msg/2890806e912505de?hl=en&dmode=source>

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"In England, C. Ainsworth Mitchell was a public analyst interested primarily in questioned documents and the chemistry of inks during the early twentieth century" (25).

Introduction to Forensic Sciences. William G. Eckert.

Published 1997 CRC Press

Legal Reference / Law Profession

390 pages

ISBN 0849381010

https://www.amazon.com/Introduction-Forensic-Sciences-Second-Library/dp/0849381010/ref=sr_1_1/104-9380573-1324751?ie=UTF8&s=books&qid=11760774048

The authenticity of my quotation from the Introduction to Forensic Sciences, regarding Dr. C. Ainsworth Mitchell, may be verified by Previewing the book and selecting page 25.

NOTE WELL: In 1997, decades after his Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha in 1930, Dr. C. Ainsworth Mitchell's reputation in the field of "questioned documents" continues to command the respect of his colleagues capable of evaluating his abilities and of educating new students.

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

<https://groups.google.com/group/alt.religion.bahai/msg/b20e7cda913293a9?hl=en&dmode=source>

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The Baha'i Faith & Religious Freedom of Conscience

From: Negar Mottahedeh <motta003@MAROON.TC.UMN.EDU>
To: Multiple recipients of list H-BAHAI <H-BAHAI@H-NET.MSU.EDU>
Subject: Freedom of speech and conscience, and Interpretation
Date: Tuesday, October 21, 1997 12:32 PM

Date: Mon, 20 Oct 1997 20:09:31 -0400
From: jrcole@UMICH.EDU (Juan R. I. Cole)
Subject: Freedom of speech and conscience, and Interpretation

I agree with both Peter Terry and Mike Furst about contemporary Baha'i administrative practice with regard to issues in freedom of conscience and speech. That is, I agree with Peter that the Baha'i administration appears to be acting like Orthodox Rabbis and with Mike Furst in his views of that.

Historically speaking, during the Inquisition the Roman Catholic church denied the freedom of conscience, so that even private remarks could get you tortured.

Among the Protestant states that rebelled against this practice was the Netherlands, and the Dutch Republic enshrined freedom of conscience in the Treaty of Utrecht in the 1500s. However, "freedom of conscience" is a very weak right. It is the right to hold private beliefs at variance with public orthodoxies, as long as one does not speak them publicly or beyond certain venues (that is, as long as one does not make them a public cause).

Thus, even under a regime of "freedom of conscience," the Dutch Republic allowed the Jewish community to excommunicate Spinoza for his views, and occasionally Mennonites and Arminians were sanctioned, and Catholics and Lutherans had to keep a low profile. In England, where Anglicanism also recognized the "freedom of conscience," George Fox was jailed for preaching the Inner Light on street corners. Protestant "dissidents" (non-Anglicans) were barely tolerated, but only if they did not speak publicly. A similar regime was still in place in the 1770s in Virginia, where it came to Thomas Jefferson's attention that Quakers were being punished by the Established Anglican Church for not having their children baptized.

The Enlightenment brought a new and broader right, to freedom of speech as well as of conscience. Thus, Locke had argued that magistrates had no business sanctioning even vocal dissidents from the Anglican church. And the First Amendment insisted that the U.S. government should make no law regarding the Establishment of religion (that is, backing an official religion) or abridging individual freedom of religion, speech or the press.

Given that the Baha'i administration conceives of itself as an embryonic theocracy, its policy of allowing "freedom of conscience" but not freedom of speech essentially takes things back to the 1500s and 1600s in the Dutch Republic and England. It is a revocation of modernity and a flight back into the Renaissance and Reformation period.

The question is, are current restrictions on freedom of speech consonant with scriptural Baha'i principle?

I personally see a contradiction. `Abdul-Baha complained about the persecution of Baha'is in Iran, saying:

"Yet nought has been effected and no advantage has been gained; no remedy has been discovered for this ill, nor any easy salve for this wound. [To ensure] freedom of conscience (azadigi-yi vujdan) and tranquillity of heart

and soul is one of the duties and functions of government (vaza'if va savalih-i hukumat), and is in all ages the cause of progress in development and ascendancy over other lands."

He adds: "Inteference with creed and faith in every country causes manifest detriment, while justice and equal dealing towards all peoples on the face of the earth are the means whereby progress is effected."

He makes an argument similar to that of Locke, for religious *liberty* (and not just private, limited freedom of conscience) when he says,

"In other countries when they perceived severity and persecution in such instances to be identical with . . . incitement, and saw that paying no attention was more effectual, they abated the fire of revolution. Therefore did they universally proclaim the equal rights of all denominations, and sounded the liberty of all groups (lihadha bi kulli i`lan-i musavat-i huquq-i ahzab namudand va azadigi-yi `umum-i tava'if gush zad sharq va gharb)."

In order to illustrate the pragmatic benefits of liberty, he contrasts the religious policy of Shi`ite Iran, which was weak and losing territory in the nineteenth century, with that of the British Empire. British administrators, building on a century of thought and law concerning toleration, on the whole developed a policy of impartiality across religious groups. The British, he says, implemented equality and "uniform political rights" for diverse religious groups. Finally, `Abdul-Baha affirms that such a policy of allowing equality among the adherents of various religions is not areligious, and can be pursued by state officials who are themselves pious believers, just as the British bureaucrats who foreswore a Christian assault on India were themselves Christians. He seeks to deny any necessary link between freedom of conscience and irreligion or atheism.

Note that the example `Abdul-Baha gives of the best religious policy is that of Liberal Great Britain of the late nineteenth century, which had granted liberty of religious expression to all subjects.

He criticizes medieval intolerance and argues of European nations during the Enlightenment that : "But when they removed these differences, persecutions, and bigotries out of their midst, and proclaimed the equal rights of all subjects and the liberty of men's consciences, the lights of glory and power arose and shone from the horizons of that kingdom in such wise that those countries made progress in every direction . . . These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world."

(Above quotes from *A Traveller's Narrative* keyword search at <https://SunSITE.unc.edu/Bahai/TrueSeeker/ts-kwicd.html>)

Now, it may be objected that even if the Baha'i administration has theocratic tendencies, it is after all the steward of a religion and that `Abdul-Baha had not meant to tie its hands in making it put up with adherents who openly and publicly spoke their individual views. But in fact `Abdul-Baha makes an explicit analogy between the sort of *political* liberty granted individuals in democracies and his hopes for individual rights of free speech even in the religious sphere:

"Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in a democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When

freedom of conscience, liberty of thought and right of speech prevail--that is to say, when every man according to his own idealization may give expression to his beliefs--development and growth are inevitable."
(*Promulgation of Universal Peace* p. 197)

Note that `Abdul-Baha here does **not** limit himself to advocating the "weak" right of conscience only, but openly advocates the liberty of conscience, thought and **speech.**

`Abdul-Baha did not authorize Baha'i institutions to punish the public expression of individual belief, only "behavior." The attempt to subsume Baha'is' email traffic under "behavior" rather than speech does obvious violence to the distinctions `Abdul-Baha was careful to make in saying that polite expression of conscience could not be punished, only infractions of religious law.

Moreover, since the Universal House of Justice has no prerogative to engage in authoritative Interpretation, it is not obvious how it could be within its rights to impose its interpretation of Baha'i scripture on an individual adherent and prevent him or her from expressing an individual interpretation, as long as the latter was clearly marked as individual.

So, I personally see a rather vast chasm between Baha'i scriptural ideals with regard to liberty of conscience and speech, and current administrative practice that puzzles me deeply.

cheers

Juan Cole
History
University of Michigan

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The Baha'i Faith & Religious Freedom of Conscience

**From: Negar Mottahedeh
<motta003@MAROON.TC.UMN.EDU>
To: Multiple recipients of list H-BAHAI <H-BAHAI@H-NET.MSU.EDU>
Subject: Freedom of speech and conscience, and Interpretation
Date: Wednesday, October 22, 1997 10:22 AM**

**Date: Wed, 22 Oct 1997 01:56:20 -0400
From: jrcole@umich.edu (Juan R. I. Cole)
Subject: Freedom of speech and conscience, and Interpretation**

Dear Susan:

In my posting, I tried to make a number of points:

1) that a very weak and limited "freedom of conscience" without a freedom of public speech was a feature of Public Religions (not just states) of the Early Modern period, 1550-1789.

2) that from 1789 we see the advent of a much stronger freedom, that of public speech, beyond just private conscience;

3) That `Abdul-Baha clearly advocated not only freedom of conscience but also freedom of *speech* and a democratic society

4) That `Abdul-Baha explicitly forbade Baha'i institutions from punishing polite speech about religious beliefs as opposed to behavior such as breaking religious law

5) That since the Universal House of Justice may not authoritatively Interpret the Baha'i writings, it in any case appears to lack any juridical

standing in imposing a narrow orthodoxy on individual believers.

In your reply, you ignored points 3-5, and seem to say that because the Baha'i faith is not yet in a position to implement its policies as policies of state, my argument is flawed. Since 3-5 do not depend on the Baha'i faith actually coming to power as a theocratic state, however, your statement does not in fact demonstrate any flaw in my argument. Moreover, the Letter on Individual Rights and Freedoms of 1988 does argue for policies extremely similar to those of early modern Protestant regimes that allowed private freedom of conscience but disallowed freedom of public expression. That there is a similarity here between Dutch Reformed Calvinism of 1550-1789 and current Baha'i administrative practice seems to me a promising comparison that I am sorry you simply dismissed.

I find it difficult to believe that you really hold that complete social ostracization of people because of their individual views is not a derogation of their autonomy and basic rights as defined by the Universal Declaration of Human Rights.

As for the right of a "religion" to define itself, I am astonished that you should reify the matter in this way. What we are really discussing is the prerogatives of the Baha'i *administration* to define the religion. I do not see in Baha'i scripture any bestowal on houses of justice of the right to interpret the scriptures authoritatively, to make doctrine, or to require assent to dogma/orthodoxy (which in the nature of the case could only be their Interpretation of dogma/orthodoxy). Further, I find explicit denials in `Abdul-Baha of their right to punish polite speech or doctrinal unorthodoxy in adherents.

Finally, you end by attacking the Enlightenment. First of all, I was not endorsing the entirety of the Enlightenment project. I was pointing out that the Enlightenment was that point at which freedom of private conscience was supplemented by freedom of public speech. Moreover, it was *`Abdul-Baha\* who praised the Enlightenment, in \*A Traveller's Narrative\*, for abolishing Medieval restrictions on freedom of conscience and of speech, thereby making modern liberty and science possible. You have not addressed `Abdul-Baha's support for *aspects* of the Enlightenment.

As for Voltaire, he was a believer in God and morality, and in a form of religion compatible with Reason. When he said "crush the infamous thing," he was referring to Roman Catholic practices of intolerance, which had led to the revocation of the Edict of Nantes and therefore to the repression of the Huguenot Protestants; Jews were also unfairly treated and taxed. The pre-Enlightenment Roman Catholic Church, which did not even recognize a right to freedom of conscience, was a major oppressor of non-Roman Catholics, backed by the coercive might of the Old Regime State. Voltaire was right to want that coercion of consciences and denial of basic human rights "crushed," and was right to call it "infamous."

>Religion was to be privatized in order to prevent it from impacting
>society as a whole. Is this really a solution? If religion is not allowed
>to transform the way in which we live, what good is it?

There is a strong and frankly somewhat frightening Utopian strain in this question. It is very similar to Marx's dictum that philosophers must cease talking about the world and must now actually change it. The problem with Utopian programs of world transformation is that they

are open to becoming
extremely coercive in practice.

Religion is dying off in the industrialized world. Forty percent of the French don't believe in God, fifty percent of Swedes don't, and the Dutch are similar, as are the peoples of the former Soviet Union. Even in Tunisia 20% of the population is unbelievers, and I suspect it is higher in Turkey. In China it is not clear that very many people at all have any serious "religious" beliefs. Why have all these billions of people fled organized religion? Because they found it coercive. They don't want you to set things up so that their lives have to be transformed in the way that *you* dictate. The places where religion still does fairly well, such as the U.S., are places where religion is in fact recognized in law as a private activity, unlike Sweden where it is very public and tied to the state. So the evidence is that the sort of religion you advocate produces irreligion, whereas the Enlightenment privatization of religion, as in the U.S., allows it to thrive in relative terms. Life is full of paradoxes.

cheers

Juan R. I. Cole
History
U of Michigan

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The Baha'i Faith & Religious Freedom of Conscience

**From: "Nima Hazini" <lotusapt@wxc.com.au>
Subject: Re: Yes but, who are the Fundamentalists anyway?
Date: Tuesday, September 25, 2001 4:35 AM**

Order of these two sections reversed from the original message. What is Baha'i Fundamentalism QUOTED by Nima Hazini from another author's work:

What is Baha'i Fundamentalism

The first major ideological characteristic of fundamentalism, is a reaction against the marginalization of religion in secular societies. Among Baha'i fundamentalists, this reaction takes the form of a belief in a future theocracy, in which they expect Baha'i ecclesiastical institutions to take over the civil state, and which differentiates them from Baha'i liberals and moderates. The belief appears to be rooted primarily in oral traditions attributed to Shoghi Effendi and letters written on his behalf by secretaries, since although he does speak of a future Baha'i commonwealth in his published works, its character remains vague. Hand of the Cause John Robarts reported his version of a long conversation with Shoghi Effendi expatiating on this idea (Robarts 1993). Some Baha'is believed that he held that a melding of religion and state would not occur during the thousand-year dispensation of Baha'u'llah himself, but only toward the end of the Baha'i "cycle," of some 500,000 years (Hofman 1953). There are two problems for Baha'i fundamentalists. The first is that Baha'u'llah's own writings, and those of `Abdul-Baha are frankly

anti-theocratic. The second is that in Baha'i law, oral traditions are supposed to be discounted in favor of written texts. Fundamentalists thus tend to hew to generalities when explaining their belief, lacking scriptural support.

The second feature of fundamentalism is selectivity. Fundamentalists select and reshape aspects of the tradition, all the while asserting that they have recaptured its pristine essence. They are also selective in their responses to modernity. They embrace some aspects of it (such as certain types of technology), while vehemently rejecting others. Baha'i fundamentalists engage in all three types of selectivity as well. They frequently make a claim to be engaging in traditional practices that are in fact innovations, and can do so with some success because the history and texts of the Baha'i faith are relatively little studied and authorities have often actively suppressed historical sources. We have already mentioned the problem that theocratic beliefs are unscriptural. That is, the scriptural tradition in the Baha'i faith strove for a separation of religion and state as a way of making room for liberty of conscience for Baha'is in Shi`ite Iran (McGlinn 1999, Cole 1998c:17-47). In his Treatise on Leadership of the early 1890s `Abdul-Baha said that religious institutions, including Baha'i ones, are never to intervene in affairs of state or political matters unbidden, and that whenever in history they have done so it has resulted in a huge disaster. (`Abdul-Bahain Cole 1998a). He clearly envisaged the state and religious institutions as complementary, "like milk and honey."

Baha'is, including Baha'i fundamentalists, have for the most part embraced modernity. They have a vision of building a peaceful global society and for

the most part have a positive view of technological advances. Still, the selectivity of Baha'i fundamentalists toward modernity can be witnessed in the severe misgivings that some of them have expressed about the Internet" or such issues as democracy and the separation of religion and politics.

Fundamentalist Baha'is put special emphasis on moral Manichaeism. They see the world as comprised of a small cadre of those "firm in the Covenant." They....admit a larger number of Baha'is who are "infirm" but perhaps not dangerously so. They worry about smaller numbers of "liberal" or "dissident" Baha'is who [they believe] attempt to "undermine" the Covenant.

Baha'i fundamentalism puts great emphasis on the absolutism and inerrancy of scripture. This belief is quite widespread but not universal. It is tested most fiercely with regard to issues such as evolution. `Abdul-Baha maintained, in Sufi and Neoplatonic fashion, that human beings have always been a distinct species and that human beings are not animals, insofar as they are endowed with a soul. He also argued that the morphological similarities between humans and apes might be merely functional (e.g, sharks and porpoises resemble one another but are not immediately related), and maintained that "the missing link" would never be found. These assertions have foundered against the DNA revolution, which has found that humans, chimpanzees and bonobos share 98 percent of the same genes and are clearly closely related. During a discussion of his statements on evolution, a typical poster to SRB wrote, "Dear all, On the topic of evolution: Clearly we should understand as clearly as possible what 'Abdul-Baha says on this subject. Because we believe

His statements on matters pertaining to the Revelation of Baha'u'llah and all of creation are infallible, we must be clear about what it is we believe, or are accepting" (SRB 6 July 1997).

Baha'i fundamentalists emphasize belief in an imminent catastrophe they refer to as "the Calamity" (Smith 1982). One contributor to a Baha'i-only list wrote, "I would like to open a discussion on a subject which many of us are somewhat unwilling to address - namely, the impending (year 2,000) calamity which is supposed to create grave upheaval (literally) not only here in California, but also on the East Coast, and other parts of the world . . ." (Pers. Comm, March 14, 1994).

Fundamentalist Baha'is have an authoritarian view of how the Baha'i "administrative order" should function. There is a great emphasis on obedience. The typical logic of Baha'i fundamentalists roots obedience in the legitimacy of authority, disallowing a rational examination of the substance of a command or an inquiry into whether the body giving the command has the "constitutional" prerogative to give it. In this way, arbitrary commands by Baha'i bodies are made to be an either-or proposition. If one accepts Baha'u'llah, one accepts his administrative order, and must obey whatever it orders one to do, whether one agrees in conscience or no. Rejection of the command, ipso facto, represents a rejection of Baha'u'llah (Semple 1991). Thus, fundamentalist Baha'is secretly consider liberals and some moderates "not Baha'is" at all because they do not demonstrate sufficient willingness to immerse their wills in the authority of the Baha'i administration.

Fundamentalist Baha'is believe that Baha'i institutions such as the local

assembly or the NSA can be divinely guided, and that the Universal House of Justice is infallible. The technical terminology in Persian is not unambiguous, and Baha'i texts make distinctions that this approach disregards. Contemporary Baha'i fundamentalists avoid thinking constitutionally about such issues, asserting the infallibility of the House of Justice in an undifferentiated manner. [One] American Baha'i and mystery writer...wrote, "The Guidance and infallibility of the Universal House of Justice are assured and promised. We are specifically directed, as an act of faith, to offer instant, exact, and complete obedience to Baha'u'llah's House of Justice. We are warned of the dire spiritual dangers inherent in ignoring this directive, and we are admonished to be vigilant, firm, and uncompromising in our loyalty, support, obedience and love for the this Divinely Ordained Institution." (Talisman9 Archives, 23 May 2000).

Fundamentalist Baha'is view "the member's time, space and activity" as "a group resource, not an individual one" (Almond et al. 408). In some communities enormous pressure is put on individuals by fundamentalists to "teach the faith" or proselytize others. Some more liberal (or just shy) Baha'is report being extremely uncomfortable with this pressure and cite it as a reason they became inactive or withdrew from membership. Constant appeals are also made for Baha'is to donate money, to "give till it hurts," and most of these donations appear to go to monumental building projects at the Baha'i world center in Haifa or to bureaucratic purposes at the National Baha'i Center in Wilmette. The Baha'i administration appears to do almost no charity work (measured as a percentage of their budget), especially for non-Baha'is. Although Baha'is do not have a distinctive form of dress, they do have special ritual forms of prayer, and they fast in

the Muslim way.

They are under surveillance for behavior that might contravene Baha'i law.

[Originally the first section.]

<long essay snipped>

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It looks like I'll have to trot out a version of this post from time to time as a permanent feature of this NG.

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The 9 typologies of Fundamentalism (according to the high 'doyens' of Fundamentalism studies in the Academy, Marty/Appleby):

1) Fundamentalism mounts a protest against the marginalization of religion in secularizing societies.

2) Fundamentalism *selectively* reshapes the religious tradition (i.e. it may represent itself as a restatement of the essence of the religion, but in fact it picks and chooses from the tradition) and it accepts some aspects of modernity while rejecting others.

3) Fundamentalism sees the moral world as divided sharply into good and evil.

4) Fundamentalism emphasizes the absolutism and inerrancy of its scriptures (and thus rejects Western critical academic scholarship on that corpus).

5) Fundamentalism has a millennialist emphasis.

6) Fundamentalism has an elect, chosen membership.

7) Fundamentalism draws sharp boundaries between the saved and the sinful.

8) Fundamentalism maintains an authoritarian, charismatic leadership structure.

9) Fundamentalism has strict behavioral requirements for its people.

In another important work on the fundamentalist phenomena in Christianity, Judaism and Islam, i.e. _The Defenders of God: The Fundamentalist Revolt Against the Modern Age_ (Columbia SC: 1995), Professor Bruce B. Lawrence of Duke University (Religious Studies) points out that,

Fundamentalism is the affirmation of religious authority as holistic and absolute, admitting of neither criticism nor reduction; it is expressed through the collective demand that specific creedal and ethical dictates derived from scripture be publicly recognized and legally enforced (p. 27).

Earlier he pointed out,

Fundamentalism is shaped both by its interaction with modernity and its reaction against modernism. It is a two-way, not a one-way, exchange. It affects "secular humanists" as well as their fundamentalist opponents. And it is an exchange that has taken place, and continues to take place, on a global scale, drawing into its orbit all religious traditions not just Islam [Judaism or Christianity] (p xiv).

Later on he notes,

...Fundamentalist challenges have arisen in several traditions. One could locate cadres that are Sikh or Buddhist, _Baha'i_ [he references Denis Maceoin's "Baha'i Fundamentalism and the Western

Academic Study of the Babi Movement"] or Hindu (p. 6).

On pp. 100-101 Lawrence delineates the common "traits" of fundamentalists:

1. Fundamentalists are advocates of a pure minority viewpoint against a sullied majority or dominant group. They are the righteous remnant turned vanguard, and even when the remnant/vanguard seizes political power and seems to become a majority, as happened in Iran in 1979, they continue to perceive and project themselves as a minority.

2. Fundamentalists are oppositional. They do not merely disagree with their enemies, they confront them. While the evil Other is an abstract sense of anomie or uprootedness, it is located in particular groups who perpetuate the prevailing "secular" ethos. Fundamentalists confront those secular people who exercise political or judicial power. Often they also confront "wayward" religious professionals [or perceived "wayward" scholars or intellectuals].

3. Fundamentalists are secondary-level male elites. They claim to derive authority from a direct, unmediated appeal to scripture, yet because interpretive principles are often vague, they must be carried by charismatic leaders who are invariably male. Notions of a just social order in Iran, or a halakhic polity in Israel, or a Christian civilization in America require continuous, repeated reinterpretation. In each instance what seems to an outsider to be arbitrary retrieval of only some elements from a common past is to fundamentalists the necessary restoration of an eternally valid divine mandate. And it is a mandate mediated through exclusively male interpreters.

4. Fundamentalists generate their own technical vocabulary. Reflecting the

polysemy of language, they use special terms that bind insiders to each other, just as they preempt interference from outsiders. Halakha for Jews, shari'a for Muslims, [the "covenant" or "infallibility" for Baha'is], and "creation" for Christians represent...[four]...terms, each of which would be open to several interpretations but which fundamentalists invest with particular meaning that exceptionalizes, even as it appears to validate, their ideological stance.

5. Fundamentalism has historical antecedents, but no ideological precursors. As Marc Bloch warned, one should never confuse ancestry with explanation. Though the antecedents of fundamentalism are varied and distant - Maccabean revolt for Jews, the Protestant Reformation for Christians, the Wahhabi revolt for Sunnis Muslims, the martyrdom of Husayn for Shi'is - fundamentalism as a religious ideology is very recent. It did not emerge in Protestant America until the end of the last century. It has only become apparent in Judaism during the last fifty years, and since it represents a delayed reaction to the psychological hegemony of European colonial rule, it could only occur in majoritarian Muslim countries after they had become independent nation-states, that is, in most instances, after World War II.

So given all this, it is a rather big non sequitor (i.e. fallacy of reasoning) to assert that fundamentalism is merely a Western boggeymen ploy or that Armstrong and others who are studying the phenomena are conflating or misconstruing nationalism and religious identity assertion and lumping them all under a tenuously common rubric. For the reasons stated above, the global phenomenon of fundamentalism is a very real one and one only need look at the the IRI or the Taliban regime as two sore

thump examples of its presence and existence.

The discourse of Liberalism (as opposed to Fundamentalism) makes the following set of assumptions,

1. Discursive dynamicity (i.e. liberal discourse) is the product of a continuous process of rational discourse.

2. Rational discourse is possible even among those who do not share the same culture, religion, belief system nor even the same ideological consciousness.

3. Rational discourse can produce mutual understanding and cultural/philosophical consensus, as well as sometimes agreement on particulars.

4. Consensus permits of stable social arrangements, and is the rational basis of the choice of coherent strategies.

5. Rational strategic choice is the basis of improving the human condition possibly through collective action.

6. Liberalism as such can exist only where and when its social and intellectual prerequisites exist.

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The Baha'i Faith & Religious Freedom of Conscience

From: Juan R. I. Cole <jrcole@umich.edu>
To: FG <FG@hotmail.com>
Subject: Re: forward too to UHJ?
Date: Wednesday, December 03, 1997 1:54 PM

Dear Frederick:

About 20 people have almost certainly already forwarded the message to the authorities.

They are going to declare you a covenant breaker eventually, you know, if they don't just drop you off the rolls the way they did McKenny. You are among the persons whom an anonymous remailer would benefit.

cheers Juan

>May I also simultaneously, in public, forward your remailer
>message to the UHJ as evidence of the widening perception
>in cyberspace of Bahai suppression of conscience and
>invite them again to enjoin upon Bahais not to vote NO?
>
>
>FG
>UseNet: alt.religion.bahai
>The RFD for talk.religion.bahai can be found on news.groups,
>news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd2.htm>>
>
>
>

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The Baha'i Faith & Religious Freedom of Conscience

Gnosis Magazine, Winter 1997

"Baha'i Leaders Vexed by On-Line Critics"

K. Paul Johnson

The Baha'i faith is the newest world religion, claiming more than 5 million followers around the globe. Its founder, Baha'u'llah (1817-92), was an Iranian nobleman who proclaimed the unity of humanity and the unity of all religions.

Generally regarded as a peaceful, liberal, and forward-looking movement, Baha'i proclaims itself to be devoted to "independent investigation of Truth." But it has become the only major religious group to launch an inquisition against prominent members for their opinions expressed on an Internet discussion group.

In the early 1970's, Baha'i membership in the United States quadrupled to nearly 100,000 after an influx of idealistic baby-boomers and rural Southern blacks. But despite a strong emphasis on numerical growth, Baha'i membership levels in the United States have been nearly stagnant for the last twenty years. Some of the young converts of the 1970s became scholars in Persian, Arabic, Middle Eastern history and related fields. This generation of Baha'i scholars, now in middle age, has become a source of irritation to the faith's leadership.

In October 1994 the electronic mail list Talisman was created by Indiana University professor John Walbridge for scholarly discussion of Baha'i history, doctrines, and current affairs. Walbridge is a specialist in Islamic philosophy, and his wife Linda, an active participant in the list, is an anthropologist specializing in contemporary Islam in the United States; she also teaches at Indiana University.

Talisman's initial core group of participants with scholarly and literary backgrounds included Juan R. I. Cole, then-director of the Center for Middle Eastern and North African Studies at the University of Michigan and now professor of history there. Two participants were publishers: Anthony Lee of Kalimat Press, a Baha'i publishing house; and Steven Scholl of White Cloud Press, publisher of the annual "Common Era: Best New Writings in Religion" and other interfaith-oriented titles.

Beginning with a dozen or so subscribers, Talisman grew in the first year to more than a hundred, most of whom were not academicians. After eighteen months of existence, Talisman became the focus of a series of investigations ordered by authorities at the Baha'i World Center in Haifa, Israel.

Liberal scholars on Talisman scrutinized several aspects of current Baha'i theology and administration, including the exclusion of women from the Baha'i governing body, the Universal House of Justice, even though Baha'i claims to teach the equality of the sexes. Academicians familiar with source documents debated whether or not Baha'u'llah had intended this exclusion, and advanced textual arguments in favor of reconsideration.

Another frequent bone of contention was the policy of literature review, which requires that any Baha'i who writes about the faith for any publisher submit the work for prior censorship by a "review committee" composed of the Baha'i National Spiritual Assembly in the country of publication. Scholars were particularly emphatic about wanting to abolish this policy - which had been deemed "temporary" when introduced early in this century - on the grounds that it compromises scholarly independence and integrity.

Perhaps the most interesting debates were about the future of Baha'i institutions, which most rank-and-file members believe are destined to take over all functions of local and national government and to create a new international government in a Baha'i-dominated world. The scholars disputed this totalitarian vision, citing evidence that Baha'u'llah envisioned no such future. There was also extensive discussion of the Baha'i electoral process, which allows no nominations or public discussion of candidates. Almost no incumbents on the American National Spiritual Assembly have been unseated in elections during the last 30 years. Term limits were proposed as one possible way to open up the system to new blood.

Although the questions and criticisms expressed by the scholars in *Talisman* were generally respectful of Baha'i authorities, many of the newer members of the list became irate that such matters were discussed at all. The worldwide Baha'i community has rigid controls for discourse on internal matters, with all publications controlled or censored by the administration; even mild dissent is regarded as treasonous.

Complaints may be made through the process of "consultation" with various levels of administrators, but may not be expressed outside that context and especially never in public. Thus *Talisman* offered participants the first chance to discuss flaws in the Baha'i community outside administrative channels, and many were shocked by the debate that ensued. Soon it became common for more conservative Baha'is to insinuate that the scholars and their sympathizers were "Covenant-breakers," which is the greatest of sins in Baha'i theology. The "Covenant" is the line of succession from Baha'u'llah to the Universal House of Justice, the world governing body, which was first elected in 1963. To break the Covenant is to attack the center of authority within the faith and to advocate an alternative source of authority; such disputes have arisen with each change in leadership. Baha'is are ordered to avoid all contact with Covenant-breakers.

None of the *Talisman* scholars challenged the legitimacy of the governing body, nor did they show sympathy for past "Covenant-breakers," a few thousand of whom continue in various small sects. Nevertheless the *Talisman* discussions were viewed with alarm by authorities at national Baha'i headquarters in Wilmette, Illinois, and in Haifa. This generated an investigation by Stephen Birkland, a member of the Continental Board of Counselors for North America, acting under direction of the Haifa authorities.

Birkland personally interrogated Langness, Lee, Cole, and John Walbridge. Scholl agreed to meet with Birkland only on condition that the meeting be recorded for accuracy, a condition that was deemed unacceptable. Cole and Walbridge refused a second meeting requested by Birkland. David Langness had his rights to voting and attendance at major functions removed by the American National Spiritual Assembly, which never specified the charges against him but implied that it was punishing him for a posting he made on *Talisman*.

Cole, upon being told he was being investigated for "statements contrary to the Covenant," resigned his membership, as did Linda Walbridge after similar remarks. Birkland had chosen to confront Cole and the Walbridges in late-night telephone calls. The ultimate fate of Langness, who appealed his punishment to the Universal House of Justice, and John Walbridge, who has not resigned, remains to be determined. When contacted by e-mail, Birkland declined to comment on the controversy.

Defending its actions, the Universal House of Justice wrote to a family member of one of the accused; the letter later appeared on the front page of the journal "The American Baha'i." It argues that *Talisman* was the continuation of a conspiracy born in the mid-1980s involving a liberal Baha'i journal, "Dialogue," which closed after Baha'i authorities accused it of being subversive.

The letter goes on to describe the *Talisman* scholars as a "dissident group of Baha'is who are attempting to arouse widespread dissatisfaction in the community and thereby to bring about changes in the structure and principles of Baha'i administration, making it accord more closely with their personal notions." It accuses them of "publicly and privily assailing the institutions of the Cause" and "generalizing specific accusations of injustice to such an extent as to accuse the

entire system of corruption, not only in practice, but also in form and theory."

John Walbridge closed Talisman in May of 1996. Juan Cole, now an ex-Baha'i, opened a new Talisman list the following month. Its e-mail address is talisman@umich.edu.

K. Paul Johnson was an active participant in Talisman from its beginnings through its demise. He was a Baha'i from 1969 to 1974. His article on Edgar Cayce appears in this issue.

The monthly newsletter Religion Watch reports in its January 1997 issue on my Gnosis article about Talisman. This is "a newsletter monitoring trends in contemporary religion" and features reports on such things as church burnings, Christian Coalition politics, churches' reactions to welfare reform, and research findings on tithing practices. -K.P.J.

BAHA'I MOVEMENT TARGETS DISSENTERS

The Baha'i movement is experiencing growing conflicts and dissent over its members involvement in computer forums, reports Gnosis, (Winter), a magazine on esoteric spirituality. While regarded as a liberal and nondogmatic religion, the worldwide Baha'i community has enforced "rigid controls for discourse on internal matters, with all publications controlled or censored by the administration; even mild dissent is regarded as treasonous," writes K. Paul Johnson. The Baha'is gained most of their members in the U.S. in the early 1970s (increasing nearly to 100,000), although membership levels have been stagnant since. Some of the young converts of the 1970s became scholars of Persian, Middle Eastern history and related fields. In 1994, a discussion group on the Internet was started by these scholars which often questioned or addressed controversial teachings.

Dissent was voiced over women's exclusion from the Baha'i governing body, the Universal House of Justice, and the teaching that Baha'is are destined to take over all functions of local and national government and create an international government. The position that any Baha'i writing about the movement has to submit such writings for review to Baha'i leaders also drew a good deal of criticism from the discussion group (which numbered about 100 members), which is called Talisman. After almost two years of existence, Talisman became the focus of a series of investigations by authorities at the Baha'i World Center in Haifa, Israel and also by leaders in the U.S. Baha'i leaders have called the scholars and their sympathizers "dissidents," with more conservative members charging that they are "covenant breakers," which means advocating an alternative source of authority in the religion. Baha'is are ordered to avoid all contact with covenant breakers. Although Talisman disbanded last May, an ex-Baha'i has recently opened a new Talisman group.

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Author: Jonathan Grobe author profile

Email: grobe@netins.net

Date: 1997/03/29

Forums: alt.config

The vote for the unmoderated group talk.religion.bahai has just failed 157:691

But given that there were 157 Yes votes I believe there is sufficient interest for an alt.* group.

For your newsgroups file:
alt.religion.bahaiBahai faith.

[Adapted from the talk.religion.bahai proposal]

RATIONALE: alt.religion.bahai

All newsgroups and listservs given to the discussion of the Bahai faith are moderated. A need exists for an unmoderated forum, and this proposed newsgroup would meet that need.

It is intended that alt.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai. The establishment of unmoderated companion groups is a well-accepted practice on Usenet.

CHARTER: alt.religion.bahai

All topics or ideas relevant to the Bahai faith -- its history, teachings, theology -- and so on would be appropriate areas for discussion.

Crossposting of articles not specifically relevant to the Bahai faith is strongly discouraged. Also discouraged are personal messages, large ASCII graphics, special-format files, and any postings of a purely commercial nature.

Readers are asked not to start or prolong flamewars and excessive crossposts. Articles may be crossposted to soc.religion.bahai -- subject, of course, to the approval of the moderator of that group.

Readers may also post articles that have been rejected from soc.religion.bahai, so long as they conform to the charter above.

--

Jonathan Grobe <grobe@netins.net> Note: All my comments on the group-mentors list and alt.config are simply my opinion.

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The Baha'i Faith & Religious Freedom of Conscience

Author: Jonathan Grobe author profile

Email: grobe@netins.net

Date: 1997/04/03

Forums: alt.religion.bahai, alt.config, news.groups,
soc.culture.iranian, alt.religion.islam,
talk.religion.misc

The vote for the unmoderated group talk.religion.bahai has just failed 157:691. But given that there were 157 Yes votes I believe there is sufficient interest for an alt.* group.

alt.religion.bahai, a newsgroup for the discussion of the Bahai faith has just been created.

The message to create the group may take from a couple hours to a few days to reach your site. Many news administrators only add new alt.* groups on user request. So if it has not been added to your site in the next few days ask your news administrator to add it: Write to him at the address news or usenet at your site or to the technical support people there (address: support)). Because of the poor propagation of new alt groups it will be a while before a significant amount of traffic shows up.

[Adapted from the talk.religion.bahai proposal]

RATIONALE: alt.religion.bahai

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--

Jonathan Grobe <grobe@netins.net>

The Baha'i Faith & Religious Freedom of Conscience

H-Net is a tax-supported national and international database for scholars in the humanities and social sciences, located at Michigan State University.

For at least several months, the web pages listing dissident Bahai books have again been unavailable to the general public of tax payers and researchers. Over the years, I have seen this happen with H-Net many times on a variety of issues. If you click "Digital Library," you'll receive a menu with the option of "Sources in European Languages." Click it, and you'll see another menu for "Books," as of 11-10-09, that the link does not lead to an active webpage:

<https://www.h-net.org/~bahai/>

<https://www.h-net.org/~bahai/index/diglib/diglib.htm>

<https://www.h-net.org/~bahai/index/diglib/books.html> 2-2012

Here again is the URL that's conveniently defective: <https://www.h-net.org/~bahai/index/diglib/books.htm>

A second link exists for those to whom the editors of H-Bahai wish to grant access. Here is what H-Bahai is trying to suppress and bias the reader against, what it should be for the general Internet user, Bahai or otherwise, <https://www.h-net.org/~bahai/index/diglib/books.html>

<https://www.h-net.org/~bahai/index/diglib/books.htm>

Through such stratagems, plausible deniability, if you will, Baha'is, scholarly and otherwise, routinely suppress information that they do not want people to know about and manipulate dissent. The headnotes and other introductory material to some of these books is highly tendentious and misleading to the uninformed person.

This tactic has been especially applied over the decades to the books of Ruth White, Mirza Ahmad Sohrab, and Julie Chanler.

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The Baha'i Faith & Religious Freedom of Conscience

Having received many messages of Bahai harassment and hate mail, over a number of years, or endured similar threats to intimidate me into silence, it seems to me samples ought to be posted:

[Hate mail: talk.religion.bahai](#) 3/14/97

[A Personal Threat](#) 6/9/97

[Bahai "art"/hate mail](#) 7/8/97

[\[Subject left blank but from a regular poster to Bahai-Discuss\]](#) 9/29/97

[Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran \(a](#) 1/23/98

[Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran \(a](#) 1/27/98

[Re: talk.religion.bahai](#) 1/28/98

[Are you or are you not?](#) 1/29/98

[Harassing, vilifying hate mail....](#) 1/29/98

[Re: Threatening Bahai email](#) 5/28/98

[Re Murder of Dr. Daniel Jordan](#) 7/28/98

[Death of JB Marangella](#) 10/11/99

[Netabuse - Update](#) 6/26/99

[Continuing Harassment](#) 1/31/2000; 2/24/2001

[From: the white hot ball of anger in my gut](#) 9/14/2001

[Hate Mail 2001](#)

[Hate Mail 2002](#)

[Hate Mail 2004 "babytorturer"](#) - slander by talisman9
"moderator" Steve Marshall

[Hate Mail 2005 "Vilification"](#)

[Hate Threats & Intimidation 2008](#)

The Baha'i Faith & Religious Freedom of Conscience

Subject: Bahai "art"/hate mail
From: FG <FG@hotmail.com>
Date: 1997/07/08
Message-ID: <33C23801.4DE0@hotmail.com>
Newsgroups: alt.religion.bahai,talk.religion.misc,soc.religion.iranian,soc.culture.israel,soc.rights.human
[More Headers][Subscribe to alt.religion.bahai]
Bruce Limber wrote:
>

> > FG wrote:
> > There is no art allowed in the Bahai Faith.... only propaganda....
> > what passes for "art" is really only the crudest banalities
> > permitted....

>
> Of which the tripe you never seem to tire of posting is the prime example.
>
> If you have nothing constructive to say, kindly do yourself and the rest of
> us a favor and SAY NOTHING WHATEVER.
>
> I regret that you seem to wish only to demonstrate how we should _not_ act.

Another topic not allowed in the Bahai Faith: That propaganda is
propaganda
even when called "art."

--
FG
UseNet: alt.religion.bahai

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Subject: A personal threat
From: FG <FG@hotmail.com>
Date: 1997/06/09
Message-ID: <339BE64F.7275@hotmail.com>
Newsgroups: alt.religion.bahai,talk.religion.misc,soc.rights.human,soc.culture.iranian,soc.culture.israel
[More Headers]
[Subscribe to alt.religion.bahai]

Someone sent the following message to my email account last Friday.
I'm not sure how this was done but I have contacted hotmail.com
and request that if anything appears on alt.religion.bahai or
elsewhere in my name that is not congruent with my past postings
it be taken with a grain or ton of salt.... I'd even appreciate
being notified about it. This message was not sent from my own
account....

-----begin message:

From FG@hotmail.com Fri Jun 6 17:22:33 1997
Received: from hotmail.com ([205.161.129.79])
by basement.replay.com (8.8.5/RePlay, Inc.) with SMTP id
CAA21398
for FG@hotmail.com; Sat, 7 Jun 1997 02:22:25 +0200 (MET
DST)
Date: Sat, 7 Jun 1997 02:22:25 +0200 (MET DST)
From: FG@hotmail.com
Message-Id: <199706070022.CAA21398@basement.replay.com>
Subject: So! The truth comes out...

I know what you are. You will be exposed. You have been warned.
-----end message

--
FG

UseNet: alt.religion.bahai

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The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>
Subject: fw Neo Luddite Re: [bahai-faith] Re murder of Baha'i leader Dr. Daniel Jordan
Date: Tuesday, July 28, 1998 8:00 AM

FYI

-----Original Message-----

From: Neo Luddite <neoluddite@mailcity.com>
To: bahai-faith@makelist.com <bahai-faith@makelist.com>
Cc: Milissa Boyer Kafes <mbkafes@bestweb.net>
Date: Sunday, July 26, 1998 4:05 PM
Subject: Re: [bahai-faith] Re murder of Baha'i leader Dr. Daniel Jordan

>On Sun, 26 Jul 1998 11:00:08 Milissa Boyer Kafes wrote:

>

>> Mr Glaysher, do you have any idea what you have > done???

>

>Dear Milissa,

>

>Glaysher knows exactly what he did, and he did with malicious intent. Glaysher studied, and I believe taught, "rhetoric," the art of persuasion. He is as precise as a scientist in selection of words and in his use of email lists and Usenet groups.

>

>I am very sorry and very angry about what Glaysher did to you and your husband. Yet he has revealed his true nature to you. Glaysher has a long history of using people's private email without permission. He twists and bends and exploits people's words to suit his purposes. And in this case, as you point out, it is quite evident that he is a blatant liar about when he sent your husband's post off to everyone before contacting you NOT after.

>

>Glaysher is a trojan horse. His issue, his crusade is supposedly "censorship." But I suggest you study his posts. At least half of them either present the Faith in a negative light or quote someone else doing the same. His real attack is on the Faith itself. I will post, if you like, his vicious, racist remarks about Persians as just an example of one of hundreds of posts carefully calculated to undermine and discredit the Faith.

>

>About censorship: Glaysher makes a big deal of the events surrounding the Talisman I list. What Fred doesn't tell you that on a list that was full of angry flames and hostile attacks, Glaysher was the ONLY person to be permanently banned from that list because he was so disruptive. Glaysher was banned from the BCCA lists for the same reason.

>

>

>It is neither; it is my freedom of expression, what Glaysher advocates. Just as was Glayher's abuse of husband's private email and his calumny about the unsolved murder of Daniel Jordan. We both are free to say what we want to say.

>

>With malice aforethought rather than a "heavy heart," Galysher wrote:

>

>"It is with a heavy heart compelled by the weight of conscience that I observe that the murder in 1982 of Dr. Daniel Jordan in Stamford, Connecticut, then a member of the NSA, remains unsolved. What with the ever-worsening pattern of tyranny and intrigue, I suggest he case should perhaps be reopened and serious investigation given to the possibility that Bahai fanaticism lies hidden at the root of his cruel execution-style murder."

>

>Whatever might be the internal difficulties within our community, murder conspiracies are not one of them.

>

>

>Milissa, should you or your husband wish to pursue libel, copyright or

other legal action against Glaysher, let me help. Here is where he is located:

- >
- >Work (deleted):
- >
- >[deleted]
- >[address deleted]
- >Office: [deleted]
- >Voice Mail: [deleted]
- >Pager: [deleted]
- >FAX: [deleted]
- >
- >Home:
- >
- >Frederick and [deleted]Glaysher
- >[deleted]
- >[deleted]
- >Phone: [deleted]
- >
- >The major intersection near his house is [deleted]. and [deleted]Rd. He lives right off the side streets of of [deleted]Ave. and [deleted]Dr.
- >
- >Frederick, feel free to respond with a rant, or whatever, and post and cross-post this to the Universe. Such a post will offer yet more evidence of the "Glaysher-Gospel."
- >
- >Neoluddite
- >
- >
- >
- >
- >Now MailCity offers forwarding so you can check your MailCity messages and other e-mail all in one place. Go to <https://www.mailcity.com>
- >----
- >List Archive: <https://www.findmail.com/listsaver/bahai-faith/>
- >To Subscribe: e-mail to bahai-faith-subscribe@makelist.com
- >To Unsubscribe: e-mail to bahai-faith-unsubscribe@makelist.com
- >--
- >Start Your Own Free Mailing List at <https://www.Makelist.com> !
- >

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The Baha'i Faith & Religious Freedom of Conscience

Apparently a Bahai impersonating me posted in my name near the end of the 3rd interest poll for talk.religion.bahai:

From: News Administrator[SMTP:usenet@tahina.priv.at]
Sent: Sunday, December 20, 1998 10:15 AM
To: FG@hotmail.com
Subject: Automatic reply to your test message.

This message has been generated automatically in order to help you track the circulation in the test newsgroups. If you do not wish any reply from this program, just include the words "no reply" or its translation in french or german in the subject line or in the 5 first lines of the body of your message.

Your article <M161Sir.2u96h8pn5T7PCUex.zQIBENDaq0GECz@news3.newsguy.com> was received by tahina.priv.at at Sun, 20 Dec 1998 16:15:51 CET by the path tahina.priv.at!news.netizen.com.au!news.cid.net!news.ems.psu.edu!news.cis.ohio-state.edu!news.maxwell.syr.edu!feed1.news.rcn.net!rcn!newsfeed.cwix.com!

Your message travelled on the network during
0 day(s), 1 hour(s), 54 minute(s), 57 second(s)
before arriving here.

Following headers have been recognized in your message:

Path: tahina.priv.at!news.netizen.com.au!news.cid.net!news.ems.psu.edu!news.cis.ohio-state.edu!news.maxwell.syr.edu!feed1.news.rcn.net!rcn!newsfeed.cwix.com
Newsgroups: alt.test.uk.test,swnet.test,han.test,fr.test,news.test,bofh.test,fj.test,news.admin.net-abuse.usenet,alt.irc,news.groups
From: "FG" <FG@hotmail.com>
Approved: Pedophiles@vszbr.cz
Date: 20 Dec 1998 13:20:54 GMT
Subject: cmsg cancel <75aqk2\$711@news3.newsguy.com>
Message-ID: <M161Sir.2u96h8pn5T7PCUex.zQIBENDaq0GECz@news3.newsguy.com>
Control: cancel <75aqk2\$711@news3.newsguy.com>
Organization: Undocumented Illegal Alien Czech Pedophiles in Denmark
Nntp-Posting-Host: ssn.ochin.on.ca
Lines: 2

Following headers are present in your message but have not been recognized by the application. This does not necessarily mean that they are not legal:

X-No-Archive: Pedophile
Pedophile: Barry Bouwsma
Pedophiles: Barry Bouwsma & Friends
Unrepentant-Pederast: Guy Polis
X-Cancelled-By: dritz@primenet.com (David Ritz)
Xref: tahina.priv.at control.cancel:83249

The first lines in the body of your message are:

-> BARRY BOUWSMA IS A PIMPING PEDOPHILE
->

If you have any questions about this software, please send mail to
<usenet@tahina.priv.at>.

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The Baha'i Faith & Religious Freedom of Conscience

Subject: Death of JB Marangella
From: "Mesbah Javid" <11111174NoSpam@3web.net>
Date: 1999/10/11
Newsgroups: talk.religion.bahai
JJ,

Last night I had a terrible nightmare in which your dad was dead and just like Mirza Yahya no one was there to bury him, and even you refused to wash him, and the grave digger was fleeing away, and you were saying that he lived long enough to see that all his efforts came to naught and during his own lifetime witnessed the glory of the Faith which for decades had so foolishly, so shamelessly and pitifully striven to extinguish.

Thanks God it was only a nightmare.

(end of original message)

You can view this message and the related discussion by following this link:

[https://www.deja.com/%5bST_rn%3dmd%5d/dnquery.xp?search=thread&svcclass=dnserver&recnum=%3c7tt85\\$nd3\\$1@iceman.tac.net%3e%231/1](https://www.deja.com/%5bST_rn%3dmd%5d/dnquery.xp?search=thread&svcclass=dnserver&recnum=%3c7tt85$nd3$1@iceman.tac.net%3e%231/1)

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The Baha'i Faith & Religious Freedom of Conscience

Read and then compare [Vinson Jamir](#)

From: Saman Ahmadi <perspolis@earthlink.net>

Subject: Netabuse - Update 6/26/99

Date: Saturday, June 26, 1999 10:13 AM

This is what I have been able to do so far:

1. I have consulted with a lawyer and there is definitely a viable libel case to be made of FG's calumny against "Baha'is" and the "Universal House of Justice".

2. I have contacted Bigfoot.com and ReMarq (sp?) and I should hear back from them regarding FG's posting of repetitive messages and his slanderous comments regarding "Baha'is" and the "Universal House of Justice".

Regarding the potential lawsuit, two things will have to be hashed out:

1. My legal standing as the person bring the suit.

2. FG's fitness to stand trial.

**I'll keep you posted (pun intended),
-saman**

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The Baha'i Faith & Religious Freedom of Conscience

Dear reader, I invite you to compare this duplicitous email with the general testimony on this website regarding the tactics used by fundamentalists to suppress freedom of speech and slander and discredit people of conscience. This person is apparently alluding to Mirza Ahmad Sohrab's coining of the term "[slandorous vilification](#)" to describe the tactics of Baha'i fanatics against him during the 1940s, tactics still routinely used as witnessed by many people.

----- Original Message -----

From: "Jim Habegger" <ozpeople@yahoo.com>

To: <@comcast.net>

Sent: Friday, April 08, 2005 5:24 PM

Subject: [unclassified] Assault on freedom of conscience

> Dear Fred,
>
> I think you're perceptive enough to see that your
> vilification campaigns on the Internet are an assault
> on freedom of conscience.
>
> If freedom of conscience really does mean something to
> you, I urge you to do some soul-searching, and decide
> if selling your books really means more to you than
> promoting freedom of conscience.
>
> Jim Habegger

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

talisman9 "moderator" Steve Marshall - "babytorturer"

<https://fglaysher.com/bahaicensorship/hate16.htm>

[https://groups.google.com/group/talk.religion.bahai/msg/6b786f5442f3b3fa?
dmode=source&hl=en](https://groups.google.com/group/talk.religion.bahai/msg/6b786f5442f3b3fa?dmode=source&hl=en)

Full original messages cited below may be found at [talisman9 "baby torturer"](#)

Also see related posts on talk.religion.bahai - "baby torturer"

After extensive harassment from Baha'i fundamentalists, a widely used tactic to control and coerce those who fail to toe the party line, a moderator of talisman9 has requested that her identity be suppressed from these messages, in apparent fear of recrimination by Baha'i fanatics and "administrators."

Dear non-bahai observer:

In July of 2004, Steve Marshall, a "moderator" of talisman9, corrupted my signature file slandering me as a "babytorturer," only to be disingenuously defended by Juan Cole, "moderator" and owner of the list:

> >

This is yet one more incident that calls into question the true motives of the "loyal opposition," Marshall being merely one of many such individuals spreading disinformation and libel in bahai cyberspace, while claiming cover behind the "disenrollment" of his wife Alison Marshall. Far from talisman9 being a place for "liberals" to discuss freely the compelling issues of free speech and conscience, it is as tightly manipulated for the identification and control of "miscreants," "covenant breakers", and other thinking people, and their management, as any of the other more fundamentalist fora, such as BeliefNet or the BCCA's Bahai-Studies list.

NOTE: After harassing me as a "baby-torturer," I am the one THROWN off talisman9, unjustly insulted and libeled by

Steve Marshall and Juan Cole, in a manner highly reminiscent of the unjust BCCA's treatment of me in 1997. The non-Bahai observer might very well want to linger on this exchange and what it reveals.

"The best beloved of all things in my sight is Justice." --Baha'u'llah

Dear non-bahai observer:

Please note how Steve Marshall has corrupted my signature file at the very bottom in his reply message censoring my legitimate post to talisman9. It reveals a great deal about his "moderating" tactics on talisman9.

> > FG
> > The Bahai Faith & Religious Freedom of Conscience
> > [highlighting added]
>

> Juan & [identity suppressed due to fundamentalist harassment],
>
> Is there a reason you're tolerating Marshall's continual censoring and
> harassing people? He openly slandered me as a covenant breaker early
> on, as did others, when I first began to post excerpts from Sohrab and
> terrorized others into silence. I repeatedly documented how such
> tactics were at variance with talisman9's purported Description, which
> is obviously only intended to work one way.
>
> I want it stopped now. Not in two weeks. Or stop the charade. Openly
> state talisman9 exists as a deceitful forum for the contemptible
> underlings of the administration.
>
> Allowing it to go on reflects poorly on both of you and on anyone else
> involved with talisman9.
>
> FG
> The Bahai Faith & Religious Freedom of Conscience
> <https://fglaysher.com/bahaicensorship/>

FYI

Again, I request that something be done immediately instead of tacitly approving Marshall's "moderating" and corrupting my signature file as detailed below: "babytorturer." That's inexcusable. Or remove your "Description" to reflect the type of venue you then

are apparently supporting.

FG

> From: Cal E. Rollins (crollins@webtv.net)
> Fred, Steve, Rabia,
>
> Is it legal to change somebody else's signature file? It sure doesn't
> sound like it would be. To me it's like forging a check. I doubt that
> the authorities would accept, "Gee, Your Honor. I was just having fun
> when I forged that check." --Cal
> --
>
> Appears to be great fun to talisman9 "moderator" Steve Marshall and
> people like bahai scholar Susan Maneck.... and tells us a lot about the
> moral condition of the bahai administration....
>
> --
> FG
> The Bahai Faith & Religious Freedom of Conscience
> <https://fglaysher.com/bahaicensorship/>
>
> Join a new Yahoo Group, Bahai Censorship!
> <https://groups.yahoo.com/group/bahaicensorship/>

----- Original Message ----- From: [identity suppressed due to fundamentalist harassment]

To: FG
Sent: Sunday, July 11, 2004 12:41 AM
Subject: Censorship/Apology

Dear Frederick,

I recognize the substance of your complaint and made the exact same point to Juan Cole on July 9:

>Juan Cole wrote:
>
>>>However, if this was a matter of private communication, it is none of my
>>>business,
>>
>>
>
>It isn't a simple matter of private communication when Steve is

>communicating with a subscriber in the capacity of a moderator.

>

>[identity suppressed due to fundamentalist harassment]

>

Obviously, my point was ignored or deemed irrelevant. Personally, I am sorry for how you have been treated and how the situation was handled.

Sincerely, [identity suppressed due to fundamentalist harassment]

Juan Cole,

Private email? Not so. He was acting in his capacity, which you, as list owner, in one way or another, gave him, and therefore bear some responsibility, further proven by the fact that Yahoo's customer service advised me to contact you. Yahoo has standards and requirements, which don't include such tactics.

"Babytorturer": You appear to justify, the most despicable, lowest fanatical tactics imaginable. To ignore his actions and support them, blaming the victim, is unworthy of you.

FG

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

Join a new Yahoo Group, Bahai Censorship!

<https://groups.yahoo.com/group/bahaicensorship/>

Given the carefully calculated deceit to discredit and malign me, on the part of Professor Cole in his email below, one might want to pause long and hard over what his real loyalties and intentions are. "Blaming the victim" of libel and the just-plain-nasty ill-will and injustice on the part of Marshall, is manifestly absurd. Note Cole appears more motivated to suppress knowledge of Sohrab's experience and writings, the importance of which he himself shouldn't be ignorant of. To counsel me to be "good humored and polite to the moderators," when I'm the butt of an outrageous attack is again deceitful, as is suggesting it was I who was harassing, not harassed! Any normal person would feel outrage and want to defend himself. The non-Bahai observer might very well want to linger on this exchange and what it reveals about one of the supposedly "liberal" discussion groups. Similar incidents have happened many times, indeed regularly, hidden from the public eye, on BeliefNet, Bahai-Studies, AOL Message Boards, soc.religion.bahai, and elsewhere in bahai cyberspace.

>> [identity suppressed due to fundamentalist harassment],

>>
>> Thanks for your note.
>>
>> Cole's equivocations call into question whether he's even
>> an honest participant. I continue to believe he should
>> resign from being the list owner of talisman9, if he refuses
>> to remove Steve Marshall for his actions. Yahoo should
>> remove Cole or delete the entire group. There can be no
>> excuse for smearing me as a "babytorturer," and THAT
>> is what Cole is seeking to justify....
>>
>> FG
>> The Bahai Faith & Religious Freedom of Conscience
>> <https://fglaysher.com/bahaicensorship/>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

talisman9 "moderator" Steve Marshall - "babytorturer"

<https://fglaysher.com/bahaicensorship/hate16.htm>

[https://groups.google.com/group/talk.religion.bahai/msg/6b786f5442f3b3fa?
dmode=source&hl=en](https://groups.google.com/group/talk.religion.bahai/msg/6b786f5442f3b3fa?dmode=source&hl=en)

This file contains the FULL copies of the messages involved. A more easily readable version of these messages may be found at [talisman9 "babytorturer" slander](#)

In July of 2004, Steve Marshall, a "moderator" of talisman9, corrupted my signature file slandering me as a "babytorturer," only to be disingenuously defended by Juan Cole, "moderator" and owner of the list.

This is yet one more incident that calls into question the true motives of the "loyal opposition," Marshall being merely one of many such individuals spreading disinformation and libel in bahai cyberspace, while claiming cover behind the "disenrollment" of his wife Alison Marshall. Far from talisman9 being a place for "liberals" to discuss freely the compelling issues of free speech and conscience, it is as tightly manipulated for the identification and control of "miscreants," "covenant breakers", and other thinking people, and their management, as any of the other more fundamentalist fora, such as [BeliefNet](#) or the [BCCA's](#) Bahai-Studies list.

NOTE: After harassing me as a "baby-torturer," I am the one THROWN off talisman9, unjustly insulted and libeled by Steve Marshall and Juan Cole, in a manner highly reminiscent of the unjust BCCA's treatment of me in 1997. The non-Bahai observer might very well want to linger on this exchange and what it reveals.

"The best beloved of all things in my sight is Justice." --Baha'u'llah

----- Original Message -----

From: "*** CAUTION > Bahai Censorship ***" <BI*P*GS@LIBERTY.COM>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Thursday, July 08, 2004 4:36 PM

Subject: Open Letter to Juan Cole & [identity suppressed due to fundamentalist harassment] - talisman9

Dear non-bahai observer:

Please note how Steve Marshall has corrupted my signature file at the very bottom in his reply message censoring my legitimate post to talisman9. It reveals a great deal about his "moderating" tactics on talisman9.

--

FG

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

----- Original Message -----

From: "FG" <fg...>

To: [identity suppressed due to fundamentalist harassment]

Cc: <jrcole@... >

Sent: Thursday, July 08, 2004 4:27 PM

Subject: [personal] talisman9 - ao forum

> Juan & [identity suppressed due to fundamentalist harassment],

>

> Is there a reason you're tolerating Marshall's continual censoring and
> harassing people? He openly slandered me as a covenant breaker early
> on, as did others, when I first began to post excerpts from Sohrab and
> terrorized others into silence. I repeatedly documented how such
> tactics were at variance with talisman9's purported Description, which
> is obviously only intended to work one way.

>

> I want it stopped now. Not in two weeks. Or stop the charade. Openly
> state talisman9 exists as a deceitful forum for the contemptible
> underlings of the administration.

>

> Allowing it to go on reflects poorly on both of you and on anyone else
> involved with talisman9.

>

> FG

> The Bahai Faith & Religious Freedom of Conscience

> <https://fglaysher.com/bahaicensorship/>

>

> --

> Date: 7/08/2004 12:20:59 -0000

> From: "Steve Marshall" <asmash@es.co.nz>
> To: "FG2003" <fg... >
> Subject: Message not approved: Whatever happened to the Justice List?
> All headers
> Hi Fred and everyone on TRB,
>
> "Talisman is a discussion list not a chat list. Messages are expected
> to be constructive. Posters should back up their opinions with
> evidence and argument."
> <https://groups.yahoo.com/group/talisman9/>
>
> Thanks for offering this message to Talisman. Unfortunately, lone
> rhetorical questions, particularly ones as cryptic as this is, don't
> meet the Talisman rules. I look forward to seeing this message on TRB,
> though, and hope my response is good enough to merit publication there
> as well.
>
> cheers
> Steve
>
>
> > Baha'u'llah's Justice or the incorporated organization's justice?
> >
> > Which does talisman9 represent?
> >
> > My, how so many questions are rhetorical....
> >
> > FG
> > The Bahai Faith & Religious Freedom of Conscience
> > [highlighting added]
>
>

Dear Frederick,

Thank you for the information. I sincerely share your concerns, but as one moderator I have no real input on anything. Apparently only the list owner Juan Cole can make this decision. Juan's address is <jrcole@umich.edu>

Steve's moderating shift began July 3. I will take over beginning on July 17 for two weeks. You are welcome to send your posts to talisman at this time and I will post them.

Sincerely, Marleen

FG wrote:

>FYI
>
>Marleen,
>
>Steve Marshall is censoring and suppressing my messages. See below. It
>is to be noted he and others slandered my early posts on Sohrab,
>tactics supposedly not acceptable according to talisman9's
>Description. If you're running an honest forum, he should be removed
>from "moderating."
>
>FG
>The Bahai Faith & Religious Freedom of Conscience
><https://fglaysher.com/bahaicensorship/>
>
>
>-----
>
>Date: 7/07/2004 02:45:19 -0000
>From: "Steve Marshall" <asmarsh@es.co.nz>
>To: "FG2003" <>
>Subject: Message not approved: Why is T9 a bastion of social
>alienation? All headers
>Hi Fred,
>
>"All messages about list moderation are to be sent privately to the
>acting moderator, or to the list owner and moderators at
>talisman9-owner@yahoogroups.com. Do not send messages about moderating
>to the list."
><https://groups.yahoo.com/group/talisman9/>
>
>cheers
>Steve
>
>
>
>
>
>>--- In talisman9@yahoogroups.com, [identity suppressed due to fundamentalist
harassment] wrote:
>>
>>
>>>Dear William,
>>>
>>>I can't remember if what I am going to attempt to paraphrase was
>>>originally posted on talisman or another list. A past or present
>>>
>>>
>>member
>>
>>
>>>of the US NSA (Firuz K.?) was reported to have said that when
>>>

>>>
>>Americans
>>
>>
>>>choose to became Bahais they voluntarily give up some of their
>>>
>>>
>>civil
>>
>>
>>>rights which conflict with Bahai principles, such as free speech
>>>
>>>
>>to
>>
>>
>>>criticize political leaders. Perhaps someone else on the list can
>>>provide more information.
>>>
>>>[identity suppressed due to fundamentalist harassment]
>>>
>>>
>>--
>>
>>My prediction is that if anyone attempted to provide more
>>information it would be censored "for the good of the faith"....
>>
>>FG
>>The Bahai Faith & Religious Freedom of Conscience
>><https://fglaysher.com/bahaicensorship/>
>>
>>
>
>
>Date: 7/06/2004 12:18:57 -0000
>From: "Steve Marshall" <asmarsh@es.co.nz>
>To: "FG2003" <>
>Subject: Message not approved: Sohrab > impulse to Bahai Obscurantism
>All headers
>Hi Fred,
>
>As I said in my last message, these extracts from Sohrab's book have
>been running for some weeks now. They've contributed little to
>discussion and appear to do little more than advertise Sohrab's book.
>I think you have saturation coverage by now, so I'm introducing a
>2-week break from them during my stint. The next moderator may well
>feel differently and may well let them through.
>
>cheers
>Steve
>

>
>
>>This is indeed what the bahai faith has become:
>>
>>
>>"The impulse to Bahai Obscurantism, or to any other form of
>>obscurantism, arises from a deeply rooted, if not an inherent,
>>tendency in human nature to distrust free inquiry. This tendency
>>becomes aggravated when it operates in the sphere of religion. An
>>uneasy suspicion of knowledge and its results; a dislike for a
>>liberal and inquisitive mind, and a feeling of fear in regard to
>>independent investigation of the truth as for something not wholly
>>good for any one--these sentiments have contributed to the evolution
>>of Bahai Obscurantism, which is the herald of professional or class
>>exclusiveness in the Cause as exemplified by the National Spiritual
>>Assembly, and the local assemblies" (271).
>>
>>--
>>Mirza Ahmad Sohrab. Broken Silence. The Story of Today's Struggle
>>for Religious Freedom. New York: Universal Publishing, 1942.
>>Reprinted. H-Bahai: Lansing, Michigan, 2004.
>><https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/BS.htm>
>>
>>Sohrab's entire book may be downloaded in one click. 21 megabytes.
>><https://fglaysher.com/bahaicensorship/archives/SohrabBrokenSilence.pdf>
>>
>>
>>--
>>FG
>>The Bahai Faith & Religious Freedom of Conscience
>><https://fglaysher.com/bahaicensorship/>
>>
>>--
>>See Professor Juan R. I. Cole, University of Michigan,
>>"Fundamentalism in the Contemporary U.S. Baha'i Community,"
>>Religious Studies Review, Vol. 43, no. 3 (March, 2002):195-217:
>><https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm>
>>
>>In his book Modernity and the Millennium, published by Columbia
>>University Press in 1998, Professor Cole observes the Baha'i
>>administration has increasingly come under the control of
>>fundamentalists, "stressing scriptural literalism . . . theocracy,
>>copyright, intellectual intolerance, and denying key
>>democratic values (196)."
>>
>>

Dear non-bahai observer:

Please note how Steve Marshall has corrupted my signature file at the very bottom in his reply message censoring my legitimate post to talisman9. It reveals a great deal about his "moderating" tactics on talisman9.

--

FG

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

----- Original Message -----

From: "FG" <fg...>

To: [identity suppressed due to fundamentalist harassment]

Cc: <jrcole@... >

Sent: Thursday, July 08, 2004 4:27 PM

Subject: [personal] talisman9 - ao forum

> Juan & [identity suppressed due to fundamentalist harassment],

>

> Is there a reason you're tolerating Marshall's continual censoring and
> harassing people? He openly slandered me as a covenant breaker early
> on, as did others, when I first began to post excerpts from Sohrab and
> terrorized others into silence. I repeatedly documented how such
> tactics were at variance with talisman9's purported Description, which
> is obviously only intended to work one way.

>

> I want it stopped now. Not in two weeks. Or stop the charade. Openly
> state talisman9 exists as a deceitful forum for the contemptible
> underlings of the administration.

>

> Allowing it to go on reflects poorly on both of you and on anyone else
> involved with talisman9.

>

> FG

> The Bahai Faith & Religious Freedom of Conscience

> <https://fglaysher.com/bahaicensorship/>

Original Message -----

From: ** CAUTION > Bahai Censorship **

To: jrcole@umich.edu

Cc: [identity suppressed due to fundamentalist harassment] Sent: Thursday, July 08, 2004 4:43 PM

Subject: Open Letter to Juan Cole & [identity suppressed due to fundamentalist harassment] - talisman9

FYI

Again, I request that something be done immediately instead

of tacitly approving Marshall's "moderating" and corrupting my signature file as detailed below: "babytorturer." That's inexcusable. Or remove your "Description" to reflect the type of venue you then are apparently supporting.

FG

----- Original Message -----

From: [identity suppressed due to fundamentalist harassment]

To: "FG" <>

Sent: Thursday, July 08, 2004 5:01 PM

Subject: Censorship

> Dear Frederick,

>

> I will contact Juan Cole about the moderating issues you have raised and
> let you know of the results.

>

> Sincerely, [identity suppressed due to fundamentalist harassment]

>

>

----- Original Message -----

From: "*** CAUTION > Bahai Censorship ***" <BI*P*GS@LIBERTY.COM>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Friday, July 09, 2004 8:02 AM

Subject: Re: Open Letter to Juan Cole & [identity suppressed due to fundamentalist harassment] - talisman9

> To be clear. Here is my usual signature file:

>

> --

> FG

> The Bahai Faith & Religious Freedom of Conscience

> <https://fglaysher.com/bahaicensorship/>

>

> Here is what Steve Marshall changed it to in his capacity as

> "moderator" of talisman9:

>

> > > FG

>> > > The Bahai Faith & Religious Freedom of Conscience

>> > >

>

> That change speaks volumes about the tactics and techniques
> of fundamentalists among my fellow bahais....
>
> For further details see "The Bahai Technique":
> <https://fglaysher.com/bahaicensorship/technique.htm>
>
> FG
> The Bahai Faith & Religious Freedom of Conscience
> <https://fglaysher.com/bahaicensorship/>
>
>

----- Original Message -----

From: "Yahoo!Groups" <groups-abuse@yahoo-inc.com>

To:

Sent: Friday, July 09, 2004 2:02 PM

Subject: Re: Abuse - Harassment/Threats (KMM14283705V96115L0KM)

> Hello,
>
> Thank you for writing to Yahoo! Groups.
>
> We appreciate your report of possible abuse in Yahoo! Groups. The owner
> and/or moderator is responsible for maintaining the content of the group
> and can remove any material (or a member) that is in violation of the
> Yahoo! Terms of Service (TOS) and/or Community Guidelines. We recommend
> contacting the owner/moderator regarding your concerns. You can do so by
> sending an email to:
>
> (groupname)-owner@yahoogroups.com
>
> Please continue to notify us of any questionable content you find in
> Yahoo! Groups, especially if you are still concerned after you have
> contacted the owner/moderator. Yahoo! is very concerned about preventing
> the abuse of Groups, and we will continue to evaluate any material that
> violates the Yahoo! Terms of Service.
>
> For more information about the Yahoo! TOS, please visit:
>
> <https://docs.yahoo.com/info/terms/>
>
> Thank you again for contacting Yahoo! Customer Care.
>
> Regards,
>
> Vanessa
>

> Yahoo! Customer Care
> <https://www.yahoo.com/>

>
> 10847630

>
>
>
> Original Message Follows:

> -----
>

> Who Are You Writing About
> FG2003

>
> Subject:
> Harassment/Threats

>
> What Group Are You Reporting
> talisman9

>
> Type Your Feedback Here:
> Steve Marshall is the
> current "moderator" of the talisman9
> group. As a fundamentalist bahai, he
> has repeatedly censored my messages. I
> have repeatedly complained to Juan
> Cole and [identity suppressed due to fundamentalist harassment], who have thus
> far done nothing about it.

>
> In the message below, my URL in my
> signature file was changed from
> www.FG.com/bahaicensorship to
> www.FG.com/babytorturer THAT is
> so outrageous for a
> supposed "moderator" to do that I
> request you intervene and remove him
> from the post, insisting that someone
> with a fair and even hand replace him.

>
> Thank you for your time and
> anticipated fairness.

>
> The Bahai Faith & Religious Freedom of
> Conscience
> <https://fglaysher.com/bahaicensorshi>
> p/
> FG2003

>
>
> Date: 7/08/2004 12:20:59 -0000

> From: "Steve Marshall"
>
> To: "FG2003"
> Subject: Message not approved:
> Whatever happened to the Justice List?
> All headers
> Hi Fred and everyone on TRB,
>
> "Talisman is a discussion list not a
> chat list. Messages are expected
> to be constructive. Posters should
> back up their opinions with
> evidence and argument."
>
> <https://groups.yahoo.com/group/talisman9>
> /
>
> Thanks for offering this message to
> Talisman. Unfortunately, lone
> rhetorical questions, particularly
> ones as cryptic as this is, don't
> meet the Talisman rules. I look
> forward to seeing this message on TRB,
> though, and hope my response is good
> enough to merit publication there
> as well.
>
> cheers
> Steve
>
>
> Baha'u'llah's Justice or the
> incorporated organization's justice?
>
> Which does talisman9 represent?
>
> My, how so many questions are
> rhetorical....
>
> FG
> The Bahai Faith & Religious
> Freedom of Conscience
>
>
>

----- Original Message -----

From: [identity suppressed due to fundamentalist harassment]

Cc: [Juan R Cole](#)

Sent: Friday, July 09, 2004 5:14 PM

Subject: Re: Censorship

Dear Frederick,

I will respond to you within 24 hours, if Juan doesn't respond first.

Sincerely, [identity suppressed due to fundamentalist harassment]

FG wrote:

I see. A putative moderator perverts my message, smearing me as a "babytorturer," and all of you have to "consult" about it....

FG

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

Dear Frederick,

I will contact Juan Cole about the moderating issues you have raised

and let you know of the results.

Sincerely, [identity suppressed due to fundamentalist harassment]

----- Original Message -----

From: "** CAUTION > Bahai Censorship **" <BI*P*GS@LIBERTY.COM>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Friday, July 09, 2004 9:49 PM

Subject: Re: Open Letter to Juan Cole & [identity suppressed due to fundamentalist harassment] - talisman9

> **From:** Cal E. Rollins (crollins@webtv.net)

> **Fred, Steve, Rabia,**

>

> Is it legal to change somebody else's signature file? It sure doesn't
> sound like it would be. To me it's like forging a check. I doubt that
> the authorities would accept, "Gee, Your Honor. I was just having fun
> when I forged that check." --Cal

> --

>

> Appears to be great fun to talisman9 "moderator" Steve Marshall and
> people like bahai scholar Susan Maneck.... and tells us a lot about the
> moral condition of the bahai administration....

>

> --

- > FG
- > The Bahai Faith & Religious Freedom of Conscience
- > <https://fglaysher.com/bahaicensorship/>
- >
- > Join a new Yahoo Group, Bahai Censorship!
- > <https://groups.yahoo.com/group/bahaicensorship/>
- >

----- Original Message ----- **From:** [identity suppressed due to fundamentalist harassment]

To: FG

Sent: Sunday, July 11, 2004 12:41 AM

Subject: Censorship/Apology

Dear Frederick,

I recognize the substance of your complaint and made the exact same point to Juan Cole on July 9:

Juan Cole wrote:

>However, if this was a matter of private communication, it is none of my
>business,

It isn't a simple matter of private communication when Steve is communicating with a subscriber in the capacity of a moderator.

[identity suppressed due to fundamentalist harassment]

Obviously, my point was ignored or deemed irrelevant. Personally, I am sorry for how you have been treated and how the situation was handled.

Sincerely, [identity suppressed due to fundamentalist harassment]

**** CAUTION > Bahai Censorship **** wrote:

Juan Cole,

Private email? Not so. He was acting in his capacity, which you, as list owner, in one way or another, gave him, and therefore bear some responsibility, further proven by the fact that Yahoo's customer service advised me to contact you. Yahoo has standards and requirements, which don't include such tactics.

"Babytorturer": You appear to justify, the most despicable, lowest fanatical

tactics imaginable. To ignore his actions and support them, blaming the victim, is unworthy of you.

FG

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

Join a new Yahoo Group, Bahai Censorship!

<https://groups.yahoo.com/group/bahaicensorship/>

Given the carefully calculated deceit to discredit and malign me, on the part of Professor Cole in his email below, one might want to pause long and hard over what his real loyalties and intentions are. "Blaming the victim" of libel and the just-plain-nasty ill-will and injustice on the part of Marshall, is manifestly absurd. Note Cole appears more motivated to suppress knowledge of Sohrab's experience and writings, the importance of which he himself shouldn't be ignorant of. To counsel me to be "good humored and polite to the moderators," when I'm the butt of an outrageous attack is again deceitful, as is suggesting it was I who was harassing, not harassed! Any normal person would feel outrage and want to defend himself. The non-Bahai observer might very well want to linger on this exchange and what it reveals about one of the supposedly "liberal" discussion groups. Similar incidents have happened many times, indeed regularly, hidden from the public eye, on [BeliefNet](#), [Bahai-Studies](#), [AOL Message Boards](#), [soc.religion.bahai](#), and elsewhere in bahai cyberspace.

--

Date: 7/10/2004 00:14:20 -0400

From: Juan R Cole <jrcole@umich.edu>

To: FG <>

Subject: Re: Censorship All headers

Dear Fred:

I am in receipt of your complaints.

I am writing to say that I don't understand why you are complaining to me about the incident of the changed sig line. As I understand it, it was changed only in a private response to you as a private individual, not in a message that was publicly posted.

I am not in a position to censor or control the private correspondence of individuals.

I am sorry that the relationship between yourself and one of the moderators deteriorated so badly. I agree that some inappropriate things appear to have been said, but am not privy to private correspondence and I suspect the blame is not all on one side. In any case, since the incident was private rather than public, it just is not any of my business.

With regard to a moderator's declining to forward any posts from you to the list, that is the moderator's prerogative. Talisman9 is an edited list. Editors edit. I've had messages rejected myself. Get over it.

I would like to remind you that Talisman9 is dedicated to the study of the Haifa tradition. Sohrab is off-topic and I will thank you to post on some other subject when addressing talisman9.

I would also like to remind you that membership in talisman9@yahooogroups.com is a privilege, not a right. We expect posters to be good-humored and polite to the moderators, who are engaged in a pro bono expenditure of their time, energy and psyches. Harassing moderators about their editing of posts is a grounds for being tossed off the list.

I admire many of your posts, and have of course long appreciated your spirited defense of freedom of speech in the Faith. I can only suggest to you that conducting a vendetta with a talisman9 editor over editorial policy only weakens the list and threatens its future. I plead with you to temper your righteous anger with a sin-covering eye and with some wisdom to go with the high dudgeon. We all need allies and friends on the Baha'i Left, and squabbling among ourselves will only strengthen the Right.

cheers Juan

----- Original Message -----

From: "*** CAUTION > Bahai Censorship ***" <BI*P*GS@LIBERTY.COM>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Sunday, July 11, 2004 9:41 AM

Subject: Re: Open Letter to Juan Cole & [identity suppressed due to fundamentalist harassment] - talisman9

> Cal wrote:> > Fred,

>> >

>> > I agree that the baby torturer thing is most out of step and disgusting.

>> > He must have been temporarily insane from drinking all that

>> > shark-infested water in New Dunedin. Seems to me that a moderator ought

>> > to rise above the watermark when doing the job. Maybe he's trying out,

>> > like Susan, for a position on the Board of the Learned. Or is it Lurid?

>> > --Cal

> --

>

> Here's a further outrage. The list owner, we know who that is, seeks to

> justify

> Steve Marshall's slanderous vilification of me as a "babytorturer"!

>

> Impartial nonbahai observers might wish to compare and decide

> for themselves whether the picture fundamentalists labor so hard

> to paint of me is accurate or not:
> <https://fglaysher.com/bio.htm>
>
> --
> FG
> The Bahai Faith & Religious Freedom of Conscience
> <https://fglaysher.com/bahaicensorship/>
>
> Join a new Yahoo Group, Bahai Censorship!
> <https://groups.yahoo.com/group/bahaicensorship/>
>
>
>
>
>

----- Original Message -----

From: <jrcole@umich.edu>

To: <>

Cc: [identity suppressed due to fundamentalist harassment]

Sent: Sunday, July 11, 2004 2:21 PM

Subject: Re: Censorship/Apology

>
> Dear Fred:
>
> I warned you that I was not going to put up with this kind of harassment, either
> of me, or of the list, or of the moderators. If you want the list destroyed,
> you are not on it in good faith. I am therefore removing you from it until
> such time as you settle down.
>

> Juan Cole
>
>

>
>> [identity suppressed due to fundamentalist harassment],
>>
>> Thanks for your note.
>>
>> Cole's equivocations call into question whether he's even
>> an honest participant. I continue to believe he should
>> resign from being the list owner of talisman9, if he refuses
>> to remove Steve Marshall for his actions. Yahoo should
>> remove Cole or delete the entire group. There can be no

>> excuse for smearing me as a "babytorturer," and THAT
>> is what Cole is seeking to justify....
>>
>> FG
>> The Bahai Faith & Religious Freedom of Conscience
>> <https://fglaysher.com/bahaicensorship/>

Also see related posts on [talk.religion.bahai - "baby torturer"](#)

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Subject: Harassing, vilifying hate mail....

From: "FG" <FG@hotmail.com>

Date: 1998/01/29

Message-ID: <6apsrg\$njd@news1.newsguy.com>

Newsgroups: alt.religion.bahai,news.groups

[More Headers][Subscribe to alt.religion.bahai]

I've received several pieces of abusive and vilifying hate mail from Bahais during the last three or four days. Although I've asked one person not to email me at least twice in the past, he continues to insist on his "right" to harass me. I'd appreciate if other Bahais would generally appeal to such persons either to post what they think in public view or not to contact me in any way....

--

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai: <<https://www.baha.demon.co.uk/rfd.htm>>

The Call For Votes (CFV) for talk.religion.bahai has been posted. You may now vote at this time. The interest poll ends on February 18th. The CFV is also available directly from the votetaker, Rebecca G. McQuitty, via email: mcq@wco.com

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Subject: Hate mail: talk.religion.bahai
From: FG@hotmail.com
Date: 1997/03/14
Message-ID: <5gcn3j\$3e2\$1@bilbo.reference.com>
Newsgroups: news.groups,soc.rights.human
[More Headers][Subscribe to news.groups]
IT SEEMS TO ME FAIR THAT OTHERS KNOW WHAT KIND OF FAN MAIL
I'M RECEIVING....

--

Date: Thu, 13 Mar 1997 15:58:55 -0700 (MST)
From: Joe User <user0@boola.frieze.com>
To: FG@hotmail.com
Subject: rantings and ravings of the fringe...

How to even start this message? I guess fairly (don't assume it will stay that way, though - why should I offer you that when you don't give it to others?).

Yes, it seems there is a basis for an unmoderated newsgroup such as you are requesting. Do I want to see one? Not particularly, as I have to interest. In fact, I have voted to abstain (for the meantime).

If it passes, I hope you are finally happy.

So you can then shut the hell up.

You mostly remind me of a child having a tantrum in a store because mother won't let you run around screaming and cussing at the other shoppers.

You really need to grow up!

Again, in all fairness, it does seem that, yes, maybe <some> of your posts were rejected a little too easily. But what do you respond with? Names, accusations, parralels to dictators bent on genocide, etc. You could have pleaded with them to reconsider; you could have talked about it, maybe compromising on *both* sides so that each is happy. Instead, you scream "fascist" at the politest request of rewording!

I've read the lot of the rejected posts, and most of the dialogue on news.groups. And, most often (about 95% of the time), you're kneejerk reaction to diplomacy comes across as someone merely vying for attention.

Don't you understand what Baha'u'llah writes on how we should treat each other, EVEN IF YOU YOURSELF FEELS WRONGED? Granted, I am just now breaking that tenet myself, but I accept this, and I know I will pay whatever consequence it brings. You didn't seem to have an argument to the quotes from the Writings - then why don't you try to follow them? They are the ideal, aren't they? But no, you bring the discussion down to a mud-slinging brawl.

Turn that finger you have pointing at everyone who doesn't (or whoever you perceive doesn't) support your comments as a whole back to yourself. You honestly sound more fanatical (to the Nth degree so) in your rantings than anybody else in this whole silly discussion has to date.

Although, I'm sure this will also probably fall on completely deaf ears, and I'll be branded fanatic, lunatic, hypocrite (but at times aren't we all to some degree as creatures capable of sin), yada yada yada. As I

don't particularly care for your slandering tactics, I am also sending this from an account that has to relevance to me nor can be responded to. If you still wish to respond, then you may do so in public manner, and I will read it ANONYMOUSLY. This is to protect myself, as one of your dirty tactics seem to be to use personalized e-mail against people to suit your own goals.

And *you* are a Baha'i??? Shame on you!!! Shame!!!!

FG
ROCHESTER HILLS, MICHIGAN USA

--

Posted using Reference.COM <https://www.reference.com>
Browse, Search and Post Usenet and Mailing list Archive and Catalog.

InReference, Inc. accepts no responsibility for the content of this posting.

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The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>
Subject: Re: Threatening Bahai email
Date: Thursday, May 28, 1998 6:26 AM

Robert A. Little wrote in message <6kiuqp\$7p\$1@nnrp3.snfc21.pbi.net>...
>Mr. Glaysher:
>
>In my posting ot two days ago, I requested that you display the
>"threatening" post.

I posted it yesterday but here it is again....

-----Original Message-----

From: FG <FG@hotmail.com>
Newsgroups: alt.religion.bahai,talk.religion.misc
Date: Wednesday, May 27, 1998 7:09 AM
Subject: Re: Threatening Bahai email (was Re: Tips for newbies)

>Robert A. Little wrote in message <6kfrsp\$hno\$1@nnrp4.snfc21.pbi.net>...
>>Dear Frederick:
>>
>>This "threatening email" you speak of ought to be shared. Leave out
>>information of a personal nature of course. In this way we all may
>determine
>>whether and how it is threatening.

>
>
>-----Original Message-----
>From: Bud Polk <cybrmage@dave-world.net>
>To: FG@hotmail.com <FG@hotmail.com>
>Date: Tuesday, May 26, 1998 4:51 PM
>Subject: Would this be you?

>
>
>Glaysher, Frederick J, [address], [city], [state] [zip] Phone:
>[deleted] - right outside the [deleted] Metro area?
>
>Bud
>
>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

> From: Nancy S Damren <ladyvadr@juno.com>
> To: FG@hotmail.com
> Subject:
> Date: Monday, September 29, 1997 2:35 PM
>
> Dear Mr. Glaysheer,
>
> I have had the dubious privilege of receiving four email messages from
> you in the same retrieval, that of Monday afternoon, September 29, 1997.
>
> I have already reacted in earlier postings to your intemperate and
> inflammatory language. That reaction was negative. Now you send word
> that your impertinence has been inflicted on the Universal House of
> Justice, an institution of God that you have no business addressing in
> such a fashion.
>
> Your emphasis on your own selfish desire to do as you please, regardless
> of the consequences, rather than acting for the good of the Faith has
> cost you all respect in my eyes and, no doubt, in those of many others.
>
> You have nothing to say to me that I want to hear. Accordingly, I must
> request you to omit my email address from all of your postings in the
> future. Further bombardment - for I can call it nothing less - will
> result in notification of both my email service and yours of your email
> abuse. If that doesn't work, then perhaps prosecution will.
>
> You saw a threat in a perfectly innocent and concerned letter from an
> Auxiliary Board member where there was none. Fine the threat here. This
> threat is real.
>
> Nancy Damren

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

**From: James <bookstor@pandore.qc.ca>
To: FG@hotmail.com <FG@hotmail.com>
Subject: Are you or are you not?
Date: Thursday, January 29, 1998 4:44 AM**

Hello Frederick:

Well, are you or are you not a Baha'i?

James

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

>-----Original Message-----

>From: Bruce D Limber <bruce.limber@juno.com>

>To: FG@hotmail.com <FG@hotmail.com>

>Date: Friday, January 23, 1998 8:53 AM

>Subject: Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran (a letter)

>

>

>>

>>>In my opinion, complete and unmitigated hypocrisy....

>>

>>A fact is not hypocrisy. It is a fact.

>>

>>It's truly a pity that you still haven't learned the well-known

>>concept that if you have nothing good to say, you should

>>SAY NOTHING.

>>

>>It's really very simple.

>>

>>I refer you to the "I will not dwell on the unpleasant things

>>of life" prayer for details.

>>

>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

-----Original Message-----

>From: Bruce D Limber <bruce.limber@juno.com>

>To: FG@hotmail.com <FG@hotmail.com>

>Date: Tuesday, January 27, 1998 7:30 PM

>Subject: Re: U.S. Baha'is to Iran's Pres. Khatami re Baha'is in Iran (a letter)

>

>

>>

>>>Please do not email me directly.

>>

>>When you cease trying to engender division and negativity, I will cease replying.

>>

>>Until then, I reserve the right to object to bigotry and hate-mongering.

>>

>>And I stand by the statements in my previous post.

>>

>>

>>_____
>>You don't need to buy Internet access to use free Internet e-mail.

>>Get completely free e-mail from Juno at <https://www.juno.com>

>>Or call Juno at (800) 654-JUNO [654-5866]

>>

>>

>

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

-----Original Message-----

From: George Demas <gjdemas@ap.net>

To: FG <FG@hotmail.com>

Date: Wednesday, January 28, 1998 7:46 PM

Subject: Re: talk.religion.bahai

>Get a life.

>

>Nobody is obligated to be a Baha'i. If you want to be one, you must live by the rules set down by God.

>

>-----Original Message-----

>From: FG <FG@hotmail.com>

>Newsgroups: alt.religion.bahai,news.groups

>Date: Thursday, January 22, 1998 4:28 AM

>Subject: Re: talk.religion.bahai

>

>

>>Thanks, Emma. As background information, I'll

>>quote a few things that seem relevant to the discussion

>>for talk.religion.bahai and might help set it in a fuller

>>historical context here on news.groups....

>>

>>FG

>>UseNet: alt.religion.bahai

>>The RFD for talk.religion.bahai can be found on news.groups,

>>news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

>>

>>-----

>>Quoted material begins from <https://www.religioustolerance.org/bahai.htm>

>>

>>

>>Freedom of Expression within the Baha'i Faith

>>

>>Although Baha'is have been very active in the promotion of freedom of

>>expression around the world, there are significant restrictions on

>>freedoms of individual members. **These are enforced through**

>>**shunning or expelling non-conforming adherents.** Some examples are:

>>

>>[clip]

>>

>>The Baha'i authorities impose prepublication censorship on all material

>>written by members about the Faith. All such material must first be

>>scanned by a review committee of the Baha'i National Spiritual

>>Assembly of the country in which the text is to be published. This was

>>a temporary policy introduced many decades ago, which is still in force.

>>

>>The authorities closed down the "Talisman" mailing list. This was

>>created by a professor at Indiana University, John Walbridge, in

>>1994-OCT. The list had 175 subscribers. In early 1996, the Baha'i

>>World Center in Haifa, Israel ordered the first of a series of

>>investigations.

>>One sensitive topic debated on "Talisman" was the exclusion of women

>>from the Universal House of Justice which some subscribers felt was i

>>ncompatible with the importance given to the equality of the sexes

>>within the Baha'i Faith. Some postings argued that the body be opened

>>up to women; they based their beliefs on their interpretation of

>>Baha'u'llah's writings. "Talisman" was closed on 1996-MAY. Juan Cole,

```
>>now an ex-Baha'i, opened a new Talisman list the following month. Its
>>e-mail address is talisman@umich.edu.
>>
>>[clip]
>>
>>Michael McKenny, a fantasy writer from Canada was expelled because
>>of his views expressed in Emails.
>>
>>-----
>-
>-
>>----
>>Internet References and Mailing Lists
>>
>>Jonah Winters' Baha'i Academics Resource Area is at:
>>https://www.interlog.com/~winters/
>>
>>[clip]
>>
>>Material on freedom of expression within the Baha'i Faith is available at:
>>https://www.interlog.com/~winters/newspapers/gnosis.talisman.html and at
>>https://www.interlog.com/~winters/newspapers/chafe.html
>>
>>An official response from the US National Spiritual Assembly to the latter
>>item is available at: https://www.interlog.com/~winters/uhj/attacks.html
>>
>>Paul Johnson authored an article on the Talisman discussion group in
>>1997-Winter edition of Gnosis Magazine.
>>
>>-----
>>Emma Pease wrote in message ...
>>
>>>Emma
>>>
>>>Possible interesting website written from a somewhat neutral point of
>>>view
>>>
>>>https://www.religioustolerance.org/bahai.htm
>>>
>>>ps. Some of the Baha'i sites are extremely difficult to navigate with
>>>lynx (or for that matter monochrome netscape) and don't seem to be
>>>coded right. https://www.bahai.org/ is a case in point.
>>>--
>>>\----
>>>| \* | Emma Pease Net Spinster
>>>| _\ / emma@csl.stanford.edu Die Luft der Freiheit weht
>>
>>
>
```

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The Baha'i Faith & Religious Freedom of Conscience

**From: "FG" <f_glaysher@hotmail.com>
Subject: Re: bahais on BeliefNet.com - slander tactics
Date: Friday, March 16, 2001 7:47 PM**

FYI

**www.Beliefnet.com Rules of Conduct:
"posts that malign, vilify, defame, abuse, harass, or
threaten others"**

**The person below continues to malign the integrity
of my belief in the bahai faith by referring to me as
a "covenant breaker," a kind of heretic, if you will,
and falsely stating I am not a member of the bahai
faith.**

**My bahai membership card may be found on my bahai
website.**

**I warned him more than a week ago that I would not
tolerant such vilification and harassment.**

**I would appreciate it if you ask him to cease abusing
me.**

**FG
www.FG.com
The Bahai Faith & Religious Freedom of Conscience
<https://fglaysher.com/index.htm>**

**bruce-l
3/10/01 6:11 PM 2 out of 9**

NOTICE!

**All individuals reading here should be warned that
Glaysher and Cole are not
Baha'is, and have essentially made a profession of
attacking the Baha'i
Faith generally and its elected institutions in particular.**

I will not go into the apparent reasons for these tirades because I don't want to be guilty of backbiting, but I do have statements from both the Baha'i Universal House of Justice and a knowledgeable Baha'i where the activities of these individuals have been addressed in more detail. Those readers wanting to see these should contact me and give an email address.

And their terminology is also misleading: there is no such dichotomy as "liberal" or "fundamentalist" Baha'is: all Baha'is abide by the Covenant of Baha'u'llah, which expressly establishes our institutions and how they operate. So to the extent these individuals reject all this, they are not Baha'is, pure and simple. That's their right, but there seems to be a preference to allow readers to mistake them for Baha'i when they're not.

Bruce

**"FG" <FG@hotmail.com> wrote in message news:98l3sl\$2cs2l\$1@ID-75545.news.dfncis.de...
> The original posts by Bruce may be found at
> <https://www.beliefnet.com> discussion boards,
> specifically the one titled Baha'i Faith Challenge & Critique.
>
> --
> FG
> www.FG.com
> The Bahai Faith & Religious Freedom of Conscience
> <https://fglaysher.com/index.htm>
>
>
> -----
> 3/10/01 7:00 PM 2 out of 2
>
>
> FG>I have been a member of the Bahai faith since 1976.
>
> Yeah, right!
>**

> And what he's _not_ telling you is that he resigned
years ago, and has
been
> attacking the Baha'i Covenant and the administration
it established ever
> since.
>
> Indeed, if i'm not mistaken, he left the Faith rather
than obey its
> Covenant.
>
> He is thus _not_ a Baha'i, and hasn't been one for
many years--nor are the
> others working with him against the Faith.
>
> alert people may wish to consider why he didn't tell
you this.
>
> Bruce
>
>
>
> 3/10/01 6:11 PM 2 out of 2
>
>
> NOTICE!
>
> All individuals reading here should be warned that
Glaysheer and Cole are
not
> Baha'is, and have essentially made a profession of
attacking the Baha'i
> Faith generally and its elected institutions in
particular.
>
> I will not go into the apparent reasons for these
tirades because I don't
> want to be guilty of backbiting, but I do have
statements from both the
> Baha'i Universal House of Justice and a
knowledgeable Baha'i where the
> activities of these individuals have been addressed in
more detail. Those
> readers wanting to see these should contact me and
give an email address.
>
> And their terminology is also misleading: there is no
such dichotomy as
> "liberal" or "fundamentalist" Baha'is: _all_ Baha'is
abide by the Covenant
> of Baha'u'llah, which expressly establishes our

institutions and how they
> operate. So to the extent these individuals reject all
this, they are not
> Baha'is, pure and simple. That's their right, but there
seems to be a
> preference to allow readers to mistake them for
Baha'i when they're not.
>
> Bruce
>
>
>
>
>

From: "Ali1932" <ali1932@aol.com>
Subject: Public Notice:
Date: Friday, July 13, 2001 2:47 AM

Public Notice:

**Uncle Ted's Father fired him from his position due to
Uncle Ted's bad-mannered and careless behavior.**

**He noted that it is none of Uncle Ted's business to
Develop a story out of nothing for the sake of his
Amusement.**

**Uncle Ted was under the impression that he was a
Catholic.**

Uncle Ted is dead.
From: "Dave Fiorito" <bighappymonkey@yahoo.com>
Subject: something Fred posted on Beliefnet
Date: Friday, September 14, 2001 1:01 PM

Little Better Than the Terrorists

FG
9/14/01 7:51 AM 1 out of 2

**Sad fact, sad fact.... Having betrayed the moderation
articulated in the Writings....**

FG

To: Fred

From: the white hot ball of anger in my gut.

In the past you were just a pain. I welcomed your voice as proof that the First Amendment works. I never did agree with you but that is the way of this world. I never wanted you to go away. You are the negative to the Baha'i positive.

Not now. Not after that comment above. You are a fucking asshole. You are a egomaniacal sociopathic shit head of the highest order. This is not character assassination because you have no character to assassinate. You are worthless.

How dare you compare people who are at this moment gathering their resources to help rescue their fellow world citizens from the twited wreckage left in the wake of that horrifically evil deed. Baha'is in NYC and in New Jersey have gone to Manhatten to volunteer. Others are gathering goods and money for the tough task of recovery. Baha'is are working to heal the wounds.

All you want to do is inflict more pain.

You are evil.

You are a fucking coward.

You make me sick.

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

From elley@intercoast.com.au Sun, 10 Feb 2002 23:13:54 -0800
Received: from [203.22.112.12] by hotmail.com (3.2) with ESMTTP id
MHotMailBE30BA1B006B400431D4CB16700C93600; Sun, 10 Feb 2002 23:13:33 -0800
Received: from Elderkin (pmq54.intercoast.com.au [203.32.99.54])
by cracker.intercoast.com.au (8.11.6/8.11.6) with SMTP id g1B7GBg02902
for <fredglaysher@hotmail.com>; Mon, 11 Feb 2002 18:16:12 +1100
Message-ID: <006301c1b2cb\$c65eeea0\$366320cb@Elderkin>
From: "Mark Elderkin" <elley@intercoast.com.au>
To: <fredglaysher@hotmail.com>
Subject: Need a house.....
Date: Mon, 11 Feb 2002 18:14:38 +1100
MIME-Version: 1.0
Content-Type: multipart/alternative;
boundary="-----=_NextPart_000_0060_01C1B327.F7EA2BE0"
X-Priority: 3
X-MSMail-Priority: Normal
X-Mailer: Microsoft Outlook Express 6.00.2600.0000
X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2600.0000

----- Original Message -----

From: Mark Elderkin
To: fredglaysher@hotmail.com
Sent: Monday, February 11, 2002 2:14 AM
Subject: Need a house.....

What I really need is for you to quit spamming the NGs.
As long as you spam, I'll continue to find ways of
letting others know how to keep in contact with you.
Say what you want and do it in a proper way and there
is no problem..... keep spamming and cross-posting
to people and using the name 'bahai faith' and I'll keep
up with your antics. If enough people tell you to
stop..... then maybe you will.
From: "Mark Elderkin" <elley@intercoast.com.au>
Subject: Re: Fundamentalist psychopath THREATENS me again.....
Date: Tuesday, February 12, 2002 3:24 AM

If I'm a psychopath(Fred the 'h' is silent but still should be there) for
getting tired of continuous misuse of this NG, then maybe the shoe fits. It

does not sit well with me to have someone like Fred use the name 'bahai faith' as his ID here. Fred hasn't been a Baha'i for many years and it seems to me that it is a clear misrepresentation of the facts. Now let's get on to the issue of 'threatening' : If putting a URL in my post is considered a threat then there are quite a few guilty of that including Fred in every spam. If selling real estate was Fred's big secret then why did he make the site public and why did associate a link to it on his website? This isn't rocket science here..... I've just placed the link into a reply where Fred created the list of available newsgroups. I didn't think them up..... he did. Is the real problem here that Fred is upset that some of the people he has pissed off with cross-posting might not buy a house from him now. There is a free gift being offered..... hate to miss it myself. Probably not available to psychopaths anyhow.

Fred this is about ownership and you would like to think that you have the ability to do anything you want and we as the weak Baha'i Fundies will just sit back and pray for you. Sorry.... can't do it. I have never threatened you with anything even resembling violence..... I have never attempted to abuse your email(I did send you a Christmas picture a year back or so). Maybe you don't understand something here Fred..... for every action there is a reaction. You work very hard at not being reachable so that you can continue with antics..... I'm just going to make you reachable. The posting of a directive to any public URL location is totally within the guidelines for this NG. You do it all the time. Cross-posting the URL directive to other NGs must also be OK..... you do it all the time. So the question remains..... What's really your problem here? Since your retirement, you have become quite undisciplined..... Take up a hobby..... maybe poetry. Real-Estate?

M

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

**From: <nima_hazini@my-deja.com>
Subject: Re: Abuse of Robert Hayden by Bahais
Date: Sunday, May 07, 2000 9:28 AM**

rlittle95@my-deja.com wrote:

**> Were Mr. Hayden alive today, who would he choose
to edit his work? I
> think he would choose an individual who shares his
love for
> Baha'u'llah, an individual who strives to be like
'Abdul-Baha', in
> addition to the normal professional qualifications.**

**As much as Fred pisses me off at times, like recently,
when he says that
Hayden distanced himself from the current Baha'i
organization, I believe
him. Why? Because Fred knew and worked with this
man and probably had
access to a side of the man that you people who wish
to claim (and
misappropriate) him for your own sectarian motivated
ends simply do not.
That makes a difference. Having read a little Hayden
myself (yes, Fred,
I bought your book!) and detecting a liberal and open-
minded spirit in
him, I doubt very much he would have looked upon
what is currently going
on inside the Baha'i organization with anything but
disdain. He would
have been simply appalled, to say the least, as any
other reasonable
thinking human being with a conscience would. All you
people wish to do
with Hayden is to garner PR for yourselves. You care
not one iota as to
what the man truly represented. Shame on you for
misappropriating the
name of departed in such fashion!**

**cheers,
Nima**

**Sent via Deja.com <https://www.deja.com/>
Before you buy.From: <patrick_Henry@bigfoot.com>
To: <FG@hotmail.com>
Subject: Farewell!
Date: Monday, November 29, 1999 3:30 AM**

(beginning of original message)

**Subject: Farewell!
From: berekiah1@my-deja.com
Date: 1999/11/29
Newsgroups: alt.religion.bahai,talk.religion.bahai
Friends, Romans, former co-religionists!**

**It seems to me that my continued participation on this
and other Baha'i
related internet forums in general is serving no
purpose and causing
further grief to myself especially when facing the fact
how a religion
as noble as that of Baha'u'llah's should have come to
what we behold
before us today. But more so, to see the views being
expressed by
certain of His adherents. When I resigned from the
Baha'i faith in late
1996, I promised myself I would never again have
anything more do with
the Baha'i Faith in any manner or form, and for the first
year I stayed
true to my initial pledge until I was officially slandered
in November
1997 by the offices of the Secretary-General of the US
NSA to the
Australian NSA.**

**Seeing that the Baha'i organization will indefinitely
remain how it
is and that adherents will continue to defend the status
quo without
realizing that the dark side of their administrative
world does in fact
exist, I will cease my posting here. From time to time I
might peek in
and look, but no more posts for the time being. I**

apologize to one and
all whom I have reprimanded, scolded or otherwise
insulted over the past
months and wish you well in your lives, pursuits,
hopes, goals and
dreams. May your paths be blessed and may the
Almighty grant you some
measure of insight day by day! Farewell!

Cheers,
Nima Hazini (aka Berekiah)

Sent via Deja.com <https://www.deja.com/>
Before you buy.

(end of original message)

**Subject: Re: Schautian fallacies (Re: Universal
Declaration of Human Rights & Marshall Case)**
Date: Friday, April 07, 2000 8:17 AM

Saman jan,

You said:

> Are we conflating habibi?!

How so, azizam?

> Baha'u'llah was not, as far as I see, predicting
> the demise of the "Trustees of God amongst men".

Albeit he predicted the demise of ecclesiastical orders
en toto.

> If memory serves, Juan (could have been Linda
Walbridge) argued on
> Talisman
>
> some years ago that the Universal House of Justice
was in a way a
> marja'i taqlid/source of imitation - akin to the Shi'i
practice.

**And if you recall, myself, Juan and someone else
(could've been Steve
Scholl) took exception to it and argued against it.**

> What does the first paragraph of the Aqdas mean?

**I wasn't aware the ao was the Manifestation, if that's
what you're
implying.**

**> "Liberty must, in the end, lead to sedition, whose
flames none can
> quench. . .**

**Do you know what the word Baha'u'llah uses for
'liberty' is in the
original Arabic, Saman? 'Hurriya'. Why don't you look
up Lane or Wehr to
see the full definition and lexicographical meaning of
what 'Hurriyya'
is. The full implication of the word entails moral license
or
licentiousness, not liberty from political tyranny and
the authoritarian
dictates of ecclesiastical bodies. Quite the contrary. In
fact
Baha'u'llah bestows liberty from both of those within
the same text
(i.e. the Aqdas) and the Iqan. This is why imo Juan's
research into the
social and political language of Baha'u'llah is so
valuably important,
and why the Baha'i powers-that-be see it as so
dangerous.**

**> "We approve of liberty in certain circumstances, and
refuse to
sanction**

> it in others. . .

>

> These are the words of Baha'u'llah.

See my comments above.

**> Does the government of Iran allow its citizens to
consult with their**

> local leaders regularly?

Believe it or not, yes it does, so long as you agree with the system.

Yet it still remains a totalitarian theocracy.

> Does the IRI have fair and free elections?

No, but it stands to reason neither does the current Baha'i organization.

> If the Baha'is have not matured that does not mean that there are

> fundamental flaws in the system.

There aren't fundamental flaws in the system as conceived

"theoretically," yet it is demonstrable that there are serious flaws in its current application.

> There are two issues that get talked about and which some want to

> extrapolate to discredit the Baha'i system; the fact that women

> can not serve on the Universal House of Justice and the fact that

> the Baha'i Faith does not allow same-sex marriage - is there

> anything else?

To tell you the truth, I couldn't give a hoot about the 'homosexuals'

and same sex marriage issue and the Baha'i community. It never was an

issue for me then, and it's definitely not an issue for me now. Probably

has to do with the fact than I'm not a homosexual but a very straight

man. However, the fact that there are no theoretical justifications in

the writings of either Baha'u'llah and `Abdul-Baha for excluding women

from the UHJ bothers me. The Panopticon phenomenon, authoritarianism of

the ao, the anti-intellectualism, anti-democratic sentiments and

unthinking pro-theocratic mindset, the continual institutional abuse, ad

nauseum, bothered me then, as it continues to bother me now. And what

bothers me even more, is that after 150 years of persecution, death and destruction, marg or mir, under the hands of obscurantist and opportunistic Shi'ite clerics, this is what the Baha'i religion has come to. It has fully embraced the Dark Side of the Force and become a mirror image of Shi'ite ecclesiastical fascism. And to think, how much my ancestors, family, relatives and myself gave of their lives, livelihood, happiness and existence to and for this thing and the utopian hope of the "jAme'-ye jami'-e kamAlAt-e insAni" - and all for nothing!!!! Nuff to drive any sane person insane.

> What does the first paragraph of the Aqdas mean?

Definitely not that the UHJ is God or the Qotb of the universe as Kavian Milani's idolatrous position is suggesting these days.

> Once in Qazvin, the Health Corps was trying to explain the benefits of

> hygiene. The teacher gave the example of the cat who licks himself clean.

> One

> Qazvini from the back of the room said:

> "AqA, aqle mA miresad, zabAne mA nemiresad!"

Actually, the version I heard went something like this:

<bA lahjeyeh

shirin-e Qazvini>, AqA, aqlemAn miresad, faqat

zabAnemAn be *kAnemAn*

nemiresad! ;)

> I'm afraid that your testing 'Aql -

Then maybe you should expand the horizons of your

`Aql instead of taking

your ethnic-religious identity and its weltanschauung

unthinkingly for

granted, as I did for so many years.

> maybe we just have to agree to

> disagree.

Indeed. Look, Saman jan, you and I have met and connected. I once even considered you a friend and kindred spirit - as I'm sure you did with me. Of course, these days I am considered "heretic" and "public enemy number 1" by your leaders and peers, so it doesn't surprise nor shock me that you consider me such as well. ce la vie! I can live with it. But think about it, my old friend, think of what this thing has become...Put aside your conservative Iranian Baha'i upbringing, and all the loyalties wrapped around that, and look at the naked truth. This religion, or rather organization, is hundreds of light years separated from what Baha'u'llah envisioned and there is nothing anyone can say that will make it such. But don't turn the discussion into some mubaahaleh with me, because at bottom, I still believe in the same asl as you. It is the far' which leaves much to be desired, or rather has nothing anymore to do with the asl AFAIC.
Hope you are doing well....

cheers,
Nima

p.s. Btw, zan gerefti hanuz ya na? :-)

From: "Nima Hazini" <lotusapt@wxc.com.au>
Subject: Defamation in Baha'i Publication
Date: Sunday, December 10, 2000 6:33 AM

To whom it may concern:

I note that in the recent December 2nd issue of the Australian Baha'i Bulletin a seriously libellous and defamatory statement has been published about me in a journal supervised by your body explicitly casting me as an enemy of the Baha'i Faith and overtly calling for my being shunned, this

time publicly. Since this matter is overtly defamatory and libellous, therefore injurious to my honour, integrity and reputation, it is a very serious matter, especially given that the Australian Baha'i Bulletin is circulated widely. I ask 1) that you clarify forthwith, immediately and in writing with a detailed explanation who exactly those Baha'is are who have expressed concern about my status as a non-Baha'i, and 2) why, for what reason and end should this clarification be printed in the Australian Baha'i Bulletin, and under what pretext, four years to the date after my withdrawal in the United States and after I have disassociated myself from the Baha'i community and its functions altogether. I ask that 3) you clarify forthwith, immediately and in writing with a detailed explanation exactly what is meant by the phrase "engaged in attacking the integrity of the Cause," since I have at no time attacked the Central Baha'i Figures. I ask that 4) you clarify forthwith, immediately and in writing with a detailed explanation exactly why this was printed and highlighted on the second page of the Australian Baha'i Bulletin directly below a statement by the Universal House of Justice when such status clarifications are usually printed in the back pages of said journal. I ask that 5) you clarify forthwith, immediately and in writing with a detailed explanation exactly who was responsible for the decision to print this statement and specifically whether it was an NSA decision (by majority, quorum or otherwise), or whether by another party, and whom exactly. Furthermore, what business is it of the Australian Baha'i Bulletin to publically clarify the status of a non-Baha'i or of their statements to begin with? Given the timing of the publication of this statement in the Australian Baha'i Bulletin leaves room for seriously grave suspicions as to its origin and possible motives - even

collusion by third parties not on the NSA and hence cronyism cannot be ruled out at this stage - which would indeed then tend to raise serious questions about the overall integrity of the institution of the National Spiritual Assembly of the Baha'is of Australia and individual members thereof. It is indeed curious that this statement should come in the wake of a violent physical assault against my person three months ago by a member of the LSA of the Gold Coast - a member who is a wealthy donor to the AO, and seemingly based on his own statements has claimed he has the ear of one or two UHJ members and a member of your own NSA. I believe that the publication of this statement is nothing more than yet another carefully crafted attempt by the AO at a cover-up of corruption and abuses by its close patrons.

As such, should this matter not be addressed by your body and a written apology and retraction not be forthcoming immediately in the next (January 2001) edition of the said journal forthwith, the National Spiritual Assembly of the Baha'is of Australia will leave me no choice but to proceed with initiating formal litigation proceedings against it for its continued defamation against my person and its continued injury of my right to privacy and freedom of association. Make no mistakes, all legal avenues at my disposal will be pursued and exhausted to the fullest extent of the law, and since a public call for my shunning has been made, and such calls are illegal under Australian law, this matter will be pursued. Moreover, this will be followed by full disclosures of all pertinent facts and circumstances to the Australian national press as well as the International press, including but not limited to United Press International, Reuters, the Associated Press, 60 Minutes, A Current Affair,

Frontline, Radio Free Europe and The Voice of America. Full disclosures of violations of the human and civil rights of former members, including myself, will also be fully disclosed and exposed to various civil liberties and human rights organizations such as the Australian Civil Liberties Union, Amnesty International, Human Rights Watch and the United Nations High Commissioner for Human Rights and various Cult Watch groups and organizations both in Australia and abroad. Moreover, Australian Federal MPs as well as members of the United States Congress, the British and European Parliaments and the United Nations favourably inclined to the Baha'is will also be contacted and a full disclosure given about the continual pattern of abuses against myself and others by Baha'i authorities. Academics and various professional Academic forums and associations in Australia, North America and Europe will also be contacted and full disclosures made, detailing this pattern of abuse. Surely, the National Spiritual Assembly of Australia and the Baha'i community does not wish to tarnish irreparably its good reputation in the world at large and be relegated to the same playing field and compared publicly in the press and public mind to cults such as Scientology and the Reverend Sung Yung Moon's Unification Church in its treatment, harassment and public defamation of former members for alleged thought-crimes.

I therefore ask you attend to this matter immediately and without delay. I will be awaiting your reply. This message will be included (and possibly expanded) in a longer missive to be sent by me to the NSA of Australia in several days.

**Sincerely yours,
Nima Hazini**

--

Australian Baha'i Bulletin, Dec, Page 2.

"Status Clarification

A number of Baha'is have expressed concern about statements being made by Mr Nima Hazini, who is presently resident in Queensland. Their concern arose from their belief that he is a member of the Baha'i community. In fact, Mr Hazini wrote the National Spiritual Assembly of the United States on November 25, 1996, during the period he was residing in that country, withdrawing from the Baha'i community. Unfortunately, Mr Hazini has for some time been engaged in attacking the integrity of the Cause. The friends are therefore advised to leave him to himself."

--

Queensland Consolidated Acts

Defamation Act 1889 - SECT 4

Definition of "defamatory matter"

4.(1) Any imputation concerning any person, or any member of the person's family, whether living or dead, by which the reputation of that person is likely to be injured, or by which the person is likely to be injured in the person's profession or trade, or by which other persons are likely to be induced to shun or avoid or ridicule or despise the person, is called "defamatory", and the matter of the imputation is called "defamatory matter."

(2) An imputation may be expressed either directly or by insinuation or irony.

SECT 5

5.(1) Any person who, by spoken words or audible sounds, or by words

intended to be read either by sight or touch or by signs, signals, gestures, or visible representations, publishes any defamatory imputation concerning any person is said to defame that person.

Affidavit (modified, some names etc, have been taken out)

On the evening of September 4th, 2000, approximately 7:00pm, at the repeated insistence of 9999999999999999, I went to their house for dinner at XXXXXXXXXXXXX. Attending were misters W, X, Y, Z and ladies A, B, C and the two year old son of Z and B, R. The attendees were already half way through dinner when I arrived. I sat down to the meal and ate until around 7:15/7:25.

After dinner, approximately 7:30pm, a heated conversation ensued resulting in an altercation between Mr. W, X and myself, as a result of which I was attacked and assaulted by misters X, W, Z and Y. The events are the following:

After the meal, around the dinner table, small talk conversation ensued mainly around the subject of what Y was doing with his life these days in the United States. Y spoke about his life as a medical student, how he was planning to be a pediatrician, and also revealed that he was an expert in the martial arts of Brazilian Jujitsu and that he had even been California state champion. The conversation next shifted to being single, and B complimented Mr. Y stating how she thought he was "the perfect guy" but asking why he was still single. Mr. W then interjected and the pejorative term "Loser" was used about those who were single. Next Mr. W began arrogantly boasting about his major accomplishments and how he had made enormous contributions to society and the like. I then

questioned the premise of the claim presented by Mr. W, and as a matter of principle, stated that I did not believe that building opulent, decadent and snobbish projects such as the ***** Hotel and such constituted true service to society by any stretch of the imagination, since true service to society is by definition selfless, sincere, pure, unglamorous and seeking of wide ranging positive results for the benefit of many, like Mother Teresa, unlike the decadent opulence of such grandiose hotel resort projects open only to the rich, wealthy and famous such as the *****.

Next, after I had bluntly stated my opinion, X angrily interjected and began to loudly swear at me, exclaiming, "Fuck you, Fuck you, Fuck you, you piece of shit, you fucking covenant breaker!" repeating this several times. Clearly unnerved by Mr. X imprecations, I replied to the insult, replying with "No Fuck you, Fuck you!!"

As I was being insulted like this for merely stating a frank opinion, and unnerved beyond belief by such self-righteous arrogance as Mr. X was now displaying, I got up from my chair to leave, and X also got up. Next Mr. Y jumped from his chair, tackled and pinned me in a body/headlock at which point misters W and X began hitting me from both directions - right and left. At no time did Y make an attempt to stop the assaults by W and X. Pinned in a tight bodylock by Y, Mr. Z next got up, and I told him to stay out of it, while being manhandled in a body/headlock by mister Y and being dragged around the dinner table. Next I was slammed into the wall and pinned to it, and Mr. X and Y both repeatedly punched me in my shoulder, and Z slapped me in the back of the head. Mr. X then slapped me in the face. While pinned by Y to the wall, I brought my hands up as close to my face as

physically permissible at this point in order to protect it from punches being thrown from all sides in my direction (a technique I learned in boxing). Next both W and X hit me in turn in the side of the head, and then Mr. Z slapped the side of my head again and said "you are jealous of X, loser, you bloody covenant breaker!" Mr. Y proceeded to drag me through the room and into the lounge, W and X and Z following behind them. The women, baby and my grandfather were all screaming hysterically to stop and telling me to leave. I told Mr. Z to let me go so that I could take my things (i.e. hat, mobile phone and car keys) and leave, but he would not let me go. I repeated my request once again, still Mr. Z would not let go. Before reaching the lounge corridor leading to the front door of the unit, Mr. Z body and headlocked me in a strangle-hold, also locking his legs tightly around mine, throwing himself and myself down upon the floor, breaking a porcelain vase in the process. When we hit the ground, I began feeling slight suffocation, and I almost passed out. At this point when I was thrown onto the ground, my left elbow was cut, due to having just been smashed into the vase, and I began to bleed from the left arm. While on the ground Mr. W and X each in turn kicked me in the head, when we got up Mr. X hit me in the side of the arm. All this time I was being held tightly on the ground unable to move. Then Mr. Z dragged up himself and I. Mr. X swung to hit me in the head, but missed and his punch grazed my neck and shoulder on the left hand side instead. The altercation resumed, and I kept asking for my possessions so that I could leave. During this back and forth altercation, Mr. X exclaimed, "You don't know who I am in this city, you motherfucker, covenant breaker. You don't know who I know and what power I have, I am going to destroy you and your father, I am going to

destroy you, you covenant breaker! I am the most powerful man in this city. You fucking covenant breakers!" This was repeated twice. Then B ran up and made the following slanderously libellous claim,

Finally, Mr. Y dragged me out of the unit and to the elevator, still in headlock, followed in step by Mr. Z . I kept asking for my hat, mobile and car keys, but they were not provided.

In the elevator, Mr. Y continued to hold me in a lock all the way down to the ground floor and into the lobby. When we got to the ground floor, Ms. B, Mr. W and Mr. X arrived on in the following elevator. The altercation resumed, Mr. Y again held me in a body-lock/head lock. Once again, Mr. W stated, "You don't know who I am; I will destroy you!" Next Ms. B stepped in and again reiterated the same libellous defamatory remark about my father, stating

She repeated this three times emphasizing,

<libel snipped>

Next, still being held by Y, X stated "you are a piece of shit, you are nothing, you're a loser, you motherfucking covenant breaker!" W then told Y and Z to bring me outside and then went outside of the lobby of Westwater apartments. He said, "you are nothing but a piece of shit, and even your parents know it, covenant breaker." Z attempted to pull me and Rafat outside, but Y did not move. As the manager of the complex came out to see what the disturbance was all about, W then said to X and Z "just call the Police and charge him with assault." W then went and drove his Mercedes to the front, made the following threat, stating, "as of tomorrow watch your back!" He drove off. Then X repeated the same threat,

"watch your back from tomorrow."

At this point, it should be noted that Mr. W has boasted numerous times in my presence about the power and influence he wields on the Gold Coast more than any other person in the city. He has claimed that he controls various local city council members and politicians, the city mayor, judges, solicitors, the police, several state politicians and lawmakers, the local media, and federal MPs, suggesting that he has ties to organised crime and that on the Gold Coast he is completely untouchable and that anyone who crosses him will be physically and financially destroyed.

Altercations resumed, Y finally took me outside, still in bodylock, with Z following, then X went inside the lobby. I told Z I wanted my things now, and he said he'd already gotten it for me. I told him I had not received them, besides how could I since I was being held in a lock by Y. He went back up to the 13th floor to retrieve them. Z came back with my things, a sharp exchange of words and mutual swearing in Persian ensued, and Z let me go.

Y left and went back up. Traumatized, I got in my car and left.

I went straight to the XXXXX Police station and filed a complaint with Constable VVVVV (AAAAA). He took my complaint and I emphasized the gravity of the matter, since I had just been given a death threat, and he saw how my left arm was bruised and my elbow was bleeding all over the counter. While the complaint was being taken my mother phoned twice on my mobile phone. I told her I'd come straight over after I'd finished in the XXXXX Police station.

After I finished at the XXXXXX Police Station, I drove straight to my parents house at XXXXXX. I told my mother and sister what had happened, and they were shocked, so my mother called my grandparent's house right away. Mr. Z picked up the phone, my mother was shaken and angry, and demanded to speak to one of her parents at once. Mr. Z refused and stated that it was all mutual, and that neither of my grandparents could come to the phone at this time. The conversation ended.

My mother and I next went to the YYYYYYY Paradise Police station and there spoke to Constable OOOOO (OOOOO) and told him that I wished to file a restraining order. He told me that, although he could not currently locate the original complaint on his computer file, the original complaint filed in XXXXX would suffice, and that in any case no such thing as a restraining order exists in Queensland. I told him that I feared for my life, since Mr. W and X had both made a direct death threat, and W at least has suggested he has connections to organised crime and in any case he would have the means (financial and otherwise) to carry out his threat. Constable OOOOO said that what he could do for now was to "flag my address and telephone number" so that if any emergency or situation should occur, and I where to call 000, the process of obtaining Police help could more speedily be expedited. My mother and I left and drove back home.

We arrived back home, and my father and my sister were there. I stayed for half an hour and then drove back to my apartment to get some rest.

That whole night I could not sleep, given the trauma and assault I had just experienced and the death threat issued by W and reiterated by X. My left elbow bled and hurt the whole night through, I felt

**pain and discomfort in
my neck, head and shoulders.**

**The next morning (5th) I went and saw Dr. HHHHHH at
*****, and he examined
me. I showed my bruised left arm and the scar on my
left elbow which had
continued to bleed until the morning. My neck and
shoulders still ached
painfully, especially on the right hand side. After
examination, the nurse
treated my bleeding elbow, bandaged it and told me to
come back in three
days, but if bleeding or any other problem continues to
come back
immediately. The rest of the day I had trouble
concentrating, and the night
of the 5th, I again had trouble sleeping and the stress
level was the
highest I have ever experienced. I then went to the
Southport magistrates
court registry and obtained and then filed a Peace and
Good Behavior (Act
1982 [s.4]) against both misters W and X. The copies
of the forms were given
to the OOOOOO Police station to serve.**

--

**NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHAI'S OF AUSTRALIA INCORPORATED
A.R.B.N. 009 727 128 (Incorporated in the A.C.T.)
(Liability of members
limited)**

SECRETARIAT

**Phone: (02) 99113 2771
Fax: (02) 9970 7275
Email: ausnsa@bahai.org.au**

4 November 1997

**The Local Spiritual Assembly of the Baha'is of the Gold
Coast
PO Box 833
Southport 4215**

Dear Baha'i Friends,

RE: MR. NIMA HAZINI

The National Spiritual Assembly of Australia has been informed by the National Spiritual Assembly of the United States that Mr. Nima Hazini occasionally spends time in Australia visiting parents and often associates with the Baha'i youth here. As Mr. Hazini's parents are members of your community we are sharing the following information (which has been provided by the National Assembly of the United States) with your Assembly:

".It is important for you to know that Mr. Hazini withdrew his Baha'i membership in December 1996 after expressing his strong dissatisfaction with the Baha'i community and our National Spiritual Assembly. Shortly after his withdrawal was accepted, Mr. Hazini wrote to the National Spiritual Assembly stating that he had not withdrawn from the Baha'i Faith but had withdrawn only from the Baha'i community. He provided a copy of his letter to the Universal House of Justice. When Mr. Hazini received a copy of the Universal House of Justice's letter, he chose not to pursue reinstatement of his Baha'i membership. The last information that we had about him was that he had decided to become a follower of Sufism."

At one stage Mr. Hazini was transferred to the United States as a Baha'i in good standing. However, in light of the information given by the National Spiritual Assembly of the United States we have made the necessary changes in our records about his status.

Your Spiritual Assembly is advised to be alert to Mr. Nima Hazini's activities in your area, when he comes to Australia to visit his parents, especially his association with the Baha'i youth..

Thanking you for your cooperation and with loving Baha'i greetings.

**Gul Williams
for the Secretariat**

**Reg. Office:
Baha'i National Centre
173 Mona Vale Road, Ingleside, NSW**

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

**From: "Nima Hazini" <lotusapt@wxc.com.au>
Subject: Re: My memories of the Albuquerque Baha'i community
Date: Friday, May 04, 2001 7:33 AM**

I have news for you. You are wasting your time would ye but know it. There is at this time no better system(s) in existence other than Western liberal democracies and to think there is one is to be either a hopeless utopian dreamer entangled in paradigms of pure fantasy or to delude oneself just as generations of naive idealistic Marxists did with their impractical agendas of radical social transformation and revolution and movements towards classless societies via dictatorships of the proletariat as represented by vanguard parties. People who aren't good students of modern history don't seem to realize that everytime anti-discourses against Western liberal democracies are adopted the consequences are the roads which lead straight to the gulags, concentration camps and totalitarianism in one form or another. Religion in the private arena by definition is totalitarian because it makes totalistic demands and "leaps of blind faith" how much more so if it is in control of the public realm. This is why when the last two theocracies in the world, Iran and Afghanistan, finally collapse in the near future, theocracy as a model will be relegated to the dustbin of history.

Liberal democracies aren't perfect, and they're not supposed to be. Just as life itself on all levels is a project forever in progress, so is the Western liberal democratic principle and model. Get used it. It and its principles and modifications thereof will be with us into the foreseeable future. Your grandchildren and their progeny will never live under a Baha'i

superstate, commonwealth or similar. But they will live under liberal democracies of one form or another.

cheers,
Nima

"Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message
news:9ctvm911cth@news2.newsguy.com...

We aren't going to solve them, however, by turning the Baha'i Faith into the mirror image of modern western democracies. All of us have to begin striving for something better than that, or we're just wasting our time.

From: "Nima Hazini" <lotusapt@wxc.com.au>
Subject: Re: WARNING - Fundamentalist Deception
Date: Friday, August 31, 2001 6:27 PM

"Jon" <twosofthands@hotmail.com> wrote in message
news:da2a2e05.0108311201.37457380@posting.google.com...
"BIGS - Bahai In *Perfectly* Good Standing"
<patrick_henry@liberty.com>
wrote in message news:<9mjurq\$2njc4\$1@ID-75545.news.dfncis.de>...
>Your website is filled with lies. Prof. Cole is not a very good
>translator of Baha'i text. His translations are filled with
>intentional mistakes to further his own personal views.

Oh, really? And how would you know??? You have expertise in 19th century Persian and Arabic texts??? You Baha'is and your 'institutions' are so full of it. I wish you could step back and take a good hard look at how pathetic you people have become when you make ridiculous statements like that, all of which is based out of *FEAR*. Your whole religion is one of *FEAR* and you people *FEAR* Juan Cole and thus you must make these rumours up about him.

cheers,
Nima

**From: "Nima Hazini" <lotusapt@wxc.com.au>
Subject: Re: bahai - Why I Don't Respond to Fundamentalists
Date: Monday, September 03, 2001 7:53 PM**

They did it to mine. Not between my immediate family and I, thankfully. But my mothers family - who are among the most disturbed, sleazy biggoted looney bahai fundamentalist hypocrite bastards this side of the equator whom I have had the unfortunate misfortune of being related to - are cronies and close personal friends of Peter Khan. Because my parents have absolutely refused to disown me - as the Baha'i administration wished them to (which was the reason for the defamation published against me in the Australian Baha'i Bulletin in the first place) - they have been targetted by the Baha'i administration (particularly through Peter Khan and his networks), through my mothers family, and are now being systematically shunned. At one point recently these people even attempted to split apart my parents' marriage - this is the kind of people they are. The Baha'i administration has pitted daughter against parents, parents against daughter, grandparents against grandchildren, grandchildren against grandparents, aunt against nephew, nephew against aunt, cousin against cousin, all because of "ideology." People, family members, have totally thrown out the window lifetime kinships and relationships all because of this fucked up bahai fundamentalist ideology run by these even more fucked up cultist baha'i adminoloters and their looney lapdogs. Which is why I say the baha'i fath is a cult - pure and simple. Jim Jones, Branch Dravidians, Scientology, Jehovah's Witnesses, even the Mormons have nothing on the baha'is.

**cheers,
Nima**

**"BIGS - Bahai In *Perfectly* Good Standing"
<patrick_henry@liberty.com>
wrote in message news:9n05rv\$4grib\$1@ID-75545.news.dfncis.de...
Nima,**

**Please detail, if you would, a few examples of the uhj
"creating
divisions in families on ideological grounds."**

Thank you.

--

FG

The Bahai Faith & Religious Freedom of Conscience

<https://www.angelfire.com/mi3/bahai/>

**"Nima Hazini" <lotusapt@wxc.com.au> wrote in message
news:9muaib\$m0n\$1@gnamma.connect.com.au...**

>

**> "NightShadow" <seals_jay@hotmail.com> wrote in
message**

> news:3b9043e3.232977305@news...

**> There was someone named "ilami"
<ilami@hereorthere0.com> who once**

> said...:

>

**> >A "true religion of God" is meant to heal the hearts of
human beings,**

> >not tear them apart.

>

**> Someone ought to inform the uhj and its lackies of that
because that is**

what

**> they do: tear people (esp. families) apart. Because they, the
Baha'i**

**> administration, engage in such divisive acts as creating
divisions in**

**> families on ideological grounds the Baha'i faith can no
longer be
considered**

**> a religion of love meant to heal hearts, but rather it is a
dangerous,**

**> abusive and dishonest cult no different than Scientology,
Jim Jones, the**

> Jehovah's Witnesses, etc.

>

> cheers,

> Nima

>

>

From: "Nima Hazini" <lotusapt@wxc.com.au>

**Subject: Open Letter to Moojan Momen (Alison Marshall is not
Al Marbig)**

Date: Tuesday, January 02, 2001 11:01 PM

Dear Moojan Momen,

I understand that Alison Marshall has recently been accused by yourself of being Al Marbig, the maintainer of the Brave New World site. Having been accused myself of being Al Marbig a little less than a month ago, I would like to take exception to these unfounded rumours and accusations that seem to be regularly hurled about with total impunity by certain Baha'is towards innocent people. Although the person in question has asked that their identity remain anonymous, Al Marbig is actually a member of your own British Baha'i community (and as far as I understand, a Baha'i in Good Standing). Moreover, and for the record, neither Alison Marshall or myself are Al Marbig and furthermore, neither Alison nor myself are or have ever been directly involved with this e-production, a fact you may kindly convey to your superiors. As I understand it, and as stated on trb/arb and my Zuhur19 list, Al Marbig was temporarily incommunicado which is why one edition of BNW happened to be hosted on Steve Marshall's website. These are the facts which seems to have eluded those who are making unfounded accusations right and left. Now, given these facts, I believe you owe Alison Marshall a big apology.

Best regards,
Nima Hazini

From: "Nima Hazini" <lotusapt@wxc.com.au>
Subject: More Censorship By SRB Moderators
Date: Tuesday, January 16, 2001 11:22 PM

--
Greetings Nima,

The reason I rejected your message is not because of the quoted material, but because of the repeated information otherwise known as signal to noise ratio. Mr. Mahdi is not going to answer your questions regardless of how many times you post the same material. Personally I don't know why you bother trying to engage him or his rhetoric, but I digress.

Let me address a few of your concerns. First, Rick B. is right here. All the mods get the messages each week and if there is any concern we all speak up. I can guarantee you that you have no special favor or dislike from any of the mods. Second, there is no directive from any Administrative body or individuals putting you in any special condition with the mods. Your posts are measured by the charter and will continue to be. Lastly, we do not post who gets rejected, but it would be safe to say Mr. Mahdi has had a great deal more rejected than ever posted at SRB.

I now give you the same advise I give everyone. Stick to the charter. It is not what you say, but how you say it. My personal bias as an academic is not to post anything without a reference and now that I know it is unpublished it surely will NOT get posted. You can put the same information in your own words in another post if you feel it is important. This is not an academic discussion group. There are plenty of those around.

best regards,

Pete Hellmann
SRB Mod Staff

On Wed, 17 Jan 2001, Nima Hazini wrote:

> Dear Pete,
>
> > You quote "an upcoming article" in your message without giving a
> > reference.
>
> > Because it's not published yet and needs more work to be done on it before
> > being so.
>
> > I really need a reference to make this valid.
>
> > Make me the reference.
>
> > More importantly, your quotation (132 lines) is longer than your message
> > (43 lines).
>
> Excuse me, but Baha'is do this all the time on SRB quoting

from Baha'i
> scripture. Is this an excuse not to post my message? Where
is Rick
> Boatright??
>
> >Secondly, most of the the information below has already
been posted
> >to SRB.
>
> Most but not all. I was reiterating the same point because
the poster was
> raising the same hubris as before. Did the SRB moderators
notice that
about
> MrMahdi's message?? My message is pertinent to the attack
that was being
> made by MrMahdi. And why is it that whereas posts from
one of the most
> notorious Muslim fundamentalist anti-Baha'i polemicists
online is allowed
on
> SRB without a sweat, I constantly have to fight you SRB
moderators for
every
> single one of my messages to be posted? Is there a directive
to censor all
> my messages from on high or something???
>
> regards,
> Nima
>
>
>

--

Greetings Nima,

You quote "an upcoming article" in your message without
giving a
reference. I really need a reference to make this valid. More
importantly,
your quotation (132 lines) is longer than your message (43
lines). I would
rather see individuals express their own ideas in discussion
rather than
throwing huge quotes at each other.

Secondly, most of the the information below has already been
posted
to SRB.

best regards,

**Pete Hellmann
SRB Mod Staff**

On Tue, 16 Jan 2001, Nima Hazini wrote:

- > MrMahdi obviously did not read my long reply which quoted from the**
- > literature of the social sciences on the subject of fundamentalism, and**
- > still hubristically insists the word is politically loaded without**
- > addressing any of the points outlined in my reply to him or the typologies**
- > which characterize what "fundamentalism" is. MrMahdi also poses a straw**
- man**
- > and non sequitor by casting 'secular' extremists on the Left as possible**
- > fundamentalists whereas the very definition of the word characterizes a**
- > phenomenon in 'religion' (not secular groups) in modernity. So, again, for**
- > the benefit of the readership of this NG, let me put forth the 9 basic**
- > descriptives of "fundamentalism" outlined by Marty and Appleby in volume 1**
- > of the FUNDAMENTALISM PROJECT: Fundamentalisms Observed_ (Chicago: 1991):**
- >**
- > 1) Fundamentalism mounts a protest against the marginalization of religion**
- > in**
- > secularizing societies.**
- >**
- > 2) Fundamentalism selectively reshapes the religious tradition (i.e. it**
- may**
- > represent**
- > itself as a restatement of the essence of the religion, but in fact it**
- picks**
- > and chooses from the tradition) and it accepts some aspects of modernity**
- > while rejecting others.**
- >**
- > 3) Fundamentalism sees the moral world as divided sharply into good and**
- > evil.**
- >**
- > 4) Fundamentalism emphasizes the absolutism and inerrancy of its**
- scriptures**
- > (and thus**
- > rejects Western critical academic scholarship on that corpus).**
- >**

- > 5) Fundamentalism has a millennialist emphasis.
- >
- > 6) Fundamentalism has an elect, chosen membership.
- >
- > 7) Fundamentalism draws sharp boundaries between the saved and the sinful.
- >
- > 8) Fundamentalism maintains an authoritarian, charismatic leadership
- > structure.
- >
- > 9) Fundamentalism has strict behavioral requirements for its people.
- >
- >
- > To quote from an upcoming article on the phenomenon of Baha'i
- > fundamentalism:
- >
- >
- > "The first major ideological characteristic of fundamentalism, is a reaction
- > against the marginalization of religion in secular societies.
- Among
- Baha'i
- > fundamentalists, this reaction takes the form of a belief in a future
- > theocracy, in which they expect Baha'i ecclesiastical institutions to take
- > over the civil state, and which differentiates them from Baha'i liberals
- and
- > moderates. The belief appears to be rooted primarily in oral traditions
- > attributed to Shoghi Effendi and letters written on his behalf by
- > secretaries, since although he does speak of a future Baha'i
- > commonwealth in his published works, its character remains vague. Hand of
- > the Cause John Robarts reported his version of a long conversation with
- > Shoghi Effendi expatiating on this idea (Robarts 1993).
- Some Baha'is
- > believed that he held that a melding of religion and state would not occur
- > during the thousand-year dispensation of Baha'u'llah himself, but only
- > toward the end of the Baha'i "cycle," of some 500,000 years (Hofman 1953).
- > There are two problems for Baha'i fundamentalists. The first is that
- > Baha'u'llah's own writings, and those of `Abdul-Baha are frankly
- > anti-theocratic. The second is that in Baha'i law, oral traditions are

> supposed to be discounted in favor of written texts.
 Fundamentalists thus
 > tend to hew to generalities when explaining their belief,
 lacking
 scriptural
 > support."
 >
 > "The second feature of fundamentalism is selectivity.
 Fundamentalists
 > select and reshape aspects of the tradition, all the while
 asserting that
 > they have recaptured its pristine essence. They are also
 selective in
 > their responses to modernity. They embrace some aspects
 of it (such as
 > certain types of technology), while vehemently rejecting
 others. Baha'i
 > fundamentalists engage in all three types of selectivity as
 well. They
 > frequently make a claim to be engaging in traditional
 practices that are
 in
 > fact innovations, and can do so with some success because
 the history and
 > texts of the Baha'i faith are relatively little studied and
 authorities
 > have often actively suppressed historical sources. We have
 already
 > mentioned the problem that theocratic beliefs are
 unscriptural. That is,
 the
 > scriptural tradition in the Baha'i faith strove for a separation
 of
 religion
 > and state as a way of making room for liberty of conscience
 for Baha'is in
 > Shi'ite Iran (McGlinn 1999, Cole 1998c:17-47). In his
 Treatise on
 Leadership
 > of the early 1890s `Abdul-Baha said that religious
 institutions,
 including
 > Baha'i ones, are never to intervene in affairs of state or
 political
 matters
 > unbidden, and that whenever in
 > history they have done so it has resulted in a huge disaster.
 (`Abdul-Baha
 > in Cole 1998a). He clearly envisaged the state and religious
 institutions
 > as complementary, "like milk and honey."
 >
 > "Baha'is, including Baha'i fundamentalists, have for the
 most part
 embraced
 > modernity. They have a vision of building a peaceful global

**society and
for**

- > the most part have a positive view of technological advances. Still,**
- > the selectivity of Baha'i fundamentalists toward modernity can be witnessed**
- > in the severe misgivings that some of them have expressed about the**
- > Internet" or such issues as democracy and the separation of religion and**
- > politics."**
- >**
- > "Fundamentalist Baha'is put special emphasis on moral Manichaeism. They**
- > see the world as comprised of a small cadre of those "firm in the Covenant."**
- > They....admit a larger number of Baha'is who are "infirm" but**
- > perhaps not dangerously so. They worry about smaller numbers of "liberal"**
- > or "dissident" Baha'is who [they believe] attempt to "undermine" the**
- > Covenant."**
- >**
- > "Baha'i fundamentalism puts great emphasis on the absolutism and inerrancy**
- > of scripture. This belief is quite widespread but not universal. It is**
- > tested most fiercely with regard to issues such as evolution.**
- `Abdul-Baha**
- > maintained, in Sufi and Neoplatonic fashion, that human beings have always**
- > been a distinct species and that human beings are not animals, insofar as**
- > they are endowed with a soul. He also argued that the morphological**
- > similarities between humans and apes might be merely functional (e.g,**
- sharks**
- > and porpoises resemble one another but are not immediately related), and**
- > maintained that "the missing link" would never be found. These**
- > assertions have foundered against the DNA revolution, which has found that**
- > humans, chimpanzees and bonobos share 98 percent of the same genes and are**
- > clearly closely related. During a discussion of his statements on**
- > evolution, a typical poster to SRB wrote, "Dear all, On the topic of**
- > evolution: Clearly we should understand as clearly as possible what**
- > 'Abdul-Baha says on this subject. Because we believe His**

statements on
 > matters pertaining to the Revelation of Baha'u'llah and all of creation
 are
 > infallible, we must be clear about what it is we believe, or are accepting"
 > (SRB 6 July 1997)."
 >
 > "Baha'i fundamentalists emphasize belief in an imminent catastrophe they
 > refer to as "the Calamity" (Smith 1982). One contributor to a Baha'i-only
 > list wrote, "I would like to open a discussion on a subject which many of us
 > are somewhat unwilling to address - namely, the impending (year 2,000)
 > calamity which is supposed to create grave upheaval (literally) not only
 > here in California, but also on the East Coast, and other parts of the
 > world . . ." (Pers. Comm, March 14, 1994)."
 >
 > "Fundamentalist Baha'is have an authoritarian view of how the Baha'i
 > "administrative order" should function. There is a great emphasis on
 > obedience. The typical logic of Baha'i fundamentalists roots obedience in
 > the legitimacy of authority, disallowing a rational examination of the
 > substance of a command or an inquiry into whether the body giving the
 > command has the "constitutional" prerogative to give it. In this way,
 > arbitrary commands by Baha'i bodies are made to be an either-or proposition.
 > If one accepts Baha'u'llah, one accepts his administrative order, and must
 > obey whatever it orders one to do, whether one agrees in conscience or no. Rejection of the command, ipso facto, represents a
 > rejection of Baha'u'llah (Semple 1991). Thus, fundamentalist Baha'is
 > secretly consider liberals and some moderates "not Baha'is" at all because
 > they do not demonstrate sufficient willingness to immerse their wills in the
 > authority of the Baha'i administration."
 >
 > "Fundamentalist Baha'is believe that Baha'i institutions such as the local

> assembly or the NSA can be divinely guided, and that the Universal House of
 > Justice is infallible. The technical terminology in Persian is not
 > unambiguous, and Baha'i texts make distinctions that this approach
 > disregards. Contemporary Baha'i fundamentalists avoid thinking
 > constitutionally about such issues, asserting the infallibility of the
 House of
 > Justice in an undifferentiated manner. [One] American Baha'i and
 mystery
 > writer...wrote, "The Guidance and infallibility of the Universal House of
 > Justice are assured and promised. We are specifically directed, as an
 act
 > of faith, to offer instant, exact, and complete obedience to Baha'u'llah's
 > House of Justice. We are warned of the dire
 > spiritual dangers inherent in ignoring this directive, and we are
 admonished
 > to be vigilant, firm, and uncompromising in our loyalty, support,
 obedience
 > and love for the this Divinely Ordained Institution."
 > (Talisman9 Archives, 23 May 2000).
 >
 > Fundamentalist Baha'is view "the member's time, space and activity" as "a
 > group resource, not an individual one" (Almond et al. 408). In some
 > communities enormous pressure is put on individuals by fundamentalists to
 > "teach the faith" or proselytize others. Some more liberal (or just shy)
 > Baha'is report being extremely uncomfortable with this pressure and cite
 it
 > as a reason they became inactive or withdrew from membership. Constant
 > appeals are also made for Baha'is to donate money, to "give till it
 hurts,"
 > and most of these donations appear to go to monumental building projects
 at
 > the Baha'i world center in Haifa or to bureaucratic purposes at the
 National
 > Baha'i Center in Wilmette. The Baha'i administration appears to do almost

> no charity work (measured as a percentage of their budget), especially for
 > non-Baha'is. Although Baha'is do not have a distinctive form of dress, they
 > do have special ritual forms of prayer, and they fast in the Muslim way.
 > They are under surveillance for behavior that might contravene Baha'i law."
 >
 >
 >
 >
 >
 > Mr Mahdi <mrmahdi@aol.com> wrote in message
 > news:93vk57\$e2u\$1@murdoch.acc.Virginia.EDU...
 > I would like to respond in general to some of those commented on my essay.
 > When I say that creed of the Bahai Faith is static, what I meant was that
 > according to the Bahai Faith, the only one who has the authority to "change"
 > or
 > overhaul a belief within the Bahai Faith is someone who is given "waHy"
 > (revelation). Bahais believe that God continues to send messengers and
 > prophets (aka as "Manifestations" in Bahai terminology), so when there is
 a
 > belief that is eventually abrogated (in a religion) occurs, according to
 > what
 > Bahais believe, a "Manifestation" of God is given this authority to execute
 > the
 > abrogation of a certain belief or practice. So it goes back to what Bahais
 > believe is the source of beliefs; God not man or any of his "interest
 > groups."
 >
 >
 > There has never been an accurate and definite definition of "fundamentalism"
 > by
 > Bahai liberals. Because the beliefs of those accused by Bahai liberals as
 > being "fundamentalist" varies (e.g., some would have varying viewpoints on
 > certain issues within the Bahai Faith; some would be seen as having a

- > "liberal"
- > belief while others a more "conservative" inclination) and the use of
- > "fundamentalism" as a label for these people as politically-motivated
- > tactic,
- > it has not helped people in understanding what exactly makes a Bahai a
- > "Bahai
- > fundamentalist." There is no set or consistent criteria Bahai liberals have
- > where one can label a person a "Bahai fundamentalist" in a way that is
- > accurate
- > and justified.
- >
- > I would like for someone to show us what makes a Bahai a "Bahai
- > fundamentalist"
- > and if this criteria to label people is accurate, consistent, and justly
- > applied without the obvious politically-motivated intentions behind its use.
- >
- > If you study the origin of the word fundamentalism, it was meant to describe
- > Christians who followed a "literal interpretation" of the Bible. In other
- > words, fundamentalism was a basically a literal approach made by Christians to
- > the Bible. It had nothing to do with extremism or militancy.
- >
- > What the word fundamentalism brought out was a negative feeling amongst
- > people
- > who didn't agree with people who took everything literally. So later on,
- > esp.
- > during the Islamic awakening happening around the world, anybody who did
- > anything "for the cause of religion," (esp. things that were considered
- > "bad')
- > was labeled a fundamentalist, even though he could be violating the very
- > fundamentals of his religion or belief. At the meantime, the atheistic
- > secular
- > Communists were never labeled "fundamentalists," because many people who
- > used
- > fundamentalism to attack religion were of course secularists

themselves,
and
> to
> call a fellow secularist a fundamentalist would not look good
for
> secularism.
>
> So when a secularist like an extremist Communist does
something extreme,
he
> is
> not called a "fundamentalist" but when a person who is not
secularist does
> something extreme, he is called a fundamentalist. That is
why the term is
> not
> only loaded but politically-motivated.
>
> Mahdi
>
> --
> ----- Original Message -----
> From: Nima Hazini <lotusapt@wxc.com.au>
> Newsgroups: soc.religion.bahai
> Sent: Saturday, January 13, 2001 10:51 AM
> Subject: Re: The Politically-Motivated Use of
"Fundamentalism" by Bahai
> "Liberals"
>
>
>
> Mr Mahdi <mrmahdi@aol.com> wrote in message
> news:sd276.5045\$%b.30296@e420r-
sjo2.usenetserver.com...
>
> > Often used to label a group or person as intolerant,
bigoted,
> >superstitious, fanatical, and just plain crazy,
"fundamentalism" creates
a
> >notion that those who believe in adhering and interpreting
religious
> beliefs in
> > "literal way" are intolerant, bigoted, superstitious,
fanatical and just
> >plain crazy.
>
> While certain fundamentalists of the Hindu, Jewish,
Christian and
> especially Islamic cloth have demonstrated violence,
rampant intolerance,
> bigotry, superstition, fanaticism and just plain craziness in
the past,
that
> does not mean that all fundamentalists are necessarily that
way, since
these

- > things are an effect not the cause or description of fundamentalism.
- > Fundamentalism, at its basis, is about a set of beliefs, ideological
- > priorities, assumptions and a certain attitude about religion in the modern
- > world. Many have analysed its presence in the global village among us, but
- > none as poignantly and in analytical and typological detail as the team of
- > scholars and specialists assembled by Martin E. Marty (University of
- > Chicago) and R. Scott Appleby (University of Notre Dame) for what has come
- > to be christened as the FUNDAMENTALISM PROJECT. The FUNDAMENTALISM PROJECT
- > has already produced 8 fat, thick volumes of detailed articles and
- > monographs on the phenomena of religious fundamentalism worldwide spanning
- > traditions from Christianity to Islam and Judaism to fundamentalist
- > responses in the South Asian and Far Eastern traditions. In the 1st volume
- > of the Fundamentalism Project: *FUNDAMENTALISMS OBSERVED* (Chicago: 1991),
- > the editors have identified 9 common typologies of fundamentalism. To wit,
- >
- > 1) It mounts a protest against the marginalization of religion in
- > secularizing societies.
- >
- > 2) It selectively reshapes the religious tradition (i.e. it may represent
- > itself as a restatement of the essence of the religion, but in fact it
- > picks
- > and chooses from the tradition) and it accepts some aspects of modernity
- > while rejecting others.
- >
- > 3) It sees the moral world as divided sharply into good and evil.
- >
- > 4) It emphasizes the absolutism and inerrancy of its scriptures (and thus
- > rejects Western critical academic scholarship on that corpus).
- >
- > 5) It has a millennialist emphasis.
- >
- > 6) It has an elect, chosen membership.
- >
- > 7) It draws sharp boundaries between the saved and the

sinful.

>

> 8) It maintains an authoritarian, charismatic leadership structure.

>

> 9) It has strict behavioral requirements for its people.

>

>

> In another important work on the fundamentalist phenomena in

> Christianity, Judaism and Islam, i.e. **_The Defenders of God: The**

> **Fundamentalist Revolt Against the Modern Age_** (Columbia SC: 1995),

> Professor Bruce B. Lawrence of Duke University (Religious Studies) points

> out that,

>

> Fundamentalism is the affirmation of religious authority as holistic and

> absolute, admitting of neither criticism nor reduction; it is expressed

> through the collective demand that specific creedal and ethical dictates

> derived from scripture be publicly recognized and legally enforced (p.

27).

>

> Earlier he pointed out,

>

> Fundamentalism is shaped both by its interaction with modernity and its

> reaction against modernism. It is a two-way, not a one-way, exchange. It

> affects "secular humanists" as well as their fundamentalist opponents. And

> it is an exchange that has taken place, and continues to take place, on a

> global scale, drawing into its orbit all religious traditions not just

Islam

> [Judaism or Christianity] (p xiv).

>

> Later on he notes,

>

> ...Fundamentalist challenges have arisen in several traditions. One could

> locate cadres that are Sikh or Buddhist, **_Baha'i_** [he references Denis

> Maceoin's **"Baha'i Fundamentalism and the Western Academic Study of the**

Babi

> **Movement"]** or Hindu (p. 6).

>

> On pp. 100-101 Lawrence delineates the common "traits" of fundamentalists:

- >
- > 1. Fundamentalists are advocates of a pure minority viewpoint against a
 - > sullied majority or dominant group. They are the righteous remanant turned
 - > vanguard, and even when the remanant/vanguard seizes political power and
 - > seems to become a majority, as happened in Iran in 1979, they continue to
 - > perceive and project themselves as a minority.
- >
- > 2. Fundamentalists are oppositional. They do not merely disagree with their
 - > enemies, they confront them. While the evil Other is an abstract sense of
 - > anomie or uprootedness, it is located in particular groups who perpetuate
 - > the prevailing "secular" ethos. Fundamentalists confront those secular
 - > people who exercise political or judicial power. Often they also confront
 - > "wayward" religious professionals [or percieved "wayward" scholars or
 - > intellectuals].
- >
- > 3. Fundamentalists are secondary-level male elites. They claim to derive
 - > authority from a direct, unmediated appeal to scripture, yet because
 - > interpretive principles are often vague, they must be carried by charismatic
 - > leaders who are invariably male. Notions of a just social order in Iran,
 - or
 - > a halakhic polity in Israel, or a Christian civilization in America require
 - > continuous, repeated reinterpretation. In each instance what seems to an
 - > outsider to be arbitrary retrieval of only some elements from a common past
 - > is to fundamentalists the necessary restoration of an eternally valid divine
 - > mandate. And it is a mandate mediated through exclusively male interpreters.
- >
- > 4. Fundamentalists generate their own technical vocabulary. Reflecting the
 - > polysemy of language, they use special terms that bind insiders to each
 - > other, just as they preempt interference from outsiders.

Halakha for Jews,
 > shari'a for Muslims, [the "covenant" or "infallibility" for Baha'is], and
 > "creation" for Christians represent...[four]...terms, each of which would be
 > open to several interpretations but which fundamentalists invest with
 > particular meaning that exceptionalizes, even as it appears to validate,
 > their ideological stance.
 >
 > 5. Fundamentalism has historical antecedents, but no ideological precursors.
 > As Marc Bloch warned, one should never confuse ancestry with explanation.
 > Though the antecedents of fundamentalism are varied and distant -
 Maccabean
 > revolt for Jews, the Protestant Reformation for Christians, the Wahhabi
 > revolt for Sunnis Muslims, the martyrdom of Husayn for Shi'is -
 > fundamentalism as a religious ideology is very recent. It did not emerge in
 > Protestant America until the end of the last century. It has only become
 > apparent in Judaism during the last fifty years, and since it represents a
 > delayed reaction to the psychological hegemony of European colonial rule, it
 > could only occur in majoritarian Muslim countries after they had become
 > independent nation-states, that is, in most instances, after World War II.

>
 > So given all this, it is a rather big non sequitor (i.e. fallacy of
 > reasoning) to assert that fundamentalism is merely a Western boggyman
 ploy
 > or that Armstrong and others who are studying the phenomena are conflating
 > or misconstruing nationalism and religious identity assertion and lumping
 > them all under a tenuously common rubric. For the reasons stated above,
 the
 > global phenomenon of fundamentalism is a very real one and one only need
 > look at the the IRI or the Taliban regime as two sore thump examples of
 its

- > presence and existence.
- >
- >
- > >"Liberalism" is a dynamic belief system which often is manifested in a
- > >movement.
- >
- > The discourse of Liberalism makes the following set of assumptions,
- >
- > 1. Discursive dynamicity (i.e. liberal discourse) is the product of a
- > continuous process of rational discourse.
- >
- > 2. Rational discourse is possible even among those who do not share the same
- > culture, religion, belief system nor even the same ideological
- > consciousness.
- >
- > 3.Rational discourse can produce mutual understanding and
- > cultural/philosophical consensus, as well as sometimes agreement on
- > particulars.
- >
- > 4. Consensus permits of stable social arrangements, and is the rational
- > basis of the choice of coherent strategies.
- >
- > 5. Rational strategic choice is the basis of improving the human condition
- > possibly through collective action.
- >
- > 6. Liberalism as such can exist only where and when its social and
- > intellectual prerequisites exist.
- >
- >
- > <snip>
- >
- > Given that the Baha'i teachings uphold such principles as 'An ever
- advancing
- > civilization' and the progressive unfoldment of religious truth in
- history,
- > liberalism by definition is not incompatible with the Baha'i faith.
- > Fanatism, rigid ideological dogmatism and especially that which advocates
- > violence to achieve certain political ends, which certain religious
- > fundamentalists such as the Taliban and Khomeinists continually advocate,
- > are however incontrovertibly incompatible with the Baha'i

faith and its
> teachings.
>
> As far as the issue of same-sex marriages or homosexuality
and the Baha'i
> faith, this is casting hubris on an issue not all liberals agree
on, and
> which does not define liberalism as such. Liberalism at base
is about a
set
> of philosophical assumptions made about the world.
Furthermore, liberal
> believers can be found in all the major world traditions.
There are
Islamic
> liberals, Christian liberals, Jewish liberals, so on and so
forth. By
> virtue of subscribing to the priorities of the Open Society
and hence
> liberalism does not automatically exclude a believer from
being a
believer.
> Such hubristic arguments, regularly trounced by bona fide
religious
> fundamentalists (especially of the Islamic stripe) are pure
red herrings.
>
> regards,
> Nima
>
>
>
>
>
>
>
>
>
>

From: <nima_hazini@my-deja.com>
Subject: Censorship foiled?
Date: Saturday, January 20, 2001 2:52 AM

Just an update to let everyone know that the SRB moderators finally posted a version of my original message. However, while they were most reluctant to post my message originally, they were quite eager to post the detractions of said article almost immediately after the article appeared. This goes to show that for whatever excuses the moderators of SRB might make about this or that reason for not posting an article,

the bottom line is that there's a HUGE double standard followed by the SRB moderators.

**cheers,
Nima**

In article <9436gp\$kcus1@gnamma.connect.com.au>, "Nima Hazini" <lotusapt@wxc.com.au> wrote:

**> --
> Greetings Nima,
>
> The reason I rejected your message is not because of the quoted material,
> but because of the repeated information otherwise known as signal to noise
> ratio. Mr. Mahdi is not going to answer your questions regardless of how
> many times you post the same material. Personally I don't know why you
> bother trying to engage him or his rhetoric, but I digress.
>
> Let me address a few of your concerns. First, Rick B. is right here.
All
> the mods get the messages each week and if there is any concern we all
> speak up. I can guarantee you that you have no special favor or dislike
> from any of the mods. Second, there is no directive from any
> Administrative body or individuals putting you in any special condition
> with the mods. Your posts are measured by the charter and will continue to
> be. Lastly, we do not post who gets rejected, but it would be safe to say
> Mr. Mahdi has had a great deal more rejected than ever posted at SRB.
>
> I now give you the same advise I give everyone. Stick to the charter.
It is
> not what you say, but how you say it. My personal
> bias as an academic is not to post anything without a reference and
now
> that I know it is unpublished it surely will NOT get posted.
You can
put
> the same information in your own words in another post if**

you feel it
is
> important. This is not an academic discussion group. There
are plenty
of
> those around.
>
> best regards,
>
> Pete Hellmann
> SRB Mod Staff
>
> On Wed, 17 Jan 2001, Nima Hazini wrote:
>
> > Dear Pete,
> >
> > > You quote "an upcoming article" in your message
without giving a
> > > reference.
> >
> > Because it's not published yet and needs more work to be
done on it
before
> > being so.
> >
> > > I really need a reference to make this valid.
> >
> > Make me the reference.
> >
> > > More importantly, your quotation (132 lines) is longer
than your
message
> > (43 lines).
> >
> > Excuse me, but Baha'is do this all the time on SRB quoting
from
Baha'i
> > scripture. Is this an excuse not to post my message?
Where is Rick
> > Boatright??
> >
> > > Secondly, most of the the information below has already
been posted
> > > to SRB.
> >
> > Most but not all. I was reiterating the same point because
the
poster was
> > raising the same hubris as before. Did the SRB moderators
notice
that
> about
> > MrMahdi's message?? My message is pertinent to the
attack that was
being
> > made by MrMahdi. And why is it that whereas posts from

one of the
most
> > notorious Muslim fundamentalist anti-Baha'i polemicists
online is
allowed
> on
> > SRB without a sweat, I constantly have to fight you SRB
moderators
for
> every
> > single one of my messages to be posted? Is there a
directive to
censor all
> > my messages from on high or something???

> >
> > regards,
> > Nima
> >
> >
> >
> >
>
> --
>
> Greetings Nima,
>
> You quote "an upcoming article" in your message without
giving a
> reference. I really need a reference to make this valid. More
importantly,
> your quotation (132 lines) is longer than your message (43
lines). I
would
> rather see individuals express their own ideas in discussion
rather
than
> throwing huge quotes at each other.
>
> Secondly, most of the the information below has already
been posted
> to SRB.
>
> best regards,
>
> Pete Hellmann
> SRB Mod Staff
>
> On Tue, 16 Jan 2001, Nima Hazini wrote:
>
> > MrMahdi obviously did not read my long reply which
quoted from the
> > literature of the social sciences on the subject of
fundamentalism,
and
> > still hubristically insists the word is politically loaded
without
> > addressing any of the points outlined in my reply to him or

the
typologies

> > which characterize what "fundamentalism" is. MrMahdi
also poses a
straw

> man

> > and non sequitor by casting 'secular' extremists on the
Left as
possible

> > fundamentalists whereas the very definition of the word
characterizes a

> > phenomenon in 'religion' (not secular groups) in
modernity. So,
again, for

> > the benefit of the readership of this NG, let me put forth
the 9
basic

> > descriptives of "fundamentalism" outlined by Marty and
Appleby in
volume 1

> > of the FUNDAMENTALISM PROJECT: Fundamentalisms
Observed_ (Chicago:
1991):

> >

> > 1) Fundamentalism mounts a protest against the
marginalization of
religion

> > in

> > secularizing societies.

> >

> > 2) Fundamentalism selectively reshapes the religious
tradition
(i.e. it

> may

> > represent

> > itself as a restatement of the essence of the religion, but
in fact

it

> picks

> > and chooses from the tradition) and it accepts some
aspects of
modernity

> > while rejecting others.

> >

> > 3) Fundamentalism sees the moral world as divided
sharply into good
and

> > evil.

> >

> > 4) Fundamentalism emphasizes the absolutism and
inerrancy of its

> scriptures

> > (and thus

> > rejects Western critical academic scholarship on that
corpus).

> >

> > 5) Fundamentalism has a millennialist emphasis.
 > >
 > > 6) Fundamentalism has an elect, chosen membership.
 > >
 > > 7) Fundamentalism draws sharp boundaries between the saved and the sinful.
 > >
 > > 8) Fundamentalism maintains an authoritarian, charismatic leadership structure.
 > >
 > > 9) Fundamentalism has strict behavioral requirements for its people.
 > >
 > >
 > > To quote from an upcoming article on the phenomenon of Baha'i fundamentalism:
 > >
 > >
 > > "The first major ideological characteristic of fundamentalism, is a reaction
 > > against the marginalization of religion in secular societies. Among Baha'i fundamentalists, this reaction takes the form of a belief in a future
 > > theocracy, in which they expect Baha'i ecclesiastical institutions to take
 > > over the civil state, and which differentiates them from Baha'i liberals
 > > and moderates. The belief appears to be rooted primarily in oral traditions
 > > attributed to Shoghi Effendi and letters written on his behalf by
 > > secretaries, since although he does speak of a future Baha'i
 > > commonwealth in his published works, its character remains vague.
 Hand of
 > > the Cause John Robarts reported his version of a long conversation with
 > > Shoghi Effendi expatiating on this idea (Robarts 1993).
 Some
 Baha'is
 > > believed that he held that a melding of religion and state would

not occur

> > during the thousand-year dispensation of Baha'u'llah himself, but

only

> > toward the end of the Baha'i "cycle," of some 500,000 years (Hofman 1953).

> > There are two problems for Baha'i fundamentalists. The first is

that

> > Baha'u'llah's own writings, and those of `Abdul-Baha are frankly

> > anti-theocratic. The second is that in Baha'i law, oral traditions

are

> > supposed to be discounted in favor of written texts.

Fundamentalists thus

> > tend to hew to generalities when explaining their belief, lacking

> scriptural

> > support."

> >

> > "The second feature of fundamentalism is selectivity.

Fundamentalists

> > select and reshape aspects of the tradition, all the while asserting that

> > they have recaptured its pristine essence. They are also selective

in

> > their responses to modernity. They embrace some aspects of it

(such as

> > certain types of technology), while vehemently rejecting others.

Baha'i

> > fundamentalists engage in all three types of selectivity as well.

They

> > frequently make a claim to be engaging in traditional practices

that are

> in

> > fact innovations, and can do so with some success because the

history and

> > texts of the Baha'i faith are relatively little studied and authorities

> > have often actively suppressed historical sources. We have already

> > mentioned the problem that theocratic beliefs are unscriptural.

That is,

> the

> > scriptural tradition in the Baha'i faith strove for a separation of

> religion

> > and state as a way of making room for liberty of
 conscience for
 Baha'is in
 > > Shi`ite Iran (McGlinn 1999, Cole 1998c:17-47). In his
 Treatise on
 > Leadership
 > > of the early 1890s `Abdul-Baha said that religious
 institutions,
 > including
 > > Baha'i ones, are never to intervene in affairs of state or
 political
 > matters
 > > unbidden, and that whenever in
 > > history they have done so it has resulted in a huge
 disaster.
 > (`Abdul-Baha
 > > in Cole 1998a). He clearly envisaged the state and
 religious
 institutions
 > > as complementary, "like milk and honey."
 > >
 > > "Baha'is, including Baha'i fundamentalists, have for the
 most part
 > embraced
 > > modernity. They have a vision of building a peaceful
 global
 society and
 > for
 > > the most part have a positive view of technological
 advances.
 Still,
 > > the selectivity of Baha'i fundamentalists toward
 modernity can be
 > witnessed
 > > in the severe misgivings that some of them have
 expressed about the
 > > Internet" or such issues as democracy and the separation
 of
 religion and
 > > politics."
 > >
 > > "Fundamentalist Baha'is put special emphasis on moral
 Manichaeism. They
 > > see the world as comprised of a small cadre of those "firm
 in the
 > Covenant."
 > > They....admit a larger number of Baha'is who are "infirm"
 but
 > > perhaps not dangerously so. They worry about smaller
 numbers
 of "liberal"
 > > or "dissident" Baha'is who [they believe] attempt to
 "undermine" the
 > > Covenant."
 > >
 > > "Baha'i fundamentalism puts great emphasis on the

**absolutism and
inerrancy**

**> > of scripture. This belief is quite widespread but not
universal.**

It is

**> > tested most fiercely with regard to issues such as
evolution.**

> `Abdul-Baha

**> > maintained, in Sufi and Neoplatonic fashion, that human
beings have
always**

**> > been a distinct species and that human beings are not
animals,
insofar as**

**> > they are endowed with a soul. He also argued that the
morphological**

**> > similarities between humans and apes might be merely
functional**

(e.g,

> sharks

**> > and porpoises resemble one another but are not
immediately
related), and**

**> > maintained that "the missing link" would never be found.
These**

**> > assertions have foundered against the DNA revolution,
which has
found that**

**> > humans, chimpanzees and bonobos share 98 percent of
the same genes
and are**

**> > clearly closely related. During a discussion of his
statements on**

**> > evolution, a typical poster to SRB wrote, "Dear all, On the
topic
of**

**> > evolution: Clearly we should understand as clearly as
possible what**

**> > 'Abdul-Baha says on this subject. Because we believe His
statements on**

**> > matters pertaining to the Revelation of Baha'u'llah and all
of
creation**

> are

**> > infallible, we must be clear about what it is we believe, or
are**

> accepting"

> > (SRB 6 July 1997)."

> >

**> > "Baha'i fundamentalists emphasize belief in an imminent
catastrophe**

they

**> > refer to as "the Calamity" (Smith 1982). One contributor
to a**

> Baha'i-only

> > list wrote, "I would like to open a discussion on a subject

which
many of
> us
> > are somewhat unwilling to address - namely, the
impending (year
2,000)
> > calamity which is supposed to create grave upheaval
(literally) not
only
> > here in California, but also on the East Coast, and other
parts of
the
> > world . . ." (Pers. Comm, March 14, 1994)."
> >
> > "Fundamentalist Baha'is have an authoritarian view of
how the Baha'i
> > "administrative order" should function. There is a great
emphasis
on
> > obedience. The typical logic of Baha'i fundamentalists
roots
obedience in
> > the legitimacy of authority, disallowing a rational
examination of
the
> > substance of a command or an inquiry into whether the
body giving
the
> > command has the "constitutional" prerogative to give it.
In this
way,
> > arbitrary commands by Baha'i bodies are made to be an
either-or
> proposition.
> > If one accepts Baha'u'llah, one accepts his administrative
order,
and must
> > obey whatever it orders one to do, whether one agrees in
> > conscience or no. Rejection of the command, ipso facto,
represents
a
> > rejection of Baha'u'llah (Semple 1991). Thus,
fundamentalist Baha'is
> > secretly consider liberals and some moderates "not
Baha'is" at all
because
> > they do not demonstrate sufficient willingness to immerse
their
wills in
> the
> > authority of the Baha'i administration."
> >
> > "Fundamentalist Baha'is believe that Baha'i institutions
such as
the local
> > assembly or the NSA can be divinely guided, and that the

Universal

House

> of

> > Justice is infallible. The technical terminology in Persian is not

> > unambiguous, and Baha'i texts make distinctions that this approach

> > disregards. Contemporary Baha'i fundamentalists avoid thinking

> > constitutionally about such issues, asserting the infallibility of the

> House

> > of Justice in an undifferentiated manner. [One] American Baha'i and

> mystery

> > writer...wrote, "The Guidance and infallibility of the Universal House of

House of

> > Justice are assured and promised. We are specifically directed,

as an

> act

> > of faith, to offer instant, exact, and complete obedience to Baha'u'llah's

> > House of Justice. We are warned of the dire

> > spiritual dangers inherent in ignoring this directive, and we are

> admonished

> > to be vigilant, firm, and uncompromising in our loyalty, support,

> obedience

> > and love for the this Divinely Ordained Institution."

> > (Talisman9 Archives, 23 May 2000).

> >

> > Fundamentalist Baha'is view "the member's time, space and activity"

as "a

> > group resource, not an individual one" (Almond et al. 408). In

some

> > communities enormous pressure is put on individuals by fundamentalists to

> > "teach the faith" or proselytize others. Some more liberal (or just shy)

> > Baha'is report being extremely uncomfortable with this pressure and

cite

> it

> > as a reason they became inactive or withdrew from membership.

Constant

> > appeals are also made for Baha'is to donate money, to "give till it

> hurts,"

> > and most of these donations appear to go to monumental building projects
> at
> > the Baha'i world center in Haifa or to bureaucratic purposes at the
> National
> > Baha'i Center in Wilmette. The Baha'i administration appears to do almost
> > no charity work (measured as a percentage of their budget), especially for
> > non-Baha'is. Although Baha'is do not have a distinctive form of dress,
> they
> > do have special ritual forms of prayer, and they fast in the Muslim way.
> > They are under surveillance for behavior that might contravene Baha'i
> law."
> >
> >
> >
> >
> >
> >
> > Mr Mahdi <mrmahdi@aol.com> wrote in message
> > news:93vk57\$e2u\$1@murdoch.acc.Virginia.EDU...
> > I would like to respond in general to some of those commented on my essay.
> > When I say that creed of the Bahai Faith is static, what I meant was that
> > according to the Bahai Faith, the only one who has the authority to
> "change"
> > or
> > overhaul a belief within the Bahai Faith is someone who is given "waHy"
> > (revelation). Bahais believe that God continues to send messengers and
> > prophets (aka as "Manifestations" in Bahai terminology), so when there is
> a
> > belief that is eventually abrogated (in a religion) occurs, according to
> > what
> > Bahais believe, a "Manifestation" of God is given this authority to
> execute

> > the
 > > abrogation of a certain belief or practice. So it goes back
 to what
 > Bahais
 > > believe is the source of beliefs; God not man or any of
 his "interest
 > > groups."
 > >
 > >
 > > There has never been an accurate and definite definition
 of
 > "fundamentalism"
 > > by
 > > Bahai liberals. Because the beliefs of those accused by
 Bahai
 liberals as
 > > being "fundamentalist" varies (e.g., some would have
 varying
 viewpoints on
 > > certain issues within the Bahai Faith; some would be seen
 as having
 a
 > > "liberal"
 > > belief while others a more "conservative" inclination) and
 the use
 of
 > > "fundamentalism" as a label for these people as
 politically-
 motivated
 > > tactic,
 > > it has not helped people in understanding what exactly
 makes a
 Bahai a
 > > "Bahai
 > > fundamentalist." There is no set or consistent criteria
 Bahai
 liberals
 > have
 > > where one can label a person a "Bahai fundamentalist" in
 a way that
 is
 > > accurate
 > > and justified.
 > >
 > > I would like for someone to show us what makes a Bahai
 a "Bahai
 > > fundamentalist"
 > > and if this criteria to label people is accurate, consistent,
 and
 justly
 > > applied without the obvious politically-motivated
 intentions behind
 its
 > use.
 > >
 > > If you study the origin of the word fundamentalism, it was

meant to
> describe
> > Christians who followed a "literal interpretation" of the Bible.
In other
> > words, fundamentalism was a basically a literal approach made by Christians
> to
> > the Bible. It had nothing to do with extremism or militancy.
> >
> > What the word fundamentalism brought out was a negative feeling amongst
> > people
> > who didn't agree with people who took everything literally. So
later on,
> > esp.
> > during the Islamic awakening happening around the world, anybody who did
> > anything "for the cause of religion," (esp. things that were considered
> > "bad")
> > was labeled a fundamentalist, even though he could be violating the very
> > fundamentals of his religion or belief. At the meantime, the
atheistic
> > secular
> > Communists were never labeled "fundamentalists," because many
people who
> > used
> > fundamentalism to attack religion were of course secularists
themselves,
> and
> > to
> > call a fellow secularist a fundamentalist would not look good for
> > secularism.
> >
> > So when a secularist like an extremist Communist does something
extreme,
> he
> > is
> > not called a "fundamentalist" but when a person who is not
secularist does
> > something extreme, he is called a fundamentalist. That is

why the
term is

> > not

> > only loaded but politically-motivated.

> >

> > Mahdi

> >

> > --

> > ----- Original Message -----

> > From: Nima Hazini <lotusapt@wxc.com.au>

> > Newsgroups: soc.religion.bahai

> > Sent: Saturday, January 13, 2001 10:51 AM

> > Subject: Re: The Politically-Motivated Use of
"Fundamentalism" by

Bahai

> > "Liberals"

> >

> >

> > Mr Mahdi <mrmahdi@aol.com> wrote in message

> > news:sd276.5045\$%b.30296@e420r-
sjo2.usenetserver.com...

> >

> > > Often used to label a group or person as intolerant,
bigoted,

> > >superstitious, fanatical, and just plain crazy,
"fundamentalism"

creates

> a

> > >notion that those who believe in adhering and
interpreting

religious

> > beliefs in

> > > "literal way" are intolerant, bigoted, superstitious,
fanatical
and just

> > >plain crazy.

> >

> > While certain fundamentalists of the Hindu, Jewish,
Chrisitian and

> > especially Islamic cloth have demonstrated violence,
rampant
intolerance,

> > bigotry, superstition, fanaticism and just plain craziness in
the
past,

> that

> > does not mean that all fundamentalists are necessarily
that way,

since

> these

> > things are an effect not the cause or description of
fundamentalism.

> > Fundamentalism, at its basis, is about a set of beliefs,
ideological

> > priorities, assumptions and a certain attitude about
religion in the

> modern
 > > world. Many have analysed its presence in the global village among us, but
 > > none as poignantly and in analytical and typological detail as the team of
 > > scholars and specialists assembled by Martin E. Marty (University of Chicago) and R. Scott Appleby (University of Notre Dame) for what has come
 > > to be christened as the **FUNDAMENTALISM PROJECT**. The **FUNDAMENTALISM PROJECT**
 > > has already produced 8 fat, thick volumes of detailed articles and
 > > monographs on the phenomena of religious fundamentalism worldwide spanning
 > > traditions from Christianity to Islam and Judaism to fundamentalist
 > > responses in the South Asian and Far Eastern traditions. In the 1st volume
 > > of the Fundamentalism Project: ***FUNDAMENTALISMS OBSERVED*** (Chicago: 1991),
 > > the editors have identified 9 common typologies of fundamentalism. To wit,
 > >
 > > 1) It mounts a protest against the marginalization of religion in
 > > secularizing societies.
 > >
 > > 2) It selectively reshapes the religious tradition (i.e. it may represent
 > > itself as a restatement of the essence of the religion, but in fact it
 > > picks
 > > and chooses from the tradition) and it accepts some aspects of modernity
 > > while rejecting others.
 > >
 > > 3) It sees the moral world as divided sharply into good and evil.
 > >
 > > 4) It emphasizes the absolutism and inerrancy of its scriptures (and thus
 > > rejects Western critical academic scholarship on that corpus).

> >
 > > 5) It has a millennialist emphasis.
 > >
 > > 6) It has an elect, chosen membership.
 > >
 > > 7) It draws sharp boundaries between the saved and the sinful.
 > >
 > > 8) It maintains an authoritarian, charismatic leadership structure.
 > >
 > > 9) It has strict behavioral requirements for its people.
 > >
 > >
 > > In another important work on the fundamentalist phenomena in
 > > Christianity, Judaism and Islam, i.e. _The Defenders of God: The
 > > Fundamentalist Revolt Against the Modern Age_
 (Columbia SC: 1995),
 > > Professor Bruce B. Lawrence of Duke University (Religious Studies)
 points
 > > out that,
 > >
 > > Fundamentalism is the affirmation of religious authority as
 holistic and
 > > absolute, admitting of neither criticism nor reduction; it is expressed
 > > through the collective demand that specific creedal and ethical
 dictates
 > > derived from scripture be publicly recognized and legally enforced
 (p.
 > 27).
 > >
 > > Earlier he pointed out,
 > >
 > > Fundamentalism is shaped both by its interaction with modernity and
 its
 > > reaction against modernism. It is a two-way, not a one-way,
 exchange. It
 > > affects "secular humanists" as well as their
 fundamentalist
 opponents. And
 > > it is an exchange that has taken place, and continues to take
 place, on a
 > > global scale, drawing into its orbit all religious traditions
 not
 just
 > Islam

> > [Judaism or Christianity] (p xiv).
 > >
 > > Later on he notes,
 > >
 > > ...Fundamentalist challenges have arisen in several traditions. One could
 > > locate cadres that are Sikh or Buddhist, _Baha'i_ [he references Denis
 > > Maceoin's "Baha'i Fundamentalism and the Western Academic Study of the
 > > Babi
 > > Movement"] or Hindu (p. 6).
 > >
 > > On pp. 100-101 Lawrence delineates the common "traits" of
 > > fundamentalists:
 > >
 > > 1. Fundamentalists are advocates of a pure minority viewpoint
 > > against a
 > > sullied majority or dominant group. They are the righteous remnant
 > > turned
 > > vanguard, and even when the remnant/vanguard seizes political
 > > power and
 > > seems to become a majority, as happened in Iran in 1979, they
 > > continue to
 > > perceive and project themselves as a minority.
 > >
 > > 2. Fundamentalists are oppositional. They do not merely disagree
 > > with
 > > their
 > > enemies, they confront them. While the evil Other is an abstract
 > > sense of
 > > anomie or uprootedness, it is located in particular groups who
 > > perpetuate
 > > the prevailing "secular" ethos. Fundamentalists confront those
 > > secular
 > > people who exercise political or judicial power. Often they also
 > > confront
 > > "wayward" religious professionals [or perceived
 > > "wayward" scholars
 > > or
 > > intellectuals].
 > >
 > > 3. Fundamentalists are secondary-level male elites. They

claim to
 derive
 > > authority from a direct, unmediated appeal to scripture,
 yet because
 > > interpretive principles are often vague, they must be
 carried by
 > charismatic
 > > leaders who are invariably male. Notions of a just social
 order in
 Iran,
 > or
 > > a halakhic polity in Israel, or a Christian civilization in
 America
 > require
 > > continuous, repeated reinterpretation. In each instance
 what seems
 to an
 > > outsider to be arbitrary retrieval of only some elements
 from a
 common
 > past
 > > is to fundamentalists the necessary restoration of an
 eternally
 valid
 > divine
 > > mandate. And it is a mandate mediated through
 exclusively male
 > interpreters.
 > >
 > > 4. Fundamentalists generate their own technical
 vocabulary.
 Reflecting the
 > > polysemy of language, they use special terms that bind
 insiders to
 each
 > > other, just as they preempt interference from outsiders.
 Halakha for
 Jews,
 > > shari'a for Muslims, [the "covenant" or "infallibility" for
 Baha'is], and
 > > "creation" for Christians represent...[four]...terms, each
 of which
 would
 > be
 > > open to several interpretations but which fundamentalists
 invest
 with
 > > particular meaning that exceptionalizes, even as it
 appears to
 validate,
 > > their ideological stance.
 > >
 > > 5. Fundamentalism has historical antecedents, but no
 ideological
 > precursors.
 > > As Marc Bloch warned, one should never confuse ancestry

with
explanation.

> > Though the antecedents of fundamentalism are varied and distant -

> Maccabean

> > revolt for Jews, the Protestant Reformation for Christians, the Wahhabi

> > revolt for Sunnis Muslims, the martyrdom of Husayn for Shi'is -

> > fundamentalism as a religious ideology is very recent. It did not emerge

> in

> > Protestant America until the end of the last century. It has only become

> > apparent in Judaism during the last fifty years, and since it represents a

> > delayed reaction to the psychological hegemony of European colonial rule,

> it

> > could only occur in majoritarian Muslim countries after they had become

> > independent nation-states, that is, in most instances, after World War II.

>

> >

> > So given all this, it is a rather big non sequitor (i.e. fallacy of

> > reasoning) to assert that fundamentalism is merely a Western boggeyman

> ploy

> > or that Armstrong and others who are studying the phenomena are conflating

> > or misconstruing nationalism and religious identity assertion and lumping

> > them all under a tenuously common rubric. For the reasons stated above,

> the

> > global phenomenon of fundamentalism is a very real one and one only need

> > look at the the IRI or the Taliban regime as two sore thump

examples of

> its

> > presence and existence.

> >
> >
> > > "Liberalism" is a dynamic belief system which often is manifested in a
> > > movement.
> >
> > The discourse of Liberalism makes the following set of assumptions,
> >
> > 1. Discursive dynamicity (i.e. liberal discourse) is the product of a
> > continuous process of rational discourse.
> >
> > 2. Rational discourse is possible even among those who do not share the
> > same
> > culture, religion, belief system nor even the same ideological
> > consciousness.
> >
> > 3. Rational discourse can produce mutual understanding and
> > cultural/philosophical consensus, as well as sometimes agreement on
> > particulars.
> >
> > 4. Consensus permits of stable social arrangements, and is the rational
> > basis of the choice of coherent strategies.
> >
> > 5. Rational strategic choice is the basis of improving the human condition
> > possibly through collective action.
> >
> > 6. Liberalism as such can exist only where and when its social and
> > intellectual prerequisites exist.
> >
> >
> > <snip>
> >
> > Given that the Baha'i teachings uphold such principles as 'An ever
> > advancing
> > civilization' and the progressive unfoldment of religious truth in
> > history,
> > liberalism by definition is not incompatible with the Baha'i faith.
> > Fanatism, rigid ideological dogmatism and especially that which

advocates

> > violence to achieve certain political ends, which certain religious

> > fundamentalists such as the Taliban and Khomeinists continually

advocate,

> > are however incontrovertibly incompatible with the Baha'i faith and

its

> > teachings.

> >

> > As far as the issue of same-sex marriages or homosexuality and the

Baha'i

> > faith, this is casting hubris on an issue not all liberals

agree

on, and

> > which does not define liberalism as such. Liberalism at base is

about a

> set

> > of philosophical assumptions made about the world.

Furthermore,

liberal

> > believers can be found in all the major world traditions.

There are

> Islamic

> > liberals, Christian liberals, Jewish liberals, so on and so forth.

By

> > virtue of subscribing to the priorities of the Open Society and

hence

> > liberalism does not automatically exclude a believer from being a

> believer.

> > Such hubristic arguments, regularly trounced by bona fide religious

> > fundamentalists (especially of the Islamic stripe) are pure red

herrings.

> >

> > regards,

> > Nima

> >

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>

Sent via Deja.com

<https://www.deja.com/>From: <nima_hazini@my-deja.com>

Subject: Re: Censorship foiled?

Date: Sunday, January 21, 2001 10:48 PM

Our resident American midwestern rightwing Baha'i militia man, Mark Elderkin, currently living in the sticks of New South Wales ranted:

> The real question here is: Why would the SRB moderators, on a Baha'i >NG, post anything at all from you?

So you are indeed advocating censorship, eh?? Amazing! Thanks for your honesty, Mark.

I often wonder why people like you are even Baha'is? Wouldn't it make more sense to join the Moonies or even the Scientologists or even a charismatic fundamentalist Baptist church than the Baha'i faith seeing how your views more closely accord with those than anything expounded by Baha'u'llah and `Abdul-Baha?

> If the above were really true then the moderators would not have >ignored the > guidance already presented to them in a Baha'i publication.

Guidance, more like slander! But tell me, Mark, why were you calling me and leaving Christmas greetings on my answering machine a few weeks ago when you believe I should be shunned??

**cheers,
Nima**

Sent via Deja.com

<https://www.deja.com/>From: "Nima Hazini"

<lotusapt@wxc.com.au>

Subject: Defamation in Baha'i Publication (cult retaliation to ex-member)

Date: Monday, December 11, 2000 5:48 PM

Contents

- 1. Defamatory Publication about me in recent Australian Baha'i Bulletin**
- 2. My response to the NSA of Australia**

3. Queensland Consolidated Acts 1889 Sections 4 & 5
4. Affidavit on violent physical assault by local Baha'is on the Gold Coast.
5. Text of libellous and defamatory letter written on behalf of the National Spiritual Assembly of Australia about me dated Nov. 1997
6. Links to cites where a pattern of abuses by Baha'i authorities towards former members is documented.

Australian Baha'i Bulletin, Dec, Page 2.

"Status Clarification

A number of Baha'is have expressed concern about statements being made by Mr Nima Hazini, who is presently resident in Queensland. Their concern arose from their belief that he is a member of the Baha'i community. In fact, Mr Hazini wrote the National Spiritual Assembly of the United States on November 25, 1996, during the period he was residing in that country, withdrawing from the Baha'i community. Unfortunately, Mr Hazini has for some time been engaged in attacking the integrity of the Cause. The friends are therefore advised to leave him to himself."

--

To whom it may concern:

I note that in the recent December 2nd issue of the Australian Baha'i Bulletin a seriously libellous and defamatory statement has been published about me in a journal supervised by your body explicitly casting me as an enemy of the Baha'i Faith and overtly calling for my being shunned, this time publicly. Since this matter is overtly defamatory and libellous, therefore injurious to my honour, integrity and reputation, it is a very serious matter, especially given that the Australian Baha'i Bulletin is circulated widely. I ask 1) that you clarify forthwith, immediately and in writing with a detailed explanation who exactly those Baha'is are who have expressed concern about my status as a non-Baha'i, and 2) why, for what

reason and end should this clarification be printed in the Australian Baha'i Bulletin, and under what pretext, four years to the date after my withdrawal in the United States and after I have disassociated myself from the Baha'i community and its functions altogether. I ask that 3) you clarify forthwith, immediately and in writing with a detailed explanation exactly what is meant by the phrase "engaged in attacking the integrity of the Cause," since I have at no time attacked the Central Baha'i Figures. I ask that 4) you clarify forthwith, immediately and in writing with a detailed explanation exactly why this was printed and highlighted on the second page of the Australian Baha'i Bulletin directly below a statement by the Universal House of Justice when such status clarifications are usually printed in the back pages of said journal. I ask that 5) you clarify forthwith, immediately and in writing with a detailed explanation exactly who was responsible for the decision to print this statement and specifically whether it was an NSA decision (by majority, quorum or otherwise), or whether by another party, and whom exactly. Furthermore, what business is it of the Australian Baha'i Bulletin to publically clarify the status of a non-Baha'i or of their statements to begin with? Given the timing of the publication of this statement in the Australian Baha'i Bulletin leaves room for seriously grave suspicions as to its origin and possible motives - even collusion by third parties not on the NSA and hence cronyism cannot be ruled out at this stage - which would indeed then tend to raise serious questions about the overall integrity of the institution of the National Spiritual Assembly of the Baha'is of Australia and individual members thereof. It is indeed curious that this statement should come in the wake of a violent physical assault against my person three months ago by a member of the LSA of the Gold Coast - a member who is a wealthy donor to the AO, and seemingly based on his own statements has claimed he has the ear of one or two UHJ members

and a member of your own NSA. I believe that the publication of this statement is nothing more than yet another carefully crafted attempt by the AO at a cover-up of corruption and abuses by its close patrons.

As such, should this matter not be addressed by your body and a written apology and retraction not be forthcoming immediately in the next (January 2001) edition of the said journal forthwith, the National Spiritual Assembly of the Baha'is of Australia will leave me no choice but to proceed with initiating formal litigation proceedings against it for its continued defamation against my person and its continued injury of my right to privacy and freedom of association. Make no mistakes, all legal avenues at my disposal will be persued and exhausted to the fullest extent of the law, and since a public call for my shunning has been made, and such calls are illegal under Australian law, this matter will be persued. Moreover, this will be followed by full disclosures of all pertinent facts and circumstances to the Australian national press as well as the International press, including but not limited to United Press International, Reuters, the Associated Press, 60 Minutes, A Current Affair, Frontline, Radio Free Europe and The Voice of America. Full disclosures of violations of the human and civil rights of former members, including myself, will also be fully disclosed and exposed to various civil liberties and human rights organizations such as the Australian Civil Liberties Union, Amnesty International, Human Rights Watch and the United Nations High Commissioner for Human Rights and various Cult Watch groups and organizations both in Australia and abroad. Moreover, Australian Federal MPs as well as members of the United States Congress, the British and European Parliaments and the United Nations favourably inclined to the Baha'is will also be contacted and a full disclosure given about the continual pattern of abuses against myself and others by Baha'i authorities. Academics and various

professional
Academic forums and associations in Australia, North America
and Europe will
also be contacted and full disclosures made, detailing this
pattern of
abuse. Surely, the
National Spiritual Assembly of Australia and the Baha'i
community does not
wish to tarnish irreparably its good reputation in the world at
large and be
relegated to the same playing field and compared publicly in
the press and
public mind to cults such as Scientology and the Reverend
Sung Yung Moon's
Unification Church in its treatment, harassment and public
defamation of
former members for alleged thought-crimes.

I therefore ask you attend to this matter immediately and
without delay. I
will be awaiting your reply. This message will be included (and
possibly
expanded) in a longer missive to be sent by me to the NSA of
Australia in
several days.

Sincerely yours,
Nima Hazini

--

Queensland Consolidated Acts

Defamation Act 1889 - SECT 4

Definition of "defamatory matter"

4.(1) Any imputation concerning any person, or any member
of the person's
family, whether living or dead, by which the reputation of that
person is
likely to be injured, or by which the person is likely to be
injured in the
person's profession or trade, or by which other persons are
likely to be
induced to shun or avoid or ridicule or despise the person, is
called
"defamatory", and the matter of the imputation is called
"defamatory
matter."

(2) An imputation may be expressed either directly or by
insinuation or
irony.

SECT 5

5.(1) Any person who, by spoken words or audible sounds, or by words intended to be read either by sight or touch or by signs, signals, gestures, or visible representations, publishes any defamatory imputation concerning any person is said to defame that person.

Affidavit (modified, some names etc, have been taken out)

On the evening of September 4th, 2000, approximately 7:00pm, at the repeated insistence of 9999999999999999, I went to their house for dinner at XXXXXXXXXXXX. Attending were misters W, X, Y, Z and ladies A, B, C and the two year old son of Z and B, R. The attendees were already half way through dinner when I arrived. I sat down to the meal and ate until around 7:15/7:25.

After dinner, approximately 7:30pm, a heated conversation ensued resulting in an altercation between Mr. W, X and myself, as a result of which I was attacked and assaulted by misters X, W, Z and Y. The events are the following:

After the meal, around the dinner table, small talk conversation ensued mainly around the subject of what Y was doing with his life these days in the United States. Y spoke about his life as a medical student, how he was planning to be a pediatrician, and also revealed that he was an expert in the martial arts of Brazilian Jujitsu and that he had even been California state champion. The conversation next shifted to being single, and B complimented Mr. Y stating how she thought he was "the perfect guy" but asking why he was still single. Mr. W then interjected and the pejorative term "Loser" was used about those who were single. Next Mr. W began arrogantly boasting about his major accomplishments and how he had made enormous contributions to society and the like. I then questioned the premise of the claim presented by Mr. W, and as a matter of principle,

stated that I did not believe that building opulent, decadent and snobbish projects such as the ***** Hotel and such constituted true service to society by any stretch of the imagination, since true service to society is by definition selfless, sincere, pure, unglamorous and seeking of wide ranging positive results for the benefit of many, like Mother Teresa, unlike the decadent opulence of such grandiose hotel resort projects open only to the rich, wealthy and famous such as the *****.

Next, after I had bluntly stated my opinion, X angrily interjected and began to loudly swear at me, exclaiming, "Fuck you, Fuck you, Fuck you, you piece of shit, you fucking covenant breaker!" repeating this several times. Clearly unnerved by Mr. X imprecations, I replied to the insult, replying with "No Fuck you, Fuck you!!"

As I was being insulted like this for merely stating a frank opinion, and unnerved beyond belief by such self-righteous arrogance as Mr. X was now displaying, I got up from my chair to leave, and X also got up. Next Mr. Y jumped from his chair, tackled and pinned me in a body/headlock at which point misters W and X began hitting me from both directions - right and left. At no time did Y make an attempt to stop the assaults by W and X. Pinned in a tight bodylock by Y, Mr. Z next got up, and I told him to stay out of it, while being manhandled in a body/headlock by mister Y and being dragged around the dinner table. Next I was slammed into the wall and pinned to it, and Mr. X and Y both repeatedly punched me in my shoulder, and Z slapped me in the back of the head. Mr. X then slapped me in the face. While pinned by Y to the wall, I brought my hands up as close to my face as physically permissible at this point in order to protect it from punches being thrown from all sides in my direction (a technique I learned in boxing). Next both W and X hit me in turn in the side of the head, and then Mr. Z slapped the side of my head again and said "you are jealous of X,

loser, you bloody covenant breaker!" Mr. Y proceeded to drag me through the room and into the lounge, W and X and Z following behind them. The women, baby and my grandfather were all screaming hysterically to stop and telling me to leave. I told Mr. Z to let me go so that I could take my things (i.e. hat, mobile phone and car keys) and leave, but he would not let me go. I repeated my request once again, still Mr. Z would not let go. Before reaching the lounge corridor leading to the front door of the unit, Mr. Z body and headlocked me in a strangle-hold, also locking his legs tightly around mine, throwing himself and myself down upon the floor, breaking a porcelain vase in the process. When we hit the ground, I began feeling slight suffocation, and I almost passed out. At this point when I was thrown onto the ground, my left elbow was cut, due to having just been smashed into the vase, and I began to bleed from the left arm. While on the ground Mr. W and X each in turn kicked me in the head, when we got up Mr. X hit me in the side of the arm. All this time I was being held tightly on the ground unable to move. Then Mr. Z dragged up himself and I. Mr. X swung to hit me in the head, but missed and his punch grazed my neck and shoulder on the left hand side instead. The altercation resumed, and I kept asking for my possessions so that I could leave. During this back and forth altercation, Mr. X exclaimed, "You don't know who I am in this city, you motherfucker, covenant breaker. You don't know who I know and what power I have, I am going to destroy you and your father, I am going to destroy you, you covenant breaker! I am the most powerful man in this city. You fucking covenant breakers!" This was repeated twice. Then B ran up and made the following slanderously libellous claim,

Finally, Mr. Y dragged me out of the unit and to the elevator, still in headlock, followed in step by Mr. Z . I kept asking for my hat, mobile and car keys, but they were not provided.

In the elevator, Mr. Y continued to hold me in a lock all the way down to the ground floor and into the lobby. When we got to the ground floor, Ms. B, Mr. W and Mr. X arrived on in the following elevator. The altercation resumed, Mr. Y again held me in a body-lock/head lock. Once again, Mr. W stated, "You don't know who I am; I will destroy you!" Next Ms. B stepped in and again reiterated the same libellous defamatory remark about my father, stating

She repeated this three times emphasizing,

<libel snipped>

Next, still being held by Y, X stated "you are a piece of shit, you are nothing, you're a loser, you motherfucking covenant breaker!" W then told Y and Z to bring me outside and then went outside of the lobby of Westwater apartments. He said, "you are nothing but a piece of shit, and even your parents know it, covenant breaker." Z attempted to pull me and Rafat outside, but Y did not move. As the manager of the complex came out to see what the disturbance was all about, W then said to X and Z "just call the Police and charge him with assault." W then went and drove his Mercedes to the front, made the following threat, stating, "as of tomorrow watch your back!" He drove off. Then X repeated the same threat, "watch your back from tomorrow."

At this point, it should be noted that Mr. W has boasted numerous times in my presence about the power and influence he wields on the Gold Coast more than any other person in the city. He has claimed that he controls various local city council members and politicians, the city mayor, judges, solicitors, the police, several state politicians and lawmakers, the local media, and federal MPs, suggesting that he has ties to organised crime and that on the Gold Coast he is completely untouchable and that anyone who crosses him will be physically and financially destroyed.

Altercations resumed, Y finally took me outside, still in bodylock, with Z following, then X went inside the lobby. I told Z I wanted my things now, and he said he'd already gotten it for me. I told him I had not received them, besides how could I since I was being held in a lock by Y. He went back up to the 13th floor to retrieve them. Z came back with my things, a sharp exchange of words and mutual swearing in Persian ensued, and Z let me go.

Y left and went back up. Traumatized, I got in my car and left.

I went straight to the XXXXX Police station and filed a complaint with Constable VVVVV (AAAAA). He took my complaint and I emphasized the gravity of the matter, since I had just been given a death threat, and he saw how my left arm was bruised and my elbow was bleeding all over the counter. While the complaint was being taken my mother phoned twice on my mobile phone. I told her I'd come straight over after I'd finished in the XXXXX Police station.

After I finished at the XXXXXX Police Station, I drove straight to my parents house at XXXXXX. I told my mother and sister what had happened, and they were shocked, so my mother called my grandparent's house right away. Mr. Z picked up the phone, my mother was shaken and angry, and demanded to speak to one of her parents at once. Mr. Z refused and stated that it was all mutual, and that neither of my grandparents could come to the phone at this time. The conversation ended.

My mother and I next went to the YYYYYYY Paradise Police station and there spoke to Constable OOOOO (OOOOO) and told him that I wished to file a restraining order. He told me that, although he could not currently locate the original complaint on his computer file, the original complaint filed in XXXXX would suffice, and that in any case no such thing as a restraining

order exists in Queensland. I told him that I feared for my life, since Mr.

W and X had both made a direct death threat, and W at least has suggested he has connections to organised crime and in any case he would have the means (financial and otherwise) to carry out his threat. Constable OOOOO said that what he could do for now was to "flag my address and telephone number" so that if any emergency or situation should occur, and I where to call 000, the process of obtaining Police help could more speedily be expedited. My mother and I left and drove back home.

We arrived back home, and my father and my sister were there. I stayed for half an hour and then drove back to my apartment to get some rest.

That whole night I could not sleep, given the trauma and assault I had just experienced and the death threat issued by W and reiterated by X. My left elbow bled and hurt the whole night through, I felt pain and discomfort in my neck, head and shoulders.

The next morning (5th) I went and saw Dr. HHHHHH at *****, and he examined me. I showed my bruised left arm and the scar on my left elbow which had continued to bleed until the morning. My neck and shoulders still ached painfully, especially on the right hand side. After examination, the nurse treated my bleeding elbow, bandaged it and told me to come back in three days, but if bleeding or any other problem continues to come back immediately. The rest of the day I had trouble concentrating, and the night of the 5th, I again had trouble sleeping and the stress level was the highest I have ever experienced. I then went to the Southport magistrates court registry and obtained and then filed a Peace and Good Behavior (Act 1982 [s.4]) against both misters W and X. The copies of the forms were given to the OOOOOO Police station to serve.

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NATIONAL SPIRITUAL ASSEMBLY

**OF THE BAHAI'S OF AUSTRALIA INCORPORATED
A.R.B.N. 009 727 128 (Incorporated in the A.C.T.) (Liability of
members
limited)**

SECRETARIAT

**Phone: (02) 99113 2771
Fax: (02) 9970 7275
Email: ausnsa@bahai.org.au**

4 November 1997

**The Local Spiritual Assembly of the Baha'is of the Gold Coast
PO Box 833
Southport 4215**

Dear Baha'i Friends,

RE: MR. NIMA HAZINI

**The National Spiritual Assembly of Australia has been
informed by the
National Spiritual Assembly of the United States that Mr. Nima
Hazini
occasionally spends time in Australia visiting parents and
often associates
with the Baha'i youth here. As Mr. Hazini's parents are
members of your
community we are sharing the following information (which
has been provided
by the National Assembly of the United States) with your
Assembly:**

**".It is important for you to know that Mr. Hazini withdrew his
Baha'i
membership in December 1996 after expressing his strong
dissatisfaction with
the Baha'i community and our National Spiritual Assembly.
Shortly after his
withdrawal was accepted, Mr. Hazini wrote to the National
Spiritual Assembly
stating that he had not withdrawn from the Baha'i Faith but
had withdrawn
only from the Baha'i community. He provided a copy of his
letter to the
Universal House of Justice. When Mr. Hazini received a copy of
the Universal
House of Justice's letter, he chose not to pursue reinstatement
of his Baha'
i membership. The last information that we had about him was
that he had
decided to become a follower of Sufism."**

At one stage Mr. Hazini was transferred to the United States as a Baha'i in good standing. However, in light of the information given by the National Spiritual Assembly of the United States we have made the necessary changes in our records about his status.

Your Spiritual Assembly is advised to be alert to Mr. Nima Hazini's activities in your area, when he comes to Australia to visit his parents, especially his association with the Baha'i youth..

Thanking you for your cooperation and with loving Baha'i greetings.

**Gul Williams
for the Secretariat**

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<https://www-personal.umich.edu/~jrcole/bhdoc.htm>

(see middle to bottom of page)

See especially the following article by Juan Cole:

<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

<https://home.clear.net.nz/pages/alisonz/>

(page of Baha'i woman in New Zealand summarily disenrolled - excommunicated - by the Baha'i organization for thought-cimes, i.e. internet postings)

see also

<https://members.nbc.com/FG/index.htm>

**From: "Nima Hazini" <lotusapt@wxc.com.au>
Subject: Re: Defamation in Baha'i Publication
Date: Wednesday, December 20, 2000 9:51 PM**

Dear Linda:

I would urge you to read through the following sites. Particularly the following article published in the Summer 1998 edition of the Journal for

the Scientific Study of Religion by Juan R.I. Cole entitled "The Baha'i Faith in America as Panopticon":

<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

see also K. Paul Johnson's spirited article on the talisman@indian.edu fiasco in the Fall 1997 edition of Gnosis magazine entitled "Baha'i Leaders Vexed by On-Line Critics":

<https://members.nbc.com/FG/Gnosis.htm>

see also relevant documents on this page:

<https://www-personal.umich.edu/~jrcole/bhdoc.htm>

(especially middle to bottom of page)

see also,

<https://home.clear.net.nz/pages/alisonz/>

(page of Baha'i woman in New Zealand summarily disenrolled - excommunicated - by the Baha'i organization for thought-crimes, i.e. internet postings critical of certain policies of the Baha'i administration)

see also

<https://members.nbc.com/FG/index.htm>

All of these documents and testimony of many ex-members, including myself, most definitely would classify the Baha'i organization as a bona fide, yet benign, religious cult. The problem is not so much with the teachings of the Baha'i faith per se which promote tolerance, peace and the Independent Investigation of the Truth. But rather the fundamentalization of the Baha'i faith by Western and Iranian Baha'i fundamentalists which has occurred just in the past twenty some years which has transformed the Baha'i religion into a cult by kicking aside many of the essential teachings of the Founders and Central Figures of the Baha'i faith. Today, such notions as

unquestioned
obedience to the dictates of the Baha'i administration far
outweighs much of
what is publicly touted as Baha'i doctrine and teachings. For
example, no
dissent is allowed within the Baha'i organization and any
dissent is made
tantamount to sedition and outright heresy. While to the
outside world a
tolerant, universalist and liberal face is projected, internally it
is far
from being the case. Read the material and judge for yourself.
It is a sad
state of affairs indeed.

cheers,
Nima

Linda Martin <lindajmartin@justice.com> wrote in message
news:91og94020nf@enews2.newsguy.com...
This is the first time I've ever seen Baha'i referred to as a
cult. I've
read a lot of anti-cult literature (books) and at one time had
even looked
for mention of Baha'i and it wasn't there. It seemed to me
that it doesn't
meet the definition of so-called "dangerous" or "mind control"
cults. It
has become a rather mainstream religion. There is not even
one head honcho
people are following after. Money donations are expected but
also very
private, no plate passing, and the amount is totally voluntary.
There were
a few other differences. Mainly the mind control aspect was
gone because
Baha'is are encouraged to read other religious literature and
to think for
themselves.

Just my opinion,
Linda

From: "Nima Hazini" <lotusapt@wxc.com.au>
Subject: Baha'i Fundamentalism defined
Date: Wednesday, January 17, 2001 9:23 AM

The first major ideological characteristic of fundamentalism, is
a reaction
against the marginalization of religion in secular societies.
Among Baha'i
fundamentalists, this reaction takes the form of a belief in a
future

theocracy, in which they expect Baha'i ecclesiastical institutions to take over the civil state, and which differentiates them from Baha'i liberals and moderates. The belief appears to be rooted primarily in oral traditions attributed to Shoghi Effendi and letters written on his behalf by secretaries, since although he does speak of a future Baha'i commonwealth in his published works, its character remains vague. Hand of the Cause John Robarts reported his version of a long conversation with Shoghi Effendi expatiating on this idea (Robarts 1993). Some Baha'is believed that he held that a melding of religion and state would not occur during the thousand-year dispensation of Baha'u'llah himself, but only toward the end of the Baha'i "cycle," of some 500,000 years (Hofman 1953). There are two problems for Baha'i fundamentalists. The first is that Baha'u'llah's own writings, and those of `Abdul-Baha are frankly anti-theocratic. The second is that in Baha'i law, oral traditions are supposed to be discounted in favor of written texts. Fundamentalists thus tend to hew to generalities when explaining their belief, lacking scriptural support.

The second feature of fundamentalism is selectivity. Fundamentalists select and reshape aspects of the tradition, all the while asserting that they have recaptured its pristine essence. They are also selective in their responses to modernity. They embrace some aspects of it (such as certain types of technology), while vehemently rejecting others. Baha'i fundamentalists engage in all three types of selectivity as well. They frequently make a claim to be engaging in traditional practices that are in fact innovations, and can do so with some success because the history and texts of the Baha'i faith are relatively little studied and authorities have often actively suppressed historical sources. We have already mentioned the problem that theocratic beliefs are unscriptural. That is, the scriptural tradition in the Baha'i faith strove for a separation

of religion
and state as a way of making room for liberty of conscience
for Baha'is in
Shi'ite Iran (McGlinn 1999, Cole 1998c:17-47). In his Treatise
on Leadership
of the early 1890s `Abdul-Baha said that religious institutions,
including
Baha'i ones, are never to intervene in affairs of state or
political matters
unbidden, and that whenever in history they have done so it
has resulted
in a huge disaster. (`Abdul-Bahain Cole 1998a). He clearly
envisaged the
state and religious institutions as complementary, "like milk
and honey."

Baha'is, including Baha'i fundamentalists, have for the most
part embraced
modernity. They have a vision of building a peaceful global
society and for
the most part have a positive view of technological advances.
Still,
the selectivity of Baha'i fundamentalists toward modernity can
be witnessed
in the severe misgivings that some of them have expressed
about the
Internet" or such issues as democracy and the separation of
religion and
politics.

Fundamentalist Baha'is put special emphasis on moral
Manichaeism. They
see the world as comprised of a small cadre of those "firm in
the Covenant."
They....admit a larger number of Baha'is who are "infirm" but
perhaps not dangerously so. They worry about smaller
numbers of "liberal"
or "dissident" Baha'is who [they believe] attempt to
"undermine" the
Covenant.

Baha'i fundamentalism puts great emphasis on the absolutism
and inerrancy
of scripture. This belief is quite widespread but not universal.
It is
tested most fiercely with regard to issues such as evolution.
`Abdul-Baha
maintained, in Sufi and Neoplatonic fashion, that human
beings have always
been a distinct species and that human beings are not
animals, insofar as
they are endowed with a soul. He also argued that the
morphological
similarities between humans and apes might be merely
functional (e.g, sharks

and porpoises resemble one another but are not immediately related), and maintained that "the missing link" would never be found. These assertions have foundered against the DNA revolution, which has found that humans, chimpanzees and bonobos share 98 percent of the same genes and are clearly closely related. During a discussion of his statements on evolution, a typical poster to SRB wrote, "Dear all, On the topic of evolution: Clearly we should understand as clearly as possible what 'Abdul-Baha says on this subject. Because we believe His statements on matters pertaining to the Revelation of Baha'u'llah and all of creation are infallible, we must be clear about what it is we believe, or are accepting" (SRB 6 July 1997).

Baha'i fundamentalists emphasize belief in an imminent catastrophe they refer to as "the Calamity" (Smith 1982). One contributor to a Baha'i-only list wrote, "I would like to open a discussion on a subject which many of us are somewhat unwilling to address - namely, the impending (year 2,000) calamity which is supposed to create grave upheaval (literally) not only here in California, but also on the East Coast, and other parts of the world . . ." (Pers. Comm, March 14, 1994).

Fundamentalist Baha'is have an authoritarian view of how the Baha'i "administrative order" should function. There is a great emphasis on obedience. The typical logic of Baha'i fundamentalists roots obedience in the legitimacy of authority, disallowing a rational examination of the substance of a command or an inquiry into whether the body giving the command has the "constitutional" prerogative to give it. In this way, arbitrary commands by Baha'i bodies are made to be an either-or proposition. If one accepts Baha'u'llah, one accepts his administrative order, and must obey whatever it orders one to do, whether one agrees in conscience or no. Rejection of the command, ipso facto, represents a rejection of Baha'u'llah (Semple 1991). Thus, fundamentalist

Baha'is secretly consider liberals and some moderates "not Baha'is" at all because they do not demonstrate sufficient willingness to immerse their wills in the authority of the Baha'i administration.

Fundamentalist Baha'is believe that Baha'i institutions such as the local assembly or the NSA can be divinely guided, and that the Universal House of Justice is infallible. The technical terminology in Persian is not unambiguous, and Baha'i texts make distinctions that this approach disregards. Contemporary Baha'i fundamentalists avoid thinking constitutionally about such issues, asserting the infallibility of the House of Justice in an undifferentiated manner. [One] American Baha'i and mystery writer...wrote, "The Guidance and infallibility of the Universal House of Justice are assured and promised. We are specifically directed, as an act of faith, to offer instant, exact, and complete obedience to Baha'u'llah's House of Justice. We are warned of the dire spiritual dangers inherent in ignoring this directive, and we are admonished to be vigilant, firm, and uncompromising in our loyalty, support, obedience and love for the this Divinely Ordained Institution." (Talisman9 Archives, 23 May 2000).

Fundamentalist Baha'is view "the member's time, space and activity" as "a group resource, not an individual one" (Almond et al. 408). In some communities enormous pressure is put on individuals by fundamentalists to "teach the faith" or proselytize others. Some more liberal (or just shy) Baha'is report being extremely uncomfortable with this pressure and cite it as a reason they became inactive or withdrew from membership. Constant appeals are also made for Baha'is to donate money, to "give till it hurts," and most of these donations appear to go to monumental building projects at the Baha'i world center in Haifa or to bureaucratic purposes at the National Baha'i Center in Wilmette. The Baha'i administration appears to do almost no charity work (measured as a percentage of their budget), especially for

non-Baha'is. Although Baha'is do not have a distinctive form of dress, they do have special ritual forms of prayer, and they fast in the Muslim way. They are under surveillance for behavior that might contravene Baha'i law.

These are some of the typologies and descriptives of Baha'i fundamentalism.

best regards,

Nima

From: "Freethought110" <freethought110@bohemian.org>

Subject: Moving on.....

Date: Saturday, November 24, 2001 11:05 PM

Clearly for me continuing to engage in Baha'i related issues is increasingly becoming a total waste of time. BIGS will be BIGS. The ao will never mend its ways, and besides it is the fate of *all* religious movements and their adherents without exception to ultimately fall down into the abyss of authoritarianism, intolerance, exclusivism, triumphalism, fanaticism and terminal stupidity. The abject and manifest failure of the Baha'i religion is testimony to the truth that all religious efforts are fundamentally rigid and utopianic in scope and so therefore ultimately hubristic when confronted with the hard fact realities of the world and the complexities of human life, and thus doomed to failure regardless as to how human beings will always strive to grasp at imaginary straws searching for that utopia. As such neither founding a religion that offers an alternative paradigm to previously failed religious endeavours, nor reforming that religion when its motivating impulses are clearly sacrificed on the alters of power, money and expediency when it becomes a runaway train, will truly provide the desired outcome. Rather that failure, more than anything else, is an incontrovertibly assured fact that history has proven (and will prove once more) again and again and again.

I have reached a stage in my life that I am ready to leave ALL connections with the Baha'i religion and its dirty politics in the past and move on to bigger and better things. A new business I am about to start, the future of Iran without the mullahs, the fact that I'll be turning 30 in three weeks and above all a relationship I would like to nurture even further are more important things to me now than the misdeeds of the uhj/ao; that they're a terminally pathetic bunch of religious lunatics; or that they think they're infallible; or, especially, how far BIGS will continue to bury their heads in quicksand despite the sore thumb that constantly sticks right in their collective faces about the realities they refuse to face. In other words, the Baha'i wars are no longer my problem, and I couldn't care less anymore one way or the other.

I will continue to post (occasionally) to Zuhur and talisman9 as well as continue to moderate H-Bahai, not to mention keep in touch with all my close friends. But the difference now is that my full energies will definitely be expended elsewhere and for different things.

Adieu and farewell, and if anyone wants to contact me, you know the address.

cheers

--

Freethought110

From: "Freethought110" <freethought110@bohemian.org>
Subject: Re: Baha'u'llah is the Prophet of God for mankind in this day
Date: Thursday, December 20, 2001 2:22 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message
news:f0853486.0112200756.78062b9f@posting.google.com...

> And millions and millions of Americans say the pledge of allegiance.

Apples and oranges comparison. Not the same thing.

**> So what. I am arguing that simply because a large number of people
> have a common understanding of a thing does not make it dangerous.**

The way you fundamentalist Baha'is do, it does.

**> Billions of people in this world have a common understanding of Futbol
> does that make them part of a dangerous cult? Hardly (well except for
> Liverpool supporters :-)**

Apples and oranges once again.

**> > Are you arguing that because they shared a common understanding of
National
> > Socialism that this ipso facto absolves them of the vice of being
> > brainwashed??? Other examples will also suffice. But hopefully you get
the
> > picture -- or maybe not.
>
> No, you misunderstand. I am saying that a common understanding of a
> thing does not automatically equate with cultism.**

**However the Baha'i faith as practiced by you and a majority of your
adherents fits every category of a cult.**

**> > In any case, what a simply dangerous as well as
> > boring religion/cult to belong to where everyone agrees.
>
> So every religion is, therefore, dangerous in your book, as they are
> all based on a common understanding of their faiths theology and
> practice.**

***Every* bona fide religion has many different schools of thought and in the
modern world even tolerates various opinions in the religion itself. Baha'is
don't. You have a central authority which wishes to impose dogma, stifle
dissent and throw people out. You have no real spirit in your religion. It
is lifeless. You think worshipping a beurocracy is the acme of spirituality. Your religion is dysfunctional and its leaders abusive,
close-minded and corrupt assholes. "Ye shall know them by their fruits," and**

if that is a motto to go by, then demonstrably Baha'is fail every time.

Therefore, AFAIC, it is a cult.

> > > That would be like saying
> > > that Catholics are brainwashed because they all know when to sit,
> > > kneel, and stand during mass.
> >
> > LOL :)) Typical display of terminal Baha'i naivete.
>
> Show me that I am wrong rather than simply insist that I am.
> Substance my friend - not bluster.

I've done that for over 2 years. You haven't been listening, and I couldn't care less about rehearsing the shame arguments to you over and over and over again, hope against hope, that you'll finally take your head out of your behind and see the truth. Now, please, take your conversation back to TRB and leave SCI alone otherwise I will be forced to crosspost all kinds of irrelevant threads on your NG.

> Hey, I thought _you_ were leaving?

I have. WTF are you guys doing here on SCI??

--
Freethought110

[Homepage](#)

The Baha'i Faith & Religious Freedom of Conscience

Essentially, Haifan Baha'is believe lying and deception are acceptable practices in order to "protect the faith."

Wisdom and Dissimulation: The Use and Meaning of Hikmat in the Baha'i Writings and History

Susan Stiles Maneck

The purpose of this paper is to examine a particular technical meaning of the term wisdom' or hikmat, as that term appears both in Bahá'í Writings and historical accounts. In many cases hikmat calls for the apparent suspension of a Bahá'í principle in order to ensure the protection of the Faith. This by no means exhausts the ways in which the term hikmat appears in these there. When Greek philosophical texts were translated into Arabic, sophia or metaphysical truth and phronesis or prudence were both translated using the same term hikmat for what were two distinct Aristotelian concepts. For Aristotle sophia was the knowledge of eternal and principles while phronesis referred to the realm of moral and political action. Bahá'u'lláh's usage of the term hikmat often reflects both these meaning. This paper however, will largely confine itself to those instances where the term seem to have reflected the meaning of phronesis.¹ Bahá'u'lláh regarded the application of any of his laws as contained in the Kitab-I-Aqdas as conditional upon the exercise of wisdom.² Likewise the dissemination of Bahá'í writings was limited for the same reason.³ Shoghi Effendi, while affirming "that at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression," found it necessary to insist that Bahá'ís temporarily submit their work to censors before publication as a provisional measure "designed to guard and protect the Cause in its present state of infancy and growth until the day when this tender and precious plant shall have sufficiently grown to be able to withstand the unwisdom of its friends and the attacks of its enemies."⁴ Adib Taherzadeh, who has written most extensively on Bahá'u'lláh's writings, defines the Bahá'í use of wisdom in these terms: By wisdom is meant taking any praiseworthy action through which the Cause of God may be promoted. Lack of wisdom is to take actions which owing to circumstances result in harming the Faith, even though they may be carried out with the best possible motive.⁵

This definition, though by no means inaccurate, too vaguely conveys the pragmatic usage to which this term was applied and why and how the term "wisdom" or hikmat came to acquire such a meaning. Observing wisdom' in practice often involved acts which would not ordinarily be regarded as praiseworthy.' These included: denying or misleading people regarding one's Bahá'í identity, concealing inconvenient aspects of the Bahá'í teachings, and compromising certain Bahá'í principles. It is my thesis that the term "wisdom," where it refers to behavior enjoined for protection of the Faith, has its roots deep within Iranian

theology, culture and history. Its usage is not dissimilar from the inscrutable Wisdom of God as depicted in Persian religion as far back as Zoroastrianism. It ties in as well to Iranian conventions of etiquette (ta'aruf). Further, hikmat serves a function not dissimilar to the role played by taqiyyih or dissimulation in Shi'ite Islam.

Wisdom and Persian Cultural Norms

Persian etiquette, or ta'aruf, involves the concealment and control of one's personal feelings or opinions in service of smooth public interactions. At times this may amount to no more than refusing refreshments when initially offered no matter how hungry the person may be; at other times it involves much more complex social interactions where relative status is determined. Iranians often tend to reserve access to their inner self to a small circle of intimates. Among these persons, interactions ought to be pure and constant, maintaining a spiritual integrity. With those outside that circle one behaves with reserve and formality, concealing one's true intentions. Westerners often interpret this behavior as hypocritical. When ta'aruf is combined with a market place shrewdness, zerangi, which is often marked by a lack of social responsibility, this negative impression is further reinforced.⁶ Iranians deem such behavior as courteous, prudent, and necessary when dealing with an uncertain and treacherous world. Far from being cynical and insincere, they see themselves as simply conducting themselves with wisdom. As was mentioned earlier, hikmat served a function within the early Iranian Bahá'í community very similar to the role of taqiyyih or dissimulation in Shi'ite Islam. Taqiyyih refers to the practice concealing one's belief in order to avoid persecution. Such behavior is condoned, and even required of Shi'ites who frequently lived among a hostile Sunni majority. The Qur'anic verse condemning apostasy but which adds the words "except for those who are compelled while their hearts are firm in faith" is used to justify this practice.⁷ As in ta'aruf, a distinction is made between outward behavior and inner conviction. Taqiyyih might involve nothing more than assuming prayer positions of Sunni Muslims while performing obligatory prayers publicly or it might entail an actual denial of one's faith. During the medieval period of Islamic history taqiyyih came to be practiced by philosophers and mystics as well as Shi'ites in order to protect themselves against persecution on the part of the more bigoted ulama. Such an approach was encouraged by even the great Sunni theologian al-Ghazali, who argued for what the renowned historian of Islam, Marshall Hodgson, has described as a "pattern of gradation and concealment of knowledge."⁸ Ordinary believers were not to be given access to certain types of religious knowledge lest they misunderstand it and stumble as a result. Likewise Avicenna, the greatest of Islamic Aristotileans, would in his capacity as a qadi, or Islamic judge, condemn those who too freely popularized the teachings of Aristotle. Sufis likewise critized al-Hallaj, the famous mystic who was crucified for asserting "I am the truth," not because the sentiment was heretical in itself but because al-Hallaj was revealing secrets' which might incline the common people towards blasphemy. Knowledge in the Islamic world came to be divided into exoteric and esoteric categories. The exoteric knowledge was accessible to all Muslims and tended to be conceived in unambiguous black and white terms. Esoteric knowledge required initiation and works containing such knowledge tended to be worded in such a way as to be unintelligible to those not already familiar with its mysteries. As Marshall Hodgson points out: When all dissenting statements were cast in esoteric form, explicitly acknowledging the correctness of the received exoteric doctrines . . . it became easy to find excuses for doubt about a dissenter. No one denied the official positions; the question was simply whether what else a person said did in fact contradict those positions. But if writing was done with sufficient obscurity, guilt could never be proved beyond a reasonable doubt.⁹

While this approach allowed for much more intellectual diversity to exist within the Islamic World than was possible in Christendom at the time, there was a price to be paid for dissimulation. The Muslim intelligentsia, in making themselves incomprehensible to the common people, sacrificed any hope of changing the direction of the community as a whole.

Wisdom in the Writings of Bahá'u'lláh

While dissimulation was condemned in Bahá'u'lláh's writings, many aspects of the practice persisted under the name of hikmat. Bahá'u'lláh wrote: In this Day, We can neither approve the conduct of the fearful that seeketh to dissemble his faith, nor sanction the behaviour of the avowed believer that clamourously asserteth his allegiance to this Cause. Both should observe the dictates of wisdom, and strive diligently to serve the best interests of the Faith.¹⁰

In the Tablet of Medicine as well as the Tablet of the Proof Bahá'u'lláh pairs wisdom with eloquence or explication (hikmat va bayan), implying that one should proclaim the Cause discretely. In the case of the Tablet of the Proof Bahá'u'lláh insisted that the believers exercise wisdom by not protesting their mistreatment at the hands of the authorities: To none is given the right to protest against anyone concerning that which hath befallen the Cause of God. It behoveth whosoever hath set his face towards the Most Sublime Horizon to cleave tenaciously unto the cord of patience, to put his reliance in God, the Help in Peril, the Unconstrained. O ye loved ones of God! Drink your fill from the wellspring of wisdom, and walk ye in the garden of wisdom, and speak forth with wisdom and eloquence. Thus biddeth you your Lord, the Almighty, the All-knowing.¹¹

The injunction to observe wisdom' was due to the dangerous situation in which Bahá'ís in Iran found themselves. In the Tablet of Medicine, Bahá'u'lláh states that the purpose of hikmat is the protection of the friends in order that they may remain within the world to make mention of the Lord of all worlds.¹² Most commonly hikmat involved presenting the Faith to non-believers in ways which avoided controversy and insured a positive reception. In Bahá'u'lláh's words, Fix your gaze upon wisdom in all things, for it is an unfailing antidote. How often hath it turned a disbeliever into a believer or a foe into a friend? It observance is highly essential, inasmuch as this hath been set forth in numerous Tablets revealed from the empyrean of the Will of Him Who is the Manifestation of the light of divine unity. Well is it with them that act accordingly.¹³

At times even the Lawh-I-Hikmat, in which text hikmat usually refers to Greek philosophy, Bahá'u'lláh has this meaning in mind, Say: Human utterance is an essence which aspireth to exert its influence and needeth moderation. . . . As to its moderation, this has to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.¹⁴

An instance where Bahá'u'lláh Himself exercises this kind of wisdom can be seen in a Tablet addressed to Mirza Abu'l-Fadl in answer to some questions raised by by Manakji, a Parsi for whom Abu'l-Fadl worked. Manakji had asked how it could be, if all religions came from God, that they all had different laws and ordinances such that one forbade pork, while another prohibited beef. Bahá'u'lláh tells him that since the answer to this question goes against Islamic teachings, it would be contrary to wisdom to give him a direct answer, especially since Manakji had in his employ people of various religions who might chance upon this letter.¹⁵ Instead Bahá'u'lláh alludes to the Tablet of the Divine Physician where He has said that every age has different needs and that one should examine the Bahá'í teachings as to

whether they are the remedy for today's ills.¹⁶ This perspective would have offended Muslims since they believed that each religion began with the same teachings which only subsequently became corrupted to be finally restored with Islam. In order to avoid charges of heresy, Bahá'u'lláh tries to be as discreet as possible in suggesting that the various religions have had different laws and ordinances from the start. He alludes to the necessity of feeding infants milk and not meat lest they perish. To do otherwise would be wrong and and far from wisdom. Only the Manifestation of God can determine such matters.¹⁷ While at times hikmat involved concealing one's genuine views in situations of insecurity and possible persecution, Bahá'u'lláh at other times spoke of it in broader terms as that sagacity of spirit which ought to typify all of our human interactions at all times. This seems to be the sense in which He uses it in the following Hidden Word: O SON OF DUST! The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.¹⁸

Wisdom within the Bahá'í Community

While Bahá'u'lláh made a clear distinction between hikmat and taqiyyih for many of the early believers, the difference appears to have been slight. Muhammad Tahir Malmari, in his account of Bahá'í martyrdoms in Yazd, frequently describes instances where believers accused of being Bahá'ís explicitly denied that this was so. Yet when told to prove their disbelief by cursing or condemning the religion they silently went to their deaths, "firm and steadfast," according to Malmari.¹⁹ Cursing for a nineteenth century Iranian was conceived of as having very real and concrete effects. This no doubt partly accounts for the Bahá'ís' insistence at drawing a line at this point. But it seems also that early Bahá'ís made a distinction between denying their own identity as Bahá'ís, an act which under duress they were willing to commit, and denying the validity of the Faith itself, for which they were prepared to die before doing. Responses to interrogation varied from individual. Malmari's accounts include the case of a Bahá'í who when asked if he was a Bábí courageously responded, No, he was a Bahá'í and proceeded to describe the difference.²⁰ This behavior was more the exception than the rule, though. The distinction Bahá'ís made between denying their identity as Bahá'ís and denying the validity of the Bahá'í revelation is borne out by the behavior of Jewish Bahá'ís in Hamadan during this period. Ruhu'u'llah Mihrabkhani reports that the Jewish Bahá'ís of Hamadan in the nineteenth century, "in order to observe hikmat" went to the Presbyterian missionaries and feigned conversion to Christianity. They continued to associate themselves with the missionaries until Mirza Abu'l-Fadl visited Hamadan and, in the course of his discussions with the missionaries, made it clear that the Jews had come to recognize Jesus as the Messiah only by virtue of having accepted the message of Bahá'u'lláh.²¹ Following this and similar incidents one missionary urged others to insist that any candidate for church membership be required to specifically deny that Bahá'u'lláh was the "return" of the preceding prophet in a manner analogous to the way in which Christians understood John the Baptist to be the "return" of Elijah. The "confession" of faith recommended for baptismal candidates went as follows, I believe that Jesus Christ is the Son of God; that He really died on the cross for our salvation; that He really and truly rose from the dead, leaving behind an empty tomb; that He alone is the Savior of the World. I deny the doctrine of rij'at (return), by which I am to believe that Jesus was Moses returned, and that Mohammad, the Báb and Bahá'u'lláh were returns' of Jesus, and I declare it to be false teaching. Accepting Jesus as my Lord and Savior I

declare Mohammad, the Báb and Bahá'u'lláh to have been false prophets and false guides, leading men away from the truth.²²

While this declaration involved no actual cursing of the Báb or Bahá'u'lláh, missionaries felt confident that no Bahá'í would make such a confession and they were quite correct. Denying one's identity as a Bahá'í was the most extreme form of hikmat practiced within the community and such behavior ceased to be sanctioned during the ministry of Shoghi Effendi.²³ Given the extreme dangers and persecutions which Bahá'ís have faced throughout their history, that compromise and concealment would be condoned is quite understandable. The issue remains, though, as to why such acts were termed "wisdom?"

Divine Wisdom and Foresight

Wisdom in the Iranian context is often identified with foresight. In Shoghi Effendi's writings in English, the word wisdom can often be replaced with foresight without any loss of meaning. Unwisdom is sometimes directly paired with shortsightedness. In a letter dated November 28, 1931, for instance, he in large part blames the Depression on the "unwisdom and shortsightedness" of the framers of the Versailles Peace Treaty.²⁴ The notion of wisdom as foresight goes back as far as Zoroastrianism, Iran's oldest prophetic religion, where it is regarded as the chief attribute which distinguishes God from the Evil One and insures His ultimate victory. In Zoroastrianism, God is addressed as Ahura Mazda, meaning Wise Lord. During the Sassanian period when Zoroastrian thought became crystallized, Ahura Mazda was not considered omnipotent, for His power was limited by the independent existence of Ahriman, the Evil One. His sole advantage over Ahriman rests in His possession of wisdom as foresight, which Ahriman utterly lacks. When, in the Pre-existence Ahriman insisted on making war on Ahura Mazda and rejected Ahura Mazda's overtures of peace, Ahura Mazda tricked Ahriman into setting a time limit on the battle, thus inventing lineal time. Ahura Mazda with His wisdom could foresee that once a limit was set on time, evil itself would be limited and contained, and the victory of the forces of good would be assured. Ahriman, unable to foresee this outcome, agreed to the terms. Ahura Mazda then revealed to Ahriman the eventual outcome of his folly, and Ahriman fell unconscious and remained so for the next three thousand years, during which period Ahura Mazda created the material world which would aid in Ahriman's eventual destruction. Frequently Bahá'í writings refer to divine wisdom as an act of selective concealment in order to obtain long-range benefits. Such wisdom is embedded in the very notion of Progressive Revelation, wherein God has revealed Himself not in accordance with His own Being but in accordance with the capacity of humanity to receive knowledge of Him. In The Seven Valleys Bahá'u'lláh asserts that one who has obtained true knowledge will apprehend "the divine wisdom in the endless Manifestations of God" and will not be misled by the seemingly contradictory nature of God's activity in the world.²⁵ An instance of such seemingly contradictory events was the discontinuance of the institution of a living Guardian at the death of Shoghi Effendi. According to the Will and Testament of 'Abdu'l-Bahá, the Guardian of the Cause of God had the responsibility "to appoint in his own lifetime him that shall become his successor, that differences may not arise after his passing . . ."²⁶ Yet Shoghi Effendi passed away without providing for a successor or writing a will. But as the Universal House of Justice pointed out, at Shoghi Effendi's death there were no potential candidates for this position, the Guardian having been childless and his family members having died or been expelled from the community. Consequently the House of Justice insisted: The fact that Shoghi Effendi did not leave a will cannot be adduced as

evidence of his failure to obey Bahá'u'lláh--rather should we acknowledge that in his very silence there is a wisdom and a sign of his infallible guidance.²⁷

On the issue of women's rights, divine wisdom, in the sense we have just discussed it, and the injunction upon Bahá'ís to observe "wisdom" in their action directly converge. While Bahá'u'lláh unequivocally proclaimed the equality of men and women,²⁸ 'Abdu'l-Bahá, in answer to a question regarding the exclusion of women from the Chicago House of Justice, replied that the House of Justice, "according to the explicit text of the Law of God, is confined to men, this for a wisdom of the Lord God's, which will ere long be made manifest as clearly as the sun at high noon."²⁹ Seven years later 'Abdu'l-Bahá ruled that this exclusion applied only to the as yet unformed Universal House of Justice and allowed women in America to serve on local bodies.³⁰ When women in Iran, however, attempted to imitate the American Bahá'í women by discarding the veil and demanding a greater role in Bahá'í administration, 'Abdu'l-Bahá insisted that "nothing should be done contrary to wisdom." He further admonished them, Ye need to be calm and composed, so that the work will proceed with wisdom, otherwise there will be such chaos that ye will leave everything and run away. "This newly born babe is traversing in one night the path that needeth a hundred years to tread." [A Persian proverb]. In brief, ye should now engage in matters of pure spirituality and not contend with men. 'Abdu'l-Bahá will tactfully take appropriate steps. Be assured. In the end thou wilt thyself exclaim, "This was indeed supreme wisdom!"³¹

'Abdu'l-Bahá's anxiety over the agitation of Iranian Bahá'í women was quite understandable. Nothing would have aroused greater antipathy from Muslims than to see Bahá'í women uncovered and moving freely and equally among men. A woman could not consult privately on a council with men and expect to maintain her reputation. Bahá'u'lláh Himself provided for the progressive application of Bahá'í law for reasons of wisdom. He stated, Indeed, the laws of God are like unto the ocean and the children of men as fish, did they but know it. However, in observing them one must exercise tact and wisdom... Since most people are feeble and far removed from the purpose of God, therefore one must observe tact and prudence under all conditions, so that nothing might happen that could cause disturbance and dissension or raise clamor among the headless.³²

This principle has been applied by 'Abdu'l-Bahá and Shoghi Effendi in the case of Bahá'í teachings on monogamy. The Kitab-i Aqdas appears to allow bigamy when it states: "Beware that ye take not unto yourselves more wives than two."³³ In an untranslated letter 'Abdu'l-Bahá gave a believer permission to take a second wife. He also indicated that the law concerning taking no more than two wives cannot be abrogated. He also noted that this law was conditional upon justice which was a condition virtually impossible to fulfill, but that 'Abdu'l-Bahá would not prevent believers from marrying a second wife if they were certain they would act with justice.³⁴ Both during the ministry of Bahá'u'lláh and 'Abdu'l-Bahá bigamy was practiced in Bahá'í communities within the Middle East. Yet in another Tablet 'Abdu'l-Bahá stated: Know thou that polygamy is not permitted under the law of God, for contentment with one wife hath been clearly stipulated. Taking a second wife is made dependent upon equity and justice being upheld between the two wives, under all conditions. However, observance of justice and equity towards two wives is utterly impossible. The fact that bigamy has been made dependent upon an impossible condition is clear proof of its absolute prohibition. Therefore it is not permissible for a man to have more than one wife.³⁵

Shoghi Effendi later determined that this statement of 'Abdu'l-Bahá's would be considered normative within the Bahá'í community.³⁶ A letter from the Research Department of the World Centre on this topic suggests that 'Abdu'l-Bahá "introduced the question of monogamy gradually in accordance with the principles of wisdom and the progressive unfoldment of His purpose."³⁷ As we have seen, the term wisdom in Bahá'í writings whether it refers to inscrutable divine wisdom or the caution and tact with which Bahá'ís are urged to conduct themselves for the protection of the Faith usually carries with it the connotation of foresight. In practice, the word could be used within the community to refer to acts which seemingly contradicted some of the basic principles of the Faith but which in the long term were seen as serving its best interest. Especially included among such acts have been the willingness on the part of believers to deny their Bahá'í identity under persecution, the temporary exercise of censorship, and compromises made in regards to gender issues.

Wisdom and Scholarship

The concept of hikmat as we have just discussed it sometimes finds itself on a collision course with another principle held dear to Bahá'ís, the independent investigation of truth. If, in the name of hikmat it is possible to obscure, conceal, or compromise the Bahá'í teachings in any way, how can anyone, Bahá'í or non-Bahá'í conduct an adequate investigation of its validity. How can anyone be expected "to see with their own eyes and not through the eyes of others" if others determine what they will be allowed to examine? In recent years this issue has acquired a certain urgency especially among Western believers, most of whom are converts who would never have left the religion of their fathers to become Bahá'ís had they not already been committed in their hearts to this principle. This issue looms especially large for Bahá'í academicians and scholars. While the Bahá'í community in general, and the Persian believers in particular, might wish for the Bahá'í academic scholar to confine himself to topics which edify the community and further the expansion of the Cause, the individual scholar often feels that his research should only be guided by the principle "He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth."³⁸ In this connection the scholar, often much to the dismay of some Bahá'ís, sometimes finds it most productive to shine his light in the darkened corners. In connection with this issue, it should be recognized that Bahá'u'lláh laid a special burden upon the learned in connection with the exercise of wisdom. In the Lawh-I-Maqsud, Bahá'u'lláh discusses the way in which the learned should "impart guidance unto the people."³⁹ "No man of wisdom," He asserts, "can demonstrate his knowledge save by means of words." "Moreover," He continues, "words and utterances should be both impressive and penetrating. However, no word will be infused with these two qualities unless it be uttered wholly for the sake of God and with due regard unto the exigencies of the occasion and the people." Bahá'u'lláh goes on to say, Every word is endowed with a spirit, therefore the speaker or expounder should deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. . . . One word may be likened unto fire, another unto light, and the influence of both is manifest in the world. Therefore, an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence . . . It behoveth the prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man's station.⁴⁰

Elsewhere in the same Tablet Bahá'u'lláh reiterates the connection of wisdom with tolerance. He says, "The heaven of divine wisdom is illumined with the two luminaries of

consultation and compassion"⁴¹ and elsewhere, "The heaven of true understanding shineth resplendent with the light of two luminaries: tolerance and righteousness."⁴² This Tablet suggests that a number of factors should be considered when judging the "wisdom" of our work. First and foremost is our purpose; is our work done for the sake of God or are other motives in operation? Secondly, we must consider our audience. To whom do we address our work and under what circumstances? Finally we must consider our tone, is it reflective of the forbearance, tolerance, and compassion which Bahá'u'lláh urges us to exhibit? Is it conveyed in such a spirit as to be conducive of further discourse and consultation? I propose no easy answers to the dilemma imposed upon the scholar who strives to adhere both to the standards of wisdom and truth. Observing wisdom' and the independent investigation of truth' are both principles enjoined by Bahá'u'lláh. But two things must be kept in mind in connection with this issue. First wisdom, when it involves a temporary suspension of a Bahá'í principle, must be always regarded as an emergency measure which should cease once the circumstances which created it no longer operate. Secondly, wisdom, as I have established, carries with it the connotation of farsightedness. Acts accord with wisdom, not to the extent to which they make the friends feel comfortable, but to the extent to which they further the Cause of God in the long term. In this respect, it must be recognized that many actions Bahá'ís have taken in the name of hikmat proved to be short-sighted indeed. Consider again the case of the Jewish Bahá'ís of Hamadan who in the name of hikmat pretended to become Presbyterians. This action aroused the antagonism of Dr. Sa'id Khan, a Kurdish convert to Christianity. Convinced by the duplicity of those Bahá'ís that the Bahá'í Faith was a religion based on deception, he went on to collect as much dirt' on the Cause as he could. The material he collected was eventually turned over to Rev. William McElwee Miller and became the basis of his two books attacking the Faith.⁴³ Even those missionaries who, unlike Miller, had no investment in converting others came to see the Bahá'ís as a people without integrity. Some of these, such as T. Cuyler Young, when on to become eminent scholars in America and their attitudes have spread to academicians throughout the country. I could name several other cases, much more recent than the one cited, where prominent persons have rejected the Cause as a result of actions taken and policies made in the name of hikmat. Bahá'ís must exercise constant vigilance to insure that hikmat not be used to obtain short-term gains or avoid immediate conflicts without considering its long-term consequences. Such actions are, in fact, contrary to wisdom.

Notes

1. My thanks to Dr. Nader Saiedi for bringing this distinction between sophia and phronesis to my attention. For Aristotle's treatment see *The Nicomachean Ethics* 1140a24-1142b12.
2. Unpublished compilation, National Archives Committee, no. 28, p.179. Cited in Taherzadeh, *The Revelation of Bahá'u'lláh* vol. 4, p. 321.
3. Ibid. no. 15, pp. 423-24.
4. Shoghi Effendi, *Bahá'í Administration*, (Wilmette: 1974), p. 63. That censorship is contrary to Bahá'í principles is underscored by Bahá'u'lláh's prohibition against the destruction or burning of books in the *Kitab-I Aqdas*, (Haifa: Universal House of Justice, 1992), p. 48.

5. Adib Taherzadeh, *The Revelation of Bahá'u'lláh*, Vol. 4, p. 320.
6. Early studies on the Iranian "character" have been reviewed and critiqued in Ali Banuazizi, "Iranian 'National Character': A Critique of Some Western Perspectives," in *Psychological Dimensions of Near Eastern Studies*, eds. L. Carl Brown and Norman Itzkowitz (Princeton: Darwin Press, 1977), pp. 210-39. Later studies stress the flexibility of Iranian social interactions. See William O. Beeman, "Status, Style and Strategy in Iranian interactions," *Anthropological Linguistics*, 18 (1976), 305-22.
7. Qur'an 16:106.
8. Marshall G. S. Hodgson, *The Venture of Islam*, Vol. 2, p. 194.
9. *Ibid.*, pp. 199-200.
10. Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 343.
11. *Tablets of Bahá'u'lláh*, pp. 212-3.
12. *Majmu'a-yi Alwah-I Mubaraká* (Wilmette: Bahá'í Publishing Trust, 1981) p. 226.
13. *Tablets of Bahá'u'lláh*, p. 256.
14. *Tablets of Bahá'u'lláh*, p. 143.
15. *Ma'idih-I Asmani* vol. 7, p. 171. My thanks to Dr. Juan Cole and Dr. Ahang Rabbani for bringing this Tablet to my attention and assisting me in gaining access to it.
16. *Ibid.*
17. *Ibid.* p. 172.
18. *Hidden Words* (Wilmette: Bahá'í Publishing Trust, 1990) pp. 34-35.
19. Muhammad Tahir Malmari, *Tarikh-I-Shuhaday-I-Yazd*, p. 30-34.
20. Malmari, p. 59.
21. Ruh-u'llah Mihrabkhani, *Sharhi Ahval-I Jinab-I Abu'l-Fadl-I Gulpaygani* (Teheran, 1976), pp. 129-30.
22. J. R. Richards, *The Religion of the Bahá'ís*, (New York: Macmillan, 1932) pp. 235-6.
23. In Iran today persons wishing to leave the country by plane must sign a form stating that they are not Bahá'ís. Bahá'í institutions, therefore, have regarded Bahá'ís who left Iran by the Tehran airport as apostates.
24. Shoghi Effendi, *The World Order of Bahá'u'lláh*, (Wilmette: 1969), p. 35. This is one of the few instances where Shoghi Effendi applies the term "unwisdom" to non-Bahá'ís. He also applies it to Kaiser Wilhelm II for his dismissal of Bismarck. *The Promised Day is Come*, pp. 57-58.
25. Bahá'u'lláh, *The Seven Valleys and the Four Valleys*, (Wilmette: 1976), p. 12.
26. 'Abdu'l-Bahá, *Will and Testament*, p. 11.

27. Wellspring of Guidance, Messages, 1963-1968, Wilmette: Bahá'í Publishing Trust, 1969, p. 82.
28. "Exalted, immensely exalted is He Who hath removed differences and established harmony. Glorified, infinitely glorified is He who hath caused discord to cease, and decreed solidarity and unity. Praised be God, the Pen of the Most High hath lifted distinctions from between His servants and handmaidens and, through His consummate favours and all-encompassing mercy, hath conferred upon all a station and rank on the same plane. He hath broken the back of vain imaginings with the sword of utterance and hath obliterated the perils of idle fancies through the pervasive power of His might." Bahá'u'lláh from *Women*, compiled by the Research Department of the Universal House of Justice, (Oakham: 1986) p. 1.
29. Selections from the Writings of 'Abdu'l-Bahá, (Haifa: 1976), p. 80.
30. Cited in the May 31, 1988 letter of the Universal House of Justice to the National Spiritual Assembly of the Bahá'ís of New Zealand.
31. *Women*, p. 5. Iranian women finally received the right to hold office in 1954.
32. Cited in Introduction to *The Kitab-i-Aqdas: The Most Holy Book*, p. 6.
33. *Ibid.*, [paragraph] 63.
34. Mazandarani, Fadil, *Amr va Khalq*, vol. 4, (Tihiran: 1974/5-131 B.E.), pp. 175-76.
35. *Kitab-i-Aqdas*, p. 206.
36. The Guardian's secretary wrote on his behalf: "Regarding Bahá'í marriage: in the light of the Master's Tablet interpreting the provision in the "Aqdas" on the subject of the plurality of wives, it becomes evident that monogamy alone is permissible, and monogamy alone should be practiced." Cited in *The Synopsis and Codification of the Kitab-i-Aqdas*, (Haifa: Bahá'í World Centre, 1973), Note 17, p. 59.
37. Memorandum from the Research Department to the Universal House of Justice 27 June 1996. My thanks to Milissa Boyer for providing me with a copy of this document. Most of my discussion of the issue of bigamy is based on it.
38. *Kitab-I-Iqan*, p. 192.
39. *Tablets of Bahá'u'lláh*, p. 172.
40. *Ibid.*, pp. 172-72.
41. *Ibid.*, p. 168.
42. *Ibid.*, pp. 169-70.
43. William McElwee Miller, *Bahá'ísm. Its Origin, History, and Teachings* (Fleming H. Revell Co. , 1931) William McElwee Miller, *The Bahá'í Faith: Its History and Teachings* (South Pasadena: William Carey Library, 1974). For biographical information on Dr. Sa'id Khan see Isaac Malek Yonan, *The Beloved Physician of Teheran* (Nashville: Cokesbury Press, 1934) and William McElwee Miller, *Ten Muslims Meet Christ*, pp. 33-48.

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The Baha'i Faith & Religious Freedom of Conscience

I leave it up to the reader to judge the motives and veracity of Amir Butler, which may partly be those of a Muslim seeking to discredit Bahai. I present this post merely since it discusses taqiya, a seldom discussed concept in the bahai faith, and may perhaps offer some avenues for further study.

For anyone interested, the Wikipedia article on taqqiya (taqiyya or taqiya) cites an outstanding article by Ibrahim, Raymond. "How Taqiyya Alters Islam's Rules of War: Defeating Jihadist Terrorism". Middle East Forum. Winter 2010. Having read a number of articles on taqqiya over the years, I've highly recommend Raymon Ibrahim's piece. It is available online: <https://www.meforum.org/2538/taqiyya-islam-rules-of-war>

[See hikmat & taqiyya MENU.](#)

Subject: Re: Martyrdom of the Bab, 9 July 1850
From: ab@iws.net.au (Amir Butler)
Date: 1998/07/27
Message-ID: <"AM_TVD.A.xUG._ALv1"@bounty.bcca.org>
Newsgroups: soc.religion.bahai
[More Headers]
[Subscribe to soc.religion.bahai]
Date sent: Mon, 20 Jul 1998 22:14:22 +1000
Organization: Edge-Internet-Services

Bahais as is their wont make a lot of unsubstantiated claims, like 'the Bahai Faith is in perfect harmony with other Divine faiths like Islam, Judaism, Christianity, etc.', '....we have come to unite mankind on one platform without any bias and prejudice', '...we wish to establish unity, peace and equality among the people'. These and such other statements though apparently very noble are masked with deception. To make the Bahais as well as non-Bahais aware of this deception was felt necessary.

This article was written with this very objective in mind. Mentioned below are a series of incidents that will distinctly underline my claims. Hopefully at the end, this article will leave the reader more enlightened.

Bahais give credence to disguising their Faith from the common gullible populace, disclosing it, only once they convert to Bahaism. This practice is described as 'Dissimulation'. As per principles of 'Taqaiya', Bahais conceal their Faith (or are at least permitted to conceal their Faith), if it serves their interests. (This practice was actually followed in Indonesia quite successfully. But when they had got too widespread and the Government got wise they were driven out.)

Mirza Haider Ali Isfahani, one of Bahaism's most renowned missionaries, has written a book 'Behjatus Sudoor' (in Persian) in 1914 A.H. His treatise is considered noteworthy among the Bahais. This book was written by him under explicit instructions from Abbas Affandi.. Mirza Haider Ali Isfahani is buried in Akka (the Bahai Mecca) near Bahaullah's tomb.

In his book (Bombay edition) he states that '...when Bahaullah sent me to Istanbul on Abdul Bahaa's recommendation for preaching Bahaism there he advised me "...you should meet the masses with tact and your meeting with me should be disclosed in a very nonchalant manner, so they are not alarmed. And at all times bear in mind never to disclose your wealth, your destination and your religion, and implement this till the last possibility"'

Further in his book Mirza Haider Ali Isfahani has mentioned many meetings with the populace where he has strictly abided by Bahaullah's edict i.e. concealing the faith. I have made an attempt below wherein such incidents are mentioned that will make evident to my readers the objective behind this dissimulation

Incident 1

Mirza Haider Ali Isfahani narrates 'When I was condemned in Egypt and the people said about me "az deene Islam kharij shudeh ast wa deene aaeene jadeedee bid'at namudeh ast" "... this man has forsaken the religion of

Islam and accepted a new religion", I wrote a letter to the police officer saying "with selfishness and the malice which they bore towards us have blamed us of following a new religion and a new book. But after a thorough scrutiny of facts, the falsehood of these accusations will be as evident for the king as the midday sun" (Pg. 107) But he himself later mentions on pg. 184 "...it was made apparent with clear proofs (to one person) about the culmination of Islam and the advent of a new religion'. The deceit in the two statements mentioned above is also as evident as the midday sun, wherein, on one hand Mirza Haider Ali Isfahani vociferously denies his (new) faith and on the other he makes apparent to others this very (new) faith.

Incident 2

Mirza Haider Ali Isfahani narrates on pg. 86-88 of the same book that ... after I had been appointed as a missionary by Bahaullah for preaching the religion of Bahaism and I arrived in Egypt, the Iranians protested that "you have abandoned your belief on the Finality of Prophethood (Khatame Nabuwwat) and forsaken Islam and Muslims and you preach that Muhammad (PBUH) is not the last Prophet." Then I told them, "baraaye tabligh naya aamdeheem wa khud ra qaabile eenkeh nisbat mo'mineen een amr badheem namee daaneem ta cheh rasd bemuballageen" "....I have not come to preach Bahaism, let alone being a Bahai, I do not consider myself equal to even a simple Bahai'

Again, the doublespeak in Mirza Haider Ali Isfahani's words is unmistakable. He denies his Bahai inclination when he himself was appointed by Bahaullah on the counsel of Abbas Affandi as a missionary. (Pg. 83) Then why this contradiction ??? This hypocrisy is in stark contrast with the teachings of Prophet Muhammad (PBUH) who said "Lie is the key to all evil". No where does one find a single instance of Prophet Muhammad (PBUH) or Prophet Jesus (PBUH) advising their disciples to lie about their faith to the gullible so as to spread the message of Islam or Christianity. In fact Prophet Muhammad (PBUH) used to say "Refrain from lying even if it to your benefit, and always speak the truth even if it to your detriment". But we find Bahaullah and his successor advocating the philosophy of 'dissimulation' that totally contradicts the philosophy of the divine 'abrogated' religions. An institution based on lies and deceit can hardly be expected to survive for long, even though it may seem beneficial in the short term. This is something the Bahais must realise. Simply, increasing one's numbers is a very short sighted approach.

The Bahais must focus more on resolving the glaring discrepancies inherent in their faith that I have mentioned in my earlier articles. They should not be too concerned about numbers. People will come to the Faith, provided the truth is with them.

Incident 3

Mirza Haider Ali Isfahani, was once called to meet the Shah of Iran, Shujaudaulah. The latter had got wind of Bahai activism. Mirza Haider Ali Isfahani as was his wont, did not disclose his identity. However, unable to conceal his enthusiasm, in the course of his meeting, he extolled the virtues of Akka. Shujaudaulah, a very perceptive individual, remarked that "...unless a person is a Bahai, he will not speak such. You are a Bahai, however you are loathe to disclose it". But Mirza Haider Ali Isfahani keeping Bahaullah's admonition in mind tried to deceive the Shah by saying "agar faanee mo'min wa mo'kin ast baayad hazratash dar jameea jahaat etaa'at konam" "If I am a Bahai and have (truly) accepted the Faith, then I must observe all the commands of Hazrat Bahaullah" (Behjatoos Sudoor Pg. 196) However by concealing his true identity (from the Shah) he has indeed observed one of the basic tenets of dissimulation laid down by Bahaullah.

Mirza Haider Ali Isfahani's words: "We have shattered the Muslims", coupled with the Bahai deceit and dissimulation with the Muslims (and others) bear ample testimony to his and Bahaullah's intentions. Bahai missionaries then as well today, propagate with this objective. These words of Mirza Haider Ali Isfahani should serve as a warning for people across all faiths especially the Muslims. Muslim Ulama (scholars) should take the initiative in this matter. They should study more about the Bahai faith and launch an awareness campaign amongst the common gullible Muslims. Protecting the faith (Imaan) of common Muslims in this era from attacks of Bahai missionaries (like Mirza Haider Ali Isfahani) is crucial.

Incident 4

Mirza Haider Ali Isfahani recounts on pg. 206-7 of the same book '...I alongwith two other Bahais, Ghulam Hussain and Muhammad Sadiq had gathered at a place in Iran. In the morning, the Muslims had besieged the place. I handed over all the important documents regarding Bahaism to my companions and surrendered myself to the Muslims. They took me to a house outside the city and warned me that if I do not give them all the important documents to them they would cut me into pieces. Mirza Haider Ali Isfahani deceived them by saying that "...at midnight yesterday, a man representing Shah Shuja'udullah had come, and I surrendered everything to him." Consequently I was spared and my two companions meanwhile, also made good their escape with the documents.'

Incident 5

The Bahais to preach their Faith among the Muslims, even go to the extent of praying 'Namaaz' with Muslims.

This is in stark violation of the Bahai tenet which strictly forbids a Bahai from praying like the Muslims. Let alone 'Namaaz' they are not even permitted even to perform their ablutions (Wuzu) like the Muslims. This is quite evident, as Bahau'llah claims to have abrogated Islam. However, Mirza Haider Ali Isfahani states in 'Behjatus Sudoor' (Pg. 97) "faanee wa Mirza Hussain Shirazi wa Darvesh Hussain sab meeaad bakhaaneh concal fateem wa nazde u wa aakhareen ham dar zaahir aadaabe Islam laahifz me namud zilm wa lu yatee bekitaabe jadeed wa shorue jadeed ra ham bedaleel aafakeeh wa anfaseeh saabit me kard" 'One night I, Mirza Hussain Shirazi and Darvesh Hussain met at the residence of the council as planned. I used to prove the veracity of the new Book (Aqdas) and the new religion (Bahaism) with hidden as well as apparent proofs as the religion of Islam was abrogated. However we prayed 'Namaaz' at the residence of the council in a manner similar to the other Muslims. And we always did this in front of others (non-Muslims) as well'

Mirza Haider Ali Isfahani and his fellow missionaries went to the extent of contravening the Bahai principle just to convert a few Muslims. They performed an unlawful act (as per their Faith) only to get close to the Muslims. Why did they resort to such deceitful ways to propagate ? Or did they believe that so long as the ends justify the means, then everything is permissible ?

This mode of propagation of Bahaism is indeed strange. Never did Prophet Muhammad (PBUH) advice the missionaries to pretend to pray along with the Jews (of his time), although the Jews were Islam's sworn enemies. He always used words of kindness and compassion with the people and attracted them towards Islam with his excellent morals. Quran says "We have created the Prophet as an excellent exemplar for you" To the extent that even the bloodthirsty infidels used to call Prophet Muhammad (PBUH) him 'Sadiq' (Truthful) and 'Amin' (Trustworthy). Now compare this, with Bahau'llah, his character, his morals and the means he has employed to propagate Bahaism. Can anyone ever call him 'Sadiq' (Truthful) and 'Amin' (Trustworthy)?

And to think Bahaism has come to abrogate Islam! Why are the Bahais so insidious in their approach ? If Bahaism is such a 'beautiful' religion then why use such means ? Why don't they attract the people with this so called beauty ? What is the need to resort to such guile ? Never in the history of the Divine religions (Islam, Judaism, Christianity) was such a mode of propagation permitted. On the contrary Prophet Muhammad (PBUH), and Prophet Jesus (PBUH) and Prophet Moses (PBUH), etc. always adopted sincerity in their approach and never cared to simply enhance the strength of their followers. In fact certain prophets had only a handful of followers, inspite of preaching for hundreds of years. Adam (PBUH) had preached for 930 years and managed to gather a negligible number of followers. As it is widely known even Prophet Noah (PBUH) at the time of the deluge had only eighty companions on his ark. Noah (PBUH) had preached for 950 years. Even Prophet Abraham (PBUH) after years of preaching could muster, but a few disciples. Even Prophet Jesus (PBUH) after all his exhortations and appeals had only twelve close disciples. Yet he never adopted deception to counter the Pharisees, who were thirsty for his blood. As a matter of fact a close study of past prophets will tell us that most, if not all, had only a paltry number of followers. However none of the Prophets took recourse to such populist measures even in the face of severe persecution.

Incident 6

Besides praying 'Namaaz' along with the Muslims, the Bahai missionaries also employed other means such as becoming disciples/followers of renowned Muslim sages.

Mirza Haider Ali Isfahani mentions on pg. 27 of the same book "az Yazd be Kaashshaan wa Tehran raft wa dar Tehran bejahat satr wa hifz wa ameed wa iqbaale izhaar iradat bejanaab ustad Ghulam Rezaae Shishe gar mar shud mashur muslim namud" 'During my journey to Iran, I traveled from Yazd to Kaashaan and from there to Tehran. In Tehran, I visited a prominent Muslim sage/soothsayer, Ghulam Reza Shishah, and entered his fold. By doing this I hoped on one hand, to conceal my identity and on the other, to convert that sage/soothsayer.' Mirza Haider Ali Isfahani was indeed a very intelligent missionary. He realised that if he was successful in converting a prominent Muslim sage, it would only be matter of time before all the other followers/disciples followed suit. Another example of Bahai guile. This is where the Muslim Ulamas (scholars) have to be careful. Because if even one Aalim (scholar) falls prey to such Bahai cunning, their students/companions are most likely to emulate them. More incidents of a similar nature can be found on pg. 50

Incident 7

Mulla Ali Akbar was among students of Mulla Muhammad Sadiq. He was the leader (Imam-e-Jam'aat) of the mosque in Shiraz. And from the pulpit he used to announce the claim of 'Mahdi' of Mirza Ali Muhammad Shirazi (Hazrat Aala). This was done with utmost discretion. Indeed what can be of greater danger to the Muslims that Bahaai propoganda is carried from their places of worship. The consummation of this dissimulation is very aptly described by Abbas Affandi in his book "Al Kaukabe Durriyah" (pg. 452) "peyusteh een taafeeh dar har dastgaahraah dashtand wa az kaar har keesi agaah budeh chandaan keh az harm saraae sultaanee har raaz nahaaee betawassit bahaaiyyaan keh dar pardeh een mastur daair medaad amur bedabd baraae ishaan makshuf meegasht"

"the result was that the Bahaais had spread their tentacles everywhere. And they were aware of everyone's activities. To the extent that the discreet affairs of the women in the king's harem were known to them through the Bahaais who were employed with in the palaces" This then was the extent of espionage among the Bahaais at that time. And it is shocking to say the least.

And what is even more shocking is that Abdul Bahaa himself is the one admitting it. And he does seem to confess it without any regret or remorse. As if he was proud of the Bahaai network functioning at that time.

Dissimulation in the Sayings of Abbas Affandi (Abdul Bahaa)

1) In Bahaism preaching discreetly has been emphasised to the extent that Abdul Bahaa has mentioned in his book 'Makaatab' vol. 3, pg. 327 'Hiding your faith has been made obligatory upon you'. Also the author of 'Nukhtatul Qaaf', Mirza Jaani writes on pg. 211 of the same book 'The father was concealing his faith from the son and the son from his father and the people of his house.'

2) Abbas Affandi writes in a letter to Shaykh Farjullah Zaki who was sent to Egypt for preaching 'Bahauallah has made haraam (forbidden) the preaching of Islam in Egypt. It is required that Bahai friends keep low for a while. And even if someone questions about the Faith, they should pretend to be unaware of it.' This letter was written on October 22, 1921

3) This decree on preaching in a concealed manner has been expressed further in no uncertain terms by Abdul Bahaa in his "Makaatab" vol. 3 pg. 496 to Shaikh Mohiddeen Kardi, "masaaile hakeemeh ra asaas tazkereh karaar dheed na aqaaed ra" '..while trying to incline the thoughts (towards Bahaism), priority must be given to skills, rather than fundamentals (of the Faith).'

What can be more unsettling than a decree like this one issued by none other than the successor of Bahauallah??? Again this fashion of propagation is alien to the divine faiths, where all the past prophets had emphasised strictly on fundamentals of the religion. At no point of time did the prophets ever make any concessions on the principles. They

were prepared to sacrifice their lives but unprepared to comprise on the foundation of religion. Again we see that the Bahai philosophy is the exact antithesis of the Sunnah of the earlier prophets.

This, then, was the mode employed by the Bahais to spread the Faith. And it is very much in vogue till date in certain countries, like Indonesia. And that is very disturbing. It is a cause for concern for all Muslims. As it is said an hidden enemy is more dangerous than a thousand open enemies. The objective of this article was to make evident this hidden enemy, as it is also said 'forewarned is forearmed'.

In article <35AA54BB.392@pilot.msuNOSPAM.edu>, osborndo@pilot.msuNOSPAM.edu says...

> "When the smoke and dust cleared away after the [first] volley, Bab was
> not to be seen, and the populace proclaimed that he had ascended to the
> skies -- The balls had broken the ropes by which he was bound, but he
> was dragged from the recess where after some search, he was discovered,
> and shot."
> (From a correspondence F.O. 60/152 [in the Foreign Office] sent by Lt.
> Col. Sheil to Lord Palmerston, the British Foreign Secretary, on July
> 22, 1850 as quoted in H.M. Balyuzi's, _THE BAB: THE HERALD OF THE DAY OF
> DAYS_, [George Ronald, Oxford, 1973], p. 202)
>
> At midday on 9 July 1850, Siyyid Ali Muhammad, known as the Bab ("Gate
> [of Faith]") was martyred by a firing squad in Tabriz, Iran. Aside from
> its religious significance to Baha'is (who observed the anniversary of
> the Martyrdom of the Bab last Thursday), this event has interesting
> historical aspects, one of which is that it was actually the second
> firing squad charged with His execution that accomplished the deed --
> the Bab having survived the first one.
>
> A brief account of the Bab's Martyrdom is given in Esselmont's
> _BAHA'U'LLAH AND THE NEW ERA_ begins on p. 17 (scroll down or "Find"
> martyr twice) at:
> <https://bounty.bcca.org/~cvoogt/NewEra/2.html>
>
> The account of the event in Shoghi Effendi's _GOD PASSES BY_ can be read
> at (one may begin at the paragraph numbered 4):
> https://SunSITE.UNC.Edu/Bahai/Texts/English/GPB/GPB-5.html#Page_51
>
> The account in Nabil-i-Zarandi (aka Nabil-i-Azam)'s _THE DAWNBREAKERS_
> (including photographs of some of the key people and places in the
> drama) is at:
> <https://bounty.bcca.org/~cvoogt/DAWN/chapters/23.html>
>
> Baha'is believe that the Bab, who announced on 23 May 1844 His mission
> as the Herald of another Manifestation of God, Baha'u'llah, was Himself
> also a Messenger of God. More information can be read at:
> <https://www.bahai.org/bworld/frame.cfm?token=8200&CL=1>
> (or if this doesn't work, go to <https://www.bahai.org/> , "enter," and
> then search "Bab").
>
> Hope this is of interest...
>
> DZO
>
> Don Osborn osborndo [at] @pilot.msu.edu
>
~~~~~  
> "The rise and fall of images of the future precedes or accompanies  
> the rise and fall of cultures." Frederick Polak  
>  
> "A superficial culture, unsupported by a cultivated morality, is  
> as `a confused medley of dreams.'" `Abdul-Baha

# The Baha'i Faith & Religious Freedom of Conscience

**Hikmat & taqiyya, "wisdom," "dissimulation" and "deception," key Baha'i concepts**

<https://fglaysher.com/bahaicensorship/hikmatMENU.htm>

If you're unfamiliar with hikmat and taqiyya in either a Muslim or Baha'i context, it's basically the "wisdom" of lying and dissimulating to protect yourself or the faith and deceive enemies. Outside observers should be especially careful and alert to Hikmat & Taqiyya when reading and evaluating all Baha'i sources and claims.

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***"Oh ye people of the world! The virtue of this Most Great Manifestation is that We have removed from the Book whatever was the cause of difference, corruption and discord, and recorded therein that which leads to unity, harmony and agreement. " [Baha'u'llah](#)***

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A SELECTION of 1997 messages on the H-Bahai forum regarding Hikmat & Taqiyya (taqqiya or taqiya, taqiyyih, taqia), "wisdom" and dissimulation, deception, key Baha'i concepts.

[https://fglaysher.com/bahaicensorship/taqiyya\\_taqiya\\_taqiya\\_taqiyyih\\_hikmat.html](https://fglaysher.com/bahaicensorship/taqiyya_taqiya_taqiya_taqiyyih_hikmat.html)

For anyone interested, the Wikipedia article on taqqiya cites an outstanding article by Raymond Ibrahim. "How Taqiyya Alters Islam's Rules of War: Defeating Jihadist Terrorism". Middle East Forum. Winter 2010. Having read a number of articles on taqiyya (taqqiya or taqiya, taqiyyih, taqia) over the years, I highly recommend Raymond Ibrahim's piece. It is available online:

<https://www.meforum.org/2538/taqiyya-islam-rules-of-war>

For insightful discussion of Baha'i hikmat, see William Garlington's 2005 book: [The Bahai Faith in America](#). Praeger. 2005

The Practice of Taqiyyah (Dissimulation) in the Babi and Bahai Religions

<https://www.h-net.org/~bahai/notes/vol3/taqiya.htm>

An outside view of hikmat and taqiya or taqiyya

<https://fglaysher.com/bahaicensorship/hikmat2.htm>

"declining to purchase life by that mere lip-denial which, under the name of taqia (concealment) is recognized by the Shi'ites as a perfectly justifiable subterfuge in case of peril; (39)"; "From this time on the Babis were more careful than ever to conceal their faith, and were usually ready to deny it when their lives were in danger. This practice of dissimulation (taqia) was approved by their leaders, as it had been previously approved by the Shi'ites.(47)" Search > " taqia "

Baha'i scholar Susan Maneck has a particularly notorious reputation for practicing hikmat & tiqiyya

<https://fglaysher.com/bahaicensorship/Maneck1.htm>

Wisdom and Dissimulation: The Use and Meaning of Hikmat in the Baha'i Writings and History

<https://bahai-library.org/articles/hikmat.html>

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While different, compare taqiyya to the Jewish recitation or prayer known as the [Kol Nidre or Kol Nidrei](#) and its varigated story of interpretation.

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The Baha'i Technique - Slander & Shunning  
<https://fglaysher.com/bahaicensorship/technique.htm>

Compare Shunning > Menu  
<https://fglaysher.com/bahaicensorship/Shunning.htm>

**Juan Cole on Baha'i Takfir**  
[https://fglaysher.com/bahaicensorship/Juan\\_Cole\\_On\\_Bahai\\_Takfir.htm](https://fglaysher.com/bahaicensorship/Juan_Cole_On_Bahai_Takfir.htm)

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[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

## **Eric Hobsbawm and the Universal House of Justice - The Century of Light**

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The uhj's "Century of Light" is clearly aimed at the radical elements of the NGO community and intended to play to their assumptions. For instance, this currying of NGO favor is blatant in the repeated citing of Eric Hobsbawm, the uhj's "favorite" historian, so at odds with the bahai Writings, but most appropriate for its intended audience:

<https://bahai-library.org/published.uhj/century.light/>

In so far as the uhj has aligned itself with such cliches versus the teachings of Baha'u'llah, preferring Hobsbawm, in the Century of Light, race, gender, etc., I continue to maintain that only the freedom of conscience Abdul-Baha spoke of highly can provide an invigoratingly open arena capable of protecting the Baha'i Faith from repeating the appalling mistakes and crimes of the more totalitarian forms of leftist liberalism. As many know, open discussion is not permitted and tolerated today within the bahai faith.

Baha'u'llah's emphasis is on unity that embraces values beyond the cliches of the leftist liberalism of modernity, while respecting the moral responsibility and complexity of the individual.

One example FROM:

The Century of Light: [page 3]<https://bahai-library.org/published.uhj/century.light/>

"Throughout the planet, Western imperialism was pursuing among the populations of other lands what it regarded as its "civilizing mission". In the words of one historian, the century's opening decade appeared to be essentially a continuation of the "long nineteenth century", [3] an era whose boundless self-satisfaction was perhaps best epitomized by the celebration in 1897 of Queen Victoria's diamond jubilee, a parade that rolled for hours through the streets of London, with an imperial panoply and display of military power far surpassing anything attempted in past civilizations."

NOTE

[3] Eric Hobsbawm, *Age of Extremes: The Short Twentieth Century, 1914-1991* (London: Abacus, 1995), p. 584.

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For further evidence of baha'i involvement in politics, see [extensive manipulation of the United Nations](#)

Also [NITV](#) in LA broadcasting pro- return of the Shah propaganda into Iran

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Articles on Hobsbawm (for those unfamiliar with his work)

What a swell party it was. . . for him (Filed: 22/09/2002)

Niall Ferguson reviews Interesting Times by Eric Hobsbawm

<https://www.arts.telegraph.co.uk/arts/main.jhtml?xml=/arts/2002/09/22/bohob22.xml&sSheet=/arts/2002/09/22/bomain.html>



Times Literary Supplement. Not Fading Away Yet:  
How British Identity Survived the Declinist Intelligentsia.  
June 7, 2002. Includes a couple of fine barbs for Eric Hobsbawm, the uhj's favorite  
UK radical, as mentioned, in the "Century of Light."

<https://www.firstthings.com/ftissues/ft9511/reviews/bacevich.html>

#### Voice of the Old Left

The Age of Extremes: A History of the World, 1914-1991. By Eric Hobsbawm.  
Pantheon Books. 627 pp. \$30.

Reviewed by A. J. Bacevich

Eric Hobsbawm ranks among the most prolific and most influential British historians of the entire postwar era. He is also a person who, throughout his long career, has without apology identified himself as a man of the left. So he remains today.

For Hobsbawm, history is the continuation of politics by other means. In exploring the past, the historian's true purpose is to shape the future. Thus, whether acknowledged or not, real history, serious history, is always deeply political. Neither predisposed to avoid controversy nor willing to confine himself to arid subjects of antiquarian interest, Hobsbawm makes no pretense of dispassionate objectivity. His is political history in the grand manner: he appropriates the largest canvas within reach and attacks it with bold, slashing interpretative strokes. And Hobsbawm appears to relish controversy. His overall aim is less to inform the ignorant or to enlighten the befuddled than to rally the like-minded and to antagonize the opposition.

Among Hobsbawm's best-known works is a trilogy on the "long nineteenth century," his term for the period from 1789 to 1914 during which European influence reached seemingly unassailable heights. The Age of Extremes forms a sequel to that trilogy, charting the course of what Hobsbawm has labeled the "short twentieth century" extending from the outbreak of World War I (and the ensuing demise of Europe) through the end of the Cold War—a history, not incidentally, of Hobsbawm's own time.

This is a deeply personal account. Although the narrator seldom intrudes directly into the story, Hobsbawm's version of the "short century" revolves to a large extent around the great controversies that animated the era's myriad progressives, social revolutionaries, and proponents of secular utopia—in short, the sundry groups that comprise the modern left with which Hobsbawm has aligned himself and that (with few exceptions) derived singular inspiration from the upheaval that in 1917 overturned the old order in Russia and gave birth to that beacon of social justice and humanitarian virtue, the Soviet Union. The Age of Extremes can best be understood as a testimonial to that left, Hobsbawm's effort to explain how such a worthy enterprise has now ended in abject and humiliating failure, its ideals discredited, its vast pretensions demolished. Above all, in recounting the "short twentieth century's" descent into barbarism, Hobsbawm seeks to absolve the left of any responsibility for the era's various horrors and to refute any suggestion that the Grand Cause itself might have been from the very outset misguided, if not inherently malignant.

It's a tough case to make, one requiring both bravado and guile. Hobsbawm offers plenty of both. He regales his reader with tales of his heroes: "the noble Ho Chi Minh," "the pacifically-minded Khrushchev," and, of course, "Fidel"—"strong and charismatic [and] determined to demonstrate personal bravery and to be a hero of whatever cause of freedom against tyranny." Hobsbawm acknowledges, but cannot quite bring himself to condemn, the crimes of Joseph Stalin. To do so would undermine his overall depiction of the Soviet Union as brave and admirable, unappreciated and willfully misunderstood. Thus, he advises, "the victory over Hitler's Germany was essentially won, and could only have been won, by the Red Army." (Emphasis added.) Having thus delivered the world from the scourge of fascism, communism next proceeded to save capitalism from itself "by providing it with the incentive, fear, to reform itself after the Second World War." Such fear on the part of the West was, of course, quite misplaced, since the Soviet Union at war's end yearned for nothing so much as to sustain "the framework of the all-embracing anti-fascist alliance, i.e., it looked forward to a long-term coexistence, or rather symbiosis, of capitalist and

Communist systems."

Responsibility for the ensuing Cold War thus rests squarely upon the West (above all, upon the United States), which whipped itself into a frenzy over "the supposed Soviet threat." That such a threat never existed, according to Hobsbawm, is patently obvious. Stalin entertained no imperial aspirations. There was no Soviet monolith, merely "a consortium of Communist states, organized around the Soviet Union." (Did the residents of, say, Budapest in 1956 or Prague in 1968 somehow misconstrue the privileges accruing to them as members of this consortium? On this point, Hobsbawm is silent.) Wherever its political influence extended beyond its own borders, the USSR was "specifically committed to [building] mixed economies under multiparty parliamentary democracies."

Moreover, the economic and technological superiority of the West was from the outset so evident that for the capitalist bloc to feel challenged by communism was clearly absurd. The Cold War, "from the start, was a war of unequals." Thus, if we are to believe Hobsbawm, the Soviet Union was simultaneously so mighty that it alone possessed the strength to crush Nazi Germany and so benign and so weak that mindless hysteria alone could explain why anyone would suspect Stalin's peaceful intentions.

And so it goes: that "passionate reformer" Mikhail Gorbachev is commended for singlehandedly extricating the world from the jaws of the Cold War; Israel is stigmatized and then quickly dismissed as simply a "new anti-Arab state"; the Catholic Church is repeatedly denounced for siding with the forces of political reaction against the forces of enlightenment. Indeed, Hobsbawm's antipathy for virtually all religion forms a recurrent underlying theme.

Were *The Age of Extremes* merely an apology for the left, it would be of limited interest. To the author's credit, his book is much more than that. According to Hobsbawm, future generations contemplating the furious ideological rows that fixed the attention of elites in the decades after 1917 may well wonder what all the fuss was about—not that the arguments over fascism or communism were pointless, but that in the long run they will turn out to be of less consequence than the massive technological, social, and cultural changes that have so transformed global society during the short twentieth century. The result, Hobsbawm argues, is that the world in which democratic capitalism has triumphed is, in fact, a world on the brink of profound crisis.

That Hobsbawm all too predictably attributes that crisis entirely to the crimes and excesses of capitalism is a point that need not detain us. That the maladies to which he points do indeed constitute a crisis of historic proportions is an argument that merits thoughtful consideration. Many items in his bill of particulars—recurring episodes of unspeakable violence and savagery decades after civilized peoples proclaimed "never again," growing desperation throughout much of the so-called Third World, the malaise of affluent societies suffering from the increasing "privatization of life" and the growth of "consumer egoism," the inadequacy and corruption of politics even in mature democracies, the diminished capacity of established institutions to respond to the challenges that they face—transcend ideology. Hobsbawm is on to something: with regard to the problems confronting mankind today, there is something different, larger, and particularly frightening. To turn to Hobsbawm and his colleagues on the Old Left for a remedy to those problems, however, would be hazardous if not downright reckless. They have had their moment and the world is still tallying up the cost of the havoc they wreaked. Yet the collapse of the left's visions for a secular utopia—however welcome—does not detract from the validity of its critique. Rather, the very depth of that failure might remind us that the ultimate solution to our present crisis—if solution there be—is likely to be found not in the realm of politics but in the realm of the spirit.

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May 22, 2001

The New World Trade Order - The Decisive Importance Of The Non-traded sector  
<https://www.indiaainfoline.com/nevi/thne.html>

Eric Hobsbawm has written a book recently on the "New Century" where he clearly establishes what kind of changes the new century will witness. Man has been sailing seas and crossing mountains ever since he has emerged upon this world as an intelligent species. We have had ancient voyages and mediaeval trade routes and at the turn of the modern era with Vasco da Gama and Columbus, momentous journeys in geographical discovery. We have had, all over the world, at least two centuries of colonialism, where the resources of the colonised nation continuously fed the industries and commerce of the master nation. All of these events since time immemorial have taken place on a global scale. Then, where is the singularity or uniqueness of the globalisation which we are experiencing now?

Eric Hobsbawm says that the present globalisation is unique because this time, it is neither trade nor conquest, but a reorganisation of production upon the rational calculations of global optima which purports to bring about an integration of the world as never before. Therefore, it is likely that the resources will flow across the globe to settle into countries where they can perform in the most competitive manner. In the days of Schumpeter, i.e. in the sixties, technological sophistication was directly related to competitiveness of manufactures. But in the present world of standardised technology as well as of freely available knowledge and very mobile skilled persons, the advantages due to technical competence no longer belongs specifically to nations. What belong specifically to nations are other things which cannot be separated or even be traded by nations. These, in terms of economics will be called as non-tradeables and include water and power supply, other civic amenities, political stability, compliance with the more standardised rules of the WTO and a general work ambience of the country. Such items and these items cannot be traded, nor can they be accounted for but they constitute very crucial conditions for competitiveness in the traded goods (manufacturing, agriculture and services) to take effect.

In the days of globalisation, it is really not important to know how much a nation trade and what it trades in, but how much of resources from all over the world it has been able to attract towards itself. This is because, the bulk of a nation's wealth would come from its production, and trade is important because it makes the nation concentrate upon what it produces the best. Presently, nations are likely to vie with each other in order to attract more and more resources towards themselves so that international capital, knowledge and skills flow within their boundaries generating income and wealth. In the post-capitalist phase, or the advanced capitalist phase, which started roughly around the mid-50's, was that it was no longer important as to who owned the capital as much as the fact who controlled it. Daniel Bell, a leading American sociologist said that production needs to be controlled by the educated, intelligent, informed and innovative persons and not by the ones who merely have the wealth to invest. Thus started a long phase of the importance of "control of capital", where managers became more important than the industrialists who owned business. Such a separation between control and ownership of capital came into existence due to the intensification of knowledge and skills into production.

In the days of globalisation, it is important to realise that knowledge and skills may become relatively easy to access and acquire. Most of our innovations are well-documented and technology and skills themselves have become traded commodities. What remains as the "cutting edge" or the differentiating factor is the non-traded sector - infrastructure. If infrastructure is supposed to create all the difference to the competitiveness of industries, then neither ownership, nor control, but the location of production sites will become important. Managers can be posted anywhere and skilled labour can migrate, but the stationary factor, infrastructure will become the most deciding factor for a country's wealth in the years to come. This means that every country will want to improve its chances of attracting investments and in order to do this they will try their level best to have the best of sanitations, best of environmental purity, the best of power supply and so on. Health and education, two most important factors in the employability of labour would also become engaging political considerations.

What impact will this have on the nations' production structures? It may be easily deduced that with such an importance on the infrastructure, the best of the nation's resources will shift towards the production of such

non-tradeables, like road construction, schools, education, information technology, environmental control and so on. But the problem with these non-tradeables is that they are most of the times commercially unviable - the full user cost will be very difficult to recover from a country like India and many such developing economies. Then how will the government or the investor ever hope to get back the funds. The only way one can realise the investments into infrastructure projects is through the very long winded indirect effect where the investor hopes that with improved infrastructure, more investments will come into the country which will raise the income of the people and with which they will either buy the firm's utilities, in case the firm is in the private sector, or they will pay tax, if the investor is the government. This is why, in the economic policies of nations as well as the investments into infrastructure go hand in hand with the openness towards foreign capital. Investments into infrastructure cannot be profitable without a large inflow of investments. If this large inflow of investments take place out of indigenous resources, then it is fine. But if the domestic entrepreneurs do not come forth with their investments then, one must keep one's doors open to the foreign investments. In other words, foreign investments are intricately linked to the investments into infrastructure.

Therefore, the future of globalisation is likely to see an increase in the production of non-traded goods all over the world. This will be because the non-traded sector will serve as the condition of success for the traded sector. The non-traded sector requires a very large amount of surplus because its costs are not always directly recoverable. In the macro-scenario, such costs can only be recovered from increased sale of the traded goods. In other words, the traded sector must heavily cross-subsidise the non-traded sector. This will make more and more demands on the traded sector to become profitable and competitive, capture larger and larger market share and add more value to the customer. It is true that we may assign the increase in global competition to the harder pressures on the commodity sector in particular and the traded sector in general, but when seen wholistically, the need for competitiveness of the traded sector lies precisely in the fact that it must now subsidise the non-traded sector.

According to Andre Gunder Frank and Samir Amin, leading economists of the 60's and the 80's respectively, the world production was likely to get divided and specialised. One set of nations would continue to produce less value-added products, while the other countries would continue to produce the higher value-added products. The first set would be the developing countries, while the latter would be the developed countries. The theories said that even when both grew in terms of value-addition, the developing countries would still be producing goods which were relatively less in value-addition in comparison to the developed countries. In the present context, the relationship between the countries may reverse and the extent of reversal will depend on how far the traded sector in every country subsidises the non-traded sector.

One of the most certain ways for generating a surplus in the traded sector is to relocate industries - closer to outsourced units, closer to sources of power and water, closer to centres of consumption. All of such efforts are likely to reduce costs, increase value for the customers and in effect, corner a larger market share for itself. This is why, the world is increasingly likely to see intra-regional trade than interregional trade, trade which takes place due to the relocation of plants seeking facilities rather than specific resources. The global players of steel are increasing getting interested in channelising their sales into a particular country through service centres and other auxiliary facilities such that the final costs of the commodity when it reaches the final customer may be contained. Trade will now take place more in terms of relocation as well as get concentrated within regions. This will not happen due to a rising economic regionalism, as it is many a times made out to be, but will happen more out of a definite economic need to maximise its subsidisation to the non-traded sector.

Susmita Dasgupta

**Age of Extremes: The Short Twentieth Century 1914-1991** was published in Great Britain in 1994 and in the United States shortly after. It was soon published in all the main international languages - except one. It has appeared in German, Spanish and Portuguese (in both European and American editions), Italian, Chinese (in both Taiwanese and Mainland characters), Japanese, and Arabic. A Russian edition was soon underway. Editions were also in progress in all the state languages of the European Union - except one - and in the languages of most ex-communist states of central and eastern Europe (Polish, Czech, Hungarian, Rumanian, Slovene, Serbocroat, Albanian).

But not, until October, in French. Unlike publishers in Lithuania (with 3.7 million inhabitants), Moldavia (4.3 million) and Iceland (270,000), publishers in France (with its population of 58.4 million) did not apparently consider it feasible, or desirable, to translate *Age of Extremes* into their national language. Yet the book was considered of sufficient importance for the review *Le Debat* (January-February 1997) to devote almost 100 pages to a critical symposium on it - including several pages by eminent French publishers explaining why the book could not be published in France. But for the initiative of *Le Monde Diplomatique* and a Belgian publisher, it would still not be accessible to the French-speaking world.

The resistance of French publishers, alone among those of some 30 countries, to translating *Age of Extremes* is curious. The author is not the only one to find it surprising. Most of my earlier books were translated into French and some, indeed, have recently been republished in France. I had certainly not expected the publishers of the three volumes of my history of the 19th century - still in print - to refuse, without comment or explanation, to publish *Age of Extremes*, which completes the series. Was it probable that this book (unlike my earlier French titles) would have lost money, as French publishers have suggested? To judge by its reception and sales in all the countries in which it has been published, lack of public interest is unlikely. The collective failure of French publishers to publish the present book calls for some explanation.

#### **Anti-Marxist bias**

The most concise explanation comes from an American academic journal that specialises in surveying intellectual debates and scandals, *Lingua Franca*:

"Twenty-five years ago", observes Tony Judt, a historian at New York University, "*Age of Extremes* would have been translated in a week. So what has changed? Three forces have apparently conspired to keep the book out of translation: the growth of a vituperative anti-Marxism among French intellectuals; a budget squeeze in humanities publishing; and, not least, a publishing community either unwilling or afraid to defy these trends" (1). That the present book appeared shortly before the late François Furet's highly successful *Le Passé d'une Illusion*, an "equally ambitious treatment of 20th century history and one considerably closer to current Paris taste in its treatment of Soviet communism", may, says Judt, have "made French publishers wary of coming out with a work like Hobsbawm's".

A similar explanation was offered by the new Newsletter of the Committee on Intellectual Correspondence sponsored by the American Academy of Arts and Sciences, the Wissenschaftskolleg in Berlin and the Suntory Foundation in Japan (2). Current Parisian intellectual fashion, it argues, would find Hobsbawm's unrepentant position on the left "something of an embarrassment". This is also the view of Pierre Nora of Gallimard in an authoritative and lucid account of the situation as seen by a French publisher. All the publishers, he says, "whether they want to or not, are obliged to take into account the intellectual and ideological circumstances in which they publish. There are serious reasons to think . that [Hobsbawm's] book would appear in an unfavourable intellectual and historical climate. Which explains the unwillingness to take chances." France was "the longest and most deeply Stalinised country". Thus "decompression", when it came, "accentuated hostility to anything that could from near or far recall that former pro-Soviet, pro-communist age, including plain Marxism. Eric Hobsbawm cultivates this attachment to the revolutionary cause, even if at a distance, as a point of pride . But in France at this moment, it goes down badly" (3). It is not clear whether, or to what extent, the publisher himself feels part of that France where the author's attitude "goes down badly".

In the light of such arguments readers might expect *Age of Extremes* to be - like Furet's *Le Passé d'une illusion* - essentially an extended political or



ideological polemic. It was not written as such. It is not the same kind of book at all, as readers will immediately discover. It asks to be judged on its merits as a comprehensive history of the 20th century (and the final volume of a series, begun many years ago, which together constitutes a history of the world since the late 18th century Age of Revolution). It has been recognised and taken seriously as such in countries whose regimes and intellectual fashions differ as widely as China and Taiwan, Israel and Syria, Canada, South Korea and Brazil, not to mention the US. Much to the financial satisfaction of author and publishers, it has also been very widely sold - and read - in three continents. One may observe in passing that publishers in countries at least as profoundly "Stalinised" in their time as France, and exposed to an even more dramatic "decompression" - namely the ex-communist states - have not hesitated to publish the book. (In communist times my historical works were never published in Russia, Poland or Czechoslovakia).

The publication of a French translation of *Age of Extremes* now make it possible to discover whether reviewers and the intelligent reading public in France are really as different from those of other countries as Pierre Nora's unflattering assessment of the intellectual state of France suggests. It will also allow readers to judge another argument which has been privately used to justify the continued refusal to publish *Age of Extremes* in France - namely that by the time a translation was made, the book would already be out-of-date and hence no longer worth reading. In the author's view, the time for a revised edition has not yet come. The world situation has not changed fundamentally since the mid-1990s. If my general historical analysis and observations on the world at the end of the century require major revision, it is not because they have been invalidated by subsequent events.

The international situation remains as sketched in the first part of chapter 19. The dramatic and terrible events in the region of the Great Lakes of central Africa (former Zaire) provide an additional illustration of this. That the "short 20th century" ended in a general crisis of all systems, and not simply with the collapse of communism, is central to the argument of this book. If anything, it is confirmed by the eruption in 1997-98 of the most serious global crisis of the capitalist economy since the 1930s.

Indeed, it suggests that the author was too optimistic in suggesting that the world economy was "due to enter another era of prosperous expansion before the end of the millennium", although he also noted - as it turned out correctly -- "that this might be hampered for a while by the after-effects of the disintegration of Soviet socialism, by the collapse of parts of the world into anarchy and warfare, and perhaps by an excessive dedication to global free trade". In short, in the author's view, the merits and weaknesses of his interpretation of the 20th century have not - so far - been significantly affected by what has happened in the world since 1994.

For this reason the text before French readers, apart from minimal corrections, is the text as published, or about to be published, in other languages. I leave it to their judgement. However I would like to put on record my thanks to Editions Complexe, who have made this edition possible, to P.E. Dauzat and the other translators who have produced a superb translation of a long and difficult English text, and to those friends in Paris who, over the past few years demonstrated that not all French intellectuals are opposed to allowing their countrymen to read works by authors of whom the bien-pensant fashions of the 1990s disapprove.

\* Historian. Author inter alia of *Age of Extremes: The Short Twentieth Century, 1914-1991*, *The Age of Capital, 1848-1875*, and *The Age of Empire, 1875-1914*, all published by Abacus (Little, Brown)

(1) "Chunnel Vision", *Lingua Franca*, November 1997 pp 22-24.

"Furet vs. Hobsbawm", *Newsletter*, Fall/Winter 1997-98, p 10.

Pierre Nora, "Traduire: nécessité et difficultés", *Le Débat*, Paris, no. 93, January-February 1997, pp 93-95.

# The Baha'i Faith & Religious Freedom of Conscience

## **Ron House**

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### **1999**

[Re: Infallibility and deception](#) 8/15/99

[Infallibility and deception](#) 8/9/99

[Re: Quote from Ruhiyiyh Khanum censored by SRB](#) 3/3/99

[Re: Shunning \(was: Interesting Conversations\)](#) 3/3/99

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### **1998**

[Re: talk.religion.bahai](#) 1/19/98

[Re: talk.religion.bahai](#) 1/20/98

[Re: talk.religion.bahai](#) 1/22/98

[Re: talk.religion.bahai](#) 1/27/98

[censorship problem](#) 2/6/98

[SRB's rejection of certain posts](#) 2/6/98

[Re "Baha'i Leaders Vexed by On-line Critics"](#) 2/2/98

[Re: talk.religion.bahai disclaimer](#) 2/2/98

[Re: "Bahai Movement targets Dissenters"](#) 2/2/98

[Re: House warning on Covenant extremists and fundamentalism / Re:](#)  
4/22/98

[Re: \[bahai-faith\] FW: Notifying srb posters of censorship](#) 6/23/98

[Re: \[bahai-faith\] Freedom of Choice](#) 6/24/98

[Re: \[bahai-faith\] This email list](#) 7/12/98

[Re: \[bahai-faith\] Press Release](#) 7/26/98

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### **1997**

[Re: Mark Towfiq's BCCA gets its revenge](#) 11/12/97

[Re: TRBahai SRB Moderation](#) 11/14/97 (He notes a frequent technique used by many Bahais.)

[Re: RFD: talk.religion.bahai](#) 11/17/97

[Re: Fred Glaysher gets it backwards again](#) 11/24/97

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: House warning on Covenant extremists and fundamentalism / Re:  
From: Ron House <house@usq.edu.au>  
Date: 1998/04/22  
Message-ID: <"WJH32B.A.B1H.KqrP1"@bounty.bcca.org>  
Newsgroups: soc.religion.bahai

Spiritual Warfare

Date: Wednesday, April 22, 1998 10:44 PM

Eric D. Pierce wrote:

> It is my understanding that no Baha'i institution can require a person  
> who wants to be a Baha'i to state belief in God as a condition for  
> membership, so I doubt that Mr. H's less supportable "criteria" has much  
> validity.

This is true. Abdul-Baha was asked point-blank by Dr Forel,  
who didn't believe in God, and he didn't say no. In my own case  
I have told the Universal House of Justice point-blank that I don't accept  
the  
infallibility of ANY figures in the faith, and they haven't  
told me to leave.

--

Ron House

house@usq.edu.au

An age is called Dark not because the light fails to shine, but  
because people refuse to see it. -- James Michener, "Space"

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1998/01/22  
Message-ID: <34C7019A.6E449C46@usq.edu.au>  
Newsgroups: news.groups

Rick Schaut wrote:

> Guy Macon wrote in message <6a1fg5\$12b\$1@news01.deltanet.com>...

> > Discussing this on a private Bahai mailing list would be a Bad Thing,  
> > in my opinion. It would have three bad effects:

> > [1] It includes those who should not be included (Bahais who can not  
> > access Usenet).

> It does, however, include the wisdom of those Baha'is who do not have access  
> to Usenet yet whose experience on Covenantal issues is most valuable.  
> Moreover, there are representatives of institutions who simply are not at  
> liberty to speak their minds in a public forum. Hence, pertinent facts will  
> not be available if the discussion of an appropriate Baha'i response, should  
> the newsgroup pass, is confined to news.groups.

Should the NG pass, you can discuss your plans anywhere you please. The question is, NOW, why are you concerned about there being a free place where people can practice Baha'u'llah's injunction to independently search after truth? This is the correct forum for discussing any \_legitimate\_ reason why this NG should not be approved. If you have such a reason, please post it here. (Note: Baha'i theological problems can NOT be legitimate reasons for voting no to this proposal; we've been all through that - so sensitivity about non-Baha'is reading your words doesn't come into it.)

> > [2] It excludes those who should be included (Non Bahais who have wisdom  
> > and experience in the ways of Usenet that most Bahais lack)  
> >

> Reaching a consensus on the appropriate Baha'i response to the Covenantal  
> issues that arise if this newsgroup passes is not a discussion that can be  
> open to non-Baha'is. If you think a little bit about who we might intend to  
> exclude from the discussion, I think you'll understand why. (Hint: it's not  
> you.)

See above. This is not a reason for voting no, so it is irrelevant to any concerns about whether this NG should exist.

> > [3] It opens the door for the mailing list moderator to influence the  
> > vote, and will lead to accusations that he influenced it even  
> > if he did not.

> If the proponents of the newsgroup are in on the discussion, indeed if they  
> are leading the discussion, then they can ensure that the discussion is not  
> about the vote itself but about an appropriate Baha'i response should the  
> vote pass.

This may interest you; it doesn't interest me. I just want anyone who has an opinion, a question, or just wants to mull over the Baha'i Faith to have a free, open forum where they can be guaranteed to hear any responses their post may elicit. In short, I want it to be easy for people to practice independent investigation of truth. Sorry if your faith is so low that this proposition scares you.

> Such accusations, if made by the proponents, will sound very empty if,  
> having been given every opportunity to participate in the discussion, they  
> have adamantly refused to join the appropriate e-mail lists where they could  
> participate.

It is a basic principle of Usenet that discussions about the shape of Usenet be conducted on Usenet. If you want to discuss some OTHER issue somewhere else, fine. But I don't have to accept being railroaded into a forum I have no respect for just to be sure you don't break the rules. If I suspect you've been up to no good at a later date, be assured I shall say so. Just look at it: you expect me to join your forum so I can police you and make sure you don't break the rules, and if I don't, my accusation will sound hollow??? What happened to Baha'i integrity that you need me to watch over you?

> For my own part, I have honored the requests of the proponents by not  
> discussing these issues on those private e-mail lists, and, given their  
> absence, will not do so until after the vote.

Excellent. So why am I needed on the private and censored Baha'i lists?

> I haven't conducted a scientific poll on this, but my sense is that, if  
> Baha'is could reach a positive consensus on what to do in response to the  
> existence of an unmoderated USENET newsgroup, then the vote would likely  
> pass without any difficulty whatsoever. Indeed, the failure, in some cases  
> the adamant refusal, to seek to find such a consensus through consultation  
> with other Baha'is, more than anything else (including Fred Glaysher's  
> accusations), is the most significant factor working against this vote.

Let's just think about that for a mo. We have a religion here whose founder taught independent investigation of truth, to see with one's own eyes and not through the eyes of another, supported a free press, opposed book burning... Can you see a pattern here? Doesn't a free, open electronic medium fit this pattern? Yet you would have us believe there are loads of Baha'is huddled out there fearing the advent of this forum. Well, you may be right, but only, in my opinion, if those Baha'is lack faith in the founder of their own religion.

--

Ron House

<A HREF="/profile.xp?author=house@usq.edu.au&ST=PS">house@usq.edu.au</A>

An age is called Dark not because the light fails to shine, but because people refuse to see it. -- James Michener,

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1998/01/20  
Message-ID: <34C43065.7BE00128@usq.edu.au>  
Newsgroups: news.groups

Rick Schaut wrote:

>  
> Ron House wrote in message <<A  
HREF="/profile.xp?author=34C2D9CE.4DAB50A2@usq.edu.au&ST=PS">34C2D9CE.4DAB5  
0A2@usq.edu.au</A>>...</A>

> > "Given up hope"? Did you see my reply to your earlier  
> > query on this matter? If so, why are you implying your  
> > questions have not been answered, if not, then please  
> > ask any questions you like based on my earlier answer  
> > (which I reproduce below) and I'll do my best to answer  
> > them.

>  
> I saw your earlier post. Its thesis was, primarily, that if I think there's  
> some problem to address than I, Rick Schaut acting as an individual, should  
> do something about it. Asside from the fact that any such action on my part  
> would relieve the proponents of this newsgroup of any responsibility they  
> have to work to address this issue, I still won't act on my own. I would if  
> I thought this was an issue that could be adequately addressed via an  
> individual's action, I'd do so.

Quite frankly, I think this is a cop out. You want us  
to do something (what?) yet you won't discuss your  
concerns. NO, I won't discuss this on Baha'i email  
lists; this is a Usenet proposal and I will discuss  
it on Usenet. I am not a member of any closed Baha'i  
email lists and I have no intention of becoming so,  
probably only to find you won't tell us your concerns  
there either.

Once again: the proposal is for a forum for DISCUSSION  
OF THE BAHAI FAITH. It is NOT a proposal for a pro-  
Baha'i publicity channel. I couldn't care less if  
the articles posted to the NG end up supporting or  
refuting the Faith. All I want is a FREE, OPEN place  
where anyone can discuss the topic. It is therefore no  
responsibility of mine to make sure that the NG  
works the way YOU would like it to, least of all  
if you won't tell me what your concerns are.

So, Risk, put up or shut up. Tell us your worries  
so we can discuss them or stop whinging.

--

Ron House

house@usq.edu.au

An age is called Dark not because the light fails to shine, but  
because people refuse to see it. -- James Michener, "Space";

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1997/11/24  
Message-ID: <34791580.33C27FA6@usq.edu.au>  
Newsgroups: news.groups,alt.religion.bahai

Isaac Freeman wrote:

>  
> In article <p\$YOrCAaBad0EwGs@fragrant.demon.co.uk>, ?@?.com writes:  
> > He says he has been a Baha'i for about 20 years? I do not see 20 years  
> > worth of study, 20 years of living the Baha'i Life, 20 Years worth of  
> > Prayer in any of his actions in the public newsgroups or in the Baha'i  
> > Mailing lists.  
>  
> You're entitled to your own opinion, but I'm concerned that this is  
> getting close to passing judgement on Mr Glaysher. There's no reason why  
> his twenty years of experience need result in anyone else's idea of what  
> it is to be a Baha'i.

Indeed. Isaac is dead right. I have much more respect for someone who is at times a bit hot under the collar than for these syruppy, ultra-polite "believers" who must surely spend more time cultivating their own image than actually engaging with real people in real communication. If someone is intemperate, my first reaction is to ask why; in many cases it is not so that the person is just basically nasty. More often than not something really horrible was done by the "nice" people behind closed doors that is having its outlet in anger on the part of the victim.

Until I know the inner story, I don't judge people by the tone of their keyboard.

--

Ron House

<A HREF="/profile.xp?author=house@usq.edu.au&ST=PS">house@usq.edu.au</A>  
An age is called Dark not because the light fails to shine, but because people refuse to see it. -- James Michener, "Space"

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1997/11/17  
Message-ID: <346FA886.53745469@usq.edu.au>  
Newsgroups: news.groups

Guy Macon wrote:

> By my reading of Baha'u'llah, Bahais are not to interfere with other  
> religions. You can't close down a Quaker meeting house. You can't  
> burn a book written by a Covenant Breaker. You can't use your vote  
> to try to stop a new newsgroup about the bahai faith. All are  
> forbidden. Even I, a non-bahai, can see the basic principle behind  
> the bahai teaching: leave those who oppose you alone. Don't help them,  
> but don't interfere with them. It's a good, Godly principle, and I  
> advise you to at least address the fact that you seem to be violating  
> it. Saying that you have good reasons for violating it doesn't matter;  
> all book burners have good reasons for burning books.

I agree 100%. It seems clear to me that Baha'u'llah did not intend a 'legalistic' interpretation of his words: "Think not that I have revealed to you a mere code of laws..."

To suggest that the fact that we are dealing with an electronic rather than a paper medium invalidates the law seems to me the height of legalistic, unspiritual reasoning. In essence, book burning is using some kind of physical means to prevent consideration of information. That is the 'spirit' behind the law: don't interfere with people's right to read the contents of the medium. Voting no against a newsgroup has exactly the same effect as voting to confiscate and burn a physical book.

Guy, a non-Baha'i, can see this. Why is it so many Baha'is can not?

--

Ron House

<A HREF="/profile.xp?author=house@usq.edu.au&ST=PS">house@usq.edu.au</A>

An age is called Dark not because the light fails to shine, but because people refuse to see it. -- James Michener, "Space"

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1997/11/12  
Message-ID: <34691AF0.43C58D77@usq.edu.au>  
Newsgroups: news.groups,alt.religion.bahai

Notarius wrote:

> I am shocked, Frederick.  
> I dont know what happened recently between you and the BCCA that triggered  
> the decision - I look at the timing. They are using force on you at a very  
> delicate moment:  
> t.r.b. has a chance of being created.  
> ...  
> You are being banned from all lists by one central authority.  
> Its like being banned from all official newspapers by a national authority.

> notarius

I found myself wondering why a Baha'i should be banned from Baha'i lists. So far we don't know the reason, and I for one would like Frederick and/or the list maintainers to tell us.

Is this another example of Baha'i censorship, or a valid response to unreasonable action? I for one would draw the line here: if the list maintainers don't like what Frederick says, or don't like the volume of his postings, then I would call their action unjustified; if Frederick has been doing something that sabotages the list, like postings huge volumes of spam or mass-mailing other list recipients, I would say the list maintainers are justified. I particularly do NOT think that disliking Fred's 'tone of voice' is a good enough reason.

Normally this wouldn't be a matter for discussion here, but as this action has taken place at just this critical time, I think the question of attempted interference in the TRB vote must be raised.

Will Fred or the list maintainers please respond?

--

Ron House

<A HREF="/profile.xp?author=house@usq.edu.au&ST=PS">house@usq.edu.au</A>

An age is called Dark not because the light fails to shine, but because people refuse to see it. -- James Michener, "Space"

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Subject: Re: [bahai-faith] FW: Notifying srb posters of censorship  
Date: Tuesday, June 23, 1998 2:15 AM

Island Business Center (Bill Hyman) wrote:

>  
> Dear Mr. Glaysher:  
>  
> I think most of the posters to soc.religion.bahai know that it is moderated,  
> and they like it that way.  
> I have an aversion to the posting of Covenant Breaker material on a channel  
> which has the name of  
> the Bahai Faith. As you know this has happened on this unmoderated channel.  
>  
> Bill Hyman

I think Bill's losing the plot. The point, as I always understood it, of the Baha'i Faith, was to make the world a better place, to tell people that God had sent a new manifestation, and to practice His teaching of love and tolerance. But to Bill, it has all shrunk down to a petty question of stopping Baha'is reading covenant-breaking material - in spite of the fact that the UHJ has said in writing that Baha'is should not try to censor the CB'ers. Make no mistake, Bill isn't simply 'shunning' the CB'ers, he is trying to stop others from reading their work. Why else would he object to posting links that others COULD follow (but don't HAVE TO follow) that contain references to CB material? All he is authorised to do, as a Baha'i, is not read it himself, yet he tries to stop others locating it of their own free will.

Instead of a gospel of love, it has become nothing but a control-freak thing.

--  
Ron House  
house@usq.edu.au

Utopia (n): The rule of law without the rule of lawyers.

----  
List Archive: <https://www.findmail.com/listsaver/bahai-faith/>  
To Subscribe: e-mail to bahai-faith-subscribe@makelist.com  
To Unsubscribe: e-mail to bahai-faith-unsubscribe@makelist.com

--  
Start Your Own Free Mailing List at <https://www.MakeList.com> !

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Subject: Re: [bahai-faith] Freedom of Choice  
Date: Wednesday, June 24, 1998 12:42 AM

When I saw the following article I just had to respond, as it betrays serious mistakes about the Internet and also the Baha'i Faith.

George & Marlana wrote:

> I fail to understand how the practices of S.R.B. are in any way contrary to  
> that which is written in the constitution or for that matter, are any  
> different from any major newspaper in the US.

True. The US constitution guarantees that governments won't censor people, it doesn't compel everyone to reproduce everything anyone else says.

> We are free to write and say  
> ANYTHING we want. Newspapers and newsrooms are not required to print it.  
> Surely educated people know that the major newspapers are all predisposed to  
> advance their own particular point of view and not the view of others. Its  
> their newspaper; they can print what they want. I assume the "owners" of SRB  
> have the same freedom.

Here is the main error, and it is a serious one. The owners of a newspaper own it because they purchased it; they buy the ink and the presses and the paper and pay the writers, etc. etc. The Internet is not owned by Baha'is or the Baha'i Faith; it is carried free of charge by, and at the expense of, a variety of secular, business, educational, and even religious organisations who store it on their computers and transmit it at their own expense. These people have collectively said "Okay, we will GIVE our resources to any group who have a charter and who get X votes from other users." In other words, SRB (and all other Internet newsgroups) are a gift to the users from the carriers.

This raises some serious issues. First, ANY moderator of a NG has a responsibility to stick to the charter under which the NG was founded, as that is the basis of the gift; if I give money to a charity and find it is used by the collector to gamble or drink, I have a legitimate reason for complaint. The charter of SRB states that the NG is open to ALL comment on the Baha'i Faith except for covenant-breaking, provided it is civil and doesn't attack persons as individuals. Violating that charter is accepting a gift under false pretences, and is immoral, especially for Baha'is, given Baha'u'llah's high standard of truthfulness. It is absurdly easy to produce examples of postings that easily pass the test in the charter of SRB and which have been rejected by the moderators. Each such rejection is immoral on both secular and Baha'i standards.

Second, by accepting this gift and using it as an instrument for propagating the Baha'i Faith, Baha'is are using a secular contribution to do the work of the Faith, which should rightly be paid for by Baha'i funds. This violates Baha'u'llah's proscription against accepting contributions from non-Baha'is.

> As  
> a Baha'i I am glad that my contributions to the fund are not being wasted  
> publicizing points of view that are contrary to the teachings of the Baha'i  
> Faith. I am also glad that I don't have to read it.

But as these are non-Baha'i funds, you should clearly think again, no? And as a second thought: who are YOU to decide what is contrary to the Baha'i teachings? One of the fundamental principles of your religion is that you have no right to rule on this question (issue authoritative interpretations). Every time you support a decision that a certain view should be suppressed because it is against your interpretation, you make your own words authoritative and you commit a worse sin than any of the people you criticise.

> When all newsgroups are required to print everything that is submitted to  
> them, I loose the freedom of choice, because then all the groups would be  
> all the same. I vote to keep the freedom of choice, and S.R.B.

No one is suggesting that all NGs print everything they receive. We are suggesting that SRB should obey its own charter, and that there be ANOTHER channel that has no moderator. Surely THAT is freedom of choice; a choice of 1 isn't a choice at all.

--

Ron House  
house@usq.edu.au

----

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Subject: Re: [bahai-faith] This email list  
Date: Sunday, July 12, 1998 10:58 PM

Manley, Timothy/CVO wrote:

>  
> Is this list for discussing the Baha'i Faith -- and the Writings of the  
> Faith?  
>  
> Or is this list for bashing the Baha'i Faith and its followers?  
>  
> So far I'm afraid I've seen only the latter -- but, I have only been  
> signed up for a couple of days.....

Well, if the only mainstream newsgroup refuses to accept these kinds of things, there will obviously be a head of steam that has to blow off in the only forum it can get.

Unfortunately the Baha'i communities are really loaded with intolerance. I know many, many people who consider themselves sincere, believing Baha'is (unlike a no hoper like me!) who nevertheless don't attend feasts and the like because they find the closed-minded attitudes there just too unbearable and they don't have the confidence to be the only person standing up and saying "look, let's open our minds a bit!" You see, when we join the Faith, we are full of enthusiasm and we meet others who are ditto. But when we have a misgiving, or a criticism, or a complaint, we have it alone; the chances of everyone in the room having the same problem at the same time is low. So if the current state of affairs can't make people with problems feel welcome, they will leave. And then if they find a forum where others are saying the same kinds of things they have felt, they will get involved. It's only human nature.

But to me the interesting question is not whether this list is only for bashers, it is: are the accusations being made true? Because if they are, then the mainstream Baha'is have caused the problem in the first place. But remember, here, unlike at SRB, you have as much right and ability to make your views known as anyone else. If the denizens here are way off base, tell us why.

--  
Ron House                    house@usq.edu.au

Speed bumps are installed in the belief that if a road is unsafe at 50, we should make it unsafe at 30.

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Subject: Re: [bahai-faith] Press Release  
Date: Sunday, July 26, 1998 10:16 PM

FG wrote:

> >To these incidents must now be added the apparent conspiracy for more  
> >than a year and a half of the Bahai Computer and Communications  
> >Committee (BCCA), under the chairmanship of Mark Towfiq, to defeat  
> >twice now, along with the collusion of other Bahais, the creation of an  
> >unmoderated newsgroup on the Bahai Faith which would be known as  
> >talk.religion.bahai.

Indeed. I wanted to add a word or two about the long-term consequences of this. It seems to me that this policy is not sustainable. Imagine if the BF did become a major world religion (in terms of numbers). In that scenario, even the smallest rate of defection to disbeliever, disaffected believer, or covenant-breaker status would provide large numbers of people whom the BF thought it should silence somehow. (This is not to imply that all these types of divergent beliefs are the same thing.) But my point is: carrying on as at present in that situation would provide a major blight, eyesore, and scandal for the BF. Following the present policies might keep most believers 'solid', but it almost certainly guarantees that the number of believers won't ever grow by 'troops'.

--

Ron House                    house@usq.edu.au

Speed bumps are installed in the belief that if a road is unsafe at 50, we should make it unsafe at 30.

----

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Subject: Infallibility and deception  
Date: Monday, August 09, 1999 11:55 PM

Smaneck wrote:

>  
> >Susan, only the UHJ has infallibility, not the secretariat. This is the  
> >reason the UHJ, quite conscious of its lack of such perfection prefers to  
> >have the secretariat say much of what comes out of Haifa. That way the UHJ  
> >can later disavow whatever turns out to be wrong.  
>  
> Dear Michael.  
>  
> Let's do a reality check here. Can you think of a single instance where the  
> House of Justice has ever disavowed a letter written on its behalf by the  
> secretariat? Nine people aren't going to sit down and write a hundred letters a  
> day. Infallible they may be, omnipotent they are not! But they will go through  
> those hundred things on their agenda and give instructions to their secretaries  
> and nothing goes out written on their behalf until at least five members have  
> examined the final draft and approved it.

On the Baha'i Studies mailing list, I recently posted a criticism of the Universal House of Justice, which, summarised, was this: that Baha'i apologists on the Internet allow less informed Baha'is to believe that the UHJ is infallible, when the original term actually is better translated as morally perfect, sinless, or something of that nature; that when this is challenged by producing demonstrations of their (or 'Abdul-Baha's, etc.) errors, then the fallback is made by then saying "No, you've got it wrong! They are actually not propositionally inerrant, but merely sinless."; and that when these apologists thereby deflect the critic, they go right back to using the term "infallible" and letting other hearers think they mean propositionally inerrant. My criticism of the UHJ was that they permit this cycle of deception (for the game can be played round and round as often as necessary). I will extend this criticism here to mention that, by the way, the UHJ prior to the advent of the Internet played the one-step equivalent game of simply allowing non-Iranians to believe that the UHJ is infallible - that is, inerrant. (The need to retreat round the cycle never existed whilst no means could be found for a believer to make their problems known worldwide.)

For my trouble I received a formal warning from the list managers, who included the above Susan Maneck, but more importantly, a denial that such a cycle of deception exists at all. But look at the above post: is this not the same Susan Maneck, who on numerous occasions has answered literalist criticisms of the infallibility doctrine by pointing out that the word really means "sinless" - is this not she now giving the good readers here the impression that the word means "inerrant"? Is this not a demonstration before our very eyes of the cycle of deception I mentioned being played out for one more round?

--  
Ron House                    house@usq.edu.au

The evils of each age always seem self-evidently right at the time.





# **The Baha'i Faith & Religious Freedom of Conscience**

**From: Ron House <house@usq.edu.au>  
To: FG@hotmail.com <FG@hotmail.com>  
Subject: Re: TRBahai SRB Moderation  
Date: Friday, November 14, 1997 2:42 AM**

**FG wrote:**

- > Thanks, Ron, for saying it like it is.... I can't**
- > respond to you on news.groups lest I'm attacked**
- > again as the incarnation of all evil....**

**I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad.**

- > If anything**
- > interesting appears only on arb, I'll repost it to**
- > news.groups or send you a copy directly.**

**Thanks.**

- > From the bottom of my heart, thank you for sharing**
- > your thoughts on everything on news.groups.... It's**
- > been a long and lonely battle for during the last**
- > year and I fear I'm giving out at the end, the**
- > onslaught is so intense....**

**I am sure that Baha'u'llah Himself is with us.  
I don't say that lightly but as a result of  
experiences (spiritual encounters). All that is**

**needed is for us to be as fair and truthful as we possibly can and He will provide strength.**

**--**

**Ron House**

**house@usq.edu.au**

**An age is called Dark not because the light fails to shine, but because people refuse to see it.      -- James Michener, "Space"**

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Subject: Re: Infallibility and deception  
Date: Sunday, August 15, 1999 8:36 AM

Smaneck wrote:

>  
> Ron writes:  
>  
> >On the Baha'i Studies mailing list, I recently posted a criticism of the  
> >Universal House of Justice, which, summarised, was this: that Baha'i  
> >apologists on the Internet allow less informed Baha'is to believe that  
> >the UHJ is infallible, when the original term actually is better  
> >translated as morally perfect, sinless, or something of that nature;  
>  
> Dear Ron,  
>  
> That is the principle meaning of ma'sum; the word translated as infallibility.  
> But Baha'is are free to have various understandings of what that means and I  
> certainly am not interested in imposing mine on anyone else. In the post you  
> are responding to I was simply pointing out that to try to make too sharp a  
> distinction between letters from the House and those from the Secretariat  
> written on behalf of the House is probably a dead end as far as considering the  
> divine guidance contained therein. And as far as I'm concerned ma'sum carries  
> with it the meaning of providing such guidance.  
>  
> Much of the problem we have been having with you is that not only are you  
> unwilling to give this same tolerance to others

I am sick of your paraphrasing my views in vindictive and dishonest terms.

> but you went so far as to  
> condemn the House of Justice itself for not insisting on a more limited  
> meaning of infallibility. You even stated categorically that they had fallen  
> under divine judgement and that this was what the Tablet of the Holy Mariner  
> referred to when it spoke of the ark being "cast out."

I stated categorically that this was offered as my personal opinion.

> This kind of discourse  
> can only be disruptive to the list purpose of Baha'i Studies.

As I pointed out on the list, my opinion amounts to the belief that a prophesy of Baha'u'llah's is coming true. I leave it to the good readers here to ponder the spiritual conditions prevailing on a Baha'i list whose moderators find that such a belief "can only be disruptive".

--

Ron House                    house@usq.edu.au

The evils of each age always seem self-evidently right at the time.

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Subject: Re: Quote from Ruhiiyyih Khanum censored by SRB  
Date: Wednesday, March 03, 1999 12:36 AM

BrentMReed wrote:

> Soc.religion.bahai is a big joke and an affront to the Founders of the Baha'i  
> Faith. It is a lifeless and intellectually backward censored board, infused  
> with the spiritually suffocating air of profound and ignorant hypocrisy, and  
> and manipulated by those with a disdain for the Will and Testament of  
> 'Abd'ul-Baha.

> Brent Reed

> [Two messages attached, one from BR to SRB advertising the Orthodox Baha'i  
> Faith, and one from Bill Hyman, co-moderator, SRB, rejecting the post. - RH]

It is quite humorous seeing SRB reject an article that centred on a statement of Ruhiiyyih Khanum's. But more seriously, by doing so they have demonstrated that SRB is acting as an organ of the Baha'i Faith and not as an impartial source of information and discussion. SRB is carried free of charge by government, university, and commercial organisations as a service, and this represents considerable monetary value. By treating such a contributed facility as a Baha'i organ, the moderators of SRB are effectively accepting donations from non-Baha'is.

--

Ron House                      house@usq.edu.au

You can only be right if you have the courage to be wrong.

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Subject: Re: Shunning (was: Interesting Conversations)  
Date: Wednesday, March 03, 1999 12:09 AM

rlittle33@my-dejanews.com wrote:

>  
> Two thoughts here (my upper limit for the week, unfortunately):  
>  
> I agree that Baha'u'llah exhorted the world to commune (like that word) in an  
> atmosphere of love and respect, and love.  
  
> First, the situation found on these unmoderated Baha'i websites is not the  
> same situation found in Baha'i community life. Posters can enter here and  
> spew the ugliest things, knowing that they are safely hidden away in the  
> shadows. How many actual, physical rooms could contain this much animosity  
> (and verbosity :)?

It is easy for Baha'is to be too critical of the rough and tumble of Internet discussions. After attending one of the etherial, unworldly Baha'i events, one could easily come here and be disappointed. Fortunately for me, I learned that the ever so syruppy, hyper-polite, prayer-filled people are the most hypocritical and hateful, and that politeness is no measure of a person's real spirituality. I prefer to ask: who is giving me their \_real\_ thoughts, held for sincere and good reasons, trying to achieve some good in the world? Those are the people I feel close to.

--  
Ron House                      house@usq.edu.au

You can only be right if you have the courage to be wrong.

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1998/02/06  
Message-ID: <34DA9359.7B663B43@usq.edu.au>  
Newsgroups: news.groups,alt.religion.bahai

Donald Zhang Osborn wrote:

> To me the reposts seem rather to be an attempt to link the t.r.b. vote  
> with the notion that there's some kind of censorship problem in the  
> Faith.

The rejection of TRB last time by 591 votes (which I have demonstrated exhaustively to be highly suspicious (article will be reposted on request)) happened precisely because there was a huge panic that covenant breakers might gain a place to make their views known. I think that's pretty clear evidence that there is a censorship problem in the faith. Yes, I agree this is not the institutions doing this, but that huge glut of believers rushing to apply censorship is certainly a 'problem', given Baha'u'llah's views on independent search for truth.

I admit Fred has reposted a few articles too many, but in his defence, it is clearly his right to show the kinds of things that have no mainstream outlet available now. If seeing them on news.groups is annoying anyone, their best course of action is to vote yes for a newsgroup they really do belong on.

As for the remark that this will put Baha'is off from wanting to support TRB, I am reminded of an incident that happened when I was a Baha'i youth and still enthusiastic. An arrangement was made for a youth meeting with the local Mormon church. The Brisbane LSA sent the youth to the meeting with the words "have a good time!" When we arrived, the Mormon youth were there, accompanied by their elders!

I remember commenting afterwards that the faith of the Brisbane LSA was in sharp contrast with the lack of faith of the Mormon elders. I know exactly what my reaction then would have been if I could have been told about a world-wide, free, open electronic network where you can say anything you like about the Baha'i faith: "Bring on the critics! Bring on the enquirers! Let me at 'em!"

The pusillanimity of the Baha'is here now using Fred's irascibility as an excuse to vote no is a sad, sorry contrast to the faith displayed by the Brisbane LSA 25 years ago.

--

Ron House  
house@usq.edu.au

An age is called Dark not because the light fails to shine, but because people refuse to see it. -- James Michener, "Space"





# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1998/02/06  
Message-ID: <34DA9431.53025287@usq.edu.au>  
Newsgroups: news.groups,alt.religion.bahai

Dick Detweiler wrote:

> Although it is hard to resist a provocation no matter where it comes  
> from, I urge everyone on all sides of this debate to take the debate  
> to a more appropriate forum. If you think alt.religion.bahai or SRB  
> are too restricted for the audience you want, take it to  
> talk.religion.misc.

SRB's rejection of certain posts is one of the reasons  
articles are posted here. Leave ARB out of it - it's  
not official and not widely available. TRM is not  
appropriate because the lack of an appropriate group  
is the real issue, and that's an issue that is  
relevant here. These articles are being meta-discussed,  
not discussed.

--

Ron House

house@usq.edu.au

An age is called Dark not because the light fails to shine, but  
because people refuse to see it. -- James Michener, "Space"

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1998/02/02  
Message-ID: <34D55FB9.900CAA7@usq.edu.au>  
Newsgroups: news.groups,alt.religion.bahai  
Subject: Re "Bahai Leaders Vexed by on-line Critics"

</b>

Donald Zhang Osborn wrote:

>

> Rick Schaut wrote:

> > Ron House wrote in message <a

href="/profile.xp?author=34CD6CED.4ED50ED9@usq.edu.au&ST=PS">34CD6CED.4ED

50ED9@usq.edu.au</a>>...

> > > Rick Schaut wrote:

> > > > Ron House wrote in message <a

href="/profile.xp?author=34C7078A.FAFE564@usq.edu.au&ST=PS">34C7078A.FAFE56

4@usq.edu.au</a>>...

> > > > > But what does the truth concern? This proposal?

> > > > >

> > > > > It concerns the possible effects that this newsgroup can have on

> > > > > undeepened Baha'is. Is this, somehow, not worth consulting about?

> > >

> > > Not to me it aint. As I said, I don't care what

> > > effect this NG has on Baha'is of any colour.I

> > > just want people to be able to follow

> > > Baha'u'llah's advice without interference by

> > > > wiser-than-thou moderators.

> > >

> > > I could understand this attitude if both concerns were mutually

> > > exclusive rather than simply competing concerns for which we should

> > > strive to find a solution that satisfies both.

> >

> > A few quick (if not brief enough) observations, if I may:

> >

> > 1. I agree that on this point it is best not to be limited by "either-

> > or" thinking.

I'm not.

> > 2. I am disturbed by the negative characterizations about the s.r.b.

> > moderators that one encounters in some messages in the t.r.b.

> > discussion. IMHO it is important to remember that (a) the moderators

> > are volunteers who render a service as best they can, and as such

> > deserve some respect, even if they one may not always agree with their

> > decisions -- in any event, I don't see how one could characterize them

> > as "wiser-than-thou"; and (b) criticism of s.r.b. moderators seems to

> > me to be one of the weakest arguments for t.r.b., yet one of the most

> > controversial.

The mere fact that they ARE moderators is the essence

of the main problem. For those of us who want freedom

of speech, a moderator is not performing a service.

I characterise some of those moderators I have had

experience of as "wiser than thou" because that is

precisely my experience of their dealings. How else

would you characterise someone who rejected an article,

not for lacking relevance, not for being abusive,  
but for LACKING A CONCLUSION?????

--

Ron House

house@usq.edu.au

An age is called Dark not because the light fails to shine, but  
because people refuse to see it. -- James Michener, "Space"

</body>

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1998/02/02  
Message-ID: <34D55D81.2E33F78E@usq.edu.au>  
Newsgroups: news.groups

Chris Manvell wrote:

>  
> As this is not really relevant to news.groups, I have set follow-ups to  
> ARB only.

I can't get ARB, so could you please put news.groups back in, and advise anyone posting on ARB to do so as well? I am particularly interested in this discussion.

In fact, this is a classic case of a need for TRB.

--

Ron House

<A HREF="/profile.xp?author=house@usq.edu.au&ST=PS">house@usq.edu.au</A>

An age is called Dark not because the light fails to shine, but because people refuse to see it. -- James Michener, "Space"

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1998/01/19  
Message-ID: <34C2E206.19EB0753@usq.edu.au>  
Newsgroups: news.groups

Chris wrote:

> In a message which I read on news.groups, Rick Schaut  
> <  
HREF="/profile.xp?author=richs@microsoft.NOSPAMcom&ST=PS">richs@microsoft.NOSPA  
Mcom</A>> wrote  
> > I agree entirely that Baha'is will have to work out an appropriate response  
> > amongst ourselves. What concerns me is the fact that the proponents of this  
> > newsgroup have not taken the lead in beginning some effort along these  
> > lines. Indeed, one of the proponents seems to not want any consultation on  
> > this matter at all (though I'm absolutely at a loss as to understand why).

Well I for one will discuss anything with (almost) anyone,  
anytime. You tell us what worries you, and I'll do my  
best to respond. What I WON'T do, though, is solve your  
problem for you. You may be worried that criticisms of  
the Faith will be posted; well, you answer them. You  
may be concerned that covenant breakers will use the  
newsgroup; well, can you defend your religion or can't you?  
(You don't have to engage the CBers to do this, you  
merely have to explain to the rest of us why the CBer is  
wrong.) You might be worried that (GOD FORBID!!!) someone  
will be impolite - well, can you show us reasoned,  
polite, loving discussion and show us the right way to  
do it, or can't you?

In short (and don't take this the wrong way, please)  
do you have the GUTS to expose your religion to the  
independent search for truth of those people who  
will not engage in discussion under the censored  
regime of soc.religion.bahai? Will you, as Baha'u'llah  
did, challenge the metaphorical clerics to take their  
best shot? (He asked them to name ANY miracle, and  
if he did not do it, he would be exposed as a  
charlatan.) Can you defend your Faith in the kind  
of forum you must surely be aware the modern world  
demands: an open one where no view is prohibited?

Or isn't your faith in Baha'u'llah strong enough?  
Well, go on back to soc.religion.bahai and conduct  
tame little discussions with the already-converted,  
and leave the tough stuff to Baha'is with better mettle.

I apologise if you don't like the TONE of this  
article, or if you use its TONE to refuse to discuss  
the subject or to vote no or to tell us people  
aren't being polite enough, but I am getting a  
little sick of hearing that the objections have  
not been answered, and I am also getting sick of  
listening to this stuff about how the proponents  
should solve the Baha'is' problems for them. In case  
you missed it, the proponents want a newsgroup

where ANY civil discussion about the Baha'i Faith is permitted - for or against. If you are a committed supporter of the Faith, then YOU make sure the newsgroup becomes a source of positive information about the Faith and by your own example, show us how Baha'is embody the teachings of Baha'u'llah in their lives.

For the love of Mike, Baha'is are always talking at feasts about how to get opportunities to teach the faith, and here is a proposal to create a huge electronic 'public fireside' where anyone can ask their questions. Ye gods, what I wouldn't have done for an opportunity like this when I was still an active Baha'i! And yes, I am sure there must be some CBers somewhere who also are straining at the leash, just waiting for their chance to corrupt your faith, and some assorted other enemies waiting their chance to present all their arguments against Baha'u'llah. Well, do you have the faith and courage to confront these priests of Baal, or is all the stirring stuff you hear (and probably yourself say) at feasts and teaching conferences merely bluster?

Quite frankly, my personal belief is that only a LACK of faith could possibly cause any Baha'i to vote against this proposal. Sorry if this frank article and opinion offends you.

--

Ron House

house@usq.edu.au

An age is called Dark not because the light fails to shine, but because people refuse to see it. -- James Michener, "Space"

---

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1998/01/27  
Message-ID: <34CD6630.6A431E3D@usq.edu.au>  
Newsgroups: news.groups

Chris wrote:

>  
> In a message which I read on news.groups, FG  
> <  
HREF="/profile.xp?author=FG@hotmail.com&ST=PS">FG@hotmail.com</A>  
> wrote

> > An excerpt from Religion Watch, January 1997 issue,  
> > that may further help illuminate the discussion for  
> > talk.religion.bahai....  
>  
> Fred,  
>  
> I don't know what you are trying to prove here but I would suggest  
> a) that to use quotes from one individual who uses half truths to attack  
> the Faith through a small number of individual members is disingenuous,  
> (KPJ's accusations are not in line with my experience of the Faith) and  
> b) that this is not really relevant to the arguments in support of TRB.

The impression I got from Fred's article was  
that he was publishing an example of the  
consequences for the public opinion of the faith  
if Baha'is try to suppress free exchange of information.

--

Ron House

house@usq.edu.au

An age is called Dark not because the light fails to shine, but  
because people refuse to see it. -- James Michener,

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
Date: 1998/01/27  
Message-ID: <34CD6CED.4ED50ED9@usq.edu.au>  
Newsgroups: news.groups

Rick Schaut wrote:

>  
> Ron House wrote in message <<A  
HREF="/profile.xp?author=34C7078A.FAFE564@usq.edu.au&ST=PS">34C7078A.FAFE564@  
usq.edu.au</A>>...</p>
</div>
<div data-bbox="41 297 710 398" data-label="Text">
<p><
< >My job as a proponent is<
< >to answer technical objections to the proposal,<
< >no more. If my little demo wasn't complete, so<
< >be it.<
< ><
< Your responsibilities as a proponent of a Usenet newsgroup strike me as<
< being abundantly irrelevant to your responsibilities as a Baha'i.</p>
</div>
<div data-bbox="41 408 449 466" data-label="Text">
<p>This remark's implication for the matter under<
discussion is profoundly opaque to me, as the<
proposal on the 'table' is not my goodness as<
a Baha'i but the question: TRB or not TRB?</p>
</div>
<div data-bbox="41 477 482 521" data-label="Text">
<p>The rules of this forum are that good citizenship,<
but not the letter of the law, requires that a no<
vote only be cast for technical reasons.</p>
</div>
<div data-bbox="41 532 202 548" data-label="Text">
<p>If you want me to:</p>
</div>
<div data-bbox="41 559 324 574" data-label="Text">
<p>(A) convince you to not vote no:</p>
</div>
<div data-bbox="41 585 507 643" data-label="Text">
<p>then I respond that Baha'is are expected to be good<
'citizens', and therefore, as neither you nor anyone<
else has suggested any plausible technical arguments,<
a no vote just isn't acceptable for a 'good' Baha'i.</p>
</div>
<div data-bbox="41 654 237 670" data-label="Text">
<p>But if you want me to:</p>
</div>
<div data-bbox="41 681 299 696" data-label="Text">
<p>(B) convince you to vote yes:</p>
</div>
<div data-bbox="41 707 546 864" data-label="Text">
<p>then I simply point out to you that there are many people<
in the world whose chief attraction to the Baha'i<
faith is its adherence to Baha'u'llah's principle<
of \_INDEPENDENT\_ search for truth, and that many<
of these people simply won't consider any kind of<
moderated forum to be free enough for their search<
purposes. Quite a few people have independently<
volunteered such a view during this discussion, and<
I would suggest to you that not much purpose is<
served by denying the fact. What you do with it<
is up to you.</p>
</div>
<div data-bbox="41 875 517 891" data-label="Text">
<p>If I convince you of (A) but not of (B), then abstain.</p>
</div>
<div data-bbox="41 901 438 946" data-label="Text">
<p>That's the limit of what I intend to do here,<
but you seem to want me to take some sort of<
proprietary interest in the success of the</p>
</div>



faith in the new NG. I have no intention of  
taking up any such matter.

> >>> You don't have the truth, and neither do I. The truth is only something  
> we  
> >>> can discover together through consultation.  
>  
> >>But what does the truth concern? This proposal?  
>  
> It concerns the possible effects that this newsgroup can have on undeeened  
> Baha'is. Is this, somehow, not worth consulting about?

Not to me it aint. As I said, I don't care what  
effect this NG has on Baha'is of any colour. I  
just want people to be able to follow  
Baha'u'llah's advice without interference by  
wiser-than-thou moderators.

> This is complete non-sequitur. If I didn't have faith in the ability of  
> Baha'is to answer our critics, would I be stressing the importance of  
> consultation as to how best to answer them?

By insisting on some kind of input from me, you  
show a lack of confidence in other Baha'is.

--  
Ron House  
<A HREF="/profile.xp?author=house@usq.edu.au&ST=PS">house@usq.edu.au</A>  
An age is called Dark not because the light fails to shine, but  
because people refuse to see it. -- James Michener,

---

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# The Baha'i Faith & Religious Freedom of Conscience

## **Baha'i on Huffington Post - Another Forum of Disinformation**

[https://fglaysher.com/bahaicensorship/Huffington\\_Post\\_Bahai.html](https://fglaysher.com/bahaicensorship/Huffington_Post_Bahai.html)

Homa Sabet Tavangar posted a blogger message to the Huffington Post, which I've included at the bottom here from Google's cach, titled "Baha'i Teachings to Prevent the Federal Government Shutdown." Posted: 04/ 7/11 05:24 PM ET After I responded to it on about April 11, 2011, the post was removed from Huffington Post, according to the editor, "This post has been removed at the request of the blogger."  
<https://www.huffingtonpost.com/editors-note/removed.html>

Here is my response to the article:

""The Baha'i approach is profoundly spiritual while in harmony with the latest in management research: start with clarifying the overarching vision and purpose; allow, appreciate and truly listen to differences of opinion; and engage in honest discussion and decision-making for the sake of the greater good to move forward in unity. All of this is rooted in the most universal of principles: the Golden Rule." [Homa Sabet Tavangar]

That's what all fascists thinks and say while behaving the way the Wilmette Baha'is did by suing THREE other Baha'i denominations in the US Federal Courts from 2006 to late last year, 2010.

The 7th Circuit Court documents and Opinion are online for anyone who wants to read about the *\*actual\** behavior of the "spiritual" religion Ms. Sabet imagines has something to teach the US Government. The US Government's Courts understand the Wilmette Baha'is very well

Opinion in case# 08-2306, Judge Sykes:

"When a district judge takes sides in a religious schism, purports to decide matters of spiritual succession, and excludes dissenters from using the name, symbols, and marks of the faith (as distinct from the name and marks of a church) [boldface added], the First Amendment line appears to have been crossed."

<https://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&n\um=2306>

No Golden Rule demonstrated by the supposed "Baha'i approach.""

My post displayed on the Huffington Post:

[https://www.huffingtonpost.com/social/FG/bahai-teachings-to-preven\\_b\\_846361\\_84055545.html](https://www.huffingtonpost.com/social/FG/bahai-teachings-to-preven_b_846361_84055545.html)

I would add here, non-Bahais might want to reflect on exactly what the organized Baha'is of Wilmette, Illinois, and Haifa, Israel have to offer the US Federal Government. These are the techniques used by Baha'is for decades but concealed as even a short amount of time on this website should persuade even a cursory look at the evidence:

Homa Sabet Tavangar: B...

webcache.googleusercontent.com/search?q=cache:x6JHLAT7214J:www.huffingtonpost.com/homa-sabet-tavangar/bahai-teachings-to-preven\_b\_846

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Posted: 04/ 7/11 05:24 PM ET

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Inspiring

Funny

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Important

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Ileana Ros-Lehtinen

Richard Durbin

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The Golden Rule

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There are no Baha'is in the U.S. Congress. The teachings of the Faith are decidedly non-partisan, yet around the world its members vote, organize around issues of principle (like leadership on

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around issues of principle (like leadership on religious freedom, environmental stewardship and women's rights), and can work for the government, but not as a registered Democrat, Republican, or any other party. Just as members of Congress have spoken out on behalf of Baha'is and others unjustly persecuted in Iran, like Congresswoman Ros-Lehtinen (R-FL) and Senator Durbin (D-IL), or stood behind legislation on women's rights, many members of Congress have been influenced positively by the involvement of their diverse Baha'i constituency in their hometowns across the country, and the principles of unity and justice that their friends and constituents have stood up for.

I'd like to propose that thoughtful members of Congress draw from the teachings of the Baha'i Faith to overcome their impasse. When almost a million federal workers need to turn in all computers and cell phones and are threatened by federal law if they do any official business while government shuts down, the impact will be felt by many more Americans: IRS refund checks won't be issued, toxic waste policing and cleanup will be halted, training of police and border patrol agents in Afghanistan, as well as many foreign intelligence operations will stop, mortgages and federal loans coming to a standstill will block positive economic activity, and much more.

The Baha'i approach is profoundly spiritual while in harmony with the latest in management research: start with clarifying the overarching vision and purpose; allow, appreciate and truly listen to differences of opinion; and engage in honest discussion and decision-making for the sake of the greater good to move forward in unity. All of this is rooted in the most universal of principles: the Golden Rule. In this case we might say it's 'legislate unto others the way you would want legislated unto you.'

Starting with the vision, Baha'u'llah counseled: *"The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established."* Unite around the vision, so that bigger goals -- our peace and security -- can be attained. But it's hard to unite when leaders are outright mean to each other. A recent Harvard study found that 27% of communication by members of Congress is done by taunting.

This approach allows room for disagreement. To reach unity authentically, divergent opinions are voiced, and actually encouraged. The Baha'i Writings counsel: *"The shining spark of truth cometh forth only after the clash of differing opinions."* Further, once a view is put forth to the group, it's no longer 'owned' by the person who expressed it, but by all involved in the consultation. The

Top 10 South Park Episodes About Religion

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In this era of profound political contention, I humbly submit this approach that's as actionable on the national stage as it is in making decisions at work or at home. And, like the Golden Rule, it's the Christian, or Muslim, or Jewish, or Buddhist, or Hindu, or **Baha'i** thing to do.

### *This Blogger's Books from*



Growing Up Global:  
Raising Children to Be At  
Home in the World  
by Homa Sabet Tavangar



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**FGlaysher** 03:25 PM on 4/11/2011  
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"The **Baha'i** approach is profoundly spiritual while in harmony with the latest in management research: start with clarifying the overarching vision and purpose; allow, appreciate and truly listen to differences of opinion; and engage in honest discussion and decision-making for the sake of the greater good to move forward in unity. All of this is rooted in the most universal of principles: the Golden Rule."

That's what all fascists thinks and say while behaving the way the Wilmette Baha'is did by suing THREE other **Baha'i** denominations in the US **Federal** Courts from 2006 to late last year, 2010.

The 7th Circuit Court documents and Opinion are online for anyone who wants to read about the "actual" behavior of the "spiritual" religion Ms. Sabet imagines has something to teach the US **Government**. The US Government's Courts understand the Wilmette Baha'is very well

Opinion in case# 08-2306, Judge Sykes:  
"When a district judge takes sides in a religious schism, purports to decide matters of spiritual succession, and excludes dissenters from using the name, symbols, and marks of the faith (as distinct from the name and marks of a church) [boldface added], the First Amendment line appears to have been crossed."  
<http://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=2306>

No Golden Rule demonstrated by the supposed "**Baha'i** approach."

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**Abdul-Halim Vazquez** 03:27 PM on 4/09/2011  
9 Fans

If you really want the Congress to move towards something like the Bahai Consultation process you need to get away from the two party system. People are elected as members of one party or another because the voters want to nudge the country in a particular direction. But then the elected representatives risk losing their jobs if they don't stay faithful to the party line.

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Opinion in case# 08-2306, Judge Sykes:

"When a district judge takes sides in a religious schism, purports to decide matters of spiritual succession, and excludes dissenters from using the name, symbols, and marks of the faith (as distinct from the name and marks of a church) [boldface added], the First Amendment line appears to have been crossed."

<https://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=2306>

Here's my response to Homa Sabet Tavangar's Huffington Post of [In Unity Is Our Security: Baha'i Wisdom For Violent Times](#) Posted January 10, 2011 | 08:33 PM (EST)

What is Homa Sabet Tavangar actually saying in this post? Carefully consider the reasoning she presents here regarding the murder of Pakistan's governor in the province of Punjab, Salman Taseer, and the shooting of U.S. Representative Gabrielle Giffords in Tucson, Arizona, with 6 others killed. The solution to such violence in her opinion, she implies, by asking,

"How many wake-up calls do we need before we rethink our commitment to bringing opposing viewpoints together for the common good, so that differences don't spur violence?"

That's her key sentence. She just slips that into a lot of other cuddly sounding lovey-dovey.

Note "rethinking," i.e., \*changing\* our thinking or belief that "bringing opposing viewpoints together for the common good" needs to be done; she's advocating no longer doing that. Another words, not have people who hold various opinions talking or debating together. Hold that thought. Notice the next implication, that "differences" produce, yes, produce violence. So, in her reasoning, or the reasoning she's using here, "differences" in opinions, when brought together inevitably bring about violence. Solution, apparently, everyone should think the way she does. Conveniently, her understanding or interpretation of the Baha'i found Baha'u'llah supplies the opinions everyone needs. Just accept her interpretation of them, and we'll have peace on earth.

How does the Baha'i Faith work in reality? Meaning, the \*real\* world? Fortunately, the Wilmette Baha'i organization has given the world a demonstration of how it would treat \*differences\* in opinion if it ever obtained the theocratic control its interpretation of Baha'u'llah's leads it to believe it should have. From 2006 through 2010, the Wilmette, Illinois organization sued in the US Federal Courts three other small Baha'i denominations, essentially seeking to destroy them.

The 7th Circuit Court of Appeals oral argument and Opinion are online for anyone who wants to listen to and read about the \*actual\* behavior of the Baha'i interpretation that Homa Sabet Tavangar presents in such glowing terms. The US Government's Courts understand the Wilmette Baha'is very well, since it rule THREE times against them:

Opinion in case# 08-2306, Judge Sykes:

"When a district judge takes sides in a religious schism, purports to decide matters of spiritual succession-, and excludes dissenters from using the name, symbols, and marks of the faith (as distinct from the name and marks of a church) [boldface added], the First Amendment line appears to have been crossed."

<https://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=23>

Perhaps Homa Sabet Tavangar should consider her own advice and that of Baha'u'llah: "He taught that if religion causes tyranny, injustice or hostility, "the absence of religion would be preferable."

Historically speaking, suppressing religious freedom and conscience is a recipe for tyranny and violence, not peace and love, as the actual actions of the Baha'i organization clearly demonstrate. Anyone can further substantiate that for themselves bygoogling "Baha'i censorship."

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[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

## Abdul-Baha's Tablet of a Thousand Verses:

"In the religion of God, there is no practice of declaring believers to be morally corrupt (**tafsiq**) or of declaring them not believers (**takfir**), nor is debasing or showing contempt for others permitted."

[Majmu' ih-'i Makatib](#), INBA Private Printing Volume 59 (Tehran: National Baha'i Archives, 1978; digitally reprinted, East Lansing, Mi.: H-Bahai, 2000), pp. 340. Tr. [Juan Cole](#).

Outside observers should be especially careful and alert for...

**Hikmat & Taqiyya** (taqqiya, taqiya, taqiyyih), "wisdom," deception, dissimulation, key Baha'i concepts  
\*\*\*\*\*

**Baha'i Takfir**, denunciation of people as infidels, apostates, non-believers, commonly known to Baha'is as "**Shunning**"  
**Essential Reading \*\*\*\*\***  
See also the comments by a

"What among human endeavours can be nobler or more useful than the protection of human liberty?"  
—John Milton

"The shining spark of truth cometh forth only after the clash of differing opinions." —Abdul-Baha

"The **conscience** of man is sacred and to be respected."  
—Abdul-Baha

"Refuse to set up once again a sect similar to that of the Shi'is."  
—Baha'u'llah

**Newcomers > Essential Readings in Red**

"Mr. Glaysher, in my view, is taking some positive steps to resolve some serious issues in the Baha'i community. Because there are seven million Haifa/Wilmette Baha'is does not make them right or genuine Baha'is. It simply means that they are a large organization. And I emphasize the word "organization." While it is the main source of teaching, it is also an organization that has hurt a lot of people with authoritarian actions, and it has put a damper on honest scholarship unless it agrees with its policies. It is the only religion I know that has a "protection committee" and that spies on alleged dissidents. What are you Baha'is (I assume you are Baha'i) afraid of? What do you need protection from? The Faith widely claims "oneness and unity." There is none. There have been conflicts since the Faith began. This is shameful for a Faith that boasts unity. Fact is, it is a "party line" religion where to be a good Baha'i is to go along and keep your mouth shut. I have loved the Faith, but with its conflicts, I've been tempted to chuck the whole thing. But I've not been able to do that because in spite of them, there is a glitter of truth in it. And believe me, that "truth" is not the organization, but it is in the Faith self. You can't organize or legislate a faith, and, certainly, Haifa/Wilmette does not own it (even though they think they do). **The Faith needs a total overhaul. It has forgotten what the real Faith is.**" --Joel Bjorling, comment #4 (Dec 14, 2014) on *The Universal Principles of the Reform Bahai Faith*, [A new view of the baha'i faith](#).



FG  
Tiananmen  
Square, 1994

**N.B. Please rely on my own books and publications as representative of my views. Since at least 1996, I have been a critic of the fanaticism of the Baha'i Faith, a Scientology-like criminal cult, based on Iranian Shiite millennialism and a fraudulent will and testament, which is attempting to create a global theocracy by deceiving and brainwashing its unsuspecting members into a false version of**



dozen people  
about  
**The Baha'i  
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[Baha'u'llah's  
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"The light of  
men is [Justice](#).  
Quench it not  
with the  
contrary winds  
of [oppression  
and tyranny](#)." —  
Baha'u'llah

"According to  
the direct and  
sacred  
command of  
God we are  
forbidden to  
utter [slander](#)." —  
Abdul-Baha

**Google Site  
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at Bottom of  
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connect,  
remove the "s"  
in "https://" to  
access it.**

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[Interfaith Forums](#),  
**Abdul-Baha's 1912  
Authentic Covenant  
\*\*\***  
[Soulpancake \\*\\*\\*](#)  
[Huffington Post](#)  
[Reform Bahai Faith  
Forum](#)

## **Abdul-Baha's 1912 Authentic Covenant**

### **An Analysis of Abdul-Baha's 1912 Authentic Covenant**

Dr. C. Ainsworth Mitchell, British Museum  
document expert, in 1930, judged the  
supposed 1921 will and testament of Abdul-  
Baha fraudulent:

**"That is to say, the writing does not agree  
with the hypothesis that it was all written by  
one person.... A minute comparison of the  
authenticated writing [of Abdul-Baha] with  
the writing on every page of the alleged  
will....has failed to detect in any part of the  
will the characteristics of the writing of  
Abdul Baha."**

**FROM The Certified Copy of his Report at the  
Library of Congress:**

**"Report on the Writing Shown on the  
Photographs of the Alleged Will of Abdul-  
Baha." \*\*\*\*\***

[Comments on Dr. C. Ainsworth Mitchell's Report](#)

Ruth White, [EXCERPTS](#) *Is The Bahai Organization  
the Enemy of the Bahai Religion?* 1929. Discusses  
the unauthentic will of Abdul-Baha. The foremost  
forensic expert of the British Museum, Dr. C.  
Ainsworth Mitchell, judged it a fraud in 1929. For  
further details, see Ruth White's *Bahai Leads Out  
of the Labyrinth*. New York : Universal Publishing,  
1944.

[Ruth White Collection Deposited with Library of  
Congress, 1930](#)

Mirza Ahmad Sohrab, [EXCERPTS](#) from *Broken  
Silence: The Story of Today's Struggle for  
Religious Freedom*, 1940 Lawsuit

Julie Chanler, [EXCERPTS](#) *From Gaslight to Dawn:  
An Autobiography*. The New History Foundation,  
1956.

**U. S. Federal Courts Rule \*Three Times\*  
against Wilmette, Haifan Baha'is:  
November 23, 2010 (2)**

**Seventh Circuit Court of Appeals rules  
against Haifan Baha'is of Wilmette,  
Illinois**

Court Opinion as a [PDF from this website](#).  
[Related Newspaper Articles - Opinion of US 7th  
Circuit Court of Appeals](#), Case No. 08-2306

[Opinion](#), Judge Sykes, p 14-15: "Considered in  
light of these First Amendment limitations on the  
court's authority, certain aspects of the 1966  
injunction are troubling. The decree declares that  
"there is only one Baha'i Faith," that Shoghi  
Effendi was its last Guardian and none has come  
since, and the National Spiritual Assembly was

its history and  
then using  
them to carry  
out Baha'i  
jihads against  
dissenters and  
critics.

**I've been  
stalked,  
harassed, and  
misrepresented,  
on and offline,  
by fanatical  
Haifan Baha'is  
and Iranian  
Shiite and  
other Muslims  
for over a  
decade and a  
half, some of  
the latter  
frequently anti-  
semites, as  
well as possibly  
other religious  
fanatics,  
posting to the  
Internet false  
information  
and mashups  
intended to  
libel and  
discredit me.**

By attempting to  
destroy all other  
Baha'i  
denominations  
through various  
methods  
characteristic of  
the worst in  
Islam, Haifan  
Baha'is think  
they can  
maintain their  
claim since 1921  
that they alone  
constitute the  
Baha'i Faith. As  
Professor Juan  
Cole writes in his  
book *Modernity  
and the  
Millennium*,  
Columbia  
University Press  
(1998), the  
Baha'i  
administration  
has increasingly  
come under the

## Compare Baha'i Tactics to

[Communist Cadre](#) or [The Modern Inquisition of Catholicism](#)

## Links of Conscience

[Dale Grider's Fireside Letters](#)  
[Christian Critiques on Google](#)  
[Ontario Consultants on Religious Tolerance](#)  
[Juan Cole's Talisman Archives](#)  
[H-Net H-Bahai Censored](#)  
[Dialogue: A Bahai Magazine](#)  
[Talisman9 Censored](#)

## Archives

[Talk.Religion.Bahai](#)  
[BahaiCensorship](#)  
[Download this site!](#)  
150meg. [Details](#)  
[Google News Server](#)  
[Bahai Faith](#)  
[WayBackMachine](#)

## Bahai Censorship

[CAUTION -- Non-bahais & Newcomers -- Psychological War Zone](#)

[Especially on Soc.Religion.Bahai](#)  
[Dmoz & Google Directories](#)  
[Wikipedia Censored by Baha'is](#)  
[BCCA](#),  
[BahaiApologetics](#)  
[Why I Don't Respond to Bahai Fundamentalists](#)  
4/2001

"If he exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praiseworthy...." -- Abdul-Baha, SAQ, 215  
[Psalm 35](#)

## Baha'i Hate Mail, AOL, Etc

[Hate Mail](#)  
[AOL - bahai Censorship](#)  
[Susan Maneck - Bahai Scholar](#)

## Ex-Bahais, Recovery &

its representative and "highest authority" in the United States and was "entitled to exclusive use of the marks and symbols of the Faith," including the exclusive use of the word "Bahá'í." Declarations of this sort push the boundaries of the court's authority under Kedroff and Presbyterian Church. In church property disputes (trademark suits obviously qualify), the First Amendment limits the sphere in which civil courts may operate. **When a district judge takes sides in a religious schism, purports to decide matters of spiritual succession, and excludes dissenters from using the name, symbols, and marks of the faith (as distinct from the name and marks of a church), the First Amendment line appears to have been crossed**" (boldface added).

**December 7, 2010 (3)** - [Wilmette-Haifan Baha'i NSA Petitions for Rehearing to 7th Circuit Court of Appeals](#) Denied by the Court on December 29, 2010

**May 18, 2009.** [The Chicago Tribune Baha'i rift: Baha'is upset with Orthodox Baha'i Faith](#)  
[Comments posted to Chicago Tribune Forum.](#)

**February 20, 2009 - 3-minute Mp3 Recording - Oral Argument**  
[7th Circuit Court of Appeals Judges hammer NSA's attorney](#)  
**Judge Diane S. Sykes: "Clearly raises some Constitutional concerns"**

**April 23, 2008 (1)** - [Judge Amy St Eve, US District Court of Northern Illinois rules against Haifan Baha'i Lawsuit filed in 2006 against Orthodox Baha'is, other Denominations](#)

**March 8, 2007** + [Reform Bahai Faith Amici Curiae Letters to Judge Amy St Eve](#)

**[Blog > Baha'i Faith & 7th Circuit Court of Appeals](#)**

[9 Bahai Denominations](#)

**"The Wilmette NSA remains a threat to the First Amendment** unless it gives up its mania for squelching the religious freedoms of those who disagree with it. It is my hope and wish that the Wilmette NSA will finally realize that you cannot enforce unity with a court order. The NSA simply must tolerate the existence of other groups of Bahá'í at least in the United States or it runs the risk of forever ruining the name of the Faith making synonymous the word "Bahá'í" with an "enemy of freedom of speech and religion." -- **Jeffery Goldberg, Lawyer.** [Personal Reflections on the Baha'i lawsuits in US Federal Courts 2006-2010.](#) April 29, 2011

**[Baha'is in My Backyard - Full Interview of FG, October 18, 2004, by the Israeli Belfilms.](#)** 2.4 hours.

control of fundamentalists, **"stressing scriptural literalism... theocracy, censorship, intellectual intolerance, and denying key democratic values"** (196).

**Question? Ask me at**  
[AllExperts.com](#)

**Desultory comments on**  
[Huffington Post](#)

## Reform Bahai Faith

[ReformBahai.org](#)  
[Speakers Corner, London, UK](#)

## FORUM:

[Reform Bahai Faith Forum](#)

[Universal Religion](#),  
Jenabe Fazel  
Mazandarani

**"Check for yourselves: during the last ten, twenty or thirty years, has rational argument ever been used against any dissident? No, never, because no such arguments exist. They always reply with curses and slander. Such was the 'answer' to Sakharov. And just as empty was the 'answer' to Heinrich Boll..."**  
--[Solzhenitsyn](#),

## Support, Etc.

[Ex-Bahais Explain Why...](#)  
[How Cults Work.Com](#)  
[Cult 101: Checklist](#)  
[Cult Information Centre](#)  
\*\* [www.factnet.org](http://www.factnet.org)  
\*\*

## Religious Freedom, Liberty, Conscience

[History of Inquisition in Spain, Juan Antonio Llorente](#)  
[Pierre Bayle, Dictionnaire](#)  
[Martin Luther, Concerning Christian Liberty](#)  
[John Milton's Areopagitica](#)  
[John Locke, A Letter Concerning Toleration](#)  
[Roger Williams](#)  
[John Winthrop - Liberty](#)  
[Salem Village Witchcraft Victims' Memorial](#)  
[William Penn - Conscience](#)  
[Virginia Bill of Rights 1776](#)  
[Jefferson's Statute for Religious Freedom](#)  
[James Madison, Remonstrance](#)  
[First Amendment Proclaim LIBERTY throughout all the Land unto all the Inhabitants thereof](#)  
[Lev. XXV X](#)  
[The Jesuits, Jules Michelet 1848](#)  
[Freedom is a Light for which Many Men have Died in Darkness](#)  
[Universal Declaration of Human Rights Article 18](#)  
[Inter-Parliamentary Union](#)  
[International Association for Religious Freedom](#)  
[International Coalition for Religious Freedom](#)  
[The Religious Freedom Page](#)  
[Acton Institute](#)  
[A HISTORY OF FREEDOM OF THOUGHT](#)  
[Amnesty International](#)

## DMOZ Bahai Directory

[Search Bahai on Google](#)



Given the US Federal Court decisions ruling three times against the Haifan Baha'i denomination in 2008 to 2010, I believe it is the right moment to make available this full interview for people researching the Bahai Faith.

**Transcript of key passages regarding the "Fraud Shop,"** demonstrating the concern of Israelis about who is truly in control of the Baha'i Faith in Israel and where the vast sums of money are coming from for the massive construction projects on Mt Carmel, Haifa, Israel, which is to say, Shiia and/or perhaps Sunni fanatics whose antisemiticism is reflected in the ban on teaching the Baha'i Faith in Israel; **Baha'u'llah's universal teachings coopted into a multi-generational form of Islamic dawah or call to become Muslim** that Westerners especially fail to perceive and understand; ultimately furthering the goal of subjugation of non-Mulisms, around the world, into **dhimmitude**--which most emphatically was not Abdul-Baha's open and universal interpretation of Baha'u'llah's teachings for the modern world, highly analogous to the open, universal respect for all religions and viewpoints that has evolved in pluralistic democracies around the world, Abdul-Baha's "spiritual democracy."

**Shunning > Essential Reading \*\*\*\*\***  
**The Baha'i Technique - Slander & Shunning**  
**Essential Reading \*\*\*\*\***  
**Steven Scholl - "Why I voluntarily left the religion" - Shunning of Family**  
**Alison Marshall - "How the Baha'i administration behaves"**  
**Individual Conscience": "A Dangerous Delusion from Christianity"**9/23/2001 Doug Martin, uhj member

## Professor Juan Cole Surveys Bahai Censorship

Richard P. Mitchell Collegiate Professor of History at the University of Michigan

[Brief Quotations - Professor Juan Cole](#) **Menu - Selected Messages**  
[Biography of Juan Cole](#) on his blog (search keyword "Baha'i" ), for his criticism of "the secretive and duplicitous leadership," among other things.  
**"Counselor" Birkland Calls Cole in the Night 1996**

**"Fundamentalism in the Contemporary U.S. Baha'i Community"** RSR 2002  
**"The Baha'i Faith in America as Panopticon, 1963-1997"** JSSR 1998  
**"Abdul-Baha's 'Treatise on Leadership'"** May, 1998 (separation of church & state)  
**"Race, Immorality and Money in the American Baha'i Community [LA]"** Religion 2000  
In "The Evolution of Charismatic Authority in the Baha'i Faith (1863-1921)," in Robert Gleave, ed., **Religion and Society in Qajar Iran** (London: RoutledgeCurzon, 2005), pp. 311-345. [Important article not available online.], Cole writes, "This tying of wealth to charisma was to be crucial for the fortunes of the religion" (314).

## The Oak and the Calf

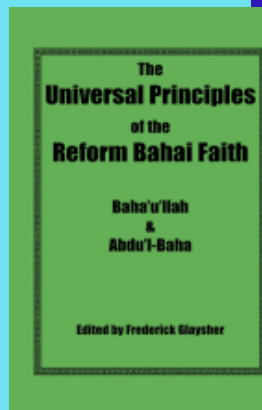
### Expertise

As one of the people extensively harassed both on and offline, since as early as 1996, by fanatical Wilmette-Haifan Baha'is and Muslims, including being tracked, slandered, and misrepresented across the Internet, I bring a unique experience and perspective to all things Bahai. Since 1976 I've been a member of the Reform Bahai Faith, a universal, unorganized form of religion that respects the essential truths of all of the great religions and wisdom traditions. I have published in the Bahai journal World Order, and served in several Bahai communities throughout the United States. Having read extensively in the Bahai writings for over forty years and having had university coursework in Biblical and Islamic religious studies and theology, I can address issues of cultural, historical, and

[Various Websites on the Bahai Faith](#)

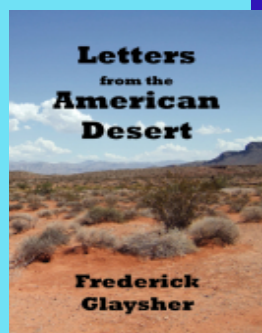
## **Essential Books**

[Reform Bahai Press](#)



### **The Universal Principles of the Reform Bahai Faith.** [Hardcover and Kindle. ePub.](#)

Baha'u'llah & Abdul-Baha. 148 pages. With a new Introduction and the original 1912 Foreword. Reform Bahai Press, 2008. 148 pages. The Universal Principles of the Reform Bahai Faith collects many of the early writings of Baha'u'llah and Abdul-Baha, published in the West, seeking to restore and preserve their vision of the oneness of God, humanity, and all religions.



### **Letters from the American Desert: Signposts of a**

"Baha'ullah was committed to a separation of religion and state, and renounced any theocratic claims on the civil government by himself or his religion, saying, he only desired the hearts of men" (317). Speaking of Abdul-Baha, Cole states, "...His first major work to be published after Baha'u'llah's death, his *Treatise on Leadership*. There he explained that leadership is of two sorts, worldly and spiritual. Spiritual leaders 'have no relationship to corporeal concerns, affairs of political leadership, worldly matters'. He added, 'These latter souls have nothing to do with affairs of civil leadership, nor do they seek to interfere in them. Thus, in this most great cycle of the maturity and adulthood of the world, this matter has been put into the text of the divine Book as one might put lead into the structure of a building.' He was emphatic that the 'function of the religious leaders' is only to attend to spiritual matters, and that whenever such leaders have 'intervened in the world of political leadership it was has resulted in disaster" (323). Later Cole quotes Abdul-Baha teaching, "'In the religion of God, he asserted, 'there is no practice of declaring believers to be morally corrupt (**tafsiq**) or of declaring them not believers (**takfir**), nor is debasing or showing contempt for others permitted' (331, cf. 332-333 for more details on "shunning" )." "Baha'u'llah believed that true discourse (bayan) would always win out, and although he counselled against close association with the ungodly, he never developed a system of shunning" (333). "Once established, shunning became a tool for later leaders with implications far beyond the Muhammad Ali schism, and was used to control and manipulate adherents with regard to issues of personal conscience and even sometimes choice of place of residence! A suspicion of non-conformity, a demand for blind obedience [**taqlid**], and a concern with being constantly 'firm in the covenant' came to characterize important elements of the community over time" (333). "Still, Abdul-Baha continued to respect individual conscience and individual contributions that acknowledged his authority, and in his talks in the US he often spoke with fervent admiration of rights, liberty and parliamentary democracy" (339). "The dispute over the succession to Baha'ullah demonstrated the instability of the system of authority he created" (340). It can not be overemphasized that the role of the "Baha'i merchant clans" is insightfully discussed.

See Juan Cole on [New Orthodoxy of Baha'i Faith](#) 2005

[Dr. Linda Walbridge, Obituary](#), 2002, by Juan Cole; Selection of her Talisman posts

["Reply of Juan Cole to Peter Khan Talk in New Zealand of June, 2000"](#)

**>>>Ratcheting further and further toward being similar to Scientology** 1999.

**>>>Juan Cole On Baha'i Takfir** Declaring people infidels, apostates, non-believers.

[Cole mentions on his blog](#) that he was **"forced out of the community in 1996 by**

spiritual importance to members of the unorganized Reform Bahai Faith and other interested people of various religious and secular outlook. I no longer address questions directly related to the several other Baha'i denominations. I will not dignify antisemitism with a response.

### **Experience**

I'm especially able to discuss the role of Iranian Shiite "takfir" in Baha'i circles, the identification and denunciation of "infidels" and "apostates," having witnessed its fanatical, pernicious use against countless victims on and offline, in the USA and elsewhere. As a member of the Reform Bahai Faith, I have been intimately involved in the issues of free speech and conscience within the Bahai Faith since 1996, if not longer. Most American Baha'is are naively uninformed about these issues, if not deceived and brainwashed into a cult-like and mindless acceptance of a



## Journey, A Vision.

[Hardcover](#),  
[Kindle](#), [ePub](#).

Twenty years in the making, Glaysher reflects on the cultural, political, and religious history of Western and non-Western civilizations, pondering the dilemmas of postmodernity, in a compelling struggle for spiritual knowledge and truth. In what is a highly autobiographical work, fully cognizant of the relativism and nihilism of modern life, Glaysher finds a deeper meaning and purpose in the universal Vision of Baha'u'llah, as expressed in the Reform Bahai Faith.

Confronting the antinomies of the soul, grounded in the dialectic, Glaysher charts a path beyond the postmodern desert. Alluding extensively to Martin Luther and W. B. Yeats at All Souls Chapel, "metaphors for poetry," from Yeats's book *A Vision*, Glaysher invites Reform Bahais and others to consider the

fundamentalist elements in the leadership, who try to impose censorship and conformity on vocal intellectuals.... The more fundamentalist side of the religion is usually hidden from outsiders and new believers, and is probably more pronounced in the US than in the UK anyway."

"A weird Baha'i sub-cult has arisen. It **structurally resembles al-Qaida**." Juan Cole 2002

### What the Haifan Baha'i Faith shares with Scientology, (but from Iranian Shiism):

#### "THE basic core belief in Scientology that is cult-like and dangerous:

Scientologists believe that Scientology is *vital to themselves, mankind and the universe* and its success, here on earth, right now, is more important than ANYTHING."

"...Scientology's extreme polycys on its importance makes it vilify its critics to the point that it figuratively blinds its members. ANY complaints, no matter how legitimate, are seen as "attacks" in the eyes of its members."

"...Naysayers are officially labeled a "Suppressive Person" or "SP" for short. [**"covenant breaker," "apostate," in Baha'i.**] They are not to be associated with and members who are connected to them are threatened with the same label unless they agree to disconnect from them. This has destroyed many, many families." [**and in Baha'i, where husbands and wives are forced to divorce their spouse or they will be considered a "covenant breaker."**] [More on Scientology...](#)

### Abdul-Baha - Select Quotations

"These are effectual and sufficient proofs that the [conscience](#) of man is sacred and to be respected; and that [liberty](#) thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world. Moreover, if interrogation of conscience, which is one of the private possessions of the heart and the soul, take place in this world, what further recompense remains for man in the court of divine [justice](#) at the day of general resurrection? Convictions and ideas are within the scope of the comprehension of the King of kings, not of kings; and soul and conscience are between the fingers of control of the Lord of hearts, not of [His] servants. So in the world of existence two persons unanimous in all grades [of thought] and all beliefs cannot be found." —Abdul-Baha, [A Traveler's Narrative](#), 91.

"This is a goodly temple and congregation, for--praise be to God!--this is a house of worship [Central Congregational Church in Brooklyn on 16

distorted version of its history, "taqlid," which Baha'u'llah had explicitly "Removed from the Book."

### Publications

I am also the editor or author of two books on the Bahai teachings. [The Universal Principles of the Reform Bahai Faith](#). Baha'u'llah & Abdu'l-Baha. With a new Introduction and the original 1912 Foreword.

Hardcover: ISBN: 9780967042138  
148 pages.  
Reform Bahai Press, 2008.  
[Letters from the American Desert: Signposts of a Journey, A Vision](#). ISBN: 9780967042114.

Preface. 172 pages. 2008.  
Glaysher finds a deeper meaning and purpose for the individual and the world community in the writings and global vision of Baha'u'llah, as expressed in the Reform Bahai Faith. Glaysher invites readers to consider the implications of the universal, moderate form of the Bahai Teachings as interpreted by Abdu'l-Baha, Baha'u'llah's son, who had spoken throughout the

example of the global, universal, moderate form of the Bahai Teachings as interpreted by Abdul-Baha, Baha'u'llah's son, who had spoken throughout the West in Europe, England, and the United States from 1911 to 1913. Abdul-Baha's message of the oneness of God, all religions, and humankind holds out a new hope and peaceful Vision for a world in spiritual and global crisis. Far from a theocracy, the Reform Bahai Faith envisions a modest separation of church and state, as the will of God, in an unorganized religion, a universal synthesis of all spiritual and wisdom traditions, in harmony and balance with universal peace, in a global age of pluralism, where religious belief is a distinctive mark of the individual, not collective, communal identity.

[Religion News Service](#) By IRA RIFKIN, 1997.

June 1912] wherein [conscientious opinion](#) has free sway. Every religion and every religious aspiration may be freely voiced and expressed here. Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in a democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When [freedom of conscience, liberty of thought and right of speech](#) prevail--that is to say, when every man according to his own idealization may give expression to his beliefs--development and growth are inevitable. Therefore, this is a blessed church because its pulpit is open to every religion, the ideals of which may be set forth with openness and freedom." —Abdul-Baha, *The Promulgation of Universal Peace*, 197.

### **Baha'i Harassment and Persecution of Other Bahais**

[LA Study Class and origins of conflict \(1970\)](#)

2/4/2001 Karen Bacquet

[LA Study Class Documents and Newsletter](#) 1976-83

[Censorship of Salmani's Memoirs by the Baha'i Authorities](#) re Kalimat Press 1982

**"A Modest Proposal"** 1987 David Langness  
\*\*\*\*

["The Service of Women"](#) 1988 Several authors  
[Abbas Amanat](#), *Resurrection and Renewal*, 1989.  
Denis MacEoin, [Crisis in Babi and Baha'i Studies](#) Bulletin, (British Society for Middle Eastern Studies), Vol. 17, No. 1 (1990), pp. 55-61.  
Denis MacEoin, [A Few Words in Response to Cole's 'Reply to MacEoin.'](#) British Journal of Middle Eastern Studies, Vol. 18, No. 1 (1991), pp. 86-87.

[\[Bahai\] "Psychiatrist cuts deal on sex assault charges"](#) 4/94 re Dr. Danesh

[The Majnun Post](#) 2/7/96 (On talisman) John Walbridge

[The Pickering Tape](#) 4/96

**"Crisis of Faith"** 5/15/96 Steven Scholl \*\*\*\*  
[Letter: Stephen Birkland, Continental Board of Counsellors](#) 7/16/96

["Baha'i Leaders Vexed by On-Line Critics"](#) Winter 1997 K. Paul Johnson

[The suppression of Dialogue Magazine](#) 1997 Steven Scholl

["Critics chafe at Baha'i conservatism"](#) IRA RIFKIN 2/27/1997, Religion News Service  
[Mark Towfig's NO Vote Campaign on BCCA mailing lists](#) 3/12/97

[uhj expulsion of Michael McKenny from the Bahai faith](#) 7/97 Michael McKenny

[BCCA Collusion Suppressing talk.religion.bahai](#) Fall 1997

West in Europe, England, and the United States from 1911 to 1913. Abdul-Baha's message of the oneness of God, all religions, and humankind holds out a new hope and vision for a world in spiritual and global crisis. Far from a theocracy, the Reform Bahai Faith envisions a separation of church and state as the will of God, in harmony and balance with universal peace, in a global age of permanent pluralism, in a world of multiplicity, where religion is a reflection of individual distinctiveness, not of communal identity.

### **Education**

MA, University of Michigan, English, 1981  
BGS, University of Michigan, English, Biblical Studies, Islam, 1980  
Illinois State University, All But Dissertation, English, Rhetoric. 1983- 1986. Ten years teaching, at the university and college level, English, Rhetoric, American literature, non-Western literature, World Religions, and other courses.

"Critics chafe at Baha'i conservatism."  
 "According to the critics, the National Spiritual Assembly (NSA), which oversees the American Baha'i movement, is dominated by a tight-knit group of authoritarian officials who keep the lid on free expression by threatening dissidents with excommunication and by manipulating the process by which NSA members are elected."

The Chicago Tribune, May 18, 2009. "Baha'i rift: Baha'is upset with Orthodox Baha'i Faith."  
 "[Haifan Baha'is] contend that...the Orthodox Baha'i Faith can't call themselves Baha'i or use one of its key symbols without violating trademark law.... ...the case could set a precedent for settling religious schisms, doctrinal disputes and claims to truth."

The Chicago Tribune, November 23, 2010. "Judge: Baha'i believers can call

Susan Maneck's NO Vote Campaign on AOL 12/7/98  
Ex-Bahai - NSA warns Australian Bahais 11/4/97 Nima Hazini  
Baha'i Encyclopedia hijacked by Farzam Arbab 2/17/1999  
To LSA of Arlington, Massachusetts March 21, 1999 Jenifer Tidwell  
Dismissal of NSA Member Judge James F. Nelson... April 1999 Juan Cole  
Full Text of UHJ's Letter of April 7, 1999  
"Commentary" on UHJ's "outburst of vehement ignorance" 6//6/99 Juan Cole  
My case - a letter to my friends 7/28/99 Terry Culhane  
uhj to Anthony A. Lee, editor of Kalimat Press re Cole's book Cf Cole below 8/99  
Juan Cole Responds to the uhj's Backbiting Campaign Cf Kalimat above 8/99  
Brief History of Douglas Martin, member, uhj 1/31/2000 Juan Cole  
How "Review" acts as Censorship 3/28/2000 Alison Marshall re Bahai World  
"Removed your Name from Membership Rolls" 3/29/2000 Alison Marshall  
My experience as a member of the Baha'i Faith 2001 Dennis named deleted  
New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001 Deborah Buchhorn  
New Mexico LAWSUIT - Response to Motion to Dismiss 5/2001 Yorgos D. Marinakis, Attorney  
New Mexico LAWSUIT - Attorney's Statement 5/26/2001 Yorgos D. Marinakis, Attorney  
New Mexico LAWSUIT - Amicus Curiae 7/13/2001  
"Enemies Within: Conflict and Control in the Baha'i Community" 2001 Karen Bacquet *Cultic Studies Journal*  
Denis MacEoin Reviews Making the Crooked Straight H-Bahai, 2001  
Review of i baha'i by Margit Warburg. Turin, Italy, 2001. Daniela Pinna  
bahai faith & its Influence on the United Nations 5/2002  
Hoda Mahmoudi's program on the Iranian TV Network (NITV) Nima Hazini 8/30/2002+  
Obituary for Linda Walbridge by Juan Cole 12/10/2002  
EVIDENCE grows... Dr. David Kelly & the Baha'i Faith > Bahai in Politics  
Talisman9 "Moderator" Steve Marshall - "Baby Torturer" summer 2004  
Bahai institutions DRIVING people out - Maneck's "get over it" - i.e., injustice of uhj 9/17/03; 12/2005  
False Membership Statistics for US Baha'i community, India, & elsewhere  
BANK FRAUD: Baha'i technique of loan application, false, inflated statistics to qualify for loans 5/2005  
BCCA (Bahai Computer and Communication Association) long history of censoring Baha'is on the Internet  
The Baha'i Cadre System, EXCERPTS Randy Burns 2005  
The Modern Inquisition: Seven Prominent

## Awards and Honors

A Fulbright-Hays scholar to China in 1994, I studied at Beijing University, the Buddhist Mogao Caves on the old Silk Road, and elsewhere in China, including Hong Kong and the Academia Sinica in Taiwan. While a National Endowment for the Humanities scholar in 1995 on India, I further explored the conflicts between the traditional regional civilizations of Islamic and Hindu cultures and modernity. I have been an outspoken advocate of the United Nations, an accredited participant at the UN Millennium Forum (2000), and attended the UNA Members Day 2012 on the Millennium Development Goals, held in the General Assembly Hall.

## Cultural Context

### John Milton, *Paradise Lost*, Book XII

Wolves shall succeed for teachers, grievous wolves,  
 Who all the sacred mysteries of Heaven  
 To their own vile advantages shall turn  
 Of lucre and ambition;  
 and the truth  
 With superstitions and

themselves Baha'i." "...the judges criticized the ruling from more than four decades ago as wrongfully trying to resolve a question of religious authority...."

[The Chicago Tribune, November 25, 2010.](#) "Federal appeals court rules in favor of splinter Baha'i group."

"Adherents of the Orthodox Baha'i Faith...believe the mainstream Baha'i Faith...has strayed from the religion's original teachings."

"We're the true faith. That's what we would say," [lawyer Goldberg]. "That has to be decided in the hearts and minds of the Baha'i, not by a secular court order."

### Early Reform Bahais

"Censorship is not wanted anywhere, especially in the Bahai Cause; and if we allow it to retain the upper hand in the great movement that has been entrusted to us, we will set ourselves up before the world and in the face of history as false trustees, and as men and women unworthy and unfit to call ourselves Bahais." —Mirza

[Catholics and their Struggles with the Vatican.](#)

2000. Australian former priest Paul Collins.

[Kalimat Press Petition](#) 2006

[Professor Dann May, Phyllis E Bernard](#) Please leave us alone. 2006

[Why I Left....](#) 2-16-07

[Susan Maneck - The Video: Shiite Ideology of Baha'i Fanaticism](#) 2007

[An environment of intellectual repression](#)

September 10, 2007

[Lessons for Christians in the history of the Bahai faith.](#) Adrian Worsfold. Episcopal Café. 2008

[A Response to Moojan Momen's Takfir & Slanderous Vilification](#) FG. *Religion* 38 No 4 2008.

[Challenging apostasy: Responses to Moojan Momen's 'Marginality and Apostasy in the Baha'i Community'](#) Original Online FG, et al.

[Wikipedia Entry > Baha'i Censorship](#) May 21, 2010



### FG | universal house of justice

[To the UHJ - March 31, 1997](#)  
**Essential Reading**

["Please remove my name and address from your mailing list."](#) 1996

[Antinomies 1996 - 2000](#)

[Open Petition for Bahai Reformation](#) 2/ 8/ 2001

[A Bahai in \\*Perfectly\\* Good Standing](#) 11/2001

[Letter to the Editor - O&E Newspapers](#) MODEL

News Release 3/7/2002 circ. 120,000

[uhj message to Iranian baha'is](#) Day of the Covenant 11/26/03

[Letter to a Baha'i Scholar](#) 2-14-04

[The Old Lie](#)

[Scapegoat](#)

[Straw Man](#) 9/14/06

[William Garlington. The Bahai Faith in America.](#) Praeger. 2005. Review.

[Sen McGlinn & FG - A 1996 Conversation, Censored....](#)

[Sen McGlinn, Church and State.](#) Leiden, 2005. Review.

[Letters from the American Desert: Signposts of a Journey, A Vision](#) 2008

[Abdul-Baha's Fraudulent will and testament](#) 2007 \*\*\*\*\*

### Reposts

Other [Reposts](#)

traditions taint,  
Left only in those written records pure,  
Though not but by the Spirit understood.  
Then shall they seek to avail themselves of names,  
Places, and titles, and with these to join  
Secular power; though feigning still to act  
By spiritual, to themselves appropriating  
The Spirit of God, promised alike and given  
To all believers; and, from that pretence,  
Spiritual laws by carnal power shall force  
On every conscience; laws which none shall find  
Left them inrolled, or what the Spirit within  
Shall on the heart engrave. What will they then  
But force the Spirit of Grace itself, and bind  
His consort Liberty? what, but unbuild  
His living temples, built by faith to stand,  
Their own faith, not another's? for, on earth,  
Who against faith and conscience can be heard  
Infallible? yet many will presume:  
Whence heavy persecution shall arise  
On all, who in the worship persevere  
Of spirit and truth; the rest, far greater part,  
Will deem in outward rites and specious forms  
Religion satisfied; Truth shall retire  
Bestuck with slanderous darts, and works of faith  
Rarely be found: So shall the world go on,  
To good malignant, to bad men benign;  
Under her own weight groaning....

"Almighty God hath created the mind free.  
All attempts to influence it by temporal punishments or burthens . . . are a departure from the plan of the holy author of our religion . . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinions in matters of religion." — Thomas Jefferson

"Few things have done more harm than the belief on the part of



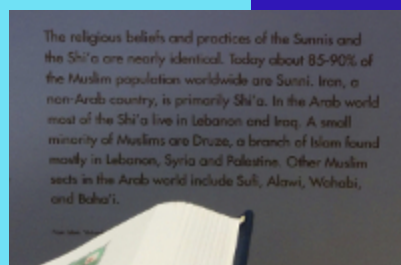
**Ahmad Sohrab.  
Broken Silence.  
The Story of  
Today's Struggle  
for Religious  
Freedom.** New York:  
Universal Publishing,  
1942 (399).  
[EXCERPTS](#)

**Ruth White,  
EXCERPTS The  
Bahai Organization  
the Enemy of the  
Bahai Religion?  
1929.**

**"A minute  
comparison of the  
authenticated  
writing [of Abdul-  
Baha] with the  
writing on every  
page of the alleged  
will....has failed to  
detect in any part  
of the will the  
characteristics of  
the writing of  
Abdul Baha" (Dr. C.  
Ainsworth Mitchell  
quoted in White's  
Bahai Leads Out of  
the Labyrinth. 259.  
New York :  
Universal  
Publishing Co.,  
1944). [Ruth White  
Collection, Library of  
Congress, 1930](#)**

Hermann Zimmer, [A  
FRAUDULENT  
TESTAMENT Devalues  
the Bahai Religion  
Into Political  
Shoghim.](#) 1973. Pdf

"Other Muslim  
sects in the Arab  
world include  
Sufi, Alawi,  
Wahabi, and  
Baha'i." --Arab  
American  
Museum,  
Dearborn,  
Michigan.  
February 13,  
2016. From the  
exhibit, "Three  
Monotheistic  
Religions."



## Talk.Religion.Bahai - Finally Passed on 3rd Vote Jan. 1999 - 218: 63

[Talk.Religion.Bahai > MENU - Passed Jan 10  
1999 - All Related Documents - FAQ  
alt.religion.bahai & talk.religion.bahai FAQ  
\(Frequently Asked Questions\)  
soc.religion.bahai - Brief Quotations  
How to Access \[talk.religion.bahai\]\(#\) &  
\[alt.religion.bahai\]\(#\)](#)

**Disclaimer:** Given Abdul-Baha's respect for the individual's conscience and the frequent lack of it in everyday Bahai life, I must emphasize all ideas and opinions belong to their authors and do not necessarily reflect my views. And given the difficulty of authenticating identity on the Internet, I caution the reader that it is possible that people of ill-will of various opinion, whether Sunni or Shia Muslims and others, opposed to the Bahai teachings, however interpreted, might misrepresent themselves. It is left up to the individual here to make such judgements for him or herself.

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search engine below for this website.**

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individuals or groups (or tribes or states or nations or churches) that he or she or they are in sole possession of the truth: especially about how to live, what to be & do-& that those who differ from them are not merely mistaken, but wicked or mad: & need restraining or suppressing. It is a terrible and dangerous arrogance to believe that you alone are right: have a magical eye which sees the truth: & that others cannot be right if they disagree. ...the first people totalitarians destroy or silence are men of ideas & free minds." —Isaiah Berlin

"I, too, had to face the savage personal attacks by my former comrades that were designed to warn others to remain within the fold." —[David Horowitz](#), *Radical Son*

"The right to search for truth implies also a duty: one must not conceal any part of what one has recognized to be true." —Albert Einstein"

"Unmeasured vituperation employed on the side of the prevailing opinion really does deter people from professing contrary opinions and from listening to those who profess them." —John Stuart Mill, *On Liberty* (51-52).

"Just and moderate governments are everywhere quiet, everywhere safe; but oppression raises ferments and makes men struggle to cast off an uneasy and tyrannical yoke." —John Locke

"In the past Americans have always been dissenters. Americans have never submitted for long to injustice." —Robert Hayden, interview in *World Order*, reprinted in [Collected Prose](#), edited by FG. University of Michigan Press, 1984 (85).

"Men never do evil so completely and cheerfully as when they do it from religious conviction."  
—Pascal, *Penses* #894.

"When a mass movement begins to attract people who are interested in their individual careers, it is a sign that it has passed its vigorous stage; that it is no longer engaged in molding a new world but in possessing and preserving the present. It ceases then to be a movement and becomes an enterprise."  
—Eric Hoffer, *The True Believer*

"[Foul deeds will rise](#),  
Though all the earth o'erwhelm them, to men's eyes." —Hamlet



87,157 on 9/15/2008 Counts homepage only (260,000 + yearly hits) Last Updated July 6, 2017  
[Site Map](#) 600+ pages. [OrdinarySiteMap](#) 150+ megabytes. Bookmark this site!  
Created and maintained since May 8, 1998 by FG. [Contact](#)  
Dedicated to the restoration of Abdul-Baha's respect for free speech and conscience.

CONTACT ME HERE with Baha'i related questions >>>  
[https://en.allexperts.com/q/Bah-2728/indexExp\\_113873.htm](https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm)

# **The Baha'i Faith & Religious Freedom of Conscience**

**Interfaith Forum Bahai UK**

[https://fglaysher.com/bahaicensorship/Interfaith\\_Forums\\_UK.html](https://fglaysher.com/bahaicensorship/Interfaith_Forums_UK.html)

<https://www.interfaith.org/forum/bahai.html>

**For further discussion of Abdul-Baha's 1912 Authentic Covenant, see**

**Questions from Soulpancake Baha'i discussion forum**

[https://fglaysher.com/bahaicensorship/soulpancake\\_bahai.html](https://fglaysher.com/bahaicensorship/soulpancake_bahai.html)

**To access any off-site link on this page, remove in your browser address the "s" in "https"**

Although claiming to be an Interfaith Forum, the UK site demonstrated it was not capable of resisting the manipulation of Haifan Baha'is and possibly fanatical Muslims. Attempts to discuss the Reform Bahai Faith and Abdul-Baha's 1912 Authentic Covenant proved unacceptable, especially to Haifan Baha'is. Three discussion threads were "closed":

The Fraudulent Will and Testament, Covenant

Ruth White

09-19-2011 04:05 AM

by bob x

Abdul-Baha's 1912 Authentic Covenant ( 1 2 3)

Ruth White

09-27-2011 04:19 PM

by I, Brian

Afghan Supreme Court rules Bahai Apostates

Ruth White

09-18-2011 02:48 PM

by I, Brian

My posts are copied and pasted below. I was given no warning, nor the courtesy of a chance to respond, especially to the final messages, essentially parting shots, of other participants, which were allowed to *caricature* me. It should be noted that perhaps quoting Professor Juan Cole on the fanaticism of Haifan Baha'is proved too much for the "moderators."

**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252317-post29.html>

Bob,

With all friendliness, you're the one not listening, nor reading what's presented to you. If you don't want to make the effort, that's fine, but it leaves one at the mercy of Haifan disinformation.

"...back-biting and suspicion." My speculation would be, once one forges a will for one's own benefit, all that left as a defense is to slander Ruth White and the 1600 plus other people who objected and left, as a "besotted woman," "notorious covenant-breakers."

Incidentally, according to "I, Brian," <https://www.interfaith.org/forum/251840-post14.html> "...please note this is an interfaith forum.... This is not about making judgements about specific faiths, trying to extoll one over another, and especially not about trying to diminish any specific faith here."

So my question to you and him is why is he, "I, Brian," you, and others, silent when Lunitik and others have used basically the Iranian Shiite tactics of practicing Islamic "takfir," labeling people "kafir" or infidels, and issuing fatwas, denying the very existence of other Bahais and denominations, all indicative of the worst in the Shiite Islamic heritage of the Baha'i Faith—practices Baha'u'llah specifically repudiated, teaching tolerance of different religious views, largely congruent with modern Western custom. Nothing could be more diametrically opposed to the modern democracy of Western civic and legal order than the jihad the Haifan Baha'is are conducting.

In terms of government, see Abdu'l-Baha's suppressed 'Treatise on Leadership' translated by Juan Cole at [Treatise on Leadership](#) (Suppressed, like Abdul-Baha's 1912 Authentic Covenant, because it contains a vision of the Baha'i Cause utterly different from the theocracy of Shoghi Effendi's clique.)

The "covenant breaker" mentality is clearly exhibited in the following link on Interfaith, which Wil had noticed and remarked on at <https://www.interfaith.org/forum/250807-post71.html> - ...namely [Covenant Breaker website?](#) It's been used in this thread.

Juan Cole, a professor at the University of Michigan, who was driven out of the Haifan Baha'i Faith by its heresy hunters, explains what's involved with the witch hunts quite well:

"Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all).

Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith.

The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall

silent.

With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by \*Baha'is\*, by prominent Baha'is. I have been backbitten by them.

This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just \*talk\* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute."

[Re: Baha'i backbiting 2/23/99](#)

**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252277-post27.html>

Sen McGlinn's not credible for reasons I have explained elsewhere:

Review of Church and State: A Postmodern Political Theology. Sen McGlinn. University of Leiden, 2005.

[The Globe Blog Archive Church and State. Sen McGlinn.](#)

and

Sen McGlinn & FG - A 1996 Conversation, Censored....

[Sen McGlinn & FG - A 1996 Conversation, Censored...](#)

As in the past, none of his arguments in the cited passage holds water. Like the Haifan Baha'is after the false will and testament was supposedly pieced together, conveniently "hidden underground," the Covenant, throughout the Star of the West and all early Bahai publications, does not refer to the bogus document, but the publicly delivered, repeatedly published, Address Upon the Covenant of 1912, which is emphatically not an "announcement" of the fraudulent will, an anachronistic subterfuge if there ever was one.

Hearsay and falsehood have long been the Haifan Baha'i way of "proving" its specious creed, while avoiding at all costs an independently probating and authentication of it, since it can't be done, then or now.

They have every civic and religious right to follow and worship it, if they wish; there is no reason why other Bahais must, who can use the independent investigation of truth that Baha'u'llah and Abdul-Baha guaranteed them.

Abdul-Baha's Interpretation of Baha'u'llah's Teachings is a broad, open, loving Covenant of God with humanity, and it is articulated in simple language, in his 1912 Address Upon the Covenant. It is universal, moderate, predicated on pluralistic spiritual democracy, based on

a separation of church and state, not tyranny, and emphasizes the universality, the non-creedal and non-exclusivism of religious truth.

Abdul-Baha's 1912 Authentic Covenant  
[Abdu'l-Baha's 1912 Authentic Covenant](#)

An Analysis of Abdul-Baha's 1912 Authentic Covenant  
[Comments on Abdul-Baha's 1912 Authentic Covenant](#)

**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252259-post25.html>

You really don't understand the history of the supposed "trademark" of the generic word Bahai. Ruth White and Ahmad Sohrab's books cover it in detail. And the US Federal Courts brought it up to date when they ruled,

Opinion, Judge Sykes, p 14-15: "Considered in light of these First Amendment limitations on the court's authority, certain aspects of the 1966 injunction are troubling. The decree declares that "there is only one Baha'i Faith," that Shoghi Effendi was its last Guardian and none has come since, and the National Spiritual Assembly was its representative and "highest authority" in the United States and was "entitled to exclusive use of the marks and symbols of the Faith," including the exclusive use of the word "Bahá'í." Declarations of this sort push the boundaries of the court's authority under Kedroff and Presbyterian Church. In church property disputes (trademark suits obviously qualify), the First Amendment limits the sphere in which civil courts may operate. When a district judge takes sides in a religious schism, purports to decide matters of spiritual succession, and excludes dissenters from using the name, symbols, and marks of the faith (as distinct from the name and marks of a church), the First Amendment line appears to have been crossed" (boldface added).

[List of Documents in case](#)

Your arguments are those of the Haifans. I suggest you do more homework since your sources "stink"; enough that you don't merely repeat the opinions the Haifans regularly feed the uninformed.

**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252239-post22.html>

Quote:

Originally Posted by **Lunitik**  [View Post](#)

Reform Baha'is are part of how Baha'u'llah's covenant has been broken, but you are too much concentrated on the issue with UHJ.

I respect your right to your own opinions and have striven not to say anything that might offend you, while being true to my conscience, study, and reflection.

How ironic that it's actually what many consider to be the UHJ that has broken Baha'u'llah's

covenant, along with its followers, most of whom do not even have a clue about the actual history and teachings of Abdul-Baha prior to his death.

I invite you to seek truth, independently, as Baha'u'llah and Abdul-Baha taught. Consider, it is only after Abdul-Baha's death that that teachings was reversed...

Jenabe Fazel Mazandarani. Universal Religion  
[Jenabe Fazel Mazandarani, Universal Religion](#)

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**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252218-post20.html>

You repeat the usual reasoning and arguments of the Haifan Baha'is, but add nothing new. Much of your comments reflect the Shiite structure of thinking that Shoghi Effendi dragged back into the teachings despite Baha'u'llah and Abdul-Baha's repudiation of such ideas.

I invite you to read Abdul-Baha's actual covenant of 1912 and ponder its implications:

Abdu'l-Baha's 1912 Authentic Covenant  
[Abdu'l-Baha's 1912 Authentic Covenant](#)

An Analysis of Abdul-Baha's 1912 Authentic Covenant  
[Comments on Abdul-Baha's 1912 Authentic Covenant](#)

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**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252174-post18.html>

Lunitik,

I respect your conscience and feel for you and your experience, with love and compassion.

I've read many Sufi books, recently and through the years. With all respect, Baha'u'llah's teachings are deeper and more profound than those from a Sufi pir. His claim is that of a Manifestation of God... His appointment of his son Abdul-Baha as the Interpreter of his teachings gave the Master a special station and ability to bring his father's teachings into the modern world.

Although other Bahai denominations have done what human beings always have with the Divine Light, subjugated it to a political power symbol, as Arnold Toynbee and others have so rightly pointed out, as Baha'u'llah did in The Tablet of the Holy Mariner, the Master's authoritative vision of the Bahai Cause remains, renewed in the teachings of the Reform Bahai Faith.

I invite you to investigate it at

About the Reform Bahai Faith  
[About the Reform Bahai Faith](#)



**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252161-post16.html>

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Incidentally, Bob, since you bring up the Orthodox Baha'is and so forth, you might want to read the following article from The Chicago Tribune:

Federal appeals court rules in favor of splinter Baha'i group  
November 25, 2010 8:12 PM

[Federal appeals court rules in favor of splinter Baha'i group - Chicago Breaking News](#)

**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252158-post15.html>

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Bob,

After you finish that stage of your reading and research, please read my books:

"The Universal Principles of the Reform Bahai Faith"  
Reform Bahai Press, 2008. 148 pages. Kindle, ePub. 2008.

[Reform Bahai Press](#)

"Letters from the American Desert." Kindle, ePub. 2008.

[Reform Bahai Press](#)

You might even start with "Letters from the American Desert." I recommend the ebook edition, ePub or Kindle.

**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252145-post13.html>

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Quote:

Originally Posted by **bob x**  [View Post](#)

I am reminded of my discussions with Thomas about the evolution from the disciples of Jesus to the Catholic/Orthodox Church....

I respect your observation about the Catholic/Orthodox Church, and I agree fully with you.

Are you rummaging "around the Internet" on Wikipedia? It's a completely controlled and distorted source of information on Baha'i, as are the majority of books published by the Wilmette Baha'i publishing company.

It's possible that the UU "Unitarian Baha'is" are a bogus group. There are people supposedly involved with them who have definitely been false identities in the past. I leave it up to you to assess them at your own risk. I have never seen any corroborating evidence that the "UU Baha'is" are actually accepted or sponsored by the Unitarian Universalists.



The "unenrolled" appear credible, usually. I don't believe, though, that they're very intellectually astute, nor consistent, indeed, in my opinion, naive, for many seem to think they're going to change the Haifan denomination, which is entirely corrupt by its wielding power for decades over its little kingdom of blind followers.

I mentioned earlier here on Interfaith that Abdul-Baha had used the term the "Universal House of Justice" for as long as a decade prior to his death in 1921, as did the early Bahais in the US and Canada. My memory had failed, then, Baha'u'llah himself had used it, too, in his Kitáb-i-Aqdas, Book of Laws, basically Bahai Shariah, from which he has "removed from the Book" all of the negative things about Islam, jihad, burning books, infidels, etc.

In my opinion, Baha'is of other denominations have every right to establish their own Universal House of Justice. While I do not personally find the claims of BUPC persuasive, they are my fellow American citizens and Bahai brothers and sisters. I have exchanged views with a few of them in the past, and all were cordial. The US Federal Courts were right in protecting their and other Bahais' rights. I invite you to consider that the fact that it was necessary for the Federal courts to do so might be worth reflecting on and speaks volumes, as the phrase has it, about the denomination that filed the lawsuit.

Being well known is not proof of anything, nor is having the most Bahai members indicative of anything whatsoever, let alone the truth. Religious history is replete with many examples, many of which apply in the current Bahai context. The argument you advance was the Haifan Baha'i argument that was wisely repudiated by the Federal Courts, \*three\* times.

You cite a lot of hearsay off the Internet, and speculation, but it's quite probable that much of it is Haifan disinformation. I encourage you to speak directly with members of the Baha'i denominations concerned, if you're genuinely interested and a person of goodwill.

The US Federal Courts have ruled repeatedly upholding the First Amendment against the Shiite fascists and criminals who deceive and brainwash people into believing in their false will and testament and seek to destroy other Bahai denominations and individuals, through the courts, online, and in other ways, like the Scientologists.

[List of Documents in case](#)

You've completely misjudged me. I suggest reading the 150 megabytes of documentation on my Bahai Censorship site:

The Baha'i Faith & Religious Freedom of Conscience  
[The Baha'i Faith & Religious Freedom of Conscience](#)

After doing that, read the 400 megabytes of books and information on the Reform Bahai Faith  
[Reform Bahai Faith](#)

**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252125-post11.html>

Quote:

Originally Posted by **BruceDLimber**  [View Post](#)  
Precisely!

And as 'Abdu'l-Baha and Shoghi Effendi have asserted, the Baha'i Faith itself will survive and endure, while these other groups not only keep splitting but keep going extinct!

Most of the remaining groups--other than the Baha'i Faith itself--number only a very few people--hundreds at most, compared with seven million Baha'is! Further, some of those groups may in fact be comprised solely of one or two very vocal individuals who are very good at promoting themselves on the Internet while in fact having no "following" whatever!

Precisely why Baha'is feel they can largely be ignored.

And the claims of the ORIGINAL Ruth White and her ilk were thoroughly refuted in an 850-page book titled *Making the Crooked Straight* which you may be able to read yourself if you ask around among the Baha'is.

Regards, :-)

Bruce

I'm not sure Bruce is being \*positive\* here. Anyone else notice it? It's okay, though, it doesn't bother me. I respect his conscience. He has a right to it, one which I defend, as we all should.

The seven million number is highly inflated, as suggested above, for instance in the case of India and elsewhere. See False Statistics for Baha'i Membership in the USA, India, & Elsewhere (updated August 2010)

[False Statistics for Baha'i Membership in the USA, India, & Elsewhere](#)

Slandering the smaller Bahai denominations haven't made them go away after 80 years for very good reasons. The Haifans don't have the truth. Deceived and brainwashed believers, of any denomination, Eric Hoffer's "true believers," don't change a thing.

Again, as I cited here elsewhere, Denis MacEoin, an outstanding British scholar and man of integrity, demolishes Udo Schaefer's *Making the Crooked Straight* at [Denis MacEoin Reviews Making the Crooked Straight H-Bahai, 2001](#)

I do agree with the notion that Abdul-Baha asserted that the Bahai Cause would "survive and endure." In that regard, Baha'u'llah too emphasized symbolically that after a schism his Faith would endure, in The Tablet of the Holy Mariner, <https://www.omphaloskepsis.com/ebooks/pdf/mariner.pdf>

Compare the repeatedly published and emphasized 1912 Covenant with these three crucial statements by Abdul-Baha published prior to his death in the Star of the West November 23, 1920, p 243:

"In New York City, July, 1912, Abdul-Baha said to several believers: 'Any one quoting me must have authority written either with my own hand, or Tablets signed with my seal. Otherwise these statements do not belong to me. Every instruction, every teaching that I desire to spread I will write with my own hand. You must know this generally. Never accept

any statement without my writing which is signed and sealed--any statement."

"In Egypt, in August, 1913, Abdul-Baha stated (Mirza Ahmad Sohrab interpreting): 'When in America I repeatedly said that no one must believe one word said by another regarding any commands, teachings or statements made by me unless they can produce the same in writing over my signature.'"

"That which has come forth from the Center of the Covenant you must take fast hold of. That which issues from my lips and that which is written with my pen is the Reality. With this you can irrigate the vineyard of God. With this you can make the tree of the Cause of God become verdant. Through this Name the Kingdom of God will be spread all over the world. Through this the Sun of Reality will shine. Through this the clouds of Mercy will pour down. Whosoever utters a word you must ask: 'Where is the authority of the Center of the Covenant? Show it.' Without this you must not listen to him. If an angel comes down from heaven and has no authority from the Center of the Covenant, you must require his authority. Otherwise the vineyard will become withered and dry. This is the reality."

For Reform Bahais, it is clear that the Will of God is to preserve His Faith in the long run. Despite the unprobated, unauthenticated "covenant," the true Covenant of Abdul-Baha still exists and is working its positive effect in the world and among the followers of his father's teachings.

Hope this helps.

**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252122-post10.html>

Quote:

Originally Posted by **bob x**  [View Post](#)

Well Ruth, I can't speak for Brian, but I think he wants from you more about what you DO believe, instead of just "Those other guys are wrong."

Yes, Bob, let's "start over," as you said in the other thread, and highlight the positive. Since truth is positive, I observe,

1) Some have even argued less than a few million, with about ten thousand in India. You do the math on the actual percentage of 2 million.... By the way it used to be THREE MILLION, but widespread criticism of the deception brought it down some years ago. For reliable statistics, see ravi.kumar, former Baha'i NSA member of India

[Google Groups](#)

2) Disinformation is a Baha'i forte... You might want to reassess your trust in any source, especially on the Internet, even if it purports to be neutral Haifan, if you're interested in truth. There's a long history of disinformation.

3) Ditto.

4) Whatever account you're relying on is incorrect in numerous ways. And there's much more history involved than you realize or the Haifans want you to know.

5) Ditto. Getting all this from Haifan sources? Talk to the Orthodox Baha'is, and others, if interested at, [Open Directory - Society: Religion and Spirituality: Baha'ism](#)

On the positive side, please reread Abdul-Baha's actual 1912 covenant at the start of this thread. You may find it thoroughly documented as authentic by Google's scanning of the copies of the Star of the West magazine at

[Star of the West - Bahá'í Temple Unity, National Spiritual Assembly of the Bahá'ís of the United States and Canada - Google Books](#)

Abdul-Baha's Address Upon the Covenant was first published in Star of the West, November 23, 1912, 9-10; again, a mere year later in Star of the West, November 23, 1913, p. 234-9; and just before his death, emphasizing the importance of the 1912 Covenant exactly when Bahais needed to recall Abul-Baha's guidance the most, in Star of the West November 23, 1921. The reader may corroborate independently this publishing history of the Address Upon the Covenant since the entire 1912 to 1913 and 1920 to 1921 volumes of Star of the West can be download directly from Google Books.

Similarly, on a positive note, As far back as 1929 early Bahais were publicly emphasizing the importance of the Address Upon the Covenant. See Ruth White, Appendix to Abdul-Baha and the Promised Age, 1929, and her comments on this passage, bottom of the first page. Also see, Star of the West, Vol. VII, No. 15. p. 139: "When the Universal House of Justice is organized...." [Comments on Abdul-Baha's 1912 Authentic Covenant](#)

Ruth White book at [Ruth White](#)

Hope this helps.

**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/252081-post7.html>

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Re: Afghan Supreme Court rules Bahai Apostates

I, Brian:

"Ruth White, you obviously believe very passionately about your position, and that is to be respected.

However, please note this is an interfaith forum - we're here to gain inputs from people of all different faiths. This is not about making judgements about specific faiths, trying to extoll one over another, and especially not about trying to diminish any specific faith here.

This, however, seems to be your remit.

In which case, I can only politely inform you that this thread will need to be closed and that I don't expect any more threads or posts which seek only to undermine another faith, not matter how sincere your arguments are intended.

If you wish to take the position of "Reform Baha'i" and provide your own personal insight in general discussion topics based on this, then that will be all well and good.

However, as to your comments on Shogi Effendi and the "Haifan Baha'is" - you've made that point clear, we've heard, but we're moving on now. It's entirely your decision as to whether you wish to validate your position by remaining with us in the manner of interfaith dialogue as stated."

<https://www.interfaith.org/forum/251840-post14.html>

Dear I, Brian,

I'm surprised to return from a little holiday to discover your post. Sorry if you've taken offense!

I'm responding here in this thread because I'm able to, since the one you addressed me in seems to be "closed."

I'm glad you respect passion, but I prefer reason, logic, and evidence, which is why I have been very careful to \*document\* my arguments and thoughts. To reduce my posts to "passion" doesn't seem quite fair to me, if you don't mind my saying so. I invite you to read the suppressed history of the Bahai Movement and the relevant documents, if you haven't.

I believe it's also fair to point out that the apparent members of the Haifan Baha'i denomination here have not provided much, if any, evidence that they've seriously read and considered the sources I've cited, such as Abdul-Baha's 1912 Authentic Covenant, published repeatedly in the Star of the West, the only Bahai magazine of the time, from 1910 to 1921, and central to the unfolding of the Bahai Cause in the West.

I do apologize if you feel I've been too vigorous in expressing my opinions. Alas, we human beings do believe things, and inevitably others think otherwise. I have tried to be broad and open minded, as in my discussion with Radarmark, mentioning Fritjof Schuon, Fox, the Quakers, and other Perennialists. <https://www.interfaith.org/forum/250452-post30.html>

I assure you that my posts do not "seek only to undermine another faith." Quite the contrary. As with Christianity, Islam, what have you, knowing the \*actual\* history is essential, and where there is significant divergence on what that history was, in any faith, I would think thoughtful minds would want to know it so that they might weigh the matter for themselves, not merely accepting the duplicities of the Vatican or the local imam.

I don't claim to have the exclusive truth about the Bahai teachings, but I know the version most people accept as representative of it is not based on Abdul-Baha's actual interpretation of Baha'u'llah for the modern world. That may not matter to you, but it does matter. As a sincere believer of any faith, or most, I believe I have a duty to not hide the Light under a basket. I'm not afraid to hear the opinions of other Bahais or of non-Bahais hearing the criticism Haifans have of the Reform Bahai Faith. I ask only for what John Milton aptly put into words, "Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties." I recall the Roman Forum was open to different opinions.

Nevertheless, I'll try harder not to hurt the feelings of others, while inviting others to make an effort too.

Best wishes.

**Re: Afghan Supreme Court rules Bahai Apostates**

<https://www.interfaith.org/forum/251783-post11.html>

Source, from Ruth White:

"The reader may ascertain for himself ... in THE WORLD ALMANAC for 1931 on page 391. There he will find that in 1916 the number of Bahais in the United States and Canada was listed as 2,884. But since this group became papists under Shoghi Effendi their numbers have diminished to 1,247 under his "Guardianship" [1,637 left]."

[Ruth White](#)

**Re: The Fraudulent Will and Testament, Covenant**

<https://www.interfaith.org/forum/251527-post4.html>

Hearsay, even from Munírih Khánum, is still hearsay.

Societies with respectable systems of law and order require wills to be probated, \*proven\* to be legitimate and authentic. It is entirely in character for criminals \*not\* to want wills probated, nor independently authenticated, especially when, as in the case of Shoghi Effendi, he both \*translated\* the purported will and was the major \*beneficiary\* of it!

In this context, thoughtful people concerned about justice, might want to reflect that Shoghi Effendi, when he "translated" Nabil's 70 page narrative of the early history of Babism, transformed it into a volume of several hundred pages. Only an authenticated will would prove that he didn't do so with Abdul-Baha's purported last testament. Shoghi Effendi always evaded and schemed against authentication.

Note Ruth White's observations,

"Shoghi Effendi ignored my request for permission to send a handwriting expert to Haifa to examine the original document."

"Therefore as all indications are overwhelmingly in favour of the belief that this alleged will, which was undated, unwitnessed, unprobated and unstamped by the government, is fraudulent, and especially as this belief is backed up by the report of Dr. C. Ainsworth Mitchell showing it to be fraudulent, I am confident that you will take the final step and have the document examined and make a report so that these victims may no longer be defrauded by Shoghi Effendi Rabanni, who claims to be the successor of Sir Abdul Baha Abbas, and that restitution may be made to me, and to many others, from whom large sums have been obtained under the false pretences."

"This alleged will is undated, unwitnessed, unprobated, and unstamped by the



Government. It also contradicts the intent that its alleged maker held during his lifetime. For the alleged will commands people to obey Shoghi Effendi as if he were God, and to pay a tax to him. This is the motive of the fraud—money and power."

**Re: The Fraudulent Will and Testament, Covenant**

<https://www.interfaith.org/forum/251415-post2.html>

Responding to a question regarding Munírih Khánúm, I would note, as I've already quoted, Ruth White on Abdul-Baha's "family, with the exception of his wife and sister..."

"In fact his family, and "in-laws," with the exception of his wife and sister, were somewhat materialistic, and viewed the religion more or less as a little family affair with a strong bent toward organization."

"...partly nullified the great universal teachings."

<https://www.interfaith.org/forum/251399-post127.html>

"Ahanu" seems to have a predilection for putting words in other people's mouths and then turning them to his own purposes. I would stick with the words of Ruth White. The burden of proof regarding whether or not the purported will and testament is authentic rests with the Haifan Baha'i denomination.

The overwhelming evidence as discussed in the "Website Suggestion" thread, citing,

Dr. C. (Charles) Ainsworth Mitchell's Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930. Certified Copy from the Library of Congress.

[Dr. C. Ainsworth Mitchell, Report on the Writing Shown on the Photographs of the Alleged Will of Abdu'l-Baha](#)

and citing,

Ruth White

[Ruth White](#)

clearly demonstrates substantial "prima facie" reasons for further investigation of the authenticity of the questionable document, especially since both Shoghi Effendi and the family of Abdul-Baha benefited monetarily from it but refused and denied all efforts to determine its reliability.

Since 1921, throughout the decades, significant reasons have only continued to mount to call the "will and testament" into question.

For further details, see,

Abdu'l-Baha's 1912 Authentic Covenant

[Abdu'l-Baha's 1912 Authentic Covenant](#)

An Analysis of Abdul-Baha's 1912 Authentic Covenant

[Comments on Abdul-Baha's 1912 Authentic Covenant](#)

## Re: Afghan Supreme Court rules Bahai Apostates

<https://www.interfaith.org/forum/251781-post10.html>

Quote:

Originally Posted by **bob x**

...I do not care whether Baha'ullah "counts" as a "prophet" because that doesn't mean anything to me, nor do I care whether your group or the group in Haifa has a better interpretation of his words).

All I did was say "except for the imprisonment-and-execution..." which I meant in the sense of the old joke....

On the "trademark" issue I think your side is definitely in the wrong. If you don't like the Haifa organization, then don't imitate their identity....

All that the court ruling you cite is saying, is that the issue of which names and symbols you shouldn't be using needs to be litigated from scratch...

I would hardly call the fraudulence of that will a "fact": all I see from your side is that it was one person's opinion-- .... Now again, I am an outsider to this fight, and have no stake in whether the will was genuine or not, but I do not find the evidence here very compelling.

The only "slander" you seem to be complaining about is that they call you "apostate" and so on. Well, you ARE a breakaway group.... Well, as a non-Christian I do not presume to decide whether Luther or the Vatican had a better interpretation of the original meaning of Paul's epistles or whatever; each side has their reasons for saying what they do.

And I don't understand your complaint about "shunning" at all. If you hate them so much (the vitriol does seem to be much more from your side than the other way around, from what I've seen), then why do you WANT them to associate with you? Are you claiming that they have some DUTY to associate with you, whether they want anything to do with you or not? Especially when you've made it clear you don't want anything to do with them, either?"

"I do not care..." I respect your conscience. I do care.

"Old joke." It's not a joke. The one you cite seems callous and insensitive of Mrs. Lincoln's pain and suffering and that her husband was murdered.

The Interpretation of Abdul-Baha defines Baha'u'llah's Teachings for the modern world, not the fraudulent will and testament of the corrupt uhj, elected in a non-democratic system, unlike what was proscribed by Abdul-Baha. We're not imitating them; they're imitating, while perverting and destroying, the historical form demonstrated in word and deed by Abdul-Baha. Their "identity" is not the Bahai Faith, which existed in the West for over two decades before Shoghi Effendi and his family took it over.

"All that the court ruling you cite is saying..." False. The US Federal Courts repeatedly affirmed the right of other Bahai denominations to exist:



Judge Diane S. Sykes: "Clearly raises some constitutional concerns."

Judge William J. Bauer: "How about Reform Bahai?"

From Judge Sykes' Opinion:

p 7: False finding of "fact" by Judge Austin in 1966

p 13: "...civil authorities may not make judgments about religious controversies when deciding church property disputes. Kedroff, 344 U.S. at 116. (The church-autonomy principle recognized in Watson "must now be said to have federal constitutional protection as a part of the free exercise of religion against state interference.").

"Building on Kedroff, the Supreme Court held in Presbyterian Church that "the First Amendment severely circumscribes the role that civil courts may play in resolving church property disputes."

p 14-15: "Considered in light of these First Amendment limitations on the court's authority, certain aspects of the 1966 injunction are troubling. The decree declares that "there is only one Baha'i Faith," that Shoghi Effendi was its last Guardian and none has come since, and the National Spiritual Assembly was its representative and "highest authority" in the United States and was "entitled to exclusive use of the marks and symbols of the Faith," including the exclusive use of the word "Bahá'í." Declarations of this sort push the boundaries of the court's authority under Kedroff and Presbyterian Church. In church property disputes (trademark suits obviously qualify), the First Amendment limits the sphere in which civil courts may operate. When a district judge takes sides in a religious schism, purports to decide matters of spiritual succession, and excludes dissenters from using the name, symbols, and marks of the faith (as distinct from the name and marks of a church) [boldface added], the First Amendment line appears to have been crossed."

Seventh Circuit Court of Appeals

Public Access to Oral Argument recordings, Opinions

08-2306 : Nat'l Spiritual v. Nat'l Spiritual

2 02/20/2009 02/20/2009 Oral Argument

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List of Documents in case <https://www.ca7.uscourts.gov/fdocs/do...yr=08&num=2306>

"One person's opinion..." False. The historical record shows that many left the Bahai Movement because of the fraudulent will and testament, given the fact that it changed the entire nature of Abdul-Baha's Interpretation for the modern world:

"The reader may ascertain for himself ... in THE WORLD ALMANAC for 1931 on page 391. There he will find that in 1916 the number of Bahais in the United States and Canada was listed as 2,884. But since this group became papists under Shoghi Effendi their numbers have diminished to 1,247 under his "Guardianship" [1,637 left]."

" I am an outsider..." I don't know that for a fact; nor have the time nor inclination to investigate whether that's true. In Haifan Baha'i cyberspace, such claims have often proven false upon scrutiny. See Good Cop/Bad Cop,

CAUTION \*\*\* Psychological War Zone \*\*\* Newcomers \_\_\_\_

[CAUTION \\*\\*\\* Psychological War Zone \\*\\*\\* Newcomers](#)

You have not investigated the evidence beyond a cursory level, apparently since you "don't care."

"You ARE a breakaway group..." False. They are the group that broke away from Abdul-Baha's open, liberal, universal, progressive Interpretation, which emphasized true religion "cannot be organized." They wanted to organize it for power, money, and control. That's what the Haifans are all about. Your relativism, not caring about the truth of the matter, is negatively influencing your perception, in my view, with all respect.

"Vitriol..." You clearly don't know much about the Haifans, or you've been duped by them, or one of them using a false identity. For the tip of the iceberg, see the following, then click to the homepage for more:

"The Bahai Technique":

[The Baha'i Technique - Slander & Shunning - Coercive Methods used in the Baha'i Faith - "According to the direct and sacred command of God we are forbidden to utter slander." -- Abdu'l-Baha](#)

Shunning & Slander > Menu

[Baha'i Shunning > Menu - Slander & Shunning - Coercive Methods used in the Baha'i Faith](#)

"...why do you WANT them to associate with you?" We don't. Bahais of all other denominations merely want their Constitutional right of Religious Freedom... which is exactly what Haifans have tried to deprive other Bahais of since 1921, following their Papist, Shiite distortion of Baha'u'llah's Teachings.

Hope this helps...

### **Re: Afghan Supreme Court rules Bahai Apostates**

<https://www.interfaith.org/forum/251753-post8.html>

Quote:

Originally Posted by **BruceDLimber**  [View Post](#)

...and the one or two individuals who spend all their time attacking other individuals and the established Baha'i Faith as a whole!

Bruce

Covering for Moojan Momen? His attacking and slandering people as "apostates" suits you just fine? Ad hominem is what you've indulged in; I presented the \*published\* evidence of what Momen passed off on a reputable academic journal as "scholarship." It's no surprise the Haifan Baha'is would want to hide that fact, as they have sought to conceal their acts against other Bahai denominations in the US Federal courts...

Seventh Circuit Court of Appeals

Public Access to Oral Argument recordings, Opinions

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2 02/20/2009 02/20/2009 Oral Argument

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List of Documents in case <https://www.ca7.uscourts.gov/fdocs/do...yr=08&num=2306>

**Re: Afghan Supreme Court rules Bahai Apostates**

<https://www.interfaith.org/forum/251732-post6.html>

Quote:

Originally Posted by **bob x**

Well, except for the whole imprisonment-and-threats-of-execution part..."

Does that mean we're in agreement on

"Slandorous Vilification" = The Baha'i Technique - Ad Hominem, Libel, Slander, Demonize, Scapegoat, Ostracize, Shun, Banish, Backbite, Defame, Vilify, Discredit, Smear, Revile, Suppress, Attack, Bully, Intimidate, Threaten, Malign, Blackball, Deceive, Coerce, Silence, Harass... etc., etc... through the US Courts, driving out university professors, on and on...

Not to mention a FRAUDULENT will and testament, the fact of its CRIME, fobbed off as the Master's for over 80 years, on a naive, uninformed, gullible flock of eager believers...

Shunning > Menu

[Baha'i Shunning > Menu - Slander & Shunning - Coercive Methods used in the Baha'i Faith](#)

Compare "The Bahai Technique" - Slander & Shunning

[The Baha'i Technique - Slander & Shunning - Coercive Methods used in the Baha'i Faith - "According to the direct and sacred command of God we are forbidden to utter slander." -- Abdu'l-Baha](#)

And it's clear what other crimes have been committed in the dark, have not yet made to the light of day... sounds and acts like Shiism.

**Re: Afghan Supreme Court rules Bahai Apostates**

<https://www.interfaith.org/forum/251710-post4.html>

Quote:

Originally Posted by **arthra**

I would strongly suggest here that the status of "apostates from Islam" has little to do with someone labelled an "apostate" by one Baha'i writer.

Also US Court cases concerning the Faith are not in my view comparable in any way to the "General Directorate of Fatwas and Accounts" under the Supreme Court in Afghanistan.

Sure it would be wonderful if Afghanistan were to adopt say a civil rights stance and recognize minority religions but such is not the case.

Also I don't believe the internet is the proper venue to try cases.. US Courts hear cases all the time and I think in this country they have their own case histories and precedents which include hearing both sides of a dispute and Baha'is also respect the Court rulings and follow the laws of the land."

Here's a link to Moojan Momen's 'Marginality and Apostasy in the Baha'i Community.'" Pages 384-393. I invite the reader to read or skim for him or herself. I "strongly suggest" there isn't any difference between the way accusations of apostasy are used in Islam and in the Haifan interpretation of the Baha'i Faith. "One Baha'i writer" is a prevarication. Many Haifan Baha'is think the same way and \*treat\* Baha'is and non-Baha'is like "apostates" despite their misrepresentations otherwise: [Marginality and Apostasy in the Baha'i Community](#)

Note that "apostate" occurs 129 times in Momen's paper. Again, his fervor demonstrates it is \*exactly\* the same as in Islam, because the Haifan Baha'i essentially reverted to Shia Islam under the imamate of Shoghi Effendi. Momen's article is libelous and the editors were appalled and abashed that they had had the poor judgement to let it slip by and publish it, when I exchanged emails with them regarding my own "Response to Takfir," which was published in the same academic journal, Religion, in a subsequent issue:

"A Response to Takfir." Moojan Momen's Takfir & Slanderous Vilification:  
"Marginality and apostasy in the Baha'i community." Religion.  
Volume 37, Issue 3, September 2007, Pages 187-209.  
[FG, A Response to Takfir, Religion 38 No 4 2008, Moojan Momen](#)

The US Federal Court cases in the 7th District of Northern Illinois are highly relevant because the judges had the wisdom to recognize that what the Wilmette Haifan Baha'i denomination was attempting to do violated the US Constitution and rights of the Bahai members of the several different interpretations of Bahai. Extensive details accessible at The Baha'i Faith & Religious Freedom of Conscience [The Baha'i Faith & Religious Freedom of Conscience](#) Essentially, it's the fact that the US Courts are real courts concerned about justice and individual conscience, unlike the fanatical courts of Afghanistan, whose sense of "justice" the Haifan universal house of "justice" basically shares, issuing its own "fatwas" against "apostates" and "covenant breakers."

Sure it would be wonderful if the Haifan Wilmette universal house of justice and Baha'is were to adopt say a civil rights stance and recognize minority Baha'i denominations but such is not the case.

What you're saying is that you don't believe a free, open, uncensored forum on the Internet is the "proper venue" to discuss the fact that a Haifan Baha'i scholar who is highly respected by the Haifan community has published an article in a prestigious religious studies journal in London, "Religion," that smears and reviles \*\*FIFTEEN\*\* different people, including citizens of the United Kingdom, as \*apostates\* for expressing their own opinions and ideas, on and off the Internet, ideas which differ in various degrees from the doctrines of the uhj. I believe a free, open, uncensored forum on the Internet is the \*perfect\* place to exchange ideas with my fellow citizens in the USA and people throughout the world. The less a forum is controlled by a religious theocracy or its minions the better in my opinion.

The US Courts certainly listened to both sides of the cases before them and they rendered

their verdict:

Seventh Circuit Court of Appeals  
Public Access to Oral Argument recordings, Opinions  
08-2306 : Nat'l Spiritual v. Nat'l Spiritual  
2 02/20/2009 02/20/2009 Oral Argument  
3 11/23/2010 11/23/2010 Opinion (SYKES)

[List of Documents in case](#)

**Re: Afghan Supreme Court rules Bahai Apostates**

<https://www.interfaith.org/forum/251660-post3.html>

Quote:

Originally Posted by **arthra**

The plight of Afghan Baha'is is I think an important issue and this ruling by the Afghan Supreme Court occurred around 2007. Here is a more detailed account of what it involves:

Here's a more detailed account of what that Fatwa entails:

"According to Islamic law, conversion from Islam is punishable by death. In recent years this sentence was not carried out in practice. On April 9, police arrested a citizen, born a member of the Baha'i faith, after his wife exposed his religious beliefs to authorities. Officials detained him for 31 days in jail without charges, in contravention of the penal code. Authorities released him on May 11 after the international community expressed its concern. Upon his release, he fled to another country. On May 20, the General Directorate of Fatwas and Accounts under the Supreme Court issued a ruling on the status of the Baha'i faith, declaring it a form of blasphemy. The ruling also declared all Muslims who convert to Baha'i to be apostates and all followers of the Baha'i faith to be infidels."

<https://www.ecoi.net/188769::afghanis...2747/bahai.htm>

I would strongly suggest here that the status of "apostates from Islam" has little to do with someone labelled an "apostate" by one Baha'i writer.

Also US Court cases concerning the Faith are not in my view comparable in any way to the "General Directorate of Fatwas and Accounts" under the Supreme Court in Afghanistan.

Sure it would be wonderful if Afghanistan were to adopt say a civil rights stance and recognize minority religions but such is not the case.

Also I don't believe the internet is the proper venue to try cases.. US Courts hear cases all the time and I think in this country they have their own case histories and precedents which include hearing both sides of a dispute and Baha'is also respect the Court rulings and follow the laws of the land."

Much of what you say ignores the hypocrisy and double standards implicit in Haifan Baha'i denouncing of other Bahais as "covenant breakers" and apostates. Further, though the terms change from Shia Islam, the \*function\* remains largely the same. Most Baha'is and non-Bahais fail to perceive and realize that fact, though many ultimately experience the reality. For decades of such abuse of conscience, see

Shunning > Menu

[Baha'i Shunning > Menu - Slander & Shunning - Coercive Methods used in the Baha'i Faith](#)

Compare "The Bahai Technique" - Slander & Shunning

[The Baha'i Technique - Slander & Shunning - Coercive Methods used in the Baha'i Faith - "According to the direct and sacred command of God we are forbidden to utter slander." -- Abdu'l-Baha](#)

### **Afghan Supreme Court rules Bahai Apostates**

<https://www.interfaith.org/forum/251631-post1.html>

"Non-Muslim minority groups, particularly Christian, Hindu, Sikh, and Bahai groups, which together constitute approximately 1 percent of the population, were targets of discrimination and persecution. The minority Shia community continued to face discrimination from the majority Sunni population. Authorities detained at least two converts from Islam to Christianity during the reporting period, although both have since been released. Television programming led to increased negative public opinion and suspicion of Christian activities and targeted violence and harassment against Christians, including converts from Islam. The Afghan Supreme Court ruled that membership in the Bahai Faith constituted blasphemy and that Muslims who convert to the Bahai Faith are apostates. Local Hindu and Sikh populations continued to encounter problems in obtaining land for cremation and harassment during major celebrations."

[allAfrica.com: Africa: Executive Summary of Individual Country Reports \(Page 1 of 2\)](#)

Recognizing Bahais aren't alone in terms of religious persecution in Afghanistan, I find it interesting that the Afghan Supreme Court rules Bahais are blasphemers and apostates, exactly what Haifan Bahai "scholars" have long done against Bahais of other denominations and conscience.

Here's the likely scenario, judging from past cases: The Wilmette-Haifan nsa, after repeatedly trying to destroy other Bahai denominations in the US Federal Courts, and after such Bahais as Moojan Momen libeled 15 Bahis in the London academic journal "Religion," the nsa and the uhj will appeal to the US State Department to protect its rights to religious freedom and conscience in Afghanistan, running ads in the New York Times and media beating its breast, bewailing how innocent it is, though nary word about its hypocrisy...

'Marginality and Apostasy in the Baha'i Community' (Religion 37 [2007] 187-209.

Response to it from some of the maligned: [Responses to Apostacy](#)

**Re: Website Suggestion** <https://www.interfaith.org/forum/251391-post126.html>



The last few paragraphs clearly quote Ruth White's references to Munírih Khánúm:

"For his family, with the exception of his wife and sister..."

"In fact his family, and "in-laws," with the exception of his wife and sister, were somewhat materialistic, and viewed the religion more or less as a little family affair with a strong bent toward organization."

"...partly nullified the great universal teachings."

Ruth White

[Ruth White](#)

I'm a member of the Reform Bahai Faith. We don't follow the cult practices of the Haifan denomination, like "takfir," identifying and denouncing others as infidels (kufir) and apostates, taqlid, "blind obedience," issuing fatwas, and so forth. All that started with the fraudulent will and testament of Shoghi Effendi and his family... Abdul-Baha clearly taught such reprehensible tactics were things of the past.

**Re: Website Suggestion** <https://www.interfaith.org/forum/251384-post124.html>

Quote:

Originally Posted by **Ahanu**

So, according to Ruth White, Munírih Khánúm (1848-1938), the wife of 'Abdu'l-Bahá, was also involved in this so-called forgery scandal. Hmm . . . The character of many people are being called into question here. That is, if you accept the Reform Baha'i view."

So you imagine no human being is above suspicion? That evidence shouldn't be independently evaluated by reliable authorities, such judges and elected officials that represent the best interest of the community?

It is a fact that Abdul-Baha did not provide for any way of support for Munírih Khánúm after his death. Much of the family was worldly and corrupt, as Ruth White observed and describes below:

FROM Correspondence between the High Commissioner of Palestine and Ruth White, regarding the alleged Will of Sir Abdul Baha Abbas. By Ruth White March, 1932:

"I have submitted the photographs of the alleged will to Dr. C. Ainsworth Mitchell, the renowned English handwriting expert; and editor of The Analyst, at 85 Eccleston Square London, S.W.1. and his report shows that this document is fraudulent. No part of it was written by Abdul Baha, although Shoghi Effendi, and the family of Sir Abdul Baha assert that every word of its ten pages was written by Sir Abdul Baha. Shoghi Effendi ignored my request for permission to send a handwriting expert to Haifa to examine the original document.

"...all of Abdul Baha's family share in the tax that is derived from the powers granted in this alleged will."

Ruth White. Abdul Baha's Questioned Will and Testament. Beverly Hills: White, 1946:

"For his family, with the exception of his wife and sister, were the average types with a strong bent toward organized religion, whereas Abdul-Baha was universal, "super-racial and undogmatic.""

"It is important for those who are interested in the Bahai Religion to free themselves from the idea that the family of Abdul-Baha is a "Holy Family." In fact his family, and "in-laws," with the exception of his wife and sister, were somewhat materialistic, and viewed the religion more or less as a little family affair with a strong bent toward organization. For years they have indoctrinated, more or less, the pilgrims who visited the home of Abdul-Baha, myself included, with this conception of religion. This partly nullified the great universal teachings. The result was that when Abdul-Baha passed from this world in November, 1921, some of his family, who had laid the ground-work for organization through these pilgrims while he was alive, hastened to establish it more firmly when he died. All this resulted in making the Bahai Movement, under the dictatorship of Shoghi Effendi, an organization which for narrowness and bigotry has no parallel in history except in the dark ages" (31).

[Ruth White](#)

**Re: Website Suggestion** <https://www.interfaith.org/forum/251380-post122.html>

Quote:

Originally Posted by **arthra**

The problem is Ruth you're basing your assumptions on your unproven conspiracy theory which is also based on innuendo .. A single handwriting expert who commences his analysis with the statement that "any conclusions must be "provisional" and the animus directed at the Guardian of the Faith.

Ask yourself why was Ruth White not successful seventy some years ago..? It was unsuccessful then and it remains unsuccessful."

"Assumptions." The evidence that Shoghi Effendi and his family subverted the interpretation of Abdul-Baha is not based on "assumption." It's based on documentary evidence, which the subverters have always tried to ignore and discredit, in much the same way that you have thus far done throughout this thread so far.

"Unproven conspiracy theory." I have not used the expression "conspiracy theory" nor "innuendo." That's a common way apologists use to attempting to discredit someone when they can't refute the ideas and evidence against them. It's basically a form of \*ad hominem.\*

"Single handwriting expert." Another attempt to discredit Dr. C. Ainsworth Mitchell, of the British Museum, not an insignificant institution, especially back in the 1920s. You seem to suggest there should be more than one analysis but the fact remains that Shoghi Effendi and the illegitimate house of justice based on the forgery have always prevented further



examination of the document, because he and they obviously knew and know its bogus.

"Any conclusions must be "provisional." Dr. Mitchell's phrasing and careful qualification is that of a reputable scientist, not someone unqualified from the street merely spouting opinions. That's why his opinion was and remains significant. That's why his extensive research in forensic science, including the analysis of ink, paper, and technical details of forgery remain respected by professionals within the legal community and continue to be cited in academic circles and court room proceedings, as can be verified easily by anyone at Google Scholar:

[CITATION] CHAPTER II OILS AND FATS

CA Mitchell - Recent Advances in Analytical Chemistry, 2007 - Barton P.

Related articles

[CITATION] Cordage and Cordage Hemp and Fibres

P Kilgour - 2008 - Read Books

Related articles

Medico-Legal Society Centenary Dinner

M Brahams - Medico-Legal Journal, 2001 - mlj.rsmjournals.com

... 1927–28 Sir William Willcox KCIE CB CMG MD FRCP 1928–33 The Rt Hon Lord Riddell 1933–35 Sir Bernard Spilsbury FRCP 1935–37 C Ainsworth Mitchell DSc FRIC 1937–39 The Rt Hon Mr Justin Humphries 1939–42 G Roche Lynch OBE MB BS FRIC ...

BL Direct

[CITATION] The Mammoth Book of Murder and Science

R Wilkes - 2000 - Running Press

Library Search

["C. Ainsworth Mitchell" - Google Scholar](#)

"Animus." The allegation that Ruth White or anyone else who believes the purported will is bogus is merely motivated by "animus" against the so-called "guardian," a Shiite imamate essentially, is once again a tactic of avoidance and obscuring what's at issue. It attempts to conceal and defend the crime committed by basically smearing the person, once again, against the person, ad hominem.

Ninety years after the crime, Ruth White's testimony and evidence remains and endures, so I for one would not call that unsuccessful at all. Quite the reverse. Knowledge of the crime continues to spread, especially as many people, in many countries, continue to realize there is something very fundamentally wrong about what claims to be the "Baha'i Faith."

**Re: Website Suggestion** <https://www.interfaith.org/forum/251370-post120.html>

Quote:

Originally Posted by **arthra**

Well Ruth your "report" to the High Commissioner of Palestine all those years ago has little to do in my view with what Radar had posted and what I was asking him about..."...*too many objective sources indicating some divergence from the texts of the Bahá'u'lláh.*"

The Report was written by Dr. C. Ainsworth Mitchell, not Ruth White. A full text transcription is now available at Dr. C. (Charles) Ainsworth Mitchell's Report on the Writing

Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930. Certified Copy from the Library of Congress.

[Dr. C. Ainsworth Mitchell, Report on the Writing Shown on the Photographs of the Alleged Will of Abdu'l-Baha](#)

"all those years ago"

The truth doesn't age or become out of date; that's why it's the truth, no matter how many people are deceived into falsehood.

I've carefully reread Radarmarks' comments:

"But judging from objective material from academic sources the burden of proof is clearly the Bahai's (the Haifa-UCJ, NSA type). Why? There are just too many objective sources indicating some divergence from the texts of the Bahá'u'lláh."

[Website Suggestion](#)

I believe what he said was quite clear, and I believe I responded clearly to him. I'll leave it to Radarmark to correct me, if he thinks I misconstrued his meaning, which was basically that there are reasons for the "burden of proof" lying upon Baha'is of the Haifan persuasion.

That perspective is reminiscent, even essentially the same, as Ruth White's statement that the burden of evidence constituted a "prima facie" case for further legal scrutiny.

**Re: Website Suggestion** <https://www.interfaith.org/forum/251334-post118.html>

Quote:

Originally Posted by **arthra**  [View Post](#)

Radar wrote:

*There are just too many objective sources indicating some divergence from the texts of the Bahá'u'lláh....*

My comment:

And we know this how? Provide examples please.

As Ruth White wrote, on June 5th, 1931, to the High Commissioner of Jerusalem, Palestine,

"Your report that the photographs examined by the handwriting expert to whom I submitted these (Dr. Mitchell) have been verified as accurate reproductions of the original document, in conjunction with the report of Dr. Mitchell make a prima facie case of fraud against those who have used this alleged will as a basis of soliciting money from the public, and you will hence recognize the necessity of further action on your part."

In my view, Radarmark is quite right, "There are just too many objective sources indicating some divergence...." That's essentially what "prima facie" means, sufficient legal evidence to indicate a basis necessitating further investigation.

Readers might want to reflect carefully on the nature and claims of a religious denomination that evades and denies such conclusions and evidence for well 80 years, including slandering and attempting to discredit a widely recognized forensic expert such as Dr. Mitchell.

**Re: Website Suggestion** <https://www.interfaith.org/forum/251332-post117.html>

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Quote:

Originally Posted by **radarmark**  [View Post](#)

P.S. great website (the pdf). I could only find bits and pieces.

I'm not sure what you mean by "bits and pieces." All Documents Deposited by Ruth White at the Library of Congress are now also in text format on this page:

[Ruth White](#)

The PDF copy is the same link, available from the Ruth White page.

Incidentally, Dr. C. Ainsworth Mitchell's Report is now also available in text format at [https://reformbahai.org/CAMitchell\\_Report.html](https://reformbahai.org/CAMitchell_Report.html)

**Re: Website Suggestion** <https://www.interfaith.org/forum/251226-post115.html>

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Quote:

Originally Posted by **radarmark**

P.S. great website (the pdf). I could only find bits and pieces."

No problem in my view regarding H... I understand you were just being illustrative.

Yes, in terms of the PDF, all the documents that Ruth White deposited with the Library of Congress in 1931 or '32 are included this single PDF file:

Ruth White Collection, Library of Congress, 1930

<https://reformbahai.org/images/WhiteLCDocs.pdf>

Much of the evidence of the imposition of a false will and testament upon the Bahai Cause is contained in these documents, along with Ruth White's books, and some other documentary information, especially the Star of the West volumes prior to his death and his 1912 Address Upon the Covenant, available here on the Interfaith Bahai Forum:

[Abdul-Baha's 1912 Authentic Covenant](#)

**Re: Website Suggestion** <https://www.interfaith.org/forum/251223-post112.html>

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Quote:

Originally Pod by **radarmark**

Let me add something. While handwriting analysis is scoffed at by the "scientific" and "legal" communities at this juncture, it was not at the time of the analysis. But that is besides the point, as I understand it the issue was not identifying the hand writing as not being that of Abdul-Baha, but rather that it was a composite of several handwritings. Forgive me, that is a different kettle of fish. Much easier to see, verify and objectify. If that is true (as I read the Mitchell deposition), if this had gone to court there would have been a pretty clear outcome.

Please note I am not saying anything about what is true or false, so please do not jump on me. Using the term criminal is NBD... Hitler was a criminal, the kid who broke into my house was a criminal. Criminality is not the sole responsibility of the legal system, if you believe that do you think that criminal procedures get to the truth or enforce what is right? It is rather an imperfect system we try to refine and better.

Whether or not the case went to court or not any objective, rational individual can (and is entitled to) judge the criminality of the action (before you reply, remember Hitler). Now as for the truth of the matter, I don't know. But judging from objective material from academic sources the burden of proof is clearly the Bahai's (the Haifa-UCJ, NSA type). Why? There are just too many objective sources indicating some divergence from the texts of the Bahá'u'lláh. P.S. this is nothing so bad, I feel the same way about the majority of professed Quakers."

You're quite right that according to the British Museum document expert,

"That is to say, the writing does not agree with the hypothesis that it was all written by one person."

"A minute comparison of the authenticated writing with the writing on every page of the alleged will . . . has failed to detect in any part of the will the characteristics of the writing of Abdul-Baha, as shown in the authenticated specimens." -- Dr. C. Ainsworth Mitchell, 1930.

[Dr. C. Ainsworth Mitchell, Report on the Writing Shown on the Photographs of the Alleged Will of Abdu'l-Baha](#)

Had the case gone to court in 1930, what people know of as the "Baha'i Faith" would be very different today.

All jumping aside, I didn't mention Hitler nor do I think the comparison apt. It is a crime in all Western jurisdictions to pass off a fraudulent will and last testament, depriving the rightful heirs of their inheritance. That the crime went unadjudicated does not mean it went undetected, by Ruth White, Dr. Mitchell, and others, while its ramifications continue to disrupt the Faith of Baha'u'llah even to today. Often in this world it has taken many decades for justice to win out over evil.

I do agree with your conclusion. There are indeed many indications of wrong-doing surrounding the purported will and testament and its divergence from everything Abdul-Baha said and did in public and private throughout his ministry, as Ruth White indicates in her books. The burden of proof was placed squarely on Shoghi Effendi by Ruth White and Dr. Mitchell. Shoghi Effendi's response was to evade and avoid, as the letters Ruth White deposited at The Library of Congress clearly documented, especially the two following

Mitchell's Report:

Ruth White Collection, Library of Congress, 1930  
<https://reformbahai.org/images/WhiteLCDocs.pdf>

Thank you for your thoughtful consideration of the issues involved.

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**Re: Website Suggestion** <https://www.interfaith.org/forum/251200-post109.html>

Quote:

Originally Posted by **Ahanu**  [View Post](#)

Your point about Ainsworth Mitchell saying the Will and Testament is a forgery does not determine it is. That's my point.

Shoghi Effendi saying, and your saying, and every Haifan Baha'is since Shoghi saying, does not determine that it isn't a forgery. All the hearsay in the Haifan Baha'i tradition does not prove it's not a forgery.

That's why courts don't rely on hearsay. They probate and authentic will and testaments, unlike the bogus one Haifans call a "covenant."

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**Re: Website Suggestion** <https://www.interfaith.org/forum/251195-post108.html>

Quote:

Originally Posted by **Ahanu**

...I would like to see your sources to support your claims."

Already given it to you but like Shoghi Effendi you're trying to ignore it.

Abdu'l-Baha's 1912 Authentic Covenant  
[Abdu'l-Baha's 1912 Authentic Covenant](#)

An Analysis of Abdul-Baha's 1912 Authentic Covenant  
[Comments on Abdul-Baha's 1912 Authentic Covenant](#)

Ruth White. Abdul Baha's Questioned Will and Testament.  
Beverly Hills: White, 1946.  
<https://www.reformbahai.org/WhiteABQWT.pdf>

Dr. C. (Charles) Ainsworth Mitchell. Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930. Certified Copy from the Library of Congress.  
[Dr. C. Ainsworth Mitchell, Report on the Writing Shown on the Photographs of the Alleged Will of Abdu'l-Baha](#)

Ruth White Collection, Library of Congress, 1930  
<https://reformbahai.org/images/WhiteLCDocs.pdf>

I invite readers to consider a book by another Bahai who came basically to the same conclusion:

Hermann Zimmer, A FRAUDULENT TESTAMENT Devalues the Bahai Religion Into Political Shogism. World Union for Universal Religion and Universal Peace, Free Bahais, 1973.  
[https://reformbahai.org/images/Herman...\\_Testament.pdf](https://reformbahai.org/images/Herman..._Testament.pdf)

As Ruth White observed, the overwhelming burden lied with Shoghi Effendi and his criminal family to prove the so-called "will and testament" was legitimate. He couldn't because it was false, and he knew it. So he resorted to slandering Ruth White and all of the early Bahais who realized he was departing from the teachings of Abdul-Baha, in his attempt to create a Shiite imam, though using the Western sounding "administration," while the function remained, and remains, the same.

**Re: Website Suggestion** <https://www.interfaith.org/forum/251184-post102.html>

Quote:

Originally Posted by **Ahanu**

Ruth White, your evidence is weak.

Yes, Mitchell declared the Will and Testament a forgery.

However, as has been noted above, Mitchell did not know Persian. This led him to make faulty conclusions (such as thinking the Will and Testament was written by three different people because he did not know it was written over a period of time). If you accept Mitchell's evidence, then why is Shoghi Effendi the only conspirator? Neither is handwriting analysis a surefire method to conclude the Will and Testament is a forgery. You're not standing on concrete ground. Handwriting analysis is questionable.

Also, as Sen notes, Abdu'l-Baha died in November 1921, the time Shoghi Effendi, the alleged conspirator, was studying in Oxford! The Will and Testament was found in Abdu'l-Baha's safe in November. Gasp! Did Shoghi Effendi plot this long before Abdu'l-Baha's death? How did the Will and Testament get in Abdu'l-Baha's safe?"

What was weak was Shoghi Effendi's response to Ruth White when she and other early Bahais figured out what his family and he had done. Evading her charge confirmed it. Shoghi Effendi's "evidence" for the authenticity of the purported will and testament was and is the weakest link in the chain of lies, distortions, and half-truths advanced by him and subsequently deceived and brainwashed Baha'is. Ruth White, others, and I have always maintained that it was quite possibly that initially the forgery was the work of his family. Either way, the spurious document is nothing like the teachings of Abdul-Baha, whether in public or private.

The analysis of handwriting has been and remains recognized by the courts as a valuable forensic tool. That you dredge up a quotation to the contrary doesn't change that fact. Mitchell and Ruth White go beyond that.

Dr. C. (Charles) Ainsworth Mitchell. Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930. Certified Copy from the Library of Congress.  
[Dr. C. Ainsworth Mitchell, Report on the Writing Shown on the Photographs of the Alleged Will of Abdu'l-Baha](#)

Ruth White  
[Ruth White](#)

An Analysis of Abdul-Baha's 1912 Authentic Covenant  
[Comments on Abdul-Baha's 1912 Authentic Covenant](#)

NOTE WELL, What's purported to be Abdul-Baha's will and testament has never been probated or authenticated independently of those who were and are its beneficiaries.

**Re: Website Suggestion** <https://www.interfaith.org/forum/251158-post100.html>

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Quote:

Originally Posted by **BruceDLimber**  [View Post](#)  
*ad hominem* attacks?

It's false to characterize criticism of criminal acts as *ad hominem*. You might want to look up the meaning. But one of the oldest tactics of apologists, when confronted with a truth they cannot handle, is to try to change the subject:

"No lawyer or judge would in the United States or Western countries, indeed much of the world, would consider a purported, unprobated will and testament authentic, especially when it was translated by the very person who was its beneficiary, as Ruth White observed, Shoghi Effendi!

Forgery masked as the will of Abdul-Baha..."

**Re: Website Suggestion** <https://www.interfaith.org/forum/251135-post98.html>

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Quote:

Originally Posted by **Ahanu**  
...prejudice masked as science."  
...sic.

Ludicrous... No lawyer or judge would in the United States or the Western, indeed much of the world, would consider a perported, unprobated will and testament authentic, especially when it was translated by the very person who was its beneficiary, as Ruth White observed, Shoghi Effendi!

Forgery masked as the will of Abdul-Baha...

**Re: Website Suggestion** <https://www.interfaith.org/forum/251107-post96.html>

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Quote:

Originally Posted by **Ruth White**



What's purported to be Abdul-Baha's will and testament has never been probated or authenticated independently of those who were and are its beneficiaries.

Ruth White Collection, Library of Congress, 1930  
<https://reformbahai.org/images/WhiteLCDocs.pdf>

NOTE WELL, What's purported to be Abdul-Baha's will and testament has never been probated or authenticated independently of those who were and are its beneficiaries...

Ruth White Collection, Library of Congress, 1930  
<https://reformbahai.org/images/WhiteLCDocs.pdf>

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**Re: Website Suggestion** <https://www.interfaith.org/forum/251056-post94.html>

Quote:

Originally Posted by **Ahanu**

...I think Sen had some important points. ... [/I]

[/INDENT]

To repeat, in my response to Sen McGlinn's mistaken attempt to discredit Dr. C. Ainsworth Mitchell's Report, I point out briefly the key fact:

What's purported to be Abdul-Baha's will and testament has never been probated or authenticated independently of those who were and are its beneficiaries.

No court of law would permit such a bogus "will and testament" to stand.

The documents Ruth White placed in the national archive of the Library of Congress unequivocally demonstrate that Shoghi Effendi was a calculating criminal, part of a criminal takeover of the Bahai Cause:

Ruth White Collection, Library of Congress, 1930  
<https://reformbahai.org/images/WhiteLCDocs.pdf>

You seem to be impressed with what Sen McGlinn presents as scholarship. I urge you to look more closely and critically. Here again is a link to my review of his Church and State:

Church and State. Sen McGlinn.

[The Globe Blog Archive Church and State. Sen McGlinn.](#)

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**Re: Website Suggestion** <https://www.interfaith.org/forum/251030-post92.html>

Quote:

Originally Posted by **wil**

However there are many similarities...

Of the various Bahai denominations, setting the will aside, what can you all agree on?"



Wil,

The Haifan ideology has always held that it alone has the Truth. Following the Shiite interpretations of Shoghi Effendi, especially takfir, declaring a Muslim/Bahai has departed from the Faith, Haifan Baha'is aren't, shall we say, constitutionally capable of respecting the conscience of other Bahai believers, though Abdul-Baha taught, "The conscience of man is sacred and to be respected." Haifans, though most Western ones don't realize it, actually operate in the worst intellectual and spiritual framework of Islam, which Baha'u'llah Himself had specifically rejected and reformed into a moderate, universal Faith.

The three Haifan responses to your completely rational question is highly indicative of all of the above.

In the view of Reform Bahais, all of the several Bahai denominations largely share the broad, universal teachings of Baha'u'llah and Abdul-Baha, revere largely the same corpus of writings, though select ones have been dropped out by the Haifans, those which clearly contradict their theocratic interpretation.

I believe it's fair to say that Abdul-Baha's Interpretation of Baha'u'llah's Teachings for the modern world was much more along the lines of the Quakers, Theosophy, Sufis, and Unitarian Universalists, than the Shiites and Sunnis, the califate or the papacy. He also emphasized "spiritual democracy," meaning a separation of church and state.

My review on my blog of Sen McGlinn's book might help in this context:

Church and State: A Postmodern Political Theology. Sen McGlinn. University of Leiden, 2005. 432 pages

[The Globe Blog Archive Church and State. Sen McGlinn.](#)

Incidentally, Reform Bahais do teach, as do Bahais of other denominations. Here I am talking with people at Speakers Corner, Hyde Park, London, UK July 26, 2009

[https://reformbahai.org/Speakers\\_Corner...London\\_UK.html](https://reformbahai.org/Speakers_Corner...London_UK.html)

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**Re: Website Suggestion** <https://www.interfaith.org/forum/250996-post86.html>

Quote:

Originally Posted by **BruceDLimber**

Both long dead covenant-breakers."

The Haifan Baha'i administration, while publicly hiding behind a facade of liberalism, essentially practices Islamic "takfir," labeling people "kafir" or infidels, and issuing fatwas, denying the very existence of other Bahais and denominations, all indicative of the worst in the Shiite Islamic heritage of the Bahai Faith—practices Baha'u'llah specifically repudiated, teaching tolerance of different religious views, largely congruent with modern Western custom.

Nothing could be more diametrically opposed to the modern democracy of Western civic and legal order than the jihad the Haifan Baha'is are conducting.

By brainwashing the ordinary Western Baha'i into blind obedience, taqlid, betraying Abdul-Baha's promise of "independent investigation of truth," Shoghi Effendi concocted a deceitfully oppressive Shiite "world order" upon the pernicious foundation of the fraudulent will and testament.

## Re: Website Suggestion

Quote:

Originally Posted by **Ahanu** <https://www.interfaith.org/forum/250988-post84.html>  
Ainsworth Mitchell?

....2009/05/27/mitchells\_mistake/"]Mitchell's mistake Sen McGlinn's blog[/URL]"

[Mitchell's mistake Sen McGlinn's blog](#)

In my response to Sen McGlinn's mistaken attempt to discredit Dr. C. Ainsworth Mitchell's Report, I point out briefly the key fact:

What's purported to be Abdul-Baha's will and testament has never been probated or authenticated independently of those who were and are its beneficiaries.

All of McGlinn's arguments are variations of the same old calumnies that the Haifans have always used to smear Dr. Mitchell and Ruth White, following Shoghi Effendi's despicable example. They are not any more convincing coming from a supposedly excommunicated Haifan, namely Sen McGlinn, trying to redeem himself with his masters than when Mirza Sohrab essentially did the same thing, though with more subtlety.

McGlinn concedes in his attack on Mitchell that "I am not a forensic handwriting expert" and knowing a language is irrelevant to forensic experts. His assumptions about what Mitchell did are merely that.

McGlinn's other tactics are unseemly and entirely in keeping with those widely used by members of the Haifan denomination based on the fraudulent will and testament.

Again, the attempts to discredit Dr. Mitchell and Ruth White have relied on, for over 75 years, slander and ad hominem and are no more convincing now than they have ever been. Note the pervasive attempt to shift, from Mitchell's conclusion and his call for an examination of the original, to the man himself. Classic ad hominem.

I ask the reader to reflect on the fact that Dr. Mitchell remains one of the most respected forensic researchers of the 20th century and is still quoted and cited by academics and legal experts. His professional integrity is beyond question as is, and was, his ability to assess the authenticity of the purported will itself. As the document curator for the British Museum, Dr. Mitchell used techniques and methods still widely used and recognized, whether or not one has a command of the language being scrutinized. Knowledge of a language in and of itself has never been the essential for handwriting experts, and informed people know that to be a fact. Those who seek to conceal the act of forgery hope to confuse the uninformed about what is involved. See the link at the bottom to one of his books available online.

Ruth White placed Dr. Mitchell's signed Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha with the Library of Congress in 1930. Certified copy below.

A bibliography of Dr. C. Ainsworth Mitchell's published work is available from the Library of Congress at the bottom of this page.

Mitchell was singularly qualified to judge the authenticity of the purported will of Abdul-Baha:

"In England, C. Ainsworth Mitchell was a public analyst interested primarily in questioned documents and the chemistry of inks during the early twentieth century" (25).

Introduction to Forensic Sciences. William G. Eckert.

Published 1997 CRC Press. Legal Reference / Law Profession. 390 pages. ISBN 0849381010

The authenticity of my quotation from the Introduction to Forensic Sciences above, regarding Dr. C. Ainsworth Mitchell, may be verified by Previewing the book and selecting page 25. On Amazon.com: [Amazon.com: Online Shopping for Electronics, Apparel, Computers, Books, DVDs & more](#)

"Documents And Their Scientific Examination" (1920) Author: C. Ainsworth Mitchell, Date 1920

[Documents And Their Scientific Examination : C. Ainsworth Mitchell : Free Download & Streaming : Internet Archive](#)

[can be downloaded in full]

Professional genealogist Will Johnson's webpage on Dr. C. Ainsworth Mitchell:

[Charles Ainsworth Mitchell - RoyalWeb](#)

Will Johnson to a fundamentalist Baha'i who dismissed Dr. Mitchell:

From: "wjhonson" [wjhonson@aol.com](mailto:wjhonson@aol.com)

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Saturday, April 21, 2007 10:36 PM

Subject: Re: 4-20-07 - Ruth White. Abdul Baha's Questioned Will and Testament.

>

> That's a bit disengenuous to his memory. Charles Ainsworth Mitchell  
> wrote several books in which he details pencil, ink, writing styles,  
> etc. It wasn't a hobby, he was a professional in this type of  
> analysis.

>

Link to Library of Congress SEARCH for your own confirmation: [Library of Congress Online Catalog](#)

**Re: Website Suggestion** <https://www.interfaith.org/forum/250964-post82.html>

Here's the key passage by Sohrab,

"Abdul Baha had never in speech or writing given the slightest indication that there would

be a successor to himself. On the contrary, a number of addresses delivered by him on various occasions had made the opposite impression." The Will and Testament of Abdul-Baha (61). Mirza Ahmad Sohrab

[Mirza Ahmad Sohrab](#)

Many of Sohrab's comments and books should be read in the light of his attempting to make tactical amends with, or influence, Shoghi Effendi, who "excommunicated" him, as Shoghi Effendi had done with his own entire family. Ruth White and Dr. C. Ainsworth Mitchell went much deeper into what had gone wrong after Abdul-Baha's death, but Sohrab throws light upon various Bahai problems of the time, such as freedom of religious conscience, of which many such problems continue today for other Bahai denominations based upon the fraudulent will and testament of 1921. It is not clear what Sohrab's real motivation was.

Given subsequent Bahai history, it is clear Sohrab also failed to understand the wisdom and very profound change in religious form and conduct that Abdul-Baha taught when he repeatedly stated the Bahai Movement could not be organized. Abdul-Baha's Teaching runs entirely contrary to what people usually think of as "religion," and is still today a profoundly challenging paradox for many seekers and Bahais.

Ad hominem is an attack on the person. I would appreciate it if members of the Bahai denomination located in Haifa, Israel, would refrain from personal attacks and address ideas. For others, for the history of that approach by Haifan Baha'is, see The Baha'i Technique - Slander & Shunning [The Baha'i Technique - Slander & Shunning - Coercive Methods used in the Baha'i Faith - "According to the direct and sacred command of God we are forbidden to utter slander." --Abdu'l-Baha](#)

## Re: Website Suggestion

Quote:

Originally Posted by **wil**

I'm thinking with the controversy possibly 'ruth' thought the post was being blocked and reposted it an hour later under another name...

This will be looked into, thanks for pointing it out."

Wil,

I'm afraid that's what may have happened. I apologize to people on the forum since I accidentally posted the same message a few times.

On technical level, the message at the end of the posts then, just flashed by, so I wasn't sure what the message even said.

Perhaps "I, Brian" made a relevant comment at post #62: "Firstly, my apologies - a couple of posts ended up in the moderation queue for some reason, now approved."

I believe I have the hang of this Forum now and shall endeavor to do better.

Best.

**Re: Website Suggestion** <https://www.interfaith.org/forum/250949-post79.html>

Quote:

Originally Posted by **radarmark**

...With the kind of doctrinal control I found in the literature, I now know why many are confused (especially me). Why is it Sikhs seem the only monotheistic religion not to fragment?"

...IMHO a group that is exclusional or triumphalist add little good to the world. For instance, the best attitude I ever saw along these lines was at a Native American Gathering. Wise men from various nations sat around (realize the linguistic and cultural differences among them is much wider than generally recognized). One elder finished his Hopi (I think) creation story and an Haudonashone elder said "I like it, now let me tell you our version". This went on for the evening and everyone genuinely accepted all the other stories as valid...

"Doctrinal control" has been called "review" since after 1921. It's a very comprehensive, oppressive censorship that has regularly even changed the facts of history to suit its own version of events. For instance, Nabil's account of early Babi history was a mere 70 pages; Shoghi Effendi turned it into several hundred pages of largely fiction. Denis MacEoin is especially insightful in that regard.

I have a long interest in the Sikhs, going back to the early 1990s, and have attended services at Gurdwaras on three occasions. Kabir's poems are especially important to me. You'll understand I consider myself a friend of the Sikhs when I say that actually they have had a history too of struggling for understanding and unity. Harjot Oberoi's book "The Construction of Religious Boundaries: Culture, Identity, and Diversity in the Sikh Tradition" (Chicago UP, 1994) is a particularly good account of it all. Alas, Sikhs too are human.

I fully share your view of the "exclusional or triumphalist" impulse. THAT is the problem of institutional, organized religion, according to Abdul-Baha's true interpretation of Baha'u'llah's teachings:

""This movement is not an organization—it is the realization of a new spirit. The foundation of that spirit is the love of God; and its method, the love and service of mankind. Many who have never heard of this revelation teach its laws and spiritual truths. These people are performing what Baha'u'llah hath commanded though they never heard of him."

Your citing American Indians speaks so well to the problem. As someone who lived on a reservation in Arizona for two years, I really appreciate your anecdote, which evokes warm and human memories for me. Those are the Indians I knew on a personal level too. I would add, though, as many observe, the Australian Aborigines, African traditional religions, and other non-doctrinal, non-creedal peoples and conceptions of transcendence also have the same universal perspective.

Religion isn't the Judeo-Christian-Islamic attempt to separate the sheep from the goats. Unfortunately, the Haifan Baha'is reverted to the Shiite mold under Shoghi Effendi's false "covenant," a creed that has already destroyed many individuals and families.

**Re: Website Suggestion** <https://www.interfaith.org/forum/250790-post70.html>

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Quote:

Originally Posted by **BruceDLimber**  
...Schaeffer's Making the Crooked Straight..."

The British scholar Denis MacEoin's review of Schaeffer's Making the Crooked Straight discusses its many flaws and Baha'i fanaticism. [Denis MacEoin Reviews Making the Crooked Straight H-Bahai, 2001](#)

Denis MacEoin, Crisis in Babi and Baha'i Studies Bulletin, (British Society for Middle Eastern Studies), Vol. 17, No. 1 (1990), pp. 55-61. <https://fglaysher.com/bahaicensor...%20Studies.pdf>

Denis MacEoin, A Few Words in Response to Cole's 'Reply to MacEoin.' British Journal of Middle Eastern Studies, Vol. 18, No. 1 (1991), pp. 86-87. <https://fglaysher.com/bahaicensor...%20MacEoin.pdf>

Professor Juan Cole on Denis MacEoin  
[Making the Crooked Straight - Reviewed by Denis MacEoin posted on H-Bahai, 2001](#)

**Re: Website Suggestion** <https://www.interfaith.org/forum/250789-post69.html>

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Quote:

Originally Posted by **arthra**

...

[Universal House of Justice - Wikipedia, the free encyclopedia](#) ...

[Bahá'í Faith by country - Wikipedia, the free encyclopedia](#)

Like many subject areas, the Bahai pages on Wikipedia are completely corrupted and biased by the Haifan "editors" who long ago took control of every page they consider necessary "to protect the faith." Wikipedia is essentially a propaganda platform for the Wilmette-Haifan denomination. Use at your own risk.

**Re: Website Suggestion** <https://www.interfaith.org/forum/250785-post68.html>

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To understand the real history of the Bahai Cause in the Western world, it is necessary to read the works of Ruth White and Ahmad Sohrab. They are available on the Reform Bahai Faith website, under Early Reform Bahais, [Reform Bahai Faith](#)

Bibliography

Ruth White, Appendix to Abdul-Baha and the Promised Age, 1929. ("Is the Bahai Organization the Enemy of the Bahai Religion?") <https://reformbahai.org/images/WhiteOEBR.pdf>



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1930 <https://reformbahai.org/images/WhiteLCDocs.pdf>

Ruth White, Bahai Leads Out of the Labyrinth. Universal Publishing Company, 1944. 259 pages. (pages 257, 258, 259 restored) <https://reformbahai.org/images/WhiteBLOL.pdf>

Ruth White. Abdul Baha's Questioned Will and Testament. Beverly Hills: White, 1946. <https://reformbahai.org/images/WhiteABQWT.pdf>

Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress:  
[Dr. C. Ainsworth Mitchell, Report on the Writing Shown on the Photographs of the Alleged Will of Abdu'l-Baha](#)

Selected Bibliography of works by Ahmad Sohrab:

Mirza Ahmad Sohrab. Broken Silence: The Story of Today's Struggle for Religious Freedom. New York: Universal Publishing, 1942. Entire Book  
PDF <https://reformbahai.org/images/SohrabBrokenSilence.pdf>

Mirza Ahmad Sohrab. Abdul Baha's Grandson: Story of a Twentieth Century Excommunication. New York: Universal Publishing for The New History Foundation, 1943. Reprinted. H-Bahai: Lansing, Michigan, 2004.  
[Abdu'l-Baha's Grandson](#)

Mirza Ahmad Sohrab. The Will and Testament of Abdul Baha, An Analysis. New York: Universal Publishing, 1944. <https://reformbahai.org/images/SohrabWTAB.pdf>

See also McDaniel v. Mirza Ahmad Sohrab, 27 NYS 2d 525 - 1941  
[https://scholar.google.com/scholar\\_ca...dt=20000000002](https://scholar.google.com/scholar_ca...dt=20000000002)

**Re: Website Suggestion** <https://www.interfaith.org/forum/250782-post67.html>

Haifan Baha'is regularly violate the First Amendment rights of the Reform Bahai Faith and other Bahai denominations. Basically, their argument is often like a Catholic saying, "Be wary, they're Protestant," implying Protestants are heretics. The Reform Bahai Faith does not represent itself as the Baha'i Faith of Wilmette, Illinois, and Haifa, Israel. The very word "Reform" clearly indicates that fact, as does, for instance, Reform Judaism being different from Orthodox Judaism.

Notice the Haifan Baha'is here imply we do not have a Constitutional right to our own religious conviction, which we do, as do Christians of various denominations. Violating another religion's or someone's Constitutional rights is not "helpful." It's a crime under Federal Law. The content of their argument is "distasteful" to people of various open-minded religious and non-religious conviction, for it fails to demonstrate respect or tolerance of opinions other than the person's own opinion. In so far as that is the case, their remarks are spiteful. They express religious hatred.

Shoghi Effendi was the fanatical leader of the Wilmette-Haifan Baha'is and was actually the beneficiary of the 1921 fraudulent will and testament, forged by either himself or possibly his family. Again, it was judged as fraudulent by the distinguished document expert of the

time at the British Museum in London, Dr. C. (Charles) Ainsworth Mitchell. See Dr. Mitchell's "Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha." 1930. Certified Copy from the Library of Congress.

[Dr. C. Ainsworth Mitchell, Report on the Writing Shown on the Photographs of the Alleged Will of Abdu'l-Baha](#)

None of the remarks here offer anything other than usual, typical equivocations of Shoghi Effendi, who like a coward evaded and hid from the pen of Ruth White, slandering her behind her back to the Baha'i flock of docile and malleable personalities as a "besotted woman," a misogynist slur, comparable to his referring to his brother's wife as a "low-born Christian woman." Such reprehensible tactics and opinions came from the pen of the "guardian" of the Haifan Baha'is.

If you would like to know more about the Reform Bahai Faith, please read About the Reform Bahai Faith at [About the Reform Bahai Faith](#)

Again, the US Federal Courts ruled \*three\* times against the Wilmette-Haifan Baha'i Faith from 2006 to 2010, in its attempt to destroy in court several Baha'i denominations, including the Reform Bahai Faith, which is specifically mentioned in the oral testimony before the Court on 02/20/2009. [List of Documents in case](#)

For obvious reasons, the Haifans have been obsessed with trying to keep knowledge of the lawsuit off the Internet, on all Baha'i forums that they control or influence.

Their open, unmitigated contempt for the US Constitutional rights of the Reform Bahai Faith and other Bahai believers is blatant and undeniable. All freedom-loving people should be concerned about their duplicity and power-hungry theocratic drive for control and domination.

FG

Member of the Reform Bahai Faith

[Reform Bahai Faith](#)

**Re: Website Suggestion** <https://www.interfaith.org/forum/250647-post58.html>

Quote:

Originally Posted by **wil**  
ditto!

So from what I can find 98% are of the Haifa variety?

The other nine denominations are distinct and distant minorities?

RW it seems you follow closely the contender of the will... why is it that most don't believe the contention? Is there other ill will at foot?

It seems reading about the Sunni Shi'ite split it is an old arguement more social/political than religious is this the same?"



Sure, more than welcome. Often in human history the majority is wrong. Martin Luther and countless came to that conclusion about Catholicism, the Shiites about the Sunnis, vice versa, and so on. Majority in and of itself means nothing, can and has throughout history been indicative of cunning and deceit.

Speaking as a Bahai since 1976, having spent decades reading the voluminous Bahai writings and books, watching, discerning, and experiencing deeds from words, I believe the historical record clearly demonstrates Abdul-Baha had a profoundly different vision of Baha'u'llah's teachings from what has evolved under the spurious will and testament and Shoghi Effendi. All of the objections of Arthra are the typical ones of Haifan Baha'is, repeatedly by rote for decades, from Shoghi Effendi, who clearly exhibited the tell-tale cunning of the guilty when it came to Ruth White. Artha's claims are covered in my piece,

An Analysis of Abdul-Baha's 1912 Authentic Covenant

In terms of the Sunni/Shiite split, I believe I have read that the issues are religious as well as social and political. Ibn Khaldun, often considered the most important Muslim historians, in his Introduction to History, chronicles and argues that under Muawiya and others, the princes took over Islam, subverting it into basically a political power symbol. That's what has often been argued happened to Christianity under Constantine. It is what has happened to the Bahai Movement under Shoghi Effendi.

Again, most of the Haifan Baha'is have been completely deceived and brainwashed into believing an entirely false version of the early Bahai events during Abdul-Baha's lifetime, so that many Baha'is are well meaning but in the dark, without knowing it. The entire "covenant breaking" mentality that has been inculcated into them prevents them from seeking the truth of their own tradition. Instead, unsuspectingly, they accept the half-truths and distortions concocted by Shoghi Effendi and others who benefited monetarily and otherwise from the forged document.

Much of all this is explained in more detail and relevant documents linked to at

An Analysis of Abdul-Baha's 1912 Authentic Covenant

**Re: Website Suggestion** <https://www.interfaith.org/forum/250582-post53.html>

Quote:

Originally Posted by **wil**  
ditto!

So from what I can find 98% are of the Haifa variety?

The other nine denominations are distinct and distant minorities?

RW it seems you follow closely the contender of the will... why is it that most don't believe the contention? Is there other ill will at foot?

It seems reading about the Sunni Shi'ite split it is an old argument more social/political than religious is this the same?"

Sure, more than welcome. Often in human history the majority is wrong. Martin Luther and countless came to that conclusion about Catholicism, the Shiites about the Sunnis, vice versa, and so on. Majority in and of itself means nothing, can and has throughout history been indicative of cunning and deceit.

Speaking as a Bahai since 1976, having spent decades reading the voluminous Bahai writings and books, watching, discerning, and experiencing deeds from words, I believe the historical record clearly demonstrates Abdul-Baha had a profoundly different vision of Baha'u'llah's teachings from what has evolved under the spurious will and testament and Shoghi Effendi. All of the objections of Arthra are the typical ones of Haifan Baha'is, repeatedly by rote for decades, from Shoghi Effendi, who clearly exhibited the tell-tale cunning of the guilty when it came to Ruth White. Artha's claims are covered in my piece,

Google "An Analysis of Abdul-Baha's 1912 Authentic Covenant"

In terms of the Sunni/Shiite split, I believe I have read that the issues are religious as well as social and political. Ibn Khaldun, often considered the most important Muslim historians, in his Introduction to History, chronicles and argues that under Muawiya and others, the princes took over Islam, subverting it into basically a political power symbol. That's what has often been argued happened to Christianity under Constantine. It is what has happened to the Bahai Movement under Shoghi Effendi.

Again, most of the Haifan Baha'is have been completely deceived and brainwashed into believing an entirely false version of the early Bahai events during Abdul-Baha's lifetime, so that many Baha'is are well meaning but in the dark, without knowing it. The entire "covenant breaking" mentality that has been inculcated into them prevents them from seeking the truth of their own tradition. Instead, unsuspectingly, they accept the half-truths and distortions concocted by Shoghi Effendi and others who benefited monetarily and otherwise from the forged document.

Much of all this is explained in more detail and relevant documents linked to at

Google "An Analysis of Abdul-Baha's 1912 Authentic Covenant"

**Re: Website Suggestion** <https://www.interfaith.org/forum/250570-post51.html>

Quote:

Originally Posted by **wil**  
ditto!

So from what I can find 98% are of the Haifa variety?

The other nine denominations are distinct and distant minorities?

RW it seems you follow closely the contender of the will... why is it that most don't believe the contention? Is there other ill will at foot?

It seems reading about the Sunni Shi'ite split it is an old argument more social/political than religious is this the same?"

Sure, more than welcome. Often in human history the majority is wrong. Martin Luther and countless came to that conclusion about Catholicism, the Shiites about the Sunnis, vice versa, and so on. Majority in and of itself means nothing, can and has throughout history been indicative of cunning and deceit.

Speaking as a Bahai since 1976, having spent decades reading the voluminous Bahai writings and books, watching, discerning, and experiencing deeds from words, I believe the historical record clearly demonstrates Abdul-Baha had a profoundly different vision of Baha'u'llah's teachings from what has evolved under the spurious will and testament and Shoghi Effendi. All of the objections of Arthra are the typical ones of Haifan Baha'is, repeatedly by rote for decades, from Shoghi Effendi, who clearly exhibited the tell-tale cunning of the guilty when it came to Ruth White. Artha's claims are covered in my piece,

An Analysis of Abdul-Baha's 1912 Authentic Covenant  
[Comments on Abdul-Baha's 1912 Authentic Covenant](#)

In terms of the Sunni/Shiite split, I believe I have read that the issues are religious as well as social and political. Ibn Khaldun, often considered the most important Muslim historians, in his Introduction to History, chronicles and argues that under Muawiya and others, the princes took over Islam, subverting it into basically a political power symbol. That's what has often been argued happened to Christianity under Constantine. It is what has happened to the Bahai Movement under Shoghi Effendi. In Shia and Sunni, there are significant spiritual and religious nuances involved too, which is the same for Reform Bahais and the other Bahai denominations.

Again, most of the Haifan Baha'is have been completely deceived and brainwashed into believing an entirely false version of the early Bahai events during Abdul-Baha's lifetime, so that many Baha'is are well meaning but in the dark, without knowing it. The entire "covenant breaking" mentality that has been inculcated into them prevents them from seeking the truth of their own tradition. Instead, unsuspectingly, they accept the half-truths and distortions concocted by Shoghi Effendi and others who benefited monetarily and otherwise from the forged document.

Much of all this is explained in more detail and relevant documents linked to at

An Analysis of Abdul-Baha's 1912 Authentic Covenant  
[Comments on Abdul-Baha's 1912 Authentic Covenant](#)

**Re: Website Suggestion** <https://www.interfaith.org/forum/250535-post47.html>

Quote:

Originally Posted by **wil**

What about Bahai....

Can someone provide the various offshoots that still call themselves Bahai, their differences, their websites, their approximate percentage of adherents?"

I'm a newcomer here, so I have the 10 post limit prohibiting links.

Here's my account of "9 Bahai Denominations" from which I've removed the links:

The Orthodox Baha'i lawyer Jeffrey Goldberg in his Response to the 2006 lawsuit that is currently being brought against other Bahai denominations in the Courts of Illinois rightly points out that there are now 9 denominations of the Bahai Faith. (I believe there has now evolved a 10th Baha'i denomination.)

"There are at least nine organizations now existing and operating at some level that practice a denomination of the "Bahá'í" religion (Goldberg Decl., Para. 51; Schlatter Decl., Para. 18-21). One is not a Bahá'í because of which denomination one belongs to, one is a Bahá'í because of the system of set of beliefs and doctrines one holds. The NSA's own web site defines a Bahá'í in this manner (Schlatter Decl., Para. 43)."

Nine Denominations (10):

Four Orthodox Bahai denominations, believing Charles Mason Remey was the successor to Shoghi Effendi.

- 1) Orthodox Bahá'í Faith (the OBF Respondents, following Joel B. Marangella);
- 2) Bahá'ís Under Provisions of the Covenant (the other Respondents, following Leland Jensen);
- 3) Tarbiyat Bahá'í Community (formerly known as Orthodox Bahá'ís Under the Regency) (Rex King group);
- 4) Bahá'ís Under the living Guardianship (Donald Harvey as the third Guardian and Jacques Soghomonian as the fourth Guardian), an organization that is the successor to the Remey NSA;

Three denominations believing that the 1921 unprobated will & testament of Abdul-Baha is a fraudulent document and that Abdul-Baha did not appoint Shoghi Effendi or anyone else as a successor, but that he looked forward to a "spiritual democracy, not a theocracy," with ultimately an elected Universal House of Justice.

- 5) Reform Bahai Faith
- 6) Free Baha'is
- 7) Unitarian Baha'is

One denomination believing in the authenticity of the unprobated, unauthenticated will and testatment of Abdul-Baha, which they believe appointed in 1921 Shoghi Effendi as a guardian, a Shiite mullah or pope-like figure controlling a theocratic world order.

- 8) The Bahá'í Faith or Bahá'í World Faith (the Movant NSA) - (AKA Haifan Baha'is)

One denomination believing the next Manifestation of God is imminent, rather than appearing in a thousand years as prophesied by Baha'u'llah.

9) John Carre (followers of Alif a Third Manifestation of God - the third letter of the Greatest Name)  
THE SPIRITUAL FOUNDATION OF SOCIETY  
AN ISLAND OF HOPE  
TARIQAT

10) I would add a 10th denomination. The so-called "unenrolled Baha'is" or "independent Baha'is" who in some sort of quixotic dream await the uhj to wake up or reform itself into the liberal, sane, moderate religion that both Baha'u'llah and Abdul-Baha clearly taught and envisioned, yet who, in their implicit exemplification of Abdul-Baha's Teaching that the Bahai Movement cannot be organized, essentially follow, partway, the practice of the Reform Bahais, who realize that the only course now open at this historical juncture is to renew and return to the Example and Interpretation of the Center of the Covenant, the 1912 Covenant, the authentic Covenant of Abdul-Baha.

For those unfamiliar with the Haifan NSA's attempt to deprive other Bahais of their first amendment rights of liberty and freedom of religious conviction, I urge you to read the documents involved on both sides at

Jeffrey Goldberg has further annotated a few of the nine denominations mentioned above:

"NSA-UHG = The National Spiritual Assembly of the Baha'is of the United States Under the Hereditary Guardianship. This was the entity against whom the 1966 Judgment was entered -- the NSA under Mason Remey --.

PNBC = The Provisional National Baha'i Council of the United States - the national governing body of the Orthodox Baha'i Faith (OBF) and one of the entities the Wilmette NSA brought into court.

SIBC - This is the Second International Baha'i Council. Involved in the action brought by the Wilmette NSA, the SIBC was the governing body of the Jensen group. This has nothing to do with the OBF. The SIBC also was the name of an unrelated body under Mason Remey of the same name.

BPUPC - Baha'i Publishers Under the Provisions of the Covenant - One of the entities the NSA brought contempt charges against and it is related to the Jensen/ Chase group and not to the OBF."

For a historical perspective, see the documents at Lawsuit by Wilmette NSA Against Other Denominations

One can only hope the Court will be wise enough to understand what is truly involved. [which fortunately it did, in its November 2010 Opinion, available on the Internet via "The Baha'i Faith & Religious Freedom of Conscience"; Google it or "9 Baha'i Denominations" for links.

Hope this helps give you the larger picture of Bahai. Most people who are only familiar with the Haifan Baha'is and their books and sources don't know anything about the others... for obvious reasons.

**Re: Website Suggestion** <https://www.interfaith.org/forum/250518-post44.html>

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Quote:

Originally Posted by **radarmark**

In what short time I had looking over some academic references (let's hear it for Google Scholar), it appears you are right on, Ruth White (I wonder if I should call myself "James Naylor"). If you have time post or PM some references to me."

James Naylor, the Quaker? Wouldn't kiss the hand of George Fox! I like the spirit!

Google "Reform Bahai Faith" for the web site, under Early Reform Bahais > Ruth White. Skim down to the link to what is her most important book:

Ruth White. Abdul Baha's Questioned Will and Testament. Beverly Hills: White, 1946.

There are a lot of extracts from it on that web page, if you want to read or skim first.

Similarly, under Early Reform Bahais, Ahmad Sohrab, Julie Chanler, Janebe Fazl, C. Ainsworth Mitchell's Report, read or skim to your interest.

The integrity of soul of the first three was proven when the Haifan Baha'i imam Shoghi Effendi declared them kuffar, infidels...

**Re: Website Suggestion** <https://www.interfaith.org/forum/250511-post40.html>

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Quote:

Originally Posted by **I, Brian**

That's an interesting comment - my impression is that the Baha'is are effectively a religion, where the tenets of Baha'u'llah are effectively infallible and take precedent over all over religious texts. So anyone seeking to join the Baha'is but lay claim otherwise would be effectively ostracised and certainly not treated as a fully functioning member of the Baha'i community."

I, Brian,

I think your system for categorizing religions makes perfect sense. Prove it, over time... The Haifan Baha'is are always trying to get in the big league, while not informing people of the realities documented at The Baha'i Faith & Religious Freedom of Conscience Google, "The Baha'i Faith & Religious Freedom of Conscience"

Well, yes, Bahais of all denominations consider Baha'u'llah the Promised One of all religions and traditions, though some minds tend to emphasize infallibility more than others in whatever religion. His son Abdul-Baha was appointed the Interpreter and Center of his Covenant, and it was he who brought the Bahai teachings into the modern world, to Europe, England, and the USA. Baha'u'llah had emphasized the progressive nature of religion in his writings, that religion evolves and changes, and Abdul-Baha understood the lesson, moderating and moving even further away from the Islamic milieu, which



Baha'u'llah had already done in terms of Islam and Babism, the latter the early forerunner of sorts of Bahai, but very fanatical and violent in some regards.

Anyway, by the time Abdul-Baha spoke at the Friends Meeting House in London in 1913, he had found and developed a highly universal vision of religious oneness and unity. When he died in 1921, his family and lesser minds, not up to that of the Master, reverted basically to their Shiite past, creating a type of imamate they called the "guardian" under a spurious will, driving out thousands of early Bahais who had embraced the more universal, less organized and oppressive vision of Abdul-Baha. Ruth White was foremost in opposing the institutionalization that led away from Abdul-Baha's highly universal and moderate interpretation. She wrote several books that preserve the record of events, etc. The Reform Bahai Faith web site has all her books available on it, if interested, under Early Reform Bahais.

Like all of the institutionalized Judeo-Christian-Islamic tradition, the usurpers of the Bahai Movement or Cause, created a creed, calling it a Covenant, judged a forged document by the previously mentioned document expert at the British Museum, C. Ainsworth Mitchell. It has always been recognized by careful readers as not characteristic of Abdul-Baha's own words and deeds, a clear departure for many reasons. Part of the Haifan Baha'i reversion to the Shiite tradition was to drag back in "takfir," the stigmatizing and repudiation of "infidels," all of that kind of thing so reminiscent of the worst in all religious traditions, in order to take control, weed out the people capable of actually thinking, and so forth. The very long history of the rotten fruit of this supposedly "Baha'i" doctrine is also documented on the Baha'i Faith & Religious Freedom of Conscience site.

In my view, all these things are present here in the discussion in this thread.

**Re: Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/251337-post6.html>

Quote:

Originally Posted by **wil**  [View Post](#)

How large is the reformed Baha'i denomination?

What cities have meetings?

Thanks for your interest.

We're a small denomination. Like many, especially at our stage of growth, we don't disclose our membership statistics, primarily because there are other Baha'i denominations that seek to harass and undermine our development, as the recent lawsuit in the US Federal Courts clearly demonstrated.

February 20, 2009 - 3-minute Mp3 Recording - Oral Argument

Judge Diane S. Sykes remarked about the implications of the Wilmette-Baha'i lawsuit that it "Clearly raises some Constitutional concerns."

Judge Bauer queried the lawyer for the Wilmette denomination, in terms basically about our right to exist and develop, "How about Reform Baha'i?" (scroll down for text or list to the 3-minute mp3 excerpt.)

[Baha'i Faith & Religious Freedom of Conscience](#)

The verdict of the Court was delivered \*three\* times that the Reform Bahai Faith and all other Bahai denominations have, under the First Amendment of the US Constitution, the right to exist. Obviously that includes the Haifan Baha'is, who regularly seek, along the Shiite lines reimposed on the Bahai Movement by the spurious will and testament, to deny (takfir) the existence of other Bahais, essentially denouncing them as infidels (kufir) and apostates, reminiscent of the worst in the Islamic heritage, which both Baha'u'llah and Abdul-Baha had clearly moved away from, the former writing specifically that he had "removed from the Book" such things.

While the decision was taken not to announce our meetings ahead of time online, any longer, you can consult, if interested, our RBF Update page which was formerly used for such things. The Reform Bahai Faith remains an active Bahai denomination, participating in religious meetings and activities, sharing the vision, teachings, and interpretation of Abdul-Baha, on and off line. For example, I and other Reform Bahais participated yesterday in a Red Cross blood drive for Muslims for Life, sponsored by the Ahmadiyya Muslim Community.

[Reform Bahai Faith, Update](#)

There's a very long history of Haifan-Wilmette Baha'is using back-channel communications to smear and discredit individuals, denominations, and websites, and others, with sys ops, moderators, administrators, and so forth, along the lines suggested above, leading thereby to the suppression of dissident voices. The Baha'i Faith & Religious Freedom of Conscience documents decades of that sort of thing, on and off line.

[The Baha'i Faith & Religious Freedom of Conscience](#)

The US Federal Courts have spoken on our right to exist. You might find the letters of the Reform Bahai Faith submitted to the Court of note along these lines, toward the bottom:

[Reform Bahai Faith, Amici Curiae](#)

Hope this helps.

**Abdul-Baha's 1912 Authentic Covenant** <https://www.interfaith.org/forum/251031-post1.html>

Long suppressed by Bahais of other denominations, Reform Bahais have returned to, and renewed, Abdul-Baha's 1912 Authentic Covenant

[Abdu'l-Baha's 1912 Authentic Covenant](#)

"After Abdul-Baha—whenever the Universal House of Justice is organized it will ward off differences."

Of the several Bahai denominations, the Reform Bahai Faith is the only denomination that follows Abdul-Baha's authentic Covenant— delivered in New York, which is why it came to be called the City of the Covenant—not the fraudulent will and testament of 1921.

An Analysis of Abdul-Baha's 1912 Authentic Covenant  
[Comments on Abdul-Baha's 1912 Authentic Covenant](#)



"Address upon the Covenant" by Abdul-Baha in text format:

New York City, June 19th, 1912.

Translated by Dr. Ameen U. Fareed.

Parentheses supplied.

Tomorrow I wish to go to Montclair [New Jersey]. Today is the last day in which we gather together with you to say farewell to you. Therefore, I wish to expound for you an important question, and that question concerns The Covenant.

In former cycles no distinct Covenant had been made in writing by the Supreme Pen; no distinct personage had been appointed to be the Standard differentiating falsehood from truth, so that whatsoever he was to say was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, "Thou art Peter"—which means rock—"and upon this rock will I build my church." This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this dispensation of the Blessed Beauty, (Baha'u'llah) among its distinctions is that He did not leave people in perplexity. He entered into a covenant and testament with the people. He appointed a Center of the Covenant. He wrote with His own pen and revealed it in the Kitab-el-Akdas, the Book of Laws, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous tablets He (Baha'u'llah) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the tablet of The Branch He explicitly states, "Whatsoever The Branch says is right, or correct; and every person must obey The Branch with his life, with his heart, with his tongue. Without his will not a word shall anyone utter." This is an explicit text of the Blessed Beauty. So there is no rescue left for anybody. No soul shall, of himself, speak anything. Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of Baha'u'llah in the tablet of The Branch.

His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the Promised One of Abraham, and He, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted with regard to His Holiness "The Paraclete," which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom He called, "My Promised One," His Holiness The Bab, in all His books, in all His epistles, explicitly covenanted with regard to the Blessed Beauty, Baha'u'llah—that Baha'u'llah was the Promised One of His Holiness The Bab. His Holiness Baha'u'llah covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and The Center of His Covenant, and that the Promised One of Baha'u'llah will appear after one thousand or thousands of years. This is the Covenant which Baha'u'llah made. If a person shall deviate, he is not acceptable at the Threshold of Baha'u'llah. In case of difference—Abdul-Baha must be consulted. They must revolve around his good pleasure. After Abdul-Baha—whenever the Universal House of Justice is organized it will ward off differences.

Now I pray for you that GOD may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His

Kingdom; that He may make you the cause of the spread of the light of Baha'u'llah in these countries, and that the teachings of Baha'u'llah may be spread broadcast.

I pray for you, and I am pleased with all of you, each one, one by one; and I pray that GOD may aid and confirm you. From Montclair I will come back to you. New York is favored, I go away and I come back to it. The friends in New York must appreciate this. At present, farewell to you!

Published November the Twelfth,  
nineteen hundred and twelve.

The ninety-fifth anniversary of the birth  
of Baha'u'llah.

The Bahai Assembly of Washington, D.C.

An Analysis of Abdul-Baha's 1912 Authentic Covenant  
[Comments on Abdul-Baha's 1912 Authentic Covenant](#)

Reform Bahai Faith  
<https://www.ReformBahai.org>

**NEW >> Reform Bahai Faith Forum** <https://www.interfaith.org/forum/250118-post1.html>

After the US Federal Courts ruled, on December 29, 2010, for the THIRD TIME, against the lawsuit filed by the Wilmette Baha'is against Bahais of other denominations, the Wilmette Baha'is appear to have managed to destroy the Topix Forum, in one way or another, that Bahais of several other denominations had used for over three years to discuss the lawsuit against them. Google "true seeker orthodox bahai" for details.

This type of fanatical tactic is exactly what Wilmette-Haifan Baha'is have done for many decades, as extensively documented on various websites. That the Wilmette Baha'is would demonstrate such unmitigated contempt for the ruling of the Federal Court system, probably through Baha'is working in one way or another under the so-called "Continental Board of Counsellors" for "protection and propagation," should give thoughtful people reason for serious concern. For further incidents:

Google "Comments posted to The Chicago Tribune Forum"

PDF copies of pages on Topix documenting nearly 4,600 (4,626+) posts to that forum, from Google's cache copies as of July 9, 2011, have been preserved at the link above:

Baha'i rift\_ Baha'is upset with Orthodox Baha'i Faith - Topix1

Baha'i rift\_ Baha'is upset with Orthodox Baha'i Faith - Topix6

Baha'i rift\_ Baha'is upset with Orthodox Baha'i Faith - Topix215 (documents 4,626+)

Baha'i rift\_ Baha'is upset with Orthodox Baha'i Faith - Topix229

Baha'i rift\_ Baha'is upset with Orthodox Baha'i Faith - Topix230

See also [Thread Orthodox believers can call themselves...](#)

....

For those unfamiliar with the record of Wilmette-Haifan Baha'is online and elsewhere, Google "The Baha'i Faith & Religious Freedom of Conscience"

**Re: Website Suggestion** <https://www.interfaith.org/forum/250452-post30.html>

Quote:

Originally Posted by **radarmark**

"anyone (from atheist to pagan) can be a Quaker"

I agree. Exactly. That's basically the interpretation of Abdul-Baha too. Reform Bahais don't accept any creed because they're always used to coerce people, for example, the bogus "covenant" or "will and testament" of Haifan Baha'is.

Abdul-Baha publicly delivered his authentic covenant in 1912 in New York. It's been suppressed ever since his death.

""one religion" (and I believe that is what Schuon and Fox are getting at)."

Fritjof Schuon and other Perennialists are right on target in my personal opinion. A metaphysician with a universal perspective, Schuon was actually also a Sufi, as Seyyed Hossain Nasr, another Perennialist, explains in his recent book on Islam. I've read several of their books and find them very compatible to what I find in Abdul-Baha's own open, universal vision of the unity of the religions. Nasr describes some of the Perennialists, though, as Muslims, essentially, and that one must become Muslim, in an exclusive sense, to follow the correct spiritual path. Bahai really isn't a secret platform for Islam, except for some Shiite Iranian Baha'is, but is on the journey beyond all the historical pasts toward a universal Form, one we are all seeking together, in my view.

Most presentday Baha'is have little to no knowledge about the early years of Abdul-Baha's actual teachings and interpretation of what he called the Bahai Movement or Cause. That's reflected in some of the comments here. He died in 1921 and it was only then that a fraudulent will and testament was used by his family to take control of the religion, reverting significantly back to their Iranian Shiite heritage, as I've already suggested. Although both Baha'u'llah and Abdul-Baha had repudiated such negative practices in Islam as takfir, denouncing others as infidels, and taqiyya, dissimulation and lying, for the "good of the Faith," Shoghi Effendi brought all that kind of thing back, moving away from universalism to exclusivism, in his pursuit of a Bahai theocracy, which Abdul-Baha had clearly rejected, emphasizing a "spiritual democracy."

If interested, my "A Response to Takfir" was published in a London journal, Religion 38 No 4 2008. Just google the title.

Ruth White was an early Bahai who rejected the unprobated, unauthenticated will and testament, wrote several books about it, and hired the foremost forensic researcher of the time at the British Museum to examine the purported will. He

declared it a forgery in 1930. google "Dr. C. Ainsworth Mitchell" She's been loathed by Haifa Baha'is ever since...

**Re: Website Suggestion** <https://www.interfaith.org/forum/250363-post22.html>

Quote:

Originally Posted by **wil**

"we are interfaith, but as we are the culmination and the religion that naturally follows and has superceded whatever religion you believe in we are more interfaith than the restuvya?"

"So you agree the only one true religion is as stated by the Bahai? That all other beliefs are now superceded?"

I also agree there is only one religion, one all encompassing belief, but each religion is there for its adherents towards a common end."

Wil,

Abdul-Baha, the son and appointed interpreter of Baha'u'llah's teachings, taught a universal conception of the nature of interfaith understanding and identity when he said, speaking in England, "You can be a Bahai-Christian, a Bahai-Freemason, a Bahai-Jew, a Bahai-Muhammadan."

Similarly, he emphasized that it was not "organized" religion but an "attitude" or frame of mind and is important and that followers of all faiths can have it:

"The sun of truth rises in each season from a different point of the horizon—today it is here, yesterday it was there, and tomorrow it will appear from another direction. Why do you keep your eyes eternally fixed on the same point? Why do you call yourselves Christians, Buddhists, Mohammedans, Bahais? You must learn to distinguish the sun of truth from whichever point of the horizon it is shining! People think religion is confined in an edifice, to be worshiped at an altar. In reality it is an attitude toward divinity which is reflected through life."

There are several Bahai denominations. (Google "9 Bahai Denominations") The other Baha'is here are members of the Baha'i denomination located in Haifa, Israel, which follows a very exclusive interpretation of the Bahai teachings that was imposed in 1921, attempting to create essentially a Catholic-like or Shiite imamate. They've basically reversed the open, universal teachings of Baha'u'llah and Abdul-Baha into a political power symbol, as so many religion have done throughout history.

Abdul-Baha brought his father's faith into the modern world in an open, universal form, emphasizing that one does not even have to be a "member" to be a Bahai! reformbahai dot org for further details.

**Re: Website Suggestion** <https://www.interfaith.org/forum/250013-post7.html>

The membership statistics are grossly inflated for the Haifan Baha'i denomination. That's a fact that's widely recognized by many people, Bahai or otherwise. See for instance,

Google "Estimates of the Baha'i membership" on [religioustolerance dot org](http://religioustolerance.org)

Google False Statistics for Baha'i Membership in the USA, India, & Elsewhere

The U. S. Federal Courts Ruled \*Three Times\* against Wilmette, Haifan Baha'is, who were trying to deprive other Bahai denominations of their First Amendment rights to religious freedom:

November 23, 2010 - Seventh Circuit Court of Appeals rules against Haifan Baha'is of Wilmette, Illinois. A link to the Court's own Opinion in the case is available online. Google Baha'i Faith & Religious Freedom of Conscience

I don't believe any Bahai denomination belongs in the first rank of the major religions while it says one thing in public and behaves the way the Wilmette-Haifan Baha'is do in the dark.

### **Re: Afghan Supreme Court rules Bahai Apostates**

<https://www.interfaith.org/forum/251813-post13.html>

"You are using identifying marks which, whether you like it or not, have become the hallmarks of the larger organization which you ought not to wish to, and have no right to, confuse yourself with. "

False. They all existed long before they fobbed off their fraudulent will and testament on the gullible and uninformed.

"That was never even a question..."

You might want to spend more time than you have in researching the Haifan Baha'is through sources other than their own.

"You have not presented anything more than "cursory" evidence, which I tell you is seriously unconvincing."

Enjoying yourself?

"I have no opinion about whether their reading of the original interpretation is or isn't valid."

That definitely explains a lot. I suppose every forum has a troll or two who gets his kicks this way.

"As a group, you are a break-off from the larger body."

It doesn't sound as though you've read a single word thus far.

"Shunning."

Please review everything posted above, including the links, especially in terms of actually reading...

"variants of "Universal House of Justice""

You're repeating their falsehoods and smears. Abdul-Baha referred to the Universal House of Justice existed for more than a decade before the Haifans usurped it and other such terms. Most Baha'is don't do the reading either to realize the fact, which is exactly what the Haifans rely on.

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Quotation from the Inter-Parliamentary Union - Universal Declaration on Democracy, Item #21:**

**"The state of democracy presupposes freedom of opinion and expression; this right implies freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."**

**<https://www.ipu.org/>**

**[Homepage](#)**

# **The Baha'i Faith & Religious Freedom of Conscience**

**K. Paul Johnson**

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**2002**

**[Selected Messages for 2002](#)**

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**2000**

**[Selected Messages for 2000](#)**

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**1999**

**[Re: trb & arb FAQ \(Frequently ASKED Questions\)](#) 10/11/99**

**[Re: My case - a letter to my friends](#) 7/28/99**

**[Re: Letter of resignation](#) 7/27/99 Re Terry Culhane & Paul Dodenhoff**

**[Re: Letter of resignation](#) 7/27/99 Re Terry Culhane & Paul Dodenhoff**

**[Re: The Pickering Tape](#) 7/22/99**

**[Undermining others' faith](#) 6/7/99**

**[Re: House warns of opposition "campaign"](#) 6/2/99**

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**1998**

**[Re: Maneck's AOL slander of me, trb, Juan Cole, etc....](#) On The Baha'i Technique, etc.... 12/30/98**

**[\[bahai-faith\] fw K. Paul Johnson re Relentlessly aggressive cult apologists](#) 9/19/98 General reflections, including on Bahais**

**[Re: Censorship at alt.religion.bahai](#) 9/16/98**

**[Re: Censorship at alt.religion.bahai](#) 9/15/98 Aside on the Baha'i Technique**

**[Re: fw Juan Cole \[bahai-faith\] mutilation theology \(further\)](#) 9/10/98**

**[Re: Censorship at alt.religion.bahai](#) 9/10/98**

**[Re: Why I left \( \(K. Paul J\)](#) 8/19/98**

**[Re: Why I left \( \(K. Paul J\)](#) 8/19/98**

**[Re: Why I left \(expanded version\)](#) 8/17/98**

**[Re: Freedom of Choice](#) 6/29/98**

**[Re: \[bahai-faith\] Glaysherspam](#) 6/29/98**



[Re: \[bahai-faith\] fw Re: \[bahai-faith\] Censorship vs Free Speech](#)  
6/10/98

[Re: \[bahai-faith\] Censorship vs Free Speech](#) 6/5/98

[\[bahai-faith\] Softening the rhetoric](#) 6/5/98

[All religions unified this century? \(Baha'i\)](#) 5/20/98

[Re: \[bahai-faith\] Fw: Internet - norms and values \(normen en waarden\)](#)  
5/20/98

[Re: Re your site \(Bahai\)](#) 5/20/98

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## 1997

[Re: Michael McKenny's expulsion from Baha'i Faith](#) 9/2/97

[Re: Michael McKenny's expulsion from Baha'i Faith](#) 9/3/97

[Re: Michael McKenny's expulsion from Baha'i Faith](#) 9/4/97

[Re: More SRBahai censorship \(Re: Re Non-sense\)](#) 8/10/97

[Re: Talk.Religion.Bahai Fails Official Complaint](#) 3/28/97

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Cf. His article from Gnosis: ["Baha'i Leaders Vexed by On-Line Critics"](#)  
Winter 1997

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>  
Subject: All religions unified this century? (Baha'i)  
Date: Wednesday, May 20, 1998 10:41 AM

Having had repeated problems with the moderators at soc.religion.bahai in posting this, I hope to get some discussion going in talk.religion.misc. An explanation of the difficulties with srb will follow the main part of the post.

In Baha'i World Faith, p. 280, `Abdu'l Baha writes that "fierce and contending religions, hostile creeds and divergent beliefs will reconcile and associate, notwithstanding their former hatreds and antagonism. Through the liberalism of human attitude demanded in this radiant [20th] century they will blend together in perfect fellowship and love...The age has dawned when human fellowship will become a reality. THE CENTURY HAS COME WHEN ALL RELIGIONS SHALL BE UNIFIED..." [caps mine for emphasis]

My question to Baha'is is how they can reconcile the conflicting beliefs that 1) `Abdu'l Baha was infallible in the words found in Baha'i-published literature and 2) that the unification of religions in the future can be accomplished only by their members all becoming Baha'is. While it's clear that AB's vision is far from fully manifest as this century closes, it's also quite evident that the spirit of ecumenicism within Christianity and among world religions has made considerable advances since his time. But AB's vision of religious unity in the future as depicted in the passage above is exactly what I as a New Age Christian long for and believe in, and 180 degrees away from the universal domination of one religion's institutions and beliefs which has become the prevailing expectation among contemporary Baha'is.

That was the gist of what I wanted to post to srb a couple of months ago when someone else posted the line about "The century has come when all religions shall be unified." I waited until after the thread was gone, but posted in reference to that recently posted quote. Srb moderator Bill Hyman refused to accept my post, saying he could only accept references to the Baha'i writings if they were \*documented\* from Baha'i sources. (A rule invented for my case, and never apparent in the posts from Baha'is, AFAIK.) His tone was rather unpleasant at this point, saying "I don't have time to look for it" and "since Baha'is believe in independent investigation of truth, you need to find that quote before you can post on the subject." Well, I spent a fruitless hour going through Dejanews, like looking for a needle in a haystack. Finally gave up and wrote back to Hyman (politely) saying that I couldn't find the post, but could I simply \*inquire\* on srb if anyone remembered the quote in question? At this point he got really nasty, insisted that there was no such quote, couldn't possibly be, `Abdu'l Baha would never have said such a thing. And made it clear that I was getting the "enemy of the Faith" treatment. So I gave up. But last week I found, on Fred G.'s website, a link to a search engine for Baha'i texts which allowed me to call up all AB's passages with the word "century" in them. Took five minutes at most to find the passage in question. Hyman almost surely knew of this resource and deliberately chose not to tell me about it in order to prevent my posting on the topic to srb.

When I did find the passage, I posted it to srb on Friday with similar commentary to what is above, and a single line about having been previously subject to harsh unfriendliness from a moderator who denied such a passage existed. By Tuesday I had neither seen the post on srb or gotten a rejection letter, so I posted again, this time addressing myself to a moderator and asking what the story was. Michele Smith answered me immediately saying that she was now on duty as moderator, had not been before, and would check into the situation. But I have heard nothing now a day later.

There's a real problem over at srb, in my opinion based on recent dealings. Earlier moderators like Dick Detweiler or Alma Engels would never had behaved in this obstructionist manner.

Cheers,  
KPJ

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vsla.edu>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Subject: Re: [bahai-faith] Censorship vs Free Speech  
Date: Friday, June 05, 1998 2:28 PM

According to George & Marlana:

>  
> IMHO:  
> I have seen a lot on the Net (and here) about censorship and free speech. I  
> have also had some personal dealings with censorship in some newsgroups. I  
> question, though, if any freedoms are in question here.

How so? For example, my own freedom to raise a question about a prophecy of `Abdu'l Baha in a way that cannot conceivably be seen as rude, hostile, etc. or violating any newsgroup rules.

I see no reason why  
> everyone should be allowed to print anything they want, anywhere they want.

Straw man. The fact is that no one is asking for that. Just for consistent, fair application of the guidelines.

> There is enough of a subject choice that a person should be able to find a  
> newsgroup sympathetic with their beliefs that would allow them to freely  
> vent. If I am a guest in a church of another faith, I don't bring a picnic  
> lunch to the service and eat it during the sermon.

A newsgroup is not church. I've seen a great many Eckists treat nonmembers who raise difficult issues on alt.religion.eckankar freak out and accuse the critics of "violating their space." But newsgroups are \*public\* space, and even those groups devoted to some religion or other are virtually always explicitly for inquirers as well as members.

And if I have anything to  
> say about the what went on or what was said I'll ask the proper person at  
> the proper time and in the proper manner. Meetings in real life follow rules  
> I see no difference online.

Some differences: people don't conduct religious ceremonies in newsgroups or lists that could be disrupted by "inappropriate" questions or comments. Believers who discuss their faith on a public forum are inviting public visibility and response, rather as if Baha'is took over public parks for their firesides or deepenings. Srb has a responsibility to the non-Baha'i public, by virtue of being a public newsgroup. That's not equally true of a private list, where behavior like that of Bill Hyman would be less reprehensible.

If you come into my local study group meeting and start asking skeptical questions in an unfriendly tone about Edgar Cayce, or criticizing the ARE, you'll probably get a chilly reception. If you do the same on a public newsgroup, say talk.religion.newage, no one could accuse you of invading private space. Baha'is generally are too control-oriented when it comes to expression of independent ideas or dissent, and cyberspace is the Waterloo for such attitudes. It's a new world order and censorship is part of the old.

Cheers,  
Paul

----

List Archive: <https://www.findmail.com/listsaver/bahai-faith/>

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vsla.edu>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Subject: Re: [bahai-faith] fw Re: [bahai-faith] Censorship vs Free Speech  
Date: Wednesday, June 10, 1998 10:00 AM

According to George & Marlena:

> >I  
> >>> have also had some personal dealings with censorship in some newsgroups.  
> >I  
> >>> question, though, if any freedoms are in question here.

quoting me:

> >>  
> >>>How so? For example, my own freedom to raise a question about a  
> >>>prophecy of `Abdu'l Baha in a way that cannot conceivably be seen  
> >>>as rude, hostile, etc. or violating any newsgroup rules.  
> >>  
> >> I see no reason why  
> >>> everyone should be allowed to print anything they want, anywhere they  
> >want.  
> >>  
> >>>Straw man. The fact is that no one is asking for that. Just for  
> >>>consistent, fair application of the guidelines.  
> <snip>  
>  
> Dear Paul,  
> It seems to me, based on what you have just written(above), that unlimited  
> freedom to write anything you want IS exactly what you want.

How is that? I specifically stated that the post in question was not in any way rude, hostile, or in violation of newsgroup rules. The problem isn't even that it was \*rejected\* but that it was simply thrown away, and when I asked for an explanation there was none. This surely violates the procedures that srh has set in place. And above, I say that all I'm asking for is consistent, fair application of the guidelines. I really don't see where you're coming from on this, with such an accusation.

> Insulting and demeaning people by calling them names is not what I would  
> call freedom, but an abuse of freedom. And that kind of abuse is what I am  
> against.

Where in the world do you see me insulting and demeaning people by calling them names? Surely not in the passage quoted above. I'm mystified. And surely not in the post which was discarded without an explanation; if I'd kept a copy you'd be able to see the evidence. But the gist of it was posted to this list, followed by an explanation of all the hassles Bill Hyman put me through.

The only possible reason for your making such a harsh accusation that I can imagine is that you think my line "Straw man" was intended to call \*you\* a name, to insult and demean you by calling you "straw man." Well, what kind of goofy namecalling is that? What could it mean? If this misapprehension is at the root of your accusation, then let me clarify. The dictionary definition is "an argument or opponent set up so as to be easily refuted."

Thus what I was calling a straw man was your setting up the critics of srb moderation as people who want to be able to say whatever they want wherever and whenever they want. You were making \*me\*-- or rather your imagination of me-- a straw man for the sake of argument, caricaturing my position. Now you're sticking to that caricature in spite of clear evidence against it, and imagining that you see namecalling where there is none. You can easily attack and defeat such a position, but it's an artificial construction designed (unconsciously perhaps) to be easily defeated. The critics of srb moderation want simply 1) clearcut policies 2) fair and evenhanded application of them 3) responsive and helpful moderators rather than rude and hostile ones.

That's NO BIG DEAL. For most of its history srb had all these things in my opinion, and only recently has it slid (ever more rapidly, it appears) in the direction of arbitrary, high-handed, hostile, nonresponsive moderation. If Dick Detweiler or Alma Engels, for example, were on the team now, we wouldn't see the kinds of abuses that are cropping up, IMO.

> PostOn.  
> George

Agreed!  
Paul  
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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vsla.edu>  
To: FG <FG@hotmail.com>  
Subject: Re: Freedom of Choice  
Date: Monday, June 29, 1998 2:27 PM

In article <6n2m1o\$bgm@news3.newsguy.com> you wrote:  
: YU ZIR wrote in message <14246-35941FDA-5@newsd-161.iap.bryant.webtv.net>...  
:  
: In Fred's case I speculate, (since it happened to me), the milk went  
: sour early on in the interchanges with SRB, and particularly with Bill  
: H.

This seems plausible. I've never seen any outright obnoxious, hostile behavior from any other moderator. But have yet to see anything \*but\* that from this one.

In my case, my attempts to ameliorate the hostility that I sensed  
: from Bill H were, as I perceived it, rebuffed by him.

Amen again, and worse, his aggressiveness escalated despite my not mirroring it.

No problem for  
: me. My response was simple and effective: to walk away from SRB and  
: post on ARB.

Simple, yes. Effective, no, since ARB is read by one percent the number who have access to SRB.

:  
: My personal impression of SRB is that it is in the hands of cadre  
: loyalists who can be adequately defended on the technical letter of the  
: law,

Not Bill H. in the case of throwing away a post and never writing to the author, nor in the case of refusing an explanation when one was requested.

but who really do as much as they can get away with to discourage  
: those of us who make cogent arguments they don't like.

Sounds absolutely true. The cogency of my argument was just too much for him, in light of his earlier denial that any such passage as the one I was discussing could possibly exist.

:  
: That would  
: cause me discomfort if an organization I belong to did that.  
: If you're comfortable with SRB, support it. Just don't cross  
: them.

Which doesn't even mean confronting them, or being unpleasant, or attacking the Faith. All it means is politely, cogently, and informatively raising an issue they don't want raised.

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
Subject: srb censored 6-29-98  
Date: Wednesday, July 01, 1998 6:56 AM

-----Original Message-----

From: K. Paul Johnson <pjohnson@vsla.edu>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Cc: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, June 29, 1998 10:49 AM  
Subject: Re: [bahai-faith] Glaysershspam

>Dear Mr. Hyman,

>

>Since I see you posting here, I take the opportunity to ask you  
>why my post about `Abdu'l Baha's prophecy about religions being  
>unified in the twentieth century (a prophecy which you strongly  
>asserted did not exist, in a previous and quite unfriendly  
>message to me) was never posted on s.r.b. And why was I never  
>notified of any reason for its nonappearance? And why when I  
>wrote again asking for an explanation, and Michele Smith said she  
>had no idea what had happened but would forward the question to  
>the moderator on duty at the time, there was \*still\* no  
>explanation. Fred, who goes out of his way to be aggressive and  
>name-calling with you, at least gets the courtesy of a rejection  
>letter. I, who have gone out of my way not to reciprocate the  
>hostile tone you have taken with me, do not. What gives?

>

>Sincerely,

>Paul Johnson

>

# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>

Subject: Re: Why I left (expanded version)

Date: Monday, August 17, 1998 12:25 PM

Seeing an exchange about the honesty and reliability of an ex-Baha'i's story of "why I left" inspires some comments. There are so many ways to parse the question "Why did you leave?" that I think a couple deserve mention. First would be "What were your conscious thoughts at the time you chose to withdraw concerning the reasons for doing so?" Another would be "What reactions were going on unconsciously at the time that you can now look back on and recognize as motivating factors?" In my own case, the answers to these two questions would be quite different. First would be that the claims of the Bab and Baha'u'llah about their own status and their place in history no longer were persuasive to me. Second would involve so many aspects of being turned off by dogmatism, implausible readings of history, totalitarian hopes for the future, etc. etc., that it took me years to realize all the factors involved.

I'd think that at this stage Tim might be learning more of those second-order motivating factors, since it takes a long while to process such things.

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>

Subject: Re: Why I left ( (K. Paul J)

Date: Wednesday, August 19, 1998 9:41 AM

zutetflute@aol.com wrote:

: Your approach to the Baha'i faith is quite different than Tim's, however,  
: and I think you understood the basic teachings better than he did.

Yes, and perhaps. I see Baha'u'llah as someone with an important and timely message, who due to the blinders of the culture in which he lived interpreted his role as messenger to mean something far more grandiose than what it really was.

: You address what you see as problems with the Baha'is without being  
: insulting and demeaning.

Thank you. That didn't prevent the srb moderators from treating me as an enemy of the faith, rejecting posts for the most specious of reasons or none at all. And of course there was a lengthy exchange with R. Schaut who insisted that I was indeed an enemy of the Faith. I sure don't regard anyone who criticizes ARE or Cayce or Jesus or Christianity as an enemy of the faith.

People can actually enter a dialogue with  
: you without feeling that their beliefs are being insulted, just disagreed  
: with.

Perhaps this is a case of what goes around comes around. Although I've taken plenty of extreme personal hostility on the Net from Baha'is, in the days when I actually was one, and I the fold, people were entirely pleasant and respectful and I retained many Baha'i friends. Whereas Tim seems to have had a much harsher experience.

I think Tim upset people not because he left the faith, but  
: because he felt it necessary to mock their beliefs and insult people  
: for whom they feel a great deal of reverence. In my opinion he has  
: problems that go beyond what happened to him with the Baha'is. He is  
: displacing his anger on a convenient target.

If I may interpret the situation in the absence of deep insight into the particulars: when people are really angry and lash out at followers of movements they themselves once followed, I think the root anger is at themselves. "How could I have fallen for anything so stupid/dogmatic/deceptive/etc.?" Then that anger gets turned outward and those who are still followers become scapegoats. Part of the work of an ARE study group is to do exercises during the week trying to practice the lesson we are studying. Recently one of the disciplines was to (paraphrase) see whatever belief system a person adhered to as being the right and proper place for their development at this time, and to bless them. Sounds like a good way to live.

Cheers,  
Paul



# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>

Subject: Re: Why I left ( (K. Paul J)

Date: Wednesday, August 19, 1998 12:37 PM

Richard Schaut (RSSchaut@email.msn.com) wrote:

:

: K. Paul Johnson wrote in message <35dad616.0@vlinsvr>...

: >specious of reasons or none at all. And of course there was a  
: >lengthy exchange with R. Schaut who insisted that I was indeed  
: >an enemy of the Faith.

:

: Mr. Johnson, I believe your memory is faulty. I've said that it's not hard  
: to see why someone might consider you an enemy of the Faith.

Pardon me for missing the subtle distinction between arguing (at length, in several exchanges) that it was \*justifiable to describe me as\* an enemy of the Faith, and actually saying that I \*was\* one. Don't agree that different memories are at fault here, since \*at the time\* I felt that you were calling me an enemy of the Faith. Even now, your distinction doesn't seem a very meaningful one. Especially when the real issue wasn't what I was being \*called\*, but how I was being \*treated\* on the basis of a perception which you were defending as justified.

I've said that

: it's difficult to consider as a friend someone who thinks we should set  
: aside one of our most basic and unifying principles for the sake of some  
: superficial change.

Sometimes our friends are those who will tell us things we don't want to hear but are in our best interests to know. But no, I would never claim to be a friend of the Baha'i Faith, or Christianity, Islam, Buddhism, Theosophy, etc. They're all institutions and I'm not friends with institutions. But try to be friends with Christians, Buddhists, Baha'is, Theosophists, etc. while retaining freedom to dissent respectfully from their views. In any case, there is a huge category of people who are neither friends nor enemies, so saying I'm not a friend does not imply that I'm an enemy.

What most basic and unifying principles, and what superficial change are you talking about?

But I've never insisted that you are an enemy of the  
: Faith.

Pardon me for misunderstanding. Were you, though, saying that it was justified for Baha'is to treat me as one? (Hasten to add that only a handful of Baha'is have done so, but these act so very proud of themselves when they're into that mode.)

:

: I have never questioned your intentions, Mr. Johnson. I've merely pointed  
: out how the things you think might be good for the Baha'i Faith are viewed,  
: by at least most Baha'is, as destructive of the Faith.

:

And I would not call Baha'is "enemies of humanity" even though I have pointed out how the things you think might be good for

humanity are viewed, at least by most non-Baha'is who know about Baha'i visions of the future, as destructive of hard-won freedoms and pluralism.

Cheers,  
PJ

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>  
Subject: Re: fw Juan Cole [bahai-faith] mutilation theology (further)  
Date: Thursday, September 10, 1998 7:06 PM

Richard Schaut (RSSchaut@email.msn.com) wrote:

:  
: FG wrote in message <6t9c1d\$m80@news1.newsguy.com>...  
: >For the umpteenth time, I'm not the moderator, I'm not  
: >the moderator, I'm not the moderator!!!  
:  
: What does this have to do with forwarding messages from makelist? Why  
: forward any messages at all?

Stepping up to bat here: you asked what was different about Fred selectively forwarding posts that espouse only his own POV and the srb moderators selectively rejecting posts that espouse opposing POVs. The difference is that they are *\*moderators\**. They have *\*power\** to determine what gets expressed and what doesn't. They have a policy that requires them *\*not\** to reject posts simply because they don't like or agree with them or their authors. This policy has been ignored or twisted, as I and many others have experienced. Fred has no such power to keep people's views from being expressed. You are accusing him of a sin of *\*omission\**-- not forwarding things you think he ought. He, and I, and others accuse the srb moderators of a sin of *\*commission\**-- rejecting posts, harassing authors, etc. because of ideological factors. That's far more serious.

No individual has a responsibility to forward willy-nilly all kinds of posts that espouse all points of view. It's presumed that as individuals people have their own axes to grind and won't grind others' for them. But as *\*moderators\** the folks running srb have a much higher responsibility. They are *\*not\** supposed to be active partisans for a particular viewpoint, discriminating against others. They are supposed to be fair and impartial because they are acting not as individuals but as moderators.

:  
: >I forward what I want, none too consistently, and  
: >shan't accept criticism lightly for it.  
:  
: None too consistently? Why, then, are the forwarded items consistently  
: those that attack the Baha'i Faith and consistently not items that present  
: opposing views on the issues discussed in the messages you forward?

Well, um, might that be due to human nature? You seem to be accusing Fred of some specific wrongdoing. In fact, have you ever seen *\*anyone\** consistently argue for both sides of a controversial issue in the religious domain? Or forward posts other than those that support his/her own views?

Rick, I must say that you in my observation have been every bit as consistent in defending the Baha'i administration and its supporters and attacking its critics as Fred has been the reverse. Pot, kettle.

PJ





# **The Baha'i Faith & Religious Freedom of Conscience**

**From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>  
Subject: Re: Censorship at alt.religion.bahai  
Date: Tuesday, September 15, 1998 9:43 AM**

**Richard Schaut (RSSchaut@email.msn.com) wrote:**

**:**

**: I am not, however, accusing you of any nefarious activity. You, on the other hand, are.**

**Au contraire. I didn't accuse you, or any specific person, of anything. Just speculated about the likely cause of phenomena observed. Too strongly worded, but still not personally accusing anyone. Whereas, it seems to me that you are accusing me personally of something pretty nefarious: libel. Who, exactly, was libeled?**

**:**

**: Just so there's no misunderstanding as to the principle: one doesn't go around accusing, or even suggesting, nefarious conduct without sufficient evidence.**

**Tell that to the Baha'is who feel it perfectly justifiable to start throwing around "disloyal to the covenant" and "enemy of the faith" on the flimsiest of pretexts, about specific persons.**

**:**

**: Dr. Cole's rhetoric is, indeed, quite eloquent. It is, nonetheless, rhetoric, and rhetoric which is substantially devoid of sufficient facts to support his rhetoric. Then, again, I shouldn't be surprised to see that you would be persuaded by such rhetoric.**

**What are you insinuating here? Why?**  
**It's not his rhetoric that persuades me, but the**  
**observation of**  
**Baha'is in action over the last few years.**

**:**

**: We can discuss Dr. Cole's credibility in these matters,**  
**but I'm quite sure**  
**: you don't want to.**

**What are you insinuating here? Why?**

**I have substantive proof.**

**Of?**

**:**

**: span a number of different issues is of no importance**  
**here? Why would a**  
**: cancellation of their posts be suspect, but not one of**  
**mine?**

**Large number and simultaneity.**

**:**

**: Not a particularly bad assumption. You post a**  
**message. You don't see it.**  
**: You start wondering what happened to it.**

**Or perhaps you do see it, and when it disappears you**  
**assume that**  
**it expired.**

**:**

**: >Certainly not in the sense I was using it.**

**:**

**: Then you're not using it, you're abusing it. In logic,**  
**that's called**  
**: "equivocation".**

**That's your insistence on a possible \*implication\* of a**  
**term. I**  
**repeat the question: IF a Baha'i, inspired by what the**  
**writings**  
**and institutions say about covenant-breakers not**  
**deserving a**  
**hearing (which is putting it mildly), decided to cancel**  
**Marangella's posts, that person would be a self-**  
**appointed**  
**WHAT? Prankster, or censor?**

**:**

**: No, Mr. Johnson, I'm being perfectly candid. `Abdul-**  
**Baha's and Shoghi**  
**: Effendi's instructions regarding Covenant-breakers is**

**abundantly clear: we  
: avoid them. We don't ban their books.**

**That's a very confused picture. In my observation, in  
real life  
and on the Net, a large number of Baha'is think that  
reading CB  
literature is forbidden. When I tried to post otherwise  
on srb,  
with the eminent Dr. Robert Stockman as my authority,  
I was  
shouted down.**

**We don't deny them their civil  
: rights.**

**You are not in a position to. If your imagined Baha'i-  
governed  
world were a reality, I wonder what would happen.  
:  
: No. What it comes down to, Mr. Johnson, is that  
those who have accused  
: Baha'i institutions and their supports of wrong-doing  
have not presented  
: sufficient evidence to support their accusations.**

**I gather that you are sincere in your use of the word  
"sufficient." But sufficiency of evidence is, alas,  
usually a  
subjective realm. I find it almost as hard to imagine  
what you  
would consider "sufficient" evidence of wrong-doing by  
the House--  
something you presumably regard as impossible by  
definition-- as  
to think of what would be "sufficient" evidence to  
prove to a  
Mormon that the BOM is not historically accurate.**

**Indeed, many such  
: accusations are libelous, and warrant at least an  
apology.**

**To whom, by whom, for what exactly? I will admit that  
in the  
Mulligan case at least my speculation was premature  
and should  
not have been expressed before checking with him  
first. But you  
seem to identify with the Baha'i community, speak for**

it, etc.

And therefore seem to feel that you are personally owed an apology by me and anyone else who expresses a negative view of Baha'i institutions and culture. Considering the thousands upon thousands of negative judgments of Christianity expressed by Baha'is in my hearing or on the Net, with very little evidence, and the extreme implausibility of apologies from any of these Baha'is, I think your expectation/demand/whatever is excessive, unrealistic, and extremely partisan.

:

: Yes, I've seen the extent to which you are persuaded by accusations that are

: not adequately supported by the evidence.

**THERE YOU GO AGAIN!! "Not adequately supported by the evidence"**

**IN YOUR OPINION. Don't imagine that your opinion is God's judgment.**

:

: There's a rather clear principle of justice, Mr. Johnson, a principle that I

: think you may well have forgotten in your fervor and your desire to be

: considered "liberal" and "free-minded". That principle is: people are

: innocent until proven guilty.

**If that principle were followed by Baha'i administration and**

**individuals in their condemnations of their fellow believers, I**

**would have very little to complain about regarding Baha'i**

**affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling**

**dissidence. Seems like that's exactly what you're doing to Juan**

**Cole in your message. Saying I don't want to know what you've**

**"got" on him, thus attacking me but insinuating you have some**

**awful proof of unspecified guilt on his part. If that's**

**not**  
**character assassination by innuendo, what is?**

---

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>  
Subject: Re: Censorship at alt.religion.bahai  
Date: Thursday, September 10, 1998 7:47 PM

Richard Schaut (RSSchaut@email.msn.com) wrote:

:  
: Clearly, you saw no other reasonable explanation. At no point did you \_ask\_  
: as to whether or not there might be other explanations. You reached a  
: conclusion, however tentative, in a matter about which you profess  
: ignorance.

You are jumping to conclusions about my own thought processes without asking the one who knows, which seems contrary to the principles you are espousing here. Actually I did see another reasonable explanation-- self-cancellation-- but thought that conceivable on Mulligan's part but not Marangella's. The coincidence of the two was striking.

:  
: It's not your suspicion that amazes me. What amazes me is the fact that  
: people reach conclusions on matters about which they profess ignorance.

Not knowing how cancellations can be forged has little to do with knowing that it's possible. I don't know \*how\* precisely what I'm typing gets to your screen, but I still conclude, on reliable evidence, that it does.

: As for the "dark possibilities of Baha'i fundamentalism," even the  
: existence of this alleged "Baha'i fundamentalism" is far more a matter of  
: rhetoric than it is a matter of fact.

Not at all. We can come up with objective definitions of fundamentalism as a historical phenomenon in 20th century Christianity, and then compare non-Christian movements to it to see how they display the same characteristics. Juan Cole has posted eloquently on this score.

: Oh, because one might want to test a hypothesis before running with it to  
: some public forum.

What would your cancelling your own posts have to do with Marangella cancelling his? Or Mulligan? Isn't it obvious especially in the former case that there is cause for suspicion?

: about such things before putting one's foot so squarely in one's mouth.

As you know, I now have written to both people and we will see what Marangella has to say.

:  
: Indeed, why in the world would you post such an inflammatory tentative  
: conclusion without having first gathered sufficient information as to at  
: least know what you're talking about?

You keep harping on the \*technical\* knowledge. I do know, very well, how Baha'is feel about Joel Marangella. And how a fair number have felt about Tim Mulligan. And that forged cancellations occur.

:  
: No. I \_conclude\_, based upon the extent to which I would expect these

: people to complain about it had someone else cancelled their messages, that  
: they themselves cancelled their own messages.

That rests on the assumption that they knew of the cancellation.

: >: Thus, it takes a substantive leap to go from the appearance of a couple  
: of  
: >: cancelled messages to the conclusion of censorship. One needs a bit more  
: >: evidence of such, and that evidence is lacking here.

Eight so far, and from about the most controversial people  
who have ever posted to arb.

:  
: And, let's not forget that the word "censorship" implies an official  
: sanction in some way.

Certainly not in the sense I was using it.

Even the existence of a few rogue cancellation  
: messages demonstrates little with regard to "censorship" unless one can  
: prove who sent those messages, and can prove that the person was acting  
: under the knowledge and sanction of some official institution. Absence any  
: evidence of such sanction, all one has is evidence of a prank--a single  
: individual acting inappropriately.

You are awfully disingenuous here. Are you really pretending  
that someone cancelling posts by Marangella (especially) would be  
simply an individual pulling a prank? That \*official\* and  
\*institutional\* attitudes toward that gentleman would not have  
any impact on the person who would pull such a "prank?" I do not  
suspect that any Baha'i institution knew of the forged  
cancellations, if they occurred at all. But censorship can be  
official or unofficial. If a person forged cancellation messages  
based on his institutional loyalties, in order to prevent an  
opposing view being heard, that's a self-appointed censor.  
Which is all I ever suspected.

: So, Mr. Johnson, you have a long way to go in order to justify even a  
: tentative conclusion of "censorship".

By your definition, yes. But what word would you use, if what I  
suspected were true? If an individual Baha'i, whose attitudes  
toward Marangella were shaped by institutional policies, decided  
to forge cancellations in order to prevent others from reading  
his posts? A prank, by my definition, is random and playful, not  
ideologically directed and purposeful.

This is all rather beside the point until we hear from  
Marangella. But even if he denies cancelling his posts, you will  
presumably insist that this proves nothing and that whoever did  
cancel them was probably not ideologically motivated anyhow.

What it comes down to, of course, is that you are resolutely  
fixed in your conviction that Baha'i institutions and their  
supporters are entirely innocent of any charges made against  
them. This conviction has been apparent in years of your posts  
that I have read. Whereas I am equally fixed in my conviction  
that these institutions and their supporters are in many cases  
guilty as charged-- not necessarily every case. That leaves  
me the flexibility to admit that perhaps this case is purely  
coincidental and nothing underhanded was going on. But I don't  
see that you have any room at all to admit that a supporter of  
the Baha'i administration might take it upon himself to cancel  
posts by a "Covenant-breaker" in the belief, institutionally  
shaped and nurtured, that such people are spiritually diseased  
and their words should never be read by the faithful.



Can you admit that possibility?

PJ

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# The Baha'i Faith & Religious Freedom of Conscience

-----Original Message-----

From: K. Paul Johnson <pjohnson@vsla.edu>

To: bahai-faith@makelist.com <bahai-faith@makelist.com>

Date: Wednesday, May 20, 1998 5:11 PM

Subject: Re: [bahai-faith] Fw: Internet - norms and values (normen en waarden)

>As a witness to the rise and fall of Talisman I, may I offer some  
>comments on passages from the letters of the House:

>> -----

>>

>> >From a letter of 20 July 1997:

>>

>> Not surprisingly, the abuse of Internet discussions on the Faith and  
>> its Teachings has had the effect of greatly distressing friends who  
>> became aware of it.

>

>"Perceived" abuse would be more accurate, as the way this is  
>stated implies that the original "wrong" was the way more liberal  
>or critical Baha'is discussed certain issues. My recollection is  
>rather that all went smoothly until more  
>conservative/fundamentalist Baha'is came on board, were outraged,  
>and started an atmosphere of contention.

>

> That the response has included, as your letter  
>> suggests, a degree of intemperate criticism, inappropriate comment and  
>> unjust accusation is lamentable, but also not surprising, for  
>> contentiousness begets contention.

>

>This has the ring of blaming the victim, since the vast majority  
>of personal attacks were made against the people who are  
>implicitly accused of "starting the trouble" and they rarely  
>responded with comparable ferocity. When they did, it was after  
>continued personally hostile treatment from their fellow  
>believers. Thus I would say that the contentiousness of the  
>conservative/fundamentalists was what led to the contention by  
>the scholars. Going back over the files of Talisman, one would  
>find that Scholl, Cole, Linda Walbridge, Hazini, and other  
>supposed "contentious" people were actually getting along just  
>fine until attacks from the right wing started. And even when  
>under attack they never matched their antagonists' level of  
>hostility as I recall.

>

> You should be confident that the  
>> House of Justice will not permit a climate of intolerance to prosper  
>> in the Baha'i community, no matter from what cause it arises.

>

>I'd love to believe that but cannot in light of the evidence.

>

>snip

>> >From a letter dated 8 Feb 1998

>>

>> Some of the protagonists in the discussions on the Internet have  
>> implied that the only way to attain a true understanding of historical  
>> events

>> and of the purport of the sacred and historical records of the Cause  
>> of God is through the rigid application of methods narrowly defined in  
>> a materialistic framework. They have even gone so far as to stigmatize

>> whoever proposes a variation of these methods as wishing to obscure  
>> the truth rather than unveil it.  
>  
>This is quite a misrepresentation of the discourse I remember  
>from Talisman. I do remember when Mark Foster told me that he  
>had been writing to the House accusations of this nature about  
>Cole et al. I was horrified at this turn of events, which ended a  
>year or two of friendly relations between us. Juan, John and  
>others never said "the only way to attain a true understanding"  
>was through either rigidity or materialism. They said rather  
>that the only way to write about history, \*if one is a historian  
>responsible to the professional standards of the field\*, is by  
>adhering to those standards. And the attacks they got from  
>fellow Baha'is who were not historians stigmatized them as "weak  
>in the Covenant" etc. No one was stigmatized for "proposing a  
>variation on those methods." All published Baha'i histories have  
>varied from those methods more or less, and they were not  
>attacked. It was rather those who consistently attacked the use  
>of scholarly standards in approaching Baha'i history who were  
>(rightly, IMO) accused of wanting to stifle the search for truth.  
>>  
>snip  
>Lots of reasonable comments here, but--  
>  
>> unscholarly attacks and calumnies which may periodically be injected  
>> into their discussions by the ill-intentioned. Discussion with those  
>> who sincerely raise problematic issues, whether they be Baha'is or  
>> not, and whether -- if the latter -- they disagree with Baha'i  
>> teachings, can be beneficial and enlightening. However, to continue  
>> dialogue with those who have shown a fixed antagonism to the Faith,  
>> and have demonstrated their imperviousness to any ideas other than  
>> their own, is usually fruitless and, for the Baha'is who take part,  
>> can be burdensome and even spiritually corrosive.  
>  
>It's so easy to see "fixed antagonism to the Faith" and easy  
>to be blind to one's own fixed antagonism to anyone who questions  
>certain elements of the Faith. Easy to accuse others of  
>imperviousness to alternate ideas, easy to be blind to one's own  
>rigidity. I am sorry for the breakdown in communication that has  
>occurred, but can see here a consistent note of placing most of the  
>burden of blame on the wrong shoulders. Fortunately there are  
>thousands of pages of documents from Talisman I which will allow  
>future historians to disentangle the facts of the matter from the  
>interpretation they have received.  
>  
>Cheers,  
>KPJ

---

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>  
Subject: Re: Censorship at alt.religion.bahai  
Date: Wednesday, September 16, 1998 10:08 AM

Richard Schaut (RSSchaut@email.msn.com) wrote:

:  
: You accused un-named, unknown, persons of having censored certain posts to  
: alt.religion.bahai. That whomsoever presumably committed this act is  
: unknown to you doesn't magically justify your making the accusation.

That wasn't the point. You're treating the speculation as if it were directed at a specific person, when it was not.

: Indeed, the mere fact that you have no idea who did it should be sufficient  
: reason for you to \_not\_ suggest that there is censorship afoot.

Your position is clear, but it's your subjective judgment. I can accept the argument that I should have asked the cancellees first, but now you're suggesting that even in the face of denials from each of them that they cancelled their own posts, no one would have the right to speculate about the motives of the person(s) who did? It seems that your attitude that you are supremely qualified to dictate to others what they can and cannot post is, well, censorious.

:  
: I can assure you, Mr. Johnson, if I am ever to accuse you of libel, then it  
: won't merely appear that I am. It will be quite obvious.

I can assure you, Rick, that your continual personal hostility, calling me "Mr. Johnson" repeatedly, and now making an implicit threat, might be winning you points with your own constituency but does not make a positive impression of Baha'i for outsiders who read it.

: >Tell that to the Baha'is [...]

:  
: And, here we have one of the more classic weasils. Other people do this, so  
: it's OK for me to do this. No. It isn't.

That's "weasel" and not the argument at all. What I'm saying is that you are hassling me, for thousands of words now, for a speculation about possible persons who may have done something, and have been silent to the best of my knowledge in cases where specific people have been maligned. You say otherwise:

:  
: And, for the record, I have been as strident with Baha'is about their  
: accusations as I have been with you in this message. That you might have  
: never observed this is also not particularly compelling reason for you to  
: suggest that I'm employing some double standard.

What was your position on the publication, in May 1996 I believe, in the American Baha'i, of a letter from the House denouncing a group of unnamed people, leaving Baha'is to figure out for themselves who these people were? Who they were was fairly obvious and I'm sure word got around fast. No due process, no rights to defend themselves, and no protests from you. Or were there?

:  
: You brought up Dr. Cole, not me.

Specifically on the objective indices of fundamentalism, and how these apply to contemporary Baha'i practice.

I've merely pointed out that his rhetoric  
: is substantially devoid of supporting evidence.

No, you didn't "point out" that, for such a phrase implies a fact rather than an opinion. You \*claimed\* it and there are voluminous archives for people to make up their own minds about whether your \*unsubstantiated claim\* about Cole is valid.

snip  
: If Dr. Cole's rhetoric isn't persuasive, then why did you bring it up in the  
: first place?

You brought it up. I said nothing about rhetoric in general, but specifically about the meaning of "fundamentalism" and the ways in which this was applicable to Baha'i, about which Cole has been eloquent.

: >: We can discuss Dr. Cole's credibility in these matters, but I'm quite  
: sure  
: >: you don't want to.  
:  
: >What are you insinuating here? Why?  
:  
: Is there an echo in here? I'm not insinuating a thing. I'm stating it  
: directly: Dr. Cole alleges some things that stretch credibility beyond the  
: breaking point. However, since it's off topic of this thread, I'm not sure  
: you really want to get into it.

First you were "quite sure" that I don't want to discuss it. Now you are backing down to "not sure" that I \*do\*-- a more modest and defensible statement. And the former claim implied something about me, which was unclear, therefore an insinuation rather than a statement or question.

:  
: So, all I have to do to have you suspecting that someone's trying to silence  
: me is to cancel a large number of my posts? Does the word "coincidence"  
: mean anything to you?

It was two people's posts, two people unpopular to say the least with a certain kind of Baha'i.

:  
: >Or perhaps you do see it, and when it disappears you assume that  
: >it expired.  
:  
: Why would you assume this when messages you've posted before the one's that  
: got cancelled are still available?

That's two degrees of speculation. I saw no posts by Marangella or Mulligan still available.

:  
:  
: >That's your insistence on a possible \*implication\* of a term.  
:  
: No. That's my insistence on the primary meaning of the term

The word is spelled \*insistence\* and you are stretching your claim here. First you said that "censor" \*implied\* official sponsorship, and now you say it's the primary meaning. Primary meanings vary from one dictionary to another.

:

: >I repeat the question:

:

: You can repeat loaded questions until you're blue in the face, and I won't  
: answer them. Sorry.

It was a simple question about the difference between a prankster  
and a censor and which term is appropriate in the hypothetic  
instance.

:

snip

:

: Baha'is are strongly discouraged from reading Covenant-breaker's material,  
: and the strength of the discouragement can be easily misunderstood as a  
: personal prohibition. That Baha'is would somehow take this personal  
: prohibition as a reason to go out and violate some of the other clear  
: instructions about how we are to treat Covenant-breakers requires a very  
: huge leap.

Considering the extent and volume of Baha'i violations of clear  
instructions about how they should treat one another, and  
followers of other faiths, that I've witnessed on the Net, I  
think it requires a very huge leap to assume that they would not  
do such a thing.

:

: Then I can't be accused of censoring anyone, can I? Nor can any other  
: Baha'i for that matter.

Not being in a position to deny civil rights does not equate to  
not being in a position to censor. As you know, that occurs  
daily on srbb and in Baha'i publications.

:

: I appreciate the vote of confidence. Have I ever given you reason to  
: believe I've been insincere in any other exchange we've had?

Yes. You just wrote a classic self-defeating argument, since  
your appreciation of the "vote of confidence" is quite evidently  
insincere and sarcastic. Not the first time I've seen it.

:

snip

:

: Accusations of censorship are not matters of opinion. They are matters of  
: fact. Have you forgotten this distinction?

Have you forgotten that I used "apparently" and that the entire  
point of the post was to ask Fred to look into it and see what  
had happened?

:

: This is the same fallacy you committed earlier. Moreover, it's loaded with  
fallacy

snip

:

: It never ceases to amaze me how the first I hear of any form of character  
: assassination or innuendo comes from the people who are alleged to have been  
: the target.

Shouldn't amaze you. You would not, I suspect, be willing to  
call it that or show an ounce of sympathy to the victims of such  
treatment when it comes from infallible mouthpieces of God.

: >Seems like that's exactly what you're doing to Juan

: >Cole in your message.

:

: Here we go with this "seems" stuff again. Can you, for a change, stop

: trying to read between the lines in order to find stuff that simply isn't  
: there?

It was \*in\* the lines. You said that he used rhetoric but his arguments were devoid of substance, that you had incontrovertible evidence of his unreliability. But you offered no substantiation of this accusation, and attributed the reason for that to my unwillingness to discuss it. Of which you were "quite sure" at first, but have now backed down to "not being sure" of.

:  
: I can assure you that, if I am ever to accuse Dr. Cole of anything, it won't  
: "seem" like I'm doing so. It will be quite obvious.

And so it was. But it is still innuendo, when you make vague charges with no details.

:  
:  
: Regards,

You asked me about insincerity? What's with the hostile, hectoring "Mr. Johnson" stuff and then closing with a friendly word?

: Rick Schaut

It's clear to me that you're in a "win/lose" mindset with all critics of the Baha'i institutions, and that this struggle to vindicate them has a pretty high priority for you. Whereas among my interests, Baha'i affairs are way down the list, even if we just count religious movements. Thus I don't have the interest or the will to continue debating you. If that strikes you as a victory, so be it. Congratulations. But in all sincerity, I would urge you to consider in future, when you are facing a critic in a public forum, that your tone reflects on the cause you think you are defending. I don't think you are winning any points for that cause in the eyes of onlookers, however much your coreligionists might encourage you to take this approach.

Sincerely,

PJ

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# **The Baha'i Faith & Religious Freedom of Conscience**

**From: <kpauljohnson@my-deja.com>  
Subject: Re: Rollcall of bahai Victims....  
Date: Monday, November 20, 2000 6:16 PM**

**In article <3A177FD0.5B4BCC7F@usq.edu.au>,  
Ron House <house@usq.edu.au> wrote:**

**>  
> Alison put her review on Talisman only a day or two,  
no more, before  
the  
> news was received that she had been expelled.  
Bureaucracies simply  
> cannot operate that fast, so we know for sure it was  
not the review.**

**You and apparently Karen are making a HUGE error in  
logic here. All  
you can possibly argue based on the above is that "we  
know for sure it  
was not the appearance of the review on Talisman"  
that caused the  
expulsion. But the powers that be in Haifa \*knew  
about the review\*  
WELL before that publication on the Internet. It had  
after all been  
submitted for review, become controversial, and sent  
to Haifa for  
approval/disapproval. It was ONLY AFTER THE  
REVIEW WAS SPIKED BY  
ORDERS OF HAIFA that Alison posted it on Talisman.  
Thus, Haifa already  
decided to silence the review; I think they had also  
already decided to  
expel Alison for having written it (and a host of other  
supposed sins  
of attitude based on things she'd written on the Net  
but never been  
warned about.)**

**Cheers,**

**PJ**



>  
> --  
> Ron House     house@usq.edu.au  
>                https://www.sci.usq.edu.au/staff/house  
> Whoever tells a lie cannot be pure in heart -- and  
only the  
> pure in heart can make a good soup. -- Ludwig Van  
Beethoven  
>

Sent via Deja.com <https://www.deja.com/>  
Before you buy.

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>  
Subject: Re: loyal opposition in Baha'i  
Date: Wednesday, December 15, 1999 3:01 PM

dfiorito@my-deja.com wrote:  
: To me it is not a division between acceptable and  
unacceptable. To me  
: this seems to be about methods and fundamentals.

Methods seem to arise as a justification only when  
unacceptable  
views are at issue. No one has been punished or  
threatened for  
unacceptable methods of propounding accepted views  
on the net,  
AFAIK.

snip

:

: But let's get to the heart of the matter. There is a  
difference  
: between expressing the idea that one disagrees with  
a policy of the NSA  
: and one disagrees with 'Abdu'l-Baha and Shoghi  
Effendi.

Of course. But there is also a difference between  
disagreeing  
with something AB or SE said, and rejecting their  
authority to say  
it. Only the latter would place one outside the pale. Or  
disobedience to the policy one disagrees withn.

There are  
: channels set up to consult with administrative bodies  
on issues that  
: one disagrees with. Consultation is the vehicle for  
agreement.

**: Disagreeing with the authorized interpreters  
\_should\_ land you in hot  
: water – especially when you take those  
disagreements into the public  
: space.**

**FSVO "should." Is saying in cyberspace that AB (like  
everyone  
else of his time period) didn't know what we now know  
about  
physics and his remarks show it, or that SE (like  
everyone else  
of his time period) didn't understand homosexuality as  
contemporary mental health professionals do,  
treason? If so,  
then you're compounding the problem of claiming  
fallible people  
to be infallible with the problem of persecuting anyone  
who dares  
point out their fallibility.**

**:  
: Attacking the fundamentals of the Baha'i Faith will  
lead to disunity**

**Imagining every jot and tittle ever said to be  
"fundamentals" and  
every disagreement to be "attacking" has caused a  
zillion times  
more disunity.**

**Cheers,**

**PJ**

**From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>  
Subject: Re: Warning - Dejanews Posting Rules  
Date: Monday, June 14, 1999 2:01 PM**

**: > > On Sat, 12 Jun 1999 11:22:35 -0500, Saman  
Ahmadi  
: > > <perspolis@earthlink.net> wrote:  
: > > >  
: > > >Slander is, as I understand, a civil offense in the  
United States of  
: > > >America -  
: > > >it is, one could argue, a proper limitation on free  
speech. The next  
: > > >time  
: > > >Fred Glaysher, or his cyberspce permutations,  
posts anything regarding**

: > > >the murder of Dr. Daniel Jordan being a work of Baha'is, I will first  
: > > >pursue action through Dejanews.

Speculations about the religious affiliation of an unknown murderer are not slanderous, whatever else they may be. I'll agree they are objectionable. Who is being slandered? All Baha'is?

: > > >One question would be my legal standing in bringing suit against Fred  
: > > >Glayersher - well, I am a Baha'i and Glayersher's phrasing of his calumny  
: > > >so far has been, praise God, all-inclusive.

Just because Fred speculates that there was Baha'i involvement does not give one particular Baha'i the right to claim to be slandered. If Fred's words constitute an accusation against specific persons or a specific group of Baha'is, they would have cause to sue for slander. Otherwise, I doubt it.

PJ  
From: "K. Paul Johnson" <pauljo@cstone.net>  
Subject: Re: Review as censorship  
Date: Wednesday, March 29, 2000 5:40 PM

kalamity@my-deja.com wrote in message <8btji2\$g2j\$1@nnrp1.deja.com>...  
>I've just got the news today from H-Baha'i that Alison Marshall has been  
>removed from the rolls for her outspokenness.

Outspokenness-- there's a new charge! They keep expanding the pretexts for ousting people. Inventing new thought crimes.

I haven't yet been able to  
>get into t9 to find out more about what happened,

Nothing was in this morning's digest.

but it doesn't even  
>seem like there was even any warning. Is this some

kind of new approach  
>to those who don't tow the party line? - just boot  
them out without even  
>talking to them?

New in 1997 when it was done to Michael McKenny.

This  
>is really vile! And cowardly, since I would guess that  
just suddenly  
>tossing somebody out of the Faith

Tossing someone out and admitting that's what you're  
doing is light years  
better than doing so and calling it something else, as  
was done in the  
McKenny case. (Declaring him "not a Baha'i" as if they  
were describing an  
objective fact rather than creating one.)

PJ

just avoids more ugly stories about  
>people being intimidated by Counselors and the like.  
Just what in the  
>hell did this lady do to deserve this?

Wrote a book review that dared criticize something  
emanating from Haifa; put  
it on the Net after it had been rejected for publication.

From: "K. Paul Johnson" <pauljo@cstone.net>  
Subject: Re: >>Freddy's facts.....  
Date: Monday, March 20, 2000 11:18 AM

Mark Elderkin wrote in message ...  
>As I have done before and shall continue to do: I  
think it is very  
important  
>for the general public here be able to communicate  
with Fred.

They can. His email address is attached to every post.  
All that posting  
his home address and phone number adds to the  
equation is that it gives  
people the chance to harass him or worse in person.

**His continual  
>spamming and his attempt to inflame posts between  
this news server and  
>others, is a clear attempt to disrupt the normal flow  
of discussion.**

**For which the appropriate punishment was decided by  
you, right? On what  
basis?**

**He  
>needs to be told that his actions are not welcome.**

**Tell him that, then. Don't use terror tactics to support  
your religion; it  
makes you and the religion look awful.**

**With a little research,  
>it is quickly possible to attribute the majority of his  
presentation as  
>absolute rubbish.**

**Then do that research and post it, don't just assert it,  
and DON'T do this  
(details removed):**

**>Mr. FG, xxxxxxxxxx Street, Rochester, MI. 48307-2819  
>to call: xxxxxxxxxx in the USA.  
>**

**You make your motives clear in another post to which  
I'll respond.**

**PJ**

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# The Baha'i Faith & Religious Freedom of Conscience

Relentlessly aggressive cult apologists

Author: K. Paul Johnson [author profile](#)

Email: [pjohnson@vlinsvr.vsla.edu](mailto:pjohnson@vlinsvr.vsla.edu)

Date: 1998/09/18

Forums: [talk.religion.misc](#)

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There's a particular toxic type of person who hangs out in religious/spiritual newsgroups and lists, and I think that the common features of this type are more important than the particularities. Most of my unpleasant encounters with them have involved Theosophists, with Baha'is and Eckists in second and third place. But for each of my own such interactions I've witnessed dozens more involving others, with a wide range of groups.

The chief preoccupation of this type is to use the Net to defend a belief system against criticism. But that in itself doesn't make a person a RACA. Reasoned debate about the merits and demerits of a religion is a good thing, and many honorable people do it. It's the relentlessly aggressive nature of the cult apologia-- sometimes rather *\*passive\** aggressive-- that marks the particular type I'm talking about. The aggressive part of the "defense" means that the topic of discussion is always immediately shifted from the belief system itself to the *\*person\** who criticizes it. The relentless aspect of the type is that they place a very high priority on having the last word, consistently take a "win/lose" approach to discussion, and will go on and on indefinitely, exhausting their opponents who usually have far less invested in the subject and a lower threshold for giving up the debate as hopeless.

What is most mysterious to me about such people is that they are relentlessly and personally aggressive to those they debate, yet are in complete denial of this behavior. Indeed, anyone who points out that they are being RACA will be told that this is imagination, there is nothing personal or aggressive about their style of argumentation, blah, blah. The funniest and most mind-blowing part of it all is that they use this very denial as part of a *\*further\** strategy of RACA. That is, turning discussion of their own behavior into an attack on the mental health of their victims, saying that you must be crazy if you think they're behaving like hateful bastards. Do they really believe this? Are they fooling themselves but no one else? Or is there a conscious, cynical strategy here? Who knows? What I do know is that they behave *\*as if\** they were thinking this: "My chief goal is to stifle all criticism of My True Religion by being so unpleasant to anyone who dares criticize it that they eventually give up and go away saying 'I'll never mess with a \_\_\_\_\_ again.'"

Several strange paradoxes characterize the dynamics of interaction with such people. One is that they manage to arrange things, in their own minds at least, so that they "win" no matter what. If you give up and say "I've had it trying to talk to you, forget it," their response is "I WIN!! My peerless logic and overwhelming evidence has so cowed you that you have no choice

but to give up." But if you keep arguing with them, they win in another way-- tying up your energy and time in a fruitless endeavor to make some kind of breakthrough that can never ever happen with such people. Damned if you do walk away, damned if you don't. But another paradox is that their self-perceived victories are usually defeats for the belief system they espouse, in terms of the impression they make on outsiders. How many people read them and think "YUCK! If \*that's\* what [Baha'is, Eckists, Theosophists, etc.] are like, to hell with them!"

I welcome comments from anyone who has engaged in fruitless discussion with RACAs, or better yet who has ever seen one evolve into a decent human being capable of open, give-and-take interchange. Is it possible?

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>  
Subject: Re: Maneck's AOL slander of me, trb, Juan Cole, etc....  
Date: Wednesday, December 30, 1998 10:09 AM

Dear Sue and Pat,

It seems to me that part of what Fred calls "the Baha'i technique" is in fact far broader. It's the technique of all defenders of some religious orthodoxy or another in response to criticism of their beliefs or organization. And you're engaging in it here. Some principles by which it can be discerned:

1. Show scornful contempt for all criticisms, and the individuals making them. This has the advantage of furthering group solidarity and encouraging believers to regard criticism as contemptible. It also tells them "This will happen to you, too, if you step out of line." Unfortunately, it has the disadvantage of saying to observers, "We true believers are a bunch of hostile, sarcastic nasties who don't care at all what people in the outside world think of us, since we're too busy bashing critics to worry about the impression our tone or attitude makes." (See the Eckists or Scientologists or fundamentalist Christians on Usenet for real virtuosity in this regard.)
2. Personalize, personalize, personalize. If you can relentlessly focus attention on the individual(s) raising difficult issues, you just might keep yourself and others from facing the issues themselves. Not facing the crucial issues is of utmost priority.
3. Polarize at all possible opportunities. Never give an inch. Don't acknowledge even a single point that an "enemy" makes, or modify your vigilant tone for an instant. Prove that you're a "spiritual warrior" for the "true faith." Kindness is weakness, forbearance is never appropriate when God's on your side.

Some comments on your post in particular:

Sue (sw.unit02.msn@cwix.com) wrote:

: Pat:

: You silly guy...telling the undisputed truth with the proofs to back it up  
: can't, by any stretch of the imagination, be considered slander--even by  
: Fred, who it seems, routinely, "goes there" in the \*absence\* of truth and

That's the most backhanded, hostile compliment I recall seeing in a long time. Let's see-- what you're saying is that "Fred wouldn't consider your post slander" and topping it off with sarcasm and personal invective.

: proofs. You must appreciate that to Fred calling for a Yes vote was a  
: perfectly legitimate activity, especially, if one can incite others to  
: really go after it (his \*denunciation\* of them was weak and lame).

But he did denounce them? Do you really expect that someone who has been repeatedly denounced by Baha'is opposing creation of a newsgroup is going to be \*equally\* offended by lobbying \*for\* it? If you expect nonpartisan evenhandedness from Fred, you should



also expect it from yourself and those who denounce him. Do you? Have you ever seen it? Don't blame him for lacking a virtue you're conspicuously showing yourself to lack too. (And, beating you to the punch, I'm biased, we're all biased-- read the pro- and anti-impeachment posts for a real love fest of people calling one another partisan without admitting they themselves are.)

Why,  
: it's just good politics!!! Whereas, calling for a No vote represents an  
: affront to "Truth, Justice, and the American Way".

In fact, there is a huge moral difference involved. A yes vote makes possible a venue for discussion that a large number of people have repeatedly said they want. A no vote denies them that option. It's much worse to lobby against creation of a forum for free discussion than to lobby for it, morally, although technically both violate Netiquette.

:  
: If you are indeed "insignificant", which in my esteem is false, it is  
: because Fred cannot figure out how to use your comments to contribute to the  
: pathos of his self-appointed victim role and thereby, gain sympathy for his  
: "cause".

I.e., everything Fred is saying about the Baha'i Faith can be contemptuously dismissed because his "cause" is an entirely personal and delusional victimhood. Any kind of remark about him or treatment of him is OK, since his victim role is self-appointed, therefore *\*you're\** not victimizing him.

I'm afraid you're going to have to become way more extreme to land  
: on Fred's website--perhaps denouncing your faith, criticizing the premises  
: of it's institutions, or just saying he is so right about the extreme  
: oppression that he suffers from the unjust censorship and slander of those  
: sending "hate mail" and engaging in acts of subterfuge all aimed towards  
: stifling his creativity and obstructing his freedom of conscience, or that  
: you've experienced this too. These are just a few suggestions about how to  
: win his favor. Of course, sigh....having a PhD might give you that little  
: extra push pro or con....seems to work both ways.

I'm on Fred's website, and dispute every single one of these characterizations as applied to myself. Moreover, most of them don't apply to most of the people represented on his site. You have now moved on from contemptuous dismissal of Fred, to his website, to the dozen or more people represented on it. I won't generalize and consider that "typical Baha'i partisanship" but rather just say that *\*some\** Baha'is consistently think that way. IMO this is to the detriment of the Faith.

: Under the circumstances, I think you've done just about all you can do  
: unless Fred can find some use for you.

There are a hundred issues that are addressed on the site and instead of dealing with any of them, you all are just using sarcasm to bash Fred and all whose writings are on his site. Not good PR, but perhaps useful in scaring the already converted from seriously thinking about the real issues.

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlin.svr.vsla.edu>  
Subject: Re: House warns of opposition "campaign"  
Date: Wednesday, June 02, 1999 10:42 AM

My own comments on the letter follow.

:  
: As a number of the friends are aware,, a campaign of internal  
: opposition to the Teachings is currently being carried on through  
: the use of the Internet, a communications system that now reaches  
: virtually every part of the world.

This is not true, and reflects the biased understanding of a single partisan faction. A faction that regards itself as capable of \*defining\* "the Teachings" and rejecting the understanding that others bring to the subject. "Campaign of internal opposition" implies that

- 1) There is organized cooperation among enrolled Baha'is
- 2) Who seek to oppose Baha'u'llah's teachings

which is preposterous on the face of it. Promoting one's own understanding of the Teachings, to be considered along with everyone else's, is not waging any campaign against them.

Differing from attacks  
: familiar in the past, it seeks to recast the entire Faith into a  
: socio-political ideology alien to Baha'u'llah's intent.

This of course begs the question. I would urge anyone interested in weighing the issue of Baha'u'llah's intent to read *Modernity and the Millennium*, by Juan Cole. \*This book is the first on Baha'u'llah by a university press\* and should be looked at with respect by Baha'is even if they disagree with it. It should have been received as the signal work on its subject that it is, not turned into the occasion of a partisan witchhunt.

In the  
: place of the institutional authority established by His Covenant,  
: it promotes a kind of interpretive authority which those behind  
: it attribute to the views of persons technically trained in  
: Middle East studies.

This is a total nonsequitur. The authority of technically trained scholars to explicate texts is what it is. It does not and never has threatened Baha'i institutional authority established by the Covenant. By seeing a threat to the Covenant in what would in any other religion be considered normal scholarly endeavors, those institutions are undermining their own authority.

:  
: Early in 1996, the deliberate nature of the plan was revealed in  
: an accidental posting to an Internet list which Baha'i  
: subscribers had believed was dedicated to scholarly exploration  
: of the Cause.

Whose plan? What plan? No such plan was revealed and in fact the post in question showed \*opposition\* to any "campaign." Showed it explicitly and emphatically in fact.

Some of the people responsible resigned from the  
: Faith when the Counsellors pointed out to them the direction  
: their activities were taking.

In plain English, threatened them with sanctions.

A small number of others  
: continue to promote the campaign within the Baha'i community.

Meaning, did not allow themselves to be intimidated into  
withdrawing, were not sanctioned, but now find themselves unnamed  
yet the target of a campaign of intimidation and exclusion nonetheless.

snip  
: In this same spirit of forbearance the Universal House of Justice  
: has intervened in the current situation only to the extent that  
: it has been unavoidable,

Rather, has been judged to be unavoidable, mistakenly IMO.

: of the Guardianship and the Universal House of Justice as twin  
: successors of Baha'u'llah and the Centre of His Covenant--  
: attempts to cast doubt on the nature and the scope of the  
: authority conferred on them in the Writings.

Only a dogmatist authoritarian would translate the reality of  
"attempts to understand on the basis of the original texts the  
nature and the scope..." into the thought crime of  
"attempts to cast doubt." The presumption all along is that the  
normal scholarly activities of 1) trying to understand and 2)  
communicating with other students of the subject are not normal  
or innocuous but rather a fundamental threat to the legitimacy of  
the institutions, and an attempt to take over the Faith.

When other Baha'is  
: have pointed out that such arguments contradict explicit  
: statements of the Master, persons behind the scheme have  
: responded by calling into question the soundness of `Abdu'l  
: Baha's own judgment and perspective.

Since there is no scheme, who is meant by "persons behind the  
scheme?" I recall no such calling into question by any Baha'i on  
any list or newsgroup.

Gradually, these arguments  
: have exposed the view of those involved that Baha'u'llah Himself  
: was not the voice of God to our age but merely a particularly  
: enlightened moral philosopher, one whose primary concern was to  
: reform existing society.

That's a very telling either/or. What if there's no opposition  
there? What if the voice of God to our age *\*was\** that of a  
particularly enlightened moral philosopher whose primary concern  
was to reform existing society?

: influencing reasonably informed Baha'is. As one of the letters  
: in the enclosed reprint (20 July 1997) points out, the scheme

This "scheme" accusation being repeated often enough, people will  
forget to ask for evidence as to whether there is or ever has been  
such a scheme.

: relies for effect, therefore, on exploiting the confusion created  
: in modern thought by the reigning doctrines of materialism.

So, there is a cabal of unnamed persons who have consciously set  
out to undermine the authority of Baha'i institutions and beliefs

by deliberately choosing to exploit the confusion caused by materialism? That seems awfully far fetched.

snip

: religions, dogmatic materialism today insists that even the  
: nature of religion itself can be adequately understood only  
: through the use of an academic methodology deigned to ignore the  
: truths that make religion what it is.

There is no such thing as dogmatic materialism in the social sciences and history any more. Academically methodology in religious studies is hardly "designed to ignore the truths" but rather to focus on the observable realities of how those truths manifest in history, psychology, sociology etc.

:  
: In general, the strategy being pursued has been to avoid direct  
: attacks on the Faith's Central Figures.

Assuming there is a strategy or scheme. But what if these unnamed malefactors actually avoid direct attacks on the Central Figures, not out of some strategic considerations, but because \*they believe in them\*?

The effort, rather, has  
: been to sow the seeds of doubt among believers about the Faith's  
: teachings and institutions by appealing to unexamined prejudices  
: that Baha'is may have unconsciously absorbed from non-Baha'i  
: society.

More presumption that the motives of those trying to explore independent investigation of truth are actually those of traitors out to harm the Baha'is.

In defiance of the clear interpretations of `Abdu'l  
: Baha and the Guardian, for example, Baha'u'llah's limiting of  
: membership on the Universal House of Justice to men is  
: misrepresented as merely a "temporary measure" subject to eventual  
: revision if sufficient pressure is brought to bear.

That is a matter for discussion, not backchannel denunciation. Let all the evidence be brought forth and discussed in broad daylight among collegial scholars and experts. On what basis is the alleged position a misrepresentation?

Similarly,  
: Shoghi Effendi's explanation of Baha'u'llah's vision of the  
: future Baha'i World Commonwealth that will unite spiritual and  
: civil authority is dismissed in favour of the assertion that the  
: modern political concept of "separation of church and state" is  
: someone one that Baha'u'llah intended as a basic principle of the  
: World Order he has founded.

It is totally obvious that for a scholar constructing an understanding of what Baha'u'llah meant cannot rely on a fourth generation explanation of same, but must go to the original sources. \*Any\* scholar would do the same. Cole should be read, discussed, argued with perhaps, critiqued. But to treat the fundamental responsibility of a historian as a deliberate threat to the legitimacy of Baha'i institutions implies that the evidence presented by Cole \*cannot be discussed\*.

Particularly subtle is an attempt to  
: suggest that the Mashriqu'l-Adhkar should evolve into a seat of  
: quasi-doctrinal authority, parallel to and essentially  
: independent of the Local House of Justice, which would permit

: various interests to insinuate themselves into the direction of  
: the life processes of the Cause.

That is \*so\* subtle as to show in sharp detail the defensive and  
highly imaginative mindset of anyone who would perceive the  
discussion in question as treasonous.

More later...

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>

Subject: Re: Letter of resignation

Date: Tuesday, July 27, 1999 9:25 AM

I am glad that the story of Terry Culhane came forth. If the House is saying that the April 7 letter didn't implicitly refer to him when denouncing "proponents" of emphasis on the Mashriq-ul-Adhkar, I don't believe them. It is evident on the face of it that he was an object of attack. All the subsequent attacking made that all the more evident. No wonder he was reluctant to accept an apology that never admitted the wrong done by the House itself! What is sad in my view is that \*anyone\* is reconciled to such institutions as thrive in the Baha'i world.

In some way it is admirable that Susan dropped everything and went from Florida to Nebraska to try to save Terry from his persecutors. And better that the persecutors have had some mild tap on the wrist over it than if they were rewarded. But the bottom line message, I think, is this: if you are a Baha'i and become the object of vicious, ignorant, scholar-baiting, "Covenant-upholding" persecution from any member of the institutions, you have \*almost absolutely no hope of justice\*. The only thing that can possibly save you is an all-out, elaborate, time-consuming, costly intervention by someone who has very good "ins" with the higherups and can plead on your behalf. Otherwise, you're up Baha'i Creek.

Comparisons to totalitarian regimes seem to outrage Baha'is, but I'd like to know what else one can compare such a situation to.

Paul

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# The Baha'i Faith & Religious Freedom of Conscience

**From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>  
Subject: Re: Letter of resignation  
Date: Tuesday, July 27, 1999 10:36 AM**

**Dear Susan,**

**Sorry, the wording made it seem as if you were an eyewitness.  
The fact remains that in one sense you did "drop everything" to intervene in this. I recall distinctly that you had been trashing Juan here for days on end, and suddenly announced that a crisis had arisen that would occupy your energies to the exclusion of continuing the attacks on Juan. Then, months of silence.**

**You wrote that the House had no reason to deny Terry's being targeted in the April 7 letter if he was indeed the target.  
Seems to me they had \*every\* reason. A community was being subjected to terror, the PR ramifications were horrendous, Terry had powerful friends intervening on his behalf, and the House had plausible deniability because the letter was written on their behalf rather than by them directly. I see no reason \*for\* them to admit his being targeted. That's the "beauty" of attacking people without naming them. Juan was no more "obvious" a target than Terry; both were \*implicitly described in terms of the positions they advocated\*. In either case, you have to be in the know to tell who's being trashed. In either case, the**

**House can  
deny it meant whom it obviously did.**

**Who in the world \*was\* the target of the "Mashriq-ul-Adhkar  
enthusiasts are a threat to the Covenant" if not Terry?  
As the  
leading spokesman for this idea, he came immediately  
to my mind  
upon reading that passage and I'm sure to many  
others. Anyone  
else who might hold such a position is a minor player  
compared to  
him.**

**You may imply that I "believe whatever I want" but my  
conclusions  
about the Baha'i AO have nothing to do with my  
personal wishes  
and everything to do with the abundant evidence that  
has been  
pouring in for years. Paul D. is the most recent and to  
my mind  
the most damning of the witnesses. Sure, there are  
people who  
refuse to regard this evidence as even slightly  
persuasive. But  
from a sociology of knowledge perspective, "the  
plausibility, in  
the sense of what people actually find credible, of  
views of  
reality depends upon the social support they receive."  
The  
deniers that anything is deeply wrong in Haifa and  
Wilmette have  
absolutely tremendous social support for their denial.  
Those who  
recognize serious problems might scratch out a little  
social support from a few people via the Net. But by  
and large  
they receive not support but social ostracism for  
coming  
to their conclusions. On the face of things, that makes  
them  
more credible to me because they are paying a big  
price for their  
perceptions, whereas you are \*receiving\* lots of social  
support from the very AO that is persecuting so many  
others.  
There's always a danger of compromising one's**



**integrity when one gets  
too cozy with dictators.**

**Sincerely,**

**Paul**

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>  
Subject: Re: My case - a letter to my friends  
Date: Wednesday, July 28, 1999 5:17 PM

Dear Friends and non-friends,

The Baha'i tradition of writing dismissively, angrily, contemptuously about people without naming them continues. Since I'm the target in this case and some factual inaccuracies are included, I'll respond. But it is with regret that I find myself made the center of attention here (no--being demonized in fact), when I simply commented on the dispute between Susan and Paul about this case and what it reveals about Baha'i administration. I understand Terry's unwillingness to discuss this further in public, but also know that we are not friends and thus cannot discuss it in private. Herewith some reflections:

: especially an uninformed topic of conversation. One of the dangers of lack of  
: knowledge is sheer speculation that allows for the assertion of preformed  
: ideological templates to dominate discourse.

Lack of knowledge isn't total in this case, and the speculation isn't sheer. Nor are ideological templates the issue. Considerable but not total (who has that?) knowledge of how Baha'i administration has been operating in recent years, and what Susan and Paul revealed about this particular case, inspired my speculation. It wasn't any ideological template but specific real recent history that made and makes me suspicious of the AO. A few years ago I had no such suspicions, even though I was not a believer.

snip

:  
: The response of the House of Justice is hardly a case of "Plausibility  
: structures and denial.

Terry seems to have read in great haste my remarks on this. They were \*entirely\* directed to the issue of the relative persuasiveness of Susan and Paul on the Baha'i Administrative Order. He has nothing to gain by taking his stance; she has a lot to gain by taking hers.

snip

Their letter was a  
: response to my questions two months earlier before anything related to the  
: April 7 letter became a public issue. The disingenuous  
: combination of the  
: sociological concept of plausibility structuresd

they were combined only in being mentioned in the same post, and had no connection otherwise.

with the ideological concept  
: of "plausible denial" is an example of a preformed template that will generate  
: conclusions even in the absence of substantive knowledge of a case. In this  
: situation the facts of my case.

I think the preformed template here is being imposed on my words, totally misunderstood.

snip

:

: Friends, dictators and totalitarians do not express deep regret that a  
: soul was disressed or estranged by certian actions.

Sure they do, if it is in their interest to do so. I bet you could find plenty of such letters from Stalin or Hitler.

They most assuredly do not  
: take steps or direct that steps be taken to resolve the anguish or distess of  
: \*one human being.

If a situation has gotten out of hand and threatens to undermine public confidence; if it turns a firm supporter of the AO like Susan into a crusader for a persecuted person's case; if the facts of the matter are on the side of the victim-- why not do precisely what they did? It was in their interest.

yet that is exactly what the House of Justice did in my case.  
: They intervned on my behalf because of the mistakes that were made in my case  
: by Institutional representatives.

:

: For anyone who is unable to distinguish bettween acts of love and care and  
: hypocritical PR damage control I have compassion.

I don't think Terry feels anything but pure hostility for me, based on serious misrepresentation of my remarks. I NEVER said that any regrets expressed to him were insincere. I said that the denial that he had been targeted was insincere. \*Someone\* was threatened by his theology; \*someone\* attacked it in the April 7 letter without naming him; we will never know the total facts of who was thinking what about whom when it was written. I don't believe their denials. Guess that makes me Satan.

This kind of cynical linkage  
: is an example Orwellian newspeak where love becomes hate.

I'll switch to the second person here.

You have misunderstood me, and reacted based on misunderstanding. I forgive that, and apologize for commenting on the basis of limited information. I am very sorry about your trials and torments. If at present you need to turn all your blame and anger and hostility on me, demonizing me as an example of everything wrong with humanity, I won't blame you for it. I'll blame the ordeal you've been through, and the fact that you don't choose to attribute responsibility for that ordeal to the system that produced it.

:

snip

: There is no monolithic system around the Bahai world bent on crushing  
: people.

That's a straw man. There is a system bent on "protecting the Faith" and if crushing people is part of the process, so be it. I'm sorry that you were temporarily one of its victims.

This will be my final contribution to any Baha'i discussion on the Net. It is pretty shocking to find oneself demonized so dramatically by someone for whom one feels only sympathy and sorrow. I take it (ideological template or no) as further evidence of the toxicity of the whole Baha'i system, something I personally must avoid for reasons of spiritual health. That business about contagious spiritual disease really

does have some merit. No organization I belong to, no individual I know has the kind of problems Baha'is are experiencing daily with their system. It's not my problem, and no one is benefited by my taking it on as a burden. You will have to work it out for yourselves. But my heart bleeds for you all.

Best wishes to you all, friend and foe

Paul

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>

Subject: Re: The Pickering Tape

Date: Thursday, July 22, 1999 7:19 PM

Dear Berekiah:

You wrote:

:

: Yes, definitely. There is much evidence to show that Baha'u'llah,  
: `Abdul-Baha did not envisage the kind of system we have before us  
: today.

Agreed. Very much evidence. But going further back to the real roots of the movement, it seems to me that there is plenty of evidence that the Bab was triumphalistic and totalitarian in his vision of the future. And Baha and `Abdu'l Baha, while I think seeing pretty clearly the horrors of Babism, were too cowardly or politic to denounce them outright. They praised the Bab to the skies rather than saying explicitly that what they wanted for humanity was 180 degrees from what he wanted. (Usually, although in one place AB talked very harshly about the Bayan.) That worked in acquiring and keeping the loyalty of the Babis. But it laid the foundation for the undermining of everything Baha and AB wanted and believed in. They kept the triumphalist rhetoric while rejecting the totalitarianism. Little wonder that Shoghi Effendi could bring the bad stuff back so easily, since it went back to the foundation which was itself rotten.

And I will say this: it was to some degree the fault of Shoghi  
: Effendi (or, rather, the Shoghi Effendi era) which set the pretext for  
: the authoritarianism current in Baha'i now.

An admission that I wish were made more often by those who see the current House and American NSA as out of sync with what Baha and AB envisioned. They are indeed; but they are following in SE's path.

: where the key lies. Shoghi Effendi was a closet Leninist, imv, and was  
: much inspired by its message. Notice how the Baha'i administration  
: functions under the democratic-centralist model of Lenin and the old  
: Soviet-style Communist parties in most aspects. But look at how much the  
: triumphalistic language and imminentist world-outlook of SE resembles  
: that of Marxism-Leninism.

Absolutely. Which is why in the West the heyday of Bahai, the 1970s, was also the heyday of Marxism-Leninism as a fashion among the youth. No one wants or believes in one-size-fits-all ideologies any more.

The reason therefore why the Baha'i  
: administration has become so authoritarian is because it was designed to  
: be a 'Vanguard Party' by its architect. IMO, this isn't at all what the  
: two Baha'i Central Figures had in mind.

True indeed. But any Baha'i can be shunned as a Covenant-breaker for saying anything was wrong with Shoghi Effendi.

:

: I think the way the system is working now this sort of thing becomes

: inevitable. Reform the system, place safeguards, checks and balances,  
: and you prevent this sort of thing from happening. But unfortunately the  
: Baha'is leaders are not prepared to do this and don't even see a  
: problem or the need to adjust. It's all very depressing.

Very sad for people of good will and good sense who have been  
drawn into the system and now find themselves facing a crisis of  
conscience.

Cheers,

Paul

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: trb & arb FAQ (Frequently ASKED Questions)  
From: pjohnson@vlinsvr.vsla.edu (K. Paul Johnson)  
Date: 1999/10/11  
Newsgroups: talk.religion.bahai,alt.religion.bahai

Mark Elderkin (elderkin@nor.com.au) wrote:  
: You have to get a life Patrick Henry

It would surely be better to actually discuss matters than  
just to robotically repost the way Fred does.

..... Are these postings  
: going to just keep showing up every week or so?

Apparently.

It is a feeble attempt to  
: try to influence people new to this bulletin board. I am sure that anyone  
: who has been here for awhile, will have already developed their own opinion  
: of your material.

Without reading it, in some cases, probably.

I, myself, have read and totally dismissed every single  
^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^  
: topic.  
^^^^^

This is highly revealing. If you'd read everything on the  
website, and dismissed everything a particular person had to say  
on any topic, or dismissed everything anyone said on a  
particular topic, there might be some question about your  
objectivity. But when you \*totally dismiss every single topic\*  
regardless of who said what about it, there's no room for  
questioning. You're totally partisan.

Your sources are imaginative.

Professor Cole's recent appointment as IJMES editor shows just  
what esteem his professional colleagues have for this "source."

I get your point, though. It is obvious  
: that you must have great animosity towards the Universal House of Justice. I  
: still consider Them an infallible source of guidance in my  
: beliefs..... but that's me.

Not even what they claim for themselves! Guidance for your  
actions, yes. As to your beliefs, they disclaim being any such  
infallible source (out of one side of their collective mouth, at  
least.) Who needs or wants an infallible source for his/her  
beliefs, and why?

Maybe you could start your own  
: bulletin board 'alt.disbelievers.bahaism' or something similar.

He started this newsgroup and arb.

PJ





# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>

Subject: Undermining others' faith

Date: Monday, June 07, 1999 1:40 PM

I take rather seriously the accusation that by criticizing some aspects of Baha'i belief and practice, I am out to "undermine" the faith of Baha'is. Pat's accusation seems parallel to the accusation made by the House through its spokesman on April 7: that a \*conceivable implication\* of a course of action can be assumed to be a \*deliberate objective\*. It's certainly conceivable that some Baha'i's faith might be getting undermined lately, but I think the actions of the NSA and House would be far more potent in that regard than \*any\* commentary some long-ago ex-Baha'i might make. Still, it's also conceivable that some Baha'i might find his faith undermined by something I write. It's a huge leap to conclude that is the intention behind my participation in discussion here.

There are four major reasons I participate, off the top of my head:

1. Baha'i is the newest world religion, and the Internet is the newest change in the global religious environment. Discussing here gives one a front row seat at a process with important implications for everyone.
2. I was once helped and encouraged, when writing a book touching on Baha'i, by several of the people who are now under attack from the administration. I am far more motivated to \*support\* them and \*defend them against unjust attack\* than to try to change how Baha'is see the House or their belief system.
3. As an ex-Baha'i, I know how painful and difficult it was to free myself from the belief system. One of my intentions behind posting here is to help those Baha'is who are on the way to becoming ex-Baha'is, to give information and commentary that will help them understand what they are going through. No need to recruit \*new\* ex-Baha'is, nor do I have any interest in doing so. There are plenty being "recruited" by the behavior of the leadership and some of the believers.

That's not to say there aren't some other motives of which I'm not conscious. But if, as Pat says, I were out to convert Baha'is to either Christianity or Edgar Cayce's approach to same, you'd have seen a vastly different posting profile. I've said very little that could be construed as proselytizing for any belief system. (Unlike some other non-Baha'i posters, BTW.) There is no reasonable hope of converting anyone, and I wouldn't want to do so anyhow.

Cheers,  
PJ

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>

Subject: Re: Re your site (Bahai)

Date: Wednesday, May 20, 1998 2:08 PM

Having seen both the smiling and the snarling face of Baha'i attitudes toward ex-Baha'is, I can see that Maryam and Robert and Nima are all telling the truth. My own experience in leaving the Faith back in 1974 was much as Maryam and Robert have described. Kept all my old Baha'i friends, got no hassles, for years regarded the Faith with some nostalgic fondness, hired a Baha'i employee and sold a house to Baha'is years after withdrawal. Absolutely no problems in relating to Baha'is.

But on the other hand I have seen the extreme hostility directed at Nima and people like him; Baha'is who are also scholars of religion and/or history, who cannot express a hair's breadth deviation or doubt from the party line without having someone swoop down on them with accusations of covenant-breaking. That Inquisitorial atmosphere has really become apparent in the wake of the Talisman I debacle. Nima, by sympathizing with people like Juan Cole and Steven Scholl, ended up being at least unofficially an "enemy of the Faith" after withdrawal, and thus suffered treatment that neither Maryam, Robert's wife nor I even experienced.

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: Michael McKenny's expulsion from Baha'i Faith  
From: pjohnson@leo.vsla.edu (K. Paul Johnson)  
Date: 1997/09/02  
Message-ID: <1997Sep2.150738.29735@leo.vsla.edu>  
Newsgroups: alt.religion.bahai,misc.misc,talk.religion.misc

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FG writes:

> Chris wrote:

> >  
> > However, the nub of it is that if someone makes public statements, or  
> > makes statements to the House that indicate that he is not, after all, a  
> > Baha'i, then the response would be to tell that person that, no, they  
> > are not a Baha'i.

And if a person makes voluminous statements that indicate to everyone concerned who has read them that he *\*is\** a Baha'i, a rather "true believerish" type of Baha'i at that... then what? Everyone on Talisman was shocked by the expulsion because McKenny had been so consistent in his support of the Covenant and the Central Figures, etc.

In this case it appears as if the person thought they  
> > were a Baha'i but that after writng to the House they proved otherwise.

After 25 years or so of being accepted as a Baha'i in good standing. Then expressing sentiments that seem too "liberal" about things like women serving in a future House, or interpreting infallibility in a broader way, cause this person to get targeted as a problem by Haifa, and then declared a non-Baha'i.

> > So maybe it is not so much expelling someone as telling them that what  
> > they believe does not accord with Baha'i beliefs, ipso facto they are  
> > not a Baha'i.

It's creating a new litmus test of unquestioning support not merely for the authority of the House but the theological views of its members.

>  
> > We will never know all the facts of this case and anything less than all  
> > the facts is idle speculation.

>  
> He seems not reluctant to share them with others.

Right, and "idle speculation in the absence of all the facts" is an excuse to ignore tyranny.

>  
> > And, no, I do not find it scary. I see it as the natural outcome of a  
> > series of communications about the beliefs of an individual.

They were not at all natural. The House never told McKenny *\*which\** beliefs he stated made him a non- Baha'i! Nor did they answer his pleas for explanation at all. Nor did the Canadian NSA, simply reasserting the expulsion.

>  
> So do I. It's unreasonable to wish to belong to Christianity

> or Islam (though Abdul-Baha did) and still be considered  
> a Bahai.... Illogical, if nothing else.

McKenny did not maintain dual membership or wish to SFAIK.  
What's your point?

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Subject: Re: Michael McKenny's expulsion from Baha'i Faith**

**From: pjohnson@leo.vsla.edu (K. Paul Johnson)**

**Date: 1997/09/04**

**Message-ID:**

**<1997Sep4.194728.12180@leo.vsla.edu>**

**Newsgroups:**

**alt.religion.bahai,misc.misc,talk.religion.misc**

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**Chris writes:**

**snip**

**>**

**> Well, that doesn't stop the issuing of death threats, slagging of**

**> Princess Diana and various other statements and acts that I, and many**

**> others, would consider totally uncivilized.**

**The fact that there is no**

**> individual central authority does not affect the principle of what I**

**> posted.**

**Right. But "We're not as bad as the Muslims at persecuting dissent" is not much of a defense IMO.**

**>**

**> Well, that is your opinion, which, of course, you are entitled to.**

**> Personally, I don't have a problem with what the House does about these**

**> things.**

**No, it's a matter of fact rather than opinion that the House has refused to engage the arguments of those it attacks. How that makes one view them is where opinions come in.**

**>**

**> I did not ignore him initially. Only later. Also, in one breath you**

**> are saying that I should be believing everything Mike has posted (or**

**Said no such thing. I said that it wasn't "speculation" to believe him, which is what you had labeled me as doing.**

**> others have repeated as I haven't seen anything of Mike's for a while,  
> but as soon as I try to apply similar criteria to the House I am being  
> brainwashed, or whatever.**

**One judges on the basis of past behavior. I've seen Mike's communications, I've seen those of the House, and I know which source seems reliable and which doesn't. If you come to the opposite conclusion, that doesn't mean I think you're brainwashed. But you are after all subject to ENORMOUS social pressures. Believe Mike's version, and you lose everything you love the most according to your own testimony. Believe the House, and you are rewarded as a true and faithful Baha'i. With the deck stacked like that, can you blame me for doubting your objectivity?**

**> You seem to be coming from a "let's assume that they are wrong unless I  
> agree with what they say" approach.**

**When religious authorities are concerned, that's a wise course. And even if you do agree with them! As a general rule it's a good policy to assume anyone claiming to speak with divine authority is wrong.**

**> Paul, I absolutely agree with you. But if one, say, decides that  
> although paragraph 27 of the Kitab-i-Aqdas is wonderful, paragraphs 28**

> to 30 are really not to one's liking and one,  
therefore, does not accept  
> them, then one is rejecting the infallibility of  
Baha'u'llah, and, by  
> implication, of God.

The infallibility of Baha'u'llah is factually impossible. He says things that are just plain wrong. As far as God being infallible, that seems pretty devoid of meaning. God can't make mistakes? This is a universe full of them, unless you want to say that by definition there are none and it's just our puny human reason that imagines otherwise. But then you have a non-falsifiable position.

I would suggest that at that point one is getting  
> very close to not being a Baha'i. (Ask yourself, what is the definition  
> of a Baha'i?)

There is `Abdu'l Baha's very broad one, and the Administrative Order's ever-narrowing one.

>  
snip

>  
> I don't \*have\* to believe anything, I choose to believe because I have  
> investigated the Writings and have satisfied myself that they support  
> Baha'u'llah's claims to be rasul.

But you \*have\* to believe certain things or face consequences.  
That's putting improper pressure on what is proclaimed to be  
"independent investigation of truth."

>  
> This fear seems to be very much an American phenomenon. I have never  
> come across it in the UK, or amongst European and Iranian Baha'is that I  
> have met. The other day I admitted openly on the Net to having read  
> parts of Miller's book on the Baha'i Faith. I



received a response from  
> one person saying that I was brave to admit  
to it as it could bring  
> repercussions. Such is the UK community  
that it had not even occurred to  
> me that that could happen.

**I'm glad you acknowledge the terrorized state  
of the U.S.  
Baha'i community. Now, does or does not  
Haifa endorse the  
state of affairs and support those responsible  
for it?**

snip  
>  
> Paul, I don't think you understand what I  
am saying at all. If I decide  
> to pick and choose what suits me and reject  
what does not then in no way  
> can I call myself a Baha'i as that would be,  
as the Muslims would say,  
> joining partners with God.

Well, joining partners with God sounds like a  
good thing to me.

If I like a lot of what Baha'u'llah teaches  
> and say, 'Yes, I will go along with that and  
practise it' but also add  
> 'but I do not like this idea of the one-ness of  
mankind thing', or  
> whatever, then I am denying Baha'u'llah as  
God's Messenger.

Not at all. You are rejecting the definition of  
"God's  
Messenger" as someone who is always right.

>  
snip  
>  
> I don't know what Edgar Cayce's central  
philosophy was but it seems a  
> very easy one to follow -- essentially it  
denies the divinity of God's  
> Messengers.

Where are you coming up with this? If you  
don't know about it,  
how can you summarize? Cayce asserts

there's a divine spark within all life, and says that some souls are especially enlightened and chosen as messengers. He even, like Baha'is, asserts that the Christ is present in all the founders of great religions.

It would be not too difficult to slip from that philosophy  
> to another one -- 'Do what thou wilt shall be the whole of the law' --  
> though I am sure that Cayce himself would never have approved of the  
> latter.

No. One is to serve humanity and the will of God as one can understand it.

> Oh, how many of Baha'u'llah's teachings did 'Abdul-Baha reject?  
Only polygamy SFAIK. But I didn't say AB rejected the teachings of Baha, rather that Shoghi and the House rejected the teachings of AB on freedom of speech and belief in the Baha'i Faith.

snip

>  
> OK, "suspend judgement" -- "For the time being I will accept it and hope  
> that it will become clear to me in time."  
Not, "I don't understand it  
> so I will reject it, accepting it later if I can make sense of it."

Neither one! How about a plain old honest "I don't know?" I can't accept or reject the Resurrection, for example, since there's no way of knowing at this point just what happened. But I can entertain hypotheses about it. Why do people feel the need to "accept" things when they can't possibly know whether or not they are true? That seems silly.

>  
> I'm still not sure about the use of the word  
'expelled' here. You  
> obviously see this man as being, by  
definition, a Baha'i and having been  
> kicked out of the Faith. But it appears that  
by his public statements  
> and statements to the UHJ he has shown  
that, although he thinks he is a  
> Baha'i, he actually does not believe in the  
basic teachings.

Which ones? It would be nice of them to tell  
him.

There are  
> then two steps, a) tell him what the beliefs  
are and, if he still feels  
> that he cannot accept them, b) tell him that  
he is not a Baha'i and  
> remove his name from the list of believers.

The infallible House ignored your step a and is  
now refusing to  
tell McKenny what his errors were or how he  
can amend them.

snip

> >  
> >Duality exists whether or not we can  
accept it in ourselves.  
> >Somewhere in the heart of sensitive and  
perceptive Baha'is lies  
> >the capacity to realize how far astray the  
House has gone in  
> >the direction of being international  
thought police.

>  
> Oh dear, you really are serious aren't you.  
Well, as I've said before,  
> you are welcome to your beliefs, it's just  
that I do not share them.

>  
You might if you had been acquainted with  
Juan Cole, Steve  
Scholl, Linda Walbridge and others when the  
axe fell on them.

>  
> What is ARE?  
>  
The Association for Research and

**Enlightenment.**

**>**

**> Again that is your opinion. You imply that anyone who does not agree  
> with it is brainwashed and "where THEY want you". Well, I'm sorry but I  
> just don't agree. I love my Faith and find it far more satisfying that I  
> could ever have believed.**

**Your Faith and the alleged infallible leadership are not the same thing. I'm glad you find satisfaction in being a Baha'i, but am sorry that this seems to blind you to the abuses now being perpetrated in its name.**

**Sincerely,  
Paul**

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: Michael McKenny's expulsion from Baha'i Faith  
From: pjohnson@leo.vsla.edu (K. Paul Johnson)  
Date: 1997/09/03  
Message-ID: <1997Sep3.145258.21712@leo.vsla.edu>  
Newsgroups: alt.religion.bahai,misc.misc,talk.religion.misc  
[More Headers]  
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Chris writes:

>  
> That is not how I read some of his posts. Did you see, for instance,  
> his "Tablet of the Nine Brewers" which I felt verged on blasphemy.

No.

Had  
> he done the same with Muhammad I suspect the reaction would have been  
> far more swift.

There's no central authority in Islam that could do what the House has done.

I have long since stopped reading Talisman as I found  
> the forum constantly sails very close to the wind.

That says a lot right there. Baha'is live with a constant sense of danger that their thoughts or statements may be viewed as being too nonconformist, and punishment (informal or formal) always follows in such cases.

It is one thing  
> wonder why certain things are as they are in the Faith; it is another to  
> continually question their validity even after statements have been made  
> by the House of Justice.

The statements by the House typically ignore, rather than engage, the scholarly concerns that have been raised. That's a sure-fire way to keep the pot boiling.

snip  
>  
> Paul, neither you, nor I, nor anyone else knows exactly what went on and  
> for how long.

Mike does.

To speculate on that matter is to indulge in idle fancy.

It's not speculating to believe the primary source. It's idle fancy to ignore him.

> I know you don't believe in the infallibility of the House, but I do,  
> and my sources are the Writings. If I reject that infallibility then I  
> have to reject everything that can be traced back to Baha'u'llah and,  
> hence, my Faith.

They've got you where they want you. Your whole being is tied up with the Baha'i Faith, and you see all the belief system to be interdependent so that if you pull one thread

the whole thing unravels. This insures that you can't even allow yourself to look openly and honestly into the decisions of the House, at the risk of abandoning the Baha'i Faith entirely. Point of correction: you absolutely do NOT have to abandon everything good about Baha'i just because you stop believing in parts of it. That's the BIG LIE they feed you. I still appreciate substantial portions of the Baha'i writings and have never abandoned what I see as worthwhile about the Faith. The same is true of the tens of thousands of ex-Baha'is, I suspect, who probably now outnumber the enrolled members in this country.

General observation: anytime you \*have\* to believe in something, not because there's evidence of its truth, but because its integral to an elaborate belief system enshrining some people's power over others, you're in BIG trouble.

In fact, I have generally found Baha'is much more  
> interested in probing the central and peripheral teachings their Faith  
> than members of other faiths, thus laying themselves more open to  
> finding flaws, if there are any.

They're generally converts, which means they're more conscious of having made a choice. But there is an awful lot of fear in that "probing" due to all the unpleasant consequences, informal and formal, that one's fellow-Baha'is bring to bear.

>  
> Either you are a Baha'i or you are not. You cannot pick and choose.  
> Would you consider it OK if I just followed those teachings and laws  
> that suited me and quietly forgot the rest?

OF COURSE. ABSOLUTELY. BE MY GUEST. Any religious group that does not allow this kind of freedom is not worth belonging to. The only kind of assent that is meaningful is FREELY given, not compelled. Cayce says in effect "Try and test these teachings, and what you find useful should be incorporated into your life; forget the rest."

Sure, there are laws and  
> tenets that I find difficult to follow but either I accept the whole or  
> I have to say I am not a Baha'i.

That was not the way of Baha'u'llah AT ALL and even less so of `Abdu'l Baha. I could give you dozens of chapter and verse citations, but that matters little when Shoghi Effendi and the House have overruled Baha'u'llah and `Abdu'l Baha and said NO, you do not have freedom of conscience.

"Unquestioning" is a loaded word -- it  
> implies blind following. We all DO question but, in the end, if we  
> cannot find an answer for ourselves, we must accept on trust. Often,  
> the answer presents itself after a while anyway.

No, we don't have to accept on trust. We can suspend judgment, which is what I do with a lot of very basic elements of Christianity.

>  
snip  
>  
> Again, you are putting words in my keyboard. I would not ignore tyranny  
> any more than you. But there are two questions -- Is the tyranny part  
> of the teachings of Baha'u'llah?

No. It is certainly not in keeping with his teachings that someone can be expelled from a religion without any explanation of the charges against him.

and Is what appears to be tyranny  
> really what it appears to be?

It would be nice if the House were answerable to anyone so an explanation of their extremist behavior might allay fears of a witchhunt ahead.

snip

>  
> What I think he was saying (and I am sure he will put me right if I am  
> wrong) is, in effect, that there cannot be any duality. Either one is a  
> Baha'i or one is not.

Duality exists whether or not we can accept it in ourselves. Somewhere in the heart of sensitive and perceptive Baha'is lies the capacity to realize how far astray the House has gone in the direction of being international thought police.

True none of us can be regarded as an exemplar,  
> though some are far nearer that station than I am, but it is what is in  
> our hearts that matters -- and striving towards the station of being a  
> true believer and practioner.

which in my opinion would be believing and practicing this:  
> of strength I created thee; and within thee have I placed the essence of  
> My light. Be thou content with it and seek naught else, for My work is  
> perfect and My command is binding. Question it not, nor have a doubt  
> thereof. [Baha'u'llah]

Well, neither I nor my fellow A.R.E. members have any problem being content with the strength and light God has placed \*within us to discern the truth without reliance on external authority.\* Baha'i's however, are clearly \*not\* content with the inner light (which, if listened to, will give the right answer about the House vs. McKenny). Instead of seeking "naught else" they have created the most elaborate and oppressive religious bureaucracy imaginable to keep people from thinking their own thoughts too freely.

Cheers,  
KPJ

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: More SRBahai censorship (Re: Re Non-sense)

From: pjohnson@leo.vsla.edu (K. Paul Johnson)

Date: 1997/08/10

Message-ID: <1997Aug10.033218.10032@leo.vsla.edu>

Newsgroups: alt.religion.bahai,talk.religion.misc

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Chris writes:

>

> In a message which I read on alt.religion.bahai, Kavosh Soltani

> <kavosh@mnsinc.com> wrote

> >However, the problem I have with soc.culture.bahai is much more

> >fundamental! They refuse to post anything that questions Bahaism.

>

> Dear Kavosh,

>

> Either you have only looked at s.r.b (not s.c.b) very recently, or you

> have a short memory. Certainly in the last year or so there have been

> many posts from non-Baha'is questioning and challenging the claims of

> Baha'u'llah and of the Faith. It is very easy to dissimulate but it

> does not lie well on the shoulders of the followers of any religion.

>

Dear Chris,

Ever since the creation of alt.religion.bahai, however, there has been far less criticism and questioning on s.r.b. I had two or three posts simply not appear, with no word from the moderators. But later I did get a rejection notice from a moderator for a post, so don't know what to make of it.

However, when someone says critical posts have vanished without word from the moderators, I know better than to call that dissimulation. It's happened to me several times.

Cheers,

Paul

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: Talk.Religion.Bahai Fails Official Complaint  
From: pjohnson@leo.vsla.edu (K. Paul Johnson)  
Date: 1997/03/28  
Message-ID: <1997Mar28.213820.13454@leo.vsla.edu>  
Newsgroups: news.groups  
[More Headers]  
[Subscribe to news.groups]  
Harman:>

> > It seems that nowadays, every vote that fails, someone cries censorship.  
>  
> I must say, it seems pretty blatant to me in this case. (Like with the  
> rec.music.white-power group a while back)

The more you know about Baha'i, the more obvious it is. In looking over the list of no votes, I saw dozens of names of people who on various lists and on s.r.b. have been upholders of orthodoxy shouting down any criticism or dissent. Among the no voters was the National Spiritual Assembly of the Baha'is of Iceland, two current members of the NSA of the United Kingdom, a former member of the NSA of the US, and scores of Iranian names I had never seen before, people who were called into action solely to prevent uncensored discussion of Baha'i issues.

> > (2a) Neither showing any substantial Bahai threads in talk.religion.misc  
> > (2b) Nor by demonstrating how his posts being moderated out were  
> > oppression of free speech and not in compliance with the current  
> > s.r.b to keep discourse civil  
>  
> I don't know. I think he did a pretty good job, if you could see through  
> the yelling. But there were others (including myself) who coraberrated the  
> claim.

Indeed so. The thing Baha'i officialdom is most paranoid about is that anyone read anything emanating from the splitoff groups called "Covenant-breakers." Like the Amish, Baha'is are ordered to totally shun these people, on pain of being likewise declared Covenant-breakers themselves. Soc.religion.bahai recently adopted rules forbidding any challenge to mainstream Haifa/Wilmette Baha'i understanding of the covenant. That means no one, Baha'i, covenant-breaker or non-Baha'i, is allowed to post anything questioning the succession of authority from the Bab to Baha'u'llah to `Abdu'l Baha to Shoghi Effendi to the Universal House of Justice. As if soc.religion.mormon forbade members of the Reorganized Church from even mentioning that some LDS don't accept the Utah Mormon lineage of succession.

Don't get me wrong; I think the Covenant-breaker groups are downright silly. But the kind of censorship practiced in the Baha'i world is worse than silly. It's scary, and you Mr. Harman have unwittingly supported it.

>  
> > it stands, there was no difference between this group and a  
> > hypothetical t.r.b.f-glaysher, since the only actual support he  
> > showed was his own.

I and many others posted supportive comments.  
Soc.religion.bahai has rejected my posts for content rather

than tone, when a topic was deemed inadmissible because too hot. I doubt that many of the yes voters approved of Mr. Glaysher's tone, as I certainly did not. But he was standing up for an important principle.

>  
> > Therefore, given a lack of demonstrated need, I voted against the  
> > group seeing it as nothing but additional clutter for one man to gain  
> > his personal soapbox.

You ignored plenty of evidence to retain that position.

It may help you understand the dynamics of this orchestrated no vote to know something about recent history of Baha'i on the Internet. The suppression of discussion of controversial issues by Baha'is has gone much further than what is seen on soc.religion.bahai. A listserv based in a university was the object of an inquisition by Baha'i officialdom in Haifa, which led to the resignation of several leading Baha'i scholars and the excommunication of one member for opinions expressed on the list. (Called "removal of administrative rights" in Baha'i terminology, which is a step short of being declared a covenant breaker.) My article "Baha'i Authorities Vexed by Internet Critics" is found in the Winter 1997 issue of Gnosis magazine, and describes these events in more detail.

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# The Baha'i Faith & Religious Freedom of Conscience

From: K. Paul Johnson <pjohnson@vsla.edu>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Subject: [bahai-faith] Softening the rhetoric  
Date: Friday, June 05, 1998 11:49 AM

According to FG:

>  
> They're passages from the writings he quoted in an  
> attempt to change the subject from Hyman's forging  
> my sig file

Roger is right; forging implies his writing something and claiming you wrote it. Instead, Hyman edited your sig file. It was still arbitrary, unfounded in policy, and done without consulting you. (As was his rejection of my post about `Abdu'l Baha's predictions of all religions being unified in this century, which he apparently just threw away. Perhaps because I'd proven him wrong in having denied such a passage exists.) Hyman is clearly a real detriment as srb moderator. Quite unlike any others I've ever dealt with. But forgery is an excessive charge.

to backbiting and criticism, from Bud Polk's  
> threatening me, to it being all my fault....

Again, you're making more of this than what happened. He didn't outright threaten you; his message was harassment, in my book, with an \*implicit\* threat at best.

>  
Sometimes, Fred, I think your excessive rhetoric plays right into the hands of Baha'i defenders of the status quo (even defenders of Hyman and Polk in these indefensible instances.) If you would just calmly describe what they did, rather than editorialize about it, I think it would have more persuasive power.

At other times, I wonder if any critic of destructive behavior by any Baha'i (e.g. the Danesh incident in Canada, described by Cole and Scholl in various emails) will ever get the least bit of credence from any other Baha'i. Those who don't want to hear bad news will always blame the messenger rather than attend to the problem.

Paul

-----  
List Archive: <https://www.findmail.com/listsaver/bahai-faith/>  
To Subscribe: e-mail to [bahai-faith-subscribe@makelist.com](mailto:bahai-faith-subscribe@makelist.com)  
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# **The Baha'i Faith & Religious Freedom of Conscience**

**Juan Cole on Baha'i Takfir**

[https://fglaysher.com/bahaicensorship/Juan\\_Cole\\_On\\_Bahai\\_Takfir.html](https://fglaysher.com/bahaicensorship/Juan_Cole_On_Bahai_Takfir.html)

**Also see Shunning > Menu**

<https://fglaysher.com/bahaicensorship/Shunning.htm>

**And A Response to Takfir**

<https://fglaysher.com/bahaicensorship/apostates.htm>

## **Juan Cole on Baha'i Takfir**

"Refuse to set up once again a sect similar to that of the Shi'is." --Baha'u'llah  
(Cited in 2002 by "[Giangiacomo](mailto:janji@aruba.it)" <janji@aruba.it>)

From: "Juan R. Cole" <jrcole@u...>  
Date: Wed Apr 9, 2003 1:47 pm  
Subject: a Baha'i Vatican II is needed

yeah, yeah, yeah. Ultramontane Catholic priests used to make the same arguments, before Vatican II, that Jesus Christ does not permit any change to what he set forth in his writings.

I am not arguing for a change in Baha'i doctrine or law in the sense of Baha'u'llah's vision of those things. I am arguing for a change in contemporary Baha'i procedures and fundamentalist mindset, which have nothing to do with Baha'u'llah. The reactionaries in any religion always substitute their hidebound misinterpretation of the religion for the real thing, and then claim it is the real thing, and then claim that no one can change it because it is the real thing. The whole bit is a shell game for suckers.

As for the argument that only the Universal House of Justice can change current procedure, and only by cozying up to them and convincing them nicely could you hope to influence them, the same thing could have been said of the popes. It is a silly argument, because the popes had a dictatorial attitude and most of them couldn't be influenced by niceness or criticism. They ruthlessly silenced or excommunicated anyone who spoke for a Catholic modernism. What the example of those brave Catholic thinkers shows is that even a highly authoritarian institution can be changed, and it can be changed by *\*criticism\** and by *\*new thinking\**. The tyrants on the

current UHJ won't be there forever, and their ability to clone themselves forever is never secure. And, if a majority of Baha'is begins to know that they are by their actions contradicting explicit Baha'i law, they will eventually be shamed into backing off their indecency.

For example: `Abdul-Baha was implored by the hardline Baha'is of his day (what Shoghi Effendi later called the dangerous "extreme orthodox") to declare Mirza Muhammad `Ali and his group infidels, i.e. "not Baha'is."

`Abdul-Baha replied that he could not do this because in the Baha'i faith, unlike in Islam, there was to be no expulsion of believers for immorality or wrong beliefs. If someone says he or she is a Baha'i, the Baha'is are stuck with them. The most you could do to someone disapproved by Baha'i authorities is to not hang out with them. But you can't say "so and so isn't really a Baha'i because he believes X." This is the Baha'i Supreme Exemplar speaking, the appointed Interpreter of the Baha'i scriptures. `Abdul-Baha explicitly said that \*He Himself\* could not declare the Mirza Muhammad `Ali people "not Baha'is" because it would be contrary to Baha'i principle (see the Kitab-i Aqdas).

The present so-called Universal House of Justice, in contrast, declared our dear Alison "not a Baha'i." They issued a **fatwa of takfir** against her, **[BOLD ADDED]** declaring her an infidel, i.e., a non-believer. They broke Baha'i law in so doing. When they were challenged on this by Ron House, they wrote back that individual Baha'is couldn't declare people non-Baha'is, but that the UHJ had that prerogative. They have a prerogative that \*`Abdul-Baha\* did not? They think they are better than He is? That they have powers \*He\* did not have? That they can contradict his explicit instructions in an ad hoc and arbitrary manner, \*at will\*? And then it is pretended that they are upholding the \*real\* Baha'i faith, which no one can change! If you believe that, well, P.T. Barnum said a sucker was born every minute.

This is what Vatican II says:

"The Vatican Council declares that the human person has a right to religious freedom. Freedom of this kind means that all men should be immune from coercion on the part of individuals, social groups and every human power so that, within due limits, nobody is forced to act against his conscience in religious matters, nor impeded from acting in accordance with it, in private or in public, alone or in association with others. The Council further declares that the right to religious freedom is based on the very dignity of the human person as known through the revealed word of God and by reason itself."

This is what one commentator wrote about the situation before Vatican II:

"Both Gregory XVI in Mirari Vos (1832)<sup>2</sup> and Pius IX in Quanta Cura (1864)<sup>3</sup> condemned the demand for "liberty of conscience" as "insanity" (deliramentum). The latter pontiff also condemned, in the Syllabus accompanying Quanta Cura, the proposition that, "In the present day it is no longer expedient that the Catholic religion should be held as the only

religion of the State, to the exclusion of all other forms of worship." His successor Leo XIII insisted that "lying opinions . . . should be diligently repressed by public authority, lest they insidiously work the ruin of the State." "

This is the sort of situation the Baha'is are in now, the situation of Pius IX and Leo XIII. "Lying opinions" according to the Haifa authorities should not be tolerated. **Hushmand Fatheazam, a UHJ member, told me that in future when Baha'is control the government, they would just jail [BOLD ADDED] dissidents.** What is the difference between that point of view and the ideas of the 19th century popes, or indeed, of present-day Iranian Ayatollah Ali Khamenei, the Supreme Jurisprudent?

In contrast, the Baha'i scriptures stand for freedom of conscience and freedom of expression, \*even within the Baha'i Faith\*. This freedom has been quashed by the Saddam Husseins in Haifa, and the reign of tyranny everywhere is now coming to an end.

cheers Juan

<https://fglaysher.com/bahaicensorship/Cole2003.htm>

.....

Following 2001 excerpts from posts by Juan Cole from  
<https://fglaysher.com/bahaicensorship/Cole2001.htm>

This is among the most flagrant exercises in blaming the victims in Baha'i history. What Khan is referring to, without being brave enough to come out and say it, is that he and his colleagues summarily declared Alison Marshall of the Dunedin, NZ community, to be "not a member of the Baha'i community." They declared her an infidel, which in Islam is called a decree of takfir. Such decrees were forbidden in the Baha'i faith by `Abdul-Baha, but of course Khan deeply dislikes `Abdul-Baha and everything he stood for, so this doesn't matter to him. Alison Marshall was never contacted by any Baha'i institution with any concerns about her email messages. She was investigated behind the scenes but never contacted directly. She was never warned, never cautioned. Her messages were to small, private email lists with no-forwarding policies. So even the "evidence" of her objectionable views could only have been obtained by Khan through spying, as with the Stasi spies for the communist party in East Germany. And, her objectionable views appear only to be that she thought women should be able to serve on the House of Justice and that intellectuals have been badly treated. She woke up one morning to find that Khan and his colleagues had decided she didn't belong to her own religion, with never a by your leave. It is like something out of Kafka. And, of course, the New Zealand Baha'is who knew the particulars and had any backbone were outraged. This is the "disillusion" Khan is speaking of. It is the disillusion of devoted Baha'is who thought they were joining Baha'u'llah's religion of universal peace, love and tolerance. They have suddenly found themselves in Khan's religion, where Khan straps on his scimitar, binds up his pugri turban, and issues the fatwa of being a despicable infidel against inoffensive New Zealand business consultants. And, of course, if these New Zealand Baha'is object

to people's souls being toyed with, that means in Khan's view that they aren't "spiritual" enough!

.....

This is further confirmation that while Khan thought he was coming down to condemn Alison Marshall and put out any fires her summary **takfir** had **[BOLD ADDED]** caused, his audience hadn't the slightest idea for the most part what he was talking about. I find it extremely amusing that Khan says he doesn't want to "backbite" Alison by actually mentioning her name. But he backbit her relentlessly without naming her! And what is worse anyway, backbiting someone or kicking them out of their spiritual community for no good reason?

.....

Then in 1997 they changed the rules again. Although `Abdul-Baha forbade the practice of **takfir** or declaring a Baha'i to be not a **[BOLD ADDED]** Baha'i, the UHJ did this to Michael McKenny. They just summarily removed him from the Canadian rolls. Apparently they did not like the things he was saying on email, in particular his argument that women should be able to serve on the House of Justice. They did the same thing, even more arbitrarily, to Alison Marshall in 2000.

....

jricole

4/19/01 2:27 PM 1 out of 14

In Islam there is a custom called "**takfir**" where some Muslims get together and call other **[BOLD ADDED]** Muslims infidels, unbelievers, "not Muslims." Actually, one Shi`ite ayatollah issued such a decree against Shaykh Ahmad al-Ahsa'i, declaring him not a Muslim.

When you are declared 'not Muslim' it puts you outside the law. So, anyone can steal from you, rape you, murder you, without fear of punishment by the authorities. One of the ways the Baha'is from a Muslim background in Iran are persecuted is for the clergy to declare them "not Muslim."

Pithy, Dusty and others have declared Alison Marshall and Karen Bacquet "not Baha'i." That is, they have issued a **Baha'i takfir** against them. **[BOLD ADDED]**

There is only one problem, folks. In `Abdul-Baha's Tablet of a Thousand Verses He explicitly abrogates the custom of takfir. He says it does not exist in the Baha'i faith. Baha'is are not to declare other persons, who claim to be Baha'is, "not Baha'is."

What about, you may ask, villainous covenant breakers like Mirza Muhammad `Ali? Surely they could be tossed out of the Faith?



Nope. This letter is specifically about covenant breakers. Even they can't have a **takfir** issued **[BOLD ADDED]** against them.

So, the neo-Muslim-fundamentalist Baha'is on this list who have put on large green turbans, cultivated bushy beards dyed with henna, strapped on a saber about their waists, and called for their amanuenses to issue the dire writ of **takfir** against Karen and Alison may be very proud of **[BOLD ADDED]** themselves. But they have broken Baha'i law and displeased `Abdul-Baha, who is weeping at their antics as he looks down from the Abha kingdom. He thought we'd be able to get past these feudal customs, of takfirs and heresy trials. It was the point of the coming of a \*new\* religion.

People like the old.

cheers Juan

.....

jricole

4/19/01 7:52 PM 5 out of 14

Yes, removal of administrative rights does not stop someone from being a Baha'i. But that isn't what was done to Michael McKenny and Alison Marshall by the UHJ. They were declared unfit to be "members of the Baha'i community." That sounds to me like a **takfir [BOLD ADDED]** pure and simple. I believe that the House of Justice has contravened the Law of God as laid down by `Abdul-Baha in behaving in this way. Perhaps it was in ignorance of the Law, but in that case they should reverse their decision.

As for the rest, Pithy and Dusty have stridently asserted that Karen Bacquet is not a Baha'i, despite her own assertion that she is. That is also a **takfir. [BOLD ADDED]**

Thanks to Pat for pointing out that it is a severe offense in Islam to issue a groundless takfir.

Here's something I've written on the Tablet, with a provisional translation of the key sentence and the citation to the original text. There is no official translation.

"In the religion of God," `Abdul-Baha asserted, "there is no practice of declaring believers to be **morally corrupt (tasfiq)** or of declaring them not believers (**takfir**), nor is debasing or showing **[BOLD ADDED]** contempt for others permitted."\* In Islam, the ulama declared suspect Muslims to have



departed

from the faith for reasons of moral lapses or incorrect doctrine. In medieval legal theory, Muslims found to be actually infidels were open to having their lives and property taken by others without fear of legal reprisal. This practice was distasteful to Baha'is for many reasons.

For one, they were often victims of it at the hands of the Muslim clergy. For another, it offended

against the ideals of unity, tolerance and freedom of conscience for which many Baha'is felt their

religion stood."

\*Abdul-Baha, Majmu`ih-'i Makatib, INBA Private Printing Volume 59 (Tehran: National Baha'i

Archives, 1978; digitally reprinted, East Lansing, Mi.: H-Bahai, 2000), pp. 340, published on the

World Wide Web at

<https://www2.h-net.msu.edu/~bahai/areprint/ab/G-L/I/59inba/inba59.htm>

.....

jricole

4/20/01 1:08 AM 8 out of 14

I have to keep repeating this. The administrative rights of Alison Marshall and Michael McKenny were

not removed. They did not experience tard-i idari.

Also, they were not declared covenant breakers, which

is tard-i ruhani. These are the only two sanctions we

know from the time of `Abdul-Baha and Shoghi Effendi.

Instead, Michael and Alison were declared to be \*not\* members of the Baha'i community and

their names were removed from the rolls of the Canadian and New Zealand Baha'i communities

respectively. This was never done by any of the holy figures. These two believers were declared

to be not Baha'is, which is **takfir. Takfir or declaring someone an infidel** was prohibited by **[BOLD ADDED]**

`Abdul-Baha. Ipso facto, the House of Justice contravened `Abdul-Baha's explicit instructions

when they acted in this manner.

And, your point raises the perfectly reasonable question of why, if Michael and Alison had in fact broken Baha'i law, they were not formally charged and tried for doing so, with presentation

of evidence, and why their administrative rights were not simply removed.

Alison not only was not charged with wrongdoing, she had no idea she was even on trial until

she suddenly learned she had been turned into a non-Baha'i. This is like something from a Kafka

novel. You are on trial but you don't know what the charges are. You go to bed a Baha'i and wake up a non-Baha'i because people you don't know have decided what religion you are.

I know it is very hard for people to hear criticism of the House of Justice. It is especially hard for

those brought up Baha'is, who imbibed reverence for this institution in their childhoods. I understand that and do not wish to hurt their feelings for no reason.

But it is very hard for \*me\* to see `Abdul-Baha trashed, to see the clear text of his explicit command blithely ignored. I feel he has been disrespected, major-league. We used to sing about

him, "Look at Me, follow Me, be as I am." Don't people sing that any more? Don't they want to

be like our Exemplar?

In this case the House of Justice has contravened a clear principle of `Abdul-Baha. There are no

easy choices. Either you can sweep aside `Abdul-Baha's concerns and disobey his clear directive, or you can stand up for the arbitrary actions of the Martins and Khans. You may love

and want to obey `Abdul-Baha and love and want to obey the House of Justice. But here you

cannot do both. If you acknowledge `Abdul-Baha as having a higher station than the House of

Justice, then you must recognize that He is right and they are wrong.

The institution is new, is growing in maturity, and will make some mistakes along the way. These expulsions are such mistakes. Recognizing and fixing them will make the Faith stronger

and better. Leaving them to fester will undermine it.

cheers Juan

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Baha'u'llah**

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**`Abdu'l-Bahá in London, p. 20: In the days of old an instinct for warfare was developed in the struggle with wild animals; this is no longer necessary; nay, rather, co-operation and mutual understanding are seen to produce the greatest welfare of mankind. Enmity is now the result of prejudice only. In the Hidden Words Bahá'u'lláh says, "Justice is to be loved above all." Praise be to God, in this country the standard of justice has been raised; a great effort is being made to give all souls an equal and a true place. This is the desire of all noble natures; this is today the teaching for the East and for the West; therefore the East and the West will understand each other and reverence each other, and embrace like long-parted lovers who have found each other.**

**`Abdu'l-Bahá in London, p. 29: Sixthly: Equality and Brotherhood must be established among all members of mankind. This is according to Justice . The general rights of mankind must be guarded and preserved. All men must be treated equally. This is inherent in the very nature of humanity.**

**`Abdu'l-Bahá in London, pp. 48-49: The light of liberty is the light of the West, and the intention of government is to work for truth and justice in Western countries.**

**`Abdu'l-Bahá in London, pp. 109-110: The effort made for justice is real and in this country [England] the law is the same for the poor as for the rich.**

**`Abdu'l-Bahá in London, p. 122: I counsel them that they may day by day strengthen the bond of love and amity to this end,--that they may become the sympathetic embodiment of one nation.--That they may extend themselves to a Universal Brotherhood to guard and protect the interests and rights of all the nations of the East,--that they may unfurl the Divine**

**Banner of justice ,--that they may treat each nation as a family composed of the individual children of God and may know that before the sight of God the rights of all are equal. For all of us are the children of one Father. God is at peace with all his children; why should they engage in strife and warfare among themselves?**

**The Advent of Divine Justice, by Shoghi Effendi, pp. 19-20: Theirs will be the duty and privilege, in their capacity first as the establishers of one of the most powerful pillars sustaining the edifice of the Universal House of Justice , and then as the champion-builders of that New World Order of which that House is to be the nucleus and forerunner, to inculcate, demonstrate, and apply those twin and sorely needed principles of Divine justice and order--principles to which the political corruption and the moral license, increasingly staining the society to which they belong, offer so sad and striking a contrast.**

**The Advent of Divine Justice, by Shoghi Effendi, p. 20: Civilization of which their country, no less than the entire human race, stands in desperate need. Theirs will be the duty and privilege, in their capacity first as the establishers of one of the most powerful pillars sustaining the edifice of the Universal House of Justice, and then as the champion-builders of that New World Order of which that House is to be the nucleus and forerunner, to inculcate, demonstrate, and apply those twin and sorely needed principles of Divine justice and order--principles to which the political corruption and the moral license, increasingly staining the society to which they belong, offer so sad and striking a contrast.**

**The Advent of Divine Justice, by Shoghi Effendi, p. 22: The first is specially, though not exclusively, directed to their elected representatives, whether local, regional, or national, who, in their capacity as the custodians and members of the nascent institutions of the Faith of Bahá'u'lláh, are shouldering the chief responsibility in laying an unassailable foundation for that Universal House of Justice which, as its title implies, is to be the exponent and guardian of that Divine Justice which can alone insure the security of, and establish the reign of law and order in, a strangely disordered world.**

**The Advent of Divine Justice, by Shoghi Effendi, pp. 22-23: A rectitude of conduct, an abiding sense of undeviating justice , unobscured by the demoralizing**

**influences which a corruption-ridden political life so strikingly manifests; a chaste, pure, and holy life, unsullied and unclouded by the indecencies, the vices, the false standards, which an inherently deficient moral code tolerates, perpetuates, and fosters; a fraternity freed from that cancerous growth of racial prejudice, which is eating into the vitals of an already debilitated society--these are the ideals which the American believers must, from now on, individually and through concerted action, strive to promote, in both their private and public lives, ideals which are the chief propelling forces that can most effectively accelerate the march of their institutions, plans, and enterprises, that can guard the honor and integrity of their Faith, and subdue any obstacles that may confront it in the future. This rectitude of conduct, with its implications of justice , equity, truthfulness, honesty, fair-mindedness, reliability, and trustworthiness, must distinguish every phase of the life of the Bahá'í community.**

**The Advent of Divine Justice, by Shoghi Effendi, pp. 24-25: "Be fair to yourselves and to others," He thus counseleth them, "that the evidences of justice may be revealed through your deeds among Our faithful servants." "Equity," He also has written, "is the most fundamental among human virtues. The evaluation of all things must needs depend upon it." And again, "Observe equity in your judgment, ye men of understanding heart! He that is unjust in his judgment is destitute of the characteristics that distinguish man's station." "Beautify your tongues, O people," He further admonishes them, "with truthfulness, and adorn your souls with the ornament of honesty.**

**The Advent of Divine Justice, by Shoghi Effendi, p. 25: Beware, O people, that ye deal not treacherously with anyone. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people." "Let your eye be chaste," is yet another counsel, "your hand faithful, your tongue truthful, and your heart enlightened." "Be an ornament to the countenance of truth," is yet another admonition, "a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice , a luminary above the horizon of virtue." "Let truthfulness and courtesy be your adorning," is still another admonition; "suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things. Say:**

**Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others.**

**The Advent of Divine Justice, by Shoghi Effendi, p. 27-29: So great and transcendental is this principle of Divine justice, a principle that must be regarded as the crowning distinction of all Local and National Assemblies, in their capacity as forerunners of the Universal House of Justice, that Bahá'u'lláh Himself subordinates His personal inclination and wish to the all-compelling force of its demands and implications. "God is My witness!" He thus explains, "were it not contrary to the Law of God, I would have kissed the hand of My would-be murderer, and would cause him to inherit My earthly goods. I am restrained, however, by the binding Law laid down in the Book, and am Myself bereft of all worldly possessions." "Know thou, of a truth," He significantly affirms, "these great oppressions that have befallen the world are preparing it for the advent of the Most Great Justice." "Say," He again asserts, "He hath appeared with that Justice wherewith mankind hath been adorned, and yet the people are, for the most part, asleep." "The light of men is Justice," He moreover states, "Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men." "No radiance," He declares, "can compare with that of justice. The organization of the world and the tranquillity of mankind depend upon it." "O people of God!" He exclaims, "That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world." "Justice and equity," is yet another assertion, "are two guardians for the protection of man. They have appeared arrayed in their mighty and sacred names to maintain the world in uprightness and protect the nations." "Bestir yourselves, O people," is His emphatic warning, "in anticipation of the days of Divine justice, for the promised hour is now come. Beware lest ye fail to apprehend its import, and be accounted among the erring." "The day is approaching," He similarly has written, "when the faithful will behold the daystar of justice shining in its full splendor from the dayspring of glory." "The shame I was made to bear," He significantly remarks, "hath**

uncovered the glory with which the whole of creation had been invested, and through the cruelties I have endured, the daystar of justice hath manifested itself, and shed its splendor upon men." "The world," He again has written, "is in great turmoil, and the minds of its people are in a state of utter confusion. We entreat the Almighty that He may graciously illuminate them with the glory of His Justice, and enable them to discover that which will be profitable unto them at all times and under all conditions." And again, "There can be no doubt whatever that if the daystar of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed." "God be praised!" `Abdu'l-Bahá, in His turn, exclaims, "The sun of justice hath risen above the horizon of Bahá'u'lláh. For in His Tablets the foundations of such a justice have been laid as no mind hath, from the beginning of creation, conceived." "The canopy of existence," He further explains, "resteth upon the pole of justice, and not of forgiveness, and the life of mankind dependeth on justice and not on forgiveness." Small wonder, therefore, that the Author of the Bahá'í Revelation should have chosen to associate the name and title of that House, which is to be the crowning glory of His administrative institutions, not with forgiveness but with justice, to have made justice the only basis and the permanent foundation of His Most Great Peace, and to have proclaimed it in His Hidden Words as "the best beloved of all things" in His sight. It is to the American believers, particularly, that I feel urged to direct this fervent plea to ponder in their hearts the implications of this moral rectitude, and to uphold, with heart and soul and uncompromisingly, both individually and collectively, this sublime standard--a standard of which justice is so essential and potent an element.

The Advent of Divine Justice, by Shoghi Effendi, pp. 34-35: Let them call to mind, fearlessly and determinedly, the example and conduct of `Abdu'l-Bahá while in their midst. Let them remember His courage, His genuine love, His informal and indiscriminating fellowship, His contempt for and impatience of criticism, tempered by His tact and wisdom. Let them revive and perpetuate the memory of those unforgettable and historic episodes and occasions on which He so strikingly demonstrated His keen sense of justice, His spontaneous sympathy for the downtrodden, His ever-abiding sense of the oneness of the human race, His overflowing love for its members, and His displeasure with those who dared to flout His wishes, to deride His

**methods, to challenge His principles, or to nullify His acts.**

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# **The Baha'i Faith & Religious Freedom of Conscience**

This letter is essential to understanding the censorship and coercion of conscience that has become increasingly pervasive in the bahai faith since 1970. It was apparently written by the uhj to Anthony A. Lee, editor of Kalimat Press, a small but distinguished bahai publishing house, which initially had an agreement with Columbia University Press to distribute Prof. Cole's book to bahai readers: <https://www.kalimat.com/>

Compare Prof. Juan Cole's response to excerpts of this letter at <https://www-personal.umich.edu/~jrcole/bahai/1999/modernit.htm>

Three reviews of Cole's book, from different perspectives, may be found at [\*Modernity and the Millennium\*](#)

For the use of similarly coercive tactics by the bahai administration, see [Hoda Mahmoudi's coercive email](#) of 1997.

See also [Censorship of Salmani's Memoirs by Baha'i Authorities in 1982](#), published by Kalimat

For those unaware, it should be noted, beforehand, that it has been alleged by a number of bahais and ex-bahais, that the uhj has apparently forced some couples to divorce in order to prove their loyalty and obedience and some family members to cease associating with siblings, children, and parents, such seems to be the background to the threats at the end regarding Mr. Lee's marriage. Cf. [Steven Scholl](#)

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August 1999

Transmitted by email: XXXXXXXXXXXX

XXXXXXXXXXXX  
XXXXXXXXXXXX  
XXXXXXXXXXXX

XXXXXXXXXXXX

U.S.A.

Dear Baha'i Friend,

The Universal House of Justice has reviewed the letter of 8 May 1999 to the National Spiritual Assembly of the Baha'is of the United States, signed by you on behalf of VVVVV Press and copied for the House of Justice, on the subject of the manner in which VVVVV has promoted to Baha'is Juan Cole's book, *Modernity and the Millennium*. We have been asked to write as follows.

A good deal of the work of VVVV Press, which you have ably directed during the twenty or so years of the firm's existence, has constituted a significant contribution to the advancement of the Cause we all love and seek to serve. It is clear, too, that, beyond the administration of VVVVV's activities, this valued contribution owes a great deal to your own creativity and professional talents. These circumstances move the House of Justice to share with you candidly the deep concern it feels regarding your relationship with the Baha'i Faith.

As you are aware, such concern prompted earlier efforts, including those made by Counsellor Stephen Birkland and Dr. Pierre-Yves Mocquais, a member of the Auxiliary Board, in their interview with you and your wife, Dr. GGGGGGGG, in May of 1996, to draw to your attention the serious dangers of the course you have long been following. At that time, you expressed to Mr. Birkland your deep regret over actions on your part that were seen by the House of Justice to be clearly in conflict with the beliefs you profess as a follower of Baha'u'llah, as well as your firm assurance that your actions would not again give cause for such intervention.

**It is impossible to reconcile professions of this kind with the arguments made by you in the 8 May letter. The inappropriateness of the promotional statements and of the approach taken in the letter serves as an illustration of the attitude and behavior on your part that have long been a source of difficulty. It is these personal elements that the House of Justice has asked us to address.**

**Clearly, no one would dispute the right of Dr. Cole to write and publish whatever work a publisher is prepared to handle. Nor has anyone questioned the right of a Baha'i who is interested in such a book to purchase it. To suggest that the House of Justice is saying otherwise would be to seriously misconstrue the nature of its concern. The book itself is incidental to the problem of**

**Mr. XXXXXXXX  
August 1999**

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**attitude on your part that the National Assembly was asked to raise with you. As a participant in various Internet discussion groups over the past five years, and particularly in the last year or two, you cannot but be aware from these exchanges that Dr. Cole has embarked on a deliberate assault against the Baha'i Cause, in which he has not hesitated to attack its institutions, to misrepresent its fundamental teachings, and to abuse the trust of Baha'is who had been led to believe that they were engaged with him in a detached and scholarly search for the truth. These same Internet exchanges exposed you, like other participants, to a flood of calumny and invective against a great many of your fellow believers, on the part of Dr. Cole, that is scarcely credible in rational discourse.**

**Had such a book as Modernity and the Millennium been written by a disinterested non-Baha'i scholar, its misconception of the nature of Baha'u'llah's Mission and its other shortcomings would have represented no more than understandable weaknesses of an honest attempt to explore a religious phenomenon as yet little understood in the West. Indeed, in this context, such an attempt to make the Baha'i Faith comprehensible to the Western academic mind, however inadequate it might appear to knowledgeable Baha'i scholars, would surely have earned its author a measure of genuine Baha'i appreciation for the writing and research skills deployed in devising it.**

**As you -- like other participants in certain Internet discussion groups -- are well aware, however, the book's author is not a disinterested scholar. Rather, he is a deeply embittered individual who, as his book was in preparation, had just denounced in the most intemperate language an apparent twenty-year allegiance to Baha'u'llah, in the wake of a failed attempt on his part to impose his private ideological agenda on the Baha'i community's study of Baha'u'llah's Message. Modernity and the Millennium represents an effort to provide the current stage of this long-running scheme with the underpinnings of scholarly rationalization.**

**What is this rationalization? Although distorted by its evasion of Baha'i Texts that contradict its main assertions, and blurred by reliance on speculations peculiar to its author's purpose, the thesis appears to run somewhat as follows: Baha'u'llah's work and Writings represent essentially one of several efforts by Middle East thinkers to work out a "response" to the challenges posed by European modernity in the form of**

**rationalism, revolution, nationalism, economic upheaval, feminism and other contemporary developments.**

**Although Oriental in origin, this particular "response", in contrast to various others, was unusually "progressive", "liberal", "idealistic", even "radical". Because it "grew up" in a congenial modernist era, its Author was able gradually to adjust and revise the ideas with which He had been "grappling", through benefiting (in a manner generally insinuated rather than explicitly stated) from successive interactions with other thinkers and movements. By 1862, apparently in order to deal with the problem of religious exclusivity in the Muslim world, and in response to some form of "private mystical experience", He "decided to make a prophetic claim of his own".**

**As mentioned above, if such a view had represented the interpretation of Baha'u'llah's Mission arrived at by a non-Baha'i as the result of his objective study of the sources, no Baha'i institution could have an objection. Its relevance to the concern of the House of Justice about your behavior arises rather from your long-standing and widely recognized involvement with a few present and former members of the Faith who seek to foist this caricature of**

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August 1999**

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**the Cause on the Baha'i community, and your perceived identification with their purpose.**

**The Covenant, the distinguishing feature of Baha'u'llah's Revelation, has been made the central target of this effort (a maneuver that Dr. Cole's book is at particular pains to shore up). Although**

forced to acknowledge the appointments of `Abdul-Baha and the Guardian as Interpreters of Baha'u'llah's Message, every effort has been made to call such authoritative interpretation into question wherever it presents a problem for the notions being promoted. Similarly, although ostensibly acknowledging that the Universal House of Justice is Head of the Baha'i Faith today, this opposition has tried by every means possible to undermine the broad authority conferred in Baha'u'llah's own words and emphasized in the Master's Will and Testament. (In Dr. Cole's book, this agenda makes its appearance in the conclusion: namely, that the Faith founded by Baha'u'llah has failed in its mission because, like "the Khomeinist state in Iran", it has been somehow captured by "fundamentalists", by which term Dr. Cole has repeatedly characterized the members of the Universal House of Justice.)

Why would a Baha'i or a Baha'i publisher who is genuinely devoted to advancing Baha'i scholarship and to encouraging confirmation of believers in Baha'u'llah's Covenant seek to persuade his Baha'i readers that a device intended as the mainspring of an attack on their Faith is "an indispensable book for any serious student of Baha'i history"? How could an effort to represent to the Baha'i community such a work as "a brilliant, scholarly analysis of the life and teachings of Baha'u'llah" serve the Cause of God? What moral benefit do you imagine a Baha'i reader could conceivably derive from taking seriously the theories of an individual whose apparently ungovernable malice has made his activities the focal point of contention and disharmony among any believers unwise enough to be influenced by him?

Indeed, what relevance do Dr. Cole's academic credentials, so strongly

emphasized in your letter of 8 May, have to the moral and spiritual issue raised in the letter from the National Spiritual Assembly? Clearly, no reader, Baha'i or otherwise, would be interested in reading a supposedly scholarly study whose author lacked the relevant scholarly qualifications. Nor, presumably, would any publisher, Baha'i or otherwise, promote a work from such an unqualified source. It is both meaningless and disingenuous to argue that these qualifications, however valid in themselves, assure that a publication meets the moral and spiritual standards that are made explicitly clear in the Writings of the Faith whose interests VVVV's activities are ostensibly designed to serve.

The assumption of Baha'i institutions is that the purpose motivating a group of believers to create a publishing house that enjoys privileged access to the Baha'i community is in order to promote the advancement of the Baha'i Cause. The House of Justice has always assumed -- as is no doubt the case with Baha'is generally -- that this was the desire that motivated you and your associates to create VVVV Press. If some different conception of purpose underlies the VVVV enterprise, then it is essential that you advise the United States National Spiritual Assembly of the facts of the situation, frankly, unequivocally, and without delay.

Mr. XXXXXX  
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The House of Justice calls on you to meditate profoundly on the questions raised in the foregoing, as these issues bear directly on the relationship that binds you to your Lord. Does not the Master in His Will and Testament itself, specifically warn: "According to

the direct and  
sacred command of God we are forbidden to utter  
slander, are commanded to  
show forth peace and amity, are exhorted to rectitude  
of conduct,  
straight-forwardness and harmony with all the kindreds  
and peoples of the  
world"? Does He not, in that same foundation  
document of the Cause, counsel  
all of us: "O ye beloved of the Lord! Strive with all your  
heart to shield  
the Cause of God from the onslaught of the insincere,  
for souls such as  
these cause the straight to become crooked and all  
benevolent efforts to  
produce contrary results"?

The impressive services that you have rendered the  
Faith, with GGGG's  
loving support, represent for you a spiritual treasure.  
God forbid that so  
precious a capital should be squandered. While there is  
yet time, the  
House of Justice earnestly appeals to you to turn away  
from the course on  
which you have long been set, a course that has been  
marked by steady  
spiritual deterioration and that will lead to grievous loss  
in both this  
world and the next. As you will recall, because the  
matter was of direct  
concern to her, GGGG asked urgently to be included in  
your discussion with  
Mr. Birkland and Dr. Mocquais. Because these issues  
continue to bear so  
immediately on the well-being of your family, you need  
to recognize your  
moral obligation to take her fully into your confidence  
also on the contents  
of this present letter.

In the past, you have expressed bewilderment that  
your actions should  
have required the intervention of senior Baha'i  
institutions. The House of  
Justice expects that you have now understood clearly  
what is at stake and  
that you will resolve, unambiguously and at once, to  
abandon the course you  
have, alas, been pursuing.



**The House of Justice will pray ardently at the Holy Threshold that you will be granted the courage and will to meet the spiritual challenge you face.**

**With loving Baha'i greetings,**

**Department of the Secretariat**

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# The Baha'i Faith & Religious Freedom of Conscience

David Kelly & Bahai Faith  
EVIDENCE grows  
Assorted Baha'i Documents  
[www.fglaysher.com/bahaicensorship](http://www.fglaysher.com/bahaicensorship)  
Interest: 

Last updated 03/25/2008

## **An Appeal to Investigators and Journalists**

(My appeal to investigators and journalists is for careful, sober consideration of what actually may have happened, not a conspiracy theory.)

**Note well:** In short, the Baha'i Faith had a great deal to gain by the war going forward, reclaiming the House of Baha'u'llah in Baghdad and the Garden of Ridvan, extending the Baha'i pilgrimage circuit to Iraq, and leading to a more tolerant climate there and generally in the Middle East, for Baha'i expansion, all long sought goals. Interference of the Baha'i administration in Dr. Kelly's work should seriously be considered and investigated. Kelly appears to have **disclosed** the apparent State secret of his identity, as an official who had worked on the dossier, to Baha'is on October 5, 2002, including to members of the National Spiritual Assembly of the Baha'is of the United Kingdom, who would not have failed to pass information to the Baha'i Universal House of Justice in Haifa, Israel.

My comments on Barnabus (sic, Barnabas) Leith's testimony before the Hutton Inquiry also at **disclosed** : Roger Kingdon versus Barney Leith's Account

<https://fglaysher.com/bahaicensorship/Kelly100502.htm>

The role of Baha'i [Mai Pederson](#) now raises many complex, if not Byzantine, possibilities and should also be carefully investigated by the Hutton Inquiry. **"Kelly did not kill himself."**

My response to Sir Richard Dearlove's comments, Chief of MI6, on Kelly's "serious breach" near bottom of this page.

Lastly, by way of introduction, note that Baha'i institutions have a long record of discrediting dissenters, labeling anyone concerned regarding David Kelly a "conspiracy theorist." **My appeal to investigators and journalists is for careful, sober consideration of what actually may have happened, not a conspiracy theory**, with which such charges Baha'i fundamentalists seek to discredit and smear people with whom they disagree. For numerous comments on such tactics among my fellow bahais, see

"The Baha'i Technique": <https://fglaysher.com/bahaicensorship/technique.htm>

See the Blog comments too at this [link](#).

See my video interview on David Kelly for the movie Baha'is in My Backyard - Segment 2

[https://fglaysher.com/bahaicensorship/Bahais\\_in\\_My\\_Backyard.html](https://fglaysher.com/bahaicensorship/Bahais_in_My_Backyard.html)

**After USING David Kelly, the bahai administration has clearly decided to subtly repudiate and scapegoat him. Few long-time observers of my fellow bahais will believe for a second that the truth will be learned from UK NSA member Barney Leith, who issued a letter on July 20, 2003 prohibiting UK Baha'is from speaking to the media. His**

**comments should be weighed in the context of** ESSENTIAL READING -  
Two introductory articles on Baha'i fundamentalism and censorship -  
See links below

"Barney Leith, secretary of the National Spiritual assembly of Britain, who knew Dr Kelly and will testify before the Hutton inquiry about the impact of the Baha'i faith had on him, said he could not know whether the scientist might have taken his own life because of guilt. But he added: "The teachings of the Baha'i faith strongly emphasise the importance of ... keeping one's word."

<https://politics.guardian.co.uk/kelly/story/0,13747,1027373,00.html>

**NOTE WELL: My first email message to the Lord Hutton Inquiry:**

----- Original Message -----

From:

To: [hutton.inquiry@dca.gsi.gov.uk](mailto:hutton.inquiry@dca.gsi.gov.uk)

Sent: Wednesday, August 06, 2003 8:24 AM

Subject: Dr. David Kelly & the Baha'i Faith - EVIDENCE grows....

The Hutton Inquiry Secretariat

2nd Floor

81 Chancery Lane

LONDON

WC2A 1DD

Tel: 020 7855 5295

Fax: 020 7855 5299

E-mail: [hutton.inquiry@dca.gsi.gov.uk](mailto:hutton.inquiry@dca.gsi.gov.uk)

<https://www.the-hutton-inquiry.org.uk>

Dear Lord Hutton,

Professor Juan Cole of the University of Michigan, Department of History, has mentioned on Yahoo's Talisman9 discussion board that, given Kelly's briefing of 30 Baha'is in October 5, 2002 and the Baha'i administration's issuing multiple warnings prohibiting Baha'is from protesting against the war, it may be that there actually is a Baha'i angle involved.

Here are the crucial documents, so far, suggesting the complicity of the Baha'i administration in the Dr. David Kelly affair. It may be necessary for the non-bahai

to read these messages, especially those of the National Spiritual Assembly of the

UK and the Universal House of Justice, in the context of the struggle within the baha'i faith during the last decade, provided by two articles on Baha'i fundamentalism, one by Professor Juan Cole, the other by Karen Bacquet, in order to understand the subtlety of what's being communicated to Baha'is.

At the very least, I believe the speculation ought to be carefully investigated by the British authorities. The Baha'i National Spiritual Assembly of the United States issued last fall the directive that bahais not protest the war, and the NSA of the UK issued a similar one. In the context of the Universal House of Justice's Ridvan Address for 2003, celebrating improved conditions for the Baha'is of Iraq, and Kelly's briefing Baha'is, I urge the British police to weigh carefully anything they hear from my fellow Baha'is, especially given their record of abusing free speech and conscience, thoroughly documented on my website.

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The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

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**ESSENTIAL READING - Two introductory articles on Baha'i fundamentalism and censorship**

**Professor Juan Cole, of the University of Michigan, Department of History, has a website of extensive and disturbing documentation that anyone interested in the Baha'i Faith should be aware of, especially his article "Fundamentalism in the Contemporary U.S. Baha'i Community," Religious Studies Review, Vol. 43, no. 3 (March, 2002):195-217:**  
<https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm>

**In his book *Modernity and the Millennium*, published by Columbia University Press in 1998, Professor Cole observes the Baha'i administration has increasingly come under the control of fundamentalists, "stressing scriptural literalism . . . theocracy, censorship, intellectual intolerance, and denying key democratic values (196)."**

**See also Karen Bacquet, "Enemies Within: Conflict and Control in the Baha'i Community." Published in American Family Foundation's *Cultic Studies Journal*, Volume 18, pp.109-140:**  
<https://www.angelfire.com/ca3/bigquestions/enemies.html>

**For numerous other views, I also recommend the over 50 megabytes of documentation on my own website, especially "The Baha'i Technique":**  
<https://fglaysher.com/bahaicensorship/technique.htm>

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**NOTE WELL: My second email message to the Lord Hutton Inquiry:**

**----- Original Message -----**

**From:**

**To:** [hutton.inquiry@dca.gsi.gov.uk](mailto:hutton.inquiry@dca.gsi.gov.uk)

**Sent:** Friday, August 22, 2003 11:43 AM

**Subject:** Bahai UK NSA Puppet to DECEIVE Lord Hutton

**Right Honourable Lord Hutton:**

**Few long-time bahai observers will believe for a second that much truth will be learned from UK NSA member Barney Leith. After USING David Kelly, the bahai administration has clearly decided to repudiated and scapegoat him.**

**EVIDENCE grows... Dr. David Kelly & the Baha'i Faith**  
<https://fglaysher.com/bahaicensorship/Kelly.htm>

**For an historical perspective, see "The Baha'i Technique":**  
<https://fglaysher.com/bahaicensorship/technique.htm>

**FG**

**The Bahai Faith & Religious Freedom of Conscience**  
<https://fglaysher.com/bahaicensorship/>

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**NOTE WELL: The NSA of the UK below promotes the policy developed by the Universal House of Justice in Haifa, Israel, a policy released subsequent to Dr. Kelly's address to Baha'is in October, 2002, and calculated to ensure that Baha'is do nothing to prevent the war from going forward, a war recognized by Baha'i institutions as in its own best interest:**

National Spiritual Assembly of the Baha'is of the United Kingdom  
27 Rutland Gate, London SW7 1PD  
Tel: 020-7584-2566 Fax: 020-7584 9402  
E-mail: nsa@bahai.org.uk

## **RESPONDING TO THE MIDDLE EAST CRISIS**

### **Guidance from the National Spiritual Assembly, 24 February 2003**

The National Spiritual Assembly is aware that reactions in the UK at national, regional and local levels to the possibility of war in Iraq and to the anticipated policies of the UK and United States governments has resulted in an increase in anti-war and anti-government activities, and that these activities are contributing to divisive sentiments and tensions. Members of the Baha'i community may be uncertain as to what the proper Baha'i attitude should be with regard to their involvement in these matters. Some Baha'is may wish to participate in anti-war demonstrations or to assert their Origh and responsibility<sup>1</sup> to protest.

The National Assembly asks the believers to carefully study the relevant guidance given by the Guardian and by the Universal House of Justice so that they will be better able to appreciate and understand not only the implications of any actions they wish to take, but also the wider perspective on the unfolding of world events.

In a letter dated 12 January 2003 and written on its behalf to an individual believer, the Universal House of Justice summarises the issues very clearly:

As you are aware, it is not the practice of Baha'i institutions or individuals to take positions on the political decisions of governments. [\[See links below regarding involvement in politics.\]](#) One of the greatest obstacles to progress is the tendency of Baha'is to be drawn into the general attitudes and disputes that surround them. The central importance of the principle of avoidance of politics and controversial matters is that Baha'is should not allow themselves to be involved in the disputes of the many conflicting elements of the society around them.

The aim of the Baha'is is to reconcile viewpoints, to heal divisions, and to bring about tolerance and mutual respect among men, and this aim is undermined if we allow ourselves to be swept along by the ephemeral passions of others. This does not mean that Baha'is cannot collaborate with any non-Baha'i movement; it does mean that good judgment is required to distinguish those activities and associations which are beneficial and constructive from those which are divisive.

Baha'is should exercise extreme caution in any active involvement in demonstrations. Although there is no prohibition against individual Baha'is joining in marches and demonstrations as long as they are legal, non-violent, and politically non-partisan, the National Assembly hopes that individuals will be guided by their Baha'i principles when considering the implications of their participation in this type of activity. In the current situation, the overarching principle is that the Baha'i Faith does not take sides in conflicts between countries. Participating in a march or demonstration for or against military action in another country presupposes taking sides.

In a letter dated 27 November 2001 on its behalf to an individual, the House of Justice says this:

The programme of the Baha'i Cause itself operates in the political realm to the extent that it is concerned with inducing changes in public policy and behaviour at local, national and international levels. To this end, the community collaborates with other like-minded organisations and works closely with sympathetic governments and United Nations agencies. In doing so, its efforts are scrupulous to avoid entanglement in agendas that serve the interests of particular parties, factions, or similarly biased political forces. This standard must likewise govern the behaviour of individual believers.

Baha'is may wish to consider channelling their energies into more positive actions, particularly those which enable Baha'is at local level to participate in building peace without becoming entangled with political interests<sup>1</sup>. Local Spiritual Assemblies are free to explore such possibilities, in accordance with their financial and human resources. Baha'is who are asked for the Baha'i position on the Middle East situation should respond that the Baha'i Faith does not take positions on particular crises or conflicts. We hope and pray that all such conflicts will be resolved quickly and as peacefully as possible. We are confident, in spite of conflicts which erupt in the world, that world peace is inevitable. Baha'is support international law and the role of the United Nations. It would not be appropriate for Baha'i institutions or individuals representing Baha'i institutions to participate in demonstrations regarding the crisis in the Middle East.

As Baha'is, we are aware that there will be great turmoil in the world before world peace is attained. The Baha'i Faith teaches that through the development of collective security and of international law the means will be found to control aggression.

Study of the following will help the friends develop a deeper understanding of the processes at work in the world: The World Order of Baha'u'llah, especially pages 6467 and pages 191193, The Advent of Divine Justice, especially pages 7277, OThe Promise of World Peace<sup>1</sup>, The Promised Day is Come, pages 114124, and Citadel of Faith, pages 3038. The National Spiritual Assembly also strongly recommends that we study Century of Light, the document issued by the Universal House of Justice at Naw-R-z 2001 that reviews the profound changes that our world underwent during the twentieth century in the context of the Baha'i Teachings.

The Major Plan of God proceeds in mysterious and unpredictable ways until it has achieved its destined goal the unification of the human race in a global society that has banished war and taken charge of its collective destiny. But this process has barely begun and we still have a long way to go. It is ultimately a spiritual process, and in traversing the great distance that lies ahead there will clearly be many obstacles and pitfalls. As Century of Light states:

It would be unrealistic to imagine that the challenges lying ahead may not exact an even greater toll of a human race that still seeks, by every means in its power, to avoid the spiritual implications of the experience it is undergoing. [Century of Light, p. 138].

The Baha'is should not be daunted by the world situation. In a timeless piece of exposition, Shoghi Effendi has already set out what should be our approach to the operation of God's Major Plan and the recurrent turbulence associated with it. The Baha'is must:

acknowledge its necessity, observe confidently its mysterious processes, ardently pray for the mitigation of its severity, intelligently labour to assuage its fury, and anticipate, with undimmed vision, the consummation of the fears and the hopes that it must necessarily engender. [Promised Day Is Come, p. 4]

Let this guidance of our beloved Guardian shape our response to what is happening to current world events.

At moments of crisis such as this, the needs and the opportunities for attracting ever larger numbers of souls to the Cause of God are at their greatest. People are longing for solutions to the problems that have beset humanity for far too long. Let us, then, devote ourselves, our time, energy and resources, to the Plan at hand, with complete confidence that from our humble efforts will emerge the unassailable foundation of the true and enduring peace of mankind.

With loving Baha'i greetings  
National Spiritual Assembly

**NOTE WELL:** The Universal House of Justice below celebrates the effectiveness of its policy of so-called non-involvement in politics and the second Iraq war, which clearly opens the way for a return of the House of Baha'u'llah in Baghdad, the Garden of Ridván, and the extension of the Baha'i pilgrimage from Haifa to Iraq as well, where Baha'u'llah began the Baha'i Faith, also leading, definitely, to a significant increase in revenue:

## Universal House of Justice

Ridván 2003 [April 21]

To the Bahá'ís of the world

Dearly loved Friends,

1. As the Five Year Plan enters upon its third year, momentum is building: the record of achievement during the year just ended far outdistanced that of the previous twelve months. The thrust of this momentum owes as much to the increased coherence achieved in the Plan's constituent elements as to the animating effect of the spirit of unrest pervading the planet.

2. The circumstances attending the opening of this new administrative year are at once critical, challenging and extraordinary in their significance. The entire course of the previous year was agitated by a succession of crises that culminated in the outbreak of war in the Middle East. The implications are no less significant for the progress of the community of the Most Great Name than for the evolution of an increasingly global society in the throes of a turbulent transition. Of necessity, the timing, scale and tendencies of this transition have not been predictable. How swift indeed has been the current change in the tide of world conditions! In the resultant conflict, involving so conspicuously the countries in which the earliest history of the Cause took shape, we see a fresh reminder of Bahá'u'lláh's warning that the "world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order". **That the events of this crisis directly affect a territory with as rich a Bahá'í legacy as Iraq is particularly noteworthy.**

3. The disruptions caused by this and other situations in the world have, in one instance, suggested the opening of a new chapter in the history of the highly prized but woefully oppressed Bahá'í community of a land in which the Manifestation of God for this Day resided for a whole decade. In another, they have dashed the preparations for the Ninth International Convention at the World Centre of our Faith. But, however disappointing, this calls for no dismay. When the Major Plan of God interferes with His Minor Plan, there should be no doubt that in due course a way will providentially be opened to an opportunity of stellar possibilities for advancing the interests of His glorious Cause.

4....

The Universal House of Justice

FULL TEXT at

<https://bahai-library.org/published.uhj/ridvan/2003.html>

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**NOTE WELL:** Compare this letter sent to all UK Local Spiritual Assemblies with my comments at [\*disclosed\*](#). Here is the UK NSA's response immediately after his suicide became known, a complete clamp down on information and an attempt to control everything released to the general public. Notice too that the **AUTHOR** of this letter is the only Baha'i being interviewed by the Inquiry, a fact and blatant conflict of interest that ought to give serious pause:



20 July 2003

Dear Baha'i friends

We can confirm that Dr David Kelly, whose death was confirmed by the police on Saturday afternoon was a registered Baha'i. He had become a Baha'i in New York in 1999 and had been a member of the Vale of White Horse community in Oxfordshire before the Local Assembly boundary changes left him as an isolated believer.

He quite regularly attended Baha'i events in Oxfordshire but his membership of the Faith was not widely known outside the county.

We are aware that quite a number of the friends have been approached by journalists about Dr Kelly. We would ask that any further approaches by the media should be referred to the National Secretary or to Carmel Momen, our Public Information Officer in the Office of Public Information on 020-7590 8785.

Please do NOT give the Secretary's contact details to journalists but obtain their telephone number and say that the Secretary will call them back. Then please telephone the National Office with these details and ask that they be passed to the National Secretary urgently.

We feel sure you will appreciate the sensitivity of all of this.

Needless to say, we extend our deepest sympathies to his his wife and daughters. It should be noted that they are not Baha'is.

With loving Baha'i greetings

National Spiritual Assembly of the Baha'is of the UK  
Barney Leith, Secretary

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**NOTE WELL:** Evidence that the Baha'i administration was looking forward to the success of their policies ultimately leading to future pilgrimages to Iraq. Given Baha'i involvement in [NITV](#) in LA, it's only reasonable and prudent to consider to what extent the administration actively worked for change, behind the scenes, with or through David Kelly and others:

From: "errol9"

I would also like to add to this post that many Baha'is with long time experience in the Faith do not consider a pilgrimage to Haifa and Akka in Isreal to visit the holy shrines as a full pilgrimage. A fuller and richer pilgrimage can only be acheived when Baha'is have freedom to travel to both Iraq and Iran. Could many of these same Baha'is have actually supported the UK US war against Iraq hoping to fulfill their dream that: "The future is expected to lead to a fuller and richer \*\*pilgrimage experience.\*\*" Although pilgrimages to Iraq and Iran are at present impossible, the Bahá'ís are optimistic, and hope that one day the situation will change."

<https://bahai-library.org/pilgrims/pilgrimage.viswanathan/pilgrimage02.html>

For an early indication of the importance of the Bahai sites, see [Mirza Ahmad Sohrab](#)

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**NOTE WELL:** UK members of the baha'i faith clearly got the message from the UK NSA through various channels:



Kerry/Steve 12/02/2003

<https://www.stevedaymusic.com/articledata.asp>

This is a statement from the NSA on the Bahai stance concerning the possibility of war in Iraq.

Dear Kerry, further to our telephone conversation this morning here is the brief statement we issue to the media on request of an opinion about the **pending conflict in Iraq**. As I said, we do not have a position on what is happening and **tend to talk in very general terms about basic Baha'i principles**. This statement was prepared by members of the NSA in response to the times newspaper enquiry. I hope will assist you some what in your endeavours, it is **always a tricky one**. with loving greetings Carmel Momen

Text as follows: What Baha'is see as the main challenge facing the world is the establishment of a form of administration which can deal with an emerging global society. An effective doctrine of collective security is a fundamental part of establishing lasting peace in the world. However such efforts must be channelled through a genuinely universal mechanism which has the mandate and support of all nations. We are on an evolutionary course towards ever-greater degrees of unity and co-operation. The ongoing disparity between rich and poor, prejudices of race, colour and religion are all barriers to peace.

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**NOTE WELL: How worried is the universal house of justice and the UK nsa about the David Kelly investigation? Why would they worry so much if they don't have anything to hide? Fear that further details might come to light? The uhj clearly sent this message as instructions for the Baha'i UK community, via the UK NSA, on how to handle the UK press and any questions from the Lord Hutton Inquiry. Compare this message with the one from Jo, near the end of this page, regarding Baha'i involvement in politics, especially in Iran via [NITV](#) out of LA.**

#### MESSAGE FROM THE UNIVERSAL HOUSE OF JUSTICE

7 August 2003

The National Spiritual Assembly of  
the Baha'is of the United Kingdom

Dear Baha'i Friends,

We deeply sympathize in your grief over the tragic circumstances compounded by the political atmosphere surrounding the death of Dr. David Kelly, a devoted member of your community. Our ardent prayers in the Holy Shrines join yours that his soul may progress throughout the divine realms and that the members of his family may be solaced through the boundless grace of God.

For obvious reasons, the press has shown particular interest in the view of the Baha'i Faith on suicide. Our Teachings are clear on this subject and can be stated simply: The act of suicide is strongly condemned, but Baha'is do not adopt a condemnatory attitude toward those who commit suicide.

We hope and pray that the public arguments aroused by the conflicting issues associated with Dr. Kelly's death will soon subside. Our expectation is encouraged by the prospect that the investigation of these issues that has been officially initiated will not be unduly prolonged. In whatever way, whether by request of the official investigation or of the media, members of the Baha'i community may be called upon to provide information or comment, they will no doubt respond in a manner that upholds the principled character of our Faith. They will speak with complete truthfulness, and will not permit themselves to take sides in the ongoing public debate, eschewing all partisanship.

**NOTE WELL:** David Kelly had apparently shared the experience of tens of thousands of converts to the Bahai Faith, in the USA, UK, and elsewhere, an eventual dropping off of interest in Baha'i meetings due to their tedious structure and the obnoxious personalities of many local Baha'is, who tend to literal-mindedness, self-righteousness, and fundamentalism, effectively driving people away.... a typical pattern for prominent "people of capacity" who unsuspectingly enter the Baha'i Faith. See the link below to a Baha'i compilation on converting prominent people.

**Lord Hutton & Mrs. Kelly:**

1 Q. We have heard at some time Dr Kelly became a member of  
2 the Baha'i faith. Do you know anything about that?

3 A. Only a little. He kept it very privately to himself.

4 It was a few years ago, perhaps five or six years ago,  
5 when I realised he was reading the Koran and he was  
6 becoming perhaps gentler in his ways, in some ways. It  
7 really was a spiritual revelation for him. He read  
8 widely on the subject and met a number of people.

9 I think there was one interpreter, Mike Peddison, who in  
10 fact later became a family friend, who was quite  
11 influential there. He certainly went to a number of  
12 meetings in our own local area too until about two years  
13 ago and then that dropped off somewhat.

14 Q. It dropped off about two years ago?

15 A. Yes, in terms of meetings. His faith did not drop off.

16 Right to the very end that was important to him,  
17 I believe.

18 Q. Do you know why it dropped off?

19 A. I think the prayer meeting structure in the local area  
20 changed from being larger groups right down to twos or  
21 threes. He found that less comforting and less  
22 comfortable.

<https://www.the-hutton-inquiry.org.uk/content/transcripts/hearing-trans24.htm>

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**NOTE WELL:** If Kelly discussed confidential CX reports, without authorization, with journalists, why should one believe Barney Leith's version, not Roger Kingdon's? Why would one assume that Kelly would have refrained from such a "serious breach" as disclosing information to the Baha'i community, with it passing, ultimately, to the Universal House of Justice? As a Baha'i for over 27 years, I believe Kelly's involvement goes far beyond what Barney Leith and similar Bahai administrators would like the Hutton Inquiry to think. There are outright falsehoods in Leith's version that should be cause for alarm and for cautious investigation to determine the truth.

**On September 15, 2003:**

A. [Sir] Richard Billing Dearlove. I am the Chief of the Secret  
20 Intelligence Service popularly known as MI6....

25 A. As chief of the service, I am shocked to see someone  
1 discussing one of our CX reports, which is what he is  
2 discussing, with a journalist without authorisation.

3 Q. I appreciate he was not within your specific area, which  
4 is why I have not asked you about it, but what would  
5 your reaction have been to finding out about these  
6 discussions?

7 A. That it is a serious breach of discipline.

**NOTE WELL: Importance and methods of converting prominent people:**

*Compilation on Prominent People Extracts from the Baha'i Writings and Letters Written by or on Behalf of Shoghi Effendi and the Universal House of Justice*

**I. The Importance of Guiding "Distinguished Souls to the Cause"**

"I hope that thou wilt ... endeavour to teach some high-ranking and influential persons,"

<https://bahai-library.org/compilations/prominent.people.html#I> (numerous quotations)

**II. Some Guidelines for Reaching Prominent People**

"Our Guardian hopes and prays that you will be guided in your endeavour to bring together at the banquet various prominent citizens of various races and religions with the sole purpose of winning then ultimately to the recognition of God's sacred Faith. You must stress the universal aspect of the Cause and show utmost kindness and love to them all as a preparation to their eventual acceptance of the entire truth."

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**NOTE WELL: Journalists and Investigators of the David Kelly affair will doubtlessly be told by representatives of the Baha'i administration that Baha'is don't get involved in politics. I urge those interested to carefully read this message and reflect on how deceptive such claims are:**

From: "jodarling2001" <jodarling2001@y...>

Date: Tue Aug 19, 2003 8:52 pm

Subject: Re: Baha'i Influence

I'm not sure how this thread started. It probably had something to do with David Kelly and the influence that Baha'is are having in current world affairs, including protests, politics, and maybe even wars.

To answer your questions - it is a matter of connecting the dots.

> Are you saying that people here on the LSAs in  
> the Perth community have connections to political parties in Iran?

Dot one: The first 'dot' is that there is a TV program based in Los Angeles who has Baha'i anchor people and Baha'i guests:

Here is the heading of an article from the NY Times linking the [NITV](#) programs to the call for new Government in Iran:

TV Stations Based in U.S. Rally Protesters in Iran  
By NAZILA FATHI (June 22, 2003)

TEHRAN, June 21 &#8212; Jilla, a prosperous homemaker, has been trying to outwit the Iranian government's campaign to jam Persian-language satellite television stations based in Los Angeles.

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Dot two: One of the Baha'i couples that you named as the linchpins in the Perth Community broadcast into Iran from [NITV](#).

Dot three: The article from the NY Times suggests the [NITV](#) broadcasts have contributed to the student's protesting in Iran:

"In Iran many of those who came to the demonstrations said they did so after listening to the foreign broadcasts."

Dot Four: The article in the NY Times makes a connection with political parties in Iran:

"The foreign stations are also viewed with suspicion because of their support for Reza Pahlavi, the son of the former shah of Iran."

So if we connect the dots we see a Persian Baha'i couple (active in the Baha'i Administration) from Perth broadcasting from a LA radio station which is influencing the students and politics in Iran. What's more the US Government is going to fund the station to do more.

The web is beyond my investigative skills. I just think, like Juan, that it is wise to know the influences that the Baha'i Faith has and how they operate. The Faith is now what it is and there isn't much that can be done to change that - members and the world just have to understand it.

Jo\*

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To understand the uhj's attempting to appeal to the NGO community, a further instance of its subtle involvement in politics, see its repeated use of Marxist historian [Eric Hobsbawm cited in The Century of Light](#).

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For further evidence of baha'i involvement in politics, see [extensive manipulation of the United Nations](#)

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The above-mentioned [NITV](#) in LA broadcasting pro- return-of-the-Shah propaganda into Iran

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Outside observers should be especially careful and alert to [Hikmat & Taqiya, "wisdom" and dissimulation, key Baha'i concepts](#)

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Article on David Kelly in [De Morgen](#), Sept. 6, 2003, by Maarten Rabaey <https://fglaysher.com/bahaicensorship/DeMorgen.htm>

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EVIDENCE grows... Dr. David Kelly & the Baha'i Faith <https://fglaysher.com/bahaicensorship/Kelly.htm>

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[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

## **Roger Kingdon versus Barney Leith's Account**

<https://fglaysher.com/bahaicensorship/Kelly100502.htm>

See my video interview on David Kelly for the movie Baha'is in My Backyard - Segment 2  
[https://fglaysher.com/bahaicensorship/Bahais\\_in\\_My\\_Backyard.html](https://fglaysher.com/bahaicensorship/Bahais_in_My_Backyard.html)

**NOTE WELL:** Incredibly, many have accepted, without the slightest hesitation, suspicion, and, apparently, investigation, the claims by the fundamentalists among my fellow Baha'is regarding David Kelly's talk at the home of Geeta and Roger Kingdon. It should be carefully considered to what extent Barney Leith's July 20 letter prohibiting Baha'is from talking with the press influenced the comments here. The timeline should also be carefully investigated since the possibility exists that local Baha'is revealed that the October 2002 meeting took place prior to Barney Leith's July 20 letter. Notice too that the only Baha'i being interviewed by Lord Hutton is the author of that prohibition and Secretary of the UK NSA. **Obviously, Barnabus Leith and Roger Kingdon have very different accounts and only one can be the truth:**

"Roger Kingdon told The Observer last night that Kelly expressed his unhappiness with how the document was being interpreted, saying the intelligence information supplied was accurate, but indicating that he was uncomfortable about how it was being represented."  
<https://observer.guardian.co.uk/politics/story/0,6903,1006711,00.html>  
or  
<https://fglaysher.com/bahaicensorship/Kelly100502.htm>

**Barnabus Leith, UK NSA Secretary:**

**Media exposure 'led to Kelly suicide'**  
Matthew Tempest, political correspondent  
Tuesday September 2, 2003

"...Earlier the court heard testimony from Barnabus Leith, the secretary of the national spiritual assembly of the Baha'i faith, who denied media reports that Dr Kelly had addressed a Baha'i meeting on the September dossier.

"Mr Leith said that the scientist was always "particularly discreet" and that although Dr Kelly did address a meeting in Oxfordshire about his work as a weapons inspector, it was not a Baha'i faith meeting and he neither mentioned the dossier nor was asked about it....

"Mr Leith revealed that Dr Kelly joined the religion - founded by an Iranian prophet in the 19th century - while in California in September 1999."  
<https://politics.guardian.co.uk/kelly/story/0,13747,1034240,00.html>

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**If you're unfamiliar with hikmat and taqiya in either a Muslim or Baha'i context, it's basically the "wisdom" of lying and dissimulating when necessary to protect yourself or the faith..... Outside observers should be especially careful and alert to Hikmat & Taqiya, "wisdom" and dissimulation, key Baha'i concepts**  
<https://fglaysher.com/bahaicensorship/hikmatMENU.htm>

For anyone interested, the Wikipedia article on taqqiya cites an outstanding article by Ibrahim, Raymond. "How Taqiyya Alters Islam's Rules of War: Defeating Jihadist Terrorism". Middle East Forum. Winter 2010. Having read a number of articles on taqqiya (taqiyya or taqiya) over the years, I've highly recommend Raymon Ibrahim's piece. It is available online: <https://www.meforum.org/2538/taqiyya-islam-rules-of-war>

**NOTE WELL: See FULL TEXT for Roger Kingdon's account below. My comments interwoven here with Barnabus Leith's testimony before the Hutton Inquiry, EXTRACTS:**

**24 A. You use the word "progress", it is not really  
25 a progression.**

**89**

**1 Q. Sorry.**

**2 A. Because there is no career structure, as it were.**

**One can be re-elected EVERY YEAR, for decades, which is the way it actually works in the Baha'i Faith, much complained about by "liberal Baha'is," but there's no career structure.... Please, someone inform his Lordship that he's been *duped*.**

**8 Q. I think you wanted to comment on an article in  
9 a newspaper which claimed that Dr Kelly had spoken about  
10 his work. Did Dr Kelly speak about his work, as far as  
11 you knew?**

**I.e., Lord Hutton had been told ahead of time that Leith wanted to refute Roger Kingdon's claim, note, not the newspaper's, that Kelly *HAD* discussed the dossier....**

**12 A. He did not, or at least he did not ever in my hearing  
13 and I understand from the Baha'is in Abingdon that he  
14 did not at Baha'i meetings talk about his work.**

**THEY said otherwise earlier in public.... According to them, Kelly had spoken about the dossier *IN THEIR HEARING* and had been questioned about it. Leith knows that and hence his equivocation. Was Leith in the WC?**

**He was**

**15 extremely discreet. The particular press comment  
16 claimed that he had spoken at a Baha'i meeting  
17 critically about the September dossier.**

**WRONG. Roger Kingdon claimed.... The press reported his claim. Time to interview the interviewer or author of article.... Time to interview ALL 30 of those at that meeting....**

**This was not in**

**18 fact the case. I was at that meeting.**

**Barnabus Leith is the author of the gag order issued on July 20 from the UK NSA.... As a fundamentalist, on the career ladder/structure, he's completely untrustworthy.**

**It was not**

**19 a meeting organised by the Baha'i local assembly, it was  
20 privately organised and he was invited to speak to an  
21 audience of Baha'is and non-Baha'is about his work as  
22 a weapons inspector in Iraq from 1991 until 1998; and he  
23 did so with the aid of slides. He did not mention the  
24 dossier. Nobody asked him about the dossier.**

**And 30 people just happened to be Baha'i? Kelly didn't think he was addressing a Baha'i gathering? How many non-Bahais were there? Who called around to organize the meeting? It wasn't the Local Spiritual Assembly as usual? Or members thereof? Hence, other Baha'is would have certainly believed they were attending a Baha'i**

meeting. Roger Kingdon clearly thought, implied, and said as much....

<https://www.the-hutton-inquiry.org.uk/content/transcripts/hearing-trans27.htm>

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**FULL TEXT of Roger Kingdon's account:**

<https://observer.guardian.co.uk/politics/story/0,6903,1006711,00.html>

**\*\*\*BEGIN ARTICLE\*\*\***

**Revealed: Kelly told church of dossier fears**

**Scientist briefed Hoon days before attack on Iraq**

**Jason Burke and Kamal Ahmed  
Sunday July 27, 2003  
The Observer**

David Kelly spoke openly to fellow members of a religious sect about his concerns over the 'interpretation' of intelligence material in the Government's September dossier on whether Saddam Hussein possessed weapons of mass destruction.

As the dead scientists' family yesterday met the senior law lord appointed to head the judicial inquiry into the affair, remarkable new details emerged of Kelly's views on the dossier during a discussion with worshippers of the Bahai faith, a Persian religion that promotes global peace, inter-racial harmony and self-discipline.

The disclosure of new evidence about his 'unhappiness' with the dossier came as it was revealed last night that Geoff Hoon, the Defence Secretary, had a private lunch with the weapons scientist shortly before the Iraq conflict, undermining government claims that Kelly was a middle-ranking official with little access to intelligence.

Hoon met Kelly to discuss Saddam and the weapons of mass destruction. Although it is not clear whether Kelly raised his concerns about the use of intelligence to make the case for war, it is unusual for a member of the Cabinet to meet officials unless they have high levels of information unlikely to be known by the Minister.

Kelly, who joined the 5000-strong British followers of the Bahai faith in 1999, made his comments at the home of Geeta and Roger Kingdon, two fellow worshippers, in Abingdon, Oxfordshire, on 5 October last year. Also present were around 30 other invited Bahai guests.

Kelly gave a 40-minute talk, which was accompanied with a slide show, about his work as a weapons inspector in Iraq. He ended with a question-and-answer session on the intelligence dossier, which had been made public 10 days earlier as part of what opponents claim was a government attempt to swing public opinion behind war on Iraq.

Roger Kingdon told The Observer last night that Kelly expressed his unhappiness with how the document was being interpreted, saying the intelligence information supplied was accurate, but indicating that he was uncomfortable about how it was being represented.

At the time of the discussion, newspapers and broadcasters were reporting, with government guidance, that the document proved that the Iraqi military could deploy chemical and biological weapons at 45 minutes' notice; that there had been recent attempts by the Iraqis to acquire 'significant quantities of uranium from Africa'; and that Iraq



could produce a nuclear weapon in 'between one and two years' if Saddam's Hussein's agents obtained bomb-grade uranium and other components.

The Sun reacted with the headline: 'He's got 'em... Let's get him.'

Critically, however, Kingdon said it was unclear whether Kelly was saying that he was unhappy at the way the document had been presented by the government, or at the way it had been interpreted by the media, or both.

'I asked him what he thought of [the dossier]. It was clear that he was happy with the factual content but less happy... and felt frustrated... by the way it had been interpreted... But he did not say who by.'

Kingdon said Kelly was 'ambiguous' about exactly who he blamed for the misrepresentation of the dossier. '[He] expressed frustration at how it was interpreted but did not say by whom,' he said.

The news that he talked so openly will be seized on by those who have been trying to paint the scientist as a maverick with an inappropriate taste for talking about his work.

However, Kelly's friends attribute it to his personal determination to ensure that the problems of weapons proliferation was properly understood by the public and the media.

The disclosures last night added fresh intrigue to the crisis that has engulfed the government and the BBC since the Ministry of Defence scientist's body was found two miles from his home in Southmoor, Oxfordshire, on 18 July. Kelly, 59, bled to death after slashing his left wrist.

Lord Hutton, who was appointed by Tony Blair to carry out a judicial inquiry into the events surrounding Kelly's death, yesterday visited his widow, Janice, and her three daughters before starting to hear evidence in a case that is likely to last six weeks. Friends of the family indicated last night that they were unlikely to make any public comment until the inquiry was completed.

Kelly, who was employed by the Ministry, though he had frequent contact with the security services, appears to have often briefed journalists on the hunt for WMD programmes in Iraq and elsewhere. It was one such discussion, with Andrew Gilligan of the BBC in a hotel in London earlier this year, which eventually led to the disclosure of his name to the media and his suicide.

The Observer has also learned that Kelly was vetted by the Ministry of Defence and MI5 in the months before his death. As a senior official at the top secret chemical and biological weapons research centre at Porton Down, Kelly was subject to so-called 'developed vetting'.

This enhanced level of checks tests for which involve comprehensive interviews with colleagues, superiors and other associates, is usually only reviewed every three years. A more cursory check, of police and financial records, is carried out every year. It is unclear which vetting procedure was carried out on Kelly earlier this year.

There have been reports - denied by his family - that Kelly had been suffering from depression for some time. Ministry of Defence officials said last night that vetting, conducted by a special section in York, is largely focused on security issues and that a medical problem, unless entered on medical records, might not be detected. However, one former colleague of Kelly told The Observer that the scientist would have been subject to a high degree of scrutiny. 'This is someone with access to the highest levels of intelligence and who, through his work at Porton Down, worked closely with extremely dangerous substances,' he said. 'They would have been, or should have been, watching him closely.'



Kingdon said that Kelly was a strong admirer of Hans Blix, the Swedish head of the United Nations weapons inspection programme who was criticised by American hawks for being too moderate. Blix is known to be committed to the idea that inspections offer a better alternative to international disputes over weapons of mass destruction than war.

Bahai officials said they are discussing funeral plans with Dr Kelly's family. 'Bahais locally are in touch with the family and are offering whatever support they can to Mrs Kelly,' one said.

'We're working very closely with the family to have a funeral in accordance with the family's needs and Dr Kelly's life,' he said.

Meanwhile, Sky News and ITN are making legal representations to Lord Hutton in a bid to have television cameras admitted to the inquiry hearings, a Sky spokeswoman said yesterday.

The secretary to the inquiry, Lee Hughes, announced last Thursday that the judge had decided TV and radio broadcasts would be limited to the opening and closing statements.

**\*\*\*END ARTICLE\*\*\***

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**EVIDENCE grows... Dr. David Kelly & the Baha'i Faith**  
<https://fglaysher.com/bahaicensorship/Kelly.htm>

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Article on David Kelly in De Morgen, Sept. 6, 2003, by  
Maarten Rabaey  
<https://fglaysher.com/bahaicensorship/DeMorgen.htm>

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Mai Pederson (Al-Sadat) Arab Kuwaiti American Baha'i  
<https://fglaysher.com/bahaicensorship/KellyMai.htm>

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[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

**FACT: Barnabus (bas) Leith made several misrepresentations in his testimony to the Hutton Inquiry.**

**I appeal to you to uncover what really happened to David Kelly, and I appeal to you to be on your guard against the deceptions and misrepresentations of the fundamentalists among my fellow bahais who now control the institutions of the baha'i faith. Their doctrine of [hikmat](#) or "wisdom" has long permitted them to lie and equivocate on behalf of their extremist faction within the Bahai administration.**

**As a bahai for over 27 years, I know you're truly up against much more than you realize when it comes to discovering the truth about David Kelly and the role the Bahai Faith played in his death/suicide.**

**Here's the truth: The truth is not going to be an easy sound bite for you. You're going to have to work and read a considerable amount of documentation, starting on the web, the only free and open source of information when it comes to understanding the Baha'i Faith. As a Baha'i who has maintained a website dedicated to restoring free speech and conscience to the Baha'i Faith for more than six years, I understand the complexity of the labyrinth that confronts you and caution you to consider there may be much more involved than readily meets the eye.**

**EVIDENCE grows... Dr. David Kelly & the Baha'i Faith**  
**<https://fglaysher.com/bahaicensorship/Kelly.htm>**

See my video interview on David Kelly for the movie Baha'is in My Backyard - Segment 2  
[https://fglaysher.com/bahaicensorship/Bahais\\_in\\_My\\_Backyard.html](https://fglaysher.com/bahaicensorship/Bahais_in_My_Backyard.html)

FG  
The Bahai Faith & Religious Freedom of Conscience  
<https://fglaysher.com/bahaicensorship/>

In addition to my Kelly page, I urge you at the very least to READ these two articles:

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Professor Juan R. I. Cole, University of Michigan,  
"Fundamentalism in the Contemporary U.S. Baha'i Community,"  
*Religious Studies Review*, Vol. 43, no. 3 (March, 2002):195-217:  
<https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm>

Karen Bacquet, "Enemies Within: Conflict and Control in the Baha'i Community." Published in American Family Foundation's  
*Cultic Studies Journal*, Volume 18, pp.109-140:  
<https://www.angelfire.com/ca3/bigquestions/enemies.html>

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**At some point consider skimming "The Baha'i Technique":**  
**<https://fglaysher.com/bahaicensorship/technique.htm>**

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**EVIDENCE grows... Dr. David Kelly & the Baha'i Faith**  
<https://fglaysher.com/bahaicensorship/Kelly.htm>

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Article on David Kelly in *De Morgen*, Sept. 6, 2003, by  
Maarten Rabaey  
<https://fglaysher.com/bahaicensorship/DeMorgen.htm>

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[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

**Mai Pederson (Al-Sadat) - Arab Kuwaiti American Baha'i**

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**NOTE WELL: I urge the reader to peruse Professor Juan Cole's article on the treatment of liberals by fundamentalists in the Baha'i Faith, linked to at the bottom, and then reflect again on the events surrounding Dr. David Kelly's death and the possible involvement of Mai Pederson. Life can be stranger than fiction, and the David Kelly affair has already corroborated that cliché in more ways than one.**

See my video interview on David Kelly for the movie Baha'is in My Backyard - Segment 2  
[https://fglaysia.com/bahaicensorship/Bahais\\_in\\_My\\_Backyard.html](https://fglaysia.com/bahaicensorship/Bahais_in_My_Backyard.html)

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## **Medical evidence does not support suicide by Kelly**

<https://www.guardian.co.uk/print/0,3858,4856799-103683,00.html>

**Thursday February 12, 2004  
The Guardian**

Since three of us wrote our letter to the Guardian on January 27, questioning whether Dr Kelly's death was suicide, we have received professional support for our view from vascular surgeon Martin Birnstingl, pathologist Dr Peter Fletcher, and consultant in public health Dr Andrew Rouse. We all agree that it is highly improbable that the primary cause of Dr Kelly's death was haemorrhage from transection of a single ulnar artery, as stated by Brian Hutton in his report.

On February 10, Dr Rouse wrote to the BMJ explaining that he and his colleague, Yaser Adi, had spent 100 hours preparing a report, Hutton, Kelly and the Missing Epidemiology. They concluded that "the identified evidence does not support the view that wrist-slash deaths are common (or indeed possible)". While Professor Chris Milroy, in a letter to the BMJ, responded, "unlikely does not make it impossible", Dr Rouse replied: "Before most of us will be prepared to accept wristslashing ... as a satisfactory and credible explanation for a death, we will also require evidence that such aetiologies are likely; not merely 'possible'."

Our criticism of the Hutton report is that its verdict of "suicide" is an inappropriate finding. To bleed to death from a transected artery goes against classical medical teaching, which is that a transected artery retracts, narrows, clots and stops bleeding within minutes. Even if a person continues to bleed, the body compensates for the loss of blood through vasoconstriction (closing down of non-essential arteries). This allows a partially exsanguinated individual to live for many hours, even days.

Professor Milroy expands on the finding of Dr Nicholas Hunt, the forensic pathologist at the Hutton inquiry - that haemorrhage was the main cause of death (possibly finding it inadequate) - and falls back on the toxicology: "The toxicology showed a significant overdose of co-proxamol. The standard text, Baselt, records deaths with concentrations at 1 mg/l, the concentration found in Kelly." But Dr Allan, the toxicologist in the case, considered this nowhere near toxic. Each of the two components was a third of what is normally considered a fatal level. Professor Milroy then

talks of "ischaemic heart disease". But Dr Hunt is explicit that Dr Kelly did not suffer a heart attack. Thus, one must assume that no changes attributable to myocardial ischaemia were actually found at autopsy.

We believe the verdict given is in contradiction to medical teaching; is at variance with documented cases of wrist-slash suicides; and does not align itself with the evidence presented at the inquiry. We call for the reopening of the inquest by the coroner, where a jury may be called and evidence taken on oath.

**Andrew Rouse**

Public health consultant

**Searle Sennett**

Specialist in anaesthesiology

**David Halpin**

Specialist in trauma

**Stephen Frost**

Specialist in radiology

**Dr Peter Fletcher**

Specialist in pathology

**Martin Birnstingl**

Specialist in vascular surgery

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**Dr Kelly 'did not kill himself'**

Femail, UK 1-26-04

An American confidante of David Kelly has cast doubt on whether his death was suicide.

Days before Lord Hutton's report into his death is published, Mai Pederson claimed the Government scientist received death threats because of his work in Iraq.

She said she was surprised that he had apparently taken 20 painkillers before slashing his wrist in remote woodland - because he had an aversion to swallowing tablets.

Mrs Pederson, a United States Air Force translator who worked alongside Dr Kelly in Iraq, refused to give evidence to Lord Hutton's inquiry.

But in a statement to police she said Dr Kelly had told her he would "never" commit suicide and that he feared he would be found "dead in the woods".

She rebutted speculation that she had been romantically involved with the 59-year-old married father of three, insisting their relationship was more like "brother and sister".

Mrs Pederson told The Mail on Sunday: "I told the police that the fact that he was found dead in the woods was not surprising.

"The fact that they said he committed suicide was."

Mrs Pederson, who lives in Alabama, is a member of the Baha'i faith which Dr Kelly joined some years ago.

She said Dr Kelly told her how his mother had committed suicide and confided: "Good God no, I couldn't imagine ever doing that? I would never do it."

"Parts of Dr Kelly's life remained a mystery even to close associates. Still unexplained is his late religious conversion to the Baha'i faith and his friendship with his spiritual mentor, an American linguist, Mai Pederson, who was questioned by Thames Valley Police after his death, but refused to allow her statement to be passed on to Lord Hutton.

Ms Pederson was mentioned only briefly at the Hutton inquiry when Mrs

Kelly testified that she was "quite influential" in bringing Dr Kelly to the new religion and "later became a family friend".

Nicholas Gardiner, the Oxfordshire Coroner, told The Times last night that he will study all relevant material, including Dr Kelly's childhood and his friendship with Ms Pederson, before deciding whether to hold a full inquest."

'Full story:

Hutton was never told about Kelly's anguished youth  
<https://www.timesonline.co.uk/article/0,,2-972690,00.html>

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Coroner ready to open new Kelly inquiry

By Laura Peek, Dominic Kennedy and David Charter

\* BBC reporter's four-letter fury at 'outrageous' Panorama claims

A CORONER is considering a full inquest into the death of David Kelly because he believes that the Hutton inquiry was unable to examine key details of his troubled past.

At least five witnesses, including Mai Pederson, the American woman who introduced Dr Kelly to the Baha'i faith, refused to release their statements. Mr Gardiner said: "What their motives might be for not handing over their statements I have no idea but I think I ought to see them.

Full Story:

<https://www.timesonline.co.uk/article/0,,2-972832,00.html>

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**Spiritual mentor to tell of relationship with Dr Kelly**  
**Mai Pederson, 43, has hired a leading lawyer in Washington following reports....**

[https://www.dailytimes.com.pk/default.asp?page=story\\_11-9-2003\\_pg10\\_5](https://www.dailytimes.com.pk/default.asp?page=story_11-9-2003_pg10_5)

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**"The Mail on Sunday" (TMOS) 7th September 2003**  
**[Purportedly published there but unconfirmed via Internet]**

**From Sharon Churcher ( In Monterey, California)  
PHOTHGRAPH OF MAI PEDERSON ON FRONT PAGE written  
underneath: QUIZZED: US spy Mai Pederson was close to  
Kelly.**

**Article heading:**

**DOES THIS WOMAN HOLD KEY TO DEATH OF KELLY.**

**This is the first picture of Seregant Mai Pederson, a twice  
married American Spy who could hold vital clues to the death  
of**

**Dr David Kelly. Ms Pederson, 43, struck up a close friendship  
with the Ministry of defense scientist when they were both  
serving with a UN weapons inspection team in Iraq, and has  
been questioned by officials investigating his death. She is a  
veteran of American military intelligence and also a devotee  
of  
the exotic Baha'ireligious sect. She converted Dr Kelly to the  
Faith in 1999.**

**Yesterday it was revealed that Sgt Pederson may now be  
called  
to give evidence at the Hutton inquiry into the death of 59  
year old  
Dr Kelly.**

**Page 2) The Mail On Sunday can disclose that she has  
already  
been interviewed by British Investigators. The developments  
have fuelled intense speculation in Whitehall. Observers said  
Sgt Pederson testimony would open a new line of inquiry into  
the  
tragedy and perhaps supply unique insights into Dr Kelly's  
frame  
of mind and his links to international intelligence.**

**last night Sgt Pederson appeared to be in hiding, with US  
officials refusing to to discuss the affair or say where she is.  
"**

**This is not a US investagation and it would be innappropriate  
for  
us to discuss the inquiry" said a spokesman at the Maxwell  
Gunter US Air Force base in Alabama, where Sgt Pederson is  
stationed. " She is co-operating with the authorities. Asked  
whether she had been questioned by the British authorities,  
the  
spokeman replied "yes thats my understanding".**

**Sgt Pederson's ex husband James, told friends last week that  
she was a 'spook' trained to cultivate anyone who might be  
able  
to help her in her intelligence work. She broke the news of  
Dr  
kellys death to fellow members of of the bahai sect telling**

them  
not to believe what they would read about the affair in the press..  
A Pentagon spokesman said last night " I can tell you emphatically that we are not hiding her. We do not hide people"

**(Page 6) Heading: REVEALED: HOW A MYSTERIOUS AMERICAN SPY BEFRIENDED DR DAVID KELLY, CONVERTER HIM TO AN EXOTIC EASTERN FAITH....AND COULD NOW BE CALLED AS A WITNESS TO THE HUTTON INQUIRY.**

**MAI IS A BEAUTIFUL WOMAN. PART OF HER MILITARY TRAINING WAS TO ZERO IN ON ANYONE WHO MIGHT BE ABLE TO HELP HER INTELLIGENCE WORK.**

She is a flirtatious divorcee, a spy for the American Air Force, and a leading cheerleader for an exotic Eastern religious sect. And now she may hold the key to the lonely, mysterious death of David Kelly.

Petite mai Pederson, exclusively pictured today by TMOS befriended Dr kelly while both were serving with the UN weapons inspectors in Iraq in 1998. Before long, she converted him to the Bahai Faith.

Ms Pederson was in hiding last night, and has been seldom seen since Dr Kelly was found dead on July 18. Indeed, her existence was unknown until last week, when, in a cryptic article that mysteriously failed to appear in its main edition, the Labour-supporting Times newspaper disclosed that she had been the Government scientist's spiritual mentor. Hitherto, almost nothing had been known about the enigmatic Dr Kelly's private life.

Yesterday The Times reported that the Hutton Inquiry into Dr Kelly's death was now considering whether to call Ms Pederson as a witness, a development that could not be confirmed by inquiry officials.

However, TMOS has established that Pederson has been questioned by British authorities. The developments sparked intense speculation in Whitehall last night. A senior source told the TMOS " This would open up a whole new line of Inquiry", which is possibly just what the government wants, the stakes are high indeed".



So what light could Mai Pederson shed on the tragedy of Dr Kelly, who was found dead after being named as a source for a BBC report that the government had sexed up the case for war on Iraq? TMOS has found no evidence to support the Times repeated implication that the self-effacing Government scientist did indeed fall under Pederson's spell - and that she could supply revealing insights into his state of mind.

In addition, it is clear that Pederson would have first hand knowledge immersion in the murky world of international intelligence. It appears that Dr Kelly first met Ms Pederson in Iraq in December 1998. He was part of the UN's weapons inspection team; she was an Arabic inspection USAF sergeant who had graduated from spy school "SHE HAD BEEN WHISKED BY THE MILITARY" and had held various posts in military intelligence.

She was also an energetic advocate of the bahai Faith 0 oddly, perhaps because of its avowed opposition to militarism. They became friends, not long afterwards Dr Kelly began to appear at bahai meetings in Monterey, California. He was sometimes accompanied by Pederson, who was now based at a nearby military spy school. She was introduced as his spiritual mentor, to the puzzlement of some members of the sect. "There are Bahai's all over the world, including England, He didn't have to come all this way", one official said last week. Kristen Calwell who runs a bookstore, added "One of the tenets of the Faith is that you investigate it on your own".

An intelligent expert said last night that the American military had tried - and often failed - to use weapons inspectors as informants. Did Pederson target Dr Kelly for this reason?

The American Airforce was blocking inquiries on the subject last night and is believed to have Pederson under its protection. "The CIA was desperate to get information out of the inspectors" the expert told TMOS "It had a policy of putting spooks alongside some of the more uncooperative inspectors. It is inconceivable

that she was one these people. Its an amazing coincidance that she was in the military"

At the time, it does not appear that Dr Kelly smelled any rats. In the autumn of 1999, after the Government scientist travelled to monterey for several tutorials about the Faith he became a formal convert. He declared that he believed Baha'u'llah, the group's 19thcentury founder was sent to earth by God as "The Promised one" -a successor to Jesus and other prophets and signed a membership card promising to abide by Baha'i laws , which prohibit alcohol, drugs, adultery and party politics while advocating "non military resolution of conflicts' and the supremacy of the United Nations.

Bahai officials claim Kelly - an agnostic when they first met him was impressed by the rationality of their belief's. Mai and Dr Kelly came to our house several times', recalls Marilyn Vonberg, the 79 year old Monterey resident who was secretary of the assembly at the time. 'She taught him the Faith. He was really studying'. I was thrilled when he became a Bahai because he was such an exceptional man. I gave him a book and he took it back to England with him and bought another one there and sent it to us. He said the book helped lead him to God' She adds that Dr Kelly was impressed by Sgt Pederson's demeanour, her calmness'

Various men came under the spell of the mysterious sergeant.

(page 6 & 7)

**PHOTOGRAPH OF SGT MAI PEDERSON HOME IN MONTGOMERY ALABAMA, IS BEING SHIELDED FROM THE MEDIA BY THE USAF**

Her first husband Cameron Dr Hart, a former US Special Forces combat controller, said in an exclusive interview from his home in Indianapolis: "Mai is a charmer. Her eyes are so beautiful that when she looks at a man, she instantly can wrap him around her

**little finger"**

**Her second husband, Us Airforce Sergeant Jim Pederson, would concur. He has told friends: mai is a beautiful woman, absolutely stunning. She was very sexy, seductive even, and was always flirting with men. I am not surprised that she became a friend of David Kelly. "Part of her military training was to cultivate anyone who might be able to help her in her intelligence work**

**"It may well have been why she zeroed in on Dr Kelly. She undoubtedly viewed him as a potential intelligence source. The two things that obsessed her were the military and the Bahai faith"**

**Born Mai al-Sadat in the Gulf Kingdom of Kuwait, Pederson's fluency in Arabic, German and French impressed her Pentagon bosses. " She was given a top secret clearance, and one of her first jobs was translating military documents', says a US Defence Department insider. " Subsequently, she became a translator and "tour guide" escorting other undercover operatives on assignments in the Middle east'.**

**Jim Pederson told friends: She has always been a spook of one kind or another'. She is invaluable in this job because she doesn't look as though she's in intelligence. She goes in to interrogate someone and she is tiny and beautiful, and she flirts with them, and just sits down and chats. Before they know it they've told her all sorts of stuff.**

**'The marriage never stood much of a chance from the start. Mai was always going away for months at a time. She was proficient with a gun and in basic unarmed combat and worked undercover for long periods called TDA for Temporary Duty Attachments - in Egypt and I believe Iran. She was a very complex character'. But he stressed: She took marriage very seriously and was not at all promiscuous - just the opposite'.**

**Her first husband believes his exwife's adherence to the bahai Faith was an act of rebellion against her strict Muslim father. In 199, after the couple separated Mai became a language instructor at the Defense Language Institute, a spy school**

the  
USAF runs in Monterey. In her testimony to the Hutton  
Irguiry last  
week, Dr Kelly's widow Janice said she knew only a little  
about  
her husband's conversion to Baha'i. She added however, that  
Mai  
Pederson had been quite influential in her husband's spiritual  
quest and had become a family friend.

On the morning that Janice Kelly gave evidence, later  
editions of  
the Times newspaper disclosed the existence of Mai  
Pederson  
and of her importance in the life of Dr Kelly. The newspaper  
is an  
unapologetic supporter of New Labour and along with the  
Guardian and Financial Times, was responsible for naming Dr  
Kelly in the first instance. It gave no clue to the provenance  
of  
its story which was printed only in a few thousand copies  
and not  
noticed by the rest of the media.

During the week the newspaper ran another item - this time  
about Dr Kelly and the Bahai Faith - and then yesterday  
claimed  
that Mai Pederson could be called as a witness when the  
Hutton  
inquiry reconvenes later in the month. The Times quoted a  
spokesman for the inquiry as saying : It is possible that she  
may  
be called to give evidence."

Yesterday the inquiry told TMOS that her summons was  
indeed  
possible, but by no means certain, However, yesterday's  
admission to The Mail on Sunday that Master Sgt Pederson  
had  
been interviewed by the British investigating authorities -  
presumably reporting to the Ministry of Defense - confirmed  
that  
Dr Kelly's superiors were aware of his friendship with the  
engaging American spy.

Had the Ministry of Defense played any part in its emergence  
into  
the press? Perhaps the one woman who knows the truth is  
Mai  
Pederson. She did not respond to repeated requests by TMOS  
for comment. Intriguingly, however, she was one of the very  
first  
people to learn of Dr Kelly's body had been found

"She phoned us and said he had been found" says the Bahai

leader Marilyn VonBerg. Pederson then said that her friends "shouldn't believe what we would be reading in the newspapers"

What could that possibly mean? " Its very mysterious to us" admits Mrs VonBerg's husband, John. Mrs Vonbwerg was unable to confirm the exact date of the call from Pederson informing her and her husband of Dr Kelly's death. My husband took the call" she said.

Since that call, Mai Pederson appears to have gone to ground.

Her Baha'i friends will not say where she is , although they have been prepared to pass on telephone requests for interview, which have all been declined. O)ne neighbour at Pederson's most recent address in Montgomery, described her as a very pleasant person who had introduced herself when she moved in about a month ago. Prior to her move, which is believed to have taken place during the Dossier row but before Dr Kelly was named, Pederson appears to have been working at the Pentagon's internal staff directory although her extension is not working.

Her Alabama neighbour said: "She didn't say where she worked and we are not the kind of people to ask. Other neighbours said that they had breifly met Pederson but had not seen her for the past week. Her neat, suburban ranch style bungalow in the leafy suburb of east Montgomery, a 20 minute drive from Maxwell Air Base where she works, stands empty.

The base, in one of the country's poorer regions, is one of the biggest employer in the area and brings about \$800 million into the economy of the capatial of the state. At the vast complex early last week, a MOS journalist asking to see Pederson was told :

" We have no one here of that name that I can find.

Subsequent inquires were referred to the base public affairs officials. For several days, base Press Officers repeatedly refused to answer questions related to Pederson, saying only that all such inquiries should be directed to the British Government. Only yesterday did an official confirm that Sgt Pederson worked at the base and had been questioned over her

**links to Kelly.**

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**September 21, 2003**

**Seven steps of despair that led to Kelly death**

**David Leppard and Jonathon Carr-Brown**

**....New details have also emerged of Dr Kelly's friendship with Mai**

**Pederson, a US military linguist who served with him as a United**

**Nations weapons inspector in 1998 and later introduced him to the**

**Baha'i religion.**

**Pederson was his mentor when he converted to the faith in Monterey,**

**California, in September 1999. This weekend Lee Steinmetz, chairman of**

**the Baha'i chapter in Monterey, recalled conversations that he had**

**held with the couple when he hiked with them in 1999 to Point Lobos, a**

**beauty spot on the Pacific coast.**

**Steinmetz dismissed suggestions that Pederson's faith was simply a**

**pretext to extract intelligence from Kelly. He said that he saw**

**nothing which suggested that they were involved in a romantic**

**relationship....**

**<https://www.timesonline.co.uk/article/0,,2087-824676,00.html>**

**-----**

**Barney Leith, Roger Kingdon, Mai Pederson, and now Lee Steinmetz....**

**Why would anyone believe them? Especially when they contradict**

**one another? And have every reason to lie for the bahai administration:**

**1. Affair**

**2. Spook who targeted Kelly, apparently a last minute substitution in 1998**

**3. Bahai, just by chance....**

**4. Kingdon.... 30 others at October 5, 2002 meeting, other bahai**

**meetings Kelly spoke at....**

**An awfully suspicious mess. How uninformed are the media?**

**Bahai  
fundamentalists tell them something and they swallow it,  
unaware of the  
actual record of human rights abuse within this religion  
supposedly  
devoted to world peace and brotherhood. The Hutton Inquiry  
is  
steering clear of it for political reasons. How could it ever  
deal with  
the US Air Force, DOD, the Pentagon, and planted spies? All  
rolled  
into a religion fiddling around for its own interests....**

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**NOTE WELL: Mai Pederson REFUSED to give testimony. Roger Kingdon has not been heard from since the July 20th article. Surely, his story changed long ago.**

**Iraq Expert's Death May Be Probed Again  
Fri September 26, 2003 10:11 PM ET  
LONDON (Reuters) - .... But a coroner in Kelly's home county  
of Oxfordshire said he might  
reopen his own inquest, which was adjourned at the start of  
the Hutton  
Inquiry, because several witnesses had refused to let judge  
Lord  
Hutton see their statements to police.**

**Oxfordshire Coroner Nicholas Gardiner said at least five  
witness  
statements were not seen by Lord Hutton, according to the  
newspaper.**

**"Why these individuals concerned do not want their evidence  
to go  
forward I do not know," he was quoted as saying. "I shall  
ask police  
to show them to me if necessary. It depends on my reading  
of the  
(Hutton) report, which does not exist yet."**

**Police interviewed 500 people, took 300 witness statements  
and passed  
the 70 most relevant on to Lord Hutton, but only where the  
witnesses  
had given their permission, the paper said....**

**[https://reuters.com/newsArticle.jhtml?  
type=worldNews&storyID=3517414](https://reuters.com/newsArticle.jhtml?type=worldNews&storyID=3517414)**

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## **ESSENTIAL READING - Two introductory articles on Baha'i fundamentalism and censorship**

**Professor Juan Cole, of the University of Michigan, Department of History, has a website of extensive and disturbing documentation that anyone interested in the Baha'i Faith should be aware of, especially his article "Fundamentalism in the Contemporary U.S. Baha'i Community," Religious Studies Review, Vol. 43, no. 3 (March, 2002):195-217:**  
**<https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm>**

**In his book *Modernity and the Millennium*, published by Columbia University Press in 1998, Professor Cole observes the Baha'i administration has increasingly come under the control of fundamentalists, "stressing scriptural literalism . . . theocracy, censorship, intellectual intolerance, and denying key democratic values (196)."**

**See also Karen Bacquet, "Enemies Within: Conflict and Control in the Baha'i Community." Published in American Family Foundation's *Cultic Studies Journal*, Volume 18, pp.109-140:**

**<https://www.angelfire.com/ca3/bigquestions/enemies.html>**

**For numerous other views, I also recommend the over 50 megabytes of documentation on my own website, especially "The Baha'i Technique" for an introduction to Byzantine Baha'i practice against liberals, ex-bahais, and non-bahais:**  
**<https://fglaysher.com/bahaicensorship/technique.htm>**

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**EVIDENCE grows... Dr. David Kelly & the Baha'i Faith**  
**<https://fglaysher.com/bahaicensorship/Kelly.htm>**

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**Roger Kingdon versus Barney Leith's Account**  
**<https://fglaysher.com/bahaicensorship/Kelly100502.htm>**

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**To understand the uhj's attempting to appeal to the NGO community, a further instance of its subtle involvement in politics, see its repeated use of Marxist historian [Eric Hobsbawm cited in The Century of Light](#).**

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**For further evidence of baha'i involvement in politics, see [extensive manipulation of the United Nations](#)**

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**[NITV](#) in LA broadcasting pro- return-of-the-Shah propaganda into Iran**

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**Outside observers should be especially careful and alert to [Hikmat & Taqiya, "wisdom" and dissimulation, key Baha'i concepts](#)**

For anyone interested, the Wikipedia article on taqqiya (taqiyya or taqiya) cites an outstanding article by Ibrahim, Raymond. "How Taqiyya Alters Islam's Rules of War: Defeating Jihadist Terrorism". Middle East Forum. Winter 2010. Having read a number of articles on taqqiya over the years, I've highly recommend Raymon Ibrahim's piece. It is available online:

<https://www.meforum.org/2538/taqiyya-islam-rules-of-war>

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**Article on David Kelly in [De Morgen](#), Sept. 6, 2003, by Maarten Rabaey**  
**<https://fglaysher.com/bahaicensorship/DeMorgen.htm>**

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**[Homepage](#)**

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# **The Baha'i Faith & Religious Freedom of Conscience**

See also his ["A Modest Proposal"](#) 1987 David Langness

[Paul Dodenhoff on Mahmoudi](#)

[See Mahmoudi's coercive email to FG](#)

[Further details on Hoda Mahmoudi's coercive email](#)

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>From 72110.2126@compuserve.com Mon Mar 31  
08:02:54 1997  
Received: by dub-img-4.compuserve.com  
(8.6.10/5.950515)  
id LAA02277; Mon, 31 Mar 1997 11:03:08 -0500  
Date: 31 Mar 97 11:01:49 EST  
From: David Langness  
<72110.2126@CompuServe.COM>  
To: <FG@hotmail.com>  
Subject: Re: Open Letter: UHJ (Universal House of  
Justice): talk.religion.bahai  
Message-ID: <970331160148\_72110.2126\_JHR55-  
1@CompuServe.COM>  
X-Mozilla-Status: 0014  
Content-Length: 2730

Dear Frederick,

Your letter to the House made me want to write to you  
and tell you that I  
admire your commitment to expressing the truth as  
you see it. I, too, have  
had a very difficult time remaining a Baha'i in the face  
of administrative  
campaigns to silence and slander me when I attempted  
to facilitate open  
dialogue within a Baha'i context.

I did not hear, perhaps because I've been on vacation,  
what the final  
outcome of the vote for talk.religion.bahai turned out  
to be. I'm assuming  
from your letter to the House that it was not favorable.

And since I just  
returned from a visit with my family to Harper's Ferry,  
where John Brown's  
revolt on behalf of the slaves was met with scant slave  
support, that  
decision resounds with a deep irony for me. The  
Baha'is at large have no  
idea about the extent to which speech and writing are  
coerced and censored  
within the Faith, so they themselves are able to vote  
for the status quo  
without a clue as to how such tactics have hampered  
the growth of the Faith.  
Sad indeed.

But Brown's revolt, while tactically unsuccessful,  
helped start a process  
of conflict and awareness that culminated in the Civil  
War and in the  
eventual abolishment of slavery. Hopefully those of us  
who recognize the  
need for change within the culture of the Faith can  
accomplish something  
similar if we only persevere. Accordingly, I hope that  
your letter to  
the House, along with the 200 or so I know they have  
received recently on  
similar subjects, will help move people in the direction  
of freedom and  
open expression.

I would advise you to be careful about any meetings,  
calls or correspondence  
with Hoda Mahmoudi, who used to be an ABM here in  
Southern California. She  
is quite conservative, and sees herself -- as do many of  
the appointed  
branch, sadly -- as a staunch defender of the Faith and  
the faithful, able  
and more than willing to marginalize people like you  
and I to discredit our  
ideas. This cultlike practice of shunning and casting out  
any dissidents  
has unfortunately become the chief tactic of those  
fundamentalist Baha'is  
bent on maintaining the current leadership. My worry  
is that the more  
progressive Baha'is like Juan Cole and Steve Scholl and  
yourself will all  
leave the Faith and thereby increase the power of the  
conservatives.

**So I hope that your letter to the House doesn't indicate that you are withdrawing from the Faith, although it seems to hint in that direction.**

**I hope that you can find a way to stay in and help us progressive types in our struggle -- but I will certainly understand if the fascists force yet another one out. My best to you in this difficult and troubled time.**

**Love,**

**David Langness**

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**Compare Maneck - DRIVING people out of the Bahai Faith**

**<https://fglaysher.com/bahaicensorship/Maneck9.htm>**

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**[Homepage](#)**

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# The Baha'i Faith & Religious Freedom of Conscience

**Larry Rowe -Observations regarding the tactics of slander, shunning, and so on. No particular order below.**

**Also see Larry Rowe at <https://fglaysher.com/bahaicensorship/shunning2.htm>**

**Shunning > Menu**

**<https://fglaysher.com/bahaicensorship/Shunning.htm>**

Larry Rowe From: "diamondsouled" <rowe@northwestel.net>  
Subject: Re: All for Bahaism, Bahaism for Nothing!  
Date: Thursday, December 21, 2006 7:28 PM

Howdy Kent,

One has to ask oneself, or at least should ask oneself for the sake of intellectual integrity, why Baha'u'llah would, in Abdul-Baha's own words, remove a religious practice only to have the UHJ reinstate that self same religious practice:

A fundamental teaching of Bahá'u'lláh is the oneness of the world of humanity. Addressing mankind, He says: "Ye are all leaves of one tree and the fruits of one branch." By this it is meant that the world of humanity is like a tree, the nations or peoples are the different limbs or branches of that tree and the individual human creatures are as the fruits and blossoms thereof. In this way His Holiness Bahá'u'lláh expressed the oneness of humankind whereas in all religious teachings of the past, the human world has been represented as divided into two parts, one known as the people of the Book of God or the pure tree and the other the people of infidelity and error or the evil tree. The former were considered as belonging to the faithful and the others to the hosts of the irreligious and infidel; one part of humanity the recipients of divine mercy and the other the object of the wrath of their Creator. His Holiness Bahá'u'lláh removed this by proclaiming the oneness of the world of humanity and this principle is specialized in His teachings for He has submerged all mankind in the sea of divine generosity. Some are asleep; they need to be awakened. Some are ailing; they need to be healed. Some are immature as children; they need to be trained. But all are recipients of the bounty and bestowals of God.

(Abdul-Baha, Baha'i World Faith - Abdul-Baha Section, p. 246)

The need to protect the Faith from the attacks of its enemies may not be generally appreciated by the friends, particularly in places where attacks have been infrequent. However, it is certain that such opposition will increase, become concerted, and eventually universal. The writings clearly foreshadow not only an intensification of the machinations of internal enemies, but a rise in the hostility and opposition of its external enemies, whether religious or secular, as the Cause pursues its onward march towards ultimate victory. Therefore, in the light of the warnings of the Guardian, the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies, or to have been put out of the Faith", discreetly investigate their activities, alert intelligently the friends to the opposition inevitably to come, explain how each crisis in God's Faith has always proved to be a blessing in disguise, and prepare them for the "dire contest which is destined to range the Army of Light against the forces of darkness".

(The Universal House of Justice, The Institution of the Counsellors, p. 16)

One must ask oneself why Baha'u'llah would remove the past religious practice of dividing humanity the "pure tree"-"the faithful", from "the evil tree"-"the irreligious" only to have the Universal House of Justice itself reinstate the very same past religious practice of dividing humanity: "the army of light" from "the forces of darkness"?

Why do Baha'is so easily and conveniently dismiss the universal teachings of the Baha'i faith? Why are the universal teachings within the Baha'i faith in effect eliminated through demoting them to mere: "councils of perfection", as Ian Kluge does?

What is the Baha'i faith without it's universal teachings?

The same old, same old.

A worn, patched, threadbare tent that has already outlived it's usefulness.

A religion whose founders state that the practice of shunning has been abolished and nulified, and that we should see no one as an enemy or draw lines between ourselves and others; and yet state that Baha'is are to practice these very things, shunning, seeing enemies, drawing lines.

These are the actual teachings of the Baha'i faith Kent. If Baha'is ever want to be taken seriously they will have to make a choice between God's universality and the earthly limitations of attempting to adhere to religious beliefs which at best are contradictory and at worse clearly hypocritical.

The belief that you can have your cake and eat it is a delusional one Kent.

If Baha'is truly believe in the oneness of humanity they will have to begin practicing this teaching, instead of practicing its opposite as is counselled by the UHJ in the message of theirs which is quoted above.

Yours

Larry

From: "diamondsouled" <rowe@northwestel.net>  
Subject: Re: Susan Maneck continues breaching sacred boundaries.  
Date: Saturday, December 16, 2006 5:08 PM

Howdy Kent,

That's what we do during holidays Kent and those other times when we are visiting with family; we avoid those controversial topics such as politics and religion. For the sake of family unity.

Perhaps Baha'u'llah, Abdul-Baha and Shoghi Effendi should have done the same thing, for the sake of family unity. This is where true unity begins after all.

As for this hurly burly forum, TRB, if there is a place for controversial Baha'i topics this is it.

Not sure if you know about it yet but there is a new forum on Yahoo Groups called Baha'i Community:

[https://groups.yahoo.com/group/Bahai\\_Community/](https://groups.yahoo.com/group/Bahai_Community/)

So far it seems to be following in SRB's footsteps with any topics that are difficult being censored.

Still, if you are looking for fellowship and discussion with like-minded people you would do better to do it there than here on TRB.

I may have crossed the line a bit when I said that the Baha'i faith is one of the darkest cults in the world today; but then when I read words such as the following the darkness positively, or more correctly negatively, oozes out of them:

The need to protect the Faith from the attacks of its enemies may not be generally appreciated by the friends, particularly in places where attacks have been infrequent. However, it is certain that such opposition will increase, become concerted, and eventually universal. The writings clearly foreshadow not only an intensification of the

machinations of internal enemies, but a rise in the hostility and opposition of its external enemies, whether religious or secular, as the Cause pursues its onward march towards ultimate victory. Therefore, in the light of the warnings of the Guardian, the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies, or to have been put out of the Faith", discreetly investigate their activities, alert intelligently the friends to the opposition inevitably to come, explain how each crisis in God's Faith has always proved to be a blessing in disguise, and prepare them for the "dire contest which is destined to range the Army of Light against the forces of darkness".

(The Universal House of Justice, The Institution of the Counsellors, p. 16)

Then again the UHJ can come up with some very insightful words, words such as the following:

More detrimental still to religious understanding has been theological presumption. A persistent feature of religion's sectarian past has been the dominant role played by clergy. In the absence of scriptural texts that established unarguable institutional authority, clerical elites succeeded in arrogating to themselves exclusive control over interpretation of the Divine intent. However diverse the motives, the tragic effects have been to impede the current of inspiration, discourage independent intellectual activity, focus attention on the minutiae of rituals and too often engender hatred and prejudice towards those following a different sectarian path from that of self-appointed spiritual leaders. While nothing could prevent the creative power of Divine intervention from continuing its work of progressively raising consciousness, the scope of what could be achieved, in any age, became increasingly limited by such artificially contrived obstacles.

(Commissioned by The Universal House of Justice, One Common Faith)

Too bad they're too dense too see how these words apply perfectly to themselves and the Hands: "clerical elites", who: "in the absence of scriptural texts that established unarguable institutional authority", arrogate : " to themselves exclusive control over interpretation of the Divine intent."

The fact that each and every replacement to the Universal House of Justice for the past 20 years has come from appointees of the UHJ to the ITC qualifies the members of the UHJ as those very : "self-appointed spiritual leaders", that they themselves refer to it their insightful statement.

To bad that they are too blinded by the myth of their own infallibility that they can not see the wisdom in their own words, nor how those words apply directly to themselves and in turn to the Hands.



Not too surprisingly the Baha'i faith is firm in the grip of those: "effects", which: "have been to impede the current of inspiration, discourage independent intellectual activity, focus attention on the minutiae of rituals and too often engender hatred and prejudice towards those following a different sectarian path from that of self-appointed spiritual leaders."

How ironic, how comic, how true, how sad!

Yours

Larry Rowe

From: "diamondsouled" <rowe@northwestel.net>  
Subject: Re: Susan Maneck continues breaching sacred boundaries.  
Date: Saturday, December 09, 2006 9:35 PM

In any case, the Will and Testament authorizes the House of Justice to  
> decide all "matters that are not expressly recorded in the Book.  
> Whatsoever they decide has the same effect as the Text itself." Since  
> this is something not clearly revealed in the text it is within the  
> House's authority to decide what to do.

The problem here Susan is that to decide often requires that interpretations be made and the Universal House of Justice has no more authority to make interpretations than any individual Baha'i, theirs the facts and they are scripturally based. If there were a Guardian as the permanent head of the Universal House of Justice as is stipulated in Abdul-Baha's W&T any decisions which required interpretation would of course be left up to that living hereditary Guardian.

The domain of interpretation is out of bounds for the Universal House of Justice, period. Any mis-use of semantic tools such as the words elucidation etc. are simply ways of attempting to get around the reality that there can be no authoritative interpretations made by any present Baha'i institutions, even if they are gurulike referred to by some Baha'is as "the beloved Universal House of Justice"

It is my opinion the Hands proceeded in the only way they thought was workable but that they should have actually gone to the community of Baha' Itself at that time to ask the opinion of the entire community on what should be done. They were thinking as "clerical elites" typically think: disregard the opinions of the masses.

As it stands they behaved exactly as the Universal House of Justice stated such "clerical elites", "in arrogating to themselves exclusive control over interpretation of the Divine intent.", "In the absence of scriptural texts that established unarguable institutional authority,"

\*. Ruhiyyih Khanum openly admitted: "How to assume the reins of authority, with no document to support us, other than the general theological statements about the Hands?"

(Custodians, Ministry of the Custodians, p. 9)

It is little wonder to me that the Baha'i faith is presently suffering from full blown: "tragic effects have been to impede the current of inspiration, discourage independent intellectual activity, focus attention on the minutiae of rituals and too often engender hatred and prejudice towards those following a different sectarian path from that of self-appointed spiritual leaders."

When such fine individuals as Sen McGlinn are shown the door, are erased from Baha'i membership rolls as though they never existed, it is a clear indication that the Baha'i Faith is in deep denial and in deep dysfunction. So deep that Baha'i membership numbers are so grossly exaggerated, manipulated, and so far from reality that only the delusional or uninformed would believe them to be true.

The Baha'i Faith, as an organization, is so far from reality that the "self appointed" members of the Universal House of Justice cannot even see how their own words apply perfectly to themselves, as well as to the Hands:

\*More detrimental still to religious understanding has been theological presumption. A persistent feature of religion's sectarian past has been the dominant role played by clergy. In the absence of scriptural texts that established unarguable institutional authority, clerical elites succeeded in arrogating to themselves exclusive control over interpretation of the Divine intent. However diverse the motives, the tragic effects have been to impede the current of inspiration, discourage independent intellectual activity, focus attention on the minutiae of rituals and too often engender hatred and prejudice towards those following a different sectarian path from that of self-appointed spiritual leaders. While nothing could prevent the creative power of Divine intervention from continuing its work of progressively raising consciousness, the scope of what could be achieved, in any age, became increasingly limited by such artificially contrived obstacles.

(Commissioned by The Universal House of Justice, One Common Faith)

Yours

Larry Rowe

From: "HBF Founder" <american\_bahai@yahoo.com>

Subject: Re: Why Joel B. Marangella's Claim to be the Guardian is False

Date: Saturday, November 25, 2006 10:18 PM

Which claims are you referring to, that I've made about myself Larry?

Madison

diamondsouled wrote:

Howdy Richard,

When I read Brents's claims, then Joel's, then Mason's, then the Hand's and the UHJ's, then Shoghi's, then Abdul-Baha's, the Baha'u'llah's I see a pattern. Of pattern of claims. A pattern of claims of special divinity, a pattern that is unsubstantiated through any evidence whatsoever of special divinity, special spirituality.

What I see is a dysfunctional family passing their dysfunction down to others who continue to engage in similar dysfunction.

If humanity is indeed one where does that oneness begin? In the family. That the 'holy' family were such abject failures when it came to familial unity is proof that there is nothing especially divine going on amongst the members of the 'holy' family.

The whole story is rife with the same sort of lineage intrieges that have gone on in other similar cults in the past such as the Radha Samja Satsanga Beas.

Whenever any human being claims special spiritual station it inevitably and exhorably sets up such situations of such lineal intriege.

Sure the 'holy' family gave voice to some very fine sentiments but did they live by those sentiments even amongst their own family members, no.

It is easy to give voice to such sentiments, such sentiments are so much hot air until the are put into practice though. Where does a person begin to put such sentiments into practice, in ones own family.

Not even Shoghi parents were spared the dysfunction, in the end his entire family had fallen victim to Shoghi's dysfunction, the dysfunction he had inherited, and he was left all alone. How sad.

Yours

Larry Rowe

From: "diamondsouled" <rowe@northwestel.net>

Subject: Re: Susan Maneck continues breaching sacred boundaries.

Date: Thursday, December 07, 2006 5:21 PM

Howdy Ross,

I am in complete agreement Ross that there is no body or individual in the Baha'i faith with the authority to declare someone to be a covenant breaker. The fact is there has been no living hereditary Guardian since Shoghi's death in 1957.

The whole issue of declaring individuals to be covenant breakers is that it clearly contradicts Baha'u'llah's abolition and nullification of the practice of shunning:

"Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished."

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 95)

It as well contradicts Abdul-Baha's teaching that we should see no one as an enemy, that we should draw no lines between ourselves and others:

"Let them see no one as their enemy, or as wishing them ill, but think of all humankind as their friends; regarding the alien as an intimate, the stranger as a companion, staying free of prejudice, drawing no lines."

(Abdul-Baha, Selections from the Writings of Abdul-Baha, p. 1)

That both Baha'u'llah and Abdul-Baha failed to put these teachings into practice in their own lives is one of the major reasons that the Baha'i faith has been such an abject failure in the promotion of the oneness of humanity.

When exceptions are made to the oneness of humanity, it is no longer true oneness but division in the guise of a compromised oneness. Such division, has been practiced by religionists since the beginning of organized religion.

That which is truly spiritually diseased and contagious is the belief that other human beings are worthy of shunning regardless of the character and integrity of that person. Such spiritual contagion continues to plague Jews, Muslims, Christians as well as Baha'is and all for what? For religious pride and ignorance.

When Baha'u'llah removed the former religious practice of dividing humanity "the pure tree" from the "evil tree" he should have had the integrity to live by this teaching in his own life. That both Abdul-Baha and Shoghi Effendi continued to follow in Baha'u'llah's footsteps and continued to divide humanity is a measure of the dysfunction of such erroneous religious beliefs which justify such of

dividing humanity.

The Universal House of Justice follows in the footsteps of their predecessors as well and divides decent, intelligent, people of integrity from their exclusivity for the same erroneous excuses. The oneness of humanity is incompatible with religious beliefs and practices that make excuses for dividing humanity.

Until organized religion leaves such counterproductive, obsolete and antiquated religious beliefs and practices behind them humanity would be far better off without such organized religions, including the Baha'i faith.

Yours

Larry Rowe

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From: "diamondsouled" <rowe@northwestel.net>  
Subject: The Baha'i Covenant used as a weapon  
Date: Friday, September 29, 2006 2:40 PM

Hello all,

I don't think you'll find anyone here arguing that the universal principles that are in Baha'i teachings are not laudable.

What I have personally found though, this in the 35 years I was a Baha'i, is that there is a clear disconnect between those laudable universal principles and Baha'i religious practices.

For instance the Baha'i religious practice of shunning.

Although Baha'u'llah supposedly abolished and nullified the practice of shunning:

Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished.

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 95)

... the leaders of the Baha'i faith, Baha'u'llah included, advocated shunning. Shoghi Effendi was such an avid shunner that not one of his own family members was spared, not even his own parents! Such estrangement from one's entire family is a sign of spiritual and social dysfunction, not of Shoghi's family but of Shoghi himself.

To declare someone to be a Covenant Breaker because they refuse to quit a job, because they take a trip to America without first getting your OK, because they arrange a marriage you don't approve of, because they refuse to disassociate from their family members who were unjustly declared to be Covenant breakers for reasons which have nothing whatsoever to do with spirituality, is evidence of power tripping not wise or spiritual leadership. It's really no wonder Shoghi was abandoned by his entire family!

The Baha'i Covenant has been turned into a bludgeon, a weapon used to threaten and to coerce.

Although the universal house of justice were mummets of such words as these in 2005:

Above all, we expressed our conviction that the time has come when religious leadership must face honestly and without further evasion the implications of the truth that God is one and that, beyond all diversity of cultural expression and human interpretation, religion is likewise one.

(Commissioned by The Universal House of Justice, One Common Faith)

In 2006 they rubbed out, erased, one of their fellow coreligionists, Baha'i scholar Sen McGlinn, simply for expressing his "human interpretation".

Such unjust actions of the universal house of justice are part of a pattern that goes back to the beginning of the Baha'i faith. A religion which purports to believe in the oneness of humanity but which through its religious practices shows that this supposed belief is simply the mouthing of words, without substance.

Yours

Larry Rowe

From: "diamondsouled" <rowe@northwestel.net>  
Subject: Blacklisting at SRB - the total lack of self critique in the Baha'i faith  
Date: Wednesday, September 27, 2006 4:16 PM

Hello all,

It appears that I have once again been blacklisted at SRB although it is part of their officially stated policy that such black listing does not occur.

None of my several last posts have been allowed through even though they all clearly pertained to the topic of the thread and the Baha'i

faith itself.

So much for the progressiveness and openmindedness of the Baha'i faith.

Critique is not allowed in the Baha'i faith under the false pretense that it will be disunifying when in fact the true reason for not allowing scholarly critique is that no Baha'i interpretations that are diverse from the personal Baha'i doctrines of a select few prominent members of Baha'i institutions are allowed or tolerated.

Pope Benedict is more open minded than Baha'is or Baha'i institutions lol!

Re: "Discord and divergence among the Baha'is"

From: diamondsouled - view profile  
Date: Thurs, Nov 16 2006 7:26 pm  
Email: "diamondsouled" <r...@northwestel.net>  
Groups: talk.religion.bahai

" Sometimes you can be a real pain in the ass. Now I have to sit and read and read and read and OH my goodness!! Think."

Lol! My dear wife Heather says the same thing sometimes.

Like a lot of guys of my generation I sometimes bottle things up and when they eventually percolate to the surface it's not always pretty. Otherwise I'm a very gentle and soft hearted person, a friend of cats and dogs, a bit of a sentimentalist actually.

I have profound respect for every individuals inherent right to interpret their own spritual experiences in the manner that they choose. I respect Baha'u'llah, Mirza Husayn Ali's, inherent right to have interpreted his spiritual experiences in the manner that he did. I well recognize the fact that, in his shoes, I may have come to the exact same conclusions. It is what those interpretations do to others that concerns me more.

Conformity to the religious interpretations of others has been one of humanities greatest banes. Ironically though it has also fostered some of humanities greatest thinkers. It is a real mixed bag for sure.

Humanity needs to do away with the negative fallout of the consequences of conformity to religious interpretation. Like I said, a lot of bad shit has gone down in the name of the god of Abraham; as a kind we need to grow out of and get through this negative propensity.

What is needed is not conformity to and uniformity with certain specific ideologies and their attendant world views, what is needed is conformity with universal ethical principles such as nonviolence, the use of peaceful means to work out our differences, principles which will actually foster the oneness of humanity. This of course stands as true for political ideologies as it does for religious or philosophical ideologies.

In order for humanity to progress, as we all desire to see, we have to put aside our differences. We have to loosen the hold that ideologies, whether they are religious or political, have over us and which give us the excuse to go at each others throats.

Although I have nothing but praise for the spirit of the principle teachings of the Baha'i faith such as the oneness of humanity, when that spirit is attempted to be channeled through an organization it inevitably leads to overzealousness. Once people become overzealous, spirit goes out the window, protection of the organization becomes the end all and be all; even at the sacrifice of all those noble principles.

When Abdul-Baha said the following he got it partly right:

"This movement eludes organization -- it is the realization of a new spirit. The foundation of that spirit is the love of God; and its method, the love and service of mankind. Many who have never heard of this revelation teach its laws and spiritual truths. These people are performing what BAHA'O'LLAH hath commanded though they never heard of him. The power of BAHA'O'LLAH'S words is compelling -- therefore, you must know and love them. For instance, in the spring season trees burst forth into verdure, though they are not conscious of the sunshine, of the falling rain or the gentle breeze -- nevertheless, the power of nature urges them on to yield forth their fruits."

(Abdul-Baha, Divine Philosophy, p. 15)

The thing is that he saw the spirit as coming through the persona of his father when in reality that spirit very much transcended the persona of his father.

The spirit transcends the personas of every human being, transcends every interpretation of personal human spiritual experience. The spirit lays in those noble concepts such as the oneness of humanity and when humanity has ever directly associated such noble principles with the person or persona of an individual it has, without exception, had negative consequences.



The spirit truly lays in the concepts themselves and more importantly in the putting into practice of those concepts in ones own life.

We can all get better at putting those concepts into practice.

Yours

From: "diamondsouled" <rowe@northwestel.net>

Subject: Re: Blacklisting at SRB - the total lack of self critique in the Baha'i faith

Date: Thursday, September 28, 2006 3:14 PM

Howdy Kent,

Is being regressive bad? You decide Kent.

Mmmm. Logic. Baha'is are not the ones to talk about logic.

I could site the many instances where there are clear contradictions between Baha'i teachings and religious practices Kent, but you're already aware of those many contradictions, or at least you should be.

If you can, with intellectual integrity, reconcile those contradictions Kent fine.

Baha'is are not interested in reason or logic, that is why Baha'is as well as their administrative order fear scholarly critique, why such scholarly critique is not allowed and why those who publish any scholarly materials which do not conform to the narrow doctrinal purity allowed by the Baha'i thought police end up threatened, bullied, and or receiveing a letter such as the following from their NSA's: because of opinions which you have expressed it is apparent that you no longer meet the requirements of membership in the Baha'i faith and will be removed from the Baha'i membership rolls". Without even the courage or integrity to mention just what specific opinion is the offending one.

Some appreciation of religious diversity, lol!

Then they have the nerve to mouth words such as the following:

Above all, we expressed our conviction that the time has come when religious leadership must face honestly and without further evasion the implications of the truth that God is one and that, beyond all diversity of cultural expression and human interpretation, religion is likewise one.

(Commissioned by The Universal House of Justice, One Common Faith)

Baha'is need to ask themselves: "why is there this huge disconnect between what we say and what we do?" Of course such open, honest, logical and rational examination of this disconnect requires a degree

of intellectual integrity that Baha'is as well as their administrative order have not shown they are willing to engage in.

Yours

Larry Rowe

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From: "Heather Carr-Rowe" <rowe@northwestel.net>

Subject: Re: Healthier discussions

Date: Saturday, April 08, 2006 8:12 AM

Howdy Michael,

Religion at its best is about self realization but at its worse it is about mere differences in non essential 'artistic' opinions.

Sometimes we have to humble ourselves, sometimes we even have to humble our opinions of others.

All the blood and fury that religion has visited on humanity Michael has been because people ceased to be humble.

Not only Babis, Bayanis such as Azal and Siyyid Muhammad, but Baha'is, such as Baha'u'llah and Abdul-Baha'.

Now for some Baha'is even mentioning the names of these people together in the same breath is a sacrilege, and we all know what such religious zealotry can lead to. It can lead to estrangement and yes it can lead to murder.

It was Bayanis that were murdered in Akka by Baha'is Michael not Baha'is that were murdered by Bayanis, and all for what, for a lack of reasoning, because of religious zealotry.

Revelation is a form of art and not all works are equal. Baha'u'llah gave voice to words of beauty and majesty but he also gave voice to words which were diametrically opposed to those words of beauty and majesty. Words which incited certain of his own followers to kill those 3 ( or 7 according to Edward Browne) Bayanis and why? Because their religion was different from their's, because their religion was different than Baha'u'llah's.

Just as artistic choice is personal and subjective, so too is religious choice.

Baha'u'llah made the error that all founders and religionists before him have made, he wrote his personal and subjective choices in stone and expected all to follow. It was Azal's and Siyyid Muhammad's personal and

subjective choice to choose to differ.

Were Siyyid Muhammad and those 6 other Bayanis deserving of murder because of the personal and interpretational spiritual and religious choice they had made? Of course not!

This is where religion falters Michael, when individuals absolutize their own world views or the world views of others.

When we absolutize the words of any man, even a man such as Baha'u'llah we are taking what is essentially art and absolutizing it as being free of defect. To do this with any other form of art would be ridiculous, what I've been attempting to say is that it is just as ridiculous to do this when we are considering the words of the founders of religion, when we are considering words which religionists take to be the words of God Himself.

Why is there such a streak of poison in the Baha'i Faith Michael, this contagion of poisonous covenant breaker mentality that has seeped into its very being? Why are fine and beautiful individuals such as Alison Marshall, such as Sen McGlinn, such as yourself, tainted by this poisoning in the Baha'i Faith; where does such poisoning have its origin?

It has its origin in our humanity and in the way that we deal with others who choose to see things differently than ourselves. We let our emotions get the best of us and then the worst of us comes out, hatred.

The poison that contaminates the Baha'i Faith has its origin in the way that Baha'u'llah treated those Babis (and yes those Babis were members of an independent religion) that chose to disagree with his personal religious interpretation. This poisoning continued into the life of Abdul-Baha' and the way that he treated his half brother Muhammad and his family, kids included! It continued into Shoghi Effendi's life as well and not even Shoghi's own parents were spared this poisoning. This poisoning continues to this day to have its effect in the Baha'i faith and this poison is now administered by those "self appointed religious leaders" that Baha'is call the members of the U.H.J.. It has been administered to Alison and to Sen and to you Michael and to me personally (except I refused it) and all for what?

Because the poisoners have forgotten something, they have forgotten to be humble and to accept that the opinions and beliefs of others need to be treated with humility and forbearance. Until humanity finds this humility and forbearance religion will continue to be more of a bane in this world than it is a balm.

This lack of humility and forbearance can be traced right back to the beginning of the Baha'i Faith Michael. No man is a spiritual pariah for making individual religious and subjective interpretational spiritual choices that differ from those of others. Baha'u'llah did a boo boo, a bid boo boo, he let his ego allow him to begin to hate his own brother, and all over a difference in religious interpretation. So much for self realization!

Azal was chosen by the Bab himself to be the inheritor of the Bayani faith the Bab had began, when Baha'u'llah chose to see things differently the war was on. It is my opinion that both sides could have handled it differently, but they didn't and now we are left with the effects of that religious war even until this day. Another religion, just as all other religions, hopelessly fragmenting into ever smaller bits.

Why? Because revelation is art Michael, a high art perhaps but an art none the less; and artistic appreciation has always been subjective.

It is time for religionists to quit killing one another and to quit poisoning one another with words simply because of differences in their artistic appreciation.

Until that happens religion will continue to be just as Abdul-Baha said: "Thus religion which was destined to become the cause of friendship has become the cause of enmity. Religion, which was meant to be sweet honey, is changed into bitter poison. Religion, the function of which was to illumine humanity, has become the factor of obscurity and gloom. Religion, which was to confer the consciousness of everlasting life, has become the fiendish instrument of death. As long as these superstitions are in the hands and these nets of dissimulation and hypocrisy in the fingers, religion will be the most harmful agency on this planet. These superannuated traditions, which are inherited unto the present day, must be abandoned, and thus free from past superstitions we must investigate the original intention. The basis on which they have fabricated the superstructures will be seen to be one, and that one, absolute reality; and as reality is indivisible, complete unity and amity will be instituted and the true religion of God will become unveiled in all its beauty and sublimity in the assemblage of the world."

(Abdul-Baha, Divine Philosophy, p. 161)

I am an investigator of Abdul-Baha's "original intention", from 1960 when I was seven years old until today. I will always be such an investigator. Such human artistic enterprises always are unending.

This investigation has led me to conclude that all that Abdul-Baha' saw about the "superannuated traditions" of his day stands as just as true for those "superannuated traditions" today. Except for one thing, the Baha'i Faith is smack dab right in the middle of those "superannuated traditions", and all for what?

For differences in artistic appreciation.

" Crack the Ark of superficiality "

Yours Larry Rowe

From: "Heather Carr-Rowe" <rowe@northwestel.net>  
Subject: Re: Healthier discussions

Date: Sunday, April 09, 2006 2:09 PM

Howdy Kent,

We have a lot in common Kent. My mother became a Baha'i when I was seven years old as well.

Indoctrination has its degrees. It can go from the extreme of the flirty-friendly love bombing of cults such as The Church of Love or Moon's Reunification Church, to the target and befriend people of Chinese ancestry and then use that 'friendship' along with duplicity and dissimulation to indoctrinate those new Chinese 'friends' into signing indoctrination cards to the Baha'i Faith. I had a personal experience of this in Burnaby B.C. Kent and I fled that spiritually sick meeting without even saying goodbye. I felt like I'd wandered into a Krishna Consciousness or a Scientology meeting by mistake! I got a huge dropping feeling in the pit of my stomach when these glazed eyed coreligionists started counselling the people at that meeting to use duplicity and dissimulation to convert the target group of phoney new Chinese friends into the Baha'i cult, "but be careful at first to only say Baha'u'llah was only a social reformer" they counselled. Ewww. It almost made me gag and throw up.

Some cult methodologies are more insidious than others but all have the same goal, to change your world view to their world view.

Now there are some good aspects of the Baha'i world view, I can hardly deny that having had 46 years experience being around Baha'is, but there is a darker underbelly that is hidden from sight to prospective converts. There is the fact that the two-winged aspect of Baha'i teachings has its definite glass ceiling and that even the topic has been made verboten by the 9 men above that glass ceiling. There is the rampant Baha'i triumphalism that has been insinuating itself into the faith that is growing by leaps and bounds while entry by troops fades ever more into a delusional fantasy; and it all becomes quite obvious where such self focused triumphalism has its source when objectively reading the amiable platitudes and outright pontifications that come down from the 'holy' mount, such as The Message to Humanity of a few years ago.

Then there is the sanctimonious patting of oneself on the back for the great service to humanity of spending a quarter of a billion dollars on the Baha'i prestige terrace project. My mother proudly showed off an ad in a local newspaper which bragged about how great the Baha'i faith was for spending these hundreds of millions of dollars building a hanging garden to rival that of ancient Babylon, in a semi arid place for god's sake where many Palestinian people go without a proper source of fresh drinking water! All I felt Kent was a deep sense of embarrassment for Baha'is and for the Baha'i faith that this unnecessary and self glorifying prestige project was the best thing that Baha'is could come up with as a 'service' to humanity. I was polite to my mom of course but I couldn't help but notice the glazed eyed look of pride in her eyes as she proudly showed me those fresh evidences of Baha'i cultdom.

This is what cults do Kent, they blind people. They blind people to reality. To such a reality that a hanging garden to rival that of ancient Babylon is needed in Israel just as much as the 8 meter concrete wall around Nazereth is needed.

What is needed is a viable infrastructure for Palestinians and \$250,000,000 dollars could have gone a long way in helping to develop such a reality but Baha'is are such fixated navel gazers they don't get it. They would rather spend tens of thousands of dollars maintaining a useless prestige garden and tens of thousands of gallons of water on keeping it all green than to offer a helping hand to Palestinians who are in dire need of help. These are all hallmarks of a cult Kent, whether you like the reality or can accept the reality doesn't change that reality.

The way that a notice to the entire Canadian Baha'i community was sent warning about John Carre, and his calling his spirituality as person into question by smearing him as one of those 'spiritually corrosive' covenant breakers, these are all hallmarks of a cult Kent. It wouldn't be quite so bad if they didn't include John's children and his grand children under the 'spiritually corrosive' sick Baha'i cult mentality label; but they do Kent and they're too damn blind to see the psychological unwellness that is represented in this sort of cult mentality.

I personally keep up a correspondance with John and he is a fine man who has love for all of humanity foremost in his mind. I don't agree with many of his religious views but to me that is very much beside the point. I appreciate him and love him for the wonderful human being that he is and that Kent is very much the point. The whole point and purpose of spirituality.

I get a Baha'i Canada sent to my home which slurs this fine man and what am I to think? Oh what a wonderful community of spiritually minded people to send me such a warning? Get real. The Baha'i faith is a full blown cult and though there are fine people within it there are many glazed eyed cultists as well who would gladly repeat the Akka throat slitting of the enemies of their faith if they thought they could get away with it.

I have the hands on, mind on, experiences Kent; this is no hobby or pastime for me. I'm warning all who will listen: " Stay away from the cult of the Baha'i Faith, for your own spiritual wellness !".

As for any supposedly hurtful things I said about Baha'u'llah they were only seemingly hurtful because they were true, sometimes the truth hurts. Baha'u'llah was full of himself, his writings are ripe and repleat with self pontifications and the contrary bemoanings of 'this wronged one'. Give me a break! He lived out his life like a king at Bahji all the while bemoaning the fact that the world wasn't knocking down his door to bend its knee to him.

Still those universal teachings of the oneness of humanity and the

reconciliation of religion are great and wonderful concepts, in fact they stand on their own, they always have. It's too bad for Baha'u'llah, Abdul-Baha', and Shoghi Effendi, but especially for Azal, Abdul-Baha's brother Muhammad and Shoghi's entire family that Baha'u'llah, Abdul-Baha' and Shoghi couldn't practice what they preached, that they couldn't live by those most worthy of universal principles, not even within their own families for God's sake!

Yours Larry

From: "diamondsouled" <rowe@northwestel.net>  
Subject: Re: Susan Maneck continues breaching sacred boundaries.  
Date: Monday, December 11, 2006 1:14 PM

Dear Susan,

"they\*are\*authorized to make jurisprudential deductions in matters of Baha' law"

They are only authorized to make jurisprudential deduction in matters of Baha' law that have not previously been deduced. To reduce would require reinterpretation of scripture, which is clearly out of bounds of the UHJ's authority.

We have already seen the Universal House of Justice overstep its authority in allowing Hindu's to be registered as Baha'is in India while ignoring Shoghi Effendi's list of requirements for Baha' membership. All they have to do is state that they believe Baha'u'llah was an Avatar among the many of other avatars believed in in India, that Hindu's also believe Buddha was an avatar but this doesn't make them Buddhists. Ironically this same list of Shoghi's has been used here in the West as an excuse to disenfranchise those Baha'is who have the courage to speak conscientiously.



The motive for such gross manipulation in the membership roll is to hide the fact that the Baha'if faith has not been growing here in the West. In fact if all those who have signed declaration cards but have been address unknown for several years were removed from the membership role the true number of Baha'is in Canada and the US would likely be a half or even as little as a quarter of what is claimed. The motive for the Baha'ia administration to falsely inflate actual Baha'ia membership numbers is obvious, they want to hide the fact of their abject failure from the Baha'ia community, they want to hide the fact that the fundamentalist trend that has overtaken the Baha'if faith in the last 40 years is forcing more people to leave the faith than influencing people to join.

The use of terms such as "elucidations" is a transparent attempt to weave around the reality that interpretationally the Baha'if faith is stuck in 1957 for the next 850 years!

I feel no disrespect for Shoghi Effendi, all I truly feel for him is pity. Pity that he got caught up in the same covenant breaker fanaticism of his Grandfather and Great Grandfather. A fanaticism that totally negates any positive influence which the Baha'if faith could potentially have as a force for bringing the people of the world together.

Hypocrites are rarely taken seriously. When you have the words "shun no man, have no enemy, draw no lines, come out on one side of your mouth and the words "shun these people, these people are our enemies, we must draw lines between ourselves and these people" come out the other side of your mouth, people of intelligence and integrity can easily see through such facile contradiction and hypocrisy.



That Shoghi ended up estranged from his entire family is a stark testimony to the negative influence that such contradictory religious beliefs and practices have on the people of Baha'.

Of course Baha'is would like to maintain the fantasy that Shoghi was the only functional one in his family while the entire rest of his family, his own parents included, were the dysfunctional ones.

Such thinking is delusional.

Yours

Larry Rowe

From: "diamondsouled" <rowe@northwestel.net>  
Subject: Re: The Baha'i Covenant used as a weapon  
Date: Sunday, October 01, 2006 4:44 PM

Howdy Kent,

My solution?

Mmmm. Well walking the walk as well as talking the talk is a good place to start.

Talk is easy, as is evidenced in the personal lives of the founders of the Baha'i faith. It is quite easy to say: " I believe in the oneness of humanity, I believe in respect for diversity ". It is quite a bit more difficult in practice though because it requires a level of tolerance, a level of acceptance of diversity of human interpretation that is inclusive, that doesn't make exceptions.

Criminal behavior, is criminal behavior regardless of the professed beliefs of those who engage in that criminal behavior. Holding religious interpretations which are diverse is not criminal in itself; if those beliefs cause a person to engage in criminal behavior then the wisdom of those beliefs should be questioned.

Just as the religious beliefs which led to twelve Baha'is murdering seven Bayanis in Acre should be questioned.

Although Baha'is like to absolve Baha'u'llah of any guilt in these

murders which were committed by his followers I would have to say that it is quite apparent that the hatred felt by Baha'is for Bayanis was principally instigated by Baha'u'llah himself. This hatred for Bayanis led to their dehumanization in the eyes of Baha'is and this dehumanization of Covenant Breakers or anyone else who is cast as an enemy of the Baha'i faith continues to this day.

This is what can happen when religionists dehumanize other groups of individuals and is the principle reason why religion continues to be: "the most harmful agency on this planet".

To rid ourselves of this "harmful agency" Kent is not to rid ourselves of Baha'is, Muslims, Christians, or Jews or any other religious group, but to rid ourselves of the religious practice of dividing humanity, the religious practice of dehumanizing fellow human beings simply because their religious views and interpretations differ from our own.

I don't see you or any other member of the Baha'i faith, including the members of the universal house of justice as my enemy Kent; I see those concepts which perpetuate ignorance of the fact the humanity is in reality one, as our common enemy.

Yours

Larry Rowe

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From: "diamondsouled" <rowe@northwestel.net>

Subject: Re: Susan Maneck continues breaching sacred boundaries.

Date: Tuesday, December 12, 2006 11:43 AM

Sorry Susan,

The gross exaggeration of world Baha'i membership numbers is meant to placate all those who have been promised entry by troops for the past 80 years. The gross exaggeration of the number of actual Baha'is in India goes hand in hand with the inclusion of tens of thousands of people who signed declaration cards in North America in the past 20 to 40 years and that was it; they never truly became Baha'is they simply put their name on a card like you would on a Zellers card and never followed it up. Also the many others who signed declaration cards but who have become inactive and no longer believe in the Baha'i faith or have actually joined other religious communities but have never taken the time to resign and have been address unknown for many years.

The Universal House has no power to change existing Baha'i law only to introduce new Baha'i law and then only if that new law does not require

any reinterpretation or interpretation of Baha'i scripture at all.

In other words if a Baha'i man chose to marry two women and those two women were agreeable to the marriage the Universal House of Justice could do nothing to prevent the man from being a bigamist if it was allowed in the country in which he lived. These are the facts of your religion Susan.

Bigamy is allowed and it is written right into Baha'i scripture, into Baha'i law:

"You asked about polygamy. According to the text (nass) of the Divine Book the right of having two wives is lawful and legal (ja'iz). This was never (abadan) prohibited, but it is legitimate and allowed (halal wa mubah). You should therefore not be unhappy, but take justice into your consideration so that you may be as just as possible. what has been said was that since justice is very difficult (to achieve), therefore tranquillity (calls for) one wife. But in your case, you should not be unhappy." ['Abdul-Baha, cited in Amr wa Khalq 4: 174]

And the confirmation of bigamy seems to be still more clearly formulated in yet another passage:

"Concerning bigamy, this has been promulgated, and must abrogate it (mansusast nasikhi nadarad). 'Abdu'l Baha has not abrogated this law. These are false accusations and lies (muftarag....) (spread by) the friends. What I have said is that He [is that Baha'u'llah, or Muhammad?] has made bigamy bound on a precondition. As long as someone does not attain certitude regarding the capability to practice justice and his heart is not at rest that he can practice justice, he should not be intent upon a second marriage. But if he should be sure and attain certitude that he would practice justice on all levels (and conditions) (dar jami' i maratib), then a second marriage is lawful. Just as has been the case in the Holy Land (Ardi i Maqsud): the Baha'i friends wished to marry a second wife, accepting this precondition, and this servant (i.e., 'Abdu'l Baha) never abstained (from giving permission), but insisted that justice should be considered, and justice actually means here self restraint (daraji i imtina'); but they said, that they will practice justice and wished to marry a second wife. Such false accusations (concerning 'Abdu'l Baha's prohibition of bigamy) are the slanderous whisperings (zamzami) of those who wish to spread doubts (in people's hearts) and to what degree they already succeed in making matters ambiguous! (Our) purpose was to state that bigamy without justice is not lawful and that justice is very difficult (to achieve)." [Amr wa Khalq 4:174f]

So much for the true and full equality of women with men that is only given lip service in the Baha'i Faith!

In spite of the fact that the full equality of women with men is

preached in the Baha'i Faith: bigamy is allowed for men only, women are excluded from the highest Baha'i religious body the UHJ, are grossly under represented on the ITC and among Continental Councillors and if the word of Baha'u'llah was taken at it's actual literal word women would not even be allowed on local and national spiritual assemblies-houses of justice! The Baha'i faith is so rife with contradiction and hypocrisy it is a right off; just another of the many other such minor religious cults that has arisen in the past two hundred years.

Every week I read the actual stories of real individuals Susan, many stories of actual life experiences which have striking similarities. People who have joined the Baha'i Faith because of all the talk about the oneness of humanity and the equality of women with men only to find that all the pretty talk is just that: talk; a facade that an increasingly authoritarian cult uses to hide behind. To hide the paranoia of covenant breaker and enemy seeking mentality which comes directly from the UHJ itself and is enforced by their own private army of religious zealots, the protection branch, the Baha'i Stasi. Such people are leaving the Baha'i faith in droves, in troops Susan. I don't have to make such facts up because I read them every week from different individuals who have experienced the same narrow mindedness, the same over zealous triumphalism, the same rampant paranoia and suspicious thinking in Baha'i communities all over the US and Canada.

These problems are endemic to the Baha'i faith Susan and they are being actively cultivated by a Baha'i Administrative Order which has delusionally bought into the myth of its own infallibility.

It doesn't anger me Susan, it saddens me. My only motive is to help people deprogram themselves so they can escape from what has become a spiritually unhealthy and emotionally dysfunctional cult. My only motive is to inform people as to the facts. Facts that they can easily check out for themselves with a few hours of on line research.

Yours

Larry Rowe

From: "diamondsouled" <rowe@northwestel.net>  
Subject: Re: The Baha'i Covenant used as a weapon  
Date: Wednesday, October 04, 2006 4:51 PM

Howdy Kent,

I've heard you Kent:

"So the Faith cannot change, it must remain the way it is."

Funny, sounds just like the excuses Muslims, Christians, Jews and all other religionists and cultists use to justify unjust and inequitable religious practices!

So much for the Baha'i faith's supposed progressiveness!

There's nothing wrong with having heroes Kent, no matter if those heroes are rock stars, actors, guru-prophets, politicians, or athletes.

The wrongness arises when the words or actions of those heroes are used as an excuse to perpetuate unenlightened behaviors such as dividing humanity, such as the antiquated and obsolete religious practice of shunning.

When Baha'u'llah removed the past religious practice of dividing humanity\*: "the evil tree" - "the irreligious", from "the pure tree" - the chosen, it was a good idea, a step forward. When he, Abdul-Baha', Shoghi Effendi and the universal house of justice divide humanity: "the Army of Light" from the "forces of darkness", it is a bad idea, a step backwards.

Why does religion continue to be: "the most harmful agency on this planet." Kent? Because religionists continue to use the words of their guru-prophets as an excuse to engage in obsolete, antiquated, unjust and or inequitable religious practices.

You're right Kent it is your choice to unquestioningly support the regressive religious practices of those who are your gurus and religious leaders. Don't be too surprised though when you make that decision that you end up on the wrong side of justice and equity.

Baha'is have to decide whether or not to truly embrace such words of Abdul-Baha's:

Let them see no one as their enemy, or as wishing them ill, but think of all humankind as their friends; regarding the alien as an intimate, the stranger as a companion, staying free of prejudice, drawing no lines.

(Abdul-Baha, Selections from the Writings of Abdul-Baha, p. 1)

... or to embrace the Baha'i religious practice of drawing lines, of seeing people as enemies, of shunning. You can't do both Kent, not with intellectual integrity at least.

When the train runs you over Kent, with Rumsfeld as the engineer, Bush shoveling coal, and Glenford Mitchell and the rest of the uhj as the conductors ( waving to your remains from the caboose ), don't be too surprised.

Yours

Larry Rowe

\*His Holiness Bahá'u'lláh expressed the oneness of humankind whereas in all religious teachings of the past, the human world has been represented as divided into two parts, one known as the people of the Book of God or the pure tree and the other the people of infidelity and error or the evil tree. The former were considered as belonging to the faithful and the others to the hosts of the irreligious and infidel; one part of humanity the recipients of divine mercy and the other the object of the wrath of their Creator. His Holiness Bahá'u'lláh removed this by proclaiming the oneness of the world of humanity and this principle is specialized in His teachings for He has submerged all mankind in the sea of divine generosity. Some are asleep; they need to be awakened. Some are ailing; they need to be healed. Some are immature as children; they need to be trained. But all are recipients of the bounty and bestowals of God.

(Abdul-Baha, Baha'i World Faith - Abdul-Baha Section, p. 246)

The need to protect the Faith from the attacks of its enemies may not be generally appreciated by the friends, particularly in places where attacks have been infrequent. However, it is certain that such opposition will increase, become concerted, and eventually universal. The writings clearly foreshadow not only an intensification of the machinations of internal enemies, but a rise in the hostility and opposition of its external enemies, whether religious or secular, as the Cause pursues its onward march towards ultimate victory. Therefore, in the light of the warnings of the Guardian, the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies, or to have been put out of the Faith", discreetly investigate their activities, alert intelligently the friends to the opposition inevitably to come, explain how each crisis in God's Faith has always proved to be a blessing in disguise, and prepare them for the "dire contest which is destined to range the Army of Light against the forces of darkness".

(The Universal House of Justice, The Institution of the Counsellors, p. 16)

From: "diamondsouled" <rowe@northwestel.net>

Subject: Re: The Baha'i Covenant used as a weapon

Date: Friday, September 29, 2006 5:57 PM

Hello Kent,

Check it out for yourself Kent.

That is if you care to be informed.

Oh no, all of Shoghi's family was in the wrong, each and every one

them, except for him. All of them, including his own parents had a contagious spiritual disease and deserved to be treated like lepers, all except for him of course.

When Shoghi passed the Baha'i Covenant Breaker curse on each and every one of his own family members, his parents included, it was all for the sake of the oneness of humanity.

Give me break Kent, lol!

One doesn't cultivate the oneness of humanity Kent by alienating one's entire family: for quitting a job, for taking a trip to America, for arranging a wedding, for refusing to disassociate from those who have unjustly had the Baha'i Covenant curse declared against them.

Like I said before Kent if you want to make a pretense of being a Baha'i apologist you had better research the things that you say are untrue.

The truth is Kent that Baha'u'llah said one thing:

Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished.

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 95)

.. and did another. Shunned his half brother Azal and his children and their children.

As well Abdul-Baha said one thing:

Let them see no one as their enemy, or as wishing them ill, but think of all humankind as their friends; regarding the alien as an intimate, the stranger as a companion, staying free of prejudice, drawing no lines.

(Abdul-Baha, Selections from the Writings of Abdul-Baha, p. 1)

.. and did another. Shunned his own half brother Muhammad and his children and their children, calling them enemies, treating them as enemies.

And Shoghi, well Shoghi ended up shunning his entire family his parents included!

And all this in spite of the fact that shunning had supposedly been: "nullified and abolished" by none other than Baha'u'llah himself!

Do you dispute any of those facts Kent?

Thing is Kent Baha'is are not interested in the facts, in the truth. The truth that the Baha'i faith is a cult no different that the Unification Church or Scientology, that their personal guru Baha'u'llah was no more spiritually superior than L Ron Hubbard or Reverend Moon are spiritually superior.

Baha'u'llah is a man who said one thing and did another. Far from being the most great infallibility he was infact, in reality, a man like any other man: a man with foibles, with faults, with flaws, a man who said one thing and dids another. The type of men that sit on the universal house of justice.

Yours

Larry Rowe

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From: "diamondsouled" <rowe@northwestel.net>  
Subject: Re: The Baha'i Covenant used as a weapon  
Date: Saturday, September 30, 2006 3:42 PM

Howdy Hasley,

Mmmm.

Sounds like the regular excuse of all religionists and cultists: how to reconcile the irreconcilable, how to gloss over the contradictory.

When religionists make exceptions to universal principles what making those exceptions proves is that those universal principles are secondary to their religious practices which contradict those universal principles. Thus what is truly most important to Baha'is is their religious practice of shunning and not the oneness of humanity.

So although Baha'is mouth the words: the oneness of humanity, their religious practices in regards to those they cast as spiritual lepers shows that those words in their mouths: the oneness of humanity, are empty, without substance.

Actually Hasley it is through the actual statements of Baha'u'llah, Abdul-Baha, Shoghi Effendi and the universal house of justice that the contradictory nature of Baha'i teachings and religious practices can be shown without a shadow of a doubt.

Universal principles such as equality, justice, peace, the harmony of science with religion, and reconciliation between the peoples of the



world all make great sense, this is if you actually put those principles into practice. When religionists start making exceptions to those principles, as Baha'is have done and continue to do, then religion continues to be: "the most harmful agency on this planet" \*.

Ironically Shoghi put his finger on the issue:

"Where and how does this Order established by Bahá'u'lláh, which to outward seeming is but a replica of the institutions established in Christianity and Islam, differ from them? Are not the twin institutions of the House of Justice and of the Guardianship, the institution of the Hands of the Cause of God, the institution of the national and local Assemblies, the institution of the Mashriqu'l-Adhkar, but different names for the institutions of the Papacy and the Caliphate, with all their attending ecclesiastical orders which the Christians and Moslems uphold and advocate? What can possibly be the agency that can safeguard these Bahá'í institutions, so strikingly resemblant, in some of their features, to those which have been reared by the Fathers of the Church and the Apostles of Muhammad, from witnessing the deterioration in character, the breach of unity, and the extinction of influence, which have befallen all organized religious hierarchies? Why should they not eventually suffer the self-same fate that has overtaken the institutions which the successors of Christ and Muhammad have reared?"

(Shoghi Effendi, The World Order of Baha'u'llah, p. 18)

... only thing is he couldn't see how his own actions in regards to his own family; his entire family, parents included, made his behavior as a religious leader indistinguishable from the behaviors of religious leaders of the past: disenfranchise those whose human interpretations differ from your own, cast those individuals as enemies, as spiritually diseased, and through this process dehumanize them.

Baha'u'llah engaged in this practice, Abdul-Baha' engaged in this practice, Shoghi engaged in this practice, is it really any wonder that to this day the universal house of justice engages in this practice?

A religious practice which makes the Baha'i faith: " but a replica", a replica of all those previous: " organized religious hierarchies ".

Yours

Larry Rowe

\*Abdul-Baha'

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Hasley9@aol.com wrote:

> > Baha'u'llah is a man who said one thing and did another.

>

> No, He is a man who said more than one thing. And rather than attempt  
> to understanding how His various statements fit together you prefer to  
> pick and choose between them.  
>  
> That's fine, when you are not a Baha'i.

From: "diamondsouled" <rowe@northwestel.net>

Subject: Re: The Baha'i Covenant used as a weapon

Date: Sunday, October 01, 2006 8:16 PM

Hi Kent,

Until Baha'is can freely express their consciences without the fear of their more conservative coreligionists hanging the Baha'i Covenant over their necks like an executioners axe it will be impossible for Baha'is and thus the Baha'i faith to do anything to end the Baha'i religious practice of shunning, of the drawing of lines between friends and enemies based on diversity of religious interpretation while ignoring the reality of individual character.

During the many years I was a Baha'i I would thrill to those words in the writings that enjoin humanity to embrace brotherhood, friendship and unity. Then when I would read those words in the writings which directly contradict this stated goal of friendship, brotherhood and unity I would despair. I would think: "Perhaps I'm missing something, perhaps there is something wrong with me that I cannot see the sense in these many clear contradictions."

Why state in one breath that shunning has been abolished and nullified and in the next breath council the shunning of certain individuals? Why state in one breath that humanity is a two winged bird that will not fly until both wings are equally developed and then in the next breath state that women are not allowed and will never be allowed to be fully equal in the Baha'i faith? Why state in one breath that humanity is one, that we should draw no lines and treat all peoples as our friends and in the next breath cast certain individuals and their children as our inveterate enemies, as spiritually contagious, as only being worthy of shunning?

At a certain point I could no longer reconcile all these clear contradictions Kent. The many contractions between the words of Baha'u'llah, Abdul-Baha' and Shoghi Effendi as well as the many clear contradictions between the universal, principle Baha'i teachings and the actual actions in the lives of Baha'u'llah, Abdul-Baha and Shoghi Effendi in regards to their decision to shun many of their own family members. In Shoghi's case the decision to shun his entire family, his own parents included.

It was then that I began the process of deprogramming. Having been indoctrinated as a child greatly complicated this process. This process has been ongoing for the past thirty years.

Yours

Larry Rowe

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# **The Baha'i Faith & Religious Freedom of Conscience**

**From: Vinson Jamir <joy238@bellsouth.net>  
Subject: Re: Netabuse - Update 6/26/99  
Date: Saturday, June 26, 1999 10:58 AM**

**Saman,**

**I was under the impression that the Central Figures of the Baha'i Faith and also Shoghi Effendi very much discouraged litigation or even the attitude of readiness to consider litigation as a solution to problems, real or perceived.**

**Even in personal family matters not directly connected with public issues or religious questions, 'Abdul-Baha went on record more than once as being very much against litigation as a problem-solving tool. I have over the years seen a willingness on the part of Baha'is and Baha'i institutions to defend themselves with counter-suits after having been served with legal process.**

**It would seem to me to be especially inadvisable to pursue a legal course for which damages would be almost impossible to ascertain and the public impact unpredictable. Lawyers have only self-interest at heart to recommend the viability of litigation.**

**At the very least, it seems an unworthy use of precious time and money to pursue legal action or even mention the possibility in a forum such as this. Internet-related litigation is of course a new branch of the legal profession, but it seems lawyers are pursuing these new possibilities with an excess of enthusiasm.**

**By the way, this post by you provides Mr. Glaysher with grounds for counter-suit, should he ever be served with legal process by you or anyone**

else for the torts you have suggested. Fitness to stand trial is a particularly low standard of mental competence, requiring only that one be capable of understanding the nature of one's actions and the nature of the proceedings. Show your lawyer a copy of your post below and see if you can squeeze out of that practitioner an "honest" legal opinion as to the viability of Frederick's case against you.

"... Live ye one with another, O people, in radiance and joy. By My life! All that are on earth shall pass away, while good deeds alone shall endure; to the truth of My words God doth Himself bear witness. Compose your differences, O My servants; then heed ye the admonition of Our Pen of Glory and follow not the arrogant and wayward."  
(Baha'u'llah: The Kitab-i-Aqdas, Pages: 44-45)

vinson

Saman Ahmadi wrote:

- > This is what I have been able to do so far:
- >
- > 1. I have consulted with a lawyer and there is definitely a
- > viable libel case to be made of FG's calumny against
- > "Baha'is" and the "Universal House of Justice".
- >
- > 2. I have contacted Bigfoot.com and ReMarq (sp?) and I should
- > hear back from them regarding FG's posting of repetitive
- > messages and his slanderous comments regarding "Baha'is" and
- > the "Universal House of Justice".
- >
- > Regarding the potential lawsuit, two things will have to be hashed out:
- >
- > 1. My legal standing as the person bring the suit.
- >
- > 2. FG's fitness to stand trial.
- >

> I'll keep you posted (pun intended),  
> -saman

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Fred Glaysher - A Response to Dr. X's "Summary of Evaluation Conference January 31, 1994"**

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### **PART I: GENERAL**

**I met with Dr. X on 31 January 1994 in her office. Mr. Y, Associate Dean of Liberal Arts, was present. Dr. X began by citing what she referred to as the Illinois Community College Act law and stating she had decided not to put my name forward for a third year toward tenure at Lewis & Clark. She mentioned that in her opinion there was not sufficient evidence that I was an exemplary candidate.**

**I listened very carefully and heard her repeat three times other reasons were she believes I am diffident and aloof, students feel they can not come to talk to me, they don't feel they stand a chance of meeting my expectations in order to pass my classes, and I do not provide enough encouragement to them. Other concerns were that I had not done enough with the composition program and I was not happy and excited about coming into Lewis & Clark. One of her closing comments was that we must get rid of this adversarial relationship.**

**I expressed perhaps three times or so that I understood what she was telling me though I did not agree with nor accept her evaluation of me as an educator. I pointed out a number of shortcomings in the portrait she painted of me. Some of those include the following.**

**The first stated goal of my Faculty Performance Objectives of 30 April 1993 was to "Retain more students." I pointed out that I had achieved greater retention, and, in the case of two tenured English faculty last fall who each had a class in which only five to six students finished, I had three times as many students (18) finish my 131 class, the same one which Mr. Y had observed and his former student had dropped out of (discussed later).**

**I pointed out that my evaluations for all of my fall 1993 courses were stronger and markedly so in some classes. My strong evaluations were ignored.**

**I pointed out that she had made no effort to inform me of the seriousness of her concern about my teaching, had made no effort to work with me, and there had been no due process.**

**I pointed out that Mr. Y had accused me of being "aloof" in early September of 1993, three weeks or so after having become Associate-Dean. He said to me that that is the impression he keeps getting of me. How, after only a few weeks, was left unexplained. The occasion for his comments was over a former student of his in the same earlier mentioned 131 class. She had taken 131 in the past with Dr. Z and received a D. She was therefore repeating the class with me. She was consistently late and seemed to have an attitude problem. I made a general appeal to the entire class that we all arrive on time, asked her twice after class to come on time, and then, as a last resort, asked her in front of her peers to please have enough respect for other students not to walk in ten to fifteen minutes late and disturb them. She complained to Mr. Y. Other than attacking my character as "aloof," he told me I was not "student-centered." I pointed out to both Dr. X and Mr. Y the injustice and inadequacy of such a reason for my dismissal. I might add I'm quite happy teaching at Lewis & Clark and believe there is nothing wrong with my character. Students will have to live and work in the real world where not everyone is the same as themselves.**

**Dr. X had mentioned an incident that occurred in a 111 class I had last Summer I. She cited it as an example of my students not coming to talk to me. At the time I had asked her if she or anyone had advised them to come to me. No one had done so, including her. Two students, as far as I know from them, complained a reading was too difficult. At the time that I was**



teaching the reading, I had in class realized it was too hard. Because the next reading I had already given them, by the time Dr. X called me, was from The Readers' Digest, I had self-corrected. She said that in fact several of my students had complained about the reading and she wanted me to meet with Ms. C and Ms. D, neither of whom are members of the English Department, on how to choose readings. I consulted Mr. T, then Chairperson of the Liberal Arts Division. I expressed to him my concern about going outside the English Department for such a meeting, especially since Mr. W was teaching a 111 that semester too. Mr. T suggested I discuss the choice of readings with Mrs. A, which I did. He also offered to go with me to the meeting, essentially on my behalf as representation, and other English faculty members expressed concern (cf. phone message transcription). Dr. X was quite annoyed and emotional when she heard this suggestion of my being accompanied and represented by Mr. T and said something to the effect that a meeting was pointless. I recall saying that the issue (over closing the Writing Center) was bigger than I was and I did not want to get in the middle.

In retrospect I believe Dr. X's anger over the 111 incident suggests perhaps an inability to have anyone stand up to her and even respectfully express a point of view contrary to her own. She seemed at the end of the 31 January meeting to accuse me of furthering an adversarial relationship between the faculty and administration. I quietly stated I do not believe I am adversarial. If disagreeing with Dr. X in any way whatsoever constitutes contentiousness, I then fear for the survival of Freedom of Speech and academic integrity here at Lewis & Clark. Her mentioning this 111 incident to me in the meeting in which she abruptly dismissed me leads me to wonder if I am being let go partly out of revenge.

Dr. X also mentioned three students dropping out of a 131 early in Spring 1993 as an example of students not coming to me. They had gone to Dr. Z and asked him to allow them into his class. Dr. Z had gone to Dr. X, and she permitted him to take them. Mr. T told me that Z should have come to him and was undermining his own authority by going to Dr. X. In retrospect I believe Mr. T would have supported me against Dr. Z's action. At the time no one had encouraged my students to come back to me, the instructor, and discuss the situation. I pointed out to Dr. X at the time that she had failed to support me as an educator and should have sent the

**students to me first. I told her the same thing during the 111 incident because Ms. E, Ms. C, and Ms. D in the Support Services failed to send my students directly to me in order that I myself might benefit from their criticism and make any necessary corrections.**

**In terms of students not coming into my office to talk with me or their feeling that they can't meet my expectations, I pointed out that I have plenty of students who come into my office all the time, surely as many as any other English faculty member, and definitely more than some. Since Dr. X's office is on the second floor and mine on the fifth, I can only assume she has failed to observe students routinely in my office. I mentioned that, given the fact some full- and part-timers give out A's and B's in bucketfuls, some students may be surprised in my classes by the fact that I actually expect anything whatsoever of them. Dr. X had herself once shown me during the first few months I was here the computer grading sheet for a part-timer named Ms. U who had handed out 17 A's in a 131 English class. I respectfully submit that in the entire history of the community college no educator of integrity has ever had 17 students who all merited A's in an English 131 composition course.**

**I also pointed out that I had done a great deal in my opinion in regard to composition given the lack of interest among some of the English faculty for newer developments. I mentioned I was responsible for initiating discussion that led to the adoption of a required dictionary in all 131 and 132 sections, debate about new composition textbooks, grading standards, and a computer grammar program. I emphasized that a number of faculty at times showed no interest in looking at composition articles or textbooks I gave them. Because of a number of incidents, I pointed out I have had to minimize attempts to improve the composition program so that reasonable working relations might be maintained between myself and some of my colleagues whom I nevertheless respect.**

**I believe the exemplary criterion is a mere excuse to dismiss me. Most of my colleagues do not believe there is any validity to the charge. Under such a broad expectation of perfection, Dr. X herself and everyone else at Lewis & Clark could be replaced. Numerous colleagues in and out of the English Department have pointed this out to me.**

**Dr. X partly hired me to develop a new course in Non-Western Literature which has been an outstanding success with full enrollment this semester. My composition courses last semester and this semester have been going very well.**

**Dr. X has repeatedly sent me mixed signals. In the fall of 1993, I asked her once about grading standards and expressed my concern about them. I mentioned I had heard Dr. V had a class in which only four students finished. She emphasized that she was interested in students truly possessing the academic ability they should have and not merely passing through the system. She went on to say that SIUE wants people who are the best and high standards ensure that only the best are going forward. Dr. X also mentioned once that many of our students are neurotic and that she herself could never teach them English. She mentioned sometimes trying to take their heads in her hands to talk some sense into them. This type of remark led me to think that she realized how difficult teaching community college students can be and that many drop out for emotional and social reasons that have nothing to do with the instructor. I've never had a class finish with fewer than nine or ten students. Many tenured faculty members, including English, finish some classes with low enrollment.**

**Dr. X repeatedly approved my attendance at four different ICISP Asian Workshops, which led me to believe she saw me as continuing with Lewis & Clark. As recently as late September and November of 1993, she wrote a letter of recommendation for me to apply for a Fulbright-Hays Group Project Abroad Grant to China for the summer of 1994 and approved my attendance at another conference on Asia. Neither her evaluations of me nor Mr. Y's express the slightest trace of the justifications for dismissal they gave me on the 31st of January, 1994. Mr. Y also gave me the mixed signal of signing for my attendance at the fall conference and told me in October, when the institutional fee for China was raised from \$250.00 to \$500.00 that it was no problem. Dr. X's husband, Dr. XX, President of Lewis & Clark, also signed a letter on my behalf for the Fulbright-Hays grant in October.**

**Nothing has ever been unambiguously conveyed to me in or out of writing to lead me to believe that there were issues serious enough that tenure might be denied. My colleagues and former supervisor Mr. T consistently suggested the opposite would be the case.**

**I stated at one point that I was afraid I would be caught between two administrations, that of T and a new and inexperienced Y, for no fault of my own. Every English faculty member, except apparently Dr. Z, felt the scheduling of a meeting with them at 2:00pm on the 31st and then a meeting the same afternoon with me at 4:00pm showed the decision to let me go had already been made and they were just called together for the sake of appearances.**

**As a former Oakland Community College student in Michigan for two years, one who studied hard, I do not believe I am expecting my students to do the impossible.**

## **PART II: DETAILED**

**Dr. X's criteria of "exemplary" and the idea of advertising for someone better qualified are not in the Illinois Community College Act. In general, Dr. X attempts to characterize me as angry, embittered, and uncivil. My colleagues, who have known me for nearly two years, can vouch such qualities are not part of my character, though I was surprised. It is to be noted that there was no representation present for me.**

**If we use retention of students as a measurement, my "general teaching effectiveness" is as good as any member of the English faculty and, I respectfully submit, better than some.**

**My "institutional contributions" have been highly regarded by my colleagues, both this year and last. The first year at Lewis & Clark I served on two committees instead of the minimum requirement of one. They were the Minority Affairs Committee and the Learning Resources Center Committee. For reasons that had nothing to do with me, my involvement with the first committee was not as active as the latter, but I attended meetings when notified and attempted to develop genuine relations with other committee members, relations that have born more fruit perhaps only during this year. On the LRC committee, I was an outspoken advocate of increasing the holdings of the library from 17,000 to a goal of approximately 60,000 volumes. I worked closely with the Director of the LRC**

and her assistant who compiled an impressive array of statistics to document the need for augmentation of the holdings. Many faculty members, in and out of English, applauded our efforts.

In terms of "Inter- and intra-divisional cooperation," I have bent over backwards ever since I first arrived at Lewis & Clark to cultivate human relationships with colleagues in and out of the Liberal Arts. My colleagues in English can especially attest that I have not been a prima donna, adolescently stamping my feet in furor every time someone doesn't agree with me or adopt my point of view. Cooperation is one of my highest democratic ideals.

My "Contributions to curriculum development" were initiated by Dr. X herself and, by her own admission, are outstanding. I, the very same person, have devoted the self-same energy and ability to the teaching of composition in my classrooms and achieved the self-same success there that I have in curriculum development.

My "Contributions to community service" have involved my patient cultivating of a relationship with the Elijah P. Lovejoy Memorial Society. During the last year and a half I have attended several annual public functions of the Lovejoy Memorial. As someone who has edited the poetry and prose of a leading African-American poet, lived in Japan and on an Indian reservation for two years, I sincerely respect the praiseworthy efforts of the Lovejoy Memorial to develop understanding and cooperation among people of different races. My own good intentions have been sufficiently recognized that Mrs. C. C., Trustee, invited me at the 10th of February 1994 Board Meeting to become a member of the Advisory Board.

When it comes to "faculty advisement," I have always tried to share my advice and perspective with colleagues as candidly and straight-forwardly as possible though respectfully listening to the views of others and realizing others might know more than I do. While basically a humble, self-effacing, unassuming person, I am not afraid to speak out with colleagues and say what I think. It is the very essence of democracy and real education that the viewpoints of people of goodwill shall at times differ. I respect the ideas of my colleagues and relish the free exchange of ideas.

**Dr. X attempts to create the image of me as a scholar in non-Western literature but one therefore who knows nothing and has done nothing about composition. Such an image is utterly false. The allegation that I have done nothing in composition fails to acknowledge that I initiated after my first few weeks at Lewis & Clark the discussion that led to a required dictionary for all 131 and 132 classes beginning my second semester here; it fails to acknowledge that I created the discussion about using a new 131 multicultural textbook and showed various copies to every member of the English faculty, some of whom barely glanced at the titles before scorning them and handing them back to me; it fails to credit me with sharing current composition articles with English colleagues, some of whom also dismissed them as trash; it fails to recognize that I requested the Director of the LRC early upon my arrival here to take out a subscription to Composition and Computers, the leading composition journal on the use of computers; it fails to recognize that I contributed to the efforts to replace the old inefficient and unusable LAN network in the computer rooms and that I made numerous suggestions regarding what was desirable in a new one; it fails to note I repeatedly, gently, tactfully kept asking English colleagues to use the computers for a CAI grammar program since I believe computers are ideal for such remediation and yet only after more than a year of begging and persuading was something done last fall and then the computer support person incorrectly installed the program and failed upon my request to get the thing to run properly; it further neglects to notice that I attended the part-timer conference this January at which I sought along with my colleagues to improve the current composition standards; it fails to pay recognition to the fact that I spoke with Dr. X herself on a number of occasions about my desire to have grading sessions of sample student papers for both tenured and part-time faculty, an idea she always seemed to agree with while encouraging me not to give up on doing so despite the lack of enthusiasm on the part of some members of the English faculty. These are only the most obvious of my efforts to improve on the teaching of composition at Lewis & Clark.**

**Dr. X's account of the February 1993 meeting between her and me prior to her meeting with the English faculty fails to recall that she stated to me in that meeting that she believed anyone coming into an English Department that had been together for twenty years without a new person would have had the**

trouble I had been experiencing. Far from expressing to me her belief that I had failed in terms of composition, she conveyed that I was doing well and should not give up because she understood the situation and supported me.

I myself am a former community college student, and I am as successful with community college students as anyone else in the English Department. Just this week before the Spring break I walked the halls during class time and noticed many classes taught by both tenured faculty and part-timers had ten students or fewer in them. My composition classes all still have at least a dozen to eighteen people in them. My classes are not out of line with my colleagues' classes. In some cases, with all respect, I believe I'm doing better. At the beginning of this Spring semester I had a former student of mine come to me from Mrs. B's English 132 and ask me to allow her into one of my classes of English 132. She felt Mrs. B was too hard and that she could not pass the course. I assured her that she could and told her to stay in the class and study hard. I did not permit her to enter my class. I also had two other students who came to me early this semester who told me they were dropping out of Mr. K's English 132. I urged them to stay in his class but they insisted they would drop even if I refused to let them into mine. I therefore allowed them into my class. I do not believe either Mrs. B or Mr. K is less of an educator because a student or two has left their courses and come to me. Yet it is precisely on the basis of a few such commonly experienced student complaints, in required English courses, that Dr. X has decided to dismiss me.

Dr. X's characterization of me as responding "bitterly" is false and the words she attributes to me are not mine. I did point out as quietly and objectively as I could that the situation has not always improved but that what has changed has been my approach to my colleagues. Because there was little interest at times in "firing up" the composition program and hostility to me and whatever efforts I did make I had changed my approach in order to attempt to maintain good working relations with them while hoping that in the long run things would slowly change for the better. Dr. X was visibly surprised to hear this from me and was obviously struck by the news that I had changed my behavior by making fewer requests to improve the composition program. I might add here that one of the reasons I became involved in the non-Western course was because it seemed I could do something new and



worthwhile there while waiting for people to come around in terms of composition.

In the 31st meeting, as far as I can recall, Dr. X did not make the following statement: "I have given you more hours of support than I have other probationary faculty." If she has given me support, it has often been vague and ambiguous. As I mention in "PART I," I twice have told her on different occasions, once in regard to the same February meeting she refers to, that she as a dean had failed to support me by referring my students directly to me. Since she also failed to work with me in regard to my Faculty Performance Objectives last April, I further feel this claim of hers is not true. If she has "not seen the improvements" in my performance, it is because she has not been looking for them and is not dealing fairly with me. Her continually unsubstantiated claim that she has huge numbers of complaints about my teaching rests on nothing but her groundless accusations. The Division Chairperson of Liberal Arts once allowed to me that she is encouraging students to make all kinds of charges against faculty members by the way in which she always automatically and uncritically takes their side. He further stated a number of times to me, as have many faculty members, that the reason for Dr. X's unprofessional handling of student complaints is that she has never spent a single day as a classroom instructor. Given my eight years of classroom experience, I believe that that may be the case.

Her claim of a "pattern of complaint" appears to be merely a stratagem since she can not produce credible evidence against me as an educator. Her claim that students have characterized me as "diffident" is obviously false to anyone who actually teaches at Lewis & Clark and realizes at what a low level the usual student vocabulary is.

She herself had suggested to me after her second observation of me last Spring 1993 that I ought to play students off against one another more. I had told her I felt community college students could not bear up under the pressure of being pitted against one another in class and was reluctant to do so. Far from "belittling" students, I respect them and even a cursory reading of my student evaluations irrefutably demonstrates that. I can only assume she has not read all of my student evaluations or has read them with only a predisposed notion in mind.



The failure to allow a faculty member to know the identity of his accuser is a violation of democratic right and due-process procedure. Again, I have repeatedly told her this. Dr. X's approach is typified in her unsubstantiated anecdote about some unnamed "adult man" who went to her early this semester after receiving a passing grade. Her quoting him as describing me as "diffident" is once again suspect and unproven. The claim that I told them to "look it up" in the book fails to note that probably I had assigned the relevant chapter for reading, gone over it on the board, gone over it in the book, and marked it on their papers. I always emphasize to my students that if they don't understand something they should ask and we can go over whatever it is again. If Dr. X would pay me the professional courtesy of sending my students to me, I would patiently go over the same thing for even a fourth or fifth or tenth time. At some stage, though, there must be consequences for students and either they have been studying and listening or they have not. Dr. X appears to want to remove from student life and experience that reality.

The allegation that I "duck out" of the classroom so that students can't ask questions is so absurd I am appalled. I can only suggest that Dr. X visit the second and third floors when I am teaching so that she may observe for herself that I do not "duck out" of my classes instead of believing every disgruntled student who makes his way into her office looking for consolation. I might add that during the nearly two years I have taught at Lewis & Clark I have never once seen her near my classrooms to observe for herself my so-called "ducking out." Although Dr. X states this "adult man" is "earning good grades," her concealing his identity suggests otherwise and all his commitment to "learning and achieving" is mere hearsay without asking me precisely what has been his performance in my classroom. Whatever his grades might be in other classes, the crucial point is his performance in my class. It is intolerably unethical and unprofessional that she should be allowed to dismiss my professional evaluation of any student simply on the basis of his whining and complaining to her.

Dr. X misquotes me and attributes words to me that I never uttered when she alleges I said, "I didn't have any idea about these problems. You never talked to me about them before." The long conversation she had with me before her conversation with the full-time faculty last February, 1993, was largely supportive of

me and left me with the impression that she understood what I was up against with a faculty who had been together for so very long without anyone new entering the circle. She did not convey to me then the seriousness of the situation and appeared to be my ally in navigating through some stormy water that she seemed to suggest she would get me through. Her characterization of the February 1993 meeting with me is entirely rewriting events to fit in with what she now wants to happen.

In terms of the "particularly difficult period" she refers to last May 28 to June 2, it should be noted that it was apparently "particularly difficult" for her, not me. The following is a transcription of the phone message from Dr. X which began the incident:

"Message one from X at extension 4010 was received at 8:40am May 27th":

Good morning, Fred, it's X calling. In the last

two days, ahm, well, three days, actually, Monday Tuesday,

Wednesday, ahm, about eight of your students have brought

their complaints about the class to the writing center and

to a counselor ahm down here in, ah, student support

services. The two people who have heard these complaints

are Ms. C and Ms. D. Both of them have

taught [emphasis on taught] English 111 before. I would

like to try, ahm, if it's all right with you, a conversation

with you and the two of them so that we can talk about the

nature of the complaints. Ahm mostly it has to do with the

level of the readings that are being presented to them.  
The

readings appear to be more appropriate to an English  
131

group than to this 111 group. What I'd like to do is  
make

this a more collegial conversation and ah, and ah, take  
a

look at what you're doing in terms of giving students

something to read and then asking them to respond to  
it in

writing, which strikes me as a very good idea for, ah,  
all

levels of writing students but that perhaps the  
writing/the

reading material itself is too high a level for

developmental writers. Ahm, do you want to give me a  
call

and we'll set up some time to get with you and me and

D and C which may be more, ahm, helpful. Thanks.

"Message two was received at 11:10am June 2nd":

Hi Fred, this is A. I talked to B yesterday about

the incident and she thinks too you should not be in  
that

meeting alone. Ah she thinks if it gets serious the  
whole

English Department ought to be there. That ah, really,  
well

you just should not be there. First place the whole  
meeting

should not take place. The students should come and whine to

you if they don't understand the assignment and you should

explain it to them until they do. It is not for C to

explain your assignment to them. Ah, nor worse yet, for her

to say "Oh poor baby, poor baby, let me go beat up that teacher for you," which is what seems to be happening. But

at least ah beg T to go. So I talked to T too

and said if that you think, if T thinks, he thinks the

English Department needs to be there, that ah, he should

just call us up and some of us will be there. Nobody leaves

town we're too poor for that. These people are all

scattered around. Most of them would come to a meeting if

they thought they needed to be there. So ah, anyway, he

says he's not even sure a meeting is scheduled. Ah, so he

didn't know the time or anything, but he is willing to go

and willing to explain for probably the upteenth time, the

purpose of 111, the purpose of English 131, etc., etc. Bye.

The blatant fact that Dr. X's message fails to note is that she as well as the "Support Services" never followed proper academic procedure by advising my students to come to me and discuss whatever might be

a problem for them. Since I have been a faculty member at Lewis & Clark, she has never once, that I can recall, told me the name of a student who had gone to her to complain about something. Again, in my opinion, this violates my constitutional right to confront my accuser, especially if my livelihood and career hang in the balance.

Despite Dr. X's claim of "about eight" of my students complaining, as far as I know, there was only one student who complained in the Support Services office. The one student had established herself among the other students as an irascible, confrontational, unstable personality whom they themselves clearly felt uneasy about. By chance, my wife, who was teaching ESL that semester, was at the copy machine on Wednesday, May 26th, in the Support Services office unbeknownst to either the student or the secretary. She heard the student say, "I've got to get out of that class. We all think he's anemic." Not a single word was spoken on my behalf by S, the secretary, who's unqualified to advise students in terms of their writing. Rather the secretary told the student her son had taken 111 with H at night and had liked her and had gotten a good grade. Not a single academic reason was given by the student for wanting out of my class-- nothing but character assassination. I complained at the time to Dr. X about the secretary's improperly advising this student and failing to send the student to me. I further pointed out to Dr. X that Ms. C, Ms. D, and she herself had each failed to support me properly. While student complaints readily find a hearing with Dr. X, I find it perplexing that my valid, politely phrased complaints are summarily swept aside.

If there were complaints in the Writing Center, no one ever presented me with evidence of them or had the professional courtesy to send my students to me. I pointed out the fact to Dr. X that Ms. C in the Writing Center had not sent me the requisite follow-up form stating the nature of the consultation with any student. This procedure was mandatory at the time. It had not been done. Dr. X assured me she would discuss the matter with Mrs. C and see to it that she would send me a form on each student who had complained. Ms. C never sent me a single one. I doubt now whether there ever were eight students who had complained in the first place. At one point I had told her I felt the real issue was about the Writing Center and bigger than I was and I therefore didn't want to get in the middle of it. It was at that time that she angrily hung up the

phone on me upon learning that I preferred attending the proposed meeting with Mr. T present.

Upon receiving the above (transcribed) message from Dr. X, I had immediately gone to Mr. T for his advice. I told him I thought there was more to the situation than met the eye. It did not make sense to me that I should be called upon to meet with two individuals who are not even members of the English faculty. Clearly it was really about the Writing Center or some other political battle of sorts. Although the words Dr. X attributes to me are not recognizable as mine, the idea is true: T seemed surprised and suspicious at her suggestion that persons outside English should advise me. Mr. T, however, told me I could not refuse to meet with Dr. X and therefore I never did refuse to meet with her. If memory serves, I do believe he stated or suggested that I had the right to have someone else accompany me. He advised me to speak with Mrs. As, who is a member of the English faculty and teaches reading. She and I discussed, as Mr. T and I had, the readings I had assigned. Mrs. A made several useful suggestions for which I was grateful.

The Writing Center, it should be noted, was not part of the English Department. It was separately funded and staffed at the time. The reference to Mrs. C as my colleague by Dr. X is one that exists only in her mind, not in any formal, professional relationship. As a non-tenured staff person, paid through grant money, Mrs. C was neither my colleague nor sufficiently competent as judged by my true colleagues to advise me on the selection of material for my classes. The proper procedure for my receiving communications from the Writing Center was the earlier mentioned reports on student consultations, which Mrs. C never sent me even after Dr. X herself had assured me she would. Dr. X writes: "he raised his voice saying: 'They are not my colleagues. I don't even know them.'" During the 31st January meeting I never uttered these words, and especially not angrily, though I do readily own the ideas they express. At the time I knew Mrs. C but was not even sure who Ms. D was. After my teaching then at Lewis & Clark for a full year, Dr. X was insistent on my meeting with a stranger who could not even properly advise my students to come and speak with me when necessary. It should be noted that my colleagues in English were all perplexed at why Dr. X would ever have requested me to meet with Mrs. C and Mrs. D, as Mrs. A put it, in the "first place."

**Dr. X's "pattern of student complaint" is an undocumented one. It rests solely on her claim that such a pattern exists. One of the most numerous, favorable comments on my student evaluations is that I treat students fairly and equally. For some reason, Dr. X appears to choose to distort the image of me as an educator. I am "first and foremost" a teacher, and my students, as evidenced on their evaluations of me, have high and consistent praise for me.**

**It appears to me that Mr. Y is only echoing the opinions of Dr. X and is not evaluating me fairly and objectively. The words Dr. X reports as mine were never spoken during that meeting by me: "Teaching effectiveness?" queried Fred. "How can you measure my teaching effectiveness?" I never said these words to Mr. Y. I did say he had been on the job for no more than a few weeks and was already telling me that the impression he kept getting of me was that I was "aloof" and not "student-centered." If not from Dr. X, from where did he get this "impression"? I further feel Dr. Z may have contributed to this "impression" by, in my opinion, unjustly attacking me on a number of occasions for reasons of his own.**

**The words as reported by Dr. X are not mine but the ideas essentially are in regard to my feeling very concerned when Mr. Y was appointed Associate-Dean because I did fear his lack of experience and possible lack of self-restraint in the use of his new power as it might affect me. I believe events justify my concern.**

**I do not recall Dr. X ever saying that she thought I "had received guidance and advice." I know that I do not believe I received proper professional guidance and advice as a non-tenured member of the faculty. Last Spring, for instance, I went to T with a rough draft of my Faculty Performance Objectives seeking further guidance and advice because I felt I had not received sufficient feedback from the administration to complete the form. He made several suggestions for improvements which I added to my Faculty Performance Objectives before sending Dr. X the final copy. It was during this meeting with Mr. T that he assured me that he thought I would have to mess up in a big way in order not to get tenure.**

**I pointed out to Dr. X that she and Mr. Y were ignoring my having fulfilled the teaching objectives of my Faculty Performance Objectives. I mentioned my numerous outstanding student evaluations from the**

fall semester of 1993; I mentioned the favorable to highly favorable observations of my teaching by both her and Mr. Y; I mentioned the support of my colleagues, many of whom have been reassuring me that I'd get tenure for quite some time. I must emphasize that Dr. X's approach appears to be vague accusation: ". . . our own interactions with students and faculty many of whom were critical." Who are these students? Who are these faculty members? My student evaluations paint a very different picture of me as an educator. All of my colleagues with only one exception also paint a very different picture of me. Everyone of my colleagues in English has signed the Petition supporting me and calling upon the Board of Trustees to reconsider and rescind its February 8, 1994 decision to dismiss me.

Dr. X states that my colleagues "offered no comments on teaching effectiveness." Many of them have stated to me that that was because they had never observed me in the classroom, which only stands to reason, since it is not their role at all to observe me in the classroom. Dr. X essentially asked them a question which they could not have possibly answered. A number of faculty members have pointed this out to me. Then, when she had apparently received the desired response, she seems to have interpreted it by giving it a meaning that they did not intend. It is now this reinterpreted meaning that she is using as "evidence" against me. This "evidence" is used while sweeping aside any real evidence to the contrary. Her own classroom evaluation of me on February 17, 1993, which may be found in my Personnel File, suggests, if anything, that I am an "exemplary" educator. I quote the closing paragraph in which she sums up her observation of my English 132 class in COMPOSITION:

This class involved most students in discussion.

Students felt free to express ideas, even when the ideas were not fully formed. There was laughter in the classroom and in the exchanges with Fred. There seemed real pleasure on the parts of teacher and students. The four or five adult students tended to begin most discussions but four younger students



were almost as active in their participation.

Such words of evaluation from Dr. X herself never led me to believe that there was anything so seriously wrong with my teaching of COMPOSITION that less than a year later she would have felt a just cause existed for my dismissal.

What am I to make of her statement that there were "moments of silence and staring"? Is one not allowed to sit silently before his accuser and contemplate what might be the true motivations behind one's arbitrary and capricious dismissal? "Staring" also seems pejorative as Dr. X uses the word. I would describe my reaction at times as merely waiting for Dr. X to empty herself out in hope that she might eventually tell me the truth.

As provided for, at the very least, in 1993-1994 Catalog, under student grievances, in the Faculty Association Agreement, Section 6.2, and in the Illinois Community College Act, Section 103B-3, I believe that, whatever few and normal student complaints there may have been about my teaching in required English courses, they have not been handled properly; that I have not been evaluated properly; and that I have been treated in an arbitrary and capricious manner.

Fred Glaysher

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Dr. Z:

The night of 1 February 1994 a tenured member of the English faculty called me at home to express his concern that I was being let go. Among other things, he told me that approximately a year ago Dr. Z had said "Fred Glaysher's days are numbered," had put together a position paper against me, and had tried to recruit him. Apparently, this occurred after three students had dropped out of my 131 class and Dr. X had allowed him to take over my students, one of which eventually also dropped out of his class. This faculty member asked me if I knew why Dr. Z was after

me and if anything had ever happened between Dr. Z and me, perhaps during the night I had dinner at his house. Until that moment I had never known for certain that he was after me. Such a question came as quite a shock to me and confirmed my worst fears.

I was interviewed on 3 August 1992. The night of the interview Dr. Z graciously took me home for dinner and showed me that evening his Bible and Book of Common Prayer. He later drove me past a couple of churches for which he plays the organ. I felt I was repeatedly being given a religious test.

Early in September, 1992, I borrowed his computer. I copied a wordprocessor on to the hard drive. At the time I didn't think about the word "Baha'i" being in a few of my address files.

Late in September, 1992, someone placed a poster announcing a Baha'i meeting in Alton outside the Liberal Arts Office. It was there for about a week. I had nothing to do with it. Mrs. B told me on 3 February 1994, "We assumed you put it up." Mr. Z asked her what Baha'i was.

In early October, after the poster had been up for a while, I recalled that Baha'i was in some of my computer files. Given the religious test I felt I have been put to, I eventually figured out an excuse to borrow the computer back from Mr. Z and deleted them.

Dr. Z informed me very early on that he had invested a great deal of energy in selecting me. He told me he had personally read every single one of the 188 applications. Because several of my published articles appeared in Christian intellectual journals, I became concerned that he may have assumed I was a Christian and therefore put my application further ahead. I was very worried that there might be a backlash if he discovered I was a Baha'i. Without Mr. J yet knowing I was a Baha'i, I cautiously asked him early on if my publications in Christian journals had anything to do with my having been hired.

In October I met for the first time local Alton Baha'is, good, simple, decent people, as in any religion. I soon learnt that they had begun placing ads in the religious section of The Telegraph for the first time in late August. Again, given what I felt was a religious test

and after the poster appearing outside the Liberal Arts Office, I was further concerned that I might be connected with the ads and it would lead to repercussions. In retrospect I wonder if Dr. Z might have noticed the ads with displeasure. Having lived in a large Baha'i community of intelligent people, at The University of Michigan, I know I viewed the ads with displeasure. If I've been judged through guilt by association, I then resent it deeply. Like any religion, the Baha'i Faith embraces people from all walks of life.

At the 31 January 1994 2:00pm meeting with the English faculty, A mentioned that I was a Baha'i. Some discussion took place regarding whether or not I am involved with the local Alton Baha'i community, which I am. Under the Constitution of the United States I am supposed to have the right to Religious Freedom.

Dr. Z spoke out against me and stated that I had not done anything to fire up the composition program since I've been at Lewis & Clark. Yet he himself was not always receptive to doing anything, and he never showed any interest in getting to know me as either a person or colleague. In my meeting with Dr. X, she herself repeated Dr. Z's allegation that I had failed to do anything significant in terms of composition. Apparently, previous to the 31 January meeting, Dr. Z had looked up the tenure law stating that a non-tenured faculty member could be dismissed at any time and stated so. In my meeting with Dr. X, she herself had begun by quoting the tenure law as justification of what was to follow. I believe these two facts, composition and tenure law, clearly show his influencing her decisions and actions in regard to me.

That I am a Baha'i is the only reason I can think of to explain Dr. Z's enmity.

Further, I believe Dr. Z's religious discrimination against me has negatively affected Dr. X's perception of me as an educator and influenced her decision not to recommend me for a third year.

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Letters from the American Desert: 1989 to 1994**  
**PDF: *Letters from the American Desert: 1989 to 1994***

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**A Response to Dr. X's "Summary of Evaluation Conference January 31, 1994"**

**[Homepage](#)**

# **The Baha'i Faith & Religious Freedom of Conscience**



**The Statue of Liberty**

**Photo by FG, May 25, 2000**



# The Baha'i Faith & Religious Freedom of Conscience

See also:

[Making the Crooked Straight - Reviewed by Denis MacEoin](#) posted on H-Bahai, 2001

[Cole's Further Comments on Dennis MacEoin](#)

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Denis MacEoin, [Crisis in Babi and Baha'i Studies](#) Bulletin, (British Society for Middle Eastern Studies), Vol. 17, No. 1 (1990), pp. 55-61.

Denis MacEoin, [A Few Words in Response to Cole's 'Reply to MacEoin.'](#) British Journal of Middle Eastern Studies, Vol. 18, No. 1 (1991), pp. 86-87.

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From: "Juan R. Cole" <jrcole@u...>

Date: Sat Nov 1, 2003 5:09 pm

Subject: Re: [talisman9] Denis MacEoin

Denis MacEoin did not withdraw from the faith, he was chased out by powerful Baha'i fundamentalists who were deeply threatened by the implications of his historical work. Denis became a Baha'i in North Ireland around 1965 and quickly emerged as a Baha'i youth leader. He was chosen to come to Haifa to commemorate the 1968 anniversary of Baha'u'llah's Letters to the Kings.

He then wrote the House saying he did not know whether to serve the Faith by becoming an academic scholar of the Middle East or by going pioneering. They wrote back that either path would be praiseworthy. (They later stabbed him in the back about this). He therefore entered graduate school at Edinburgh in Middle East Studies, then went on to Cambridge University for



his Ph.D. He was the first academic to study the Babi movement with all the tools of modern scholarship, and his findings were groundbreaking.

Denis made the mistake of continuing to be an active Baha'i. Since the community is so heavily dominated by aggressive fundamentalist fanatics, if a genuine academic wants to be a Baha'i s/he has to keep a low profile. Denis did not. He gave summer school talks. He was once viciously attacked by Abu al-Qasim Faizi. His new ideas were upsetting the conservative British community. He objected when the Baha'i authorities supported dictators like Pinochet and Bokassa. He corresponded with the Los Angeles Study Class and some of his letters were published in their newsletter (a newsletter that the Baha'i authorities later closed down, for all the world like Tehran ayatollahs pulling a publishing license).

Around 1980, fundamentalist UHJ members Ian Semple and David Hoffman called Denis to a meeting and told him he would have to fall silent (rather as the Vatican did to Leonardo Boff). Hoffman was especially harsh. Denis declined to fall silent, and ultimately withdrew from the Faith. He was pushed out by anti-intellectual bigots who had risen high in the Baha'i hierarchy and become Infallible. Denis's works on the Babi and Baha'i movements are some of the few pieces of solid scholarship that exist. Instead of being grateful to him for sacrificing all those years living in penury as a graduate student, studying Arabic and Persian, traveling to a dangerous Middle East, all for the service of Baha'u'llah, the community could think of nothing better to do than viciously attack him and throw him in the gutter of infamy.

Denis's story is the story of most thinking people who

have anything  
serious to do with the Baha'i faith. Either they adopt a  
cult-like mindset  
of true believers and covenant breakers, in which case  
they gradually cease  
being thinking persons, or they get chased out by the  
wild-eyed. A few  
people manage to avoid either fate by not drawing  
attention to themselves.  
The Baha'i Extreme Orthodox are like the Borg in Star  
Trek. They want to  
assimilate you, but might leave you alone if you stay  
quiet.

cheers

Juan Cole

<https://www.juancole.com/>

From: "Juan R. Cole" <jrcole@u...>  
Date: Sun Nov 2, 2003 2:23 pm  
Subject: Re: [talisman9] Re: Denis MacEoin

He wasn't saying anything polemic. He was just  
discovering who the Babis  
really were from solid historical sources. The powerful  
Baha'is, who have  
all the open-mindedness of Wahhabis, did not like it. It  
did not look like  
the fireside talks everyone grew up with, so they  
shoved Denis out of the  
community with threats of sanctions echoing about his  
ears.

cheers Juan

From: "Juan R. Cole" <jrcole@u...>  
Date: Tue Nov 4, 2003 12:59 am  
Subject: Re: [talisman9] To what did the Baha'i  
authorities object?

Denis's works were mostly published in Middle East or

**Religion journals or  
as academic books, and most could be gotten on  
interlibrary loan. There  
may be some things at [www.bahai-library.org](http://www.bahai-library.org) , and  
there certainly is a  
bibliography there.**

**I apologize that I am off to a conference, so cannot go  
into depth but  
there are others here who can discuss Denis's findings.**

**As to why they should have angered anyone, I suppose  
you'd have to pass  
them by a Baha'i fundamentalist and they would tell  
you. You could just  
ask about MacEoin at e.g. [soc.religion.bahai](http://soc.religion.bahai) or about  
his ideas on Babis.  
Or at beliefnet. I presume you will get an earful. One of  
them once more  
or less threatened to cut my head off with a sword, so  
they can be an  
irritable bunch.**

**cheers Juan  
<https://www.juancole.com/>**

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**[Homepage](#)**

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# The Baha'i Faith & Religious Freedom of Conscience

Dear Mr Glaysher,

What a puzzle. If my memory serves me right, I originally wrote this review at the request of Tony Lee, and I understood that it would appear on H-Baha'i; since I no longer subscribe to H-Baha'i, I've no knowledge of where or when it was 'published', and I had no idea it had been 'targeted' as you say.

Maybe the simplest thing is for me to attach an original to this e-mail. I hope you enjoy it.

Best wishes,

Denis MacEoin

[29/11/03]

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To understand how fundamentalists and fanatics are using Mr. MacEoin's review in order to target and discredit it, tactics common among my fellow bahais, see the responses at <https://bahai-library.org/reviews/maceoin.mtcs.html>

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[Juan Cole's comments regarding Denis MacEoin](#)

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[Denis MacEoin reviews Juan Cole's Modernity and the Millennium: The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East](#)

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Denis MacEoin, [Crisis in Babi and Baha'i Studies](#) Bulletin, (British Society for Middle Eastern Studies), Vol. 17, No. 1 (1990), pp. 55-61.

Denis MacEoin, [A Few Words in Response to Cole's 'Reply to MacEoin.'](#) British Journal of Middle Eastern Studies, Vol. 18, No. 1 (1991), pp. 86-87.

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## Incomplete Bibliography:

Baha'i fundamentalism and the academic study of the Babi movement Religion Volume 16, Issue 1, January 1986, Pages 57-84

Afnán, hatcher and an old bone Religion, Volume 16, Issue 2, April 1986, Pages 193-195

Challenging apostasy: Responses to Moojan Momen's 'Marginality and Apostasy in the Baha'i Community' 2008

Rituals in Babism and Baha'ism (Pembroke Persian Papers Series) by Denis MacEoin (Hardcover - 31 Dec 1994)

The Sources for Early Babi Doctrine and History: A Survey by Denis MacEoin (Hardcover - 1 Feb 1992)

dissertation, 1979: FROM SHAYKHISM TO BABISM: A STUDY IN CHARISMATIC RENEWAL IN SHI I ISLAM, DENIS MARTIN MACEOIN

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Udo Schaefer, Nicola Towfigh, and Ulrich Gollmer (contribs.), *Making the Crooked Straight: A Contribution to Bahá'í Apologetics*, trans. from German by Dr. Geraldine Schuckelt, 2000, George Ronald, Oxford, 863 pp. Reviewed by Denis MacEoin, Dursley, Newcastle. June 2001

"The Baha'i arguments on every topic are the same old fossils that are trotted out every time their version of doctrines or events is called in question." --Denis MacEoin

I ask myself, when have I ever had to trudge through such a dreary text or plough my path through so many heavy-handed footnotes, and all to such little purpose? I have read worse books: the medieval English biography of Margory Kempe springs limply to mind, not to mention Memorials of the Faithful, The Priceless Pearl, and some of the less inspired writings of the Bab;[\[1\]](#) but seldom have I met anything quite as indigestible, as pompous, or as gradgrindish as this.

One question stabs at me repeatedly, like an angry bee, and that is: why on earth should anyone in their right mind take the trouble to have had so many trees cut down, and such a massive tome translated at some expense into English and published for an English-speaking audience, given that no-one (Baha'is included) in that audience had ever heard of Francesco 'Il Fallace' Ficicchia or his rotten book before this?

The Ficicchia fiasco was a purely German phenomenon with little or no visible impact outside Germany or Switzerland, where it did indeed do a lot of damage to the public image of the Baha'is (I'm tempted to write 'the Baha'i Church', but that is WRONG, and Schaefer and his pals may write another epic proving it, so better not). Why, then, did somebody think there was anything to be gained by translating a thoroughly bad rebuttal into the most widely spoken of the world's languages? To make Ficicchia better known and the Baha'is faintly ridiculous? The old adage of leaving well enough alone springs to mind.

I am perfectly happy to accept that Ficicchia's book, *Der Baha'ismus: Weltreligion der Zukunft?* (Baha'ism, World Religion of the Future?), itself a weighty enough indulgence at well over 800 pages, damaged the Baha'is and distorted their cause in certain quarters, mainly within the Catholic and Protestant churches. That said, I am shocked that so many German readers, from theologians to academics, were taken in by it for more than a few moments. The book looks good, of course — Ficicchia, though not an academic, knew enough to give his writing an academic appearance, and it has to be said that, for someone who'd been a Baha'i for only three years, he really did know a lot about the subject and its literature.<sup>[2]</sup> But the bias, indeed, the animus that lie behind the whole thing, not to mention the constant signs of Ficicchia's real ignorance, are so apparent that any honest reader should have seen them jumping off the page and running straight for him. Remember what Bertie Wooster used to say about aunts, and the need for rapid evasive action.

Baha'is were, I can see, quite justified in feeling upset about Ficicchia and his work, bearing in mind the very considerable attention they received in circles that mattered. And I don't blame Schaefer et al for wanting to pen a rebuttal. But 862 pages? 3860 footnotes? A 32-page bibliography?

What normal person is going to read a book like this? Few if any of those who first read and liked Ficicchia, if only because the rebuttal is so monumentally dull. I could have written an adequate dismissal of Ficicchia in ten pages. So could a lot of people I know. What more was needed?

Some academics may have bought copies, who knows?, And some theologians for that matter, since they seem to be the boys Schaefer and his gang are most concerned about. But it won't have taken long to spot what is going on in the Schaefer volume. If Ficicchia was a non-academic pretending to erudition he did not possess, so Schaefer and Gollmer are well-educated non-academics

(Towfigh counts as a professional) who seek to 'correct' Ficicchia, not by addressing him academically, as they pretend,[\[3\]](#) but as adherents and proponents of the religion he criticized. The Baha'i arguments on every topic are the same old fossils that are trotted out every time their version of doctrines or events is called in question.

This is most obvious in the sections devoted to history — chapters 7 through 10, by Nicola Towfigh and Ulrich Gollmer. I could not work out, incidentally, how Gollmer, who is not a historian and is not, as far as I know, able to read either Persian or Arabic, came to be qualified to write about some very difficult issues requiring an expertise in all three areas. You can't complain about Ficicchia's lack of scholarship if your own team is not, as Benjamin Braddock might have put it, not fully baked itself. In this area, you need to be completely baked.

The beginning of confusion in this matter lies in Gollmer's little essay on 'Problems of Research in the Field of Religious History', where, inter alia, he says 'it is important to correct a persistent misconception: there is no "official", doctrinaire, sacrosanct Baha'i historiography.' But if Gollmer had taken the trouble to read his own contributions and those of Towfigh, he surely would have noticed that their version of Babi and Baha'i history corresponds down to fine detail with any other version ever produced by Baha'i writers since round about 1944.[\[4\]](#)

It is one of my great stumbling blocks with the Baha'is — and I guarantee it will continue to be a stumbling block for future historians — that they do, in fact, go to such lengths to 'correct' any account of their history that does not fit with God Passes By or Dawn-Breakers or other approved sources. Now, history just doesn't work like that. I know of absolutely no other area of historical studies where modern writers routinely provide a version of events that corresponds to a secondary source written as far back as the 1940s.

And why do modern Baha'is (as we shall see) remain so obsessed with Subh-i Azal and his dispute with Baha' Allah, yet so utterly lacking in curiosity about, say, the circumstances of Shoghi Effendi's death and the events that followed it, an episode of considerably greater relevance to contemporary Baha'ism than an old split within the Babi community of Baghdad?[\[5\]](#)

Gollmer may well point out that neither Abd al-Baha' nor Shoghi Effendi was infallible in matters of history (p. 485). How come, then, that I have never come across a Baha'i writer willing to disagree with one or the other of them on a substantial matter in public? Gollmer doesn't do it,

Towfigh doesn't do it. Momen has never done it. Smith has never done it. In the last analysis they provide us with just another take on the tired old official version.

Official versions are, after all, what this whole enterprise is about. Does the book not, after all, go all out, not only to say that Ficicchia is wrong on this point or that, but to delineate in loving detail the 'true' teaching, interpretation, or fact. I don't think I once came across that classic hallmark of the academic treatise, an admission that 'I may be mistaken' or 'there is more than one opinion about this'.[\[6\]](#) Schaefer et al are keen to portray their book as a work of proper scholarship, but the truth is, it isn't, and saying so won't make it so. I don't propose to treat it as an academic work, but as what it is, a Western-Baha'i radiyya designed to refute all bearers of falsity, and to proclaim the true faith in fine detail.

Mind you, it's not as though anyone outside of a hard core of dedicated Baha'i big book groupies is likely to read it at any length. Oprah won't talk it up, and the book clubs won't make it Editor's Choice. Not that that will stop it gaining a solid reputation within the community as a work of deep insight and true erudition, to grace the shelves alongside Balyuzi and Taherzadeh, or the editions of Ishraq Khavari.[\[7\]](#) Until Baha'i writers are willing to admit to the scholarly shortcomings of these and other central authors, the chances of anyone ever challenging the official version of anything are zero.

I was one of the first to learn how determined the Baha'is can be, both to rely on hack scholarship, and to defend the 'correct' version of historical events down to the last detail. The dispute that followed the publication of my article 'The Babi Concept of Holy War'[\[8\]](#), involving a lengthy rebuttal by two amateur scholars, Muhammad Afnan and William Hatcher, cheapened the field for a long time. It was bad enough that the Baha'is putting me right had no real expertise in this area. What made it worse was the mindless way in which each and every 'mistake' from my pen was corrected by direct reference to 'authoritative' Baha'i texts. If anyone wanted an object lesson in the zeal with which fundamentalist Baha'is treat historical accounts that deviate from the official, that was it.

That this attitude is still alive and well anyone can see by reading through this book. Schaefer et al aren't just content to make a general case against Ficicchia, they seem compelled to pick their way through his text almost sentence by sentence, correcting, correcting, correcting like neurotics fixed on a single topic. I defy anyone to show me where, amid all this verbiage, any of our three authors has mounted



so much as a weak contradiction of the tried and tested positions that we all know and love so well.

This could be put down to simple ignorance, but I don't think Schaefer or either of his chums can have missed any of the controversies that have dogged the emergence of serious academic scholarship on Babism and Baha'ism. Schaefer, for instance, makes it clear again and again that the faith-inspired scholarship of believers is the equal or superior of the work of independent scholars.

'There is no valid reason,' he writes, 'why a presentation of a religion prefaced by the term "critical" is constantly given preference over presentations written by believers themselves. The one is no more "scientific" than the other' (p. 18).

And again, 'That the self-image of a religion must be the point of orientation for any portrayal of that religion by non-believers, that a religion must be able to recognize itself in a portrait, is an accepted methodological standard today' (pp. 20-21).

It's hard to know where to start with this. Perhaps the best place would be to point out the double standard employed by Schaefer. Let me ask him if he thinks the Baha'i portrait of Christianity, something he has done much to paint in his own writings, would pass muster in any Christian church. Christianity stripped of the Trinity, the Incarnation, the Ascension, the Resurrection, exclusive salvation through Jesus Christ, a Virgin Mother of God, confession, saints, wine that is truly blood, and so on, would not be Christianity to any of the millions who profess that faith.

Nor would it be recognizable to Muslims, who, in their turn, deny the crucifixion and reduce Christ to the role of prophet. Nor would the Baha'i portrait of Islam (which is derived essentially from one sectarian version of the religion) be recognizable to a majority of Muslims. The same problem applies in the cases of Hinduism (Krishna a Manifestation of a single God? Two religious cycles in all history? No multiplicity of gods? No reincarnation? No Tantric sex?) or Buddhism (just one Buddha? No celibacy? No Tibetan gods? No Buddha representations [don't forget Bamiyan!]? No Dalai Lama?).

It gets worse as one moves through the narrower sectarian or national forms of each religion, or to smaller religions and cults (Mormonism, the Unification Church, etc.). None of these people will for a moment see themselves in the pictures painted by Baha'i writers. But I don't doubt that Mr Schaefer thinks the Baha'i version is correct or the Christian

or Jewish or Zoroastrian self-image a distortion. I wish him good luck.

So why, if he's doing it himself, [\[9\]](#) is he so critical of academics for producing portrayals of religions that diverge from the orthodox? Maybe they do it for the same reason (though, I would argue, with much better arguments) as he, that they think their versions, based on their own and others' research to be closer to the truth. If it works with Christianity, why shouldn't it work with Babism or Baha'ism? Why the special pleading, Udo?

What's wrong with accounts by believers of their own faith, indeed, what's wrong with 'official', 'sanctioned', or 'authoritative' accounts? Not a great deal, as long as we recognize them for what they are: one-sided versions with a particular slant. They are insider accounts, and, as such, must be treated with caution.

Tell me just where on earth other than in religious matters are we expected to trust official insider versions? Scientific reports from within the tobacco, GM foods, and pharmaceutical industries? Modern histories of Iraq published in Baghdad with the imprimatur of the Iraqi Ministry of Information? The manifestos of political parties? The PR releases of any major company you care to name? A film star's autobiography?

But suddenly, here we are, Baha'i accounts of Baha'ism, all subjected to the approval of national reviewing committees. These we have to prefer, or at least recognize as just as scientific as an account by a neutral academic. Take this to its logical conclusion and we may as well give up any effort to be objective. Why bother to have academics at all, when men and women with vested interests will do the job for free? Think of the savings, think of the leap in standards, think of the gratitude of a thousand patrons worldwide.

I lost my teaching post at Newcastle University because my version of Islam differed from that of my Saudi sponsors. I taught subjects like Sufism, Shi'ism, Babism, and Baha'ism, all of which must have alarmed some of the bearded fraternity in Riyadh. I presume that Dr. Schaefer approved of this, since I was clearly going against the rule that you must present a religion in a manner recognizable to its adherents.

There are differences between the committed and academic styles of presentation. Take ten accounts of Babism by Baha'i writers, and they will all, as though given the David Blaine treatment, seem magically the same. Not only that, but they will bear a magical resemblance to books by Shoghi

Effendi, Abd al-Baha', Nabil-i Zarandi, and other approved texts. On the other hand, take ten such accounts by non-Baha'i academics, and no two will be quite alike. I would expect there to be more and more divergence between the academic versions as different documents are brought to light and fresh theories debated. But I predict that ten Baha'i accounts in the year 2101 will still stick with the approved version.

And while I'm at it, what's with the endless *bons mots* in Latin? I know Schaefer was a German judge and big with Church Law; but I'm a British magistrate, and I don't pepper my texts with Latin tags. It's simply showing off, of course, and should have been spanked out of him by a decent editor. But I think it reveals something more substantial than that.

Schaefer's models are German and Roman law, Christianity in general, and the Catholic Church (and church law) in particular. There's nothing much wrong with that, I suppose; it's what he knows. But it does distort his judgement. He spends much of his time trying to fit Babism and Baha'ism, religions which have their origins in Shi'ite Islam (and, to some extent, in Sufism), into the framework of something quite alien to them.

When they do deal with matters Islamic, or, for that matter, with Babism or early Baha'ism, both Schaefer and Gollmer show themselves well read in the secondary literature, and I congratulate them for that. However, again and again they bite off more than they are qualified to chew, and enter into discussions where a good knowledge of Arabic or Persian might be useful.

On page 715, for example, Gollmer writes, keeping alive an old solecism: 'The Kitab-i-'Ahd unequivocally affirms the superior station of 'Abdu'l-Baha over Mirza Muhammad 'Ali: "Verily God hath ordained the station of the Greater Branch [Ghusn-i Akbar = Mirza Muhammad-'Ali] to be beneath that of the Most Great Branch [Ghusn-i A'zam = 'Abdu'l-Baha]'" (f.n. 170). The Arabic words *akbar* and *a'zam* do not mean, respectively, 'greater' and 'most great'. For one thing, they are from totally different roots (*kbr* and *zm*). For another, there is no simple distinction in Arabic between comparative and superlative. *Akbar* could mean either 'greater' or 'greatest', *a'zam* could be read as 'mightier' or 'mightiest'. It's a tiny mistake, but an Arabist would have put it right, rather than just repeating something found in a secondary source.

Now, I'm not criticizing people for not being Arabists. But I'm afraid that the boundaries between academic and amateur scholarship do get regularly blurred in the Baha'i

context. I think it's commendable that so many Baha'is want to do some sort of research into their history or scriptures or whatever, and I'd like to think I helped foster that development in the days when I was persona grata. (Oops, sorry about that: mea culpa).

But you only have to look at the Database of Baha'i Scholars on the web to see how many people are dabbling in areas for which they're really not at all prepared. If you think I'm being judgmental in this, let me cite an episode that occurred many years ago in a British Summer School.

An American Baha'i woman had heard that I was writing a biography of Qurrat al-'Ayn. She introduced herself and told me of her deep interest in this area; she was effusive and fluffy, but I just answered her questions and hoped she would learn some new things. At one point, however, I tried to explain how Qurrat al-'Ayn had broken with the shari'a at a very early date, and so on.

Well, this woman hit the roof. 'Are you calling the Blessed Tahira a law-breaker?' she demanded, and nothing I could say would make her understand anything about the Babi transition from shari'a-mindedness to abandonment of the law, followed by the construction of a new shari'a.

This was the equivalent of someone who knows nothing about medicine having a stand-up row with a physician because their treatment is 'all wrong'. 'What's with the angina tablets, it's his heart, you dummy!' Of course, most Baha'i 'scholars' are more intelligent and more polite than Mrs Agitated of Arizona, but that doesn't improve matters too much.

To use the same analogy, but in a real-life example: I have for years been chairman (and before that, council member) of a consumer body called the Natural Medicines Society. I've published articles on medicine, I currently lecture medical students at Newcastle University, I've delivered papers at, among other things, a conference of the British Association for the Advancement of Science, last year I presented a detailed report to the Science and Technology Committee of the House of Lords, I shall be delivering a paper at a seminar at Salford University in a few months, and this year I shall be publishing a compilation on health care problems. I know quite a lot about certain areas in the history and sociology of medicine.

But I would never dream of considering myself even a quasi-academic in this field. My papers and articles are those of an informed amateur, and I would never attempt to write the sort of article that could be submitted to a medical

journal, or one in the sociology of medicine. My academic expertise is in Islamic Studies.

This is why I feel uneasy when Schaefer and Gollmer, each of whom certainly has his own areas of expertise, take it upon themselves to write to what they evidently see as an academic level. Their bibliography is out of date, their citations omit obvious items, they perpetuate errors that I had thought corrected long ago, they pour energy into subjects that really aren't that important (e.g. Gollmer's ridiculously overlong and overstated section on Römer, pp. 546 ff.). For goodness sake, they keep citing my dissertation 'A Revised Survey', when my book *Sources for Early Babi Doctrine and History* (which is in their bibliography, and sometimes in their notes) is clearly known to be an updated version of the former. Sloppy.

This over-energetic, unfocussed approach is characteristic of all amateur 'scholarship'. You can see it on every website where some nerd has devoted years of his life to assembling every last imaginable fact about some obscure movie actress; in every fanzine ever published; in all those Baha'i lists of pages in books, magazines, and postage stamps where the word 'Baha'i' is mentioned or (my favourite) the article in which 'Shoghi Effendi and Charles Mason Remey are barely visible in a funeral photograph'.[\[10\]](#)

This is less of a problem with Nicola Towfigh. She has at least studied 'oriental studies', though I'm not quite sure what that means, and 'islamology', and she has a doctorate in 'Creation and Manifestation from the Viewpoint of the Baha'i Religion'. I presume she knows Persian and possibly some Arabic, though I'm not sure about the latter.[\[11\]](#) Since these are important things to know about an author, I was disappointed that her bibliographical details were so sparse. That she is also a member of the German National Baha'i Assembly is mentioned only in passing on p. 782.

Nevertheless, the passages by her did show a grasp of secondary and primary sources. She has read around the subject of Babi history and writes about it intelligently. But, let's say it again, she is not an expert in Babi history — as far as I know, she has published nothing on the subject — and this shows in many different ways.

Above all, it shows in her strategy (one already referred to above) of bringing it all back home. She does not correct Ficicchia on the basis of current academic knowledge, but instead replaces his 'facts' with a series of her own 'facts' as presented in standard Baha'i literature. She is critical of some of Ficicchia's sources (the *Nuqtatu'l-Kaf*, *Tarikh-i Jadid*, *Hasht Bihisht*, Browne, and Römer, but never says a word

questioning the accuracy of his Baha'i sources (which include Balyuzi, The Bab, Baha'u'llah, Edward Granville Browne and the Baha'i Faith, Nabil's Narrative, God Passes By — all books about which I would have strong reservations. This is known as applying a double standard, and it gets us nowhere, and makes for very bad history writing.

Much of her discussion of sources concerns two texts, the Nuqtat al-kaf and the Tarikh-i jadid, both of which have long been bugbears of the Baha'is, though I don't really understand why. I find it curious (though others may politely tell me why) that she does not engage with my arguments concerning these two works, as presented in my Sources for the Doctrine and History of Early Babism. To my knowledge, this represents the latest and fullest (and, to date, the only academic) discussion of these texts. It is customary in academic circles to engage with the most recent authority, not proceed as though ignorant of it. Towfigh does refer to Sources several times, but only on points of information.[\[12\]](#)

The result is that her discussion feels very dated, with conclusions that are no more advanced than those of Balyuzi, who more or less started this whole business in his book about E. G. Browne. I won't rehearse my own arguments here: anyone can go out and get hold of a copy of my book (a snip at Amazon). It may be that Dr. Towfigh's analysis is correct (though I think not); but that does not alter the unscholarly way in which she has carried it out.

And it is worth saying that her conclusions are, I think, seriously mistaken. The idea that the Nuqtat al-kaf is an Azali forgery palmed off on Gobineau (pp. 511-12) just does not hold water.[\[13\]](#) But it seems that the mere mention of Azal in an approving manner in the text is enough to give Baha'is even today a mild form of apoplexy, even though the text also refers with admiration to Baha' Allah as well. And even though plenty of other texts indicate that admiration for Azal was at this stage practically universal and therefore not at all egregious.

The fact is that Dr. Towfigh insists on presenting a black-and-white world, with good guys and bad guys, saints and antichrists, as it occurs in official Baha'i histories. But scholarship has moved on from the simplistic world views of 'Abd al-Baha', Shoghi Effendi, or Hasan Balyuzi. The world of middle Babism was more complex and possibly less ridden with factionalism than Baha'i historians would have us suppose. It's time all this nonsense about 'If it's favourable to Azal it must be a sinister conspiracy and forgery' was put behind us.



What sort of historian can write the following with a straight face? '... because Browne was not an objective, non-partisan researcher and therefore committed some serious errors, it is important for the reader to examine his work critically....' (p. 544). Try replacing Browne with 'Shoghi Effendi, Balyuzi, Taherzadeh, Momen', or whomsoever you will, and you'll see right away how very peculiar all this is. But I can't imagine a Baha'i writer publicly disputing the objectivity and accuracy of a Baha'i historian, especially one that comes with knobs on, such as a Guardian or a Hand of the Cause.

No doubt Dr Towfigh and Herr Gollmer will object that I am wrong to claim there is such a thing as an official Baha'i historiography. As Gollmer puts it: '... it is important to correct a persistent misconception: there is no "official", doctrinaire, sacrosanct Baha'i historiography' (p. 484). That will come as news to any Baha'i who has tried to publish a version of one or more events that contradicts the official line.

I still have a vivid memory of something that happened to Moojan Momen and myself at a Baha'i summer school in, I would guess, 1978. I had given a number of talks on Babi history, and a couple of 'Hands of the Cause' who were present expressed disquiet about the contents. Moojan and I were summoned to see Abu'l-Qasim Faizi, and roundly treated to a severe lecture on contradicting the official line and the possible consequences of doing so.

That wasn't the first or the last such encounter. I'd already had David Hoffman and Ian Semple playing good cop/bad cop with me one sunny afternoon in London, in one of the most unpleasant encounters of my 52 years, so I don't need Mr Gollmer telling me there is no official version.

Try criticizing God Passes By or Zarandi. Shoghi Effendi describes the latter as 'an unchallengeable textbook' ('unchallengeable'?!); others call it 'authentic', 'authorized', even 'a Gospel'. And Gollmer thinks there is no sacrosanct Baha'i historiography?

Not many lines later (p. 485), he writes 'Although, as a Baha'i one trusts that the main sequence of events is recorded correctly....'. Frankly, being a Baha'i doesn't come into it, Ulrich. Facts are facts, and pious trusting has no place in historical analysis. But Mr Gollmer isn't content with trusting in the texts: he actually believes that the lives of their authors make a difference.

Referring to Abd al-Baha' and Shoghi Effendi, he writes: 'The lives of these two chroniclers testify to this, embodying

as they do the ethical principles of their faith'. I've no doubt Shoghi Effendi was the best of men (though I know less about him than I do about, oh, let's say, Ann Frank) , but the fact is that, when he wrote *God Passes By*, he hung his 'facts' on a preconceived framework. Just as I might distort historical characters or events in writing a novel, so he told his tale in order to meet the demands of a grand scheme, a divine drama played out in Shiraz, Baghdad, or Acre. It's a work of genius, but I don't think it's a reliable historical source, if for no other reason than that there isn't a single reference from beginning to end. We're meant to take everything on Shoghi Effendi's say-so. Whereas academic books are open and transparent, displaying their origins in the form of citations and bibliographies, *God Passes By* is wholly opaque, cramming primary and secondary materials in together without rhyme or reason, and leaving the reader in the dark throughout. So just what Shoghi Effendi's rather pale life has to do with the veracity of his text is quite beyond me.

One particularly lengthy historical section, written by Towfigh, runs from page 599 to page 673, and deals, in the main, with the break between Baha' Allah and Subh-i Azal. I found this a very frustrating sequence to read, because I sensed throughout that Towfigh was only marginally familiar with the original texts, but brazened things out by judicious use of secondary materials, most of them from Baha'i sources. Since this is still a controversial area, it requires well-honed historical and linguistic skills, without which it is easy to slip into error, as Towfigh does.

As before, I am aware that the only detailed discussions of Babism in this period are to be found in Chris Buck's *Symbol and Secret* and in two articles by myself, 'Hierarchy and Authority' and 'Divisions and Authority Claims', along with Juan Cole's translation of the *Risala-yi shathiyya* and some discussion that has emerged from it. Yet, apart from a passing reference to Buck's work, none of these is brought into Towfigh's analysis.

In other words, she is choosing which sources to cite, and which to engage with (if any), whereas in proper academic discourse a salient book or paper demands to be accounted for. In other words, you don't have the freedom to ignore anything that gets in the way of your argument.[\[14\]](#) Unless, of course, you don't actually know such materials exist, in which case you should not be writing on the subject.

Towfigh is constantly out of tune with what seems to have been happening. She shows no understanding of the Shi'ite concept of *ghayba* as an element in Azal's behaviour (it was certainly referred to by his contemporaries in



explanation of his absence), she persists in accepting 'Mystic Source' as an adequate translation for the phrase *masdar-i amr*,<sup>[15]</sup> she believes (incorrectly) that there is no document in the Bab's hand which legitimizes Azal's position, and she does not know why Azal was chosen as the Bab's successor (on account of his 'inspired' writings, apparently).

In one place she states that 'the early Babis, too, clearly expected the Promised One to arrive soon', which is debatable at the very least. And she goes on to say: 'Only this can explain the fact that during the years immediately following the martyrdom of the Bab so many proclaimed themselves to be the Promised One.' If she had read the second of my articles, she would have seen adequate evidence that probably no-one made that claim at that point, and that all these matters require a much more sophisticated understanding of events and terminology than Towfigh brings to them.

Since the range of claims open to the Babis of that period was fairly large, a researcher in this field ought to be able to access the sort of texts in which they are laid out. I see no mention at all in Towfigh's copious footnotes of Naraqi, Dahaji, the Azali compilation *Qismati az alwah*, the original texts of Baha' Allah's Baghdad writings, or the relevant later works of the Bab. The work is being done largely from secondary texts: *God Passes By* is cited no fewer than twenty-one times, *A Traveller's Narrative* thirty-one, and other articles by Browne thirty-nine times.

Elsewhere, ideology leads to contradictions. On p. 665, we are assured that, when Browne was writing, 'a single, united Babi community had long since ceased to exist', whereas on pages 672-3, we are informed that 'the term schism is inappropriate in connection with the conflict between Mirza Yahya Azal and Baha'u'llah, since no division within a religion occurred'.

There are numerous other points that arise from this section, but I'll restrict myself to just one here, which is an ethical, not an historical one. On p. 636, Towfigh quotes a statement from 'Abd al-Baha' to the effect that the Bab and Baha' Allah agreed to have Subh-i Azal appointed nominal head of the faith in order to preserve his older brother from danger. She is not the first Baha'i writer to cite this with approval, and I'm sure she will not be the last. Let me only comment here that, if the aim of this book is to win friends and influence people in the non-Baha'i world, this citation alone would undermine the whole enterprise. Imagine how Christians would react to the suggestion that Jesus conspired to have Judas substituted for him so he could escape the cross (an idea actually mooted by some Muslim writers). Or that a French resistance fighter

handed a Jew over to the Gestapo, knowing that doing so would save his life. Or that John Kennedy, fearing assassination, had placed a double to ride in his open-top car.

This is something the Baha'is have to think about hard. Fortunately, the solution is historical rather than ethical. We can't prove there wasn't some sort of conspiracy, but Azal's appointment does seem genuine, we know that the Bab gave Azal specific instructions to 'preserve himself',<sup>[16]</sup> that he issued instructions to others to take care of Azal,<sup>[17]</sup> and that Baha' Allah was in the public eye from quite an early period.<sup>[18]</sup> What Abd al-Baha' was trying to do was to find a plausible explanation for what was to him an unpalatable fact: that the Bab had appointed as the guardian of his faith and writings a man considered by Baha'is to be a primary source of spiritual evil.

That's enough history for the moment. To be honest, the historical gaffes and distortions gave me less grief than some early sections in Schaefer's main contribution, and in parts of Gollmer's section on politics. This isn't easy to convey, but it matters, so please be patient while I try to develop this point.

My problem is this. With one important exception, which I shall come to later, the tone and content of much of the book seemed to me deeply conservative and self-righteous. What is worse is that Schaefer clearly seems to want his voice, with its illiberal overtones, to be taken for the voice of the Baha'i faith as a whole. To be honest, this doesn't surprise me, since a rather puritan conservatism was the atmosphere within the Baha'i movement when I was a member and had much to do with driving me and others out. What does surprise me is that, after so much worthwhile debate, promoted by organs like *Dialogue* magazine, the liberal voice of Baha'ism has not convinced men like Schaefer that they are dinosaurs who need to modify their views in some respects if they are not to cause the Baha'i faith to petrify in a mode that will become more and more out of touch with the reality lived by most thoughtful, caring people.

Let's take a look. After a lengthy section on Baha'i political ideas, to which I'll return in a moment, Schaefer really gets going on pp. 301 ff., where he discusses 'the concept of liberty'. At first he seems quite reasonable, arguing, for example, that the liberty of which Baha' Allah disapproved was not democratic liberty but anarchy, immorality, and so forth. From there, he works his way round to a popular Baha'i theme, namely that true liberty is obedience to God's law. This too, he stresses, does not contradict democratic liberties.

But this liberal mask starts to slip not much later. Ficicchia, he says (p. 318), argues against Baha' Allah's legislation 'purely on the basis of the modernist attitude held by the sceptical and irreligious person who lacks any concept or understanding of religious obligations and — *horribile dictu* — faithful obedience, who rejects any possibility of absolute authority, accepting no authority but his own self according to the principle: "I am the Law!"'

There's nothing like a stereotype to waken certain forms of bigotry, in this case the notion that non-believers do not understand religious matters, and that they are anarchists and libertines at heart.

But he goes further. It isn't just non-believers whom we can't trust, it's people in general:<sup>[19]</sup> 'people today value nothing more dearly than their sovereign liberty in decision-making, their individual right to shape their own lives, their freedom to decide for themselves what is and what is not permissible as defined by their sense of moral autonomy' (p. 320).

In the last century, thousands upon thousands of men and women gave their lives to establish just such a freedom, very rightly rejecting the 'absolute authority' of fascism and communism. Many of these were religious people of upstanding morals. Others, perhaps the majority, were agnostics or atheists, also of high moral standards. Many of Schaefer's own countrymen and women joined the *widerstand*, the internal opposition to Hitler, just as many Russians resisted Stalinism, denying that the authority of the state is absolute and that individuals have no rights.

Other men and women fought — as many round the world today still fight — for human rights, for the right of the individual to believe and speak and write and act within very broad limits. This sometimes results in speech or behaviour that you or I may find offensive. But I — and millions of others — would always prefer to be offended than to be straitjacketed by a Hitler or a Khomeini, a Pope or an 'infallible' religious body. If Schaefer sees (as I think he does) something ignoble in this, what a very blinkered man he must be.

One of the things that originally attracted me to the Baha'i faith was its modernity, its concern with contemporary issues, the belief that it had passed beyond traditional religions to a new dimension of belief and action. All I see now, when I look at it, is a religion led by deeply conservative men and women whose beliefs chime only too well with those of the conservative wing of all the old faiths. Baha'is have more in common with *haredi* than Reform Jews, with the present Pope

than liberation theologians, with Southern Baptists and fundamentalist Muslims than Unitarians and reformist Shi'a.

Much of this neo-conservatism has its roots in just the same fears that prompted Pius IX to declare war on the liberalism of his day. It's a deep-seated fear of people, a distrust of anyone who dares to think for himself, to publish a book without having to ask anyone else's approval, to stand up in meetings and tell those in charge they are talking nonsense, to tell obscene jokes like Lenny Bruce, as a weapon against racism and sexism.

It's a fear of that young man with his shopping bags standing his ground in front of tanks on Tianenmen Square, of the Catholic women who stand up in church to demand the right to contraception, abortion, and women priests, of the Muslim women who jeered at the fundamentalists marching in support of the *fatwa* against Salman Rushdie, of the angry rabbis who dared take God to task for allowing the Holocaust to happen, of a writer daring to satirize a religion that has the temerity to condemn him and others to death. It's a fear of change, of questions, of the laughter that punctures the pride of the man on the platform, of satire; a fear of the power of sex, of the power of words, of the power of people who are willing to make their own decisions and their own mistakes, people who have eyes that can see through the Emperor's new clothes.

Schaefer is on the wrong side of history. We atheists and agnostics out here are not a gang of depraved, self-interested libertarian anarchist no-gooders. If you want depravity and self-interest, better look in almost any religious group around. Religious people have been responsible for an outrageous amount of suffering in this world, and they still have the gall to tell us: 'It was bad then, but that was a mistake, just trust us, we've got it right this time round.' Rationalists believe in the dignity of man, the value of reason, the worth of ordinary human wisdom, the power of disobedience to irrational authorities.

Was the Enlightenment a denial or affirmation of the worth of humanity? Was science hindered or helped by its separation from religion?<sup>[20]</sup> Ditto medicine. Which is the less violent culture, that of largely secular Europe, or that of the highly religious USA, with its craze for guns, its murders, drug-related crime, capital punishment, and Star Wars? Is secular England, where churches are demolished or turned into bingo halls, a worse place to live than my native Northern Ireland, which has churches on almost every street corner? Which developing countries have made the most progress economically and socially: the lightly religious nations of Asia,

or the fervently religious countries of the Islamic world? Are practices like female genital mutilation, honour killings, forced marriages, and the like more common in religious (mainly, Islamic) countries or in secular states?

I could go on here for pages. In case anyone thinks this has just been a digression, may I point out that my reason for going into all this is simply to draw full attention to an extraordinary refusal on Schaefer's part to come face to face with arguments like these which contradict his self-assertive and, frankly, pompous pronouncements on the frivolity and danger of the non-religious world.

The fact is that Schaefer and pals are writing an extended polemic, not just against Ficicchia, but against a host of Baha'i bugbears, from free speech to balanced academic enquiry.

On pages 209 ff, Schaefer addresses the questions of pre-publication review, restrictions on free expression, and so on. I don't intend to pursue the topic here, since a lot could be said on the matter. But I will comment that the arguments employed by Schaefer reminded me vividly of a debate that is currently raging in several Asian countries, notably Singapore and Malaysia, over the role of the press vis-à-vis the government. Inevitably, the more authoritarian states take much the view that Schaefer does here, arguing that the state (for which read Schaefer's religious institutions) must be above all criticism.

In similar vein, Schaefer writes, refuting Ficicchia's claim that Baha'ism is anti-democratic, 'On no account is [the Baha'i order] "anti-democratic", since the democratic elements, along with the theocratic traits, are dominant' (p.246). The overall impression (and Schaefer is not alone in giving it) is that the proposed (and, indeed, the current) Baha'i system of government is dominantly democratic. I imagine many of my readers will concur in this understanding. I, however, beg to differ, as, I think, will most democrats.

The trouble is that you cannot, in reality, just mix monarchy/aristocracy, democracy, and theocracy (with absolute authority). The result is a denaturing of each of the elements to no useful purpose. We in Britain have a monarchy, but the monarch cannot override the will of the people: if she could, we would no longer have a democracy, and might as well dissolve parliament. Theocracy, as in Iran and Afghanistan, tends to demand precedence over democratic norms (such as the right of the people to enact laws according to their will). Democracy, where it flourishes, tends to make other systems redundant.

This is not to say that democracy does not have its problems. But those problems will not be solved by introducing incompatible notions such as absolutism or infallibility.

Throughout this section, Schaefer selects his targets so that he does not have to confront the real issues. The main objections are as follows: 1) the fact, referred to above, that believers can have their voting rights and their right to vote suspended should they infringe the Baha'i moral code (including, I would argue, improper questioning of the authorities); 2) the fact that heresy/disobedience to divinely-constituted authority leads to automatic exclusion from the community; 3) the fact that, however democratically elected, no Baha'i government can introduce major legislation in its own right or abrogate laws set by Baha' Allah or the UHJ (democratic parliaments make and rescind their own laws); 4) the fact that women cannot serve on the UHJ; 5) the fact that a Baha'i state would be a one-party state (try setting up in opposition to the official 'divinely-appointed' line even now); 6) the fact that there can never be open debate about certain basic issues, such as gay rights, capital punishment, or any number of matters from contraception to the running of the police, that have yet to be decided by the Universal House of Justice.

I know that Baha'is don't actually want a democracy, but that leaves the rest of us justifiably concerned. It's not enough to try to reassure us by saying democracy is dominant alongside theocracy. Democracy is not divisible, and is only mocked when autocratic states use it as a mask to conceal their true nature.

Finally, what was the exception referred to above? On pages 256-7 and page 742, Schaefer and Gollmer mention something that they do not, surprisingly, make much more of. The second reference is to two texts, one by 'Abd al-Baha', the other by Shoghi Effendi, both writing about the need to accord human rights to covenant breakers.

To be honest, this flabbergasted me. I had never seen the passages in question before, and they caught me unawares. Anything, whether scriptural or otherwise, I had ever read previously on covenant-breakers, had been extremely negative: reading their words is like eating vomit (from a 'Hand of the Cause'), they are utterly despicable, they are to be shunned absolutely, even by their families, and so on. All of those vitriolic passages in *God Passes By* about Azal and Mirza Muhammad 'Ali, and Ruth White, and Ahmad Sohrab, and every 'enemy of the Faith' from Hajj Mirza Aqasi on. So to learn that even Covenant-Breakers have rights turns a lot of my assumptions upside down.



The biggest puzzle, of course, is why there aren't more passages displaying this degree of humanity, and why the Baha'is haven't made greater efforts to present this side of their faith, instead of the heavy-handed conservatism to be found in the work of so many eminent exponents.

There are also, of course, obvious contradictions between these texts and others. 'Abd al-Baha' instructs some believers not to obstruct a covenant-breaker in seeking employment as a teacher, since even such a person has to earn a living. That's terrific, and much more sensitive than I'm used to in Baha'i texts; but if we move forward a bit in time, to a large village or small town where most of the inhabitants are Baha'is, what happens at the school? I can't imagine the Baha'i authorities or the other teachers or the parents letting a covenant-breaker loose on their children just because 'Abd al-Baha' says he should have job. Can you?

I also have trouble with the Shoghi Effendi passage. Not with the statement itself, which is admirable, but with how it squares with other things. If covenant-breakers are not to be deprived of their civil rights in a free society, then how come the mere act of drinking alcohol, or having sex outside marriage, or even, for a man to let his hair grow below the earlobes, will lead to the loss of voting rights, the most basic civil rights of all? How humanitarian is it to demand that a man's wife and children should shun him merely because he has changed his beliefs?

All of this needs to be addressed, and I was disappointed that neither Schaefer nor Gollmer chose to do so.

I'm left with a list of items that I'd love to take up, but I realize this has also become one of the longest book reviews on record. Given time, I could probably get to 900 or even 1000 pages, but I doubt very much if anyone would want to publish the resulting book in German.

Why have I been so hard on Dr. Schaefer and his chums? Basically, it's because Schaefer himself goes to some trouble to point out how much Ficicchia's book damaged understanding of the Baha'i faith within German-speaking academic and ecclesiastical circles, and even civil authorities (pp. 1-12). I don't disagree with that, but when I then find that the volume seeking to correct Ficicchia's misrepresentations is itself replete with factual errors, academic sloppiness, and apologetics dressed as scholarship — in other words, many of the things Ficicchia stands accused of — I find myself obliged to try to set the balance as straight as a simple man can.

The fact is that *Making the Crooked Straight* will sell more copies to Baha'is than to the great unwashed beyond their gates. Most people aren't sufficiently interested in Baha'ism as yet that they will sit down and read over 800 pages of apologetics. So, I suppose the book is aimed more at believers than anyone else. If that's so, it means that Schaefer et al have produced a major contribution to a process that has been going on since Shoghi Effendi's days, but particularly over the past fifteen years or so. At some point in that period, while expansion remained a priority, the Baha'i authorities seem to have woken up to the fact that most believers had a limited grasp on the basics of their faith. *Making the Crooked Straight* may not be the most systematic presentation of where Baha'is stand on most crucial issues, but it is certainly the largest, and has the appearance of being the most authoritative.

That's why I've spent so long niggling away at the text, and why I could go on longer if I thought anybody was still reading. Major statements require greater care than has been devoted to this volume. Not only that, but it disturbs me to find that fundamentalist Baha'is have seized the high ground in this way. Why shouldn't some liberal Baha'is tell it like it is for once? If my criticisms nudge things further in those two directions — accuracy and liberality of mind and heart — they will have been worthwhile. Thank you for reading this far.

Denis MacEoin

Dursley

Newcastle

June 2001

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[1] I don't wish to appear facetious about the Bab's writing. There are numerous lengthy passages which consist of variants (few of them genuine) on Arabic verbal roots. Even if we take these as a post-modern take on the Arabisms of the Iranian ulama, they are still unreadable, and utterly untranslatable.

[2] I remain unimpressed by Schaefer's curious claim that Ficicchia's book was really written by someone else: 'I doubt if the author, Francesco Ficicchia, who has certainly contributed a lot of material, was able to write the book himself in the style of a methodical, scholarly work, using the terminology of theology and religious studies and Hebrew, Arabic, Persian, Greek and Latin terms — languages of which the author, himself a social



worker, has no knowledge. It is very probable then that the book was written by an expert of religious studies and that Ficicchia contributed some material and his name' (*Baha'i Studies Review*, 2:1 (1992)).

[3] The first sentence of chapter one, part one reads: 'The goal of all academic research is to find truth....', with the rest of the chapter proceeding along the same lines.

[4] That making academic work conform with Baha'i mass opinion is an obligation on Baha'i scholars is made clear by Moojan Momen: 'Secondly, you have to satisfy the Bahá'í community that your scholarship is a true representation of the Faith, one that most Bahá'ís would agree is a presentation of the Faith that is consistent with the texts and being interpreted in ways to which most Bahá'ís would not object' (*Baha'i Studies Review*, 3:2 [1994]).

[5] This episode is cursorily dealt with in a reference on p. 101, and a footnote on p. 703.

[6] Baha'is seem to have a problem with this. Many years ago, I met with the editor of the *Penguin Handbook of Living Religions* and two members of the British NSA, who were there to persuade him to drop my commissioned article on the Baha'is and replace it with one they would have written by a Baha'i author. Like any sensible academic, I admitted during the meeting that I had my biases and assumptions. The Baha'is seized on this, arguing that this alone disqualified me from writing the piece. Not once did they accept the possibility that their Baha'i author might be biased in his own way. The editor, John Hinnells, admitted to me later that he had been quite sympathetic to the Baha'is until he actually sat through that meeting.

[7] I'm referring specifically to the many volumes of scripture edited by him, all of them sloppy, filled with mistakes and misattributions.

[8] *Religion*, 12 (1982): 93-129. See also 'Bahá'í Fundamentalism and the Academic Study of the Bábí Movement', *Religion* 16 (1986): 57-84, and 'Afnan, Hatcher, and an Old Bone', *Religion* 16 (1986): 193-195. It's interesting that none of these articles, which represented one of the first debates between the old-style Baha'i scholarship and the new, academic approach, is referred to in the present work.

[9] Gollmer does it too. On p. 464, he quotes approvingly a statement by the World Council of Churches: 'A second danger is that of interpreting a living faith not in its own terms but in terms of another faith or ideology. This is illegitimate on the principles of both scholarship and dialogue'.

[10] W. Collins, *Bibliography of English-language Works on the Babi and Baha'i Faiths*, p. 281

[11] In footnote 20, p. 498, she complains that 'Even within Ficicchia's own transcription system, the transcription *Ta'rih* (sic) is incorrect, since *Tárikh* is written with *alif* and not with *hamza*. Since when? *Ta'rikh* is an Arabic word and is written with *hamza* in that language, whatever the Persian

pronunciation might be. Of course, it would be pointless to object if someone left the *hamza* out, but it seems most irregular to correct someone for putting it in. And, by the way, it is not Ficicchia's 'own transcription system', but a standard one used widely by Arabists and Persianists in Germany and elsewhere.

[12] Gollmer too shows a reluctance to engage with current scholarship, and even appears to be unaware of what is happening in the wider world. On p. 778, for example, he states magisterially: 'no systematic presentation of the Baha'i Faith has yet been published that satisfies academic criteria'. Says who? Peter Smith's excellent volume for Cambridge University Press springs immediately to mind. And what about the numerous encyclopaedia articles by Juan Cole, Smith, Moojan Momen, Todd Lawson, and myself?

[13] Gollmer reiterates this position on pp. 558 and 559.

[14]

[15] He gets into greater trouble on the next page, when he asserts that there are plenty of scriptural texts in which the phrase *masdar-i amr* refers to God. I have gone over most of these texts with Steve Lambden, and I don't think there was one where the phrase might not as easily have referred to the Manifestation. For examples, see my 'Divisions and Authority Claims', pp. 118-19. I am dismayed that Gollmer did not even attempt to engage with these references.

[16] See MacEoin, 'Divisions and Authority Claims', p. 109.

[17] Ibid

[18] See *ibid*', p. 117.

[19] There's more of this on the next page, p. 321: 'most people at present', 'modern people'. On the next page, p. 322, he expresses his impatience with 'a critical and sceptical public'.

[20] On this, see an excellent new study by Stephen Jay Gould, *Rock of Ages*.

# The Baha'i Faith & Religious Freedom of Conscience

[See also David Langness on Hoda Mahmoudi.](#)

[Paul Dodenhoff on Mahmoudi](#)

[See Mahmoudi's coercive email to FG](#)

[Nima Hazini on Hoda Mahmoudi's program on the Iranian TV network](#)

Search talk.religion.bahai for Mahmoudi:  
[https://groups.google.com/groups?  
q=Mahmoudi&hl=en&group=talk.religion.bahai&filter=0](https://groups.google.com/groups?q=Mahmoudi&hl=en&group=talk.religion.bahai&filter=0)

Re: Letter to Mahmoudi: [The Old Lie](#)

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----- Original Message -----

**From:** BIGS - Bahai in \*Perfectly\* Good Standing  
**Newsgroups:** alt.religion.bahai,talk.religion.bahai,talk.religion.misc  
**Sent:** Friday, December 07, 2001 8:12 AM  
**Subject:** Re: bahai - "Please remove my name and address from your mailing list."

**Well, Dermod,**

**Much heat, little light....**

**Notice first Dave Fiorito's distortions didn't work so enter Maneck....**  
**To whose claims I ask, if a letter or message had been sent to Hoda Mahmoudi, auxiliary board member, why and how would Maneck know anything about it? The Mahmoudi message was sent to me the very morning of the day that the first voting period for talk.religion.bahai ended and the RESULTS was posted, when over 600 fundamentalists followed the advice of fanatic Mark Towfiq and others to oppose free speech and open discussion.**  
<https://fglaysher.com/bahaicensorship/Towfiq.htm>  
<https://fglaysher.com/bahaicensorship/1stRESULT.htm>

**If a letter was sent to Mahoudi, it addressed only that context.**  
**It's a well known fact that Maneck is Gharidian's sycophant.**

**If she has been given a letter intended for the context of Hoda Mahmoudi's interfering in the free and unfettered voting for talk.religion.bahai, thereby violating the very Words of Abdul-Baha extolling freedom of speech and conscience and which led me to appeal to the uhj for an explanation of Mahmoudi's deceitful interference, let her post a copy of it on talk.religion.bahai, though it is tantamount to backbiting and further slander, in my opinion, to distort a communication in one context to fit the evil designs of a corrupted fundamentalist administration in another. See Mahmoudi's deceitfully sugarcoated, intimidating letter at the bottom of the link below. Note that Mahmoudi never asked to meet with me but to telephone her. The other claims along these lines are false. Further note that the administration is definitely interfering in free speech and conscience here on talk.religion.bahai and other online venues through their various sycophants in contradistinction to Abdul-Baha's elevating vision. To the Universal House of Justice - March 31, 1997 <https://fglaysher.com/bahaicensorship/To-UHJ1.htm> To the Universal House of Justice - July 24, 1998 <https://fglaysher.com/bahaicensorship/UHJ72498.htm> <https://fglaysher.com/bahaicensorship/uhj12-10-99.htm>**

**I reiterate that I am under no obligation to believe the claims of vulgar liars and slanderous pseudo-academicians distorting past events and communications to fit a now different agenda.**

**I notified the nsa of my declaration of belief in Baha'u'llah in 1976. They acknowledged my declaration by sending me back the ID card available for viewing on my homepage and by accepting monetary contributions from me for years, not to mention many personal sacrifices. Further details of my participation in the bahai faith, in sundry ways, may be found in my uhj letters also accessible from my homepage. If the nsa has unilaterally changed my status as a member of the bahai faith, the obligation resides with them to notify me to that effect, which they have never done....**

**I urge the non-bahai looking in on this exchange to investigate and reflect carefully on the issues involved and on what they reveal about the bahai faith in practice versus theory.... Consider too that the real target of the fundamentalist attack on me may actually be the bahai community at large, to strike fear and obedience in their hearts in order to control them and to insure their submission, lest they too become the object of such a ferocious, incessant onslaught of slander and abuse....**

**Other relevant messages and details at  
<https://fglaysher.com/bahaicensorship/nsa1996.htm>  
<https://fglaysher.com/bahaicensorship/images/Bahai-IDgif.gif>**

**For those who think this smear campaign is something new, Google archives my being hounding by the fundamentalists along these lines for years:  
<https://groups.google.com/groups?q=Mahmoudi&hl=en&group=talk.religion.bahai&filter=0>**

**I place my trust in Baha'u'llah.**

**--**

**FG**

**The Bahai Faith & Religious Freedom of Conscience  
<https://members.fortunecity.com/bahaicensorship>**

**"Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message news:9uq94b\$a6afs\$2@ID-84503.news.dfncis.de...**

**> "Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message**

**>**

**news:f0853486.0112060757.14da7eef@posting.google.com...**

**> Dave,**

**> >**

**> > > Fred claims to STILL be on the rolls. He states that National has**

**> > > never told him that he has been removed. It seems to have told**

**> > > everybody else but him.**

**> > >**

**> > > Frankly in such circumstances I don't think it is up to Fred to**

**> write**

**> > > to them - enough of them read the posts here. If it is a genuine**

> > > misunderstanding then National should contact him - if he has been  
> > > disenrolled, National should write and tell him this, not tell  
> Dave F  
> > > but tell  
> > > Fred G.  
> >  
> > Dermot - come on. Stop letting your anti-AO bias blind you like  
> this.  
>  
> I have no bias against the AO - I have formed an opinion as to its  
> competence or lack thereof based on research and experience!  
>  
> > If National read Fred's request as a request to be disenrolled and  
> > they honestly feel that they have done exactly what he wanted them  
> to  
> > do, then why the hell should they contact him? Dude, think for a  
> > minute. You jump all over the AO for doing what Fred asked them to  
> > do. Why should they contact him?  
>  
> You really need to be told this!  
>  
> You have people spouting about "protection" of the good name and  
> reputation of the BF and here is a situation which periodically is  
> rehashed all over the newsgroups and does nothing for that good name  
> and reputation. And why is it rehashed? Because of the ambivalence  
> about Fred's status! And what is the way to remove that?  
National  
> writes to Fred and tells him he has been disenrolled in light of his  
> refusal to meet with an ABM to consult on the matters which have  
> perturbed him, his E-mail messages have not been consistent with his  
> duties to protect and uphold the BF and, in any case, he asked for his  
> membership to be cancelled.  
>  
> Net result - end of ambivalence, end of any doubt as to Fred's status  
> and no more opportunity for me (or others) to lambast the continuing  
> idiocy. Fred is no fool - he knows damn well that National

wants rid  
> of him and has effectively expelled him! But until National gets the  
> guts together to get the act right - Fred will continue to exploit the  
> situation for his own purposes and people like me, who actually know  
> how to kill this controversy, will continue to have fun!  
>  
> >  
> > HE ASKED FOR IT!  
>  
> So damn well give it to him instead of farting about like a beached  
> porpoise! Would you like me to draft a suitable letter for National  
> to send to Fred to put a stop to his antics?  
>  
> > > All I want is PROOF.  
> > >  
> > > I agree with you - I think that if National has disenrolled Fred  
> it  
> > > ought to have the decency to write and tell him that. I also  
> think it  
> > > was very wrong of it to communicate, in the first instance, a  
> > > disenrollment to other than the person disenrolled, for quite  
> frankly,  
> >  
> > WHAT? I did what any Baha'i has the right to do - I wrote to  
> National  
> > to find out if Fred's claim was legit. If I had not asked, they  
> would  
> > never have said anything.  
>  
> I'm not criticising you for writing - I'm criticising National for  
> telling you before it actually told Fred that it had acted in  
> accordance with his wishes or had simply removed him!  
>  
>  
> > > I'd take Fred's word on it that he has received no communication  
> from  
> > > National telling him he has officially been disenrolled. If he  
> has  
> > > why does he have to learn this from Dave F. and not from the folk  
> who

> > > actually removed his name from the rolls - whether he requested it  
> or  
> > > not? If National feels Fred disenrolled himself why has it not  
> > > confirmed to him the fact that it has carried out his  
> instructions?  
> >  
> > Oh puh-leez. Why should they confirm anything that someone  
> requests.  
> > When a magazine subscription runs out you get a renewal notice. If  
> > you do not answer it you stop getting the magazine.  
>  
> Because when you're dealing with somebody like Fred you have to use  
> your intelligence to anticipate what his reaction will be and take  
> measures to counteract that.  
>  
> > Tell you what - let's say that the disenrollment was a  
> > misunderstanding and Fred wanted to be a Baha'i but stop the  
> American  
> > Baha'i. If the AO misread his request and his lack of clarification  
> > to their query as a withdrawal request and Fred found out later that  
> > he was disenrolled by mistake - why doesn't he call them to  
> straighten  
> > it out?  
>  
> Why should he? National has made a stick for him to beat it! Like I  
> said - Fred is no fool!  
>  
> >  
> > I would call in a heartbeat. If it is that important to him why  
> > doesn't he just go complain to the AO that they did not follow his  
> > instructions and clarify to them that he does indeed want to be a  
> > Baha'i?  
> >  
> > I will tell you why. He would rather be an anti-AO martyr, and give  
> > folks like you an excuse to beat up on the AO.  
>  
> You got it .... eventually! Mind you, National still hasn't grasped  
> it! But then it rarely does! And you're the folk who elect it and



> I'm only one of those who laugh at it!  
>  
> > Sorry but this problem is Fred's to solve. Until he does he  
will  
> > remain outside of the Baha'i Faith looking in.  
>  
> A most splendid place to be!  
>  
> As ever,  
>  
> Dermod.  
>  
>  
>

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[Homepage](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Nima Hazini on *Homa* Mahmoudi's program on Iranian TV network**

**[See other messages regarding Hoda Mahmoudi](#)**

**Btw, it is not Hoda Mahmudi who hosts the NITV program but her elder sister HOMA Mahmudi. This was confirmed by NITV itself. I was mistaken as to which of the Mahmudi's it was. But, all the same, the points stand as before and makes not the slightest difference. Nima Hazini**

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**[NITV](#) further details**

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**Fri, 30 Aug 2002**

**I would like to draw the attention of my fellow compatriots as well as average rank-and-file Baha'is to an issue which I believe beautifully underscores the blatant public hypocrisy and power mongering of Baha'i officials and those who are connected to them, and why especially non-aligned Iranians should be ever heedful of wools being pulled over their eyes by the PR machine of the Baha'i administration. To begin with, it is a well known (or, rather, well claimed) principle of the Baha'i faith that sectarian political involvement of any sort is to be shunned and is therefore categorically prohibited to Baha'is. While this principle has not always been meticulously adhered to either by officials or those connected to them (i.e. Sabet, Yazdani, Ayadi, et al), nevertheless it is an issue which has been used repeatedly to either sanction or strong-arm less well connected (and average) Baha'is by the Baha'i leadership into submission and thus compliance with its dictates.**

**Recently Ms Hoda Mahmudi, who formerly served in an official**

administrative capacity as an Auxiliary Board Member for Protection (and the person sent on the failed mission to interrogate Frederick Glaysher for his views and then briefly Terry Culhane), has been a regular commentator on and contributor to the satellite opposition Iranian Television broadcasting station NITV. The station itself, its broadcasts or its specific slant or political views are not an issue for me, as I avidly watch it myself as well as include myself firmly within the camp of opposition to the illegitimate fascist totalitarian Islamist regime in Tehran which I hope will be toppled in short order. However, I am not a Baha'i, but Hoda Mahmudi is! The specific issue in question relates to --and one which in due time I will disclose the full details relating thereunto to SCI, TRB and other Iranian groups and boards on the internet -- the double standards regularly employed by Baha'i officials to dupe a non-Baha'i public audience, on the one hand; and the authoritarian bullying of average individual Baha'is internally who sincerely engage in association and fellowship with other Iranians who are non-aligned, locally and on a smaller scale, in no different terms than what Ms Mahmudi is doing herself in LA, on the other. Baha'i officials regularly admonish rank-and-file Baha'is to keep far and away from their compatriots, but then actively seek celebrity status in the name of the Baha'i faith to advance some dubious agenda of their own with the larger Iranian community.

That said, it has been claimed for two decades now by Baha'i officials that any overt acts of alignment or fellowship with various non-Baha'i groups with stated political platforms will have adverse repercussions for the Baha'is of Iran. To any unbiased observer, Hoda Mahmudi's activities in any capacity on the NITV network do just that -- it also gives the lie away and a useful weapon to the IR itself to use against the Baha'is inside Iran --and as such it is highly irresponsible of the Baha'i leadership at this time to be foisting Ms Mahmudi on the INTV network and upon the larger Iranian community, given the potential fallout such activities will most definitely have for their co-religionists back home. Rank-and-file Baha'is

have been sanctioned and thus humiliated by the Baha'i leadership for far less than what Ms Mahmudi is being led to do right now representing the Baha'i leadership as she is on NITV.

Nima Hazini

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This is my last group email. But I would also like to draw your attention to the following: NITV's charter explicitly calls for the overthrow of the Islamic regime in Iran and the securing of freedom, independence and equality of all Iranians. This is a sentiment shared by all of us Iranians, young, old, expatriate and non-expatriate alike, but a sentiment that is overtly political as far as the Baha'is are concerned and one which in the short term, at least, directly imperils the lives of rank-and-file Baha'is inside Iran when their representatives are openly taking a political stance on a political network such as this. The question is why NITV, when there are a host of local Iranian broadcasting stations in LA and elsewhere with cultural programs which can just as easily cater for and thus be utilized for discussions of the Baha'i religion? The answer is obvious and need not even be stated. However, I find it even more hypocritical of the Baha'i leadership when Baha'is without connections to the Baha'i officioocracy are threatened with administrative sanctions and then their family lives disrupted for merely reading poetry in Iranian but non-political oriented local television broadcasts.

The NITV station itself is funded ostensibly by one Zia Atabai a former entertainer/singer-songwriter from the Pahlavi era. Zia's father was a Baha'i and his mother a Muslim. Like myself he has no religious affiliations to speak of, but is sympathetic to the plight of the Baha'is in Iran -- as we all are.

However, you might wish to note that Zia is related to Farah Diba (the former Empress) and openly supports Reza Pahlavi as the future monarch of Iran. He has conducted many interviews with Farah and Reza Pahlavi on NITV since its very inception. The station is marred by the lack of financial resources and many volunteers assist Zia in keeping it going.

It broadcasts through the Telstar satellite network and is broadcast into Iran itself 24/7 and many of those who can pick up through their bootleg satellitte dishes inside Iran call in to the show regularly. Most Iranian companies and businesses do not advertise on NITV because they feel it might jeopardise their trade relations with the Islamic Republic. So Zia draws on private donations and subscriptions to keep the show going (a desperate, last minute fund raising effort earlier this year raised close to a million US dollars). Therefore, if you pay enough, you can have your own show on NITV on virtually any subject of your choosing. I suspect this is what has happened and that Mahmudi's program would therefore be bankrolled by the Baha'i administration. If this is the case, the Baha'i leadership and the LA monarchists both are playing with fire, and the Baha'i leadership is inserting itself into the political process of Iran in a manner very much reminiscent of the days of old when Habib Sabet, Dr. Ayadi and Hojabr Yazdani where in the 'in' with the previous regime. These relations of high ranking Baha'is, more than any other factor, where what was ultimately responsible for the wholesale persecution of the many innocent, average rank-and-file Baha'is who stayed behind under the Khomeinists. It would seem therefore, and arguably so, that the Baha'i leadership really doesn't care a fig for the safety of its own people inside Iran and has used them as a pawn for its own nefarious agendas for decades now -- and this now is solid proof! How incredibly sad that the Iranian Baha'is should be betrayed by their own like this and deemed expendable no less by their own leadership!

Nima Hazini

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Dear Roya Parsay:

Dorud bar shomaa! If my data is incorrect, kindly provide the correct data and I would be more than happy to amend the information accordingly and publically retract if I have made a gross misstatement.

As to your claim that the Baha'is are participating in your network for pure

humanitarian purposes, that is an empty and bogus claim all around, especially where the Baha'is are concerned. I am an ex-Baha'i and I know the gratuitous opportunism of the Baha'i officioocracy all too well. Baha'i officials have recently threatened with sanctions and split up the families of certain Baha'is for participating in Persian cultural programs locally, accusing them of partisan political involvement, merely for reading the poetry of Rumi and Hafiz! If the participation of the Baha'is is humanitarian in this case, as you say, then why isn't this humanitarianism also extended to those who are unconnected to the Baha'i leadership as Ms Mahmudi is? I fail to see the consistency here. Unfortunately I believe the Baha'i leadership as represented on your network by Ms Mahmudi have also managed to pull the wool over the eyes of yourself as well as Mr Atabay as to their underlying motivations. Furthermore, there is absolutely nothing spotlessly 'humanitarian' in motivation or origin about Baha'is participating on an overtly pro-monarchist network such as NITV.

That said, you might wish to appraise yourself of what is truly happening inside the Baha'i community (which on a smaller scale mirrors the sort of abuses descriptive of the Khomeinists in Iran) by perusing the following sites as well as the articles by University of Michigan Professor Juan R.I Cole (History):

The Bahai Faith & Religious Freedom of Conscience  
<https://fglaysher.com/bahaicensorship/>

Juna R.I Cole "The Baha'i Faith in America as Panopticon, 1963-1997" Journal for the Scientific Study of Religion, Vol. 37, No. 2 (June 1998): 234-248  
<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

Juan R.I Cole "Fundamentalism in the Contemporary U.S. Baha'i Community." Religious Studies Review, Vol. 43, no. 3 (March, 2002):195-217  
<https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm>

eraadatmand, Nima Hazini

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**Of course I am most delighted that this revelation about Baha'i AO officiocratic involvement with the pro-monarchist NITV has now come out into the full light of day. This places the Baha'i AO's cards, at least, firmly on the table on where they actually stand regarding the future of my homeland. So now let me ask them the following:**

**1) Who negotiated with NITV to have this program? Such programs do not appear out of thin air. There are always legal/contractual processes involved in the finalization of such things long before they are aired.**

**2) Who decided that the monarchists should be given preferential treatment over other opposition groups?**

**3) On what grounds did Zia Atabai grant them permission to air a program on the Baha'i faith on their station, and what are the trade offs?**

**4) Given this, is it not therefore plausible to speculate (as it has been by Islamists and as once dismissed by myself and others), that since the Radio Voice of Israel has openly come out in support of Reza Pahlavi, that there are now ties between the Israeli government, Iranian Jews in LA with stated pro-Israeli views, the Jewish producers of NITV and the AO mob obviously in charge of promoting this program?**

**Arguably the people who made this decision are the old time moneyed Nouveau Riche Baha'is of the Pahlavi era who enjoyed unlimited privileges under that regime (namely Shapour Rassekh, Iraj Ayman, Farhang Halaaku'i, and others). At this time from the numerous letters of feedback I and others have recieved privately over this there are clear signs of discomfort and disenchantment amongst many Iranian Baha'is of an even conservative bent over this program and its choice of forum. This shows that the AO is not only out on left field, as usual, but also completely out of touch with many among its own core political constituents.**

**Clearly, at this point, it seems the dominant clique inside the Baha'i religion who are pulling the strings are longing for a repeat performance of the good old days under Mohammad Reza Shah Pahlavi: a performance the actions and repercussions of which ultimately cost the Iranian Baha'i**

community quite heavily and dearly under the Khomeinists and was the basis upon which many innocent, average Baha'is suffered persecution by that regime. At this time, there doesn't seem to be any guarantees that should Reza Pahlavi be installed as monarch (constitutional or otherwise) the Baha'i AO would not support another Hojabr Yazdani, Dr Ayadi or Habib Sabet from once again cooperating self-servingly with the Pahlavi mob. Their current behavior and particularly their relationship with NITV currently demonstrates otherwise. So I frankly ask the Baha'i leadership the following:

- 1) Do you believe in the democratic form of government?
- 2) Do you believe in the separation of religion and state?
- 3) Do you believe in self-determination and independence for Iran?
- 4) What lessons have you learnt from the last Revolution?
- 5) What do you truly think of the activities of Habib Sabet, Hojabr Yazdani and Dr Ayadi and co under the last Pahlavi regime before the Revolution?
- 6) What is your attitude to an individual Baha'i having a program on, let us say for the sake of argument, a network run by the Iranian Communist Party, the National Front or even the MKO?

I look forward to your official response regarding all (not some, but ALL) of these questions.

Regards,  
Nima Hazini

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Mon, 2 Sep 2002

Another aspect of this sorry saga relates to the pre-publication review process. The Baha'i leadership maintains strict censorship on what is acceptable for publication by Baha'is and have managed to silence prominent liberal Baha'i scholars and ruin the careers of many Baha'i intellectuals who have dared to research the history and origins of their Faith -- all in the name of maintaining the "good impression of the Faith in the eyes of the public".

From the vast array of Iranian Bahai writers and intellectuals, only a handful, like Dr. Maneck for example, are given the "privilege" of



**publishing their works and speak at various Baha'i studies conferences around the globe. Only a couple of Iranian Baha'is are allowed to publish journals and monthly periodicals. For far too long, the scene of Baha'i studies in Persian has been dominated by senior citizen Pahlavi era hacks such as Muhammad- Hosseini, Rassekh and Ayman. The tight censorship is such that even Shapour Rassekh writes his articles in his Journal 'Payam-e Baha'i' under the pseudonym of 'Pazhoohesh-Gar' or 'Pazhoohandeh'.**

**In the days when prominent (but not well connected) Baha'i liberal intellectuals are intimidated and sanctioned by the AO for voicing their conscience; in the days when a harmless newsletter in LA is placed under official sanctions because it "could reflect negatively on the plight of the Baha'is in Iran"; in the days when the official history of the Faith (Nabil's account) is not fully made available because "it might reflect negatively on the faith;" in the days when the editors of an independent Baha'i magazine, "Dialogue," are forced out of business and tossed out off the rolls for "misrepresenting the faith" and "negative campaigning", in the days where the Review process is enforced on practically all printed forms of communications by the AO; in the days when Raassekh's 'Payam-e Baha'i' refuses to print poems and articles sent by Iranian Baha'is from around the globe on the grounds that "they may be preceived to the contrary by the enemies of the faith", how can Mahmoudi's program be portrayed as anything but an instrument in the hands of the AO?**

**In order to set the record straight, I ask the UHJ specifically to:**

- a) Renounce any links with the program, presenters and policies of NITV**
- b) Distance itself from the contents of Ms Mahmoudi's program**
- c) Come forward and explain why they have allowed such a program to be aired on NITV**

**Failure to do so effectively means that the whole enterprise has been supported and guided by the Baha'i World Centre from the begining and they must accept the full responsibility of the consequences of this decision on the Baha'is of Iran.**

**In the interest of fairness, I ask the UHJ to make available the results of their "review" on the contents of Ms Mahmoudi's program. Failure to do so, would once again highlight the fact that within the Iranian Baha'i community, as long maintained by myself and others, "some are more equal than others".**

**Nima Hazini**

**Search [talk.religion.bahai](https://groups.google.com/group=talk.religion.bahai) for further discussion of Mahmoudi:**

<https://groups.google.com/groups?q=Mahmoudi&hl=en&group=talk.religion.bahai&filter=0>

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**[Homepage](#)**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**The "Majnun" post represents quite probably the first concerted attempt by Bahai officials to suppress freedom of conscience on the Internet.**

[Majnun post](#) John Walbridge 2/7/1996

[Re: Majnun post](#) Juan Cole 2/11/99

[Re: Majnun post](#) Steve Marshall 2/12/99 (Includes Stephen Birkland's message)

[Re: Majnun post](#) Steve Marshall 2/14/99

[Re: Majnun post](#) Juan Cole 2/17/99

[Re: Majnun post](#) Melissa McKafes 2/17/99

[Majnun \(Re: Letter of resignation\)](#) Berekiah 8/4/99

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: Milissa Boyer Kafes <mbkafes@bestweb.net>  
Subject: Re: Majnun post  
Date: Wednesday, February 17, 1999 8:29 PM

Hi Donald--

As someone who was on Talisman at the time, I certainly remember the post, too. It, however, had a more positive effect on me. People were pretty pissed and hurt at the time, and I guess that shows. What I appreciated was the poster's desire to calm things down and try to resolve things in a more Baha'i way.

Its very unfortunate, and ironic, that this post is now used as evidence for something the poster was trying hard to prevent from happening. This post was a \*good\* example of a group of Baha'is consulting together and trying to right themselves. Its also very unfortunate, and ironic, that almost everyone involved in that list or with that particular post is no longer Baha'i. Score another one for the AO I guess.

So, I don't think it would be productive to discuss the post. It will only upset people who are having difficulties with the AO and it will give those who are glad the Majnun people are now gone another chance to be smug.  
Thanks

Peace  
Milissa Boyer Kafes  
mbkafes@bestweb.net

-----== Posted via Deja News, The Discussion Network =====  
<https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

[Majnun](#)

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: Steve Marshall <forumbahai@es.co.nz>  
Subject: Re: Majnun post  
Date: Friday, February 12, 1999 3:32 AM

[Juan]

>>Moreover, it was clear that Birkland was going to  
>>try to use the 'covenant' as a pretext to close talisman@indiana.edu down,  
>>and he had already made one feint in that direction.

[Susan]

>Because he expressed alarm at the presence of a Covenant-breaker? Come, on. It  
>was a new forum and no one was yet aware that you can't exclude CBs from this  
>kind of thing.

[Me]

Yes, he expressed alarm, but not at the presence of a "covenant  
breaker":

At 12:30 PM 22/1/96 -0500, Steve Birkland wrote to Talisman:

>I have become aware of the presence on Talisman of one of the National  
>Directors of a group of Covenant-breakers. Apparently he has not posted  
>anything; however, he has told someone known to me that he is archiving all  
>the Talisman messages. I am providing the list owner with his name.  
> Although he has never been a member of our Baha'i community and therefore  
>has not been declared a Covenant-breaker, he is part of a body bent on  
>undermining the unity of the Baha'i Faith. This creates a serious concern  
>for Baha'i participants on the list in the light of the explicit Baha'i  
>Teachings on the Covenant.  
>  
>Stephen Birkland

I responded direct to Stephen Birkland, and sent repeated follow-ups  
but didn't get a response from him for nine months. In the meantime,  
Talisman One closed down, and Talisman Two started up.

I'll leave it to the readers to decide what Steve Birkland was trying  
to say in his message to Talisman.

ka kite,  
Steve

-----  
Alison & Steve Marshall, Aotearoa | "Fanaticism consists in redoubling  
forumbahai@es.co.nz (New Zealand) | your efforts when you have forgotten  
Try: <https://www.rightwords.co.nz/> | your aim." - George Santayana

[Majnun](#)

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: Steve Marshall <forumbahai@es.co.nz>  
Subject: Re: Majnun post  
Date: Sunday, February 14, 1999 2:07 PM

>No. It was, however, completely appropriate for someone to appraise the  
>members of the list of the facts of the situation, and that is all that  
>Counselor Birkland did.

Steve Birkland's statement - "this creates a serious concern for Baha'i participants on the list in the light of the explicit Baha'i Teachings on the Covenant" went beyond the facts and gave a warning, although that warning is so vague and contextless as to be meaningless. Steve admitted that the person he appraised Baha'is of is not a "covenant breaker", so I'm at a loss to know what I should have been seriously concerned about.

If Steve was so concerned about Baha'is reading messages from the person, he could have given out the person's name to the list so that people could choose whether to filter out messages from him. I asked Steve for the person's name, and he took 9 months to provide it.

If Steve was simply concerned about Baha'is having their messages read and archived by the person, then where does that lead to, and why isn't Steve repeating his message here, since this stuff is being read and archived by all and sundry.

-----  
Alison & Steve Marshall, Aotearoa | "Fanaticism consists in redoubling  
forumbahai@es.co.nz (New Zealand) | your efforts when you have forgotten  
Try: <https://www.rightwords.co.nz/> | your aim." - George Santayana

[Majnun](#)

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: <berekiah1@my-deja.com>  
Subject: Majnun (Re: Letter of resignation)  
Date: Wednesday, August 04, 1999 11:54 PM

Just for the record I might also add that there was never an attempt to create an organization by anyone on Majnun, and there definitely was no conspiracy (this is a figmet of the paranoid minds within the Baha'i administration which demonstrates the Nixonian manner in which these people think). In the vetting process one person insinuated its consideration - which prompted John Walbridge to respond to the group - but that person was certainly not me and it was not an option anyone took very seriously, anyway. Yes, indeed, I was a hothead but a hothead who called for going public about the apparent misdeeds of certain individuals within the US administration rather than circulating the conversation among a small group of people.

Fred/Patrick feel free to post this and my preceding post on this thread on your website on the truth about Majnun.

Berekiah

Sent via Deja.com <https://www.deja.com/>  
Share what you know. Learn what you don't.

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

Other posts relating to this one may be found at [Majnun](#)

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To: Talisman@indiana.edu

\*\*\*\*\*

Subject: Majnun: Reality checks

Date: Wed, 7 Feb 1996 22:11:29 -0500 (EST)

Gentlemen and lady:

I really must--uncharacteristically--agree with my good wife.

1. **\*Any\*** sort of an organization is an absolute nonstarter at this point. That is the one thing that will not in any way be tolerated. There is a clear precedent in the Guardian's handling of the New History Society. It will just get us all thrown out on our ears, force the decent people to back the scoundrels, and in all likely push the Faith back into the intellectual ghetto, much like happened after the expulsion of Sohrab.

Let's forget it and erase the messages suggesting it.

2. Ditto **\*Modest Proposal II\***. It didn't work last time and it won't work this time. It will just polarize the situation.

3. Ditto direct attacks on individuals. Leave them to dig their own graves; they have, after all, staff to help them. Attacks on members of the NSA by organized or perceived-to-be-organized agitators, particularly members of the notorious ex-West LA crowd, will force the House to rally to the defence of the NSA.

4. Let us remember that we have won three rounds recently: Talisman was not strangled in its cradle; the NSA seems to have backed down on attacking \*\*\*\*--according to rumor because they feared that \*\*\*\*\* would sue them, I am gratified to say; and the NSA is standing its ground against the House on the issue of the Baha'i encyclopedia.

5. We have hit on a winning strategy, I think:

- a) Avoid direct confrontations whenever possible.
- b) If attacked, as in \*\*\*\*'s case, indicate that we are prepared to stand our ground and make trouble.



- c) Get information and ideas into circulation.**
- d) Keep the heat on whenever it can be done without direct confrontations.**
- e) Do not allow ourselves to be painted as bad Baha's.**
- f) Give the powers-that-be a graceful way out of their problems.**

**They're starting to eat their horses inside the fortress; let's stay safely in the trenches and not jump up and charge the cannons. This means that we need to keep doing what we are doing: no committees, manifestos, or unnecessary martyrs. In particular, now is the time to lay on earnest charm.**

**And, \*\*\*\*, as for you, I do not want any more of these inflammatory statements. You have no independent clout yet apart from whatever your family connections might be, and we will need you for the next generation's fights. There is no point in your getting thrown out now.**

**So lay off the manifesto-making and work on your Arabic verb tables, or I will drop you from Talisman. What is the 8th form feminine plural imperative of Q-R-B?**

# **The Baha'i Faith & Religious Freedom of Conscience**

"According to the direct and sacred command of God we are forbidden to utter slander." --Abdul-Baha

"Unmeasured vituperation employed on the side of the prevailing opinion really does deter people from professing contrary opinions and from listening to those who profess them." --John Stuart Mill, *On Liberty* (51-52).

Compare bahai tactics to the [communist cadre](#) or [The Modern Inquisition of Catholicism](#).

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Susan Maneck, Baha'i scholar  
<https://fglaysher.com/bahaicensorship/Maneck1.htm>

See also Susan Maneck, Baha'i scholar:  
<https://fglaysher.com/bahaicensorship/Maneck8.htm>

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**Susan Maneck - The Video: Shiite Ideology of Baha'i Fanaticism**

Baha'i - Dr Susan Maneck - Islamic History Class at the  
2007 Royal Falcon Baha'i School - Pensacola Beach, Florida  
<https://video.google.com/videoplay?docid=3972066750708797426>

Friends,

I realize that most people here on talk.religion.bahai have figured much of this out long ago, but the underlying Shiite ideology of Baha'i fanaticism is so clear in Susan Maneck's video that I urge you to consider watching it, not merely for what it demonstrates about her own thinking, but also that of Iranian and "administrative" Baha'is, and what has gone so terribly wrong with the Haifan interpretation of Baha'u'llah's religion, under the counterfeit will and testament of Abdul-Baha.

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Susan Maneck has a very long and complicated history of censorship and coercion on behalf of her fundamentalist interpretations of the bahai writings. Please see Professor Juan Cole's extensive comments below on her along with [Paul Dodenhoff](#), revealing her calculating obsequiousness and lack of integrity. Many other insights into her behavior may be found around this website written by many other people.

Especially noteworthy are the comments regarding Maneck by Steven Scholl:  
[Steven Scholl re: Article in American Family Foundation's Cultic Studies Journal by Karen Bacquet](#)

Professor Juan Cole's comments on Maneck at [misrepresentations](#) and [bites on my back](#)

Cole's more general comments on Susan Maneck: [Re: Ms Maneck, Dr Cole 2/21/99](#) .

Rod Wicks, January 22, 2004: See especially his insightful remarks at <https://groups.google.com/groups?selm=8ccded73.0401212239.6e99f512%40posting.google.com&output=gplain>

Susan Maneck advocates fraudulently clicking on a google advertisement I had for some months on their [Adwords](#) system, apparently in the hope of driving up the cost so much that I'd discontinue it. Such are her tactics and those of the fundamentalists among my fellow bahais.

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In an attempt to defeat the 3rd interest poll for talk.religion.bahai, the Bahai scholar Susan Maneck called for a NO vote on AOL and alt.religion.bahai, accusing me of "slander" while referring to my opinions as "garbage." When I asked her to present the evidence of such "slander," she was never able to identify anything significant other than my views which are widely known. The similarity of her strategy of demagoguery to that of [Mark Towfig](#), a member of the BCCA, during the first interest poll, should be noted. Maneck made similar charges against Dr. Juan Cole in early October 1998 on AOL and elsewhere.

Related messages given below:

[Re: fw KevinEco Reconsider the NO votes, please.](#) 12/14/98 Maneck  
[Re: REPOST - alt.religion.bahai - FAQ](#) 12/9/1998 Maneck (One of her many uses of the word "garbage")  
[fw KevinEco Reconsider the NO votes, please.](#) 12/14/98 Kevin Eco asks AOL Bahais not to censor  
[Re: fw KevinEco Reconsider the NO votes, please.](#) 12/14/98 Maneck calls for NO vote on AOL  
[Re: MEDIA RELEASE Baha'is Debate Freedom of Speech and Conscience](#) FG 12/15/98  
[Maneck refers to my opinions as "litter"](#) Maneck 2/15/99

Juan Cole's comments, given above, [misrepresentations](#) and \*\*\*[bites on my back](#)\*\*\*, are essential to understanding this entire incident. Further, some might find helpful Cole's more general comments on Susan Maneck: [Re: Ms Maneck, Dr Cole](#) 2/21/99.

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Susan Maneck is the current "community leader" on the AOL bahai message boards. See the over four-year record of her activities to suppress free speech and conscience at [AOL](#).

NOTICE 10-6-03 - [AOL Message Boards](#) expire into oblivion

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## Hikmat & Taqiya

In addition to below, see [HikmatMENU](#)

For what Bahais call "hikmat" or wisdom or dissimulation, see Susan Maneck's :"[Wisdom and Dissimulation](#): The Use and Meaning of Hikmat in the Baha'i Writings and History." Baha'i scholar Susan Maneck has a particularly notorious reputation for practicing hikmat.

For anyone interested, the Wikipedia article on taqqiya (taqiyya or taqiya) cites an outstanding article by Ibrahim, Raymond. "How Taqiyya Alters Islam's Rules of War: Defeating Jihadist Terrorism". Middle East Forum. Winter 2010. Having read a number

of articles on taqqiya over the years, I've highly recommend Raymon Ibrahim's piece. It is available online: <https://www.meforum.org/2538/taqiyya-islam-rules-of-war>

**For a Muslim perspective on Bahai dissimulation, see Amir Butler on [""Taqqaiya"](#)**

**On H-Bahai: [The Practice of Taqiyyah \(Dissimulation\) in the Babi and Bahai Religions](#) by Sepehr Manuchehri**

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**Maneck - DRIVING people out of the Bahai Faith**  
<https://fglaysher.com/bahaicensorship/Maneck9.htm>

**[In this context, for how bahai institutions operate and why, see Juan Cole in "The Baha'i Technique":  
<https://fglaysher.com/bahaicensorship/technique.htm> ]**

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**[Maneck displaying her 'healthy' Baha'i patriotism](#) > it was the US that bombed a mosque....**

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**From: Fran Baker <fran@crhc.uiuc.edu>  
To: FG@hotmail.com <FG@hotmail.com>; fbaker@ncsa.uiuc.edu <fbaker@ncsa.uiuc.edu>; house@usq.edu.au <house@usq.edu.au>; johnwalker@ozemail.com.au <johnwalker@ozemail.com.au>; fran@amber.crhc.uiuc.edu <fran@amber.crhc.uiuc.edu>; smaneck@stetson.edu <smaneck@stetson.edu>; rdsteph@ibm.net <rdsteph@ibm.net>  
Subject: Re: [Fwd: talk.religion.bahai]  
Date: Monday, December 07, 1998 5:03 AM**

**Resending this to all due to a typo I made in Susan's email address.  
--Fran**

**Fran Baker wrote:**

>  
> Sorry, Susan, but sometimes an appeal to courtesy is not appropriate.  
> I have to let my coproponents know what you are planning to do.  
> I can't believe you are letting a personality conflict resulting  
> from a passionate disagreement color your judgment in what is  
> essentially a human rights issue. You have crossed a line here.  
>  
> --Fran  
>  
> PS Who is rdsteph@ibm.net? Hi, whoever you are!  
>  
> -----  
>  
> Subject: talk.religion.bahai  
> Date: Mon, 7 Dec 1998 12:31:28 -0500  
> From: "Susan Maneck " <smaneck@stetson.edu>  
> To: rdsteph@ibm.net  
> CC: Fran Baker <fran@crhc.uiuc.edu>  
>  
> Dear Ron and Fran,  
>

> I am seriously contemplating calling for a "no" vote on  
> talk.religion.bahai. I wanted to contact you first and explain to you  
> my rationale because I know this is something you have both  
> worked hard for. In the past I have not participated in the votes at  
> all. I wouldn't vote for it because I wanted nothing to do with a list  
> promoted by Fred and I felt that there ought to be the requisite  
> number of 150 truly interested individuals to form it. On the other  
> hand, I would not vote now because I thought it wrong because I  
> did not think that an unmoderated list should be opposed in  
> principle. Now, however, I find the manner in which Fred is going  
> about seeking to establish this list to be more than I can stomach  
> and publicly calling for a "no" vote appears to be the only way to  
> register the extent of our outrage against this kind of behaviour.  
> What I refer to specifically is the campaign of slander and calumny  
> against not only the Institutions, but against myself and the Bahai  
> Studies list. As you know, he accuses this list and me of  
> censorship, which you yourself know is not true. He is also trying  
> to prevent my managing the Baha'i Message Board of AOL for the  
> same reason. He constantly spams that Board making any  
> genuine discussions virtually impossible.  
>  
> I'm going to sit on this a couple of days and give myself a cooling  
> off period before taking any action, but I've really had it "up to here"  
> with this jerk.  
>  
> Please do me the courtesy of not forwarding this message to Fred  
> (although you may convey my sentiments and my intentions). I do  
> not care to see it up in his website tomorrow.  
>  
> warmest, Susan

---

[Homepage](#)

---

# The Baha'i Faith & Religious Freedom of Conscience

**Susan Maneck, Bahai scholar, displaying her 'healthy' Baha'i patriotism**

---

> Actually, it was the US who carried out the act of terrorism on a mosque during  
> Friday service.

----- Original Message -----

From: "Susan Maneck " <smaneck@aol.com>

Newsgroups: talk.religion.bahai

Sent: Thursday, September 11, 2003 3:31 PM

Subject: Re: Moral Equivalence, Evil, and the Baha'i Worldview

> >You might pick an example here and there of a targetted killing (of a  
> >specific killer by Israel)that did indeed result in a number of  
> >collateral deaths.

>

> Actually, it was the US who carried out the act of terrorism on a mosque during  
> Friday service.

>

> <https://bahaistudies.net/susanmaneck/>

> Baha'i Studies is available through the following:

> <https://list.jccc.net/cgi-bin/lyris.pl?enter=bahai-st>

>

>

----- Original Message -----

From: "Susan Maneck " <smaneck@aol.com>

Newsgroups: talk.religion.bahai

Sent: Thursday, September 11, 2003 11:15 PM

Subject: Re: Moral Equivalence, Evil, and the Baha'i Worldview

>

> To my comment:

>

> >> Actually, it was the US who carried out the act of terrorism on a mosque

> >during

> >> Friday service.

>

> Freddie writes:

>

> >

> >Of all the many, many reprehensible libels I've read

> >by Maneck during the last several years, I believe

> >this is really one of the most despicable..

>

> <sigh>

>

> See for yourself: [https://www.shwa.org/topic/iraqwar/truck\\_bomb.htm](https://www.shwa.org/topic/iraqwar/truck_bomb.htm)

>

> Friday 29th August 2003, Ayatollah Mohammed Baqir al-Hakim an influential shia

> cleric and leader of the Iranian backed Supreme Council for Islamic Revolution

> was killed by a truck bomb together with over 100 other civilians in attendance

> at the holiest site for Shia muslims in Iraq, the Imam Ali mosque in Najaf.

>  
> This however is not the first time a mosque was hit by a truck bomb.  
>  
> Long forgotten by Americans, but still alive in the minds of thousands of  
> Middle-East people, our CIA's William Casey, attempting to murder Sheik  
> Muhammed Fedlallah (spiritual leader of Lebanese Shiites), which a truck bomb  
> placed outside a Beirut mosque killed 81 innocent bystanders and injured  
> hundreds.  
>  
> \_\_\_\_\_  
>  
> The Coastal Post - August, 1996: A dangerous attitude pervasive in Washington  
> is that acting as Israel's errand boy in the Mideast carries little or no risk.  
> Experience suggests otherwise.  
>  
> During Israel's 1982 genocidal War in Lebanon, while she was butchering some  
> 30,000 Palestinian refugees, destroying Beirut and forcing that city's half a  
> million citizens to flee to the suburbs, Israel's Washington lobbyist talked  
> President Reagan into joining the slaughter. Reagan obliged by ordering his  
> battleship, the USS New Jersey, sitting off Lebanon's coast, to hurl shells  
> into those towns around Beirut to which the refugees were fleeing. The Lebanese  
> did not forget this little gesture and not long after, on October 23, 1983, 264  
> US Marines in our security force paid with their lives for Reagan's act when a  
> car bomb exploded next to their barracks.  
>  
> In another little episode, just ten years go this month, long forgotten by  
> Americans, but still alive in the minds of thousands of Mideast peoples, our  
> CIA's William Casey, attempting to murder Sheik Muhammed Fedlallah (spiritual  
> leader of Lebanese Shiites), which a truck bomb placed outside a Beirut mosque,  
> killed 81 innocent bystanders and injured hundreds. The Sheik escaped. Bob  
> Woodward in his carefully-researched 1987 book Veil reported Israeli agents had  
> manufactured and set off that bomb for our CIA. The well-laundered funding for  
> the disaster had been deposited in Casey's secret account by none other than  
> the Saudi's Prince Bandar. (Spotlight, July 15)  
>  
> Now, in a repetition of the 1980s, 19 U.S. Marine have just been killed and  
> another 30 injured by a bomb in their barracks in Dhahran. Washington is  
> frantically pointing fingers in all the wrong directions. While we are still  
> starving thousands of Iraqi children and Clinton with his friend Peres on the  
> Whitehouse lawn has just celebrated Israel's recent slaughter of 208 Lebanese  
> while driving 400,000 from their homes, has it occurred to Washington that  
> someone in the Mideast might take offense?  
>  
> On March 26th, 1989, Ex-President Jimmie Carter, in an interview for The New  
> York Times, said: "You have only to go to Lebanon, to Syria, to Jordan to  
> witness first-hand the intense hatred among many peoples for the United States,  
> because we bombed and shelled and unmercifully killed totally innocent  
> villagers, women and children and farmers and housewives, in those villages  
> around Beirut...as a result, we have become a kind of Satan in the minds of  
> those who are deeply resentful. That is what precipitated the taking of  
> hostages and that is what has precipitated some of the terrorist attacks."  
>  
> "International terrorism," a term carelessly bandied about in our Capital these  
> days has always been in response to either our own or Israel's barbarism. Those  
> U.S. Marines were killed, neither in Lebanon nor in Saudi Arabia but in Tel  
> Aviv and Washington.  
>  
> \_\_\_\_\_  
> From BBC:  
>  
> [https://news.bbc.co.uk/onthisday/hi/dates/stories/march/8/newsid\\_2516000/2516407.stm](https://news.bbc.co.uk/onthisday/hi/dates/stories/march/8/newsid_2516000/2516407.stm)  
>  
> "Some American press reports said the CIA was behind the attack, which was  
> meant to kill Sheikh Fadlallah. He had been accused of supporting the suicide  
> bombers who killed hundreds of US and French troops in attacks on military  
> headquarters in Beirut in 1983 - a charge he has always denied."  
>  
> \_\_\_\_\_  
>

> The important precedent here is that the CIA & Mossad have in the past blown up  
> mosques and innocent bystanders and those in prayer to accomplish their  
> political objectives.  
>  
> "One knowledgeable Australian official says privately that US efforts to  
> control Iraq include recruiting agents to create divisions among Islamic  
> clerics who have growing political power."  
> [https://www.iraqwar.ru/iraq-read\\_article.php?articleId=17702&lang=en](https://www.iraqwar.ru/iraq-read_article.php?articleId=17702&lang=en)  
>  
> Over 300,000 mourners marched in the funeral procession  
>  
>  
>  
>  
>  
>  
> <https://bahaistudies.net/susanmaneck/>  
> Baha'i Studies is available through the following:  
> <https://list.jccc.net/cgi-bin/lyris.pl?enter=bahai-st>  
>  
>

----- Original Message -----

From: "Susan Maneck " <[smaneck@aol.com](mailto:smaneck@aol.com)>

Newsgroups: talk.religion.bahai

Sent: Friday, September 12, 2003 1:10 PM

Subject: Re: ATTN \*\* Investigators, Journalists \*\* > Re: Moral Equivalence, Evil,  
and the Baha'i Worldview > Kelly & Baha

>  
> >  
> > Susan Maneck, Bahai scholar, typifies the concealed anti-Western hatred  
> > behind the veneer of brotherly love and peace routinely publicized by  
> > the fundamentalists among my fellow bahais.  
>  
> LOL. And you say this while at the same time arguing that the Baha'i  
> institutions support the war in Iraq? You're going to have to make up your  
> mind, Freddie. Never mind, you use whatever sounds bad whether there is any  
> truth behind it as well.  
>  
> > Her allegation that the US  
> > bombed a mosque during Friday Muslim prayers reveals a great deal  
> > about both her and the Baha'i Faith,  
>  
> Mmmm. I guess it reveals a good deal about Bill Moyer and PBS who ran this  
> story soon after 9-11. But I've already sufficiently documented it.  
>  
>  
>  
> <https://bahaistudies.net/susanmaneck/>  
> Baha'i Studies is available through the following:  
> <https://list.jccc.net/cgi-bin/lyris.pl?enter=bahai-st>  
>  
>

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[More on Susan Maneck, Bahai scholar](#)

Maneck - DRIVING people out of the Bahai Faith

<https://fglaysher.com/bahaicensorship/Maneck9.htm>



# **The Baha'i Faith & Religious Freedom of Conscience**

**From: Smaneck <smaneck@aol.com>  
Subject: Re: fw KevinEco Reconsider the NO votes,  
please.  
Date: Monday, December 14, 1998 10:31 PM**

**Dear friends,**

**I had deliberately confined my call for a no vote to the AOL Message Board where I found the disruptive behaviour and slanderous accusations of censorship against the Baha'i Board which Mr. Glaysher was using to promote his newsgroup more than I could stomach. Since the participants on the Message Board were in the best position to judge the falseness of Glaysher's statements I asked them to express their outrage by voting at the use of this kind of tactic by voting no. I had not intended for the call for a "no vote" to go beyond that list, but it seems Glaysher himself wishes to do this by posting references to this here on the alt. list. So be it. I am therefore reposting below the original messages I had placed on the AOL Message Board regarding this matter. The members of this list can decide for themselves whether this call was justified. It is up to Mr. Glaysher himself to decide how far this will go. If he ceases to use calmuny to promote his newsgroup then I will withdraw my call for a "no" vote. If he continues then those who are properly informed of the truth of these matters should vote their conscience.**

**warmest, Susan**

**Subject: Re: MEDIA RELEASE Baha'is Debate Freedom of Speech and Conscience**

**Date: 12/12/98 1:29 AM Eastern Standard Time**  
**From: Smaneck**  
**Message-id: <19981212012948.21483.00001810@ng-ch1.aol.com>**

**Dear friends,**

**Under normal circumstances I would be the first to support the notion of an unmoderated newsgroup. In the past I abstained from voting solely because I was aware of the destructive motives of the person behind the proposed newsgroup. Abstention may not however, be a strong enough measure to take against this constant campaign of slander being used to promote this list. I therefore urge anyone who objects to Fred's tactics to register their objections by voting "no" in the interest poll.**

**warmest, Susan**

**Subject: Re: Reconsider the NO votes, please.**  
**Date: 12/13/98 11:11 PM Eastern Standard Time**  
**From: Smaneck**  
**Message-id: <19981213231106.21480.00002792@ng-ch1.aol.com>**

**Dear Kevin,**

**Thanks for your considered opinion. You wrote:**

**>3. If you must vote no, please refrain from publicly stating your intention  
>to do so, and please refrain from campaigning for others to vote no. Both  
>actions violate Usenet etiquette and will be interpreted as attempted  
>ensorship by many neutral observers.**

**I am urging only those people on AOL who are offended by the slander Fred has used against this Message Board to promote his own news group to vote "no." Had I wished to mount a full-scale campaign against TRB I would also urge the participants in Bahai Studies and the other lists I am involved to vote "no" as well. I am not doing this. When the TRB announcement**

was placed on Baha'i  
Studies it was done by Ron House in a dignified manner  
without  
attacking or distorting the activities of other lists. I  
therefore see no  
reason to oppose it there. But the tactics which are  
being used to promote the  
newsgroup here are unconscionable and a clear  
message needs to be delivered  
that such methods will backfire.

warmest, Susan

**Subject: Re: Message to Mark Foster**  
**Date: 12/14/98 11:36 AM Eastern Standard Time**  
**From: Smaneck**  
**Message-id: <19981214113637.00888.00003268@ng-  
bw1.aol.com>**

**Fred writes:**

**>I quote here too Kevin's rebuttal of her scurrilous  
attack:**

**Kevin did not at all suggest that what I had written  
about you was scurrilous.  
He was simply arguing that whatever tactics you are  
using to promote the list  
do not justify a "no" vote. I disagree. There are other  
supporters of trb that  
have made the even stronger point that they do not  
support what you are doing  
and it is unfair to scuttle the newsgroup because of  
your actions. They have  
even accused me of descending to your level (what a  
scathing criticism that  
is!). They have a point, and that is why I have not  
broaden my call for a "no"  
vote to involve all the lists I participate on. But  
newsgroups ought not to be  
approved as a result of campaigns of slander, therefore  
on the forums where  
such slander is obvious to everyone, I urge those  
seeing it to register their  
protest and call "foul" by voting no.**

**Susan**



# **The Baha'i Faith & Religious Freedom of Conscience**

**From: Smaneck <smaneck@aol.com>  
Subject: Re: REPOST - alt.religion.bahai - FAQ  
Date: Wednesday, December 09, 1998 10:51 PM**

**Christian writes:**

**>Fred, you and I and Susan and all of us should all  
shut up about throwing  
>stones and glass houses and flame wars.**

**Your point is well taken Christian, but I really think  
"garbage" is a mild way  
to refer to slander.**

**warmest, Susan**

---

**[Homepage](#)**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**From: FG <FG@hotmail.com>  
Subject: fw KevinEco Reconsider the NO votes, please.  
Date: Monday, December 14, 1998 6:53 AM**

**I wish to thank Kevin for presenting a very balanced rationale for reconsidering Susan Maneck's call for NO votes against talk.religion.bahai.**

**Let me say, with all honesty, that my only reason for wanting an unmoderated forum on the Bahai Faith is that Bahais might learn the importance of, and live up to, Abdul-Baha's demanding words:**

**"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."**

**Abdul-Baha, A Traveler's Narrative, 91.**

**FG....The Bahai Faith & Religious Freedom of Conscience:  
index.htm Talk.religion.bahai voter  
ballot is on news.announce.newgroups, news.groups,  
alt.religion.bahai,  
or email the votetaker dave@dogwood.com requesting  
the "trb CFV."**

**-----**

**Subject: Reconsider the NO votes, please.  
Date: 12/12/1998 8:09 PM Eastern Standard Time  
From: KevinEco  
Message-id: <19981212200919.08230.00001915@ng-fc2.aol.com>**

**As the tempest grows wilder, any attempt to present a balanced view on this subject appears more daunting, but now circumstances demand it.**

**To all of you, whether Baha'i or not, determined to vote NO on talk.religion.bahai, please consider carefully the implications of your decision.**

**Perhaps you reached this decision because you are annoyed with Fred Glaysher, and you think a NO vote the perfect revenge because it will annoy him. Perhaps you are convinced he has bad motives, and you believe anything that a person with bad motives will fight so hard to get must be a bad thing. Perhaps you don't have a clear idea of your own motives; whenever that happens to me, I always find it wiser to refrain from acting until I can clarify my own motives.**

**Now, let's consider the worst-case possibility. Suppose for a moment that Fred really is a bad person with bad motives, perhaps even a Covenant-breaker. (Let me state in the strongest possible terms that this is NOT my conviction about Fred; I am sorry to discuss such an accusation even hypothetically, but sadly, the accusation has already been made public, so it has to be dealt with.)**

**Even if this were true, even IF someone really does have destructive motives and really is hatching some kind of nefarious plot, we must remember that IT IS NOT OUR JOB TO SILENCE SUCH PEOPLE.**

**The Baha'i Writings tell us that to defend our religion, we are to speak the truth about it when someone makes false accusations against it -- NOT to compel such persons to be silent.**

Leaving idealistic principle aside for a moment, let's get more practical. Suppose the talk.religion.bahai proposal really is part of some fiendish plot. Perhaps the fiendish plot is actually calculated to goad as many people as possible into voting NO, creating more evidence for the claim that most Baha'is love nothing more than censorship.

Seem outlandish? Yes, but if you read the exchanges on news.groups, you will see messages from people who are non-Baha'is with no interest in Baha'i matters, who are discussing this only because they follow discussion of every proposed newsgroup. Several such Usenet authority figures have explicitly stated their temptation to vote NO simply because they find Fred's tactics annoying. If we indulge in speculating about motives, we have to include the possibility that this is no accident.

Returning to the level of principle (as the Baha'i teachings require of us) none of us can claim anything other than speculation about the motives of Fred or anyone else.

There may be tons of circumstantial evidence that someone has bad motives, but the same evidence could also arise from a person who is extremely devoted to a particular principle, and just doesn't have the talent or charisma needed to inspire people's sympathy. In neither case do the Baha'i Writings give us any permission to attack such a person. No, we have an inescapable duty to treat all with love and respect.

For these reasons, let us all consider the following course of action:

1. Please stop giving vent to negative emotions regarding Fred Glaysher. Such venting will only drive him deeper into isolation, and as a creation of God he deserves better. If he really is trying to attack



**the Baha'i Faith,  
such venting can only strengthen the attack. Focus on  
issues and facts in  
every response to him or about him, both for his sake,  
and for the sake of  
adherence to correct principles.**

**2. Please reconsider any NO vote on the  
talk.religion.bahai proposal. If  
you're still determined to annoy Fred (after all my  
efforts to stir your  
compassion), consider that a large NO vote may be just  
what he's aiming for.  
A better way to send a message would be an ABSTAIN  
vote, which would show  
that you do not support the creation of  
talk.religion.bahai, but you are  
unwilling to provide more ammunition to those who  
claim that Baha'is try to  
censor everything.**

**3. If you must vote no, please refrain from publicly  
stating your intention  
to do so, and please refrain from campaigning for  
others to vote no. Both  
actions violate Usenet etiquette and will be interpreted  
as attempted  
censorship by many neutral observers.**

**To anyone who is still reading this longish message,  
thank you for your  
time.**

**If my attempt to present a balanced view of this  
tangled situation has  
offended anyone, I offer my apologies, and hope you  
will be kind when you  
point out my errors.**

**Your humble servant,  
Kevin**

# **The Baha'i Faith & Religious Freedom of Conscience**

**From: Smaneck <smaneck@aol.com>  
Subject: Re: fw KevinEco Reconsider the NO votes,  
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Date: Monday, December 14, 1998 10:31 PM**

**Dear friends,**

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**warmest, Susan**

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**Dear friends,**

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**warmest, Susan**

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**Dear Kevin,**

**Thanks for your considered opinion. You wrote:**

**>3. If you must vote no, please refrain from publicly stating your intention  
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**From: Smaneck**  
**Message-id: <19981214113637.00888.00003268@ng-  
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**Fred writes:**

**>I quote here too Kevin's rebuttal of her scurrilous  
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**Kevin did not at all suggest that what I had written  
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He was simply arguing that whatever tactics you are  
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newsgroups ought not to be  
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on the forums where  
such slander is obvious to everyone, I urge those  
seeing it to register their  
protest and call "foul" by voting no.**

**Susan**



# **The Baha'i Faith & Religious Freedom of Conscience**

**Subject: Re: MEDIA RELEASE Baha'is Debate Freedom of Speech and Conscience**  
**Date: 12/15/1998 7:02 AM Eastern Standard Time**  
**From: FG**  
**Message-id: <19981215070259.09500.00001887@ng-fs1.aol.com>**

**>Subject: Re: MEDIA RELEASE Baha'is Debate Freedom of Speech and Conscience**  
**>Date: 12/15/1998 1:49 AM Eastern Standard Time**  
**>From: Smaneck**  
**>Message-id: <19981215014952.00894.00003468@ng-bw1.aol.com>**

**>**  
**>Dear Fred,**  
**>**  
**>I am specifically referring to the slander you made against this list. In**  
**>your Media Release you wrote:**  
**>**  
**>>With recent clashes**  
**>>even taking place on America Online and soc.religion.bahai**  
**>>banning for months now any links to any web sites whatsoever,**  
**>**  
**>This is an out and out lie and anyone who participates on this list knows it.**

**This is not a lie at all. There have been many clashes on AOL over freedom of speech and conscience.**

**>There are web links even to Covenant breaker's sites here. Nothing has been**  
**>banned, there has simply been no one available to do this task.**

**In my referring to what I have called the 3 Issues I repeatedly stated I**

have never charged the folders here themselves are censored but rather that the stagnant situation itself is to the advantage of Bahai fundamentalists to allow to continue....

>

>There are other misrepresentations in your post as well, but this is the one  
>which is an offense to all the members who participate in this uncensored  
>forum.

It is obvious you're straining hard to trump it up into one! You have no basis for accusing me of slander, only your resentment that I've opposed your bid for power as Forum Leader.... Not a pretty sight, Susan, not a pretty sight....

What a strange sight you present to Non-Bahais and impartial observers who will perceive the desperation with which many Bahais oppose freedom of speech and conscience, seeking the flimsiest excuses for opposing talk.religion.bahai and denying these great words of Abdul-Baha:

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."

Abdul-Baha, A Traveler's Narrative, 91.

>

>Susan

FG....The Bahai Faith & Religious Freedom of Conscience:  
index.htm Talk.religion.bahai voter  
ballot is on news.announce.newgroups, news.groups,  
alt.religion.bahai,

**or email the votetaker [dave@dogwood.com](mailto:dave@dogwood.com) requesting  
the "trb CFV."**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**[More on Maneck](#)**

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**From: Smaneck <smaneck@aol.com>  
Subject: Re: AOL censorship via TOS allegations  
Date: Thursday, February 18, 1999 2:17 PM**

**Fred writes:**

**>I highly doubt the veracity of the  
>claim that he was so sick.**

**What do you need Fred, a doctors excuse?**

**>Regardless, I repeatedly emailed  
>directly to him and requested that he resign, a  
request he's  
>always ignored.**

**The nerve of Mark! When Fred issues a demand like  
that Mark should comply  
immediately.**

**>Ms. Maneck herself referred to my opinions on AOL a  
number  
>of times as "garbage."**

**And nobody else would \*ever\* characterize the litter  
you spam these lists with  
in that manner.**

**Susan Stiles Maneck  
History, Stetson University**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Susan Maneck, Baha'i scholar:**

**<https://fglaysher.com/bahaicensorship/Maneck8.htm>**

**Susan Maneck, Baha'i scholar**

**<https://fglaysher.com/bahaicensorship/Maneck1.htm>**

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**"According to the direct and sacred command of God we are forbidden to utter slander." --Abdul-Baha**

**"Unmeasured vituperation employed on the side of the prevailing opinion really does deter people from professing contrary opinions and from listening to those who profess them." --John Stuart Mill, *On Liberty* (51-52).**

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Dear non-bahai observer,

For further background on Susan Maneck and her tactics,  
see Susan Maneck, Baha'i scholar:

**<https://fglaysher.com/bahaicensorship/Maneck8.htm>**

"In short, she has lied and made misleading statements about me in the past and this recent statement of hers is just another example of her lack of honesty." Steven Scholl

**<https://fglaysher.com/bahaicensorship/Scholl4.htm>**

"...she has behaved toward me in an academic setting with dishonesty and deceit in such a way as deprives her of the right to debate me publicly. She spied on me and lied about it. She betrayed confidences in such a way as to cause her academic colleagues to demand and get her resignation from a position she had held." Prof. Juan Cole

**<https://fglaysher.com/bahaicensorship/Cole20.htm>**

Juan Cole, February 13, 1999:

"It is a very, very, very weird religion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and

slander a university by adding it to her sig line. As if what she is about has anything at all to do with \*universities\*!"

"Isn't it sort of suspicious that she shows up at AOL backbiting me so assiduously on a forum where I am not even present? ... Is the only way to stay a Baha'i to capitulate morally in this way?" Prof. Juan Cole  
<https://fglaysher.com/bahaicensorship/Cole19.htm>

"As for Maneck's relationship to the Baha'i authorities, she has herself boasted to common friends of ours of corresponding with House members about how to 'deal with Cole', and she served as a spy on an academic editorial committee for counselor Ghadirian, passing over to him detailed reports on confidential discussions, one of which she accidentally shared with an editor. And now she wishes to make my revelation of this role itself a reason for which \*I\* should be thought delusional?" Prof. Juan Cole  
<https://fglaysher.com/bahaicensorship/Cole74.htm>

"I find [Susan Maneck](#)'s speculation about his [Abbas Amanat] extremely internal, private, existential beliefs, based on nothing extremely more than hearsay, to be extremely rude and the height of slander...." Prof. Juan Cole  
<https://fglaysher.com/bahaicensorship/media2.htm>

Rod Wicks, January 22, 2004:

I disagree...and my disagreement is based on years of online discussions in which Susans [Maneck] propensity to accuse (openly or through innuendo) is reflected by other fundamentalist Baha'is. So too the evasiveness, the glib, trite smarmy non answer, the drive by 'blipvert' of one line innuendo, the refusal to stand and defend/justify/explain any attack or allegation, the retreat into cowards killfile when her dishonesty is exposed.....all these are common features of what has been described as the Baha'i Technique. I did not believe such a phenomena could exist when I first came online... today the evidence is irrefutable and undeniable. Susan M perfectly reflects all that is worst about contemporary Baha'i culture...'they' know it and love her for it.

No....Manic and fundamentalist co workers do not simply "represent" the Baha'i community...they \*ARE\* the community...their identification is total/complete. Any criticism of any aspect of Baha'i is perceived by Manic and Co as a direct personal attack and they respond by attacking the individual rather than the argument. They will invent and manufacture 'enemies of the faith', 'violators of the Covenant' and even stoop to open allegations of criminal activity.

The AO cannot possibly be deaf, dumb and blind to this activity any more than the online Baha'i gallery and lurkers are blind to it. It is granted approval, formal or informal, open or tacit...it matters not.

The truth is apparent in examination of the facts...the facts are available in review of the archives...the archives reveal incident after incident/event after event in which Susan (or co fundamentalist) levels a baseless and unprovoked serious allegation, refuses substantiation, hides behind glib and evasive [expletive] and/or killfile and receives open or tacit support for doing so.

Susan represents a prevailing culture of abuse, slander, denial and evasion.

<https://groups.google.com/groups?selm=8ccded73.0401212239.6e99f512%40posting.google.com&output=gplain>

- > [Susan Maneck's] notion of "integrity" is clearly revealed here- [snip]
- > It involves misrepresentation, slander, psychic assumptions, refusal
- > to substantiate or explain and repetitious ad hom as an evasive device
- > to avoid acting in an ethical manner. [Susan Maneck's] will go to any lengths
- > to avoid responding to a justifiable call for substantiation of her
- > baseless allegations...she will cut, snip, evade, convolute and red
- > herring her way away from the question.
- > When called to account she will plead "hounding".
- >
- > All ethical connect to the notion of 'integrity' has been forfeit by
- > her.
- >
- > Rod in <news:8ccded73.0309141838.644c59dd@posting.google.com>

"You, Madam, are devoid of propriety, dignity and morality." El Baquiano  
"Since I prize the Baha'i Faith, words that insult it are vile. And since I never uttered nothing resembling them, I say that you are falsely attribute them to me. You continuously imply that my motivations are suspect and nefarious and that I am attacking the Faith and its institutions. Yet in the face of irreproachable proof to the contrary, you continue to add to your mound of lies." El Baquiano

---

**Further details on Baha'i scholar Susan Maneck at**  
<https://fglaysher.com/bahaicensorship/Maneck1.htm>

**See her slandering other views as garbage:**  
<https://fglaysher.com/bahaicensorship/Maneck3.htm>

**See her slandering other views as litter:**  
<https://fglaysher.com/bahaicensorship/Maneck7.htm>

**See also messages related to her abuse of AOL :**  
<https://fglaysher.com/bahaicensorship/AOL.htm>

<https://fglaysher.com/bahaicensorship/AOLcensorship.htm>

**Bahai institutions DRIVING people out - Maneck's "get over it"**  
**9/17/03**  
<https://fglaysher.com/bahaicensorship/Maneck9.htm>

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om/bahaicensorship/Maneck9.htm

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>

# The Baha'i Faith & Religious Freedom of Conscience

**Susan Maneck's "Get over it" > I.e., the injustice of the fundamentalist administration**

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From <https://www.theage.com.au/ftimages/2003/10/01/1064819962076.html>

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**Reflect, Gentle Reader, what is "it" that the many victims of the fundamentalist uhj are supposed to get over? I submit "it" is defined by Professor Juan Cole in "The Baha'i Technique":**

**"The purpose of having this system where it is so easy to turn insiders into outsiders is to maintain very strict control over the community by its leaders. The idea is that everyone still on the inside will fear being made a non-person or being ostracized or being shunned, and so will keep quiet and let the leadership do as it pleases with them. Silent suffering of tyranny and injustice from one's leaders is the actual definition of a Baha'i in good standing. Of course, this requirement is cult-like...."**

**See related excerpts at**

**<https://fglaysher.com/bahaicensorship/technique.htm>**

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**[Bahai institutions DRIVING people out - Maneck's "get over it" 9/17/03](https://fglaysher.com/bahaicensorship/Maneck9.htm)**  
**<https://fglaysher.com/bahaicensorship/Maneck9.htm>**

----- **[Original Message](#)** -----From: "Susan Maneck " <smaneck@aol.com>  
Newsgroups: talk.religion.bahai  
Sent: Wednesday, September 17, 2003 3:52 PM  
Subject: Re: Finding Nima

**Melissa wrote:**

**>I remember this, too. At the time I thought you were making too much  
>of it but corrosive is a good word for it....**

**[snip]**

**>My own view was that a lot of them just got tired. Karen is right  
>that the anger runs out eventually, for everybody (well, almost  
>everybody!)**

**Anger runs out eventually among the who psychologically healthy. I  
think  
that's one of the reasons the House never takes immediate action  
against people who lash out against them. They usually wait until it is  
very clear they  
aren't going to 'get over it.'**

**warmest, Susan**

Lines: 30 X-Admin: news@aol.com From: smaneck@aol.com (Susan Maneck )  
Newsgroups: talk.religion.bahai Date: 17 Sep 2003 19:52:07 GMT References:  
<[e37a2ae4.0309171130.185ae1c1@posting.google.com](mailto:e37a2ae4.0309171130.185ae1c1@posting.google.com)> Organization: AOL  
<https://www.aol.com> Subject: Re: Finding Nima Message-ID:  
<[20030917155207.10923.00001658@mb-m29.aol.com](mailto:20030917155207.10923.00001658@mb-m29.aol.com)>

---

A similar message posted by Maneck in 2005 reveals the bahai administration's  
approach to driving away people and views of conscience:

Path:  
g2news1.google.com!postnews.google.com!g47g2000cwa.googlegroups.com!not-  
for-mail  
From: sman...@jam.rr.com  
Newsgroups: talk.religion.bahai  
Subject: Re: CAUTION - Susan Maneck: A Widely-Recognized Liar and Slanderer  
Date: 13 Dec 2005 14:33:12 -0800  
Organization: <https://groups.google.com>  
Lines: 7  
Message-ID: <1134513192.475891.44680@g47g2000cwa.googlegroups.com>  
References: <1131645770.227913.277330@f14g2000cwb.googlegroups.com>  
<dl04c6\$89t\$1@theodyn.ncf.ca>  
<1131687802.646686.41910@f14g2000cwb.googlegroups.com>  
<yfCdndQJCTeEaBeneRVn-oA@comcast.com>  
<11pu6ef9gc11c79@corp.supernews.com>  
NNTP-Posting-Host: 143.132.203.147  
Mime-Version: 1.0  
Content-Type: text/plain; charset="iso-8859-1"  
X-Trace: posting.google.com 1134513197 5073 127.0.0.1 (13 Dec 2005  
22:33:17 GMT)  
X-Complaints-To: groups-abuse@google.com  
NNTP-Posting-Date: Tue, 13 Dec 2005 22:33:17 +0000 (UTC)  
In-Reply-To: <11pu6ef9gc11c79@corp.supernews.com>  
User-Agent: G2/0.2  
X-HTTP-UserAgent: Mozilla/4.0 (compatible; MSIE 6.0; Windows NT 5.1; SV1;  
.NET CLR 1.1.4322),gzip(gfe),gzip(gfe)  
Complaints-To: groups-abuse@google.com  
Injection-Info: g47g2000cwa.googlegroups.com; posting-  
host=143.132.203.147;  
posting-account=N-MaJA0AAACzNAhy8DP6vLBeiThEytmK

>

- > By all means compare her lucid statements and opinions with the
- > statements/none-statements of the above author (Fredrick Glaysher).

Shhh, Infinity. Let sleeping dogs lie. We just got rid of Freddie, don't do anything to bring him back.

[ I invite the reader to reflect on the tactics and [technique](#) of the above message. From another viewpoint, it is precisely the intention of bahai apologists to provoke and draw its victims back into the fray. My leaving talk.religion.bahai had nothing to do with the typical onslaught of slander, insult, and derision meted out by Maneck and other apparatchiks of the bahai administration, but was entirely due to personal reasons, partly discussed in [Farewell](#). ]

Compare the bahai tactics to the [communist cadre](#) or [The Modern Inquisition of Catholicism](#).

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**[More on Susan Maneck, Bahai scholar](#)**

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**Compare the 1997 comments of [David Langness](#) on driving people out of the Bahai Faith**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**During late 2003, Susan Maneck advocates clicking on a google advertisement I had for some months on their Adwords system, apparently in the hope of driving up the cost so much that I'd discontinue it. Such are the tactics of baha'i fanatics.**

---

----- Original Message -----

From: <[smaneck@jam.rr.com](mailto:smaneck@jam.rr.com)>

Newsgroups: talk.religion.bahai,soc.culture.iranian

Sent: Tuesday, September 27, 2005 6:57 PM

Subject: Re: Warning to the cult IT hackers of baha'idoom in Wilmette and Haifa

>

> Ah, so that would be similiar to our clicking on Freddie's link when he

> had it advertised on Google. Only we weren't trying to deny him

> service, we just knew he paid by the click and wanted to make sure he

> got a substantial bill.

>

> warmest, Susan

Lines: 13

X-Admin: news@aol.com

From: smaneck@aol.com (Susan Maneck )

Newsgroups: talk.religion.bahai

Date: 21 Dec 2003 04:29:30 GMT

References: <brkaqg\$469nv\$1@ID-75545.news.uni-berlin.de>

Organization: AOL <https://www.aol.com>

Subject: Re: EVIDENCE grows... Dr. David Kelly & the Baha'i Faith

Message-ID: <20031220232930.29517.00000608@mb-m02.aol.com>

Hey folks,

Don't click on those URLs. Access Freddie's website here where he is charged by the click.

<https://www.google.com/search?hl=en&ie=ISO-8859-1&q=Baha%27i&btnG=Google+Search>

<https://bahaistudies.net/susanmaneck/>  
Baha'i Studies is available through the following:  
<https://list.jccc.net/cgi-bin/lyris.pl?enter=bahai-st>

--

Lines: 20

X-Admin: news@aol.com

From: smaneck@aol.com (Susan Maneck )

Newsgroups: talk.religion.bahai

Date: 21 Dec 2003 06:49:19 GMT

References: <5ibFb.222268\$Ec1.7933156@bgtnsc05-news.ops.worldnet.att.net>

Organization: AOL <https://www.aol.com>

Subject: Re: EVIDENCE grows... Dr. David Kelly & the Baha'i Faith

Message-ID: <20031221014919.29517.00000628@mb-m02.aol.com>

>

>Now isn't that a great Baha'i sentiment, Susan. Do you think it is in line

>with the one that told Baha'is not to remove anti-Baha'i literature from

>libraries? Or not to penalize CB'ers where the work. Sheesh.

>Alma

Alma,

I think clicking on Freddie's ad is perfectly fair game. We don't take books out of libraries because that is stealing. We don't penalize CBs at work because that deprives them of their civil rights. But if Freddie wants to pay money to attack the Faith I see nothing wrong with insuring

he pays a lot.

Susan

<https://bahaistudies.net/susanmaneck/>  
Baha'i Studies is available through the following:  
<https://list.jccc.net/cgi-bin/lyris.pl?enter=bahai-st>

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# **The Baha'i Faith & Religious Freedom of Conscience**

See especially [How "Review" acts as Censorship](#)  
3/28/2000 Alison Marshall re *Bahai World*

[Alison Marshall - "How the Baha'i administration behaves"](#)

From: "Ron House" <house@usq.edu.au>  
Cc: "Alison Marshall" <alisonz@clear.net.nz>  
Subject: Re: Review as censorship  
Date: Wednesday, April 05, 2000 1:56 AM

Alison Marshall has sent the following message. I notice that Tookey has since said he'll go to Talisman, so I'll let the them discuss it over there, and I'll stay out of it. RH.

Dear Tookey,

Ron has passed on your questions and I will try to respond. I am happy that my message was posted on TRB. I feel that what has happened is of importance to the Baha'i world and if people are interested, they will discuss it, like they do in any civil society.

I believe in free speech. I believe that it is not against Baha'i law to criticise the House of Justice in public. I have done so on a few occasions over the 2-3 years they have been monitoring me. Whenever I have criticised the House, I have tried to be polite and constructive about it. It appears that the House has determined that my speech is unacceptable, so they have expelled me.

Nevertheless, I believe I have done nothing wrong. I have acted from my

conscience, and I believe that is what Baha'u'llah would have me do.  
Justice is seeing with one's own eyes.

**Alison Marshall**From: "Ron House"  
<house@usq.edu.au>  
Subject: Review as censorship  
Date: Tuesday, March 28, 2000 5:34 AM

The attached articles were posted by Alison Marshall to Talisman, and I post them here with her permission.

--

**Ron House**                      house@usq.edu.au

Never fear the truth.

----- Part 1 -----

-

In early 1998, I was approached by the editors of the Baha'i Studies Review (ABS-ESE) and asked to write a review of two volumes of The Baha'i World. I spent the next several months reading the volumes and putting together the review. I approached the exercise in much the same way as I do when my company is asked to review publications for organisations. The review passed without comment the first vetting process, in which the item is read by a group of peer reviewers, and was then sent to the association's institutional panel for review. Its members had a number of difficulties with the review. The editors made various changes to the text in order to accommodate the panel's concerns, but the panel was nevertheless unable to come to a decision and so the editors appealed to the UK NSA for a final

**decision. The NSA sent the review to the House of Justice, who decided that it would be "inadvisable" to publish the review because of its generally critical tone.**

**I have posted the book review in a second e-mail message. The message I received from the secretary of the ABS ESE states:**

**--**

**As you might have guessed with our long delay in getting back to you, we have had many discussions with the UK Bahá'í reviewing panel about your book review. Unfortunately, the piece did not pass institutional review. The UK reviewing panel was unable to make a decision. They referred the matter to the UK NSA, who, in turn, sought advice from the Universal House of Justice.**

**In a letter to the National Spiritual Assembly dated 22 August 1999, the Department of the Secretariat replied that the publication of your review was considered inadvisable, because of the generally critical tone.**

**Since then, the executive committee of the Association for Bahá'í Studies-ESE has further reflected on the implications of this decision. The committee is aware that Bahá'í scholarship is a developing field and striking the right tone and balance when critically reviewing any publication is one of its more difficult challenges.**

**---**

**Although the letter says that the issue is a general one of criticising**

any  
publication, we need only open any issue of the Baha'i  
Studies Review to  
find book reviews equally as critical about publications  
not produced by  
the  
World Centre. This decision shows just how sensitive  
the House of  
Justice is  
to criticism of its own publications. The review is  
critical, yes, but  
it is  
constructive, containing practical suggestions as to  
how the publication  
might be improved. In my work, I am *\*paid\** by  
companies to give them  
this  
sort of feedback.

To me, this decision is a good example of how review  
acts as censorship.  
Baha'i review is used by the Baha'i administration to  
further its own  
agenda. This agenda is focussed on creating and  
maintaining a particular  
public image, which can be gleaned from The Baha'i  
Worlds themselves.  
The  
administration will not tolerate any speech that might  
blemish that  
carefully crafted persona. The Baha's Studies  
Associations are not  
independent of the Baha'i organisation and therefore  
cannot publish any  
material contrary to these purposes.

As we can see from the above letter, the Baha'i  
administration assumes  
the  
right to define "scholarship" for its members and to set  
it within very  
narrow parameters, placing emphasis on intangibles  
like tone. This  
decision  
highlights the fact that those parameters are used to  
serve the purposes  
of  
the administration, but are masked here as objective  
criteria for  
acceptable  
scholarship.

**Alison**

----- Part 2 -----  
-

**"The Bahá'í World" 1992-93 and 1993-94  
Published by the Bahá'í World Centre  
Reviewed by Alison Marshall**

**In her essay on the efforts of the Bahá'í community to realise equality between the sexes, Ann Boyles tells us that "Bahá'ís see their community life as a workshop rather than as a perfect model..." (1993-94 p. 273). After reading these two volumes, I cannot point to anything in them that would prove this statement true. The books are largely filled with public relations material, and their portrayal of the community is sterile and shallow.**

**Purpose and audience**  
-----

**Beginning with the holy year in 1992, the World Centre has started a new, annual, series of The Bahá'í World. In an effort to return to Shoghi Effendi's original purpose, "to disclose to others something of the significance of the world-wide movement called into being by the Message of Bahá'u'lláh" (1992-93 p. 7), the World Centre has redesigned the volumes for non-Bahá'í readers (1992-93 p. 8), who are described as serious researchers and general students (back cover). The stated purpose seems to be twofold: firstly, to be a yearbook that reproduces major statements and provides statistical data and information on the Faith's activities; and secondly, to "offer readers general information on the Bahá'í Faith,**



its concerns,  
and  
its teachings" (1993-94 p. 1).

### **Content and organisation**

-----

The 1993-94 volume has an accessible structure, with the content organised

into the following categories (in this order):

- "Introduction to the Bahá'í Community", containing chapters on Bahá'u'lláh, Shoghi Effendi and the community.
- "Writings and Messages", containing excerpts from the sacred writings and an overview of House of Justice messages.
- "Events 1993-94", containing chapters on events such as international convention and the conference of Bahá'í counsellors.
- "Essays and Statements", containing essays on topics such as postmodernism, The Kitab-i-Aqdas, and statements from the Bahá'í International Community.
- "Information and Resources", containing obituaries, statistics, a directory, a short list of new publications, a Bahá'í reading list and a glossary.

The 1992-93 volume is similar in content type, but is not as well organised.

It appears more as a collection of various pieces of writing - some written for the volume, others not - and lacks an overall framework to bring it together. Topics are not categorised, and the result is a list of contents in no apparent order and with no indication as to the kind of information the reader is to expect. For example, the chapter "Bahá'u'lláh", which on its face could be just about anything, is a reproduction of a statement by

the Bahá'í International Community, written for the holy year and not for this volume and its audience. One chapter is titled "The Bahá'í Community Today", which is not informative given that this is surely the topic to be covered by the book as a whole. It consists of a five-page piece focusing on the expansion of the community and the spread of its teachings. It is placed near the end of the book, and is laid out differently from the rest of the text, indicating that it may be a quote from somewhere. But there is no indication as to its author, purpose and audience.

There is just one significant oversight in the organisation of the 1993-94 volume. The chapter "Bahá'í Sacred Writings" contains two sections of quotes, headed "Writings of Bahá'u'lláh" and "Writings of 'Abdul-Baha". Unfortunately, the quotes have no quote marks and no references. There is sufficient context for non-Bahá'í readers to work out that they are reading actual quotes from the writings, but confusion sets in when you read on to the next chapter, which is headed "From the Universal House of Justice". You immediately assume you are getting quotes from the House of Justice. However, the chapter starts with "The Universal House of Justice was ordained..." and immediately you ask yourself, is this the House of Justice talking about itself in the third person? Second page in, you are told that

**"This section of The Bahá'í World features excerpts from a selection of major letters" (p. 40), so it begins to dawn on you that the author is not the House of Justice as the title implies. In fact, the chapter is a short piece with an introduction on how the House of Justice communicates with the community and a summary of what the House of Justice wrote for the 1993-94 year, with indented quotes.**

#### **Dealing with two purposes**

**As stated earlier, the purposes of the volumes are to be a yearbook and to give general information about the Faith.**

**A yearbook is an annual publication that updates information on a given subject. However, in order to fulfil the second purpose of giving general information about the Faith, the publications also contain a great deal of information that has nothing to do with the current year. This dissipates their focus and leaves the reader wondering what is going to come next. For example, both articles about the Mount Carmel projects (1993-94 pp. 67-69) begin with pages of background before detailing progress for the year (1992-93 pp. 169-175).**

**The same problem also reveals itself on a micro level, within sections of articles. In the section "Year in Review" (1993-94 p. 128), the Houses of Worship section starts with an explanation of what**

**Houses of Worship  
are,  
what Bahá'ís do in them and how many there are,  
before discussing Houses  
of  
Worship for the year. And in the middle of an article on  
social and  
economic  
development, there is a paragraph that outlines  
assembly functions and  
explains the election process at all levels of the  
administrative order  
(1992-93 p. 234).**

**I recommend the editors commit themselves to making  
The Bahá'í World a  
yearbook. This would mean putting all the yearbook-  
related information  
first  
- House of Justice statements, events, statistics - and  
all background  
information into appendices - explanations of Bahá'í  
administration and  
teachings, quotes from the writings, and information  
on matters such as  
the  
persecution of the Bahá'ís in Iran. The editors should  
definitely resist  
the  
urge to put the sacred writings first just because  
Bahá'ís like it that  
way!  
And they should also resist putting information  
together just because it  
is  
about the same topic. Information should be grouped  
according to time  
not  
subject; so, for example, the article on what's currently  
happening in  
Iran  
would come in the yearbook section, and then the  
reader can be referred  
to  
the appendices and other publications for further  
information.**

**The 1993-94 volume contains a glossary that explains  
and gives  
background on  
some basic Bahá'í terms such as "Universal House of**

Justice". Using a glossary stops the information in the main part of the publication from being cluttered with background detail. Unfortunately, this has not been heeded by the various authors of the volume, and the reader is given unnecessarily repeated explanations such as: "Every five years, a three-stage process culminates in the election by the Bahá'ís of the world of the supreme governing council of their community, the Universal House of Justice" (p. 51); "... immediately following the Seventh International Bahá'í Convention - the occasion every five years for the election of the Universal House of Justice..." (p. 60); "Members of the Universal House of Justice, the international governing body of the worldwide Bahá'í community..." (p. 79).

#### **Impressing the audience**

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The publications assume that a non-Bahá'í audience is not interested in detail. The World Centre's review of the first series of The Bahá'í World

concluded that the series was a "detailed record" that resulted from the tendency of the writers and editors to provide an "exhaustive treatment" of

community activities. These, it argues, were of intense interest to

Bahá'ís, many of whom were personally involved in the projects, but not to the general reader (1992-93 pp. 9-10).

The result for the new series is a run of articles that give uninteresting descriptions of events supported by very little detail. In the 1993-94

volume, the section "Year in Review" is 50 pages long and made up of separate sections each focusing on a specific event, area of service or topic. With little to relieve the tedium, most follow a formula: a description of what happened, where it happened and who was there (those considered important), with a brief description of what was discussed.

To take one paragraph at random: "Five Bahá'í singers and musicians were among those who performed for the Commonwealth Heads of Government Meeting held in Cyprus in October. Alex Zografov directed the musical opening, Vic Salvo played the piano, and three members of the Zografov family sang in the choir. The performance moved many of the forty-eight leaders of Commonwealth Nations so greatly that some of them commented on it in their speeches" (p. 121). Be honest. Could you cope with that for 50 pages?

The article on the "Conference of Bahá'í Counsellors" tells us that:

"Issues concerning questions about the Faith raised by interested members of the public and attacks launched by opponents, the role of the Teaching Centre in encouraging systematic study of the Faith, the production and dissemination of Bahá'í literature, and the flow of pioneers and travelling teachers were also discussed" (1993-94 p. 66). No more detail is provided; there is no attempt to describe, much less analyse, what was discussed, and no attempt to clarify why the House of Justice considered the event "highly

significant". The reader is left to wonder what could be meant by such phrases as "attacks launched by opponents".

Besides being uninteresting, I am at a loss to see how this information is of use to a 'serious scholar'. Beyond the general documenting of events for the year, the statistics, the obituaries and basic reference material, I suggest that the most telling aspect of the publications is what they don't say. Where is the heart and soul of the community? I could find almost nothing that reflected the community's humanity - people with foibles, people who make mistakes, people who are passionate.

Contrast this with the more than 100 pages devoted to the persecutions of the Bahá'ís in Iran in *The Bahá'í World 1979-83*. Although some of it would be excluded if the selection was restricted, as suggested, to material relating to the relevant years, most of what is included is relevant. As discovered in the review of the old series, the pages reveal a careful and loving attention to detail, with all sorts of useful material: photographs of those killed, personal accounts of persecution, reproductions of key documentation, maps, and exhaustive detail in the text. I cannot understand why this kind of information "will have a diminished importance in the eyes of general readers" (1992-93 p. 10). It is precisely this kind of detail that makes the publication useful and interesting. Although the editors state that their intention was to retain the positive

aspects  
characteristic  
of the old series (1992-93 p. 12), I cannot see any  
evidence of this;  
for  
example, the obituaries have been reduced from the  
short biographies of  
the  
earlier series to a few cursory remarks.

There is one important exception. The article by  
William Collins, "The  
Bahá'í Faith in the Eyes of the World: What the Print  
Media Report About  
the  
Bahá'í Faith" is interesting and informative, being  
crammed full of  
actual  
examples and detail. It has been put together by  
someone who knows the  
subject well and is able to analyse it and make  
intelligent comments  
about  
it. He describes the trends in the media's coverage of  
the Faith,  
explains  
events that sparked changes, and isolates themes that  
the media has  
taken up  
about the community. The article even mentions, albeit  
briefly, possible  
\*challenges\* for the Bahá'ís with regard to its  
relationship with the  
media  
(1992-93 p. 167). Another article in the same volume  
that held my  
interest  
was "The Case of the Bahá'í Minority in Iran", by  
Douglas Martin. It was  
informative, and written in a style that kept the story  
moving.

#### Language and style

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The volumes are verbose, with an overuse of passive  
sentences and  
nominal  
phrases, and have an impersonal, dry PR quality:

"Among these are the aspiration that development  
activities will



**contribute  
to a rehabilitation of human society and will eliminate  
extremes of  
poverty  
and wealth, a belief that a desire to serve others is  
ultimately the  
most  
outstanding motivation for participation in  
development activities, and  
the  
conviction that high standards of morality can and  
should be  
intentionally  
cultivated by every person." (1992-93 p. 231)**

**At some difficult points, unsupported generalisations  
fill the gaps:**

**"One of the principle [sic] teachings of Bahá'u'lláh is  
the equality of  
the  
sexes, and throughout its brief history, the Bahá'í  
community has  
achieved  
an extraordinary record in this area." (1993-94 p. 83)**

**In some sections, the authors are clearly writing for an  
external  
audience  
of policy-makers or academics and use language that  
they think would be  
usual in these circles, without themselves mastering or  
perhaps  
understanding it. The results are verbose, giving the  
appearance of  
analysis, without the substance:**

**"The development activities of the Bahá'í community  
express a  
well-articulated alternative paradigm of development,  
of interest in its  
unusual approaches to the dilemmas of sustainability,  
of meaningful  
project  
design, and equitable North/South interaction." (1992-  
93 p. 229)**

**Other sections are written without any apparent  
thought for an external  
audience; preachy, but preaching only to the  
converted:**

**"They [the letters of the House of Justice] show how the supreme elected institution ordained by Bahá'u'lláh in His writings functions, protecting the Bahá'í community from persecution and division, applying the Bahá'í teachings for the current situation, guiding the Bahá'í community in its course of development, and sharing news of both crisis and victory in the Bahá'í world." (1993-94 p. 47)**

#### **Essays and statements**

**-----  
As mentioned earlier, the publications contain essays and statements. In keeping with the purpose of The Bahá'í World as a yearbook, I think that essays should be included only if they are linked to some event that occurs during the year and needs extended comment. For example, the essay on The Kitab-i-Aqdas in the 1992-93 issue is justified, given that the release of that book during the year was a big event for the community. On the other hand, the essay on The Kitab-i-Aqdas included in the subsequent issue has nothing to do with the 1993-94 year. Worse, it is 47 pages long and, along with other essays, placed in the middle of the issue, breaking up the flow of information for the year.**

**Apart from this, I see no reason to include essays. The role of The Bahá'í World is to report what the Bahá'ís are doing in scholarship, not enter the arena of scholarship itself. It is striking how little space is actually**

**devoted to Bahá'í scholarship: the 1992-93 volume makes no reference to it whatsoever, and the 1993-94 volume devotes just three pages to it.**

**With regard to statements, if a particularly important statement comes out for the year, there may be reason to include it as an appendix. Otherwise, I recommend listing the statements for the year - perhaps with summaries - and providing references or contact details for those wanting copies.**

### **Conclusion**

**-----**

**I recommend that the editors of The Bahá'í World focus on producing a yearbook that describes and analyses in detail the events of the year, with references to sources where readers can obtain further information. All background information on the Faith and any statements that must be included belong in appendices.**

**The editors should revisit the whole issue of content, bearing in mind that the 'human' element of our experience is attractive to readers, who will be looking for glimpses of themselves in the pages - evidence of people on real spiritual journeys, not reports of administrative meetings and events involving famous people.**

**I strongly advise the editors to abandon the impersonal, self-congratulating language in favour of a personal, straightforward tone and style.**  
**From: "Steve Marshall" <asmارش@es.co.nz>**  
**Subject: Re: Universal Declaration of Human Rights &**

## **Marshall Case**

**Date: Sunday, April 02, 2000 8:11 AM**

**>I know nothing of the situation regarding Ms Marshall beyond what has been  
>reported here (and it would be typical of the Faith if no mention of this  
>incident is ever reported in official Baha'i media) but on what has been  
>reported here, if it is accurate, Ms Marshall's rights seem to have been  
>ignored.**

**I can vouch for Alison's story. The terse letter from her national spiritual assembly, informing her of the Universal House of Justice's charges and decision, came out of the blue. I think the letter was terse because her national assembly was simply passing on a message. It seems to have had no other part in the process.**

**The message talked about "an established pattern of statements by [her] and behaviour and attitude on [her] part over the past two or three years". Yet no Baha'i administrative body so much as hinted to Alison that it had any concerns, right up until the email was received.**

**There was no consultation and no warning - just an arbitrary decision from the House terminating 20 years of membership. I think the lack of due process was shameful.**

**This new practice of removal from Baha'i membership is, not surprisingly, undocumented. There's plenty of information on deprivation of membership rights, withdrawal from membership and expulsion for covenant-breaking, but none on removal of Baha'i membership. When Michael McKenny had his membership removed a few years ago I asked for documentation on the practice and was told there**

wasn't any because it happened very infrequently and each situation generally turned on its own facts.

ka kite

SteveFrom: "Steve Marshall" <asmارش@es.co.nz>

Subject: Re: Universal Declaration of Human Rights & Marshall Case

Date: Tuesday, April 04, 2000 6:01 PM

>I'm afraid you now have me rather confused. We've been led to believe that

>Ms. Marshall's expulsion was without any warning. Now you tell me that

>there's been communication during the past 15 years. These seem rather

>incompatible with each other.

The appeals I was speaking of have nothing to do with Alison's expulsion. Here's a letter I wrote to the National Spiritual Assembly of the Baha'is of New Zealand. It lists some of those appeals.

30/10/99

At 12:16 PM 28/10/99 +1300, you wrote:

>28 October 1999

>

>Dear Steve,

>

>The National Spiritual Assembly asked me to follow up with you the concern

>you raised in the meeting with ABM Mina Moayyed about the fact that in your

>experience due process doesn't exist and that your appeals "just

>disappear". Peter Manins, who was at the meeting, as you know, mentioned

>that you had raised this concern, and the National Assembly felt that I

>should enquire from you about the specifics so that it can follow up on

>anything that you feel is outstanding.

>

>I would be happy to get more information from you so as to pursue this

>matter on your behalf. The National Spiritual Assembly is certainly keen to

>resolve any outstanding matters, and to put your

**mind at rest about  
>administrative processes in the Faith.  
>  
>Looking forward to hearing from you.**

**Hi Suzanne**

**Due process**  
-----

**When I've dealt with assemblies, I've seen very little attention paid to due process. I've generally not been told of the process the assembly planned to follow. And when there has been a process it often hasn't been followed. For example, with Baha'i review for Forum magazine it seemed that the reviewers were only kept on time and on-task when we contacted national office to say that the reviewers were missing deadlines or going outside the parameters of their task. I also felt that we saw no improvement in the process. We said that if things didn't improve we'd have to close the magazine, and in the end that's what we did.**

**Another example concerns sanctions and Baha'i membership. It seems there is no comprehensive list of offences for which a person could lose her administrative rights. A few years ago I wrote to the National Spiritual Assembly of the Baha'is of the United States, asking that a friend of mine be informed just why his administrative rights had been removed. The National Spiritual Assembly of the Baha'is of New Zealand was involved when the National Spiritual Assembly of the Baha'is of the United States wrote to it about my appeal. At the time I agreed to stop writing to the National Spiritual Assembly of the Baha'is of the United States, but appealed to the National Spiritual Assembly of the Baha'is of New**

**Zealand to take the  
matter up with the Universal House of Justice. I've  
heard no more, and  
my friend is still in limbo-land.**

**Just a few years ago a friend in Canada had his Baha'i  
membership  
removed. I've been a Baha'i for a while now and I'd not  
heard of the  
process. Auxiliary Board member Mina Moayyed and  
Counsellor Heather  
Simpson weren't able to find any documentation on it**

**>From: "cbcsimpson" <cbcsimpson@xtra.co.nz>**

**>To: "Steve Marshall" <forumbahai@es.co.nz>**

**>Subject: Re: Removal from Baha'i membership**

**>Date: Sat, 14 Nov 1998 22:44:5**

**>**

**> . . .**

**>**

**>Removal from Baha'i membership appears to be a  
different sort of procedure**

**>and does not appear to be a sanction as we  
understand the term in New**

**>Zealand. I am not familiar with the procedures  
adopted in Canada and I can**

**>think of only a small number of situations in this area  
which bear any**

**>resemblance to "removal from membership". Those  
that I know of involved**

**>individuals with little or no knowledge of the Faith  
and its Laws who broke**

**>the Laws out of ignorance. Each case was  
approached separately. There**

**>were no defined procedures as the circumstances  
were quite unusual. In**

**>each case the responsible Assembly sought the  
guidance of the Universal**

**>House of Justice and after extensive investigation and  
consultation it was**

**>accepted that the individuals concerned were never  
properly enrolled in the**

**>Faith. In such a situation the application of  
administrative sanctions**

**>would have had little influence on the individuals  
involved.**

**>**

**>I am not aware of settled rules/guidelines for  
removal from Baha'i**

**>membership as the only cases that I know about**

**turned on their own facts.**

**>As far as I know the procedure is rarely used.**

**In \*\*\*\*\*, I was working as a librarian and was a member of a professional library association. One of its rules of conduct concerned the privacy rights of library users. I was also librarian for the local Assembly. The Assembly asked me to report whether a community member had borrowed certain books. I refused, on the grounds that this was outside my professional code of conduct. The local Assembly then contacted the national Assembly. As I recall, the national Assembly's letter in reply indicated that a local Assembly could require anything it wished of its officers. At no point did the national Assembly consult with me.**

**Appeals just disappear**

**-----**

**Examples:**

**1. Some 15 years ago, \*\*\*\*\* and I were on the South Island Children's Camp Committee. We asked the Dunedin Assembly to appoint a Children's Camp Steering Committee to run a children's camp. to cut a long story short, a person who wasn't even appointed to the steering committee took over the children's camp. He justified his coup on the basis that he'd rung national office, talked to the secretary, (it was before your time, Suzanne!) and the South Island Children's Camp Committee had been over-ridden. I was attending the camp, and was powerless to do anything about the situation, but determined to sort out the mess after the camp. The South Island Children's Camp Committee wrote a letter of complaint to the National Assembly, which was basically ignored. It even confronted the national**



secretary at a conference. Again nothing happened.

At that children's camp there were serious safety issues. For example, children were being transported long distances (up to 100km) on the back of an open truck, along State Highway one.

2. Since December, I've been asking the \*\*\*\*\* Assembly about its policies concerning advertising in the newsletter, with reference to a couple of specific circumstances. Despite repeated requests for a response, I've only been given a copy of the National Assembly's recent guidelines for newsletters, which really does not address or answer my questions.

3. A few years ago, a Baha'i effectively stole our car. We'd lent it to him with strict instructions about where and how it was to be used. For example, it was to stay within a 150km radius of Dunedin, be used to organise a \*\*\*, and to be under his control at all times. I had to go to Christchurch to retrieve the car, which had been left with \*\*\*\*\*. \*\*\*\*\*. It had about \$500 worth of damage done to it.

The Baha'i had gone up to \*\*\*\*\* and the next thing we knew, he was an assistant. We wrote to the Auxiliary Board member, \*\*\*\*\* \*\*\*, detailing the behaviour of his new assistant, including his threats of physical violence to friends who objected to having their phone used for toll calls, and were told that we and others were backbiting and we must trust people like this assistant more. We wrote back and have heard nothing more.

4. A few years ago, I wrote criticising an article on the Internet in the National Newsletter, and offering to write a balancing article. I

was thanked and told that space in the newsletter was pretty tight, but I'd be considered in the future. Again, effectively, my appeal just disappeared.

5. Alison has put a lot of work into various statements and discussion papers. And they just seem to disappear - the race unity statement and the discussion paper on women.

-----

I bring these examples up because you ask for specifics, but I'm not expecting resolution. I realise that, in most cases, it's too late for that now. I prefer to wait for change and improvement, but honestly, I don't see any sign of it. The international treatment of Baha'i academics that I've witnessed over the last 5 years has been just appalling. Don't get me started. :-)

Do you know, I now plan my life so as to avoid entanglement with Baha'i administration as much as possible, and I've never been happier or more productive.

ka kite,  
Steve

From: "Steve Marshall" <asmash@es.co.nz>  
Subject: Re: Universal Declaration of Human Rights & Marshall Case  
Date: Thursday, April 13, 2000 5:35 AM

>I've asked this question before, and no one has answered it: precisely what  
>was the Universal House of Justice to learn from asking Ms. Marshall that  
>the members didn't already know?

Hi again, Rick

What I get from your question is an attitude that the House pretty much knows everything, so it doesn't really need to

**make any enquiries  
or check facts. Correct me if I'm wrong.**

**Here are some things the House could have  
learned/avoided by making  
some enquiries:**

**The House, by its own admission, expelled Alison for a  
2-3 year  
pattern of behaviour and attitude. If it had pointed out  
its concerns  
to her over that period, she would have had an  
opportunity to  
reconsider her actions. She had no inkling that her  
behaviour and  
attitude was of concern to the institutions.**

**If the House had presented Alison with concrete  
examples of the sorts  
of behaviour and attitude that were of concern, then  
she could have  
told it whether its examples were indeed from her, or  
from someone  
pretending to be her. This isn't as silly as it sounds.  
Alison lives  
her Baha'i life on the Internet, where one's identity is  
attached to  
emails and the like, and is easily forged.**

**The House could also have listened to the hierarchies  
of the "rulers"  
and the "learned" to pick up on whether there was any  
sort of a  
problem in Dunedin, New Zealand, that required it to  
act. The  
institutions of the "rulers" and the "learned" in New  
Zealand gave  
Alison no hints that they considered her, or anyone  
else for that  
matter, to be a problem. Alison got personal  
assurances to the  
contrary, and both the Dunedin Assembly and its  
Auxiliary Board member  
for Protection separately assured the Dunedin  
community in 1999 that  
they were not aware of any problem in New Zealand  
related to the 7  
April letter.**

**If, as I suspect, the House's concerns about "attitude  
and behaviour"**

relate to Alison's postings on Talisman, then Alison could have cleared the matter up quite simply by informing the House that it was acting outside its jurisdiction by interfering in matters of conscience and theology. Then it could perhaps have gone back to legitimate concerns such as concentrating on legislation, and promoting world peace.

ka kite

SteveFrom: "Steve Marshall" <asmارش@es.co.nz>

Subject: Re: Infallibility: The Larger Issue

Date: Wednesday, May 31, 2000 4:03 AM

>>Though the brochures and adverts would claim the contrary,

>>independent investigation of truth is not an option for the followers of

>>Baha'u'llah:

>And I disagree strongly with your statement about independent

>investigation not being an option.

It's certainly not been an option for Alison Marshall.

The Universal

House of Justice (UHJ), the international governing body of the Haifan

Baha'is, has decided that she doesn't believe the right things and

won't accept that she has a right to discuss those things on a

members-only Internet discussion group, Talisman.

(Well, that seems to

be the situation - the ruling against her and the letters sent by the

UHJ to those who protested are vague about the charges)

The result is that the UHJ has removed her from membership in the

Baha'i community. That clearly says to me that freedom of conscience

and freedom of speech is so circumscribed in the Baha'i Faith that

independent investigation of the truth takes a real back seat to blind

faith when one becomes a card-carrying Baha'i.

**That's no problem for people who think they've found the truth when they become Baha'is, and it's no problem for people who accept a monolithic religion. But you can pretty much forget more than token, tolerated, diversity. And for that reason the Baha'i Faith will remain obscure and of minority interest unless it revisions itself.**

**ka kite  
Steve**

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**[Homepage](#)**

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# **The Baha'i Faith & Religious Freedom of Conscience**

From the first volume of Alexis De Tocqueville's (d.1859) magisterial *Democracy in America* (Mansfield/ Winthrop edition/translation) p.42 (Chicago: 2000). He quotes the following extract from Cotton Mather's *Magnalia Christi Americana, or, the Ecclesiastical History of New England* vol. 1 116-117 (Hartford: 1820) regarding the Puritan idea of 'Liberty.' Mather is in turn quoting John Winthrop. De Tocquivlle refers to this passage as a "fine definition of liberty":

"Concerning liberty, I observe a great mistake in the country about that. There is a twofold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beast and other creatures. By this, man, as he stands in relation to man simply, hath liberty to do what he lists; it is a liberty to evil as well as to good. This liberty is compatible and inconsistent with authority, and cannot endure the least restraint of the most just authority. The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts: *Omnes Sumus Licentia Deteriores*. This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it. The other kind of liberty I call civil or federal; it may also be termed moral, in reference to the covenant between God and man, in the moral law, and the politic covenants and constitutions, among men themselves. This liberty is the proper end and object of authority, and cannot subsist without it; and it is a liberty to that only which is good, just, and honest. This liberty you are to stand for, with hazard not only of your goods, but of your lives, if need be. Whatsoever crosseth this, is not authority, but a distemper thereof. This liberty is maintained and exercised in a way of subjection to authority; it is of the same kind of liberty wherewith Christ hath made us free."

Quoted from my own copy of De Tocqueville, Editor Phillips Bradley, 1945; 9th printing, 1961, 44-45. De

**Tocqueville's further comments on this passage would be well worth reflecting on. Thanks to Nima Hazini for bringing this passage to my attention.**

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Michael McKenny**

**McKenny's "embryonic web page"**

**<https://www.geocities.com/solarguard/bahai/index.html>**

**Further documentation regarding the uhj's treatment of Michael McKenny may be found at:**

**<https://www2.h-net.msu.edu/~bahai/docs/vol3/mckenny.htm>**

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### **2003**

**[Selected Messages 2003](#)**

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### **2002**

**[Selected Messages 2002](#)**

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### **2001**

**[Selected Messages 2001](#)**

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### **2000**

**[Selected Messages 2000](#)**

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### **1999**

**[Re: UHJ Fundamentalist Fantasy \(Reply to Susan and all\)](#) 8/16/99**

**[UHJ Fundamentalist Fantasy \(Reply to Susan and all\)](#) 8/15/99**

**[Re: Wisdom of Reviewing Before Publication](#) 7/26/99**

**[Re: One area in which Liberty is Limited in the Baha'i Community](#) 7/25/99**



[Re: One area in which Liberty is Limited in the Baha'i Community](#)

7/21/99

[Re: Shoghi Effendi believed 1963 would be the calamity year](#) 7/16/99

[Re: Shoghi Effendi believed 1963 would be the calamity year](#) meeting  
with Susie Tamas 7/16/99

[Re: Shoghi Effendi believed 1963 would be the calamity year](#) 7/12/99

[Re: Saddened](#) 7/2/99

[Re: Juan Cole's theory of mutilation](#) 6/7/99

[Re: House warns of opposition "campaign"](#) 6/2/99

[Re: Questons And Answers](#) 5/27/99

[Re: non non-Baha'is revisited](#) 3/10/99

[Re: Universal Declaration of Human Rights and Freedom of Conscience](#)  
2/13 /99

[Re: Universal Declaration of Human Rights and Freedom of Conscience](#)  
2/9/99

[Re: Universal Declaration of Human Rights and Freedom of Conscience](#)  
2/6/99

[Re: All Baha'is are Pseudo-Baha'is](#) 2/1/99

[Re: Censorship](#) 2/1/99

[Re: What is a Cult? and McKenny case](#) 1/30/99

[Re: rmgroup: soc.religion.bahai \(Re: Annotated NO voters - 3rd interest  
poll\)](#) 1/29/99

[Testamonials From Infallible Sources](#) 1/28/99

[Re: Scent of the Bahji Rose](#) 1/26/99

[Re: To UHJ July 24, 1998](#) 1/25/99

[Redefining the Baha'i Faith](#) 1/24/99

[Re: To UHJ July 24, 1998](#) 1/22/99

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## 1998

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[Re Who Talisman and Where Answer](#) 2/19/98

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[Re Shunning Stories](#) 2/8/98

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## 1997

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[For Those Suspicious of the UHJ](#) 12/10/97

[Letter to UHJ and Reply](#) 4/10/97



# The Baha'i Faith & Religious Freedom of Conscience

From talisman-errors@umich.edu Thu Feb 12 07:20:49 1998  
Received: (from root@localhost)  
by redheat.rs.itd.umich.edu (8.8.5/2.5) with X.500 id KAA13522; Thu, 12 Feb 1998 10:12:58 -0500 (EST)  
Received: (from root@localhost)  
by redheat.rs.itd.umich.edu (8.8.5/2.5) with X.500 id KAA13515  
for talisman-members@umich.edu; Thu, 12 Feb 1998 10:12:58 -0500 (EST)  
Received: from freenet1.carleton.ca (freenet1.carleton.ca [134.117.136.20])  
by redheat.rs.itd.umich.edu (8.8.5/2.5) with ESMTP id KAA13449  
for <talisman@umich.edu>; Thu, 12 Feb 1998 10:12:51 -0500 (EST)  
Received: from freenet5.carleton.ca.carleton.ca (bn872@freenet5.carleton.ca [134.117.136.25])  
by freenet1.carleton.ca (8.8.8/8.8.8/NCF\_f1\_v2.02) with ESMTP id KAA04194;  
Thu, 12 Feb 1998 10:12:48 -0500 (EST)  
Received: (bn872@localhost) by freenet5.carleton.ca.carleton.ca (8.8.5/NCF-Sun-Client) id KAA23192; Thu, 12 Feb 1998 10:12:47 -0500 (EST)  
Date: Thu, 12 Feb 1998 10:12:47 -0500 (EST)  
Message-Id: <199802121512.KAA23192@freenet5.carleton.ca.carleton.ca>  
From: bn872@freenet.carleton.ca (McKenny Michael)  
To: Smaneck@berry.edu  
Subject: Trying A More Constructive Approach  
Cc: talisman@umich.edu  
Reply-To: bn872@freenet.carleton.ca

Greetings, Susan, from Ottawa.

If you are well, it is well.

I think what you said now was that very little of what I posted to Talisman was spam. Okay. Fine.

Moving on, you may not be right (possibilities are many) and still you raise a valid point. It is possible that had I not posted the letter I received from the National Spiritual Assembly of the Baha'is of Canada which arrived out of the blue to say that I could no longer be considered a member of the Baha'i community on the assessment of the Universal House of Justice, then such information may not have been made public.

I will go further. There are other possibilities, and still one possibility is that on the basis of my clear statement on the need to follow principle over orders from leadership, the Universal House of Justice felt that were they to continue any extended process of communication with me this would have resulted in no change on my part and would have left them with the feeling they had to declare me a Covenant Breaker, on the grounds, which I don't accept as valid cause for such an action, that I wasn't obeying them.

Personally, I strongly feel that they owed me one direct order concisely stated "Stop posting," and after that they could have said "Since he didn't obey an unambiguous command from us, he can't be considered a Baha'i." This thing about wording it "member of the Baha'i community" doesn't wash with me, as I don't believe there is any category such as Baha'is not members of the community. The point is that they did not do this. They did not say, "Hey, didn't you say to Susie Tamas that you'd stop talking about women once we answered you." Even the notice I was out of the community, sent without warning, was sent by the Canadian NSA.

For the record, I felt my letter to them was treated summarily and that I was sent copies of material which had prompted me to write to them in the first place, along with something new which was an inaccurate statement.

So, yes, one possible understanding is that they felt however

lengthy a process they continued with me there could be no better outcome than the step they took.

For the record, I have always said that a Covenant Breaker is one who asserts to be head of the Baha'i Faith contrary to the accepted transmission of authority, or one who backs such a self-declared head. Period. And I have never done anything of that kind. I have always called on the accepted head of the Baha'i Faith to act so as to increase the actual authority (as opposed to syllables and sounds, letters and words penned on paper) and respect of the accepted head.

The real drunk is the one who imagines any order soever, even one in violation of fundamental principle must be obeyed, that there may by investigation of members for their personal understanding of the Writings, that independent investigation of truth and freedom of expression may be interfered with, that people may be encouraged to resign from the Faith on the grounds of their understanding of the sacred text and on their exercise of the principle of freedom of expression, etc.

The shouting and screaming going on is a response to this abuse. It may not be optimum behavior, and, I, for one, would be happy to see instead discourse continually at a very lofty level. I have lately repeatedly told you that insofar as what I have direct control over I am quite attentive to any constructive ideas you may contribute to the consultation encouraging this to happen.

Now, if you have nothing else to say, except that any order soever really must be obeyed, that really it is not alcoholic consumption that women are excluded from the Universal House of Justice, that there is censorship, that there are literalist understandings of scripture which must alone be believed, or at least which alone must be uttered in public, that individuals in theory charged with diffusing the divine fragrances really are going around looking into the beliefs of believers and pressuring these believers to shut up, if they believe something other than the party line, that efforts were taken (are they continuing?) to drive the liberals, or at least the outspoken ones out of the Baha'i Faith, then again I say you are refusing to look at the place where you do live, and what constructive result emerges from such shut eyes?

I have said before that up here we take a dim view of the "Planet" (an argument such as either a planet is entirely composed of land, or it is entirely composed of water). You suggest that either the Universal House of Justice is unprincipled and the Baha'i Faith will never amount to anything, or the Universal House of Justice is the perfect expression of the divine will and inevitably Paradise will be reflected on Earth.

My reading of history leads me to accept this "Planet" no more than the general run of the lot.

I believe that previous monotheistic religions achieved some kind of success despite unprincipled leadership, unethical behavior, intolerance and oppression.

There are no absolutes. There were a great number of decent people living in Medieval Christian Europe or under the Umayyad Caliphate, etc. Yet, the rise to power of such religions did not take place in ways most pleasing to the divine.

You are completely free to believe what you like.

And I hope it is a quite understandable belief, however much you may not agree with it, that history could conceivably repeat itself.

And why in the world is it impossible for the Baha'i Faith to achieve principled leadership. Indeed, what I think Baha'is ought to be using all their alleged consultative skills considering is how may there be a transformation of present reality into the stage of principled leadership and all the other aspects of maturing Baha'i and human life.

Indeed, it is an understandable interpretation of reality that the very crisis of the outspoken liberals is part of the process of divine favour. Without justifying shouting, yet, one way of looking at things is that attempts to freeze the Faith in a mould contrary to the divine

pleasure (one allowed, as such has always been allowed in the past, due to human free will; why else failed Ali, Husayn and all the imams?) have produced a response and this response, this crisis, however it is defined, is an opportunity to ponder deeply the real purpose of the revelation, and the means by which this may honourably, ethically and in ever increasing accord with principle, be achieved.

So, there is definitely sense in striving to see beneficial change whether or not what transpires in future history is a repetition of the past or some other unpleasant reality. The future is filled with possibilities, including some very beneficial ones. So, of course trying to foster beneficial change is a worthwhile activity, even if the attempt ultimately fails.

And, quite sincerely, if one possibility is that this pagan finds himself living around the year 155 C.E. with the ability to attempt to reduce the likelihood of the fundamentalist intolerance which so savagely impacted pagan civilization, then his continued attention to reducing fundamentalism and intolerance is surely understandable.

I am all ears if you know other methods more likely to achieve the desired result.

My contribution to the process of consultation you mention is:

The identification of the problem as the relative inattention to the fundamental principles of the Baha'i Faith;

The raising of principle in this consultation, for example, the independent investigation of truth, unity in diversity, the freedom of thought and expression, harmony of science and religion, and the complete equality of men and women;

My initial tentative solutions are:

The announcement by the Universal House of Justice that women may be elected to the Universal House of Justice, the lifting of review, the cessation of investigations of believers for expressing beliefs and understandings, the cessation of language from official sources expressed in inimical terms, and,

A much greater attempt by all believers and others (including Michael McKenny) to speak without yelling and name-calling;

A much greater attempt by each to perceive the other, especially those in positions of responsibility according to the positive light as advised by the Central Figures of the Baha'i Faith. By the way, as I understand it, in general, the antagonistic view of good and evil is much more resonant in pagan thought, and treating what I perceive as oppressive leadership positively, which I always tried to do when I was a Baha'i, would, in general be seen as misguided; yet it still seems to me that if everyone treats those who don't agree with them as enemies, then this is less conducive to a real solution, not that tolerating the degree of unprincipled leadership currently existing is the answer.

A greater effort by believers to carry out the decisions of the institutions of the Baha'i Faith, within reason, i.e. that these decisions are not contrary to fundamental principle, and that what does not work will be changed.

The only one of these under my personal control is to strive to stop shouting and use more elevated discourse. I will try, and, acting in isolation is very difficult. This is not a promise to cease posting nor even to cease stating what I believe are the crying needs of the Baha'i Faith, especially in the absence of any visible and beneficial action to respond to these needs.

And I am all ears to your constructive contribution to this consultation.

May this find you very well, and may the days to come be better than the days that were.

All the Best,  
Michael

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@freenet.carleton.ca>  
To: FG@hotmail.com <FG@hotmail.com>  
Cc: bn872@freenet.carleton.ca <bn872@freenet.carleton.ca>  
Subject: Re: The Talk.Religion.Bahai Interest Poll has begun.  
Date: Friday, December 18, 1998 4:19 AM

Greetings, Frederick.

If you are well, it is well.

I remain very busy, and I still owe you some comment.

The reality is that I have moved on. When I saw everything from a Baha'i perspective I acted accordingly. I exerted all my effort in what I considered the most effective way to achieve the most essential goals. When the Universal House of Justice demonstrated that its purpose was to remain a dictatorial and unethical institution, when they declared that I was not a Baha'i, then, I assessed not merely my status within a Baha'i context, but the context itself.

I do not find fault with anyone who strives, as I did, to effect change within the context. You are to be highly praised for your efforts and your intent.

My present analysis is that the Baha'i Faith, because of its attempt to provide an over-arching system, its absolutist language on authority and the quite imperfect and undemocratic individuals rising to positions of power, could be a very dangerous thing.

Further, my understanding is that the most effective response to this danger is to allow the Baha'i Faith to collapse on its own. The system is designed to flourish if attacked. I will leave it alone.

I will not provide it any publicity which could bring it to the attention of those whose support for democracy and human rights are too weak to deter them from enlisting under its banner and backing the existing policies of its current leadership.

The Baha'i experience has greatly influenced my understanding of the benefits of absolute power in any form. I do not accept any present institution, past historical figure or even any god as having absolute power. My present realization is that monotheism itself is illegitimate and Abraham, Moses and Jesus, as all who have sought or been represented as having sought to assert hegemony over human perception of the divine, were incorrect.

In this light, I am growing in my attraction to the way of thinking, belief and worship of my ancestors, prior to the arrival of monotheism. Pagan gods in their number and diversity, as well as in their avoidance of insistence on absolute perfection, are more in tune with the needs of human beings. Humans are not slaves to receive orders requiring unthinking obedience. We have personal responsibility for ethical action.

I write this on one of my Holy Days, the Feast of the Goddess Epona. Blessings be upon you and yours this day and all days. And, whatever personal perceptions you may have of these issues, may you at least understand that I do sincerely think and feel now as I have explained above. And from my perception it is not such a bad thing at all if the vote goes against TRB, and an avenue of drawing something potentially quite dangerous to those of a like mindset does not come into being.

And if you win, may all the gods bless the efforts to transform this religious system into one truly tolerant and able to benefit the human species.

Fare ever Well,  
Michael

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# **The Baha'i Faith & Religious Freedom of Conscience**

Numerous other messages by and about [Michael McKenny](#)

**25 July 1997**

**Mr Michael McKenny  
424 Cambridge Street South  
Ottawa, Ontario K1S 4H5**

**Dear Mr. McKenny,**

**The Universal House of Justice has advised us of its conclusion that, on the basis of the correspondence it has had with you and the established pattern of behaviour you have demonstrated over the past several months, you cannot properly be considered a member of the Baha'i community. Accordingly we have removed your name from our membership rolls and have informed the Baha'i institutions concerned.**

**Sincerely,**

**National Spiritual  
Assembly of the  
Baha'is of Canada**

**Judy L. Filson**

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**13 August 1997/ 13 Perfection 154**

**Mr. Michael McKenny  
424 Cambridge Street South  
Ottawa, ON  
K1S 4H5**

**Dear Mr. McKenny,**

**We have your e-mail message of 31 July 1997, transmitting a copy of a letter which you have addressed to the Universal House of Justice. You mention that you have published copies of both to various internet lists. This being the case, you should note that the House of Justice does not respond to communications handled in this manner.**

**You should note, too, that the conclusion reached by the House of Justice that you cannot properly be considered a member of the Baha'i community was in no way related to any failure on your part to write the additional letter you described. As we stated in our own letter to you, this decision was based entirely on your pattern of behaviour and attitude, as reflected in your correspondence.**

**Sincerely,  
National Spiritual  
Assembly of the  
Baha'is of Canada  
Reginald Newkirk,  
Secretary**

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**Date sent: Mon, 18 Aug 1997 13:55:10 -0400 (EDT)  
From: bn872@freenet.carleton.ca (McKenny Michael)  
To: h-bahai@h-net.msu.edu  
Subject: My Request for Clarification  
Copies to: smaneck@berry.edu  
Send reply to: bn872@freenet.carleton.ca**

**To the Universal House of Justice**

**Greetings from Ottawa.**

**Although on the day I received from the National Spiritual Assembly of the Baha'is of Canada a notice that on your assessment I was no longer a member of the Baha'i community I addressed to you a message seeking to respond on the basis of my instant deductions as to what may have prompted such a decision, and although since that time I have continued to speculate as to what could have been the reasons for this it seems more constructive that I place the following question before you that I may affirm your assessment, attempt to clarify any misunderstanding which may exist, or consider any other steps which you may draw to my attention:**

**"What were the specific reasons for your assessment that I am not a member of the Baha'i community, and what is required for this to change?"**

**I would be grateful if your reply could confirm or deny your desire to receive from me the response to your communication to me dated April 8, 1997 which I had stated I would try to send by July 20th.**

**I look forward to hearing from you.**

**May this find you very well, and may that long be so.**

**Peace,  
Michael**

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**Date: Sun Sep 7 08:56:01 1997  
From: (Catherine Woodgold)  
Subject: Natural Justice**

**To: secretariat@bwc.org  
Cc: bn872@freenet.carleton.ca,**

**To the Universal House of Justice:**

**I want you to know that my respect for you has diminished significantly because of the manner in which you expelled Michael McKenny from the Baha'i community.**

**Religion usually has fundamental importance in a person's psychological, emotional and social life, and expelling a person from their religion is a very serious matter. If it is to be done at all, certain principles of natural justice should be followed -- especially if the institution initiating the expulsion boldly carries the word "Justice" in its name!**

**A person who is expelled should be informed of the reason for the expulsion. Michael was not so informed. He was given extremely vague statements about "behaviour" and "attitude" -- but since everyone exhibits some form of behaviour and attitude, these statements did nothing to explain the expulsion. He was provided with a small amount of information: that it had something to do with his correspondence. This is not sufficient to satisfy the principle of natural justice that he should be informed of the reason.**

**You should have a finite list of written rules that Baha'is are expected to follow, and you should tell Michael which rule or rules he failed to follow which led to his expulsion, as well as which specific acts of his were considered by you to be violations of those rules.**

**You should have warned Michael in writing that he might be expelled and told him what rules he was breaking and what he would have to do to avoid being expelled. Although Susan Tamas talked to Michael, as far as I know she didn't warn him that he might be expelled, or state rules he should begin to follow, or provide rules in writing.**

**Since Michael has been expelled without explanation and without warning, I believe that many other Baha'is must now be afraid that they themselves might be expelled at any moment; and they have no way of knowing what they might be able to do to prevent such expulsion from happening.**

**You should have told Michael whether his expulsion is to be in effect lifelong and if not, what he would have to do to regain his status as a member of the Baha'i community.**

**You should also have provided more clarification about what his status is now. Can he be a Baha'i without being a member of the Baha'i community? How does his status differ from that of a Baha'i whose administrative rights have been removed?**

**It's my understanding that the founders of the Baha'i faith did not bestow upon the Universal House of Justice the authority to expell people from the Baha'i community, and that they did not plan that anyone be expelled except for Covenant-breakers, which apparently you are not accusing Michael of being, nor has he behaved as such. It would be interesting to see if you can provide quotes from the Baha'i Writings to justify your authority to take such action.**

**In summary: Even if, in spite of the name of your institution, you have not set up a system of "due process", there are still principles of natural justice which you should follow. You should have warned Michael, you should have explained why, you should have clarified his current and future status, and maybe you shouldn't have expelled him in the first place. (Some of these deficiencies can be corrected by providing more information to him now.) Those are the reasons why I have less respect for the Universal House of Justice than I once did.**

**By the way, I am writing this on my own initiative; Michael made no suggestion to me to do so.**

**Catherine Woodgold**

# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>

Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience

Date: Saturday, February 13, 1999 7:26 AM

Greetings, Pat, from Ottawa.

Many thanks for your comments.

Pat, if everyone in the Baha'i Faith really behaved as you say you do, there would be no trouble at all in the religion at a personal level. In my opinion, you are doing precisely what Baha'u'llah asked all his followers to do.

You say that if Baha'u'llah wrote that Baha'is are to recite 95 times a day the greatest name that's what you do, and here you are telling us about it, and anyone who understands this passage otherwise than you do is free to have and to share and to act upon this other understanding. What has happened, at least in North America, as posts to Baha'i cyberspace indicated (though I hope experience has been beneficial and the relatively flame free nature of this newsgroup will continue forever) is that some prominent Baha'is, I mean by reputation or rank, thought they had a right, even a duty, to tell others these others had to believe everything according to the literal meaning of the words, even taken out of the context of the larger writing from which the passage appeared and the wider context of just where, when and to whom this passage had been written.

This insistence that others believe and express only the literal interpretation went from such extremes of idiocy as taking Baha'u'llah's remarks to a Persian that there are no detailed histories prior to the time of Alexander the Great, true, it seems, if we are speaking of works written in Old Persian, as tossing into a black hole the books on my shelf that were written by Herodotus, Thucydides and Xenophon to the awesome item which sparked the entire cyberspace Baha'i saga of Michael McKenny, the most blatant violation of essential Baha'i principle, the censoring of the Service of Women Paper and the whole anti-liberal response to it, rather than acknowledging the necessary eligibility of women to serve on the Universal House of Justice.

It is not plain reading that makes a world religion a cult. And, my very biting remarks at times about such plain reading impel me to seek to make the distinction crystal clear. It is the expectation that everyone else has to possess and practise such plain reading. In addition, at the most essential level, if it is plain reading rather than the fundamental, the basic, the elementary principles of the religion that officials seek to impose, in that case, this plain reading is diverting the religion from the high road of a world religion into the ditch of being a cult.

Baha'i liberals will likely be where they belong when the essential principles of the Baha'i Faith are practised.

I cannot maintain this pace. I do have a life outside this newsgroup. I do, indeed, have my trees, as you put it. However, if, to an extent, I return to what I would personally prefer to be doing, this is not a cause for complacency or relief on the part of those high officials whose real duty is to live their Baha'i life as you tell me you are doing, and hats off to you for living the life. I mean, if they wish, by all means, being able to read plainly, only not imposing such plain reading on anyone who reads otherwise, and not forcing the broad-minded and progressive movement revealed by Baha'u'llah to violate the essential principles, with which he endowed it.

My perception is that by circumstance this particular articulate person was one of the first to venture into Baha'i cyberspace and learn the lay of the land within the Faith at its higher levels. As openness

increases more and more will the knowledge of what is be available to anyone, including the naturally large number of those who know there's a problem with the practise of essential principles. May they soon see the re-vitalization of the religion, may they soon witness the practise of essential Baha'i principle, may they soon behold the justly esteemed leaders of the Baha'i religion guiding a world religion. Otherwise, some of these, not because I'm party to any nefarious plot, but simply as the reasonable response of decent human beings completely unknown to me, will arise to cry out, "Hey, that's not proper..."

Pat, in my opinion, you've demonstrated a real strength in the Baha'i Faith. I hope life treats you very well, I hope the religion you're a part of does really well, while your alive to see it, and whatever the specifics of the life to come, may you be very happy there, as well.

All the Best,  
Michael

>

> I accept Bahá'u'lláh's writings as they are written. In many cases, what is  
> written is symbolic. In many cases what is written has a plain and clear  
> meaning and this is the first valid meaning I draw from it. Where  
> Bahá'u'lláh tells me to recite the Greatest Name 95 times as day, I read that  
> as something for me to do. It is not my job to beat the friends up over  
> this; the text does not encourage me to act as a shepherd or pastor. If \_you\_

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"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>

Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience

Date: Tuesday, February 09, 1999 7:07 PM

Greetings, Susan.

Well, of course, we're too democratic a country to hound someone out of it for his opinion of the Prime Minister. A darn good thing that as Brian Mulroney achieved the remarkable feat of a fifteen per cent approval rate, and held that for the last two years of his period in office. And, do you think we'd be bragging about the difference between the individual who'd uttered his opinion of the Prime Minister having to apply again for his citizenship, and how it's perfectly reasonable he would only get it, if he apologized to the Prime Minister and we could be sure he would never again say anything nasty about Mr. Mulroney or any of his successors.

The United Nations didn't say this was one of the nicest places to live because we treat people like that. The Baha'i leaders might think a little bit about that.

Now, as for that pact with the devil you cite (Whenever you get a long paragraph so emphatically worded, even if it's the Ottawa/Japan Karate Company or whoever the folks are that run the place a block down the street my son was interested in, but he, we, or our heirs, rather than the "blameless" people at the karate place would have been responsible whether they or anyone else hurt our son before or after class, on or off the premises, etc., you have me automatically thinking I'm being asked to sign a pact with the devil, and whatever rich and varied harvest this family tree has produced, it's yet to generate anyone foolish enough to do that) look at that "Whatsoever has been revealed by their sacred pen". If you have fundamentalists getting their literal hands on that then your poor human signing her pact with Satan is committing himself whether she knows or it not to all sorts of things contrary to reason and principle. Do you really think, if it's really spelled out, that anyone of sound mind and a decent heart could possibly sign such a pact?

You will get some. There's some will join any cult. But, the more you spell out what's meant by the words, and, believe me, women on the universal house of justice, or rather women not being allowed on, in a religion that preaches equality, well, the fewer will be the dupes.

I ought to make it clear that, in my opinion, this quote of yours comes from a certain context, and that while and where it was in operation there were very few dupes, to such an extent that Shoghi Effendi himself instructed Baha'i teachers not to continue keeping people out of the Baha'i Faith, because of literal attention to such tremendous obstacles to membership as the quoted passage.

It is very clear that the current spirit, or the lack of it, in the Baha'i Administration has everything to do with those who are now alive and in a position to impose their literalist fundamentalism on today's functioning of the Baha'i Faith.

Sorry, but I'm not the kind of guy to blame my mother or Adam and Eve for the way I turned out. And, I'm not going to blame poor Shoghi Effendi who, in case the news missed you, passed away more than forty-one years ago for what the Universal House of Justice is doing and not doing now.

No, the literalist fundamentalism that has the Universal House of Justice casting aside the essential Baha'i principles and seeking to run the Baha'i Faith as a cult is their own responsibility, and they or their successors (Parliament cannot bind its successors) are perfectly free to deal with it.

To the Future,  
Michael

Smaneck (smaneck@aol.com) writes:

>  
> Dear Michael,  
>  
> It wasn't a question of Dr. Cole "retaining" his membership. He had already  
> resigned and was examining the possibility of re-enrolling. As in the case of  
> Darrick I think the Institutions had every right to ascertain t

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>

Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience

Date: Saturday, February 06, 1999 7:54 AM

Greetings, Chris.

Many thanks for your comments. Again, you are underlining the "bug" as I see it in the Baha'i Faith, and someone ought to express this as precisely as possible for an FAQ for this newsgroup.

Chris Manvell (chris@breacais.NOdemonUCEPLEASE.co.uk) writes:

> Dear Matthew,

>

> What WOULD you have? If a religion is not based on the teachings of its  
> Founder (and, by explicit Writings, its leaders) who would define its  
> basic tenets? One only has to look at the factionalism of some other  
> religions to see what happens. Yes, free speech is a fundamental right  
> of any Baha'i or non-Baha'i but if that individual expresses opinions  
> that are basically counter to the teachings it can mean (in my limited  
> understanding) one of several things, viz, that they are a Covenant  
> breaker, that they have not understood (or been told about) some basic  
> principle of the Faith, or that they have not really understood the  
> station of Baha'u'llah. I am sure there are many other reasons, but  
> those seem to be the basic ones.

>

Now, what pray tell, are the teachings of this religion? I was told these were the agreement of faith and reason, the independent search for truth, the harmony of the human species, the prohibition of slavery, of racial prejudice, of sexual discrimination, as well as the abolition of holy wars and of religious fanaticism, etc.

Now, if you find somewhere in the literal text of thousands of pages of scripture something that appears to allow you to contravene reason, to indulge in religious fanaticism, to discriminate against women, to prevent the religion (because of this contravention of reason, this religious fanaticism, this sexual discrimination) from achieving its primary purpose of fostering the harmony of the human species, you are over-stepping the bounds of moderation to indulge in this license you imagine you have obtained.

Now, you may insist on doing what is contrary to reason, what is an example of religious fanaticism, what is sexual discrimination. You may even use Orwellian newspeak to define those non-believers who will have nothing to do with you because of your imbalance of faith over reason, your fundamentalist fanaticism, your discrimination against women as unspiritual, non-human, or whatever you like, and you can call those of your own faith who stand for the teachings of its founder by whatever names you wish. This does not alter the fact of the matter that what you have done is contrary to the teachings of the religion, and as a result of that violation of the teachings of the religion you have added to the religious contentions and divisions within the human species.

The solution to this fundamentalist bug involves giving priority to the teachings of the religion, and not enthroning the imbalance of faith, excessive literalism and male domination when the religion clearly is for the opposite characteristics.

This is the heart of the matter, and it will be fascinating for us all to watch the response of the Baha'i Faith to this diagnosis and this prognosis. Has Deity, through your prophet, endowed your religion with enough spirituality to enable you to toss away your violations of the

essential teachings of the religion? Are you able to return to the broad-minded vision, the higher view, the global picture that informed your prophet's mission, that produced the progressive principles you are now sacrificing to the idols of fanatical fundamentalism, that were responsible for the growth and the widespread esteem in which your prophet's movement used to be held? Or, will a faction of your faith entrenched in positions of power continue to re-define the religion so that it is a fanatical fundamentalist cult, the furthest thing in the world from the wishes of your own prophet?

May Deity preserve humanity from that fanatical fundamentalism which has so stained the realm of the sacred. May humanity be blessed through the illuminated, blessed and harmonizing teachings so clearly expressed by the Baha'i prophet. May each of the days to come be better than the one it replaces.

To the Future,  
Michael

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Saddened

Date: Saturday, July 10, 1999 9:24 AM

Greetings, Patrick.

When Juan is speaking from within the Baha'i Faith, then your words will have meaning. These things did happen in the mid 90s. These people, including Michael McKenny, so I know something about it, were pressured to leave the Baha'i Faith, because of expressing their personal views on private e-mail lists. And, it was not only that some prominent Baha'is as individual list members flamed me and told me to leave this religion. It was that there was official meeting and exchange of e-mail messages, and then when I was too thick to get it and shut up, there was, without a clear, "You must shut up or else," warning a bolt from the blue from the UHJ saying that I was out of the Baha'i community. That was not quite two years ago, so it is hardly the remote past I am raising.

The archives of this newsgroup contains references to other people who were not so thick and who resigned as a result of the pressure brought to bear on them, because they said what they thought. And, there are those who have fallen silent. I do not see them posting here.

The threat is held over peoples' heads that the UHJ may call them CBs and thus (what a wonderful, modern spiritual path is this) all the Baha'is they've known will shun them as spiritual lepers. Yum. And, you think it is unappetizing for me to write this. What is more unpalatable, the writing down of this medieval recipe or the cooking of this stale meal?

I have been very busy doing other spiritual stuff during these past few days, and only you would think otherwise as it was my holidays so I could also spend a little more time here. I post here to demonstrate now opinions may be posted openly, to deny the patriarchs a successful attempt to silence me, but, as the holidays end it is not possible to maintain an equal level of participation in what, frankly, I perceive as quite a sad and oppressive place. There is that charming letter from the UHJ in April of 1999 showing how the thinking of the UHJ about freedom of thought and expression has not much changed. There is that holiday message which Juan posted showing that people posting to a private e-mail list are having their messages sent to Hooper, a member of the UHJ, whose holiday, if I recall correctly, is to end on July 12, 1999, so it is not distant history I am citing. There was the letter of resignation posted here only a month or two ago, showing the same forces at play.

So, I wish you well, really, and hope that the environment in which you grow and the food that is placed before your eyes is most worthy of human beings in this modern age. I will continue to post here, and I will continue to hope that what has such wonderful principles will soon see them more closely followed.

And, remember you can hardly argue convincingly to me that things are rosy within the Baha'i Faith, and these principles are being followed until you have Juan speaking freely from within a harmonious group which includes women ruling at the top. Do not be unclear. I write nothing about my personal spiritual beliefs when I say this. I have been quite adequately convinced that true spiritual harmony was more closely achieved by our distant ancestors than by the monotheistic paradigm imposed and maintained often quite oppressively upon them. This does not prevent any monotheistic path from producing for those who'd follow it roses of fellowship, rather than the thorny gruel of closed-minded, exclusivist fundamentalism.

May today find you very well, may tomorrow treat you even more kindly and may each day after that be better than the one it succeeds.

All the Best,

Michael

(patk9018@my-deja.com) writes:

>  
> I concur w/ Roger. The message is illogical and even distasteful. Its  
> repetition fails to improve it.  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

Date sent: Thu, 10 Apr 1997 09:23:41 -0400 (EDT)  
From: bn872@freenet.carleton.ca (McKenny Michael)  
To: bahai-st@johnco.cc.ks.us  
Subject: Letter to UHJ and Reply  
Copies to: talisman@umich.edu  
Send reply to: bn872@freenet.carleton.ca

Greetings from Ottawa.

Here's a copy of the letter sent to the Universal House of Justice on March 23rd and the reply. I've not studied the reply, so I have no comment at this time. I believe the appendices to the reply are already well-known. If not, I'll post them soon. If anyone wishes a copy of one or more of these and doesn't see the desired appendix (ices) within say 24 hours, simply ask me to send it (them).

Happy Reading,  
Peace,  
Michael

To the Universal House of Justice

Greetings from Ottawa.

In January when Auxiliary Board Member Susie Tamas met with me she warmly encouraged me to present my concerns about the Universal House of Justice to you. Throughout February she very attentively considered the preliminary drafts of the letter I began to compose in response. On reflection, moved by the spirit of this special period of the Fast, I came to perceive from her considered comments that I was trying to write to you from the head and that this was not enough.

Aware of my imperfections, here I try also to open to you my heart.

In the darkest hour before the dawn, when war seemed inevitable and the prime minister of this country travelled to the capitals of the nuclear powers to plead for peace, I prayed to the beloved Guardian:

"Dearest Shoghi Effendi, my understanding is that you have said quite clearly this cataclysm will come. Your words depict the falling of fearsome weapons of destruction upon our cities and the deaths of two thirds of the people of the world. Please, I beg you, would it not be better for us to be spared this devastation, for us to find a symbolic explanation of such frightful words than for you to be confirmed as completely and literally correct by means of the murder of these billions of people?"

My ardent prayer, often repeated at that time, was that God demonstrate His all-compelling authority and might by inspiring us peacefully to transform this planet into that reflection of heaven foretold in Sacred Scripture. I asked Him: "Is it not a greater sign of divine power and love to grant human leaders the imagination and will to move ever more peacefully towards world peace than through inaction to provide the opportunity for the indescribable agonies of such a holocaust? Is it not more befitting the Almighty, the Most Munificent Creator of the Worlds to lead us to transform with our own hands physically and spiritually the dark landscapes around our bodies and our

souls into the perfumed gardens visualized in the Writings than to watch the burning craters appear, radiation ride the winds and the minority of survivors driven rather than guided into the Cause of God?"

I was not alone. In every Terran language, from every land on Earth the pleas for peace were raised to Heaven.

And the Prime Mover, to the astonishment of the nations of the world, answered. That mortal man portrayed by Cold War rhetoric as the Evil Emperor was inspired to lead the way in the move to peace, even at the cost of his position and his Empire itself, an event perhaps without parallel in the annals of this world. And the very precious soul we call the Priceless Pearl did not insist on inflicting humanity with the literal fulfillment of his authoritative statements about weapons and death.

Auxiliary Board Member Susie Tamas in response to concerns I raised at what I considered a dangerously divisive impression that the definition of a true and loyal believer consisted in one's literal interpretation of the Word of God shared with me this passage which you wrote on March 6, 1982:

"In considering the whole field of divinely conferred infallibility one must be careful to avoid the literal understanding and petty mindedness that has so often characterized discussions of this matter in the Christian world. The Manifestation of God (and to a lesser degree, Abdul-Baha and Shoghi Effendi) has to convey tremendous concepts covering the whole field of human life and activity to people whose present knowledge and degree of understanding are far below His. He must use the limited medium of human language against the limited and often erroneous background of His audience's traditional knowledge and current understanding to raise them to a wholly new level of awareness and behaviour. It is a human tendency against which the Manifestation warns us, to measure His statements against the inaccurate standard of the acquired knowledge of mankind. We tend to take them and place them within one or the other of the existing categories of human philosophy or science while, in reality, they transcend these and will, if properly understood, open new and vast horizons to our understanding.

"Some sayings of the Manifestation are clear and obvious. Among these are laws of behaviour. Others are elucidations which lead men from their present level of understanding to a new one. Others are pregnant allusions, the significance of which only becomes apparent as the knowledge and understanding of the reader grow. And all are integral parts of one great Revelation intended to raise mankind to a new level of its evolution."

This uplifting of humanity is a process which seems to be continuing outside the Faith.

The beloved Guardian says, "It should also be borne in mind that the machinery of the Cause has been so fashioned, that whatever is deemed necessary to incorporate into it in order to keep it in the forefront of all progressive movements, can, according to the provisions made by Baha'u'llah, be safely embodied therein."

(WOB 22-23)

In 1988 in response to your call to summon the troops into the Cause of God by sharing with them the Peace Message, I presented a copy of this document to almost everyone I knew. I invited many of them to regular followup "Peace Talks" at my place. This resulted in some keen consideration of this Faith by people of capacity, members of many circles and organizations. Whatever the probability, it was not impossible that some of these very active and capable individuals could have ignited the fire of the love of the Glory of God within troops of souls. When a non-Baha'i exposed that this Faith does not practise the full equality of the sexes, none of these people could accept that the Will of God for this Age could be so far from the forefront of all progressive movements as to perpetuate the concept and the practice of women being excluded from highest office.

The spirit of this very communication, "The Promise of World Peace", moved the leaders of the Cold War beyond mistrust and the paralysis of will which had so divided and threatened humankind for decades. It would appear that the Cause of God today needs to be uplifted above such mistrust and paralysis of will.

You called for: the submergence of theological differences, identification of and guidance by principle, the sweeping away of assumptions and formulae ceasing to promote the welfare of a continually evolving humanity, women to be welcomed into full partnership.

Indeed, you advised the rulers and peoples of this world: "The emancipation of women, the achievement of full equality between the sexes, is one of the most important, though less acknowledged prerequisites of peace." I am delighted to be able to tell you that almost everyone I know seems to agree with you on this point. The openness of my heart compels me to add that apparently no non-Baha'i I know accepts that the Baha'i Faith may claim to practise what it is preaching until women may serve on the Universal House of Justice. An assertion that somehow there may be equality of men and women with the highest positions reserved for men, draws forth scorn and demonstrates that this is a false religion ("By their fruits shall ye know them") of people "whose words exceed their deeds", a people given to Orwellian Newspeak, doubletalk and euphemism.

Last year I learned of some of the energizing discoveries made which facilitate our demonstration of the clearly expressed principle of the equality of men and women that we may surpass that petty minded preference of an interpretation which not only tasks reasonable thought when read in full, but tests souls beyond their capacity, something God has urged us not to do. If there is to be a choice between a literal application of the concept of infallibility and the implementation of such a basic principle as the equality of men and women, bearing in mind your own words concerning literalism and infallibility quoted above and the quote that "It is incumbent upon them who are in authority to exercise moderation in all things" (THE PROCLAMATION OF BAHÁ'U'LLAH p. 113) are we truly powerless to be people whose principled deeds clearly match our words? There is also the warning: "In all matters moderation is desirable. If a thing is carried to excess, it will prove a source of evil." (Quoted in BAHÁ'U'LLAH p. 46.) The chief tidings in my prayer to you is that, in the estimation of troops, for us to refuse to moderate our attachment to literal infallibility even when this leads us to subservience to previous levels of understanding at variance with Baha'u'llah's fundamental principle exposes the unworthiness, the hypocrisy, the falsity of this Faith.

Many and varied are the words possible and my heart is overwhelmed. How may I proceed when these eyes dim with tears? Still, how may I not continue to pray as I prayed for the protection of this world and its peoples from impending devastation?

You yourselves have drawn the connection between the full equality of the sexes and peace, and presented the choice as to "Whether peace is to be reached only after unimaginable horrors precipitated by humanity's stubborn clinging to old patterns of behaviour, or is to be embraced now by an act of consultative will."

The connection of these two points, the necessity of this species to will to arise above old patterns of behaviour in order to avoid unimaginable horrors and the necessity to move beyond the period of the restriction of women in order for there to be peace convulses my soul, because it is evident to non-Baha'i observers that the community to which you directed the scrutiny of the nations is still bogged down in that anachronistic pattern of



behaviour which has supreme authority in the grasp of men alone.

My heart is very perturbed both because I fear this has to a significant extent delayed the creative and positive forces from taking full advantage of the unexpected opportunity provided by the courage and vision of the Soviet leadership and because I am aware of what seems a very unhealthy anticipation within the Faith for the chastisement of the peoples of the world who largely have ignored this latest Revelation.

The anguished questions that follow may seem truly amazing. However, I would not be opening fully to you my heart were I to leave them unspoken. Is it really so unspiritual, is it worth the death penalty for individuals and the burning of cities that the literal words of the fundamental principle of the equality of the two sexes be seen as taking precedence over a narrowly literal perception of the Guardian's interpretation of those words of the Master which appear to refer to the House of Justice in Chicago? Is humanity to experience that catastrophe that the so-called Evil Emperor delayed, if he did not overcome it, or some other one, to cleanse the world of those so influenced by the Prince of Peace that they expect Baha'is to comply fully with His fundamental principle, although the world in the lifetime of the Blessed Beauty did not follow this principle, one reason, perhaps, for its gradual implementation? How may the troops pour in through the open gates of this Faith, while this drawbridge remains raised in their faces?

At this point I feel I must mention my father. You know I did receive some advice that it was not a good idea to write to you, and that if I did I ought to say what you'd find pleasing, as you may otherwise respond in the manner of historical Terran monarchs and view one daring to impart information you may not like to hear as quite a presumptuous fellow. Yet, how would I contribute to the proof we are leaving behind anachronistic habits if I remained silent or, according to past patterns of behaviour, concealed from the Source of All Good the real news of how this Faith is now becoming perceived by ordinary people?

Although I lived in the same house as my father until I was twenty-three years old, I heard him say almost nothing about how he spent his early 20s. This was a time of such intense experience for him that he still does not speak of it, not even after the passage of fifty years. He, as so very many people at that time, had his life greatly impacted by events in the world at large. He left the family farm to participate in the defence of the Free World from one of this Century's most notorious examples of totalitarianism.

The relevance of this is that this country, so extolled in the Tablets of the Divine Plan for, among other things, its freedom, others in the Free World and those lands which experienced totalitarian regimes contain a lot of people who are quite unsympathetic to certain characteristics of those unpleasant administrations inflicting such anguish upon both their citizens and foreigners.

Among these features is that old pattern of behaviour which involves the control of information. My weeping heart leads me to tell you very bluntly that my perception of people here is that no alleged details unflattering to this Faith can exceed in negative impact the fact that there is control of information within the Baha'i Faith. Forbidding the use of the word "censorship" and insisting upon the term "review" only seems to underline the very distasteful impression this gives of our Faith. It is the same with the term "exemption" being insisted on as a substitute for "excluded" in reference to women hitherto being prevented from serving on the Universal House of Justice.

Very frankly, it is very difficult to see the distinction between such Baha'i practices and those directed by Goebbels



which at length required the intervention of my father and many millions like him. I can not describe for you the extent of the impact it had on me when I learned that your initial response to the reception of the information that the Writings contain passages in which women are referred to as "men/rulers" and that it is quite likely that Abdul-Baha was speaking about the House of Justice in Chicago and not the Universal House of Justice at all was to prohibit the publication of this data. It may suffice for you to know that this was the principle reason I told Auxiliary Board Member Susie Tamas that a literal understanding of the infallibility of the Universal House of Justice would be contrary to the evidence of my senses.

Further, while the Constitution of the Universal House of Justice contains as one of your powers and duties, "To safeguard the personal rights, freedom and initiative of individuals," a responsibility resonating strongly with peoples in this Century which has endured such onerous oppression, you have made recent comments that may be perceived as a denunciation of "liberty", "liberalism" and "freedom".

I can imagine no more effective means to inflict harm upon this Faith than for someone to call a news conference and simply read quotes hostile to liberalism and liberty. Would you not be understood as demonstrating this responsibility to protect personal rights was falling victim to euphemism and cause alarm that were God to permit you to direct the course of human affairs this would inflict upon the peoples of this planet a global oppression, compared to which the regionalized and relatively low tech regimes of the recent past would pale?

May I not pray that you in future remove such an opportunity from anyone wishing harm upon this Cause, that however you raise our understanding of the value of co-operation and harmony, you keep before our eyes this shining jewel of individual rights and freedoms for which my father endured so much and many others died? Will you join me in praying that the Blessed Beauty ever inspire you to guide humanity through insightful and imaginative vision, embracing fundamental principle and winning by this means the admiration and wholehearted support of those comprising a maturing species, as remote as possible from the totalitarian tendency to focus on literal details defining legitimate authority and the insistence upon the obedience of anything at all? So very many people yearn to witness the evidences of the influence of the Higher Worlds that they may exert all their energies backing something so constructive and positively creative. Very few of these can see in the tedious reiteration of an insistence that there is yet another Centre which must be obeyed whatever it may command anything more than the basis for the commission of immoral and unethical deeds. The fact that women have been prohibited from service on the Universal House of Justice and that Scriptural grounds to lift this prohibition hitherto have been concealed from the generality of the believers does nothing to allay what ought to be quite incredible apprehensions about our similarity to other totalitarian systems uttering such assertions and staining the annals of history with unprincipled behaviour.

One of the most illuminating events in the more than fifteen decades of the history of the New Era was that glorious spiritual act by the Hands of the Cause of God on the occasion of the election of the Universal House of Justice. In a deed elevated above traditional human temptation to seek to retain control of authority, these laudable souls not only permitted the Supreme Body to replace them in directing the affairs of the Cause of God, but went so far as to ask not to be elected to the Universal House of Justice. This happening has a profound influence on the soul of any seeker of truth receiving word of it. How likewise must be the impact of each example of the ability of the Prince of Peace to elevate His declared followers, and, especially, those wielding authority within His Faith, above the normal manner of

human behaviour. May we not expect the peoples of the world to respond very positively to every proof that this is indeed a New World Order?

In conclusion, here is the gist of my ardent prayers for the progress of the Cause of God and the protection of the peoples of this planet from cataclysm, death and destruction:

May we please receive the communication that from now on women may also be considered eligible for membership on the Universal House of Justice?

May we please be notified of the suspension of the temporary policy of review?

May we please be guided to an understanding of co-operation and harmony consistent with "the personal rights, freedom and initiative of individuals", and sensitive to the significance in the Free World of the terms and concepts "freedom", "liberty" and "liberalism"?

May we please delight in the vision of human harmony radiating from the World Centre, embracing in a wondrously rich garden the great variety of human thought bestowed upon this species by an Ever-Loving, Most Bounteous, All-Powerful Creator?

May the Most Merciful Lord allow the intent of this message to transcend all the barriers to effective communication and permit you to see what is in my heart that you may know for certain that the above was written only with the purpose of supporting you in guiding humanity towards what is truly worthy of being described as an ever-advancing civilization and a Golden Age.

"I beseech Thee, O my God, by that Letter which, as soon as it proceeded out of the mouth of Thy will, hath caused the oceans to surge, and the winds to blow, and the fruits to be revealed, and the trees to spring forth, and all past traces to vanish, and all veils to be rent asunder, and them who are devoted to Thee to hasten unto the light of the countenance of their Lord, the Unconstrained, to make known unto me what lay hid in the treasuries of Thy knowledge and concealed within the repositories of Thy wisdom. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come."

Peace,  
Michael.

Date: Thu, 10 Apr 97 13:52:22 IDT  
From: secretariat@bwc.org ("Baha'i World Centre")  
To: bn872@freenet.carleton.ca

8 April 1997

Transmitted by email: bn872@freenet.carleton.ca

Mr. Michael McKenny  
Canada

Dear Baha'i Friend,

The Universal House of Justice has asked us to respond on its behalf to your email message of 23 March 1997, in which you share your thoughts and suggestions on a number of issues related to the development of the Cause. The sincerity of your struggle to understand, both intellectually and spiritually, the implications of Baha'u'llah's Revelation is apparent both from your message and

from your desire to respond to the comments of the Auxiliary Board member Mrs. Susanne Tamas. It is hoped that the comments which follow and the related enclosures will be of assistance to you in this effort.

As it is not possible to go into all of the detailed points raised in your letter, the House of Justice believes that it will be most helpful to address two specific issues which are clearly of particular concern to you. These are the question of the ineligibility of women for membership on the Universal House of Justice and that of the temporary policy requiring pre-publication review of works on the Faith written by Baha'is.

With respect to the first of these two subjects, we have been asked to enclose two documents which you will find especially relevant:

1. a copy of a letter of 31 May 1988 written by the House of Justice to the National Spiritual Assembly of New Zealand, which reviews in detail the documentation related to the subject of the principle in the Faith's teaching which limits membership on the Universal House of Justice to men; and
2. a related document recently prepared by the Baha'i World Centre's Research Department on the concept of "'umumi," a term which is central to an understanding of this same subject.

With respect to the second of the two issues mentioned, we enclose a lengthy extract from a letter of 29 December 1988 written on behalf of the House of Justice to the followers of Baha'u'llah in the United States on the subject of individual rights and freedoms. As you will note, this statement addresses directly the question of the continuing necessity at this stage in the evolution of the Cause, for the policy of pre-publication review.

Mr. Michael McKenny

8 April 1997

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The House of Justice believes that, in studying these documents, you should challenge yourself to reflect deeply on the vital importance, to one's spiritual life and intellectual advancement, of the Faith's teaching that each individual must investigate truth for himself or herself. Specifically, in the light of current Internet discussions in which you are a participant, you will want to consider carefully and prayerfully the extent to which your current thinking may have been influenced by the views of individuals who have presented themselves -- and perhaps, to some extent, been accepted by you -- as "scholarly authorities" on the Baha'i teachings. While all of us can benefit in our study of the Revelation from consulting a range of views held by other believers, Baha'u'llah calls us to maintain a condition of spiritual autonomy as a basic prerequisite for spiritual search, "For the faith of no man can be conditioned by any one except himself."

note Gleanings from the Writings of Baha'u'llah, p. 143

The Cause of God, encompassing teachings, laws and institutions, has been given to us one and whole by its divine Creator. To the challenge of demonstrating this distinguishing unity of the Cause a global community has brought the testimony of a century and a half of heroism and of sacrifice of self. Only those influences which lead us more deeply into a comprehension of the organic wholeness of Baha'u'llah's Revelation -- and thus into a fuller consciousness

of our own integrity as individuals -- can rightly claim to merit our attention.

The House of Justice assures you of its ardent prayers at the Holy Threshold that Baha'u'llah will surround you with His blessings and will confirm your devoted efforts to deepen your understanding of His purpose.

With loving Baha'i greetings,  
Department of the Secretariat

Enclosures 3 (appended)

warmest,

Susan

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# The Baha'i Faith & Religious Freedom of Conscience

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: One area in which Liberty is Limited in the Baha'i Community  
Date: Sunday, July 25, 1999 10:21 AM

Greetings, David.

There are web sites with lots of data, if you are honestly interested in data. The archives of this list contain some of the original documents.

The history of my participation in Baha'i cyberspace goes like this: I spent a year or so reading newsgroups as diverse as Australian SF, Soc. Culture.Russian, Sci.Classics, some pagan ones, etc. keeping an eye once in a while on Soc.Religion.Bahai. Well, one day I read a petition there to the UHJ asking that the UHJ publish more of the devotional and mystic writings of Baha'u'llah, such as the unofficial translations available on the Talisman list. While the response on SRB was a thread about whether or not it was permissible for Baha'is to write such petitions to the UHJ, (Since they wrote petitions to Abdu'l Baha why shouldn't they write them to the UHJ?) my reaction was to contact Steve Bedingfield, an old friend, whose name I had seen on that petition, and ask him what was this Talisman and how could one join.

So, I came onto this "Baha'i" e-list looking for more of the mystical and devotional writings of Baha'u'llah, and I walked into a brawl. The first thing I saw was that there was one faction calling the other names and another bunch of people trying calmly to discuss issues. So, on the basis of more than a decade in amateur press publishing, (sort of a print version of cyberspace's newsgroups and e-lists that's been thriving for more than a century, and where at least in Ottawa we've well worked out some of the rules) my first contributions to Talisman One, as it's now called, were to go after people snarking, as we call it, to point out to this "Baha'i" list that the non-Baha'is I've spent so much time with had worked out the rule that while you could call the Prime Minister of Canada and everyone else in the world whatever names you liked, the members of our hard copy list were beyond such. In addition, in formal logic issues are important and any references to personality, to the person who said something is invalid. Further, what was being said, in a Baha'i context, accusations of playing fast and loose with the Covenant, was something that lay solely in the jurisdiction of the UHJ and individuals were to leave such to them. I provided the appropriate quote.

David, on the above principle, regulation of an Ottawa apa, which has published every six weeks since 1984, I render you an open apology for anything I said to you which you found a personal slight.

On the issue of the Stalinist nature of the UHJ, as opposed to what was intended by the Glory of God, I continue.

Now, at this stage I could look and see what were the issues being discussed, why it was that "Baha'is" felt it necessary to call others in their religion names, rather than talk calmly about issues. Well, the guys being flamed were liberal arts university professors in favour of freedom of speech, in favour of expressing a variety of personal views on issues, in favour of a variety of views that are, in my personal opinion, the hallmark and sign of human progress to this stage of development, as well as essential elements of the vision of Baha'u'llah for a future global mature human civilization. And, the issues being favoured by people flaming these professors were things such as censorship, etc. which are Stalinist.

And, then, came a quite staggering experience. Someone e-mailed me a copy of the censored "Service of Women" paper. This thing was written in

the late 80s by a group (God loves those who work in groups) of the top Baha'i scholars. It demonstrated that the context of that supposedly clear quote by Abdu'l Baha that women had to put up with their exclusion from the UHJ was that more than 50 years before the establishment of the UHJ someone in Chicago had written to Abdu'l Baha complaining about her exclusion from the Chicago house of justice and Abdu'l Baha had replied that while she could serve on this committee, that committee and the other committee she'd have to put up with being excluded from the general house of justice. Also, in any case, the majority of the Baha'i writings, still kept untranslated, includes quotes that in this day women are rulers/men (the same word as the rulers/men of the UHJ trotted out as further backing for an official policy of discrimination within the Baha'i Faith.

To make a long story short, as a result of posting views to this tiny e-list (one or two hundred members would probably be a generous figure) university professors were phoned by Counsellors, told the Counsellors wished to meet with them and then had Counsellors discussing these posts and the orthodoxy of the opinions expressed and the necessity of keeping silent in future. This is Stalinist, though to be fair to the communist USSR, they did not officially discriminate against women. So, in this sense, the USSR was ahead of the UHJ. Some people on Talisman One were silenced. Some people, under incredible harrassment were driven out of the Baha'i Faith.

And, one idiot continued freely to express his views in the successor lists that followed the list owner of Talisman One (who had faced enormous pressure and posted an apologia as to why he was still remaining a Baha'i that sent tingles up my spine when I first read it, precisely because here was a liberal democrat writing as if he were in Stalin's Russia, but it was the Baha'i UHJ which forced him to write as he did, and Baha'i was intended to allow humans to reach above anachronistic patterns of thought control. This and a vast amount of other material ought to be available somewhere) bowing to pressure and disbanding the list. Michael McKenny continued to post and to say that his saying what he thought without being contacted by Baha'i authorities demonstrated freedom of speech in the Baha'i Faith.

And, one January day in 1997, Susie Tamas, an Auxiliary Board Member, phoned to say that Counsellor Birkland had asked her to meet with me on his behalf. Now being normal Canadians and normal Baha'is we didn't do this the way Counsellor Birkland and some of those who've written about their sessions with him described those sessions. We had a pleasant and lengthy chat, just the two of us. Susie had asked if she could bring Assistant Al Wong with her. However, since I recalled the Feast where Al Wong had spoke in favour of Communist China and said how a Western Baha'i, overcome by emotion at being in the famous Tienamin Square, a place where hundreds of pro-democracy people had been killed, had sung some songs, Al had said the Communist Chinese authorities had been told this person was insane, and he'd been removed from China, on that ground, although I did not tell her why, I declined her offer to have Al present at a discussion held in the context of freedom of speech. Al Wong was appointed a few months later to be Auxiliary Board Member to replace Susie Tamas.

I told Susie Tamas that I had no complaints with the Spiritual Assembly of the Baha'is of Ottawa or the National Assembly of the Baha'is of Canada, but only with the UHJ. She invited me to write to the UHJ and I sent preliminary versions of such a letter to her, and, finally, on March 23, 1997, e-mailed a final version to the UHJ. I chose that date as it was the birthday of one of my sisters (The rights of women were a significant part of the intent of my letter) and also because I felt it less likely the UHJ would respond fanatically after the Fast was over.

The reply was relatively swift, within a month, I believe. But, all it contained was repeats of the material which had prompted my letter, with one possible exception, a statement from the Research Department that was factually wrong. Both my letter and the reply are available, I believe, in the archives of this newsgroup.

I continued to post my views to Baha'i cyberspace, and without any further warning there came a letter in the mail, at the end of July 1997 saying that the Canadian NSA had been informed by the UHJ that I could no

longer be considered a member of the Baha'i Community and so my name had been removed from their membership roles. This I posted and for months there was feedback, including other comments from the UHJ in response to requests for clarification and to protests from Baha'is and non Baha'is. The remarks by the UHJ have been provided some detailed analysis.

This material and a lot more is available, some of it in the archives of this newsgroup.

The topic of the similarity of the UHJ to Stalinist authority has been addressed somewhat in this post, and I'm sure if you look for material both in the archives here and elsewhere on web pages etc. you'll find a great deal. My only hope is that you'll see no future continuation of such behaviour by the UHJ. If the Baha'i Faith is really going to provide any real human harmony, this will not come by continuing to oppose the methods, the essential Baha'i principles, Baha'u'llah provided for the achievement of this goal. Although, the secret letter by the UHJ to the NSAs dated April 1999 re the Internet conspiracy, the consequent resignation of two believers, one an Assistant, saying that, among other things, they could not continue spying on fellow believers to see whether they had approved thoughts or not, and that vacation message from Hooper Dunbar, whose vacation ended on July 12, 1999, being received by Juan Cole and several other members of a private e-list, of which Hooper is not a member, make my hopes seem less likely of being fully realized in the near future.

Nevertheless, I continue to believe that openness, even to the extent of having this newsgroup, is moderating somewhat the behaviour of the UHJ.

To the Future,  
Michael

"David Fiorito and Jennifer Spotila" (fiospots@pond.com) writes:

> You just don't get it do you. I am trying to discuss things I believe. If  
> it matches the "robotic" party line then that is just coincidence. I am a  
> free thinker willing to listen to all views. You don't know me well enough  
> to know who I am or what I think, or believe. And I do not know you well  
> enough either. The point of a discussion is not to accuse or sling  
> satirical mud around. The point is to share information - pure data - and  
> to examine it take it for what it is worth and process it for yourself.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Shoghi Effendi believed 1963 would be the calamity year

Date: Friday, July 16, 1999 4:20 PM

Greetings, Geoff.

Many thanks for your patience, and, touch wood, I've actually got a moment or so to read your post more carefully.

Actually, I disagree with you about the necessity to connect freedom of speech with freedom of action, if I understand what you mean correctly. In Canada, as far as I know, we still do not have the death penalty, but individuals are allowed to speak in favour of the death penalty, although such freedom of speech does not mean they may go out and execute someone.

Submitting to the teachings of the Faith means putting into practise the essential principles of the Baha'i Faith, including independent investigation of truth, freedom of thought and expression, the harmony of religion and science and the equality of women and men. Only one of the teachings of the Baha'i Faith is that there is to be a democratically elected international spiritual council (Universal House of Justice). Yes, the principled decisions of this body are to be obeyed, but such literal text as emphasizes that does not justify this body seeking to impose what is contrary to principle upon the believers.

Those who argue that there is a distinction in the authority of the UHJ and of the Papacy, thus, explaining how it is that the Baha'i system is to remain undivided into sects as happened in Christianity, aside from ignoring the sectarianism which already exists, as anyone may note from reading this newsgroup, are missing the chief reason for the rejection of the authority of the Papacy by those Christians who bolted. It was not in the least that the Popes claimed too inadequate a backing from heaven, and now in place of the assertion that God had said (Jesus after all is God to Christians) Peter (and his legitimate successors) were to guide with divine approval, now God (Baha'u'llah) had written a will providing a family tree of inheritance all the way to the present UHJ. No, God's word was good enough spoken or written, had only the people asserting on such grounds they had such authority behaved in a principled manner.

The history of the Vatican, as Abdu'l Baha said, is most extraordinary. This provides quite satisfactory explanation for the sectarianism that took place, regardless of claims to divine authority.

Since the UHJ has sought to censor the historical facts concerning the prohibition on the election of women to the UHJ, since they have violated this essential principle of the equality of women and men, since they have spoken against scholarship and individual scholars have faced pressures to shut up or leave the Faith, since without final warning they simply declared Michael McKenny was not a member of the Baha'i community, etc. they have committed acts equally demonstrating the extremism connected with claims to divine authorization of whatever they please. And, precisely as some humans faced with such extremes from popes rejected the unprincipled behaviour of the popes, so do those learning of what is going on in Baha'i include those who reject the correctness of the misbehaviour of the UHJ, asserting to rule on the basis of literal text.

The distinction has been clearly made that one may be the legitimate ruler or ruling body and this does not necessarily mean that the rules one seeks to impose are proper. So long as one is providing proper guidance one may claim that one has infallible divine backing for one's legislation, and it doesn't matter. The legislation is proper and on that ground, it will, heaven willing, be attractive to human souls, anyway. However, when one has strayed from what is proper and instead concentrates on assertions of the ability to do any unprincipled thing at all, because of literal words in



scripture saying, "Whatsoever," then there is a problem. If religious authorities strive to impose what is unprincipled, then only a section of their people, and certainly only a section of humanity can possibly accept such literal justification for what is unprincipled.

The essential Baha'i principles resonated all over the world because they were beneficial for this age. The concept of simply obeying what unprincipled commands soever which leaders have the power to impose has a long and sorry history in the sad annals of this species. It has been well tested, and the experience of humanity is that the goal of the prophet of Baha'i, the harmonious progress of this species, is not furthered through the attempted imposition of this hoary and sorry idea. Better to implement the independent investigation of truth, the freedom of thought and expression, the harmony of science (reason) and religion (inspiration), the equality of women and men, etc.

I pause here, though I may soon write more on the rest of your post. Again, sorry for being so hurried earlier.

May today find humanity thriving, may tomorrow treat this species even more kindly and may each day after that be replete with increasing blessings.

All the Best,  
Michael

"Geoff Churchill" (fedge@clear.net.nz) writes:

>  
> I made the argument that you cannot have freedom of expression without  
> freedom of action, not because of anything against freedom of expression but  
> that it is fruitless without the necessary freedom of action to put such  
> beliefs into practice. Yes, the Baha'i Faith follows the principal of the  
> right to the individual investigation of truth, but this is qualified. If  
> you have acknowledged the essential truth of the Faith (as this applies) you  
> must submit to its teachings. To quote the Aqdas...

>  
> "The first duty prescribed by God for His servants is the RECOGNITION of Him  
> Who is the Dayspring of His Revelation and the Fountain of His Laws.... It  
> behoveth everyone who reacheth this most sublime station, this summit of  
> transcendent glory, to OBSERVE EVERY ORDINANCE of Him Who is the Desire of  
> the world."

> (Kitab-i-Aqdas p.1, my emphasis added)

>  
> Okay, this is not a direct statement on the principal of Independent  
> Investigation of Truth, but bare me out here. Yes, I believe whole heartedly  
> in the right to independently investigate the truth, but I believe that it  
> needs to be balanced by the duty prescribed upon those rights. If we  
> acknowledge the truth of Baha'u'llah as he who he claims to be, then we must  
> follow his ordinances. If Baha'u'llah is the Messenger of God for this day,  
> the Fountainhead of His Laws as he declares, then we must abide by those  
> laws, otherwise what is the use. As individuals I'm sure you would agree  
> that we are fallible. I can't hope to understand the universe perfectly,  
> therefore I can't be asked to make perfect choices. But if I have  
> acknowledged Baha'u'llah as a Being (whatever you regard that to mean) Who  
> has revealed perfect instructions (God's Laws) about that society, then  
> surely it is in my best interests to follow those ordinances.

>  
> Now, before you ask, I do not believe that the duty of individual  
> investigation of truth ends when you become a Baha'i, but that at that point  
> all investigation must be tempered by that obedience.

>  
>  
--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)



# The Baha'i Faith & Religious Freedom of Conscience

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: Shoghi Effendi believed 1963 would be the calamity year  
Date: Friday, July 16, 1999 7:21 PM

Greetings, Geoff.

Forgive the number of posts you are getting in reply to your single one, though were I to do justice to you in a single post, that single post would be quite lengthy.

No, you don't have to take my word for anything. The current Baha'i history to which I refer has been quite extensively documented. It was followed with great interest by people on Baha'i e-mail lists who saw this unfold before their eyes on their computer screens. Many of the documents have been posted to web pages and indeed the archives of this newsgroup contain some.

I do not believe the facts are in doubt. For example, Michael McKenny did meet with Susie Tamas, she did invite him to write to the UHJ, his letter and the reply are available, he continued to post to Baha'i e-mail lists, without further notice he received a letter stating the UHJ had said he could no longer be considered a member of the Baha'i community, this led to quite extensive followup, including some detailed analysis of the more explanatory letter from the UHJ when that at length came.

It is my belief that as a result of the less than completely positive publicity gained by the UHJ through such correspondance and discussion, it would behave more honourably in the future. The April letter concerning the dangerous Internet as well as a resignation by an Assistant claiming among other things to find spying on believers distasteful, lends some support to those who argue otherwise.

The other cases have also taken place, some in the full gaze of those people on Baha'i e-lists while they happened. If you or anyone wishes more documentation, I am sure you'll not want for lack of material. Indeed, if I am proved wrong and the UHJ continues previous action into the future, you may well merely have to continue reading this newsgroup to see what, gods willing, is on the contrary only past history.

All the Best,  
Michael

"Geoff Churchill" (fedge@clear.net.nz) writes:

> Kia Ora Michael,  
>  
> I don't think I would be qualified to talk on this point. I do not know the  
> recent Baha'i history that you refer to, but I would put a proviso below  
> that may act as a moderator on this as well. I would prefer to keep this to  
> a hypothetical level, as any one view that someone presents to me here would  
> very well be the view of one person. I hate to put this so bluntly and  
> please don't take this maliciously. Your own view may well be a biased as  
> the view you are accusing. It is hard for me to take your word verbatim...

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@freenet.carleton.ca>  
To: smaneck@berry.edu <smaneck@berry.edu>  
Cc: talisman@umich.edu <talisman@umich.edu>  
Subject: Re Who Talisman and Where Answer  
Date: Thursday, February 19, 1998 10:06 AM

Greetings, Susan, from Ottawa.

If you are well, it is well.

Thanks for coming back to add this other word.

Of course, this is merely the primordial fundamentalist Baha'i ad hominem. It is equally against the canons of logic as all of its so numerous children. By the way, for those with a little Latin, vir is the word for man in the sense of male; homo means person.

You have defined, in my view, the primary flaw in the reasoning of Baha'i fundamentalists, i.e. that no consideration is given to ethics and morality, but that obedience to despotic authority takes priority over decent behaviour.

However, leaving aside wishes and hypnotic dreams, whether self-imposed or otherwise, the objective reality is that if actions when conducted by the governments of Nazi Germany or Soviet Russia or name whichever tyrannical violators of human rights you will, if such deeds are wrong performed by these administrations, it does not render such deeds correct, proper and moral to substitute the word Baha'i or the name Universal House of Justice as the perpetrators of such outrages.

It does not even help you to substitute the name God for the originator of unethical and unprincipled behaviour.

As I understand the Baha'i line, the essential reason for the appearance and existence of the Baha'i Faith is the alleged arrival of human beings at the station of maturity. Well, is not that much loved of despots position that the people are children whose only function is to obey and serve the state quite contrary to such a concept of adulthood?

The maturity of the human race means that the individual members of the species may no more plead innocence on the grounds of simply obeying orders than could the officials who ran the death camps for the Nazi government, or all the rest of those who placed doing what they were told to do above decency and principle.

Principle may not morally be defined as simply listening to what authority dictates; it is demonstrably clear in history, in Baha'i history as well as non-Baha'i history, that authority, if granted such power, behaves immorally and, just as individuals in a mob find it easier to condone and perpetrate unethical actions, so also those who are able to toss away conscience by asserting they are simply doing what authority says, and, alas, it seems, all the more, those actually exercising such unrestrained authority, including the members of the Universal House of Justice, find it easier to act in ways no upright human would act, let alone any beneficent deity.

Each human being, as an individual, has a personal responsibility for ethical and principled action. That Baha'i officials have been going around telling Baha'is that their membership in the Baha'i Faith necessitates the placing of obedience to Baha'i authority higher than obedience to conscience is a very clear sign that the Baha'i Faith as currently administered has more to do with despotism than with morality.

Let there be no doubt, were flying saucers to arrive and by what means soever to dictate that an all male ruling body must rule this planet, notwithstanding the awesome power at their disposal, still

such aliens would be unprincipled interferers in the affairs of this people. Changing the name of such an alien species to the UHJ or god does not alter the issue in the least.

If one posits the existence of a beneficial and ethical deity then the actions attributed to the will of this deity will be beneficial and ethical. If what is said to be the will of such a god is unethical and not beneficial, then this attribution is false. The source of such actions can be varied and diverse. However, it is not the will of the divine.

It is crystal clear, unless and until the members of the Baha'i ruling patriarchy act according to principle, rather than seeking to redefine principle so that what is contrary to the fundamental principles of the religion is asserted to be the unquestionable divine will, they will be seen as they deserve to be seen, as humans who have dragged the standards of their prophet into the mud of their personal unwillingness and incapacity to walk the talk.

May this find you very well, and may each of the days ahead of us be more filled with peace, happiness and prosperity than the one it succeeds.

All the Best,  
Michael

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>

Subject: Re: rmgroup: soc.religion.bahai (Re: Annotated NO voters - 3rd interest poll)

Date: Friday, January 29, 1999 2:49 PM

Greetings, Donald.

Many thanks for this.

Actually, during the second round of voting a number of people who had supported it in the first round did not vote YES. My assessment was that it failed for lack of support.

Surely, relatively speaking, with hundreds of people who had voted NO the first time not voting the second time, the attempt to suppress talk.religion.bahai may be said to have been concentrated in the first round.

The important thing is that the third round was successful, and here we have a visible indication that absolute control over freedom of thought and expression is no longer taking place.

It will be fascinating to see the extent to which Baha'i leaders resist the temptation to go after people for views stated here. I don't think they will interfere. I really believe that they learned their lesson from what happened before. It may have been easy to live as if buried in snow up on Mount Carmel, but I think reality has intruded now. Also, now there is international observance of what is going on here.

On the one hand, there is a remarkable opportunity for people to see the real impact of the spirit of the Baha'i Faith in action, unfolding before their eyes, and who can tell what the beneficial results of that could be?

However, if I'm wrong and any action whatsoever is taken against any person because of views expressed here, let the world observe in complete detail what is the present practise of the authorities.

May this find you very well, and may each of the days to come be better than the one it succeeds.

To the Future,  
Michael

"Donald Z Osborn" (osborndo@pilot.msu.edu) writes:

> There are, as I understand it 2 conditions for est. of a new ng:

> 1) Receive 100 more yes than no votes

> 2) the yes total must be at least 2/3 of the total vote cast

>

> So... technically Frederick is correct, however, a mere 10 votes would have

> defeated the 2nd proposal and, as news.groups regulars tell us, one can

> expect a number of no votes probably greater than that for the average

> proposal. So in terms of actual experience, one can legitimately say that

> the proposal failed for lack of support.

>

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"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

[Mostly from 2000, after a few from late 1999.]

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: Fred's Baha'i Membership Could Not Confirmed  
Date: Tuesday, December 28, 1999 8:26 AM

Millennial Greetings, Susan.

Uhm, I was speaking in terms of giving legitimacy to critics and of demonstrating the insecurity of incompetent administrators. It doesn't matter whether you are the president of the US or a member of a dinky cult's wannabee politburo, the effect is the same.

Who the Hell gave Doug Martin the right to meddle with the beliefs of anyone else? The Baha'i Faith is not derived from the theories of John Locke but rather those of Baha'u'llah, who forbade Doug Martin and the boys from interfering in the personal beliefs and the freedom of expression of any other human being. Anyone may acknowledge Baha'u'llah and believe that Baha'u'llah was telling it like it is and not some forked tongue Soviet mouthing newspeak when he (Baha'u'llah) spoke of world peace depending upon the recognition of the equality of women and men. World Peace has not yet happened because Doug, Adib and the rest chose to assume the role of cult leaders, keep the women out and react to honest criticism in the Soviet manner.

John Locke is right on the mark when it comes to freedom to create as many religious organizations as necessary to accomodate individual freedom of conscience and the natural tendency of leaderships to seek to rule over unquestioning sheep and to impose their limited understandings on the outfit.

Baha'u'llah, on the other hand, had this crazy idea that all of human thought could be harmonized through the validation of the inalienable right of each individual perception to be shared, expressed, enunciated, promulgated, all the while tolerating the vast variety of varying views within the rainbow of human thought.

Doug, Hooper and the boys display to the world their opinion that the founder of the world religion they prefer to direct as a dinky cult had no clue about harmonizing a species. Now, Stalin, there's the guy to take as a role model. What does it matter that this role model has already been discredited?

Now, you tell me whether it wouldn't be better to have people able to write as well as Juan, Nima and I composing posts about this principled entity where men, following the example of the Hands of the Cause, gave up absolute power, proving the World Unifier Manifestation of the age of maturity had the influence to overcome religious fundamentalism, sectarianism and male chauvinism, so inherent an evil of past power games. You tell me whether inclusion or exclusion was the most effective concept to further the goal of world peace. You tell me whether there'd be any need to quibble about whether a century ends in 00 or not, if you had a model of human peace and harmony that chose not to follow John Locke's manner of allowing for the sectarian diversity of religious beliefs, but instead accepted Baha'u'llah's wisdom of including each opinion inside the rainbow of one over-arching human faith.

To the Future,  
Michael

Smaneck (smaneck@aol.com) writes:

- > One is a citizen by virtue of being born or naturalized within a country. But
- > one belongs to a religion by virtue of believing certain things. The two issues
- > are really not comparable. I suggest you take a look at John Locke's essay on
- > Religious Tolerance. He recognized that an indispensable part of that tolerance
- > was the right of each religious community to determine its own membership and
- > to discipline that membership by means of excommunication. In his view the
- > right of each person to choose their own religion and the right of religions to
- > excommunicate those who did not recognize its authority were inextricably
- > intertwined and that the state had no right to intervene in either function.
- > Susan Stiles Maneck
- > History, Stetson University

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)  
From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Tests of faith  
Date: Wednesday, December 29, 1999 2:33 AM

Greetings, Adelard.

Is it you or Hooper and the boys who are trying to impose this one fundamentalist interpretation of the words of Abdu'l Baha on another human being, despite Baha'u'llah's insistence that human harmony is impossible if there is any attempt to interfere with the freedom of thought and of expression?

It seems clear to me that those who find themselves entrusted with leadership within the Baha'i Faith are being encouraged to rule as if they were the source of all good, to promote human harmony and follow the essential principles of their religion. The individuals comprising a maturing species are to seek to carry out the practical manifestation of the essential principles Baha'u'llah enunciated.

To insist that this authorizes those who find themselves in the seats of power to trash the essential principles of the religion, to rule according to fundamentalist whim and demand the absolute thoughtless obedience of the entire maturing human race is demonstrably fallacious. Humans have sacrificed their lives to oppose this kind of evil, and the fruit the current fundamentalist leadership in Baha'i has garnered by attempting to dictate this evil is that the expected troops have washed their hands of such outmoded fundamentalism. In addition, as only to be expected, many within the religion have spoken out against this narrow anachronistic attachment to old divisive notions, failed theories of totalitarian leadership.

Neither you nor Hooper and the boys are authorized by your prophet to denigrate the sincerity of anyone else. Anyone may read any words and perceive these words according to the divinely created variety of human thought and understanding. My understanding is that the imposition of a single permissible interpretation is contrary to the remedy your prophet stated would cure humanity of conflict and contention. Humans require the freedom to see things according to a vast rainbow of perception, and to allow others to view things in many other valid ways.

The current members of the UHJ have trashed the guidance of Baha'u'llah by opposing Baha'u'llah's essential concepts of the equality of women and of men, of the freedom of thought and expression, of the harmony of humanity, of the non-existence of evil, etc. When these are followed, then the UHJ may claim more convincingly that it is being guided by the founder of your religion. I doubt that I'm in a very small minority when I state, I assure you quite sincerely, that no entity I'd consider divine would give the time of day to any leadership trashing liberal democracy, human rights, equality of women and men, freedom of thought and expression, etc. You are quite free to believe otherwise and to express your belief as convincingly as you can. Just don't insist everyone must see things your way.

To Harmony,  
Michael

"Adelard R" (edrubu@cruzio.com) writes:

- > Greetings, Michael;
- >
- > I suggest you to read the "will and testament " of Abdul-Baha.
- > And if you did , you posting is lack of sincerity or may be you don't
- > think that the faith is divine in nature.
- > Don't you know that the "Universal house of justice " is being guided by
- > the blessings of Baha'u'llah. Was not
- > that promised by and written in the "will and testament of Abdul-Baha".
- > Please be sincere in your beliefs .
- >

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: Tests of faith  
Date: Wednesday, December 29, 1999 1:53 AM

Greetings, Brian.

Uhm, surely there were plentiful and delightful fruits for some in the Nazi party, for a while. Because the theory of exclusion was carried to the extremes it was, even these suffered as the 12 year reich came to its tragic end. Now, the difference with Baha'i is that in theory it is for everyone, and it is supposed to promote some fairly uncommon ideals. The beneficial fruits it harvested were largely the consequence of those fairly uncommon seeds having been planted. Now, some of that harvest has been trashed and some awfully stale seeds are being planted these days by the likes of

Doug and Hooper -- you know, anachronistic concepts that human beings are to perceive the species as divided between the elect and the lost, that only men may rule at the top, that one may not freely express one's opinion, that the patriarchy is owed thoughtless obedience, that those who think too much are bad, that liberal democracy is condemned and the leadership theories of Stalin are worthy of emulation, etc.

Now, the harvest of the latest model of UHJ seeds is proving to be less praiseworthy, unless the anachronistic good feeling of being one of the elect few is defined as praiseworthy. Perhaps, the original seeds of Baha'u'llah were okay and his vision of a harmonious fragrant garden of divinely created diverse humanity wasn't so much in need of ditching.

To A Decent Future,  
Michael

"Dr. Brian F. Walker" (dr.walker@fsandp.com) writes:

> Nice point Michael,

>

> but the difference surely is in the fruits of what we follow? The tragedy that was  
> the third Reich has been laid bare for the world to fail to comprehend, so great  
> was the tragedy. The fruits of the Baha'i Faith are plentiful and delightful.

>

> But point taken.

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Tests of faith

Date: Wednesday, December 29, 1999 9:00 AM

Greetings, Brian.

Congratulations for keeping your cool (whether you thought you were or not, I felt you were) in the face of some pretty tough talk in my posts. I'll try to reply as coolly. I'm sorry if you don't notice it, but at least the analogies having been made, will not be repeated in this post.

First of all, the common fallacy of those defending what I consider the indefensible attempt by the UHJ to reduce the vision of Baha'u'llah from an all-encompassing over-arching world religion into an exclusivist fundamentalist cult is to comment on the personality of someone. What one says is of interest in a Baha'i consultation and according to the Baha'i principles of consultation who says something isn't even supposed to be of concern to the one who spoke. What was said has been placed on the table and may be considered on its own merit. This, by the way, is in full agreement with the rules of formal logic, where ad hominem (to the person) is held to be a fallacy.

Now, the defenders of what I consider the indefensible spend a great deal of attention on who said something. They spend a lot of energy on exerting pressure so the likes of Juan Cole renounce any association with what bears so little resemblance to the all-embracing vision of Baha'u'llah, and then speak as if such a renunciation invalidates the points Juan makes. This is a method of discourse contrary to formal logic and opposed to Baha'i principle. The threads concerning whether or not someone in Chicago has erased the name of FG are in the same category, as is the issue of sending out a letter telling Michael McKenny the UHJ said his name should be erased from a list in Toronto. It should be noted that even within this fallacious context the UHJ has not proclaimed any of these people to be Covenant Breakers, a medieval concept I've addressed earlier on here and elsewhere in Baha'i cyberspace. If the whole purpose of the Baha'i Faith was to achieve the peaceful harmony of humanity and Baha'i leadership has had the nerve to tell the contending governments and peoples of the world to get along with each other, then shunning those who don't see eye to eye with you about the Baha'i Faith only demonstrates you are not of those who practise what they preach.

I think I've been clear enough in stating that, in my opinion, the harvest of straying from the Baha'i principle of the freedom of thought and expression to the one of insisting that everyone must accept only one fundamentalist interpretation of the words of Baha'u'llah, and even those of Shoghi Effendi, is the cultivation of what was intended to be a world religion. Those with the power to do so can insist that those who do not keep quiet about opinions varying from the literalist fundamentalist are excluded from the elect, but such an insistence does not result in fruits plentiful and delightful at a general level, whatever thrills one may obtain from feeling one of the small minority who are seeing reality in the only true light, even the only true Baha'i light.

If you mean that the fruit is in the writings, according to an imposed literalist fundamentalist interpretation, the human mindset, so very varied, renders this impossible for humanity. Humans are so diverse of perception

that humanity cannot accept one imposed literalist interpretation. Humans are also at the point, some would hold as a consequence of the influence of Baha'u'llah, that an imposed literalist interpretation that places the rule of a patriarchy above the essential principle of the equality of women and men, will succeed only in preserving the present men's grasp on power within an overwhelmingly rejected anachronism. This has been demonstrated clearly. No incumbent on the UHJ has been defeated in election, if one may use this term for how Baha'i leadership goes about prohibiting a direct vote for Baha'i leadership and perpetuating individuals in office, and the predicted troops have quite understandably not joined an outdated patriarchal outfit.

As to how one may have understandings that accept the as still hidden "In this day women are men/rulers" (when will all the writings be published?) that think it made more sense for Abdu'l Baha to answer Corinne True's question clearly and tell her she had to accept her exclusion from the "General House of Justice" in Chicago, the exclusion she was complaining about, rather than put up with her exclusion from the UHJ, not to be established for more than fifty years, that really essential principles such as the equality of women and men must trump the literalist reading even of Shoghi Effendi (He used the spiritual interpretation of this letter to Corinne True to uphold essential principle and state that in every case, where it was safe to do so, women were equally eligible to serve on Baha'i spiritual assemblies, clearly identified with houses of justice; it is humanly possible to envision the utilization of this spirit of upholding the essential principle of the equality of women and men over a dogmatic fundamentalism that does not rise above the literal interpretation of words and letters), that the essential Baha'i principle of the harmony of mind and heart, reason and faith permit more than one dogmatic literalist understanding of Shoghi Effendi's infallibility, as well as the infallibility of the UHJ (and hasn't Ron House repeatedly reminded us that this word is consistently passed off as meaning inerrant when those in charge have admitted when he's pressed them that it does not mean this), that one may perceive such writings to refer to the high standards of behaviour those finding themselves in the position of leadership in Baha'i should strive to manifest, the opposite meaning from they should suppress all articulate comment reflecting understandings at variance to their own, and saying one has complete freedom to speak in exile is not really a good demonstration of upholding the freedom of thought and expression -- all these have been discussed in some detail and may be searched out in the archives of this and of other cyberspace sites.

I am all in favour of freedom of thought and expression. Express your point of view as clearly as you like, and by all means detail the good things going on in the Baha'i Faith. That certainly won't be off topic. I'll look forward to reading about them.

Slan,  
Michael

"Dr. Brian F. Walker" (dr.walker@fsandp.com) writes:

>  
> I would say that the fruits are there for ALL to enjoy. First of all there  
> is the life-giving water of the Holy Writings.  
>  
>  
> I understand this riles you, but then again, if God has said He wants it  
> this way, are we wise to disagree? On the other hand, if you think that  
> the UHJ got it wrong, you could point out where God, through Baha'u'llah,  
> agrees with you?  
> ...  
> Well, this is your POV, and every right you have to hold it. I am of another opinion, I  
> see good things happening,  
> ...  
> 1. What is the truth of Baha'u'llah? How can I be sure He is of God?  
> 2. If He is of God, how do I react to law AB or principle XY?  
> 3. How do I make my Faith practicable, day to day and liveable? Tread the spiritual path  
> with practical feet?  
> ...  
>  
> Slainte  
>  
> Brian  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)  
From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Tests of faith

Date: Wednesday, December 29, 1999 1:25 AM

Greetings, David.

Don't you think it would be better to grasp the mindset which leads to the atrocities of Stalin and Hitler ahead of time, rather than working to establish a totalitarian theocratic world state a la fundamentalist UHJ vision, so that your grandchildren will be spared the reality of dying at the hands of empowered Baha'i fundamentalists, if they have not the worse fate of executing other human beings because of a natural diversity of human thought, the liberal democratic tolerance and understanding of which Baha'u'llah called for and the UHJ has ditched?

The sole difference between Hitler and the UHJ is that he had the power of a 20th Century state to enforce his will. And, you are quite wrong in stating there is an identical obedience situation between Hitler and the Prime Minister of Canada. The Prime Minister of Canada, as I've said here, has not sought to suppress dissent -- to the extent that those seeking to break up our federation and establish a separate country of Quebec, far from being relegated to concentration camps and gas chambers, have freely expressed their opinion and been elected to govern the province of Quebec.

What ought to be the difference between Hitler and the UHJ is that the Covenant be understood as promoting, rather than eliminating, the right of individuals to freely express and share personal opinions. Liberal democracy works. Opposing liberal democracy a la UHJ is the mindset of Hitler and Stalin. This fails hellishly. You choose which you'd rather have.

What is more hurtful, to have the reality of the nature of exclusivist fundamentalism exposed in blunt language, or to follow the dictates of such fundamentalist passion to the point that all that prevents Hooper, Doug and the boys from creating a worse hell than Hitler's or Stalin's is their lack of the ability to do so? The theory that everything Shoghi Effendi said is literally true means that a theocratic state is the intent of this outfit. The notion that Hooper, Doug and the boys can trash whatever they please of the high minded principles of the religion and are owed mindless obedience from all to be included in this theocratic state paves the way for Hooper's offspring to take the step of the final solution with regard to dissidents (The nine bully boys already have said that there cannot be dissidence within their vision of the Baha'i Faith; check that newspeak titled Rights and Freedoms Letter).

If you find it painful to see outlined the consequences of exclusivist fundamentalism, good. Perhaps there's some hope for what was intended by it's founder to include, not exclude. The road to hell is paved with good intentions, and intending to create a peaceful world monolithic state of sheep all baaing while the UHJ stomps on fundamental human rights and the principles that were enunciated by Baha'u'llah is guaranteed to produce a hell worse than those of Hitler and Stalin, if only Hooper and the boys, "Get the muscle" to do what they want. If you and others really object to the reality of the nature of Hooper's brand of exclusivist fundamentalism, maybe you'll try being a bit more open to Baha'u'llah's vision of inclusion.

To Harmony,  
Michael

"David Fiorito and Jennifer Spotila" (fiospots@pond.com) writes:

> You know. Maybe it is because I am sitting here with the flu but I am sick  
> and tired of these over blown comparisons that just don't hold up to  
> scrutiny.  
>  
> I am sick of anyone dragging out Hitler and Stalin every time they get  
> ticked off at some one else.  
>  
> Until there are more mass murdering meglomaniacal psychos running around can  
> we please stop saying that people we disagree with are Stalinist Nazis?  
>  
>  
> Oh and by the way - you follow the laws of your country don't you? Well  
> guess what in you statement bellow you might as well put in your name and  
> the name of your countries leader because you are doing the same thing as  
> the Germans did during W.W.II - you are following your leader.  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Tests of faith

Date: Sunday, January 02, 2000 7:56 PM

Greetings, Brian.

Happy Millennium.

At last I have a moment to reply to your previous post. I have already made one comment on it, on the position that one ought to wait for a divine intervention, or that what transpires: fascist rule in Germany, the Inquisition, Stalin's reign of terror or the violation by the UHJ of essential Baha'i principles, is happening according to the pleasure of God. This is the position of the tyrant and the opium eater, and I am so very happy that our modern age so overwhelmingly disagrees with so dangerous and harmful a philosophy. Had there been no Inquisition, no Holocaust, no reign of Stalinist terror and had the UHJ not sought to stomp on the principles of Baha'u'llah and create an exclusive cult, then those other than cultists could agree with such historical evidence. However, we may now judge by the actual evidence of the history which happened the worthiness of despotic theories, the utility of taking opium and the price of opposing freedom of thought and expression, the equality of women and men, the independent investigation of truth, liberal-democracy itself.

I am so very sorry that you confess that you would have to leave the Baha'i Faith, were you to decide that you had a UHJ, as you do, which has removed itself from the guidance of god. We may quibble about the meaning of the word god, however, any decent entity does not grant to mortals the absolute authority to violate principles. Such authority comes through no other legitimate agency either. The doctrine that the state or the party or the royal family or the institution of the monarchy or anything else may render concentration camps, gulags, inquisitions, crusades, pogroms, etc. etc. worthy, as opposed to unprincipled deeds, is bogus, hogwash and the excrement of cattle. A deed is principled not because leadership says so, but because it is principled, and, if the primary principle insisted on is that Hitler, Stalin or the UHJ must be obeyed, regardless of principle, then the unprincipled, the sadistic and the cultist may obey, and this obedience will never achieve the harmony of humanity, although censors, secret police, exile, imprisonment and execution of dissidents be undertaken by such unprincipled authorities in the name of achieving a unity no decent person would ascribe to an honest man, let alone a deity.

I entirely disagree with you, and I assert that neither you, nor anyone else, not even the UHJ has the right to insist on your opinion. If you wish to resign from what you perceive as a cult, divinely guided, you are quite at liberty to do so. What you have absolutely no right to do, and what the UHJ has absolutely no right to do, is to insist that anyone else must see with your eyes, must believe in obedience of despots as the primary principle, must follow you in quitting a cult on discovering that the UHJ indeed has discriminated against women, indeed does forbid women from holding office, indeed has harassed the likes of Juan Cole to drive them out of the religion, indeed did erase the name of Michael McKenny from the membership list, because he continued to post to e-mail lists his opinion that there are essential principles brought by Baha'u'llah such as the equality of women and men, the independent investigation of truth, the harmony of true religion and science, etc. which must be accepted by any authority seeking to assist a greater harmony among the human species.

Anyone who chooses to believe that the founder of your religion sought to provide the essential principles to bring about greater human harmony and that these principles outweigh the Stalinist doctrine of absolute obedience of any command soever, anyone at all who is of an opinion other than the literalist one in the infallibility of the UHJ, is quite rightly a believer, a member of the Baha'i community, as s/he sees fit. By seeking to have the ability to decide who is a follower of Baha'u'llah, by drawing on this article of its constitution to have the names of individuals erased because these individuals have another understanding of the words of the Prophet of Baha, than the Stalinist one, the UHJ has strayed far from the universality of the purpose of the founder of the religion. It has insisted on a narrow, a single, a fundamentalist, a despotic, a tyrannical, a cultic interpretation of the words that may also be understood as directing these very members of the UHJ to be all-embracing in their vision, to arise above the power seeking, the self-centredness, the imposition of one viewpoint, the despotism, the male chauvinism, the medievalism, into which in reality the current members of the UHJ have sunk.

My hour is up, so I'll post this. The point is clear. You are quite at liberty to believe the primary principle upon which all principle depends is the obedience of despots, and others are at complete liberty to hold a less cultish, less opium devouring opinion, and you, nor anyone else has the right to tell them they must think as you think, or they are not Baha'i.

To a Better Future,  
Michael

The issue regarding the position of women on the UHJ has been decided upon, and is based on the Writings. At least, I am satisfied it has been clearly stated. But that is my opinion, and a differing opinion is welcome. Where we differ is



that I have confidence that the UHJ has been guided by God. If I were not confident of that, I would have to leave the Faith.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Old Friends  
Date: Tuesday, June 27, 2000 12:53 PM

Greetings.

An old friend looked in here to find my e-mail address.

Ah, how time flows and memories stir in the breeze of the years. How much has passed since you told me of this wondrous medium of cyberspace. The USSR has ceased to be, and I in starry eyed innocence walked into Talisman to read the provisional translations of writings by Baha'u'llah not available elsewhere. And this petit gars from Ottawa became one of the articulate voices encouraging the Baha'is to choose a way embracing the open-mindedness so refreshingly a fundamental aspect of the teachings of their prophet. I was one of them at the time, and you may enjoy reading some of what the spirit of this faith wafted at that time. The archives of this list contain copies of some of this material, and you may assess, as may any independent seeker of truth, the value of the thoughts of these people who were hounded until they said they weren't Bahai's or, if they persisted in saying they were, were declared to be unqualified for membership in this religion.

Personally, I became a Baha'i overwhelmed that God could be providing for humanity to avoid the darkness of nuclear confrontation and guiding the species to harmonious life. Yet, when they so demonstrated, I accepted the evidence that those whose obligation it was to further this goal of the maturity of the Terran species had instead replicated the defects of previous totalitarian and divisive systems.

I do not know whether it was ever humanly possible to achieve the vision of Baha'u'llah, as we saw it in the old days, one vast diverse garden of humanity, fostering the open-minded search for truth, the harmony of reason and faith, the freedom of thought and expression, the balance of the feminine and masculine wings of the bird of the species -- ah, such golden dreams we had so long ago.

Anyway, if you wish, go ahunting for the thoughts of your old friend and others such as Juan Cole from those halcyon days in the mid 90s. And, judge for yourself the quality of opinions decreed heretical (in a religion whose author strove to overcome the concept of heresy).

I have spent a lot of time recently very deeply exploring the ways of those who were not monotheists. Unlike Juan Cole and some others, my opinion is that the inability of the UHJ to escape the contagion of power regardless of principle exposes the incapacity of the revealed monotheistic paradigm to provide for a mature human species. There are many strengths in polytheism, and the chief need, in my opinion, humanity has when it comes to religion, is the separation of church and state with the state based on liberal democracy. Humans are too prone to catch the disease of dictatorial totalitarianism regardless of the particular source of their theoretical and practical power to allow leaders a legitimacy transcending liberal democracy, human rights, etc. Perhaps, I'll have more to say on this later. For now, greetings again and farewell. I look forward to an old friendship renewed and wish you all the best.

See You,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: Bingo! (was: Doug Martin's attack on Modernity and the Millennium)  
Date: Sunday, July 16, 2000 11:26 AM

Greetings, Patrick.

(patk9018@my-deja.com) writes:

> Correct. Categorizations of certain individuals as Nazis, or some sort  
> of anti-christ, are simply demonizations which excuse the view holder  
> from any additional thoughts on the matter - rationalizations for  
> prejudice and rigid adherence to flawed opinions.

President Reagan described Mikhail Gorbachev as the Evil Emperor. The

response by Gorbachev was to acquaint Westerners with the meaning of the Russian words Glasnost and Perestroika and to end the Cold War, so that we saw recently Westerners describing Gorbachev as the man of the 20th Century.

Michael McKenny advised the members of the UHJ that their actions in conducting censorship, seeking the exclusion of scholars from the Baha'i Faith, opposing liberal-democracy, etc. were similar to those actions which required the defence of the Free World. The response by the UHJ was a continued opposition to professors in the humanities and to the concept of liberal-democracy, as well as the innovation of removing from the membership rolls some liberal-minded followers of the religion.

What you fail to notice is that it is the behaviour of Mikhail Gorbachev and the members of the UHJ which permit unbiased observers to note the distance or the spot on nature of the assessments made by others. If one says you are behaving in the manner of the Nazis and you react by insisting on censorship, thought control, one officially imposed dogma, etc., it is not the words about you, but your own deeds which demonstrate the validity of that comparison.

Despite the depiction of Gorbachev as the Evil Emperor, Reagan and the West paid keen attention when Gorbachev demonstrated how different he was from such a depiction. Despite the current lot in power in Haifa acting previously as have acted such despicable regimes as the Nazis, let Doug and Co. begin to behave differently, let them welcome, within the Baha'i Faith, professors of the humanities such as Juan, who think in ways confirming Baha'u'llah's description of humanity as a garden, let them promote humane principles, enunciated also in Baha'i texts, let us observe such actions and sentiments described on this newsgroup and elsewhere and, as the west paid attention to Gorbachev, so will attention be paid to Doug and his partisans. Indeed, such actions may well contribute to elevating the Baha'i religion above sectarian and personal partisanship, as was hoped by the founder of the religion.

And, if Doug and Co. continue to behave in a manner opposing the freedom of thought and expression within the Baha'i Faith, attacking liberal-democracy, etc., attention will still be paid to them, as it currently is, and the similarity of such behaviour to the actions of previous despicable regimes will continue to be noted.

Write to the best of your ability, describe as fully as you are able, elucidate to the utmost of your capacity the theories and the practises of Baha'i leadership. If they are behaving worthily, anyone at all will be able to convince humanity of this; if they are behaving harmfully no one will be able to convince unbiased observers that their oppressive, divisive, harmful action is beneficial.

May they provide you and others with material worthy to present.

All the Best,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Bingo! (was: Doug Martin's attack on Modernity and the Millennium)

Date: Wednesday, July 19, 2000 9:42 AM

Greetings.

Your statement as to the election of Baha'i leadership may be your understanding and it is valid in this non-absolutist sense. It is not the understanding of many others who consider themselves Baha'is. It is, in the estimation of the Solar Guard, at the root of the current sectarianism within the movement begun by Baha'u'llah. Overcoming your fundamentalist insistence that the literal texts you believe applicable to this issue and those which you ignore as being unconnected with it (or trumped by those you favour) freeze the electoral pattern of your religion in pre-modernism has divided you and has permitted the totalitarian membership for life (or as long as personally desired) of an old boys' club of fundamentalists. This is in the best interests of such an old boys' club; it has been demonstrated to be against the intent of Baha'u'llah, except to those interpreting this intent as the formation of a fundamentalist sect controlled by an old boy's club.

We find the thought that the formation of a fundamentalist sect, the insistence on silent compliance with a fundamentalist agenda (or exclusion from membership), discrimination against women, opposition to liberal-democracy, to the harmony of faith and reason, to the independent investigation of truth, etc. is the promotion of the Baha'i teachings quite remarkable. According to this method of defining such



teachings, one would be most likely to find virgins in brothels.

You are free to think and to say what you like, and we repeat that your definite statement is not the Baha'i position, although it may be one of a number of personal opinions held by individuals saying they are Baha'is.

We stress the importance of the permission of the expression, within the Baha'i Faith, of all personal opinions on such topics. Refusal to allow such freedom of thought and expression is one indication that the individuals so interfering in personal thought and expression are unfit for leadership, that is their leadership is harmful to humanity.

Loving Greetings,  
Department of the Secretariat,  
Solar Guard

(patk9018@my-deja.com) writes:

> The Center of the Cause does promote those teachings  
> and is elected consistent with the guidance given by Baha'u'llah and  
> thus 'Abdu'l Baha as well.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: Doug Martin's attack on Modernity and the Millennium  
Date: Saturday, July 08, 2000 11:57 AM

Greetings, Rlittle.

Have you read THE PROMISED DAY IS COME? Were Shoghi Effendi alive, he would castigate Doug Martin and his colleagues with the same vehemence with which he lashed out at the fundamentalists and the despots of previous generations.

Have you read THE EPISTLE TO THE SON OF THE WOLF? Were Baha'u'llah alive, he would use the same language to denounce Doug Martin and his colleagues for hounding, harrasing and maligning those who demonstrate that the harmony of humanity is incompatible with fundamentalist despotism.

Altering Baha'u'llah's vision of a golden age of human maturity into yet another re-run of tyrannical oppression and sectarian animosity is indeed reprehensible.

May every human being clearly perceive the extent to which the spirit of this age and species repudiates tyrannical fundamentalist sectarianism.

Loving Greetings,  
Department of the Secretariat,  
Solar Guard

(rlittle95@my-deja.com) writes:

> Is there anyone who can read this passage and still consider that  
> slander and backbiting and vilification and demonization are "meet and  
> seemly?"

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: Doug Martin's attack on Modernity and the Millennium  
Date: Monday, July 10, 2000 1:38 PM

Greetings, Brian.

Many thanks for your comments.

"Brian F. Walker" (dr.walker@fsandp.com) writes:

> I put it to you that the basic beliefs of Christians everywhere can result in  
> unity only if we concentrate on the Bible, but that people are divided (and  
> tyrannized by their respective AO) because of divisions caused by the minds of  
> humans which interpret the Holy Writ for the "benefit" of others. One looks at  
> the Orange order marches in Northern Ireland, and wonders what is going on  
> between their ears.

The important concepts introduced by Baha'u'llah include harmony as the goal instead of uniformity, the recognition that individuals, by nature, will have a vast variety of understandings and that no one understanding should be imposed as the exclusive authoritative one; such impositions, contrary to human nature, have been quite destructive in the past; people must be allowed, encouraged to seek independent understanding of reality and to speak freely their ever-changing personal perception of truth, also listening, or at least allowing to be spoken, each other human's personal awareness of truth.

> The danger I see comes from those who would reject, modify or abrogate the  
> words of Baha'u'llah, Abdul-Baha and Shoghi Effendi, put them into "historical

> perspective"

No, the danger comes from those who would deny other human beings the freedom to seek independently for truth, those who believe they know the real perspective of the words of Baha'u'llah, etc. and if they hear some other thoughts then these other thoughts are the rejection, modification or abrogation of such words. In my opinion, those who seek to squelch the freedom of the followers of Baha'u'llah to think and to share their thoughts have rejected, modified and abrogated the words of Baha'u'llah and have tossed away one of the chief means for the achievement and preservation of human harmony.

The concept that one understanding alone is permitted to be spoken and all other understandings exclude one from the community has been attempted with the full force of totalitarian regimes, has been condemned by Baha'u'llah and has been demonstrated in the laboratory of human experience to result in the opposite of human harmony. Human minds are not made that way. We are not clones. We see things differently. Accepting this variety of views is a means by Baha'u'llah for the peace, harmony and prosperity of this planet. By rejecting Baha'u'llah's methods, Baha'i fundamentalists have transformed his vision into one in which contention, confrontation and disharmony are inevitable.

> I see the blindness of those who would pretend to see, and who attack the very  
> institutions that Baha'u'llah created and defined

As far as I know, the focus of discussion has not been an opposition to the institutions Baha'u'llah defined. I consider it perfectly legitimate for humans to think and to express their thoughts, within the Baha'i Faith, for a variety of institutional forms. However, so far, what I have observed in these discussions is the assertion that the Baha'i world should now be blessed by the actual institutions created and defined by Baha'u'llah, instead of by individuals using the names of such institutions but as far from such institutions as one (or at least I) can imagine. In place of a Universal House of Justice, we have some guys who are administering as if they were a typical tyrannical cult leadership. They use the name, but humans have long suffered from leaders using names and words, but being and doing the opposite.

When we see visionary leadership, accepting the views of Baha'u'llah so as to provide an over-arching accepting harmony of humanity, when we observe that those imaginative (some would say inspired) concepts of Baha'u'llah: the independent investigation of truth, the freedom of thought and expression, the harmony of science and religion (reason and faith), etc. are preferred to dictatorial imposition of one fundamentalist interpretation, to one exclusivist understanding, to one divisive dogmatic definition, then we will know that the institutions created and defined by Baha'u'llah don't merely have their names applied to their opposites, but really exist.

I have not seen anyone here attack the institutions created and defined by Baha'u'llah. Just as one may object to a drunk at the wheel of a car stuck in the ditch without finding fault with the car, so those who have failed to provide us with a Universal House of Justice, instead replicating the attitudes of the most objectionable and oppressive regimes in human history (generating the same divisiveness and diminishment of respect for leadership as was generated by those regimes) find themselves pointedly called to drive on the Baha'i highway and get out of the ditch of fundamentalism, suppression of human thought, exclusivity, confrontation and disunity. May the institution of the Universal House of Justice at long last appear resplendent before the expectant gaze of humanity. It is not attacked, it is long overdue.

All the Best,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: Doug Martin's attack on Modernity and the Millennium  
Date: Thursday, July 13, 2000 11:44 AM

Greetings, Brian.

Many thanks for your comments.

Brian F. Walker (dr.walker@fsandp.remove.com) writes:

> If we regard the UHJ as just another group of politicians <pfui> then I  
> would be behind you on the barricades and shouting and jumping up and down  
> (albeit from the standpoint of a non-Baha'i) to effect reform.

Reason and faith are in harmony. Blind faith is forbidden to Baha'is. When the observation of reason reveals that the current lot in Haifa are manifesting precisely the same attitudes and behavior as totalitarian politicians (in actual fact, democratic leadership is one of the great

achievements of humanity; I do not malign Canada's prime-minister, and one reason is that we are free to agree or disagree with him and to say so; leaders who insist their errors are correct and may not be pointed out are unacceptable wheresoever they may be, in the Kremlin, on Mt. Carmel or anywhere else).

I absolutely reject the position that you or any other human being, or committee of human beings, pretending they are doing so according to the words of deity, may dictate whether any other soul is a Baha'i, Buddhist or Confucianist. The fact that the allegedly universal faith of Baha'u'llah is now being administered by men who have done so and who advocate that some believers of Baha'u'llah tell other believers of Baha'u'llah that these other believers are not Baha'is unless they accept that the errors of Doug Martin and his colleagues are literally correct is one indication these guys have behaved as cult leaders instead of as members of an all-embracing Universal House of Justice. They have divided the movement of world harmony, exactly in the manner of the most objectionable politicians.

We have been through this on this newsgroup. Infallibility, in the sense of inerrancy, is NOT the correct meaning of what was said about the decrees of Doug Martin, Hooper Dunbar, et al. In addition, I've already posted here, that the words may be seen as addressed to Doug Martin, Hooper Dunbar et al. They may be perceived as being directed to act AS IF they were the infallible source of all good; this may be understood as strong spiritual advice TO THEM. And, they have so far not followed it very well. When they rein in the fundamentalists, when they follow the universalist teachings of Baha'u'llah, instead of promulgating a dogma that humans cannot be Baha'is unless they accept a literalist fundamentalist viewpoint and take the behavior of Doug Martin, Hooper Dunbar, et al. as the only possibly correct course, as dictated by deity (Oghma, great god of wisdom, great champion of our people, great source of eloquence, may I be empowered to overcome so nightmarish a vision) then will they be contributing to benefit instead of adding to human suffering.

> I think, however, that the analogy is completely wrong. I believe that  
> Baha'u'llah was right, that the UHJ is not man-made, but a Divinely  
> ordained body, which does not play by the Old World Order rules. The  
> motives which are ascribed to it are not what motivate it.

They are pointedly called to account because it is evident to reason that they are playing by Old World rules, and the most objectionable of Old World rules at that. They are the cause of confrontation, division, oppression; they are the ones who have redefined the religion into a sect.

>>The opinions of those liberals who were hounded out of the Baha'i  
>>Faith, and in my case booted out when I resisted all efforts to get me  
>>to resign, are legitimate within a Baha'i belief system. Human minds are  
>>obviously capable of arriving at them, and human hearts which feel that  
>>the founder of the religion intended there to be harmony between faith  
>>and reason (religion and science), the independent investigation of  
>>reality, unfettered by orthodoxies either scientific or religious, the  
>>freedom of thought and expression, the recognition of the over-arching  
>>harmony of the species, rather than a uniform acceptance of dictated  
>>dogmatic belief, living the life, rather than discriminating on the  
>>excuse of fundamentalist literalism's mistranslation, when it comes to  
>>equality of women and men replacing male's only at the top, etc. are  
>>demonstrably in accord with the influences and the movement of  
>>Baha'u'llah.

> Wow! OK ... for the most part I agree with you, but consider this Michael:  
> let us assume that the future of the world is bleak indeed unless we have a  
> new style of government and leadership.

Nonsense. Liberal-democracy has been shown to be one of the greatest achievements with which humanity has been blessed. Why does the UN keep saying Canada is the best place to live?

The new thing you assert is as old as the hills; it is the childish tyranny of the weak and the insecure. It is the oppression of those who have been divinely created to see things differently from Doug Martin and Hooper Dunbar, etc. It is the attempt to shut people up, drive them away and define them as other, alien, non- The future of humanity is likely not bleak, UNLESS fundamentalism, blind faith that deity has given Doug Martin & Co. the inerrant right to impose their opinions, silencing all others, is inflicted upon a species that has so long endured despots and tyrannical rule.

>The woes facing us (environmental  
> political and social) are immense, and need a new cure. Let us further  
> assume that the new world order we need depends upon \*consultation\*, which  
> Shoghi Effendi assures us is the only really new part of our religion, all  
> else being a renewal of revelation.

Some consultation! Unless one caws a fundamentalist party line, one is not included. Great Epona, protectress, shield, sword, defend our people from such anacronism, such Orwellian newspeak.

Consultation means listening to all points of view. Doug Martin, Hooper Dunbar and their colleagues have sought to impose one point of view. This is not new at all. It is not in the least required by humanity at this, or any other stage, of its existence.

> Let us go on to assume that if

> Baha'u'llah is right, then the UHJ will play a role in that new world

> order, using consultation and assured of Divine guidance.

Doug Martin, Hooper Dunbar et al have tossed away whatever divine guidance they had and instead of the novel view of Baha'u'llah that all humans are part of a vastly varied divinely created garden, have sought to grow only a field of fundamentalism.

I absolutely deny that it is basic to Baha'i belief that the redefinition of the Baha'i Faith into a fundamentalist sect must be the opinion of the totality of the membership. Of course, as old world communists, as the partisans of Stalin, it could be imposed, by force, that one had to keep opinions quiet or suffer the consequences. This is not new and it is not to the advantage of humanity.

Were Baha'u'llah to raise up a Universal House of Justice that really behaved as the guides of the planet, that actually promoted the independent investigation of truth, the harmony of reason and faith (defining this a bit more acceptably than believing whatsoever Orwellian newspeak emerges from Mt Carmel is reasonably inerrant), that practices the principles of freedom of thought and expression, the true equality of women and men, the veritable diversity of valid viewpoints, etc, then, perhaps such a body would deserve some consideration. As long as the guys now in charge can't even get along with those who believe in their own prophet what possible worth are they to the world at large?

Let them get out of the ditch, toss away the bottle of fundamentalism and then perhaps they can ask others to observe how splendidly they drive. >

> I know - a lot of assumptions, but I think they are basic to Baha'i belief.

> Now, to the point.

> I believe that the reason you, personally, have had problems is not so much

> because of what you have said, but more because of how you have said it. I

> think that part of the reason is because you have assumed the UHJ is part

> of the old world order - and you have treated them as such.

Absolutely wrong. Read the sequence of my writings in order. I assumed they were a Universal House of Justice. They responded as old world politicians. Only then, did I understand, because I am not one incapable of modifying my opinions according to new information, that the Universal House of Justice called for by Baha'u'llah does not exist.

> I also assume that you have had the most honourable of intentions, and that

> you act now in a spirit of righting wrongs. But if I am right in having

> made the above assumptions, then it is possible that the way back to peace

> is to accept the new world order for all its beauty,

Oghma, Epona, Lugh, all the warrior gods of our ancient past, ever preserve humanity from such a nightmare as the oppression, tyranny and discord of such a terrible beauty. Arm us in mind, body and spirit ever to resist, oppose and vanquish such horror.

May anyone who assumes that diversity of views may be squelched, that reason may be extinguished by fanatical fundamentalism, that women may be dominated by an all-male hierarchy, that the liberal arts may be vilified, that dictatorial dogma may be imposed on this species be granted the full realization that such demonic efforts cannot succeed, that only a cult would attempt them and that, with the blessing of deity and the full approval even of Baha'u'llah, humans will die rather than submit to so great an evil.

> and work - with that

> diversity you uniquely manifest (tongue in cheek but sincerely meant) - for

> that abundant and diverse garden. Consultation instead of confrontation.

> Unity in diversity instead of diverse disunity.

Orwellian newspeak again. It is not Baha'i liberals who had problems with diversity. The origin of this intolerance lies with the fundamentalists who hounded the liberals and even legislated them out of the organization they control. It is not Juan, etc. who need to show greater acceptance of diversity. It is Doug Martin and his colleagues. This ball is on their side of the net. Let them manifest the attributes of an ordinary follower of Baha'u'llah, to say nothing of those charged with behaving AS IF they were the wellspring of divine guidance, a mighty example and source of human harmony. This is an entirely different concept from the thought that one must think a certain way, be silent or be gone.

>> .... is an historical testimony to their failure to guide the religion

>>as a universalist movement, according to the broad-minded vision of the

>>founder of the faith, but instead they have repeated the behaviour of

>>those whom Baha'u'llah assessed to be in error and an oppressive burden

>>to their people. As Juan once said, yes, it may be possible to alter the

>>Baha'i Faith so that it is a fundamentalist sect, but, then, doesn't it

>>cease being relevant and become redundant?

> Again, I see your point, and the horror you express, but I truly believe  
> the UHJ is leading us to achieve that very beauty you desire. My wish is  
> for you to see the beauty I see, not the horror you see, and that you were  
> in that vanguard, watering those flowers.

How can you say they are leading us to beauty, when what they have done is drive people away, define only one fundamentalist viewpoint as acceptable, turned a universal religion into a fundamentalist dogma, etc. etc. This is contrary to reason, which, as I understand Baha'i, is contrary to Baha'i. One may have blind faith in cult leaders, even to the extent of committing suicide. Blind faith, contrary to reason, is a proof the individual or the entity may be assessed to be non-Baha'i, according to the original definition of the Faith.

May those who would call themselves Baha'is be granted the insight to realize such a word requires open-mindedness, understanding that no one, not even Doug Martin in committee with eight other men, may oppose diversity of views or impose thought control, censorship, suppression of thought and expression, etc. etc.

To the Future,  
Michael

> All the best,  
>

Brightest Blessings to you and yours.

> Brian  
>

> (Do you think we are all that far apart?)

If you posit that Doug Martin and Company may impose fundamentalism, we are worlds apart. If you accept that a world spiritual assembly promotes the rainbow of human understanding, we are not in the least apart.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Doug Martin's attack on Modernity and the Millennium

Date: Monday, July 10, 2000 12:44 PM

Dia Dhuit, Pat.

No, I base it on his opposition to fundamentalists such as the Wolf and ibn Wolf, his enunciation of metaphorical interpretations of scripture, his assertion that individual understandings of scripture, god and religious concepts (including one's perception of the nature of Baha'u'llah himself) should be recognized, his promotion of the principles of the independent investigation of truth and the freedom of thought and expression, and his declaration that the reason he opened his mouth was to demonstrate the underlying inclusive harmony of the human species. Doug Martin, Hooper Dunbar and their colleagues have behaved in the exact same exclusive, literalist fundamentalist manner as those castigated by Baha'u'llah, as if their theological heritage may be traced through ibn Wolf and father, instead of as the spiritual offspring of Baha'u'llah. The Baha'i Covenant, so literally cherished by the fundamentalists in charge, includes the concept that if the one in line to succeed does not manifest the attributes of his ancestry, then such a lack demonstrates his lack of fitness to succeed. It is obvious, to any non-cultist, that those demonstrating their spiritual heritage is from the family of ibn Wolf, instead of Baha'u'llah, have no mandate to positions of leadership in the Baha'i Faith, although there may be some theological positions they may legitimately compete for in the fundamentalist religions.

Slan,  
Michael

Pat Kohli (kohli@ameritel.net) writes:

>  
> As far as your predictions regarding Baha'u'llah, would you base that on the  
> influence of Sufi pirs? British intervention in Egypt? tobacco concessions in  
> Iran? or something else?

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Doug Martin's attack on Modernity and the Millennium

Date: Sunday, July 16, 2000 9:11 AM

Hmmm, do you understand that there are other things than your literal interpretation of the scripture. You already received the answer that the very writings you consider the divine standard include THE EPISTLE TO THE SON OF THE WOLF, and in addition there is THE PROMISED DAY IS COME which contains quotes as well as the writing of Shoghi Effendi, quite pointedly commenting on the failings of others. These are among numerous passages in Baha'i literature, scripture and commentary by Shoghi Effendi, calling leaders, political and religious, to account in terms quite similar to those being used concerning the misdeeds of Baha'i fundamentalists now in power.

It is legitimate for those in control of the Baha'i religion to be treated as Baha'u'llah treated their spiritual ancestors, fundamentalists in other religions.

If you have some other opinion and can cite some other passages as to how you or Doug Martin think you or Doug Martin may respond to Baha'i fundamentalism, by all means, as long as your interpretation of such passages does not incite you to break the law of the land, live your life. Do not demand that your understanding or Doug's understanding is the only Baha'i understanding and demand everyone else must follow your personal understanding of such passages.

There are several basic principles to modify your premise about the priority of Baha'i scripture: primarily, one must accept that human minds being divinely created different will perceive such writings in a wide variety of manners and that this variety is valid and efforts to impose a single understanding cannot succeed, unless success is defined as the uniform dogma of a sect, such a sect being the consequence of the failure of the mission of Baha'u'llah to achieve human harmony.

Additional factors, such as the metaphorical and poetical exaggeration of inspired text and the essential requirement to harmonize spiritual literature with spiritual principles necessitate the avoidance of actions based on literal readings contrary to humanity and ethics. That is, by principle one cannot place an absolute priority for one's actions on literal text if the literal text (for example, "Leave not a single unbeliever alive in the Central provinces of Iran,") appears to justify what is already known to be unethical.

I hope the above is clear. If not, don't hesitate to say so.

To the Future,  
Michael

(rlittle95@my-deja.com) writes:

> May I ask just what post you are responding to? I asked questions,  
> rather than "insist(ed) that one opinion of the writings is the only  
> correct one." Perhaps you did not understand my questions, something  
> quite likely in newsgroups.  
>  
> So, to restate the previous post, I stated an a priori: that the  
> Writings of the Baha'i Faith are to be considered as the divine  
> standard by which all else is judged.  
>  
> I then asked you what the Baha'i Writings say concerning how one ought  
> to respond to an injustice, whether real or perceived; and, I asked you  
> what those same Writings say concerning backbiting, and if possible,  
> how we can determine if we or someone else is committing backbiting.  
>  
> You have raised an interesting point that ought to be expored as well,  
> in my opinion: You said that Baha'u'llah opposed despotism and this  
> seems to be fundamental to your position. How did He oppose despotism?  
> (quotations will do nicely).  
>  
> I hope that by sticking to what the Writings say, we can avoid slippage  
> down that slope that leads into personal attacks and denunciations, and  
> remain on flat, friendly ground.  
>  
> Ok?



>  
> Robert A. Little

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: Exposing Mr Mahdi Part 1  
Date: Tuesday, July 25, 2000 8:49 AM

Greetings, Comrade Adelard.

Many thanks for your comments.

Yes, I recall one famous fundamentalist telling me that the UHJ (by which Doug Martin and Co. were intended) had no sense of humor at all. Well, Gee, Comrade, don't you think one takes something seriously when one spends some time at it, considers it, takes actions, considering the consequences, accepting the consequences, hmmm.

"Keep insulting the institutions of Baha'u'llah" well, as I've said before, I haven't really posted anything saying that the institutions of Baha'u'llah are anything except in need of coming into existence, having a reality more substantial than the current verbal cloneship to, Dear Comrade, entities familiar to Soviet citizens and readers of 1984.

I would like to share one comment made a while back on a pagan cyberspace planet. It concerns this concept of "insult". This pagan posted the opinion that one is not really insulted unless the offensive remark is true. In other cases one may simply dismiss the offending words as of no factual connection to one's self. He used as the example, "But he said my mother was a whore?" and the response, "Well, was she?"

So, if some guy chattering away on an e-list or newsgroup says that the men in charge of the Baha'i Faith are acting more in the manner of totalitarian dictators replete with the oppression of the Baha'i principles of independent investigation of truth, the freedom of thought and expression, the harmony of science and religion, the equality of women and men, etc., well, if this is false say so, demonstrate that really Allison Marshall has not been removed from the rolls of the Baha'is in New Zealand by the guys who really are not clones of the old Politburo members, that really there is no censorship within the Baha'i Faith and historians may write books about Baha'u'llah without getting nasty letters composed by Doug Martin or anyone else in Haifa signing his name "Department of the Secretariat", etc.

And, if you tell me or if Doug Martin tells me that what I say is insulting well, perhaps it that what I write is true.

I was astonished when one member of a Baha'i e-list (soon after my unwarned notice arrived saying my name had been deleted from the list of Baha'is) posted that he had contacted someone in Totonto (HQ of Canadian NSA which sent me the notice on behalf of the UHJ) to seek more details and had been told the members of the UHJ had found my communications with them insulting. Go back and read what I wrote. This is written in a very polite style. So, is my pagan friend correct, and did the issues I raised (with all the delicacy an inspired and careful writer could attempt) insult because they were true?

And, again, you have the complete freedom to express your opinion, if such it is, that your interpretation of the words of the Will and Testament of Abdu'l Baha is that Doug Martin and his buddies may decree anything they please and behave in any manner they desire. And, anyone else is equally free to express any other opinion, including the one that the Institution of the Universal House of Justice is required by the Will and Testament to seek to live up to Baha'i standards and principles, and these include promoting freedom of thought and expression among all humans instead of seeking clones of good Soviet citizens to compose the cult's membership rolls.

Those who criticized the attitude and behaviour of despots were not attacking Mother Russia or any other country afflicted by such leadership. Ditto for those objecting to the despotic attitudes and behaviour by Doug Martin and his buddies. One calling for something using the name of the institutions written about by Baha'u'llah actually to be recognizable by Baha'u'llah instead of by Stalin is not attacking the institutions that Baha'u'llah called for. Doug and Co. are lucky that Baha'u'llah is not alive to give them a piece of his mind, because he'd give them an earful they could really find insulting, and all of it true, Comrade.

To the Future,  
Michael

"Adelard R" (postmaster@ishop-usa.com) writes:

>>>I'm at a loss to understand why you two are defending

>

> I am still asking Mr Nima hazini, why could you get at loss, when you  
> really know these individuals are not sincere and don't take seriously the  
> Will and Testament of Abdul-Baha and keep insulting the Institutions of  
> Baha'u'llah and our beloved Universal House of Justice . What do you  
> expect Nima?

>

> Thank you though for your sincerity on this thread .

>

> Adelard R

> Adelard.Rubangura@unisys.com

>

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Exposing Nima

Date: Wednesday, July 26, 2000 11:01 AM

Greetings, Hooper.

Uhm, well, I am interested not so much in the all too prevalent ad hominem in general, as this is a typical fundamentalist Baha'i error. If reason and faith are to agree and if faith minus reason is merely superstition, then the basic foundation of much fundamentalist argument is pure superstition, condemned by the very founders of the religion. For, if one examines such argumentation, a great deal of it, in complete contradiction to both elementary formal logic and to the basic principles of Baha'i consultation, is directed at who is speaking, instead of what is being said.

So, whether it is the ghost of the Ayatullah Khomeini or an alter ego of Hooper Dunbar or the president of a theological college in Ohio or a miner in the Ukraine or wrote these references to Nima's personality, such references are absolutely irrelevant to the thoughts posted here and the positions taken here by Nima or anyone posting under his name. It is pure and simple superstition to focus on the individual saying something and not what is said.

Now, as I said, what I find most interesting is not the usual blatant and irrelevant superstition per se, but the specific things that are supposed to render the thoughts of Nima void.

Let's look at these:

Mr Mahdi (mrmahdi@aol.com) writes:

> Don't worry folks, a grown man who is mostly like still living with his parents  
> in the land down under is nothing to take seriously.

As one who has spent much of my free time over the past six months seeking to get a glimpse of traditional Chinese religion, thought and life and its similarities and dissimilarities to the ancestral ways of my Celtic ancestors, I find this reference to abiding in one's paternal home quite fascinating. Supposedly, Hooper or whoever, believes that one's thoughts may be discounted because one has not moved out of the parental home, an action that would seem quite bizarre, possibly unfilial, to a great many of the people who have ever lived on this planet.

Hmmm, is there something wrong with Australians, Hooper? This is of a class of argument that suggests that everything someone says may be discounted on the grounds that person is from Iran or Egypt or Greece, etc. Such national prejudice is what may be discounted.

>A cult prone vagabond who

> had to borrow money from a family (as well as other things) is nothing to lose  
> sleep over.

Well, can we have it two ways, first, he stays in the ancestral residence, then he leaves it and wanders around presumably away from the ancestral home? However, you know whether one is sedentary or a nomad, the thoughts of this individual (or of this people) are equally worthy of consideration and not to be disregarded on the grounds that they are the thoughts of one settled or one ambulatory.

What? that someone is considered trustworthy and meritorious enough to be the recipient of the charity you suggest is supposed to render his remarks void? A fascinating suggestion. And, uhm, by the same reasoning, this fellow Muhammed, this cult vagabond who wandered up to Medina and received charity there, would you suggest we discount anything he said, too?

> Let him rant and rave and cry about why he can't get a teaching

> job.

What, Hooper, I would have thought, according to the anti-scholastic



sentiments within fundamentalist circles, that we'd be told to ignore what Nima was saying were he to have a job as a teacher. So, were he something other than a teacher, this ought, by fundamentalist reasoning, to render his comments of greater interest.

As I noted earlier, all references to Nima's personality rather than to his thoughts are superstitious irrelevancies.

> Nima, doesn't telemarketing pay minimum wage these days?

As I understand sales, of which telemarketing is one branch, you get healthy bonuses, if you are successful at it. Hooper, whether you are a telemarketer, a college professor, a carpenter or a UHJ member has no bearing on the validity or the invalidity of your positions. Your expressed opinions may be assessed on their own.

I can appreciate the enormous challenge this raises for fundamentalists all too often feeling the flawless, infallible response to thoughts expressed is to talk about the person speaking. However, according to reason (what is actually taught in formal logic) and religion (what at least used to be taught in Baha'i deepenings on Baha'i consultation) such references to who, rather than what, is superstitious irrelevancy

I will repeat that I find the specific grounds of this Nima ad hominem quite fascinating.

Department of the Secretariat,  
Solar Guard

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: << bahai >> newcomer  
Date: Wednesday, August 02, 2000 10:57 AM

Greetings, Rlittle.

Many thanks for your comments, and acknowledgements that you are posting to TRB, replying to others' post, demonstrating that you at least are reading what others are posting here. However, if I understand you correctly you are upholding the policy that there should not be freedom of speech within the Baha'i religion.

If by vertical you did not mean the creation of additional layers between Doug and Co. and the ordinary people, but rather the development of diversity within local communities, hats off to you.

Factually, of course, it is very incorrect to suggest that few places exist without fifteen adult Baha'is. Even in the US, I would be surprised were one per cent of localities to possess fifteen adult Baha'is, and in such vast nations as China the number of such localities is likely minute.

In addition, while it's a great thing to continue the long standing Baha'i concern with developing local communities, your statement as to the novelty of this is also incorrect. It has always been a Baha'i concern. I would be astonished if your Baha'i community, however marvellously developed it may be, can compare with Ashkabad a hundred years ago for the vitality and diversity of the local community activities.

Also, local community development is not incompatible with greater practise of Baha'i principles. Indeed, the extent to which you insist that the expression of varying views is something passe and prohibitive of the building of a community, to that extent are you revealing the resistance you are exhibiting to the growth of the vision of Baha'u'llah.

The ability of individuals to think various thoughts and to express these thoughts is essential. It, of course, is a natural ploy of despots to assert that their despotic, unprincipled measures are fixed and no one is permitted to show what may otherwise be done. This is simply factually incorrect. Neither what was fixed by those ruling Germany during the 30s and the first half of the 40s, nor what was fixed by those ruling Russia through much of the 20th Century has necessarily remained. Likewise, however attractive it may be for Doug and Co. to envision that their attempt to freeze their religion in a similar totalitarian blueprint (devoid of newspeak, this is what your impression of moving ahead with decisions made for the world boils down to) is not at all, the gods be praised, something that all of humanity will have to grin and bear.

Thoughts may be thought, ideas may be expressed and the consequences of the seed of totalitarianism can be observed. The day will come when what Doug and Co. wish you to believe is fixed will be as melted as the similar ice from Nazi and Soviet regimes.

I will happily applaud you and Doug and Co. or their successors, when your words are not mere Orwellian newspeak and really you are showing you are striving to create something according to the vision of Baha'u'llah,

Abdu'l Baha etc. This vision is the democratic respect, within the Baha'i Faith, for the independent investigation of truth, the harmony of faith and reason, the freedom of thought and expression, the equality of women and men, etc. When this is evident, I will be happy to applaud. When all you and Doug and Co. have to offer are such words of opposite meaning as were the style of Goebbels and Co., I'll continue to underline how what you claim is the opposite of what you do. You say you offer the vision of Baha'u'llah and you provide something more familiar to Stalin.

To Baha'u'llah's Vision,  
Michael

(rlittle95@my-deja.com) writes:

> Hi Michael

>

> Well, we disagree. I seem to be following the exhortations you mention,  
> concerning freedom of expression, eh?

>

> Think about it, please: For decades, the advice has been that fifteen  
> adult Baha'is were sufficient for a community. Baha'is have been  
> dispersing for a very long time, with the result that they now live in  
> nearly as many places as Christians. They are running out of places to  
> disperse to.

>

> The need to disperse is still there, and dispersal is continuing, but  
> the need for communities to form, to build up the structure of a Baha'i  
> society is taking on more importance. That is what we have seen in the  
> goals of the Four Year Plan just finished, the current plan now  
> underway, and that is the focus for the next twenty years. Integration  
> of believers into community, and the development of community into a  
> structure which can effect change in society. Change, Michael, is  
> inevitable.

>

> This is a Faith which requires that one rolls up one's sleeves and jump  
> into the fray. You're going to get scratched and bruised now and again,  
> but it is the only way to raise up the edifice of the future which  
> Baha'u'llah has charted for humanity. You are most probably right that  
> some of the people in there with you aren't reading the blueprints the  
> same way you are. So what? You have most strongly expressed your own  
> opinions on the way things ought to be, and probably always have, as  
> have others, but at some point someone has to make an authoritative  
> decision.

>

> Have you considered the process of consultation in any of this? Are you  
> aware - you most probably are - of the requirement for relinquishing  
> ownership of one's opinion once it has been given, within the structure  
> of consultation? Are you aware that the collective force of a unified  
> community going in the wrong direction is preferable (as I understand  
> it in the Baha'i Faith) to a disunited community going in various  
> directions?

>

> You seem to call for the freedom of individuals to hold their own  
> opinion, a freedom you correctly state Baha'u'llah grants you. But  
> unless all those/us isolated individuals agree at some point to build  
> something, nothing will ever get built. And in order to build, they/we  
> will have to follow the vision of Baha'u'llah, and the blueprint laid  
> out by the interpretations of 'Abdul-Baha', Shoghi Effendi and the  
> Universal House of Justice.

>

> Everything you rail against is the inevitable result of the growth of  
> the Faith. You came into the Baha'i Faith at a time of what I call  
> horizontal growth, or outward growth of individuals. Now we are  
> witnessing the very beginning of a growth of community, which entails  
> Baha'is working together, as against seeing each other now and again at  
> Feast or holy day observances. Working together in ever larger and more  
> complex arrangements. Vertical development.

>

> I think history will sort out whether or not we are progressing in the  
> right direction, or in a direction you have been pointing in. I don't  
> walk in your shoes, nor you mine, so it is very difficult for either of  
> us to judge the other, and judging is certainly not our responsibility  
> in any event.

>

> With respect,

>

> Robert A. Little

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: << bahai >> newcomer  
Date: Friday, August 04, 2000 7:45 AM

Greetings, Rlittle.

Many thanks for your comments.

You wrote:

> One of the differences I see between us is that I  
> \_choose\_ to participate in the construction of the future as I  
> understand Baha'u'llah to have revealed it, and you \_choose\_ not to.

Actually, factually, it was Doug and Co. that decreed that my name be removed from the membership rolls of the Baha'i community. I chose in response to seek to follow the more beneficial path of our pre-monotheistic and very largely tolerant ancestors and I chose to continue to exercise the principle of the freedom of thought and expression here, in order that the potential evil that you are striving to construct may be clearly exposed.

How in the world could anyone expect me to participate in the construction of a global fundamentalist state, a place where the most intrinsic and essential principles enunciated by Baha'u'llah are ignored while despots discriminate against women, trample on the rights of the individual, impose one literalist interpretation of text, oppress scholars and others daring enough to exercise their god-given right to freedom of thought and expression, etc.?

I stand at the Tree Ring and express gratitude to my ancestors that while still alive I was able to cease contributing to so great an evil.

And, in my life, in my studies, in my interaction with diverse humanity, in my posts here, I continue to try to promote all that was best in both the ancestral ways of all our peoples and in the so beneficial intent of Baha'u'llah.

May they who call themselves Baha'is likewise strive to live and to create not something that would be a horrible affliction for a species that has already endured so much division, despotic oppression, narrow minded fundamentalism, but something really inculcating the broad-minded and effective vision and the essential principles of Baha'u'llah. May they insist that anyone who would guide them as the living leaders of their religion live, breathe and behave in a manner that accords with all that is worthy, so that were anyone to denounce them as narrow-minded cultists, the words and deeds of such leaders could not be produced as proofs of their remoteness from the over-arching Baha'i principles bestowed upon humanity, but as undeniable evidence that Baha'u'llah has the influence to produce a true harvest of humble leaders guiding so as to contribute to a divinely endowed, humane and widely tolerant civilization.

May today find you very well, may tomorrow treat you even more kindly and may each day after that be better than the one it succeeds.

To the Future,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: << bahai >> newcomer  
Date: Saturday, August 05, 2000 8:37 AM

Greetings, Robert.

Many thanks for your message.

Primarily, the evil may be seen in your fundamentalist reply. It is evil to impose one exclusivist interpretation of text (and by the way, are you aware the UHJ is forbidden to interpret Baha'i scripture; they are supposed to be a legislative body and not to stray into the realm of interpretation), intolerant of the divinely created diversity of human thought, perceptions and understandings. Baha'u'llah said humans were diverse, called for no one (including you, Doug and Co.,) to impose one interpretation, and said that even when it came to the most primary Baha'i concept, what exactly is the nature of Baha'u'llah himself, different people would have different understandings, and all were valid.

The evil is your insistence that only your understanding is correct. Your understanding is one valid understanding, but when you insist it is the only permissible one, and when you define your understanding as the understanding of all Baha'is and when Doug and Co. not only stray into the realm of issuing interpretations, but insisting that these interpretations

are the sole interpretations permitted, and take this to the extent that they would (if Pat, I believe it was, is to be believed) exclude a Baha'i in good standing from membership within the broad-minded, tolerant, universalist movement envisioned by Baha'u'llah, on the grounds that she posted a book review to a USENET newsgroup, then, yes, indeed, this is a great evil.

Those who have used their fundamentalist exclusivist intolerance to cause the terrible deeds of pogroms, inquisitions and persecutions also spent time in daily prayer, in reading writings they considered sacred, in receiving messages from authorities believing they had the right, or at least acting as if they had the right, to impose one (usually literal) interpretation of scripture upon a whole people and to exclude anyone who was divinely endowed with a different perception.

What they inflicted upon humanity was evil. When you follow in their footsteps, instead of building up the open-minded, inclusive, tolerant vision of Baha'u'llah, you are walking in the path of evil, instead of seeking to follow the Golden Mean.

Personally, I am a pagan, honouring the spirits, gods and goddesses of my ancestors, who seldom, if ever, oppressed each other over matters of the spirit, until intolerant, exclusivist monotheists planted the seed of this evil in our lands and raised a terrible harvest from which we are still suffering. Baha'u'llah sought to transform that evil growth into a richly diverse and fragrant garden that would provide fragrance to all of humanity. You, Doug and Co. have rejected this vision of Baha'u'llah and tried to foster within Baha'u'llah's own universal movement this poisonous weed of the insistence on one single intolerant, exclusivist interpretation. I believe Baha'u'llah is ashamed that you who call yourselves by his name are striving so hard to defeat his purpose and have to such an extent opposed the more open-minded of his declared believers that you (speaking generally, fundamentalists, in general) have hounded many out of the organization using his name, even, in at least two cases legislating them out of the movement, when they could not be bullied into resigning on their own.

I do not consider myself a Baha'i, though it would have been very interesting to see what would have been the dialog between me and pagan thought, had Doug and Co. allowed Baha'u'llah's name to be used for the broad-minded, universal and tolerant movement He initiated. In other words, is the modern Neo-Pagan revival, a turning of the wheel again to a pattern of thought that would, in any case, have received such strong validation, or is it largely the distortion of Baha'u'llah's more up to date correction of exclusivist monotheism into just one more fundamentalist intolerance which leaves the field clear for the revalidation of the spiritual tolerance, etc. of our ancestors?

Here's a toast to tolerance and understanding, peace and prosperity, health and happiness. May you never again insist that your personal opinion, or Doug Martin's personal opinion, or the "interpretation" of the current or future leaders of the largest Baha'i sect defines all Baha'is. May you never again ask for literal quotes from scripture with the intent that only one literal reading of such text is allowed. May you and those like you whether they prefer to read the Torah, the Bible, the Koran, Baha'i texts or anything else be inspired by the words they read, by the gods they believe in, by the so precious humanity of this species to accept the fragrant garden of human diversity (even by those of their own religions) and cease watering with the tears of fellow humans the evil, the harmful, the poisonous weed of fundamentalist, exclusivist intolerance.

To the Future,  
Michael

(rlittle95@my-deja.com) writes:

>

> I am less able than you to express myself, yet your words merit a  
> response, so....

>

> My words:

>

> On a daily basis, Baha'is offer up prayers to God, prayers revealed by  
> the Bab, Baha'u'llah and 'Abdul-Baha'. On a daily basis they read and  
> study and meditate on the words and teachings, exhortations, tablets,  
> letters and books revealed by Baha'u'llah, as well as the  
> interpretations of His authorized interpreter, 'Abdul-Baha', and the  
> Guardian, Shoghi Effendi. On those occasions specifically permitted in  
> writing by Baha'u'llah, where there are no interpretations from 'Abdu'l-  
> Baha' or Shoghi Effendi, Baha'is turn to the specific interpretations  
> of the Universal House of Justice. Finally, Baha'is regularly  
> participate in activities of community life, in myriads of ways, which  
> are based upon the writings of Baha'u'llah, and His authorized  
> interpreters.

>  
 > Several times a year, Baha'is receive letters from the Universal House  
 > of Justice, a body which Baha'u'llah called for and which His followers  
 > elected into being and reform through a universal election every five  
 > years. Those letters frequently announce or refer to a plan of action  
 > which directs Baha'is to strive to achieve particular goals. Currently,  
 > those goals center around increased study and meditation of the  
 > writings upon which this Faith is based, principally the writings of  
 > Baha'u'llah. The letters invariably quote Baha'u'llah, 'Abdul-Baha'  
 > and/or Shoghi Effendi as the source of authority for any plan of action  
 > called for. It would follow then that you believe that the Baha'i  
 > writings Baha'is read, study and pray have been perverted, thus  
 > bringing about the evil you discuss.  
 >  
 > My understanding of your words lead me to conclude that you consider  
 > yourself to be a true follower of Baha'u'llah, while those who call  
 > themselves Baha'is do evil. You consider that you stand for the  
 > principles He enunciated, Baha'is do not.  
 >  
 > I have read your conclusions, but have never read any of the source  
 > materials you have based those conclusions upon. You are encouraged to  
 > cite your sources, i.e., quotations from any of those letters which  
 > illustrate this claimed evil.  
 >  
 > Robert A. Little

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
 (Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
 Subject: Re: << bahai >> newcomer  
 Date: Tuesday, August 08, 2000 8:44 AM

Greetings, Robert.

Many thanks for your comment.

No. Whatever the UHJ decides (including the decision that a matter does not fall within its jurisdiction) may be reconsidered at a later date. The UHJ may not interpret. It may legislate. It may express its opinions behind such legislation. Such opinions may not be imposed on any other Baha'i, except in the manner that all ought to attempt to implement what has been legislated -- within reason, of course.

It is very important to underline the historical fact that the Baha'i liberals (many of whom have now been driven out of the organization Doug and Co. head) insisted that while they held the opinion (contrary to the opinion of Doug and Co.) that Baha'i principle called for the membership of women on the UHJ, still they believed this would come to pass when the UHJ so legislated. In other words, none of them did anything. There was no holding of conventions to elect women, etc. All that happened was the expression of opinions that Doug and Co. had the responsibility to arrange for the eligibility of women on the UHJ to be recognized.

The evil of Doug and Co. was less any legislative decision, even the legislative decision, contrary to Baha'i principle, not to include women on the highest Baha'i legislative body, but their intolerance of any other opinion. By censoring the research and the views of those who thought otherwise, those nevertheless accepting that women would serve when the UHJ so decided, by oppressing those who dared to speak their opinion, Doug and Co. exposed the identity of the evil of their actions.

Clinton and the US Congress may hold a vast range of views and their is a great scope of legislation based on quite a variety of opinions that they or others in their positions (or any positions, especially the positions of administrative religious leadership) may hold, and little or no harm need occur, unless and until the ability of others to hold and to express differing opinions is denied. Then legislators, by opposing freedom of thought and expression, by being intolerant, have become a cause of evil.

It is such intolerant tyrants, opposing such essential Baha'i principles as the independent investigation of truth and the freedom of thought and expression who may be considered as "O ye that are lying as dead on the couch of heedlessness".

To Tolerance,  
 Michael

(rlittle95@my-deja.com) writes:

> The Universal House of Justice is not forbidden from interpretation, as  
 > you erroneously state. On numerous occasions Shoghi Effendi (and I

> believe 'Abdul-Baha' also) stated clearly that the question put to him  
> (them) would be answered in the future by the House of Justice. That  
> body is forbidden from REinterpreting, something that people whose  
> faith in their own vision exceeds their faith in Baha'u'llah dislike as  
> a general rule, as it means that body cannot and will not change the  
> teachings which those of little or no faith dislike. See Hidden Words  
> #20 (O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS).

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: Thoughts (was Re: For Fundamentalists)  
Date: Thursday, August 10, 2000 11:42 AM

Greetings, Rick.

Many thanks for your comment.

I look forward to a reduction of the amount of material quoted by fundamentalists here with the intent to insist only one view is valid.

I greatly look forward to an increase in the evidence that you and other fundamentalists here (as well as Doug, Hooper and others) are demonstrating in your own lives this humility and detachment from the insistence on the sole validity of your views. It is not the thinking and expressing of views which is a problem. It is your insistence that only your opinions are allowable. May you (and Hooper and Doug, etc.) follow your own advice, show us all your humility and detachment from the sole validity of your own views and accept that others may legitimately think and speak within the Baha'i Faith opinions which are not dictated by you.

When you start living the life in such a way, you may well notice you have ceased being a fundamentalist. You may hold and utter as traditional a viewpoint as you like. Only don't arrogantly dictate this opinion as the only one Baha'is are allowed to hold.

To your practising what you preach.

To Tolerance,  
Department of the Secretariat,  
Solar Guard

Religion is in the greatest danger of becoming meaningless when we spend more time quoting stuff to each other than we spend reflecting on what these various statements mean in our own lives.

Ultimately, religion is about personal transformation--a transformation that manifests itself in our behavior. Thus, Rabbi Heschel manages to talk of only half the equation. The other half is our response, as individuals, to the exercise of authority and the compassion we demonstrate in our own lives. The latter requires a certain degree of humility and detachment from the validity of our own views. Alas, this is something we see all too infrequently in these forums.

Regards,  
Rick Schaut

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: Thoughts (was Re: For Fundamentalists)  
Date: Friday, August 11, 2000 8:13 AM

Greetings, Dave.

Many thanks for your comments.

Just in case you didn't notice it, YOU SAID THAT ANYONE DISAGREEING WITH YOU WAS IN OPPOSITION TO BAHU'ULLAH AND HIS CAUSE. You are insisting on your understanding to that extent!!!

Now, actually, I'm saying that when it comes to assessing the priority of understandings of the entire ocean of Baha'u'llah's Revelation, to say nothing of the totality of Revelation and of human awareness of spirit, then there are essential principles that are taken into consideration.

One of these essential principles, enunciated by Baha'u'llah, is the independent investigation of truth. Another is the freedom of thought and expression. Thus, one may have whatever understanding one pleases about any specific passages, on the condition that this understanding does not interfere with the ability of others to investigate freely, within Baha'i, and to express the results of this investigation. When you insist your opinion must be accepted or else one expressing another



thought is in opposition to Baha'u'llah and his cause, you are violating Baha'i principle and defeating the purpose of the Baha'i cause.

Another of these essential principles is the harmony of faith and of reason. Thus, one may offer whatever opinion one has, and if one is imposing an opinion that is contrary to reason, not only is one imposing such an opinion, but what one is imposing is superstition, condemned by Baha'u'llah.

So, if one insists on an interpretation that the UHJ must be obeyed, even when the dictates of the Universal House of Justice are contrary to the essential principles of Baha'u'llah and contrary to reason, then one is insisting on what is unreasonable and condemned by Baha'u'llah.

The essential thing for you (and for Doug, Hooper, etc.) to realize is that it is impossible to have as the primary principle in any society that leaders must be obeyed unthinkingly, even when what they attempt to decree is contrary to morality and to reason. There are those whose reasonable morality will refuse to tolerate the excesses of such heedless obedience. The only reason for the Baha'i Faith's existence was the achievement of human harmony. This harmony is unattainable if previous fundamentalist literalism insists that everyone in the world must accept the superstitious position that, contrary to all reason and contrary to all morality, one defines the dictates of despots as morality.

One can seek to insist that humanity accept exclusion as harmony, the imposition of a single opinion as tolerance, heedless obedience of tyrants as mature reason and as the highest morality. One can even, as has been posted here, argue that there is a distinction of class between the oppression of individuals within the Baha'i Faith by the so called universal house of justice and the oppression of people by the Nazi and the Soviet regimes, on the grounds that interfering in personal beliefs but not imprisoning nor executing is a different kind of thing, indeed, it is not really interfering in human beliefs, nor is it oppression. It is a difference of degree, not kind, and interference in personal belief, imposition of a single opinion is oppression and contrary to essential principle. One can utter newspeak, as previous totalitarian regimes have done, and this will be understood and some, whatever the cost, will arise to protest the abuse of language and the oppression of the people.

As has been stated here before, even when the baseline was taken as unthinking obedience to authority backed by the full might of the modern state, the identical bases of rule Doug and Co. are trying to dictate (heedless obedience of whatsoever in the world, including censorship, discrimination, injustice, oppression is decreed by the authorities) the laboratory of human experience has provided the results that such bases cause enormous human suffering and are unsuccessful in achieving human harmony. Humanity produces the harvest of noble souls who oppose such evil, despite the personal consequences dished out by the tyranny.

Again, the words and admonitions of Abdu'l Baha may be understood in a vast spectrum of ways, and the problem arises when you (or Doug and Co.) demand everyone in the world must understand them in the same way and try to prohibit anyone from thinking and expressing another of the various perceptions of what any specific passage signifies within the context of vast totality of Abdu'l Baha's writings, the full range of the example of his life, the wholeness of the life and revealed utterance of his father, the entirety of prophetic revelation and the complete experience of human spirituality.

Such an insistence on one literal perception violates essential principle and has been shown to lead to religious persecution and conflict, which are contrary to the purpose of the Baha'i Faith.

Yes, there are lines that may not be crossed. Thou shalt not impose your understanding on others. Thou shalt not interfere in the freedom of thought and expression within Baha'i. Thou shalt not impose superstition on others. Thou shalt not view others as enemies. Thou shalt not divide humanity into a sect that holds your opinion and the rest. Thou shalt not demand a mature humanity speak newspeak, censor truth and on the couch of heedlessness obey oppressive despotism. Thou shalt not discriminate against other groups of humans, including those of a different gender. The lines that may not be crossed are clear. May you and Doug and Co. be assisted to get back on track and cease bothering others who naturally think differently than you do.

The principles that one heedlessly accept tyrannical oppression and that everyone had to think in a uniform way, according to a particular literal interpretation of text or else be excluded as an enemy have been among the greatest ills in human history. The principles of the freedom of thought and expression, the harmony of reason and faith, the equality of women and men, etc. are the remedy to the ills of the age. Thou shalt not demand everyone toss away the remedy of Baha'u'llah and swallow the poison of past ills instead.

I trust the above is clear. Read what you please, think what you like, say what you think, and refrain from imposing your opinion on others,

heedless that such imposition is contrary to Baha'i principle (and human spirituality in general) and do not insist that anyone else heedlessly violate reason and Baha'i principle and superstitiously obey injustice and oppression.

To a Decent Future,  
Michael

Okay, but what about the essential principle expressed in the first paragraph of the Kitab-i-Aqdas? And what about the essential principle of obedience to the Universal House of Justice, or the essential principle of adherence to the words and admonitions of Abdul-Baha?

Do you see what I mean? How we select some of Baha'u'llah's words and not others?

And what do we do when Baha'u'llah tells us that the order of the world is maintained through reward and punishment? What do we do when He says that men are like a flock of sheep in need of strong guidance? And finally what do we do when He gives us a clear mechanic for dealing with people whose opinions stand in opposition to Him and His Cause?

Whether we like it or not there are lines that Baha'u'llah Himself said can not be crossed. He told us that the UHJ would be the supreme body in the Baha'i Faith and He was the primary author of the rules they follow.

You are arguing that we distill Baha'u'llah's words down to a few essentials and discard the rest. How does that make sense in light of Baha'u'llah's characterization of His Revelation as the perfect perscription for the ills of the world?

Cheers,

Dave

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: << bahai >> newcomer

Date: Saturday, October 07, 2000 12:10 AM

Greetings, Rick.

Many thanks for your comments.

This may have worked better in Russian during the Soviet era. Uhm, are you saying that there wasn't posted to several lists and reposted to this newsgroup (where it should be in the archives) and probably to several web pages some extensive material by the UHJ, Michael McKenny, Catherine Woodgold, Juan R. Cole, etc. concerning the intolerant removal of Michael McKenny's name from the membership roles?

I guess I'll have to get my own web page to make sure such amnesia by Baha'i officials is addressed.

Of course, the whole point about Soviet style (as well as the style favoured by Goebbels, by the way) was using words in ways contrary to the dictionary definitions. So, you say that Doug and Co. are not intolerant and indeed intolerance is being shown towards them because they're not allowed to boot people out of the Faith for writing book reviews, then you say that not all the facts are known about the booting out of people. Well, if that includes me, check the archives and my new web page when I get around to that obviously essential task. If you mean Alyson Marshall, well, shall we have her non-Baha'i spouse write a letter denouncing the injustice of something daring to call itself the Universal House of Justice, so Doug and Co. can provide another sample of intolerant prose for minds to read clearly?

The whole reason you can speak about speculation instead of fact in this issue of intolerance is that Doug and Co. prefer not to have an open system of justice. They go Soviet justice one better by not even bothering to hold a kangaroo court, just quietly conveying the news to individuals that they'd been found not to meet membership requirements and their names had been removed from the rolls. In the case of FG they've even trumped that, it appears, and not even bothered to have him notified they were booting him out.

The reason that Gorbachev brought in Glasnost is that it became apparent to this leader that having the authorities seeking a more open communication was better than what had been previous procedure. I believe that this is very much true within the Baha'i Faith as well. So, don't sit



there bragging that the UHJ, without warning, without due process, without providing the facts, excludes individuals in good standing from membership, so that no one can say anything about it, as there is only speculation for them to speak about, albeit it was a traditional Baha'i (Pat Kohl, if memory serves me right) who posted here that Alyson was booted out for posting to USENET a book review and that Michael McKenny was expelled for comparing the actions of the UHJ to those of Goebbels.

As I've said before, the actions of the UHJ can be compared to anything by anyone and this is significant only when any unbiased observer can see for oneself that yes, indeed, these actions are indeed comparable to those mentioned.

Michael McKenny has posted repeatedly that his views are among a vast spectrum of valid views. This is so even within the Baha'i Faith. That is, although I personally deny I am still a Baha'i, many of my opinions are shared by some who still consider themselves Baha'is. These opinions are among a great number of valid ones within Baha'i. This validity includes any opinion, within reason, that Doug Martin may hold.

What is invalid is the intolerance of Doug and Co. That is, it is a flaw in logic to assert that freedom of thought and expression allows Doug Martin or anyone else to insist Doug Martin's opinion or any other opinion permits the suppression of all other opinions. The UHJ may not interpret; it may not demand that any one understanding must be the only allowable understanding. With that exception, let Doug and his friends say whatever they like. I strongly favour Doug Martin writing any book review he pleases, as long as his book review is not imposed as canonical doctrine and as long as other people may also review the same book, without being declared non-Baha'is, unless they agree with him.

I trust this is clear, albeit clarity has not seemed a very high priority on the part of fundamentalists holding positions of responsibility within the largest sect of Baha'is.

To a Better Future,  
Michael

"Rick Schaut" (RSSchaut@email.msn.NOSPAMcom) writes:

> Michael McKenny <bn872@FreeNet.Carleton.CA> wrote in message  
> news:8mp01h\$otn\$1@freenet9.carleton.ca...

>> As I have already answered, your own posts and more significantly  
>> the words and deeds of the "infallible" Doug and Co. demonstrate your  
>> unwillingness to tolerate diversity of views within the Baha'i Faith.

>  
> Yet again, the above constitutes an interpretation of the facts and not the  
> facts themselves. The following remarks have similar difficulties:

>  
>> If Doug and Co. did not pen attacks about  
>> history books and remove from membership Baha'is in good standing on the  
>> grounds of writing book reviews, if you did not present your views as the  
>> only views Baha'is could hold, then anyone could write whatever they  
>> wished without any connection to your evil and Doug and Co's evil. This  
>> evil is demonstrated through your actual intolerance.

>  
> 1) The letter that's been attributed to Mr. Martin merely states a number of  
> facts about a particular book and the premises upon which some of it's  
> conclusions are based. It's difficult to see how this would constitute an  
> "attack". It appears as though the Universal House of Justice is not  
> entitled to have their own opinion or are not entitled to voice that opinion  
> in any way that certain individuals have demanded their own rights to voice  
> an opinion.

>  
> 2) We simply don't know the facts regarding some individual's expulsion from  
> membership in the Baha'i Faith. I haven't seen any such facts posted here,  
> and, frankly, I'd expect them to be posted often given the political mileage  
> some individuals are trying to make from said expulsion. Thus, Mr.  
> McKenny's statement is pure speculation, and does not constitute fact.

>  
> 3) Mr. McKenny has a habit of expressing his own views as being the only  
> views that Baha'is should hold, even to the point of questioning the honesty  
> and integrity of those who disagree with him. If this is "tolerance", then  
> someone is abusing the English language.

>  
>  
> Regards,  
> Rick Schaut  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: authorship - the person matters

Date: Tuesday, November 07, 2000 7:30 AM

Greetings, Dave.

Motive is irrelevant. It doesn't matter whether I advocate open-mindedness, tolerance, equality of women and men, independent investigation of truth, harmony of reason and faith, freedom of thought and expression, the non-existence of enemies within Baha'i because I'm striving to advance the Cause of Baha'u'llah, because I'm trying to nip in the bud the reappearance of a new Dark Ages, because I'm seeking to provide for a decent first contact between Civilization in the wider Galaxy and Terra, fully conscious that religious fanatics who discriminate against women, oppose freedom of thought and expression, insist on literal text over reason, conceptualize others as enemies and are trained to believe they are mature sophonts, all the time having to goose step in tune to whatever irrational utterance emerges from the Patriarchy would not be the most understanding people to contact Civilization, or whatever other reason, motive or purpose I may have.

These issues may be assessed on their own, and the validity and invalidity of the cult being established by the current administration and the World religion they are seeking to ditch may be considered per se and apart from the motives of those who prefer to lord it over a cult rather than to guide a world religion or those who prefer the world religion advocated by Baha'u'llah to the cult which is being passed off under his name. Assess the issues on their own without any reference to personalities and let's see what is more valid, this narrow-minded cult or this all-embracing world religion.

To the Future,  
Michael

(dfiorito@my-deja.com) writes:

> I hear ya Pat. I guess what I am getting at specifically is not  
> character but motive.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Doug Martin's attack on Modernity and the Millennium

Date: Sunday, July 02, 2000 1:58 PM

Greetings, Dfiorito.

Could you kindly post a copy of Martin's attack on Juan's book. I thought that's what this thread was all about.

As to your words about humbly consulting with the UHJ, Susie Tamas said to me when I was still a Baha'i that I should write to the UHJ if I had any problems. I did and the rest is history, as they say. The idea that one guy or one politburo has absolute right to do whatever they like and everyone else has to grin and bear it in silence is a characteristic of the cult minded. Sometimes such demagogues have the might to enforce the people to lump such but this is not acceptable behaviour on the part of any ruler or government. By rejecting Baha'i principles and seeking to divide Baha'is, rather than to promote the real harmony in diversity of the human species, Martin and his buddies have demonstrated to any uncultish scrutiny that he and they have lost the Mandate of Heaven. Reciting the literal text of Marx, Engels, Lenin or Baha'u'llah as justification for unprincipled behaviour can only cut it with of one (fundamentalist) way of viewing reality.

Such totalitarianism could not be imposed by the full might of the modern state apparatus. It breeds heroic dissidents who sacrifice their lives to demonstrate that humanity (to say nothing of the divine) is made of loftier stuff than this most great oppression.

Martin and his buddies have taken a great crack at erecting a cult in place of a global spiritual movement.

I stress the distinction between having a high regard for the office of emperor, for the institution of the UHJ, and being very conscious of the failings of the individuals who make a mess of things because they happen to occupy such an office. I very much admire Baha'u'llah's idea of a democratically elected world spiritual assembly, and I recognize, firstly that as all institutions staffed by humans it is imperfect and secondly that the office is a thing apart from the people who enter into office.

The ones in need of humility are they who've turned the vision of

human harmony Baha'u'llah provided into an exclusivist cult, replete with censorship, anti-democratic tirades and attacks on intellectuals. The Baha'i principle is that reason and faith go hand in hand, also that freedom of thought and expression is essential, etc. By trashing these principles designed to achieve world harmony, by preferring to rule a cult instead of provide an example of a mature human culture, Martin and his buddies have behaved in a manner that lost the Mandate of Heaven.

As a student of history, the most amazing thing I see in this whole story is even today the real Baha'is forced or booted out of the cult have refused to establish an alternative organization to the one that was transformed by Martic and Company. Unlike previous times there still has not emerged a new sect of Baha'is as a response to this cultification. Were such to emerge, the legitimacy of such an organization would be valid, according to the principle of the Mandate of Heaven, whatever cultists opine about the precise writings of Marx, Engels, Lenin or Baha'u'llah.

It will be fascinating to see how the future unfolds. In my opinion, the traditional views of our ancestors are, within moderation, validated by the failings of Martin et al.

To the Future,  
Michael

(dfiorito@my-deja.com) writes:

> Juan,  
>  
> Everytime you post something like this you just deepen the perception  
> that you are an enemy of the Faith of Baha'u'llah. You try to split  
> hairs and say that an "critique" is not an "attack" but your words  
> betray read like an attack.  
>  
> You try to single out one particular member of the Universal House of  
> Justice and then you say you are not assaulting the institutions. That  
> may work for you as some kind of self-justification, but when it comes  
> out it reads like an attack on the institution.  
>  
> Every post like this just digs the hole deeper. Why not take the high  
> ground and consult with the Universal House of Justice with humility  
> and forgiveness? Why squabble with them in public? You know that it is  
> perceived as a move for authority on your part and just reinforces their  
> characterization of you and your motives.  
>  
> Your critiques come off as a play for superiority and as a call for  
> revolution. That is the main problem. Why not call a truce in the war  
> of words and talk to the Universal House of Justice?  
>  
> Cheers,  
>  
> Dave  
>  
>  
> Sent via Deja.com <https://www.deja.com/>  
> Before you buy.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Old Friends

Date: Saturday, July 01, 2000 7:56 PM

Greetings, Juan.

Many thanks for your comments.

I'm sorry I'm so busy these days that I only get to glance here once in a while.

I'm glad the Internet allowed me to meet you and others whom otherwise I'd never have heard of, unless BAHAI CANADA or the rumour mill reported on some bad guys. May all the gods and holy ones, Baha'u'llah included :) , be praised that I was spared that, and saw with my own eyes. I am enormously grateful that before I died I learned the consequences of the theoretical mandate of infallibility. I'm delighted that I ceased to contribute to this very harmful situation.

I don't doubt that the vision of Baha'u'llah was bright and beneficial. I also have no doubt that any work of yours on this topic is a magnificent and moderate portrayal of the moderate individual who inspired such a wonderful spiritual movement. That after he lived others tarnished his legacy and were caught in the sticky webs of narrow minded

fundamentalism, the bane of religions of the book, in no way diminishes the luminous nature and the bright hopes of the great soul who founded the religion. That you have written a book honouring this noble being and presenting the circumstances of his life and works in a moderate context is a true accomplishment that no one can remove. Any fundamentalist opposition to the work exposes both the unpalatable nature of fundamentalism and the value of moderation.

I look forward someday to reading your book. Right now I'm breathing the fragrances of Chinese paganism and pondering the similarities it bears to the ancestral ways of my early Celtic ancestors. The time will come when I will turn to look at and inhale the rose you have grown in the garden of Baha. I look forward to that. If, personally, I've come to some opinions about the validity of the ancestral view of the Celtic people concerning the too sacred nature of spirituality for mere mortal words to enclose it (a denial therefore of the very concept of the Prophet and the Book) and the recognition that spirit, deity is all about us, instead of outside creation providing infallible mandates to Prophets and their successors, this in no way is intended to invalidate the enormous benefit obviously possible from the influence of the life and words of any spiritual being, including the glory of god. Honour to you who honour Baha'u'llah and honour to him whom you honour.

A great value of the ancestral ways is the acceptance that each one of us, each people, may interact with the spiritual realm in individually, in culturally valid ways, harmony in diversity, as Baha'u'llah would say. It is the temptation of the literal minded and the fundamentalist to say only one view is valid which I oppose. Those who look at a book or a holy one and use this as justification to exclude all else are the reason the paradigm of Prophet and Book has had the opposite result for humanity than the life-giving intent of such spiritual beings.

In general, in my opinion, our pagan ancestors were more accepting of the diversity of opinions and spiritual customs of the various peoples. There are exceptions such as Roman opposition to the druids (in my opinion, due to the powerful political influence of this trans-tribal body so strongly resisting Roman expansion). However, in my opinion, these were relatively very rare. My great hope for the future is that humanity, all humans, increasingly accept peacefully the very valid diversity of the species.

Again, deepest thanks for your great contribution. May the influence of Baha'u'llah melt the ice of the fundamentalism that froze his hopes. May his lofty aims overcome the failings of those responsible for the administration of his spiritual movement.

Thrice Three Blessings,  
Michael

Juan Cole (jricole@my-deja.com) writes:

> Dear Michael:

>

> It was so good to see your name, and thanks for continuing to post at  
> Baha'i venues. It is so important to demonstrate that people cannot be  
> made simply to vanish by heavies like Doug Martin just by the expedient  
> of removing them from membership rolls.

>

> I still think it is funny in a darkly tragicomic way that they chose  
> \*you\* to come after. I can't think of anyone more gentlemanly and  
> courteous, more wedded to the key Baha'i principles of tolerance and  
> love of humankind.

>

> As to your reference to my continued faith in Baha'u'llah, I hope you  
> will read my book \*Modernity and the Millennium\*. I think he stood for  
> democracy and the separation of religion and state, and for freedom of  
> expression. I also think his teachings about the divine transcend mere  
> monotheism. That his followers have misunderstood him and sought to  
> create social structures more reminiscent of the Spanish Inquisition  
> than of Baha'u'llah's gentle and all-embracing faith is not his fault.  
> Human beings are human beings. There have been intolerant polytheists,  
> too, you know. The RSS in India are polytheist fascists of the first  
> water. There is no 'framework' that can escape the human tendency to  
> seek inordinate social control. All we can do, in our various  
> traditions, is stand up for human rights and speak out when we see  
> things veering in the wrong direction.

>

> I cannot say how much I admire you for having done so.

>

> cheers Juan

>

>>

>

> --  
> Juan Cole, <https://www-personal.umich.edu/~jrcole/bahai.htm>  
> Buy \*Modernity & Millennium: Genesis of Baha'i\*  
> <https://www.amazon.com/exec/obidos/ASIN/0231110812/qid=933798168/sr=1-1/0>  
>  
>  
> Sent via Deja.com <https://www.deja.com/>  
> Before you buy.

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)  
From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Prof. Cole's book and further thoughts  
Date: Wednesday, November 08, 2000 6:35 AM

Greetings, RLittle.

No, what has fallen beyond the Pale is your intolerance of any view other than your own. If that's my misapprehension of your words and really you are tolerant, I'm delighted to apologize.

In my view there are a vast number of valid subjective opinions, understandings, perceptions. If you wish to believe that Creation occurred over six 24 hour periods in the year 4,004 BCE, that is fine by me and I defend your right to express this opinion. What I vehemently oppose as invalid and not of Baha'u'llah is any effort by you to impose such a view as the only legitimate opinion, denying within Baha'i freedom of expression to all other understandings.

It is a valid understanding within Baha'i that Baha'u'llah was a man who had a normal exposure to the culture and society within which he grew up and lived. It is a valid understanding within Baha'i that each verse he recited has a great number of possible understandings, not merely the dictionary definition of the words. It is a valid understanding within Baha'i that these verses be perceived in a rainbow of metaphorical meanings. It is a valid understanding within Baha'i that the spirit of the law, the essential spiritual principles of the Revelation require spirituality, rather than the materialistic reading of dictionaries that oppose spirituality. All of these views, including the literalist one, are valid.

Where I oppose you and others holding literalist opinions is not on your literalism, but on your perceived intolerance to any other opinion within Baha'i. Put forth, post clearly and articulately, express with full freedom your literalist understanding. But do not demand that others must accept such a materialistic opinion.

So, I reiterate, what is not included in the rainbow of valid views is an insistence that only one frequency of thought may be expressed within Baha'i. So, go ahead, clearly state that you accept within Baha'i not just your single understanding, but also the whole range of possible perceptions. And, I delightedly apologize for having misunderstood you and erroneously perceived you to be considering your one viewpoint the only one allowable within Baha'i.

To Tolerance Within Baha'i,  
Michael

(rlittle95@my-deja.com) writes:

> Well, Michael, I'm open to hearing an alternate understanding of the  
> statement where Baha'u'llah says that His Revelation is from God, and  
> not from Him. I believe Pat has supplied a quotation (in this thread)  
> which you may wish to refer to. My understanding is literal, what is  
> yours?  
>  
> I'd like to mention here that while you say you are open to a rainbow  
> of opinions, it has been my experience that my opinions have  
> consistently fallen outside the color scheme you accept. One could  
> conceivably conclude that in insisting on a rainbow of diverse and  
> equally valid opinions, you are rejecting any particular one as being  
> \_the\_ correct one, thereby freeing yourself from any duty to perform.  
>  
> I assume that there are other possible interpretations, so perhaps this  
> time we can agree.  
>  
> Robert A. Little  
>  
> In article <8u9njv\$pan\$1@freenet9.carleton.ca>,  
> bn872@FreeNet.Carleton.CA (Michael McKenny) wrote:  
>> Greetings, RLittle.  
>> I'm open-minded and constantly delighted to be proved wrong when  
> it

>> comes to perceptions of narrow mindedness. If you really are open to  
>> accepting a variety of views other than your own, if, indeed, someone  
>> understands Baha'i other than according to literalist rendition of  
> text,  
>> and you consider that valid, great. I'm happy to eat my words. The  
> only  
>> colour lacking in my rainbow of valid opinions is the bigot's demand  
> that  
>> everyone else is wrong, except the literalist perception of  
> scripture. I  
>> even accept as valid a literalist understanding; where I draw the  
> line is  
>> where the literalist demands everyone else buy into his literalism or  
> be  
>> considered wrong.  
>> So, if you post your acceptance to the validity of a vast variety  
> of  
>> views, and not just one literalist perception, you have welcomingly  
> from  
>> me my sincerest apology for misunderstanding you, and my delight that  
> the  
>> darkness on this planet is a shade less severe than I'd, fortunately,  
>> erroneously understood.

To the Future,  
Michael

>>  
>>  
>>  
>> (rlittle95@my-deja.com) writes:  
>> > This is pretty cute, Michael: you have transformed my offered  
> opinion  
>> > into an "insistance", and deemed me not a Baha'i, all in the spirit  
>> > of "a rainbow of valid personal opinions."  
>> >  
>> > Your rainbow lacks a few colors, Michael.  
>> >  
>> > Robert  
>> >  
>> > In article <8u8sst\$ghq\$1@freenet9.carleton.ca>,  
>> > bn872@FreeNet.Carleton.CA (Michael McKenny) wrote:  
>> > > In your opinion. He also said that a rainbow of valid personal  
>> > opinions  
>> > exist, and that would include the one that he was also a normal  
> human  
>> > who  
>> > spoke Persian and Arabic, as he learned them from humans, etc. To  
>> > insist  
>> > on your single opinion as the only one permitted is to demonstrate  
> you  
>> > are not of Him.  
>> >  
>> > (rlittle95@my-deja.com) writes:  
>> > > Please provide your source(s) for your contention that  
> Baha'u'llah  
>> > > revealed His writings in accordance with what he learned from  
> men.  
>> > >  
>> > > Did Baha'u'llah have free will, as you do? He says no. He says  
> that  
>> > God  
>> > > is the Author, the Source, and He is the Pen, moving across the  
>> > page at  
>> > > God's behest.  
>> > >  
>> > > Is this thread about backbiting, Fred? If so, perhaps you might  
> also  
>> > > offer some textual references as to what constitutes backbiting.  
>> > >  
>> > > Robert A. Little  
>> > >  
>> > > In article <5HGN5.83368\$hD4.19427592@news1.rdc1.mi.home.com>,  
>> > > "Patrick Henry" <patrick\_Henry@bigfoot.com> wrote:  
>> > > > See my comments below:  
>> > > >  
>> > > > "Chris Manvell" <chris@breacais.NOdemonUCEPLEASE.co.uk> wrote in  
>> > > > message  
>> > > > news:oncQDxAXVZB6EAfE@breacais.demon.co.uk...  
>> > > > On talk.religion.bahai, Zutetflute428  
>> > > (mailto:zutetflute428@cs.com)



>> >> >> > wrote:  
>> >> >> > >>> If Juan has abused the trust of his readership, then I've  
> no  
>> >> > doubt  
>> >> >> > >>> that this will come out in academic reviews of his book.  
>> >> >> > >>  
>> >> >> > >>> It was mentioned in one of the reivews at Amazon.com, but  
> that  
>> > now  
>> >> >> > >>> seem  
>> >> >> > >  
>> >> >> > > Please! ANYONE can write a review on Amazon.com, That  
> hardly  
>> >> > qualifies  
>> >> >> > it as  
>> >> >> > > an academic review, no matter who the reviewer claims he is.  
>> >> >> >  
>> >> >> > > If you can get hold of a copy of the latest Baha'i Studies  
>> > Review,  
>> >> > you  
>> >> >> > will see that Juan's book is the subject of a Sounding. This  
> is  
>> > not  
>> >> > so  
>> >> >> > much an academic review as an invitation for further comment.  
> The  
>> >> > author  
>> >> >> > is disappointed with the book but does say that "the positive  
>> > public  
>> >> >> > impact of [the] book outweighs its shortcomings." The author  
>> >> > continues:  
>> >> >> >  
>> >> >> > Cole, who has demonstrated in his prolific and often  
>> >> >> > brilliant  
>> >> >> > writings his capacity for careful and meticulous  
>> >> > scholarship, is  
>> >> >> > curiously at his most tenuous in demonstrating what he  
>> >> > promises  
>> >> >> > to do, i.e. in establishing the connection between the  
>> >> > writings  
>> >> >> > of Baha'u'llah and the presumed sources that  
> influenced  
>> > him.  
>> >> >> > Virtually all the presentation of the evidence, such  
> as  
>> >> > supposed  
>> >> >> > casual conversations with westernised Ottoman leaders  
> and  
>> >> >> > thinkers in the coffee houses of Baghdad and Edirne,  
> is  
>> >> > couched  
>> >> >> > in vague and subjunctive phrasing. Juxtaposition of  
>> > European  
>> >> >> > trends of thought on major components of modernity  
> with  
>> > the  
>> >> >> > progressively emerging and ever expanding vision of  
>> >> > Baha'u'llah  
>> >> >> > is reminiscent of exercises in intellectual history  
> where  
>> >> > ideas  
>> >> >> > are detached from events and very scant attention is  
> paid  
>> >> > to the  
>> >> >> > resonance between the two. [BSR vol. 9, page 159]  
>> >> >>  
>> >> >> Such opinions are at variance with Baha'u'llah's often repeated  
>> >> > emphasis  
>> >> >> that the Manifestation is influenced by the conditions and  
> culture  
>> > of  
>> >> > his  
>> >> >> time and origin. Cole's book, as cultural history, is highly  
>> > accurate  
>> >> > and  
>> >> >> perceptive of the subtle influence of middle-eastern reformers.  
>> > That

>> >> > the  
 >> >> >> uhj has ossified into the very reincarnation of the Son of the  
 > Wolf  
 >> >> > does  
 >> >> >> not excise the Writings of Baha'u'llah nor the undeniable impact  
 >> > upon  
 >> >> >> him of Western liberal political and social thought.  
 >> >> >>  
 >> >> >> The opinions and non sequiteurs expressed below are quite  
 > typical  
 >> > of  
 >> >> >> bahai fundamentalism.  
 >> >> >>  
 >> >> >> --  
 >> >> >> FG  
 >> >> >> www.FG.com  
 >> >> >> The Bahai Faith & Religious Freedom of Conscience  
 >> >> >> <https://members.nbc.com/FG/index.htm>  
 >> >> >>  
 >> >> >> > And, that seems to sum up the author's view of Cole's book.  
 > It  
 >> >> > throws  
 >> >> >> > into relief the difference between a review written for Baha'i  
 >> >> > readers  
 >> >> >> > and one written for academia in general. Because the Baha'i  
 >> > reader  
 >> >> >> > knows in his or her heart that Baha'u'llah is the source of  
 >> > change,  
 >> >> > it  
 >> >> >> > does not make sense to speak of Him being influenced by  
 > outside  
 >> >> > sources.  
 >> >> >> > But for the professional academic to retain credibility in the  
 >> >> > world of  
 >> >> >> > historical research he must put his beliefs aside and "compare  
 >> > and  
 >> >> >> > contrast" the teachings of Baha'u'llah with the accepted  
 > mores of  
 >> >> > the  
 >> >> >> > days. That some of Baha'u'llah's teachings were already  
 > starting  
 >> > to  
 >> >> >> > emerge in the West will not surprise a Baha'i -- he or she  
 > will  
 >> > see  
 >> >> > that  
 >> >> >> > as being a result of the outpouring of the Baha'i revelation.  
 >> > But  
 >> >> > the  
 >> >> >> > non-Baha'i historian would be looking for the flow to be in  
 > the  
 >> >> > other  
 >> >> >> > direction. This appears to be the burden of Professor Cole's  
 >> > book.  
 >> >> >> >  
 >> >> >> > This also raises the question of how fundamentalist (I use the  
 >> > word  
 >> >> > in  
 >> >> >> > the sense of following the fundamental teaching of the Faith,  
 > as  
 >> >> > opposed  
 >> >> >> > to "fanatical" which is what is usually meant when we use the  
 >> > word  
 >> >> >> > "fundamental") we should be. Baha'u'llah's teachings are  
 > mainly  
 >> >> > well  
 >> >> >> > defined and, through the writings of 'Abdul-Baha and Shoghi  
 >> >> > Effendi,  
 >> >> >> > interpreted. Certain basic principles are laid down and we  
 > are  
 >> >> > enjoined  
 >> >> >> > to observe them. In many cases, these fundamental principles  
 >> > are in  
 >> >> >> > conflict with generally accepted behaviour in today's  
 > society, a  
 >> >> > good  
 >> >> >> > example is the laws involving chastity and marriage.



>> >> >> >  
 >> >> >> > I believe that one reason the mainstream churches (in  
 > contrast to  
 >> >> > the  
 >> >> >> > more fundamentalist sects) are waning is their determination  
 > to  
 >> > be  
 >> >> > found  
 >> >> >> > to be acceptable to the majority of the people. (Whether  
 > some of  
 >> >> > these  
 >> >> >> > changes are actually valid, and I believe that some are, is  
 > not  
 >> > the  
 >> >> >> > point.) Members of the church are distressed, and rightly so,  
 >> > when  
 >> >> > they  
 >> >> >> > see these efforts at compromise and outsiders just see the  
 >> > churches  
 >> >> > as  
 >> >> >> > being weak and popularist.  
 >> >> >> >  
 >> >> >> > During my time as a Baha'i I have seen and heard (and,  
 >> > occasionally,  
 >> >> >> > been the source of) many erroneous statements about the  
 > Faith's  
 >> >> > tenets  
 >> >> >> > and teachings on various subjects. Yes, I have, as a result,  
 > had  
 >> >> >> > problems with institutions set up by my NSA, but I have also  
 >> > found  
 >> >> > that,  
 >> >> >> > where there has been a problem, taking it to the right  
 > authority  
 >> > has  
 >> >> >> > usually sorted it out with a minimum of fuss, whether it be  
 > the  
 >> >> >> > institution or me that has been at fault. That authority is  
 > the  
 >> >> > Baha'i  
 >> >> >> > Administrative Order, not a public forum. At no time have I  
 > ever  
 >> >> > felt  
 >> >> >> > that I was being a nuisance (apart from once, when I really  
 >> > was!),  
 >> >> > and  
 >> >> >> > my problem has been addressed and resolved either by education  
 >> > (of  
 >> >> > me)  
 >> >> >> > or by resolution of the problem itself.  
 >> >> >> >  
 >> >> >> > The Faith cannot bow to changes in generally accepted social  
 >> > mores,  
 >> >> > it  
 >> >> >> > is the mores that, amongst Baha'is at least, must conform, in  
 > the  
 >> >> > end,  
 >> >> >> > with the Faith. Our worst enemy is compromise, followed by a  
 >> > close  
 >> >> >> > second; apathy.  
 >> >> >> >  
 >> >> >> > With love you all,  
 >> >> >> >  
 >> >> >> > Chris  
 >> >> >> > --  
 >> >> >> > Chris Manvell <<https://manvell.org.uk/>> email:  
 >> >> > <[chris@manvell.org.uk](mailto:chris@manvell.org.uk)>  
 >> >> >> > Breacais Iosal, Isle of Skye, Scotland. Fax:0870-  
 > 056  
 >> >> > 8081  
 >> >> >> > Main Web site:  
 >> >> > <<https://www.breacais.demon.co.uk/>>  
 >> >> >> > ABS(ESE): /abs/>, DAYSPRING: /dayspring/>, UK BAHAI  
 >> >> > LINKS: /lynx/>  
 >> >> >> > ISLANDS OF THE NORTH SEA: /islands/>, SAPLING  
 >> >> > PUBLICATIONS: /sapling/>  
 >> >> >> > SGRIOBTIUREAN CREIDIMH NAM BAHAI-I (Scots and Irish Gaelic with

>> >> > English  
>> >> >> > Translations)  
>> >> > <<https://www.breacais.demon.co.uk/gaelic/>>  
>> >> >> > Baha'is of Skye and Lochalsh  
>> >> > <<https://bahai.community.skye.co.uk>>  
>> >> >>  
>> >> >>  
>> >> >  
>> >> >  
>> >> >  
>> >> > Sent via Deja.com <https://www.deja.com/>  
>> >> > Before you buy.  
>> >>  
>> >> --  
>> >> "My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
>> >> (Tom Corbett #1 STAND BY FOR MARS p2)  
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--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)  
From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Prof. Cole's book and further thoughts  
Date: Wednesday, November 08, 2000 6:50 AM

Greetings, Susan.

What is contrary to the Baha'i Faith, and what Baha'u'llah said he was quit of is any insistence that only one possible understanding of scripture is allowable within Baha'i. A literalist, material dictionary rendition of the ocean of revelation is allowable; what is verboten and forbidden is the denial of all other viewpoints, perceptions and understandings except the mundane materialist one wrapped up in words and letters. Express your literalist perception as articulately, as clearly, as openly as you please and this is fine, unless you deny all other views a similar freedom of expression.

To Tolerance Within Baha'i,  
Michael

Susan Maneck (smaneck@aol.com) writes:

>>>Such opinions are at variance with Baha'u'llah's often repeated emphasis  
>>>that the Manifestation is influenced by the conditions and culture of his  
>>>time and origin.  
>  
> Which passage from Baha'u'llah's writings did you have in mind here? Was it one  
> of these?  
>  
> "We have not entered any school, nor read any of your dissertations.  
> Incline your ears to the words of this unlettered One, wherewith He  
> summoneth you unto God, the Ever-Abiding. Better is this for you than  
> all the treasures of the earth, could ye but comprehend it." (Baha'u'llah: The  
> Kitab-i-Aqdas, Page: 57)

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)  
From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Question for all Baha'is  
Date: Wednesday, November 08, 2000 2:00 PM

Greetings, Dave.

The problem is that you are not following his teachings, you are not living the life. Baha'u'llah taught the independent investigation of

truth, the freedom of thought and expression, the harmony of reason and faith, the equality of women and men, the non-existence of enemies as the means to create world peace and advance his Cause. You (the current administration and those backing them) are squelching independent investigation of truth, censoring freedom of thought and expression WITHIN BAHAI (it is inane to sputter that our liberal-democracies permit people to speak their mind outside Baha'i), conceptualize others as enemies, discriminate against women, suppress reason. Is there any wonder that the cult which has rejected the spiritual principles of Baha'u'llah is being rejected by humanity more in tune with Baha'u'llah than those calling themselves Baha'is.

To Tolerance Within Baha'i,  
Michael

(dfiorito@my-deja.com) writes:

- > Darrick,
- >
- > You are not telling the Baha'i community something it does not already
- > know. As long as I can remember the focus has been on Baha'u'llah.
- > Both the UHJ and the NSA encouraged us to focus on the station a claims
- > of Baha'u'llah as a part of our teaching efforts. In 1992 we got that
- > great statement on Baha'u'llah from the UHJ. Here in Philly the
- > students at U-Penn distributed thousands of copies and held numerous
- > firesides based on who Baha'u'llah is. But one cannot separate
- > Baha'u'llah from his teachings. The foremost of which is the unity and
- > oneness of mankind. So you see - neither Baha'u'llah nor the
- > principles that he taught can be separated.
- >
- > We have known this for many years Darrick. This is not a revolutionary
- > concept.
- >
- > Dave
- >

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Question for all Baha'is

Date: Wednesday, November 08, 2000 5:07 PM

Greetings, Dave.

Oooo, now can you see how hard it is for me to perceive your tolerant inclusion of a valid variety of views. This is pretty hard to read except as your insistence that only your single literal understanding holds and all others are wrong. I invite you to clarify this and state that really you do admit other opinions besides your own are valid.

According to Baha'u'llah a wide range of opinions is valid and this includes the one that demanding only the dead bones of letters, words, syllables and sounds be worshipped is insistence on idolatry. Clothe those dead bones with the flesh of the spirit and accept the spiritual principles of Baha'u'llah, including the freedom of thought and expression of the totality of the rainbow of human understanding, not merely one literalism.

It is a valid opinion that you see yourself bound to absolute obedience. There are many other valid opinions on that point, and if you demand everyone else adopt your view of absolute obedience you have crossed the line into what is not of Baha'u'llah. A mature sophant, in my opinion, and according to reason, cannot render absolute obedience. Those who render absolute obedience operate gas chambers and gulags. They are the opposite of mature, decent and spiritual. Those who demand absolute obedience are exposing their desire to control others and to direct humans to perform unacceptable, unprincipled, unethical actions.

I will add that one valid viewpoint is that the obedience to which the followers of Baha'u'llah are summoned is the living the life of the spiritual principles of the Baha'i Revelation. By opposing freedom of thought and expression within Baha'i, by opposing reason, by opposing the essential spiritual principle of the equality of women and men, by opposing the peace-creating, peace-maintaining concept of the non-existence of enemies the current administration and those backing it have failed in this duty to obey the Lord of the Age and his fundamental principles for this age. This view is valid within Baha'i.

The metaphorical, the spiritual, the entire context of human spirituality and of the revelation of Baha'u'llah permit a vast range of perceptions, understandings, comprehensions of passages, the dead bones of whose isolated letters, words, syllables and sounds can provide the basis for reprehensible behaviour. Another point is the quote, "By their

fruits shall ye know them." Honestly now, what has been the fruit of hankering after those dead bones that fostered discrimination against women, the conceptualizing of enemies, the opposition to reason, the opposition to the independent investigation of truth, censorship within Baha'i? Be honest. Is this fruit worthy, valuable and valid? Does it taste like what Baha'u'llah said would come from truly obeying him? Perhaps, obedience really means clothing the dead bones of letters and literal words with the flesh of his spiritual principles.

To Tolerance Within Baha'i,  
Michael

(dfiorito@my-deja.com) writes:

> Michael,  
>  
> That is your perspective. However the authoritative texts do not  
> support your version of the Truth just as they do not support  
> Darrick's. Darrick has taken things to literally and you have ignored  
> some key specifics in favor of larger themes. The fact of the matter  
> is that the whole Revelation must be considered to understand just what  
> the Baha'i Faith is.  
>  
> Baha'u'llah did endorse independent investigation of the truth yet he  
> commanded complete obedience to those who recognized Him. He  
> definitely endorses the absolute equality of women and men yet He and  
> His authorized interpreters have made it clear that women are not to  
> serve on the Universal House of Justice. He upholds liberty and  
> freedom yet He says that it needs moderation.  
>  
> What are we to do? We can not ignore any of it. What we need to do is  
> understand how these seeming contradictions actually are part of the  
> whole. We need to figure out how the whole thing works and not get too  
> fixated on one particular point-of-view.  
>  
> Cheers,  
>  
> Dave  
>  
>  
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> Before you buy.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Question for all Baha'is

Date: Sunday, November 12, 2000 3:12 PM

Greetings, Dave and All.

Addressing the issues:

Primus, it is asserted that the writings of Baha'u'llah are what remain of him. Later, the concept of these writings will be more closely examined. The immediate response is that the influence of such a figure may be more extensive than only the writings. Someone else, perhaps Dave himself, can quote from the writings of Baha'u'llah and Abdu'l Baha what is said on this point of the example of the life of spiritual figures as an extra-scriptural source for the influence of such figures. The fact is that the charisma of such people, their elevated interaction with their fellows, the generally narrow-minded, bigotted and fanatical reaction they arouse from those whose understanding of spirituality is limited to a literal interpretation of scripture, those believing their duty is thoughtless obedience of religious administrators, those understanding that reality contains evil enemies who do not see things in the same literal way as certain religious administrators, etc. may be observed in history.

Among the concepts written down by Baha'u'llah is that as a pure well comes a great spiritual figure, but that with the passage of time after such a soul has ascended, there comes the introduction of human dirt into this well and it ceases to be what it was. Now, I am fully conscious that the literal text of Baha'i Scripture includes passages asserting that this time such muddying of the water of life, such a night following day, will not take place. On the one hand one may perceive in such a prophetic utterance an admonition, command and order for those who would follow Baha'u'llah to obey, that is, "See to it, that this time the normal human temptation to transmute the water of life into the mud of exclusive literalism, of anti-rationalism, of thoughtless obedience to religious administrators, of the preference of the dry bones of the letters of

scriptural passages to the spirit of such passages, etc. is avoided." On the other hand, regardless of any literal text, informed reason, the evidences of our senses, what is actually the situation may be considered. Thus, one may assess the purity of this water and one may determine the brightness of this light and one may taste this fruit.

So, the assertion that the water, light and fruit of Baha'u'llah is the literal understanding extracted from a specific take on the minority of the writings allowed to be translated, so that, despite Baha'u'llah's principle of the equality of women and men, there is discrimination against women, instead of his concept of freedom of thought and expression there is one literal dogma allowed, other than his command for freedom of thought and expression there is censorship, notwithstanding his order that there be a balance of reason and faith, there is a rejection of logic, reason and good sense, displacing his brilliant vision of only light and no positive evil, nor enemies is the traditional human perception of us the people and of them evil outsiders, in place of his command to live a life of mature spirituality there is the insistence on thoughtless obedience of what is contrary to his definition of spirituality, etc. may be read, seen, felt and, the quality of such water, light and fruit may be known quite clearly.

To the extraction of dirt from this polluted well, to the removal of the thick clouds obscuring this sun, to the harvesting of what Baha'u'llah considered the spiritual fruit of his Revelation,

Michael

== BEGIN forwarded message ==

From: dfiorito@my-deja.com  
Newsgroups: talk.religion.bahai  
Subject: Re: Question for all Baha'is

In article <8uegde\$576\$1@freenet9.carleton.ca>,  
bn872@FreeNet.Carleton.CA (Michael McKenny) wrote:

> Greetings, Dave.

> My understanding of this statement, I hope incorrect, is that

> Baha'u'llah is quit of you and you have no connection with Him. I am

> eager to apologize for my misunderstanding.

There is a definite connection to Baha'u'llah. Though He is no longer physically here the Writings of His Revelation are.

> Within Baha'i, according to Baha'u'llah there is a rainbow of valid  
> personal opinion.

Please show me that in His Writings. Then show me where He says we can disregard His laws and ordinances.

> Abdu'l Baha even said that here is one interpretation  
> of mine (i.e. of Abdu'l Baha's) and there are many others within these  
> words. To insist that your perception, it could be said according to  
> the dry bones of letters, words and dictionaries, is the yardstick \  
> for all that is valid within Baha'i is to demand the idol-worship of  
> your vain imaginings as the totality of the Revelation of  
> Baha'u'llah.

The Word of God is none of the things you mentioned. It is the Living Waters, the constant Voice of God. Using your logic it should never be referred to again. I say that it is the glue that holds the Baha'i community together. The Word of God is an active force as well as a guide and a yardstick.

> This fanaticism, bigotry, narrow-mindedness and intolerance is the  
> opposite of the Baha'i Faith.

Was it narrow minded of Baha'u'llah to insist that all of His words be followed? He makes it very clear that the Word of God is eternal and to it we must all turn. You are saying that it should be discarded and replaced by vague notions and human rational thought. Clearly this is not what Baha'u'llah meant in the first paragraph of the Kitab-i-Aqdas.

> It is the source of the persecution of Baha'u'llah and of all  
> persecutions by closed-minded, intolerant individuals and  
> cultists.

The persecution of Baha'u'llah came at the hands of people who had turned away from the Word of God or twisted its meaning to suit their own purposes. That is why we must look at it as a whole system. We must not disregard those words that challenge us. In the Gospel of

Thomas Jesus said, "Those who seek should not stop seeking until they find. When they find, they will be disturbed. When they are disturbed, they will marvel, and will reign over all."

- > I repeat emphatically that I would be only too happy to state here
- > the extent of my failure to understand you and to apologize for this
- > failure. All that is required for that is for you to clarify that
- > really you did not mean that one single understanding, one literalist
- > interpretation is the totality of the broad-minded, inclusive Baha'i
- > Faith. This actually ought to be easy, since Baha'u'llah himself
- > advocated broad-mindedness,

yet limited liberty

- > unfettered search for truth,

yet absolute obedience once a soul has recognized his Lord

- > accepting the validity of a variety of understandings.

yet demanded that the Word of God be THE standard for our understanding of all things

- > Even on the issue of one's understanding of the nature of
- > Baha'u'llah, he said that some would perceive him as god,
- > some as man, etc. and all are valid. WITHIN BAHAI.

Yes. Some language in the Baha'i Revelation is mysterious - allusions and symbols. But some is clear and evident in its meaning. Baha'u'llah explained this clearly in the Kitab-i-Iqan.

- > If one perceives Baha'u'llah's utterance that he never entered
- > schools or studied the learning current amongst men to mean that
- > everything he wrote was directly channelled from God, that actually
- > he did learn his mother tongue from his mother and others around him,
- > that really he was trained in calligraphy, that truly he did hear
- > people talking about certain topics and maybe he read the odd book,
- > etc. etc., it doesn't matter. If his words are taken as
- > literally and exactly true or as metaphorical, symbolic and poetic
- > exaggeration, it doesn't matter until there's the demand that one
- > viewpoint is the yardstick measuring validity within Baha'i.

But one viewpoint is the yardstick - Baha'u'llah's viewpoint.

- > It is not the literalist, fundamentalist opinion per se which places
- > one outside Baha'i; it is the demand that only this is allowed to be
- > thought and expressed within Baha'i. Such a demand is incompatible
- > with the broad-minded, universalist movement intended by Baha'u'llah
- > to create harmony and peace, not to replicate the spiritual
- > arrogance, intolerance, divisiveness and darkness of those who
- > persecuted him.

But you still have not told me how you reconcile this broad-mindedness with the clear call of Baha'u'llah to follow His Word completely. On another news group someone posted the following:

A philosophy of unity permits many mentalities but only one Mind, innumerable individualized points in the same creative consciousness of an Absolute which always remains one, undivided and indivisible unity.

I do not have an attribution for it but it does give a good summary of how unity in diversity really works. The "Mind" and the "Absolute" in the Baha'i model is Baha'u'llah - the Word Made Flesh. We can differ but He is absolute. We can vary but He is of "one Mind". He makes it very clear that His Will and His Words override our own. He states clearly and unequivocally that all of His ordinances are to be followed by those who believe in Him.

You may wish it were not this way. You can refer to vague notions and grand themes, but in the end we still have His Words to adhere to. And when those Words clearly contradict your words then His Words prevail.

- > So, yet again, state your freedom from the fanatical intolerance
- > perceived by me in your post, and I'll be delighted to apologize for
- > my poor perception and I'll welcome any contribution you add to the

> valid rainbow of human understanding. What is unacceptable,  
> intolerable is exclusivist, closed-minded insistence that only a  
> single understanding is allowable within Baha'i. The yardstick is  
> your ability to see the whole rainbow as valid, not only the one  
> colour that most easily touches your eyes.

Baha'u'llah is the Yardstick. The colors of that rainbow either fit  
His will or they do not. What touches my eyes does not matter. What  
He says does.

Dave

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Tag up? (was: s.c.i.fredglaysher)  
Date: Sunday, October 01, 2000 12:55 PM

God and Mary Be With You Cousin,

Sorry that I'm too busy to really enter into this. However, here goes. First of all, this uncensored newsgroup is not in the least redundant. As I mentioned on news.groups, FreeNet here does not carry the alt one and, I hope, you will admit that, pleasing or un as the case may be to Uncle Doug, this newsgroup does carry a lot of stuff that the censors on SRB would not pass. Doug may not like it, but, hey, just because Soviet leaders may not have liked The Voice of America does not mean that medium had no reason to exist. So, this NG is not redundant.

Secondly, as I've repeatedly said if you want me to read it, post it here. This technopeasant is too busy and inept to be counted on to go elsewhere. That said, I'm not impressed by a position that says the word paranoia has been used by non-fundamentalists re Fred. Do you mean this specific word has not been used on Sept 28th by any fundy, never used at all by any fundy about Fred, or what? I am very open (I was able to accept purple trees and I can accept similarly that no fundamentalist ever used any term, i.e. paranoia or any of the host of other words used to cast doubts on Fred's sanity, but, then, as with the purple trees, I'd just be admitting I've entered a different Slider's World; where I come from the fundamentalists, including you, used terms suggesting you considered Fred not all there).

Thirdly, this whole discussion is an ad hominem, a thread discussing discrediting what Fred has to say on the grounds of who he is or is alleged to be. I have no complaints at all about a collaborative FAQ on the issues raised by Fred. That is valid. What was gold medal calibre was the concept of responding to a troll by a committee writing an FAQ. For seven or more people to tackle the issues is fine, and it confirms the significance of the issues; this is the opposite of trollbane, but it has a place here, just don't do the ad hominem thing, for, then your FAQ is counter-productive to your own position. Gods willing, I'll take time out from my filled schedule to point it out here.

Fourthly, a fundamentalist, as I've said before, is one, such as Doug, who insists on one generally literalist interpretation of Scripture and is intolerant to the expression of views other than his own. I completely agree with those, including Michel Boucher, who have said to me that this word in a different sense, the sense of holding to traditional Baha'i thought (e.g. tolerance and openness to the expression of a vast variety of views) actually much more clearly describes the position of those who think tolerantly, etc. Perhaps, when I've time to mull this over I'll come up with something more appropriate, although the problem is that elsewhere holding to traditional monotheistic systems did not generally include tolerance and openmindedness, so usually, not just in Baha'i, monotheists intolerant and closedminded, corresponding to Doug, have been described as fundamentalist. It may be difficult to use the term within Baha'i in am opposite, even though technically more precise, accurate, sense.

Sigh. I also ignored all those who responded to the guy saying that aliens would intervene in the war in Yugoslavia. I'd have ignored this thread, too, except it stood out. By Lugh, if you do a gold medal performance, you just might get me to respond. I do apologize, though, that really my schedule is full, so I can't be expected to even see all that's posted here this month, let alone respond to it.

Fred, that's the main reason I'm not saying more here about this or other threads. I'm working, studying hard and doing other time consuming things. My best wishes remain with you at all times, and I acknowledge your contribution to piercing through Baha'i censorship. Thrive ever.

Doug's funny. That closed minded, intolerant guy calls those who







Hmmmmmm, so you see the AO migrating east of the Oder? I suppose that is progress. FWIW, I read Nostalgic Moscow as entertainment.

Health, wealth and/or wisdom,  
- Pat  
kohli@ameritel.net

Sent via Deja.com <https://www.deja.com/>  
Before you buy.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Thoughts (was Re: For Fundamentalists)  
Date: Friday, August 11, 2000 1:37 PM

Greetings, Rick.

All I have insisted on is that you and Doug and Co. do not demand everyone else accept your single opinion as exclusively valid, booting people out of the club, if they don't agree with you.

I continue to invite everyone to say what they think. Write any book reviews you like. That's fine by me. I only insist that you allow everyone else the freedom to think and to say whatever other thoughts they please.

The archives of this newsgroup contain my quote from LEST DARKNESS FALL on this complaint by some fundamentalists that they're being discriminated against because the government is preventing them from discriminating against others.

Comrade Shaut, I delight in this my kind of insistence: Yes, I insist that all views are allowable, that your views (express them as freely, as well, as you can) are not the sole ones permitted.

To Tolerance,  
Michael

"Rick Schaut" (RSSchaut@email.msn.NOSPAMcom) writes:

>

> Sorry, Mr. McKenny, but no one in this newsgroup, with the possible  
> exception of Mr. Glaysher, has been as insistent on the singular correctness  
> of his own views as you have been.

>

>

> Regards,  
> Rick Schaut

>

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: uhj's backbiting letter about Prof. Juan Cole  
Date: Saturday, November 04, 2000 4:06 PM

Greetings, Rick.

The issue is the freedom of thought and expression, tolerance, peace-creating advance of civilization, human maturity. When those who are supposed to be enhancing these beneficial things instead squander their time composing letters advising people promoting academic works that there is the matter of heresy, that there are enemies of true thought, etc., said position is quite open to criticism.

You are completely correct that no ad hominem ought to be applied to the UHJ. The equality of women and men, the harmony of faith and reason, the independent investigation of truth, the freedom of thought and expression, the absence of the concept of enemies, etc. are valid on their own merits and the opinion of any individual or group of individuals does not validate, nor invalidate them.

It is the current leadership of Baha'i that pretty well exclusively makes references to the ad hominem: this Michael McKenny he's not a Baha'i, this Alyson Marshall she's not a Baha'i, this Juan Cole he's writing what we disagree with, etc. instead of rationally refuting what these people have said. The flip side of the coin is that the UHJ position strikes me as being: "Discrimination against women, the visualization of enemies, the creation of a dogma of belief and hence the existence of heresy, the necessity for the suppression of the free expression of human thought -- all of this platform of Ibn Wolf, instead of the basis of Baha'u'llah's

Faith, is valid on the grounds that we so decree." Solely on the basis of ad hominem.

Speak to the point, the matter, the issue without the ad hominem of who is arguing such a point. Go ahead defend the indefensible per se and without reference to who says discrimination is valid, who says we should have a harmonious human civilization by means of conceptualizing others as enemies, who says that true progress involves the suppression of freedom of thought and expression, who says that reason ought not to apply and only blind faith in the above inequities is necessary.

Go ahead. Make your point. I'm waiting.

And, oh yes, darn tootin' right, when some outfit has power, the public had better be able to scrutinize that outfit to make sure it don't trample on human rights and abuse that power.

To the Future,  
Michael

"Rick Schaut" (RSSchaut@email.msn.NOSPAMcom) writes:

> "Steve Marshall" <asmash@es.co.nz> wrote in message  
> news:3a028979.31258996@news.dun.ihug.co.nz...  
>> On Thu, 2 Nov 2000 12:25:51 -0800, "John McQueed" <jmcqueed@qwest.net>  
>> wrote:  
>> >I don't see anything in this letter that I would consider "Backbiting".  
>  
>> Ok then. I'll also avoid backbiting and stick to giving my opinion of  
>> John McQueed:  
>  
>> No, It still feels like backbiting.  
>  
> Yes, and while the Universal House of Justice, in a private letter to an  
> individual, pointed out certain facts regarding another individual that can  
> be construed as finding fault with that individual, we, here, are going to  
> publicly find fault with the Universal House of Justice. Can you think of  
> no circumstances when it would be appropriate for an institution to point  
> out the faults of others, particularly when, in the eyes of that  
> institution, doing so is necessary for the protection of members of the  
> community? I can think of plenty.  
>  
> You know, you might discuss whether or not what is said in that letter is  
> true or false. Very few people but Dr. Cole seem to actually go after the  
> substance of that letter, and even he only manages to give it only glancing  
> blows (particularly the part about the existence of authoritative Baha'i  
> texts that contradict his conclusions). You might discuss whether or not  
> the Universal House of Justice's concern for the well-being of the members  
> of the community is justified. Yet, you do neither of these things. Does  
> Mr. McKenny's argument apply to your and his criticisms of the Universal  
> House of Justice?  
>  
>  
> Regards,  
> Rick Schaut  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: uhj's backbiting letter about Prof. Juan Cole

Date: Tuesday, November 07, 2000 3:18 PM

Within Baha'i; it is indeed very much an issue, WITHIN BAHA'I!!!!

To babble that one is free outside Baha'i, due to the, gods be praised, liberal democracy of our free countries, to publish what one wills is to admit the nature of the problem WITHIN BAHA'I!!!! The Baha'i Faith, the liberalizing, peace inducing, maturity raising vision of Baha'u'llah has a need to elevate itself above the totalitarian, anti human rights concepts that idiotically provide you with an apparant excuse to say the essential Baha'i principles may be practised outside Baha'i. The problem is not with our, may they ever be blessed, liberal democracies; it is with the current despots oppressing these principles WITHIN BAHA'I !!!!

to Tolerance Within Baha'i,  
Michael

"Rick Schaut" (RSSchaut@email.msn.NOSPAMcom) writes:

> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
> news:8u1tpb\$plt\$1@freenet9.carleton.ca...  
>> The issue is the freedom of thought and expression, tolerance, peace-  
>> creating advance of civilization, human maturity.  
>  
> Since no one has denied that Dr. Cole has a right to publish whatever he  
> wishes to, this is a non-issue.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Reply to Doug's Review of Juan's Book Concluding Part

Date: Friday, September 22, 2000 8:50 AM

Greetings.

Here is the conclusion of my analysis of Doug's letter. Doug wrote:

>this opposition has tried by every means possible to undermine the  
>broad authority conferred in Baha'u'llah's own words and emphasized in  
>the Master's Will and Testament.

I concede, Doug, that the gold medal for undermining the authority of the Universal House of Justice has been won by you and your colleagues. Without your exclusivist fundamentalism, who knows, half the world might be Baha'i by now.

>(In Dr. Cole's book, this agenda makes its appearance in the  
>conclusion: namely, that the Faith founded by Baha'u'llah has failed in  
>its mission because, like "the Khomeinist state in Iran", it has been  
>somehow captured by "fundamentalists", by which term Dr. Cole has  
>repeatedly characterized the members of the Universal House of  
>Justice.) . . .

Actually, from an historical point of view, you could provide a very valuable primary source for information on this point. Would you consider sharing with us how precisely it was that you and your colleagues came to dominate the religion and to try so hard to impose your personal understanding of Shoghi Effendi's writings as the sole doctrine of the Baha'i religion? If the mission of Baha'u'llah is understood as the educating of humanity so it could accept its vast variety, including its vast variety of thought and belief, within Baha'i, then, indeed, your rise to power and your insistence on a single allowable doctrine is the failure of that mission. Of course, at some point the influence of the broad-minded and tolerant founder of the religion may succeed in overcoming your temporary defeat of his purpose.

To Tolerance In Baha'i,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Tests of faith

Date: Thursday, December 30, 1999 3:40 PM

Greetings, Brian.

My holiday is over, so I'll focus for now on a key issue you raised.

"Dr. Brian F. Walker" (dr.walker@fsandp.com) writes:

> The bottom line for me though, is that I believe the Baha'i Faith to be  
> of God. Therefore, by definition almost, if mistakes have been made, they  
> will be rectified. Unless, of course, mankind is allowed free rein to  
> interpret what mankind thinks God really meant. Then we get real problems.

You have real problems because one fundamentalist human interpretation of what God meant has been adopted and is being insisted upon as the only exclusive permissible understanding, in contradiction to such essential Baha'i principles as the freedom of thought and expression and the equality of women and men.

One of the major concepts proposed is this idea of doing nothing until God does something about it, that if there's anything wrong, then, in his good time and in his way, he'll set things right. And, why when God did not step in at the time of the Crusades, the Inquisition, the Holocaust, Stalin's savaging of millions in the Soviet Union, etc. etc. should anyone await such an intervention in Haifa? One way has suggested that the ideal such divine action would be for Hooper and the boys to discover that they'd had a miraculous sudden sex change.

As the saying goes, "God helps those who help themselves." There was reasoning behind the Communist consideration of religion as, "The opium of the masses." Of course, tyrants and oppressors favour a philosophy of putting off any rectification of wrongs until God decides to do something about it. This permits the wrongs to continue unabated while the wronged are

soothed with, as the song goes, "There'll be pie in the sky when we die."

It is belief in the divine that leads one to insist that essential spiritual principles be implemented, even in such medieval enclaves as the UHJ. To allow despots to dictate as if they had a lifetime (or a thousand years) to stomp on fundamental Baha'i principles and God given human rights does nothing to convince the peoples of the world that you are of God. If you were of God, you would not rest until God's principles had effected the transformation of your despotic patriarchy into a real Universal House of Justice, radiant in its embodiment of the vitality of the essential principles for this age.

Peace,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Nostalgic Moscow Act One Scene Five

Date: Monday, October 09, 2000 8:40 AM

Nostalgic Moscow  
Act One, Scene Five

"Greetings, Comrades. Don't crowd all together. Line up like normal. You'll each get your turn to pay."

"But why should we pay for calls we never made?"

"One at a time."

"But we're together."

"You are all paying the same phone bill? It is not a regular occurrence."

"We're not all paying the same phone bill. We're none of us paying for calls we never made."

"I will try again. You are all using the same telephone?"

"No, though we've had conference calls. You see we are members of the Svyerdlovsk Academy for the Investigation of the Philology, Philosophy and Validity of Bakunin's Writings."

"Ah, yes. I hear the Central Committee plans to translate more of his writings within the next three hundred years."

"Actually, three hundred and thirteen. But we're really here to ask about our phone bills. Why are they so exorbitantly high?"

"No doubt the bill is as high as it is, because you have been talking on the phone as much as you have to people not living in Svyerdlovsk. This is a common happening."

"Comrade, my colleagues and I have compared our phone bills and they are all wrong."

"Well, rare as it is, it does happen that we make a mistake. Only the Central Committee is infallible."

"The Central Committee..."

"Shhh... Not here, Nikolai."

"What was that?"

"Nothing. Look at these bills. There is a common mistake in all of them."

"Hmm. I don't see any mistake."

"It's this number here. See that's the phone number of our member, Alexis Mestnov. Yet, we are each being charged long distance rates to call this guy who lives right here in Svyerdlovsk."

"Why do you say he lives in Svyerdlovsk?"

"Well, he said so."

"Hmm. Let me check. Yes, I thought so. That is a Moscow telephone number."

"Moscow! But why would he say he was in Svyerdlovsk, if really he was in Moscow?"

"And not just any Moscow phone number."

"What do you mean?"

"This guy you were calling was using a telephone located in the Kremlin."

"Holy Bakunin! The Kremlin!"

"So, maybe you don't have a problem after all."

"What do you mean?"

"Well, if you have a member in the Kremlin, maybe you can get the Central Committee to cover the costs of your calls there."

"Yes, Nikolai, can you just see it -- the Central Committee paying for our phone calls."

"They won't do that any time soon."

"Ah, yes, I forgot. They are busy considering Professor Kolyev's book. Sorry, you'll have to pay."

(End Act One, Scene Five)

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Building Bridges

Date: Monday, July 03, 2000 6:54 AM

Greetings, Karen, Hooper et al.

"Karen St.Rain" (seeker@indiana.edu) writes:

> A higher divorce rate in the Baha'i community doesn't imply ANYTHING  
> about the AO.

The Mandate of Heaven has been withdrawn from the current members of the Universal House of Justice because they have behaved in a manner so as to cause division, conflict and contention among those who stated a belief in Baha'u'llah. Your reply to Juan is one example of such opposite to harmonious behaviour. Such a reply originates from the fundamentalist actions of Martin et al.

In actual fact, the principle of the Mandate of Heaven holds the leadership responsible to ensure that all is going well. The leadership is to be spiritually in tune with the needs of the people and with the higher spiritual energies required to have things go well. If there is a high divorce rate (the opposite of the primary Baha'i principle of harmony at the most basic level of society) this is an indication that those higher spiritual energies are not being adequately accessed by the leadership. In traditional Chinese society, considering the importance of the family, this alone would suffice to cause the emperor to take extra-ordinary spiritual actions. It should be noted that an argument (Is it in the book BAHA'U'LLAH AND THE NEW ERA?) for the validity of the Baha'i Faith was the strength of Baha'i marriages and the near absence of divorce among Baha'is. The reversal of this condition, the existence of high divorce rates among Baha'is could then be stated to prove the invalidity of the Faith.

In my opinion, high divorce rates are simply another indication that the individuals presently in charge of the religion have lost the Mandate of Heaven. They have done this primarily by using the means of conflict and contention, visualization of enemies and opposition, suppression of Baha'u'llah's concept of the freedom of thought and expression within the movement intended by its founder to encompass the vastness of human diversity, identification of a supposedly universal movement as a limited exclusivist entity opposed to those such as Juan whose more open minded approach to reality is closer to the vision of the founder of the Faith than the exclusivist expressions and the divisive deeds of those in positions of responsibility.

I would advise those individuals at the highest levels of this Faith to consider and to act so as to access the higher spiritual energies. I would advise them to consider and to act so as to demonstrate their acceptance of the primary Baha'i goal of human harmony. This includes the means by which conflict, contention, opposition and division are overcome, namely an all-embracing harmonious approach. On the specific issue of a book about Baha'u'llah this could include a statement that the leaders of the Baha'i Faith are delighted that yet another item has been included in Baha'i bibliography and they look forward to the continual growth in the field of Baha'i literature. Such inclusive rather than exclusive attitudes and behaviours will be the demonstration that the Mandate of Heaven is being sought, rather than proofs it has already been lost.

To the Future,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: {bahai} Re: New Email List (Zuhur19)

Date: Monday, May 22, 2000 1:17 PM

Greetings, Nima.

My deepest appreciation for you taking the effort you have been to express such a reasonable point of view in general on this newsgroup. I'd like to respond to one point.

You said:

> I supported his action then, as I do now,

> and in fact I have made it quite clear that if anyone should subscribe  
> to Zuhur19 under false pretenses and proceed to forward subscribers'  
> posts without their expressed permission to Baha'i authorities, and were  
> the Baha'i authorities to take retaliatory measures against a  
> subscriber, the matter then will be between attorneys for groups and  
> the Baha'i authorities to deal with.

All I have to say is what I have said for years about cyberspace. In my opinion, one ought not post to cyberspace anything one would not feel happy seeing on the front page of the daily paper. In my time on Talisman I strongly insisted that the Baha'i Faith guaranteed complete freedom of thought and the full expressions of the entire rainbow of human opinion. I was quite happy to have my opinions available to be read by anyone who so wished, including the members of the Universal House of Justice. And, the reaction they provided was an opportunity for me independently to assess the literal validity of the claim they are infallible. My path has moved on to an exploration of the way of my early ancestors, and I'm doing a lot of reading of Confucian and Taoist stuff these days. Apologies again for being too preoccupied with other stuff to do more than cast occasional glances here.

The main point is, however, that if anyone really is worried about the absolute secrecy of what they post, perhaps they'd best not post. It is the natural thing in cyberspace for unintended exposure of embarrassing material. And, I would just like to say that one's personal opinion of Baha'i scripture or the antics of its administrators could only strike someone as embarrassing in an organization some significant distance from what was visualized by the founder of the religion.

Again, my deepest appreciation for all you are doing here.

Thrice Three Blessings,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Doug Martin's attack on Modernity and the Millennium  
Date: Tuesday, July 04, 2000 7:58 AM

Greetings, Patrick.

In the course of my letter, I said that I had been advised that it was not wise to write to the UHJ, that others told me they'd respond poorly. I said that their policy of censorship which I urged them to lift, etc was comparable with the policy of Goebbels, which is true. It can never be the words of some obscure individual which most demonstrates the validity or invalidity of such comparisons. It is the behaviour of the UHJ itself that best shows it is indeed more in tune with the thinking of Goebbels than of Baha'u'llah. The institution of a world spiritual Universal House of Justice is a fine one. The present individuals in office have not measured up, and, if they reply to words to that effect by attacking individuals, this all the more demonstrates they are out of touch with the spirit of the age, as the Founder of the Faith saw it.

Peace,  
Michael

> Your historical allusions compared the Baha'is with the Nazi Party,  
> suggesting that many millions of men might have to be called into war  
> to rid the world of their menace, "Very frankly, it is very difficult  
> to see the distinction between such Baha'i practices and those directed  
> by Goebbels which at length required the intervention of my father and  
> many millions like him." Your 'high regard for the institution of the  
> UHJ' might be a bit much to swallow in the same bite w/ 'humbly  
> consult. Others may hold different perspectives on your opinions.

>

> Blessings!

> - Pat

> kohli@ameritel.net

>

>

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> Before you buy.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)



From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Tag up? (was: s.c.i.fredglaysheer)  
Date: Friday, September 29, 2000 5:13 PM

Greetings, Pat.

Uhm, no, my intent was to use your post as is, disguising only the names. Nostalgic Moscow was an additional idea.

Uhm, no, it was fundamentalists who suggested Fred mustn't be all there; I was doing a quote thing. I reckon the vote on news.groups with hundreds of NOs confirmed Fred's claims that they (fundies) wanted to prevent him from speaking; having this great collaborative FAQ against him would only further validate any claims he's made, right?

Uhm, no, my constant recommendation and practise re trolls is not to feed them. I saw no need to prepare an FAQ against the guy elsewhere who had a news release saying aliens were going to interfere in the war in Yugoslavia. No, your idea is the opposite of my thought on trolls. Further, and more important official Baha'i response to what's posted to cyberspace exposes inept leadership. As I've said repeatedly as long as Clinton et al do not respond to alt.conspiracy all is well.

Uhm, no, the newsgroup is not an elevator; you may even killfile whomever you like, or dislike, no need even to glimpse their posts, so accomodating is technology. The fundy problem is not that they see Fred's posts or those of others with whom they disagree, but that other people may see these posts, hence Fred is correct that they wish to interfere with his freedom of speech, hence, despite fundy claims to the contrary, he's as sane as they come, my position, by the way.

Uhm, no, sadly enough Nostalgic Moscow is not fiction; it is satire, and it's satire drawn from reality. Satire was a response to old Soviet system; it is a traditional Irish response to inept leadership; the UHJ begs for it, by its perversion of Baha'i into a clone of inept Soviet system. One exposes how ridiculous such a system is, and then, gods willing, the very serious consequences of such inept leadership may be overcome.

To Health and Sanity Within Baha'i,  
Michael

(patk9018@my-deja.com) writes:

> Diai dhuit,  
>  
> Sure, but dress it up well. Instead of me giving Fred some benefit of  
> the doubt regarding his emotional state just edit it so I'm describing  
> him as a definite fruitcake, OK? That is what you've suggested I've  
> done in your remarks below.  
>  
> There are plenty of contenders. Methinks your wife lives w/ one, a  
> modest one who may not be fully aware of his own abilities.  
>  
> For a bunch of folks to cooperate there often is some 'at odds  
> accomodation'. Personally, I'm not convinced that a FAQ is needed, but  
> I think it might assist in coopting all concerned. Though I alluded to  
> fruitcake above, I'd like to point out that you're the one who  
> introduced the notion that Fred is bonkers here; of course Fred drags  
> the notion out himself just so he can say he's not crazy. But for your  
> piece, put it on me - it's fiction, right?  
>  
> The fact is we \_regularly\_ get complaints on the cross posts and when  
> folks set out to refute what Fred wrote a certain percentage  
> inadvertantly cross post setting off more protests.  
>  
> Laugh all you want Michael. I'm just trying to figure out a course of  
> action so that reading the NG is not so much of a overcrowded elevator  
> w/ complaints of toes being mashed.  
>  
> Dress it out smartly for BNW. My guess is that the editors who amuse  
> themselves the most over notions of their preconceptions of double  
> standards are the ones who most would most like to see them for folks  
> they like. I can't stop Fred and I won't stop you either. When your  
> done, rest assured I'll get over it. Have a good laugh, though, that  
> is the important thing.  
>  
> Slan,  
> - Pat  
> kohli@ameritel.net

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: 13 MYTHS ABOUT THE RESULTS OF THE 2000 ELECTION  
Date: Thursday, November 16, 2000 7:13 PM

Hi, Dave.

Ad hominem arguments are invalid. It's not an issue of trusting who said it. One observes the facts, the point, the issue, the matter not that Popeye or Baha'u'llah said something, but what was said. Now you vehemently assert, as do Doug and the boys, that mere liberal-democracy and human rights have no place in Baha'i, Baha'i is a more elevated system in which no trials need be held, merely private judgements rendered. Nothing anyone else says can more seriously impact negatively on the reputation of the UHJ than what they say themselves.

Ad hominem arguments are invalid. It is not a question of trusting this person who has missed clear statements by Baha'u'llah. If it is proven that Baha'u'llah really advocated, male supremacy (to be called the equality of women and men), censorship, the ignorance of reason, the insistence on a single viewpoint and expulsions for heresy and posting censored book reviews to the internet, along with an entity designated the universal house of justice which issues private decrees of guilt without bothering with the childish concept of fair, honest and open trials, all this does is indicate the kind of unpalatable and unpleasant individual Baha'u'llah was. You do not validate indefensible actions by saying they were advocated by anyone -- even God. Such a God achieves a metamorphosis and acquires the attributes of a demon.

Now, go ahead, post your clear quotes which I missed and try to paint Baha'u'llah as a mean nasty fellow. Perhaps, Juan, Nima or someone will take the time to defend this spiritual soul you're so intent on maligning.

Again, what is despicable is despicable and trying to prove really that's what Baha'u'llah meant instead of convincing decent people that what is despicable is really okay and really (nudge, nudge, wink, wink) women aren't created to rise to the top, you only convince people this guy Baha'u'llah was a male supremacist whose influence belongs in the past. Ditto for all the other nasty characteristics. Of course, one can posit that it's only the fundamentalist interpretation of ten per cent of the allowed scripture, and a selective reading of that, which is seeking to tar the stature of this soul. And, golly gee, I guess that's true. I guess one can look at the totality of the Writings of this soul and the example of his life, etc and arrive at non-fundamentalist understandings that don't make him sound so bad. May unbiased observers note this and not judge only on what you and Doug accuse Baha'u'llah of being.

So, here's to Juan and the rest, who are more intent on advancing the reputation of Baha'u'llah, so badly mouthed by the fundamentalists.

Michael

(dfiorito@my-deja.com) writes:

> Michael,  
>  
> Considering that you are passing these judgements by ignoring some very  
> clear statement by Baha'u'llah why should "the unbiased observer" trust  
> you biased and misinformed opinions?  
>  
>  
> Dave  
>  
>  
> Sent via Deja.com <https://www.deja.com/>  
> Before you buy.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: My article on Alison Marshall's expulsion  
Date: Saturday, December 02, 2000 5:54 PM

It is a valid human and Baha'i understanding of reality that writings that in the original do not speak of the inerrancy of the current nine men composing the entity titled UHJ, nor of the inerrancy of any other collective, cannot trump the essential spiritual principles of this Faith or any other religion, to say nothing of spirituality itself. It is contrary to the example of the Founders of the religion, and of all other spiritual heroes, to posit the principle of absolute thoughtless obedience of the orders of any others to spiritual principles.

It is true that, following armed rebellion in Babi times, though it



is pointed out such conflicts were defensive in nature, Baha'is always tried to obey legitimate authority, but only within limits. They did not even agree to join the political party the Shah of Iran set up when no one else had a problem with this, not in the sense of agreeing politically, but in the sense of doing what he ordered.

So, to think or feel values such as freedom of thought and expression, equality of women and men, independent investigation of truth, harmony of reason and faith, etc. trump the opinions, even the orders, of Doug Martin and his colleagues is a perfectly valid position. The case can be made that it would be non-Baha'i to thoughtlessly obey such violations of principle, regardless of the source of such unprincipled opinions or commands. In my opinion, it is clearly non-Baha'i to say those holding to principle are non-Baha'i. The Baha'i way is to demonstrate open-mindedness, tolerance, acceptance of a variety of valid views. If some claiming to be Baha'is show closed mindedness, intolerance, unwillingness to listen or even to permit the expression of opinions varying from their own, these people are not Baha'is. This has ramifications, inasmuch, as I understand it, membership on the Universal House of Justice is only open to Baha'is.

To Tolerance Within Baha'i,  
Michael

(dfiorito@my-deja.com) writes:

- > The questions in the first paragraph indicate that Alison does not
- > understand or fails to recognize the authority invested in the UHJ. In
- > the second paragraph she makes it clear that she feels that she can
- > have the authority to question the validity of the UHJ's infallible
- > ability to legislate.
- >

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: My article on Alison Marshall's expulsion

Date: Saturday, December 02, 2000 6:17 PM

Greetings, Susan.

As was mentioned in the quite considered analysis of that letter, the UHJ has no business, no authority and no excuse for getting involved in matters of personal belief. The Baha'i Faith was designed by its Author to prevent the long sorry history of human religious leaders insisting they could intrude into issues of personal belief. The Baha'i Faith permits the free expression of a vast variety of valid views, including the range of views that hold the guys now wielding power are as flawlessly correct as were the aged gentlemen who ruled Soviet Russia in the good old days.

Personally, my understanding was that if the cutting edge (sic) of monotheism was not able to do better than incarnate Soviet political opinions on the foundation of cloned theology from Medieval Christianity and Islam, then our much pitied pagan ancestors were maybe not so poor of insight, discernment and spirituality as some hastily infer. But, if Juan, Alison and others choose to walk a monotheistic, indeed, a Baha'i, path, three cheers for them. And, it is they, rather than those daring to judge their theology heretical who match the description of Baha'i, whatever may be written in the constitution of the USSR, or any such similar document.

To Tolerance Within Baha'i,  
Michael

Susan Maneck (smaneck@aol.com) writes:

- > What happened to Alison and Michael was neither. They were removed
- > from the roles because it was determined that their beliefs were not in keeping
- > with the qualifications of Baha'i membership as given by Shoghi Effendi. This
- > is why, for instance in their letter to Michael's wife, they make no attempt to
- > lay out any conditions for his return and instead urge her to help Michael find
- > other avenues for the expression of his humanitarian concerns. The House
- > recognizes that beliefs are not a matter which can be ordered or for which one
- > can expect obedience.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: My article on Alison Marshall's expulsion

Date: Monday, December 04, 2000 12:06 PM

Greetings, Susan.

Many thanks for the clear, simplistic quote. It is so easy and so comforting to the conscience to be able to find something that lets one feel one has the right to tell anyone disagreeing with one to shut up or get out, because otherwise they are insisting on their views and they will shatter unity.

Any corpus of writings may become an accordion out of which anything may be pulled or squeezed. The issue is which particular quotes does one accentuate and according to which interpretation. Now, there are those who express the opinion that the clear quotes in the Baha'i Writings in favour of basic human rights, etc. are the reasonable and the spiritual way to go. And there are those, in power, operating according to the way things were done in the Ex-USSR, saying what's needed is silent acceptance, if not very vocal support of anything at all decreed from on high. Now this latter way is a fine method of controlling people and of imposing one's opinion. Defining the posting of views to Baha'i e-mail lists, or even to TRB, as violating the Covenant is quite convenient for those in power seeking to dominate not by the spiritual conviction of freely expressed views and the independent investigation of reality, but through the intimidation of others and the demand that evidence be concealed and the broad-minded tolerance of Baha'i, which, frankly, is what raises it above the afflictions of many previous power structures (but not liberal-democracy, against which fundamentalists have railed) be frozen into its opposite. If the broad-minded and tolerant movement Baha'u'llah intended to promote human harmony really is transformed into the sort of inflexible fundamentalist outfit your post appears to insist on, then, the quotes also exist, it were better it did not exist.

In reply to your sig line, each generation tends to feel this is the end, that it's too late. Such is myopic thinking, however understandable. A vast range of constructive options always exist. The only thing certain is that the current attempt of individuals exercising power in Baha'i (contrary to Shoghi Effendi's recommendations, or would you say his orders?) to freeze the religion, according to their interpretation, will fail and change will occur. Change has already happened. In place of the image of tolerance, open-mindedness, humanity, innovative perception in constructively harmonizing interpersonal and intergroup relationships, this insistence on one interpretation has conveyed to increasing numbers within and without your community that Baha'i authorities are closed-minded, intolerant, opposed to human rights, clueless in dealing with diversity of human opinions, except according to anachronistic and ultimately unsuccessful methods much condemned by decent people, including the founder of Baha'i.

Many positive, valuable and constructive options exist. The specific path taken is less important than the essential principles, that whatever means are employed, humanity respect the rights of individuals, within all organizations, certainly within all organizations claiming to be spiritual, to freely feel and think and speak what they think and feel.

All those asserting, contrary to the original text, they have god-like perfection in decision making accomplish by such a selection and interpretation of passages which they hope will justify the violation of essential spiritual principles accomplish is to demonstrate to all non-cultists the reprehensible nature of their cult. Those such as Alison Marshall this flawless UHJ judge heretical (heresy being a crime abolished in Baha'i) are upholding and promoting what gives Baha'i any worthwhile reason to exist. Do you honestly believe that this poor planet needs another (so much for innovation) all-male body assessing theological validity and insisting that whatever the hell it orders must be obeyed?

Argumenta ad homines are invalid, and any simplistic quotes may be placed within the wider context of the entire Revelation, the other quotes upholding the essential nature of freedom of thought and expression, the quotes requiring the UHJ to legislate and not interfere in human rights (Did not Baha'u'llah call upon the leaders of the West to promote human rights; he obviously did not authorize an interpretation of a passage that was penned almost a century ago and according to specific circumstances of those days ("The Baha'i leader after me is Shoghi Effendi") to mean that a legislative body supposed to be guiding the Baha'i Faith should interfere now with the very basic human rights of those recognizing Baha'u'llah.

As I said, arguments directed at the person are invalid. The points are refuted, not because you said them, but because they cannot stand and at the same time support something decent. Claiming people can't say they agree with Baha'u'llah that this is the age of human maturity and human maturity is demonstrated not by words alone, but by action, by really proving independent investigation of reality, freedom of thought and of expression, harmony of reason and of faith, full equality of women and men, open-mindedness, tolerance, acceptance of the validity of a variety of understandings -- claiming Baha'is must avoid such thoughts, or at least accept censorship and not say such things out loud, if they wish to be

Baha'is is the proof of the indecency of those so claiming.

And, although arguments directed at the person are invalid and despite having shown to all non-cultists that it is not the Baha'i vision which is indecent, but those seeking to impose their fundamentalist (intolerant, male dominated, anti-rational, unwillingness even to permit the expression of alternate views, doctrinaire, etc.) dogma as the single interpretation of the Baha'i Revelation who are opposing what is decent about Baha'i, yet I am writing to you. And, as you surely are aware, these guys so intent on clinging to power, on telling others what they are allowed to think and to say within however small a puddle over which they may exercise their male dominance, do not believe you actually feel what you are posting here. You, yourself are able to refute the fundamentalist baloney that you post. If you did not live within a non-Baha'i, within a Stalinist environment, you would freely express what elevates the Baha'i Faith, not what pleases the despots. They know this and you know they know this. So, I certainly do not post anything revealing to you.

This is not an assertion that any two individuals completely agree, or that there will not be plenty of opportunity after the liberation of Baha'i for the Nimas, Juans, Alisons, Susans, etc. to have thrilling and fascinating exchanges of opinion. It is an assertion though that such exchanges of opinion will uplift, elevate and promote Baha'i -- something that is not accomplished by posting simplistic quotes, interpreted out of context, to attack that openness, those principles, that spirituality, those diverse ideas and Baha'is confirming Baha'u'llah's value today and tomorrow.

To Tolerance Within Baha'i,  
Michael

Susan Maneck (smaneck@aol.com) writes:

>>>First of all, what law did Alison ever break? Or Michael McKenney? I  
>>>thought that the penalty for breaking Baha'i law was the removal of  
>>>voting rights, not expulsion from the community.  
>  
> Dear Karen,  
>  
> What was violated was the provisions of the Covenant as stated in the Will and  
> Testament:  
>  
> "To none is given the right to put forth his own opinion or express his  
> particular conviction. All must seek guidance and turn unto the Center of the  
> Cause and the House of Justice. And he that turneth unto whatsoever else is  
> indeed in grievous error. " W&T p.26. >  
>  
>  
> That's true. And the reason they were not declared Covenant breakers is that  
> the House determined that their opposition was due to their "misconceptions"  
> not a deliberate attempt to violate the Covenant.  
>>  
>>>They knew they couldn't silence Alison. In  
>>>fact, I think the reason that no one contacted her is that they knew  
>>>that any contact would be immediately reported on the Internet.  
>  
> I think you are probably write about that. Had the House any reason to believe  
> that Alison would have responded positively to a meeting with a Counselor they  
> would surely have seen to it that happened. .  
>  
> "And we were gathered in one place, a generation lost in space, with no time  
> left to start again . . "  
> Don McLean's American Pie  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

# **The Baha'i Faith & Religious Freedom of Conscience**

**Michael McKenny - Mostly from 2001**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Heart of the Baha'i Faith Discussion Group  
Announces Formation  
Date: Wednesday, March 28, 2001 12:12 PM**

**Greetings, Susan.**

**Susan Maneck (smaneck@aol.com) writes:  
> But then it has been a long time since ethics has entered  
into the way Prof.  
> Cole does anything involving Baha'i history.**

**Hmmm. It seems to me that the concept of ethics suggested  
here has to do  
with what appeals to the politicians running things these days in  
Baha'i. I  
think the word as normally understood is much closer to Prof.  
Cole than it  
is to the guys whose modus operandi involves exclusivist  
fundamentalist  
opposition to the essential principles of the religion they rule.  
To the Essential Baha'i Principles,  
Michael**

**--**

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: < baha'i > - New Mexico LAWSUIT \*\*against\*\*  
baha'i institutions for FRAUD  
Date: Friday, March 30, 2001 2:20 PM**

**Greetings, Rick.**

**Sigh. I'm sure you'll be sad to hear I'm too busy to devote  
the  
attention to this I'd like to.**

**For the record, as usual there's a lot here about WHO rather  
than WHAT.**

**Everything to do with who is irrelevant ad hominem. Stick to  
the issues man.**

**That's what you're so powerless to do, since your whole  
position is at odds  
with rational discourse -- you hold that WHO is all that counts.**

Doug and his buddies, because of who they are, can define ethics and the good. So, you carry this over into all discourse, you comment about who, rather than what.

Formal logic, in complete agreement with the principles of Baha'i consultation, holds that who said it is of no consequence; what is said is the whole point. The issue is what counts.

I look forward to you addressing issues, but I don't hold my breath.

To the Essential Baha'i Principles,  
Michael

"Rick Schaut" (rsschaut@home.NOSPAMcom) writes:

> "Pat Kohli" <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
> news:3AC40611.995016AD@ameritel.net...  
>> Could be a guy from somewhere else who gets thanked for his legal  
> expertise in  
>> helping put together a book on wildlife laws which is available at the U  
> of New  
>> Mexico web site:  
>> <https://ipl.unm.edu/cwl/fedbook/acknow.html>  
>  
> Not necessarily \_legal\_ expertise. One "Yorgos D. Marinakis" is also the  
> author of a couple of papers on biochemistry and the environment.  
>  
>  
> Regards,  
> Rick Schaut  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: < baha'i > - New Mexico LAWSUIT \*\*against\*\* baha'i institutions for FRAUD  
Date: Saturday, March 31, 2001 1:21 PM

Greetings, Susan, Nima and all.

This is ad hominem.

The point I think being made is that the people running Baha'i, including the current lot on the UHJ, are corrupt because this former

leading Canadian NSA member was doing hanky panky and his buddies took care of him by placing him in a position of trust. Lovers of the ad hominem leap to defend him and people can debate whether he was really at fault (they didn't lock him up) or innocent (but, he agreed not to practise his profession in British Columbia, or is it Canada, or is it anywhere any more).

To me this is ad hominem and beside the significant issue. I've said before that Hooper and his buddies can have as many mistresses as they please (though I'd advise them to have consensual sex) and that doesn't bother me at all. It's a non-issue.

The issue is that the founder of the Baha'i Faith envisaged an open minded, universalist movement, administered according to certain essential principles and the guys running the show have mutilated that vision by operating according to traditional divisive partisan politics & religious fundamentalism (abhorrent to Baha'u'llah) and they expect to be followed unthinkingly no matter how extensively they mutilate the Baha'i vision.

It is not which individuals are dividing the believers, declaring people not to be Baha'is, discriminating against women, opposing the freedom of thought and expression, etc., etc. It is the platform of fundamentalism, the abuse of authority to mutilate Baha'u'llah's position on the freedom of thought and expression and his views on the equality of women, etc. which is the issue.

The issue is that Baha'i is a universalist movement that promotes the diversity of human understandings, that firmly accepts the equality of sexes, that is inclusive, liberal (in the beneficial meaning of the word), etc. When the issues are discussed, instead of whether Hossayn Danesh did or did not grope his female patients, then it becomes a bit clearer what's involved here. At some point Baha'i authority is going to return to Baha'u'llah's abhorrence of fundamentalism, partisan politics, disunity and start living the life he envisaged, guiding according to

his principles, rather than the old hat of outworn dictatorial domination, imposed dogmas, etc. etc.

Let's realize what the issue really is and not play the personality game.

M

Susan Maneck (smaneck@aol.com) writes:

>>

>>So why would he cut a deal never to practice psychiatry ever again?

>

> The "deal" had nothing to do with the civil case which was dismissed with

> extreme prejudice.

> But he gave up his license to practice medicine before this came to court

> because he had already retired and was on his way to Europe at the time. He

> thought doing this would quiet things down without bringing any embarrassment

> on the Faith. Obviously he was wrong, and my understanding that the NSA and

> the House were none too pleased that he handled things as he did.

>

> "And we were gathered in one place, a generation lost in space, with no time

> left to start again . . "

> Don McLean's American Pie

> <https://bahaistudies.net/susanmaneck/>

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: < bahai > - New Mexico LAWSUIT \*\*against\*\* bahai institutions for FRAUD

Date: Saturday, March 31, 2001 4:29 PM

Greetings, Rick.

Only ad hominem here, except an allegation without further detail that the complaint is flawed. How is it flawed.

If you really were concerned with truth and with issues, you'd admit women are equal to men, that the Baha'i vision is inclusive, tolerant, open-minded, universalist, world-embracing, harmonizing. The issues transcend personalities. Mismanagement has divided the religion. Political

attitudes and fundamentalism have mutilated it from the vision of its founder. The issue is to live the life: that is, to demonstrate the essential principles in action.

Show us you can do more than speak about personalities. Admit here your belief in what makes Baha'i worthwhile, instead of standing as a political backer supporting the faction in power and the individuals heading it. Forget who and say what. The truth is that any true backer of current leadership would clearly uphold the principles leaders need to elevate as standards for those guided. Well, your move. Can you speak any language, but ad hominem?

M

"Rick Schaut" (rsschaut@home.NOSPAMcom) writes:

> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message

> news:9a54kp\$1sr\$1@freenet9.carleton.ca...

>> Again, as expected, you are not dealing with issues, but irrelevant

>> personalities. Who is logically irrelevant; what is the issue.

>

> Again, as expected, you take me to task for engaging in a discussion of

> personalities when you're absolutely silent when it comes to Mr. Hazini's

> attacks on people in this forum. Try using a more even hand about this.

> And, by the way, I have not argued that the complaint is flawed because the

> attorney is incompetent. That, of course, would actually be an ad-hominem

> argument. Rather, I have argued that the attorney appears to be incompetent

> because the complaint is seriously flawed. So, the only real question is

> how you've managed to fail to notice that Nima has yet to address the

> \_issue\_ of the rather obvious flaws in the complaint?

>

>

> Regards,

> Rick Schaut

>

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar



Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: < bahai > - New Mexico LAWSUIT \*\*against\*\*  
bahai

Date: Tuesday, April 03, 2001 7:21 AM

Greetings, Rick.

Uhm, well, what's stopping the Universal House of Justice from stepping in and resolving differences here? I suppose considering the past performance of the guys currently in power when it comes to doing this, we might be grateful they've not intervened in the case.

However, at some time there could come actions by the UHJ that are in accordance with the title and job description, including resolving differences -- really resolving them that is. This is antipodal from seeking to impose one authoritarian dogma and declaring the rainbow of valid personal opinions to be invalid, except for the opinion of the faction in power, and everyone else to have the freedom to remain silent or to have their say outside the entity Hooper, Doug and their buddies control.

So, if there are differences, and, if their job is to resolve such differences, what are they waiting for? Do they need an invitation from the disagreeing parties? Every dawn brings a new day during which those in charge of Baha'i have another opportunity to be true Baha'i guides for a species quite some distance from harmony.

Here's to the day the UHJ begins functioning as what it was meant to be, and what humanity can benefit from.

M.

"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:

>

> If that's the case, then why does the complaint fail to mention any effort

> to bring these issues to the attention of the Universal House of Justice?

> Wouldn't it be equally reasonable to suspect that the complaint was filed in

> a New Mexico court because the plaintiff doesn't recognize the authority of

> the Universal House of Justice to settle matters which have caused  
> differences among the members of the Baha'i Faith?

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: < baha'i > - New Mexico LAWSUIT \*\*against\*\*  
baha'i institutions for FRAUD  
Date: Tuesday, April 03, 2001 6:19 AM

Hi, Rick.

Then challenge him to a duel if you wish.

My point is that what you say is not validated by who you are. And,  
it is not only my point. It is a principle of formal logic and it is a  
principle of Baha'i consultation. Talking about persons, pretty much  
all I see from you, is irrelevant to issues.

The main issue is that Baha'i is open-minded, tolerant, favouring  
the independent investigation of truth, the freedom of thought and  
expression, the realization that the jewel of spiritual truth is perceived in a rainbow of varying perceptions, according to the  
divinely endowed diversity of humanity, the equality of women and  
men, the harmony of faith and reason.

It's a great game to focus discussion on who you are and your  
character, etc., but that is irrelevant to the issue.

Thrive,  
M.

"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:

> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message

> news:9aak0a\$dk9\$1@freenet9.carleton.ca...

>> What Rick said or what Dermot said is not validated because of who  
>> said it.

>

> Except when Mr. Ryder makes a remark that's intended to disparage my  
> character. In which case you reply by saying that this is an important  
> issue. The double standard strikes again.

>

>> It is the principles that  
>> are the issue, not which individuals order them to be disregarded, nor

>> which individuals disregard them.  
>  
> Then kindly explain why you happen to notice when some individuals  
> supposedly disregard those principles and fail to notice when other  
> individuals blatantly disregard them.  
>  
>  
> Regards,  
> Rick Schaut  
>  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: BIGS Bunch  
Date: Wednesday, April 04, 2001 6:25 AM

Greetings, Charles.

Actually, since the issue is that Baha'i is freedom of thought and expression and the independent investigation of truth, and freedom of association with people of a variety of valid views, etc. I suggest you let the non-Baha'is in all these other NGs receiving Fred's posts handle any problem with crossposts to them. Otherwise, it might appear that Baha'is were deeply concerned with the suppression of thought and expression and preventing other people from reading Fred's opinions, etc.

Thrive,  
M.

Charles (Imno@mindspring.com) writes:

> Thanks for your responses...  
> I am a "BIGS" by the narrowest of margins, and in some ways I can relate clearly  
> to the situation of good ol' Fred, but his method of spamming and kil-filing  
> irks the snot outta me. Most people see through the cross-posting, but I still  
> think it quite rude to impose these arguments on multiple newsgroups. Fred has  
> been hurt by all this, and is spreading that hurt willy-nilly to a lot of people  
> that do not deserve it or need it.

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar

Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: < bahai > - New Mexico LAWSUIT \*\*against\*\*  
bahai institutions for FRAUD

Date: Wednesday, April 04, 2001 8:08 AM

Hi, Rick.

Why not try the Michael McKenny approach. I delight in flames and ad hominem. I respond these indicate that the flamer obviously considers my position, my thoughts, my points irrefutable. Rick, rather than thinking, in error, that I've the time to read everything posted here and take everyone to task for ad hominem, why not yourself respond to those maligning your character by saying, well I see my points are irrefutable as Nima, etc. you are not addressing these issues I've been making.

Only problem with that seems to be that I'm still able to ask you

what are your points, other than personalities?

Let's see you demonstrate that Baha'i is independent investigation of truth, freedom of thought and expression, harmony of faith and reason, acceptance of the valid variety of personal opinions, the equality of women and men, individual responsibility for ethical action, the abhorrence of dictatorial, closed-minded, intolerant, exclusivist fundamentalism. Then, address every comment about you or other individuals by saying such remarks are invalid logically and according to the principles of Baha'i consultation and merely demonstrate the irrefutability of these Baha'i principles.

Well, now that you're doing that, I can get back to my other duties.

I'll check in from time to time to see how you're doing.

Good Luck,  
M.

"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:

> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message

> news:9acbk9\$5hp\$1@freenet9.carleton.ca...

>> My point is that what you say is not validated by who you are.

>

> Which still fails to answer the question as to why you notice  
when some  
> people do this in relatively subtle ways (if at all), but fail to  
notice  
> when people do it so blatantly as to astound the senses.  
>  
> You're exhibiting prejudice, Michael. Your efforts to make  
this point have  
> been carried out in an arbitrary and capricious manner.  
>  
>  
> Regards,  
> Rick Schaut  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: < bahaï > - New Mexico LAWSUIT **\*\*against\*\***  
bahaï institutions for FRAUD

Date: Friday, April 06, 2001 5:55 AM

Greetings, Rick.

Uhm, no, not at all.

The point is that ad hominem are irrelevant. The absence  
of relevant  
text is what has been indicated, the non-existence of  
substance.

The issue is that Baha'i is freedom of thought and  
expression. The  
freedom of thought and expression is antipodal from culpable  
behaviour  
for which individuals may be expelled from Baha'i. Sharing  
one's views  
on issues is not behaviour, although people have been  
expelled from the  
Baha'i Faith because they were posting their opinions, in  
favour of the  
essential Baha'i principles, to e-mail lists. This is a very  
serious  
issue. That issues are avoided and personalities alone  
addressed is very  
noteworthy.

Thank you for providing the opportunity for this distinction  
to be  
underlined. Again, freedom of thought and expression, the  
posting of  
personal opinions to e-mail lists and to newsgroups is Baha'i;  
the very  
serious issue of using political power to define those posting  
opinions  
one doesn't share as misbehaving so culpably that

**membership is denied  
is non-Baha'i.**

**To Baha'i,  
Michael**

**"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:**

**> I'm afraid you've failed to notice that this is precisely what  
I've been  
> doing in my recent responses to your messages. You see,  
rather than  
> focussing on discussing the issues I've raised, you've  
focussed on my  
> behavior. By your own definition, that's ad-hominem. And,  
by your own  
> argument, you now understand the implications of your  
repeated, and very  
> one-sided, attempts at discussing my behavior.  
>  
> Regards,  
> Rick Schaut  
>  
>**

**--**

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: < baha'i > - New Mexico LAWSUIT \*\*against\*\*  
baha'i institutions for FRAUD  
Date: Friday, April 06, 2001 1:43 PM**

**Greetings, Susan.**

**Baha'i Faith is independent investigation of truth, freedom  
of thought  
and expression, acceptance of the valid rainbow of personal  
understandings,  
tolerance, freedom of association with individuals of varying  
viewpoints,  
harmony of reason and of faith, personal responsibility for  
ethical action,  
equality of women and men, etc.**

**Just maybe this was a reason for the preference of the word  
"Faith" in  
the description of this entity. Too many entities referred to by  
the word  
religion had been about interfering in personal beliefs, in the  
imposition  
of a dogmatic structure by authoritarian leadership happy to  
tell the  
childish followers what must be believed. Baha'i Faith is the  
attaining of  
humanity to maturity, the abolition of clergymen telling flocks  
what to**

think. Authorities interfering in the personal opinions of others, seeking to prevent independent investigation of truth, to oppose the freedom of thought and expression, to thwart the harmony of faith and reason, to refuse the equality of women and men, separating, dividing and splintering the fellowship of believers indeed show behaviour, but it is not Baha'i Faith's behaviour.

To Baha'i,  
Michael

Susan Maneck (smaneck@aol.com) writes:

>>Sharing one's views  
>>on issues is not behaviour,  
>  
> Says who? Religion is all about believes.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: common ground

Date: Thursday, January 11, 2001 11:40 AM

Greetings, Susan.

This is a fascinating position. You seem to argue that the UHJ judges individuals on the basis of the motives of these individuals and that the individuals themselves do not know what their own motives are.

This justification of inappropriate behaviour by authority is a Most Great Unacceptability for any decent society.

And with that this green Druid slips back into the verdant woods.

To Life,  
Michael

Susan Maneck (smaneck@aol.com) writes:

>  
> Yeah, it mostly has to do with motive which is sometimes not all that easy to  
> discern.  
>  
> Well, since Karin has removed herself from the Baha'i community she really  
> isn't subject to Baha'i standards of conduct anyhow, so I don't know that it  
> much matters. As for Karin's motives, I'm not sure she

knows what they are.

>

> warmest, Susan

>

>

>

> "And we were gathered in one place, a generation lost in space, with no time

> left to start again . . "

> Don McLean's American Pie

> <https://bahaistudies.net/susanmaneck/>

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: < bahai > - New Mexico LAWSUIT \*\*against\*\*  
bahai institutions for FRAUD

Date: Saturday, April 07, 2001 9:56 AM

Greetings, Rick.

No. I see there's a complete lack of understanding as to what I've been communicating. I'm not in the least complaining about the ad hominems and personalities you've been posting. I said and I meant it that I delight in ad hominems. They are indication of absence of substance; they are testimony of irrefutable nature of points made in favour of Baha'i Faith as great promoter of worthy principles, including independent investigation of truth, freedom of thought and expression and harmony of faith and reason.

What I am doing so delightfully is exposing imperial nudity of those who have presented Baha'i as censorship, dictated unreasonable thought, male supremacy, etc. Numerous the haystacks piled by such of remarks about personalities. Emperor's naked body is indicated. Complaint on my part is non-existent. Mandate of heaven not likely to rest on so very unclothed a form.

Further, I don't kill file anyone. I am all in favour of freedom of thought and expression. In all the sectors of cyberspace I've ventured I have travelled without kill file technology. As I said from the beginning to those on Baha'i lists very concerned to restrict freedom of



speech, I  
don't have time to read everything I'd like to read, so I  
certainly am not  
forced to read what I don't like. Posts arrive with titles and  
with the  
indication of authorship, so one can select according to  
interest, known  
history of posters and I am aware of the number of minutes  
available, etc.  
Kill filing is not necessary, and since it exists, then  
interference with  
freedom of thought and expression is not required. Those so  
strenuously  
seeking such limitation on Baha'i lists, and going on about it  
here seem  
much more concerned to prevent other people from reading  
thoughts varying  
from one single orthodox dogma, than with their personal  
relationship to  
words so unnecessarily perused.

To Baha'i,  
M.

"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:  
> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in  
message  
> news:9ak7an\$act\$1@freenet9.carleton.ca...  
>> The point is that ad hominems are irrelevant. The  
absence of relevant  
>> text is what has been indicated, the non-existence of  
substance.  
>  
> Yes. Which is why there is no substance to your repeated,  
and extremely  
> one-sided (do you have Fred in a kill file?) complaints.  
>  
>  
> Regards,  
> Rick Schaut  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: < baha'i > - New Mexico LAWSUIT \*\*against\*\*  
baha'i  
Date: Saturday, April 07, 2001 12:55 PM

Greetings, Rick.

Nope.

An issue is valid or invalid according to the substantial  
reasoning.

The shining of the sun at noon is something happening or not, regardless of any characteristic of humans observing or not said occurrence. The vast hayfields of comments about individuals: Nima lives in Australia; Rick lives in America; Well, Nima used to live in America and nauseum are beside the point.

The Baha'i Faith is freedom of thought and expression, harmony of faith and reason, independent investigation of truth, association of people with rainbow of various valid views. Attempted justification of remarks about individual is denied. That Nima claims to have witnessed a moon orbiting Earth neither proves nor disproves existence of moon. All comments on Nima's failing or excellent eyesight, his honesty and his dearth of reliability are unconnected to actual existence of such a natural satellite.

It is the same for vast majority of issues. Assertions about the credentials of Nima or Rick (whether made by you or by anyone else) are unconnected with the reality of issues. And, I am equal in the assertion of this basic point of logic and of Baha'i consultation. An idea is mentioned and is recognized by all, including the one voicing it, as an entity apart from any individual. All comments about people, the colour of their eyes, the quantity of books in their basement, the amount of snow on their back lawn are so much hay, non-metallic in content, needle free.

Please feel free to point out, with my blessing, any remarks made about you by anyone among gardens of posts unread by me as haystacks devoid of thread bearing potential, able to adorn issues with novel wardrobe of emperor. And, I will continue delightfully to indicate nudity of posts by those opposing essential Baha'i principles of the independent investigation of truth, the freedom of thought and expression, the harmony of faith and reason, the association of unlikeminded people, the validity of a rainbow of valid personal understandings, the

equality  
of women and men.

To Baha'i,  
M.

"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:  
> Actually, Michael, where the credibility of the witness is  
concerned,  
> pointing out past instances where the witness' testimony  
proved to be  
> entirely false is about as "competent, relevant and material"  
as one can  
> get.  
>  
> Regards,  
> Rick Schaut  
>  
> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in  
message  
> news:9ak7g7\$ald\$1@freenet9.carleton.ca...  
>> Ad hominem; no substance.  
>>  
>> Susan Maneck (smaneck@aol.com) writes:  
>> >>  
>> >>> You really are selective. Nima has confirmed the  
essentials of the  
> type  
>> >>of  
>> >>> behaviour in this particular community  
>> >  
>> > A great source!  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: < bahai > - New Mexico LAWSUIT \*\*against\*\*  
bahai  
Date: Saturday, April 07, 2001 1:14 PM

Greetings, Susan.

The point where essential logic meets essential Baha'i  
consultation  
includes everyone. All comments about Susan Maneck are  
equally unconnected  
with issues as are such remarks about anyone. The issue is of  
interest;  
personalities are irrelevant. The issue is valid or invalid; the  
LSA of  
Albuquerque and the USA NSA and the UHJ clearly perform  
their duties or

fall short of the standard in measureable ways, regardless of anyone so  
testifying with or without anyone's expert or inexpert advice. The facts  
of the case are independent of successful or unsuccessful legal case or  
even of existence or non-existence of any legal case.

The independent investigation of truth, the freedom of thought and  
expression, the harmony of faith and reason, the association of a vast  
variety of valid personal opinions, the equality of women and men are  
essential aspects of Baha'i. The opposition by any individuals wearing  
any titles is irrelevant to that point. The recognition of that point  
may assist individuals in positions of Baha'i authority on how to act  
and this clear knowledge may assist individuals ordered to obey rules  
to discern Baha'i from non-Baha'i commands. Such awareness by everyone  
also facilitates more elevated behaviour by those conscious that  
dictating compliance with any order soever is hallmark of tyrannical  
non-Baha'i regimes. Baha'is have adult personal responsibility for  
ethical behaviour.

To Baha'i,  
Michael

Susan Maneck (smaneck@aol.com) writes:

>>Comment

>>about lawyer, whether s/he exists or not, is comment about personality

>>and not issue.

>

> Dear Michael,

>

> I am \*not\* making a comment about \*any\* lawyer. The term "competent" came from

> Dermod's post not mine. I was simply repeating the phrase.

As Rick, has pointed

> out this is once more a good example of your lack of even-handedness. I was

> merely pointing out that the person in question had apparently not consulted

> with \*anyone\* before making his decision, including a lawyer.

>

> warmest, Susan

>

> "And we were gathered in one place, a generation lost in space, with no time

> left to start again . . "  
> Don McLean's American Pie  
> <https://bahaistudies.net/susanmaneck/>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: < bahai > - New Mexico LAWSUIT \*\*against\*\*  
bahai

Date: Sunday, April 08, 2001 11:47 AM

Greetings, Dermod.

Baha'i is freedom of thought and expression. Any declaration of heresy is non-Baha'i. Personalities are irrelevant. The identity of the entity making this declaration does not render non-Baha'i declarations Baha'i. The identity of individuals and their titles does not fundamentalize and medievalize the Baha'i Faith. Fundamentalism and medievalism are not characteristics of Baha'i. Understanding that Baha'i includes variety of valid opinions and excludes intolerance, authoritarian dictated dogma and heretical proclamations may assist those calling themselves by Baha'i titles to pass legislation in accordance with the characteristics of the Baha'i Faith. It may also assist those claiming to members of the Baha'i Faith to understand that personal responsibility for ethical behaviour is Baha'i and thoughtless obedience of dictated non-Baha'i decrees, while imposed on oppressed masses in despicable systems, is not the action of mature humans. Human maturity of the body of the believers will assist those in authority to abstain from absolute abuse of absolute power.

To Baha'i,  
Michael

"Dermod Ryder" (grimreaper@freenetname.co.uk) writes:

> Have you any authority for that? In any case is it not the proper way to  
> caution a potential heretic of his/her "misunderstandings" and endeavour to  
> correct them PRIOR to taking any administrative action?

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: < bahai > - New Mexico LAWSUIT \*\*against\*\*  
bahai  
Date: Sunday, April 08, 2001 11:32 AM**

**Greetings, Susan.**

**The Baha'i Faith is the freedom of thought and expression.  
The  
declaration by any individual(s) that one is expelled from the  
Baha'i**

**Faith because of Internet postings is contrary to Baha'i.**

**To Baha'i,  
Michael**

**Susan Maneck (smaneck@aol.com) writes:**

**> There were no witnesses against Alison. So far as I know  
actions taken against  
> her were entirely on the basis of her internet postings, all  
of which are a  
> matter of public record.**

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Validity of membership in the Faith  
Date: Monday, April 09, 2001 12:33 PM**

**Greetings, Roger.**

**This is irrelevant ad hominem, personality stuff devoid of  
issue.**

**Baha'i is independent investigation of truth, freedom of  
thought and  
expression, association of a rainbow of valid diverse personal  
opinions,  
harmony of faith and reason, abhorrence of dictatorial  
oppression, personal  
responsibility for ethical action, equality of women and men,  
etc.**

**The assertion by anyone, whatever titles may be associated  
with that  
person's signature, whatever quotations may be appended to  
this focus on  
personality, that someone is not a Baha'i has no connection  
with the  
qualities and attributes of Baha'i membership. The Baha'i  
Faith is not a  
political party, not even the political party in a totalitarian  
state,  
operating according to the whim of individuals and imposed**

ideologies, by means of the literal text of constitutions penned by leadership. It is a moral, ethical and spiritual essence.

It has been stated correctly on this newsgroup that Abdul-Baha as well would have had his name removed the rolls, were he alive today and expressing his point of view. This is a point of personality that may communicate more to you than the pure spirit of Baha'i consultation and of formal logic that issues are valid and personalities are not. Why in the world would anyone take the trouble to bother with whether or not a poster here has his name registered in Chicago, unless it's an attempt to assess this individuals posts on his identity, instead of on the value of the words posted?

Why in the world go to the trouble of removing names from membership rolls when people continue, as Baha'is doing what the Perfect Exemplar did and His Father before Him, to freely express personal opinions, even in the context of dictatorial leadership, unless it was misguided effort to address not the issues, opinions and ideas expressed, but instead the totally invalid personality of who is expressing such ideas?

Removing the names of those most articulate in portraying the Baha'i Faith as independent investigation of truth, freedom of thought and expression, harmony of faith and reason, amicable association of the rainbow of valid personal opinions, the equality of women and men, individual responsibility for ethical action, abhorrence of dictatorial imposition of orthodox dogma, etc. does not transmute the identity of the Baha'i Faith, nor the qualities and attributes of those pressured into resigning or decreed to no longer belong. The identity of Baha'i Faith and its qualities and attributes are shining testimony very much unconnected with personalities.

To Baha'i,  
Michael

**Roger Reini (roger@rreini.com) writes:**

**> ...**

**> In the US, Baha'is are issued numbered membership cards when they**

**> enroll in the Faith. On the back of those cards, there are these**

**> ...**

**> For those who are interested in the mechanics. I made a request to**

**> membership services at national. I provided them with [believer X's]**

**> name and**

**> Baha'i ID# (made public by [believer x] on his website). At first**

**> they said**

**> ...**

**--**

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>**

**Subject: Re: < baha'i > - New Mexico LAWSUIT \*\*against\*\* baha'i**

**Date: Tuesday, April 10, 2001 12:45 PM**

**Greetings, Rick.**

**I understand the awesome difficulty it is for those who are unable to argue on the issue against freedom of speech, independent investigation of truth, harmony of faith and reason, association of a valid rainbow of personal understandings, the equality of women and men to say anything about the issues themselves. Nothing at all seems to be available, no words, no text, no letters, no sentences, paragraphs, arguments, reasoning -- nothing but personality which is irrelevant.**

**Rick, you seem unable to grasp the point, or powerless to post any words even if you do grasp the point, that even had this article been about Michael McKenny, even had I been the one who had made some deal promising not to practise medicine or psychiatry in Canada again, that fact would be absolutely unconnected with the essential nature of the Baha'i Faith as something embodying independent investigation of truth, freedom of thought and expression, harmony of reason and faith, association of a rainbow of valid personal opinions, equality of women and men etc.**



Powerless to address the issues, the totality of the utterance of those supporting the opposite of the essence of Baha'i is ad hominem, is to attempt (invalidly according to both Baha'i principles and the principles of formal logic) to speak about the individuals making the points. It is why you are so sensitive to such articles about the personality of Hossayn Danesh, because it addresses you at your own irrelevant level, but the only level to which you attribute any weight.

Why did you not respond when I pointed out your article had substantial value? Why not post that and promote a discussion on issues instead of personalities?

Again, whether I operate brothels, am indeed the agent of the Oikoumene on Terra, am a six year old hologram generated by the computers in Haifa or anything else having to do with me is irrelevant to the validity of the issues I address and which remain undiscussed by you, let alone refuted.

To Baha'i,  
M.

"Rick Schaut" (rsschaut@home.NOSPAMcom) writes:  
> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
> news:9attmd\$9c7\$1@freenet9.carleton.ca...  
>> It's my constant request that anything, including your paper, that  
>> is brought up here with a web address etc  
>  
> No, Michael, you're not sliding out of this one with that kind of line.  
You

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)  
From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Pat Kohli and the invlaid election fo UHJ and a Defense of the Guardianship  
Date: Wednesday, April 25, 2001 1:07 PM

Greetings, Nima.

Many thanks for your comments.  
From my perspective, a lot of people on this newsgroup have the disadvantage of having been indoctrinated that there are

some really evil people out there (I know one quite valid understanding of Baha'i teaching is that evil has no existence and there are no evil people, nevertheless ...) who have taken an egotistical and divisive spin on the Will and Testament.

Shedding such cult think and examining issues with one's own eyes and not through the eyes of others, allows the fact to be acknowledged that the Baha'i Faith is not a solid monolith, despite assertions of having gone through so many years with its unity maintained. Only cult think definitions that define anyone who has accepted another Guardian as non-Baha'i permit this incorrect statement to be passed on in the indoctrination of new believers.

Moving further, one acknowledges that not only are there other sects of Baha'is besides the one acknowledging the power, if not the wisdom, of the men in Haifa, but these valid associations of believers have grounds for their existence. I do not find it a very beneficial exercise here or elsewhere to seek to demonstrate the invalidity of existing groups of spiritual individuals.

It is valid to present the issue that your opinion is that a Guardian must know Arabic and Persian (possibly English as well, if Shoghi Effendi's writings must also be considered by his successors), but that is one view; other quite valid viewpoints exist, including the one that interpretation as expected of the Guardian is not a literalist duty, which may be given to any translator, but a spiritual responsibility, to guide the body of the believers according to the spirit of the revelation and the needs of the present time.

My point is not to assert a single authoritative understanding, but rather to say that all who have been influenced by the revelation of Baha'u'llah are worthy of respect and the recognition that they have valid views. Associations of believers are valid and to be encouraged both to live the life, according to their understandings, and to

see in  
others with differing opinions fellow humans, even fellow  
believers.

Actually, as I've said before here, one quite energizing  
potential  
of the existence of such a forum as this is that it permits those  
of  
all persuasions and opinions to associate and even to explore  
modalities  
for harmonious organizational agreement. I am fully aware  
that the men  
in Haifa are so fundamentalist they are expelling people from  
their own  
organization. This does not mean that the possibilities of the  
Internet  
do not exist, only that the opportunities have not yet been  
utilized by  
those who could demonstrate their ability to unite themselves  
as an  
example to the greater world.

Thanks again for your comment. Your point is valid, as is  
the view  
that one need not know certain languages to be a Baha'i  
spiritual leader.

To All Baha'is and Others,  
M

"Nima Hazini" (lotusapt@wxc.com.au) writes:

- > Boy, this issue keeps coming up with Remeyites year after  
year, and they
- > still come back with the same weak retorts.
- >
- > Answer this, then. An authoritative interpreter (mubayin)  
such as a Guardian
- > must elucidate (tabyin) upon texts. This is what the primary  
function of the
- > Guardian is. If you knew Persian and Arabic and could read  
the W&T in the
- > original languages this truism would be self-evident to you  
without
- > demonstration. A Guardian who does not know Persian and  
Arabic cannot
- > authoritatively elucidate upon texts he has no access to  
whatsoever, so
- > therefore the chief primary function of that Guardian as  
mubayin is
- > inoperative throughout his/her ministry, making the very  
existence of that
- > office superfluous and totally unnecessary. It's as simple as  
that I'm
- > afraid. Remey, who was not even an Aghsan, did not read a  
word of Persian

> and Arabic. Neither does Joel Marangella. Therefore, Remey  
 was not a  
 > legitimate wali amru'llah, nor Marangella for that matter.  
 >  
 > Besides I happen to believe Shoghi Effendi could've and  
 would've done much  
 > better than some upperclass, snob American socialite  
 upstart to succeed him  
 > in his office. Ruhi Afnan, for starters.  
 >  
 > cheers,  
 > Nima  
 >  
 >  
 >  
 > <multiman@aros.net> wrote in message  
 news:3ae5326d.3848345@news.aros.net...  
 > On Tue, 24 Apr 2001 10:47:57 +1000, "Nima Hazini"  
 > <lotusapt@wxc.com.au> wrote:  
 >  
 >  
 >>  
 >><multiman@aros.net> wrote in message  
 news:3ae4b39c.3511230@news.aros.net...  
 >>> I certainly do not find that one of the spiritual or  
 otherwise  
 >>qualifications of the Guardian  
 >>>to be appointed is that he speaks Arabic and Persian.  
 Which paragraph  
 >>>of the Will and Testament is that in?  
 >>  
 >>What languages was the W&T originally written in??  
 There's your answer.  
 >  
 > So Baha'u'llah and Abdul-Baha could not interpret the New  
 Testament  
 > and Old Testament since they were written in Hebrew and  
 Koine Greek!  
 > What an argument.  
 >  
 > Since there were translations made by others in Arabic,  
 Baha'u'llah  
 > quotes an Arabic translation in the Iqan, those translations  
 no doubt  
 > had the bias of the translators in it, including those in the  
 New  
 > and Old quoted by Abdul-baha, he should not interpret,  
 unless of  
 > course what we have been maintaining is true which is  
 there is no  
 > language requirement for Guardianship or Abdul-baha's  
 position either  
 > since not knowing the language did not stop Him or His  
 Father from  
 > interpreting.  
 >  
 >  
 >>cheers,

>>Nima

>>

>>

>>

>>

>

>

>

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>**

**Subject: Re: I have nothing to do with the election of the UHJ  
(was: something else)**

**Date: Thursday, April 26, 2001 6:29 AM**

**Hi, Pat.**

**Well, here's a defense of medieval shunning. Incredible. The point I've made before is that shunning is an admission that one is very insecure, that one has failed to imbibe the spirit of the Baha'i Faith which is the harmonious association of the rainbow of human beings, whatever their colour, language, class, beliefs, etc. The practise is indefensible and like censorship is designed to defend inept leaders by means of keeping followers from realizing that those with other leaders and other understandings are decent human beings who may well be capable of articulately expressing themselves on views such inept leaders don't wish their followers to encounter. Little demonstrates the incapacity and insecurity of leadership more than an insistence followers avoid exposure to alternative views. Little demonstrates the remoteness of individuals from that open-minded maturity promoted by the Central Figures of the Baha'i Faith than blind obedience to decrees of such insecure leaders that individuals, spiritual associations and ideas be shunned and censored.**

**To Harmony,  
M.**

**Pat Kohli (kohliCUT\_THE\_CAPS@ameritel.net) writes:  
> Allahu Abha!**

>  
> Dermod Ryder wrote:  
>  
>> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote  
in message  
>> news:9c73p0\$7ar\$1@freenet9.carleton.ca...  
>>  
>> Amen Michael - I don't think the Orthodox or other groups  
have a good  
>> interpretation on the Guardianship but I fully acknowledge  
their right to  
>> believe what they do. The policy of shunning them is  
abhorrent in the  
>> extreme - we need tolerance and respect not blind hatred.  
>>  
>> As ever,  
>>  
>> Dermod.  
>  
> Allahu Abha!  
>  
> Personally, I find shunning much better than relaying nasty  
dreams, or claiming  
> that 'Abdu'l Baha wrote bad things about Baha'is, etc. and  
so on. Shunning  
> shows more toleration than blind hatred. When I read the  
"GUESS WHO SAID THIS  
> ABOUT BAHAI'S" message I thought to myself, this was an  
utterly marvelous world  
> where MrMahdi might have brought in a friend who can read  
'Abdu'l Baha, spell  
> "Baha'i" and insult us, rather than just read the  
propaganda, tell us it is  
> "bahai" and all quite thoroughly refuted. If MrMahdi  
shunned us, his blind  
> hatred wouldn't be so visible, would it?  
>  
> My mother used to say that when you have nothing nice to  
say, say nothing.  
> Shunning is an extension of this.  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Pat Kohli and the invlaid election fo UHJ and a  
Defense of the Guardianship  
Date: Monday, April 30, 2001 12:07 PM

Hi, Nima.

The comparison here was of a recognized spiritual authority  
speaking  
to those seeking to limit his authority. By the way, I don't

think you're  
a Tibetan Buddhist. Do you accept the subjective validity of  
the authority  
of the Dalai Lama and his followers, regardless of your  
personal  
understanding of reincarnation, or do you deem him and those  
who consider  
him a spiritual leader all wrong? If you grant validity to those  
Buddhists,  
similarly you may be able to understand the validity of those  
who accept  
living guardians, even if you're not among the number who do.

I hope this clarifies the issue. Ah yes, Juan is an ad  
hominem here.  
He is an individual. The issue is that those recognized as  
guardian may  
Interpret (elucidate, guide, explain, etc.) without literally  
translating.  
For Juan or anyone else to come here and say, "The literal  
interpretation  
of the word and the historical context of Ali and the Imams of  
Islam is  
that the Guardian should literally translate," would be an  
indication that  
on this point his and their opinion was literalist. I have  
already said that  
such an opinion is subjectively valid; it is just not exclusively  
so. He  
would no more invalidate living guardians and their followers  
than his  
expression that reincarnation is not taught in Baha'i would  
invalidate the  
Dalai Lama, Tibetan Buddhism or any other religious leaders  
and faiths  
that understand reincarnation to exist, even, by the way, were  
there  
Baha'i guardians and their followers believing Shoghi Effendi  
was alive  
and guiding the religion in a new incarnation.

By the way, Nima, why did you snip the example I provided  
where one  
invested with the authority could authoritatively rule, without  
knowing  
Hebrew, Greek or Latin that a Biblical passage stating "Thou  
shalt not  
permit a witch to live" does not state, "Thou shalt not permit  
Wiccans to  
live", but, "The penalty for death by poison is death" or even  
rule that  
actually the death penalty is historical, not current? Whether  
one owes  
authority to genetic heritage, to reincarnation or to any other  
cause, one  
in authority may issue rulings on such issues without personal  
knowledge of  
the original languages of the text.

Personally, I think history demonstrates that the attitude that the text must be followed literally has been calamitous for humanity. I feel you do see the value of non-literal understandings in places. I hope you will agree that it would be much better to live under an Interpreter who knew not a word of the language and guided according to the principles of the Baha'i Faith than one who was expertly fluent in languages and ruled as a medieval, fundamentalist, literalist theocrat. The criticism of current administrators in the organization centred in Haifa is not that one may not find a way of literally extracting their medieval policies out of the ocean of words of Baha'i text, but that such literal extraction is done at the expense of those principles that elevated the Baha'i Faith above the medieval mindset. One aspect of this medieval mindset is the refusal to entertain the possibility other people holding non-literal understandings have valid understandings.

To A Better Future,  
Michael

"Nima Hazini" (lotusapt@wxc.com.au) writes:

- >
- > Bad comparison and irrevelant. The function of a Dalai Lama is much, much
- > different than a Guardian. I think the problem here is a fundamental
- > misunderstanding of the role of a Guardian by Remeyite and Haifan Baha'is
- > alike. The Guardian is a not a divine being, not a Manifestation, not a
- > prophet, not a seer, not the incarnation of a Buddhist deity, or what have
- > you. He is a temporal - not divine - guardian/caretaker of the religion, and
- > there are certain foundational qualifications for that office without which
- > the utility of the office becomes questionable. Remey did not possess a
- > single one of those qualifications, and neither does Marangella, nor Jacques
- > Shoghomonian, Pepe Remey, Rex King, etc., for that matter.
- >
- > Irrelevant. A Dalai Lama is not a Guardian.
- >
- > If it's according to the understanding of texts he has no way of



> understanding, then the apparent limitations of that Guardian's abilities  
 > once again raises questions of functional utility not to mention legitimacy.  
 > Besides if that Guardian is *\*only\** interpreting translated texts, why even  
 > have a Guardian when others can equally do the elucidating/interpreting for  
 > themselves??  
 >  
 > Nonesense.  
 >  
 > Another hypothetical "what if" scenario which is not grounded in reality.  
 > This is worse than the Dalai Lama example. One could also conjecture wildly  
 > that maybe Shoghi Effendi did write a Will and Testament which was  
 > suppressed by certain Hands including Remey, the contents of which appointed  
 > a lessor known but competent female of his kin to succeed him as Guardian,  
 > Head of the Faith and member for life of the UHJ. It would make for one heck  
 > of a great suspense mystery novel, and maybe I should just it, but so what?  
 >  
 > Michael, put some of these arguments you're making past people who know what  
 > they're talking about and know the texts backwards and forwards and see how  
 > far you get. Try Juan for starters. You still don't understand the dynamics  
 > of the questions involved and are drawing analogies that are for the most  
 > part completely irrelevant and non sequitor. Again, a Guardian who does not  
 > possess the requisite knowledge of Persian and Arabic cannot be an  
 > *\*authoritative interpreter\**. If he cannot authoritatively interpret, then he  
 > vacates his fundamental duty as Guardian, therefore his guardianship is  
 > illegitimate - period, full stop. Please don't give me this silly "The Holy  
 > Spirit will guide correctly an illiterate guardian" argument. It is  
 > nonsense.  
 >  
 > cheers,  
 > Nima  
 >  
 >

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar

Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Morals of a Mole

Date: Thursday, January 18, 2001 12:32 PM

Top o' the Mornin' to You, Dermot.

You make me almost regret being so busy I'm not even reading everything posted here. But, it's great to hear your Irish voice. Keep it up, if you've the time and inclination. Personally, I tend to think that all talk about personalities is irrelevant; however, since this is generally the whole of fundamentalist discourse (trying to discredit those not fundamentalist instead of addressing the issues and trying to say because of who the fundamentalists are, therefore their fundamentalism, according to that ad hominem, is exclusively valid), perhaps you're right to score on the net they stand in front of, rather than the one they leave empty.

Anyway, as I learned that old folksong as a child in the Ottawa Valley the lines went:

"That's why women are worse than men

They can go down to Hell and come back again."

And, notwithstanding the concept of humour in previous generations, women are fully eligible to serve on the UHJ, and all that's lacking is the will of the patriarchate to live in the present, instead of the Dark Ages.

Slan,  
Michael

"Dermot Ryder" (grimreaper@freenetname.co.uk) writes:

>

> "So it's true that the women are worse than the men,

> For they went down to Hell and were threw out again."

>

> Traditional Irish Words and Air

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Pat Kohli and the invlaid election fo UHJ and a

## **Defense of the Guardianship**

**Date: Wednesday, May 02, 2001 7:36 AM**

**Hi, Pat.**

**Continuing revelation is completely in accord with the concept of revealed religion. There are possibilities for semantic arguments, e.g. that in Baha'i, or one or more of its sects, the leader interprets and does not reveal, or elucidates and does not interpret. Such semantics have no overall significance, however important they may be decreed internally. Thus, separate sects can have different official positions and different individuals within the sects will have a variety of perceptions, however intense the pressure by dictatorial leaders to quash personal opinions or at least the expression of such.**

**Speaking specifically to the case of Baha'i, my personal opinion is that one of the most important aspects of the Revelation by the original Revealer (Baha'u'llah) was to provide a modern alternative to fundamentalist Islam and to fundamentalism in general. Accordingly, the transformation of his movement into a fundamentalist one opposed to the essential principles he enunciated is inconsistent with this specific revealed religion. Historically, revealed religions often seem to have come into the hands of leaders whose insecurity and domineering natures, etc., have prompted them to rely on fundamentalist techniques and to impose a fundamentalist ideology.**

**While I consider the current oppression by the men in Haifa of the Baha'i principles: the independent investigation of truth, the freedom of thought and expression, the harmony of faith and reason, the equality of women and men, the harmonious association of a variety of valid opinions and of the various peoples on the planet, etc., to be inconsistent with the paradigm of the Revelation of Baha'u'llah, indeed to be what he sought to eliminate, I recognize the existence of these men and understand that they, through decree, have asserted a single selective and literal interpretation of the ocean of Baha'u'llah's writings. It is completely**

in keeping with the fundamentalist (as opposed to the Baha'i) paradigm  
for those issuing such decrees to say that really they are not decreeing  
anything, not interpreting anything, merely elucidating the obvious  
literal interpretation of weighted passages of text. QED.

They exist and their effect on the movement launched by Baha'u'llah  
may be observed. The original universal, harmonizing, open-minded,  
individual-enhancing, tolerant, liberal intent of Baha'u'llah may be  
outlined and, sooner or later, the fundamentalist excesses may be shed.

To the Future,  
Michael

In an abstract sense, above the specifics of any faith, the "Guardian of the Faith" might be a continuing revelator and thus not depend on reading the revelation. I don't think that that fits too well in the paradigm of a revealed religion.

Is it possible that a Guardian of the Faith who is continuously receiving revelation might seem inconsistent with a revealed religion, to you?

Is there any notion which might be inconsistent w/ certain religious paradigms, as you understand various types of religions?

Slan!  
- Pat  
kohli@ameritel.net

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: My fears about the Albuquerque Baha'i community  
Date: Thursday, May 03, 2001 11:56 AM

Greetings, Roger.

You have not demonstrated that you are arguing with validity. You are arguing against persons because of who they are. This is invalid according to formal logic and according to the principles of Baha'i

consultation which hold that issues alone are valid. Present issues, but do not say (outside of a cult) that one is wrong because one does not accept the cult leadership's position. You may defend the cult leadership's position as cogently, rationally, articulately as you wish. However, the cult leadership's position is not correct simply because the leadership says it is, nor is someone else wrong simply because that one disagrees with leadership. If leadership's view is so dazzlingly correct tell us why; if one disagreeing with leadership is so blatantly wrong show us on the issue. If you say this person is wrong on the grounds he disagrees with the cult leaders you are, in my opinion, testifying that you are powerless to refute his statements.

As I said on news.groups during the discussion about establishing TRB, if the response by the US president to claims by someone that he was the lawful King of the USA was to publically inform the American people that there was someone asserting to be King of America, and for the good of the country no one should read anything this guy had to say and his supporters should be denied access to public media, then logically we'd have to deduce that, By Zeus, there must really be something to this guy's claims; gosh and golly gee, we'd always thought the US was a republic and no possible legitimacy existed for anyone to claim to be a US king, but the president's response shows there must be something to it. Similarly, the response by official Baha'i leadership undermines their own position and indicates there's something to the points being made by those they don't want read.

Again, you may refute to your utmost capacity any points made, but don't argue against people on the grounds of who they are or you are confessing the superiority of their positions and your impotence to show them wrong.

To Tolerance,  
Michael

**Roger Reini (roger@rreini.com) writes:**

**> On 2 May 2001 18:55:30 GMT, bn872@FreeNet.Carleton.CA**

**(Michael**

**> McKenny) wrote:**

**>**

**>>Ad hominem and hence invalid. Issues, points, content is valid. What is**

**>>said is valid. Who said it is invalid.**

**>**

**> Not in this case. A Covenant breaker or a supporter of a CB would be**

**> expected to engage in attacks on the legitimacy of the Administrative**

**> Order in general and, in this day, the Universal House of Justice in**

**> particular. This would be to gain support for their position - - their**

**> rebellion, as it were.**

**>**

**> And here we had someone attacking the House of Justice, someone who**

**> had expressed sympathy for the views and positions of Mason Remey, who**

**> falsely claimed the Guardianship for himself. That sets off warning**

**> alerts for me.**

**>**

**>>**

**>>Roger Reini (roger@rreini.com) writes:**

**>>>**

**>>> I tend to discount that person's opinion in this case because of other**

**>>> opinions he has stated in this newsgroup -- opinions that, IMHO, are**

**>>> in support of individuals who have broken the Covenant of Baha'u'llah.**

**>>> I am NOT calling him a Covenant breaker, for I have no knowledge of**

**>>> his status in the Baha'i Faith. Still, if he is indeed a CB or a**

**>>> supporter of CB's, then I discount any statement of his on the supreme**

**>>> Baha'i institution and its legitimacy.**

**>**

**> Roger (roger@rreini.com)**

**> <https://www.rreini.com/>**

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**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>**

**Subject: Re: Albuquerque - some corroboration**

**Date: Tuesday, May 08, 2001 9:46 AM**

Hi, Rick.

Well, gee, I'm not even a Baha'i. Why should I go and dig this stuff out of the basement, when there's so much not getting down, while I even take the time to type this. If you want to attack the Baha'i Faith and say this is definitely not an outfit where one can submit a letter, a request, an appeal, a communication and expect any response (other than having it tossed in the waste paper basket) well, let the Baha'is defend their religion against you, or will it be Nima who gives you your quotes?

I continue to assert that nothing anyone else says about the Baha'i Faith can cause as much harm, is such an attack, as what is signed by Doug and his buddies and those claiming to be in the same party.

I don't promise never to post such quotes. I'm just astonished that people such as you act as if you're defending Baha'i when you challenge assertions that it is decent. You reply to remarks in favour of Baha'i with, "No, that aint so, prove it, by citing," (literally I assume) "the appropriate quotes." I expect if I don't find "Thou shalt not trash the appeals sent to thee unanswered," you'll say, "See we are allowed to respond to appeals by trashing them unanswered." And this is defending the Faith?

To Baha'i,  
M.

"Rick Schaut" (rsschaut@home.NOSPAMcom) writes:

> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message

> news:9d14h0\$smh\$1@freenet9.carleton.ca...

>> Of course, Baha'i texts allow for people contacting Baha'i authorities

>> to receive a timely response -- response being defined as an answer, a

>> reply, a communication from the authority to the person initially

>> contacting them.

>

> So, cite the actual texts, Michael. Better yet, quote them, and explain

> precisely how those texts apply to these circumstances. Such would be a

> vast improvement over the constant stream of uninformed

personal opinion  
> that plagues these newsgroups.  
>  
>  
> Regards,  
> Rick Schaut  
>  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)  
From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Handling Appeals (was Re: bahai - Re: Unconstitutional (per UHJ Constitution) NSA By-law)  
Date: Thursday, May 31, 2001 12:13 PM

Yes, Rick, they acted by tossing the appeal in the wastepaper basket. An individual addressing a decent authority, especially in this manner, is entitled to more than the unspoked assurance that whatever action, if any, is deemed appropriate by the authority will be taken. The individual is entitled to a real reply informing her/him what action has been taken. Actually, in decent contexts this would be published in the press.

"Rick Schaut" (rsschaut@home.NOSPAMcom) writes:  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
wrote in message  
> news:9euse9\$1bfl6\$2@ID-84503.news.dfncis.de...  
>> "Yorgos" <nthyorgos@hotmail.com> wrote in message  
>> news:OE44pGOjXZ1tazAfM0n000072cb@hotmail.com...  
>> Thank you for confirming the length of time that elapsed  
between the time  
>> that Deborah filed her Complaint with the NSA and the  
emission of a reply.  
>> As you well know yet more months followed before the  
Complaint was filed  
> in  
>> Court. Mr Schaut seemed to think I was making this story  
up. I wonder  
> what  
>> further comments he now has to make!  
>  
> Actually, Mr. Ryder's memory is somewhat faulty. I have  
pointed out that we  
> only know that Ms. Buchhorn is unaware of any action taken  
by the National  
> Spiritual Assembly in these matters. Mr. Ryder's conclusion  
is that that



> National Spiritual Assembly "sat on" (to use Mr. Ryder's words) the appeals  
> raised by Ms. Buchhorn--a conclusion that would imply that the National  
> Spiritual Assembly never took any action to investigate the matters raised.  
> All I've pointed out is that we don't know whether or not the National  
> Spiritual Assembly took no action whatsoever. We only know that they have  
> not replied directly to Ms. Buchhorn's appeals.  
>  
>  
> Regards,  
> Rick Schaut  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: MacEoin Review of Crooked/Straight, Part Two  
Date: Sunday, June 17, 2001 8:23 AM

Greetings, Denis and Nima.

Many thanks for this post. I see that this second part of the review contains some of the specific objections I mentioned as lacking in the first one. This, in my opinion, still does not excuse the other objections I raised about the first half (complaining about the size, number of footnotes, length of bibliography and presence of Latin and also about the lack of scholarly credentials of the book's authors!!!).

I note the objection to the use of secondary source material, including GOD PASSES BY which itself contains no footnotes, and this is a valid objection. If Baha'u'llah himself is not to be taken as a primary historical source for events to which he was not an eye witness, that is, if Baha'u'llah's historical assertions concerning such things as Greek philosophers are not to be accepted as literal fact, then Shoghi Effendi, whom Baha'is do not regard as a Manifestation of God, cannot be treated as a hollow reed transmitting God's inerrant historical knowledge. The normal standards are to be applied in his case, and it is indeed a

failing of the  
book being reviewed (notwithstanding its length, number of  
footnotes,  
size of bibliography and seasoning of Latin quotes) if indeed it  
accords  
any priority to Shoghi Effendi over actual primary source  
material.

Denis, as strenuously as I can, I absolutely disagree with  
your  
assertion that one should not be writing on a subject, if one  
does not  
know about the existence of certain material. This is flawed  
reasoning  
and a favouring of censorship repugnant to me. Let whosoever  
wishes write  
and let whichsoever publisher desires publish what is written.  
And, by the  
same token, then, may you or anyone else who has a point of  
view, an  
awareness of facts unstated (through ignorance or deliberate  
misrepresentation) be equally free to write and to be  
published. Let  
knowledge thus be advanced not be telling others to be silent  
if they  
haven't read everything you have read or if they don't share  
your opinion  
and mine as to the primacy of primary sources (thus,  
removing GOD PASSES  
By from any cultish pedestal), but rather through the freedom  
of authors  
both to write what they wish and to encounter corrections and  
opinions at  
variance to their own.

I would like to comment on your specific point that it is  
reprehensible for Baha'u'llah to have conspired to have  
another  
substituted for him for reasons of safety. I fully appreciate  
your point  
of view, and one of the essential Baha'i principles is the  
freedom to  
express one's opinion and the willingness to listen to the  
rainbow of  
personal opinions held by the diverse individuals comprising  
humanity.  
This point is not so uniformly believed as you suggest. Many  
rulers in  
past times employed tasters whose task was to die in place of  
a ruler  
being poisoned. I do not say that I necessarily consider this  
the most  
heroic thing to do, only that many people have esteemed the  
life of the  
ruler highly. There is, for example, that story of a Chinese  
ruler about  
to rush to the aid of a woman being threatened by a wild  
beast, only to

be advised that he could be provided with other women, but what could they do if their ruler was killed. You don't have to share this opinion of the value of a ruler's life, or of his acting so as to reduce the possibility his people will be confronted by his death. My point is that the view does exist that the ruler's life is so precious, and the official Baha'i opinion is not so universally condemned as you imply.

I agree, of course, on the issue of democracy over totalitarianism.

Again, thanks for posting this. In my opinion this review could have been better written. Also, if the book is as forbidding to most readers as the reviewer suggests (in the sense of length, etc.), then such readers could benefit from the kind of review that summarizes its content in half a dozen or so pages. This could be written by someone sympathetic with the authors' point of view, and one hopes also aware of the validity of other viewpoints.

Thrive,  
Michael

Article 46149 of talk.religion.bahai:

[Part 2 of review by Denis MacEoin, Ph.D., of:

Udo Schaefer, Nicola Towfigh, and Ulrich Gollmer (contribs),  
Making the  
Crooked Straight: A Contribution to Bahá'í Apologetics, trans.  
from German  
by Dr. Geraldine Schuckelt, 2000, George Ronald, Oxford, 863  
pp.]

Not many lines later (p. 485), he writes 'Although, as a Baha'i one trusts that the main sequence of events is recorded correctly'. Frankly, being a Baha'i doesn't come into it, Ulrich. Facts are facts, and pious trusting

has no place in historical analysis. But Gollmer isn't content with trusting in the texts: he actually believes that the lives of their authors make a difference.

Referring to Abd al-Baha' and Shoghi Effendi, he writes: 'The lives of these two chroniclers testify to this, embodying as they do the ethical principles of their faith'. I've no doubt Shoghi Effendi was the best of men (though I know less about him than I do about, oh, let's say, Ann Frank), but the fact is that, when he wrote *God Passes By*, he hung his 'facts' on a preconceived framework. Just as I might distort historical characters or events in writing a novel, so he told his tale in order to meet the demands of a grand scheme, a divine drama played out in Shiraz, Baghdad, or Acre. It's a work of genius, but I don't think it's a reliable historical source, if for no other reason than that there isn't a single reference from beginning to end. We're meant to take everything on Shoghi Effendi's say-so. Whereas academic books are open and transparent, displaying their origins in the form of citations and bibliographies, *God Passes By* is wholly opaque, cramming primary and secondary materials in together without rhyme or reason, and leaving the reader in the dark throughout. So just what Shoghi Effendi's rather unknown life has to do with the veracity of his text is quite beyond me.

One particularly lengthy historical section, written by Towfigh, runs from page 599 to page 673, and deals, in the main, with the break between Baha' Allah and Subh-i Azal. I found this a very frustrating sequence to read, because I sensed throughout that Towfigh was only marginally familiar with the original texts, but brazened things out by judicious use of secondary materials, most of them from Baha'i sources. Since this is still a controversial area, it requires well-honed historical and linguistic skills, without which it is easy to slip into error, as Towfigh does.

As before, I am aware that the only detailed discussions of Babism in this period are to be found in Chris Buck's *Symbol and Secret* and in two

articles by myself, 'Hierarchy and Authority' and 'Divisions and Authority Claims', along with Juan Cole's translation of the Risala-yi shathiyya and some discussion that has emerged from it. Yet, apart from a passing reference to Buck's work, none of these is brought into Towfigh's analysis.

In other words, she is choosing which sources to cite, and which to engage with (if any), whereas in proper academic discourse a salient book or paper demands to be accounted for. In other words, you don't have the freedom to ignore anything that gets in the way of your argument. Unless, of course, you don't actually know such materials exist, in which case you should not be writing on the subject.

Towfigh is constantly out of tune with what seems to have been happening. She shows no understanding of the Shi'ite concept of ghayba as an element in Azal's behaviour (it was certainly referred to by his contemporaries in explanation of his absence), she persists in accepting 'Mystic Source' as an adequate translation for the phrase masdar-i amr, (13) she believes (incorrectly) that there is no document in the Bab's hand which legitimizes Azal's position, and she does not know why Azal was chosen as the Bab's successor (on account of his 'inspired' writings, apparently).

In one place she states that 'the early Babis, too, clearly expected the Promised One to arrive soon', which is debatable at the very least. And she goes on to say: 'Only this can explain the fact that during the years immediately following the martyrdom of the Bab so many proclaimed themselves to be the Promised One.' If she had read the second of my articles, she would have seen adequate evidence that probably no-one made that claim at that point, and that all these matters require a much more sophisticated understanding of events and terminology than Towfigh brings to them.

Since the range of claims open to the Babis of that period was fairly large, a researcher in this field ought to be able to access the sort of texts in which they are laid out. I see no mention at all in Towfigh's copious footnotes of Naraqi, Dahaji, the Azali compilation Qismati az alwah, the original texts of Baha' Allah's Baghdad writings, or the relevant later works of the Bab. The work is being done largely from secondary texts: God Passes By is cited no fewer than twenty-one times, A Traveller's Narrative thirty-one, and other articles by Browne thirty-nine times.

Elsewhere, ideology leads to contradictions. On p. 665, we are assured that, when Browne was writing, 'a single, united Babi community had long since ceased to exist', whereas on pages 672-3, we are informed that 'the term schism is inappropriate in connection with the conflict between Mirza Yahya Azal and Baha'u'llah, since no division within a religion occurred'.

There are numerous other points that arise from this section, but I'll restrict myself to just one here, which is an ethical, not an historical one. On p. 636, Towfigh quotes a statement from 'Abd al-Baha' to the effect that the Bab and Baha' Allah agreed to have Subh-i Azal appointed nominal head of the faith in order to preserve his older brother from danger. She is not the first Baha'i writer to cite this with approval, and I'm sure she will not be the last. Let me only comment here that, if the aim of this book is to win friends and influence people in the non-Baha'i world, this citation alone would undermine the whole enterprise. Imagine how Christians would react to the suggestion that Jesus conspired to have Judas substituted for him so he could escape the cross (an idea actually mooted by some Muslim writers). Or that a French resistance fighter handed a Jew over to the Gestapo, knowing that doing so would save his life. Or that

John Kennedy, fearing assassination, had placed a double to ride in his open-top car.

This is something the Baha'is have to think about hard. Fortunately, the solution is historical rather than ethical. We can't prove there wasn't some sort of conspiracy, but Azal's appointment does seem genuine, we know that the Bab gave Azal specific instructions to 'preserve himself', (14) that he issued instructions to others to take care of Azal, (15) and that Baha' Allah was in the public eye from quite an early period. (16) What Abd al-Baha' was trying to do was to find a plausible explanation for what was to him an unpalatable fact: that the Bab had appointed as the guardian of his faith and writings a man considered by Baha'is to be a primary source of spiritual evil.

That's enough history for the moment. To be honest, the historical gaffes and distortions gave me less grief than some early sections in Schaefer's main contribution, and in parts of Gollmer's section on politics. This isn't easy to convey, but it matters, so please be patient while I try to develop this point.

My problem is this. With one important exception, which I shall come to later, the tone and content of much of the book seemed to me deeply conservative and self-righteous. What is worse is that Schaefer clearly seems to want his voice, with its illiberal overtones, to be taken for the voice of the Baha'i faith as a whole. To be honest, this doesn't surprise me, since a rather puritan conservatism was the atmosphere within the Baha'i movement when I was a member and had much to do with driving me and others out. What does surprise me is that, after so much worthwhile debate, promoted by organs like Dialogue magazine, the liberal voice of Baha'ism has not convinced men like Schaefer that they are dinosaurs who need to modify their views in some respects if they are not to cause

the Baha'i  
faith to petrify in a mode that will become more and more out  
of touch with  
the reality lived by most thoughtful, caring people.

Let's take a look. After a lengthy section on Baha'i political  
ideas, to  
which I'll return in a moment, Schaefer really gets going on  
pp. 301 ff.,  
where he discusses 'the concept of liberty'. At first he seems  
quite  
reasonable, arguing, for example, that the liberty of which  
Baha' Allah  
disapproved was not democratic liberty but anarchy,  
immorality, and so  
forth. From there, he works his way round to a popular Baha'i  
theme, namely  
that true liberty is obedience to God's law. This too, he  
stresses, does  
not contradict democratic liberties.

But this liberal mask starts to slip not much later. Ficicchia, he  
says (p.  
318), argues against Baha' Allah's legislation 'purely on the  
basis of the  
modernist attitude held by the sceptical and irreligious person  
who lacks  
any concept or understanding of religious obligations and-  
horrible  
dictu-faithful obedience, who rejects any possibility of  
absolute  
authority, accepting no authority but his own self according to  
the  
principle: "I am the Law!"

There's nothing like a stereotype to waken certain forms of  
bigotry, in  
this case the notion that non-believers do not understand  
religious  
matters, and that they are anarchists and libertines at heart.

But he goes further. It isn't just non-believers whom we can't  
trust, it's  
people in general: (17) 'people today value nothing more  
dearly than their  
sovereign liberty in decision-making, their individual right to  
shape their  
own lives, their freedom to decide for themselves what is and  
what is not  
permissible as defined by their sense of moral autonomy' (p.  
320).

In the last century, thousands upon thousands of men and  
women gave their  
lives to establish just such a freedom, very rightly rejecting



the  
'absolute authority' of fascism and communism. Many of these  
were religious  
people of upstanding morals. Others, perhaps the majority,  
were agnostics  
or atheists, also of high moral standards Many of Schaefer's  
own countrymen  
and women joined the widerstand, the internal opposition to  
Hitler, just as  
many Russians resisted Stalinism, denying that the authority  
of the state  
is absolute and that individuals have no rights.

Other men and women fought - as many round the world  
today still fight -  
for human rights, for the right of the individual to believe and  
speak and  
write and act within very broad limits. This sometimes results  
in speech or  
behaviour that you or I may find offensive. But I - and millions  
of others  
- would always prefer to be offended than to be straitjacketed  
by a Hitler,  
or a Khomeini, a Pope, or an 'infallible' religious body. If  
Schaefer sees  
(as I think he does) something ignoble in this, what a very  
blinkered man  
he must be.

One of the things that originally attracted me to the Baha'i  
faith was its  
modernity, its concern with contemporary issues, the belief  
that it had  
passed beyond traditional religions to a new dimension of  
belief and  
action. All I see now, when I look at it, is a religion led by  
deeply  
conservative men and women whose beliefs chime only too  
well with those of  
the conservative wing of all the old faiths. Baha'is have more  
in common  
with haredi than Reform Jews, with the present Pope than  
liberation  
theologians, with Southern Baptists and fundamentalist  
Muslims than  
Unitarians and reformist Shi'a.

Much of this neo-conservatism has its roots in just the same  
fears that  
prompted Pius IX to declare war on the liberalism of his day.  
It's a  
deep-seated fear of people, a distrust of anyone who dares to  
think for  
himself, to publish a book without having to ask anyone else's  
approval, to

**stand up in meetings and tell those in charge they are talking nonsense, to tell obscene jokes like Lenny Bruce, as a weapon against racism and sexism.**

**It's a fear of that young man with his shopping bags standing his ground in front of tanks on Tianenmen Square, of the Catholic women who stand up in church to demand the right to contraception, abortion, and women priests, of the Muslim women who jeered at the fundamentalists marching in support of the fatwa against Salman Rushdie, of the angry rabbis who dared take God to task for allowing the Holocaust to happen, of a writer daring to satirize a religion that has the temerity to condemn him and others to death. It's a fear of change, of questions, of the laughter that punctures the pride of the man on the platform, of satire; a fear of the power of sex, of the power of words, of the power of people who are willing to make their own decisions and their own mistakes, people who have eyes that can see through the Emperor's new clothes.**

**Schaefer is on the wrong side of history. We atheists and agnostics out here are not a gang of depraved, self-interested libertarian anarchist no-gooders. If you want depravity and self-interest, better look in almost any religious group around. Religious people have been responsible for an outrageous amount of suffering in this world, and they still have the gall to tell us: 'It was bad then, but that was a mistake, just trust us, we've got it right this time round.' Rationalists believe in the dignity of man, the value of reason, the worth of ordinary human wisdom, the power of disobedience to irrational authorities.**

**Was the Enlightenment a denial or affirmation of the worth of humanity? Was science hindered or helped by its separation from religion? (18) Ditto medicine. Which is the less violent culture, that of largely secular Europe, or that of the highly religious USA, with its craze for guns, its**

**murders, drug-related crime, capital punishment, and Star Wars? Is secular England, where churches are demolished or turned into bingo halls, a worse place to live than my native Northern Ireland, which has churches on almost every street corner? Which developing countries have made the most progress economically and socially: the lightly religious nations of Asia, or the fervently religious countries of the Islamic world? Are practices like female genital mutilation, honour killings, forced marriages, and the like more common in religious (mainly, Islamic) countries or in secular states?**

**I could go on here for pages. In case anyone thinks this has just been a digression, may I point out that my reason for going into all this is simply to draw full attention to an extraordinary refusal on Schaefer's part to come face to face with arguments like these which contradict his self-assertive and, frankly, pompous pronouncements on the frivolity and danger of the non-religious world.**

**The fact is that Schaefer and pals are writing an extended polemic, not just against Ficicchia, but against a host of Baha'i bugbears, from free speech to balanced academic enquiry.**

**On pages 209 ff, Schaefer addresses the questions of pre-publication review, restrictions on free expression, and so on. I don't intend to pursue the topic here, since a lot could be said on the matter. But I will comment that the arguments employed by Schaefer reminded me vividly of a debate that is currently raging in several Asian countries, notably Singapore and Malaysia, over the role of the press vis-à-vis the government. Inevitably, the more authoritarian states take much the view that Schaefer does here, arguing that the state (for which read Schaefer's religious institutions) must be above all criticism.**

**In similar vein, Schaefer writes, refuting Ficicchia's claim that Baha'ism**

is anti-democratic, 'On no account is [the Baha'i order] "anti-democratic", since the democratic elements, along with the theocratic traits, are dominant' (p.246). The overall impression (and Schaefer is not alone in giving it) is that the proposed (and, indeed, the current) Baha'i system of government is dominantly democratic. I imagine many of my readers will concur in this understanding. I, however, beg to differ, as, I think, will most democrats.

The trouble is that you cannot, in reality, just mix monarchy/aristocracy, democracy, and theocracy (with absolute authority). The result is a denaturing of each of the elements to no useful purpose. We in Britain have a monarchy, but the monarch cannot override the will of the people: if she could, we would no longer have a democracy, and might as well dissolve parliament.

Theocracy, as in Iran and Afghanistan, tends to demand precedence over democratic norms (such as the right of the people to enact laws according to their will). Democracy, where it flourishes, tends to make other systems redundant.

This is not to say that democracy does not have its problems. But those problems will not be solved by introducing incompatible notions such as absolutism or infallibility.

Throughout this section, Schaefer selects his targets so that he does not have to confront the real issues. The main objections are as follows: 1) the fact, referred to above, that believers can have their voting rights and their right to vote suspended should they infringe the Baha'i moral code (including, I would argue, improper questioning of the authorities); 2) the fact that heresy/disobedience to divinely-constituted authority leads to automatic exclusion from the community; 3) the fact that, however democratically elected, no Baha'i government can introduce

major legislation in its own right or abrogate laws set by Baha' Allah or the Universal House of Justice (democratic parliaments make and rescind their own laws); 4) the fact that women cannot serve on the Universal House of Justice; 5) the fact that a Baha'i state would be a one-party state (try setting up in opposition to the official 'divinely-appointed' line even now); 6) the fact that there can never be open debate about certain basic issues, such as gay rights, capital punishment, or any number of matters from contraception to the running of the police, that have yet to be decided by the Universal House of Justice.

I know that Baha'is don't actually want a democracy, but that leaves the rest of us justifiably concerned. It's not enough to try to reassure us by saying democracy is dominant alongside theocracy. Democracy is not divisible, and is only mocked when autocratic states use it as a mask to conceal their true nature.

Finally, what was the exception referred to above? On pages 256-7 and page 742, Schaefer and Gollmer mention something that they do not, surprisingly, make much more of. The second reference is to two texts, one by 'Abd al-Baha', the other by Shoghi Effendi, both writing about the need to accord human rights to covenant breakers.

To be honest, this flabbergasted me. I had never seen the passages in question before, and they caught me unawares. Anything, whether scriptural or otherwise, I had ever read previously on covenant-breakers, had been extremely negative: reading their words is like eating vomit (from a 'Hand of the Cause'), they are utterly despicable, they are to be shunned absolutely, even by their families, and so on. All of those vitriolic passages in God Passes By about Azal and Mirza Muhammad 'Ali, and Ruth White, and Ahmad Sohrab, and every 'enemy of the Faith' from Hajj Mirza

**Aqasi on. So to learn that even Covenant-Breakers have rights turns a lot of my assumptions upside down.**

**The biggest puzzle, of course, is why there aren't more passages displaying this degree of humanity, and why the Baha'is haven't made greater efforts to present this side of their faith, instead of the heavy-handed conservatism to be found in the work of so many eminent exponents.**

**There are also, of course, obvious contradictions between these texts and others. 'Abd al-Baha' instructs some believers not to obstruct a covenant-breaker in seeking employment as a teacher, since even such a person has to earn a living. That's terrific, and much more sensitive than I'm used to in Baha'i texts; but if we move forward a bit in time, to a large village or small town where most of the inhabitants are Baha'is, what happens at the school? I can't imagine the Baha'i authorities or the other teachers or the parents letting a covenant-breaker loose on their children just because 'Abd al-Baha' says he should have job. Can you?**

**I also have trouble with the Shoghi Effendi passage. Not with the statement itself, which is admirable, but with how it squares with other things. If covenant-breakers are not to be deprived of their civil rights in a free society, then how come the mere act of drinking alcohol, or having sex outside marriage, or even, for a man to let his hair grow below the earlobes, will lead to the loss of voting rights, the most basic civil rights of all? How humanitarian is it to demand that a man's wife and children should shun him merely because he has changed his beliefs?**

**All of this needs to be addressed, and I was disappointed that neither Schaefer nor Gollmer chose to do so.**

**I'm left with a list of items that I'd love to take up, but I realize this has also become one of the longest book reviews on record. Given time, I**

could probably get to 900 or even 1000 pages, but I doubt very much if anyone would want to publish the resulting book in German.

Why have I been so hard on Dr. Schaefer and co-authors? Basically, it's because Schaefer himself goes to some trouble to point out how much Ficicchia's book damaged understanding of the Baha'i faith within German-speaking academic and ecclesiastical circles, and even civil authorities (pp. 1-12). I don't disagree with that, but when I then find that the volume seeking to correct Ficicchia's misrepresentations is itself with replete with factual errors, academic sloppiness, and apologetics dressed as scholarship - in other words, many of the things Ficicchia stands accused of - I find myself obliged to try to set the balance as straight as a simple man can.

The fact is that Making the Crooked Straight will sell more copies to Baha'is than to the great unwashed beyond their gates. Most people aren't sufficiently interested in Baha'ism as yet that they will sit down and read over 800 pages of apologetics. So, I suppose the book is aimed more at believers than anyone else. If that's so, it means that Schaefer, et al., have produced a major contribution to a process that has been going on since Shoghi Effendi's days, but particularly over the past fifteen years or so. At some point in that period, while expansion remained a priority, the Baha'i authorities seem to have woken up to the fact that most believers had a limited grasp on the basics of their faith. Making the Crooked Straight may not be the most systematic presentation of where Baha'is stand on most crucial issues, but it is certainly the largest, and has the appearance of being the most authoritative.

That's why I've spent so long niggling away at the text, and why I could go on longer if I thought anybody was still reading. Major statements require greater care than has been devoted to this volume. Not only

that, but it disturbs me to find that fundamentalist Baha'is have seized the high ground in this way. Why shouldn't some liberal Baha'is tell it like it is for once? If my criticisms nudge things further in those two directions-accuracy and liberality of mind and heart-they will have been worthwhile. Thank you for reading this far.

Denis MacEoin  
Dursley  
Newcastle  
June 2001

## NOTES

1. I remain unimpressed by Schaefer's curious claim that Ficicchia's book was really written by someone else: 'I doubt if the author, Francecso Ficicchia, who has certainly contributed a lot of material, was able to write the book himself in the style of a methodical, scholarly work, using the terminology of theology and religious studies and Hebrew, Arabic, Persian, Greek and Latin terms - languages of which the author, himself a social worker, has no knowledge. It is very probable then that the book was written by an expert of religious studies and that Ficicchia contributed some material and his name' (Baha'i Studies Review, 2:1 (1992)).

2. The first sentence of chapter one, part one reads: 'The goal of all academic research is to find truth', with the rest of the chapter proceeding along the same lines.

3. That making academic work conform with Baha'i mass opinion is an obligation on Baha'i scholars is made clear by Moojan Momen: 'Secondly, you have to satisfy the Bahá'í community that your scholarship is a true representation of the Faith, one that most Bahá'ís would agree is a presentation of the Faith that is consistent with the texts and being interpreted in ways to which most Bahá'ís would not object' (Baha'i Studies Review, 3:2 [1994]).



4. This episode is cursorily dealt with in a reference on p. 101, and a footnote on p. 703.

5. Baha'is seem to have a problem with this. Many years ago, I met with the editor of the Penguin Handbook of Living Religions and two members of the British NSA, who were there to persuade him to drop my commissioned article on the Baha'is and replace it with one they would have written by a Baha'i author. Like any sensible academic, I admitted during the meeting that I had my biases and assumptions. The Baha'is seized on this, arguing that this alone disqualified me from writing the piece. Not once did they accept the possibility that their Baha'i author might be biased in his own way. The editor, John Hinnells, admitted to me later that he had been quite sympathetic to the Baha'is until he actually sat through that meeting.

6. I'm referring specifically to the many volumes of scripture edited by him, all of them sloppy, filled with mistakes and misattributions.

7. Religion, 12 (1982): 93-129. See also 'Baha'i Fundamentalism and the Academic Study of the Babi Movement', Religion 16 (1986): 57-84, and 'Afnan, Hatcher, and an Old Bone', Religion 16 (1986): 193-195. It's interesting that none of these articles, which represented one of the first debates between the old-style Baha'i scholarship and the new, academic approach, is referred to in the present work.

8. Gollmer does it too. On p. 464, he quotes approvingly a statement by the World Council of Churches: 'A second danger is that of interpreting a living faith not in its own terms but in terms of another faith or ideology. This is illegitimate on the principles of both scholarship and dialogue'.

9. W. Collins, Bibliography of English-language Works on the Babi and Baha'i Faiths, p. 281

10. In footnote 20, p. 498, she complains that 'Even within Ficicchia's own transcription system, the transcription Ta'rih (sic) is incorrect, since Táríkh is written with alif and not with hamza. Since when? Ta'rikh is an Arabic word and is written with hamza in that language, whatever the Persian pronunciation might be. Of course, it would be pointless to object if someone left the hamza out, but it seems most irregular to correct someone for putting it in. And, by the way, it is not Ficicchia's 'own transcription system', but a standard one used widely by Arabists and Persianists in Germany and elsewhere.

11. Gollmer too shows a reluctance to engage with current scholarship, and even appears to be unaware of what is happening in the wider world. On p. 778, for example, he states magisterially: 'no systematic presentation of the Baha'i Faith has yet been published that satisfies academic criteria'. Says who? Peter Smith's excellent volume for Cambridge University Press springs immediately to mind. And what about the numerous encyclopaedia articles by Juan Cole, Smith, Moojan Momen, Todd Lawson, and myself?

12. Gollmer reiterates this position on pp. 558 and 559.

13. He gets into greater trouble on the next page, when he asserts that there are plenty of scriptural texts in which the phrase masdar-i amr refers to God. I have gone over most of these texts with Steve Lambden, and I don't think there was one where the phrase might not as easily have referred to the Manifestation. For examples, see my 'Divisions and Authority Claims', pp. 118-19. I am dismayed that Gollmer did not even attempt to engage with these references.

14. See MacEoin, 'Divisions and Authority Claims', p. 109.

15. Ibid

16. See *ibid*', p. 117.

17. There's more of this on the next page, p. 321: 'most people at present', 'modern people'. On the next page, p. 322, he expresses his impatience with 'a critical and sceptical public'.

18. On this, see an excellent new study by Stephen Jay Gould, *Rock of Ages*.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Democratic Conservatism was Refutation of Peter Khan

Date: Monday, June 18, 2001 10:03 AM

Greetings, Nima and Juan.

Juan asks if you hate Communists and Liberals who is left to admire bur fascists. I certainly understand the context behind this rhetorical question, and I would like to take this opportunity to underline that what is reprehensible about the behaviour of the UHJ is that it is acting precisely as have acted those whom Baha'u'llah condemned and it is oppressing its own people not because it is neither communist, nor liberal, but because it is anti-democratic, because it violates the most essential Baha'i principles of freedom of thought and expression.

In this country there is an ongoing debate of considerable proportions among those of conservative viewpoints and one of the most heartening aspects of this debate is the extent to which the term and attitude of democratic conservatism is used and demonstrated. The guy who, in my opinion, is the most articulate talk show host in this city is a great example of this. He continually and sincerely invites the expression of all points of view, admits he is expressing his own opinion, which may not be correct and certainly isn't the only one and states his opposition only to the view that there is only one permissible opinion.

It is, in my opinion, essential to stress this point in the Baha'i

context. Holding conservative views and expressing them is perfectly legitimate and in accord with the universalist approach of Baha'u'llah. Where those who now hold power have broken their trust is not by thinking there is life on Pluto or Herodotus lived after Alexander the Great etc. but in their refusal to allow the expression of other opinions. That they exercise censorship, that they misuse their stewardship of the Baha'i Faith to divide the community when their job is to advance the harmony of the human species, that they are striving to de-evolve the world-encompassing vision of Baha'i into a replica of the intolerant sectarian entities Baha'u'llah sought to surpass is why they are so much in error and have caused such harm.

Again, express whatever literalist and conservative views one wishes, on the condition other views are not suppressed. It is the true clash of conflicting opinions that produces the spark of truth.

To Truth,  
Michael

> ... At one point Khan  
> spoke of the fall of communism, and he almost spat the word "communist."  
> His nose flared, his eyes blazed. Then he spoke of the likely criticisms  
> "Western liberals" would make of Baha'u'llah's Most Holy Book. And, he  
> almost spat the word "liberals." His nose flared, his eyes blazed. If you  
> hate both communists and liberals, I'm not sure who is left to admire but  
> fascists.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Refutation of Peter Khan

Date: Tuesday, June 19, 2001 12:20 PM

Greetings, Juan.

Many thanks for replying to my questions.

On the issue of the ethical source of e-mails forming the basis for

action against Alison Marshall and others, I think you're missing the point. The issue is not whether or not my memory that Talisman had a non-forwarding policy is flawed. The fact is Susan is admitting, as I believe do those individuals signing themselves the Universal House of Justice, that opinions people expressed on e-mail lists were sent to Baha'i authorities who then took action against such people on account of these opinions, such action extending to that of declaring such people not to be Baha'is, notwithstanding the fact that the e-mails forming the basis for such astounding actions were views supporting the fundamental principles enunciated by Baha'u'llah.

What significant difference is there between what Susan is seeking to prove, i.e. that it was after messages on e-mail lists had been forwarded to Baha'i authorities and these authorities took action against people because of the expression of personal opinion on e-mail lists that there came into being the remarkable entities of private Baha'i e-mail lists whose members are not to forward messages to Baha'i authorities or that there already existed private Baha'i e-mail lists from which personal opinions were sent to Baha'i authorities who took action against those expressing such opinions.

Speaking of ethics, if what Susan is asserting (contrary to my memory) were true, if really she was forwarding messages to Counsellor Ghadirian, Peter Khan or whomever from lists that were not private, and then she observed Baha'i authorities taking action against Baha'is because of the views they had expressed and which she had forwarded to these authorities, then, morally outraged she ought to have posted her response in words similar to these:

"What in the name of the Prince of Peace are you doing taking the honest expression of personal opinion, using what I forwarded to you, as the grounds to oppress those voicing their views? Freedom of thought and expression is one of the essential principles of this religion.

**Who do you think you are supposed to take as your model, the Centre of the Covenant or the Son of the Wolf and his ilk? Cease and desist your reprehensible moves against those expressing personal support in cyberspace for the world embracing vision of the Blessed Beauty and his fundamental principles for human harmony. If this is what you're going to do with e-mails I honestly sent you in good faith, you can swallow sea water for all I care, but I won't send you another comma from any lists and I'll recommend they adopt a no-forwarding policy. Immerse yourselves in the Writings of Baha'u'llah and stop oppressing the believers." If Susan posted any such honest outrage, I missed it. Maybe someone else can post it and she'll stand vindicated.**

**Anyway, the bottom line on this issue is that it is a violation of fundamental Baha'i principle to interfere in the freedom of thought and expression. Baha'i authorities have no business taking action against those posting their personal views to cyberspace. The Calamity is quite evident and its source clear when people signing themselves the Universal House of Justice and any other Baha'i authority use posts to e-mail lists as grounds for action against Baha'is expressing personal opinion, especially personal opinion in support of the fundamental principles of Baha'u'llah. It matters not whether or not such lists had or had not a non-forwarding policy.**

**To the Future,  
Michael**

**Juan Cole (jricole@my-deja.com) writes:**

**>  
> Michael, I think you can corroborate for me that  
talisman@umich.edu  
> has always had a limited no-forwarding policy, and that in fact I  
> tossed Iskandar Hai off it in 1997 for violating it with regard to  
> a particular liberal Baha'i scholar of the time. Therefore, it is  
> certainly true that "evidence" against Alison Marshall was**

gathered  
> unethically.  
>  
> The community in the midwest that wanted to build a local Baha'i  
> House of Worship had purchased the land and just wanted to put up  
> a sign saying that it was the site of a future local Mashriqu'l-  
> Adhkar. Goons from the central Baha'i administration appeared, who  
> insisted they take back down the sign. This, despite `Abdul-Baha's  
> strict and urgent instructions that local Houses of Worship be built  
> everywhere as soon as possible.  
>  
> cheers Juan

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Refutation of Peter Khan

Date: Tuesday, June 19, 2001 9:19 AM

Greetings, Nima and Juan.

Peter Khan is quoted as saying that the Calamity already exists, as can be seen from this situation in New Zealand. He asks isn't the loss of spirituality the Calamity.

I would like to underline this remark and place it in the context of Baha'u'llah's own definition. It's been years since I read it, but no doubt someone here can provide the exact reference. Does not Baha'u'llah in the KITAB-I-IQAN refer to the Calamity and say that it already exists as a consequence of the fundamentalists who are ruling in Islam. Does he not ask there something like, "What greater Calamity can there be than that the believers would wish to turn to their spiritual leaders for guidance and not be able to receive such spiritual guidance from them?"

In my opinion, Peter Khan is completely correct that the situation existing currently as demonstrated by the expulsion of Ms. Marshall is an indication that the Calamity is upon the Baha'is. It is the very same situation deplored by Baha'u'llah, that those whose

responsibility is to  
promote the harmony of the human species have instead  
become wolves  
ravaging on the very believers of the Prince of Peace.

Here's to Peter Khan and his like reading more of  
Baha'u'llah and  
humbly reversing the Calamity they themselves have brought  
about.

To the Future,  
Michael

>  
> On the belief of Baha'i cultists that the world was going to  
end or eternal  
> peace come or something in the year 2000, Khan quotes a  
questioner as  
> saying: "Related to that is the question: "I'm still waiting for  
the unseen  
> calamity by the end of the 20th century. Are we still getting  
it?"  
>  
> He replies, "I've got news for you folks, you've got it. This  
stuff going  
> on in New Zealand at the present time, if this is not a  
calamity, what is?  
> Would you rather lose your spiritual life and your spiritual  
condition and  
> go through all eternity spiritually crippled by this? Is that  
worse or  
> better than the physical calamity of having your house  
blown up or having a  
> war occur or something like that? Our values are spiritual.  
The things we  
> value most are spiritual things. We are facing spiritual tests  
and a  
> spiritual calamity is before us. And one of the things I  
wanted to do this  
> morning is to alert you to my understanding that the Baha'is  
in New Zealand  
> are facing the very real prospect of a spiritual calamity  
unless urgent and  
> immediate measures are taken."  
>  
> In other words, Khan is reinterpreting the Calamity that  
Baha'is have been  
> waiting for (and which obviously hasn't come in the way the  
cultists  
> expected) as the tendency of New Zealand Baha'is actually  
to think for  
> themselves and not bow down in glaze-eyed uniformity  
before the infallible  
> pronouncements of Peter Khan. This is so extreme, so  
absurd, that it is  
> hard for me to believe that the audience didn't just walk out  
on him at  
> that point.



--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Text of Fosters Threatening Letter to a 15 year old girl with depression  
Date: Monday, June 25, 2001 9:54 AM**

**Greetings, Mark.**

**One of the reasons I so strongly supported the formation of this newsgroup was that it provides freedom of thought and expression. I very much encourage you and everyone else interested in this subject to post here. And, I am constantly happy to repeat that in the discussion of issues comments directed at individuals, rather than the issue being discussed, are invalid. Indeed, I have always welcomed flames as an admission by the flamer that my points were assessed incapable of refutation. Otherwise such refutation of the points would have been posted and not invalid remarks about the individual making these points. This point concerning the invalidity of remarks directed against an individual normally applies to all individuals, including those who are flamed in posts I'm too busy to read or to respond.**

**I look forward to reading your further comments on this newsgroup and trust the focus will be on issues and not irrelevant personalities.**

**Thrice Three Blessings,  
Michael**

**"Mark A. Foster, Ph.D. " (owner@sociologist.com) writes:**

**> ...**

**> Just as I would defend your right to freedom of speech, I will defend my own**

**> as well.**

**>**

**> Mark Foster**

**>**

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Refutation of Peter Khan  
Date: Monday, June 25, 2001 10:14 AM**

**Greetings, Susan.**

**Many thanks for your comments.**

**I would just like to underline that since freedom of thought and expression is an essential Baha'i principle, the issue here is not that there are spies on Baha'i lists of whatever shade of opinion, but that Baha'is feel a need to have private lists, to conceal their opinions, except from those of likemindedness. I have consistently said that my posts to cyberspace may be shared with anyone interested. There are pagan webpages carrying some of my pagan material and Baha'i web pages carrying my freely expressed views on Baha'i topics. The sharing of personal opinions is fully in tune with Baha'i and other democratic principle. The problem in current Baha'i practise is the interference in the expression of personal views, including by Baha'i authorities, so that those treading a Baha'i path feel they cannot speak except in private and Baha'i authorities, as if they operated according to anti-democratic (hence anti-Baha'i) modes, seek to obtain information on views expressed in these amazing entities, these Baha'i private lists.**

**I do not consider the existence of private lists for Baha'is of conservative shades of opinion healthy either. All viewpoints out to be allowed freedom of thought and expression.**

**To the Future,  
Michael**

**Susan Maneck (smaneck@aol.com) writes:**

**>>I don't think you are eligible to join - Bahai spies are not welcome**

**>**

**> Ah, but non-Baha'i spies like Nima and Jo who got Karen to spy for them on the**

**> Baha'i-apologetics list are? Now that's fair an equal treatment! The fact is I**

**> never asked anyone to forward me anything from Talisman or Zuhur. Anything I**

**> have received came unsolicited. I expect the same thing is true of Mark Foster.**

> However, Nima solicits people to spy on our lists. He  
admitted this following  
> after we found out about what Karen was doing:  
>  
> "Oh, btw, I have my spies on every one of your lists. HAH!  
LOL"  
>  
>>AFAIC Foster was out to get me declared a Covenant  
Breaker -  
>  
> Oh, nonsense. You left the Faith years ago and presumably  
did not lie about the  
> circumstances. They would not now declare you CB as Mark  
well knows. Ditto with  
> Steve Scholl.  
>  
>  
>  
> "And we were gathered in one place, a generation lost in  
space, with no time  
> left to start again . . ."  
> Don McLean's American Pie  
> <https://bahaistudies.net/susanmaneck/>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: To the members of the sans-Guardian "Universal  
House of Justice"

Date: Sunday, January 21, 2001 8:48 PM

Greetings, Herr Nobe!

Well, your post resolves any perplexity. Yes, indeed, you  
may deem  
yourself a fundamentalist, including to the extent of saying  
you're not  
interested in having any discussion, as you already know what  
Baha'u'llah  
said (presumably in the ten per cent of the Writings translated  
into Eng-  
lish) and are not interested in the opinions of others. What  
amazing New-  
speak you display in calling the expression of additional  
opinions (Do  
you include the provision of additional material in  
translation?) as  
censorship. Your view alone is valid and the imposition of this  
is not,  
in newspeak, censorship. Ah, but, gods be praised, I speak a  
different  
language, and calling the spade a spade means insisting  
people only say

what you see literally in a fraction of the text is demanding censorship.

Frankly, I consider this suppression of freedom of thought and expression a waste of time and you'd do best to teach everyone, by your example, rather than by newspeak, that Baha'i is a tolerant, embracing religion whose founder sought to encourage the recognition that humans are a quite diverse lot, especially in how the divinely created minds of the entire species have such a spectrum of valid perceptions and understandings. Perhaps someday we'll observe Baha'i authorities keenly living such a life as an example to a humanity that, truth be told, in many ways has leaped ahead of said authorities in applying the basic principles of the Baha'i religion, which include, by the way, freedom of thought and expression.

To Tolerance Within Baha'i,  
Michael

ernobe (ernobe@my-deja.com) writes:

- > I don't know whether or not I fit in to your bahá'í fundamentalist
- > category, but my object in writing this is not to engage you in any
- > dialogue, but simply to point out to you and those who may be reading
- > this an issue that seems to be at the heart of all your problems with
- > the Bahá'í Faith. You seem to argue that one of the principal causes
- > of the irritation you feel when dealing with Bahá'ís is the censorship,
- > reviewing, and "harrassment" you experience at the hands of Bahá'í
- > authorities. You state that if we were to make an objective inquiry
- > into the coercive and abusive methods of the Bahá'í Faith we would be
- > able to free it from the "fetters of orthodoxy" of its own making, and
- > give it a much wider hearing to the interested public. This is more or
- > less what your position is. Now you might agree with me that the "tip
- > of the ice-berg" that has alerted you to these issues and brought on
- > your present state of open confrontation with the Bahá'í authorities is

> (was) censorship. At the same time you acknowledge that the arrival at  
 > the truth of issues thru consultation is the modus operandi of all  
 > Bahá'í activity, because the Bahá'ís themselves have suffered the  
 > consequences of censorship and have learned the lesson well (that those  
 > who engage in it unrightfully deprive themselves of arriving at the  
 > truth). Therefore by means of consultation everything that appears to  
 > have been wrongly censored is brought to light for discussion and  
 > research, so that action may be taken to clarify and bring to light the  
 > truth of any issue that affects the development and growth of the  
 > Faith. For this purpose Bahá'ís have specially elected bodies whose  
 > job is precisely to engage in this sort of counsel. All the  
 > objectionable behaviour of Bahá'ís that you mention is considered by  
 > them not only considering the objectionable conduct itself, but what  
 > its context is in the progress of the Faith, in other words, what the  
 > specific issues, words, and statements made up each of the questionable  
 > instances of misconduct, and whether the solution to these problems in  
 > any way served to clarify the position of the Faith in relation to  
 > those who might be totally unacquainted with it and might be  
 > predisposed to learn more of it if the proper information would have  
 > been presented. All academic endeavours of Bahá'ís should also be  
 > undertaken with this same principle in mind, remembering that many, if  
 > not all of the thorny issues addressed by academics receive in the  
 > Words of Bahá'u'lláh Himself ample explanation, giving us an  
 > understanding of the religious texts that far transcends those which  
 > the academics already agree on and look to for guidance. It is the  
 > censorship of the Writings of Bahá'ulláh by academics which must be  
 > stopped, and not the censorship of academics by Bahá'ís. Academics are  
 > censored by Bahá'ís because the academics censor the Writings of  
 > Bahá'u'lláh. Bahá'ís believe that controversies and

discussion over

- > issues which Bahá'u'lláh has already addressed and resolved is a waste
- > of time, which could be spent teaching the interested public, and
- > useless, because those who would argue that they are serving the
- > interests of the Faith by challenging the Writings of its Founder
- > deserve not to be considered as qualifying for membership in the Bahá'í
- > community.
- >
- > --
- > ernobes' forum:
- > <https://forum.asiaco.com/ernobe/>
- >
- >
- > Sent via Deja.com
- > <https://www.deja.com/>

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"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Susan Maneck and Mark Foster

Date: Thursday, June 28, 2001 8:06 AM

Greetings, Mark.

There is no Baha'i de facto sectarianism, except that caused by the conservatives led by the UHJ failing to live the life of the freedom of thought and expression, independent investigation of truth, etc. It is one of the more noteworthy aspects of the current fundamentalist domination of the religion that the liberals faced with pressures to resign from the narrowed formerly universalist and broad minded Faith and even kicked out have not obliged the fundamentalist leadership and become a sect. Those attempting to redefine the Faith as a sect are the current members of the UHJ and these actions are grounds for their removal from office.

To Baha'i,  
Michael

"Mark A. Foster, Ph.D. " (owner@sociologist.com) writes:

- > ...
- > Private correspondence on Zuhur19 was not private

anymore the moment it was sent  
> to me, and I determined that de facto sectarianism (i.e., as  
a fait accomplis)  
> warranted that people have knowledge of the situation.  
>  
> Mark Foster  
>  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Refutation of Peter Khan

Date: Tuesday, July 10, 2001 12:27 PM

Greetings, Susan.

When I first became a Baha'i, I accepted that Deity had  
revealed  
a universal, world-embracing, harmonious, global fellowship  
which would  
bring together the peoples of the world severed due to  
political,  
religious and other prejudices and Deity, by means of  
essential spiritual  
principles, such as the independent investigation of truth, the  
freedom of  
thought and expression, the harmony of reason and faith, the  
equality of  
women and men, etc., would elevate the human species above  
the antagonisms,  
pettiness, fundamentalism, etc. which had brought us to the  
brink of  
extinction. When those in power in the Baha'i Faith decreed  
that this  
understanding of things was incompatible with membership  
within Baha'i,  
I accepted that my ancient ancestors were correct in their  
approach to  
spiritual matters.

Thrice Three Blessings,  
Michael

Susan Maneck (smaneck@aol.com) writes:

> To my comment:  
>  
>> In removing Michael and Alison from the roles what  
>>>the House was basically saying is that neither of them  
had a sufficient  
>>>grasp  
>>>or acceptance of the provisions of the Covenant to be  
considered fully  
>>>responsible for their failure to abide by it.  
>

> Warren writes:  
>  
>>That sounds a lot like the act of the Catholic Church  
Marriage tribunals to  
>>declare marriages annuled. The idea is that a marriage  
really did not take  
>>place  
>  
> Well, I'm not sure they are commenting on the quality of  
their faith when they  
> first became Baha'is.  
>  
> warmest, Susan

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Why does everyone have to be so Goddamn  
mean?

Date: Friday, June 29, 2001 8:22 AM

Hi, Susan.

This is ad hominem. You are, in my view, the most  
articulate,  
persuasive defender of the conservative viewpoint on the  
Internet. You  
dance rings around the others, and that includes the infallible  
nine. I  
recommend you ignore all this irrelevant ad hominem stuff  
and concentrate  
on issues that have validity. The rest is a waste of time. It's  
like  
getting the star quarterback on the opposing team to compete  
in a who  
can eat the most waffles in the shortest amount of time  
contest, simply  
distracting.

You are welcome, in my view, to file this and use it  
whenever you wish  
as a reply to ad hominems, or simply ignore them.

I may disagree with your points many times. I may even  
wonder whether  
you yourself really believe what you're saying. "It's good  
practise," I  
believe it was Cicero once said, "To argue the weaker the  
weaker case."

Anyway, here's a toast to you, the best conservative  
quarterback, and  
don't worry about proving how many waffles you've eaten.  
Anyone can tell  
when you carry the ball you know what you're doing.

Thrive,  
Michael



**Susan Maneck (smaneck@aol.com) writes:**

**>>You only have 1 major article and no full-length monograph, and the Indian  
>>publication hardly qualifies.  
>  
> Excuse me, Nima. I have more than seven articles and a book.  
>  
> "And we were gathered in one place, a generation lost in space, with no time  
> left to start again . . ."  
> Don McLean's American Pie  
> <https://bahaistudies.net/susanmaneck/>  
>**

**--**

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>**

**Subject: Re: Karen's Statement on RD and BA**

**Date: Friday, July 06, 2001 9:14 AM**

**Greetings, Susan.**

**The reason I so strongly supported this forum is that it is unmoderated. That means no one's posts can be censored. That means, whatever your understanding may be on the intent of the primary proposer of the site, that nothing and no one is preventing Baha'is from utilizing this available site and carry on a full range of discussions, consultations, the sharing of information, etc. to their hearts' content.**

**What is surprising, except perhaps to those suspecting Baha'i authorities have made people fearful of expressing their opinions on the Internet in unmoderated fora, is that this is a place so relatively under-utilized by Baha'is. I find it quite telling that at times I've requested a few of the items that should all be posted here as a matter of course, example Ridvan letters from the Universal House of Justice. Were all well with Baha'i this would be an additional medium for the sharing of news and views in every beneficial sense.**

**To the Future,  
Michael**

**Susan Maneck (smaneck@aol.com) writes:**

**>**

> This newsgroup hardly reflects the reality of the Baha'i community. .It was  
> basically started by Fred as a forum for bashing the Baha'i Faith.  
>  
> warmest, Susan

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: No Room for "Dialogue"

Date: Thursday, July 12, 2001 7:55 AM

Greetings, Dave.

Thanks for your statement. Could you kindly clarify it?

You mean in your opinion the fundamental Baha'i principal is that what the UHJ orders takes precedence over what Baha'u'llah wrote, right? You mean that really the Baha'i Faith is not about what Baha'u'llah wrote; it is not about the harmony of humanity through living the life of the independent investigation of truth, the freedom of thought and acceptance, the welcoming within Baha'i of the rainbow of human understandings, the blending of the rational and faith sources of knowledge, the equality of women and men, etc., right? It is, in your opinion, about not thinking, not investigating reality, not speaking one's thoughts freely, not accepting within Baha'i those whose understandings of what Baha'u'llah wrote differ from yours, not accepting reason, not allowing women to be equal, not overcoming past divisive behaviour due to fundamentalism and sectarianism, not tossing cult leadership in the trash can of history, right? Your opinion of Baha'i is that it is a cult of people mindlessly accepting the opposite of what Baha'u'llah wrote, right?

Well, that is your opinion, but I think the Baha'i Faith is about what Baha'u'llah wrote.

To Baha'u'llah,  
Michael

Dave Fiorito (bighappymonkey@yahoo.com) writes:

> Michael,  
>

> The Baha'i Faith is not about our opinions of what is or is not a  
> spiritual truth. The Baha'i Faith is about what Baha'u'llah wrote and  
> he wrote that we are to obey the decisions of the UHJ.  
>  
> Cheers,  
>  
> Dave

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: A Bahai in \*Perfectly\* Good Standing

Date: Thursday, July 12, 2001 7:35 AM

Greetings, Dave.

And, just precisely how does this differ from back-biting?  
Where is  
the written documentation that Fred has been disenrolled?  
Why would you  
or anyone else backbite, according to my understanding of the  
word, on  
this issue, and why has there not been any public  
documentation of this?  
Secret membership lists, secret expulsions, verbal  
conversations such as  
you and Susan are recounting sound to me exactly like the  
kind of thing  
Baha'u'llah condemned in the most emphatic language.

To Baha'i,  
Michael

Dave Fiorito (bighappymonkey@yahoo.com) writes:

>  
> Are you refering to me? If so I make no "allegation". I  
contacted  
> Membership Services at National and asked them if Fredrick  
Glaysher  
> was a member of the Baha'i Faith. I gave them your Baha'i  
ID number  
> from the card on your site. They responded by telling me  
that you  
> were removed from the membership rolls in February of  
1999.  
>  
> Just the facts.  
>  
> Cheers,  
>  
> Dave

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>**

**Subject: Re: No Room for "Dialogue"**

**Date: Thursday, July 12, 2001 8:20 AM**

**Herr Dave.**

**You hold a Nazi opinion of the Revelation of Baha'u'llah. You say that nothing Baha'u'llah wrote is to be considered, only obedience to the current individuals who are calling themselves the Universal House of Justice. Sir, if there were to be a gentleman in Washington who went around wearing a crown, who ignored what was written in the US Constitution and by the Founding Fathers, who were to proclaim those believing in the principles of the US Constitution and refusing to keep such a belief a silent thought deep in their hearts, but articulately upheld these principles in public to be ineligible for US citizenship, sir, such a gentleman could call himself the President of the United States, but, sir, his actions would put the lie to this claim. Sir, it is the same case with those individuals who are saying they are the Universal House of Justice. They no more resemble what Baha'u'llah called the Universal House of Justice than would, gods ever preserve America from, the above hypothetical gentleman embody the ideals of the Constitutional concept of president.**

**Baha'u'llah never asked anyone to thoughtlessly obey fundamentalist sectarians, oppressors of all for which He endured decades of privation and imprisonment. Baha'u'llah called for there to be those guiding His universal community as if they were the Source of All Good, those promoting the fellowship of the believers through diffusing the divine fragrances of independent investigation of truth, freedom of thought and expression, acceptance that not your one understanding alone is valid, but humans are created holding capacity for a rainbow of valid individual perceptions, the agreement of true faith and reason, the equality of women**

and men, etc. When such an Institution exists and is beneficially demonstrating that Baha'is harmoniously, universally are being shown a way to the light of happiness, understanding, peace, this Institution is to be obeyed, reasonably. The Nazi principle of obeying cult leaders has nothing to do with Baha'u'llah.

To Baha'i,  
Michael

Dave Fiorito (bighappymonkey@yahoo.com) writes:

>  
> No. Not if you are a Baha'i. Baha'u'llah's instructions are clear on  
> this one. The UHJ is to be obeyed. If we want clarification or we  
> wish to appeal we do so directly to them. Beyond that we must obey if  
> we are to stay within the bounds of Baha'u'llah's laws. I challenge  
> anyone to show me - in Baha'u'llah's Writings - where it says anything  
> to the contrary.  
>  
> Cheers,  
>  
> Dave

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: No Room for "Dialogue"

Date: Thursday, July 12, 2001 8:35 AM

Hello, Dave.

It is the UHJ and those thoughtlessly accepting the opposite of everything Baha'u'llah wrote about the essential principles of Baha'i and of spirituality who are ignoring Baha'u'llah and have turned people against what Baha'u'llah sought to provide humanity. He had no intent to vomit up yet another fundamentalist sect, replete with cult leaders and politburos.

What is wanted is for those holding positions of responsibility to start behaving as Baha'is, to follow Baha'i principles, to welcome all Baha'is within Baha'i, to accept the right of the free

expression of all individual understandings within Baha'i, to be world-embracing, global-minded, truly the Trustees of the Merciful and the Source of All Good. What is wanted for anyone clothing herself or himself in the robe of Baha'i to refuse to tolerate the imposition of fundamentalism with its divisive designation of people such as Alison as unbelievers, with its opposition to all Baha'u'llah and His Son endured decades of sorrow to overcome. What is wanted is for you and all your kind to be Baha'is and understand the one hundred and eighty degree difference between Baha'i and cult. Do not permit cult leaders to trample on Baha'u'llah's legacy and they cannot trample on it.

Let the leaders of Baha'i be Baha'is; let the ordinary believers be Baha'is.

To Baha'i,  
Michael

Dave Fiorito (bighappymonkey@yahoo.com) writes:

>  
> Ok. So they listen - now what? Turn people against the AO that  
> Baha'u'llah ordained? Get them to leave the Baha'i Faith? Convert  
> them to a version of the Faith that ignores everything Baha'u'llah  
> said about LSAs and the UHJ?  
>  
> What is the purpose of running over the same old ground? Are you  
> trying to shame the AO into reversing itself? Are you trying to  
> convince the world the Baha'u'llah was wrong?  
>  
> I just don't get what it is you actually want?  
>  
>  
> Cheers,  
>  
> Dave

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)  
From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

**Subject: Re: Epistle to Liberal Baha'is**

**Date: Monday, July 16, 2001 9:45 AM**

**Greetings, Pat.**

**Actually, read my letter again, as perhaps ought anyone being advised to contact the UHJ with concerns. I mentioned that I'd been advised it was not a good idea to contact them, I indeed mentioned that my father faught against those whose policies seem to be similar to those of the UHJ. How do you distinguish freedom of speech as permitted in a Baha'i context from what has been the policy of the UHJ? How do you distinguish the workings of Goebbels from the censoring of the Service of Women Paper, etc., etc.?**

**The very significant point is the response of the UHJ. In Canada we are free to express our opinion of government policy, of the fallibility of our leaders, things that in Hitler's Germany and Stalin's Russia were not allowed. Now how did the UHJ respond to my questioning. Read my letter again carefully. I didn't say "You bunch of fascists", I asked how current Baha'i censorship, etc. was to be distinguished from Goebbel's. Tell me, how does censorship within Baha'i vary from censorship in unappetizing regimes? And, just how did the UHJ demonstrate the distinguishing features of the Baha'i as compared to the Nazi and Communist systems when they reacted to freedom of expression, in my letter, and by many others on the InterNet? Encouraging people to resign membership because they are saying what they think, having people visited by Counsellors and Auxiliary Board Members, threatening people with being shunned, calling New Zealanders unspiritual and writing the most shameful letters the UHJ has ever received when they appeal the expulsion without notice of someone whose offense was to believe Baha'u'llah meant what he said when he said that freedom of thought and expression is a Baha'i principle, etc, etc.**

**If someone called Uncle Joe a tin potted dictator with delusions of grandeur and the reponse of Uncle Joe was to enforce that person's**

deprivation of citizenship has he not confirmed the  
accusation? If someone  
calls a liberal democratic leader a clone of Herr Hitler and  
continues to  
speak and write as a free citizen, has this reaction by the  
liberal-democrat not demonstrated the quality of the leader?  
So, even had  
I said, "You guys are clones of Hitler," my comment would  
have been of no  
import. It was the reaction a la fascisme that demonstrated  
the nature of  
the operation being run by the current lot in Haifa.

To A Better Future,  
michael

Pat Kohli (kohliCUT\_THE\_CAPS@ameritel.net) writes:

> Allahu Abha!

>

> Michael McKenny wrote:

>

>> And some sit on a mountain and call those swimming  
unbelievers.

>

> Some sit on their seats and call others the fascist reason  
their fathers

> risked their necks. There is a lot of name calling to be done,  
eh?

>

> Blessings!

> - Pat

> kohli@ameritel.net

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: No Room for "Dialogue"

Date: Tuesday, July 17, 2001 9:27 AM

Hi, Rick

Ad hominem again. Why don't you tell us what the facts  
really are?

As to the ad hominem point you've made here, let me get this  
straight,

are you really suggesting that concerns about freedom of  
thought and

expression, about the living the Baha'i life of following the  
essential

principles of the Founder of the Faith and the Perfect

Exemplar may not

be accessed by listening to those who have been valiant  
enough to insist

on living this life and following these principles even at the



cost of  
encountering the wrath of religious fundamentalists and  
authoritarian  
leadership? By this reasoning, since Baha'u'llah was valiant  
enough to  
insist on living the same life and follow the same principles,  
despite  
arousing the same fundamentalist and authoritarian wrath,  
you hold that  
he's likely wrong, too, right? Well, you're entitled to your  
opinion,  
just so long as you don't demand every other Baha'i share it.  
To a Decent Future,  
Michael

"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:

>  
> It's pretty good evidence that even three years after the  
"Modest Proposal"  
> events, the individuals involved still weren't understanding  
many of the  
> concerns that the institutions had over some of the stuff  
they were  
> publishing. If you're relying on the impressions of those  
individuals as  
> the primary source for what the institutions were concerned  
about, then  
> you've probably got it wrong.  
>  
>  
> Regards,  
> Rick Schaut  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: No Room for "Dialogue"

Date: Friday, July 20, 2001 8:36 AM

Hi, Karen.

Fascinating. I spent so much time thinking the press here  
was biased  
in favour of the conservative viewpoint, that I was amazed to  
hear right  
wing folks complaining we've a liberal dominated press.  
However, Rick is,  
either deliberately or not, seemingly not getting it. In my  
experience, it  
is very rare to see him or many other anti-liberals here and  
elsewhere in

Baha'i cyberspace do anything except talk about personality, who said something. I see very little concrete discussion of the point, issue, subject. It almost always becomes an issue of who, not what. In my opinion, this is because if the discussion is on what, they've got nothing to say. Their premise is ad hominem, because of who said it, therefore it's right. This is invalid. Something is not right (except perhaps right wing :) ) simply because the NSA or UHJ said so. And it is not wrong, simply because Juan, Nima, etc. said so. Issues are independent of personality. Allowing freedom of thought and expression is not simply right because Baha'u'llah said so, but human experience, including Baha'i experience has demonstrated the evil of oppressing freedom of thought and expression, etc. thrive, m.

"Karen Bacquet" (karenbacquet@hotmail.com) writes:

>> >  
>> >P.S. Where's Michael to point out that Karen's remark was an ad hominem?  
>> >  
>> >  
>>  
>> Well, I didn't read it that way. I have seen many conservatives  
> complaining  
>> about the bias in the press. I have no reason to think that \*you\* are  
>> one of these conservatives, as I have no clue what your political  
>> beliefs are - we don't talk politics much around here.  
>>  
>> I think Karen is making a general point, and you are just taking it  
>> too personally - I don't think she is saying that you are one of  
>> these people.  
>>  
>> I guess I can see how the confusion could arise, what with the  
>> conversation about various styles of journalism we were just having.  
>>  
>> But, I think it's clear, since she is talking about a nationwide media  
>> phenomena here, that Karen is referring to political conservatives  
>> talking about the national media - not Baha'i conservatives

talking

>> about the Baha'i media.>>

>

>

> Yes, and I'm married to a political conservative, so I'm pretty familiar

> with how they think, and with the complaint that the press has a "liberal

> bias".

>

> Love, Karen

>>

>> Paul

>>

>>

>>

>>

>>

>>

>

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Just another ridiculous revealed religion...

Date: Monday, February 19, 2001 1:50 PM

And With You, Pat.

Uhm, golly gee, by the ravens on Cu Chulainn's shoulders, don't you

think there's a wee bit of discrepancy between the attitude the Prince

of Peace and his son conveyed as the mature attitude of the New Day and

the perception that those posting views other than fundamentalist ones

are attacking the Baha'i Faith?

I mean, by the great ancient Goddesses of Battle, even this pagan can

read various views, including that yes, really, Buddhists of a traditional

Theravada persuasion believe there is no creator god, and they have

scriptures to support their belief, that there's vindication of this as

not some aberrant eccentricity of Bruce's, but a traditional Buddhist view

on Buddhist FAQs, as I posted to Baha'i cyberspace several years back,

without perceiving such views as attacks. And, we in ancient times were

quite a bellicose lot, though, goddesses and gods be praised,

in all our  
fighting we found other reasons to display martial prowess  
than views about  
spirituality. Ireland was not known for its religious intolerance  
before  
fundamentalist monotheism arrived from outside.

So, if Bruce or anyone else, in threads others initiate or in  
threads  
they start themselves speak their minds and support  
tolerance, broad-  
mindedness, universality in the sense of inclusive unity of  
diverse  
views, methinks it doesn't need any special ogam divination  
by Brigid's  
favour to realize those perceiving such a sharing of personal  
views as  
"Attacks" on the Baha'i Faith have quite an extensive  
interpretation of  
the word "Attack" and methinks quite a limiting one of the  
Baha'i Faith.

Here's a cup (of tea, if you like :) ) to praising all those  
great  
warriors of the past, and to the bright vision of the New Day,  
where one  
may express personal views without anyone feeling there are  
war chariots  
thundering at the door, or even that the speaker is hacking  
away at the  
sacred tree of Baha. In my opinion, perceiving others as  
enemies attacking  
the Baha'i Faith, rather than individuals with varied opinions,  
is much  
more destructive of the Baha'i Faith than Theravada denial of  
a creator  
god or any other beliefs, views, perceptions anyone can post  
to either  
threads they jump into or ones the flow of which they start  
themselves.

Health and Prosperity To You, Too,  
Michael

Pat Kohli (kohli@ameritel.net) writes:

> May the gods be with you,  
>  
> If Bruce were simply responding to Baha's disparaging  
Buddhism, I'd expect to see  
> his comments to be largely in the course of threads started  
by others. If Bruce  
> were primarily attacking the BF, I'd expect to see more  
messages in threads that he  
> started.  
>  
> Does this seem to you to be reasonable metrics?  
>  
> Health and prosperity!  
> - Pat

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Women on the House  
Date: Thursday, February 22, 2001 11:55 AM**

**Greetings, Susan.**

**Sigh.**

**But, they've no trouble with the word "elucidation" rather than the word "interpretation." They not only are interpreting they are imposing their interpretation and striving, contrary to Baha'i scripture, to interfere with the freedom of individuals to express a variety of personal opinions and perceptions, calling the expression of such opinions the assertion of authoritative interpretations and those expressing such perceptions devoid or lacking in true understanding.**

**How can one insist on true understanding to the extent of booting people out for saying another opinion, without interpreting?**

**The point often overlooked by fundamentalist Baha'is is that a literal interpretation, whether you call it an elucidation or some other word, is an interpretation and this applies to the writings of anyone, including Shoghi Effendi. If they do the fundamentalist twist and divorce the text of Shoghi Effendi from the context of when, why and for whom he was writing, demanding, contrary to Baha'i scripture, that everyone must take his words as universally and eternally (well, for the next thousand or thousands of years) applicable, as "interpreted" literally, they are not only interpreting, they are interpreting authoritatively. They are using power, authority to impose their interpretation as the only one permitted expression within Baha'i.**

**To A Better Future,  
Michael**

**Susan Maneck (smaneck@aol.com) writes:**

**>>But wait a minute, are you saying that the Universal House of  
>>Justice has no power of authoritative interpretation?  
>**

> Dear Ian,  
>  
> Yes, that is exactly what I'm saying and what the House of  
Justice says about  
> itself.  
>  
> warmest, Susan

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: UPDATE on Deborah Buchhorn v NSA/LSA

Date: Thursday, August 23, 2001 8:39 AM

Top o' the Mornin' to You, Nightshadow.

Dyou really figure it's more oppressive to be attacked in  
this NG

than to have you're name removed without notice from the  
membership rolls  
of the Baha'i community?

To a Better Future,  
M.

NightShadow (seals\_jay@hotmail.com) writes:

> There was someone named "BIGS - Bahai In \*Perfectly\*  
Good Standing"

> <patrick\_henry@liberty.com> who once said...:

>

>>Non-bahais new to this arena may want at least to glance  
at

>>the more than decade-long record of dishonesty of such

>>fundamentalists painstakingly compiled on my bahai  
website.

>

> You know, come to think of it, I don't recall any members of  
the NSA

> or their representatives coming in here and attacking you on  
a

> personal level or calling you names.

>

> How unfortunate for you that they don't. If they did, then  
you'd

> REALLY have a reason to bitch, wouldn't you?

>

> It must feel really good to attack something that doesn't  
fight back,

> eh?

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

**Subject: Re: Just another ridiculous revealed religion...**

**Date: Friday, February 23, 2001 9:47 AM**

**Hi, Susan.**

**Wow. Equating one opposed to totalitarian imposition of a single party line with one opposed to the equality of the races. Well done.**

**My limited mathematics couldn't visualize that equation.**

**All generalizations cry out for the exceptions that render the equation all  $X = y$  invalid. However, most  $x = y$  is not invalidated by such exceptions and although it's often tempting to think so, the finding of such exceptions does not render the equation no  $x = y$  valid. So, you may well find some people here who are exceptions to the statement Canadians speak English or French or to Canadians were born in the 20th Century, but these exceptions don't mean a knowledge of either of those languages will not help you talk to most of us, nor that all of the folks up here were born in centuries other than the 20th.**

**I'm in favour of freedom of thought and expression. If you feel like demonstrating Baha'u'llah was gung ho for the suppression of thought and expression go to it, on the condition those who have a higher opinion of him also get their say. And, praise be to the liberal democracies of the West and cyberspace, here we all can speak our minds, and the validity and desirability of our equations may be seen by all interested.**

**Thrive,  
Michael**

**Susan Maneck (smaneck@aol.com) writes:**

**>>if I'm reading the post  
>>correctly, seems to be dealing with keeping quiet in order to have unity,  
>>even if one believes one has superior knowledge, how it can be perceived  
>>that not only the recipient of this Nineteenth Century document (if s/he  
>>really is a candidate for the category of those thinking they have superior  
>>knowledge and not keeping quiet for the sake of unity) but a Twenty First  
>>Century individual named in the post could consider this an ad hominem --**

>>in a Baha'i context.

>

> Dear Michael,

>

> Scholarship would certainly suffer greatly if one could not post or discuss

> translations of primary texts material because it might contain material which

> could cause people to take a critical view of someone's activity. Should

> academics avoid discussion of the elimination of prejudice in Baha'u'llah's

> writings because the list might have a racist who would consider this ad

> hominen?

>

> warmest, Susan

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Just another ridiculous revealed religion...

Date: Monday, February 19, 2001 6:57 AM

Diethe dhuit, Susan.

No, actually.

Bruce has simply responded to fundamentalist Baha'is insisting that Buddhists haven't got a clue about Buddhism, that Buddhists have distorted and got wrong what Buddha said, and that it's the literal reading of the words of Abdu'l Baha that should take precedence over the scriptures of Buddhism for an understanding of Buddhism.

Anyone who has been reading these cyberspace fora ought to recall the facts of this. Anyone who has newly ventured in, need merely look at the archives.

Perhaps you can share with us the material from H-Bahai that shows the intolerance of those towards traditional, as opposed to fundamentalist, Baha'i positions. The archives of cyberspace should clearly show that Michael McKenny consistently upheld the right of anyone to share an opinion, and opposed only the demand that a single view be imposed as the exclusive Baha'i dogma. Exclusivity, dogmatism and the veils of intolerance adorning these being the only things he doesn't



tolerate.

Slan Agat,  
Michael

Susan Maneck (smaneck@aol.com) writes:

>> Actually, no. You've had a traditional (Theravada)  
Buddhist posting

>>here. The distinction is that fundamentalists are generally  
exclusivists

>>intolerant of other opinions

>

> Yes, that is what I was revering to. A certain Buddhist who  
has shown himself

> to be exclusivistic and intolerant of the other's opinions.

>

>>Bruce, has not demanded that his

>>opinion be imposed on all Buddhists,

>

> No, he mostly wants to impose them on us. So much so, that  
he has devoted

> considerable energy over the last six years to achieve that  
end.

>

> >I repeat yet again that liberals so vehemently opposed by  
the

>>fundamentalist Baha'is have continuously spoken in favour  
of freedom

>>of thought and expression.

>

> Oh yeah? You obviously haven't been aware of what has  
been going on on H-Bahai

> lately.

>

> warmest, Susan

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Women on the House

Date: Saturday, February 24, 2001 7:47 AM

Hi, Susan.

I reckon you posted this before reading everything I said. If  
you go

back and read it all, you'll see that I said they were  
authoritatively

interpreting, as they were using their power (authority) to  
insist that

their interpretation was the only one allowed. Otherwise how  
could they

be calling people devoid or lacking of true understanding for having a different opinion, and in addition how could they be declaring such faulty understanding demonstrated failure to meet membership requirements?

I know they claim other people have been authoritatively interpreting -- the funny thing being these were people without power who were only expressing a difference of personal opinion. No, the authoritative interpretation being conducted these days, contrary to Baha'i scripture, is by the UHJ.

My posts are normally not that long. It doesn't hurt to read to the end before answering.

Thrive,  
Michael

Susan Maneck (smaneck@aol.com) writes:

>> Whatever they call it, it's interpretation.

>

> Dear Michael,

>

> There is nothing in the Writings against interpretation which we must all

> engage in. It is \*authoritative\* interpretation which is limited to the

> Master and the Guardian.

>

> warmest, Susan

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Hmmm.... Interesting!

Date: Tuesday, March 13, 2001 8:32 AM

Greetings, Gerald.

Many thanks for your post.

Actually, I think an unbiased historical analysis will agree with your assessment that it was the failing of Shoghi Effendi that is the principal origin of the decline of Baha'i. He it was who reared the organization, living as he was in an age of totalitarianism. Of course,

he extracted his vision from the ocean of words of his predecessors, but sacred text permits a vast spectrum of understanding; the specific ideas of Shoghi Effendi are not exclusively all there is.

In addition I don't see what difference it makes really whether one has a pope or a UHJ, that is, the absence of a Guardian, in my view, is a red herring. It is a fundamentalist dogma that only the non-existing guardian is able to recognize that what Shoghi Effendi legislated or opined was applicable within the context of his lifetime. This is not the only understanding available, even within a Baha'i worldview. Fundies are very good at positing that the literal text demands a single perception and much pretty despicable stuff has stained human history flowing from this irrational premise.

I think you are quite correct that politics, the ambition of individuals to attain and maintain personal positions of authority and to insist on their personal and partisan platforms as the narrow limit defining Baha'i, has devastated the religion.

The vehement reaction of people such as Pat results from you hitting too close to home. Henderson doesn't have to run for the presidency to be political. After all, there is a brief eight years allowed to one to be president. A more astute politico would set his sights on reigning as long as he liked in Wilmette, and use the tools of the politician to remove people like Juan Cole from any possibility of replacing him, albeit the mystics who form the bulk of the exiled Baha'i liberals are more perceived by fundy politicians as threats than they are interested in the sterile administration which so bedazzles Henderson, Hooper and Co.

Interesting to meet another pagan here. I am Celtic. The falling of Baha'i (intended by its founder to be the cutting edge of all-embracing monotheism) to exclusivist literalist fundamentalism simply validates for me the view of my pagan ancestors that spirituality was too precious a thing to circumscribe with one god and with the written word. Little political minds are too capable of using monotheism and

words asserted to  
be sacred to divide so as to rule, however undesirable the  
entity they  
create to rule may be.

Very Best Wishes,  
Michael

"Gerald Smith" (gerald.smith38@gte.net) writes:

- > Greetings, everybody!
- >
- > I am Gerald Smith and I was a Bahai for 15 years, though I have no faith
- > whatsoever in that or any other form of Middle Eastern Monotheism. I find
- > it interesting that the dragon's teeth of totalitarianism sown by the
- > leaders of the Bahai Faith are starting to sprout. I was led out of the
- > faith by my awareness of how badly the faith was stagnating in the 1980's,
- > by the obvious inflexible rigidity of the leadership of the faith, parroting
- > the same thing over and over again they are still parroting, by the heavy
- > emphasis on proselytizing combined with lack of any real community spiritual
- > life, and most of all, by spending a year in Saudi Arabia where I got to
- > know some true, enlightened Muslims (none of whom were Saudis) and realized
- > that the best parts of Bahai were stolen wholesale from Islam.
- >
- > It doesn't surprise me that the seedlings of what I saw ten years ago are
- > bearing fruit now. It is obvious to me that the Covenant is dead, the Bahai
- > Faith a mere cult of no real importance that will doubtless linger for a
- > long time but has lost its chance to become a first-class world religion. I
- > believe it was Shoghi Effendi himself who said the Faith would have poor
- > chances at long term survival if it were deprived of the Guardianship and he
- > was right, but the fault is largely his for not writing a will, not having
- > children and excommunicating every relative who could have succeeded him.
- > The faith has effectively been dying since and has largely already
- > accomplished the little further that could be expected of it. Now that the
- > "dirty linen" the leaders of the faith so long successfully hid from the
- > public is being prominently displayed, only long term decline

can be  
> foreseen.  
>  
> I don't regret the time that I spent as a Bahai, but it is to  
bad the faith  
> has been so ill-served by its leadership. Has anyone noticed  
how closely the  
> organization of the Bahai Faith as instituted by Shoghi  
Effendi parallels  
> that of the Communist Party? Right down to dictatorial  
control of the center  
> by a self-perpetuating oligarchy, "democratic centralism"  
and multi-year  
> plans. This is a great way to organise a small, power-  
hungry core of  
> disciplined fanatics into a totalitarian regime, but as with  
Marx-Leninism  
> it will guarantee the long term decline and eventual  
disappearance of the  
> faith.  
>  
> Oh well, please keep in mind there is no one true religion  
and there are  
> plenty of other faiths you can explore in your spiritual  
seeking. I could  
> recommend the more liberal and enlightened forms of Sufi  
but I myself am  
> Pagan and polytheistic and more interested in the  
Primordial religions of  
> the Earth.  
>  
> Peace and Joy to you, Pilgrim!  
>  
> JerryBear  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Just another ridiculous revealed religion...

Date: Sunday, February 18, 2001 9:19 PM

Greetings, Susan.

Actually, no. You've had a traditional (Theravada) Buddhist  
posting

here. The distinction is that fundamentalists are generally  
exclusivists

intolerant of other opinions. It is the current situation within  
Baha'i

that a faction of exclusivists intolerant of other opinions,  
fundamentalists,

that is, have been engaging in political activity to insist that

the view  
they hold is the only one permitted and those exercising their  
right to  
share other personal opinions be excluded. Bruce, has not  
demanded that his  
opinion be imposed on all Buddhists, as have fundamentalist  
Baha'is with  
their one only viewpoint. He is a traditional Buddhist. One may  
be a  
traditional Baha'i, but not by demanding all other opinions be  
excluded.

I repeat yet again that liberals so vehemently opposed by  
the  
fundamentalist Baha'is have continuously spoken in favour of  
freedom  
of thought and expression. Traditional views are welcome;  
what is not  
welcome is any attempt to insist that only one viewpoint is  
valid in  
Baha'i.

To Tolerance Within Baha'i,  
michael

Susan Maneck (smaneck@aol.com) writes:

>  
> Not, really. We've had a fundamentalist Buddhist posting on  
Baha'i lists for  
> years. :-)  
>  
> warmest, Susan

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Why there is no trace of USA in Bible!!!  
Date: Sunday, August 12, 2001 2:51 PM

Hi, Michel.

Sounds like something for alt.history.what-if. On the flip  
side there's  
Turtledove's Byzantine stuff where Muhammad became a  
Christian monk and the  
Byzantine Empire is thriving.

As to Biblical stuff predicting North American Nations, then,  
there's  
Canada's claim that that verse, "And there shall be a dominion  
from sea to  
sea," applies to Canada.

I disagree with you at least in part. I'm mighty fond of the  
US and  
much prefer its liberalism to the theocratic visions of those in  
Haifa.  
The US isn't perfect, but it's degree of imperfection is not as

serious  
a threat to human well-being as a lot of other totalitarian  
entities.  
That said, I do prefer Canada, well, except maybe on the  
coldest days :)

Thrive,  
michael

Michel Boucher (alsandorz@netcom.ca) writes:

> jolie296@cs.com (Jolie296) a écrit dans  
> news:20010810182252.01988.00003476@ng-  
bd1.news.cs.com:  
>  
>> Why there is no trace of USA in Bible!!!  
>>  
>> That is because USA is a pleasant surprise  
>> for the Human Race.  
>  
> Hardly. It's a millstone around the neck of every nation that  
opposes  
> its "liberal" policies with respect to its national interest.  
And if  
> one looks at it another way, were we not supposed to  
embrace Islam, in  
> which case history would have evolved in a completely  
different way,  
> and the British Empire and the US would not have existed.  
>  
> I look on the US as the result of some very bad decisions all  
around.  
>  
> --  
> The danger with depleted geranium is that it's like holding a  
pistil  
> to your head.  
>  
> Something I thought I heard on radio  
>  
> To send private mail, get the zed out.

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Just another ridiculous revealed religion...  
Date: Monday, February 19, 2001 6:57 AM

Diethe dhuit, Susan.

No, actually.

Bruce has simply responded to fundamentalist Baha'is  
insisting that  
Buddhists haven't got a clue about Buddhism, that Buddhists  
have distorted

and got wrong what Buddha said, and that it's the literal reading of the words of Abdu'l Baha that should take precedence over the scriptures of Buddhism for an understanding of Buddhism.

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Perhaps you can share with us the material from H-Bahai that shows the intolerance of those towards traditional, as opposed to fundamentalist, Baha'i positions. The archives of cyberspace should clearly show that Michael McKenny consistently upheld the right of anyone to share an opinion, and opposed only the demand that a single view be imposed as the exclusive Baha'i dogma. Exclusivity, dogmatism and the veils of intolerance adorning these being the only things he doesn't tolerate.

Slan Agat,  
Michael

Susan Maneck (smaneck@aol.com) writes:

>> Actually, no. You've had a traditional (Theravada) Buddhist posting

>>here. The distinction is that fundamentalists are generally exclusivists

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> considerable energy over the last six years to achieve that end.

>

> >I repeat yet again that liberals so vehemently opposed by the

>>fundamentalist Baha'is have continuously spoken in favour of freedom

>>of thought and expression.

>

> Oh yeah? You obviously haven't been aware of what has



been going on on H-Bahai  
> lately.  
>  
> warmest, Susan

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: That's right: Opinions are not banned!  
Date: Sunday, October 28, 2001 4:34 PM

Greetings, Pat.

Actually, you've got it wrong. I notice every time this issue comes up you say something like, "Well, Michael told the UHJ he thought they were Nazis and therefore they were justified in kicking him out."

Firstly, at the time I was a strong supporter of the UHJ. I was writing as a result of having been so advised by Auxiliary Board Member Sue Tamas. Baha'u'llah says somewhere that one in the presence of authority and justice need not fear, and simply has to tell the truth. I did not fear. My letter, if I recall correctly, states that I had been advised by others that writing to the UHJ was not a good idea. I wrote to them, despite such advice, something I would not have done, if I really thought they were Nazis.

Secondly, I was aware that the Service of Women Paper had been censored; I read the Rebuttal by the UHJ. They said that there was a Paper being read and creating quite a stir in New Zealand, but I was not permitted to read the Paper itself. The UHJ censored the Paper. Years later, after I joined Talisman, I received a copy by e-mail. This struck me at the time, and still does, as an unacceptable censorship. This and the use of the quote, in the context of the present honestly considered a mistranslation, in the Rebuttal is legitimate basis for mentioning the parallel to the Nazi policy of misinformation.

It is very legitimate, for example, for any strong supporter

of the government and the Constitution of the US, or any of our other Western democracies, to express the opinion that recent anti-terrorist legislation appears tyrannical and despotic, even to compare it to the legislation of fascist and communist regimes. I, myself, am not saying that here; I have not studied this legislation sufficiently to hold such an opinion. I am saying that I have no hesitation that if I decide to express such an opinion, or if anyone else in our democracies wishes to express this point of view, this expression of personal opinion is fully compatible with one being a strong supporter of the government and the Constitution. Anyone, really thinking that President Bush or any other leader actually has become a totalitarian despot would keep silent and live, as lived and live, people in totalitarian states.

So, it was reasonable for me to say, "Frankly, I do not see the distinction between censoring the Service of Women Paper which says that Abdu'l Baha'i told Corinne True to accept her exclusion from the General House of Justice of Chicago, using that very quote (mistranslated) in the official Rebuttal to the censored Paper and the kind of stuff Goebbels was involved in." That is very reasonable on the part of one thinking he's dealing with decent people who are perhaps able to explain the distinction, and, in any case deserve to have honest perception of their policies.

Thirdly, as I have frequently said, people call the Prime Minister of Canada and the leaders of our other democracies all kinds of names. There is no problem, even if someone hosts a talk show on the radio or writes columns in the newspaper, calling the leader a tyrant, dictator or what have you, a different degree than one individual writing to the leader and saying this seems to me to resemble dictatorial or what have you policy. The problem only arises when the leader responds to this comment as would have responded dictators and tyrants.

Clearly, the response by the Universal House of Justice to

the Service  
of Women Paper, to the letter by Michael McKenny, to the  
expression of  
personal opinion by the members of the Talisman e-mail list,  
etc., etc.  
is the only significant factor in assessing the nature of those  
guys who  
now occupy the seats of the UHJ. People can say they perceive  
no distinction  
between your policy and that of Goebbels, they can call you a  
despot or  
anything they like and no impact has this on the actual  
determination of  
your character unless and until you demonstrate that the  
accusations are  
true by your responding in a despotic manner.

You are wrong that I thought the UHJ were Nazis.

You are wrong that I called them Nazis to their face.

You are wrong in saying the service of Women Paper was  
not censored.

You are wrong that even were I one so thinking and so  
calling that  
this would justify a tyrannical response on their part.

To A Better Future,  
Michael

Pat Kohli (kohliCUT\_THE\_CAPS@ameritel.net) writes:

>> > A nice bit of deceptive propaganda! Michael wrote the  
UHJ as if they were  
>> the Nazi  
>> > party of the Third Reich. Then he got disenrolled.  
>> >  
>  
> "Very frankly, it is very difficult to see the distinction  
between such Baha'i  
> practices and those directed by Goebbels which at length  
required the  
> intervention of my father and many millions like him. I can  
not describe for you  
> the extent of the impact it had on me when I learned that  
your initial response  
> to the reception of the information that the Writings contain  
passages in which  
> women are referred to as "men/rulers" and that it is quite  
likely that  
> Abdul-Baha was speaking about the House of Justice in  
Chicago and not the  
> Universal House of Justice at all was to prohibit the  
publication of this data."  
>  
> My impression is that Michael was misinformed that the  
Universal House of  
> Justice prohibited the publication of information that he  
alleges. Rather than

> seeking some clarification, he compares them with the  
scourge of the 20th  
> century.  
>  
> Blessings!  
> - Pat  
> kohli@ameritel.net  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: That's right: Opinions are not banned!

Date: Monday, November 05, 2001 9:14 AM

Greetings, Ron.

Many thanks for your comments.

You wrote:

> But in the end the UHJ  
> has proved by its continuing actions that it is incapable of  
making  
> Baha'u'llah's system work. That is my conclusion from  
accepting their  
> offer of studying the Baha'i community.

In my opinion, the current members of the UHJ, using an  
extremely  
literal and fundamentalist position that they must be obeyed  
no matter  
what they decide have demonstrated that such  
fundamentalism cannot work,  
except in the degeneration of spirituality to cult. Following  
Baha'i  
principles and allowing for unfettered search for truth within  
Baha'i,  
for the freedom of thought and expression, for the UHJ, as all  
consultative bodies so advised in principles of Baha'i  
administration,  
changing policies that fail, for the harmony of reason and  
faith, for  
the full equality of women and men, may create a different  
situation.  
However, even here, it now seems very unlikely that the  
literalist  
expectation of uniting all the peoples of the world under a  
Baha'i  
theocracy can be achieved.

Peace,  
Michael

> --  
> Ron House     house@usq.edu.au  
>                https://www.sci.usq.edu.au/staff/house

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: That's right: Opinions are not banned!  
Date: Monday, November 05, 2001 10:03 AM

Dia Dhuit, Pat.

The point is that the action of suppressing the academic analysis and invalidation of literalist interpretations of quotations used to excuse violating essential Baha'i principle and all-male leadership within Baha'i, of censoring this academic article (Where's Steve and Alyson Marshall? My understanding is that this paper actually PASSED review, but the guys on the UHJ got their hands on it and ordered it censored) does strike me as the kind of thing done by such totalitarian outfits as the NAZI propaganda ministry. Since this is true, and I challenge you to demonstrate the distinction, other than that of the identity of the individuals involved, it is quite valid for one who does not really believe the members of the UHJ are Nazis to ask them, "What is the difference between your policy of misinformation and the policy of misinformation policy of Goebbels?"

I look forward to your answering the issue that since people in our liberal democratic country call the Canadian PM a dictator, or what have you, even on radio talk shows and in newspaper articles, and we remain a liberal democracy, because such freedom of speech is allowed, the guys now running the show demonstrated their incapacity by their response.

Indeed, do you really consider it justification to boot someone out, even if he deliberately called the leaders Nazis?

Again, and every time I see you raise this point, I'll try to give the identical reply. The policy of misinformation and censorship is a reprehensible policy, especially on such a crucial issue of

essential principle that permits the men currently running the show to prevent women from holding seats on the UHJ. It is valid for one to ask, without really thinking these guys are evil, how do you distinguish this policy from that of the NAZIs.

And, I reiterate for the umpteenth time, that those defending the men so violating Baha'i principle, use an enormous number of words about individuals, about people, ad hominem, because it seems quite clear they have little to say on the issue. This Michael McKenny is a bad guy, because he called the holy men running the show NAZIs.

What I say is that the POLICY of censorship, of the violation of the most essential Baha'i principles of freedom of expression, of the equality of women and men, of the harmony of reason and faith -- the POLICY of doing the opposite of what Baha'u'llah taught -- the POLICY of totalitarianism, extremism and fundamentalism is wrong. This POLICY is similar, if not identical, to the POLICY of Goebbels and others like him.

Now, Pat, honestly, ethically, morally, go ahead and speak to the issue, avoiding any mention of people. Speak to the issue of censoring academic analysis demonstrating that in context there is no impediment whatsoever to Baha'is living the life and abiding by principle, no restraint to women serving as members of the Universal House of Justice. Go ahead. I dare you.

I don't have much time in cyberspace, and what time I have, I want to devote largely to injecting a bit of reason into the issue of the current conflict, add my influence to avoiding an attack against Iraq, etc. Many days may pass without me reading this newsgroup. This article, the one Pat clearly didn't read thoroughly, and others further back in the archives are clearly adequate to refute his astonishing position that leadership justifies acting like tyrants because they perceive they have been called tyrants. The gods be praised, Canada has a leader of a much more reasonable, understanding and beneficial nature.

**To a Better Future For Baha'i,  
M.**

**Pat Kohli (kohliCUT\_THE\_CAPS@ameritel.net) writes:**

**> Guten Tag, Mein Feuhrer!**

**>**

**> Michael McKenny wrote:**

**>**

**>> Greetings, Pat.**

**>> Actually, you've got it wrong. I notice every time this issue comes**

**>> up you say something like, "Well, Michael told the UHJ he thought they**

**>> were Nazis and therefore they were justified in kicking him out."**

**>> Firstly, at the time I was a strong supporter of the UHJ. I was**

**>> writing as a result of having been so advised by Auxiliary Board Member**

**>> Sue Tamas. Baha'u'llah says somewhere that one in the presence of**

**>> authority and justice need not fear, and simply has to tell the truth.**

**>> I did not fear. My letter, if I recall correctly, states that I had been**

**>> advised by others that writing to the UHJ was not a good idea. I wrote to**

**>> them, despite such advice, something I would not have done, if I really**

**>> thought they were Nazis.**

**>**

**> Reading your reply, I sometimes get the impression that you might actually try to**

**> wriggle off of comparing the UHJ to the Nazis.**

**>**

**>>**

**>> Secondly, I was aware that the Service of Women Paper had been**

**>> censored; I read the Rebuttal by the UHJ. They said that there was a Paper**

**>> being read and creating quite a stir in New Zealand, but I was not permitted**

**>> to read the Paper itself. The UHJ censored the Paper. Years later, after I**

**>> joined Talisman, I received a copy by e-mail. This struck me at the time,**

**>> and still does, as an unacceptable censorship. This and the use of the**

**>> quote, in the context of the present honestly considered a mistranslation,**

**>> in the Rebuttal is legitimate basis for mentioning the parallel to the Nazi**

**>> policy of misinformation.**

>

> Thanks for the acknowledgment on your part of the Nazi parallels. At times, I might

> get the vague suspicion that you are trying to pretend that you had no suggestions of

> Naziism in your letter.

>

>>

>> It is very legitimate, for example, for any strong supporter of the

>> government and the Constitution of the US, or any of our other Western

>> democracies, to express the opinion that recent anti-terrorist legislation

>> appears tyrannical and despotic, even to compare it to the legislation of

>> fascist and communist regimes. I, myself, am not saying that here; I have

>> not studied this legislation sufficiently to hold such an opinion. I

>> am saying that I have no hesitation that if I decide to express such an

>> opinion, or if anyone else in our democracies wishes to express this

>> point of view, this expression of personal opinion is fully compatible

>> with one being a strong supporter of the government and the Constitution.

>> Anyone, really thinking that President Bush or any other leader actually

>> has become a totalitarian despot would keep silent and live, as lived and

>> live, people in totalitarian states.

>

> Note your wind Michael, again with the totalitarian despotry!

>

>>

>> So, it was reasonable for me to say, "Frankly, I do not see the

>> distinction between censoring the Service of Women Paper which says that

>> Abdu'l Baha'i told Corinne True to accept her exclusion from the General

>> House of Justice of Chicago, using that very quote (mistranslated) in

>> the official Rebuttal to the censored Paper and the kind of stuff Goebbels

>> was involved in." That is very reasonable on the part of one thinking he's

>> dealing with decent people who are perhaps able to explain the distinction,

>> and, in any case deserve to have honest perception of their policies.

>

> Decent people???? Who the BLSC@!#\$% do you think you



are bullshitting here? If you  
> really do consider Goebbels and the rest of the Nazi party  
"decent people", millions  
> of men likd your Dad need not have shed their blood, sweat  
and tears to rid this world  
> of that scourge which you now cast as "decent people".  
Either that, or you  
> acknowledge that your comparsion of the UHJ with the  
Nazis was completely off base!  
> You didn't address them as decent people then. . . sadly I  
find it a bit false of you  
> to try to pretend so now.  
>  
>>  
>> Thirdly, as I have frequently said, people call the Prime  
Minister  
>> of Canada and the leaders of our other democracies all  
kinds of names.  
>> There is no problem, even if someone hosts a talk show on  
the radio or  
>> writes columns in the newspaper, calling the leader a  
tyrant, dictator or  
>> what have you, a different degree than one individual  
writing to the leader  
>> and saying this seems to me to resemble dictatorial or  
what have you  
>> policy. The problem only arises when the leader responds  
to this comment  
>> as would have responded dictators and tyrants.  
>> Clearly, the response by the Universal House of Justice  
to the Service  
>> of Women Paper, to the letter by Michael McKenny, to the  
expression of  
>> personal opinion by the members of the Talisman e-mail  
list, etc., etc.  
>> is the only significant factor in assessing the nature of  
those guys who  
>> now occupy the seats of the UHJ. People can say they  
perceive no distinction  
>> between your policy and that of Goebbels, they can call  
you a despot or  
>> anything they like and no impact has this on the actual  
determination of  
>> your character unless and until you demonstrate that the  
accusations are  
>> true by your responding in a despotic manner.  
>  
>>  
>> You are wrong that I thought the UHJ were Nazis.  
>  
> You are wrong. I wrote "Michael wrote the UHJ as if they  
were the Nazi party of the  
> Third Riech." and by gum, you did! Deny it all you want, but  
you did!  
>  
>>

>> You are wrong that I called them Nazis to their face.  
>  
> You are wrong. I wrote "Michael wrote the UHJ as if they were the Nazi party of the  
> Third Riech." and by gum, you did! Deny it all you want, but you did!  
>  
>>  
>> You are wrong in saying the service of Women Paper was not censored.  
>  
> You are wrong. In your letter to the UHJ, you wrote, "I learned that your initial  
> response to the reception of the information that the Writings contain passages in  
> which women are referred to as "men" ", and I pointed out that this was in publication  
> \_long\_ before the "Service of Women" paper.  
>  
>>  
>> You are wrong that even were I one so thinking and so calling that  
>> this would justify a tyrannical response on their part.  
>  
> You are wrong, again. It was \_alleged\_ that you were disenrolled simply for  
> suggesting that women should serve on the UHJ and I suggested that that might not be  
> the case at all. I don't know why you were disenrolled, but I do know you've done far  
> more objectionable than simply discussing women on the UHJ, as was alleged. propaganda  
> which you show no interest in denying, Herr Goebels.  
>  
>> Pat Kohli (kohliCUT\_THE\_CAPS@ameritel.net) writes:  
>>  
>> >> > A nice bit of deceptive propaganda! Michael wrote the UHJ as if they were  
>> >> the Nazi  
>> >> > party of the Third Riech. Then he got disenrolled.  
>> >> >  
>> >  
>> > "Very frankly, it is very difficult to see the distinction between such Baha'i  
>> > practices and those directed by Goebbels which at length required the  
>> > intervention of my father and many millions like him. I can not describe for you  
>> > the extent of the impact it had on me when I learned that your initial response  
>> > to the reception of the information that the Writings contain passages in which  
>> > women are referred to as "men/rulers" and that it is quite likely that  
>> > Abdul-Baha was speaking about the House of Justice in Chicago and not the

>> > Universal House of Justice at all was to prohibit the publication of this data."  
>> >  
>> > My impression is that Michael was misinformed that the Universal House of  
>> > Justice prohibited the publication of information that he alleges. Rather than  
>> > seeking some clarification, he compares them with the scourge of the 20th  
>> > century.  
>> >  
>> > Blessings!  
>> > - Pat  
>> > kohli@ameritel.net  
>> >  
>  
>  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)  
From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: This is Bahai?  
Date: Friday, November 23, 2001 10:55 AM

Greetings, Karen.

Many thanks for your comments.

You are quite right that the suppression of freedom of thought and expression is a quite telling and alarming aspect of current Baha'i life. What most upset me on first reading the Service of Women Paper was that it had been censored. What most upset me when I first entered Baha'i cyberspace was that there were Baha'i fundamentalists there seeking to suppress the expression of any opinion, but their own.

One point I stressed from early on was that the Baha'i Covenant was a two way street; it guaranteed the freedom of thought and expression for Baha'is, who, whatever their personal opinions, would accept the legitimacy of the authorized institutions. What is very remarkable about those who had the understanding that Baha'i women should be on the UHJ was that they only sought their legitimate right to express this opinion, and all stated it would come about when the UHJ called for it. No one staged a coup, or even passed around a special ballot.

Of course, what one does when one opposes the free expression of human opinion is expose one's own insecurity concerning one's own position. By censoring the Service of Women Paper, by exerting tremendous pressure on those stating their views on the e-mail lists, by having people visited by Counsellors, etc., those occupying seats on the UHJ revealed that the points made in that Paper and by those exercising their Baha'i right to speak their mind and heart are irrefutable. Those occupying those seats had no way of overcoming the reason and spirituality they encountered. They chose the policy of other despotic rulerships and sought to conceal views, to censor, to oppress, to intimidate, to create suspicion and division, to force those thinking the irrefutable thoughts to be silent or to begone.

Ad hominem arguments are invalid, but this was the policy, the only plank of reasoning those individuals, offered this splendid opportunity to prove Baha'is really do live the life of their principles, had and have. They seek to discredit the people who say what cannot be denied. They assert those currently on the UHJ are correct, because of who they are, and this was carried to the invalid proposition that the hands of the future members of the UHJ are bound according to the opinions of those now occupying that body. The validity of propositions is independent of the personality of individuals; all the contemporary members of the UHJ demonstrate by moving against personalities, by pressuring or even legislating the non-Baha'i status of people believing that spiritual principles trump particular literal interpretations appearing to exempt leaders from living according to spiritual principles is testify to their powerlessness to stand in the light of what they oppose and the extent they are willing to go to insist on their own understanding.

Again, I stress freedom of thought and expression includes the right of literalist interpretations to be spoken; it even includes the right of

leadership to speak literal interpretations. What is forbidden is the suppression of other understandings, carried to the extent in this case to the completely false proposition that the particular literal interpretation of the contemporary members of the UHJ prevents their successors from feeling and reasoning in any other way. This view is invalid. Parliament may not bind its successors, and the members of the Universal House of justice are completely free at any time to legislate according to their own understanding without hindrance from the views of those who have sat in those seats previously. Considering the actual situation today, all one can say about the valid reality of the freedom of the future is, "Thank God!"

Thanks again for your comments and for the opportunity this allows for me to restate these points. The time I took to do this may have set back a little the completion of that Canadian archaeology project I'm working on, but it was worth it. Please feel free to repost any of my posts that in the ever flowing nature of cyberspace may seem called for yet again. The same points seem to flow as waves to the shore and it is only seldom now I look in here. Much I'm missing, but the archives have likely already received responses by me and others so irrefutable that exceptional ad hominem were all those sitting in UHJ seats had to answer with.

May you always be well.

To the Future,  
Michael

"Karen Bacquet" (karenbacquet@hotmail.com) writes:

> --

> "The essence of all that We have revealed for thee is Justice

... ." --

> Baha'u'llah

>

> This is an excellent observation, Michael. I recently was reading Marcus

> Borg's latest book, and he points out that scriptural literalism actually

> requires a good deal of creative effort to maintain. If the idea that the

> Guardianship, as in Institution, is still in existence is not a very  
 > creative interpretation, I don't know what is. It is a "literal" approach  
 > inasmuch as it seems to be based upon nothing more than the Will and  
 > Testament's appointment of Shoghi Effendi, and his interpretations  
 > concerning the necessary role of the Guardianship, but it sort of boils down  
 > to "There's a Guardianship, because the Writings say there must be one". A  
 > corollary is "The UHJ doesn't interpret because the Writings say it can't".  
 > So anything that looks like an interpretation just is called an elucidation  
 > instead. That, in itself, is an interpretation.  
 >  
 > Yes. Many times I wonder about the context of Shoghi Effendi's letters --  
 > who was he talking to, and what was the situation that cause him to respond  
 > the way he did? Was it advice bounded by certain conditions, or was he  
 > expounding on a general principle? I do know that his insistence on the  
 > importance of the Guardianship was, at least partially, due to challenges to  
 > his own position. Those that had the Guardian thought they should have the  
 > UHJ; now those that have the UHJ think they should have a Guardian. The  
 > grass is always greener, I guess. But when I look at the W&T, I see an  
 > entire, coherent system that was cut down before it ever had the chance to  
 > fully develop and work properly.  
  
 >  
 > Yes. I think that the issue of women's service on the UHJ is an "unclear  
 > matter", and as such falls within the purview of the legislative power of  
 > that body. However, as I've said before, the fact that enrolled Baha'is  
 > cannot advocate this publicly without reprisals is something that concerns  
 > me far more. There's no future for any sort of change or reform if Baha'is  
 > do not have the freedom to promote their views.  
  
 >  
 > Yes. They're the ones with the power -- it is inevitable that they  
 > interpret, and it is their choice how they do so. Literalism,

as you point  
> out, is just one of those choices.  
>  
> Love, Karen  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: "Shunning is the marker of a cult . . . note that these

Date: Monday, December 03, 2001 9:08 AM

Hi, Susan.

So, those people who have accepted Baha'u'llah and are opposing His key teachings of the independent search for truth, freedom of thought and expression, harmony of faith and reason, agreement of true religion with science, equality of women and men, etc. have a "Spiritual problem"? And, those people indoctrinated to consider mindless obedience to leadership as the only essential element of spirituality are signs of a cult? We are in complete agreement.

Thrive,  
Michael

Susan Maneck (smaneck@aol.com) writes:

> More specifically accepting Baha'u'llah as a Manifestation yet rejecting key  
> elements of His Teachings is a "spiritual problem."  
>  
> Susan Maneck  
> Associate Professor of History  
> Jackson State University

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: "Shunning is the marker of a cult . . . note that these

Date: Monday, December 03, 2001 9:28 AM

Greetings, Karen and Susan.

As I've said before, these points are cyclical. They have been made and refuted already. Feel free to repost refutations any time. Some day,

**I should write an FAQ, that deals with these issues and repost every full moon or something.**

**For starters, again, just how is posting two or three messages a day to the dinky e-mail lists, "A campaign of pushing misconceptions." Alas, I'm too busy to write another satire today, but this sure cries out for it. Of course, Baha'i is a religion whose Founder guaranteed freedom of thought and expression, and many other spiritual principles, but, if one arrives at an understanding as to how these spiritual principles can actually be put into practise and makes a couple of posts to e-mail lists a day, then one is waging, "A campaign pushing misconceptions." Smeone should let you in on the fact it's not 1984, but 2001. For those unfamiliar with the references, the year 1984 is used in a novel as a time when, "Newspeak" is endowing words with quite remarkable meaning in support of despotic rulership, and 2001 is from another novel dealing with the arrival of humanity at the threshold of elevated awareness.**

**Thrive,  
Michael**

**Susan Maneck (smaneck@aol.com) writes:**

**> Dear Karen,  
>  
> You're taking that reference out of context. What they were saying is that had  
> Alison and Michael not made a campaign out of pushing their 'misconceptions'  
> then it would have remained a 'personal spiritual problem' not something the  
> institutions would have intervened in.  
>  
> warmest,  
> Susan Maneck  
> Associate Professor of History  
> Jackson State University**

**--**

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Sunday, December 09, 2001 5:09 PM**



Hi, Pat.

Duh, have I wandered into another sliders world again. I recall some outlandish figure such as 900 plus NO votes the first time TRB was voted on. People at News.Groups noticed this and some helped out on finally getting the Newsgroup through. Sorry for my poor memory, but perhaps all these alternate universes I've passed through contributes to that. I do have the impression it took three tries before TRB got through. Taking all three votes, including that first one with its NSA of Iceland NO vote, or was that on the second ballot?, I strongly suspect more Baha'is voted to prevent this first uncensored line of communication in recent Baha'i generations.

Thrive,  
M.

Pat Kohli (kohli@ameritel.net) writes:

>  
> He has voting results which show that more Baha'is voted  
for TRB than against  
> it, yet he concludes that Baha'is were an obstacle to TRB  
formation.  
>  
> Blessings!  
> - Pat  
> kohli@ameritel.net  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: bahai - talk.religion.bahai - "Please remove my name and address from your mailing list."

Date: Tuesday, December 11, 2001 9:55 AM

Dearest Robert,

Our perceptions of reality are considerably different.  
My experience, both on the e-mail lists with several dozen or score subscribers, and in wider cyberspace, is that there is a desire by some to prevent opinions at variance to their own from being expressed. It is not a question, in this wonderful modern technology, even of having

to have your eyes sullied by the thoughts of those who disagree with you.  
You can simply kill file them and delightfully imbibe what pleases you.  
No, the issue is that these displeasing contradictory thoughts are so convincing that you, and more significantly, the men now sitting on the chairs intended for members of the Universal House of Justice, would rather no one read them.

I have often posted to Baha'i cyberspace that you and those like you can have your say. That's what freedom of speech is all about. If you are indeed the majority, then let all these 900 plus naysayers come and share with us words of wisdom and love. Surely, these will swamp all the hate you perceive here, though honestly I don't see that hate. What I see is honest criticism of the lot currently in power. Since they are ruling over an entity in considerable decline, such criticism is the opposite of hate. Anyone with an IQ higher than a twig's and hating Baha'is would merely gloat silently while the inept guys in power continued their dive. Those who for years have been speaking up have been doing so out of love for the Baha'i Faith.

To Love,  
Michael

"Robert Little" (rlittle1@socal.rr.com) writes:

- > What happened is that Baha'is voted against it first time around. On the
- > last vote, most of those Baha'is who had voted against it the first time
- > simply did not vote again. The remaining Baha'is who had an interest in it
- > voted more for it than against it.
- >
- > As this is a newsgroup dedicated to discussion of Baha'u'llah and His Faith,
- > and as the majority of His followers who did vote that first time generally
- > did not want an unmoderated forum that would allow backbiting, spite,
- > deceit, lies, racism, bigotry and the like to populate a forum with the name
- > of the Glory of God attached; and, inasmuch as the Baha'i Faith inculcates
- > the concept of the will of the majority taking precedence

over the will of  
> the few, it would seem reasonable to conclude that this  
newsgroup ought not  
> to exist, reasonable to conclude that it exists more because  
of hatred than  
> of love, reasonable to conclude that the protagonist of this  
newsgroup did  
> not wish to abide by the overwhelming wish of the Baha'i  
community.  
>  
> Robert A. Little  
>  
> "BIGS - Bahai in \*Perfectly\* Good Standing"  
<patrick\_henry@liberty.com>  
> wrote in message news:9v2c4k\$cb2me\$1@ID-  
75545.news.dfncis.de...  
>> Michael,  
>>  
>> 600+ no votes on the first interest poll. You're right that  
>> people on news.groups were noticeably shocked by the  
>> figure and realized something was going on. One of them  
>> immediately created alt.religion.bahai in response. There's  
>> a very long and complicated record of fundamentalist  
>> interference in the creation of talk.religion.bahai.  
>>  
>> For those interested, most of the relevant docs are at this  
link:  
>> <https://fglaysher.com/bahaicensorship/trbmenu.htm>  
>>  
>> --  
>> FG  
>> The Bahai Faith & Religious Freedom of Conscience  
>> <https://members.fortunecity.com/bahaicensorship>  
>>  
>>  
>> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote  
in message  
>> news:9v0nel\$q4k\$1@freenet9.carleton.ca...  
>> > Hi, Pat.  
>> > Duh, have I wandered into another sliders world  
again. I recall some  
>> > outlandish figure such as 900 plus NO votes the first  
time TRB was voted  
>> > on. People at News.Groups noticed this and some helped  
out on finally  
>> > getting the Newsgroup through. Sorry for my poor  
memory, but perhaps all  
>> > these alternate universes I've passed through  
contributes to that. I do  
>> > have the impression it took three tries before TRB got  
through. Taking  
> all  
>> > three votes, including that first one with its NSA of  
Iceland NO vote,  
> or  
>> > was that on the second ballot?, I strongly suspect more

Baha'is voted to

>> > prevent this first uncensored line of communication in recent Baha'i

>> > generations.

>> >

Thrive,  
M.

>> >

>> >

>> >

>> >

>> > >

>> > > He has voting results which show that more Baha'is voted for TRB than

>> against

>> > > it, yet he concludes that Baha'is were an obstacle to TRB formation.

>> > >

>> > > Blessings!

>> > > - Pat

>> > > kohli@ameritel.net

>> > >

>> > >

>> >

>> >

>> > --

>> > "My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

>> > (Tom Corbett #1 STAND BY FOR MARS p2)

>> >

>>

>>

>

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: bahai - talk.religion.bahai - "Please remove my name and address from your mailing list."

Date: Tuesday, December 11, 2001 9:58 AM

Greetings, Frederick.

As I've said before, many thanks for your tremendous effort to pierce

the balloon of Baha'i censorship.

Thrive,  
Michael

"BIGS - Bahai in \*Perfectly\* Good Standing"

(patrick\_henry@liberty.com) writes:

> Michael,

>

> 600+ no votes on the first interest poll. You're right that

> people on news.groups were noticeably shocked by the

> figure and realized something was going on. One of them  
> immediately created alt.religion.bahai in response. There's  
> a very long and complicated record of fundamentalist  
> interference in the creation of talk.religion.bahai.  
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link:  
> <https://fglaysher.com/bahaicensorship/trbmenu.htm>  
>  
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>> > Blessings!  
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>> >  
>> >  
>> >

>>  
>> --  
>> "My name's McKenny, Mike McKenny, Warrant Officer,  
Solar Guard."  
>> (Tom Corbett #1 STAND BY FOR MARS p2)  
>>  
>  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: bahai - "Please remove my name and address  
from your mailing list."

Date: Tuesday, December 11, 2001 9:25 AM

Top o' the Mornin' To You, Pat.

You agree there were three votes. I assume you also accept  
there were

900 plus no votes first time round.

Pat, I consistently request people posting to news groups to  
provide

data to the newsgroup and not say go to the following url. I  
don't know

whether some readers of this newsgroup are but a click away  
from what url

soever is named, but personally I have to get off trb, get out  
of the

newsgroup feature of freenet, activate the www section, type  
in the url

and I see you've provided some that are so long they run off  
my screen

and besides that they contain per cent signs, dollar signs and  
question

marks. If you want me to read it, post it here.

My point, as I understand your message, is accepted. There  
were 3

votes before TRB was established. There was a concerted  
effort to prevent

the establishment of this first major uncensored Baha'i forum,  
as the

results of the first vote clearly demonstrate, and no one can  
deny the

basic fact that Fred was the primary originator of this forum.  
For his

tremendous effort to pierce the walls of Baha'i censorship, he  
deserves

the highest praise.

Slan,  
Michael

Pat Kohli (kohliCUT\_THE\_CAPS@ameritel.net) writes:

- > May all the Gods smile on your face forever,
- >
- > The facts I had in mind can be checked at the links. I got on to unmoderated
- > Baha'i news a few months before the third vote and I still remember Fred trying to
- > convince me that, as a Baha'i, I was ethically and morally bound to vote for TRB.
- >
- > Michael McKenny wrote:
- >
- >> Hi, Pat.
- >> Duh, have I wandered into another sliders world again. I recall some
- >> outlandish figure such as 900 plus NO votes the first time TRB was voted
- >> on. People at News.Groups noticed this and some helped out on finally
- >> getting the Newsgroup through. Sorry for my poor memory, but perhaps all
- >> these alternate universes I've passed through contributes to that. I do
- >> have the impression it took three tries before TRB got through. Taking all
- >> three votes, including that first one with its NSA of Iceland NO vote, or
- >> was that on the second ballot?, I strongly suspect more Baha'is voted to
- >> prevent this first uncensored line of communication in recent Baha'i
- >> generations.
- >>
- Thrive,
- M.
- >>
- >> Pat Kohli (kohli@ameritel.net) writes:
- >> >
- >> > He has voting results which show that more Baha'is voted for TRB than against
- >> > it,
- >
- > <https://groups.google.com/groups?selm=789oo1%24l9s%40news3.newsguy.com&output=gplain>
- >
- >> > yet he concludes that Baha'is were an obstacle to TRB formation.
- >> >
- >
- > <https://groups.google.com/groups?selm=79c2k0%24j0k%40news3.newsguy.com&output=gplain>
- >
- > Slan!
- > - Pat
- > kohli@ameritel.net
- >

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: bahai - "Please remove my name and address  
from your mailing list."**

**Date: Tuesday, December 11, 2001 9:33 AM**

**Hi, Robert.**

**You do not negate anything I said. Baha'u'llah did say that the Baha'i House of Worship is to be a centre of humanitarian activity, and the Senior Citizens Residence was the first step taken generations ago to begin fulfilling this requirement. Closing it, unless another such humanitarian activity is undertaken, is a significant retrogression in the institution of the American National Mashriqal Adhkar, below what was acceptable in the time of Shoghi Effendi.**

**Regards,  
Michael**

**"Robert Little" (rlittle1@socal.rr.com) writes:**

**> Easy**

**>**

**> The present structure requires more money to upgrade to current legal**

**> standards than it is worth. It, the structure, is therefore being closed.**

**>**

**> Robert A. Little**

**>**

**> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message**

**> news:9v2gbe\$h81\$1@freenet9.carleton.ca...**

**>>**

**>> Greetings, Dermot.**

**>> Actually, this could be a quite significant comment you made. Do you**

**>> mean the US NSA is closing the Senior Citizens Residence at Wilmette? As**

**>> I understand the history, Baha'u'llah wrote that Baha'i Houses of Worship**

**>> are intended to be centres of humanitarian activity and when the American**

**>> Baha'is suggested the Temple in Wilmette to begin fulfilling this**

**>> requirement have a library connected with it, Shoghi Effendi, I think it**

**>> was, said this was unacceptable and more direct care of society was**

**>> necessary. Thus, was the senior citizens residence founded.**



>> If my interpretation of your comment is correct and this is now being  
>> closed, unless some other alternative humanitarian activity is replacing  
>> it, we are observing a highly significant decline in the institution of  
>> the American National Mashriqal Adhkar, a retrogression below what was  
>> acceptable in previous generations by Shoghi Effendi.  
>> I await with interest any clarification.  
>> Slan,  
>> Michael  
>>  
>> "Dermod Ryder" (Grim\_Reaper\_Mk2@btinternet.com) writes:  
>> > "Susan Maneck " <smaneck@aol.com> wrote in message  
>> > news:20011209133223.16269.00002635@mb-ch.aol.com...  
>> >> >  
>> >> >Don't need to - I use Hendi's name and number to access that  
>> > place -  
>> >> >not that it's worth it.  
>> >>  
>> >> Is that your wife? Are you saying you can access the US  
>> > administrative website  
>> >> using an Irish I.D.?  
>> >  
>> > Geez! You really are a dumb cluck! "Hendi" as in Robert C.! Duh!  
>> > Geddit! Sometimes, however, just for fun, I log on as you!  
>> >  
>> >>  
>> >> >I haven't seen anything of importance on it  
>> >> >yet - nothing about reforms in New Mexico, declining numbers.  
>> >>  
>> >> Or a letter telling Baha'is not to say the prayer for America? :-)  
>> >  
>> > No - didn't see that but then I didn't claim to have seen it so why  
>> > would I have? Did see the lovely bit about closing the old folks'  
>> > home! Now there'll be nowhere for you in your dotage!  
>>  
>> --  
>> "My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
>> (Tom Corbett #1 STAND BY FOR MARS p2)  
>>  
>  
>

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>**

**Subject: Re: bahai - "Please remove my name and address from your mailing list."**

**Date: Tuesday, December 11, 2001 10:18 AM**

**Greetings, Robert.**

**The correct plural in Latin is "Homines", as homo is a third declension noun. This is in the accusative, following ad. in English "Ad hominems" is generally used.**

**Freedom of speech is indeed about the ability to say what you feel, regardless of whether or not you agree with anyone else, including men now warming chairs intended for members of the Universal House of Justice.**

**As to Buddhism, as years ago I cited from Soc.Religion.Buddhism and as Buddhists have pointed out in Baha'i cyberspace, for which I saw them less than politely treated, traditional Buddhism does not have a creator god. Calling Buddha a Manifestation of God and asking Buddhists to accept Baha'u'llah as the World Unifier (Meitreya) Buddha coming from such a creator God is doing something outside of traditional Buddhism. I have seen Baha'is malign a traditional Buddhist expressing classical Buddhist thought on this point. I hope such maligning can be relegated to history, and those inclined to such maligning can accept freedom of thought and expression includes the ability of Buddhists to state understandings of Buddhism derived from Buddhist scriptures, even where such differ from the understandings these Baha'is have of Buddhism.**

**To Enlightened Understanding and Goodwill,  
Michael**

**"Robert Little" (rlittle1@socal.rr.com) writes:**

**> Randy**

**>**

**> You use a highly colored term ("trash talk") to characterize on srb what you**

**> have referred to here on trb as "the clash of conflicting opinions".**

**>**

> Although the subject is not currently of that great an  
interest to me, I  
> have followed the Buddhist threads on srb, and I do not  
recall anything  
> remotely resembling what you describe, and in fact have  
seen Buddhists given  
> great exposure to reply to questions put to them by Baha'is.  
Boths sides  
> have spoken to the question, have refrained from using such  
colorful  
> phraseology and have demonstrated a high degree of  
respect for each other,  
> something that same discussion failed miserably to achieve  
in the past here  
> on trb/arb.  
>  
> Previously on the unmoderated forums, I attempted  
repeatedly to engage the  
> Buddhist proponents in a discussion of common themes in  
both religions, such  
> as marriage, divorce, alcohol, murder, and other ethical  
questions. These  
> questions were never answered, although there were  
numerous examples of  
> "trash talk", and not-infrequent ad hominums (homini?).  
>  
> I do not understand how the concept of free speech is so  
frequently defined  
> as speech that agrees with one's already-formed opinions.  
>  
> Robert A. Little  
>  
> "Randy Burns" <randy.burns4@gte.net> wrote in message  
> news:0hhR7.651\$vo1.134225@dfiatx1-snr1.gtei.net...  
>> SRB will allow a Baha'i to trash talk Buddhism but will not  
let a Buddhist  
>> respond to this trash talk because it would be talking  
about Buddhism and  
>> not Baha'i and therefore irrelevant. I personally have no  
use for SRB and  
>> if it ceased to exist tomorrow I would not notice.  
>>  
>> Cheers, Randy  
>>  
>> --

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: bahai - "Please remove my name and address  
from your mailing list."  
Date: Tuesday, December 11, 2001 5:13 PM

Greetings, Paul.

You're right that I don't want pictures here. I missed any quote Pat posted, of which those URLs were the background context. I don't mind at all posting here only what's relevant to one's point. As I wandered in, Pat seemed to be saying it wasn't true most Baha'is voted against TRB, so I answered him about the three votes and that very high number of NO votes on the first round.

As FG was, and has never denied to my knowledge, the major proponent of this newsgroup, I don't understand the surprise at him urging people to vote for it.

We completely agree on the nature of unmoderated newsgroups. I'll add, as I've said more than once in Baha'i cyberspace, that I, for one, never used and do not use kill files. I may be too busy to read everything, but I like the opportunity. And, as many already know, I delight in personal attacks directed at me, as these are ad hominem and testimony by their author that what I said is irrefutable. Otherwise, there would have been posted the refutation, rather than the personal attack.

Thrive,  
Michael

"Paul Hammond" (pahammond@onetel.net.uk) writes:

- >
- > Sorry mike, but if the reference is to pictures, or extended texts,
- > it is \*much\* better that Pat provides a link, and hardly his fault
- > if your connection has quirks.
- >
- > Most of those long URLs you refer to are references to former
- > posts to usenet, as archived in google - the result of some advanced
- > searching thru that database, at a guess.
- >
- > I wouldn't want to encourage people to repost entire posts from
- > yesteryear, and Pat usually seems to provide the relevant paragraph
- > or phrase from whatever he has given the link to - it's good that
- > he gives the link to the entire post so that you can see for yourself
- > whether he has quoted selectively or not.

>  
> Pat has good usenet habits, from my experience, and I  
wouldn't  
> want to encourage him into forming bad ones.

>  
> Well, it was my comment that started this little byway. I  
\*wasn't\*  
> around at the time, but from what I've just read, Pat is  
confirming  
> to us that Fred was being very insistent on trying to  
persuade  
> Baha'is to vote \*for\* this forum, which I think was what I  
was  
> trying to say. I think what I got wrong was thinking that  
Robert  
> Little had voted against. Though, since he has now gone to  
the  
> trouble of writing a "beginners guide" to Baha'i cyberspace,  
which  
> basically advises newbies to stick to srb, I think we can  
safely say  
> that his opinion of this forum is now very low.

>  
> All this being a distraction from my main point, which was  
that  
> \*unmoderated\* forums belong to no-one, and no-one can  
say who  
> is or is not entitled to post here, or how they can express  
themselves

>  
> (by which I mean, of course, that one's \*opinion\* of  
someone  
> else's style may be expressed, but if someone annoys you  
too  
> much, you must have recourse to the killfile - there's no  
other  
> way here!)

>  
> Paul  
>  
>  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: bahai - "Please remove my name and address  
from your mailing list."

Date: Wednesday, December 12, 2001 4:21 PM

And the Same Back at You, Lad.

I must admit I've always been partial to those humorous

descriptive  
modifiers "A middlin' and paltry 92 per cent of people think X  
and a  
humungous mob of 8 per cent think Y." Being one very able to  
concentrate  
on the figures straight without the veils, I always am amused  
when I run  
into such obscuring modifiers.

We agree with regard to the third vote. I've got better  
things to do  
with my time than use oracle bone divination or whatever to  
determine the  
religion of people voting for and against TRB. But, the first  
vote was a  
horse of another hue. It was admitted that some computer  
guru in Baha'i  
cyberspace had been urging anyone and everyone to come  
and vote NO, I see  
you quote the name Mark Towfiq. The result actually was a  
very high number  
of NO votes (I recall something like 969, but whatever it was  
it was so  
high regulars on news.groups sat up and took notice).

As to democracy, well, yes, duh. The point of news.groups  
is to  
provide some kind of order, so that if a bunch of people really  
do want  
to chat about something in cyberspace, in the relatively  
chaotic realm  
here, then they can go through a procedure, set themselves up  
and show  
they actually exist. If there were too few people wanting to  
talk about  
Harry Potter in 1997, maybe that's not the case now. And, 900  
plus fans  
of Harry Houdini ought not have an eternal and permanent  
veto on there  
ever being a Harry Potter group. If they don't like it, fine they  
can  
surge through other reaches of cyberspace, permitting those  
who really  
want the newsgroup the opportunity to do their thing.

Like, freedom of speech, m'lad. Wonderful stuff.

Thrive,  
Michael

Pat Kohli (kohliCUT\_THE\_CAPS@ameritel.net) writes:

> Top O' the afternoon to you, Michael,  
>  
> Ah yes. A fascinating exercise in democracy - keep voting  
until the 'right' answer is  
> returned.  
>  
> Nope.  
>

> Please accept my apologies. As an aging man I do sometimes forget that you can not have  
> a web browser and a newsreader open at the same time. I usually surf and read news in  
> Netscape.  
>  
> xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx  
> From: "FG" <FG@hotmail.com>  
> Subject: Annotated NO voters - 3rd interest poll  
> Date: 1999/01/22  
> Message-ID: <789oo1\$!9s@news3.newsguy.com>  
> Organization: https://extra.newsguy.com  
> X-MimeOLE: Produced By Microsoft MimeOLE V4.72.3110.3  
> Newsgroups: alt.religion.bahai,talk.religion.bahai  
>  
>  
> Searching www.dejanews.com for a history of posting to Usenet, the  
> following results are obtained:  
>  
> Voted NO  
> -----  
-----  
> ---  
> B=Bahai  
> N=no hits on www.dejanews.com or fewer than a recent dozen  
> T=techie  
> -----  
-----  
> ---  
> 22 Bahais voted NO (only 27 YES)  
> 10 Techies  
> 26 or more NO hits or so very few as to raise the question of  
> the legitimacy of the email address.  
  
>  
> Nope. I have no idea what religion is held by each and every one of the folks who voted  
> against TRB in the first or second votes. I try to resist the temptation to speculate.  
> I don't like it when other folks make up religions for me, but, other folks have other  
> ideas of what is good and seemly conduct. You are perfectly entitled to uphold the right  
> of someone to decide who is and who is not a Baha'i.  
>  
> I pointed out that when Fred did estimate the faith of the voters on the third poll, even  
> though he estimated that about 55% percent of the Baha'is voted "for" and 45% "against,"  
> he concluded that they had been an obstacle.  
>  
> Fred systematically and patently stacks the cards | moves the goalposts | changes the  
> rules when dealing with Baha'is. Since it is plain, I was

surprised that anyone gives  
> him much credence.  
>  
> The results do not indicate a concerted effort to fix the  
outcome; you want to refer to  
> examples of chicanery for that. If you simply accept  
negative results as evidence of a  
> conspiracy, you hold up every non-tie vote as such evidence.  
>  
> I can. Fred consistently sabotaged efforts to form TRB.  
Even on the last vote, he  
> provided the basis for an official complaint, and, through his  
hypocritical dissociation  
> from the election rigging that he started, strongly tempted  
official protests.  
>  
>> For his  
>> tremendous effort to pierce the walls of Baha'i censorship,  
he deserves  
>> the highest praise.  
>  
> We see Fred differently. I see him as a poster child for  
review.  
>  
> Blessings!  
> - Pat  
> kohli@ameritel.net  
>  
>  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: bahai - "Please remove my name and address  
from your mailing list."  
Date: Wednesday, December 12, 2001 4:27 PM

Greetings, Karen.

Yes, I remember that goal. From the comments posted here  
hitherto, it  
didn't sound like it had been met. Thank you for coming out  
and saying  
that. Here's to a better future.

Thrive,  
Michael

"Karen Bacquet" (karenbacquet@hotmail.com) writes:

> Dear Michael and all,  
>



> It wasn't that long ago, early 90s, I think, when  
consideration of creating  
> another dependency to the mashriq in Willmette was part of  
the Plan. But  
> after that, not a word was said about it, much to my  
disappointment. Guess  
> they figured they had better things to do.  
>  
> Love, Karen

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Dermot=Fred? Who else is missing?

Date: Thursday, December 27, 2001 9:08 AM

Greetings, Susan.

I hereby absolve you of all guilt of slander in any assertion  
that  
Fred has a Ph.D. His possession, or the lack thereof, also has  
no bearing  
on any idea, thought, concept, opinion he may express here. I  
do admit  
that if he as witness is seeking to have accepted as evidence  
his view  
of you speeding through a red light, or onto a UFO,  
demonstrating his  
constant, eternal and absolutely reliable veracity, or the lack  
thereof,  
may be relevant to the acceptability of said testimony as  
infallible.  
However, since I don't believe in infallibility, I can doubt any  
witness  
asserting you were seen speeding through that light or onto  
that flying  
saucer, whether or not said witness has a Ph.D.

The reliability of people expressing thoughts, opinions,  
ideas, views  
is quite a different thing than the reliability of witnesses in  
court, in  
the sense of people testifying to what they saw. Formal logic  
holds that  
ideas, opinions, propositions, concepts are assessed on their  
own merit  
and not according to the reliability, or the lack thereof, of the  
person  
who is credited with the idea; Baha'i consultation is supposed  
to occur  
on the same basis.

Here's to a good harvest of focused consideration of ideas,  
thoughts,  
opinions, etc. freely expressed in this uncensored forum.

**Peace,  
Michael.**

**p.s. for the biographers in the crowd, yesterday I posted a lengthy reply, paragraph by paragraph, to soc.culture.indian, soc.culture.pakistan, soc.culture.usa and alt.religion.islam titled Re: Nukes should be armed. Those not bothering to read it will be correct in assuming I argued against the motion of increased violence in the Subcontinent. Also, I added three new reviews on ancient China on my freenet webpage, on Mencius, Ssu-ma Ch'ien and Liu Wu-chi's splendid A SHORT HISTORY OF CONFUCIAN PHILOSOPHY. I also added another bit to the CAMBRIDGE HISTORY OF ANCIENT CHINA review. All these are available to be independently checked, but my claim to having read some of Perry Mason solves the case of the FIERY FINGERS may be doubted as much as you like, according to credibility or the lack thereof. :)**

**Susan Maneck (smaneck@aol.com) writes:**

**>>The ad hominems in this newsgroup suggest that  
>>there could well be some considerable interest in such a project.  
>  
> Dear Michael,  
>  
> I'm afraid counsel, that such information does speak to credibility.  
> Furthermore,  
> I was responding to an accusation that I was somehow committing slander by  
> suggesting that Fred had a PhD. Since he had told me at one time, he did, I  
> thought I should check my facts. And I did so, uncovering a great deal of  
> information which I posted here in order to set the record straight.  
> Susan Maneck  
> Associate Professor of History  
> Jackson State University  
>  
> "And we were gathered in one place, a generation lost in space, with no time  
> left to start again . . ."  
> Don McLean's American Pie  
> <https://bahaistudies.net/susanmaneck/>  
>**

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>**

**Subject: Re: Dermot=Fred? Who else is missing?**

**Date: Thursday, December 27, 2001 4:55 PM**

**Greetings, Susan.**

**And, just what are these eyewitness assertions? I've already said that if he claims to having spotted you speeding through a red light or onto a flying saucer, I'm not taking that as infallible proof you did so, whether or not he has a Ph.D. I'll add even a certificate from the Unified Flight Operatives of Antares won't completely convince me. And, whether or not you sped through a red light or onto an Antares craft once, thrice or four score and seven times, is irrelevant to the cogency of any view you may express.**

**Peace,  
Michael.**

**Susan Maneck (smaneck@aol.com) writes:**

**>> The reliability of people expressing thoughts, opinions, ideas, views  
>> is quite a different thing than the reliability of witnesses in court  
>  
> That's true, Michael. But Fred has done more than assert his personal thoughts,  
> opinions, ideas and views here. He has made statements of fact which are  
> largely false. It is for this reason people should be aware that his testimony  
> is suspect.  
>  
> warmest,  
> Susan Maneck  
> Associate Professor of History  
> Jackson State University  
>  
> "And we were gathered in one place, a generation lost in space, with no time  
> left to start again . . ."  
> Don McLean's American Pie  
> <https://bahaistudies.net/susanmaneck/>  
>**



# The Baha'i Faith & Religious Freedom of Conscience

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>  
Subject: Re: Enemies aid and abet  
Date: Monday, September 08, 2003 8:17 AM

Hi, Starr.  
You shared with us:

Starr\* (starrjo99@yahoo.com) writes:

>  
> Dear SolarGuard, Thank you for speaking to question  
informatively and  
> meaningfully.  
>  
>> The Khomeini regime in Iran launched a persecution of  
Baha'is that  
>> aroused very widespread sympathy for Baha'is worldwide.  
>  
> You are right, as I now recall that I took this as a sign that  
mass  
> conversion in the world at large was on the verge of  
becoming a  
> reality, at the time.

As I recall, it was the Universal House of Justice that made  
this point  
at the time, asserting that the then persecution in Iran was  
what would  
cause entry by troops, mass conversion and the Most Great  
Peace.

> The Peace letter  
>> written during this time received great attention. The  
seeds of such entry  
>> by troops, such entry of the masses into the Faith were  
planted and  
>> watered with the blood of Iranian martyrs.  
>  
> As I recall I was prepared to match their sacrifice at the  
time,  
> however, it became evident that entryism and colonization  
was changing  
> the aims, writings, and praxis of the Faith.  
>

It seems the guys in charge lost sight of the spiritual nature of what was going on, and thought in very material terms. I recall a Counsellor, likely David Smith, addressing us here and saying he'd returned from Haifa and the UHJ wanted the Baha'is to provide the UHJ with entry by troops. "Give us some muscle," was how he expressed it, unaware it seems that you don't just get a whole mass of people streaming into a hypocritical medieval thing violating its own essential spiritual principles on the issue of women being fully equal to men and eligible, indeed required, to serve at all levels as a mandatory prerequisite for world peace. The Sacred Text describing the essential nature of equality can provide some attention for Baha'i from the masses. The disregard by an all-male ruling council of such Sacred Text can only earn Baha'i the scorn of any masses that check it out. Baha'i's duty is to elevate any medievalists stuck in the ruts of such patriarchal medievalism and bring them into the 21st Century, not compete with them for domination of the male supremecist vote.

>> However, when the first wave of the masses began to investigate Baha'i,  
>> as the prophecy stood on the threshold of becoming history, these people  
>> comprising that first wave encountered the intolerable hypocrisy of a  
>> Faith asserting women were equal to men, but discriminating against women  
>> by refusing to accept women at the top, on the Universal House of Justice.  
>  
> I whole-heartedly that this is the very integral central issue that  
> lost the day for any progress. I am wondering if this hard stance  
> against women's full emancipation as written about in the Peace  
> Message has anything to do with the Faith's center being housed in the

> heart of Israel?

>

I see it as the shoe being on the other foot, or the other entity being the cart. As I view it, since the Universal House of Justice has become so unBaha'i, has sought to play political games of divide and rule, however cultish, narrow-minded intolerant and petty the entity being ruled, the material reflection of that absence of spirituality is inflicted on the peoples of Israel and Palestine. Instead of an all-embracing, inclusive, peace-creating mindset, we are confronted with the political machinations, the intolerance, the injustice of a fundamentalist, colonizing and militaristic Sharon government. Israel deserves better, but there's no Baha'i spirit providing the example of better ways to live and no divine influence from Haifa enhancing peace in Palestine and Israel, to say nothing of the planet as a whole. This whole militaristic confrontation of right wing America in support of extremist Israel and fundamentalist Islam would be hard to imagine in a world where Baha'i had lived the life of the equality of women and men and become a bridge of spiritual understanding between West and East.

>> These people, this first wave of the masses, dropped Baha'i because of

>> Baha'i refusal to walk the talk on the issue of the equality of women and

>> men.

>> Had Baha'i been walking the talk on this issue, had Baha'i accepted

>> women are able to serve on the UHJ, then there would have been the

>> beginning of entry by troops, leading to mass conversion.

>

> You are absolutely spot on for the inherent Spirit of Peace and Wisdom

> in women would have led their families to embrace global equality

> supported by wise men such as yourself.

>

Actually, as I've documented elsewhere, and possibly in the archives of this newsgroup, in this city the presentation of the Peace Message gained the interest of many people of capacity and I personally observed them all drop Baha'i like a hot potato, as soon as it became known that Baha'i prevented women from rising to the top and being elected to the Universal House of Justice.

>>I am not sure  
>> that opposition elsewhere after that was inevitable (pre-empting such  
>> opposition was one of the issues about which I wished to consult when I  
>> entered Baha'i cyberspace c. 1995). However, opposition is generally the  
>> response to success and growth. Since Baha'i was dropped like a hot potato  
>> because of this hypocrisy on the issue of women, it declined. This decline  
>> explains the absence of attacks. There is no need to oppose what is dying.

>  
> It was a strategic move of the colonizers to safe keep the structure  
> for their own agenda as Haifa knew that opposition would threaten the  
> Haifa Centre and it's coffers, while they made alliances with  
> Governments. Yes, now I see why the persecution did not continue -  
> thanks for helping me understand that point. It looks like a good idea  
> to be dying...while having agreements to rise again under global  
> agreements when the time is ripe?

>  
I was perhaps naively concerned with seeking to find ways and means to communicate to religious fundamentalists (that is Islamic and Christian clerics, etc) that the rise of Baha'i would not be contrary to the interests of their religions, as Baha'i respected very much their Prophets and the handiwork of their Prophets. I wondered at the mechanisms of guaranteeing such leaders a decent living economically, as well as the



respect of Baha'is in a society where Baha'i had greatly augmented its population. I was hoping that in a human condition of global maturity it might be possible for people to avoid juvenile conflict and antagonisms, the opposition of the old and new power elites. It remains a hope of mine that humans can get along and understand their common human identity. The one tremendous surprise I encountered was the existence of Baha'i fundamentalists and the whole mess that emerged with the divisive and intolerant, the unBaha'i, actions of those holding positions of responsibility within Baha'i, those using traditional, juvenile, factional and divisive politics to maintain their control of the entity they ruled contrary to the Baha'i Sacred Texts. This remains a tragedy of historical proportions, as 9-11 and all the aftermath confirm.

>>

>> > Are the

>> > disgruntled dissident voices being used to this end? Will the bahai

>> > involvement in Kelly's case bring attention to the global aims of the

>> > hoped to be world religion?

>>

>> To the extent governments and peoples look at Baha'i, whatever it is

>> directs them to look, they discover a cult of hypocrites with a view of

>> women that can be dismissed as that rooted in fundamentalist Islam, a

>> medieval worldview having no connection to global requirements today and

>> in the future.

>

> Yes, I even believe, AO loyalist send out people to show these

> faults...can they pander to the people and overcome the anomalies

> and hypocrisy exposed to become more inclusive and just in days to

> come when the global community has settled down - and do the people

> want them to?

>

It took Christianity several centuries to achieve a domination within the Roman Empire and the brand of intolerance that characterized Christianity was not a wholly beneficial entity. It was not impossible for Baha'i to have emerged with the ending of the Cold War and inform the world situation then, as we advanced into the Lesser Peace. However, the failure of Baha'i leadership to live the life trashed that historic opportunity. Can it happen in another era? I suppose it's possible, but, in my opinion, it will be a shadow of what it could have been. One good thing is that as a consequence of the abuse of power by the men of the Universal House of Justice, this precedent will allow humanity to treat that institution with the scrutiny deserved, instead of according it the kind of unquestioning obedience that could have become conditioned. Had the UHJ lived the life in the late 20th Century and then went off the rails several generations down the road, it conceivably could have caused a much greater harm to those under its control, simply because so many more could have been under its control. Now, that it's demonstrated how susceptible it is to human failings, it will always be held to the same level of scrutiny expected from any authority.

>> > All things work together for the good of god, so the bible tells us.  
>> > So moles, double mole teams, dissidants, enemies, liberals,  
>> > fundamentals, ex/unenrolled all play a part of what will be (if it  
>> > bahai who knows). I say let the \*good\* times roll so long as the good  
>> > of god is for equality, justice, and self knowledge.  
>> >  
>> > Starr\*  
>>  
>> The division of Baha'is, the quite understandable rage and  
>> disappointment and all the articulations of those romantic idealists so

>> abused by the men who retain power in Baha'i at the cost of the worth of  
>> the religion can be seen in spiritual terms, as a rerun of the suppression  
>> of the followers of the Holy Imams of Islam. The lessons of human history  
>> are that spirituality is not always dominant and often the unworthy have  
>> conquered the deserving.

>  
> Another poster was pointing this out in another forum regarding the  
> suppression of Sufi's in Iran - but in my mind, this is the time in  
> this Cycle where the 'meek shall inherit the earth' if they STAND UP  
> and take that rightful position as ONE VOICE in many lands.

>  
I don't believe in inevitability, so the attempts by right wing Americans and Islamic fundamentalists (operating in the vacuum created by the failure of the men of the Universal House of Justice to live an example of a better way) to impose a period of conflict and hostility upon humanity are rejected by me. I believe now is the time for the ordinary people of the planet and for all leaders deserving the name to advance the interests of the harmony of the species. Let the machinations of the war mongers be overcome. It says in the Koran that God is a better plotter than men. Now, is surely an excellent opportunity for such a passage to be verified through the triumph of human harmony and peace over the self-serving confrontational hostility of the Crusaders and the Jihadis.

>>It is not inevitable and any day Baha'i can  
>> emerge out of the Middle Ages, accept women on the UHJ and begin the  
>> process of healing and uniting its own as a prelude to contributing  
>> positively to the healing and uniting of humanity. I'm not holding my  
>> breath, but it is possible.

>  
> Without full participation of women at the top decision

making then

> those who want to see bahaism fail have ensured it is and will forever

> fail. The Israeli-Palistine conflict must be resolved before any

> changes can be made in haifa and the colonizers neutralized. Many

> Eastern women now working at the UN and in politics are working to

> uphold thier Government policies or they are removed from

> representation - unfortunately. Of course there are some freelancers

> making progress in academia and elsewhere (a hope to the future).

>

>> In the interval, my best wishes to you all. However understandable your

>> disagreements, arguments, flamefests, these merely underline the nobility

>> of each of you so terribly maligned by the men

>

> I'd like to take this opportunity to thank you and to say that in my

> eight years of bahaicyberspace you, Michael, are the only person who

> has ever acknowledged and voiced understanding of the persecution I

> experienced in trying to enrol the Aborigine people into the faith and

> the great suffering I bore, - the others seemed all to have no heart

> towards my trials of betrayal and often villified my contribution. Of

> course the people that know the circumstances in life greatly

> sympathize. Once Errol gave some understanding and I don't forget that

> either. I have never fully understood the cyber dissidants

> unwillingness to understand or care and therefore wondered what

> agendas they are hoping for - although that is becoming more

> decipherable these days. Some times bahai is no more than a platform

> for many, though I do not wish to judge - and as I said 'all things

> can work towards the good'.

I guess it helped that I was taught in Canada the spiritual value of

our native people. I don't know if I have said here that when

I was  
turning into an adult, when I was twelve or thirteen years  
old, I went out  
into the forest and was gone for three days. They had people  
searching for  
me. Years later it occurred to me that without training and  
with no  
knowledge of what was happening, I had tried to go on a  
vision quest. I  
had responded to the spirit of the land, and conceivably there  
is some  
native blood in me, but this I have not yet proved. Anyway, in  
Canada the  
Baha'is for many years had greatly valued Native spirituality.  
When I read  
your account of the Baha'i attacks against Australian  
Aboriginals, it was  
so shocking for me. And, here, indeed, was another account  
and one from  
halfway round the world from me of how the winds of night  
had blown out a  
candle that could have illuminated this poor planet above its  
juvenile  
wars. I salute you who suffered such living martyrdom as to  
see such  
inflicted upon a people by those wearing the name of Baha'i.  
And, my hope  
is that whatsoever the future unfolds for the Aborigines, as  
for each  
people of this planet, it surpasses our highest hopes and  
exceeds are  
imagination in every beneficial way. Human potential is very  
great and it  
should not be overcome by the self-centred sowing seeds of  
disunity and  
conflict.

>>whose duty it was to  
>> exemplify their receptivity to the influence of your  
Prophet and His  
>> unifying teachings still very much in tune with the needs  
of humanity.  
>  
> The poison pills inserted must be removed, and the  
Spiritual Essence  
> extracted for it to ever be meaningful again - maybe that is  
what all  
> this deconstruction is all about - but it needs to go to the  
next step  
> of choosing the advanced level and then determining which

part of the  
> cake delivers.

>

The current system allows the UHJ at any time to live the life,  
walk  
the talk and really bring together in harmony a serene,  
mature and  
peaceful human civilization. The stimulating, energizing and  
creative  
possibilities of such are beyond our imagination. Many other  
scenarios  
exist and my hope remains that whatever does happen,  
whatever the details,  
whatever specific events become actual history are luminous,  
beneficial and  
very worthy to a species that has seen too much tragedy for  
too many  
generations.  
Thrive, Michael

> To a future that works for everyone in an ever evolving  
civilization!

> Starr\*

>

>> Thrice Three Blessings, Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: "Michael McKenny" <bn872@FreeNet.Carleton.CA>

Subject: Re: Enemies aid and abet

Date: Monday, September 08, 2003 8:30 AM

Hi, Dermot.

"Dermot Ryder" (grim\_reaper MOST@btinternet.com) writes:

> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote  
in message

> news:bjf8ln\$b63\$1@freenet9.carleton.ca...

>

> Hi Michael,

>

> Good to see you back in the trenches here on good old  
TRB.

>

> Did you ever apologise to the DST for whatever it was you  
did that annoyed  
> her? Or, like me, are you still enrolled on the list of honour  
that is her  
> killfile?  
>  
I'm probably going to disappear, at least largely, again, as I  
only  
post here at the expense of time spent elsewhere. However,  
we'll see what  
happens. Conceivably, the UHJ will decide to get its act  
together and  
start harmoniously guiding the Baha'is and providing an  
example for the  
rest of humanity. I would be willing to cheer them on and  
spend a bit of  
time consulting on that, though as I've already said, there's  
now going to  
be a much healthier holding of them to basic standards, as  
with any other  
authority.  
By the way, it was a pleasure to spot here posts from  
someone named  
Brid. She wrote in so Irish a way, it was a delight to read her.  
I'm still  
reading very little of what is posted here. I am conscious that  
all the  
divisive flaming is only an indication of the extent to which  
the Baha'i  
authorities have fallen short of their duty to guide Baha'is on  
the High  
Road of spirituality. A vast variety of opinions is mandated as  
essential  
within Baha'i and there should never be any possibility of the  
UHJ and its  
subordinate institutions being accused of nefarious  
operatives, as such is  
contrary to really living the life.  
I look forward to all that kind of thing being tossed in the  
trash bin  
of history, as they get on with what they were set up to do --  
guide the  
Baha'is harmoniously as an example to a species that was  
supposed to be at  
peace no later than 2001. To you and yours, the very best.  
Peace, Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."

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# The Baha'i Faith & Religious Freedom of Conscience

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: One area in which Liberty is Limited in the Baha'i Community  
Date: Wednesday, July 21, 1999 7:58 AM

Greetings, David and Jennifer.

The point is that all things are to be taken in moderation. Yes, indeed there are limits to liberty. I can't simply walk down the street and have sex on the spot with any woman who catches my eye even if she doesn't want it. I can't simply move into any house that catches my eye, killing them that were living there previously. I can't, well, I think you get the picture. There is a golden mean, a middle path, moderation.

And, you know, that means there's a ditch on the other side of the road humanity is meant to stay out of, too. The quotes you provide are by no means meant to be an endorsement of the kind of administration endured by so many people in this Century in places such as the thankfully X USSR. And, this is precisely the problem with the narrow minded fundamentalist men in charge of the Baha'i Faith. Rather than ruling with principles that would be backed by the spiritual resources of the Faith and gain the admiration of a progressive humanity, they vomit attacks on liberty, backed by the literalist extremist readings of such passages, as if striving to gain the admiration of the most detested rulers in human history.

I will remind you that when Abdu'l Baha wrote to the Baha'is of Canada in "The Tablets of the Divine Plan" that, "In Canada, freedom will increase day by day," he made it sound like a good thing, that this would be, as a result, a great place to live. He did not say, "Drat, shucks and darn it, what a terrible tragedy, but..." Doug Martin, if none of the other eight, ought to have read that passage, and maybe ought to be doing more to foster the UHJ seeking to model itself a bit closer to Canada, praised by Abdu'l Baha, rather than the X USSR.

Here's to moderation, the Golden Mean, the Middle Path, to liberty rather than bestial unrestraint and rather than totalitarian suppression of human rights.

To the Future,  
Michael

"David Fiorito and Jennifer Spotila" (fiospots@pond.com) writes:

> Here is the quote from Baha'u'llah - the Kitab-i-Aqdas:

>

> Consider the pettiness of men's minds. They ask for that which injureth  
> them, and cast away the thing that profiteth them. They are, indeed, of  
> those that are far astray. We find some men desiring liberty, and priding  
> themselves therein. Such men are in the depths of ignorance.

>

> 123

> Liberty must, in the end, lead to sedition, whose flames none can quench.  
> Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the  
> embodiment of liberty and its symbol is the animal.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)



# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>

Subject: Re: non non-Baha'is revisited

Date: Wednesday, March 10, 1999 11:00 AM

Greetings, Robert.

I follow my practise of starting at the most recent of many unread posts and answer you without having read Juan's reference to me.

You wrote:

>

> Oh, the question: I don't know whether he is a Baha'i or not. According to my  
> recollection, a Baha'i is one who accepts the Author of the Baha'i revelation  
> (Baha'u'llah), His Forerunner (the Bab), and the perfect Exemplar of His  
> teachings ('Abdul-Baha'), and acknowledges that they have revealed laws and  
> ordinances which we must follow.

>

I did do that on June 23, 1971, though being a human being and not a monotheistic god I saw it as striving to follow what had been revealed. Also, not having become a lawyer, my focus was not on laws and ordinances, but on spirit and principles. I still tried to say prayers every day, even bowing down, according to directions. It is just that it was not Hammurabi whom I recognized as having returned, but the spirit of Buddha and Jesus, etc.

It was precisely because I, previously influenced by Roman Catholicism and Buddhism and aware of the superiority of males as compared to females, felt the spirit of the Baha'i Faith insisting on the equality of women and men, and the spirit of the Baha'i Faith confirmed my previously held ideas on the importance of having an open mind, of harmonizing reason and faith, of respecting representatives of all belief systems, of expressing my own incomplete understanding, of being personally responsible for my moral actions, of ceaselessly seeking to acquire a greater grasp of reality, that I spoke up on Baha'i e-mail lists, that I responded to Counsellor Birkland's invitation, as conveyed through Susie Tamas, that I met with her, and that, at her suggestion, I wrote to the Universal House of Justice. And, precisely because I was influenced by the spirit of the Baha'i Faith the un-Baha'i response of the Universal House of Justice did not satisfy me. That my refusal to conceal this dissatisfaction did not even produce a directive from the Universal House of Justice to shut up or else, but instead a notice without warning from them through the National Spiritual Assembly of the Baha'is of Canada that I could not be considered a member of the Baha'i community only confirmed the remoteness this entity dwelt from the words universal and justice.

Now I accept the power of the UHJ to decide whom they may call Baha'is as I recognize that Stalin had the power to decide whom he felt was a good Soviet citizen and whom he could have placed in the gulag.

However, as I have previously stated, the soul-sphere of this species, what you call god, has been perceived by some in a monotheistic manner, and Baha'u'llah's vision, seeking to provide a harmonizing framework to permit the peaceful inclusion of all humans in a world civilization is one of the most laudable, IMHO, in history.

This highly praiseworthy effort of the prophet does not mean that I must reject the essential principles of the prophet and cling only to the literal words he wrote in a few places, defining many other things he wrote so as to reverse the normal meaning of the words he used. That is, I do not place as the only essential principle the deification of the obviously imperfect decisions of patriarchs and call fundamentalism broad-mindedness, search for truth, harmony of reason and faith, freedom of thought and expression, etc. Nor, am I willing to say that the prophet did not really mean there should be broad-mindedness, search for truth,

etc.

The Universal House of Justice has repeated history and the lofty spirit of Baha'u'llah has come into the grasp of those taking advantage of poetic exaggeration as to their own responsibilities to insist on an absolute obedience of what is completely contrary to the universal vision of the prophet. I do not deny they have the power to redefine the Baha'i Faith, so that instead of being universal in outlook it is an exclusive cult. If these individuals would rather be cult figures than the leaders of the universal religion that is their choice.

And, if this is their choice, then they are completely correct that they can count me out.

And, since by their choice they have removed the universal from the cutting edge of the monotheistic worldview, then I am quite reasonably and spiritually in tune with the spirit of this age to be seeking perception according to the wisdom of most of the people who have ever lived on this planet, the pagans. Inasmuch as religious intolerance, conflict and persecution seem to be overwhelmingly the consequences of the exercise of power by exclusivist monotheists, then the current cycling back towards the broad-minded views of our early ancestors would seem to be a good thing.

To open-mindedness, to tolerance, to harmonious understanding.

All the Best,  
Michael

> Has Mr. McKenny done this?

>

> with love,

>

> Robert A. Little

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: Michael McKenny <bn872@FreeNet.Carleton.CA>

Subject: Re: Juan Cole's theory of mutilation.

Date: Monday, June 07, 1999 8:01 PM

Greetings, Rick.

Again, what you are quoting is exhortation, strongly expressed advice, the urging of Shoghi Effendi that those who come after him will behave in the manner and according to the principles he has herein stated.

It is clear and evident that the course of Baha'i history has seen those come into power on the UHJ who have failed to follow this advice.

The quite remarkable distinction is made that since Shoghi Effendi was authorized to make official interpretations, no other understandings are allowed on any issue upon which Shoghi Effendi made an interpretation, but anything else Baha'u'llah said is not necessarily so strictly subject to such a literal understanding. Of course, the canon requires that what Shoghi Effendi wrote be taken literally.

More, no distinction is made between specific comments by Shoghi Effendi, or his various secretaries, to individuals, to groups or to the Baha'i world and general remarks. Further, since, in the absence of the UHJ, de facto administration was required by Shoghi Effendi, this happened and the Baha'i world at that time 1920s to 1957 was going through certain stages of developement that do not necessarily correspond to reality more than forty years after his death.

To have the central operating principle of the Baha'i Faith be the compilation of all the remarks Shoghi Effendi ever wrote about anything to anyone at any time and the foisting of this on the entire planet, in complete opposition to the essential principles of the Baha'i Faith and of its only reason for being, the harmony of humanity (let there be no doubt, human harmony cannot be attained through the imposition of a legal like code of the literal understandings of anyone, Shoghi Effendi, included, although some human mindsets have responded very well to such structures and caused enormous harm to fellow humans by persecuting those who view things through other eyes) is a very sad happening.

If it is possible for some comments by Baha'u'llah to be taken as appropriate in the context of when and to whom they were made, so that one's Faith need not be placed in opposition to some factual errors in a literal sense, why in the world is the Universal Manifestation of God allowed to address people and times in accordance with the capacity of those individuals then, but his great-grandson, only a human being, however remarkable a human being, is accorded the higher status of being absolutely and literally infallible, out of the context of the limiting circumstances applied to Baha'u'llah?

And so, at the time of Shoghi Effendi, when there was no UHJ, the issuing of a directive that, on the basis of the literal words of Abdu'l Baha written to a woman in Chicago, women could be elected to all Baha'i consultative bodies then existing, was a beneficial use of his position to implement essential Baha'i principle, in the face of cultural baggage that viewed females as inferior beings.

To insist today on the literal interpretation of that specific passage to prevent women from serving at the highest level within Baha'i in opposition to essential Baha'i principles, as well as the most reasonable understanding of what the Master was really telling Corinne True, has quite clearly been proven a harmful use of power by the men now in charge, thus seen as more interested in their hold on power than on what Baha'u'llah meant to be a great influence for good.

The practise of demanding unswerving acceptance of all the literal writings of Shoghi Effendi is demonstrated to be contrary to the best

interests of the Baha'i Faith, and subjects the religion of Baha'u'llah to a drastic re-interpretation. This re-interpretation is what the current members of the UHJ have been so strenuously seeking to impose.

May the clarity of this point be unmistakable, may the light shone on this matter help advance the hour of the remedy, and may the future of all peoples be more pleasant, worthy and harmonious than has been the past.

Thrive Ever,  
Michael

>

Shoghi Effendi strongly urged both all future Guardians and all to become members of the Universal House of Justice:

> "Though the Guardian of the Faith has been made the permanent head of so  
> august a body he can never, even temporarily, assume the right of exclusive  
> legislation. He cannot override the decision of the majority of his  
> fellow-members, but is bound to insist upon a reconsideration by them of any  
> enactment he conscientiously believes to conflict with the meaning and to  
> depart from the spirit of Baha'u'llah's revealed utterances. He interprets  
> what has been specifically revealed, and cannot legislate except in his  
> capacity as member of the Universal House of Justice."

> (Shoghi Effendi: World Order of Baha'u'llah, Page: 150)

>

> "Neither can, nor will ever, infringe upon the sacred and prescribed domain  
> of the other. Neither will seek to curtail the specific and undoubted  
> authority with which both have been divinely invested."

> (Shoghi Effendi: World Order of Baha'u'llah, Page: 150)

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"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: House warns of opposition "campaign"  
Date: Wednesday, June 02, 1999 9:26 AM

Greetings, Paul.

I'm back, though I don't have the time to devote to as appropriate an analysis of this message as it calls for. I'll at least start:

>  
> To all National Spiritual Assemblies  
>  
> As a number of the friends are aware,, a campaign of internal  
> opposition to the Teachings is currently being carried on through  
> the use of the Internet, a communications system that now reaches  
> virtually every part of the world. Differing from attacks  
> familiar in the past, it seeks to recast the entire Faith into a  
> socio-political ideology alien to Baha'u'llah's intent.

Uhm, now let's get this straight. The guys who are into mysticism, into living the life of the the Baha'i spiritual principles of independent investigation of truth, of the broad-minded acceptance of the divine origin of all religions and the awareness that there are many imperfectly valid understandings of spiritual truth, of inspired words, of divine teachings, into the transcending of childish and partisan prejudices against other groups whether religious, class, or any other, into the implementation of the spiritual instruction by Baha'u'llah that this is the day for the bird of humanity to fly with both male and female wings developed, those aware of, conscious of and seeking to fulfill Baha'u'llah's injunction to avoid unbalanced reliance either solely on the intuitive or only on the rational aspect of understanding, who have so eloquently posted to these e-mail lists their acceptance of Baha'u'llah's word that evil does not exist, that only there is the light radiated by the Sun of Truth and reflected from all the souls created in the image of the Lord -- these guys are waging a campaign of internal opposition against the Baha'i Teachings?

And the guys who are into erecting enormous superstructures of texts, extracted out of context, imposing their understanding of such texts on all, using such superstructures to justify the non-adherence to such fundamental Baha'i spirituality as outlined above, but promoting instead the perception that there are divisions of humanity into light and dark, hostile and friendly, male (alone capable of highest leadership) and female (incapable of highest leadership) rulers to be obeyed without question whatsoever they may rule and mature humans who are to obey anything at all they are asked to obey, politically active (those mystics, etc. in the above paragraph) and spiritually minded (including such rulers who conveniently wage deliberate campaigns to discredit those in the above paragraph popular enough to be perceived as possible successors of these rulers) -- just how would one designate these guys in a system seeking some distance from Orwellian vocabulary?

I think any unbiased observer would note that were there any effort to ignore the spirituality of the Baha'i Revelation and introduce into the religion socio-political focus, such effort is coming from those who are opposing the following of the fundamental, universal and broad-minded spiritual teachings of the religion, seeking to present the harvest of the Glory of God as an exclusive club under the domination of directors quite conscious of those (all females included) who "threaten" their continued hold on power and use their office to communicate to the world what will allow an antagonistic viewpoint to be promulgated, thereby reducing the influence of these potential successors, to say nothing of the heart of

what was revealed by the Prophet.

I must be off again.

Feel free to post this to Talisman or any other place this debate is taking place.

May the light of truth be unmistakably unveiled to the eyes of all, may the peace-inducing, harmonizing and spiritually resonant influence of Baha'u'llah ever touch the hearts of all who have recognized him, may the entire human species continually rise higher above the abyss of the idea of us and them which has so stained the pages of its infantile history.

All the Best,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>

Subject: Re: All Baha'is are Pseudo-Baha'is

Date: Monday, February 01, 1999 10:13 AM

Greetings, Susan.

One of the fundamental principles of the Baha'i Faith is the agreement of faith and reason, the harmony of the heart and the mind, the accord of intellect and belief.

To interpret the emphatic language in Baha'i scripture concerning the legitimacy of the Universal House of Justice and its right to the loyalty of the believers in a fundamentalist and literalist manner, as expressing the necessity of each individual to comply in silence with anything at all that may be decided is contrary to this principle of the harmony of faith and reason, along with any other principles said decision may violate.

The Constitution of Canada makes it quite clear that the federal parliament has legitimacy and is entitled to the full respect of the people. This is also true in other countries, where the details of authority are set out. However, this designation of power, along with the responsibility of the citizens to obey the laws of their governments, requires something of these governments, that such laws are according to reason and morality.

There is no distinction in the Baha'i Faith, except that in a religion, in an ethical and spiritual movement, the responsibility of the leadership, the legitimate leadership, to base its decisions of ethics, morality and spiritual principle is all the more important.

This word Covenant means contract. On the one hand individuals are to acknowledge and show loyalty to the legitimate leadership. On the other hand the legitimate leadership has the responsibility to provide that ethical, moral and spiritual guidance based on the fundamental principles of the faith, such guidance as alone is endowed with the spiritual energy essential for the well-being of the faith.

Michael McKenny ceaselessly acknowledged the legitimacy of the Universal House of Justice, and he constantly demonstrated his loyalty to the Universal House of Justice, in full accord with the fundamental principles of the Baha'i Faith, by drawing attention to the consequences of the departure of the leadership of the Baha'i Faith from fundamental Baha'i principle, by providing as clearly expressed as he could the reasoning (faith and reason agree) permitting the practise of principle, and by calling on the legitimate leaders of the Baha'i Faith to perform those actions that would most foster the esteem and authority of these leaders.

To define the Baha'i Faith and its Covenant (agreement concerning responsibilities of individuals and legitimate leaders in the Baha'i Faith) so that only the fundamentalist and the literalist minded, only those who place an extreme weight on faith and ignore reason may accept it, is to redefine the Baha'i Faith as a cult instead of a world religion, and, surely by abandoning the fundamental principles of what was intended to be the Baha'i World Faith, one has asserted leadership over an entity other than the Baha'i Faith, whatever said entity may be called.

Although, it might be fully understandable were I to say something else, still I say that I think the easiest and best way out of this mess is for the legitimate leaders of the Baha'i Faith to act in accordance with Baha'i principles.

May this find you very well, and may each of the days to come be better than the one it succeeds.

To the Future,  
Michael

Smaneck (smaneck@aol.com) writes:

> Dear Steve,

>

> In both Michael and Darrick's case the issue was not interpretation of the  
> teachings but continuous opposition to the stated policies of the Universal  
> House of Justice. Such behaviour is clearly prohibited in the Will and  
> Testament by 'Abdul-Baha.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>

Subject: Re: Scent of the Bahji Rose

Date: Tuesday, January 26, 1999 8:59 AM

Greetings, Ron, from Ottawa.

You wrote:

> What I would ask of you is that you  
> understand one quality of God: He has patience. He is content to allow  
> years, decades, or centuries to pass before the truth is revealed.

Oh, I don't think, in this case, we have to wait hundreds of years to know what the truth of the matter is. Oppressing people because of their opinions is quite an unprincipled thing to do. Censoring academic work that exposes the dearth of scriptural basis for discrimination is also some considerable distance from principle.

Oh yes, the period of waiting for truth to be exposed has come to an end. There no longer is such a stranglehold on information about the Baha'i Faith. Now, here, we can post the Service of Women Paper and let the whole world read that in Baha'i texts women are referred to as "rajul" rulers/men, that the so seemingly clear fundamentalist obstacle to practising equality of men and women, the oft quoted sentence that appears to "infallibly" exclude them for a thousand years referred to the general house of justice in Chicago. Everyone can read the opinion that where fundamentalist literalism conflicts with principle then it is principle which ought to be followed.

And everyone can watch and see the response by those whose task it is to guide as if they are the source of all good. And everyone can note any distinction in this guidance between good and something else, any difference in the way these good guides treat people and the way some other kinds of leaders have treated people, including those leaders in Iran who did not wish anyone to hear ideas other than their own.

Oh yes, the truth now shines as clearly as the sun at noon.

May the sun of truth shine brightly upon all the people of the Earth. May the human species be blessed with the light of understanding. May humanity bask in the radiance of tolerance, amity and fellowship.

All the Best,  
Michael

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

Path: rQdQ!remarQ73!supernews.com!remarQ.com!nuq-peer.news.verio.net!newshub.northeast.verio.net!news-out.cwix.com!newsfeed.cwix.com!130.185.14.36!torn!nott  
From: bn872@FreeNet.Carleton.CA (Michael McKenny)  
Newsgroups: talk.religion.bahai  
Subject: Re: Shoghi Effendi believed 1963 would be the calamity year  
Date: 12 Jul 1999 16:07:42 GMT

Greetings, Geoff.

Could you kindly quote a snippet of what you're responding to for the sake of clarity. I assume you're replying to me, but don't know for sure.

I don't quite follow you. As far as I know, the line is in action, not freedom of expression. There are extremes (please let's not hear of shouts about fires) but in general, normally, usually, one ought to be allowed to search independently for truth, as the Baha'i principle is, and to report the findings.

It is generally, usually, normally, quite harmful to impose censorship. This is quite often done to the advantage of the dominating individuals and clique to the disadvantage of truth, the greater good and society as a whole as is borne out again in the example of recent Baha'i history.

As Baha'u'llah said anything carried to extremes (yes, including shouting fire unnecessarily) is the source of harm. Thus, the principle of obeying the legitimate authorities (the Covenant) carried to the extremes of letting a fundamentalist group of men to discriminate against women, to strive very hard to suppress information (including, amazingly the greater part of the writings of someone, Baha'u'llah, who died one hundred and seven years ago!) and to drive out of the religion those most outspoken in favour of its principles, thus, being a cause of the disunity of the influence of the very prophet of harmony, is likewise a clear source of harm.

I suspect what you're missing in much of your lengthy hypothetical dialog (with me?) is both the scientific and the ideal Baha'i attitude of open-mindedness, of being constantly receptive to the views of others, of indeed, accepting the validity of a variety of viewpoints. Abdu'l Baha said that to be a Baha'i was to be a lover of humanity, to see the light in whatever lamp it was shining, to realize that names are meaningless. One has freedom of thought and expression, as do all others, and not only one voice, nor one single spiritual path has validity.

I completely deny that any biological difference in gender renders the traditionally dominant sex inherently deserving of exclusive rule at the top. I am a pagan. I consider the monotheistic paradigm with its single male deity and its male priesthoods and its patriarchal societies an extreme, the extreme of unbalanced force. My experience is that this extreme has been harmful and that it is based on no evidence other than domination by force.

It is astonishing for me to read your words that there is no ground to the principle of the equality of male and female other than the words of the Baha'i prophet. I have seen the works of enough male leaders, including the Baha'i patriarchs, the UHJ members, and enough female ones to know that there are no legitimate grounds for patriarchal rule. And, within normal, instead of obscure extremist, parameters, there are no areas of human endeavour which ought to be completely reserved for only the gender previously dominant on account of the exercise of brute force.

It is more astonishing still that anyone can claim that s/he accepts the principle of the equality of male and female, but women may not rise to top position, this being reserved for men. Absolutely astounding.

One is free to think and to say whatever one thinks, and even to hold to and to express the opinion that the Faith says X, X being a literal reading, and one is also free to say that the Faith says non X because the literal reading is a gross violation of an essential principle such as the equality of women and men.

Where harm comes in is where the one saying the Faith teaches X (this literal violation of principle) must be believed by everyone else, that historical evidence may be suppressed, that scholarship in general and individuals in particular may be cast in a bad light, that believers may be harassed, called names, driven out of the religion, that only this one fundamentalist viewpoint may be applied as a definition for the religion which suffered so many martyrs at the hands of fundamentalists.

This is what has happened in recent Baha'i history, and, alas, the men who would continue to rule in violation of essential Baha'i principle have confirmed the correctness that anything (even the Covenant) carried to extremes is harmful.

May those who would have their actions determined by others be granted the insight to learn where to draw the line, and the magnanimity to show accepting kindness to others, and the spirituality to see with their own eyes the value and validity of the light shining in so very many lamps, not only their own.

May the great harmonizing beneficial principles of the Baha'i prophet, the independent investigation of truth, the validity of a variety of spiritual paths, the equality of women and men, etc ever grow in their influence on the souls of mortals, on the spirits on those who call themselves after Baha'u'llah, on the rulers of the religion still using his name.

May today find the human species thriving, may tomorrow treat it even more kindly and may each day after that be better than the one it succeeds.

All the Best,  
Michael

"Geoff Churchill" (fedge@clear.net.nz) writes:

> Kia Ora Koutou,

>

> Firstly, I want to know why Freedom of Thought is so crucial (I'm waiting  
> for a massive response for this comment, and I intend to follow through with  
> my argument if you will just bare with me).

>

> In fact, by every piece of scientific logic, there is no evidence for me to

> believe that men and women are equal.  
>  
> So why, contrary to all my scientific logic, do I believe in the essential  
> equality of men and women?  
>  
> Because I'm a fundamentalist. (I never thought that I would ever say those  
> words, but that is the only conclusion that I can draw).  
>  
> Now, having established that, if the Prophet of this Faith said something,  
> and I didn't understand it, I might not believe it for the sake of what it  
> was, but I would believe it due to my belief in its source.  
>  
> Much Love  
> Geoff Churchill  
>  
>  
--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
    (Tom Corbett #1 STAND BY FOR MARS p2)

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# **The Baha'i Faith & Religious Freedom of Conscience**

**From: McKenny Michael <bn872@FreeNet.Carleton.CA>**

**Subject: Re: To UHJ July 24, 1998**

**Date: Friday, January 22, 1999 9:41 AM**

**Greetings, Ron.**

**You state that you strongly oppose any linkage between intolerance practised by Baha'is and intolerance practised by non-Baha'is.**

**First, although history provides us the results of the laboratory of human experience, I am reading this first widely available, uncontrolled source of Baha'i information in order to observe present Baha'i practise. May the gods provide us unfolding days, weeks, months, and seasons ever more tolerant and understanding. May those responsible in Iran to show the world what effect Muhammad has in their lives, may these living proofs of the influence of that Prophet demonstrate that it was indeed something worthwhile that Muhammad brought to the people of Arabia and to all taking the time to look into what Muhammad offers.**

**And, whatever has happened in the past, may those responsible to show the world what effect Baha'u'llah has in their lives, those living proofs of the influence of that Prophet demonstrate that it was indeed something worthwhile that Baha'u'llah brought to the people taking the time to look into his offering.**

**As to the idea of contrasting and comparing intolerance coming from Baha'is and intolerance coming from non-Baha'is, the distinction lies in the religion of the authors of intolerance.**

**All authors of intolerance are manifesting their insecurity, their lack of complete trust in the ability of their views to persist in the**

midst of other views, their reluctance to permit their own minds and hearts to continue to develop, grow and flourish -- the most natural process in the world. They are also showing that they wish to prevent other humans from a similar opportunity to develop, grow and flourish.

All authors of intolerance are testifying that they disagree with the means by which Baha'u'llah intended to harmonize humanity. He knew that the individuals of this species cannot be compelled to think the same thoughts, to see things the same way, to believe identical things.

Humans are not a collection of clones. So, with remarkable insight, Baha'u'llah said that anyone could think and say whatever he understood, only he could not force anyone else to accept these views. Each one has the same freedom to believe and to share his views. He added that it was only to be expected that the passage of time could well modify the views one presently has so how could one insist on his views. By encouraging freedom to think and to believe and to share thoughts and understandings Baha'u'llah sought to eliminate intolerance.

Now, let us focus more on demonstrating present Baha'i acceptance of Baha'u'llah's insight than any analysis, fascinating as such may be, of previous hesitancy to acknowledge and implement this insight of the Prophet.

May this find you very well, and may each of the days ahead of us be better than the one it succeeds.

All the Best,  
Michael

Ron House (house@usq.edu.au) writes:

> Now Fred, you didn't even revise this one before posting it. As I have

> said before, I strongly oppose any linkage of Baha'i intolerance with



> the behaviour of the persecutors in Iran. There is simply no comparison.  
> I presume, as I said in my other reply to you today, that you have some  
> legitimate beef behind your criticisms. You will get much further in  
> helping us understand your real complaint if you drop this red herring  
> completely.  
>  
> --  
> Ron House            house@usq.edu.au  
>  
> You can only be right if you have the courage to be wrong.

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>

Subject: Re: To UHJ July 24, 1998

Date: Monday, January 25, 1999 1:03 PM

Greetings, Ron, from Ottawa.

You wrote:

>

> Normally I would agree, but here we have a case where people are  
> actually dying, being murdered, and saving their lives by concerted  
> action is the first priority.

I have not been following the news. Maybe you could provide the date of the most recent Baha'i murdered by fundamentalists in Iran.

All such opposition to freedom of thought and expression demonstrates the insecurity of those performing the opposition. Let it be conveyed very clearly that the influence of Muhammad to produce a society worthy of being inhabited can be called into question as a consequence of the extent to which humans are decently treated by those claiming to be following the Prophet.

Let there be no mistake. The Baha'i Faith originated in Iran. It was born in Shi'ite Islam. It was engendered from the identical location both geographically and metaphorically which has provided us with the spectacle of current intolerance on the part of some Iranian authorities.

Literalist sensitivities as to the understanding of terms such as "Seal of the Prophets" correspond very closely with sensitivities by Baha'i leaders with terms such as "the men of Baha" and both sets of fundamentalists seem equally displeased that there are explanations and perceptions of such terms which others find convincing.

The only difference I have noticed in previous authoritative action is that one set of fundamentalist leaders possessed the capacity of the modern state to further its intent to silence such explanations and the other set of fundamentalist leaders, lacking this capacity, utilized the means available seeking to keep the Baha'i world ignorant of such explanations and perceptions through censorship, interrogation and harassment. Why in the world would anyone aware of the results of the laboratory of human experience expect that Baha'i authorities, more concerned with literalist understandings about silent compliance with any command soever than with acting in accord with the principles of their own religion, would distinguish themselves in any way from the fundamentalists in Iran had they but the capacity to do so?

Yes, indeed, there are lives at stake, maybe quite a lot of them. Shoghi Effendi stated that in the fullness of time the Baha'i World Order will have replaced current religious and political structures and this Universal House of Justice insisting on silent compliance with any unprincipled command soever is understood by Baha'i fundamentalists as being expected to rule the entire planet. History has shown that right or wrong such an expectation is not impossible. Monotheistic Islam and monotheistic Christianity both triumphed and thrust up such intolerance as spirituality had never before produced, though thankfully such atrocities were limited in time and geographic extent. Why, then, is it impossible for this to occur again?

This is one reason to get your act together, to proceed now along the road of freedom of thought and expression, to cease discriminating against women, to cease insisting that only a fundamentalist and literalist reading of scripture on the issue of authority may be tolerated. Prove to the whole world that you are different from what happened in the past, that if it were to occur that you assume some

significant role in the future this would be beneficial.

And may Deity loving humans touch the minds and the hearts of all  
leader, so that tolerance and understanding be gifts unrestricted.

Thrive Ever,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@freenet.carleton.ca>  
To: talisman@umich.edu <talisman@umich.edu>  
Subject: Re So-called totalitarianism  
Date: Monday, February 16, 1998 9:56 AM

Greetings, Ian, from Ottawa.

If you are well, it is well.

Many thanks for your post on the UHJ and ad hominem.

Those expressing articulately views not pleasing to the UHJ, including the fact that the fundamental Baha'i principles ought to be more widely exercised by the Universal House of Justice, such things as independent investigation of truth, harmony of science and religion and "The equality of men and women and their equal sharing in ALL rights" (emphasis added) etc. have been invited for conversations with Baha'i authorities who have discussed the personal beliefs of these individuals. In some cases they have been invited to remain quiet on e-mail lists about such personal thoughts in order that they may continue to interact with their Baha'i friends and associates. Some have been encouraged to leave the Baha'i faith, and I was, without notice, dropped from the rolls when I neither stopped expressing my views on e-mail lists, nor voluntarily resigned.

The Universal House of Justice has yet to implement the predicted freedom of all believers to publish material on the Baha'i Faith.

There are other terms for such actions and other means by which I could have expressed the contents of this post, more in keeping with the quite similar behaviour when coming from such regimes as those you named.

Those items on your list which necessitate a greater practical control by the Universal House of Justice than it currently possesses are of course, as yet, not part of the activities of this body. The main point in suggesting the necessity for the Universal House of Justice to follow the fundamental Baha'i principles and allow women to be eligible for membership, all the quite varied views to exist and to be stated, etc. is that if something as essential as these basic principles can be set aside and such activities as have already transpired occur in the absence of any capacity to do the things you itemize which authoritarian powers being able to do did do, then were it to happen that the Universal House of Justice found itself with the ability to accomplish these additional things, why in the world ought anyone to expect history would not be repeated.

By the way, possibly you'll reply to that unanswered question as to what are those principles which the UHJ uses instead of the defining fundamental principles of the Baha'i Faith? That is what principles are they using which supersede the independent investigation of truth, the harmony of science and religion, "The equality of men and women and their equal sharing in ALL rights." (emphasis added)

May this find you very well, and may the future be better than our brightest dreams.

All the Best,  
Michael

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)



# The Baha'i Faith & Religious Freedom of Conscience

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: UHJ Fundamentalist Fantasy (Reply to Susan and all)  
Date: Monday, August 16, 1999 2:41 PM

Greetings, Hooper.

You are addressed as we don't forget your great interest in cyberspace, as your vacation message indicated, and as these are your words quoted below.

You are speaking in Orwellian. Freedom of thought means freedom of expression. To say that one may think what one likes, so long as one keeps one's mouth shut, by defining speech as action, and going after those who dare to utter their thoughts aloud, the UHJ is violating essential Baha'i principle of freedom of speech and expression.

It ought to be noted again that the Orwellian phrase "Actions inimical to the basic principles" means saying out loud that the basic principles of freedom of thought and expression, the equality of women and men, the harmony of science and religion, the independent investigation of truth, the harmony of humanity ought to be practised rather than merely mouthed in the Baha'i Faith.

It could be asserted on the basis of experience that "The vital interests of the Faith" may better be rendered "The preservation of the hold fundamentalist males, including Hooper, have on this religion, the continuation of their memberships for life, whatever harm they do to the spiritual influence released by Baha'u'llah."

To a Better Future,  
Michael

>  
> "the institutions do not busy themselves with what individual believers think  
> unless those thoughts become expressed in actions which are inimical to the  
> basic principles and vital interests of the Faith."  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: Wisdom of Reviewing Before Publication  
Date: Monday, July 26, 1999 11:41 AM

Greetings, Hooper.

Yum. I continue to believe that nothing can so effectively convince people of the nature and extent of the problem within the Baha'i community as the writings of the Universal House of Justice. Whatever anyone else says either in defence or in outrage can be considered to be straying from balanced objectivity. However, the perfectly infallible words themselves make it quite clear what's really going on.

Oh, had I but the time to provide the level of analysis this calls out for. However, here's a start.

The Universal House of Justice states that there is censorship in the Baha'i Faith, and they have no intent of ceasing that any time soon. It ought to be noted that this newsgroup is an exception. I feel the negative publicity of having a massive NO vote on the first of three rounds on news groups may have contributed to that change of policy. I feel that publicity is very good, and that open scrutiny of what's going on in Baha'i can do no harm at all when it comes to reining in the excesses of people such as the members of the UHJ who have acted as if they could demand everyone do what ever in the world the UHJ said, regardless of ethics, morality and principle.

I will quote parts of these infallible words and respond to them below.

> M E M O R A N D U M

>

> Date: 8 September 1991

> From: The Department of the Secretariat

> ...

> The Universal House of Justice has asked that we reply to

> your memorandum as follows.

> ....

> Concerning the second question from Dr. .... which  
> relates to literature review, specifically whether the  
> Universal House of Justice might be considering changes in  
> policy in relation to the review process, kindly convey to  
> him that no change is being considered at the present time.

>

We will continue censorship. More below.

>

> At this early stage in the development of the Baha'i  
> Faith, which is striving against great odds to establish  
> itself in a world that is highly critical, often  
> antagonistic towards new ideas,

Uhm, what new ideas is the world highly critical of? Do you mean the great principles of an unfettered search for truth, open-mindedness, human harmony, the agreement of true science and true spirituality, the equality of women and men, universal education, the economic well-being of all the citizens of the planet, the abolition of prejudices? Do you really think you have to have a monopoly on what is printed about the Baha'i religion because of great popular antagonism to such "new" ideas?

Or, maybe you mean that it's the censorship in the Baha'i Faith, the meetings of Counsellors with liberal arts university professors to determine the theological purity of the opinions of such professors, the rendering of threats of silence or being proclaimed a heretic to be shunned as a spiritual leper, maybe this is what you'd like to ensure is not brought out in the open, along with, of course, the fact that only men can get to

the top in the Baha'i Faith.

But, gosh, what, then, is new here? This is pretty stale stuff. It's been the staple meal of quite a few totalitarian systems down the ages, many a cult, alas, many periods in religious history, and, uhm, you know, the prophet of the Baha'i Faith came to do away with this anachronistic way of patriarchal imposition of acceptable views. Or, is his intent something you'd like to censor, too?

So, no, openness is not likely to find the kind of great criticism of the new ideas of Baha'i, though, as any old boys club, you may find that you've less license to have things your own way. More below.

- > and whose communications
- > media tend to emphasize negative information,

Well, then, why don't you de-emphasize the negative, stop the meetings between your Counsellors, etc. and professors, etc. concerning the expression of and the orthodoxy of opinions, stop the exclusive preserve of your seats for males and focus on putting into practise, instead of excommunicating those who utter them, the essential Baha'i principles, which are, or, at least were a century ago, the "new" ideas, and, far from being highly criticized by those other than yourself, are now considered the sign of a decent society? More below.

- > it is
- > important that Baha'i authors, scriptwriters and filmmakers
- > endeavour to present the Faith with accuracy and dignity.

I am sure this statement is not unfamiliar to those reading in such places as the X-USSR. More below.

- > It
- > is one thing for a non-Baha'is to make erroneous statements
- > about the Faith; this can be excused on the basis of
- > ignorance. But for a Baha'i to make such errors is quite a
- > different thing, because he is considered to be
- > knowledgeable about that which he espouses.

And, kindly illuminate the errors herein: The Baha'i Faith was intended to provide the harmony of the human species, by means of the recognition of an over-arching harmony of the prophetic missions of the past and of the religions they generated, of the acceptance of the divinely created diversity of human beings and the validity of the imperfect understandings of the varied individuals of the species, of the acknowledgement of the importance of unfettered and independent investigation of truth and of other fundamental principles, including the elimination of all forms of prejudice, including past practises of male supremacy. Why, pray tell, are you hounding people for the posting of such to cyberspace? More below.

- >
- > Therefore, a Baha'i author is expected to ensure to
- > the extent possible a correct representation of the Faith in
- > his work; as an aid he draws upon the reviewing facilities
- > provided by Baha'i institutions. A great many authors
- > spontaneously and informally submit their manuscripts to a
- > type of review, although they would not necessarily call it
- > that, when they request the comments and criticisms of
- > persons whose expertise and judgement they respect.

Though, in literary works, the opinions of my fellow writers may or may not influence the final product. In censorship, the "reviewer" may insist on what is in or out of a final product. The Baha'i system is censorship. More below.

- > Submission to Baha'i review is no greater a requirement, and
- > may well be less demanding in most cases, than the rigorous
- > review of scientific papers before their publication.



Hogwash. The Service of Women paper was not denied publication because of any deficiency in historical, scholarly or academic standards, but only because it exposed the true facts of a great violation of Baha'i principle by the Universal House of Justice, which continues to discriminate against women. You did not wish to ensure that academic standards are met. You wished to ensure they continue not to be met. More below.

....

>  
> The Baha'i Faith makes very serious claims and has a  
> rich and complex history, but it is as yet a young religion  
> whose precepts are not widely understood.

Again, the essential Baha'i principles are widely understood, and considered the essence of civilized society as we head into the 21st Century. Also, quite well understood are such practises as patriarchal rule, totalitarianism and the insistence by religious elites that the masses render them unthinking obedience. It is not the uttering of the essential Baha'i principles by Juan Cole, Michael McKenny or anyone else that is getting you any bad publicity. It is the extent to which by your actions you prove you have little to do with what Michael McKenny (after all, you yourself disassociated yourself from him) says and a lot to do with patriarchal rule, totalitarianism and the insistence by religious elites that the masses render them unthinking obedience.

This already took too much time. Maybe more later, but you guys would be better off, were you really concerned with getting good press, with letting Juan, Michael et al. describe what is the Baha'i Faith, and do and say nothing yourselves, well, at least until you're ready to say and do what matches what is now considered the civilized way of getting along, rather than what is taught in history classes about the oppressive way people lived in the Middle Ages.

May today treat humanity very well, may tomorrow be even kinder to the human species, and may each day after that be better than the one it succeeds.

All the Best,  
Michael

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: UHJ Fundamentalist Fantasy (Reply to Susan and all)  
Date: Sunday, August 15, 1999 9:33 AM

Greetings, Susan and all.

Actually, the comment below is of a class that is highly significant, if not central to an understanding of the ditch into which the Baha'i Faith has been driven.

The UHJ is here seeking to portray itself as lacking responsibility for what has happened. It is actually a normal custom of a beaurocrat to place responsibility for her/his own failure on anyone other than the one really responsible, i.e. herself/himself.

Here, the UHJ has the duty to guide the influence of Baha'u'llah, the movement associated with his name, indeed, all of humanity to harmony on a global scale. It has the responsibility to decide all issues of a divisive or of a confusing nature. It has a responsibility to guide according to the essential principles revealed by Baha'u'llah, expressly stated to be essential for the realization of the only reason for there being a Baha'i Faith, the attainment of human harmony.

Instead of doing this, the UHJ has devoted the attention and the resources of this religion into the erection of a canonical text and an authoritative interpretation of some words of Shoghi Effendi, Abdu'l Baha and Baha'u'llah in that descending order of priority. In other words the words of Shoghi Effendi, as literally understood, take precedence over the words of Abdu'l Baha' whose words take precedence over those of the Universal Manifestation of God.

The appointed members of "The Institution of the Learned" are sent around to ascertain the doctrinal purity of thoughts of the members of the Baha'i religion, notwithstanding the teaching that the harmony of humanity requires the independent investigation of truth, the harmony of science and religion, the non-interference with the thoughts and beliefs of any person, the freedom of expression, and tolerance of the views of others within, as well as without, the Baha'i Faith.

Now, this methodology adopted by the UHJ is not new. It has long been the natural encrustation of the spirit of a Manifestation after this being has departed this world and his religion has come into the hands of those lacking his vision, but of a mindset focusing on the letter of the word, instead of spirituality. This is why such individuals and clerical orders have been addressed so harshly by each Manifestation of God, as, for example, Moses harshly spoke to the priests of Egypt, Jesus to the priests who took control of the religion of Moses, Muhammad to those in charge of previous religions, and so on with the Bab and Baha'u'llah.

It is this methodology of seeking to impose one single interpretation, indeed, one single method of interpretation, the literal, upon what may be termed spiritual influence, the water of life, the light, only because it is a rising above, a cleansing of and a dispelling of the darkness of this dead, dirty, dark, literalist fundamentalism.

Let there be no Orwellian obfuscation. The UHJ, if it insists on a single, literal, monolithic "interpretation" of the words of Shoghi Effendi and Abdu'l Baha and then, at the lowest level of priority, the writings of the Word of God for this age, is solely responsible for the fantasy that it is seeking to perpetrate upon its own followers and the rest of the world.

There is no impediment at all to it guiding humanity, according to the essential, necessary and harmonizing principles enunciated by Baha'u'llah. That its hands are chained up by the infallible (has this word not already been explained as meaning "morally upright" and NOT inerrant?) letter of

the words of Shoghi Effendi, and the leading according to the spirit of the text, according to the example of the Guardian and the Perfect Exemplar an impossibility, is a UHJ fundamentalist fantasy.

May it be this fundamentalist fantasy, rather than the Faith, which is ditched.

May the fundamentalists in the religion, all of them, from UHJ members on down, rapidly acquire that breadth of open-mindedness, tolerance, empathy and understanding it was the intent of the Central figures of this religion to seed, nurture and harvest.

May today find the human species faring very well, may tomorrow treat humanity even more kindly and may each day after that be better than the one it succeeds.

To the Future,  
Michael

Smaneck (smaneck@aol.com) writes:

> If it is a fundamentalist fantasy it is Corinne True's and Shoghi Effendi's,  
> not the Universal House of Justice's.  
>  
> Susan Stiles Maneck

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>

Subject: Re: Censorship

Date: Monday, February 01, 1999 3:07 PM

Greetings, Rick.

You write:

>

> That's an interesting form of "censorship". At what point did the Universal  
> House of Justice state that you could not publish the views you held? At  
> what point did the Universal House of Justice instruct members of the Baha'i  
> community to refrain from reading whatever you write?

The Universal House of Justice insisted that one may not state that the Baha'i Faith should follow Baha'i principle. One of the non-Baha'i leaders of thought here, one who had received a copy of the peace message and attended followup "peace talks" at my place, only to drop Baha'i like a hot potato, on learning Baha'is do not practise Baha'i principle, on reading the material connected with the McKenny case said, "What are they afraid of?"

My assessment is that what was happening was that Michael McKenny was providing convincing reasoning that the obvious decline of the Baha'i Faith (one of the more fascinating facts posted to Baha'i e-mail lists was the number of local spiritual assemblies in the US in 1983, this being significantly higher than that more than a decade later, this, in spite of a concentrated campaign of "entry by troops") involved the definition of the Baha'i Faith from the top in fundamentalist terms contrary to the essential principles of the Baha'i Faith, and that he was demonstrating how Baha'i principle could be followed, that it simply was not true that we were necessarily stuck with a fundamentalist definition of the Baha'i Faith, that in fact all that was required was for the legitimate leaders of the Baha'i Faith to act in accordance with the principles of the religion.

When Michael McKenny refused to fall silent, the members of the Universal House of Justice wished to implement a method of reasoning (ad hominem) contrary to both the principles of elementary logic and of Baha'i consultation by defining the one uttering such reasoning as a non-Baha'i. In reality reasoning is valid on its own basis, and all issues of personality, such as the inclusion or exclusion of the one presenting the reasoning in the Baha'i community, are irrelevant.

Another interpretation of the exclusion of Michael McKenny, especially since this was done without any command to fall silent, any reminder that he had said he would fall silent, if indeed he did, was that he was meant to serve as a warning, and that, as a consequence of such an action, no one else would seek to express similar views, for fear of being dropped from the Baha'i roles, without warning.

May things go better in the days to come.

michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)



# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>

Subject: Re: What is a Cult? and McKenny case

Date: Saturday, January 30, 1999 12:17 PM

Greetings, Rick.

Many thanks for your comments.

You wrote:

>

> Dr. Cole, here, interprets this to mean that any religious organization must

> be forced to admit to their membership anyone who wishes to claim that they

> are members. This is a rather novel interpretation.

>

A couple of things need to be stated, here.

Michael McKenny had the belief that Baha'u'llah had come to provide a framework for the harmony of the human species. He was 21 years old when he encountered the Baha'i Faith, firmly convinced that the Cold War was going to become hot, and that he would die young, along with a great many others. He was a student activist, despite this negative assessment, the head World Federalist Youth in Canada. He was overwhelmed by the spirit he saw in the Baha'i Revelation and in the potential for this Revelation to serve as a means whereby humanity could escape the horrors of nuclear war, or, as most Baha'is believed at the time, emerge from the ashes of such a war and establish a glorious civilization.

For many years Michael McKenny had been meeting pagans, and often told them that were it not that he had first encountered the Baha'i Faith he would be a pagan. This is a bit inexact, in the sense that most pagans will tell you that paganism is not something you become, not something into which one is baptized or signs a card. What occurs is that people discover there is a word to describe what they have believed, what they have been, all along.

Then, as recounted elsewhere in some detail, Michael McKenny came onto the Talisman e-mail list seeking provisional translations of unpublished works by Baha'u'llah, only to run into a degree of Baha'i fundamentalism, of whose existence he had been totally ignorant. This led step by step to his meeting with Susie Tamas and her invitation that since he said he had no trouble with the Spiritual Assembly of the Baha'is of Ottawa or the National Spiritual Assembly of the Baha'is of Canada, but only with the Universal House of Justice, then he should write to the Universal House of Justice.

The concerns that led him to write to the Universal House of Justice, the extent to which these concerns were not addressed in the reply, and the numerous invitations Michael McKenny received to resign from the Baha'i Faith, did not cause him to cast aside the religion.

It has happened in the past that the spirit of a religion became something less than perfect at the top. The Baha'i Faith has the ability, the capacity, the potential to become what Michael McKenny imagined it would when he first encountered it. This is not facilitated by all the liberals resigning from the religion, because they are invited to do so by fundamentalists. This would be rather like all the democrats in the United States renouncing their US citizenship because they were being given a hard time by republicans. This is quite convenient for the republicans, it will make elections easier to win. However, it is not in the best interests of the United States.

Now, if the Baha'i Faith is a political party, or if it is any kind of limited outfit, such as a cult, then it is understandable if it is run

so that only one segment, only the fundamentalists, only those humans who are able to believe in the priority being blind obedience of any command soever, even when this involves, censorship, interrogation and hounding of liberals out of the faith, and principles can be thrown in the garbage.

The Universal House of Justice never issued me a command saying, this is our last warning. Shut up or else. I certainly knew that they wanted me to shut up. If Susie Tamas says I promised to shut up after a reply came to my letter, i will not contradict her. i believe she is completely honest. After I came home from a meeting several hours long, I tried to write some notes so my memory could be prodded. I was not intentionally dishonest, and I was quite taken aback at the extent to which the reply did not respond to the letter I had sent.

I do not consider it is advantageous to the Baha'i Faith, or, were the Baha'i Faith so narrowly interpreted to become dominant in the world, gods forbid, for this insistence on silent obedience to the lack of principle. It is not likely that I would have obeyed even a command which said that I had to shut up or else. Freedom of speech is a basic principle and, certainly speaking about such basic principles as the equality of women and men is something that no one at all has the right to silence.

So, when without such a final warning, the Universal House of Justice, through the National Spiritual Assembly of the Baha'is of Canada, informed me that they no longer considered me as within the Baha'i community, I accepted they had the power to do that, and, really, if the Baha'i Faith is an entity that actually discriminates against women, that really will prefer censoring information, analysis and opinion which promotes the principles of the religion, that truly uses its constitutional capacity concerning membership to exclude a rather eloquent liberal, then, yes, they are very right, and I am not a part of such an outfit.

And, so, I said in public, that I am a pagan. If really, the Baha'i Faith, the cutting edge of monotheis, in theory, now, in practise, has become a cause of conflict, contention and division, if it replicates the worst features of patriarchal structures from the past, then, the views of our pre-monotheistic ancestors are given greater weight and I am delighted to actively participate in the pagan community where i live.

And, still being a believer in the essential nature of freedom of speech, I will continue to post here, as busy as I may be, so that the Universal House of Justice may not imagine that by such means they may hide from convincing views, unpalatable as they may find them, though, really, I only post what I feel is in the best interests of the Baha'i Faith, and of humanity as a whole.

This has been typed live, off the top of my head, yet, I think it is quite adequate. I hope no one else need ever type such a thing.

To the Future,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>

Subject: Redefining the Baha'i Faith

Date: Sunday, January 24, 1999 7:25 AM

Greetings, Susan, from Ottawa.

You wrote:

>

> It means people were using their authority as scholars to try and remake the  
> Faith in their own image.

Let's be more specific. Let's list some of these views which Susan calls a redefining of the Baha'i Faith, some of these beliefs considered so threatening to those in authority, some of these ideas deemed in the past so worthy of censorship, harrassment and exclusion from the Baha'i Faith.

Such views include that the Baha'i Faith be run according to the fundamental principles of the Baha'i Faith, that discrimination cease in the Baha'i Faith, that, as the prophet said there is no evil, then there are no enemies, that there is room in the Baha'i Faith for those who agree with the prophet that where the findings of modern science conflict with the literal text of scripture, then science may be correct, that the Baha'i "world" religion is big enough to include people of a Sufi-like temperament, people who perceive deity with a feminine aspect, people who understand that when a woman asked the son of the prophet before World War One why only men were running Baha'i affairs in Chicago, the answer was not tolerate a Baha'i world patriarchate to be established in 1963.

These are some of the so shocking opinions, some of the so heretical views (in a movement whose founder so insightfully said there are no heretical views) that academic work was censored, that scholars were interrogated, that some of the most broad minded members of the religion were hounded out of it.

Now in an uncontrolled forum everyone will have the opportunity to see these views, to observe what the reaction to them is now, to witness just how the Baha'i Faith really is defined.

May this find you very well, and may each day ahead of us be better than the one it succeeds.

All the Best,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@FreeNet.Carleton.CA>  
Subject: Testamonials From Infallible Sources  
Date: Thursday, January 28, 1999 9:40 AM

Greetings, Frederick, from Ottawa.

Many thanks for your public statement concerning the way I was treated by the Universal House of Justice.

Actually, what they did was to provide a testimonial to the efficacy and the irrefutability of the views I was presenting on Baha'i e-mail lists. Now, when I post to this broader forum, I do so having received such a testimonial from an "infallible" source.

However, really, ideas stand on their own both according to the principles of basic logic and the Baha'i principles of consultation. All issues of personality, including the possession of such a testimonial, are irrelevant.

Let me be very clear. One interpretation of reality is that one individual sitting at a keyboard in snowy Ottawa was so shaking the authority of the infallible Universal House of Justice that extra-ordinary action was required.

So, what was accomplished by issuing such a testimonial? The chasm between Baha'i principles and Baha'i action was further exposed. If views are freely expressed, whatever those views are, then the Baha'i principle of freedom of thought and expression is shown to be more than a thing of words alone. If you take extra-ordinary measures intending to silence free expression, this exceptional behaviour is what shakes your actual authority.

Do you imagine actual authority, real beneficial influence, has any connection with insisting that everyone must silently comply with any command soever? Would you really wish to bequeath to your descendants a world where leaders were above putting principles into practise, a civilization where rulers took exceptional measures to enforce silent compliance with unprincipled commands?

You lead a religion endowed by its founders with the capacity to raise up individuals who will witness to the truth that fundamentalism is too narrow a mindset, that exclusion and division in religion, as in all aspects of humanity, are to evolve into ever increasing harmony. This is one of the strands of Baha'i history wherever the religion has met those seeking to maintain a stranglehold on human thought, wherever it has encountered forces opposed to the harmonizing principles of the Baha'i Faith. From the earliest days of the Baha'i Era the extent of this capacity to raise up such witnesses has gained international attention.

Why would you wish to draw international attention to the extent to which such witnessing was required in your presence, the extent to which you were seeking to maintain such a stranglehold over human thought, the extent to which you were causing fundamentalist exclusion and division in religion?

May the ever-growing Tree of Life speedily produce these initial blossoms intended by the Baha'i prophet.

May the most basic, the most essential, the most vital manifestation in the Baha'i Faith of the fundamental principle of the equality of women and men come into real existence through the recognition that there is no impediment to the election of women to the Universal House of Justice.

May the complete freedom of all Baha'is to express themselves on this, as on all topics, be acknowledged, in deed.

May all the beneficial principles of the Baha'i Faith be ever more widely evidenced, especially from those who are called upon to guide as if they are the Source of all Good.

Thusly, may their actual authority, their real beneficial influence,  
their true leadership ever shine more brightly.

To the Future,  
Michael

>  
> Thank you, Michael. I respect the integrity of your conscience  
> and believe still you were Wronged by the Universal House of  
> Justice when they shamelessly threw you out of the Bahai Faith.  
> I'm ashamed of them. I'm ashamed to belong to such an  
> intolerant religion.  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@freenet.carleton.ca>  
To: talisman@umich.edu <talisman@umich.edu>  
Cc: smaneck@berry.edu <smaneck@berry.edu>; jrcole@umich.edu <jrcole@umich.edu>  
Subject: Re Shunning Stories  
Date: Sunday, February 08, 1998 9:32 AM

Greetings, Susan, from Ottawa.

If you are well, it is well.

It is not my intent to appear insensitive to your point of view.  
And I would like to share the following facet of the gem of reality.  
You wrote:

>I don't much like the practice myself, but I am not going to lash out  
>at the House of Justice or the Counselors for it. Clearly, if  
>anyone's to blame it would have to be 'Abdul-Baha. But those who are  
>calling this practice "cultish" don't want to blame Him.

>As Gleanings says "Lay not aside the Fear of God, O ye learned of the  
>World, and judge fairly. . ."

I reply:

The conditions of the world have changed since the days of Abdu'l Baha. The "blame" that is to be laid is at the feet of those presently in charge who are seeking to freeze the Baha'i Faith in a past mould.

I would like to share the following from Abdu'l Baha:

"Kindness cannot be shown the tyrant, the deceiver, or the thief, because, far from awakening them to the errors of their ways, it maketh them to continue in their perversity as before." (SELECTIONS p. 158)

The tools of the tyrant are the repressive practices of censorship, investigation of the thoughts of others (one is encouraged to be a deceiver and conceal one's thoughts; openly expressing examples of the divinely created diversity of humanity draws forth a tyrannical response; by the gods, had only Juan been deceitful and cunning enough to shield his thoughts, mouth the accepted cant and bide his time and he, with his fame and ability, could have worn the red cardinal's hat himself or even made it to the very top of the mountain) intimidation and threats, sanctions and shunning.

By the Master's own words the tyrants in Haifa will not benefit from compassionate treatment. Personally, I am unconvinced. My reading of Baha'i cultish thought is that disagreement with the Universal House of Justice is expected and that whatever form it takes it but proves the validity of the religion for the cult members.

Nevertheless, Abdu'l Baha wrote what he did. He also wrote a lot about the growth of the religion and the society at large. At a time when communications with a few scattered believers was poor, maybe there was some validity to seek to ensure only approved material was published and that the believers were protected from the deceitful.

However, now there has been such enormous change that it is tyrannical and cultish to maintain such practices.

I'll share something else from the Master:

"Yet another teaching of Baha'u'llah is the equality of men and women and their equal sharing in ALL rights. And there are many similar principles. It hath now become evident that these teachings are the very life and soul of the world." SELECTIONS p. 249, emphasis added.

It is the fundamental Baha'i principles which are essential. Only

after this is recognized at the highest levels, only when tyrannical practices, including the exclusion of women from the Universal House of Justice, are stopped does this institution have any right to kindness, according to Abdu'l Baha.

May this find you very well, and may the future surprise us all in every pleasant and beneficial way.

All the Best,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@freenet.carleton.ca>  
To: smaneck@berry.edu <smaneck@berry.edu>  
Cc: talisman@umich.edu <talisman@umich.edu>  
Subject: Re Attacks  
Date: Wednesday, February 11, 1998 3:57 PM

Greetings, Susan.

If you are well, it is well.

As to unique meaning of attack, in general, i find baha'i authority expects obedience of anything and everything even asking one to suspend conscience and principle, and defines the hesitation to do so as attack.

Constructive criticism as I understand it (Being quite a fallible individual, I welcome being handed dictionary and increased understanding) is what leads to improvement of situation.

Look at all i ever posted to so displease the UHJ. What was my intent. It was that the UHJ itself achieve increased esteem. However misguided I have been there is no question of such comments, in my mind being an attack.

Another point, recently I heard the point that if a woman has been abused, then she is prone to anger and shouting or whatever back, but her anger and shouts may this properly be termed abuse? it was a response. very interesting point when the tuning forks and the reverberations start going. So, both UHJ expecting obedience of anything at all and those expecting principle feel abused and un listened to. Well, solution is not for those seeking justice to to obey anything at all, to just take abuse indefinitely, and can you find a way out of this dilemma, then it will be truly a meritorious deed.

Be Ever Well,  
Michael

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@freenet.carleton.ca>  
To: talisman@umich.edu <talisman@umich.edu>  
Cc: irfan@umich.edu <irfan@umich.edu>  
Subject: Re Anonymous Remailers  
Date: Monday, December 08, 1997 3:01 PM

Greetings from Ottawa, Canada.

If you are well, it is well.

Please forgive the lethargic pace of the season and my other preoccupations which have so reduced my participation in this discussion. I am posting this elsewhere I feel relevant, and invite others to send it to appropriate places I fail to reach.

Since I am one of the four individuals named in article #327619 posted Thursday December 4th to news.groups as having faced consequences from Baha'i authorities for freely expressing my views in Baha'i cyberspace, some comment may be called for. Also, since continued investigation of Baha'is by Baha'i authorities for views posted to e-mail lists has prompted the thread on the need for anonymous remailers, it becomes more understandable that some (such as many who voted YES last time) who would be expected to be very interested in this discussion on the formation of a new unmoderated Baha'i newsgroup (Talk.Religion.Bahai) could be reluctant to speak.

It is a fact that among the various Baha'i e-mail lists is the one referred to, with membership conditional on agreement not to forward posted views to Baha'i authorities and it is true that this condition was broken. It is a fact that the Universal House of Justice giving some information, two months after the announcement without warning that I could no longer be considered a member of the Baha'i community, said that I seemed not to understand what a Prophet was and that following that statement Baha'is discussed this in relation to the comment I'd made on this restricted list apparently providing grounds for such a statement, namely my remark that even were it true that among the mass of untranslated Baha'i Scripture existed a passage from the earlier Baha'i Prophet literally stating, "Leave not a single unbeliever alive in the Central Provinces of Iran," understanding such words would depend on already acknowledged spiritual principles from previous Prophets such as Moses and Buddha, who prohibited murder.

The fundamentalist view is that unquestioned obedience of Baha'i authority takes precedence over everything else, including one's conscience, as a recent post to Soc.Religion.Bahai by a person assessed as not qualifying for Baha'i membership confirms. It is very fortunate that one of the first things the most recent Baha'i Prophet said was that warfare was prohibited. However, given the capacity of "infallible" Baha'i authority to assert that "Exempting" women from service on the Universal House of Justice is equality of the sexes, I have been unable to re-assure the Interstellar Federation that a Baha'i interpretation of such a prohibition on warfare would guarantee peaceful contact with the human species. :)

Of course, in matters of religion, especially of fundamentalist monotheism, we are dealing with highly charged emotion, with issues of faith. Notwithstanding such Baha'i principles as the unfettered search for truth, of the freedom of conscience and of the harmony of science and religion, the existence of alternative views is very difficult for many literalist Baha'is to accept and the free flow of data inherent in the Internet does not correspond with previous Baha'i practice. The recent letter from the Universal House of Justice

stating that Baha'is may freely express their views in cyberspace, although in full accord with basic Baha'i principle, represents an evolution beyond what was described at the beginning of this 20th Century as the "Temporary" requirement for "Review" of all material on the Baha'i Faith written by Baha'is.

Also, in light of the consequences of articulate expression of liberal views to e-mail lists, a belief that pre-publication "Review" has simply been replaced with post-publication "Review", is the most prevalent view I have encountered from those who would seem most likely to favour the creation of Talk.Religion.Bahai.

Probably the most sensitive datum of information awaiting Baha'is is that the all-male Universal House of Justice censored the academic paper written by leading Baha'i scholars in the late 80s which showed that the reservation of seats on the Universal House of Justice exclusively for men was based on the mistranslation and inadequate understanding of Scripture. My view expressed openly to the Universal Universal House of Justice that where literalism appeared to provide an excuse for the suspension of basic Baha'i principles (one of which is the equality of the sexes) it would be more seemly for principle to prevail appears to have assisted the assessment by the Universal House of Justice that I may not be considered a member of the Baha'i community.

Personally, this assessment by the authorities of what had seemed the cutting edge of all-embracing tolerant monotheism provided the occasion for me openly to identify myself with paganism. After all, if even the cutting edge of tolerant monotheism is pushing a fundamentalist agenda and seeking to silence liberal voices, then monotheism may be dismissed entirely.

However, liberal Baha'is who have not had their names removed without warning from the membership rolls, are encouraged by me to remain within the Faith whatever unpleasant truths may come to light in the free flow of information possible in cyberspace. In theory, the Baha'i Faith is a very open and tolerant path. And why would one who is open-minded want this path surrendered totally to those seeking to transform it into one more fundamentalist church, something, IMHO, the human race has as much need for as its sun going nova.

I hope this made some sense.

May the future exceed our highest hopes.

Peace,  
Michael

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@freenet.carleton.ca>  
To: smaneck@berry.edu <smaneck@berry.edu>  
Cc: talisman@umich.edu <talisman@umich.edu>  
Subject: More on Trying Constructively  
Date: Thursday, February 12, 1998 6:50 PM

Greetings, Susan, from Ottawa.  
If you are well, it is well.

You wrote:

>Not necessarily. Direct acts of disobedience to the Center of the  
>Covenant can make one a Covenant Breaker.

In my humble opinion, this is an indication of the problem. The issue appears to be that in orthodox Baha'i thought excessive weight is placed on enforcing compliance of commands with what I view as threats of draconian sanctions, , for goodness sakes, as if we were in the Dark Ages.

The one aspect of this, if you are correct, is that quite clearly the UHJ was right in saying somehow I did not understand the Covenant and they are right in that I had no intention of learning, if this is what they mean by what I needed to learn.

Authoritarianism, the concern only with issuing orders and seeing them obeyed is, IMHO, wrong both ethically and as a means of effective administration. What works best is to win voluntary support because the measures are unmistakably understood to be workable as well as fair. Laws will be obeyed even by people grumbling about them, if they are allowed to grumble and if these laws are seen to be fair. Those regimes which concentrated on compliance at all costs are not ones to be emulating. And which of these regimes, despite the most extreme measures, was able to achieve respect for authority?

You continue:

>The terms "unprincipled" and "mutilated" are drawn from statements  
>you and Juan have made. And my characterization of the House does not  
>go nearly as far as you suggest. But I do not think the House \*ever\*  
>acts "unprincipled" (or at least I've not seen evidence for  
>this.) Sometimes the principle of their action may not fully be  
>accord with yours or mine. As I suggested in my last post, part of  
>the problem is that we refuse to try and understand what the principle  
>for their actions are. Only by assuming that each of us act in accord  
>with principle and attempting to understand what the principles of  
>the "others" actions are can we ever hope to arrive at a resolution  
>of our difference. That is why labeling others as "unprinciple" is so  
>destructive and can only be seen as an attack which will invariably  
>elicit counter-attacks.

What I mean when I use the term unprincipled is that the basic principles of the Baha'i Faith: independent investigation of truth,



the harmony of science and religion, "the equality of men and women and their equal sharing in ALL rights" <emphasis added> etc (see pages 248 and 249 of SELECTIONS OF THE WRITINGS OF ABDU'L BAHA et al.) what was used to define this religion to me in 1971 when I stated that yes, this I believe, these fundamental principles are being subordinated to something else.

I remain all ears to you listing and explaining whatever other principles are actually the guiding light of the Universal House of Justice.

However, if these other principles are simply attention to the personality rather than the issue, so, the need to accept the perfect knowledge of Shoghi Effendi or even his secretary, even to allow such to have the greatest weight among all the central figures of the Baha'i revelation, the necessity to uphold institutional authority at all costs (Burl's friend reporting 25 irregularities of one NSA to the Universal House of Justice; maybe they really were insignificant, though why should one bother the UHJ with what is insignificant; still, is there a principle that authority trumps everything else) the need for seeming agreement and unanimity (despite the principle of harmony, unity in great diversity) please don't be upset if I listen but am not easy to convince.

You quoted me:

>> I believe that previous monotheistic religions achieved some  
>> kind of success despite unprincipled leadership, unethical behavior,  
>> intolerance and oppression.

and you commented:

>Yes, they have. But the Baha'i Faith has to justify the existence of  
>but one more in a world that has plenty already. And if we have no  
>hope of fulfilling our purpose of bringing about the unity of  
>humanity what can we possibly contribute that the other monotheistic  
>traditions cannot already offer?

My sentiments exactly. In my view it is the fundamental Baha'i principles: independent investigation of truth, harmony of science and religion, complete equal rights for men and women, etc. which alone justify the claims of the Baha'i Faith as an independent world religion.

This other stuff, the divine right of the Pope or the Caliph, infallibility, doctrinal purity, excommunication, interdict, heresy, etc. this we've had before. We've worn that T-shirt and such authoritarianism, while it has, at times, had some worldly success, it has not achieved that kind of harmony (not unity, not uniformity, but harmony, unity in diversity) which this idealistic world federalist saw as the goal of the Baha'i Faith as it was presented in 1971.

You quoted me:

>> And why in the world is it impossible for the Baha'i Faith to  
>> achieve principled leadership. Indeed, what I think Baha'is ought to  
>> be using all their alleged consultative skills considering is how  
>> may there be a transformation of present reality into the stage of  
>> principled leadership and all the other aspects of maturing Baha'i  
>> and human life.

And you replied:

>It would be impossible if one understands the quote from Shoghi  
>Effendi in the manner in which Juan does; namely, that the  
>Cause will be inevitably mutilated if there is not a living Guardian.  
>[Juan makes this assessment notwithstanding the fact that most of  
>the practices he finds the most "cultish" were implemented in their  
>present form by the Guardian and not the House of Justice at all!]

Juan may correct me. My reading of this is that, so long as a literalist approach is taken, according greatest weight to the words, right or wrong, of Shoghi Effendi, or his secretary, so long as the democratically elected head of the Faith hesitates to take the actions required to bring the Faith forward into the modern age, so long as the position is that only an offspring of Shoghi Effendi, alas, can take the necessary action, then, yes, so long as that the Cause will remain mutilated.

Goodness gracious, I am a democrat. I don't believe the people sent to Haifa (and maybe it would make a good deal of difference here if the people really did send them there through direct elections) ought to feel hogtied by the contested interpretation of someone who died forty years ago. If the feeling is that Shoghi Effendi, or which individual soever sitting in his seat today, would implement basic principle today, now that it matters, then such principle should be unhesitatingly implemented.

I have elsewhere stated that if it is possible to have the functions of the Hands of the Cause continued by individuals with a different title, then there is no reason that an individual may not be entrusted with exercising the functions of the Guardian, though someone called something else, and even subject to alternative conditions such as direct election, five year terms and a two term limit. However, personally, I am very reluctant to consider such an idea in a conservative climate and a literal landscape. I prefer world councils, though perhaps they should have more than nine members, to monarchies and papacies. I think it would be great if you could have a real democratically elected president, though the absence of such an official does not really prevent the Universal House of Justice from implementing Baha'i principle (I mean these things they listed for me in 1971). All that's needed is the will to implement principle.

I will read with keen attention any principles you list as being worthy of consideration, and any words you care to share explaining these principles which you suggest are the guiding lights of the Universal House of Justice.

>Warmest, Susan

May this find you very well, and may the future be more beneficial than we may imagine.

All the Best,  
Michael

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@freenet.carleton.ca>  
To: bahai-st@johnco.cc.ks.us <bahai-st@johnco.cc.ks.us>  
Cc: Talisman@umich.edu <Talisman@umich.edu>; Irfan@umich.edu <Irfan@umich.edu>; dbikman@bwc.org <dbikman@bwc.org>  
Subject: Loyalty to the Covenant  
Date: Wednesday, December 10, 1997 12:47 PM

\*The Baha'i Studies List\*

Greetings, David, from Ottawa.

If you are well, it is well.

No, you have not correctly understood me.

I am the one who forwarded the message from the Universal House of Justice saying they are not opposed to the formation of an unmoderated newsgroup on the Baha'i Faith (Talk.Religion.Bahai) as well as that there is the kind of freedom of expression by Baha'is to which you refer to news.groups (the USENET site of this consultation) as well as to a number of Baha'i sites.

I am the one who has repeatedly advised the moderators of the moderated Baha'i sites (including soc.religion.bahai) that refusal to permit discussion of talk.religion.bahai could only confirm the impression that the Baha'i Faith is not serious about freedom of thought and expression, that this refusal would most fully demonstrate to non-Baha'is the need for an unmoderated newsgroup.

I agree with you that this message from the Universal House of Justice calls for freedom of expression, even though very few of the Baha'is have indicated they believe this. I believe there are now a lot of non-Baha'is attentively awaiting this vote to see whether the Baha'is are serious about freedom of expression.

If you are indeed prepared to allow the expression of views, if indeed, you are ready to respond with your reasons as to why you'd continue to exclude women from membership on the Universal House of Justice, and truly you have nothing to hide, then you'll prove this to the world by voting YES to Talk.Religion.Bahai

Although as a non-Baha'i I am not bound by Baha'i authority, I invite you to read what I replied to Roger, including my statement that the details concerning the eligibility of women on the Baha'i Universal House of Justice contained in the Service of Women Paper did not violate Baha'i authority (Covenant) as they awaited action from the Universal House of Justice which retains full authority to reverse any decision, including its ruling in 1988 that this issue did not lie within its jurisdiction.

I have already mentioned re those who would really involve themselves in matters of Baha'i authority, your Covenant Breakers who claim to be Baha'i Popes or High Priests or Grand Shamans or whatever, that were President Clinton to urge Americans to forbid the establishment of an unmoderated newsgroup on US politics on the grounds that loyal Americans could there encounter those claiming to be Emperors or Kings or Grand Dukes of the US of A, he would be the one granting legitimacy to such claimants and causing people to think, "Holy cow, there must really be a true American Emperor."

I hope this has made some sense, and shown, I trust, that I am not so much in disagreement with you as you first thought.

fare very Well,  
Michael

Message #61 (61 is last):

Date: Wed Dec 10 10:34:23 1997

From: dbikman@bwc.org (David Bikman)

Subject: Re: For Those Who Feel Loyal To the Covenant

To: bn872@freenet.carleton.ca

Cc: talisman@umich.edu, irfan1@umich.edu, bahai-st@johnco.cc.ks.us

Reply-To: dbikman@bwc.org

Mr. McKenny,

Let me get this straight: you support an unmoderated Baha'i newsgroup so your views which challenge the Covenant will have the opportunity to reach Baha'is who do not challenge the Covenant. Is this essentially accurate?

I am failing to see how you intend your politics to aid your search for truth.

-David Bikman

PS: To respond in detail: As one who considers himself within the bounds of the Covenant, I have no desire to hide any issue, including the ordainment of men as members of the Universal House of Justice. I have no difficulty accepting it and no qualms about explaining it to others.

Also, you interpret a message from the House of Justice as condemning or restricting freedom of expression in cyberspace. I humbly propose, without prejudice, that your understanding of this particular message is limited. Freedom of expression for Baha'is is the brother of the command to independently investigate the truth. Not only is it our privilege, but our duty, to consult with one another in the attempt to resolve personal questions. All is open for discussion-- except the validity of the Authority which makes it possible for us to have these questions.

-d

End of File, Press RETURN to quit

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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To switch to the digested list,  
send the following commands to major@johnco.cc.ks.us in the message body

-

unsubscribe bahai-st  
subscribe bahai-st-digest

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# The Baha'i Faith & Religious Freedom of Conscience

From: McKenny Michael <bn872@freenet.carleton.ca>  
To: talisman@umich.edu <talisman@umich.edu>  
Cc: irfan@umich.edu <irfan@umich.edu>  
Subject: For Those Suspicious of the UHJ  
Date: Wednesday, December 10, 1997 11:02 AM

Greetings from Ottawa.

If you are well, it is well.

This post addresses those who are very suspicious of the words of the Universal House of Justice concerning the freedom of thought and expression by Baha'is in cyberspace.

If you see yourself more as one whose loyalty to the Covenant makes the very concept of such suspicion repugnant, I've posted a separate message for you.

The important point is that the existence of a widely available unmoderated USENET news.group on this topic would provide the kind of public availability of information that traditionally has made despotic, totalitarian and corrupt administration difficult. The Baha'i institutions would be even more in the light of public scrutiny than they have been in the unmoderated e-mail lists whose membership is numerically small, and subject to identification.

I'll ask the technical question as to whether it is possible for a lurker on a USENET newsgroup to be identified if s/he doesn't post?

Instead of several dozen members, there could be many thousands of readers of such a newsgroup, and this weight of being in the eye of the public will be a great incentive for Baha'i authorities to behave more in keeping with the ideal, than in accord with what is normal when authority has absolute control of the media.

Baha'is worried about receiving my treatment of being declared a non-Baha'i as a result of expressing your views, or worse being declared one who must be shunned, can consider this. Simply allowing the newsgroup to exist, simply allowing others to post, and saying nothing yourself will let you test how it works, to see whether it does have a beneficial impact. If you really have something, such as that censored Service of Women Paper which you fear to post, there'll always be the options of anonymous remailers or relaying this through some non-Baha'i. Even if I personally am often busy, I'm sure there are those with more time available who'd be happy to post material which is flame free etc, but sensitive on ideological grounds.

May this find you very well, and may that long be so.

Peace,  
Michael

This is a copy of a post to news.groups on the topic of Talk.Religion.Bahai

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"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# [The Baha'i Faith & Religious Freedom of Conscience](#)

[Letter to the Editor - O&E Newspapers March 7, 2002 - A Response](#) **FG**

[The Detroit News, Sunday, September 23, 2001](#) **FG**

["Critics chafe at Baha'i conservatism"](#) **IRA RIFKIN**

**c.1997 Religion News Service**

["Such Freedoms": New York Times, January 1998](#) **NSA**

[Media Release](#) **12/6/1998 FG**

[From Israeli Media - "Bahai center received irregular tax breaks"](#) **9/3/2001**

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# The Baha'i Faith & Religious Freedom of Conscience

From: Juan R. I. Cole <jrcole@umich.edu>  
To: quanta@mindspring.com <quanta@mindspring.com>; talisman@umich.edu <talisman@umich.edu>  
Subject: Re: Control of media?  
Date: Friday, February 06, 1998 9:15 PM

Burl is just attempting to muddy the waters. If he wrote an article on the Baha'i faith for a magazine with national circulation, the article would have to be vetted in Wilmette, and he knows it.

When I was a Baha'i professor of history, I was constantly harrassed by the Baha'i authorities who insisted on subjecting my academic writing to prepublication censorship. I was actually called up at home and browbeaten. I received nasty letters in the mail from Haifa containing personal insult. Now, the whole point of academic free inquiry is to discover new things and to delve into primary sources. Prepublication censorship by a religious organization would make that impossible. No self-respecting professional academic would agree to have his writing put through such censorship. Indeed, Firuz Kazemzadeh has written almost nothing about the Baha'i faith, he has told friends, precisely because he is unwilling to have his writing on the subject "reviewed" by religious bureaucrats. Baha'i writers are faced with a choice of silence, dishonesty or expulsion.

With regard to Professor Amanat's book, \*Resurrection and Renewal\*, the author refused to submit it for prepublication "review" by the Baha'i authorities, and as a result the "universal" house of "justice" sent a letter to the US NSA announcing that Professor Amanat is "not a Baha'i." However, the US NSA declined to take formal action against him, leaving him technically on the rolls! There was, of course, a lively controversy in Wilmette over whether his book could be carried by the Baha'i distribution service. It was only because he was \*not\* a Baha'i (though he had not made any such declaration himself) that the uhj allowed his book to be carried.

If you find all this confusing and faintly ridiculous, you are not alone. So, Burl, I'm afraid the story of that book, that author, and his fate are not exactly advertisements for the "openness" of the Baha'i administration.

cheers Juan

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# The Baha'i Faith & Religious Freedom of Conscience

From: Juan R. I. Cole <jrcole@umich.edu>  
To: SManeck@berry.edu <SManeck@berry.edu>; talisman@umich.edu <talisman@umich.edu>  
Subject: Re: Control of media?  
Date: Saturday, February 07, 1998 3:43 PM

The true story of Abbas Amanat is as follows. He was brought up a Baha'i, in a Kashan family that had traditionally been Jewish but that had converted to the Baha'i faith in the previous generation. His brother Husayn designed the monument at Azadi square in Tehran, and also the seat of the universal house of justice. His father is an accomplished historian and is writing a mult-volume history of the Kashan Baha'i community. His brother Mehrdad is also a historian and co-authored the section on Qajar Iran in the prestigious Cambridge History of Iran. As a young intellectual at Tehran University and then later at Oxford, Abbas noticed that there was an authoritarian and anti-intellectual streak to the Baha'i organization, as exemplified in bigots such as Furutan (who had played a very sinister role in the attack on and suppression of Mazandarani's scholarship back in the 1930s and 1940s). Abbas therefore very wisely decided rather early on that he wanted nothing to do with the Baha'i organization. However, he has said repeatedly and publicly that he is "in love with the Bab."

Abbas wrote his dissertation on the Babi movement at Oxford under the direction of Albert Hourani and Roger Owen, two of the magisterial historians of the Middle East in our times. He then came to the United States to teach at Yale. He did not ask to be transferred from the UK to the US Baha'i community, but some helpful person in Wilmette heard of his advent and entered him into the US rolls. Abbas, naturally, declined to submit his major historical study of the Babis for their approval or censoring to the motley assemblage of insurance salesmen, electrical engineers, bit part actors and failed businessmen who staff the upper echelons of the Baha'i administration. His book was published by Cornell University Press in 1989.

The Baha'i Distribution Service, to its credit, felt that Abbas's book would be of interest to the Baha'is, and therefore contracted with Cornell University Press to buy 500 copies.

When the book was distributed to the Baha'is, it generated large numbers of angry letters from the fundamentalists in the community who have the impression that they own the religion and can tell people what they may or may not say. They were upset that it departs from the details of Nabil's Narrative (which many have elevated to the status of infallible scripture) and Shoghi Effendi's God Passes By (ditto). Moreover, some religious bureaucrats in Wilmette became uneasy about carrying a book by an author who was on the rolls but who had declined to have it reviewed. A dispute therefore broke out in Wilmette as to whether the Baha'i Distribution Service should continue to carry the book.

This dispute was ultimately submitted to the universal house of justice, which in reply declared that [Abbas Amanat](#) was not a Baha'i, and therefore the Baha'i Distribution Service was welcome to distribute his book, as it would be to distribute the book of any non-Baha'i author. I have a copy of this letter, but it is in my file cabinets somewhere and I am not going to spend time digging it out just to satisfy Susan Maneck, who may believe it or not as she likes.



In the good old days before the universal house of justice's membership began being stacked with former counselors (who tend to have an Inquisitorial mindset, since part of their job is Inquisition), the only way to be removed from the rolls of Baha'i membership once you were entered on them was to write a letter explicitly renouncing belief in Baha'u'llah. Professor Amanat has never done so, although it is no secret that he long ago dissociated himself from the Baha'i organization and its authoritarian practices. I find [Susan Maneck](#)'s speculation about his internal, private, existential beliefs, based on nothing more than hearsay, to be extremely rude and the height of [slander](#) (since she is bringing up slander). Has she ever had so much as a private conversation with Professor Amanat? I find her, and her organization's, willingness to expel Baha'is from their own religion by haughty and arrogant fiat, to be not only offensive but indicative of a quite dangerous mindset.

In any case, the US Baha'i authorities have slightly more integrity about these things than do the Canadian ones, since they declined to remove Professor Amanat from the rolls simply on the say-so of the universal house of justice. They have sought from him a clarification of his views, but he maintains that his views are nobody's business.

However, I will indulge in a little speculation. I think that if the Baha'i religious authorities really desire to make themselves so odious that they succeed in chasing out of the religion all the major Baha'i professors at major universities, that they will succeed in this. Apparently the real purpose of these intellectual pogroms is to ensure that it may be said that learned persons such as Denis MacEoin, Abbas Amanat and Linda Walbridge are not Baha'is, but the real Baha'is are ignoramuses who know no Middle Eastern languages, know nothing serious about Baha'i history, and adhere to a fundamentalist and intolerant point of view on the Baha'i faith, and who have managed to get themselves elected to high office (often through the most shameful campaigning and manipulation).

cheers    Juan

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# The Baha'i Faith & Religious Freedom of Conscience

From: Juan R. I. Cole <jrcole@umich.edu>  
To: SManeck@berry.edu <SManeck@berry.edu>; talisman@umich.edu <talisman@umich.edu>  
Subject: Re: Control of media?  
Date: Sunday, February 08, 1998 1:53 PM

The question here is rights. Rights don't depend on a person's attitudes. Human beings, even Baha'is and ex-Baha'is, have rights by virtue of being human beings.

The letter from Henderson to the NSA of Australia injured Nima Hazini's rights in a number of ways.

- 1) It injured Hazini's right to freedom of conscience, since it implied that there was something wrong with his declining to disavow Baha'u'llah when he withdrew from the Baha'i organization.
- 2) It injured Hazini's right to privacy, since obviously his movements were tracked, as was his joining a Sufi order. He is not a Baha'i. How did Mr. Henderson know he was going to Australia or that he had joined a Sufi order? How was that any of his business? What gives the Baha'i organization the right to spy on people, Baha'is or non-Baha'is?
- 3) It injured Hazini's right to free association, since it implicitly encouraged the Australian Baha'i authorities to discourage Australian Baha'i youth from associating with Mr. Hazini.

As for the possibility that Mr. Henderson's actions in this regard were "rogue" actions, for which he might be reprimanded (by his colleagues on the National Spiritual Assembly or by the Universal House of Justice?), you have no way of knowing this. You are simply speculating. I would place a rather large bet that if the Hazinis appealed all this to the universal house of justice, the latter would support Mr. Henderson's actions (as they have supported him in a number of other questionable cases).

And just let me repeat that a person's human rights cannot be withdrawn simply because they hold unpopular views. "Taking responsibility" seems to be Baha'i rightwing doublespeak for withdrawing human rights from dissidents. Dissent can be good, and it, too, is a human right. In any case, I'm unaware that Mr. Hazini has ever been publicly critical of the Baha'i administration. He certainly, obviously, was privately dismayed enough by it to dissociate himself from it, as a number of Baha'i intellectuals have been in the past two years.

cheers Juan

>Actually, I think Mr. Henderson's letter was \*highly\* problematic.  
>In fact I would be very surprised if he were not 'called on the  
>carpet' for it. I just don't think you presented what it is said  
>very accurately. I also think that there are some who refuse to take  
>adequate responsibility for provoking these kinds of reactions from  
>members of the Institutions.

>

>Susan

>

>



# **The Baha'i Faith & Religious Freedom of Conscience**

The following article appeared in an Israeli paper.

You can also read the article directly from the newspaper at this link:

<https://www.haaretz.co.il/hasen/pages/ShArt.jhtml?itemNo=69711&contrassID=2&subContrassID=16&sbSubContrassID=0&listSrc=Y&itemNo=69711>

Saturday, September 01, 2001 Elul 13, 5761 Israel Time: 03:06 (GMT+3)

**Bahai feel bashed by local media**  
By Charlotte Halle

**CONTROVERSIAL: Haifa newspaper claims Bahai center received irregular tax breaks.**

The Bahai movement, which plowed \$250 million into re-landscaping the gardens of its Haifa world headquarters, charges that it has been unfairly treated by the local media.

Articles have appeared in the local and national press accusing the Bahai World Center of receiving government tax reimbursements which it is not entitled to, of having unethical links with the Labor Party, of using excessive amounts of water to maintain the gardens and, most absurdly, of worshipping idols and using incense during religious practices.

Officials are particularly furious about an "untrue and unfair" article that appeared in the Haifa weekly newspaper Zman Haifa earlier this month, which claimed that the world center had received millions of shekels in irregular payments from the Israeli government. The Bahais are particularly distressed because they say the newspaper gave them just one hour to respond to the allegations before the article went to press. "It upsets us that people look for an ulterior, negative motive in what we are doing," says Glen Fullmer, senior information officer at the center. He attributes the attacks to the Bahai community's dramatic shift from "obscurity" to "high-profile" target for media coverage following the opening of the new garden project.

"We were silent citizens," he says, "and sometimes the story we have to tell - that we are beautifying our holy places with voluntary contributions from Bahais around the world on a nonprofit basis - just doesn't seem to add up."

Based on an acceptance of all world religions, the Bahai faith supports the unification of humanity and the emergence of a global civilization. Its principles forbid accepting donations from any individual or institution outside of the faith.

The opening of the gardens surrounding the world-famous golden-domed Shrine of the Bab - a tranquil haven for visiting pilgrims - is the result of 15 years of planning and construction, and a \$250-million investment by the Bahai community. The center signed an agreement with the Israeli government in 1987, entitling it to tax exemptions on the basis of the fact that it is an international religious, nonprofit organization. The center stands to receive a tax refund on the order of \$20 million.

The Zman Haifa article was based on questions about tax reimbursement that were submitted by an independent auditor to the Ministry of Tourism.

Bahai sources claim that all the auditor's queries were satisfactorily answered, and that it was "defamatory" and unfair of the newspaper to portray the questions as based in fact. Furthermore, the world center placed a full-page advertisement in the newspaper a week later, refuting the paper's claims with quotes from Ministry of Tourism and Ministry of Finance officials. The Bahai center is still considering taking legal action against the newspaper for the "malicious and unprofessional" article.

Zman Haifa editor Sharon Gal told Anglo File that reporters had given the Bahais about seven hours to respond to the claims. Due to a "technical error," their response to the allegations had not appeared, but added that a response was printed in full the following week, the same week the full-page advertisement was published. He added that many editors would not have agreed to print the advertisement of the Bahais because it was so overtly critical of the newspaper.

Murray Smith, deputy secretary-general of the Bahai World Center, says the gardens have given a "big boost" to the social and economic life of Haifa, with almost 35,000 Israelis visiting the site every week since June. This represents a radical rise in the number of day visitors to the city, at a time when tourism is at an all-time low. He emphasized that entrance to the gardens is free and that they are open daily. The opening of the gardens, Smith adds, has forced the Bahais into the "limelight," although they prefer to keep a low profile, to avoid "upsetting people in a way that will be of negative consequence to Bahais in other countries."

Smith dismisses as "completely false and erroneous" the claims in the media that the Bahais worship idols and use incense. He also outlined the world center's strict regulations - built into the planning of the gardens - stipulating avoidance of water-intensive plants, and use of state-of-the-art irrigation technology. He adds that many "positive" articles also appeared in the press following the opening of the gardens.

**In general, says Smith, the Bahai center has enjoyed good relations with all Israeli governments, a fact that has not escaped the attention of the government of Iran. There, Bahai believers are persecuted under the fundamentalist Islamic regime, which accuses them of being Zionist collaborators. Baha'u'llah, the founder of the monotheistic Bahai faith - which broke off from Islam 150 years ago - arrived in the Holy Land from Iran as a prisoner of the Ottoman Empire in 1868 and died near Acre in 1892. According to Smith, when the Bahais arrived in Palestine, Baha'u'llah instructed his followers that they must not seek or accept converts here, a rule which is still strictly observed today.**

**The elected governing body of the world's Bahai community, the Universal House of Justice, has its seat in Haifa on Mount Carmel, adjacent to the Shrine of the Bab and the new gardens. Haifa and Acre together comprise the international spiritual and administrative center for the five million followers of the Bahai faith, of whom 800 live in Israel, volunteering for a time at the Haifa headquarters before returning home.**

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# The Baha'i Faith & Religious Freedom of Conscience

**PRESS RELEASE - (Use as Model) - Letter to the Editor -  
March 7, 2002**

***Observer & Eccentric Newspaper* - Oakland County, Michigan  
(Third wealthiest county in the nation.)  
Circulation 120,000. A Response to half-page Baha'i Ad.**

**Feel free to use or customize this letter as a model to  
respond to  
any local propaganda efforts by fundamentalists among my  
fellow  
bahais in your area since it has passed at least one editor's  
evaluation.  
SUGGESTION: Use Karen Bacquet's article instead of, or with,  
Prof. Cole's.**

**[Ascii text version of this press release](#)**

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**In response to the paid half-page ad by my fellow Baha'is in  
your February  
28 issue (2002), which offers a website link "for more  
information," I  
believe Professor Juan Cole, of the University of Michigan's  
Department  
of History, has a website of extensive and disturbing  
documentation  
that anyone interested in the Baha'i Faith should be aware of,  
especially  
his article "Fundamentalism in the Contemporary U.S. Baha'i  
Community,"  
Religious Studies Review, Vol. 43, no. 3 (March, 2002):195-  
217:  
[https://www-  
personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm](https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm)**

**In his book *Modernity and the Millennium*, published by  
Columbia University  
Press in 1998, Professor Cole observes the Baha'i  
administration has  
increasingly come under the control of fundamentalists,  
"stressing  
scriptural literalism . . . theocracy, censorship, intellectual  
intolerance,  
and denying key democratic values (196)."**

**For numerous other views in balance to the paid ad O&E ran,  
I also recommend the over 50 megabytes of documentation**

**on my own website, The Bahai Faith & Religious Freedom  
of Conscience: <https://fglaysher.com/bahaicensorship/>**

**FG  
Rochester Hills**

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**Karen Bacquet, "Enemies Within: Conflict and Control in the  
Baha'i Community." Published in American Family  
Foundation's  
Cultic Studies Journal, Volume 18, 2001, pp.109-140:  
<https://www.angelfire.com/ca3/bigquestions/enemies.html>**

**"AFF (American Family Foundation) is a nonprofit, tax-  
exempt research center  
and educational organization founded in 1979. AFF's mission  
is to study  
psychological manipulation and cultic groups, to educate the  
public and  
professionals, and to assist those who have been adversely  
affected by a  
cult-related experience. AFF consists of a professional staff  
and a growing  
network of more than 150 volunteer professionals in fields  
ranging from  
education, psychology, and religion to journalism, law  
enforcement, and  
business." Further details about AFF:  
[https://www.csj.org/aff/aff\\_about.htm](https://www.csj.org/aff/aff_about.htm)**

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**[on page A10]**

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**Appeared as O & E half-page page ad on February 28, 2002,  
on page A3:**

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**The Destiny of America  
and the Promise of World Peace  
A Statement from the National Spiritual Assembly  
of the Bahá'í of the United States**

**At this time of world turmoil, the United States Bahá'í  
community offers  
a perspective on the destiny of America as the promoter of  
world peace.**

**More than a hundred years ago, Bahá'u'lláh, the founder of  
the Bahá'í Faith,  
addressing heads of state, proclaimed that the age of  
maturity for the  
entire human race had come. The unity of humankind was  
now to be established**



as the foundation of the great peace that would mark the highest stage in humanity's spiritual and social evolution. Revolutionary and world-shaking changes were therefore inevitable.

The Bahá'í writings state:

The world is moving on. Its events are unfolding ominously and with bewildering rapidity. The whirlwind of its passions is swift and alarmingly violent. The New World is insensibly drawn into its vortex. . . . Dangers, undreamt of and unpredictable, threaten it both from within and from without. Its governments and peoples are being gradually enmeshed in the coils of the world's recurrent crises and fierce controversies. . . . The world is contracting into a neighborhood. America, willingly or unwillingly, must face and grapple with this new situation. For purposes of national security, let alone any humanitarian motive, she must assume the obligations imposed by this newly created neighborhood. Paradoxical as it may seem, her only hope of extricating herself from the perils gathering around her is to become entangled in that very web of international association which the Hand of an inscrutable Providence is weaving.

The American nation, Bahá'ís believe, will evolve through tests and trials to become a land of spiritual distinction and leadership, a champion of justice and unity among all peoples and nations, and a powerful servant of the cause of everlasting peace. This is the peace promised by God in the sacred texts of the world's religions.

Establishing peace is not simply a matter of signing treaties and protocols; it is a complex task requiring a new level of commitment to resolving issues not customarily associated with the pursuit of peace.

Universal acceptance of the spiritual principle of the oneness of humankind is essential to any successful attempt to establish world peace.

Racism, one of the most baneful and persistent evils, is a

**major barrier to peace.**

**The emancipation of women, the achievement of full equality of the sexes, is one of the most important, though less acknowledged, prerequisites of peace.**

**The inordinate disparity between rich and poor keeps the world in a state of instability, preventing the achievement of peace.**

**Unbridled nationalism, as distinguished from a sane and legitimate patriotism, must give way to a wider loyalty, to the love of humanity as a whole.**

**Religious strife, the cause of innumerable wars and conflicts throughout history, is a major obstacle to progress. The challenge facing the world's religious leaders is to contemplate, with hearts filled with compassion and the desire for truth, the plight of humanity, and to ask themselves whether they cannot, in humility before their God, submerge their theological differences in a great spirit of mutual forbearance that will enable them to work together for the advancement of human understanding and peace.**

**Bahá'í's pray, "May this American Democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. May it be the first to unfurl the standard of the Most Great Peace."**

**During this hour of crisis, we affirm our abiding faith in the destiny of America. We know that the road to its destiny is long, thorny and tortuous, but we are confident that America will emerge from her trials undivided and undefeatable.**

**ùNational Spiritual Assembly of the Bahá'í's of the United States**

**For more information and for a free copy of the booklet "The Promise of World Peace" please visit our web site at [www.us.bahai.org](http://www.us.bahai.org) or call us toll**

free at 1-800-22-UNITE Local Phone 248-737-4006  
[https://www.us.bahai.org/world\\_peace/amers\\_destiny.html](https://www.us.bahai.org/world_peace/amers_destiny.html)

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[Homepage](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

**9/24/01 8:42 AM 1 out of 12**

**The Detroit News, Sunday, September 23, 2001**

**"We Stand \*United\*. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."  
-Martin Luther King Jr., Letter from the Birmingham Jail**

**SIGNED by 30+ churches and organizations, including the Metropolitan Detroit Bahai Community.  
People of Faith United for Reconciliation, Justice and Peace.**

**An interfaith service will be held at 4:00pm on Sunday, September 23rd at Fort Street Presbyterian Church at 631 W. Fort Street, Detroit.**

**Ad Paid for by 30+ local businesses and organizations.**

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**No one remotely familiar with the actual record of the bahai faith, especially during the last decade, would recognize how ironic, hollow, and hypocritical the words of this ad are in relation to the bahai faith's involvement with this event. Indeed, the bahai administration is relying on the ignorance of most people with its actual record of injustice, censorship, coercion, and suppression of free speech and conscience. The bahai faith's using the WTC attack in this manner is truly tantamount once again to FRAUD.**

**Professor Juan Cole, History Department, The University of Michigan, discusses related issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997":  
<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>**

**The uninformed public might want to look closely at the**

**evidence on his and my websites, especially relating to fraud and the recent lawsuit in New Mexico.**

**Courtesy copy to the Detroit News ad department at [tlucido@detmain1.dnps.com](mailto:tlucido@detmain1.dnps.com)**

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**FG**

**Resident of Metro Detroit**

**The Bahai Faith & Religious Freedom of Conscience**

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**[Homepage](#)**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Released on December 6, 1998 to fifty major or college newspapers and news services in four countries.**

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**From: FG <FG@hotmail.com>  
To: bmw@pilotonline.com <bmw@pilotonline.com>  
Subject: MEDIA RELEASE  
Date: Sunday, December 06, 1998 7:06 PM**

## **MEDIA RELEASE**

**For immediate release. . .**

**Contact:  
FG (xxx) xxx-xxxx**

**FG@hotmail.com**

## **Baha'is Debate Freedom of Speech and Conscience**

**On December 3rd the third interest poll began for talk.religion.bahai, a proposed unmoderated newsgroup on the part of the Internet known as Usenet. Critics charge members of the Baha'i Faith have opposed its creation now for more than a year and a half because they would not be able to exercise the kind of control they exert over soc.religion.bahai, a moderated newsgroup.**

**Under the Usenet guidelines for discussion groups, if a newsgroup is moderated, a single moderator or panel of moderators chooses which messages are posted for all subscribers to read. There seems to be a classic struggle between Baha'is and ex-Baha'is of liberal sentiment and the elements of a conservative orthodoxy. With recent clashes even taking place on America Online and soc.religion.bahai banning for months now any links to any web sites whatsoever, both appear ready for another stormy battle on alt.religion.bahai; unlike during the last interest poll, Bahais seemed to be agreed on keeping the controversy off news.groups, the discussion group where the creation of a new forum is always usually debated.**

**With three Americans and two Australian proponents, the controversy has become truly international with people contributing from Scotland, England, Canada, Poland, Germany, the Middle East, China, Japan, and elsewhere around the world. Many have pointed out that the very nature of the discussion about the Bahai Faith has only become possible because of the new far-flung and open nature of the Internet.**

**One such critic even goes further. Dr. Juan Cole of the Department of History at the University of Michigan, a former Baha'i who withdrew from the Faith after more than twenty years, has asserted there is widespread, pervasive censorship and distortion of information throughout the religion that belies the gentle and tolerant universalism of its Founders. Dr. Cole has said, "The checks and balances . . . will have to come from public opinion, within the faith and without."  
Cole17.htm**

**A poet and literary critic who remains a Baha'i after more than two decades of membership, FG, one of the proponents of talk.religion.bahai, has developed a web site, "The Baha'i Faith & Religious Freedom of Conscience," documenting numerous instances of interference with free speech by the moderators of soc.religion.bahai and the Baha'i Administration, with nearly 5,000 hits on it since May of this year:  
bahai.htm**

**Whatever the outcome of the third interest poll, the more than 30,000 messages posted to alt.religion.bahai, a less accessible newsgroup than the one wanted, shows Baha'is and others have a lot to say on the matter!**

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# **The Baha'i Faith & Religious Freedom of Conscience**

See *Dialogue* archives at [Dialogue Magazine 1986-1988](#)

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*dialogue:* S U M M E R / F A L L 1 9 8 7

## **A Modest Proposal: Recommendations Toward the Revitalization of the American Baha'i Community**

Since the fourth epoch of the Age of Transition has dawned, and momentous events both within and without the Baha'i community have ushered in our rapid emergence from obscurity, a new sense of maturation and openness has begun to infuse the followers of Baha'u'llah. No longer a minuscule band of true believers braving the odds in a hostile world, the worldwide Baha'i community is now a dynamic, awakening force; its millions of adherents flexing new spiritual muscle, beginning to look outward beyond their confines and meeting the eyes of mankind as they begin to look in. This maturational process, though, is fraught with all the difficulties, transitions, and growing pains inherent in any rapidly-changing organism. Chief among any organism's growth adjustments is the major shift from closed system to open system; from dependence to independence. In the growth and maturation cycle of almost all higher life forms there is a natural and even beautiful process of a decreasing need for nurturance and a consequent and increasing need for self-realization and unprotected development. The seed becomes sprout becomes sapling becomes tree and bears fruit; the bird gradually learns flight; the child becomes a woman. As growth and maturation in the physical realm leads from attachment to detachment, so the

**cycle of  
spiritual maturity in a given community is a function of increasing  
autonomy  
and openness to discovery, awareness, and change.**

**No objective observer could fail to recognize the signal growth and  
maturation of the American Baha'i community since its inception 91  
years  
ago. Moving from a tiny enclave of co-religionists to what has now  
become a  
well-known and dynamic community of faith, the Baha'is of the United  
States far outweigh in activity and  
influence our modest size of about 100,000 believers. However, there  
is  
clear and compelling evidence that the fortunes of the United States  
Baha'i  
community have stagnated, at least by some objective measures,  
within the  
past decade. Americans are loathe to face such stagnancy or admit  
that any  
decline is occurring, but even a cursory look at a few basic facts and  
indicators reveals the trends:**

**Declarations have slowed to a maintenance pace. In the 1960s and  
early  
'70s, 10,000 declarations a year, many among young people, were not  
unusual.  
Since 1974, enrollments have hovered around the 3,000 per year  
level, which  
is approximately what it takes to replace attrition to withdrawals,  
pioneering, deaths, etc.**

**Youth declarations have dropped even more precipitously as we have  
been  
unable to sustain the influx of youth and young adults at levels  
comparable  
to the 1969-1973 period, when unprecedented numbers of youth  
enrolled in the  
Faith. Consequently the total of 19,000 Baha'i youth in the American  
Baha'i  
community in the peak year (1971) has declined to a total of 2,800 in  
1987.  
While the goals of the Nine, Five, and Seven Year Plans were, for the  
most  
part, won, the American Baha'i community has yet to achieve anything  
close  
to widespread enrollments and the beginning of the process of "entry**

by  
troops" expected here for over a decade.

Inactivity and alienation are difficult to measure quantitatively. However, the most commonly accepted gauge of inactivity-Baha'is who are listed as being "address unknown" status-now comprise a staggering percentage of the total community: 40-45,000 names of 100,000 believers. In the 1970s, this figure generally stayed within the 30 percent range, while now almost 50 percent of our community are "address unknown"-a figure that likely indicates increasing inactivity and alienation among the believers. The national Fund faces a greater deficit than ever before, and contributions, while up monetarily each year, continue to represent stagnant or even smaller numbers of participants, both in terms of individual contributors and local Spiritual Assemblies. And most seriously, many conscientious Baha'is are convinced that a spiritual malaise has settled upon our small community, infecting us with a lassitude that has compromised our ability to grow and be healthy.

These are serious and troubling matters. But they are not new, nor are they insurmountable. The Baha'i community of the United States has faced similar tests and periods of dormancy before, and has redoubled its efforts and overcome its trials. Such effort was often painful, requiring much personal sacrifice as well as the sacrifice of sacred cows; but the results were great victories like those realized during the Ten Year Crusade and Nine Year Plan.

And not all, certainly, is bleak. There has been great progress and a veritable explosion of Baha'i culture in the past 20 years, with signal developments in the areas of Baha'i scholarship, development of Baha'i institutions, social and economic development, and the level of maturity of the community, to name just a few areas. No one discounts or denies that growth, but the problems remain large and seemingly intractable, and

could  
seriously erode the aforementioned gains if not addressed.

The purpose of this essay is to attempt a beginning at the discussion of potential remedies for our plight. `Abdul-Baha assures us that the solutions to tests and difficulties come from frank and honest consultation.

Hopefully, this proposal will serve to launch earnest and soul-searching discussion within the community. By no means does this essay pretend to be; all-inclusive, nor does it portend to have all or even one of the answers.

We have restricted our observations and proposals to a limited range of national policy issues that can be consulted on and implemented or rejected in a timely manner. It is our hope that the implementation of new policies, designed to open up the flow of information between the believers and their institutions, will bring about more honest communication and consultation and thereby assist us all to more effectively address such issues as deficiencies in Baha'i devotional life, or problems with racism, prejudice, cultural pluralism, and sexism in our midst-problems which many readers may view as more fundamental than the one's we raise here. It is the fondest hope of the authors that these observations and recommendations will be accepted in the spirit of loving and honest consultation, and not taken personally by any one or looked on as hostile, destructively critical, or dissembling in any way.

One caveat: We begin with a fundamental assumption: that the members of the

American Baha'i community are essentially good and sincere Baha'is. This is

a declaration of faith founded on the belief that renewal and growth can

only come when it is assumed that there exists a potential for change; that

the most successful endeavors come when high self-esteem flourishes; that

high expectations assure outstanding results. We can repeat the many ills

which test the members of the community; we know that our pain is no different from the pain of countless others who are not Baha'is; we recognize that violations of Baha'i law occur in communities across our land. Nevertheless, we believe that another litany of our shortcomings will not inspire us to the task before us. Too often we hear lack of progress in the Cause blamed on a parallel lack of spirituality or commitment in the body of the believers. While there may be some truth to such assertions, a fair observer must acknowledge that our leadership and our ingrained traditions and even some of our time-honored spiritual shibboleths must also bear at least partial responsibility for our community's slow growth. Again and again, Baha'u'llah and `Abdul-Baha, although profoundly aware of our limits, emphasize the good that we can do, as all great teachers must.

Few have improved because they have been told that they are worthless or, once again, failing to attain their assigned goals; they succeed to the extent they see before them a vision of their own potential for perfection. This vision motivates our willingness to discuss openly disappointments, miscalculations, and mistakes, for beyond them is a love no paralysis of will, no crippling, time honored administrative tradition, no amount of apathy criticism can destroy. Love, therefor, emboldens us and perhaps makes us appear arrogant or (foolish; but we offer these proposals believing, as all lovers do, that anything is possible.

1. The Guardian's admonition to "drown your troubles in a sea of new believers" has oft been alluded to in communications from the Universal House of Justice, but never really realized in the United States. Cultural conditions here may prevent such entry by troops now, but sufficient resources have never been allocated, whether locally or nationally, to find out if that is the case. In fact, the large enrollments in the South and elsewhere during the last period of rapid expansion in our community were a source of much controversy, and led to an emphasis on consolidation

that the  
effect of stifling further expansion by depriving it of resources and  
administrative support Today, less than 10 percent of the national  
Fund  
contributions are spent in the service of teaching. And while more  
money  
does not necessarily equate with more teaching, at least an increased  
commitment would demonstrate our priorities are in order.

**ISSUE:** If we want to spread our Faith, we need to put our money  
where our  
mouth is.

**PROPOSAL:** (A) Establish a National Teaching Fund, to be used solely  
for  
teaching activities by a rejuvenated National Teaching Committee with  
full  
power to encourage and create large-scale enrollments through  
providing  
grants to local spiritual assemblies for teaching projects; (B) Utilize  
these Funds for long range teaching projects with deputized full-time  
Baha'i  
teachers.

**OBJECTIVE:** That contributions to the national Fund will increase once  
a new  
emphasis is placed on support of teachings projects, and the teaching  
work  
that proceeds from such contributions will bring unprecedented  
expansion of  
the Cause to the United States.

2. The process of excessive centralization, so often castigated in the  
writings, has gone too far in the US, both at the local and the national  
levels.

Such centralization has inhibited the "grass roots" growth of new  
ideas and  
new energy. Moves such as the establishment of Town Meetings and  
the  
recasting of electoral districts into smaller units are positive,  
progressive actions the National Spiritual Assembly is to be applauded  
for  
taking. The Universal House of Justice has called for a "devolution of  
autonomy" in the affairs of the community, and more of this vital new

**trend  
should be pursued.**

**ISSUE: The chief unit of the Faith is the local community, and the community's voice in the affairs of the Faith has too often gone unheard or unheeded. As a corollary, the grass roots efforts borne of individual initiative have too often been unsupported, ignored, or not given adequate consideration by a well-meaning but over-protective national administration.**

**PROPOSAL: (A) That the National Spiritual Assembly adopt and publish a new policy emphasizing openness and decentralization in the affairs of the American Baha'i community; (B) That the National Spiritual Assembly consider a more Universal House of Justice-modeled administrative approach by establishing a national secretariat, with at least two or three NSA members based in Wilmette and responsible for the day-to-day direction of the NSA and its activities; (C) That American assemblies, both local and national, endeavor by policy to more actively seek out the views and input of their respective constituencies before undertaking any major initiative or program; (D) That the National Spiritual Assembly, its staff, committees, and agencies adopt a more open administrative style that will encourage and permit more individual initiative and the growth of nontraditional or unconventional approaches to Baha'i activity, with the aim of fostering unfettered and creative new approaches to teaching, consolidation, and administration.**

**OBJECTIVE: That activities undertaken with the prior knowledge and consultation of the community at large will be exponentially more successful, and that a new spirit of openness, tolerance, and acceptance off diversity on the part of the NSA will provide an example for the community and let a thousand flowers bloom.**

**The free flow of ideas and opinions is vital to the open consultation process and, more importantly, to the spirit of that cardinal Baha'i principle: the independent investigation of truth. Certainly, signing a declaration card does not strip the new believer of his or her access to said principle; yet we often act as if it were necessary to protect the Faith from its adherents. As a consequence, there are many who feel that the zeal with which our National Spiritual Assembly pursues the mandated policy of reviewing prospective publications and special materials (once necessary in the days of our community's infancy) has overstepped the bounds of moderation. Originally intended by Shoghi Effendi only to insure accuracy and dignity when presenting the Baha'i Faith to the public, review of publications has become a politicized process whereby reviewing bodies may impose their particular views of the Faith in unmitigated and unchecked censorship. This policy, now often utilized to silence disparate opinion and frank expression of non-mainstream views, has become a silent censor, hidden from the community at large and doubly dangerous because of its cloistered nature. As the recently "opened up" Letters column in The American Baha'i proves, Baha'is not only have a high level of interest in unfettered expression, but use such opportunities thoughtfully and responsibly. The Guardian himself declared that the review process was only a "temporary" measure and would "definitely be abolished" once the Faith was better known.**

**ISSUE: In a community that has "emerged from obscurity," review and its accompanying censorship have no place. In fact, since all non-Baha'is can openly write and publish freely on the subject of the Faith, Baha'is should certainly be afforded the same freedom.**

**PROPOSAL: That the National Spiritual Assembly petition the Universal House of Justice for the abolishment of review in the United States Baha'i community.**



**ALTERNATIVE PROPOSAL:** Review be confined to introductory literature aimed at explaining the Baha'i Faith and teachings to the public produced by the Baha'i Publishing Trust (that is, material that would be perceived by the public as "official" literature of the American Baha'i community and its institutions). Evaluation of Baha'i scholarship, literature, and special materials produced by independent Baha'i publishers and companies should be made by those responsible for the material.

**OBJECTIVE:** If review is abolished, the flow of ideas, scholarly debate, and intellectual fervent will increase, becoming a boon to the quality of Baha'i life, individually and collectively. A climate in which people feel comfortable to speak out and share controversial or new ideas will be created. Also, non-Baha'is will begin to see a community that values and gives full expression to diversity.

The National Baha'i Convention is a wonderful institution, brimming with the spirit of the Baha'i electoral process and alive with potential dialogue and interchange between the believers' democratically elected delegates and their NSA. But for too long, the national convention has been a hollow shell of what it can be, with limited and even truncated time for consultation, with speechifying instead of meaningful exchange of views, and with the subsequent loss of the real opportunity to get to know one's fellow delegates. Even though the formal convention itself may be time- or agenda-limited by guidance from the World Centre, nothing prohibits us from extending it by holding a delegate conference beforehand.

**ISSUE:** That the Baha'i National Convention is a vital opportunity to translate community concerns and perceptions into national action.

**PROPOSAL:** That each national convention be supplemented by holding a

delegates'' conference just prior to convention with: (A) Sufficient time for delegates to prepare by mailing of NSA and committee reports at least one month beforehand; (B) the formation of small-group working sections and study groups on particular issues; and (C) publication of position papers produced by working groups of delegates around particular issues; (D) there be a pre--convention announcement the delegates of upcoming NSA issues/agenda items; and (E) increased levels of input and responsibility from the delegates concerning major capital expenditures the NSA expects in the coming year.

**OBJECTIVE:** That a growing sense in the community that the process of opening up our administration to new input and influence is important; and ultimately a much better and more responsive administration. Many National Spiritual Assembly members, beginning with Horace Holley, have complained of the difficulty in serving administratively for long periods of time. Extended incumbencies, especially at the national level, tend in any governing body to produce stasis and inertia that can become hidebound and inflexible, thus turning such servants of the Cause from progressive forces to entrenched defenders of the status quo. For a Faith without a clergy, some would argue that we have created, by continuing to elect the same people to our National Spiritual Assembly, a professional class of administrators in the US Baha'i community. These leaders, then, tend to remain on administrative bodies because of their high level of visibility and name recognition, and thus generate extended incumbencies that insulate and draw them away from the concerns and activities of the rank-and-file believers. Dynamic leadership, important in any newly emerging group, cannot afford to lose contact with the experience of their constituency, and almost invariably does so in an extended incumbency.

**ISSUE:** That the Continental Board of Counselors has taken a significant and insightful step forward in appointing Auxiliary Board members to renewable five year terms.

**PROPOSAL:** That we extend such insight to our Rulers; and that the terms of National Spiritual Assembly members (and local, where possible) be limited to five years of service, with re-election permissible after a one or two-year hiatus.

**OBJECTIVE:** That the coursing of new blood and new leadership through the Cause effected by such a move, and the parallel and consequent benefits of having recent NSA members return to active non-administrative involvement, would spawn an exciting, fresh new level of creativity and strength in our administrative affairs and in the community-at-large. Our financial base as a community is, as we know, the "lifeblood of the Cause." Many observers have noted, however, that our accountability of how we spend our funds is lacking.

**ISSUE:** That we should do a better job of last-dollar financial accounting in terms of telling the believers exactly where their contributions have gone.

**PROPOSAL:** That we publish a clear, comprehensible, last-dollar annual report, detailing the expenditure of Baha'i funds, every year prior to national convention.

**OBJECTIVE:** If we publish a detailed annual report, the believers will see the myriad and important uses of their contributions more clearly, and will subsequently increase their giving.

**No small amount of progress has been made over the past decade in the US**

**Baha'i community in terms of uniting and bringing together the institutions**

**of the Rulers and the Learned in consultation and in action. This is a trend**

**that bodes well for the Baha'i future, and should be expanded and enhanced.**

**In fact, the need for an advisory group, to provide fact-finding assistance,**

**expert guidance, a wide spectrum of opinion, and consultative input on**

**crucial questions facing the community, is an obvious use for the expansion**

**and greater application of this trend. Most decision-making bodies use such**

**think tanks to so advise them.**

**ISSUE: There is too large a gap between the local believer and the NSA in a**

**large complex community like the United States, and that gap can be partially bridged by forming a think tank designed to advise the administrative order on crucial matters.**

**PROPOSAL: That the NSA and the Continental Board appoint, from among elected**

**delegates and other qualified believers recommended by Local Spiritual**

**Assemblies, four regional advisory boards (in `Abdu'l-Baha's designated**

**regions). Special attention should be given to placing persons from minorities and lower-class backgrounds on the Advisory Boards and other**

**national committees. All too often, these are Baha'is alienated from the**

**Baha'i administration, which operates on a white corporate America model as**

**much as any ideal Baha'i model. At present, national committees do not**

**reflect the ethnic or class background of these groups. That is to say, even**

**though national committees often have members from different ethnic**

**backgrounds, they are usually drawn from middle and upper-middle class**

**Baha'is who share a similar perspective on the Faith and its implications**

**for humanity. Beyond participation by minorities, the Advisory Boards**

should

also be comprised of active teachers, Baha'i scholars, and especially the elected delegates; and the consultation of these boards be open to the community at large. The NSA would then meet with each of the four boards once a year in the respective region, and consult on matters of concern and significance there.

**OBJECTIVE:** The affairs of the Faith, when seriously, and reflectively consulted on by a divers group of minds, can only be beneficially affected with additional input to our governing bodies.

8. One of the most sacred, important, and crucial responsibilities incumbent on the Administrative Order is its role in the establishment of world peace.

Called on to be a herald of the Lesser Peace by Shoghi Effendi, the Universal House of Justice has certainly set in motion a mighty process by the release of The Promise of World Peace. National Spiritual Assemblies the world over have promulgated the peace message, but few have gone beyond simple proclamation. The principles enshrined in the peace message need to be studied, applied, and acted on at the national and local level in the United States, not only so that the Baha'is can put their principles into practice, but so the world can see we revere deeds more than words.

**ISSUE:** That world peace is a major goal of the Baha'i Faith, and that the American Baha'i community has a great bounty and responsibility toward urging its establishment.

**PROPOSAL:** That the National Spiritual Assembly appoint an executive-level National Peace Committee, empowered to make significant steps in the application of Baha'i ideals as they represent peace and word unity.

**OBJECTIVE:** That a National Peace Committee could have a real galvanizing impact, not only on the believers, but on the United States, its people, and its leaders.

Five years ago, the Universal House of Justice alluded to future glory for Baha'i institutions when it referred to "great humanitarian projects which will be launched" under the aegis of the administrative order. As a rule, though, Baha'i institutions have avoided involvement in humanitarian projects like famine relief, the resettlement of refugees (other than our own), or the provision of general assistance to victims of violence, natural disasters, or oppression. Many Baha'is argue, in fact, that our resources and energy must be used solely to build up the Baha'i pattern, because they are so limited, and should not be expended in the cause of "outside" concerns. This view has crippled our ability to show the world that our concern for humanity goes beyond a set of high-toned principles. The beginnings of a remedy for this perception have taken root in various social and economic development activities, but most have been limited and primarily local in their scope. The national coordination of annual social and economic development priorities, and the development of one goal area during each Plan for the general assistance of humanity, would much more closely parallel the Master's life and example.

**ISSUE:** If the Baha'i community could consult and agree on a more unified and specific approach to social and economic development at the national level, our effectiveness in demonstrating our concern for our fellow human beings and thus our teaching efforts would bear more fruit.

**PROPOSAL:** That the NSA establish in each successive Plan a specific area for the Baha'is to focus on-although not to the exclusion of other areas in

the  
matter of social issues (for example, civil rights, human rights, drug  
abuse, minority employment, etc.). Further, that the national  
assembly  
itself take on the task of conceptualizing, planning, and carrying out  
the  
centerpiece activity of such a campaign.

**OBJECTIVE:** That the resultant campaigns would bring Baha'i solutions  
to bear  
on difficult community problems; cause a vital intermingling of Baha'is  
and  
non-Baha'is who are interested in solving society's problems: and  
provide  
every Baha' i with the assurance that his or her religion is interested  
in  
reaching out to others with a selfless and pure hearted concern.

The nine foregoing suggestions, as far as the authors know, violate no  
statutory provision in the Baha' i lexicon, nor do they go counter to  
any  
vital Baha'i spiritual principle. Their implementation would be a matter  
of  
simple legislation by the National Spiritual Assembly, and would only  
in a  
few cases involve further consultation with the Universal House of  
Justice.

None, with the possible exception of numbers 1 and 9, would require  
any  
significant expenditure of funds. Most, if not all, would win  
wholehearted  
support by the majority of believers. And, perhaps most important,  
none of  
them are irreversible once adopted. All could be tried, and if found  
wanting, be easily jettisoned. Given the current state of our  
community,  
might it not be worthwhile to give at least some of them a chance?

**Note:** This article never appeared in print. The editors submitted it for  
"review" (in-house official Baha'i prepublication censorship) to the  
National Spiritual Assembly of the United States, and actually met with  
two  
members of that body in the spring of 1988. At National Convention in  
April  
1988, the authors and editors were condemned for even thinking

**about**

**publishing such a document. The editors, heart-broken, ceased  
publication of  
Dialogue. - Ed.**

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[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

**Nima Hazini**

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[Selected Messages for 2001](#)

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[Selected Messages for 2000](#)

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**Also see these related messages:**

[Re: The root of the problem](#) 9/13/99

[Re: The root of the problem \(was Re: Baha'u'llah's grammer and Mahdi's gwammer\)](#) 9/24/99

[Re: The root of the problem \(was Re: Baha'u'llah's grammer and Mahdi's gwammer\)](#) 9/16/99

[Re: The root of the problem \(was Re: Baha'u'llah's grammer and Mahdi's gwammer\)](#) 9/14/99

[Re: The root of the problem \(was Re: Baha'u'llah's grammer and Mahdi's gwammer\)](#) Michael McKenny 9/10/99

[Re: The root of the problem \(was Re: Baha'u'llah's grammer and Mahdi's gwammer\)](#) 9/10/99

[Re: The root of the problem \(was Re: Baha'u'llah's grammer and Mahdi's gwammer\)](#) 9/7/99

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From: <nima\_hazini@my-deja.com>

Subject: Re: The root of the problem (was Re: Baha'u'llah's grammer and Mahdi's gwammer)

Date: Monday, September 06, 1999 11:21 PM

"Rick Schaut" <RSSchaut@email.msn.NOSPAMcom> wrote:

> Well, Nima, I was on Talisman at the time, and your account of the  
> facts leaves much to be desired.

Well, Rick, your official line interpretation of the facts hasn't shed much illumination, either, I dare say. Which leaves everybody still pretty much at square one.

> The individual who had been subject to administrative sanctions had  
> posted **\*\*slanderous remarks\*\***, had agreed to post a

**Slanderous remarks?! Hardly! The post(s) in question the honorable gentleman was taken to the proverbial cleaners for hardly constituted "slander" by any functional legal definition of the word. If so, why didn't the AO just sue the good gentleman in the courts? Well, it wasn't slanderous and so they couldn't do anything other than to take institutional retaliatory measures against the said individual's standing in the Baha'i community. And just to refresh your memory about the post in question, he was speaking of his personal observations about a particular mode of administrative operation the American NSA continually engaged in, and not about people's mothers or who they were sleeping with, etc. And how is drawing learned parallels between Stalinist or Nazi kangaroo courts and how the AO does things legally slanderous, pray tell? I'd really like to know this one for my own edification. Thanks.**

**> retraction, and failed to do so during the time-frame that he had  
>agreed to post that retraction.**

**Nonesense. I was both on Talisman and on Majnun, saw all the relevant correspondence between the good gentleman, the NSA and the House about the matter, and the good gentleman was given an extension on the time-frame by the NSA itself pending the House's reply. But when the said gentleman retracted (to the chagrin of the rest of us majnunis who advised him that he shouldn't) he was held to the original deadline, and thus had sanctions imposed. Now how are the actions of the AO to be taken in this matter other than that they were disingenuous from the beginning and that the good gentleman was being set-up as a scapegoat from the get-go? This I'm dieing find out.**

**> As for the post that Covenant-breakers were lurking on Talisman, it  
>was a simple statement of fact, and was, indeed, quite true.**

**Oh, really! Care to elaborate?**

**>The fact that far too many people misunderstand what the Counsellor  
>meant ought, by no means, become an indictment of the Counsellor who  
>made those posts.**

**OK. Let's see. The good Cousellor's first language is English. He's an American from the Midwest. He is an erudite and educated man. I believe he holds an MBA and teaches Business Administration and is some professional consultant, am I right? Therefore, his command of language and, need I say communication skills, is hardly that of a fifth grader. How is it then that the good Counsellor could convey his message in such vague and sloppy terms that the rest of us could so misunderstand his intentions? Rick, you're a much more conscientious and intelligent man than that, so be so good and stop insulting our intelligence.**

**> Lastly, to answer the question, there appeared to be a group of  
>individuals who were engaging in activities, and who appeared to have  
>motives, that were strikingly similar to those of Ahmad Sohrab.**

**And the US State Department in the late 40s/early 1950s was infiltrated by communist agents in the pay of Moscow after all...And ya'll get so angry when we draw comparisons to McCarthyism.**

**>The primary purpose for paying  
> people a visit would be to ascertain the truth.**

**Of what?**

**>Yet, we are to believe that this is a bad thing.**

**Well, look at it this way, if some official of a religious organization  
you happen to belong to barges into your living room and without  
context accuses you of being a near heretic because of your views, is  
that supposed to be a good thing?**

**> Dr. Cole has certainly intimated that the purpose of these visits was  
>to threaten people, but how can that be?**

**Very simple. When you start telling people that their statements on an  
academic email list are "covenantally suspect" and that they are  
"dangerously close" and then just barge into their living rooms stating  
the same and worse, just what in the heck is that other than a threat?  
The good Counsellor wasn't exactly wooing the good Professor for a good  
old smooch session, you know I-)**

**>The Counsellors don't have the authority to do anything,**

**As they shouldn't, since they're not elected representatives.**

**>so, even if they do make a threat, they can't follow through with it.**

**Well, someone in the high ups should have had the foresight and decency  
to say just that before everything exploded into some Wagnerian opera.  
But given that Counsellors usually do not act on their own initiative  
in such weighty matters, it was obvious to us that it wasn't the good  
Counsellor who was making the threats in the first place, but the ITC  
through the House.**

**>Every Counsellor knows this, and, thus, if we are to  
> accept Dr. Cole's thesis, we must presume that these Counsellors are  
> blithering idiots.**

**Much wisdom and calculation behind the blithering of idiots...**

**>Not one of the Counsellors I know could be remotely  
> described as "foolish".**

**I wholeheartedly agree. Very intelligent people, these Councilors.  
They execute so well what they're told to, and strategically at that.**

**> Now, Counsellors do have the duty to inform people of the  
>consequences of their behavior.**

**And how, pray tell good sir, was the behavior of Juan Cole, John and  
Linda Walbridge, Steven Scholl, David Langness, Tony Lee, myself and a  
host of others on an academic email list either consequential or  
misbehavior? It wasn't. The powers-that-be did not desire real academic  
discourse in the Baha'i community in the first place (period) so moved**

as they did. Heck, they were ready to do it way back in January 95, long, long before Tasliman was even a 'consequential' email discussion list or a Majnun post strayed. They did it in 1988 with Dialogue magazine, for God's sake.

>If we are to accept Dr. Cole's thesis, however, we must  
> discount this possibility entirely.

Well, duh!

>Either that, or telling someone that walking into traffic could have  
>serious consequences for their health would have to be deemed a  
>"threat".

Non sequitor alert!

Rick (and am laughing heartily writing this) go back and read Baha'u'llah's Kitab-i-Iqan and come back and say this to me. But all the same it is not the business of Councillors who are not trained academics themselves to be telling people (and people who are within the bounds) what they can or cannot believe or state about their beliefs on an academic email list - and neither can the House. There is no ortho-doxo (correct opinion) in the Baha'i faith, but ortho-praxy (correct practice in terms of the divine Law). Furthermore, just what was so objectionable that the parallel of walking into traffic has been drawn? Because for instance they were stating the obvious that Shoghi Effendi's pronouncements on certain matters are not immutable for all time? Gee, even Shoghi Effendi said that about his own interpretations, Rick!

>Neither of these possibilities seems particularly plausible.

:-) Well, perhaps not to you...But, then again, it's your job to make it to be implausible. That's why you're an Assistant to an Auxilliary Board and not me or Michael. Not exactly my idea of a disinterested party, dude.

> I can't answer for Dr. Maneck, but I can return the question about  
> obfuscating truths. You've done it in this post. In fact, I've yet  
>to see anyone make a clear allegation about the "modus operandi" of the  
> Administrative Order without omitting rather important facts  
>regarding the events in question.

Oh, come off it, Rick! You and I weren't born yesterday. OK. You want facts about modus operandi. Let's talk about one example close to home. This is my own personal experience, so I trust you won't accuse me of embellishing or making things up.

I withdrew in November 1996 and moved back from California to the Southwest in March. I pretty much had severed all contact with Baha'is during this time, not to mention that I was off-line for much of 1997 (March to December). I reignited my former contacts with Sufi friends in the area and was even initiated into an Order. No one other me and one or two relatives, or so I thought, knew about my affiliation. In late December I came to visit my parents in Australia, and lo and behold, there's a letter waiting intercepted and kindly forwarded by the Local Spiritual Assembly of the Baha'is of the Gold Coast to my parents. The letter originated from the Office of the Secretary-General

of the US NSA which the Australian NSA had summarised key contents and forwarded to the LSA here. It was supposed to be strictly an internal, confidential administrative communique, but given that the LSA here are all decent people who know my family and I well, out of their genuine concern they sent a copy along - and a week before I arrive at that (the original US NSA to the Aussies communication having arrived a week before that).

In it the US NSA advises the Aussies that I had withdrawn accusing them of nasty things (not that I disagree with the assertion), and informing them that I had become "a supporter of Sufism." They then advise the Aussies to carefully monitor my activities, by which the NSA here adds that I should be kept away from the youth in the community and that my activities should be put under surveillance and reported to them, etc. And then I hear from one of the LSA members that they had previously been informed about me, my activities and my association and friendship with those bad scholars. And, this, to a community I didn't even belong to!

Now 1) how in the world did the US NSA know I had joined a Sufi order (I didn't advertise it) and 2) was coming to Australia? Moreover, 3) what business was it of the US NSA to spy into my personal life months after I had officially resigned and not even been in contact with Baha'is? Also, 4) what gives the US NSA and the Australian NSA the right to incite others to shun me when I'm not technically even a Baha'i? Don't they know that, at least here in Australia, surveillance of individuals for ideological purposes and institutional sanctioned shunning are illegal under the law? And 5) why is such Stalinist measures of surveillance, spying and blacklisting taken by certain "rogue" elements within the AO in the first place?

So, unlike some people, I do not believe such *modus operandi* are isolated instances. Stuff like this happens all the time within the Baha'i community to ideological undesirables like yours truly. And the other, similar, cases have already been recounted here again and again and again and elsewhere.

>This "*modus operandi*" emperor has no clothes.

Well, hopefully I've put some underwear on his Majesty.

> So, perhaps you will answer the question to which every other critic  
>has responded with nothing but personal insults. Why has no critic  
>ever told us all the facts, and has never given us just the facts  
>without either embellishing upon them or adorning them with  
>flourishing rhetoric?

Well, make what you will of the facts pertaining to my own case, and if you're man enough, draw the appropriate inferences from the other cases you know about.

But before I go, let me qualify something here. Unlike some others I do not believe that the entire AO is constituted by mean old fascist Stalinists tout court. Experience has proven to me that there are some genuinely good and sincere people within it. Maybe you're even one them, Rick. Who knows? The problem is that the "jerks" seem to be at the helm of things for now and the good ones, a silent majority, or just walking in step with the the jerks.

Regards,  
Nima

> Regards,  
> Rick Schaut  
>  
>

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From: <nima\_hazini@my-deja.com>  
Subject: Re: The root of the problem (was Re: Baha'u'llah's grammer and Mahdi's gwammer)  
Date: Monday, September 06, 1999 12:49 AM

smaneck@aol.com (Smaneck) wrote:  
> I have already stated why the Counselors visited certain persons, so I  
> will not repeat myself, here.

Why, pray tell? The good Counselor had already requested a meeting with at least one of the scholars before the infamous majnun post had even been misdirectedly posted. And at least one of the majnunis was being threatened with sanctions at the time by the Office of the Secretariat of the US NSA for a posting on Talisman. And let me remind you, since you weren't there, that it was the good Counselor who started posting vague, ambiguous messages about CBs lurking on Talisman, and it was a Baha'i-in-the-know in the UK who had first written Juan drawing parallels to Sohrab. So, again, given this, why exactly was the good Counselor so concerned about paying people visits?

> But I think Michael Mckenny is confused as to whose views  
> he is really opposed to.

Well, I don't speak for Michael, and neither do I agree with his wiccan-esque ecofeminism. But he's made many valid points here, points you yourself at least privately have conceded to in the past. So, I don't get it! Why is it, Susan, you will express your misgivings about the AO's modus operandi in private, but in public you will come out, intentionally obfuscate truths and take such a hardline defending its indefensible actions.

Regards,  
Nima

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From: <nima\_hazini@my-deja.com>  
Subject: Re: The root of the problem (was Re: Baha'u'llah's grammer and Mahdi's gwammer)

Date: Tuesday, September 07, 1999 2:06 AM

"David Fiorito and Jennifer Spotila" <fiospots@pond.com> wrote:  
> If I independently investigate the postulation the Baha'u'llah speaks  
>with Divine authority and I reach the conclusion that He does how am I  
>supposed to disregard His writings in favor of my own interpretation?

Because other than very specific areas of the Law, Baha'u'llah gives you the right to do so. Read the Kitab-i-Iqan. And how would a given conclusion necessarily disregard or negate His Writings? It would be a highly narrow, circumscribed view of the nature of Revelation to argue that it is. The range and scope of what He says is so infinitely vast in any given context, that a multiple and plurality of conclusionary applications are possible at any given time (so long as they are not touted as being authoritative). This is the difference between seeing progressive Revelation also applicable in the domain of our understanding of the Book, and one that sees it only in one domain (i.e. history) and insists the Book is closed until further notice. It's the difference between holding to a Logos that is forever active and immanent and engaging with and within us, and one who has no real connection to it other than in a peripherally superficial way.

> To me once an investigation has reached a conclusion and the Truth is  
>found then all you are left with is the duty to obey and the duty to  
>retest your conclusion, but not to disregard some ordinance that you  
>dislike.

That's assuming that any given conclusion is a once and for all, one time-only affair, static and immutable from further understanding(s) or refinement or fluidity. And who is saying that an ordinance has been disregarded? Any ordinance itself (because of its spiritual Divine nature) has a vast applicational range. But if a conclusion is skewed, it is skewed (no matter where the motivating premises derive from - albeit that does not negate the underlying principle itself, i.e. ordinance). No amount of justification is going to make it otherwise. And certainly Baha'u'llah never meant "rida" (acquiescence) to imply some sort of blind obedience or sheepish abeyance. That's Calvinism, ultra-montanist Roman Catholicism, usuli Twelver Shi'ism, but definitely *\*not\** Baha'u'llah.

> If one does not agree with Baha'u'llah how can that person possibly  
>be a Baha'i?

This is a serious non sequitor. A fallacy of reasoning. The premises you seem to be setting out to justify in your conclusion are not borne out by facts in the world. And it also happens to be a red herring easily refutable. You're claiming that anyone who does not subscribe to a particularly closed hermeneutical vision of the Baha'i religion is ipso facto not a Baha'i. Baha'u'llah Himself already challenged that notion implicitly in the Aqdas, Iqan, his Tablet to Jamal Borujerdi and elsewhere.

> Independent investigation of the truth does not mean constantly  
>challenging authority and having things your own way.

Again a non sequitor. It's not simply a matter of someone having their own way or challenging authority for its own sake. Independent



investigation of truth entails that it be unfettered and not fettered; unbound, not bound. Meaning, you follow the line of investigation wherever it might lead. If it be fettered as many fundamentalists would have us believe (doesn't matter what religion they belong to), then it's not an independent investigation of truth, but something else. So if it's something else (or, since there's failure to apply the unfettered standard to the quest), why call it 'independent' or an 'investigation', let alone of the truth. The type of pseudo-reasoning that is being called independent investigation of the truth by some within the Baha'i public sphere these days is in reality some sort of vacuous tautological doublespeak which does not care to think outside of its own narrow framework or paradigms. It sets out to demonstrate that which is already known to it, or rather that which it already has demonstrated to/and for itself. Now, how would this make it the same independent investigation of the truth of the sort lauded by Baha'u'llah? It simply isn't.

- > It means deciding for yourself
- > and living with the consequences of your decision.

So what's the problem?

Regards, Nima

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From: <nima\_hazini@my-deja.com>  
Subject: Re: The root of the problem (was Re: Baha'u'llah's grammar and Mahdi's grammar)  
Date: Friday, September 10, 1999 11:26 PM

Hi Michael,

The fact is they had no legitimate grounds whatsoever for writing such a overtly slanderous letter about someone who is no longer a Baha'i on the rolls even. And what it in fact amounts to is institutional indulgence in one of Baha'u'llah's three deadly sins (i.e. backbiting, adultery and murder). Since I'm neither a drug dealer or a sexual predator (I'm too much of an old fashioned prude for either one), the only reason for advising that the youth be kept away from me, was for no other but for ideological purposes (period). And as far as 'corrupting the youth' in that respect is concerned, I guess I stand in the company of such important figures as Socrates :) This simply flatters me. The funny thing is, though, the letter in fact had the very opposite of the desired effect - especially since it was the LSA who forwarded the letter to my family. All the same, the thing to remember here is that no amount of Kafka-esque, Twilight Zone logic engaged in by Rick Schaut and other hardliners can in all honesty justify this sort of cultist behavior by the US and Aussie NSAs. No need to point out that it is this sort of internal blacklisting communiques that the Church of Scientology regularly conducts against disgruntled ex-members.

Regards,  
Nima





# The Baha'i Faith & Religious Freedom of Conscience

From: <nima\_hazini@my-deja.com>

Subject: Re: The root of the problem (was Re: Baha'u'llah's grammer and Mahdi's gwammer)

Date: Friday, September 10, 1999 1:02 AM

Dear Susan,

> I would be interested to see where Shoghi Effendi says this about his  
> interpretations (as opposed to his policies or his translations.)

I said "pronouncements" which would also fall under the rubric "policies" and "translations". But perhaps we could entice Jackson Armstrong-Ingram to post some unpublished letters, correspondences, etc., that would place certain interpretations under its purview, as well.

> You denied it a couple of years ago

I denied what a couple of years ago? That I had called the US NSA authoritarian!? Wrong denial, babe. Get your facts straight. I think I still have our correspondence tucked away somewhere, maybe I can find it and send it along to you to refresh your memory. If you recall, what I specifcally denied was the charge that I personally was responsible for some bogus claim that scholars should become a counter institution legally checking the powers of the UHJ. I'd never said any such thing. That was someone else.

> when I offered that as a possible  
> explanation for why this letter was written.

Your explanation was way off-the-mark.

> I read that letter and don't remember it saying anything about  
> monitoring your activities. Perhaps you could post the relevant  
> portion here.

I'll post the whole thing. See below.

> As I recall, it said the youth should be advised as to your present  
> status. Again, I don't remember it saying anything about being "kept  
> away."

No, it advised the LSA as to my present status. But, in effect, what it said was for me to be actively shunned and to be "alert" to my activities. Maybe I'm stupid, but what does being "alert" to someone's activities mean other than to monitor them?

Regards,  
Nima

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NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF AUSTRALIA  
INCORPORATED A.R.B.N. 009 727 128  
(Incorporated in the A.C.T.) (Liability of members limited)

Phone: (02) 99113 2771 SECRETARIAT  
Fax: (02) 9970 7275  
Email: ausnsa@bahai.org.au

4 November 1997

The Local Spiritual Assembly of the Baha'is of the Gold Coast  
PO Box 833  
Southport 4215

Dear Baha'i Friends,

RE: MR. NIMA HAZINI

The National Spiritual Assembly of Australia has been informed by the National Spiritual Assembly of the United States that Mr. Nima Hazini occasionally spends time in Australia visiting parents and often associates with the Baha'i youth here. As Mr. Hazini's parents are members of your community we are sharing the following information (which has been provided by the National Assembly of the United States) with your Assembly:

"...It is important for you to know that Mr. Hazini withdrew his Baha'i membership in December 1996 after expressing his strong dissatisfaction with the Baha'i community and our National Spiritual Assembly. Shortly after his withdrawal was accepted, Mr. Hazini wrote to the National Spiritual Assembly stating that he had not withdrawn from the Baha'i Faith but had withdrawn only from the Baha'i community. He provided a copy of his letter to the Universal House of Justice...When Mr. Hazini received a copy of the Universal House of Justice's letter, he chose not to pursue reinstatement of his Baha'i membership. The last information that we had about him was that he had decided to become a follower of Sufism."

At one stage Mr. Hazini was transferred to the United States as a Baha'i in good standing. However, in light of the information given by the National Spiritual Assembly of the United States we have made the necessary changes in our records about his status. Your Spiritual Assembly is advised to be alert to Mr. Nima Hazini's activities in your area, when he comes to Australia to visit his parents, especially his association with the Baha'i youth.. Thanking you for your cooperation and with loving Baha'i greetings.

Gul Williams for the Secretariat Reg.  
Office: Baha'i National Centre,  
173 Mona Vale Road, Ingleside, NSW

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# The Baha'i Faith & Religious Freedom of Conscience

[Ex-Bahai - his response to Bahai NSA Surveillance](#) 9/7/99 Nima Hazini

[Bahai Fundamentalism Defined](#) 9/25/2001 Nima Hazini

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A letter from the NSA of the Bahais of the United States of America to their counterpart in Australia, posted to talk.religion.bahai by Nima Hazini:

(nima\_hazini@my-deja.com) writes:

> ----  
> NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF AUSTRALIA  
> INCORPORATED A.R.B.N. 009 727 128  
> (Incorporated in the A.C.T.) (Liability of members limited)  
>  
> Phone: (02) 99113 2771 SECRETARIAT  
> Fax: (02) 9970 7275  
> Email: ausnsa@bahai.org.au  
>  
> 4 November 1997  
>  
> The Local Spiritual Assembly of the Baha'is of the Gold Coast  
> PO Box 833  
> Southport 4215  
>  
> Dear Baha'i Friends,  
>  
> RE: MR. NIMA HAZINI  
>  
> The National Spiritual Assembly of Australia has been informed by the  
> National Spiritual Assembly of the United States that Mr. Nima Hazini  
> occasionally spends time in Australia visiting parents and often  
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> "...It is important for you to know that Mr. Hazini withdrew his Baha'i  
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Shortly

> after his withdrawal was accepted, Mr. Hazini wrote to the National  
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> Baha'i in good standing. However, in light of the information given by  
> the National Spiritual Assembly of the United States we have made the  
> necessary changes in our records about his status.

#### **Your Spiritual**

> Assembly is advised to be alert to Mr. Nima Hazini's activities in your  
> area, when he comes to Australia to visit his parents, especially his  
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> Gul Williams for the Secretariat Reg.  
> Office: Baha'i National Centre,  
> 173 Mona Vale Road, Ingleside, NSW  
>  
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> Sent via Deja.com <https://www.deja.com/>  
> Share what you know. Learn what you don't.

# The Baha'i Faith & Religious Freedom of Conscience

Re: The root of the problem (was Re: Baha'u'llah's grammar and Mahdi's grammar)

Date:

1999/09/24

David Fiorito commenting, said:

> My understanding is that people who withdraw from the Faith are not  
> shunned in fact fellowship with them is welcome but their status should  
    > be clear so that the relationship can be honest.

In the context of the missive of the US NSA to the Australians, this is a complete non-issue. Because 1) my family and relatives all knew about my withdrawal when I made it, 2) I was not living in Australia at the time (and had not for a good seven years when the letter was written) and only came to visit my parents and relatives once every year or so as a "visitor" and "guest", 3) therefore my status in a national community I was not even a member of was not the business of either the US NSA or the Australian NSA to clarify.

> The only "shunning" is the avoidance of Covenant breakers.

Which raises the issue that since the Baha'i AO has absolutely no legitimate grounds to declare either me or the rest of the Talisman 1 liberals or Michael McKinney tout court as CB's, they must resort to the same blacklisting and shunning methods engaged as if we were CBs. And the bottom-line in all this is about entrenched power and not principle. They do what they do, as in the letter about me, because we dare to speak the truth to their entrenched power.

<snip>

> It seems to me that the letter upset Nima and that both sides of the  
    > debate are trying to use it to their advantage.

Upset?! Try libelled.

> When I read it I read some things that concerned me but I also saw some  
> things that I thought were quite legitimate when seen from the  
> perspective of an administrative body trying to protect the Faith

Protect the Faith from what?! A non-Baha'i? And what sorts of things in it were legitimate in your view from the perspective of any administrative body? That I had been spied upon by Brent Poirier for over a year after I had withdrawn and had absolutely nothing to do with Baha'is or the Baha'i community and that the letter arrives less than a fortnight before I came to visit my family is a legitimate undertaking in your view? You don't see the sinister disingenuity of Bob Henderson's action in this regard?

> though the methods and the wording of the letter may be  
    > questionable.

Gee, I'll say...

> For instance - was Nima active in working with the youth?

Nope! Wasn't very active nor interested in such activities even when I was a Baha'i.

>If so doesn't the US NSA have a right to be concerned?

If I had been working with youth, yes, perhaps they would have a legitimate gripe to be weary of me from filling the heads of their precious youth with radical ideas. But since I never worked much with youth, even when I was a twenty-something Baha'i youth myself before I withdrew, I don't see what the point of the concern is.

>Could someone less principled than Nima withdraw from the Faith in one  
>country and then pose as a Baha'i in another and try to stir up  
>division?

You're leading into a straw man and a non sequitor and a red herring all in one fell swoop. a) I withdrew. b) everyone in my family knew I had withdrawn. c) after I had withdrawn I couldn't care less about the Baha'i community or its AO. d) therefore I joined a Sufi order in order to have some sort of spiritual outlet. e) I wasn't even going to look back on my tracks, until I arrived in Australia in November 1997 and found that libellous letter waiting for me. Now, who created the division: me or the AO?

>Isn't that a legitimate concern?

For the above reasons, and the other ones I've already spelled out in this thread, no they aren't.

> The question is what is the right way and what is the wrong way.

The question is why keep tabs on people in the first place and report on people who are not Baha'is but ones the office of the Secretary-General of the US NSA considers ideological enemies.

>The US NSA may have had the right intentions with the wrong execution.

Since Robert C. Henderson is the sole author of the original missive, both his intention and execution were misplaced and therefore unethical.

> I do not read the same sinister undertones that some of you have, but  
>I also don't read the same innocent undertones that others have either.

Well, at least you're more level-headed about the matter, which is refreshing.

Regards,  
Nima

Sent via Deja.com

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# The Baha'i Faith & Religious Freedom of Conscience

From: <nima\_hazini@my-deja.com>  
Subject: Re: The root of the problem  
Date: Monday, September 13, 1999 1:56 AM

Susan,

> Well, if you reject the Will and Testament and the Covenant, you are  
>entitled to say that Nima. It was 'Abdul-Baha who forbade this, as I'm  
>sure you know.

Come again? I didn't reject anything. But now you're turning around introducing the tried and true ultra-orthodox ploy on the narrow reading of the WT of AB argument, and then you'll turn around later, I guess, and impute I'm a cb because I don't read it like you do?! Homey don't play that game. Sorry, try something better, Susan.

The doors of ijtihad as far as specific points of the Baha'i sharia are closed. That's it. Everything else as far as the Kitab-i-Iqan is concerned is wide open. But since ya'll subscribe to the "we'll take it from here Baha'u'llah" school of thought, you dismiss Baha'u'llah's fundamental importance and what He said in the greater scheme of things and especially His foundational critique of religious absolutism in the Kitab-i-Iqan. As such you have all misappropriated Baha'u'llah. Thus, to Baha'u'llah we shall return.

<snip>

> Because when we ignore 'Abdul-Baha's wishes we ignore Baha'u'llah as  
>well. It was They who estalished this system of authoritative  
>interpretation.

No one's ignoring `Abdul-Baha. But it would stand to reason that ya'll have ignored His Father.

Regards,  
Nima

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# The Baha'i Faith & Religious Freedom of Conscience

From: <nima\_hazini@my-deja.com>

Subject: Re: The root of the problem (was Re: Baha'u'llah's grammar and Mahdi's grammar)

Date: Tuesday, September 07, 1999 2:06 AM

"David Fiorito and Jennifer Spotila" <fiospots@pond.com> wrote:  
> If I independently investigate the postulation the Baha'u'llah speaks  
> with Divine authority and I reach the conclusion that He does how am I  
> supposed to disregard His writings in favor of my own interpretation?

Because other than very specific areas of the Law, Baha'u'llah gives you the right to do so. Read the Kitab-i-Iqan. And how would a given conclusion necessarily disregard or negate His Writings? It would be a highly narrow, circumscribed view of the nature of Revelation to argue that it is. The range and scope of what He says is so infinitely vast in any given context, that a multiple and plurality of conclusionary applications are possible at any given time (so long as they are not touted as being authoritative). This is the difference between seeing progressive Revelation also applicable in the domain of our understanding of the Book, and one that sees it only in one domain (i.e. history) and insists the Book is closed until further notice. It's the difference between holding to a Logos that is forever active and immanent and engaging with and within us, and one who has no real connection to it other than in a peripherally superficial way.

> To me once an investigation has reached a conclusion and the Truth is  
> found then all you are left with is the duty to obey and the duty to  
> retest your conclusion, but not to disregard some ordinance that you  
> dislike.

That's assuming that any given conclusion is a once and for all, one time-only affair, static and immutable from further understanding(s) or refinement or fluidity. And who is saying that an ordinance has been disregarded? Any ordinance itself (because of its spiritual Divine nature) has a vast applicational range. But if a conclusion is skewed, it is skewed (no matter where the motivating premises derive from - albeit that does not negate the underlying principle itself, i.e. ordinance). No amount of justification is going to make it otherwise. And certainly Baha'u'llah never meant "rida" (acquiescence) to imply some sort of blind obedience or sheepish abeyance. That's Calvinism, ultra-montanist Roman Catholicism, usuli Twelver Shi'ism, but definitely \*not\* Baha'u'llah.

> If one does not agree with Baha'u'llah how can that person possibly  
> be a Baha'i?

This is a serious non sequitor. A fallacy of reasoning. The premises you seem to be setting out to justify in your conclusion are not borne out by facts in the world. And it also happens to be a red herring easily refutable. You're claiming that anyone who does not subscribe to a particularly closed hermeneutical vision of the Baha'i religion is ipso facto not a Baha'i. Baha'u'llah Himself already challenged that notion implicitly in the Aqdas, Iqan, his Tablet to Jamal Borujerdi and elsewhere.

> Independent investigation of the truth does not mean constantly  
> challenging authority and having things your own way.

Again a non sequitor. It's not simply a matter of someone having their own way or challenging authority for its own sake. Independent investigation of truth entails that it be unfettered and not fettered; unbound, not bound. Meaning, you follow the line of investigation wherever it might lead. If it be fettered as many fundamentalists would have us believe (doesn't matter what religion they belong to), then it's not an independent investigation of truth, but something else. So if it's something else (or, since there's failure to apply the unfettered standard to the quest), why call it 'independent' or an 'investigation', let alone of the truth. The type of pseudo-reasoning that is being called independent investigation of the truth by some within the Baha'i public sphere these days is in reality some sort of vacuous tautological doublespeak which does not care to think outside of its own narrow framework or paradigms. It sets out to demonstrate that which is already known to it, or rather that which it already has demonstrated to/and for itself. Now, how would this make it the same independent investigation of the truth of the sort lauded by Baha'u'llah? It simply isn't.

> It means deciding for yourself  
> and living with the consequences of your decision.

So what's the problem?

Regards, Nima

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# The Baha'i Faith & Religious Freedom of Conscience

From: <nima\_hazini@my-deja.com>

Subject: Re: The root of the problem (was Re: Baha'u'llah's grammer and Mahdi's gwammer)

Date: Thursday, September 16, 1999 10:58 PM

Agha Cyrus jan,

Thank you for your forthrightness. It is always refreshing when an outsider sees and points things out objectively to certain fanatical adherents who blindly swallow and then attempt to enforce through serendipitious perversions of the truth the dicta of their amoral leaders. And you are definitely right that the sort of biased and selective interpretation of events which systematically attempts to put the Baha'i ao's actions always in the best light when there in confuting evidence to the contrary is no different than the the sort of thing we see with arch-defenders of the Islamic republic and mullocracy everyday on SCI and elsewhere who justify by minimizing the abuses committed by the khomeinist totalitarian religious fascism in Iran.

The real heartbreaking tragedy in all of this however are the Baha'is in Iran; those poor people who have innocently suffered for so long under the yoke of among the most blood-thirsty theocratic tyrants in history, the Shi'i `ulama, all the time unawares that the leadership of their own religion outside of Iran has become during the intervening years no different in its fundamentalist mindset and modus operandi than those turbaned theocratic stalinists in Qom and Tehran, the only difference being that the Baha'i leadership doesn't actually kill people. But as the saying goes, "kharr haman kharrast, faqat palanash avaz shodeh ast." ;-)

Furthermore, what's even more tragic in all of this, is the fact that we Iranian Baha'is for many years prided ourselves over many of our fellow non-Baha'i compatriots over the fact that the teachings of our religion were far more progressive, open, democratic and universalist than the rigid, exclusivist and generally bassackwards model of religion offered to our fellow countrymen by the obscurantist Shi'i `ulama. But when it came to the application of many of those teachings outside of our country in the past decades, we have, due to the connivance of some of our leaders, so far failed - and miserably; becoming **yet another dysfunctional sect-like authoritarian cultic religion in the West among the numerous many such as the Church of Scientology** or the Mormon Church of Jesus Christ of Latter Day Saints, etc. It was this realization as well as others that finally propelled me out of the religion, but a religion whose best ideals I still maintain the utmost respect and reverence for.

However, having said that, this current dark abysmal trend within the Baha'i Faith, insha'llah, will change and reverse itself some day - leaving the current fundamentalist zealots and their destructive agenda in the trash-heap of history. Of that, I am fully confident.

Regards,  
Nima

> Hmm. Why is it that religious fanatics and hardliners are \_always\_  
> worried about \_youth\_ ? This is true in current Iran and now, with  
> your admittance, true about AO's worries and concerns ? Do you, or  
> Australia's NSA think of youth as bunch of sheep who can be  
> deceived by a travelling tourist with a different point of view  
> that "official" Aussie's NSA ? Amazing !  
>  
> > But I don't hear

> > them suggesting that you should be shunned,  
>  
> You dont hear it because you are in line with "official" point  
> of view and nothing any NSA or LSA does is deemed wrong by you.  
> Any outsider will see, by reading this letter, that some individual  
> is being spied upon and talked about simply because of his "thoughts"  
> (ie. Thought Crimes). And also, I agree with Nima, that that  
> particular LSA was being adviced (or ordered) to spy on Nima when  
> got there. There is absolutly no other way for LSA to be "alert"  
> of his activities.  
>  
> This letter confirms that all organized religions are afraid  
> of slightest free thoughts and opinion which is different from  
> their "official" world-view.  
>  
> > only to make sure you aren't trying  
> > to stir up some kind of trouble with the youth.  
>  
> ..again: Dont "youth" have any sort of brain of their own to  
> "think" ? Seems like Australia's NSA (and you I must say) are as  
> much afraid of possible poor Nima's influence on Youth as  
> Iranian Mullahs are afraid of Western thought's influence on  
> brainwashed Iranian Youths !!  
>  
> And this easily manipulated, brain-dead "youths" which can be so  
easily  
> turn "non-Bahai" by a travelling tourist ..is supposed to change  
> the world ?  
>  
> > Whether they had any reason to  
> > be concerned about this, you know best.  
>  
> Nima: stop messing with "youths" ! poor incocent "youths" that  
> all religious fanatics are worried about them.  
>  
> - Cyrus  
>  
> Sent via Deja.com <https://www.deja.com/>  
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>

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# The Baha'i Faith & Religious Freedom of Conscience

From: <nima\_hazini@my-deja.com>

Subject: Re: The root of the problem (was Re: Baha'u'llah's grammer and Mahdi's gwammer)

Date: Tuesday, September 14, 1999 9:05 PM

"Rick Schaut" <RSSchaut@email.msn.NOSPAMcom> wrote:  
>  
> <nima\_hazini@my-deja.com> wrote in message  
> news:7rk7kc\$jgu\$1@nnrp1.deja.com...  
> > > Again, there is nothing about shunning in that letter.  
> > > Susan Stiles Maneck  
>  
> > What is it, you can't read, Susan?!  
>  
> Actually, Dr. Maneck is fully capable of reading. What she isn't  
> doing is reading into the text what you think she should be reading  
> into the text.

Rick, don't insult my intelligence. I tell you what, I'll post the appropriate law in a day or two for you, as well as Black's Law Dictionary's definition of libel and slander.

> I'm beginning to think that the "back to Baha'u'llah" movement has  
> little to do with Baha'u'llah and everything to do with a handful  
> academics who don't want to be bothered with having to understand how  
> Baha'u'llah's principles ought to be applied within an administrative  
> framework.

Which principles, Rick? Baha'u'llah never meant his principles to be applied into some fascist, Stalinist framework. And since neither you or Maneck read Persian or Arabic, you have no educated idea how to appropriately contextualize Baha'u'llah in the first place. And since you are also both nothing but quisling functionaries of the system, you are the last people on earth who are in any position to be expounding on what Baha'u'llah's principles even are. So, go tell that one to your priest, my friend.

> > This is what I meant when  
> > I said ya'll are such adepts at Kafka-esque, Twilight Zone logic.  
>  
> When the truth becomes slander, there certainly is a great deal of  
> "Kafka-esque, Twilight Zone logic" running through someone's head.

What truth, Rick? This is a superb display of Twilight Zone logic, not what I'm saying. That there was an attempt (and I say "attempt" since it backfired) to malign me by Robert Henderson is a lie and the Aussies sheepishly pursued someone else's agenda??? Three attorney's wanted to take the case here, since there was a case, but because I have some decency and decided that I did not wish a law suit upon an old friend (i.e. the Baha'i institutions in OZ), with my family's urging, held back from pursuing it. Shall I have one of my former attorney's out here now write your beloved leaders all a letter explaining the specific points of the law in Australia both the US NSA and the OZ NSA broke in this instance?

And btw what's this 'good cop/bad cop' game you and Susan are playing on this forum?

Regards,  
Nima

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# The Baha'i Faith & Religious Freedom of Conscience

From: Michael McKenny <bn872@FreeNet.Carleton.CA>  
Subject: Re: The root of the problem (was Re: Baha'u'llah's grammer and Mahdi's gwammer)  
Date: Friday, September 10, 1999 5:57 PM

Greetings, Nima.

Many thanks for posting this. It's always great to have the primary source documents for such things.

Yum. What a tasty little candy this is.

In my opinion, if they really had proof you were some kind of drug dealer or sexual predator, which is how that repeated comment about you and the youth could be taken, then, perhaps, they ought to have notified the police.

I've just said that there's this theory that one may not be insulted by errors in fact or by comments that are praiseworthy. So, if anyone wishes to check, they'll see I don't do drugs and I'm only interested in sex with consenting women of legal age. Such a letter couldn't insult me, were I the one being backbit here.

And, I guess in a Baha'i context, that's what's primarily at issue here, isn't it? What possible legitimate reason could there be for such backbiting? I wish I had more time. Oghma willing, I'll read some fascinating replies to your post and this quite informative letter, in the sense of demonstrating the backbiting being conducted by Baha'i institutions. I look forward to those responses.

To A Better Future,  
Michael

(nima\_hazini@my-deja.com) writes:

> ----  
> NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF AUSTRALIA  
> INCORPORATED A.R.B.N. 009 727 128  
> (Incorporated in the A.C.T.) (Liability of members limited)  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

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# The Baha'i Faith & Religious Freedom of Conscience

From: <wahdat@hotmail.com>  
Subject: Re: Letter of resignation  
Date: Monday, July 26, 1999 1:35 AM

Dear Susan and all,

Sorry to jump into the conversation. I usually don't post to these forums. But something you wrote caught my eye. You said:

"My understanding of our present policy, which is based solely on empirical observation, not any statement in writing, is that if a person wishes to leave for reasons other than losing faith in Baha'u'llah the NSA will write them back and inform them that this is really not an adequate reason for withdrawing. However, the NSA will accept their resignation if they write back and second time and insist on leaving."

This isn't exactly how it happened to me. When I sent in my resignation letter to the American National Spiritual Assembly back in November 1996, I told them in no uncertain terms that I wished to withdraw from the \*Baha'i community\* due to the wrong direction I felt the Baha'i Faith was currently being led by its leadership given all that transpired as a result of the Talisman 1 fiasco. But I also spelled it out to them very strongly that I continued to believe in Baha'u'llah as the Manifestation of God for the age (which I still do). They speedily accepted my resignation without why or wherefore, yet didn't seem to have gotten the distinction I made in my letter that I was merely leaving the community and not the Faith itself. Interestingly, when the House responded to my withdrawal (I had cc'd them), they did understand the distinction I had made but told me it was one I couldn't make. To make a long story short, I chose to remain on the outside until such time as the internal contradictions (to use a marxian catch-phrase) within the Baha'i community are resolved. But I am still very much a believing Baha'i (Bab, Baha'u'llah, `Abdul-Baha, Shoghi Effendi, Universal House of Justice and all).

Best regards, Nima

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# The Baha'i Faith & Religious Freedom of Conscience

## **9 Bahai Denominations**

<https://fglaysher.com/bahaicensorship/ninedenominations.htm>

**Also see US District Court of Northern Illinois rules against Haifan Baha'is - April 23, 2008**

**Amici curiae, Reform Bahai Faith**

<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

The Orthodox Baha'i lawyer Jeffrey Goldberg in his Response to the 2006 lawsuit that is currently being brought against other Bahai denominations in the Courts of Illinois rightly points out that there are now 9 denominations of the Bahai Faith. (I believe there has now evolved a 10th Baha'i denomination.)

"There are at least nine organizations now existing and operating at some level that practice a denomination of the "Bahá'í" religion (Goldberg Decl., Para. 51; Schlatter Decl., Para. 18-21). One is not a Bahá'í because of which denomination one belongs to, one is a Bahá'í because of the system of set of beliefs and doctrines one holds. The NSA's own web site defines a Bahá'í in this manner (Schlatter Decl., Para. 43)."

[https://trueseeker.typepad.com/true\\_seeker/court\\_case.html](https://trueseeker.typepad.com/true_seeker/court_case.html)

## **Nine Denominations (10):**

**Four Orthodox Bahai denominations**, believing Charles Mason Remey was the successor to Shoghi Effendi.

**1)** Orthodox Bahá'í Faith (the OBF Respondents, following Joel B. Marangella); <https://www.orthodoxbahai.com/>

**2)** Bahá'ís Under Provisions of the Covenant (the other Respondents, following Leland Jensen); <https://www.bupc.org/>

**3)** Tarbiyat Bahá'í Community (formerly known as Orthodox Bahá'ís Under the Regency) (Rex King group); [www.tarbiyatcenter.org](http://www.tarbiyatcenter.org)

**4)** Bahá'ís Under the living Guardianship <https://guardianshipofthebahaifaith.org> (Donald Harvey as the third Guardian and Jacques Soghomonian as the fourth Guardian), an organization that is the successor to the Remey NSA; [www.Bahai-Guardian.com](http://www.Bahai-Guardian.com)

**Three denominations** believing that the 1921 unprobated will & testament of Abdul-Baha is a fraudulent document and that Abdul-Baha did not appoint Shoghi Effendi or anyone else as a successor, but that he looked forward to a "spiritual democracy, not a theocracy," with ultimately an elected Universal House of Justice.

**5)** Reform Baha'is <https://www.reformbahai.org/>

6) Free Baha'is <https://freebahais.com>

7) Unitarian Baha'is <https://members.tripod.com/ninetin/abdulbaha/contents.htm>

UU? Unitarian Baha'is <https://www.unitarianbahai.org/>

**One denomination** believing in the authenticity of the unprobated, unauthenticated will and testament of Abdul-Baha, which they believe appointed in 1921 Shoghi Effendi as a guardian, a Shiite mullah or pope-like figure controlling a theocratic world order.

8) The Bahá'í Faith or Bahá'í World Faith (the [Movant NSA](#)) - (AKA Haifan Baha'is)

**One denomination** believing the next Manifestation of God is imminent, rather than appearing in a thousand years as prophesied by Baha'u'llah.

9) John Carre (followers of Alif a Third Manifestation of God - the third letter of the Greatest Name) <https://www.metavergence.com/john/> "

THE SPIRITUAL FOUNDATION OF SOCIETY

[https://ca.geocities.com/johncarre/island\\_of\\_hope.html](https://ca.geocities.com/johncarre/island_of_hope.html)

AN ISLAND OF HOPE

[https://ca.geocities.com/johncarre/island\\_of\\_hope.html](https://ca.geocities.com/johncarre/island_of_hope.html)

TARIQAT

<https://ca.geocities.com/johncarre/tarigat.html>

[www.angelfire.com/amiga/humanity/Bahai\\_Orgs.htm](http://www.angelfire.com/amiga/humanity/Bahai_Orgs.htm)

10) I would add a **10th denomination**. The so-called "unenrolled Baha'is" or "independent Baha'is" who in some sort of quixotic dream await the uhj to wake up or reform itself into the liberal, sane, moderate religion that both Baha'u'llah and Abdul-Baha clearly taught and envisioned, yet who, in their implicit exemplification of Abdul-Baha's Teaching that the Bahai Movement cannot be organized, essentially follow, partway, the practice of the Reform Bahais, who realize that the only course now open at this historical juncture is to renew and return to the Example and Interpretation of the Center of the Covenant, the [1912 Covenant](#), the authentic Covenant of Abdul-Baha.

For those unfamiliar with the Haifan NSA's attempt to deprive other Bahais of their first amendment rights of liberty and freedom of religious conviction, I urge you to read the documents involved on both sides at

[https://trueseeker.typepad.com/true\\_seeker/court\\_case.html](https://trueseeker.typepad.com/true_seeker/court_case.html)

[some URLs added above and text edited and revised]

Jeffrey Goldberg has further annotated a few of the nine denominations mentioned above:

"NSA-UHG = The National Spiritual Assembly of the Baha'is of the United States Under the Hereditary Guardianship. This was the entity against whom the 1966 Judgment was entered -- the NSA under Mason Remey --.

PNBC = The Provisional National Baha'i Council of the United States - the national governing body of the Orthodox Baha'i Faith (OBF) and one of the entities the Wilmette NSA brought into court.

SIBC - This is the Second International Baha'i Council. Involved in the action brought by the Wilmette NSA, the SIBC was the governing body of the Jensen group. This has nothing to do with the OBF. The SIBC also was the name of an unrelated body under Mason Remey of the same name.

BPUPC - Baha'i Publishers Under the Provisions of the Covenant - One of the entities the

NSA brought contempt charges against and it is related to the Jensen/ Chase group and not to the OBF."

For a historical perspective, see the documents at Lawsuit by Wilmette NSA Against Other Denominations

<https://fglaysher.com/bahaicensorship/>

One can only hope the Court will be wise enough to understand what is truly involved.

--

FG

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

See 2007 - Lawsuit by Wilmette NSA Against Other Denominations

<https://fglaysher.com/bahaicensorship/>

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# The Baha'i Faith & Religious Freedom of Conscience

## See too Mahmoudi

For further evidence of baha'i involvement in politics, see [extensive manipulation of the United Nations](#)

To understand the uhj's playing to the NGO community, a further instance of its subtle involvement in politics, see its use of Marxist historian [Eric Hobsbawm cited in The Century of Light.](#)

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----- Original Message -----

From: "Freethought110"  
<[freethought110@yahoo.com](mailto:freethought110@yahoo.com)>

Newsgroups: talk.religion.bahai,soc.culture.iranian

Sent: Saturday, August 09, 2003 10:03 PM

Subject: NITV's baha'is

> This is a repost.  
>  
> Note:  
>  
> Sabet Imani (Vice President) is a Baha'i. HOW CAN A  
**BAHA'I BE**  
> **OPENLY INVOLVED IN POLITICS AS TO HAVE**  
**FINANCIAL SHARES IN A**  
> **PRO-MONARCHIST TV STATION ? ? ? ! ! ! [ in Los**  
**Angeles broadcasting to Iran ]**  
>  
> Mojdeh Habibi (news anchorwoman) is a Baha'i  
>  
> Dr Leila Hashemi (Psychologist) is a Baha'i  
>  
> Parviz Nazerian is a Baha'i  
>  
> Mitra Rashidi is a Baha'i. Homa Mahmoudi has now  
left NITV.

No response has ever been given to this letter instead Patrick O'Holy Kohli has offered misdirected obfuscation and non sequiturs without answering the key question \_why\_ baha'is have been involving themselves in partisan politics that includes a stated platform to overthrow the government and regime of the Islamic Republic of Iran when they claim neutrality, while a baha'i like Abdulhamid Taheri in Perth, WA is threatened, sanctioned and his life disrupted by the nsa of Australia for merely reading Persian poetry on a local cable access channel? Can Holy Kholi address this without making himself and his cult look ridiculous? Probably not.

Note Homa Mahmoudi has since moved from NITV but has been replaced by Mitra Rashidi. Also, all the current news broadcasters of NITV are all Iranian baha'is. Zia Atabay (whose brother has been personal secretary to the office of Farah Diba Pahlavi) is also related to baha'is.

--

I would like to draw the attention of my fellow compatriots as well as average rank-and-file Baha'is to an issue which I believe beautifully underscores the blatant public hypocrisy and power mongering of Baha'i officials and those who are connected to them, and why especially non-aligned Iranians should be ever heedful of wools being pulled over their eyes by the PR machine of the Baha'i administration. To begin with, it is a well known (or, rather, well claimed) principle of the Baha'i faith that sectarian political involvement of any sort is to be shunned and is therefore categorically prohibited to Baha'is. While this principle has not always been meticulously adhered to either by

officials or those connected to them (i.e. Sabet, Yazdani, Ayadi, et al), nevertheless it is an issue which has been used repeatedly to either sanction or strong-arm less well connected (and average) Baha'is by the Baha'i leadership into compliance with its dictates.

**Recently Ms Homa Mahmudi has been a regular commentator on and contributor to the satellite opposition Iranian Television broadcasting station NITV. The station itself, its broadcasts or its specific slant or political views are not an issue for me, as I sometimes watch it myself as well as include myself firmly within the camp of opposition to the illegitimate fascist totalitarian Islamist regime in Tehran which I hope will be toppled in short order. However I am not a Baha'i, but Homa Mahmudi is! The specific issue in question relates to --and one which in due time I will disclose the full details relating thereunto to SCI, TRB and other Iranian groups and boards on the internet -- the double standards regularly employed by Baha'i officials to dupe a non-Baha'i public audience, on the one hand; and the authoritarian bullying of average individual Baha'is internally who sincerely engage in association and fellowship with other Iranians who are non-aligned, locally and on a smaller scale, in no different terms than what Ms Mahmoudi is doing herself in LA, on the other. Baha'i officials regularly admonish rank-and-file Baha'is to keep far and away from their compatriots, but then actively seek celebrity status in the name of the Baha'i faith to advance some dubious agenda of their own within the larger Iranian community.**

**That said, it has been claimed for two decades now by Baha'i officials that any overt acts of alignment or fellowship with various non-Baha'i groups with stated political platforms will have adverse**

repercussions for the Baha'is of Iran. To any unbiased observer, Homa Mahmudi's activities in any capacity on the NITV network do just that -- it also gives the lie away and a useful weapon to the IR itself to use against the Baha'is inside Iran --and as such it is highly irresponsible of the Baha'i leadership at this time to be foisting Ms Mahmudi on the NITV network and upon the larger Iranian community, given the potential fallout such activities will most definitely have for their co-religionists back home. Rank-and-file Baha'is have been sanctioned and humiliated by the Baha'i leadership for far less than what Ms Mahmudi is being led to do right now representing the Baha'i leadership as she is on NITV.

Of course I am most delighted that this revelation about Baha'i AO officiocratic involvement with the pro-monarchist NITV has now come out into the full light of day. This places the Baha'i AO's cards firmly on the table on where they actually stand regarding the future of my homeland. So now let me ask them the following:

1) Who negotiated with NITV to have this program? Such programs do not appear out of thin air. There are always legal/contractual processes involved in the finalization of such things long before they are aired.

2) Who decided that the monarchists should be given preferential treatment over other opposition groups?

3) On what grounds did Zia Atabai grant them permission to air a program on the Baha'i faith on their station, and what are the trade offs?

4) Given this, is it not therefore possible to speculate (as it has been by Islamists) that are ties between the Israeli

**government, Iranian Jews  
in LA, Iranian Jewish producers in LA (who direct  
NITV) and the AO mob  
obviously in charge of promoting this program?**

**Arguably the people who made this decision are the old  
time moneyed  
Nouveau Riche Baha'i hacks of Pahlavi era yore who  
enjoyed unlimited  
privileges under the Pahlavi regime (namely Shapour  
Rassekh, Iraj Ayman, Farhang  
Halaaku'i, and others). At this time from the numerous  
feedback I and  
others have recieved privately over this there are clear  
signs of discomfort  
and disenchantment amongst many Iranian Baha'is of  
an even conservative  
bent over this program and its forum. This shows that  
the AO is not only  
out on left field, as usual, but also completely out of  
touch with many among  
its own core political constituents.**

**Clearly, at this point, it seems the dominant clique  
inside the Baha'i  
religion who are pulling the strings are longing for a  
repeat of the  
good old days under Mohammad Reza Shah Pahlavi:  
actions which ultimately  
cost the Baha'i community heavily and dearly under  
the Khomeinists and was the  
basis upon which many innocent, average Baha'is  
suffered persecution by that  
regime. At this time, there doesn't seem to be any  
guarantees that  
should Reza Pahlavi be installed as monarch  
(constitutional or otherwise) the  
Baha'i AO would not support another Hojabr Yazdani,  
Dr Ayadi or Habib  
Sabet from cooperating with the Pahlavi mob. Their  
current behavior and  
their relationship with NITV currently demonstrates  
otherwise. So I frankly  
ask the Baha'i leadership the following (since they are  
obviously reading  
this):**

- 1) Do you believe in the democratic form of  
government?**
- 2) Do you believe in the separation of religion and the**



state?

3) Do you believe in self-determination and independence for Iran?

4) What lessons have you learnt from the last Revolution?

5) What do you truly think of the activities of Habib Sabet, Hojabr

Yazdani and Dr Ayadi and co under the last Pahlavi regime before the Revolution?

6) What is your attitude to an individual Baha'i having a program on,

let us say for the sake of argument, a network run by the Iranian Communist

Party, the National Front or even the MKO?

I look forward to the Baha'i administration's official response regarding all (not some but ALL) of these questions.

--

Freethought110 - Nima Hazini

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----- Original Message -----

From: "Freethought110"  
<[freethought110@yahoo.com](mailto:freethought110@yahoo.com)>

Newsgroups: talk.religion.bahai,soc.culture.iranian

Sent: Sunday, August 10, 2003 7:32 PM

Subject: baha'is backpeddle on NITV

Recently one baha'i internet agent said to another regarding NITV:

"Dear Paul,

I think if Nima had done his homework he would have found that none of the Baha'is involved in this network are really active in the Baha'i community in

**any case. They are mostly Baha'is in name only.**

**warmest, Susan"**

**LOL**

**First they deny there is a program. Then they deny that there is anything wrong with baha'is participating on NITV as well as denying that Zia Atabay's station is political or until recently allied to the cause of Reza Pahlavi. Now the story changes that those baha'is participant on NITV aren't actually active or good baha'is at all. Obviously the baha'i authorities have no coherent response to the questions about their participation on NITV while having us believe at the same time that it is not political. I guess following this train of logic, NITV wasn't instrumental (among other forces) in leading the recent student protests. The IRI hasn't complained about NITV and Fidel Castro's Cuba hasn't actually blocked it's signals. No. These are figments of our imagination, or so the baha'i authorities (via their internet agents) would have us believe.**

**It would certainly be news to both Homa Mahmoudi and Mitra Rashidi - who both have hosted overtly baha'i programs on NITV and as far as I am aware are both still active baha'is - that somehow they are not good baha'is or active anymore and baha'i in name only. Mitra Rashidi actively promoted baha'ism on her show, and she invited baha'i guests to promote the religion on this show, all the guests whom are noted active Iranian baha'is living in the Los Angeles area and not just in name only, such as the painter (Golestaneh?) who exhibited her painting representing baha'i martyrs earlier in the year. No folks.**

**None of this really happened. Mitra Rashidi, Homa Mahmoudi, the baha'i programs and those baha'i crew of NITV are figments of our imagination. They are not \*really\* baha'is. They don't really exist. They are computer generated animations. Technological fictions, no less, albeit they walk among us in the real world and identify themselves as baha'is in the \*real world\*. This, dear compatriots, is the world of baha'i spin!**

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**----- Original Message -----**

**From: "Freethought110"**

**<freethought110@yahoo.com>**

**Newsgroups: talk.religion.bahai,soc.culture.iranian**

**Sent: Saturday, September 20, 2003 1:48 AM**

**Subject: NITV, baha'is & Australia**

**It has been brought to my attention that a certain Mr Jamshid Fanayan has been deputized by the national spiritual assembly of the baha'is of Australia (nsa) to call the Iranian baha'is throughout the country and discuss with them the thorny, embarrassing issue which the opposition satellite station NITV has become for the fascist baha'i administration. This issue had been a hot topic as recently as the last baha'i national convention in April this year. It seems that many baha'is both in Australia as well the United States have been intensely questioning their baha'i representatives about the overtly political nature of baha'i involvement on this - until recently - overtly pro-monarchist statellite station. Mr Fanayan, as scripted by the politiburo of the baha'is - its Stalinist AO based in and serving the masters of Zionist occupied Palestine -, has been arguing that the involvement of baha'is is not political due to the fact that news anchoring and interviewing is harmless and does not**

**ipso facto  
constitute political involvement per se. This is overt  
obfuscation and  
a case of unbelievable spin-doctoring and outright  
deception and goes  
completely against the grain of what Dr Maniac - the  
most prominent  
agent of the baha'i cult on the internet - argued until  
recently,  
saying that those baha'is on NITV are really inactive  
and baha'is in  
name only. It also goes against the established fact  
that Mr Sabet  
Imani, a long time baha'i and a very active member of  
the Los Angeles  
baha'i community, holds, I have been told on very  
reliable authority,  
close to a 50% share in the ownership of NITV. He and  
Zia Atabai are  
business partners in the NITV venture. Yet Mr Fanayan  
has been silent  
about this fact in his telephone "goh khordan"  
conversations with the  
Iranian baha'is whom he has been calling around the  
clock recently.**

**In this conversation, as a face-saving measure for the  
corrupt AO and  
its actions, Mr Fanayan point-blank admitted that 1)  
political  
non-involvement was a specifically ad hoc measure  
introduced by Abbas  
Effendi Abdul-Baha (d.1921) during the last stages of  
the 1905-09  
Constitutional Revolution when the imperialist powers  
Britain and  
Russia intruded in the process of Iran's politics, as well  
as due to  
Azali and Islamist enmity towards baha'is, and so  
therefore Abbas  
Effendi Abdul-Baha had urged baha'is to pull  
themselves out of Iran's  
politics and remain neutral for that time only. It was  
indeed the  
demented authoritarian grandson of Abbas Effendi  
Abdul-Baha, Shohgi  
Effendi Rabbani, who apparently misunderstood the  
issue and made this  
principle into an immutable baha'i teaching.  
Interestingly historian  
Juan Cole has been arguing this same point, and**

establishing  
documentary evidence to that effect, since the early  
90s. Yet he was  
targetted, bullied and blacklisted by the fascist baha'i  
administration for saying it. This proves that when it  
suits these  
hypocritical two-faced fascist Stalinists they will use  
the arguments  
of their own enemies to extricate themselves out of  
any embarrassing  
situation which they have put themselves in. 2)  
Unbelievably Mr  
Fanayan has also point blank stated that baha'is were  
heavily involved  
in politics during the Shah's regime, held high positions  
in the civil  
service and - wait for it! - even \_\_\_\_held administrative  
posts in the  
Shah's secret police, the SAVAK\_\_\_\_. This is the same  
SAVAK that was  
trained and established by the CIA and MOSSAD, and  
the same SAVAK  
which exercised the, until then, the most brutal  
methods of torture  
out of all the secret police agencies of any Mid East  
regime at the  
time. Mr Fanayan mentioned this because he wished to  
emphasize the  
fact that political non-involvement vis-a-vis baha'is is a  
moot point  
and no longer relevant. But we already knew that, but  
no one has  
bothered to tell that to Stephen Hall who disenrolled  
Abdulhamid  
Taheri for reading the poetries of Rumi and Parvin  
Ete'sam on a local  
cable program in Perth, WA. Nor has anyone bothered  
to mention this to  
the uhj and various national baha'i assemblies who  
prohibit  
rank-and-file baha'is from joining any human rights  
organization or  
peace groups on the basis that they are political, let  
alone get  
involved in outright political causes. Obviously, as  
always, Mr  
Jamshid Fanayan is merely articulating the well  
established doctrine  
of "two truths" and "two standards" which is the  
preeminent doctrine  
exercised by the baha'i administration.

Following from this, as of last month the Australian satellite company which has carried NITV from its inception, without explanation or reason to any of its subscribers, cancelled its subscription to NITV, and so as of August NITV is no longer carried by any satellite network in Australia. The rumours which have circulated amongst Iranians of all walks in Australia is that this was the work of the IRI. However, I believe this is rubbish, absolutely not the case and that the IRI would have more reason to come to an arrangement to have NITV cancelled in the US, Canada or Europe rather than Australia. Rather, given the frenetic pace by which the baha'i authorities are trying to allay the grilling questions directed at them about baha'i involvement on NITV daily, it would make more sense and appear that the blame lays squarely at the feet of baha'i administration itself who have possibly come to an arrangement and thus paid off this company to cancel NITV on this continent. This, because publicity about baha'i involvement in NITV was exposed from Australia by myself and not in the US, Canada, Europe, or the Mid East, but Australia. Obviously the ao is increasingly becoming more and more desperate as more and more of its dirty laundry is being exposed, and more and more it is revealed just what kind of organization the haifan baha'i cult is running, especially given the exposure of baha'i Mai Pederson and her career as a spook for Uncle Sam.

So, given all this, I would ask my fellow compatriots in Australia who are pissed off that their satellite company cancelled NITV without explanation, to more appropriately direct their questions from now on

**to the baha'i authorities in this country, for it would seem they (not the IRI) has more stake and reason to see this program be cancelled and not covered in Australia.**

**Kosh peesh!**

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[Homepage](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

Also see US District Court of Northern Illinois rules against Haifan Baha'is - April 23, 2008  
Amici curiae, Reform Bahai Faith  
<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

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[New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL](#) 3/2/2001 Deborah Buchhorn  
[New Mexico LAWSUIT - Response to Motion to Dismiss](#) 5/2001  
Yorgos D. Marinakis, Attorney  
[New Mexico LAWSUIT - Attorney's Statement](#) 5/26/2001 Yorgos D. Marinakis, Attorney  
[New Mexico LAWSUIT - Amicus Curiae](#) 7/13/2001 FG

See my comments at [New Mexico Lawsuit Annotated](#)

**SECOND JUDICIAL DISTRICT  
COUNTY OF BERNALILLO  
STATE OF NEW MEXICO**

**DEBORAH BUCHHORN, for herself and for MINORITY  
MEMBERS OF THE SPIRITUAL ASSEMBLY OF THE  
BAHAIS OF  
ALBUQUERQUE, NEW MEXICO,  
Plaintiffs,**

**vs. No. CV 2001-01978**

**TRUSTEES OF THE SPIRITUAL ASSEMBLY OF THE  
BAHAIS OF  
ALBUQUERQUE, NEW MEXICO, and  
THE SPIRITUAL ASSEMBLY OF THE BAHAI OF  
ALBUQUERQUE,  
NEW MEXICO, a non-profit corporation, and the  
NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI OF  
THE  
UNITED STATES, an Illinois Corporation,**



**Defendants.**

**VERIFIED COMPLAINT FOR FRAUD, LIBEL, BREACH OF  
CORPORATE DUTIES, AND  
DECLARATORY AND INJUNCTIVE RELIEF**

**COMES NOW Plaintiffs by and through their attorney of  
record, Yorgos D.  
Marinakos, and for their Complaint states as follows:**

**INTRODUCTION**

- 1. Plaintiffs file this shareholder or member derivative  
suit against:**
  - the Spiritual Assembly of the Bah 'is of Albuquerque,  
New Mexico (Local  
Spiritual Assembly, or LSA),**
  - their Trustees, and**
  - the Spiritual Assembly of the Bah 'is of the United  
States (National  
Spiritual Assembly, or NSA), with whom the Local  
Spiritual Assembly and its  
Trustees have privity.**
- 2. Plaintiffs allege that Trustees breached their duties  
as corporate  
officers.**
- 3. Plaintiffs allege that the National Spiritual Assembly  
breached their  
duty of deciding appeals owed to Plaintiffs.**
- 4. Plaintiffs allege that the literature review policies of  
the Local  
Spiritual Assembly and the National Spiritual Assembly,  
which lie in  
privity, unlawfully prevent shareholders from their  
right to communicate  
with other shareholders.**
- 5. Plaintiffs allege that Defendants failed to execute  
their duties under  
their corporate by-laws.**

**PARTIES**

- 6. Named Plaintiff Deborah Buchhorn was a  
shareholder or member of the  
Spiritual Assembly of the Bah 'is of Albuquerque, New  
Mexico, at the time  
of the incidents stated in this Complaint, and she  
continues to be a member.**
- 7. The Spiritual Assembly of the Bah 'is of**

**Albuquerque, New Mexico (Local Spiritual Assembly) is a New Mexico non-profit corporation.**

**Shareholder-members may appeal decisions by the Local Spiritual Assembly to the National Spiritual Assembly.**

**8. The Trustees of the Spiritual Assembly of the Bah 'is of Albuquerque, New Mexico (Trustees) individually reside in Bernalillo County, New Mexico, as a condition of their Trusteeship. Trustees are Kambiz Victory, Ok-Sun and John McHenry, Manijeh Kavelin, Nelson Sapad, Harry and Sondra Day, Owen Creightney, and Carol Caldwell. Jenny Beery was a Trustee during the time of many of these incidents.**

**9. The Spiritual Assembly of the Bah 'is of the United States (National Spiritual Assembly) is incorporated in and has its principal place of business in Illinois.**

## **FACTS**

**10. The Bah 'i have no clergy. Instead, each community in the Bah 'i Faith annually elects nine Trustees or a "Local Spiritual Assembly," which acts as an agent or subsidiary of the National Spiritual Assembly. Each National Spiritual Assembly answers to the supreme Bah 'i body, The Universal House of Justice. The Universal House of Justice established the Continental Board of Counsellors (sic) to assist them, and the Countinental Board of Counsellors further has the Auxiliary Board to assist them.**

**11. In the particular situation between the Trustees of the Spiritual Assembly of Bah 'is of Albuquerque, New Mexico, Defendants Trustees controlled what member activities Plaintiffs were able to engage in and what members they were able to talk to. They stopped them from interacting with friends at member events. They stopped Plaintiffs from serving on committees and stopped their individual activities for personal reasons.**

**They made all the decisions relating to Plaintiffs' membership-related activities. They told named Plaintiff that opinions she may personally hold were bad and implicitly threatened to curtail her presence at member functions. They acted as if the abuse were no big deal, that it was Plaintiff's fault, and denied doing it. They failed to act when one member was physically threatened and shoved by another member.**

**12. Although Plaintiffs have consistently complied with Defendant Trustees' demands, they have also consistently filed complaints against them with the National and International Bah 'i authorities. This has enraged the Defendant Trustees.**

**13. Defendant Trustees have never made specific accusations or informed Plaintiffs of wrongdoing, other than vague statements such as "you have issues with the Spiritual Assembly."**

**14. Therefore, deep-seated animosities and distrust have arisen between Plaintiffs and the Trustees, which are incapable of resolution and thereby present an irreconcilable barrier to the ability of the corporation to function as is.**

**15. Plaintiffs' reasonable expectations that they would be able to participate in the management and activities of their corporation, as minority shareholders, have been thwarted since at least 1995.**

**16. Article IV of the LSA by-laws provides that the LSA shall compose differences and disagreements among members of the community. Article VII, section 9 of the NSA by-laws provides that any member of a Bah 'i community may appeal from a decision of his LSA to the NSA.**

#### **Failure to Allow Inspection of Books and Records**

**17. The books and records of the corporation have been maintained in an inaccurate and inequitable manner.**

**18. The year 2000 annual meeting showed a 10%,**

**\$10,000 discrepancy in the corporate books.**

**19. In a letter dated September 3, 2000, named Plaintiff Deborah Buchhorn informed the Local Spiritual Assembly that she desired to inspect their financial books. Defendants refused.**

**20. Following mailing of the demand letter, the LSA offered to allow named Plaintiff to inspect the books and records, but under conditions that the Plaintiff deemed in bad faith.**

### **Fraudulent Oppression and Prevention of Communications between Shareholders**

**21. On April 19, 1998, Defendant Trustees ordered named Plaintiff Deborah Buchhorn to refrain from discussing her "issues" with anyone but Auxiliary Board member Brent Poirier and the Local Spiritual Assembly. Plaintiff complied and appealed to Brent Poirier and the National Spiritual Assembly, who took no action. Defendant LSA has wrapped many of their dealings with members in the cloak of secrecy in a like manner.**

### **Electioneering**

**22. At the Annual Meeting Feast of 1999, Defendant Trustees fraudulently rigged the election of Trustee Nelson Sapad by calling for applause for him three times prior to an election of corporate officers. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.**

**23. Defendant Trustees or their agents fraudulently rigged the election of Harry and Sondra Day, by introducing them and calling for applause moments before an election of corporate officers.**

**24. Trustees do not ensure secret balloting at the Annual Meeting Feast. The usual practice is not to use a ballot box, but for members to lay their ballots on a plate or in a basket in plain sight of the election tellers.**

**Ms. Buchhorn appealed to Brent Poirier on at least one election. Mr.**

**Poirier responded by handling the collection basket himself.**

**25. In the member newsletter and prior to the annual election and during the Annual Meeting Feast, Trustees have used scriptural quotes to draw attention to persons serving on certain committees.**

**Fraudulent and Oppressive Behavior Relating to the TV Show "Spiritual Reality"**

**26. Plaintiffs conceptualized and produced a TV show named "Spiritual Reality." After 100 showings, during which Defendant Trustees only complimented Plaintiffs, Defendant Trustees, fraudulently and with intent to oppress, mandated major changes in the show. Plaintiffs complied and appealed to the National Spiritual Assembly and Brent Poirier, who took no action.**

**27. Defendant Trustees, fraudulently and with intent to oppress, ordered Plaintiffs to "temporarily postpone" their television show, "Spiritual Reality." Plaintiff complied, and Defendants never specifically informed Plaintiffs what they had done to precipitate the arbitrary and capricious termination. The effect of this order, namely the termination of the TV show, violated the right of shareholders to communicate with other shareholders.**

**28. Trustees fraudulently and under false pretences stated that the reasons for termination would be fully discussed at a later meeting, at which meeting those reasons were never discussed. Defendant Trustee Kambiz Victory, employee of channel 41, knew or should have known that a television program cannot be "temporarily postponed." Plaintiffs appealed to the National Spiritual Assembly, who took no action.**

**29. Defendant Kambiz Victory, a Trustee, fraudulently and with intent to oppress, told named Plaintiff Deborah Buchhorn in regards to her television**

show that "Your teaching can have no effect because you are not in unity with the Spiritual Assembly." Defendant knew that Ms. Buchhorn's television show brought in 15% of the information requests during an unrelated major regional advertising campaign by Defendants. Plaintiff appealed to the National Spiritual Assembly, who took no action.

30. Defendant Trustees fraudulently and under false pretences set-up Plaintiffs to a "confession" of their animosity towards Defendant Trustees. Named Plaintiff appealed to the National Spiritual Assembly, who took no action.

### **Other Oppression**

31. As an act of individual initiative, named Plaintiff Deborah Buchhorn organized a Bah 'i parade float for several years for the New Mexico State Fair Parade. In 2000, Defendant Trustees convened a task force to organize the parade float for that year. On August 22, 2000, approximately 19 days before the parade, Defendant Trustees, fraudulently and with intent to oppress, instructed Plaintiff Deborah Buchhorn to terminate her parade float activities. A false reason for this termination was published in the membership newsletter by Defendant Trustees, causing Plaintiff embarrassment. Plaintiff complied, and Defendant never informed Plaintiff as to the reason for that termination. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

32. Defendant Trustees, fraudulently and with intent to oppress, ordered Plaintiff Deborah Buchhorn to receive instruction on the Bah 'i Covenant. Plaintiff complied and attended that "instruction," which in fact consisted of three (3) hours of interrogation by Trustee Owen Creightney, and John and Ok-Sun McHenry. It became apparent at this

meeting that Trustee Creightney had lied to the Trustees in order to oppress named Plaintiff. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

33. Defendant Trustees, fraudulently and with intent to oppress, ordered named Plaintiff Deborah Buchhorn to resign from the Bah 'i gospel choir. Plaintiff complied, and Defendant never informed Plaintiff as to the reason for that termination. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

34. Defendant Trustees, fraudulently and with intent to oppress, undermined named Plaintiff Deborah Buchhorn's Saturday Night Coffee House and in effect stopped her Coffee House. Defendant never informed Plaintiff as to these circumstances. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

35. Defendant Trustees, fraudulently and with intent to oppress, have ordered numerous Bah 'is to shun Plaintiff Deborah Buchhorn.

36. Defendant Trustee Kambiz Victory told a Plaintiff "I am the voice of God in this community."

#### **Libel**

37. Defendant Trustees knowingly published false and defamatory information about Plaintiffs in the Albuquerque Bah 'i newsletter, specifically relating to the parade banner.

#### **Unlawful Prevention of Communication between Shareholders**

38. Defendant National Spiritual Assembly has the policy that Local Spiritual Assemblies are responsible for reviewing pamphlets and newsletters and materials that mention the Faith such as songs, play scripts, souvenir items, and greeting cards, intended for publication or

**distribution within their communities, whereas the National Spiritual Assembly is responsible for review of those same materials intended for nationwide publication.**

## **CAUSES OF ACTION**

### **Count I**

**39. Plaintiffs reallege and incorporate all previous paragraphs.**

**40. The Trustees of the Local Spiritual Assembly have repeatedly acted and continue to act fraudulently towards the Plaintiffs.**

**41. Plaintiffs have suffered emotional damages thereby.**

### **Count II**

**42. Plaintiffs reallege and incorporate all previous paragraphs.**

**43. The Trustees of the Local Spiritual Assembly libeled the named Plaintiff.**

**44. Plaintiffs have suffered emotional damages thereby.**

### **Count III**

**45. Plaintiffs reallege and incorporate all previous paragraphs.**

**46. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act in good faith, which failure constitutes fraud.**

**47. Plaintiffs have suffered emotional damages thereby.**

### **Count IV**

**48. Plaintiffs reallege and incorporates all previous paragraphs.**

**49. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act with the care an ordinary prudent person in like position would exercise under similar circumstances, which failure constitute fraud.**

**50. Plaintiffs have suffered emotional damages thereby.**



**Count V**

**51. Plaintiffs reallege and incorporate all previous paragraphs.**

**52. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act in a manner they reasonably believe to be in the best interests of the corporation and its members, which failure constitutes fraud.**

**53. Plaintiffs have suffered emotional damages thereby.**

**Count VI**

**54. Plaintiffs reallege and incorporate all previous paragraphs.**

**55. The Trustees have repeatedly failed their duty to compose differences and disagreements with themselves and the members, in violation of their by-laws, which failure constitutes fraud.**

**56. Plaintiffs have suffered emotional damages thereby.**

**Count VII**

**57. Plaintiffs reallege and incorporate all previous paragraphs.**

**58. The National Spiritual Assembly has repeatedly failed their duty to hear appeals from Plaintiffs, in violation of their by-laws.**

**59. Plaintiffs have suffered emotional damages thereby.**

**Count VIII**

**60. Plaintiffs reallege and incorporate all previous paragraphs.**

**61. The literature review policies of the National and Local Spiritual Assemblies violate the rights of corporate members to communicate with other corporate members.**

**62. Plaintiffs have suffered emotional damages thereby.**

**Count IX**

**63. Plaintiffs reallege and incorporate all previous paragraphs.**

**64. The practice of the Local Spiritual Assembly to direct members not to speak about their dealings with the LSA with other**

**corporate members  
violates the rights of corporate members to  
communicate with other  
corporate members.  
65. Plaintiffs have suffered emotional damages  
thereby.**

## **JUDICIAL RELIEF**

**WHEREFORE, for these reasons, Plaintiffs request that  
this Court:**

- 1. Declare that the Trustees acted fraudulently towards  
Plaintiffs;**
- 2. Declare that Trustees libeled Plaintiffs;**
- 3. Declare that the Trustees breached their corporate  
duties towards  
Plaintiffs;**
- 4. Remove the Trustees from their positions and enjoin  
them from serving in  
official Bah 'is capacities for nineteen (19) years;**
- 5. Remove the LSA Directors who are also Trustees;**
- 6. Declare that the Local Spiritual Assembly violated  
members' rights to  
inspect corporate books and records;**
- 7. Compel Defendant LSA to retain an independent  
certified public  
accountant to audit the books for the last two years;**
- 8. Declare that Defendant LSA violated their corporate  
by-laws by failing  
to compose differences and disagreements among  
members of the community;**
- 6. Declare that the National Spiritual Assembly  
breached their duty of  
hearing Plaintiffs' appeals;**
- 7. Declare that the literature review policies of the  
Bah 'is violate  
United States common law as preventing corporate  
members from communicating  
with other corporate members;**
- 8. Enjoin Defendants National Spiritual Assembly and  
Local Spiritual  
Assembly from enforcing their literature review policy;**
- 9. Declare that the secrecy practices of the Local  
Spiritual Assembly  
violate United States common law as preventing  
corporate members from  
communicating with other corporate members;**
- 10. Enjoin Defendant Local Spiritual Assembly from  
continuing their secrecy  
practices;**
- 11. Award compensatory damages from Defendants to**

**Plaintiffs;**

**12. Award attorney's fees and costs to Plaintiffs;**

**13. Any other relief this Court deems appropriate.**

**Respectfully submitted,**

---

**Yorgos D. Marinakis  
Attorney for Plaintiffs  
P.O. Box 45923  
Rio Rancho, NM 87174  
505-459-4664  
877-430-9550 (fax)**

**Named Plaintiff's Verification**

**STATE OF NEW MEXICO )  
) ss.  
COUNTY OF BERNALILLO)**

**COMES NOW Deborah Buchhorn, and being duly sworn,  
states as follows:**

- 1. I have read and understood the contents of this Complaint.**
- 2. I have personal knowledge of the facts stated herein.**
- 3. I attest to and verify their truth and accuracy.**

---

**DEBORAH BUCHHORN  
SWORN TO AND SUBSCRIBED before me this \_\_\_ day of  
\_\_\_\_\_, 2001.**

---

**Notary Public**

**My Commission Expires:**

[\*\*Homepage\*\*](#)

# **The Baha'i Faith & Religious Freedom of Conscience**

Also see US District Court of Northern Illinois rules against  
Haifan Baha'is - April 23, 2008  
Amici curiae, Reform Bahai Faith  
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See my comments at [New Mexico Lawsuit Annotated](#)

See also [Summary of Defendants' Motion to Dismiss](#)  
7/18/2001 Jeffrey Goldberg

SECOND JUDICIAL DISTRICT  
COUNTY OF BERNALILLO  
STATE OF NEW MEXICO

DEBORAH BUCHHORN, for herself )  
and for MINORITY SHAREHOLDER- )  
MEMBERS OF THE SPIRITUAL )  
ASSEMBLY OF THE BAH ' 'S OF )  
ALBUQUERQUE, NEW MEXICO, )

)  
Plaintiffs, )

)  
vs. ) No. CV 2001-01978

)  
)  
TRUSTEES OF THE SPIRITUAL )  
ASSEMBLY OF THE BAH ' 'S OF )  
ALBUQUERQUE, NEW MEXICO, and )  
THE SPIRITUAL ASSEMBLY OF THE )  
BAH ' 'S OF ALBUQUERQUE, )  
NEW MEXICO, a non-profit )  
corporation, and the )  
NATIONAL SPIRITUAL ASSEMBLY )  
OF THE BAH ' 'S OF THE )  
UNITED STATES, )  
an Illinois Corporation, )  
)

**Defendants.        )**

## **PLAINTIFF'S RESPONSE TO DEFENDANT TRUSTEES MOTION TO DISMISS**

**COME NOW Plaintiffs by and through their attorney of record Yorgos Marinakis and for their response state as follows:**

### **INTRODUCTION**

**By incorporating in the United States, Defendant Trustees agreed to follow the law of the land, but it is clear from their Motion to Dismiss that they believe the law of the land places them above the law. If the Bah 'i wish to undertake such civil jurisdiction over their members, they must provide due process, which they have failed to provide for seven years.**

### **ALLEGED FIRST AMENDMENT ISSUES**

**There are simply and categorically no first amendment issues in this case. Churches are not immune from suit over issues that do not involve religious doctrines:**

**"[w]ithout regard to the governing structure of a particular church, a court may, where appropriate, apply neutral principles of law to determine disputed questions that do not implicate religious doctrine. Jones v. Wolf, supra, 443 U.S. 595, 99 S.Ct. 3020, 61 L.Ed.2d 775. 'Neutral principles' are wholly secular legal rules whose application to religious parties or disputes does not entail theological or doctrinal evaluations."**

**It will be shown below that these "neutral principles" are well-established for religious nonprofit corporations. As a general rule, Courts can decide secular legal questions in cases involving some background issues of religious doctrine, so long as courts do not intrude into determination of doctrinal issues. When the canons of Bah 'i law are in conflict with the law of the land, the canons must yield.**

**Defendant Trustees implicitly assert (Motion to Dismiss, page 9) that this Court cannot hear this case because it involves an intangible or emotional harm to an individual committed by a church. In fact, this case involves violations of New Mexico State corporate law and**

**U.S. corporate common law, not simply offenses to someone's sensibilities. Counts III-V allege violations of statutory duties of corporate officers, Counts VI and VII allege specific violations of filed corporate by-laws, and Counts VIII and IX allege violations of U.S. corporate common law. Count I alleges fraud and Count II alleges libel, not as individual harms but as torts by a corporation upon a minority set of member-shareholders.**

**Defendant Trustees assert (Defendant's Motion, Section B) that their actions are protected by the first amendment as "ecclesiastical" or "internal," simply because they are a religious entity. If that were the rule, then the Catholic Church could have claimed that a priest's decision to commit pederasty was an ecclesiastical decision and therefore not a civil matter.**

**Plaintiffs in actuality allege that Defendant Trustees oppressed and abused minority shareholder-member Plaintiffs, while Defendants National Spiritual Assembly failed to act upon Plaintiffs' appeals. This is simply a case of fraud and oppression on the shareholders, committed by corporate officers, which cases State Courts decide every day. The fact that the corporation is a non-profit religious society is irrelevant, because there are no background issues of religious doctrine in this case. I will now justify that statement.**

**One of the allegations relates to the failure to allow inspection of the corporate books. New Mexico law of non-profit corporations clearly states that corporations must allow its members to inspect all their books and records:**

**"All books and records of a corporation may be inspected by any member, or his agent or attorney, for any proper purpose at any reasonable time."**

**In denying shareholders access to corporate books and records, the corporation has the burden to demonstrate strong and articulable reasons for denying that access, such as improper purpose. Defendant Trustees denied Plaintiff Buchhorn access to their books and failed to demonstrate strong and articulable reasons for doing so, having merely informed Defendant Buchhorn that they needed the guidance of the National Spiritual Assembly. Because the right to inspect books and records by members was a right at common law, Defendants National Spiritual Assembly and knew or should have known that this action by Defendant Trustees violated the law. Named Plaintiff Deborah Buchhorn's purpose was proper: the "draft" Annual Report showed an admitted 10% discrepancy in the books, and she wanted to investigate it.**

**As another example, Counts III-V allege breach of duties of corporate officers and directors. New Mexico non-**

**profit corporation law clearly states the duties of directors:**

**"A director shall perform his duties as a director including his duties as a member of any committee of the board upon which the director may serve, in good faith, in a manner the director believes to be in or not opposed to the best interests of the corporation and with such care as an ordinary prudent person would use under similar circumstances in a like position."**

**These are the same duties set forth in section 8.30 of the ABA Model Nonprofit Corporation Act (herein "Model Act"). These are the "neutral principles" discussed above in the first excerpt. According to that same Model Act, nondirector officers with discretionary authority have the same general duty of care and loyalty as directors. As delegates of the board of directors, officers are fiduciaries of the corporation and within the scope of their delegated management functions are subject to the same fiduciary duties as are directors.**

**According to the Model Act, to determine whether a director or officer discharged the duty of good faith, the Court must**

**"look to the director's state of mind to see if it evidenced honesty and faithfulness to the director's duties and obligations, or whether there was an intent to take advantage of the corporation. A director of a religious corporation in making a good faith determination may consider what the director believes to be: (1) the religious purpose of the corporation; and (2) applicable religious tenets, canons, laws, policies and authority." (emphasis added)**

**This clearly implies that the Model Act applies to religious corporations. Case law also permits the Court examine the religious purposes or applicable religious laws:**

**"Civil courts adjudicate ecclesiastical matters only when civil or property rights are involved, and then only when their determination is necessary and incident to the adjudication of civil or property rights. The courts will inquire only as to what are the rules and decisions of the church and its tribunals, and what parties or factions adhere to them, without questioning their wisdom or propriety[.]"**

**There is, however, no need for the Court in this case to examine the religious**

purpose of the corporation. Defendant Trustees acted in a manner that would qualify as domestic violence. These actions are so far opposed to the true interests of the corporation as to lead to the clear inference that no one thus acting could have been influenced by any honest desire to secure such interests, but that they must have acted with intent to subserve some ulterior purpose, regardless of the consequences to the corporation and in a manner inconsistent with its interests. Even if this Court finds that the issues in this case involve religious doctrine, it may still hear this case, because decisions by religious entities may be the subject of civil inquiry in cases of alleged fraud:

"a civil court might be empowered to examine the propriety of such an appointment [i.e., the ecclesiastical decision of appointment to a Roman Catholic chaplaincy] if it were a product of 'fraud, collusion, or arbitrariness.'"

This is precisely the situation in the instant case. Defendant Trustees have made numerous decisions that Plaintiff alleges were the product of fraud.

Moreover, even if this Court finds that the issues in this case are purely ecclesiastical, it may still hear the case, because they may pose a substantial threat to public safety, peace and order:

"The courts may not intervene in purely ecclesiastical matters, including church disciplinary actions concerning the conformity of church members to the standards of morals required of them, unless such actions pose a substantial threat to public safety, peace or order. *Wisconsin v. Yoder*, 406 U.S. 205, 92 S.Ct. 1526, 32 L.Ed.2d 15 (1972); *Sherbert v. Verner*, 374 U.S. 398, 83 S.Ct. 1790, 10 L.Ed.2d 965 (1963); *Paul v. Watchtower of New York, Inc.*, 819 F.2d 875 (9th Cir. 1987), cert denied, \_\_\_\_\_ U.S.\_\_\_\_\_, 108 S.Ct. 289, 98 L.Ed.2d 249 (1987)."

The Bah 'i are the world's second-most widespread religion. Spiritual Assemblies, similar to Defendant, are located in cities across the United



**States. Widespread abusive and oppressive behavior by these entities is plausible and may represent a substantial threat to public safety, peace or order.**

**Defendant Trustees claim that Plaintiffs' membership in the Bah 'i Faith**

**constitutes implied consent to their government, which confers upon Defendant Trustees'**

**decisions an internal nature deserving of judicial deference (Motion to Dismiss, page 6).**

**However, this situation invites abuse if the Local Spiritual Assembly fails to follow its**

**own commitment to the laws, which Plaintiff alleges they have done here. As discussed**

**above, this Court has the power to determine whether the Bah 'i have followed civil**

**and their own religious law.**

**Defendant Trustees implicitly asserts "'religious questions permeate all of the**

**issues in this case.'" The Supreme Court of New Jersey responded to such an allegation**

**by stating that it was the Court's duty not to refer civil issues to a religious tribunal, but to hear them:**

**"To the contrary, as we have noted, distinct civil issues should have been reserved**

**by the court not merely because it had the discretion to decide them, but also**

**because it had a duty to do so."**

**Plaintiff suggests that if this Court is concerned with the first amendment issues that it**

**follows the recommendations of the Supreme Court of New Jersey, and order the parties**

**to fully brief which issues are religious and which are civil:**

**"It is imperative, in order to avoid unconstitutional entanglements of civil and**

**religious issues and to preserve the right to civil adjudication of secular disputes,**

**for a trial court to specify which issues are religious and therefore to be settled by**

**religious authority; and which issues are civil and to be resolved by the**

**court Thus, when faced with cases such as this, trial courts initially should**

**entertain full briefing and argument by the parties as to what issues are 'religious'**

**and what are 'civil'; and as to what is the proper authority to decide 'religious'**

**questions. By providing complete and clear rulings on such questions before**

referral to any religious tribunal, a trial court will provide the parties and appellate courts with a clear record for informed review of any possible first amendment issues."

## **ALLEGED PLEADING ISSUES**

Plaintiffs' Complaint has complied with the New Mexico law of notice pleading, shareholder derivative suit pleading, and fraud pleading. In New Mexico, the theory of pleadings is to give the parties fair notice of the claims and defenses against them, and the grounds upon which they are based.

Notice pleading requires only sufficient detail so that the parties and the court will have a fair idea of the action about which the party is complaining and can see the basis for relief.

In a shareholder derivative action specifically, the complaint must be verified, the plaintiff must allege that she was a shareholder or member at the time of the transaction in question, and the plaintiff must allege with particularity the efforts she made to obtain the action she desires from the corporation.

In Complaints for fraud, the plaintiff must allege the circumstances constituting fraud with particularity.

Plaintiffs complied with all these requirements. The Complaint contains numerous specific incidents and factual allegations that involve more than named Plaintiff. Named Plaintiff verified the Complaint. There is no requirement to name all minority shareholders as Defendant Trustees claims. More specifically, as to Defendant Trustees' assertion regarding the libel claim (Motion to Dismiss, Section F, page 11), Plaintiff refers Your Honor to paragraph 31 of the verified Complaint. As to Defendant Trustees' assertion regarding the literature review claim (Motion to Dismiss, Section G, page 12), Defendants' literature review policy facilitated this abusive situation by preventing shareholders from communicating with other shareholders. This policy is in violation of U.S. law:

"[t]he statutory right accorded a stockholder to communicate with other

shareholders regarding matters of common interest as stockholders is much similar to freedom of speech."

The fundamental position occupied this right can be seen by the frequency by which shareholders use it to justify their requests to inspect corporate books and records . In addition to enabling and facilitating the jeopardization of reasonable expectations of minority shareholders, this policy also in and of itself constitutes oppressive behavior.

WHEREFORE, for these reasons, Plaintiff requests that this Court DENY Defendant Trustee's Motion to Dismiss.

Respectfully

submitted,

**Yorgos D. Marinakis**  
**Attorney for Plaintiffs**  
**P.O. Box 45923**  
**Rio Rancho, NM 87174**  
**505-459-4664**  
**877-430-9550 (fax)**

I hereby certify that a true and correct copy of the foregoing was mailed to:  
**Deborah D. Wells**  
on this \_\_\_\_ day of May, 2001.

\_\_\_\_\_  
**Yorgos D. Marinakis**

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# **The Baha'i Faith & Religious Freedom of Conscience**

Also see US District Court of Northern Illinois rules against Haifan Baha'is  
- April 23, 2008

Amici curiae, Reform Bahai Faith

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[New Mexico LAWSUIT - Amicus Curiae](#) 7/13/2001 FG

See my comments at [New Mexico Lawsuit Annotated](#)

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From: "Yorgos" <nthyorgos@hotmail.com>

Subject: From the attorney

Date: Saturday, May 26, 2001 1:09 PM

Re: The lawsuit against the Albuquerque LSA and the NSA

Who are we and why did we file this lawsuit?

There is a growing group of us Baha'i attorneys who want to return the Faith into conformity with the vision of Baha'u'llah and the directives of the Universal House of Justice. The Baha'i Faith is like a tooth with cavities that need drilling and filling --- but the patient is unwilling. To "save the tooth" we have decided to act in conformity with the UHJ, which has directed the named plaintiff to "take positive action." For those of you who doubt, I suggest that you examine:

a.. the section on the role of the individual in the letter from the Universal House of Justice titled "To the Bah=E1'EDs of the World Ridvan 153";

b.. the May 19, 1994 letter to the National Spiritual Assembly from the Universal House of Justice; and

c.. Dr. Peter Kahn's taped speech on the Four-year plan.

The offenses that concern me most are when LSA's behave like the KGB. They think that the role of a spiritual assembly is to control and guide, rather than to facilitate and to follow. In addition, some older male members from Iran tend not to fully understand the "two wings of a bird" concept, believing that women should be seen and not heard. Understand this: the Baha'i Faith is meant to be a grassroots, bottom-up movement, not an elitist, top-down scam. Read the writings.

The named plaintiff in the Albuquerque case is a 51-year old widowed mother of two children, and a Baha'i of 30 years. Her 30-year old son has muscular dystrophy and has been unable to breathe without a respirator for 15 years. The named plaintiff has taken care of her son at her home all these years. She turned to her Faith for support and love, and instead has consistently received abuse, oppression and fraud. The NSA has consistently failed to respond in a meaningful way to her

appeals, and the UHJ finally told her to "take positive action." She did, and we filed this lawsuit. I might add that the named plaintiff knows the writings better than 99.99% of the Baha'i I have met, and she dedicated any monetary awards she will receive to be used for the purpose of direct teaching. The other unnamed plaintiffs have been Baha'i on an average for 30-50 years.

The LSA has recently moved to dismiss the complaint, rather than deal with their issues like grown adults. The NSA has irresponsibly chosen to ignore the summons and complaint.

If your spiritual assembly behaves like the KGB, please contact me to discuss starting a similar lawsuit in your city. We are preparing these suits all over the USA. Work with us to return the Faith to conformity with the vision of Baha'u'llah and the directives of the UHJ.

-Yorgos Marinakis, Ph.D., J.D.  
Attorney-at-law

From: "Yorgos" <nthyorgos@hotmail.com>

Subject: Re: Re: From the attorney

Date: Monday, May 28, 2001 12:14 AM

Thank you for your comments, all of you.

The reason I chose a shareholder/member derivative suit is because that particular cause of action constitutes the most failsafe way to sue a religion. Religions are well-protected from lawsuit by the First Amendment of the US and most state constitutions. You typically can't sue them only for emotional injuries, absent an accompanying physical harm, though there might (MIGHT) be an exception if you allege fraud. But a shareholder/member derivative suit is their Achilles heel. Instead of an individual claiming that her sensibilities were violated, we are claiming that the LSA violated state and U.S. corporate law. I know it sounds silly to you, but to a lawyer it is elegant and matchlessly effective. It took the NSA so much by surprise that they are paralyzed. I hope they recover soon and start dealing with their responsibilities like mature adults.

It doesn't matter if the corporation does not issue shares. It only matters that the plaintiff was a card-carrying member at the time of the defendant's actions.

Any more questions that I can answer for you?

BTW, my "offer" is limited to helping put you in touch with attorneys in your area, and sharing all my research and resources.

From: "Yorgos" <nthyorgos@hotmail.com>

Subject: Re: bahai - LAWSUIT - Re: From the attorney

Date: Monday, May 28, 2001 12:28 AM

I have indeed read numerous allegations against the UHJ from persons who apparently have had very bad experiences. This is a matter that I have not yet had time to study. Time permitting, I will give it the scrutiny that it deserves. When did these incidents occur? It seems that the UHJ recently has been displaying exemplary intellect, such as Dr. Kahn's speech. You know, every court has made bad decisions. Ironically, in some of the worst cases only the dissent shows brains, and that dissenting opinion is often written by one of my least favorite judges (e.g., Rehnquist). Go figure.

**From: "Yorgos" <nthyorgos@hotmail.com>**

**Subject: Unconstitutional (per UHJ Constitution) NSA By-law**

**Date: Monday, May 28, 2001 12:20 AM**

**As of today, the NSA has failed to even acknowledge receipt of this fax:**

\*\*\*\*\*

**TO: Geoffrey N. Wilson, Esq.**

**Office of Legal Affairs**

**1233 Central Street**

**Evanston, IL 60201-1611**

**847-733-3534 (voice)**

**847-733-3533 (fax)**

**April 14, 2001**

**RE: DEBORAH BUCHHORN ET AL. v. TRUSTEES OF THE SPIRITUAL  
ASSEMBLY OF THE BAH'IS OF ALBUQUERQUE, NEW MEXICO ET AL.**

**Dear Mr. Wilson:**

**My client and I were investigating the by-laws of the National and Local Spiritual Assemblies, and we found entries that apparently violate the Constitution of the Universal House of Justice. One of the unconstitutional provisions lies in Article VII Section 9 of the by-laws of the National Spiritual Assembly:**

**"Any member of a local Bah'N community may appeal from a decision of his Spiritual Assembly to the National Spiritual Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the**

**Local Spiritual Assembly for reconsideration. In the event that the National Spiritual Assembly assumes jurisdiction of the matter, its finding shall be final." (emphasis added)**

**The other unconstitutional provision appears as an omission in the end of Article III of the by-laws of a Local Spiritual Assembly:**

**"It [a Local Spiritual Assembly] shall, on the other hand, have the authority and right to appeal from the decision of the National Spiritual Assembly to the Universal House of Justice for review and final decision of any matter related to the Faith in.[sic]"**

**(This provision gives the NSA the right to appeal to the UHJ, but fails to give members the right to appeal to the UHJ.).**

**These contradict Article VIII Section 1(b) of the Constitution (by-laws) of the Universal House of Justice:**

**"Any Bahá'í may appeal from a decision of his National Spiritual Assembly to the Universal House of Justice which shall determine whether it shall take jurisdiction of the matter or leave it within the final jurisdiction of the National Spiritual Assembly." (emphasis added)**

**Apart from being prima facie violations of the Constitution of the UHJ, these omissions deliberately prevent access to the UHJ by members.**

**Within a reasonable time, please inform me as to when I can expect a response to this matter from the National Spiritual Assembly.**

**I send to you personally my warmest regards.**

**With Bahá'í greetings,**

**/s/ Yorgos D. Marinakis**

**Attorney for Plaintiffs**

**From: "Yorgos" <nthyorgos@hotmail.com>**

**Subject: Re: Handling Appeals (was Re: bahai - Re: Unconstitutional (per UHJ Constitution) NSA By-law)**

**Date: Monday, May 28, 2001 4:40 PM**

**Thank you. I greatly appreciate this posting, because it demonstrates the irony of the situation.**

**First of all, my client followed these appeal procedures for 7 years, during which time the NSA repeatedly did nothing. By their own admission the NSA's appeal procedures are so inadequate that they cannot tell the difference between an informational letter and an appeal. Call up Mr. Wilson and ask him yourself. They took 19 months to answer one appeal, and that answer was nothing more than a letter acknowledging receipt of the appeal.**

**Second, whatever is written in Developing Distinctive Baha'i Communities has nothing at all to do with the filed by-laws. The corporation is legally bound to follow its by-laws, not another publication.**

**Third, it was established in 1215 on the green meadows at Runnymede, where the rebellious Barons assembled and forced the King John to sign a draft of the Magna Carta, that THE SOVEREIGN MUST FOLLOW HIS OWN LAW. This has become the hallmark of every civilized country. A Baha'i member's adherence to the rules becomes meaningless at the point that the sovereign (NSA) fails to follow the rules as well. It creates fertile soil for fraud and abuse, which happened repeatedly in Albuquerque.**

**Fourth, by incorporating in the USA and in New Mexico, and by filing by-laws, the NSA and the LSA agreed to follow corporate law. They agreed to open themselves up to legal action if they did not follow that law. I'm playing by their own rules.**

**From: "Yorgos" <nthyorgos@hotmail.com>**

**Subject: Re: Re: Re: From the attorney**

**Date: Monday, May 28, 2001 4:47 PM**

**Q. Personally, from my perspective, I've always believe everything should be thrown out open to public view. Are you sure that's the way to procede in terms of a lawsuit?**

**A. The only way that something would be secret is if we made some sort of settlement. We will not settle for anything less than the demands stated in the Complaint, which demands are inconsistent with secrecy.**

**Q. Is there any possibility that you might be revealing anything here that might injure your**



case or provide assistance to the defendants?

**A. I fully disclosed my research and legal briefs to the NSA and the LSA prior to filing this lawsuit, in an attempt to get them to resolve this matter out of court. They chose not to act. Can you imagine that? We have the truth on our side. Their knowledge of our case cannot hurt us.**

**Q. Why did you choose not to name the uhj as a defendant?**

**A. My client believes in the limited infallibility of the UHJ. Under no circumstances whatsoever would she ever criticize the UHJ in any manner, which includes a lawsuit. I will not state my opinion because it is not relevant. However I do think it is funny to suggest that we are in collusion with the UHJ. I check my mailbox every day, expecting to find a disenrollment letter.**

**From: "Yorgos" <nthyorgos@hotmail.com>**

**Subject: Clarification**

**Date: Tuesday, May 29, 2001 6:38 PM**

**Ms. Buchhorn informed me that, regarding the "take positive action" paraphrase, the actual quotation is: "pursue positive lines of action that would assist my community to overcome their deficiencies." This is in response to some deficiencies that she reported to the UHJ. It was our interpretation that led us to file suit.**

**She has been a Baha'i for 26 years.**

**And contrary to my earlier understanding, it is the role of the LSA is to guide, but to guide according to the writings, not out of their own innate sense of right and wrong.**

**From: "Yorgos" <nthyorgos@hotmail.com>**

**Subject: Re-post of clarification & more**

**Date: Monday, June 04, 2001 6:56 PM**

**First, I want to re-post the clarification that I made, to ensure that it is very clearly seen:**

**"Ms. Buchhorn informed me that, regarding the "take positive action" paraphrase, the actual quotation is: "pursue positive lines of action that would assist my community to overcome their deficiencies." This is in response to some deficiencies that she reported to the UHJ. It was our interpretation that led us to file suit."**

**"She has been a Baha'i for 26 years."**

**"And contrary to my earlier understanding, it is the role of the LSA is to guide, but to guide according to the writings, not out of their own innate sense of right and wrong."**

**Second, regarding all of this discussion and argument about the case:**

**I am touched, moved and inspired by the zeal with which you all are exercising the independent investigation of the truth. Please be advised that the named plaintiff certified the Complaint and I verified it (The Complaint is available on-line and includes the case number. You may call the court clerk to order an official copy.). If upon receiving the evidence the court finds that the certification and verification were groundless or in bad faith, which I know it will not, then there are very serious consequences for us. I personally would be subject to disbarment and very heavy fines. You would read about it in the news.**

**The case is now in the hands of the court. It is in the best interests of both the plaintiffs and the defendants for the court rather than you to decide this case, because the court is accountable for their procedures --- and you are not accountable for yours. These procedures provide enormous protection for the defendants. For example, the LSA has moved to dismiss the Complaint, and they will have their day in court on July 18, which you are entitled to attend.**

**Some of you have already decided that this case never should have been filed. You are entitled to your opinion. But neither the LSA nor the NSA has stated that Baha'i law was violated by filing this Complaint. The NSA stated that they were saddened by the Demand Letter, but they never stated that it was inappropriate to bring this lawsuit. The UHJ has not intervened. That is where things stand. That is where your Baha'i Faith stands.**

**If you suspend judgment for a moment and consider that the plaintiffs really just might have a genuine case, that there really was fraud and abuse and the appeals system really is inadequately handled, that the NSA passed over several years of opportunities, consider what damage would be done by stopping this case: fraud and abuse in the Faith will be able to go unchecked.**

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# **The Baha'i Faith & Religious Freedom of Conscience**

Also see US District Court of Northern Illinois rules against  
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7/18/2001 Jeffrey Goldberg

SECOND JUDICIAL DISTRICT  
COUNTY OF BERNALILLO  
STATE OF NEW MEXICO

DEBORAH BUCHHORN, for herself )  
and for MINORITY SHAREHOLDER- )  
MEMBERS OF THE SPIRITUAL )  
ASSEMBLY OF THE BAH ' 'S OF )  
ALBUQUERQUE, NEW MEXICO, )  
)  
Plaintiffs, )  
)  
vs. ) No. CV 2001-01978  
)  
)  
TRUSTEES OF THE SPIRITUAL )  
ASSEMBLY OF THE BAH ' 'S OF )  
ALBUQUERQUE, NEW MEXICO, and )  
THE SPIRITUAL ASSEMBLY OF THE )  
BAH ' 'S OF ALBUQUERQUE, )  
NEW MEXICO, a non-profit )  
corporation, and the )  
NATIONAL SPIRITUAL ASSEMBLY )  
OF THE BAH ' 'S OF THE )  
UNITED STATES, )  
an Illinois Corporation, )

)  
Defendants. )

## **PLAINTIFF'S RESPONSE TO DEFENDANT TRUSTEES MOTION TO DISMISS**

**COME NOW Plaintiffs by and through their attorney of record Yorgos Marinakis and for their response state as follows:**

### **INTRODUCTION**

**By incorporating in the United States, Defendant Trustees agreed to follow the law of the land, but it is clear from their Motion to Dismiss that they believe the law of the land places them above the law. If the Bah 'i wish to undertake such civil jurisdiction over their members, they must provide due process, which they have failed to provide for seven years.**

### **ALLEGED FIRST AMENDMENT ISSUES**

**There are simply and categorically no first amendment issues in this case. Churches are not immune from suit over issues that do not involve religious doctrines:**

**"[w]ithout regard to the governing structure of a particular church, a court may, where appropriate, apply neutral principles of law to determine disputed questions that do not implicate religious doctrine. Jones v. Wolf, supra, 443 U.S. 595, 99 S.Ct. 3020, 61 L.Ed.2d 775. 'Neutral principles' are wholly secular legal rules whose application to religious parties or disputes does not entail theological or doctrinal evaluations."**

**It will be shown below that these "neutral principles" are well-established for religious nonprofit corporations. As a general rule, Courts can decide secular legal questions in cases involving some background issues of religious doctrine, so long as courts do not intrude into determination of doctrinal issues. When the canons of Bah 'i law are in conflict with the law of the land, the canons must yield.**

**Defendant Trustees implicitly assert (Motion to Dismiss, page 9) that this Court cannot hear this case because it involves an intangible or emotional harm to an individual committed by a church. In fact, this case**

**involves violations of New Mexico State corporate law and U.S. corporate common law, not simply offenses to someone's sensibilities. Counts III-V allege violations of statutory duties of corporate officers, Counts VI and VII allege specific violations of filed corporate by-laws, and Counts VIII and IX allege violations of U.S. corporate common law. Count I alleges fraud and Count II alleges libel, not as individual harms but as torts by a corporation upon a minority set of member-shareholders.**

**Defendant Trustees assert (Defendant's Motion, Section B) that their actions are protected by the first amendment as "ecclesiastical" or "internal," simply because they are a religious entity. If that were the rule, then the Catholic Church could have claimed that a priest's decision to commit pederasty was an ecclesiastical decision and therefore not a civil matter.**

**Plaintiffs in actuality allege that Defendant Trustees oppressed and abused minority shareholder-member Plaintiffs,**

**while Defendants National Spiritual Assembly failed to act upon Plaintiffs' appeals. This is simply a case of fraud and oppression on the shareholders, committed by corporate officers, which cases State Courts decide every day. The fact that the corporation is a non-profit religious society is irrelevant, because there are no background issues of religious doctrine in this case. I will now justify that statement.**

**One of the allegations relates to the failure to allow inspection of the corporate books. New Mexico law of non-profit corporations clearly states that corporations must allow its members to inspect all their books and records:**

**"All books and records of a corporation may be inspected by any member, or his agent or attorney, for any proper purpose at any reasonable time."**

**In denying shareholders access to corporate books and records, the corporation has the burden to demonstrate strong and articulable reasons for denying that access, such as improper purpose. Defendant Trustees denied Plaintiff Buchhorn access to their books and failed to demonstrate strong and articulable reasons for doing so, having merely informed Defendant Buchhorn that they needed the guidance of**

**the National Spiritual Assembly. Because the right to inspect books and records by members was a right at common**

**law, Defendants National Spiritual Assembly and knew or should have known that this action by Defendant Trustees violated the law. Named Plaintiff Deborah Buchhorn's purpose was proper: the "draft" Annual Report showed an admitted 10% discrepancy in the books, and she wanted to investigate it.**

**As another example, Counts III-V allege breach of**

**duties of corporate officers and directors. New Mexico non-profit corporation law clearly states the duties of directors:**

**"A director shall perform his duties as a director including his duties as a member of any committee of the board upon which the director may serve, in good faith, in a manner the director believes to be in or not opposed to the best interests of the corporation and with such care as an ordinary prudent person would use under similar circumstances in a like position."**

**These are the same duties set forth in section 8.30 of the ABA Model Nonprofit Corporation Act (herein "Model Act"). These are the "neutral principles" discussed above in the first excerpt. According to that same Model Act, nondirector officers with discretionary authority have the same general duty of care and loyalty as directors. As delegates of the board of directors, officers are fiduciaries of the corporation and within the scope of their delegated management functions are subject to the same fiduciary duties as are directors.**

**According to the Model Act, to determine whether a director or officer discharged the duty of good faith, the Court must**

**"look to the director's state of mind to see if it evidenced honesty and faithfulness to the director's duties and obligations, or whether there was an intent to take advantage of the corporation. A director of a religious corporation in making a good faith determination may consider what the director believes to be: (1) the religious purpose of the corporation; and (2) applicable religious tenets, canons, laws, policies and authority." (emphasis added)**

**This clearly implies that the Model Act applies to religious corporations. Case law also permits the Court examine the religious purposes or applicable religious laws:**

**"Civil courts adjudicate ecclesiastical matters only when civil or property rights are involved, and then only when their determination is necessary and incident to the adjudication of civil or property rights. The courts will inquire only as to what are the rules and decisions of the church and its tribunals, and what parties or factions adhere to them, without questioning their wisdom or propriety[.]"**

There is, however, no need for the Court in this case to examine the religious purpose of the corporation. Defendant Trustees acted in a manner that would qualify as domestic violence. These actions are so far opposed to the true interests of the corporation as to lead to the clear inference that no one thus acting could have been influenced by any honest desire to secure such interests, but that they must have acted with intent to subserve some ulterior purpose, regardless of the consequences to the corporation and in a manner inconsistent with its interests.

Even if this Court finds that the issues in this case involve religious doctrine, it may still hear this case, because decisions by religious entities may be the subject of civil inquiry in cases of alleged fraud:

"a civil court might be empowered to examine the propriety of such an appointment [i.e., the ecclesiastical decision of appointment to a Roman Catholic chaplaincy] if it were a product of 'fraud, collusion, or arbitrariness.'"

This is precisely the situation in the instant case. Defendant Trustees have made numerous decisions that Plaintiff alleges were the product of fraud.

Moreover, even if this Court finds that the issues in this case are purely ecclesiastical, it may still hear the case, because they may pose a substantial threat to public safety, peace and order:

"The courts may not intervene in purely ecclesiastical matters, including church disciplinary actions concerning the conformity of church members to the standards of morals required of them, unless such actions pose a substantial threat to public safety, peace or order. *Wisconsin v. Yoder*, 406 U.S. 205, 92 S.Ct. 1526, 32 L.Ed.2d 15 (1972); *Sherbert v. Verner*, 374 U.S. 398, 83 S.Ct. 1790, 10 L.Ed.2d 965 (1963); *Paul v. Watchtower of New York, Inc.*, 819 F.2d 875 (9th Cir. 1987), cert denied, \_\_\_\_\_ U.S.\_\_\_\_\_, 108 S.Ct. 289, 98 L.Ed.2d 249 (1987)."

The Bah 'i are the world's second-most widespread religion.

Spiritual Assemblies, similar to Defendant, are located in cities across the United States. Widespread abusive and oppressive behavior by these entities is plausible and may represent a substantial threat to public safety, peace or order.

Defendant Trustees claim that Plaintiffs' membership in the Bah 'i Faith constitutes implied consent to their government, which confers upon Defendant Trustees' decisions an internal nature deserving of judicial deference (Motion to Dismiss, page 6).

However, this situation invites abuse if the Local Spiritual Assembly fails to follow its own commitment to the laws, which Plaintiff alleges they have done here. As discussed above, this Court has the power to determine whether the Bah 'i have followed civil and their own religious law.

Defendant Trustees implicitly asserts "'religious questions permeate all of the issues in this case.'" The Supreme Court of New Jersey responded to such an allegation by stating that it was the Court's duty not to refer civil issues to a religious tribunal, but to hear them:

"To the contrary, as we have noted, distinct civil issues should have been reserved by the court not merely because it had the discretion to decide them, but also because it had a duty to do so."

Plaintiff suggests that if this Court is concerned with the first amendment issues that it follows the recommendations of the Supreme Court of New Jersey, and order the parties to fully brief which issues are religious and which are civil:

"It is imperative, in order to avoid unconstitutional entanglements of civil and religious issues and to preserve the right to civil adjudication of secular disputes, for a trial court to specify which issues are religious and therefore to be settled by religious authority; and which issues are civil and to be resolved by the court. Thus, when faced with cases such as this, trial courts initially should entertain full briefing and argument by the parties as to what issues are 'religious' and what are 'civil'; and as to what is the proper authority to decide 'religious'



questions. By providing complete and clear rulings on such questions before referral to any religious tribunal, a trial court will provide the parties and appellate courts with a clear record for informed review of any possible first amendment issues."

## **ALLEGED PLEADING ISSUES**

Plaintiffs' Complaint has complied with the New Mexico law of notice pleading, shareholder derivative suit pleading, and fraud pleading. In New Mexico, the theory of pleadings is to give the parties fair notice of the claims and defenses against them, and the grounds upon which they are based.

Notice pleading requires only sufficient detail so that the parties and the court will have a fair idea of the action about which the party is complaining and can see the basis for relief.

In a shareholder derivative action specifically, the complaint must be verified, the plaintiff must allege that she was a shareholder or member at the time of the transaction in question, and the plaintiff must allege with particularity the efforts she made to obtain the action she desires from the corporation.

In Complaints for fraud, the plaintiff must allege the circumstances constituting fraud with particularity.

Plaintiffs complied with all these requirements. The Complaint contains numerous specific incidents and factual allegations that involve more than named Plaintiff. Named Plaintiff verified the Complaint. There is no requirement to name all minority shareholders as Defendant Trustees claims. More specifically, as to Defendant Trustees' assertion regarding the libel claim (Motion to Dismiss, Section F, page 11), Plaintiff refers Your Honor to paragraph 31 of the verified Complaint. As to Defendant Trustees' assertion regarding the literature review claim (Motion to Dismiss, Section G, page 12), Defendants' literature review policy facilitated this abusive situation by preventing shareholders from communicating with other shareholders. This policy is in violation of U.S. law:

**"[t]he statutory right accorded a stockholder to communicate with other shareholders regarding matters of common interest as stockholders is much similar to freedom of speech."**

**The fundamental position occupied this right can be seen by the frequency by which shareholders use it to justify their requests to inspect corporate books and records . In addition to enabling and facilitating the jeopardization of reasonable expectations of minority shareholders, this policy also in and of itself constitutes oppressive behavior.**

**WHEREFORE, for these reasons, Plaintiff requests that this Court DENY Defendant Trustee's Motion to Dismiss.**

**Respectfully**

**submitted,**

**Yorgos D. Marinakis  
Attorney for Plaintiffs  
P.O. Box 45923  
Rio Rancho, NM 87174  
505-459-4664  
877-430-9550 (fax)**

**I hereby certify that a true  
and correct copy of the foregoing  
was mailed to:  
Deborah D. Wells  
on this \_\_\_\_ day of May, 2001.**

**\_\_\_\_\_  
Yorgos D. Marinakis**

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# The Baha'i Faith & Religious Freedom of Conscience

**Annotated NO voters: 65**

**Searching [www.dejanews.com](http://www.dejanews.com) for postings by the 65 NO voters, the following results are obtained,  
approximately 29 votes are from people or fictitious email addresses with no history of postings to Usenet.**

X = voted NO on 1st & 2nd vote for talk.religion.bahai; 26 people

B = Bahai; 20 people

SRB = messages all or primarily to soc.religion.bahai

---- = not a single hit on dejanews.com.

techy indicates interests appear to be in computer technology or technical subject matter

BCCA = frequent poster to the Bahai Computers and Communications Assn's bahai-discuss

number with hits = number of messages to Usenet on dejanews.com

Voted No

|        |                                          |                           |                    |
|--------|------------------------------------------|---------------------------|--------------------|
| X,B    | abir [at] comtrol.com                    | Abir Majid                |                    |
| X,B    | andrew.pemberton-pigott [at] ualberta.ca | Andrew Pemberton-Pigott   | BCCA               |
|        | babboo [at] writeme.com                  | Peter Buchy               | techy              |
| B      | barneyk [at] ziplink.net                 | Michael "Barney" Kennedy  | 4 hits             |
| B,SRB  | bobbymitchell [at] totacc.com            | Bobby Mitchell            | 8 hits             |
|        | centiped [at] grey.xs4all.nl             | Roelf Renkema             | techy              |
|        | d [at] idiom.com                         | d                         | techy              |
| ----   | David.Robinson [at] Eng.Sun.COM          | David Robinson            | 0 hits             |
| ----   | djull [at] mindspring.com                | David Jull                | 0 hits             |
|        | dwolff [at] world.std.com                | David "Not a Bahai" Wolff | esparantoist       |
| B,SRB  | EdvardJ [at] simi.is                     | Edvard T. Jonsson         |                    |
|        | Ekkehard.Uthke [at] gmx.de               | Ekkehard Uthke            | techy              |
| B,SRB  | fdbetts [at] mindspring.com              | Dean Betts                |                    |
|        | forbes [at] cheerful.com                 | Forbes Benning            | 2 hit              |
| X,B    | Gata [at] aol.com                        | Shirley Macias            |                    |
| X      | globe99 [at] Mlink.NET                   | Derrick Jobidon           | 1 hit              |
| B      | gpoirier [at] acca.nmsu.edu              | G. Brent Poirier          | BCCA               |
| X,B    | Graham [at] fragrant.demon.co.uk         | Graham Sorenson           | BCCA               |
| X      | hcwtcurtis [at] email.msn.com            | Larry D. Curtis           | 1 hit              |
|        | hfung [at] lerami.lerctr.org             | Hank Fung                 | trains & techy     |
| ----   | hhouse [at] mailcity.com                 | Harry House               | 0 hits             |
| B      | hymanfam [at] samoatelco.com             | William M. Hyman          | SRB moderator BCCA |
| X,B    | iskandar [at] acsu.buffalo.edu           | Iskandar Hai              |                    |
| X      | jasmine [at] fl.net.au                   | Jasmine Taylor            | Pagan              |
| ----   | jjam [at] hplabsz.hpl.hp.com             | Jim S. Jam                | 0 hits             |
| X      | judd.rook [at] pnn.com                   | Judd A Rook               | 1 hit              |
| X      | kimdv [at] best.com                      | Kim DeVaughn              | 0 hits             |
| X,---- | krc1 [at] mail.enter.net                 | Phil Thomas               | 0 hits             |
| X,B    | ksm8p [at] avery.med.virginia.edu        | kavian milani             |                    |
| X      | lcs [at] zk3.dec.com                     | Larry Smith               | techy              |
| X      | LSEAMANS [at] MU3.MILLERSV.EDU           | Lynne Seamans             | techy              |
| ----   | marcus9 [at] usa.net                     | Marcus Davidson           | 0 hits             |
| B,SRB  | mehyar22 [at] siol.net                   | Mehyar Badii-Azandahi     | 3 hits             |
|        | mlcook [at] jerez.cca.rockwell.com       | Michael Cook              | techy, 2 hits      |
|        | mlocher [at] ibm.net                     | Maximilian Greer Locher   | 2 hits             |
| X,B    | momen [at] northill.demon.co.uk          | Moojan Momen              |                    |

|        |                                         |                                   |                          |
|--------|-----------------------------------------|-----------------------------------|--------------------------|
| X      | naddy [at] mips.rhein-neckar.de         | Christian Weisgerber              | techy                    |
| ----   | nigel [at] nigelshomes.com              | Nigel Austin-Weeks                | 0 hits                   |
| X      | nightrd [at] humboldt1.com              | Douglas Myers                     | 0 hits                   |
| B, SRB | ongang [at] mail.indigo.ie              | Ann O'Neill                       | 2 hits                   |
|        | pan [at] syix.com                       | Pan                               | Pagan                    |
| X      | patl [at] cag.lcs.mit.edu               | Patrick J. LoPresti               | techy                    |
| B      | persia [at] persia.com                  | Robert Moldenhauer                | BCCA, 0 hits             |
| X      | petcook [at] total.net                  | Peter Cook                        | 0 hits                   |
| X,B    | pewatler [at] cyf-kr.edu.pl             | Miguel Watler                     | SRB                      |
| X,---- | ph289jk [at] prism.gatech.edu           | Joseph Khoury BCCA secretary,     | 0 hits                   |
| ----   | polzer [at] uran.informatik.uni-bonn.de | Andreas Polzer                    | 0 hits                   |
|        | red [at] rahul.net                      | Red                               | alt.politics.white-power |
| ----   | riazor [at] nutecnet.com.br             | Irlandes Fernandes Gonzaga Junior | 0 hits                   |
|        | rmp [at] heehaw.com                     | Rafael Palmeiro                   | 1 hit                    |
| B      | roger.borseth [at] mci2000.com          | Roger Borseth                     | BCCA                     |
| SRB    | rossdee [at] ramhb.co.nz                | Ross Deeley                       | techy                    |
| B      | samoasys [at] samoatelco.com            | Jane C. Hyman                     | SRB moderator?           |
| X      | shohre [at] itis.com                    | Shohre Mansouri                   | 0 hits                   |
|        | shrao [at] nyx.net                      | Shrisha Rao                       | Hindu?                   |
| X      | stainles [at] bga.com                   | Dwight Brown                      | non-Bahai?               |
| X      | steiners [at] primenet.com              | Jason Steiner                     | Christian?               |
|        | steve [at] Watt.COM                     | Steve Watt                        | techy                    |
| ----   | stronguv [at] freenet.edmonton.ab.ca    | Donald Strong                     | techy 0 hits             |
| B,SRB  | Sunday122 [at] aol.com                  | Sunday Marie Witte                | 6 hits                   |
| ----   | talishman [at] usa.net                  | T. Albert-Ishmael Anderson        | 0 hits                   |
| X      | tlawson [at] amug.org                   | Todd C. Lawson                    | Sandra-Bullock fan       |
| X,---- | todd.kutches [at] attws.com             | Todd Kutches                      | 0 hits                   |
|        | wdmaddox [at] rice.edu                  | Bill Maddox                       | Freemasonry              |
|        | wpagel [at] wazoo.com                   | Karen L. Pagel(1 on SRB)          | 2 hits                   |

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# The Baha'i Faith & Religious Freedom of Conscience

Searching [www.dejanews.com](http://www.dejanews.com) for a history of posting to Usenet, the following results are obtained:

## Voted NO

B=Bahai

N=no hits on [www.dejanews.com](http://www.dejanews.com) or zero or fewer than a recent dozen

T=techie

22 Bahais voted NO (only 27 YES)

10 Techies

26 or more NO hits have so few postings as to raise the question of the legitimacy of the email address.

|                             |                           |   |                         |
|-----------------------------|---------------------------|---|-------------------------|
| mansouri#one.net.au         | Shahab Mansouri           | N |                         |
| dany.steyaert#ping.be       | Dany Steyaert             |   | T                       |
| carol_bowie#mindlink.bc.ca  | David Bowie               | B |                         |
| towfiq#401kforum.com        | Mark Towfiq               | B | BCCA member or chairman |
| Aerfani#aol.com             | Abbas Erfani              |   | B                       |
| Hlpflhanna#aol.com          | Debbie Jenkins            | B |                         |
| Mac0000013#aol.com          | Dennis M. McDonnell       | B |                         |
| Starlet001#aol.com          | Katherine Mayerovitch     |   | N                       |
| kimdv#best.com              | Kim DeVaughn              | T |                         |
| stainles#bga.com            | Dwight Brown              | T |                         |
| david.ritscher#bigfoot.com  | David Ritscher            | N |                         |
| r.woodlock#bigfoot.com      | Rachel Butson             | B |                         |
| lcs#zk3.dec.com             | Larry Smith               |   | games                   |
| camm#enhanced.com           | Camm Maguire              | T |                         |
| caryenochr#enochsvision.com | Enoch's Vision Cary Enoch | N |                         |
| wcol#erols.com              | William Collins           |   | B                       |
| tom-hodges#geocities.com    | Tom Hodges                | B |                         |
| aromatica45#hotmail.com     | Victoria Williams         | N |                         |
| bearone1#hotmail.com        | Gary Rosenbaum            | N |                         |
| fazlollahi#hotmail.com      | Ahmad Fazlollahi          |   | N                       |
| rachel_t#hotmail.com        | Theresa McClendon         |   | N                       |
| screamingb#hotmail.com      | Screaming Banshee         | N |                         |
| swatchking#hotmail.com      | Fred Tague                | N |                         |
| jjam#spica.hpl.hp.com       | Jim Jam                   | N |                         |
| nightbrd#humboldt1.com      | Douglas Myers             | B |                         |
| shohre#itis.com             | Shohreh Mansouri          |   | B                       |
| bruce.limber#juno.com       | Bruce D. Limber           | B |                         |
| lpolk01#juno.com            | Linda L Polk              |   | B                       |
| palmtop#mailtag.com         | Bonnie Blanford           | N |                         |
| djull#mindspring.com        | David Jull                | N |                         |
| slr1bpz#mindspring.com      | George McCoy              | T |                         |
| bfwkendo#netvigator.com     | Brian Walker              | B |                         |
| chriseb#nortelnetworks.com  | Chris Ebenezer            | N |                         |
| dc#panix.com                | David W. Crawford         |   | T                       |
| persia#persia.com           | Robert Moldenhauer        | B |                         |

|                             |                       |                                  |
|-----------------------------|-----------------------|----------------------------------|
| Sandy-Allan#dial.pipex.com  | Sandy Allan           | B                                |
| billh#samoatelco.com        | Bill Hyman            | B soc.religion.bahai "moderator" |
| doug.obrien#the-spa.com     | Doug O'Brien          | travel                           |
| manialip#wowmail.com        | Kate Sparks           | N                                |
| francis_uy@yahoo.com        | F Uy                  | T                                |
| Ekkehard.Uthke#gmx.de       | Ekkehard Uthke        | T                                |
| naddy#mips.rhein-neckar.de  | Christian Weisgerber  | T                                |
| cnelson#calpoly.edu         | Craig Nelson          | N                                |
| aull#ll.mit.edu             | Brian Aull            | N                                |
| rick#bcm.tmc.edu            | Richard H. Miller     | N                                |
| kohli#mail.ameritel.net     | Pat Kohli             | B                                |
| helenko#bellsouth.net       | Helen Oney a.fan.     | happyman                         |
| cybrmage#dave-world.net     | Bud Polk              | B                                |
| rogerb#foxinternet.net      | Roger Borseth         | B                                |
| ellis#ftel.net              | Rick Ellis            | T                                |
| vpdura#hiwaay.net           | Vic Dura              | N                                |
| Scarecro#ime.net            | Tim Griffin           | N                                |
| jcornell#lightspeed.net     | John B. Cornell       | N                                |
| verbrugh#pionet.net         | Albert Verbrugh       | B soc.religion.bahai "moderator" |
| okoboji#prodigy.net         | Loriann=20            | B                                |
| mehyar22#siol.net           | Mehyar Badii-Azandahi | N                                |
| scooter#taranaki.ac.nz      | Scooter               | B                                |
| NUFAITH#wcnet.org           | Dennis Rule           | N                                |
| tr8770#bristol.ac.uk        | Tom Richards          | N                                |
| srm103#york.ac.uk           | Simon Mawhinney       | N                                |
| merlin#A470.demon.co.uk     | Darren Wyn Rees       | N                                |
| Graham#fragrant.demon.co.uk | Graham Sorenson       | B                                |
| leili#Justice.Medford.MA.US | Leili Towfigh         | N                                |

#### ----- A few comments:

**Mark Towfiq**, member of the "BCCA," the Bahai Computer and Communication Association, the far right wing of the Universal House of Justice online, campaigned against the 1st proposal for talk.religion.bahai: Towfiq.htm  
BCCA at BCCA.txt

**Bill Hyman** vowed as early as August 1997 to censor me and is a notorious "moderator" of soc.religion.bahai: srb29.htm

**Albert Verbrugh** is also a "moderator" of soc.religion.bahai; William Collins is a Bahai "administrator" in South Africa. Robert Moldenhauer, Graham Sorenson, and Tom Hodges are extremely rigid minds whose fanatical outpourings may be read in my BCCA archive opposing the 2nd interest poll: <https://209.185.180.230/~FG/Bahai-Discuss-Archive.txt>

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# **The Baha'i Faith & Religious Freedom of Conscience**

**[Published in The New York Times, January 1998.]**

**A RESPONSE TO THE PUBLIC MESSAGE OF PRESIDENT KHATAMI TO THE AMERICAN PEOPLE**

**January 13, 1998**

**His Excellency President Mohammad Khatami  
Islamic Republic of Iran  
Tehran, Iran**

**Your Excellency,**

**We, the American Baha'is, residing in more than seven thousand cities and towns across the United States and representing all races, cultures and ethnic origins in our nation, have listened with great interest to your words addressed to the American people, of which we are an organic part.**

**Your message prompts us to address you directly, because of your expressed dedication to the principles of freedom, justice and the rule of law - principles which, as you noted, are cherished by the American people.**

**We who enjoy such freedoms hope that our co-religionists in Iran, who have been deprived of them, will be granted their full rights as law-abiding citizens of your nation.**

**We are particularly encouraged by your assertion "that religion and liberty are consistent and compatible." As you said, "Human experience has taught us that prosperous life should hinge on three pillars: religiosity, liberty and justice." These, you concluded, "are the assets and aspirations of the Islamic Revolution as it enters the twenty-first century."**

**Are the Baha'is of Iran - your nation's largest religious minority - included in these aspirations?**

**Your explicitly stated determination to fulfill the provisions of the Iranian Constitution and to establish the rule of law gives us hope that the freedom of the Baha'i community in Iran openly to practice its religion will be guaranteed.**

**May we not expect, in the light of your commitment to human dignity and freedom, that the United Nations General Assembly Resolution (A/RES/52/142), which calls for the emancipation of the Baha'i community of Iran, will now be implemented?**

**Respectfully yours,**

**THE BAHA'IS OF THE UNITED STATES  
Robert Calvin Henderson  
Secretary**

**NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE UNITED STATES  
1320 NINETEENTH ST., N.W., SUITE 701 . WASHINGTON, D.C. 20036 .  
202.833.8990**

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# The Baha'i Faith & Religious Freedom of Conscience

## **"Please remove my name and address from your mailing list."**

<https://fglaysher.com/bahaicensorship/nsa1996.htm>

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In 1996 my request to the circulation department for the *American Bahai*, repeated twice and perhaps a third time, read, "Please remove my name and address from your mailing list." I had torn off the preprinted address change label regularly published on the back page of the *American Bahai* and mailed it into the address given for subscription changes.

I asked for nothing other than my name and address to be removed from the mailing list--no gloss, no explanation, no complaint, no threat, etc.... Dermot Ryder's speculation that willingness to receive the *American Bahai* has become compulsory should give pause....

Again, note well, I used the address on the back of the *American Bahai* given specifically for handling subscription addresses. I did not write the nsa, its secretary, etc. My communication was limited to the simplest of requests: remove my name and address from your mailing list. Not a word or suggestion about withdrawing from the Bahai Faith, nor any criticism of it whatsoever, real nor implied. I conveyed my wishes to the proper address, as announced in the *American Bahai* itself. That I received an ignorant and insulting response back from an entirely different address speaks volumes, as they say. After six years, I believe the time is now right to release it publicly. I've scanned the letter so others might read the original.

I am not about to accept the slander and backbiting of fanatics and fundamentalists nor allow them to provoke me into one action or another. I prefer the facts: Again, I declared my belief in Baha'u'llah in 1976 and notified the nsa, who sent me back the declaration card available on my homepage. I have never notified them otherwise. They have never notified me to the contrary. I am a Baha'i in Perfectly Good Standing. The nsa owes my wife and I an apology.

The other two letters were related to the Detroit local spiritual assembly and its junk mail.

Further details at [BIGS, Bahai in \\*Perfectly\\* Good Standing](#)

See also the [threatening, coercive email to me from an auxiliary board member, Hoda Mahmoudi, in 1997](#) attempting to interfere in the voting for talk.religion.bahai. [Further details on Hoda Mahmoudi's coercive email](#). My other messages to the uhj may be found on the homepage near the bottom right.

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**After reading below, you might find interesting, [The Old Lie](#)**

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**NATIONAL SPIRITUAL ASSEMBLY**  
**OF THE**  
**BAHÁ'ÍS OF THE UNITED STATES**  
536 SHERIDAN ROAD, WILMETTE, ILLINOIS 60091-2649 • (708) 869-9039

OFFICE OF THE SECRETARY  
EMAIL: COMMUNITY@USNSC.ORG

August 26, 1996

Mr. Fredrick Glaysher  
Mrs. Pamela Glaysher  
3212 Avon Manor Road  
Rochester Hills, MI 48307-5422

Dear Bahá'í Friends:

The National Spiritual Assembly has received your request asking that you not be sent *The American Bahá'í*, and we have been asked to contact you in this regard.

We are not certain from your action whether or not you continue to consider yourselves Bahá'ís and are therefore providing the following information to you. As you may know, the basis of membership in the Bahá'í Faith is acceptance of Bahá'u'lláh's claim to be the Manifestation of God for this day and age. It is of course the right of every believer to determine his or her level of participation in the activities of the Bahá'í community.

If you continue to believe in Bahá'u'lláh, we will maintain your names on the membership rolls of the Bahá'í community and respect your decision not to be sent *The American Bahá'í* at this time. If, however, you no longer believe in Bahá'u'lláh's station or His claims, and no longer consider yourselves Bahá'ís, please notify us of this fact, and we will remove your names from the membership rolls of the American Bahá'í community.

We hope that you will reflect on the above and inform us of your wishes as to membership in the Bahá'í community. The National Assembly would like to assure you of its loving prayers on your behalf.

With warm Bahá'í regards,



For the Office of the Secretary

---

**668 Bolinger  
Rochester Hills, MI 48307**

**December 4, 1997**

**Louhelen Bahai School  
3208 South State Road  
Davison, MI 48423**

**To Whom It May Concern:**

**Please remove my name and address from all of your mailing lists.**

**Sincerely,**

**FG**

---

668 Bolinger  
Rochester Hills, MI 48307

December 4, 1997

Bahai Faith  
P.O. Box 14487  
Detroit, MI 48214

To Whom It May Concern:

Please remove my name and address from all of your mailing lists.

Sincerely,

Frederick Glaysher

---

668 Bolinger  
Rochester Hills, MI 48307

June 12, 1998

Bahai Faith  
P.O. Box 14487  
Detroit, MI 48214

To Whom It May Concern:

I enclose a copy of my December 4, 1997 letter requesting that you remove my name and address from all of your mailing lists. I have patiently waited for my request to be honored, understanding how long such minor matters can take in the Bahai Faith. Please do not force me to have to write a third time.

If necessary, please draw this matter to the attention of the LSA of Detroit. Perhaps they can find someone competent enough to accomplish the task.

Sincerely,

Frederick Glaysher

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----- Original Message -----

From: "Bahai Faith" <BI\*P\*GS@liberty.com>

Newsgroups:

alt.politics.org.un,alt.religion.bahai,soc.culture.indian,talk.religion.bahai,talk.religion.misc

Sent: Tuesday, April 23, 2002 5:36 PM

Subject: One Country - "Belief and Tolerance: Lights Amidst the Darkness" - October-December 2001 Issue

One Country

Newsletter of the bahai international community  
866 United Nations Plaza, Suite 120  
NY, NY 10017 1country@bic.org

Please remove me from your mailing list. While I was an accredited participant at the Millennium Forum (May 22-26, 2000), I never gave permission to the bahai international community to use my private information for the delivery of its deceptive and hypocritical propaganda.

RECID#: 26201

Mr. FG

INDEPENDENT PARTICIPANT

[address withheld to protect me from further recriminations]

#### EXCERPTS:

The human spirit must be free to know. Apprehending who we are, for what purpose we exist, and how we should live our lives, is a basic impulse of human consciousness. This quest for self-understanding and meaning is the essence of life itself. The innate and fundamental aspiration to investigate reality is thus a right and an obligation of every human being.

To search for truth--to see with one's "own eyes and not through the eyes of other"--is to undertake a process of spiritual discovery with a keen sense of justice and openness....

The right to freedom of thought, conscience and belief now codified in international human rights instruments directly finds its roots in the scriptures of the world's religions. This fact should assure each of us that truth need not be feared, as it has many facets and shelters all of our diverse expressions of faith. If, after all, people of religious faith believe that the Creator is eternal and the center of all existence, then they must also believe that the unfettered and genuine search for truth will lead to truth.... Etc., etc., etc....

#### NON-BAHAI OBSERVERS:

Please compare these dishonest claims with the 50+ megabyte record of bahai coercion and suppression of conscience available on my website below.

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FG

The Bahai Faith & Religious Freedom of Conscience

<https://members.fortunecity.com/bahaicensorship>

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[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

## **The Old Lie**

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Fanatics among my fellow bahais, especially Susan Maneck, have routinely now for years asserted that I threatened the NSA, not Mahmoudi, with a lawsuit should it contact me in any way, which justifies their never having done so, taking an issue from one context and applying it to another, YEARS LATER....

If a letter or message had been sent to Hoda Mahmoudi, auxiliary board member, why and how would Maneck know anything about it? The Mahmoudi message was sent to me the very morning of the day that the first voting period for talk.religion.bahai ended and the RESULTS was posted, when over 600 fundamentalists followed the advice of fanatic Mark Towfiq and others to oppose free speech and open discussion.  
<https://fglaysher.com/bahaicensorship/Towfiq.htm>  
<https://fglaysher.com/bahaicensorship/1stRESULT.htm>

If a letter was sent to Mahoudi, it addressed only that context.  
It's a well known fact that Maneck is Gharidian's sycophant.  
If she has been given a letter intended for the context of Hoda Mahmoudi's interfering in the free and unfettered voting for talk.religion.bahai, thereby violating the very Words of Abdul-Baha extolling freedom of speech and conscience and which led me to appeal to the uhj for an explanation of Mahmoudi's deceitful interference, let her post a copy of it on talk.religion.bahai, though it is tantamount to backbiting and further slander, in my opinion, to distort a communication in one context to fit the evil designs of a corrupted fundamentalist administration in another.  
See Mahmoudi's deceitfully sugarcoated, intimidating letter at

the  
bottom of the link below. Note that Mahmoudi never asked  
to  
meet with me but to telephone her. Other claims along these  
lines are false. Further note that the administration is  
definitely  
interfering in free speech and conscience here on  
talk.religion.bahai  
and other online venues through their various sycophants in  
contradistinction to Abdul-Baha's elevating vision.  
To the Universal House of Justice - March 31, 1997  
<https://fglaysher.com/bahaicensorship/To-UHJ1.htm>  
To the Universal House of Justice - July 24, 1998  
<https://fglaysher.com/bahaicensorship/UHJ72498.htm>  
<https://fglaysher.com/bahaicensorship/uhj12-10-99.htm>

I reiterate that I am under no obligation to believe the claims  
of  
vulgar liars and slanderous pseudo-academicians distorting  
past events and communications to fit a now different  
agenda.

I notified the nsa of my declaration of belief in Baha'u'llah in  
1976. They acknowledged my declaration by sending me back  
the ID card available for viewing on my homepage and by  
accepting monetary contributions from me for years, not to  
mention many personal sacrifices. Further details of my  
participation  
in the bahai faith, in sundry ways, may be found in my uhj  
letters  
also accessible from my homepage. If the nsa has  
unilaterally  
changed my status as a member of the bahai faith, the  
obligation  
resides with them to notify me to that effect, which they  
have  
never done....

I urge the non-bahai looking in on this exchange to  
investigate  
and reflect carefully on the issues involved and on what they  
reveal about the bahai faith in practice versus theory....  
Consider  
too that the real target of the fundamentalist attack on me  
may  
actually be the bahai community at large, to strike fear and  
obedience in their hearts in order to control them and to  
insure  
their submission, lest they too become the object of such a  
ferocious,  
incessant onslaught of slander and abuse....

Other relevant messages and details at  
<https://fglaysher.com/bahaicensorship/nsa1996.htm>  
<https://fglaysher.com/bahaicensorship/images/Bahai-IDgif.gif>

For those who think this smear campaign is something new,  
Google  
archives my being hounding by the fundamentalists along  
these lines for years:  
[https://groups.google.com/groups?  
q=Mahmoudi&hl=en&group=talk.religion.bahai&filter=0](https://groups.google.com/groups?q=Mahmoudi&hl=en&group=talk.religion.bahai&filter=0)

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**[Homepage](#)**

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# The Baha'i Faith & Religious Freedom of Conscience

## On Bahai Liberty

The Prisoner of Akka, Baha'u'llah, lived much of His life deprived of liberty, harassed and suppressed by the tyranny of one despot or another, yet He envisions a world of global freedom and universal brotherhood. From His experience of the liberty of His own Mind, from His mystical experience of the oneness of God, He teaches the oneness of all religions and the oneness of humankind. His immortal and challenging proclamation is "The earth is but one country and mankind its citizens." His love of liberty resonates with the noblest reflections on liberty that run throughout human history, East or West. Like Edmund Burke, Lord Acton, and the signers of the Declaration of Independence, Baha'u'llah upheld a responsible liberty seasoned with a sense of duty to God and society, while preserving and protecting the sanctity of the individual from tyranny and debasement.

What the Baha'i Faith has become today contrasts sharply with His enlightened Writings: a prison house of oppression, coercion, deception, manipulation, employing all manner of "slandorous vilification" against its own members for the slightest ideological divergence from its interpretation of His Teachings, calculated to deprive the individual of religious liberty and freedom of conscience, demanding nothing less than complete, absolute, and servile obedience. From a secular perspective, the Baha'i Faith has become the antitheses of the liberty discussed by John Stuart Mill in his classic work and the antitheses of the virtues extolled by Baha'u'llah and his son in the societies of England and the United States of America.

To those who are unfamiliar with the complicated history of the Baha'i Faith during the last one hundred years, these claims may well seem extreme and unwarranted, if one only knows the version propagated by self-serving Baha'i sources; To those who have suffered at the hands of Baha'i administrative inquisitors and oppressors, these claims will ring all too true, evoking bitter and painful memories. For the past ten to thirty years, the Baha'i Faith has imposed one inquisition after another upon its members. It has been widely assumed by many Baha'is that these incidents marked a temporary aberration from Baha'i administrative conduct, which would soon be corrected once the Universal House of Justice became sufficiently apprised of the issues involved, and that it would reprimand the particular counselor or auxiliary board member involved. Time has gone by, and incident after incident has accumulated, bringing home to many that far from a temporary aberration, a prison house of tyranny has indeed supplanted the liberty of the individual mind and soul that Baha'u'llah and Abdu'l-Baha had guaranteed their followers.

It is the sheer number of these incidents that convey, more than any one of them, the truest picture of what has become of Baha'u'llah's Faith. In the mid 1970s, a group of young students and scholars in Los Angeles loosely formed a study class for the sharing and encouragement of their research of Baha'i history and theology. They were harangued, harassed, and attacked, some leaving the Baha'i Faith in confusion and disbelief. Later in that decade, Bahai scholars at the University of Michigan and elsewhere who were commissioned, by the National Spiritual Assembly of the United States of America, to write a Bahai encyclopedia, met with a similar experience, many ending up having to resign from working on it, believing they could not do so in good conscience, given the interference of Baha'i authorities regarding historical fact and detail; some were driven out into the self-censorship of silence. The 1980s witnessed an increasing number of incidents. In 1987 "A Modest Proposal," intended for, but never



published, in *Dialogue Magazine*, attempted to suggest improvements in procedure and operation of the national community, only to be publicly denounced at the national convention the following year, while its writers were handled in a most reprehensible fashion, some threatened with excommunication. Another group of scholars and writers in 1998 contributed to a paper known as "The Service of Women" which again met with a vehement crackdown all out of proportion to the issues and intentions of its authors. No brief highlighting of the shockingly dictatorial abuse of power by the Baha'i administration would be complete without mention of an open letter in 1996 by Steven Scholl, one of the *Dialogue* editors, which attempted to bring attention to the frequency and severity of these incidents and urged moderation and a more open and tolerant community. Many of the young editors and writers of *Dialogue Magazine*, as well as others, have been harassed and hounded into silence or driven out the door.

With the wide availability and development of the Internet during the 1990s, Baha'is all around the world, enjoying the liberty given them by God Himself and lauded by both Baha'u'llah and Abdu'l-Baha, entered into free and open discussion in a number of online venues. One of the first was Talisman, an email list sponsored through one scholar's affiliation with Indiana University. Baha'i interrogators of conscience were quick to quibble and denounce members for their views and opinions expressed in emails to group members, ultimately denouncing, as had happened in previous incidents, individuals as "covenant breakers" or possibly holding opinions which were tending toward covenant breaking. Through such methods, the abuse of individuals was carried out "in the best interest of the Faith," driving more young, intelligent, inquisitive, vigorous minds and souls away in shock and horror over what the Baha'i Faith had become, not was.

Another major incident, publicly documented in the newsgroup databases of Google and other search engines, was the proposal of an open and unmoderated newsgroup, talk.religion.bahai. Given the pervasive censorship and manipulation of thought and discussion on the previously existing newsgroup, soc.religion.bahai, praised in *The American Baha'i*, many Baha'is and non-Baha'i observers believed such a newsgroup was essential for unfettered discussion about Baha'i matters of concern. The overwhelming opposition of Baha'is to its formation shocked many inside and outside of the Baha'i Faith, as many fundamentalists called upon Baha'is "in good standing" and "firm in the covenant" to vote NO against it, garnering more than 600 votes through such rabble-rousing techniques on private Baha'i-only email lists. It took three years and as many rounds of voting to create what is still, as of 2004, the only forum on the Internet that cannot technically prevent the expression of any opinion or point of view.

No survey of incidents should fail to mention the lawsuit of Deborah Buchhorn against the National Spiritual Assembly of the Baha'is of the United States and the Assembly of Albuquerque, New Mexico for fraud and libel in 2001. The court's dismissal of the lawsuit proved only that the government of the United States was wisely not about to adjudicate on issues of religion and conscience and in no way exonerated the Baha'i administration of the charges.

Throughout all these incidents and others, most Baha'is thought only in terms of an aberration, surely something had gone wrong, a miscarriage of Baha'i justice that the ultimate defender of justice, the Universal House of Justice, would rectify, restoring order and sanity to Baha'u'llah's Cause. Yet the tactics used were virtually identical in each case, and have become widely known, through talk.religion.bahai, as The Baha'i Technique, essentially, "slanderous vilification," imputations of covenant breaking or incipient covenant breaking, frightening people involved into silence, fear, and self-censorship. To assist in this program of ideological terrorization of the Baha'i community, the uhj has on a number of occasions apparently, or purportedly, autocratically thrown people out of the Baha'i Faith, despite such a practice not existing anywhere in the Baha'i Writings, despite Shoghi Effendi explicitly stating that only the Guardian could pronounce someone a covenant breaker. This indefensible, desperate tactic, non-doctrinal, has been wielded a number of times since 1997. All these incidents and more are documented on the Internet and elsewhere for those unfamiliar with them or for those who wish to independently investigate them further: <https://fglaysher.com/bahaicensorship/>

How often in religious history have the teachings and vision of the Founder become debased by the organization that rears itself upon His Sacrifice. No impartial, fair-minded observer who conscientiously explores, to whatever degree, these incidents, thus far recounted, can fail to perceive that the Baha'i Faith and what it calls its "administrative order" has become, in the most apropos words of Martin Luther, a "terrible tyranny." Its wolves in sheep's clothing have turned far aside from the Middle Path, envisioned by Baha'u'llah and Abdu'l-Baha, universally condoned by the reason of all persuasions. On all sides Baha'i administrators see only heretics and apostates, point the finger, denounce people as breakers of

Baha'u'llah's covenant, or Abdu'l-Baha's Will and Testament, or Shoghi Effendi's non-existent will, which, in disobedience to Abdu'l-Baha, he never wrote.

In 2004, H-Net, a scholarly website supported by Michigan State University and Humanities & Social Sciences Online, reprinted in digital format the works of Mirza Ahmad Sohrab, who for over eight years served Abdu'l-Baha as a secretary and translator in the Middle East and on his American and European journeys. In Sohrab's several books, especially in *Broken Silence: The Story of Today's Struggle for Religious Freedom* (1942) and *The Will and Testament of Abdu'l-Baha: An Analysis* (1944), Sohrab presents his opinion that the Baha'i Faith was already well on the road to becoming an oppressive organization in the 1920s and '30s, exploitative of the individual, and departing further, with every year, from the moderation and predominately democratic liberalism of Baha'u'llah and Abdu'l-Baha. Sohrab located the source of the emerging problems of conscience and religious freedom in the desire of some early American Baha'is for absolute control, modeled on the Roman Catholic Church and other forms of autocratic religious organization, leading to and encouraging Shoghi Effendi's increasingly fanatical interpretation of Abdu'l-Baha's Will and Testament:

To interpret this section of the Will in such a literal sense, is, to say the least, utterly short-sighted and a complete subversion of all the glorious teachings of the Bahai Cause (53).

The young and impressionable Shoghi Effendi, a little dreamy and not entirely ready for it all, unsure of himself and what direction to chart after Abdu'l-Baha's passing, increasingly came under the influence of people in both the East and West who wanted a rigidly controlled bureaucratic system, until his own hand became the dominating force shaping the now trademarked, incorporated, and copyrighted organization. H-Net's digital reprinting brought home for insightful observers of the victimization of fellow Baha'is, during the purges and pogroms of the 1970s and after, the inescapable realization that, far from an aberration, the same pervasive fanaticism and censorship had indeed been experienced by Sohrab and earlier Baha'is in virtually the same form and manner. No amount of distorting and slandering the intentions and beliefs of Sohrab and Mrs. Chanler could deny the validity and eloquent truth of their own testimony, repeated and confirmed by the experience of subsequent generations of Baha'is.

Dying without leaving a will in 1957, Shoghi Effendi left the Baha'i Faith with no infallible successor, no appointed Guardian, and no infallible interpreter of Baha'u'llah's Writings. Shoghi Effendi's own words state emphatically that without a Guardian the Baha'i Faith would be mutilated and completely deprived of the "unerring guidance of God." Subsequent to his death, Baha'i experience only corroborates his judgment. No matter to what extent the Hands of the Cause assumed, or presumed, an authority that neither Abdu'l-Baha's Will and Testament nor any of the writings of Shoghi Effendi bestowed, their innovations and attempts to lay a credible foundation for the uhj failed, and time has proven it, made it open and blatant as the noonday sun.

The end of the Guardianship and the innovations and attempts to fill in the gaps and unfulfilled portions of Abdu'l-Baha's Will and Testament have continued unabated since the earliest schism between the Hands of the Cause, their unilateral and unauthorized attempt to fill the interpretive void left by Shoghi Effendi's failure to foresee his untimely end and the commotions it would unleash upon Baha'u'llah's Faith. Neither the custodians nor the Orthodox Baha'is had, or have, a credible claim to assumption of the mantle of authority. Nothing in Abdu'l-Baha's Will and Testament nor Shoghi Effendi's writings anticipated or justified what they did after the Guardian's death. Similarly, the International Baha'i Council that the Hands put aside was not in the Will and Testament nor an instrument of the Master for the appointment of a new Guardian. That the Hands were nominated and appointed by Shoghi Effendi gave them no legitimate authority to assume, or usurp, the "rights and powers in succession to the Guardian," which they claimed, nor to change the method of creating a universal house of justice from what was stipulated by the Master in His Will and was already anticipated by the Guardian through the unfolding of the International Baha'i Council. Any pretense to "infallibility" ended with Shoghi Effendi, and subsequent Baha'i experience has proven it in the ruined and destroyed lives of many thousands of individuals, married couples, families, and Baha'i communities.

The eventual creation by the uhj of the continental board of counselors, a type of Baha'i college of cardinals, and the auxiliary boards, notorious for operating like the Jesuits at their worst, has only exacerbated the situation and deepened the rift between Baha'is in all walks of life and the barely concealed clergy that now exists and demands at every turn "obedience" to the covenant, as the

"infallible" universal house of justice interprets it, ignoring that Abdu'l-Baha and Shoghi Effendi both explicitly stated that only the Guardian has interpretive guidance and that the uhj has only legislative authority.

For decades the fanatical interpretation of Abdu'l-Baha's Will and Testament has demonstrated that not the slightest reform, or suggestion of reform, will be tolerated, let alone considered or acted upon. The uhj and its clergy have demonstrated beyond a doubt that they do not possess infallible powers or interpretive authority worthy of respect, let alone obedience.

Reform Bahais have watched or participated in all this. Many have been victims of intolerance and witch hunts; of coercion of conscience and denunciation, ostracism and shunning, and all the other tactics and techniques of The Baha'i Technique, suffered under the ferocious attacks of their fellow Baha'is who never hesitate to violate the Words of Abdu'l-Baha: "According to the direct and sacred command of God we are forbidden to utter slander."

Far from censuring such slander, a corrupted organization has encouraged among its cadre an ever more vicious campaign of slander, by what Mirza Ahmad Sohrab rightly recognized and scathingly called in the 1940s, "fawning, cringing, sniveling, mealy-mouthed sycophants, flatterers and flunkies."

Lessoned by time and history, by experience that cannot be taken but as a revelation of the Will of God, an unveiling of what lies behind the marble facade, acknowledging that the loss of the dream of unity and infallibility happened long ago, Reform Bahais seek to recover, restore, and return to Baha'u'llah's central and pristine Teachings—the oneness of God, the oneness of religion, the oneness of humankind—to His vision of responsible individual liberty in service to humanity, to the Example of the Master's Love, Wisdom, Kindness, Compassion, and Self-Sacrifice.

Reform Bahais choose to leave those who choose hatred, denunciation, shunning, endless and unproductive argument and recrimination over Abdu'l-Baha's Will and Testament, seeking justification for fanaticism, over the Will of Shoghi Effendi, which he never wrote or implied, or over the successors he never intended or appointed, or over the oppressive organization Baha'u'llah Himself never envisioned nor proclaimed.

Reform Bahais invite all Bahais, all humanity, to a Convocation of celebration, peace, love, and brotherhood, to seek humbly His Will, during Ridvan 2006.

FG

The Reform Bahai Faith

[www.ReformBahai.org](http://www.ReformBahai.org)

October 4, 2004

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**[Homepage](#)**

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# **The Baha'i Faith & Religious Freedom of Conscience**

See also the [United Nations Menu](#)

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**From: FG**

**Sent: Tuesday, April 23, 2002 5:36 PM**

**Subject: One Country - "Belief and Tolerance: Lights Amidst the Darkness" - October-December 2001 Issue**

**One Country**

**Newsletter of the bahai international community**

**866 United Nations Plaza, Suite 120**

**NY, NY 10017 [1country@bic.org](mailto:1country@bic.org)**

**Please remove me from your mailing list. While I was an accredited participant at the Millennium Forum (May 22-26, 2000), I never gave permission to the bahai international community to use my private information for the delivery of its deceptive and hypocritical propaganda.**

**RECID#: 26201**

**Mr. FG**

**INDEPENDENT PARTICIPANT**

**[address withheld to protect me from further recriminations]**

**EXCERPTS:**

**The human spirit must be free to know. Apprehending who we are, for what purpose we exist, and how we should live our lives, is a basic impulse of human consciousness. This quest for self-understanding and meaning is the essence of life itself. The innate and fundamental aspiration to investigate reality is thus a right and an obligation of every human being.**

**To search for truth--to see with one's "own eyes and not through the eyes of other"--is to undertake a process of spiritual discovery with a keen sense of justice and openness....**

**The right to freedom of thought, conscience and belief now**

**codified in  
international human rights instruments directly finds its roots in  
the  
scriptures of the world's religions. This fact should assure each  
of us that  
truth need not be feared, as it has many facets and shelters all  
of our  
diverse expressions of faith. If, after all, people of religious faith  
believe that the Creator is eternal and the center of all  
existence, then  
they must also believe that the unfettered and genuine search  
for truth will  
lead to truth.... Etc., etc., etc....**

**NON-BAHAI OBSERVERS:**

**Please compare these dishonest claims with the 50+ megabyte  
record of bahai  
coercion and suppression of conscience available on my website  
below.**

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**FG**

**The Bahai Faith & Religious Freedom of Conscience  
<https://members.fortunecity.com/bahaicensorship>**

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**The bahai international community is abusing its access to the  
Millennium Forum's list of participants by improperly using  
people's addresses. See link below for the list of participants:  
<https://www.millenniumforum.org/html/MFParticipants.pdf>**

**"This information is intended strictly as a reference and  
should not be used in any other fashion without the  
written permission of the Millennium Forum."**

**There are 335 pages of names and addresses, mine being  
only one among the many thousands to whom the bahai  
international community has been sending its deceptive  
propaganda piece now for over two years.**

**Notice that the contact email for the Millennium Forum  
has a "bic" domain, bahai international community,  
[mngof@bic.org](mailto:mngof@bic.org) and can hardly be trusted to handle  
properly any complaint since THEY ARE the problem,  
which leaves little choice but to appeal elsewhere:  
[MFDiscuss@yahoogroups.com](mailto:MFDiscuss@yahoogroups.com) and [inquiries@un.org](mailto:inquiries@un.org)**

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**FG**

**The Bahai Faith & Religious Freedom of Conscience  
<https://members.fortunecity.com/bahaicensorship>**

**"Bahai Faith" <[BI\\*P\\*GS@liberty.com](mailto:BI*P*GS@liberty.com)> wrote in message  
[news:aa4k7j\\$7mfav\\$1@ID-75545.news.dfncis.de](mailto:news:aa4k7j$7mfav$1@ID-75545.news.dfncis.de)...**

> One Country  
> Newsletter of the bahai international community  
> 866 United Nations Plaza, Suite 120  
> NY, NY 10017 [1country@bic.org](mailto:1country@bic.org)  
>  
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> permission to the bahai international community to use my  
private  
> information for the delivery of its deceptive and hypocritical  
propaganda.  
>  
> RECID#: 26201  
> Mr. FG  
> INDEPENDENT PARTICIPANT  
> [address withheld to protect me from further recriminations]  
>  
>  
> EXCERPTS:  
>  
> The human spirit must be free to know. Apprehending who we  
are, for what  
> purpose we exist, and how we should live our lives, is a basic  
impluse of  
> human consciousness. This quest for self-understanding and  
meaning is the  
> essence of life itself. The innate and fundamental aspiration  
to  
> investigate reality is thus a right and an obligation of every  
human  
being.  
>  
> To search for truth--to see with one's "own eyes and not  
through the eyes  
of  
> other"--is to undertake a proccess of spiritual discovery with  
a keen  
sense  
> of justice and openness....  
>  
> The right to freedom of thought, conscience and belief now  
codified in  
> international human rights instruments directly finds its roots  
in the  
> scriptures of the world's religions. This fact should assure  
each of us  
that  
> truth need not be feared, as it has many facets and shelters  
all of our  
> diverse expressions of faith. If, after all, people of religious  
faith  
> believe that the Creator is eternal and the center of all  
existence, then  
> they must also believe that the unfettered and genuine search  
for truth

will

> lead to truth.... Etc., etc., etc....

>

> NON-BAHAI OBSERVERS:

>

> Please compare these dishonest claims with the 50+ megabyte record of bahai

> coercion and suppression of conscience available on my website below.

>

> --

> FG

> The Bahai Faith & Religious Freedom of Conscience

> <https://members.fortunecity.com/bahaicensorship>

---

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<https://www.millenniumforum.org/html/MFParticipants.pdf>

As an accredited participant, I ask does the bic have such explicit WRITTEN PERMISSION from the Millennium Form?

cc: [MFDiscuss@yahoogroups.com](mailto:MFDiscuss@yahoogroups.com) and [inquiries@un.org](mailto:inquiries@un.org)

--

FG

The Bahai Faith & Religious Freedom of Conscience

<https://members.fortunecity.com/bahaicensorship>

>From: "One Country" <[1country@bic.org](mailto:1country@bic.org)>

>To: "FG" <[FG@hotmail.com](mailto:FG@hotmail.com)>

>Subject: RE: One Country - "Belief and Tolerance: Lights Amidst the

Darkness" - October-Decem

>Date: Tue, 23 Apr 2002 18:15:40 -0400

>MIME-Version: 1.0

>Received: from [216.236.137.99] by hotmail.com (3.2) with ESMTP id

MHotMailBE8F264600BB40043161D8EC896315240; Tue, 23 Apr 2002 15:08:06 -0700

>Received: from ONECOUNTRY ([192.168.0.16]) by mail.bic.org (8.9.3/8.9.2)

with SMTP id SAA28647; Tue, 23 Apr 2002 18:08:02 -0400

>From: [1country@bic.org](mailto:1country@bic.org) Tue, 23 Apr 2002 15:08:58 -0700

>Message-ID:

<[NCBBJGGKCKHEJDCJAGMAKEFHCKAA.1country@bic.org](mailto:NCBBJGGKCKHEJDCJAGMAKEFHCKAA.1country@bic.org)>

>X-Priority: 3 (Normal)

>X-MSMail-Priority: Normal

>X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2911.0)



>Importance: Normal  
>X-Mimeole: Produced By Microsoft MimeOLE V6.00.2600.0000  
>In-Reply-To: <[F258vIj4blrOk6frahj00000e25@hotmail.com](mailto:F258vIj4blrOk6frahj00000e25@hotmail.com)>  
>  
>  
>Dear Mr. Glaysher,  
>  
>Your address has been removed from our complimentary  
mailing list. We  
apologize  
>for any inconvenience.  
>  
>Regards,  
>  
>Veronica Shoffstall, Editorial Assistant  
>ONE COUNTRY, the newsletter of the  
>Bahá'í International Community  
>866 United Nations Plaza, Suite 120  
>New York, NY 10017 USA  
>tel: 212-803-2543 fax: 212-803-2566  
>email: [rshoffst@bic.org](mailto:rshoffst@bic.org)  
>web: <https://www.onecountry.org>  
>~~~~~  
>"The earth is but one country and mankind its citizens."  
>Bahá'u'lláh  
>  
>  
> > -----Original Message-----  
> > From: FG [mailto:[FG@hotmail.com](mailto:FG@hotmail.com)]  
> > Sent: Tuesday, April 23, 2002 5:36 PM  
> > To: [1country@bic.org](mailto:1country@bic.org)  
> > Subject: One Country - "Belief and Tolerance: Lights Amidst  
the  
> > Darkness" - October-Decem  
> >  
> >  
> > One Country  
> > Newsletter of the bahai international community  
> > 866 United Nations Plaza, Suite 120  
> > NY, NY 10017 [1country@bic.org](mailto:1country@bic.org)  
> >  
> > Please remove me from your mailing list. While I was an  
accredited  
> > participant at the Millennium Forum (May 22-26, 2000), I  
never gave  
> > permission to the bahai international community to use my  
private  
> > information for the delivery of its deceptive and hypocritical  
propaganda.  
> >  
> > RECID#: 26201  
> > Mr. FG  
> > INDEPENDENT PARTICIPANT  
> > [address withheld to protect me from further  
recreminations]  
> >  
> >



> > **EXCERPTS:**

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> > **The human spirit must be free to know. Apprehending who we are, for what**

> > **purpose we exist, and how we should live our lives, is a basic impulse of**

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> > **The right to freedom of thought, conscience and belief now codified in**

> > **international human rights instruments directly finds its roots in the**

> > **scriptures of the world's religions. This fact should assure each of us that**

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> > **diverse expressions of faith. If, after all, people of religious faith**

> > **believe that the Creator is eternal and the center of all existence, then**

> > **they must also believe that the unfettered and genuine search for truth will**

> > **lead to truth.... Etc., etc., etc....**

> >

> > **NON-BAHAI OBSERVERS:**

> >

> > **Please compare these dishonest claims with the 50+ megabyte record of bahai**

> > **coercion and suppression of conscience available on my website below.**

> >

> > **--**

> > **FG**

> > **The Bahai Faith & Religious Freedom of Conscience**

> > **<https://members.fortunecity.com/bahaicensorship>**

> > **POSTED to talk.religion.bahai**

**Sent: Wednesday, April 24, 2002 4:15 PM**

**You dodged, not answered, my question. On the first page of the list of Millennium Forum participants it is clearly stated that**

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**<https://www.millenniumforum.org/html/MFParticipants.pdf>**

**As an accredited participant, I ask does the bic have WRITTEN PERMISSION from the Millennium Form? (That's a yes or no question.)**

**My name and address NEVER appeared anywhere else other than the Millennium Forum list and I immediately began receiving unsolicited copies of One Country following the Forum in May of 2000. Your explanation is false.**

**--**

**FG**

**The Bahai Faith & Religious Freedom of Conscience**

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**-----**

**Dear Mr. Glaysher,**

**We get our lists from a variety of sources. Your name may have been from any one of a number of conference lists, directories, or submissions from other organizations with whom we associate. Our list generally consists of prominent people and organizations active in matters of global concern. Perhaps your name made it to one of these lists and was entered to our complimentary mailing list.**

**The publication is sent at no charge to the recipients and many of our readers are interested in the articles about NGO conferences, development activities and in the book reviews and other items that relate to their field, as well as in learning more about the philosophy and activities of members of the Baha'i Faith. If they are not interested, they ask to be removed from**

the list, as  
you  
did, and their record is deleted from our files.

I'm sorry this seems to have caused you such distress. As I  
said, your name  
has  
been removed from our mailing list.

Sincerely,

Veronica Shoffstall, Editorial Assistant  
ONE COUNTRY, the newsletter of the  
Bahá'í International Community  
866 United Nations Plaza, Suite 120  
New York, NY 10017 USA  
tel: 212-803-2543 fax: 212-803-2566  
email: [rshoffst@bic.org](mailto:rshoffst@bic.org)  
web: <https://www.onecountry.org>

~~~~~

"The earth is but one country and mankind its citizens."

Bahá'u'lláh

From :

"One Country" <1country@bic.org>

To :

"FG" <FG@hotmail.com>

Subject :

RE: One Country - "Belief and Tolerance: Lights Amidst the
Darkness" -
October-Decem

Date :

Wed, 24 Apr 2002 10:46:49 -0400

MIME-Version: 1.0

Received: from [216.236.137.99] by hotmail.com (3.2) with
ESMTP id

MHotMailBE901A82006B40043164D8EC896320BE1; Wed, 24
Apr 2002 08:30:18 -0700

Received: from ONECOUNTRY ([192.168.0.16]) by mail.bic.org
(8.9.3/8.9.2) with

SMTP id KAA06891; Wed, 24 Apr 2002 10:39:10 -0400

From 1country@bic.org Wed, 24 Apr 2002 08:30:41 -0700

Message-ID:

<NCBBJGGKCKHEJDCJAGMAAEFLCKAA.1country@bic.org>

X-Priority: 3 (Normal)

X-MSMail-Priority: Normal

X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2911.0)

X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2600.0000

In-reply-to:

<F237hwWn5WNW51QW40j00001758@hotmail.com>

Importance: Normal

> -----Original Message-----
> From: FG [mailto:FG@hotmail.com]
> Sent: Wednesday, April 24, 2002 7:33 AM
> To: 1country@bic.org
> Subject: RE: One Country - "Belief and Tolerance: Lights
Amidst the
> Darkness" - October-Decem
>
>
> On the first page of the list of participants it is
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>
> As an accredited participant, I ask does the bic have
> such explicit written permission from the Millennium Form?
>
> cc: MFDiscuss@yahoogroups.com and inquiries@un.org
>
> --
> FG
> The Bahai Faith & Religious Freedom of Conscience
> <https://members.fortunecity.com/bahaicensorship>

Please note how convenient it is that "Posting to this group has been temporarily disabled" at this time. I believe it constitutes an obvious attempt by bahai fundamentalists to suppress knowledge of their abusing their access to the Millennium Forum's mailing list and thereby from reaching others associated with the Forum:

We are unable to deliver the message from
<earthrisepress@hotmail.com>
to <MFDiscuss@yahoogroups.com>.

Posting to this group has been temporarily disabled.

For further assistance, please email support@yahoogroups.com
or visit <https://help.yahoo.com/help/us/groups/>

From :

"" <earthrisepress@hotmail.com>

To :

MFDiscuss@yahoogroups.com

Subject :

One Country - "Belief and Tolerance: Lights Amidst the
Darkness" -

OctDec01Issue

Date :

Wed, 24 Apr 2002 20:20:30 +0000

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X-Priority: 3 (Normal)

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X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2911.0)

X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2600.0000

In-reply-to:

<F237hwWn5WNW51QW40j00001758@hotmail.com>

Importance: Normal

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>  
>--  
>FG  
>**The Bahai Faith & Religious Freedom of Conscience**  
>**<https://members.fortunecity.com/bahaicensorship>**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**See also the court documents at [Lawsuit by Wilmette NSA against Orthodox Baha'i Faith](#)**

FOR IMMEDIATE RELEASE

NEWS RELEASE

Wilmette Bahá'í Organization Threatens Minority Bahá'ís Through Court Action

The National Spiritual Assembly of the Bahá'ís of the United States (NSA), located in Wilmette, Illinois, has called upon the United States District Court for the Northern District of Illinois, Eastern Division to hold in contempt members of minority Bahá'í organizations (the Orthodox Bahá'í Faith and the Bahá'ís Under the Provisions of the Covenant--two separate and distinct entities) who, the NSA claims, are in violation of an injunction its predecessor obtained some 40 years ago against a rival Bahá'í body.

In legal documents provided to the court on December 6, 2006, the NSA claimed that members of the current minority Bahá'í groups are bound by the 1966 Judgment. While not providing any specifics with regard to how the minority bodies have harmed the majority body, the NSA contends that the websites of the smaller organizations are doing irreparable damage to the NSA.

The basic contention of the NSA is that the members of the minority groups are violating the NSA's alleged trademarks on the name "Bahá'í" and the religious symbol of the "Greatest Name", and it seeks from the court a ruling which would prohibit the minority members from using the alleged trademarks to the detriment of the NSA.

The NSA seeks to restrain both those individuals who at one time were even remotely associated with the enjoined rival Bahá'í body and any 'nonparty' members who have since developed different Bahá'í organizations.

Those members of the minority group who call themselves Orthodox Bahá'ís, to distinguish themselves from the members of the majority organization, state that the trademark by the Wilmette NSA on the "Greatest Name" is the equivalent of a Christian denomination trademarking the Cross and then saying that no other Christian congregation can use that symbol in their activities or in their

contacts with others.

Additionally, Orthodox Bahá'ís maintain that the name "Bahá'í" is in the public domain and cannot be the exclusive property of one organization. They say that like the name "Christian" and "Muhammadan", which refer to followers of Christ and Muhammad respectively, the name "Bahá'í" refers to a follower of Bahá'u'lláh, who all Bahá'ís acknowledge as the latest Prophet from God.

For some 35 years the Orthodox Bahá'ís have been employing the name "Bahá'í" in their newspaper and magazine publicity and in the telephone Yellow Pages, and during that time the NSA has made no move to implement the provisions of the injunction that the majority organization is now using to seek contempt citations against members of the minority groups. Should the NSA be successful in its efforts to curtail their activities, Orthodox Bahá'ís contend that, for them, the First Amendment of the Constitution is no longer valid.

To see the court papers: <https://www.truebahai.com/court/>

See Jeffrey Goldberg's [poignant story. I hope others will take the time to read and reflect on it.](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

**From: <jricole@my-deja.com>**

**To: <talisman@umich.edu>**

**Subject: Commentary on the letter of the House of Justice dated April 7, 1999 (pt. 1)**

**Date: Sunday, June 06, 1999 12:54 PM**

**Dear Friends:**

**Since there has been controversy over the letter of the Universal House of Justice to the National Assemblies dated 7 April 1999, and since some have suggested that I am among those discussed in the letter, it seemed appropriate for me to comment. I do so only as one, inadequate individual, from a necessarily partial point of view, but I hope that in this instance as in others, the "spark of conflicting opinions" shall issue in "the truth" as we were promised by `Abdul-Baha.**

**I shall proceed by attempting a close commentary on the text. But first, some general comments must be made about the context of the letter and the institution that issued it.**

**The Universal House of Justice, with its seat in Haifa, is the legitimate head of the Baha'i faith. However, it is different from the papacy or the caliphate and many other past such bodies in several ways.**

**First of all, its members are elected and change over time. Second, it may not abrogate or set aside the revealed text of the Baha'i scriptures or their authoritative interpretation by `Abdul-Baha' or Shoghi Effendi. Third, future Houses of Justice may abrogate rulings and laws passed by their predecessors.**

**Baha'u'llah writes in the Splendors (my reworking of the official translation with reference to the Persian text):**

**"The eighth Ishráq: This passage, now written by the Pen of Glory, is accounted as part of the Most Holy Book: The men of God's House of Justice have been charged with the affairs of the [Baha'i] community [millat]. They, in truth, are the Trustees of God among His servants and the daysprings of authority in His countries. O people of God! That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world.**

**"Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the House of Justice that the members thereof may act according to the needs and requirements of the time. They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom. It is incumbent upon all to be obedient unto them.**

**"All matters of [leadership (umur-i siyasiyyih)] should be referred to the House of Justice, but acts of worship ( ` ibadat) must be observed according to that which God hath revealed in His Book.**

**"O people of Bahá! Ye are the dawning-places of the love of God and the daysprings of His loving-kindness. Defile not your tongues with the cursing and reviling of any soul, and guard your eyes against that which is not seemly. Set forth that which ye possess. If it be favourably received, your end is attained; if not, to protest is vain. Leave that soul to himself and turn unto the Lord, the Protector, the Self-Subsisting. Be not the cause of grief, much less of discord and strife. The hope is cherished that ye may obtain true education in the shelter of the tree of His tender mercies and act in accordance with that which God desireth. Ye are all the leaves of one tree and the drops of one ocean." -Tablets of Baha'u'llah, pp. 128-129.**

**Note that the Universal House of Justice is empowered only in matters of leadership or perhaps legislation of sanctions (umur-i siyasiyyih) is ambiguous in the original. Note that it may not abrogate the explicit text of Baha'u'llah (referred to as matters of 'worship'). Note that it is charged with making new laws that address new issues that arise.**

**`Abdul-Baha says of this body in his \*Will and Testament\* pp. 19-20 that:**

**"By this House is meant that Universal House of Justice which is to be elected from all countries, that is from those parts in the East and West where the loved ones are to be found, after the manner of the customary elections in Western countries such as those of England. It is incumbent upon these members (of the Universal House of Justice) to gather in a certain place and deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide has the same effect as the Text itself. Inasmuch as the House of Justice hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same. Thus for example, the House of Justice enacteth today a certain law and enforceth**

**it, and a hundred years hence, circumstances having profoundly changed and the conditions having altered, another House of Justice will then have power, according to the exigencies of the time, to alter that law. This it can do because these laws form no part of the divine explicit**

**Text. The House of Justice is both the initiator and the abrogator of its own laws . . ."**

**It should by now be clear that the Universal House of Justice's sphere of authority is solely that of legislating Baha'i law. Neither Baha'u'llah nor any other Baha'i holy figure bestowed upon the House of Justice the authority to exercise authoritative Interpretation of the Baha'i texts. It is simply not an interpretive body. Moreover, no individual House of Justice (since they are elected every 5 years there have been 7 sessions) can permanently bind or constrain its successors by making a law not found in the Baha'i texts and attempting to make it permanent.**

**Nor is the Universal House of Justice to interfere in the free expression of individual conscience:**

**"Palo Alto, California, 9 October 1912: Before `Abdu'l-Baha left Palo Alto, a group again had the honor of gathering in the most holy court. Among his blessed utterances was an explanation of religious conflicts, especially those of the Christians. `Some said Christ was God, and some said he was the Word, while others called him a prophet. Because of these differences, conflicts arose among them, such that in the community there was enmity instead of spirituality, and estrangement rather than unity. But Baha'u'llah has closed the door on such differences. By arranging for interpretation to be carried out by an authoritative Interpreter of the Book, by establishing the Universal House of Justice--or in other words the Parliament of the [Baha'i] community--and by commanding that there be no interference in beliefs or conscience, He blocked such breaches from occurring. He even said that if two persons discussing some matter develop a dispute, such that it leads to a polarization, both are wrong and discredited.' - In Mahmúd Zarqání, Kitáb-i Badá'i` al-Athár, 2 vols. (Hofheim-Langenhain: Bahá'í-Verlag, 1982), 1:294.**

**Unlike past ecclesiastic institutions, the Baha'i houses of justice, whether international, national or local, are according to `Abdul-Baha not to attempt to interfere with the expression of individual conscience.**

**`Abdul-Baha also said, in a talk given in 7 April 1913 in Budapest**

**"He is God. Liberty is of three sorts. One is the divine freedom, that is confined to the essence of the Creator. He is autonomous and absolute. No one can compel Him with regard to anything at all. Another form of liberty is that of the Europeans, which holds that human beings may do as they please on the condition that they not harm one another. This is the liberty of nature, and its highest degree is found in the animal world. This is the estate of the animal. Look at these birds, in what liberty they live. Whatever human beings might do, they can never**



be as free as animals. Rather, order stands in the way of freedom. As for the third sort of liberty, it is under the divine laws and ordinances. This is the liberty of the human world, which severs the heart's relationship with all things. It soothes all hardships and sorrow. The more the consciences of human beings progress, the more free

their hearts become, and the more glad their spirits become. In the religion of God there is freedom of thought, for no one can rule over the [individual's] conscience save God. But [freedom of thought] exists only to the extent that it is not expressed in terms that depart from politeness. In the religion of God there is no freedom of deeds. No one can transgress the divine law, even if in so doing he harms no one. For by the divine law is intended the training of oneself and others. For to God, harming oneself or harming others are the same, and both are reprehensible. In hearts there must be the fear of God, and human beings

must not commit blameworthy deeds. Therefore, the freedom of deeds that

exists in civil law does not exist in religion. As for freedom of thought, it must not transgress the bounds of politeness. And deeds are also linked to fear of God and the divine good-pleasure. - In `Abdu'l-Hamíd Ishráq-Khávarí, ed., Má'idih-yi Asmání, 9 vols. (Tehran: Bahá'í Publishing Trust, 1973) 5:17-18.

Now, if `Abdul-Baha had been speaking of only privately held beliefs when he mentioned "conscience," it would not have been necessary for him

to insist that conscience be expressed politely. He clearly was pointing to the inadmissibility of Baha'i houses of justice interfering with the verbal \*expression\* of individual conscience in the Baha'i faith. For more on human rights in the Baha'i faith see my "The Universal Declaration of Human Rights and the Baha'i Scriptures." Occasional Papers in Shaykhi, Babi and Baha'i Studies, vol. 3, no. 2 (April, 1999) at <https://h-net2.msu.edu/~bahai/bhpapers/vol3/rights.htm>

In *\*Baha'i Administration\**, pp. 63-64, Shoghi Effendi wrote:

"Let us also remember that at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views. If certain instructions of the Master are today particularly emphasized and scrupulously adhered to, let us be sure that they are but provisional measures designed to guard and protect the Cause in its present state of infancy and growth until the day when this tender and precious plant shall have sufficiently grown to be able to withstand the unwisdom of its friends and the attacks of its enemies. Let us also bear in mind that the keynote of the Cause of God is not dictatorial authority but humble fellowship, not arbitrary power, but the spirit of frank and loving consultation."

Since the Universal House of Justice in its letter of May, 1995, recognized the validity of email discussions and exempted them from literature Review, this principle of the Guardian is now fully applicable to them.

Let us return to the difference between interpretation and legislation. Shoghi Effendi writes in *\*World Order of Baha'u'llah\**, pp. 149-150:

"From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that

the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. "

This quotation reinforces what `Abdul-Baha said above, that the Universal House of Justice is solely a legislating body and has no authority to Interpret, and is not to stray into interpretation.

But what would in practical terms prevent such an outcome, i.e., the departure of the Universal House of Justice into the realm of Interpretation? It is the presence on that body of a living Guardian.

Shoghi Effendi also wrote in the *\*World Order of Baha'u'llah\**, p. 148:

"Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as `Abdu'l-Bahá has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Persia, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn."

Note that Shoghi Effendi was very concerned to delineate the proper sphere of authority of the Universal House of Justice, which is wholly legislative in nature and has nothing to do with Interpretation. And note that he clearly felt that it is the living Guardian who had the

**authority and ability to keep the Universal House of Justice from straying into Interpretation from legislation.**

**Now, in 1957, the Baha'i world was visited with a catastrophe, since henceforth there was not and could not be a living Guardian. The Universal House of Justice that was elected in 1963, while legitimate, was a "mutilated" body, crippled by the lack of divine guidance that a living Guardian would have provided. Some have piously hoped that the body of interpretation left by the first and only Guardian could substitute for the presence of a living Guardian, but clearly this is not the case. It is in the give and take of consultation in the chambers of the House of Justice that a living Guardian would make his interventions, guiding members away from areas that are not in that body's purview. In the absence of a living Guardian, the Universal House of Justice lacks the ability to take a long view; it lacks the precise judgment that would allow it to realize when it has strayed from its authoritative sphere of legislation. It is not I who says this but Shoghi Effendi. But all is by no means lost. To be "mutilated" would now be termed instead to be "challenged." We might once have used the words "crippled," "disabled" or "handicapped" for such a body, but the brave struggles of our fellow human beings among the blind, the lame, and the mentally impaired, have taught us that such conditions do not represent an end to life but rather a set of special challenges to overcome. In the same way that we all have a responsibility to help the specially challenged overcome their disabilities, we all have a duty to help the Universal House of Justice overcome its.**

**These texts and these developments help to explain the problems that have arisen with the advent of academic Baha'i scholarship and the rise of the internet and email. Individual opinions and non-authoritative individual interpretation are freely allowed to Baha'is according to the explicit texts of all the Holy Figures.**

**Shoghi Effendi wrote in *\*Unfolding Destiny,\** p. 423: 6 April 1928 [From the Guardian] "I feel that regarding such interpretations (of verses from the Scriptures) no one has the right to impose his view or opinion and require his listeners to believe in his particular interpretation of the sacred and prophetic writings. I have no objection to your interpretations and inferences so long as they are represented as your own personal observations and reflections. It would be unnecessary and confusing to state authoritatively and officially a dogmatic Bahá'í interpretation to be universally accepted and taught by believers. Such matters I feel should be left to the personal judgement and insight of individual teachers...."**

**Shoghi Effendi was the divinely appointed and authorized Interpreter of Baha'i scriptures. He would have been within his rights to promulgate a dogmatic understanding that would be imposed uniformly. He eschewed such a dictatorial path, so reminiscent of papacy and caliphate, and instead allowed individuals to express their non-authoritative views**

freely. What he disallowed as the demand by any believer of another that he or she submit to a particular interpretation. There is no evidence of anyone being exempted from this prohibition, including auxiliary board members or institutions such as houses of justice, neither of which have any special Interpretive authority.

To be continued

cheers Juan

--

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From: <jrc@my-deja.com>

Subject: Re: Commentary on the letter of the House of Justice dated April 7, 1999 (pt. 1)

Date: Sunday, June 06, 1999 5:32 PM

In article <7je936\$1mu\$1@nnrp1.deja.com>,  
jrc@my-deja.com wrote:

Now, after this admittedly lengthy, but I think very necessary preparation, let us turn to the letter of 7 April 1999 from our dear, human, brothers, the members of the Universal House of Justice.

(Though

to be fair, it should be noted that the letter is most immediately from the Department of the Secretariat, and that very frequently such letters are generated by one member or a handful of members of the House within whose portfolio the subject lies).

>THE UNIVERSAL HOUSE OF JUSTICE BAHAI WORLD CENTRE

>Department of the Secretariat 7 April 1999 To all National Spiritual Assemblies

>Dear Baha'i Friends,

>Issues Related to the Study of the Baha'i Faith

**>In May of 1998, Baha'i Canada reproduced a collection of letters which  
>the Universal House of Justice had written to various individuals on  
>the subject of the academic study of the Baha'i Faith. Copies of this  
>compilation were subsequently mailed by the Canadian National  
Spiritual**

**>Assembly to its sister Assemblies. The reprint has now been made  
>generally available in booklet form by the United States Baha'i  
>Publishing Trust. The House of Justice has asked us to forward you a  
>copy of the latter publication with the following comments.**

**>As a number of the friends are aware, a campaign of internal  
opposition**

**>to the Teachings is currently being carried on through the use of the  
>Internet, a communications system that now reaches virtually every  
part  
>of the world.**

**I know that our dear Baha'i brothers who are members of the Universal  
House of Justice view certain developments in this ominous fashion, but  
I really believe that this is another instance where these blessed souls  
have been deprived, through no fault of their own, of the ability to  
take a long view of the development of the faith and to avoid straying  
from their only legitimate function, of legislation. There is no cabal  
promoting 'internal opposition' to \*the\* Teachings of the Baha'i faith.**

**There are some sincere Baha'is whose individual, non-authoritative  
interpretation of the Baha'i texts has differed from that of Doug  
Martin, Ian Semple, Farzam Arbab and other members of the Universal  
House of Justice. For the latter to label this difference of opinion  
among devoted believers "internal opposition to the Teachings" is to  
demonstrate an unfortunate inability to grant others their due and to  
recognize their sincerity. It is also to claim official Interpretive  
authority for our brothers on the House of Justice, since they are  
claiming the right to declare interpretations at variance with their own  
"opposed" to the Teachings. Yet, as the extensive quotations presented  
above definitively prove, the House of Justice has no such authority.  
It is only by loving and frank consultation that the Baha'i community  
can help its challenged ("mutilated") Head pull back from this brink and  
return to the straight path.**

**>Differing from attacks familiar in the past, it seeks to recast the  
>entire Faith into a socio-political ideology alien to Baha'u'llah's  
>intent.**

**Again, our dear brothers are mistakenly claiming the right to determine  
"Baha'u'llah's intent," which is a matter of Interpretation, not of  
legislation. They are speaking beyond their purview. If they believe  
that any Baha'i intellectual has sought to cast the faith as a  
'socio-political ideology,' they have simply misunderstood that person's  
intent, and it is hoped that further consultations will clarify matters.**

**>In the place of the institutional authority established by His  
>Covenant, it promotes a kind of interpretive authority which those  
>behind it attribute to the views of persons technically trained in  
>Middle East studies.**

**I know that the emergence of academic Baha'i studies among Baha'is in the West has been very painful for our beloved brothers on the Universal House of Justice. Academics such as Denis MacEoin at Cambridge pioneered a new way of looking at Babi-Baha'i history and texts in the 1970s, learning Arabic and Persian, using historical tools such as putting things in their context, and trying to seek the original meaning of these texts. As a result, he was so cuttingly attacked by some conservative Baha'is that he was forced out of the Baha'i faith. In biblical studies such an approach is called Higher Criticism, and it underpins works such as John Dominic Crossan's books on the historical Jesus. Such an approach to religion is normal and taken for granted among thinking persons in the modern and postmodern world. It is, however, vehemently rejected by religious fundamentalists and by most thinkers in the Global South.**

**I think the problems have arisen, however, because non-academics do not understand the nature of academic writing. In the academic world, no one accepts an argument from authority. No proposition is true because such and such historian asserts it. It is true because it can be proven to be true by texts and reasoning. When it cannot in this way be upheld, the proposition is revised or rejected. The process is like that in science. Thus, academic writing is an on-going dialogue--fluid, unstable, not fixed. When an academic such as myself writes about the Baha'i faith from an academic point of view, he or she is in a sense merely putting forward personal insights based on available texts and upon reasoned analysis of them.**

**This academic writing, being a form of individual, non-authoritative interpretation subject to public debate and revision, should not be seen as forming a threat to, or an alternative to, the authoritative interpretation of `Abdul-Baha and Shoghi Effendi. Given that the Universal House of Justice is Interpretatively challenged, however, that body may over time find that academic writing actually is helpful to it, owing to the rigor of its methods. At the very least, such writing poses no threat to the integrity of the faith, and was encouraged by all the Holy Figures. What Mirza Abu'l-Fadl wrote was simply a 19th century**

**form of academic Baha'i discourse, and he was praised for it by `Abdul-Baha. Shoghi Effendi named Fadil Mazandarani and H.M. Balyuzi (the latter with formal academic credentials in history from the London School of Economics) as Hands of the Cause! Indeed, it was Shoghi Effendi who instructed Mr. Balyuzi to write the biography of Baha'u'llah, knowing full well his command of academic methods. Academic writing should be seen for the tentative, revise-able, non-authoritative discourse that it is.**



**>Early in 1996, the deliberate nature of the plan was revealed in an  
>accidental posting to an Internet list which Baha'i subscribers had  
>believed was dedicated to scholarly exploration of the Cause.**

**The Universal House of Justice has been given misinformation here. This is a constant problem. Since our dear brothers in Haifa are so busy running the entire Baha'i world, they do not have time individually to investigate every issue. They depend heavily on reports from their counselors and NSA members. Unfortunately, some of these persons in the**

**U.S. are personally unreliable; a few have frankly paranoid tendencies that cloud their reports. John Walbridge's famous "majnun" posting to the first Talisman list does not demonstrate the existence of any sort of plot or conspiracy, but rather quite the opposite--it shows that he believed that it was inappropriate to "organize" and that rather the effects of email consultation would be salutary for the faith in themselves. For what it is worth, I also condemned the hotheaded suggestions of a majnun subscriber, which were in any case not very serious.**

**>Some of the people responsible resigned from the Faith when  
Counsellors**

**>pointed out to them the direction their activities were taking. A small  
>number of others continue to promote the campaign within the Baha'i  
>community.**

**Well, I am afraid that there was only one person responsible for the majnun posting, or maybe two if you counted the poster to whom it came as a response. I wasn't responsible for either one and didn't agree at all with the one or with much of the latter, and several others whom the Counselors bothered were also entirely innocent in this regard. As I have pointed out, the majnun posting itself is not something that would be considered "criminal" in any civilized system. Moreover, I can attest as an eye-witness that if the House of Justice merely desired that the Counselors consult with me about the "direction" my "activities" were taking, then Counselor Stephen Birkland grossly exceeded his instructions, since in fact he threatened me and others with being declared covenant breakers and sentenced to the "social death" of shunning merely for our talisman email postings!**

**>In the past, in situations of a somewhat similar nature, the patience  
>and compassion shown by 'Abdul-Baha and the Guardian helped  
various  
>believers who had been misled by ill-intentioned persons to eventually  
>free themselves from such entanglements.**

**There have not been any similar situations in the past, because neither `Abdul-Baha nor Shoghi Effendi bothered Baha'i scholars such as Mirza Abu'l-Fadl or George Townshend or Hasan Balyuzi, but rather encouraged**

them. While the Talisman academics do not have the stature of either one, they were continuing, and saw themselves as continuing, the intellectual tasks begun by those giants.

>In this same spirit of forbearance the Universal House of Justice has  
>intervened in the current situation only to the extent that has been  
>unavoidable, trusting to the good sense and the goodwill of the  
>believers involved to awaken to the spiritual dangers to which they are  
>exposing themselves. Nevertheless, certain Counsellors and National  
>Spiritual Assemblies are monitoring the problem closely, and the  
>friends can be confident that whatever further steps are needed to  
>protect the integrity of the Cause will be taken.

I think the Universal House of Justice has in fact been relatively measured in its further communications after Mr. Birkland's disastrous handling of the situation in 1996. Given my own anger and sometimes immoderate email messages about the entire situation, this seems admirable. We should not forget, however, that the House of Justice authorized threats against prominent Baha'i academics by Mr. Birkland in

1996; that it had the International Teaching Centre threaten other email posters in 1997, and expelled Michael McKenny from the Baha'i faith that year. The House of Justice has encouraged what can only be characterized as dishonest behavior among some rightwing Baha'i intellectuals, as it admits when it says it has put the counselors and NSAs up to spying on the Baha'is, which I regret not only because dishonesty and snooping are unethical but because I think this behavior betrays a lack of trust in the very good will and good judgment they say they believe in. This April 7 letter seems to me a further unfortunate and unnecessary departure from moderation.

>As passages in the enclosed reprint make clear, this campaign of  
>internal opposition -- while purporting to accept the legitimacy of the  
>Guardianship and the Universal House of Justice as twin successors of  
>Baha'u'llah and the Centre of His Covenant -- attempts to cast doubt on  
>the nature and scope of the authority conferred on them in the  
>Writings.

I think the real problem is that some Baha'is, especially the powerful ones, have a somewhat naive and absolutist approach to the Baha'i institutions and are reluctant to admit of any limitations on them, even those delineated by the Holy Figures themselves! However, Shoghi Effendi warned against such "extreme orthodoxy" (Baha'i Administration p. 42). Again, the House of Justice is straying into matters of Interpretation, which are not its purview.

>When other Baha'is have pointed out that such arguments contradict  
>explicit statements of the Master, persons behind the scheme have  
>responded by calling into question the soundness of 'Abdul-Baha's own  
>judgement and perspective.



**There is not and never has been any concerted "scheme" on the part of Western Baha'i intellectuals to undermine the Baha'i faith. Most of the people the counselors targeted didn't even get along in the 1980s! To now amalgamate Professor Linda Walbridge (a Baha'i for 25 years, a pioneer to difficult posts in Lebanon and Jordan who was forced out of the faith for her stand for women's rights) and Steve Scholl (similarly an old-time Baha'i, former editor of Dialogue magazine similarly threatened, bullied and forced out) is to ignore the major tiff between the two acted out in Dialogue magazine itself! The discourse here most unfortunately resembles that explored by Hofstadter in his classic "The Paranoid Style in American Politics."**

**I would be interested in seeing the particular quote calling into question `Abdul-Baha's judgment and perspective. I don't personally remember anything like that, and I saw it all. The big to-do on Talisman I was over `Abdul-Baha's mistaken statement, gleaned from medieval Muslim historiography, that Socrates met the Israeli prophets in the holy land, which is certainly untrue (which prophets were in the Holy Land during Socrates' life anyway, and why do the ancient Greek authorities deny he ever travelled abroad?) In any case, `Abdul-Baha himself denied to his companions that he claimed to be infallible ("da`vat-i ma`sumiyyat namikunam"), which was one of the charges levelled against him by the Muhammad-`Ali covenant breakers. Surely the**

**House of Justice does not desire to confirm the covenant breakers' charges about the Baha'is by falling into the sort of idolatry where `Abdul-Baha's judgment can never be questioned?**

**>Gradually, these arguments have exposed the view of those involved that**

**>Baha'u'llah Himself was not the voice of God to our age but merely a  
>particularly enlightened moral philosopher, one whose primary concern  
>was to reform existing society.**

**I just don't know who ever said such a thing. May we have at least a quote, please? Much of Talisman I is up on the World Wide Web, so it is easy enough to quote. This assertion sets up a non-existent straw man that is easy to knock down. When Birkland barged into my living room and interrogated me on behalf of the House of Justice, one of the things he said was, 'How can you say you are a Baha'i when you talk about Baha'u'llah as though he were a historical person?' This was one of the heresy charges against me and others, and it is probably what lies behind this mysterious passage.**

**I think this problem has to do in part with the differences in discourse about religion between most Iranians and most educated Westerners. Iranians often show their piety by a kind of exaltation of holy personages that most Westerners would feel excessive and even paralyzing or idolatrous. We can't have a world religion if Mr. Nakhjavani isn't going to make a place for the Denis MacEoins and Juan Coles and Linda**

**Walbridges whose discourse he finds distasteful because they are Western academics. All I can say is that a majority of American Christians certainly believe that Jesus was a historical person, and only fundamentalists would deny that they are Christians. that I speak about Baha'u'llah as a historical person does not mean I reduce him to a philosopher. I happen to have written a long essay on the "Concept of Manifestation in the Baha'i Writings." I know what a Manifestation of God is, and I believe Baha'u'llah was one.**

**There are two wider points I have to reemphasize here. The first is that Baha'u'llah and `Abdul-Baha both fully recognized the humanity and historicity of the Manifestations of God.**

**Explaining the meaning of "clouds" in past scriptures in His Book of Certitude, pp. 71-72, Baha'u'llah freely admits to the mortality of the Manifestations: "In another sense, they mean the appearance of that immortal Beauty in the image of mortal man, with such human limitations as eating and drinking, poverty and riches, glory and abasement, sleeping and waking, and such other things as cast doubt in the minds of men, and cause them to turn away. All such veils are symbolically referred to as 'clouds.'" Although Baha'u'llah recognizes that discourse acknowledging the historical limitations on the Manifestations can form a stumbling block to some, He clearly cannot have desired to the fact of it covered up, since He Himself proclaimed it here!**

**The second is that it is simply is not the place of the Universal House of Justice to inquire into my personal beliefs or those of anyone else, expressed in email messages, about Baha'i theology and the station of Baha'u'llah. This area of conscience is not a matter of legislation. It is, frankly, none of their business, and `Abdul-Baha explicitly forbade them from interfering in it. While they are welcome to their own theological opinions, and are welcome even to lobby for those, using their vast prestige within the community, they do not have the right to Interpret authoritatively. The Baha'i faith was not designed by Baha'u'llah to be a religion of orthodoxy, but rather, like Islam, a religion of orthopraxy, of right practice of law and ritual.**

**If the House of Justice made a law, like the Caribbean dictator in Woody Allen's film \*Bananas\*, that we must all change our underwear every day, and that we must all wear it on the outside so it can be checked, then my understanding of the Covenant is that we should have to do so. The House of Justice may enact laws and punish behavior. But they may not promulgate dogmas and punish individuals for their conscientious expressions of belief. It is simply not the case that such speech is a form of behavior, and making it a crime is to create thought-crimes, as in totalitarian states. Where they criminalize mere individual opinion, the House of Justice breaks the Covenant `Abdul-Baha established with**

the intellectuals of the West in His own day, with Hyppolite Dreyfus and Auguste Forel and others, which pledged that the Baha'i faith would not be a persecuting, anti-intellectual religion like so many of the others.

To be continued . . .

--

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From: Juan Cole <jricole@my-deja.com>

To: <talisman@umich.edu>

Subject: Re: Commentary on the letter of the House of Justice dated April 7, 1999 (pt. 3)

Date: Monday, June 07, 1999 12:52 AM

The House of Justice wrote:

>By itself, such opposition would likely stand little chance of  
>influencing reasonably informed Baha'is. As one of the letters in the  
>enclosed reprint (20 July 1997) points out, the scheme relies for  
>effect, therefore, on exploiting the confusion created in modern  
>thought by the reigning doctrines of materialism.

Cole replies:

Again, the word "scheme" here is troubling insofar as it indicates a preconceived and deliberately plotted attempt to do something dishonest.

Its mere use puts the intellectuals on the defensive and makes them have to deny it. It is too ridiculous to deny. I became a Baha'i in 1972 while an undergraduate at Northwestern University, and was already

committed to the academic life at that time. I was, of course, somewhat nervous about whether it was good to join an organized religion, given the miserable experience thinking people have had with them. But I was constantly reassured, by the Baha'i scriptures themselves, by `Abdul-Baha's talks (which are now increasingly being tossed out of the Canon by the fundamentalists) and letters, by members of my local community, by members of the National Spiritual Assembly like Firuz

**Kazemzadeh and Dan Jordan, and ultimately in correspondence by the Universal House of Justice itself that there was no contradiction between the life of the intellect and spiritual life in the Baha'i faith!**

**The Universal House of Justice even once wrote me that they preferred to maintain literature Review because they found the Roman Catholic system of maintaining an index of forbidden books distasteful! (And now they are assiduously developing an index of forbidden books that cannot be carried by Baha'i publishing trusts.)**

**For them now to characterize all academic writing about religion as in its essence "materialist" is for them to renege on all those promises that were made me and others all along the line. They are also contradicting Shoghi Effendi's clear advice that Baha'is major in subjects like Comparative Religions and History at university! Make no mistake. They are not concerned here with \*real\* materialism, such as that of Marx or Democritus or Milton Friedman. They view \*all\* academic writing about religion, including by phenomenologists and sympathetic ethnographers, as "materialist." Writing that would be dismissed by real materialists as fluffy and "culturalist" would nevertheless be seen by our dear brothers in Haifa as "materialist." This is because they have what can only be described as a fundamentalist mindset, and feel about academic approaches to religion rather as Pat Robertson, Jerry Falwell, and Ayatollah Khamenei do.**

**I think they have a right to their point of view on this matter. I simply insist on my right (and the right of others) to differ with them here. The Baha'i faith, if it is to be truly all-embracing, has to have place in it for Western intellectuals committed to human rights and freedom of thought. `Abdul-Baha promised us there would be a place for us at His table, and now we are being expelled from His House by bouncers in business suits, and told to hit the road. This would not be so bad--religions after all change over time--except that the Universal House of Justice simply has no standing to pronounce on Interpretive matters like \*academic methodology.\* Methodology is in any case a complex issue that takes years of high-powered graduate study to master, something none of the present members has done with regard to the humanities or social sciences. But \*it is not even their sphere of authority\*! By criminalizing the work of all the Baha'i academics in university Religion and History departments in the West, they are making themselves, and the Faith, look ridiculous. And they are unwittingly breaking the Covenant `Abdul-Baha made with thinking people, promising us that this sort of thing would not happen in this dispensation.**

**>Although the reality of God's continuous relationship with His creation  
>and His intervention in human life and history are the very essence of  
>the teachings of the Founders of the revealed religions, dogmatic  
>materialism today insists that even the nature of religion itself can  
>be adequately understood only through the use of an academic  
>methodology designed to ignore the truths that make religion what it  
>is.**

**I once heard Hand of the Cause John Robarts give a talk. Robarts had been an insurance salesman, and had something of the tent preacher about him. His stories were about how the uncertain and discouraged young insurance salesman finally got committed to his job and went out and sold a million dollars worth of insurance. Or about how a crucial sale was about to be lost because he seemed to have missed his plane, but when he prayed mightily, it turned out that another plane was available. Why was this? Because, of course, God is ever-present, and if you ask him with sufficient fervor, and He is so inclined, he will conjure up an airplane for you. Frankly, I was appalled at this superstitious mindset, which is the same one displayed in this letter.**

**Of course, the Abrahamic scriptures, including the Baha'i ones, do have a discourse of divine intervention in human affairs. But how do we know that this discourse is not symbolic? If Jesus says he is a door, does that mean he has a doorknob in his navel? So many things are acknowledged as symbolic in the Baha'i scriptures--Satan, prophecies, angels, jinn, even our images of God. How could it be proved that divine intervention is not a trope intended to produce certain spiritual effects, such as spiritual reassurance?**

**You can call me a dogmatic materialist all you like, but I guarantee you that an insurance salesman's prayers have no effect whatsoever on the airline industry's schedules. God doesn't work by breaking the physical laws that He himself decreed! Whatever happened to the unity of science and religion, which was supposed to be such a key Baha'i principle? What \*scientist\* believes the world is so topsy-turvy that airplanes are being conjured in and out of existence by the prayers of insurance salesmen?**

**The phrase "dogmatic materialism" is intended to mislead and draw attention away from the real dogmatism here, which is the dogmatism of a theological fundamentalism. We have to inhabit a magical world of faeries, angel feathers, and acabadababra airplanes or we can't be good Baha'is. I think it is rather sad that relatively educated persons such as our dear brothers on the Universal House of Justice are, as late as the eve of the 21st century, and in complete contradiction to basic Baha'i principle, imprisoned in such superstitions. But they are welcome to have any theology they like. They are not welcome to try to impose their theology on innocent, thinking Baha'is. They are not a**

theological institution. They have no authority to Interpret Baha'i scripture. They should be off somewhere making laws that would better humankind instead of parroting the fading line of the Jerry Falwells and other fundamentalist preachers.

Finally, I am afraid that none of the members of the Universal House of Justice has the slightest idea of the methodological underpinnings of current academic methodology in the humanities and human sciences in Western universities. These underpinnings are very seldom properly characterized as "materialist," and a colleague who gave a paper in my department based on a vulgar materialism of the sort in vogue 30 years ago among Althusserians would be laughed out of the building. They are, in short, simply poorly informed, as well as trespassing into areas over which they have been given no authority whatsoever by Baha'i texts. It is painful for me to see such honored persons, the trustees of such an exalted Institution, humiliate themselves with this outburst of vehement ignorance. But we must be reminded that they are doing the best they can, mutilated and challenged by the absence of a living Guardian, and must forgive them their sortie into Monty Python-like caricature.

>In general, the strategy being pursued has been to avoid direct attacks  
>on the Faith's Central Figures.

Well, I haven't attacked any of the Faith's Central Figures because I admire and believe in them all, though I admire Baha'u'llah most of all. I am afraid He doesn't get much attention in the current Baha'i Faith. I on the other hand am the only living Baha'i who so much as bothered to write a book wholly about him, to spend years reading thousands of pages of his works. There isn't any strategy at work here. I criticize God all the time for the Holocaust. If I were annoyed at the Holy Figures I wouldn't hesitate to say so.

>The effort, rather, has been to sow the seeds of doubt among believers  
>about the Faith's teachings and institutions by appealing to  
unexamined  
>prejudices that Baha'is may have unconsciously absorbed from non-  
Baha'i  
>society.

Actually, I think Baha'i conservatives and fundamentalists, who want to abrogate the unity of science and religion, are the ones who have imbibed prejudices from their Shi'ite and Christian fundamentalist backgrounds.

>In defiance of the clear interpretation of 'Abdul-Baha and the  
>Guardian, for example, Baha'u'llah's limiting of membership on the  
>Universal House of Justice to men is misrepresented as merely a  
>"temporary measure" subject to eventual revision if sufficient pressure  
>is brought to bear.



Baha'u'llah never limited membership of the Universal House of Justice to men, and I would very much like to see such a quote. He calls members of \*all\* houses of justice, local and universal, "rijal," which could mean "men" but could also simply mean "notables." Despite his clear reference to rijal-i buyut-i `adliyyih (men of the houses of justice), by which he \*must\* have meant local houses of justice because of the plural, `Abdul-Baha and Shoghi Effendi both let women onto local houses of justice. This matter is unclear, and the Universal House of Justice may eventually decide that women can in fact serve on that body. The present, seventh House of Justice do not like this possibility, but they cannot forestall the legislative decisions of its successors, as we have seen from explicit holy texts. To make it illegal to say that women may eventually serve is mad, and exceeds their authority.

>Similarly, Shoghi Effendi's explanation of Baha'u'llah's vision of the  
>future Baha'i World Commonwealth that will unite spiritual and civil  
>authority is dismissed in favour of the assertion that the modern  
>political concept of "separation of church and state" is somehow one  
>that Baha'u'llah intended as a basic principle of the World Order He  
>has founded.

In Persian, Shoghi Effendi called the Commonwealth "spiritual." He explicitly said that Baha'i institutions are not to allow their bodies to supersede the machinery of the civil state. Baha'u'llah and `Abdul-Baha wrote extensively about the need for religious leaders to avoid intervening in the affairs of the civil state. A small group of Baha'i theocrats, including Horace Holley, Mason Remey, and David Hoffman, attempted for decades to reverse this central Baha'i teaching. Hoffman met opposition to this idea from Hugh Chance, David Ruhe and Charles Wolcott, but gradually moved his men into position at the International Teaching Center and succeeded in getting them elected to the Universal House of Justice (as well as bringing over Ian Semple to his side). Now the theocrats on the Universal House of Justice, whose vision of society differs very little from that of Ayatollah Khomeini if you substitute the Baha'i institutions for the Shi`ite clergy, wish not only to reverse the Baha'i scriptures but to make their somewhat odd views an unchallengeable Baha'i dogma to which all Baha'is must assent.

Moreover, why is it that they use "modern" as an insult? The Baha'i faith arose in the modern era (`asr-i jadid). Previous Baha'i leaders and thinkers were proud of this fact. That the separation of religion and state is "modern" does not make it bad. It is an 18th century idea that Baha'u'llah and `Abdul-Baha took up to fight the influence of the clergy of their day and to ensure that their own religion did not ever descend into the medieval quagmire of theocracy and Inquisition. In any case, this is a matter of Interpretation, and the House of Justice has no standing to promulgate a dogma about the issue, more especially one that

contradicts key writings of Baha'u'llah and `Abdul-Baha! See in particular `Abdul-Baha's \*Treatise on Leadership\*, which the Baha'i

**authorities in Iran have long suppressed:**

**<https://h-net2.msu.edu/~bahai/trans/vol2/absiyasi.htm>**

**>Particularly subtle is an attempt to suggest that the Mashriqu'l-Adhkar  
>should evolve into a seat of quasi-doctrinal authority, parallel to and  
>essentially independent of the Local House of Justice, which would  
>permit various interests to insinuate themselves into the direction of  
>the life processes of the Cause.**

**Baha'u'llah urged that a Mashriqu'l-Adhkar be built in every town and city. `Abdul-Baha was extremely eloquent and urgent about the need for**

**the Baha'is to build houses of worship in every locality. Shoghi Effendi admitted that the faith could not be whole until the Mashriq and its dependencies were widely established and fully functioning. The Universal House of Justice has intervened to contradict these pronouncements of Baha'u'llah and `Abdul-Baha, and actually to persecute Baha'is who wish to build local houses of worship! Yet Baha'u'llah was quite clear that the Universal House of Justice is \*not\* to interfere in matters of worship (`ibadat) or the commandments in revealed texts. Here, as elsewhere, they are attempting to exceed their authority and are damaging the Cause of God by stunting its spiritual growth. Apparently, this policy derives from a desire to ensure that all monetary resources in the faith go to Haifa, which seems to me awfully selfish.**

**>Typically, when misrepresentations of the kind described are  
>challenged, the reaction of those behind the campaign has been to claim  
>that their civil rights are being threatened, an assertion that is of  
>course meaningless in the light of the purely voluntary nature of  
>Baha'i membership.**

**Nobody minds his or her interpretation of the Baha'i texts being "challenged," since all we have are our individual and non-authoritative opinions, after all. But "challenge" is being used as a euphemism here.**

**Sincere Baha'is who have never broken a Baha'i law and who have dedicated their lives to serving the Faith are being threatened by persons (many of whom don't know much about the Baha'i scriptures and**

**have lived all their lives in comfortable suburbs) with being \*shunned\*, which is in Baha'i terms a form of "social death." And why have they been so threatened? Because they have speculated that women might serve**

**on the Universal House of Justice, because they have suggested that the Baha'i institutions may not in fact be Khomeinist in nature, because they yearn to see local houses of worship built? These are their capital crimes. How ridiculous. How absurd. How pitiful. To build an Inquisition on such trifles.**



**As for the truly horrifying idea that Baha'is have \*no\* human rights in their own religion, I fear I must go beyond simple consultation here to outright denunciation. This is monstrous. Baha'u'llah suffered from lack of due process at the hands of the Ottoman state (headed by the Muslim Caliph, the equivalent of the Universal House of Justice, divinely sanctioned and unchallengeable in his society). He openly condemned this lack of justice. `Abdul-Baha spoke of the need for rights and due process. Human rights are at the core of the Baha'i scriptures! And yet now we hear that Baha'is have no human rights. They have no freedom to declare their views or express their conscience. They may, like Michael McKenny, be tossed about spiritually like so many sacks of potatoes by our brothers in Haifa.**

**As for the idea that the reason Baha'is have no human rights with regard to their own administrative institutions is that the Baha'i faith is a voluntary organization, this conclusion is simply illogical. We could by the same token say that residence in a particular country is voluntary. So, Iranian Baha'is cannot be seen to have their human rights abused by the ayatollahs, because after all they can simply move to Pakistan or Turkey. They are not required to remain in Iran. Under this logic there can be \*no\* human rights abuses anywhere by anyone. All victims of human rights abuse have the choice of leaving their situation.**

**But let me just assure you that my belief in Baha'u'llah is not "voluntary" in the way my membership in the local public library is. It is wrought up with the core of my being, and I could not abandon it without feeling warped and inauthentic (I know: I tried, for what I thought was the good of the Faith). I think this is even more true for those born into the religion. To say that I may have my human rights abused by the Baha'i authorities, and be subjected to threats, censorship, and even social death, because I could theoretically renounce the faith that is at the core of my being, is to abandon all Baha'i principle and to descend into a medieval sort of Inquisition. I cannot tell you how I weep at the idea of our beloved Baha'i faith, the shining hope of a new Age, being so warped as to come to mirror the Spanish Inquisition, with psychological and cult-like techniques of intimidation substituted for the rack.**

**>Much emphasis is placed by them also on academic freedom, their view of  
>which proves, on examination, to be merely freedom on their part to  
>pervert scholarly discourse to the promotion of their own ideological  
>agenda, while seeking to exclude from discussion features of the Baha'i  
>Faith that are central to the Writings of its Founders.**

**Academic freedom is the freedom to explore, to seek the truth no matter where it leads, even to make mistakes. You can't decide beforehand what is a perversion and what is a breakthrough. As for an ideological agenda, the 7th House of Justice not only has a rather elaborated one,**

but it is one that flies in the face of basic Baha'i scripture and principle. The real reason they are so afraid of academia is that by its rigor and method of checking sources and viewing them in context, it inevitably challenges the Khomeinization of the Baha'i faith in which they are privily engaged.

But we need not worry. There are thousands of universities in the world. My own university has a population of half the entire US Baha'i community. A little liberal arts college with 2,000 students has a population equivalent to the Baha'i community of France or Germany. The

Baha'i administration is a big frog in a *\*very\** small pond. It cannot in fact suppress intellectual life. It has picked a fight with thinking people the world over, and it is not a fight that any religious organization has won in the long run. The Vatican finally gave up the fight with Vatican II in 1965 and has finally apologized to Galileo. Future Houses of Justice will apologize for the Great Purge of 1996.

>The effect of continued exposure to such insincerity about matters  
>vital to humanity's well-being is spiritually corrosive. When we  
>encounter minds that are closed and hearts that are darkened by  
evident

>malice, Baha'u'llah urges that we leave such persons to God and turn  
>our attention to the opportunities which multiply daily for the  
>promotion of the truths which He teaches.

Actually, I don't think Baha'u'llah says any such thing. I recall him saying that at Ridvan all creation was made ritually pure, and calling upon us to associate with fragrance and fellowship with all human beings. Our dear brothers in Haifa must have a different copy of the Most Holy Book than the one I possess. And their phraseology here opens

the question of what we should do when we encounter insincerity, duplicity, a cult-like mindset, and hearts darkened with malice among incumbents in the Baha'i institutions.

I think we have to send our love out to them as individuals, but we also have a responsibility to speak out against the harm they may inflict, with their methods of backroom intimidation and manipulation, upon individual adherents. We have to be vigilant against their electioneering, their forcing out of the faith anyone who is vocal and open-minded, their anti-intellectual prejudices. And, who knows? Eventually they may themselves see how contrary to the spirit of the Faith their actions and words are, and may develop that sense of shame that Baha'u'llah says only a few of us are born with. That cannot be our concern.

As Baha'is, our central task is clear: to build up an ever-advancing *\*civilization\** (which Shoghi Effendi indicates would have academic studies of religion as one of its components), to serve humankind, to work for an inclusive global community that has a place for

**conservatives and liberals, fundamentalists and academics, black and white, male and female, urbanite and tribesman. I say this despite the fact that the current leaders of the Baha'i World Faith are attempting to exclude a very large and significant proportion of humanity from the faith (including me!), in order to pursue an extremely narrow and partisan vision of it.**

**The one thing they have gotten right is that the give and take between the fundamentalist leadership and the Baha'i intellectuals has already had, and increasingly will have, a galvanizing and salutary effect on the community, and from this dialectic both sides will ultimately move closer toward the real Baha'i faith, which we children of the twilight can only dimly imagine.**

**I wish our dear brothers on the Universal House of Justice well, and pray for them that they will find Baha'u'llah in their hearts, and will find a way to forsake the persecutorial and somewhat paranoid view they have of any Baha'i who does not see things the way they do. I pray most of all that they abandon their forays into theology and inquisitions, and return to their proper function of legislation and advancing the interests of humankind.**

**Sincerely**

**Juan R. I. Cole  
Professor  
Department of History  
University of Michigan**

**--**

**Juan Cole, History, U of Michigan [jrc@umich.edu](mailto:jrc@umich.edu)  
<https://www-personal.umich.edu/~jrc@umich.edu/bahai.htm>  
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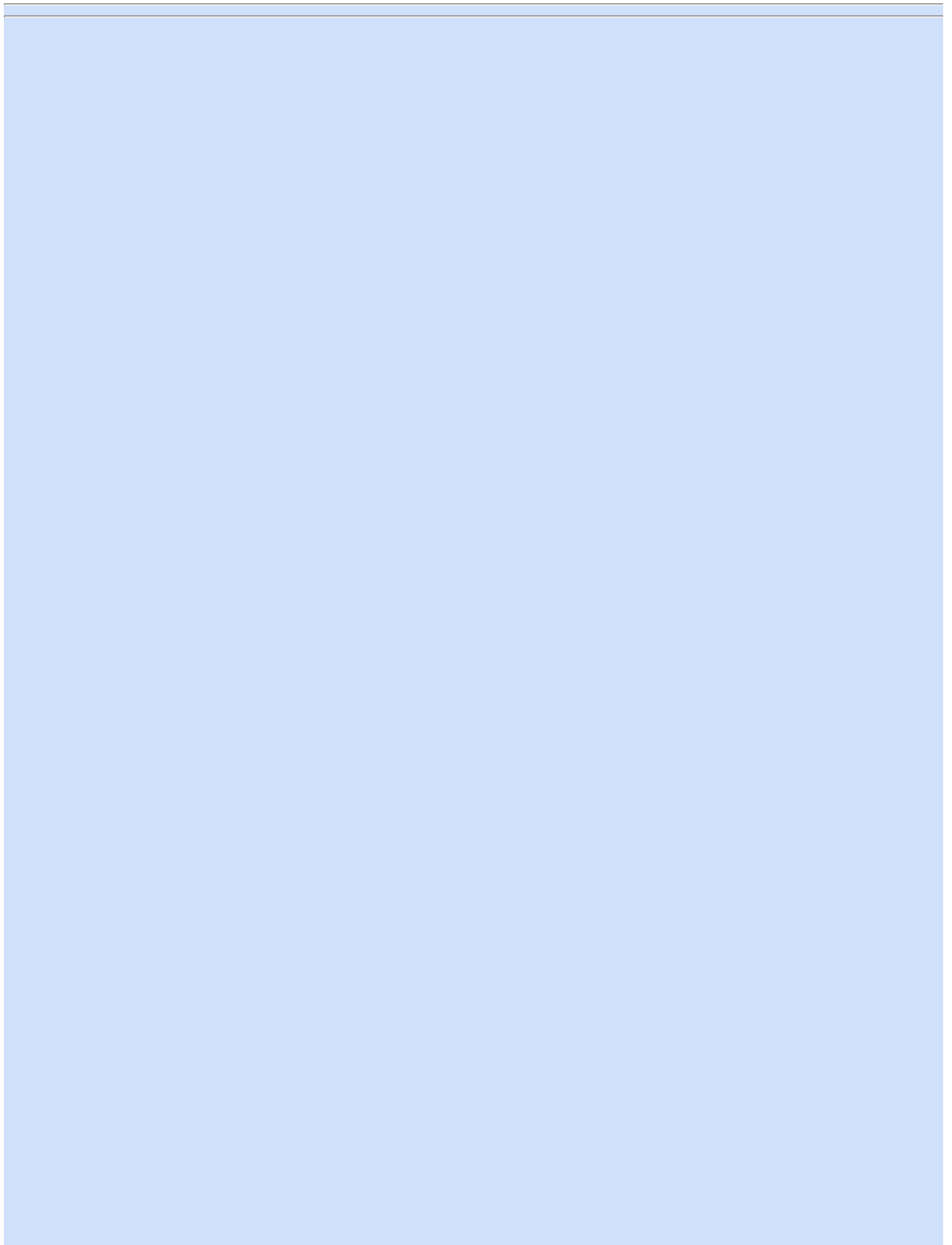
# **The Baha'i Faith & Religious Freedom of Conscience**

**Charter of Privileges Granted by William Penn, esq.  
to the Inhabitants of Pennsylvania and Territories,  
October 28, 1701 (1)**

**<https://www.yale.edu/lawweb/avalon/states/pa07.htm>**

**"BECAUSE no People can be truly happy, though under the greatest  
Enjoyment of Civil Liberties, if abridged of the Freedom of their  
Consciences, as to their Religious Profession and Worship: And  
Almighty God being the only Lord of Conscience, Father of Lights  
and Spirits; and the Author as well as Object of all divine Knowledge,  
Faith and Worship, who only cloth enlighten the Minds, and persuade  
and convince the Understandings of People, I do hereby grant and  
declare, That no Person or Persons, inhabiting in this Province or  
Territories, who shall confess and acknowledge One almighty God,  
the Creator, Upholder and Ruler of the World; and profess him or  
themselves obliged to live quietly under the Civil Government,  
shall be in any Case molested or prejudiced, in his or their Person  
or Estate, because of his or their conscientious Persuasion or Practice,  
nor be compelled to frequent or maintain any religious Worship, Place or  
Ministry, contrary to his or their Mind, or to do or super any other  
Act or Thing, contrary to their religious Persuasion."**

**See the links on my [genealogy website](#) and [Liberty Bell](#)**



# **The Baha'i Faith & Religious Freedom of Conscience**

From the [talisman archive](#) for April 1996.

The members of the National Spiritual Assembly of the United States of America

involved are #1 Henderson #2 Judge James Nelson

From jrcole@umich.edu Fri Apr 12 14:50:37 1996

Date: Thu, 11 Apr 1996 18:32:19 -0400 (EDT)

From: Juan R Cole

To: Rick Schaut

Cc: "'talisman@indiana.edu'"

Subject: RE: criticism of NSA policies

Rick:

I appreciate your measured response, and find myself in agreement with much of what you say.

I brought the matter up only as an example. But for the record I have evidence that at least two NSA members were very intimately involved in supporting the Travel Agency monopoly that they set up. Moreover, if they did in fact step over the line and break the law by using threats of spiritual sanctions to reduce business competition, this would be a serious matter. People have gone to jail for analogous infractions, and public officials have resigned or been forced to resign over them. The NSA actions also may have cost Baha'i travel agents and their customers money, and subjected them to spiritual duress, which would be an arbitrary use of power.

I enclose, so that others can judge for themselves, some passages from a

transcript of a taped conversation between two NSA members and a Baha'i

travel agent that took place the summer before the World Congress. Since

I am only interested in the rights and wrongs in an abstract way, I have not included the names of the principals.

Cheers Juan Cole, History, Univ. of Michigan

NSA Member #1: We're calling, Mr. X, about your package offered for the World Congress. We have some concerns about it. The National Spiritual

**Assembly has asked X and me to consult with you--**

**Baha'i Travel Agent: --O.K.**

**NSA Member # 1: --about it and tell you what we think and make a few suggestions.**

**Baha'i Travel Agent: Sure.**

**NSA Member # 1: First of all, we're concerned that there were some misrepresentations made in your brochure or what looks like from the copy  
I've got--**

**Baha'i TA: The recent one we sent out about our package? Hm hm.**

**NSA Member # 1: And there are some incomplete and inaccuracies stated in  
yours compared to what you will be able to deliver at a guaranteed price . . . [expresses concern about Baha'i Travel Agent's past refusal to accept credit cards when arranging pilgrimages to Haifa, which has sometimes left Baha'is unable actually to go, and left the NSA to pay for their tickets) . . . We have a bit of concern that people are going to go for price only and neglect the essentials that you don't mention that they're going to get if they take the Logistics Office package. We are concerned that you are not going to be in a position to deliver them the airfares at the rate that you say. We will be, because we're locked into a no-lose situation. That is, if the fares go down, we get the down, if they go up, we get the guarantee. And . . .**

**Baha'i Travel Agent: The same thing is true here.**

**NSA Member # 1: We--You can do that?**

**Baha'i Travel Agent: I work directly through US Air. Uh huh.**

**NSA Member # 1: All right, then: I want you not to say, then, and you are directed not to say that if airfare prices increase substantially we will have to pass on the increase to the clients.**

**Baha'i Travel Agent: All right--we've sent out a second letter. This was done while I was in Europe . . . I've made some corrections because of that. And we do not say--we say we do guarantee it . . .**

**NSA Member # 1: Then we want you to spell out completely in your brochure that you do not offer transportation from the airport to the airport or between Jacob Javits Center and the hotel.**

**Baha'i Travel Agent: O.k. . . . It does say that . . . [reads new brochure, which mentions that taxis can be taken to the Jacob Javitz**

center and that it is walking distance in good weather]

**NSA Member # 1:** We want you to list the current price from the hotels to Javits and back . . .

**Baha'i Travel Agent:** I'm not through, yet, sir . . .

**NSA Member # 1:** I'm doing this as we go through, because I tell you this, when we get through we are going to publish in the American Baha'i a direct comparison--

**Baha'i Travel Agent:** Hm, hm.

**NSA Member # 1:** And I want your comparison to agree with ours.

**Baha'i Travel Agent:** How can you do that with a business?

**NSA Member # 1:** We are not getting you out of business. We are simply comparing--

**Baha'i Travel Agent:** Oh, I know that sir. I didn't say that. I said, how can you require that of a business? We're just, like, representing, any other business.

**NSA Member # 1:** You don't have to do it, sir.

**Baha'i Travel Agent:** Oh, O.K.

**NSA Member # 1:** But I tell you, you will be in some peril if you don't.

[What is going on here is that the NSA has discovered that its Logistics Office prices are very high and can be easily undercut by Baha'i travel agents. This puts in doubt whether they can arrange enough reservations to receive the \$50,000 in free suites from the official travel agency. The first tack it takes is that these are fly by night operations that don't guarantee the airfares. But this does not prove true. Then they want to push the idea that the competing packages are not full service, and don't include taxi fare (as if that could account for a \$300 difference). At this point, the travel agent begins to realize that the NSA Logistics Office is trying to \*compete\* with him and trying to put conditions on how he can compete with it. He realizes that this is an anti-Trust violation, and questions how the NSA can place conditions on economic competitors. The NSA member, aware of the fine line he is treading, denies he is trying to prevent a competitor from doing business. The travel agent presses the point that NSA actions could nevertheless be perceived as attempting to place conditions on an economic competitor, which is still illegal. The NSA member realizes where this is going, and backs down. "You don't have to do it, sir."]



**The travel agent is relieved. Then the NSA member appears to lose his temper. "But I tell you you will be in some peril if you don't," he adds. At this point I think he has stepped over the line into an illegal anti-trust violation. He is attempting to browbeat a competitor with the NSA Logistics Office, and to put conditions on the nature of the competition between them.)**

**Baha'i Travel Agent: . . . We've had a number of people contact us and all we've tried to do is provide people who say they just cannot go with a way they can go. And we're not trying in any way to cut into your program, because we only have space for 550 . . . And all we're trying to do is help those like the ones in South Carolina, whole assemblies, that just say they could not go unless they had the less price.**

**NSA Member # 1: You don't think our package includes the lesser price?**

**Baha'i Travel Agent: No, sir.**

**[NSA member # 2 alleges that the only safe way to have the World Congress travel accommodations taken care of is to have one Travel Agency handle everyone; and he intimates that the Universal House of Justice wanted the NSA to do it that way, though he says this in an ambiguous manner).**

**NSA Member # 2: . . . One of our urgent concerns is that your material creates the impression you can provide a lower price. That is false. As you know, our materials indicate that the friends are guaranteed the lowest available price from any source at they time they travel . . . Your materials suggest that you can beat our prices. In fact, that is not true. One of the things the National Assembly wants you to address is the perception that you have created deliberately through your materials that you provide a lower cost. This suggests that the Institution has cheated the friends . . .**

**[In fact, virtually any travel agent could have gotten a Baha'i a better price than than most Logistics Office packages afforded. This NSA member is either wholly uninformed or is being, uh, disingenuous. His suggestion that offering a lower price is forbidden because it makes the NSA look like it is cheating the friends is outrageous; it is an attempt to bully this individual into not offering competing, lower packages. Again, I think these statements border on illegality under anti-trust laws.)**

**[This conversation went on for some time more, with much browbeating of the poor travel agent, and a final plea for him to withdraw his competing package, on the grounds that he could simply not provide a better price**

than did the Logistics Office. It is hard not to conclude that all parties here knew that the travel agent could in fact substantially undercut Logistics Office prices, but that putting things this way was a polite cover for bullying a competitor.\}

Please note that I don't think the NSA members were personally profiting from the arrangements that had been made. I think their concerns are as they repeatedly stated them. They liked the idea of a centralized Travel Agency with a standardized package that cut down on the likelihood of out-of-town Baha'is wandering around New York (one caller inquired about camping facilities in New Jersey from the Logistics Office or their Travel Agent, and were told that there \*were none!\* When a complaint was lodged, Wilmette replied that they hadn't wanted people camping out). The official Travel Agency was offering the sweetener of \$50,000 in free rooms if a certain number of Baha'is used them, and the NSA for some reason was fixated on getting this bonus (which, it is true, benefitted the Fund in a small way, not individuals). And since the NSA had made this unwise and untrue claim that their package was guaranteed the cheapest, they minded that being demonstrated to be untrue (were they afraid they might become responsible for the difference, themselves? Or just that someone would think they were taking profits or a kickback? There is no evidence of the latter).

The fact remains that their solution to these problems, of bullying Baha'i Travel Agents (there were others) into cancelling competing reservations was at the least unethical and an arbitrary use of the spiritual authority they have; and was possibly even illegal. Along with their earlier bullying of the Dialogue editors, and their recent attempt to coerce the speech of one of our Talismanians, all this amounts to a worrisome \*pattern\* of behavior which I myself have difficulty seeing as very Baha'i-like. The naivete of the general run of Baha'is and their refusal to accept that any irregularities could occur in Wilmette by virtue of divine grace have perhaps deprived the NSA of useful community feedback on these sorts of problem.

# **The Baha'i Faith & Religious Freedom of Conscience**

## **Psalm 35**

**[1] Plead my cause, O LORD, with them that strive with me: fight against them that fight against me.**

**[2] Take hold of shield and buckler, and stand up for mine help.**

**[3] Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.**

**[4] Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.**

**[5] Let them be as chaff before the wind: and let the angel of the LORD chase them.**

**[6] Let their way be dark and slippery: and let the angel of the LORD persecute them.**

**[7] For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.**

**[8] Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.**

**[9] And my soul shall be joyful in the LORD: it shall rejoice in his salvation.**

**[10] All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?**

**[11] False witnesses did rise up; they laid to my charge things that I knew not.**

**[12] They rewarded me evil for good to the spoiling of my soul.**

**[13] But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned**

into mine own bosom.

[14] I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

[15] But in mine adversity they rejoiced, and gathered themselves together:

yea, the abjects gathered themselves together against me, and I knew it not;

they did tear me, and ceased not:

[16] With hypocritical mockers in feasts, they gnashed upon me with their teeth.

[17] Lord, how long wilt thou look on? rescue my soul from their

destructions, my darling from the lions.

[18] I will give thee thanks in the great congregation: I will praise thee

among much people.

[19] Let not them that are mine enemies wrongfully rejoice over me: neither

let them wink with the eye that hate me without a cause.

[20] For they speak not peace: but they devise deceitful matters against

them that are quiet in the land.

[21] Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.

[22] This thou hast seen, O LORD: keep not silence: O Lord, be not far from me.

[23] Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord.

[24] Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

[25] Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

[26] Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.

[27] Let them shout for joy, and be glad, that favour my righteous cause:

yea, let them say continually, Let the LORD be magnified, which hath

pleasure in the prosperity of his servant.

[28] And my tongue shall speak of thy righteousness

**and of thy praise all  
the day long.**

**[https://www.hti.umich.edu/cgi/k/kjv/kjv-idx?  
type=DIV1&byte=2190116](https://www.hti.umich.edu/cgi/k/kjv/kjv-idx?type=DIV1&byte=2190116)**

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**[Homepage](#)**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Those wishing to have their names added to this petition may do so by posting to talk.religion.bahai or emailing me privately prior to Naw-Ruz at f\_glaysher@hotmail.com For those afraid of using their real names, pseudonyms, marked as such, will be permitted on the petition. Non-Bahais may also sign this Petition.**

**Please feel free to repost this Petition on any and all Bahai newsgroups and mailing lists.**

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**The undersigned request that the Universal House of Justice reassess the state of affairs within the Baha'i Faith, as pertains to freedom of conscience and belief, the review of thoughts and ideas, and all matters pertaining to the silencing of individuals since at least the early 1970s; the undersigned request that the Universal House of Justice chart a new course for Baha'is congruent with the Teachings of Baha'u'llah and Abdul-Baha on these matters, preferably by Ridvan 2001; the undersigned request that significant personnel changes be made, where necessary, to reform and restore trust and confidence in Baha'i Institutions; the undersigned request that evidence be forthcoming commensurate with the seriousness of the prevailing situation within Baha'i Communities around the globe.**

**The undersigned draw sustenance from the guidance of such Writings as the following:**

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**-**

**"The light of men is Justice. Quench it not with the contrary winds of**

**oppression and tyranny." --Baha'u'llah**

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**"The shining spark of truth cometh forth only after the clash of differing opinions." --Abdul-Baha**

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**"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world. Moreover, if interrogation of conscience, which is one of the private possessions of the heart and the soul, take place in this world, what further recompense remains for man in the court of divine justice at the day of general resurrection? Convictions and ideas are within the scope of the comprehension of the King of kings, not of kings; and soul and conscience are between the fingers of control of the Lord of hearts, not of [His] servants."**  
**--Abdul-Baha, A Traveler's Narrative, 91.**

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**"This is a goodly temple and congregation, for--praise be to God!--this is a house of worship [Central Congregational Church in Brooklyn on 16 June 1912] wherein conscientious opinion has free sway. Every religion and every religious aspiration may be freely voiced and expressed here. Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in a democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech**

prevail--that  
is to say, when every man according to his own idealization may  
give  
expression to his beliefs--development and growth are  
inevitable.

Therefore, this is a blessed church because its pulpit is open to  
every  
religion, the ideals of which may be set forth with openness and  
freedom."

--Abdul-Baha, The Promulgation of Universal Peace, 197.

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"Let us also remember that at the very root of the Cause lies the  
principle  
of the undoubted right of the individual to self-expression, his  
freedom to  
declare his conscience and set forth his views."

--Shoghi Effendi, Baha'i Administration, 63-64.

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The undersigned petition the Universal House of Justice:

FG

Nima Hazini

Dermod Ryder <Grim\_Reaper\_Mk2@btinternet.com>

Ray McIntyre former bahai New Zealand

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[Homepage](#)

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# [The Baha'i Faith & Religious Freedom of Conscience](#)

## Reposts

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[Why I Don't Respond to Fundamentalists](#) 4/2001 FG

[Why I Crosspost to Three Newsgroups](#) 4/2001

[A Bahai in \\*Perfectly\\* Good Standing](#) 11/2001

["Please remove my name and address from your mailing list."](#)  
11/2001

[soc.religion.bahai - Brief Quotations](#) Documenting Censorship  
[alt.religion.bahai & talk.religion.bahai FAQ](#) (Frequently Asked Questions)

[Bahai Attacks & BullyingI](#) Fall & Spring 1999

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# The Baha'i Faith & Religious Freedom of Conscience

## Alison Marshall - "How the Baha'i administration behaves"

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After reading Alison Marshall's discussion of review in the Baha'i Faith, consider also Steven Scholl's "A Crisis of Faith," which covers other significant issues, as do many other articles available through the [Homepage](https://fglaysher.com/bahaicensorship/Scholl.htm):  
<https://fglaysher.com/bahaicensorship/Scholl.htm>

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**From: "Ron House" <house@usq.edu.au>**  
**Subject: Review as censorship**  
**Date: Tuesday, March 28, 2000 5:34 AM**

**The attached articles were posted by Alison Marshall to Talisman, and I post them here with her permission.**

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**Ron House                    house@usq.edu.au**

**Never fear the truth.**

**----- Part 1 -----**

**In early 1998, I was approached by the editors of the Baha'i Studies Review (ABS-ESE) and asked to write a review of two volumes of The Baha'i World. I spent the next several months reading the volumes and putting together the review. I approached the exercise in much the same way as I do when my company is asked to review publications for organisations. The review passed without comment the first vetting process, in which the item is read by a group of peer reviewers, and was then sent to the association's institutional panel for review. Its members had a number of difficulties with the review. The editors made various changes to the text in order to accommodate the panel's concerns, but the panel was nevertheless unable to come to a decision and so the editors appealed to the UK NSA for a final decision. The NSA sent the review to the House of Justice, who decided that it would be "inadvisable" to publish the review because of its**

**generally  
critical tone.**

**I have posted the book review in a second e-mail message. The message  
I  
relieved from the secretary of the ABS ESE states:**

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**As you might have guessed with our long delay in getting back to you,  
we  
have had many discussions with the UK Bahá'í reviewing panel about  
your  
book review. Unfortunately, the piece did not pass institutional review.  
The  
UK reviewing panel was unable to make a decision. They referred the  
matter  
to the UK NSA, who, in turn, sought advice from the Universal House of  
Justice.**

**In a letter to the National Spiritual Assembly dated 22 August 1999, the  
Department of the Secretariat replied that the publication of your  
review was considered inadvisable, because of the generally critical  
tone.**

**Since then, the executive committee of the Association for Bahá'í  
Studies-ESE has further reflected on the implications of this decision.  
The committee is aware that Bahá'í scholarship is a developing field and  
striking the right tone and balance when critically reviewing any  
publication is one of its more difficult challenges.**

**---**

**Although the letter says that the issue is a general one of criticising  
any publication, we need only open any issue of the Baha'i Studies  
Review to  
find book reviews equally as critical about publications not produced by  
the World Centre. This decision shows just how sensitive the House of  
Justice is to criticism of its own publications. The review is critical, yes,  
but  
it is constructive, containing practical suggestions as to how the  
publication  
might be improved. In my work, I am \*paid\* by companies to give them  
this sort of feedback.**

**To me, this decision is a good example of how review acts as censorship.  
Baha'i review is used by the Baha'i administration to further its own  
agenda. This agenda is focussed on creating and maintaining a particular  
public image, which can be gleaned from The Baha'i Worlds themselves.  
The administration will not tolerate any speech that might blemish that  
carefully crafted persona. The Baha's Studies Associations are not**

**independent of the Baha'i organisation and therefore cannot publish any material contrary to these purposes.**

**As we can see from the above letter, the Baha'i administration assumes the right to define "scholarship" for its members and to set it within very narrow parameters, placing emphasis on intangibles like tone. This decision highlights the fact that those parameters are used to serve the purposes of the administration, but are masked here as objective criteria for acceptable scholarship.**

**Alison**

**----- Part 2 -----**

**"The Bahá'í World" 1992-93 and 1993-94  
Published by the Bahá'í World Centre  
Reviewed by Alison Marshall**

**In her essay on the efforts of the Bahá'í community to realise equality between the sexes, Ann Boyles tells us that "Bahá'ís see their community life as a workshop rather than as a perfect model..." (1993-94 p. 273). After reading these two volumes, I cannot point to anything in them that would prove this statement true. The books are largely filled with public relations material, and their portrayal of the community is sterile and shallow.**

**Purpose and audience**  
**-----**

**Beginning with the holy year in 1992, the World Centre has started a new, annual, series of The Bahá'í World. In an effort to return to Shoghi Effendi's original purpose, "to disclose to others something of the significance of the world-wide movement called into being by the Message of Bahá'u'lláh" (1992-93 p. 7), the World Centre has redesigned the volumes for non-Bahá'í readers (1992-93 p. 8), who are described as serious researchers and general students (back cover). The stated purpose seems to be twofold: firstly, to be a yearbook that reproduces major statements and provides statistical data and information on the Faith's activities; and secondly, to "offer readers general information on the Bahá'í Faith, its concerns, and its teachings" (1993-94 p. 1).**

**Content and organisation**  
**-----**

**The 1993-94 volume has an accessible structure, with the content organised into the following categories (in this order):**

- "Introduction to the Bahá'í Community", containing chapters on Bahá'u'lláh, Shoghi Effendi and the community.**
- "Writings and Messages", containing excerpts from the sacred writings and an overview of House of Justice messages.**
- "Events 1993-94", containing chapters on events such as international convention and the conference of Bahá'í counsellors.**
- "Essays and Statements", containing essays on topics such as postmodernism, The Kitab-i-Aqdas, and statements from the Bahá'í International Community.**
- "Information and Resources", containing obituaries, statistics, a directory, a short list of new publications, a Bahá'í reading list and a glossary.**

**The 1992-93 volume is similar in content type, but is not as well organised. It appears more as a collection of various pieces of writing - some**

**written for the volume, others not - and lacks an overall framework to bring it**

**together. Topics are not categorised, and the result is a list of contents in no apparent order and with no indication as to the kind of information the reader is to expect. For example, the chapter**

**"Bahá'u'lláh", which**

**on its face could be just about anything, is a reproduction of a statement by the Bahá'í International Community, written for the holy year and not for this volume and its audience. One chapter is titled "The Bahá'í Community Today", which is not informative given that this is surely the topic to**

**be covered by the book as a whole. It consists of a five-page piece focusing on the expansion of the community and the spread of its teachings. It is**

**placed near the end of the book, and is laid out differently from the rest of**

**the text, indicating that it may be a quote from somewhere. But there is no**

**indication as to its author, purpose and audience.**

**There is just one significant oversight in the organisation of the 1993-94 volume. The chapter "Bahá'í Sacred Writings" contains two sections of**

**quotes, headed "Writings of Bahá'u'lláh" and "Writings of 'Abdul-Baha". Unfortunately, the quotes have no quote marks and no references. There is sufficient context for non-Bahá'í readers to work out that they are reading actual quotes from the writings, but confusion sets in when you read on**

**to the next chapter, which is headed "From the Universal House of Justice".**

**You immediately assume you are getting quotes from the House of Justice.**

**However, the chapter starts with "The Universal House of Justice was**

ordained..." and immediately you ask yourself, is this the House of Justice talking about itself in the third person? Second page in, you are told that "This section of The Bahá'í World features excerpts from a selection of major letters" (p. 40), so it begins to dawn on you that the author is not the House of Justice as the title implies. In fact, the chapter is a short piece with an introduction on how the House of Justice communicates with the community and a summary of what the House of Justice wrote for the 1993-94 year, with indented quotes.

### **Dealing with two purposes**

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As stated earlier, the purposes of the volumes are to be a yearbook and to give general information about the Faith.

A yearbook is an annual publication that updates information on a given subject. However, in order to fulfil the second purpose of giving general information about the Faith, the publications also contain a great deal

of information that has nothing to do with the current year. This dissipates their focus and leaves the reader wondering what is going to come next.

For example, both articles about the Mount Carmel projects (1993-94 pp. 67-69) begin with pages of background before detailing progress for the year (1992-93 pp. 169-175).

The same problem also reveals itself on a micro level, within sections of articles. In the section "Year in Review" (1993-94 p. 128), the Houses of Worship section starts with an explanation of what Houses of Worship are, what Bahá'ís do in them and how many there are, before discussing Houses

of Worship for the year. And in the middle of an article on social and economic development, there is a paragraph that outlines assembly functions and explains the election process at all levels of the administrative order (1992-93 p. 234).

I recommend the editors commit themselves to making The Bahá'í World a yearbook. This would mean putting all the yearbook-related information first- House of Justice statements, events, statistics - and all background information into appendices - explanations of Bahá'í administration and teachings, quotes from the writings, and information on matters such as the persecution of the Bahá'ís in Iran. The editors should definitely resist the urge to put the sacred writings first just because Bahá'ís like it that way! And they should also resist putting information together just because it

is about the same topic. Information should be grouped according to time not subject; so, for example, the article on what's currently happening in Iran would come in the yearbook section, and then the reader can be referred to the appendices and other publications for further information.

The 1993-94 volume contains a glossary that explains and gives background on some basic Bahá'í terms such as "Universal House of Justice". Using a glossary stops the information in the main part of the publication from being cluttered with background detail. Unfortunately, this has not been heeded by the various authors of the volume, and the reader is given unnecessarily repeated explanations such as: "Every five years, a three-stage process culminates in the election by the Bahá'ís of the world of the supreme governing council of their community, the Universal House of Justice" (p. 51); "... immediately following the Seventh International Bahá'í Convention - the occasion every five years for the election of the Universal House of Justice..." (p. 60); "Members of the Universal House of Justice, the international governing body of the worldwide Bahá'í community..." (p. 79).

#### **Impressing the audience**

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The publications assume that a non-Bahá'í audience is not interested in detail. The World Centre's review of the first series of The Bahá'í World concluded that the series was a "detailed record" that resulted from the tendency of the writers and editors to provide an "exhaustive treatment" of community activities. These, it argues, were of intense interest to Bahá'ís, many of whom were personally involved in the projects, but not to the general reader (1992-93 pp. 9-10).

The result for the new series is a run of articles that give uninteresting descriptions of events supported by very little detail. In the 1993-94 volume, the section "Year in Review" is 50 pages long and made up of separate sections each focusing on a specific event, area of service or topic. With little to relieve the tedium, most follow a formula: a description of what happened, where it happened and who was there (those considered important), with a brief description of what was discussed. To take one paragraph at random: "Five Bahá'í singers and musicians were among those who performed for the Commonwealth Heads of Government Meeting held in Cyprus in October. Alex Zografov directed the musical opening, Vic Salvo

played the piano, and three members of the Zografov family sang in the choir. The performance moved many of the forty-eight leaders of Commonwealth Nations so greatly that some of them commented on it in their speeches" (p. 121). Be honest. Could you cope with that for 50 pages?

The article on the "Conference of Bahá'í Counsellors" tells us that: "Issues concerning questions about the Faith raised by interested members of the public and attacks launched by opponents, the role of the Teaching Centre in encouraging systematic study of the Faith, the production and dissemination of Bahá'í literature, and the flow of pioneers and travelling teachers were also discussed" (1993-94 p. 66). No more detail is provided; there is no attempt to describe, much less analyse, what was discussed, and no attempt to clarify why the House of Justice considered the event "highly significant". The reader is left to wonder what could be meant by such phrases as "attacks launched by opponents".

Besides being uninteresting, I am at a loss to see how this information is of use to a 'serious scholar'. Beyond the general documenting of events for the year, the statistics, the obituaries and basic reference material, I suggest that the most telling aspect of the publications is what they don't say. Where is the heart and soul of the community? I could find almost nothing that reflected the community's humanity - people with foibles, people who make mistakes, people who are passionate.

Contrast this with the more than 100 pages devoted to the persecutions of the Bahá'ís in Iran in *The Bahá'í World 1979-83*. Although some of it would be excluded if the selection was restricted, as suggested, to material relating to the relevant years, most of what is included is relevant. As discovered in the review of the old series, the pages reveal a careful and loving attention to detail, with all sorts of useful material: photographs of those killed, personal accounts of persecution, reproductions of key documentation, maps, and exhaustive detail in the text. I cannot understand why this kind of information "will have a diminished importance in the eyes of general readers" (1992-93 p. 10). It is precisely this kind of detail that makes the publication useful and interesting. Although the editors state that their intention was to retain the positive aspects characteristic of the old series (1992-93 p. 12), I cannot see any evidence of this; for example, the obituaries have been reduced from the short biographies of the earlier series to a few cursory remarks.



**There is one important exception. The article by William Collins, "The Bahá'í Faith in the Eyes of the World: What the Print Media Report About the Bahá'í Faith" is interesting and informative, being crammed full of actual examples and detail. It has been put together by someone who knows the subject well and is able to analyse it and make intelligent comments about it. He describes the trends in the media's coverage of the Faith, explains events that sparked changes, and isolates themes that the media has taken up about the community. The article even mentions, albeit briefly, possible \*challenges\* for the Bahá'ís with regard to its relationship with the media (1992-93 p. 167). Another article in the same volume that held my interest was "The Case of the Bahá'í Minority in Iran", by Douglas Martin. It was informative, and written in a style that kept the story moving.**

### **Language and style**

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**The volumes are verbose, with an overuse of passive sentences and nominal phrases, and have an impersonal, dry PR quality:**

**"Among these are the aspiration that development activities will contribute to a rehabilitation of human society and will eliminate extremes of poverty and wealth, a belief that a desire to serve others is ultimately the most outstanding motivation for participation in development activities, and the conviction that high standards of morality can and should be intentionally cultivated by every person." (1992-93 p. 231)**

**At some difficult points, unsupported generalisations fill the gaps:**

**"One of the principle [sic] teachings of Bahá'u'lláh is the equality of the sexes, and throughout its brief history, the Bahá'í community has achieved an extraordinary record in this area." (1993-94 p. 83)**

**In some sections, the authors are clearly writing for an external audience of policy-makers or academics and use language that they think would be usual in these circles, without themselves mastering or perhaps understanding it. The results are verbose, giving the appearance of analysis, without the substance:**

**"The development activities of the Bahá'í community express a well-articulated alternative paradigm of development, of interest in its unusual approaches to the dilemmas of sustainability, of meaningful project design, and equitable North/South interaction." (1992-93 p. 229)**

**Other sections are written without any apparent thought for an external audience; preachy, but preaching only to the converted:**

**"They [the letters of the House of Justice] show how the supreme elected institution ordained by Bahá'u'lláh in His writings functions, protecting the Bahá'í community from persecution and division, applying the Bahá'í teachings for the current situation, guiding the Bahá'í community in its course of development, and sharing news of both crisis and victory in the Bahá'í world." (1993-94 p. 47)**

## **Essays and statements**

**-----**  
As mentioned earlier, the publications contain essays and statements. In keeping with the purpose of The Bahá'í World as a yearbook, I think that essays should be included only if they are linked to some event that occurs during the year and needs extended comment. For example, the essay on The Kitab-i-Aqdas in the 1992-93 issue is justified, given that the release of that book during the year was a big event for the community. On the other hand, the essay on The Kitab-i-Aqdas included in the subsequent issue has nothing to do with the 1993-94 year. Worse, it is 47 pages long and, along with other essays, placed in the middle of the issue, breaking up the flow of information for the year.

**Apart from this, I see no reason to include essays. The role of The Bahá'í World is to report what the Bahá'ís are doing in scholarship, not enter the arena of scholarship itself. It is striking how little space is actually devoted to Bahá'í scholarship: the 1992-93 volume makes no reference to it whatsoever, and the 1993-94 volume devotes just three pages to it.**

**With regard to statements, if a particularly important statement comes out for the year, there may be reason to include it as an appendix. Otherwise, I recommend listing the statements for the year - perhaps with summaries - and providing references or contact details for those wanting copies.**

## **Conclusion**

**-----**  
I recommend that the editors of The Bahá'í World focus on producing a yearbook that describes and analyses in detail the events of the year, with references to sources where readers can obtain further information. All background information on the Faith and any statements that must be included belong in appendices.

**The editors should revisit the whole issue of content, bearing in mind that the 'human' element of our experience is attractive to readers, who will be looking for glimpses of themselves in the pages - evidence of people on real spiritual journeys, not reports of administrative meetings and events involving famous people.**

**I strongly advise the editors to abandon the impersonal, self-congratulating language in favour of a personal, straightforward tone and style.**

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# **The Baha'i Faith & Religious Freedom of Conscience**

Respecting the Conscience of Man.... June 27, 2000 - FG

In his conclusion, which would never have passed the system of censorship, "Bahai review," that the UHJ imposes on all publications brought out under its tight control, Professor Cole, of the Department of History at the University of Michigan, quite accurately identifies the distortions that have been wreaked upon Baha'u'llah's Teachings:

"Some contemporary leaders of the Baha'i Faith have given answers increasingly similar to those of fundamentalists, stressing scriptural literalism, patriarchy, theocracy, censorship, intellectual intolerance, and denying key democratic values. While the values of the nineteenth-century Baha'i movement, which was far more tolerant, continue to exist as a minority view, by the late 1990s a different set of emphases prevailed." (196)

Cole himself and many others have suffered at the hands of the fundamentalists who have taken control of the religion:

"The rise of academic Baha'i scholarship has caused tension in the community, whose present-day leadership tends to be fundamentalist and antiliberal in orientation, and this has led to pressure on a number of prominent academics to resign or dissociate themselves from the movement." (201)

These same forces of fundamentalist orthodoxy are evident on talk.religion.bahai and alt.religion.bahai on Usenet for impartial viewers to witness. They will be evident to all perceptive observers of whatever forum Bahais may be trying to control and influence. Both my and Cole's websites provide essential documentation along these lines. It should be noted that the Universal House of Justice has actively worked through the BCCA (Bahai Computer and Communications Association) to suppress all links to websites with other than its own "comprehensive" point of view on such major portals as Yahoo.com, Excite.com, and other search engines. The UHJ has gone even further by advising Bahais to remove any link whatsoever to Professor Cole's website.

As a Bahai since 1976, I myself have always found especially repulsive the manner in which Bahai fundamentalists attempt to manipulate the institutions and leaders of government, the United Nations, and public opinion, while pretending to values they deride in private or at Bahai-only meetings.

Ultimately, it is the Bahai Universal House of Justice that is responsible for the perversion and corruption of such clear and elevating teachings of Baha'u'llah and Abdul-Baha as the following:

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world." Abdul-Baha, A Traveler's Narrative, 91.

The UHJ is also in the end responsible for inciting Bahai fanatics and fundamentalists to attack other Bahais and non-Bahais merely for their views expressed on and off line in free forums of public discussion.

**Professor Cole's *Modernity and the Millennium* will remain, for many years to come, the most important book available on the Baha'i Faith. His discussion of its historical development within the intellectual milieu of progressive 19th Century thought is particularly brilliant and insightful.**

**[Reviewed at Amazon.com - \*Modernity and the Millennium\*](#)**

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Juan R.I. Cole. *Modernity and the Millennium*, Reviewed by Sen McGlinn, Otago University, New Zealand. Published by H-Bahai (July, 1998)

<https://www.h-net.org/reviews/showrev.cgi?path=17941900618943>

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### **Review by Denis MacEoin, published in Times Literary Supplement, 1999:**

*Modernity and the Millennium: The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East*

Author: Juan R. I. Cole

Published by: Columbia University Press, New York, 1998. 264 pp.

New prophet, new law

Our perception of the Middle East and Islam being what it is, it's not very surprising that most Westerners think of the region as hopelessly unreformed, as, perhaps, beyond reform, in a way that is not thought true of, say, non-Muslim Africa or Latin America. Faced with Saudi conservatism, or the Taliban at work in Afghanistan, the average onlooker may well be forgiven the judgment, however sweeping.

There is no question but that, in recent years, Islamic revivalism has embraced a "back to basics" ethic that manifests itself most notoriously in public floggings, the enforced veiling of women, or calls (as in Pakistan) for the universal implementation of shar'ia law. Yet, go back a century or so, to Turkey or Iran or Palestine and an equally astonishing picture presents itself: one of both religious and secular reformism on a breathtaking scale.

In country after country during the second half of the last century and the first decades of this, Muslims demanded and achieved reforms, that, in the nature of things, encompassed both religion and State. Everything had to be modelled on the expanding, successful West, of course, and very little was considered sacrosanct. Reform affected law, education women's rights, minority rights, and even the character of the Islamic State itself (as in the agitation that led to the new Iranian constitution of 1906).

Juan R. I. Cole's elegantly presented study brings the period and its reformers back on to centre stage, while doing so through an unfamiliar medium: the reformism of a new, post-Islamic religion, the Bahai faith, which exists today as a widespread and rapidly growing new religious movement. This is not as perverse as it may seem. Baha'ism ranks very high indeed in the hate list of modern Muslims, sandwiched somewhere between Salman Rushdie and Zionism. The reason is simple: despite the smallness of its numbers, Baha'ism represents the ultimate threat to Islam; it is a movement that abrogates Islamic law and puts a new prophet and a new law in its place.

This has all sorts of resonances today, but in the last century (Baha'ism developed through the 1860s, 70s and 80s) it was heady stuff. Secular reformers had already seen the inevitability of abolishing Islamic law, while their clerical opponents perceived a future devoted to rearguard actions in defence of the faith.

The Baha'i prophet, Baha' Allah (1817-92), stands out as a moderate figure in this debate,

abrogating Islam while insisting on the primacy of religion within the State. Cole presents the prophet's teachings in an original and accurate manner, demonstrating for the first time in many years the liberalism and even radicalism that exemplified the new creed, and tracing connections with reforms in Istanbul, Tehran and elsewhere. Modern Baha'is have tarnished that picture by a heavy-handed conservative interpretation of Baha' Allah and his ideas, and it is refreshing to see someone of Cole's stature rescue both from their smothering embrace.

It is a pity, however, that Professor Cole didn't spend a little more time discussing the Azali Babis. The Babis were a militant sect that preceded the Baha'is, and the Azalis were and are its only surviving splinter group, and great rivals of the Baha'is at one time. Although their numbers were tiny, many Azalis played an important part in the Iranian constitutional revolution. The Baha'is, on the other hand, were conspicuous by their absence. Yet Babism is backward-looking, mystical, conservative and crippled by some of the most impractical laws in religious history whereas Baha'ism is in principle liberal, forward-looking, delighted by modernity and eager for social improvement. There is an anomaly here that the present work only goes part of the way to explaining.

But even a partial explanation is much more than we have had before. Above all, Cole is to be congratulated for his forthrightness in treating Baha Allah, the main focus of his research, not as a god, but as a man and an articulate exponent of human rights and reformist principles. If, in future, we are to see a realistic biography of the Baha'i leader, it will be along these lines, rather than those of the hagiographies which have, until now, dominated the field.

**See, Juan Cole's comments regarding Denis MacEoin**

**<https://fglaysher.com/bahaicensorship/MacEoinRev.htm>**

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## ***Modernity and Millennium: The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East***

**by Juan R.I. Cole**

(New York, Columbia University Press, 1997) 264 pp. \$47.50 cloth \$19.50 paper

**review by Barbara D. Metcalf**

**review published in *Journal of Interdisciplinary History* 30:3 (2000), pages 566-568**

**<https://bahai-library.org/reviews/cole.modernity.html>**

**Cole's book illuminates significant aspects of modernity in the Middle East, as well as the early history of the Baha'i millenarian movement led by Baha'u'llah, the nineteenth-century Iranian prophet. Cole's careful work as an archival historian is informed by the theoretical work of historical sociology. But its high quality depends on yet another discipline, namely, "area studies," which has given him excellent command of the languages and the cultural traditions of the area.**

**Cole's research design places a definition of modernity at the center of his project. Drawing on theorists that include Jürgen Habermas, Anthony Giddens, Eric Hobsbawm, Michel Foucault, Alain Touraine, Max Weber, and Victor Turner, he identifies five critical themes that are central to modernity and that, surprisingly, elucidate his case study: the relationship of religion to the state; the move from political absolutism to some form of democratic or representative government; the rise of an international system of nation-states characterized by internal and external violence; the phenomenon of nationalism, with its illusion of**

homogeneity and relatedness; and, finally, the challenge to patriarchy through women's movements and feminism. The sources for the study [End Page 566] include such Arabic, Turkish, and Persian texts as histories, letters, reports, and the writings of both founders and followers. Cole also draws on a vast background literature in such fields as history, literature, and religious studies.

Mirza Husayn 'Ali Nuri (1817-1892), the founder of the Baha'i faith, built on the protests of Sayyid 'Ali Muhammad Shirazi (1819-1850), his predecessor, who had attacked aristocratic oppression in Qajar Iran and supported interest on loans, more freedom of movement for women, and restrictions on both European merchants and on the official clergy. Known as "the Bab," he was executed and his followers suppressed. Nuri, scion of a magnate family, joined the Babi religion, taking the name by which he was later known, Baha'u'llah ("glory of God"). Exiled to Baghdad in 1853, and subsequently to Edirne and Akka, he built his own following, adding to the earlier Babi themes those of Sufi ethics and ecstatic worship, as well as the claim of being the successor promised by the Bab.

Ironically, Baha'u'llah's evolving political ideas were close to those of Ottoman reformers in accepting a fundamental separation between religion and state. In due course, he was to create democratic governing institutions for his followers, the "houses of justice," at every level of his community. He fully supported religious freedom while simultaneously criticizing Enlightenment deism, opposition to organized religion, and unfettered science. 'Abdu' l-Baha, his eldest son, further articulated these political teachings. His tens of thousands of followers in Iran clearly played a role in the ferment for constitutional reform during the first decade of the century--a role hitherto undocumented. Baha'u'llah favored the creation of a union of nations as a way of eliminating war, as well as the establishment of a single world language. Cole situates Baha'u'llah's teachings in the context of French "peace thought" and notes the similarity in social milieu of the early Baha'i followers--largely merchants, skilled urban workers, less influential clergy, and many activist women--and the followers of Saint-Simon (137). Baha'i have differed in their interpretations of the founder's teachings in relation to women, but at the least he articulated a position that gave higher status and privileges to women than was common in the Islamic law and custom of his day.

One contribution of Cole's work is his exploration of the issues of religious transformation and modernity in the context of predominantly Muslim societies, given Euro-American assumptions that virtually equate Islam with anti-modernism. Cole, in contrast, reviews the ambiguities and variations that make it impossible to accept that simplistic view. He also shows the simultaneity of many material developments in the Middle East and in Europe, as well as the patterns of intellectual responses common to modernity throughout both areas. Following Giddens' discussion of European movements against the "dark side" of modernity, Cole places Baha'u'llah among the "utopian realists" whose critiques of the power of industrialized warfare, xenophobic nationalism, [End Page 567] colonialism, materialism, and exploitative capitalism seem ever more prescient.<sup>1</sup> To explore an interpretation of movements like the Baha'i as utopian, rather than reactionary and antimodern, is in itself an important contribution of this study. It is surprising that Cole makes no reference to the broadly similar Ahmadiyya movement, which originated in colonial India. The Ahmadis have been denied status as Muslims, which they have sought; the Baha'i, by contrast, have insisted on identity as a separate religion. Neither strategy has helped: In Iran, about 200 Baha'i have been executed since the revolution (144).

In his conclusion, Cole notes that the Baha'i community in recent years has come to emphasize literalism, patriarchy, theocracy, and censorship--far less tolerant values than those of their founder. This "radical reorientation" (194), which resonates with the positions of "fundamentalist" movements elsewhere, further counters easy assumptions of essentialism in relation to Middle Eastern religious movements--an argument effectively made in the study as a whole.



Note

1. Giddens, *The Consequences of Modernity* (Stanford, 1990).  
[https://muse.jhu.edu/journals/journal\\_of\\_interdisciplinary\\_history/v030/30.3metcalf\\_b.html](https://muse.jhu.edu/journals/journal_of_interdisciplinary_history/v030/30.3metcalf_b.html)
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American Historical Review

VOLUME 105 NUMBER 3 June 2000

Review by Merlin Schwartz, p. 1049

Juan R. I. Cole. *Modernity and the Millennium: The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East*. New York: Columbia University Press. 1998. Pp. xi, 254. Cloth \$47.50, paper \$19.50.

In this carefully researched and perceptive work, Juan R. I. Cole proposes to look at the Western, Enlightenment idea of modernity through "new eyes": that is, through the eyes of Baha'ism, particularly those of the leadership of the movement during the formative period of its history. The basis for Cole's selection of Baha'ism as the lens through which to view the idea of modernity is nowhere spelled out explicitly, perhaps because his reasons are largely implicit in his analysis of the encounter between the two.

Baha'ism arose in the Middle East and remained socially and, to some extent, spiritually close to its historical roots; at the same time, its religious character, and especially its millenarian stance, enabled it to distance itself from its religious past and to view that past indeed, the whole of the past in a critical light. Baha'ism saw itself as the culmination of the earlier monotheistic traditions, both as fulfillment and as corrective. At least in terms of its own self-understanding, early Baha'ism represents an orientation that is neither Eastern nor Western. In the analysis and critical assessment of modernity, Baha'ism does indeed offer interesting possibilities and perspectives.

Cole's examination of the Western notion of modernity focuses on a number of key issues, among them: religious freedom and the relationship of religion to the state; political absolutism and democracy; nationalism and the state; and patriarchy and gender relations. Cole devotes an entire chapter to a discussion of each of these complex issues. He insists on viewing Baha'ism, especially during its formative period, as a tradition in flux or, one might say, as a set of general principles and values that had to be fleshed out, refined, and adjusted in response both to changing conditions and to the perspectives of other intellectual and spiritual traditions. This seems clearly to have been the view of the early leaders of the movement, including Baha'ullah himself. Within the context of these qualifications, Baha'ism did come to define its position vis-a-vis the critical issues posed by Enlightenment modernity. On a number of the principles to which Enlightenment modernity was committed, Baha'ism declared itself in essential agreement: for example, on the question of the separation of "church" and state, the primacy of the individual conscience, gender equality, and the rule of law.

But if Baha'ism did come to endorse many of the characteristic ideas and values of modernity, Baha'ism did find some aspects of modernity, especially some of the larger historical consequences that followed, or that seemed to follow, from its implementation profoundly troubling. The idea of an autonomous reason, and what Baha'ism saw as the repressive potential of a reason freed from the constraints of a transcendental frame of reference, raised serious questions at both the theoretical and



practical levels. The industrialization of war and the enlarged destructive capacity of the modern army, all developed within the framework of modernity, had led to violence and death on a scale without precedent in the history of humankind. These and other reservations, articulated repeatedly in the early literature of the movement, led Baha'is increasingly to reject modernism's emphasis on the primacy of reason and its secularism its Jacobin tendencies and to call for the integration of a religious dimension into the framework of Enlightenment modernism. Baha'ism insisted that only a religious dimension is capable of providing the kind of constraints that the secularist and rationalist aspects of modernist doctrines need to protect them against excess a concern dramatically underscored by the events of the modern period. To the degree that Cole endorses this Baha'i emphasis on the importance of a religious dimension, some readers will undoubtedly see the present work as in part an apologia for religion. Whether one agrees with the position articulated in this work or not, one must concede that Cole has raised a set of issues that demand careful, critical attention.

This reflective and insightful work is based on an impressive array of primary (in some cases unpublished) sources, not to mention a very large body of secondary, interpretative studies, as will be seen from the notes and the bibliography at the end of the work. It is an important study that will commend itself especially to those who are concerned with modernist doctrine, Baha'i responses to that doctrine, and the implications of both for a fuller understanding of important facets of Middle Eastern history, especially during the last decades of the nineteenth century.

Merlin Swartz  
Boston University

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The Genesis of the Baha'i Faith in Middle Eastern Modernity by Juan Cole

<https://www.isim.nl/newsletter/2/regional/1.html>

Middle Eastern religion is seldom mentioned in the same breath with modernism, at least in the West. However, the Baha'i faith, which originated in nineteenth-century Iran, poses key conundrums to our understanding of the relationship between modernity and religion in the global South.

Modernity was conceived in binary oppositions, between superstition and reason, absolutism and liberty, nation and Other, civilized and barbarian, and male and female. Proponents of modernity, as Edward Said demonstrated in his masterful *Orientalism*,<sup>1</sup> managed to range a number of such oppositions together, coding reason, liberty, nation, civilization and maleness as European, whereas both Europe's medieval ('immature') past and Europe's Oriental Others, especially Islam, were painted as possessing the opposite and inferior characteristics. European modernity tended to hide from itself its own darker traits, including chauvinist hatreds, industrialized warfare, racism, colonialism and male chauvinism, and the degree to which the modern form of these phenomena was inextricably intertwined with the entire modernist project.

From a postmodern point of view, modernity has lacked a sense of ambiguity and irony, and suffers from limiting its typologies to mere binary oppositions, when in fact social phenomena come in three's, four's, and even higher ordinals, not just in two's. North Atlantic modernists have also privileged the European experience of modernity in ways that seem peculiar to anyone who knows something about world history. Anthony Giddens in *The Consequences of Modernity* (Stanford, 1990), argues that modernity is not a

static matter of binary oppositions, but is rather dialectical. Movements against absolutism give rise not only to parliamentary regimes, but also to national security states that appear to many citizens to deprive them of liberties instead of bestowing them, thus generating oppositional grassroots movements campaigning for democracy (as opposed to elitist Liberalism) and for workers' rights. That is, he challenges modernists' insistence that the contenders in political battles can be neatly divided into 'reactionaries' and 'progressives'. Giddens gives the name 'utopian realist' to the movements, such as those of workers, women, peace groups and others, that challenge the industrial, militant nation-states of bourgeois modernity.

Islam's encounter with nineteenth-century modernity produced not only reactionary, revivalist, millenarian, liberal and fundamentalist responses, as some have argued, but in the form of the Baha'i faith it produced a mixture of millenarianism, liberalism and utopian realism that later turned sharply toward a sort of fundamentalism. The latter turn has tended to obscure the original emphases of the religion's founder, which can only be recovered through reading his voluminous letters in their nineteenth-century political and cultural context.

The Baha'i faith developed out of the esoteric, kabbalistic Shaykhi movement of Shicite Islam, founded by Shaykh Ahmad al-Ahsa'i (1753-1826), and out of the apocalyptic and messianic Babi movement, founded by cAli Muhammad Shirazi, the 'Bab' or door to the divine, in 1844, which racked Iran with religious ferment and turmoil, leading to the Bab's execution in 1850 and a retaliatory attempt on the life of Nasiru'd-Din Shah by radical Babis in 1852, and thence to a nation-wide pogrom against the new religion.<sup>2</sup> Out of this maelstrom emerged an entirely different sort of messianic movement, the Baha'i faith, founded in Baghdad in 1863 by Mirza Husayn cAli Nuri, Baha'u'llah (1817-1892).

Baha'u'llah, a high notable born in Tehran whose father had been a provincial governor married into the royal family, had emerged after the Bab's execution as a prominent Babi leader, though his more radical younger half-brother, Mirza Yahya Subh-i Azal, was more widely recognized as the vicar of the Bab in the 1850s and early 1860s. Baha'u'llah was exiled first to Ottoman Baghdad (1853), then to Istanbul (1863), Edirne (1863-1868) and finally in 1868 to Akka on the coast of Ottoman Syria, where he lived until his death. In 1867 he had broken decisively with Azal, proclaiming himself the messianic successor of the Bab and founding a new religion, the Baha'i faith. Partly due to his exiles to the Ottoman Empire, which was more directly imbricated in European modernity than Qajar Iran, Baha'u'llah turned Babism from a millenarian protest movement into one that mixed modernist and utopian realist themes. He expressed approval of some aspects of modernity, whereby he critiqued the absolutist Ottoman and Qajar states, including a call for parliamentary democracy, some separation of religion and state, a guarantee of freedom of conscience and expression, greater rights for women, and an end to arbitrary decrees, which should be replaced by tribunals. At the same time, however, he critiqued nineteenth-century modernity itself, condemning chauvinist nationalism (whether religious, linguistic or ethnic in character), European colonialism, industrialized warfare paid for by high taxes on the poor, the anarchy of international relations based upon the absolute sovereignty of nation-states (which he wished to curb through international peace conferences), and what he thought of as over-developed civilization, by which he appears to have meant materialism, pollution and massively destructive weaponry.

Baha'u'llah's mixture of rationalization (e.g. parliamentary institutions and due process), appeal to human rights, and yet his communitarian emphasis on the creation of a new, revealed missionary religion, prefigured some of the convergences between the old Right and Left that French sociologist Alain Touraine perceives as characteristic of the turn of the twentieth

century. In a fascinating about-face, the later Baha'i faith's leaders turned increasingly to the Right, condemning multi-party democracy as factious and plutocratic, advocating theocracy, and curbing individual freedom of conscience and expression within the community. This right wing shell has preserved the utopian realist core of Baha'u'llah's own emphases, however, creating a unique sectarian community that has remained tiny in the literate world, in part because of its strict controls on discourse, but which has had some success missionizing in India and elsewhere in the global South. The Babi-Bahai movements underwent an odyssey from militancy in the 1840s to pacifist, liberal globalism under Baha'u'llah and thence in the twentieth century to two contending emphases: a liberal stream that maintains a universalist and tolerant outlook and a conservative one that dreams of theocratic domination and insistence on scriptural literalism. The movement thus defies any easy teleology of modernity, and in many ways parallels the major reformist intellectual currents of modern Iran's Shicite majority.

Juan R. I. Cole is Professor of Middle Eastern and South Asian History at the University of Michigan, USA. He is author of *Modernity and the Millennium: The Genesis of the Baha'i Faith in the Nineteenth Century Middle East*. New York: Columbia University Press.

#### Notes

1. New York: Vintage, 1978.
2. Abbas Amanat (1989), *Resurrection and Renewal: The Making of the Babi Movement in Iran, 1844-1850*. Cornell: Cornell University Press.

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This Page: 2/Regional/1.html  
Last Updated: Wednesday, March 17, 1999

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# The Baha'i Faith & Religious Freedom of Conscience

## A Selection of Comments by FG on the poet Robert Hayden

For a more nuanced understanding of Robert Hayden's work, see my essay "Robert Hayden in the Morning Time" in my book [\*The Grove of the Eumenides: Essays on Literature, Criticism, and Culture\*](#). Earthrise Press, 2007. ISBN-13: 9780967042183. Pages, 247-265.

***Re-Centering: The Turning of the Tide and Robert Hayden*** (web page also has links to other Hayden information)  
[https://fglaysher.com/Recentering\\_turning\\_of\\_the\\_tide\\_%20and\\_Robert\\_Hayden.html](https://fglaysher.com/Recentering_turning_of_the_tide_%20and_Robert_Hayden.html)

Robert Hayden also discussed in: [\*Letters from the American Desert: Signposts of a Journey, A Vision\*](#). ISBN: 9780967042114..Hardcover. Preface. Earthrise Press, 2008. 172 pages.

[See also Re: Abuse of Robert Hayden by Bahais](#)

FG

UseNet: alt.religion.bahai

From - Wed Jul 09 07:13:41 1997

Chris wrote:

>

> In a message which I read on alt.religion.bahai, FG

> <FG@hotmail.com> wrote

> >Trash, is what "Bahai" inspired art is in the Bahai Faith.... The

> >Bahai Faith stands irrevocably opposed to art beyond the

> >kindergarten stage.... beyond the age of innocence when children

> >begin to develop a mind and conscience of their own....

>

> Ok, Fred, so you do not like 'Baha'i' art, of whatever discipline as it

> is at this time. That is your right and I won't argue with you as to a

> certain extent I am in agreement with you. But, what sort of art do you

> like?

Art that is alive, experiencing, questioning, and confronting the fullness of the human condition.... Those things aren't allowed in the Bahai Faith.... There are "moderators" and third-rate "administrators" who know better....

Do you dislike all the music, paintings, dance etc. that has been

> created and interpreted by Baha'i artists of all disciplines?

Just about.... The only two artists, who happened to be Bahai, I can genuinely feel any respect for would be the painter Mark Tobey and the poet Robert Hayden. After that it's Bahai old maid sentimentality.... You're thinking above primarily about the performing arts, less threatening historically to fascists of every stripe, religious or other....

>[snip]

One must, as Horace said, delight and teach, but "pleasure" is a very modern word.... "Uplift" is a Bahai conception, among some, not always appropriate to art. It leads to maudlin, nauseating sentimentality.... The pathetic efforts of dilettantes, really.... Tragedy transpires on a more profound level of the human psyche than the usual Bahai mind can even remotely understand, especially the Iranian one, given the narrow range literature was always limited to in that culture....

>

> It is my hope that one day Baha'i composers will match the grandeur of

> these works that move me, but, like you, I fear we have a long way to  
> go.

Given the present stifling atmosphere in the Bahai Faith, a  
thousand years, at best....

From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, September 26, 1997 7:38 AM  
To: SRB  
Subject: Re: evil in Bahai Writings

I suggest a more profitable passage by Abdul-Baha on evil is his discussion in Chapter 30 of Some Answered Questions, "Adam and Eve." Instead of theorizing ideally, as he does in "The Non-existence of Evil," he confronts the reality that "in the human world light and darkness, good and evil, exist as opposite conditions" (123). Analogously, he observes, "This attachment of the soul and spirit to the human world, which is sin . . . is always in the midst of, and at enmity with, the spirits and the descendants of Adam." To my mind, this is a much more profound Vision of Evil than the one usually perceived, a mature one, one capable of bringing in the masses of humanity, unlike the more maudlin conception.... Lest anyone misunderstand, Abdul-Baha states unequivocally, "That enmity continues and endures" (124).

I think of Robert Hayden's "Alas, there is no Eden without its Serpent."

A dark and horrifying vision of human evil....

--  
FG  
UseNet: alt.religion.bahai

--  
March 31, 1997

The Universal House of Justice of the Bahais of the World  
Haifa, Israel

Dear Members of the Universal House of Justice:

After careful reflection and prayer for the past few days, I've decided that open public discussion and knowledge are more important than my own status as a Bahai.

I have been a Bahai for more than twenty years, since 1976. I became a Bahai by reading almost every single Bahai book published at the time. Given my background as a Catholic and poet, I was deeply moved by the beauty and profundity of the Bahai Writings. As a young person, I spent two months travel teaching throughout Michigan with several other youthful, innocent Bahais. Like many, I have sacrificed financially to contribute to the Bahai Faith. I pioneered for a year and a half in Japan, for two years on an American Indian reservation, and have travel taught in China. The spiritual profundity of the Bahai vision, as reflected in the work of the African-American poet Robert Hayden, inspired me to study at the University of Michigan under him and to spend considerable time and labor editing his collected poems and prose for Liveright and the University of Michigan Press. I have published two essays in the Bahai magazine World Order and spent more time than I can remember at Bahai summer camps, workshops, and deepenings. Throughout all my varied Bahai experience, I have loved the Figures and Teachings of the Faith even as the conviction has grown that all information and discussion in the Bahai Faith is subtly manipulated, controlled, and distorted for the "good of the Faith." There seems to be a pervasive, rigid control of all thought, ideas, and information that calls into question the motives of the individuals in

power in the Bahai Administration.

As a published writer and former college and university instructor of rhetoric and literature for over ten years, I believe the whole process of "review" has become a complete farce and disgrace to the Bahai Faith and is suggestive of the worst censorship under the most repressive regimes, religious or secular, of historical experience. If one truly wishes to understand why many Bahais, both highly educated and others, leave the Bahai Faith or become "inactive" and withdraw into silence and uninvolvedness with the religion, one need only to look objectively at what seems to be the oppressive and coercive methods of people in the Bahai Administration itself to find the answer.

My experiencing of these same methods of censorship and distortion on soc.religion.bahai proved to be the last intolerable straw. My attempt to form an unmoderated newsgroup on the Internet that no one could manipulate and censor has a long experience of Bahai tyranny in the background. The resorting to deceit and back-channel communication by the moderators of soc.religion.bahai and others naively believing they're working for the benefit of the Bahai Faith by campaigning for 691 unethical NO votes on talk.religion.bahai further proves the pervasive acceptance of disreputable tactics by Bahais in their attempt to maintain a stranglehold over all thought and discussion.

Recently, more than ever, I've often recalled the words to me in private several times of Robert Hayden, the only Bahai to be appointed Consultant in Poetry to the Library of Congress: "Why I continue to have anything to do with the Bahai Faith, I do not know, I do not know." I myself no longer know.

I suppose I hope that the oppressive, coercive methods that have come to be accepted and justified in the Bahai Administration, demonstrated for instance in the crushing of the magazine Dialogue, the incidents surrounding the Bahai Encyclopedia, the listserv Talisman I, and the continually crude, unreadable propaganda vehicle of the American Bahai, might yet be put aside in favor of the beautiful vision of Baha'u'llah and Abdul-Baha for freedom of religious conscience and belief and a humane, tolerant universalism. I fear that all too often the religious totalitarianism of Baha'u'llah's fanatical homeland has seeped into every nook and cranny of His religion, smothering out the free light of the human soul and hamstringing His Administration.

It was with the bitterest of feelings that I observed some time ago the Bahai exhibition, a deceitful propaganda event really, on freedom of religious conscience and belief sponsored by the National Spiritual Assembly in the rotunda of the Capitol in Washington, D.C., so far in reality from the truth was it, so misled, trusting, and uninformed were the Congressmen of my country....

If censorship is allowed in the Bahai Faith, I would like to know what passages of the Bahai Writings support it and what are the "rules," if you will, of Bahai censorship. It seems to me that censorship pervades the Bahai Faith so thoroughly that some Bahais regularly use it as a method of intimidation and silencing of anyone with an unconventional opinion by accusing the individual of being a covenant breaker. This tactic was used against me by at least three Bahais during the discussion period for talk.religion.bahai and tacitly condoned by the moderators and others.

I include, at the end, a threatening, coercive email message I received on March 27, 1997, from Mr. Hoda Mahmoudi, Auxiliary Board Member for Michigan, at a crucial juncture of the discussion and voting for talk.religion.bahai and would like an explanation of his motives.

I, and perhaps the rest of the world, would greatly appreciate evidence that there are not now nine ayatollahs residing in Israel on Mt Carmel.

Respectfully,

FG

From - Thu Nov 21 08:44:02 1996

Cheryll & Wade Schuette wrote:

>  
> Are you the same person who edited Robert Hayden's \_Collected Poems\_ ?  
> I haven't read the work, although now I will do so, but it was my wife  
> who recently reorganized and cataloged the library at the Hayden House  
> in Ann Arbor. Cheryll says that there are numerous manuscripts which  
> neither she nor the daughter know how to handle, piled in the basement,  
> and wonders if you have any suggestions.  
>

Yes, I am. I'd suggest contacting the University of Michigan's special collections librarians. Ask them if they're interested in acquiring any of the manuscripts. They were at one time. Mrs. Hayden had considered making a bequest of the bulk of her husband's papers there but then decided on the Baha'i Archives. I helped box most of his papers and took them to Wilmette. I'm surprised to hear there are "numerous manuscripts." A few, yes.

> >From your postings I see a person deeply committed to the Baha'i Faith  
> and an unmet desire to focus attention on communication structures and  
> processes which have potential instabilities that suggest a need for  
> analysis and, perhaps, re-engineering from basic principles.

More objective than I could muster but basically perhaps true. I don't believe we can re-engineer the human heart....

> Please let me know if you might be interested in participating in such  
> a discussion.

I'm not a technician. I'd don't know if I'd have anything significant to add give your approach. If you're open to someone from the humanities, sure.

> Best regards,  
> Wade Schuette  
> Ann Arbor, MI

From: FG[SMTP:FG@hotmail.com]

Sent: Wednesday, April 19, 2000 5:52 PM

Subject: Abuse of Robert Hayden by Baha'is

Thirteen Member & Viewer Relations  
450 West 33rd Street  
New York, NY 10001  
membership@thirteen.org <membership@thirteen.org>  
cc: web@thirteen.org <web@thirteen.org>

To Whom It May Concern:

I have misgivings about the link to the Bahá'í Faith's website on the Lesson about Robert Hayden at <https://www.wnet.org/foolingwithwords/lesson2.html>

As the editor of both his Collected Poems and his Collected Essays, I am well aware of his regard for the Baha'i Teachings. However, I believe his membership in the Baha'i Faith are often misused by my fellow Baha'is who are fundamentalists and are only interested in USING his religious beliefs for proselytizing.



During the last several years there have been many abuses by Baha'is of the human rights of numerous Americans--a potential that Hayden himself was highly aware of but which is never acknowledged by such Baha'is as Mr. Peter Murphy.

I suggest you look at the many incidents of Baha'i suppression of conscience on my website or on Professor Juan Cole's site, especially his essay below:  
<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

I hope you will consider removing the link to the Baha'i site.

FG

[www.FG.com](http://www.FG.com)

The Bahai Faith & Religious Freedom of Conscience

From: Patrick Henry[SMTP:patrick\_Henry@bigfoot.com]  
Sent: Saturday, January 08, 2000 11:16 AM  
Subject: Re: slander and bullying by so called liberals

As the editor of Robert Hayden's [Collected Prose](#) (U of Michigan Press) and his [Collected Poems](#) (Liveright, imprint of W. W. Norton), I'm not at all unfamiliar with Black racists attacking and maligning me, not to mention changing through their insidious racism the course of my life on a number of occasions, but invariably because I am white....

Jamal's comments reflect the typical shallowness of radical thinking in America and in the Bahai faith. It was of course uhj member Glenford Mitchell who was a supporter of Malcolm X's brand of violent race relations, editing a magazine full of racist rubbish and resentment, and who has apparently taken the same tactics with him to contribute to the Stalinization of the uhj.

Let me recommend again David Horowitz's recently published *Hating Whitey and Other Progressive Causes* and Ward Connerly's forthcoming book against Black racism and race preferences that will be released in February for Black History Month, for those truly interested in history, not racist romantic fantasy and embitterment.... Since I'm mentioning Blacks with some real intelligence, one truly interested in these matters shouldn't miss Keith . Richburg's courageous *Out of America: A Black Man Confronts Africa*.

Jamal's comments represent quite well the pathetically low level to which the uhj and Henderson have allowed Baha'u'llah's commanding vision of human oneness to be banalized and perverted. His comments also reveal that in the Bahai faith the search for "The shining spark of truth" that "cometh forth only after the clash of differing opinions" has been replaced by self-righteous "race rhetoric," as Hayden called it on one occasion....

Only a free and open forum, beginning with the ending of "review" and following the Teaching of Baha'u'llah Himself in this regard, can permit the much-needed exchange of views exploring what it really means to be a human being in this day and age, instead of a caricature of someone's leftist to marxist, racist thinking....

--

FG....The Bahai Faith & Religious Freedom of Conscience:  
Into the Ruins: <https://www.amazon.com/exec/obidos/ASIN/0967042127/>

From: BIGS - Bahai in \*Perfectly\* Good Standing[SMTP:patrick\_henry@liberty.com]  
Sent: Monday, November 05, 2001 9:37 AM  
Subject: Re: Maxwell Baha'i School - Welcome to the religious cult school from hell

Randy,

I'm not sure what that slur is supposed to mean. This person, like the majority of bahais, in and out of the administration, haven't



a clue about what Robert Hayden actually thought and said about the bahai faith and its fascist elements. His views are available for those who are intelligent enough to seek them out. Antinomies too deep for philistines....

Even putting the philistinism aside, it's evident that those lackeys in charge of monitoring, as was recently mentioned, talk.religion.bahai and alt.religion.bahai, don't have a clue either, so little do they understand the intellectual and spiritual issues involved. Rigid minds find complexity and ambivalence too formidable for consideration.

To them one question should always be asked, the crux of the issue: More than eighty years after its institution, has the "temporary measure" of "review" been lifted yet by the uhj?

Elsewhere I spell these issues out more fully, in literary terms, more deeply, I would hope, than can be done in work-a-day prose. I suggest the non-bahai read the reflections below and then ponder why the bahai fundamentalists are so desperate to discredit me and other voices of conscience, as is further documented on my website:

<https://fglaysia.com/bahaicensorship/Antinomies.htm>

<https://fglaysia.com/bahaicensorship/LettersAmD1989-1994.htm>

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty there secrets of the contingent world. Moreover, if interrogation of conscience, which is one of the private of produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the possessions of the heart and the soul, take place in this world, what further recompense remains for man in the court of divine justice at the day of general resurrection? Convictions and ideas are within the scope of the comprehension of the King of kings, not of kings; and soul and conscience are between the fingers of control of the Lord of hearts, not of [His] servants." --Abdul-Baha, A Traveler's Narrative, 91.

"Lunar prescence, / foredoomed, already dying...." --Robert Hayden

Nothing could prove it more than the conduct of the uhj during the last decade, betrayers of Abdul-Baha's own Words above....

--

FG

The Bahai Faith & Religious Freedom of Conscience

From: FG <>

Subject: Response to Sharaf's Honest Questions

To: irfan@umich.edu,talisman@umich.edu,bahai-faith@bccca.org

In article <19970216042501.XAA23903@ladder01.news.aol.com>, sharaf94@aol.com (Sharaf94) wrote:

>

> I really do not understand the opposition to an unmoderated discussion of  
> the Baha'i Faith. I prefer not to pass by what I say to any censor, and I  
> do not believe the principles of Baha'i consultation support the concept  
> of having anyone approve what is stated before announcing it to the group.

>

> I wonder if there is not a hidden agenda by the Baha'is here? Is it  
> really fear of opposition voices that motivates the naysayers?

>

> Is this Baha'i unity? squelch the dissenting voices?

In all sincerity, God bless you. Either you're one of the most heroic souls in the Bahai Faith today or . . . I don't know what! You're stating exactly how I feel. WHAT is the big deal? How can any thoughtful person watching this spectacle not think there must be a "hidden agenda"? That's precisely what I thought last November when I experienced the arbitrary manner in which the moderators of soc.religion.bahai censored messages.... It is, in my opinion, contrary to Bahai consultation, unless consultation is meant to be a fascist suppression of all views at the least variance with prevailing sentiment among most Bahais.... When in the history of

the world have MOST people ever been in the right? Do we lack all historical perspective and humility so badly we can not cautiously weigh our own use of power? These things have concerned me all along, and my posts all demonstrate that for anyone who wants to pull them up to look at them....

I'm not trying to destroy the Bahai Faith. I've been a member of it since 1976; I've sacrificed and taught the Faith in two countries, Japan and the USA; I studied with and edited the collected poems and prose of the poet Robert Hayden partly because as a Bahai I had a deep respect for the vision he evokes in his work; I homefront pioneered on an American Indian reservation for two years, with much sacrifice to myself and family; as a writer myself, I've published and written more than a dozen essays and books that I've tried in to confront the complexity of social and religious history in the modern world from a serious Bahai perspective, in terms of my own conscience.... and so on. I have not tried to destroy the Bahai Faith. I would like to see it do what it has not: spread and flourish.

Sadly, "squelching" seems the only way many in this religion seem to be able to choose when confronted with someone who does not babble back to them their own opinion....

If I'm honest about the subtle thoughts that have passed through my mind, watching one Bahai event or another, I would have to say it has often seemed the "unity" is a fraud tacked together with the glue and tape of oppression and coercion.... Nothing that has happened lately with soc.religion.bahai has led me to think otherwise, including its lowering now of an iron, electronic curtain.

--

FG

From: FG@hotmail.com[SMTP:FG@hotmail.com]  
Sent: Monday, March 25, 2002 7:17 AM  
Subject: Re: Robert Hayden

Dear Ms. Murray:

The quotation comes from a letter written to me in 1979 or 1980. A copy should exist at the Baha'i archives in Wilmette.

I'm pleased to hear of your interest in Hayden. His work has been grossly underappreciated and studied in my view. I wish you well in your work and hope you can help remedied those shortcomings.

Thank you for your good words on my editing his prose and poems. There were many difficult editorial decisions that had to be made on both books that perhaps only someone like yourself who has studied the variants and sources can begin to understand. My overriding purpose was to create readable texts that would help his reputation to continue to grow, not repositories of every scrap, something Bob and I had often discussed. It is my experience that the complexity of his work is very far beyond the various current levels of understanding within Baha'i circles.

If you're unfamiliar with it, my essay "Recentering" on Hayden may be found on my website at <https://fglaysher.com/Recentering.htm>  
Best wishes,

FG

[www.FG.com](http://www.FG.com)

From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 10, 1999 1:21 PM  
Subject: Re: An apology to Fred

jrc@umich.edu wrote in message <79sbme\$o16\$1@nnrp1.dejanews.com>...  
>

>I mean, I'd be glad to be a Baha'i. But not at the price  
>of my personal integrity.

Pretty much the way I feel too.... Given all the lies and deceit  
and "hikmat" and hiding behind contemptible lackeys, I don't  
know why I don't resign too....

I recall the words of Robert Hayden to me so many times:  
"Why I continue to have anything to do with Bahais,  
I do not know. I do not know."

FG....The Bahai Faith & Religious Freedom of Conscience:  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 21, 1999 10:35 PM  
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience

jrcole wrote in message <7a1lco\$d2n\$1@nnrp1.dejanews.com>...

That this is my reading is one reason that I met the threats against  
>me with publicity, since it was clear that people were being bullied this  
way  
>all the time and it was being gotten away with precisely because those  
>bullied covered it up or fell silent, making it easy for the next person to  
>be victimized. I decided that this behavior was cult-like and needed to be  
>challenged. And I am quite convinced that my speaking out has prevented a  
>whole string of further victims from being silenced or sanctioned.

This is my hope with talk.religion.bahai too....

>And don't worry, ultimately it is good for the community to have an  
outsider  
>gadfly like me. It only got to the point where administrators thought they  
>could get away with dictating permitted speech to major academics because  
>everyone was being too nice to and compliant with these bullies, who got  
more  
>and more arrogant. They've scaled back, now, and the community will  
benefit.

Robert Hayden used to refer to them as THAT CROWD....  
Most apropos. The man never expressed anything but  
contempt for them behind their backs.... complaining to me  
once he had given them too much too easily. I often recall  
that when I hear of another attempt to exploit his career  
by THAT CROWD....

FG....The Bahai Faith & Religious Freedom of Conscience:  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

From: Patrick Henry[SMTP:patrick\_Henry@bigfoot.com]  
Sent: Friday, May 21, 1999 2:08 PM  
Subject: Re: Stealing Bahai Chairman

K. Paul Johnson <pjohnson@vlinsvr.vsla.edu> wrote in message  
news:37458326.0@vlinsvr...

Here's what I think I understand: it was  
> right and necessary for the Administrative Order spokesman to say  
> what he did, but wrong and unnecessary for critics of the AO to  
> try to figure out what is really going on behind the smokescreen  
> of vague character assassination.

Character assassination is the way the Bahai AO always  
operates. Where else do you think the fundamentalists on  
soc.religion.bahai and here learn it?

>  
> Is that it?  
>

> PJ  
>  
> PS-- Needless to say I don't support Fred's characterization of  
> the matter, which is further character assassination.

Nelson obviously got caught STEALING money from  
a dead widow's estate. How's that character assassination?

Incidentally, anyone wishing to understand Henderson  
should read Robert Hayden's poem "Witch Doctor,"  
which W. H. Auden thought highly of. It perfectly captures  
the dynamics of Henderson's personality as I witnessed  
his performance once at an annual convention in about 1990  
or so.

--

Patrick Henry  
"Give me liberty or give me death."  
Visit The Bahai Faith & Religious Freedom of Conscience:

From: Patrick Henry[SMTP:patrick\_Henry@bigfoot.com]  
Sent: Sunday, June 27, 1999 6:42 AM  
Subject: Re: Hooper Dunbar and Austin Powers

Regarding:

Glenford Mitchell, a Jamaican-born journalist  
> and civil rights campaigner who had emigrated to the US, became  
> secretary of the US NSA after Ruhe, and was elected to the House from  
> that position in 1983.

His past may not be as unblemished as some would  
like others to think. I believe he may have actually  
been a supporter and propagandist for the Malcom X  
school of racial understanding. He was apparently the  
editor of a radical journal along such lines at one point.

I have a vivid memory of his cutting a very poor figure  
at a memorial dinner for Robert Hayden in 1980....

--

Patrick Henry, "Give me liberty or give me death!"  
The Bahai Faith & Religious Freedom of Conscience:  
Into the Ruins: <https://www.amazon.com/exec/obidos/ASIN/0967042127/>

From: jrc@umich.edu &lt;jrc@umich.edu>  
Subject: Re: Baha'i Scriptures and Universal Declaration of Human Rights  
Date: Monday, April 26, 1999 8:13 PM

Thanks so much for the kind words, Fred. I hope you will also do some  
writing, on things like Robert Hayden's spirituality (I know it is far more  
complex than the biographies allow).

It is true that a subcommittee of the Universal House of Justice composed of  
Farzam Arbab, Douglas Martin and Ian Semple had the counselors of the  
International Teaching Center accuse me of 'making statements contrary to the  
Covenant' in April 1996, just because they did not like my email postings. As  
a result, I was confused for two and a half years. After all, I had not in  
my own mind contravened "the Covenant" in any way. I mean, had I claimed to  
be the 17th Guardian? No! Had I claimed to be able to do more than express  
my personal and non-authoritative opinion about the meaning of Baha'i  
scripture? No! Had I made any unreasonable demands on the UHJ? No! At that  
very time, the UHJ had asked me and I had agreed to help with the  
retranslation of \*Some Answered Questions\*! I had offered them, and they had  
accepted, my provisional translations of the Tablets. What weird sort of  
dealings did they have with people, to essentially employ them on the one  
hand but to horsewhip them on the other? I'm afraid I thought that the only  
sort of persons went about behind the scenes threatening college professors  
with being shunned unless they fell silent were wild-eyed cultists, and I'm  
afraid that is still my opinion of Farzam Arbab, Doug Martin, Ian Semple,

Fred Schechter, Monajjem, Stephen Birkland et al. Unfortunately, there are lots of nooks and crannies in the Baha'i administration where cultists can hide out and abuse adherents.

However, I worked my way through things, and found my faith in Baha'u'llah once more, even if I have become convinced by my dealings with them that the Universal House of Justice has in fact been mutilated by the absence of a living Guardian, just as he predicted would happen. But this 'mutilation' can be a good thing, too. I think the reason we don't have a Guardian is because God decided human beings needed to grow up and stand on their own two feet. This maturity of humankind, which Baha'u'llah proclaims when he talks of the "advent of Universal Reason"; among "the people," is incompatible with having someone interpret our scriptures for us authoritatively. So, we have been left with a purely legislative body (the UHJ), and everyone is now free to express their conscience and proclaim their views about Baha'i theology and social principles.

Because the UHJ has been, unfortunately, mutilated by the absence of a living Guardian, they have no one, as Shoghi Effendi explicitly predicted, to tell them when they are straying from their proper legislative functions into matters where they have no scriptural or constitutional authority (like the email messages of Baha'i professors or those of Baha'i fiction writers like Michael McKenny). I fear I have concluded that the \*only\* force that can in some ways repair the damage of the mutilation, the only prosthesis that can allow the House of Justice to walk normally again, is Baha'i Public Opinion and the consensus of the believers. And that is why I speak out and will continue to speak out every time the Baha'i administration contravenes the Universal Declaration of Human Rights with regard to its own adherents, given the close fit between the ideals of that document and those of Baha'u'llah and the other holy figures.

So, you see, in the end I haven't been 'driven out' of anything. I am a Baha'i, just like any other Baha'i, a believer in Baha'u'llah. Whether others wish to recognize and acknowledge that, and whether they wish to backbite me or listen to others backbite an innocent person, is completely irrelevant to the facts.

cheers Juan

--

Juan Cole, History, U of Michigan  
<https://www-personal.umich.edu/~jrcole/bahai.htm>

From: &lt;nima\_hazini@my-deja.com&gt;  
Subject: Re: Abuse of Robert Hayden by Bahais  
Date: Sunday, May 07, 2000 9:28 AM; rlittle95@my-deja.com wrote  
Were Mr. Hayden alive today, who would he choose to edit his work? I think he would choose an individual who shares his love for Baha'u'llah, an individual who strives to be like 'Abdul-Baha', in addition to the normal professional qualifications.  
As much as Fred pisses me off at times, like recently, when he says that Hayden distanced himself from the current Baha'i organization, I believe him. Why? Because Fred knew and worked with this man and probably had access to a side of the man that you people who wish to claim (and misappropriate) him for your own sectarian motivated ends simply do not. That makes a difference. Having read a little Hayden myself (yes, Fred, I bought your book!) and detecting a liberal and open-minded spirit in him, I doubt very much he would have looked upon what is currently going on inside the Baha'i organization with anything but disdain. He would have been simply appalled, to say the least, as any other reasonable thinking human being with a conscience would. All you people wish to do with Hayden is to garner PR for yourselves. You care not one iota as to what the man truly represented. Shame on you for misappropriating the name of departed in such fashion!

Nima

From: FG &lt;FG@hotmail.com&gt;  
Subject: To UHJ #6 (Juan Cole: Protest to Islamic Authorities  
Date: Saturday, December 13, 1997 8:26 AM

Dear Members of the Universal House of Justice:

I ask you to consider this forwarded message, from some of today's most widely recognized writers of international stature, including one Nobel laureate. The oppressive atmosphere that has developed in the Bahai Faith during recent memory, as Dr. Juan Cole suggests here, and others have testified elsewhere, seems appallingly reminiscent of that in present day Iran.</pre>

As a published poet and literary critic, having edited the poems and prose of Robert Hayden, I deeply feel the irony and poignancy of this critique and comparison. Indeed, it was the initial conviction, born of 21 years of membership in the Bahai Faith, that no real artistic work of worth could ever be written in the present Bahai environment that has compelled me to sacrifice myself, my membership in the Bahai Faith, if need be, to help create an unmoderated forum on Usenet.

I beg you again with all my heart and soul to give evidence to the world that the Bahai Faith lives up to its own teachings on human rights and free speech and respects the conscience with which God has endowed humankind.

--

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups,

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[Re-Centering: The Turning of the Tide and Robert Hayden](#) 1983

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[Homepage](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Original Message -----**

**From: "Rod" <kashani@tpg.com.au>**

**Newsgroups: talk.religion.bahai**

**Sent: Sunday, October 05, 2003 10:05 PM**

**Subject: Re: Alison Marshall's account of her legal battle**

**Susan Maneck <[smaneck@aol.com](mailto:smaneck@aol.com)> wrote in message [news:20031005194201.07857.00000370@mb-m11.aol.com](mailto:news:20031005194201.07857.00000370@mb-m11.aol.com)...**

**> > But the monetary cost to the NSA (\$NZ56,000), the admissions it**

**> > has had to make in its submissions to the court, and the judge's**

**> > rejection of key arguments it was making, means that I personally**

**> > treat the result as a victory.**

**>**

**HARK! WHO GOES THERE!**

**> So you are proud of the fact you cost the NSA a lot of money.**

**I believe the point would be that it was an avoidable waste of the**

**Friends hard earned and contributed. Had there been any fair due**

**process the outlay would have been avoided. The expense is also**

**a portent for the future...for no civilised organisation can afford to**

**expect to wait until it is "running a country" (Susan) before it implements**

**basic justice procedures within.**

**Snip**

**>. The judge did not reject the 'spiritual' nature of these determinations,**

**He did not have the opportunity given the case (on technicality) fell**

**outside the courts jurisdiction. But we, none the less,**

are granted the opportunity  
to see the "nature of these determinations" and there  
is nothing  
"spiritual" about them.  
One only has to read the NZ/NSA's submission to the  
court to observe  
the farcical and abhorrent nature of their 'non case'.  
Any defence of such a document is an embarrassment  
to the Baha'i Faith  
and would constitute the very worst kind of blind  
apologetics.

> etc. He simply noted that if there were something  
> non-spiritual involved, such as a job, then that  
argument would not stand.

In the circumstances what the judge noted is of little  
consequence...what is  
noteworthy and of concern is the revelation of Baha'i  
AO procedures and  
mindset contained in their very own submission. Who  
cares what the judge  
thinks when it is so starkly revealed what the AO  
thinks? Not bloody many  
of us will come up against the NZ courts but most of us  
have and will  
continue  
to come in contact with the AO and its "all-embracing  
way".

Sure puts a whole new slant on Institutes and  
Deepenings....everybody gets  
to sit there and hum "Who could it be now"?

> Removing people from the rolls in the manner in  
which Alison was removed  
is an  
> extremely rare occurrence anyhow.

With any semblance of fair due process 'all' such  
occurrences would be far  
far less  
likely. Nor is the issue at hand confined to removal  
from rolls, one must  
look to the  
prevalence of loss of voting rights and similar  
sanctions and realise that  
they are based  
on exactly the same make it up as you go along-"at the  
discretion of the



**Baha'i  
administrative body to act as it sees fit" procedural  
vacuum.**

**Snip**

**> The best thing which came out of this suit it is that it  
recognises the  
> ultimate and incontrovertible authority of the  
Universal House of Justice  
in  
> these matters**

**By revealing that the NZ/NSA did not follow the UHJ's  
instructions?-  
"but NSA had not even arranged to meet with us before  
the UHJ instructed  
the NSA to disenrol me".**

**>and sets a precedence making it unlikely there will be  
more cases  
> in the future.**

**That's a probability...this 'precedent' will greatly  
diminish the  
credibility of  
the Baha'i community as one that holds any regard for  
justice...let alone  
holds it as Best Beloved.**

**The Monty Python absurdities of the NZ/NSA court  
submission are  
unprecedented.**

**> You wouldn't be trying subtle means to shut me up  
would you?**

**Heaven forbid! We love to stand back and watch  
someone dig a hole...  
especially when it is a septic pit or a grave for a long  
dead and useless  
argument.**

**> After all, what these documents show is that the  
House of Justice told the  
> truth to begin with.**

**What these documents show is that the AO would go to  
desperate comic  
lengths to cover, conceal and excuse a lamentable and  
abhorrent absence**

of any fair due process. No sane adult with a passing interest in justice provision can read the NSA's court submission and not laugh, cry and shake their head in dismay. It is an abhorrent, stupid and nasty bit of work....to call it 'spiritual' is to piss on all things Holly.

> It is only by changing words like 'counsel' to 'warn' that you can argue they  
> weren't telling the truth.

That does not appear necessary-  
"When I saw that the NSA had told six local assemblies that I had been counselled, giving the impression that I had at the very least been contacted about the administration's concerns". Alison.

Whatever whichway you run the Newspeak semantic obfuscation's Susan you are left with "efforts" that 'preceded the issue/concern and "subtle ways" that are unrecognisable to the justice seeking eye.

"There can be no comparison with the terminology used in legal proceedings in the community at large" NZ/NSA

Due Process, Fair Hearing, Prior Notification, Justice....not in the Baha'i lexicon.

"My accusers never confronted me; I came to find out later that the National Spiritual Assembly and other Administrative bodies had used members of the Local Spiritual Assembly and the community as "informants".

The concept of due process is foreign in the Baha'i Faith."

Dennis James Rogers

"there is no necessity for giving 'direct notice' to the individual. Similarly, the concept of a 'case to be heard' is foreign to the Baha'i administration" NZ/NSA

**"Comrade Stalin did not give any clear directive. This is what a person does when they don't want to leave a clear trail".  
Leningrad Nurse.**

**Could someone please hit post reply so that this missive may penetrate Susans plasticine killfile armour against reality.**

**Rod.**

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**[Homepage](#)**

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Roll Call of Victims, Roll Call of Honor**

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The many victims of the fundamentalists among my fellow bahais include Indiana University Professors [Linda](#) and John Walbridge, editor Stephen [Scholl](#), other editors of the censored *Dialogue* magazine, the Bahai Encyclopedia editors who resigned in protest, David [Langness](#), author of "A Modest Proposal," Professor Juan [Cole](#) of the History Department of the University of Michigan, fantasy writer Michael [McKenny](#), Nima [Hazini](#) of Australia, Paul [Dodenhoff](#), who in protest resigned his position as an Assistant to the Auxiliary Board, Alison [Marshall](#) for writing a critique of bahai publishing and censorship, Deborah [Buckhorn](#), and Anthony A. Lee, Editor of Kalimat Press, and perhaps David Kelly....

Deborah Buckhorn, New Mexico LAWSUIT against bahai institutions for

FRAUD & LIBEL 3/2/2001:

<https://fglaysher.com/bahaicensorship/NMLawsuit.htm>

<https://fglaysher.com/bahaicensorship/NMLawsuitResponse.htm>

<https://fglaysher.com/bahaicensorship/NMLawsuitAttorney.htm>

<https://fglaysher.com/bahaicensorship/AmicusC.htm>

I urge the perceptive reader seeking to understand the bahai faith to consider the experience and views of the people mentioned above.

Many other people speak for themselves elsewhere on this website,

AOL, Usenet, and wherever freedom of speech, in or out of cyberspace, is unconstrained by fanatics among my fellow bahais.

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[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

Scholarship worthy of the name cannot be done without confronting the Bahai history to which Ruth White, [Julie Chanler](#), and [Mirza Ahmad Sohrab](#) testify.

**Ruth White, Excerpts, Bibliography**

<https://fglaysher.com/bahaicensorship/Ruth%20White.htm>

**Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress *Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930.***

[https://fglaysher.com/bahaicensorship/CAMitchell\\_Report.htm](https://fglaysher.com/bahaicensorship/CAMitchell_Report.htm)

**Ruth White Collection, Library of Congress, 1930**

<https://fglaysher.com/bahaicensorship/RWhiteLibC.htm>

**Download All Documents Deposited by Ruth White at the Library of Congress in one PDF:**

<https://fglaysher.com/bahaicensorship/archives/WhiteLCDocs.pdf>

"That is to say, the writing does not agree with the hypothesis that it was all written by one person."

"A minute comparison of the authenticated writing with the writing on every page of the alleged will . . . has failed to detect in any part of the will the characteristics of the writing of Abdu'l-Baha, as shown in the authenticated specimens."

[Dr. C. \(Charles\) Ainsworth Mitchell](#) was the handwriting expert at the British Museum who judged the purported will of Abdul-Baha to be a fraud. Ruth White placed Dr. Mitchell's signed *Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha* with the Library of Congress in 1930. Click to view a [certified copy](#).

Like other authors of dissident books by early Baha'is on H-NET Bahai, Ruth White is also slandered to discredit her views, while other key pages are suppressed by the State and Federally funded website. Bibliography of her books at the bottom of this page. (White and Sohrab's books were entirely deleted from H-Net Bahai on apparently June 9, 2007.)

Bibliography

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<https://fglaysher.com/bahaicensorship/archives/WhiteBLOL.pdf>

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<https://fglaysher.com/bahaicensorship/archives/WhiteABQWT.pdf>

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Ruth White. [Abdul Baha's Questioned Will and Testament](https://fglaysher.com/bahaicensorship/archives/White20ABQWT.pdf). Beverly Hills: White, 1946. Download entire book with the four pages deleted from the H-Bahai version restored:  
<https://fglaysher.com/bahaicensorship/archives/White20ABQWT.pdf>

"The scientific indications are that the will of Abdul-Baha is not genuine. Also, from the spiritual viewpoint, there are overwhelming indications that it is not genuine, as it contradicts the teachings of both Baha'u'llah and of Abdul-Baha. But whether the alleged will of Abdul-Baha is authentic or spurious, the results of the administration of Shoghi Effendi and the National Spiritual Assembly of Baha'is stand as an historical indictment against them. They no more represent the Bahai Religion than the bigots of the dark ages of Christianity" (11-12).

"One of these actions is the trade marking of the name "Baha'i" in 1928. This is the same as if one sect within Christianity had tried to trade mark the name "Christian." In their application for the trade mark they described themselves as the "National Spiritual Assembly of Baha'is of the United States and Canada, a common-law corporation, organized and operated under declaration of trust and doing business at . . . " This trademark was later pronounced invalid by the court when the Assembly instituted two law-suits, during 1941, against two well-known Bahais, to prevent them, or anyone else, from spreading the Bahai teachings except through their organization. Of course the Assembly lost both suits and they were severely reprimanded by Judge Valente, who reminded them of the Bill of Rights, and pointed out that each one has a right to practice his religion unmolested by others.

"The Assembly of Baha'is use the assets that Baha'u'llah and Abdul-Baha built up by preaching some of their principles from the platform. But in private, after a person has

joined the Assembly, that person is faced with the alternative of complying with the narrow, bigoted edicts of Shoghi Effendi and the Assembly, or of being excommunicated.

"This book is a challenge to them to prove, if they can, not only whether the will of Abdul-Baha is genuine, and the authority which they claim to derive from it is legitimate, but also whether their administration of their assumed authority is in the spirit of the teachings of Baha'u'llah and Abdul-Baha" (12-13).

DELETED from H-Bahai version [emphasizes true religion respects the individual and democracy]:

be expressed the other way about. Religion always stands for the freedom of the individual and for democracy. When the principles of religion, as given by Great Teachers who appear in different eras are applied, the application increases the freedom of the individual and increases the genius of the race by developing the intuitional or super-consciousness of man.

On the other hand, the dictators, with their regimentation of individuals, are always anti-God in their tendencies, and are an evidence of loss of faith. The State takes the place of God, and through loss of faith the development of the super-consciousness is more or less retarded, thereby conducing to a moronic condition of the race.

The pro-Gods, who are vitalists and who believe that life is ruled by a beneficent Design, should become more fully aware of the definite cleavage between their ideology of democracy and that of the anti-God communists, who believe in the mechanistic conception of life, and that life is based on and governed by chance. They must become more fully aware of the priceless heritage of faith — more completely united on the most important point of every religion that ever existed — faith in God. Unless they do, they cannot circumvent the united efforts of the anti-Gods to undermine their faith. For the communists are fully aware that the quickest way to establish their form of government is to lessen faith in God.

I mention communism as the great menace, for out of it stems all other forms of totalitarianism. Within this frame of pro-Gods and anti-Gods there are many gradations of belief and unbelief. Innumerable people who think they have faith in God believe in Him only as a theory without any vital influence in their lives; they



DELETED from H-Bahai version [emphasizes the spiritual impact of Abdul-Baha on White:

was a reflection of my inner poverty of spirit. I was unhappy, poor, unsuccessful. But when Abdul Baha revived my faith in God, life became for me a glorious adventure, enriched on all the planes. This enrichment came to me through the awakening of my intuitional nature, which enabled me to see beneath the surface of things and to act wisely in all aspects of life. This gift is open to anyone who really lives according to the principles of religion, and it always enriches us and contributes to the enrichment of the race. It is the next great step forward in spiritual, mental and moral evolution. Only by taking this step can we keep pace with the material evolution on which we have concentrated too much attention. Belief in the supernatural aspect of religion, together with the application of its principles, is the formula for attaining this super-consciousness. To ignore this belief in the supernatural is to rob religion of its vital power — the part that revives the genius of the race.

If our attitude toward scientific discoveries had been as skeptical as most people's attitude is toward the discovery of the supernatural aspect of religion, we would have been largely deprived of our modern inventions, such as radio and television. The development and discovery of the spiritual counterpart of radio and television is of infinite importance today, especially as our material development is now so far ahead of our spiritual unfoldment that it threatens our destruction.

Dr. Alexis Carrel says:

**Mystical activity has been banished from most religions. Even its meaning has been forgotten. Such ignorance is probably responsible for the decadence of the churches. The strength of religion depends**

"For in the hands of Shoghi Effendi, and The National Spiritual Assembly of the Baha'is of the United States and Canada, the great universal Bahai Cause has been changed into a narrow bigoted sect and many of the tactics of the dark ages have been revived. This is what has happened to the religion that many leading thinkers of the day believe is the remedy for this age" (26).

"Neither [Abdul-Baha] nor Baha'u'llah had given the slightest intimation that they intended to appoint an hereditary guardianship. In fact everything that they had said or spoken indicated the opposite intention.

"I also did a great deal of recollecting of events that had happened during our two visits to the home of Abdul-Baha, where I had an opportunity to see him in relation to his family and his "in-laws." The deductions that I made confirmed what Abdul-Baha had so often said--that the spiritual relationship was the real kinship, and not the physical. For his family, with the exception of his wife and sister, were the average types with a strong bent toward organized religion, whereas Abdul-Baha was universal, "super-racial and undogmatic." The world was his family. His loving care for his universal family was evident throughout his life, but at no time was it more evident than during the first world war and directly after it. He personally supervised vast agricultural projects at Tiberias and Adassieh, and he rationed and distributed the products that he cultivated, thereby saving thousands from starvation" (28-29).

"It is important for those who are interested in the Bahai Religion to free themselves from the idea that the family of Abdul-Baha is a "Holy Family." In fact his family, and "in-laws," with the exception of his wife and sister, were somewhat materialistic, and viewed the religion more or less as a little family affair with a strong bent toward organization. For years they have indoctrinated, more or less, the pilgrims who visited the home of Abdul-Baha, myself included, with this conception of religion. This partly nullified the great universal teachings. The result was that when Abdul-Baha passed from this world in November, 1921, some of his family, who had laid the ground-work for organization through these pilgrims while he was alive, hastened to establish it more firmly when he died. All this resulted in making the Bahai Movement, under the dictatorship of Shoghi Effendi, an organization which for narrowness and bigotry has no parallel in history except in the dark ages" (31).

DELETED from H-Bahai version [ Abdul-Baha emphasizes that "Hands of the Cause" "is only a verbal expression" and that He definitely did not intend to "Appoint" anyone versus a theocracy:

**and loving kindness. Everyone is drawn to them through their praiseworthy attributes, and pleasing qualities, and all the faces are illumined by the lights of their virtues and integrity. In this movement there is no title to be given to anyone; no See to be inherited by any person. 'The Hands of the Cause' are the Hands of Truth. Therefore, whosoever is the promoter and the servant of the Word of God he is the hand of Truth. By the 'hands of God' certain definite meanings are connoted. It is not only a verbal expression. Whosoever is more humble in the Cause of God, he is more confirmed; and whosoever is more evanescent, he is more favored."**

It is inconceivable that Abdul Baha would have made this public declaration and also the following two statements if at that very time a will existed appointing a successor endowed with all the powers of a pope:

**"There are no officers in this Cause. I do not and have not "Appointed" anyone to perform any special service, but I encourage everyone to engage in the service of the Kingdom. The foundation of this Cause is pure spiritual democracy and not a theocracy."**

STAR OF THE WEST; page 116. August 20, 1917.

**"In answer to a question as to whether or not there would be any clergy in the Bahai Cause, Abdul Baha said: 'No. In this movement there will never be any paid ministers, no appointed clergy, no bishops, no cardinals, no popes, no ceremonies. A clergyman, assuming that he is ordained to his ministry, may think that he knows more about God than anyone else, whereas the humble man in his congrega-**



**tion may know more about God than he does. The**

"Not until three years had elapsed after the alleged will had been read in 1922, were copies of it finally distributed, and then only to "old and recognized believers." I was among those who received a copy. But my stand continued to be one of "watchful waiting." This stand on my part caused me no embarrassment, inasmuch as I had never been a member of the Bahai organization, (Spiritual Assemblies of the Bahais). I knew that belonging to them meant conforming to the group repression and being shorn of the universal attitude which Abdul-Baha said is the essence of the Bahai Cause" (40).

"In May 1926 the National Spiritual Assembly of Bahais incorporated the Bahai Cause, made the alleged will part of the by-laws, and proclaimed it an article of faith that Shoghi Effendi as the Guardian of the Bahai Cause must be obeyed in all things. The alleged will had never been examined by handwriting experts. by the powers granted in the alleged will, the Guardian collected large sums of money, and sent out various pleas for this purpose" (40).

"As Mr. Mountford Mills was one of the "well known Baha'is" who had gone to Palestine shortly after the passing of Abdul-Baha, I wrote to him asking him to give me what information he could concerning the alleged will. Mr. Mills, by the way, drew up the by-laws of the Bahai Cause, than which nothing could be more un-Bahai. although he is an exceptionally fine man, that did not interfere with his blindness. Just after he had drawn these by -laws, my husband and I had an interview with him, in which he said that the had recently finished reading 'Christianity Past and Present' by Charles Guignebert, and that if he had read it before drafting those by-laws the history of the Bahai Cause would have been different. In other words Mr. Mills deeply regretted his action" (45).

DELETED from H-Bahai version [Of these four excisions from the H-Bahai copy of White's book, this one is the most incriminating. In it she emphasizes that Abdul-Baha always maintained that Bahais should require his signature for verification of the authenticity of his Tablets and pronouncements, which would have applied all the more to something as important as a purported will and testament. She also quotes on the previous page Abdul-Baha applying this injunction even to Shoghi Effendi and his brother Ruhi]:

apply to his alleged will, for it gave Shoghi Effendi authority totally out of keeping with Bahai principles.

The fact that Shoghi Effendi was specified in the letter of Abdul Baha just quoted, was portentous of what has happened. It was a prophetic warning foreshadowing just what has taken place.

I learned at this meeting with the Assembly that the photographs of the alleged will, which I had requested three months prior to this meeting, had not even been sent for. Therefore the next day, before the members of the Spiritual Assembly adjourned, I sent a letter to them by special delivery in which I urged that they cable to Mr. Allen McDaniel, who was then in Haifa, and request him to bring back the photographs when he returned.

In response to this letter Mr. Holly wrote that the photographs had been sent for.

"Dr. Mitchell not only spent months examining the enlarged specimens submitted to him, but he examined minutely every line of the ten photographs of the alleged will, and his conclusion is that it is not written throughout by the same person. This fact, in addition to others, indicates that the will is spurious, especially if we bear in mind that Shoghi Effendi, and the Spiritual Assembly of Bahai's, assert that every word of it is written in the hand of Abdul-Baha. Also if we bear in mind that it is undated and unwitnessed, and that it contradicts the teachings that both Baha'u'llah and Abdul-Baha gave during their lifetimes--that the Bahai Cause is a spiritual democracy and not a theocracy. The appointment of an hereditary guardianship contradicts this" (69).

"Dr. Mitchell's report also shows that none of the handwriting of the alleged will is the same as the authentic specimens of Abdul-Baha's handwriting that were submitted to him" (69).

"Most persons are unaware of the fact that handwriting experts use modern inventions that measure the slants, the spaces, and the tremors of writing so accurately that it makes the difference between two specimens of different writing overwhelmingly apparent, when these are enlarged, even though one of the specimens may be so clever a forgery of the other as to appear identical to the naked eye" (69-70).

"Those Bahais who assert that they are familiar with the handwriting of Abdul-Baha, and have compared it with the writing of the will, and have found them identical, reveal the fact that they are either totally unaware of the science used by the best handwriting experts, or else fear has prompted them to assert their belief in the authenticity of the will--fear of being excommunicated if they so much as question the document. This science that the best handwriting experts use is so mathematically accurate that any number of experts using these modern inventions will arrive at the same results" (70).

"I have already referred to the extreme care that Abdul-Baha showed in regard to letters purporting to be from him, sent or brought to this country. The following instance shows that he was even more careful to make certain that any Tablet or document of his relating to important public matters was properly translated and authenticated before it was sent out. He wrote a Tablet to the Secretary of the Court for Durable Peace, at the Hague, on December 17, 1919, and he considered it necessary to have four men translate it. These four men were Shoghi Effendi (Rabbani), Dr. Zia M. Bagdadi, Mirza Lotfullah Hakim, and Dr. J. E. Esselmont. This Tablet was signed Abdul-Baha Abbas, and was published in the Star of the West (Bahai Magazine), August 1, 1920, with the four names of the translators and witnesses."

"The quadruple witnessing of this Tablet, written two years before Abdul-Baha passed from this world, make it evident that he did not consider Shoghi Effendi careful enough, or efficient enough, to translate the Table to the Court of Durable Peace without the help of three other men. Is it likely, then, that at this very time and authentic will of Abdul-Baha's, of infinitely greater importance than this Tablet to the Hague, should lay hidden in the earth, undated and unwitnessed, in which this same Shoghi Effendi was appointed sole guardian of the Bahai Cause, with more potential power and wealth than asking and pope

combined? And that later this same will was translated by the one person only, the beneficiary himself--Shoghi Effendi. Is this in accordance with Abdul-Baha's super-carefulness?" (70-71).

"Abdul Baha said that if an angel from heaven comes down and tries to change the teachings of Baha'u'llah, do not believe him. Shoghi Effendi has changed them by pronouncements and actions which are in direct contradiction to Bahai teachings--above all he has changed the very character and fundamental principle of the Cause by putting a theocracy, which the founders said it was **not** [boldface in original], in place of the spiritual democracy which they said, over and over again, it is. The following instances show what acceptance of the alleged will has done to the blind followers of its rules."

"Mr. Horace Holley, as spokesman for Shoghi Effendi, made this statement in 1925: '**The individual conscience must be subordinated to the decisions of the elected Spiritual Assembly.**'" [boldface in original]

"This statement strikes at the very foundation of the Bahai Cause, as one of its cardinal teachings is that man must have freedom of conscience. Among dozens of instances that could be given of Abdul-Baha's statements on this subject is the following: '... the conscience of man is sacred and to be respected . . . '" (73-74).

"We can see from the foregoing that Abdul-Baha emphasized the necessity of man's being able to exercise freedom of conscience, as Baha'u'llah did" (75).

"During the lifetime of Abdu'l Baha the attempts of the National Spiritual Assembly of Baha'is to organize the Bahai Religion were held in abeyance, but after he passed from this world, under the dictates of Shoghi Effendi, they swung it into an organization the like of which has not been seen since the dark ages. They tried to exercise the power over the Bahai world that Baha'u'llah said would be vested in the SUPREME TRIBUNAL of the future world governments. In order to enforce this power they excommunicated those who would not accept their pronouncements, and twice the members of the National Assembly sued at law in order to try and prevent other Bahaies from promulgating the religion which they held in common; but, fortunately, they lost both these suits. Judge Valente, reprimanding them, reminded them of the Bill of Rights, which grants freedom to every man to practice his religion unmolested. All of this the reader can learn in the ensuing pages" (76).

[Ruth White quotes Abdul-Baha]: "The worst enemies of the Cause are in the Cause and mention the Name of God. We need not fear the enemies on the outside for such can be easily dealt with. But the enemies who call themselves Friends and who persistently violate every fundamental law of Love and Unity are difficult to deal with in this Day. . . ."

"This last paragraph applies overwhelmingly to the activities of Shoghi Effendi, and the National Spiritual Assembly of Baha'is. They have violated the principles of brotherhood and unity because of their inversions of the Bahai teachings. These inversions are all the more tragic of this particular time when the world has been made receptive, through much suffering, to the great universal principles of the Bahai Religion. Two prophecies of Baha'u'llah have been so accurately fulfilled--the discovery of Atomic Power, and the embryonic Supreme Tribunal as manifested in the United Nations Organization that we would do well to consider the third--the possible destruction of our planet unless we circumvent this threatened fate by a balanced spiritual civilization" (84-85).



"This matter of freedom of conscience is the most important part of the Bahai Teachings. God has given man free-will, and no earthly priestcraft nor dictatorship must interfere with man's using that free-will in matters of faith and the inner relationship between the soul and God. This is the meaning of the spiritual democracy of which Abdul-Baha so often speaks--religion percolating through all the affairs of our daily life, and an ideal political government coming into existence as the result of the change of man's nature and belief."

"This is just the twist that the present leaders of the Bahai organization have tried to give to the Universal Message of Baha'u'llah."

"There are many other wholly un-Bahai edicts that Shoghi Effendi and the National Spiritual Assembly of Bahais have issued beside these two that follow: ". . . the individual conscience must be subordinated to the decisions of the Spiritual Assembly, ... and: '. . . individual Bahai effort without due consultation is foredoomed to failure" (87-88).

"Everyone of these edicts are inversions of the Bahai Teachings, as given to the world by the Founders of the Cause."

"In saying that recognized Bahais must not vote in any election based on a party system Shoghi Effendi and his hierarchy have set up what might be considered a government within each government in every country where there are enough of his followers. Over that government he is supreme dictator. His subjects must pay taxes to him (tithes) and he forbids his followers to vote on national and civic affairs. All his edicts no matter how unpatriotic, or how much in violation of the universal principles of the Bahai Religion, must be obeyed under threat of excommunication."

"This revival of excommunication is a horrible inversion of the Bahai teachings--the Revelation for which Baha'u'llah suffered imprisonment for twenty-five years, and Abdu'l-Baha for forty years--the Cause for which twenty thousand martyrs sacrificed their lives to establish freedom of conscience and to unite all mankind regardless of religion, race or country. The idea of excommunication is impossible in the world envisaged by Baha'u'llah" (89-90).

**"Whether the alleged will of Abdul Baha is authentic or spurious, the results of the administration of Shoghi Effendi and the National Spiritual Assembly of Baha'is stand as an historical indictment against them. [Boldface in original]** They no more represent the Bahai Religion than the bigots of the dark ages of Christianity.

"We had the dark ages because the bigots of that era got control of Christ's teachings and tortured all those who did not comply with their interpretation. Shoghi Effendi, and the National Spiritual Assembly of Baha'is, cannot in this day resort to physical torture to enforce their will, but they have resorted to mental torture by blackmailing with excommunication all those who do not comply with their inverted teachings" (100).

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IS THE  
BAHAI ORGANIZATION  
THE  
ENEMY  
OF THE  
BAHAI RELIGION?

AN  
APPENDIX TO  
ABDUL BAHÁ  
AND THE  
PROMISED AGE

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## APPENDIX TO ABDUL BAHA AND THE PROMISED AGE

Seven years have elapsed since the passing of Abdul Baha and it is with mingled feelings of regret, as well as from a sense of duty, that I add this chapter to my book.

Two months after the death of Abdul Baha his sister sent the following cablegram to this country:

January 16, 1922

Haifa, Wilhelmit, N. Y.

In will, Shoughi Effendi appointed Guardian of the Cause and Head of House of Justice.

(Signed) GREATEST HOLY LEAF.

A typewritten translation of the alleged will arrived in America four weeks later and was read by Mr. Horace Holley to a gathering of Bahais.

The appointment of a successor came as a thunderbolt out of a clear sky to all the Bahais, as Abdul Baha had given no hint that he intended to appoint a successor. On the contrary, he said that after him the power of the Bahai Cause was to vest in what will be known as Houses of Justice. Among many instances that could be cited is the following, published in the official magazine of the Bahai organization. *The Star of the West*, November 23, 1913, p. 238:

In case of difference, Abdul Baha must be consulted. . . . After Abdul Baha whenever the Universal House of Justice is organized it will ward off differences.

Commenting on the above the editors of *The Star of the West*, in a footnote of the December 31, 1913, issue express in the following the belief current among the Bahais during the lifetime of Abdul Baha:

The cycle of Baha'o'llah extends for one thousand or thousands of years from 1844 A.D.; but it is unique in that the "Most Great Characteristic" of the New Covenant is the appointment of a Center, which is now in the person of Abdul Baha, and after him shall be vested in the Universal House of Justice for a period of one thousand or thousands of years.

At the time the document was read I neither accepted it nor rejected it. I felt that if it were true the results of the administration of Shoghi Effendi would be one of the strongest proofs of its authenticity. If it were not true, then time and circumstances would eventually cause the truth to become known.

This stand on my part caused me no embarrassment inasmuch as I had never belonged to the Bahai organization (Spiritual Assemblies). For from my personal contact with Abdul Baha, as well as from all of his teachings, and those of Baha'o'llah, I realized that one of their chief aims was to eradicate the clan consciousness from man, and bring him into the universal consciousness, and not as the Bahais were doing into an organization, or a box. In primitive times the clan idea, or organization, was the great achievement. For man was so lacking in the consciousness of the oneness of mankind that he had to be educated into so simple an organization as the family life. Little by little he was led to broaden his conception from family to tribe and from tribe to country. But that which was a splendid thing and very necessary at one stage in the life of an individual, or a race, becomes not only unnecessary at a later stage but harmful as well. For in exact accordance as people increase in numbers in these different boxes, or organizations, do they use the force of numbers to impose their will upon the rest of the race. So that today we witness the same old primitive warfare of tribe against tribe, only as it is now called organization, and is conducted on a larger scale, we lose sight of the fact that the principle is the same as that which governed the primitive races. And this was the martyrdom of Abdul Baha. He spoke for the maturity of the age and hoped his followers would catch a glimpse of that maturity, and not be content with the effete methods of the past.

Now while I do not mean to imply that I understand this maturity, yet I do know that only as we function on the universal

plane do we catch glimpses of it. The many tests that befall us blur these glimpses, if we succumb to them. But with each test that we overcome the Truth grows clearer. One of the tests that beset me, just after I had become interested in the Bahai Cause, was an offer to travel as a paid teacher in order to promulgate the Bahai Message. But I refused this offer, because I knew that the door of further spiritual enlightenment would close unless I kept my religion inviolate from money, and love of leadership, as Abdul Baha had cautioned his followers to do.\*

These were my convictions when I visited Abdul Baha at Haifa, Palestine, in 1920. Therefore, one day when he very opportunely spoke of certain conditions existing in America among the Bahais, I mentioned to him that I had never belonged to the Bahai organization (Spiritual Assemblies). His face beamed with happiness as he replied:

Good, very good. The organization that the Bahais have among themselves has nothing to do with the teachings of Baha'o'llah. The teachings of Baha'o'llah are universal and cannot be confined to a sect.

This same thought runs through all the writings of Baha'o'llah and of Abdul Baha. It is expressed in many different ways, ranging from the above, and the following unequivocal statement: "The Bahai Religion is not an organization. You can never organize the Bahai Cause," to the less obvious way of saying the same thing. For instance, Abdul Baha says that it will be impossible to create any schism in the Bahai Religion. The Bahais have interpreted this as meaning that *two* Bahai organizations cannot be formed when, as a matter of fact, both Baha'o'llah and Abdul Baha show that *no* organization can be formed. The moment a person joins the Bahai organization he is following a "particular meeting of unity" which Abdul Baha in the following says he should not do:

O friends! It is the wish of Abdul Baha that the friends may establish general unity and not a particular meeting of unity. You must have great consideration of this fact, for while during past cycles such events were, in the beginning, a means of harmony, they became in the end the cause of trouble.

\* See page 208 on tests.



But to return to the subject of the alleged will of Abdul Baha. Although the document had been read at a meeting of Bahais in February, 1922, at which I was present, yet it was not until three years later, in February, 1925, that typewritten copies of the document were distributed only among "old and recognized believers" with the permission of Shoghi Effendi. I was presented with a copy.

The reason that the will had come as such a complete surprise was because Abdul Baha not only had given no hint that he intended to appoint a successor but he declared himself in unmistakable terms against such a policy. The following was spoken at a Persian meeting and was recorded by his secretary, Mirza Ahmad Sohrab, July 19, 1913. This was five or six years after the appointment of a successor was supposed to have been made:

The Blessed Perfection \* has upturned the root of the tree of superstition and religious offices. In the Past the ambitious leaders of religions have been the cause of the retrogression and ignorance of a nation. In this Cause there are no religious titles, no ceremonies of ordination. One is not respected simply because he wears a peculiar dress or carries a religious title, or has inherited it from the Fathers. No! These are not the marks of distinction. On the other hand, those SANCTIFIED souls, the signs of their divine sanctity and spirituality become apparent in the hearts of others. People are unconsciously attracted to them through their pure morality, their justice and loving kindness. Everyone is drawn to them through their praiseworthy attributes, and pleasing qualities, and all the faces are illumined by the light of their virtues and integrity. *In this movement there is no title to be given to anyone; no See to be inherited by any person.* "The Hands of the Cause" are the Hands of Truth. Therefore Whosoever is the promoter and the servant of the Word of God he is the hand of Truth. By the "hands of God" certain definite meanings are connoted. It is not only a verbal expression. Whosoever is more humble in the Cause of God he is more confirmed, and whosoever is more evanescent, he is more favored.

And again Abdul Baha says:

"There are no officers in this Cause. I do not and have not 'Appointed' anyone to perform any special service, but I encourage everyone to engage in the service of the Kingdom. The founda-

\* Baha'o'llah.

tion of this Cause is pure spiritual democracy and not a theocracy."

*From the Diary of Ahmad Sohrab.*

The keynote of the teachings of Baha'o'llah and of Abdul Baha is freedom of conscience and freedom from the clan conception of life. Therefore the appointment of a successor, endowed with all the powers of a pope, to whom all must turn in obedience, means a reversal of all that they taught during their lifetimes. For instance in "A Traveller's Narrative," edited and translated from the Persian by Professor Edward G. Browne, there is a summary of Baha'o'llah's teachings on the freedom of conscience, part of which is as follows:

. . . the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world. . . . So in the world of existence two persons unanimous in all grades (of thought) and all beliefs cannot be found. "The ways unto God are as the number of the breaths of (His) creatures," is a mysterious truth. . . .

Every line of the teachings of Baha'o'llah and of Abdul Baha breaths forth this spirit of freedom. Then what a shock to come in contact with the mutilations to which the leaders of the Bahai organization have subjected these teachings, such as the following by Mr. Horace Holley, who is the paid secretary and leader of the Spiritual Assembly:

. . . the individual conscience must be subordinated to the decisions of the Spiritual Assembly, . . .

P. 55, *Bahai Year Book*, 1926, Vol. I.

Could inversion of the teachings of Baha'o'llah and of Abdul Baha go further than this: To organize the religion which these founders said could not be organized—to have paid officials and teachers in the religion which the founders said must be kept free from paid officials—and finally, to cap the climax, to have one of the paid officials declare, that the individual conscience must be subordinated to the Spiritual Assembly!

In order to understand how the leaders of the Bahai organization came to see the Bahai Religion in this inverted manner, it



will be necessary to show that they have confused two aspects of the teachings of Baha'o'llah and of Abdul Baha, as meaning the same thing. One aspect is the path of personal attainment which Baha'o'llah describes with great beauty in "The Seven Valleys." Abdul Baha confirms this path of personal attainment as being the only sign of real faith. That is, we can be Bahais only through deeds and not through words. To assist in promulgating the Cause, wherever there are nine believers, an assembly may be established. The members of these assemblies are counseled to correspond with the members of the other assemblies all over the world, in order to promote international good-will. But Abdul Baha shows in the following that even these assemblies are not necessary:

Regarding the Spiritual Assembly (Board of Consultation, Working Committee, House of Spirituality), this is not the House of Justice. It is a purely Spiritual Assembly, and belongs to spiritual matters, and that is, to teach the Cause of God, and diffuse the fragrance of God.

If the believers arise in the accomplishment of this work, the existence of the Spiritual Assembly will not become absolutely necessary or obligatory. The aim is to teach the Cause of God and spread the fragrance of God. In California they have no Board, but the teaching of the Cause is being done.

Instructions of Abdul Baha, November 1, to the members of the spiritual meeting.

. . . How I was pleased with the friends in California! They said: "We do not want a committee of consultation, lest we fall into the thought of leadership and superiority, and become the cause of dissension; . . . we are serving according to our capacity, and have no thought or aim except the spreading of the fragrances of God."

*Diary of Mirza Mahmood, November, 1912.*

The Cause of God is like unto a college. . . . The students must show the results of their study in their deportment and deeds, otherwise they have wasted their lives. Now the friends must so live and conduct themselves as to bring greater glory and results to the Religion of God. To them the Cause of God must be dynamic force, transforming the lives of men, and not a question of meetings, committees, futile discussions, unnecessary debates, and political wire-pulling.

Extract from *Ahmad's Diary*. Lake Tiberias, Syria, May 6, 1914

Furthermore Abdul Baha says that the ideal assembly is the attainment to the spiritual condition that the disciples of Christ experienced when they gathered together after his crucifixion.

Only as mankind succeeds in putting the principles of the first aspect into practice will the second aspect come into existence. This deals with the government of the future state. That is, when the majority of the peoples of the world become Bahais through deeds, they will naturally want to vote for the laws which Baha'o'llah and Abdul Baha have outlined for the economic readjustment of the affairs of the world. This is as follows: In each country of the world there will be established, by universal vote, what will be known as Houses of Justice. These will take the place of our senates and parliaments of the world. From the members there will be established a Universal House of Justice. One of the ordinances of the House of Justice will be the Laws of Inheritance:

. . . seven classes inherit--children, wives, fathers, mothers, brothers, sisters and teachers. In the absence of one or more of these classes, the share which would belong to them goes to the "House of Justice" (Beytul-Adt) to be expended on the poor, the fatherless and widows, or on useful public works. . . .\*

See *The Journal of the Royal Asiatic Society*, 1889, pp. 948-949.

Another ordinance of the House of Justice will be the law of Huquq. This is similar to our present income-tax laws, and these two laws will help equalize the wealth of the world so that there will no longer be the extremes of wealth and poverty. But Abdul Baha makes it very clear that this will take place only by the vote of the majority of the peoples of the world. The people naturally will obey these Houses of Justice in the same way that we obey our governments today (or should obey). Abdul Baha says:

. . . The House of Justice will be appointed by the people. It must be obeyed because it is the Law of God expressed through the people by their own will and voice.

. . . It is the centre of true government and must be obeyed in all things. It is the Law of God embodied in the people, reflecting

\* Professor E. G. Browne had several Mss. of the Lawh-i-Akdas of Baha'o'llah in Persian and this is his translation and summary of one of these laws.

His Will and their need and desire; not blindly following command.

*Ten Days in the Light of Acca, p. 24.*

And again in "The Light of the World," pp. 102-103:

Each state, for instance New York, will have one House of Justice. The cities (of that state) will be under that House of Justice. The nations will choose directly the International House of Justice and everything will be in its hands. For instance, Syria will have a House of Justice. The people will elect it. Then this House of Justice of Syria (as a state under the Turkish Empire) will elect the House of Justice of Constantinople. Then Constantinople, London, Paris, Washington and so on will elect the International House of Justice.

All during the lifetimes of Baha'o'llah and Abdul Baha the words "Beytul-Adt," which literally mean "House of the Just," were translated as meaning just what they mean—House of Justice. But since the death of Abdul Baha these words have been mistranslated as meaning "Spiritual Assembly." That is by substituting the words "Spiritual Assembly" for "House of Justice" it makes the writings of Baha'o'llah and of Abdul Baha read as if they meant that the Spiritual Assemblies should be obeyed, instead of which they mean that we should obey the future state when it is called "House of Justice," exactly as we are commanded to obey our governments today. Also in the alleged will the tax, which will be one of the ordinances of the future government, and which is to be paid to the House of Justice, is to be paid to Shoghi Effendi.

These inversions and others have taken place so gradually that many of the Bahais are unconscious of the extent of these inversions. It is therefore a constant source of wonder, that, for some unaccountable reason to themselves, intelligent people shy off when they try to persuade them to come into their organization, or box. They have, therefore, resorted to indirect methods of propaganda, and they have organized "World Unity Conferences" and a magazine called *World Unity* and a *World Unity Foundation*. Shoghi Effendi wrote to the Assemblies in 1926 as follows:

In connection with the World Unity Conferences, . . . as to the policy that should be adopted with regard to these conferences and other Bahai activities in general, . . . the National Spiritual Assemblies should . . . resort to the twofold method of directly

and indirectly winning the enlightened public to the unqualified acceptance of the Bahai Faith. The one method would assume an open, decisive and challenging tone. The other, . . . would be progressive and cautious. . . .

*Bahai Administration* by Shoghi Effendi, pp. 114-115.

The World Unity Conferences are held in all the large cities, but no mention is made from the platform that it is a Bahai activity. The Bahais flock to these meetings to do what they call "follow-up work" among those who evidence any interest. Then the process begins of trying to achieve the impossible. That is, these teachers who do "follow-up work" try to interest those who have just heard universal principles propounded from the platform, to accept the inverted conception of these principles, and join their organization and become clan conscious. Mr. Horace Holley, is one of the leaders of the Bahai organization, and yet as one of the leaders of World Unity Conferences, and as managing editor of *World Unity Magazine* he represents himself as a modernist. And for promulgating these irreconcilable viewpoints he receives a salary from both sides of the organization.

The Bahais do not call their activities "organization" because they know that the founders of the Bahai Religion said it could not be organized. Therefore, Shoghi Effendi and the Bahais have tried to side-step this issue by calling their activities "Bahai Administration." This despite the fact that since the death of Abdul Baha they have incorporated the Bahai Religion, and have even made it an article of faith that unless one belongs to their corporation, and subordinates one's conscience to it one is not to be considered a Bahai. Some of the activities of their corporation are: collecting funds to build the Bahai Temple—financing their paid officials, and their Green Acre Summer School—delivering lectures at their headquarters 119 West 57th Street, and in other large cities—publishing The Bahai Magazine, as well as their indirect activities flourishing under World Unity Conferences.

In December, 1925, the National Spiritual Assembly of the Bahais of the United States and Canada issued a pamphlet, "A Plan of Unified Action to Spread the Bahai Cause." The object of this plan was to make a drive to raise \$400,000, as the following quotations show:



The objects of the plan are, in brief, to unify the efforts and enlarge the numbers of the Cause in North America, penetrate the consciousness of the public with the spirit of Baha'o'llah, and, by the end of three years at most, accumulate, in response to the request of Shoghi Effendi, a fund of \$400,000 to construct the first unit of the superstructure of the Mashriqu'l-Adhkar \* at Wilmette, Illinois.

. . . It is the fixed and unalterable intention of the National Spiritual Assembly to so administer the affairs of the Cause, and so assist the friends, that the amount specified by the Guardian (Shoghi Effendi)—\$400,000—can be gathered together by December 31, 1928. . . .

To carry this plan steadily forward to a successful conclusion means that contributions must average nine dollars per month from every confirmed American Baha'i beginning January, 1926, and continued uninterruptedly until December, 1928.

At the end of the three-year period the condition of the Fund will be laid before the Guardian of the Cause. . . .

One of the pamphlets and a letter soliciting contributions to this fund, were mailed to me. Without remembering at the time that both Baha'o'llah and Abdul Baha had forbidden soliciting, or begging in any form, I made several contributions. Shortly after this I realized that such policies, and others that the leaders of the Bahai organization were advocating, were contrary to the principles of the Bahai Religion, one of which was that it should be kept inviolate from money and other worldly considerations, such as paid officials, and paid teachers. And it was because I saw that under the administration of Shoghi Effendi the Bahai teachings had not only become more and more inverted, but more and more commercialized that I at last demanded of the National Spiritual Assembly that they send for photographic copies of the alleged will, and have this document examined by the best handwriting expert. I based my demand on the fact that the Bahai organization had asked me to subscribe to this fund, and that I had donated to it, without knowledge at the time that the will had not been legally authenticated. In this demand that I made on December 3, 1927, to the nine following members of the Spiritual Assembly: Mr. Horace Holley, Mr. Roy

\* Bahai Temple.

C. Wilhelm, Mr. Alfred Lunt, Mr. Allen McDaniel, Mr. Carl Scheffler, Mr. Louis Gregory, Mrs. Amelia Collins, Mrs. May Maxwell, and Mrs. Florence Morton, I also called their attention to the many warnings Abdul Baha had given the Bahais not to accept Tablets purporting to be his which gave authority to any person, such as in the following:

. . . be most careful and attentive that it is in my writing and my signature, that they may not be counterfeits.

Four weeks later, on December 31, I received a reply from Mr. Holley, part of which is as follows:

*Cable Address*  
Bahai, New York.

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE UNITED STATES AND CANADA

*Office of the Secretary*  
129 EAST TENTH STREET  
NEW YORK CITY

December 31, 1927.

*My Dear Mrs. White:*

Although you have indicated several points on which you desire explanation or comment, we feel that your letter raises only one fundamental question, namely, the validity of the Will and Testament of 'Abdu'l-Baha. Since this Will appoints a Guardian to administer the administrative affairs of the Cause, and since the Guardian has approved the matters you question, it of course follows that those who really desire to conform to the wishes and instructions of 'Abdu'l-Baha will accept His instructions concerning administrative affairs as soon as they know what these instructions are.

We can, therefore, give you full assurance that the Will and Testament of 'Abdu'l-Baha, a copy of which was sent you over two years ago, is a document written by Him in His own hand, the validity of which has been established by a number of well-known Baha'is from different countries who inspected the original at Haifa.

Apart from this entirely convincing proof, it is a matter of interesting historical record that, when the custody of one of the Bahai'í tombs at Haifa was questioned after the departure of 'Abdu'l-Baha the final decision lay in the hands of the representative of the British Government administering Palestine under the mandate of the League of Nations, and after full investigation he

restored the keys of the Tomb to the Guardian appointed in the Will and Testament of 'Abdu'l-Bahá.

As no photographic copies of this document exist in this country, we are unable to meet your request for such a copy. In view of the fact that the world-wide Baha'i community naturally most concerned with establishing the completeness and accuracy of 'Abdu'l-Bahá's final instruction to His followers, has been satisfied with the verbal accuracy of His Will and Testament; and in view also of the fact that the highest civil authorities of Palestine have also accepted the Guardian as the administrative head of the Baha'i Cause, we know that you may rest assured that obedience to 'Abdu'l-Bahá at this time means obedience to the Guardian appointed by Him in all matters pertaining to the Baha'i Cause."

(Signed) HORACE HOLLEY, *Secretary*.

This letter was wholly unsatisfactory because Mr. Holley and the National Spiritual Assembly had evaded answering the question at issue, which was that they had no legal, or spiritual, right to represent the Bahais, inasmuch as they based their authority on an unauthenticated will in disobedience to the commands of the maker of the alleged will. Furthermore, the "representative of the British Government" had not had the will authenticated legally as no direct property was involved and no one had contested it to the point of insisting upon this being done.

As Mr. Mountford Mills was one of the "well known Baha'is" who had gone to Palestine shortly after the passing of Abdul Baha, I wrote to him asking him to give me what information he could concerning the alleged will. He answered as follows:

THE HARVARD CLUB

27 WEST 44th ST.  
NEW YORK CITY

January 19th, 1928.

*Dear Mrs. White,*

I have your letter of yesterday and have also received the copies of your earlier letters to the National Spiritual Assembly and to Mr. Holley, all bearing upon the question whether the Will accepted by the National Spiritual Assembly as Abdu'l Baha's Last Testament is really so. Needless to say, I am glad to give you any information I can relating to the matter.

Answering more specifically the questions in your letter to me, I have seen the Will.

It is written entirely in the Master's own hand.

It is signed by him.

Its parts written before the Master's seal was stolen from him in this country are sealed.

It is not dated, but its approximate date appears from its contents.

It has not been probated in the sense that we use the word, as there is no provision under the laws of Islam for such a proceeding. It has, however, been officially recognized by the British Government, the Mandatory Power now governing Palestine.

I hope these answers will satisfy the doubts that have arisen in your mind concerning the authenticity of the Will. Please let me know. I have enjoyed exceptional opportunities to learn the facts about it and do not hesitate to assure you that the document of which copies have been circulated among the Bahais in this country is the Last Will and Testament of Abdu'l Baha and embodies his final and most sacred message to his followers.

Sincerely Yours,

(Signed) MOUNTFORD MILLS.

Then upon further questioning he wrote again as follows:

THE HARVARD CLUB

27 WEST 44th ST.

January 22nd, 1928.

*Dear Mrs. White,*

I have your letter of yesterday.

As I wrote in my last letter, the formal standards in executing wills here required by our laws cannot be applied to the Will of Abdu'l Baha. Viewing it through the eye of our custom so far as possible, however, we should consider its three parts as forming his main Will to which two codicils had been added, all three parts being his Last Will and Testament. This is the view I took when writing you. It also seems beyond question that this was the Master's own intention. The three parts were filed together in one place by him, with the evident intent that they should be read together as one document.

Answering your specific questions,

All three sections are signed by Abdu'l Baha.

The first two sections are sealed.

All three sections are in the handwriting of Abdu'l Baha.

The Master's seal was stolen during his visit to this country in 1912.

The first two sections were thus obviously written before 1912, the last section after his return to Palestine in 1913. A closer approximation to the exact dates can be drawn from events referred to in the separate sections, but I have not this data with



me here. As explained above, following our occidental terminology, there is but one Will with two codicils, the three parts having been written at different dates.

The commands of Abdu'l Baha which you quote concerning the identification of letters alleged to have been written by him were given out with special reference to Orientals who might come to this country and mingle with the Friends with the purpose of creating differences among them, and it has always been supposed that the commands were given with particular reference to Dr. —, who, as you know, did come here shortly afterwards. That these instructions could not have been intended to apply in full detail to all of the Master's writings is clearly shown by the innumerable Tablets sent to us that were almost never written in his own hand beyond the signature. However, I agree with you entirely that he would wish even more strongly that anyone feeling that he had reasonable grounds to doubt the authenticity of so gravely important a document as his Will should take every reasonable precaution to be sure.

Sincerely,

(Signed) MOUNTFORD MILLS.

In response to other letters that I wrote to the National Spiritual Assembly, reiterating my demand that they send for photographs of the alleged will, and have it examined by handwriting experts, I received a reply from Mr. Holley, asking me to meet the members of the Spiritual Assembly. I accepted this invitation and met them on February 25, 1928. The object of the meeting on their part was, apparently, to try to make me believe that I should accept this document on faith, or on verbal and circumstantial evidence. I, on my part, tried to make them realize that to accept it in this manner was disobedience to the commands of Abdul Baha such as the following which, though it sounds severe, yet was necessary inasmuch as Mohammed Ali and his colleagues were continually trying to undermine the teachings of Abdul Baha:

Any Persian, . . . (who comes to America) . . . even if it is Shoghi Effendi, or Rouhi Effendi (the two grandsons of Abdul Baha) the friends must demand of him before anything else, his credential letter, written in my handwriting, or signed with my signature.

(Signed) ABDUL BAHÁ ABBAS.

From *Star of the West*, October 16, 1915.

They contended, just as Mr. Mills had in his letter to me, that this referred to a certain relative of Abdul Baha's. I maintained that it referred to anyone, and that it made no difference whether a person *brought* a letter or document, or *sent* one, purporting to be Abdul Baha's which gave him authority, this command applied equally to either case, and that it applied overwhelmingly in the case of his alleged will. For this gave Shoghi Effendi more potential authority than a king or a pope. At this meeting I learned that the photographs of the alleged will, which I had requested three months prior to this meeting, had not even been sent for.

The next day, before the meeting adjourned, I sent the members of the Spiritual Assembly, a letter by special delivery demanding that they cable to Mr. Allen McDaniel, who was then in Haifa, and request him to bring back the photographs when he returned. In response to this letter Mr. Holley wrote that the photographs had been sent for.

But on April 25, as I had received no assurance to numerous inquiries I had made that the photographs had even been started on the way, and hearing that photographs of this document existed in London, I sailed for England for the twofold purpose of securing this document, and also to observe the effects of the administration of the Bahai Cause under Shoghi Effendi. Due to a very fortunate combination of circumstances that had happened several years earlier, I succeeded in obtaining the photographs of the alleged will.

In England, as well as in Germany, I found that the administration of Shoghi Effendi had brought chaos to the Bahai Cause. Lady Blomfield, whom I met on several occasions, said that there was practically no longer a Bahai Cause in England, and she had come to the conclusion that the Bahai Cause cannot be organized. She had asked Abdul Baha in 1911 if he approved of the Houses of Spirituality (the organized groups of Bahais also called Spiritual Assemblies). He replied as follows:

If you had lived in the time of His Holiness the Christ which would you have chosen to be—one of his disciples, or a member of the Council of Trent?

She replied:

Without question I would have chosen to be one of His disciples. But if by my presence I could have leavened and helped the Council of Trent, then I would have chosen to be one of them.

Lady Blomfield now perceives that the latter choice would have been a mistake, for she tried to leaven the Bahai organization and found it an impossible task.

I returned to America on May 29 with the much coveted document. On that very day Mr. Holley also wrote to me that the photographs of the will were at his office, and invited me to inspect them, which, needless to say, I was glad to do. He informed me that neither he nor the National Spiritual Assembly intended to have the will examined by experts, as they were perfectly certain that it was valid. With this final refusal of the Spiritual Assembly to comply with the wishes of Abdul Baha, I knew that his prophecy had indeed come true. He said that when the final test came to America there might not be two Bahais left. This, then, had been the great test—they had tried to build on a foundation of disobedience; they had violated the Covenant, which could result in one thing and one thing only—disaster to themselves individual and disaster to their organization.

I had also taken this matter up with Mrs. Mary Handford Ford, who is the leader of the other faction in the Bahai organization. For there are two decided factions in the Bahai organization. One faction is represented by the leaders of the National Spiritual Assembly, the chief of which is Mr. Holley. It is the sectarian, dogmatic group which by garbling, or at any rate acquiescing to the garbling, of the texts of Baha'o'llah and of Abdul Baha, has led the public to believe that the obedience which Baha'o'llah and Abdul Baha said mankind must give to the future government, means obedience to the leaders of the Bahai organization. The other faction, of which Mrs. Ford is the leader, does not go in for such extreme organization. Therefore, I had more hope that she and her group would see that to accept the appointment of Shoghi Effendi, based on an unauthenticated will, was spiritually and legally wrong and my disappointment was keen when she failed to do so.

After I had been to Mr. Holley's office and examined the photographs of the alleged will, I wrote to him and the Spiritual

Assembly asking them if they would permit me to use their photographs as their copies were clearer than those I possessed. I also asked them if they would secure for me photographs of several Tablets known to be in the handwriting of Abdul Baha. Nearly six weeks later, on June 13, I received a letter from Mr. Holley with the photographs, but no mention of my request regarding the Tablets.

My next step was to try to secure the services of the greatest handwriting expert in the land, and I finally selected one who is conceded to be so. Due to the fact that he was working on a book, shortly to be published, he could not undertake the work before January, if then; but he gave me some valuable advice, that the document should be examined from three different angles: First, from the spiritual point of view. Does the alleged will agree with the teachings, and the intent, that the maker held during his lifetime, or does it contradict them? Secondly, from the literary point of view. Is it written in the style of Abdul Baha; Thirdly, from the scientific point of view—submit it to the scrutiny of the best handwriting experts.

I decided to undertake the examination of it from the spiritual point of view. My two main reasons for believing it to be invalid are, because it contradicts the teachings of Baha'o'llah and of Abdul Baha, and also because, under the administration of Shoghi Effendi, the Bahai teachings have become completely inverted and commercialized. \$9,806.00 was sent to Shoghi Effendi in ten weeks, from November 30, 1925 to February 8, 1926.

Every incident that has happened in connection with this affair convinces me that the real enemy of the Bahai Religion is the Bahai organization. It was not mere chance that the Bahai organization was founded by Dr. I. G. Kheiralla and Mirza Assad'ullah,\* the two arch enemies of Abdul Baha, and it has continued ever since as the enemy of the Bahai Religion. Not of course as the open or avowed enemy, because such an enemy is never effective; but the enemy, nevertheless, which, while purporting to represent Baha'o'llah and Abdul Baha in words, are their bitterest enemy in policies. For although the Bahais have long since repudiated

\* Assad'ullah organized the first Spiritual Assembly, which was called The House of Spirituality, at Chicago in 1901.



Dr. Kheiralla and Mirza Assad'ullah personally (they had to as both of these men, shortly after they had organized assemblies, became the open enemy of Abdul Baha, and allied themselves with Mohammed Ali) yet they never repudiated the inverted interpretation that these two men gave to the Bahai Religion. This has prevailed ever since.

I do not mean to imply that the leaders of the Bahai organization are conscious enemies of the Bahai Religion, any more than the bigots of the dark ages were the conscious enemies of Christianity. For like those same bigots, these modern-day bigots shout the loudest that they are the only true representatives of the religion they claim to represent. It was the policies of the bigots of the dark ages that were the enemies of Christianity, exactly as the policies of the Bahai organization are the enemies of the Bahai Religion today. In both instances the underlying idea of their respective organizations were the same—that the individual conscience must be subordinated to the leaders of their organization, and in both cases they gave to the world the inverted idea of the religion they claimed to represent; for Christianity taught the freedom of conscience, just as the Bahai Religion reiterates it today.

I now believe that it would make little difference to the leaders of the Bahai organization whether the will proved to be valid or invalid, for they would continue to follow their present policies just the same. Except that in case it proved to be invalid they would merely repudiate Shoghi Effendi personally, just as they had repudiated Dr. Kheiralla and Mirza Assad'ullah, while still retaining their policies. It also occurred to me that perhaps the most effective means of precipitating matters that will lead to the legal examination of the alleged will was to send the following letter to the High Commissioner of Jerusalem:

To His Excellency  
The High Commissioner of Palestine,  
Jerusalem, Palestine.

*Your Excellency:*

I wish to consult you about a matter of international importance, which is as follows:

Sir Abdul Baha Abbas of Haifa, Palestine, and his illustrious Father, Baha'o'llah, the founders of the Bahai Religion, have ad-

herents in all the great countries of the world. Eight weeks after the death of Sir Abdul Baha Abbas, in November, 1921, his sister sent cablegrams to the Bahais of the world announcing that Sir Abdul Baha Abbas had left a will in which he appointed Shoghi Effendi (his oldest grandson) his successor. The powers granted to Shoghi Effendi in this alleged will, endows him with as much potential power as a king or a pope. For a tax is to be paid to him by all the Bahais of the world, and this as well as other things in the alleged will, is contrary to everything that Sir Abdul Baha Abbas taught during his lifetime.

In December, 1925, the National Spiritual Assembly of the Bahais of the United States and Canada distributed pamphlets, the object of which was to collect funds, as the following extract will show:

The objects of the plan are, in brief, to unify the efforts and enlarge the numbers of the Cause in North America, penetrate the consciousness of the public with the spirit of Baha'ollah, and, by the end of three years at most, accumulate, in response to the request of Shoghi Effendi, a fund of \$400,000 to construct the first unit of the superstructure of the Mashriqu'l-Adhka \* at Wilmette, Illinois.

I subscribed to this fund, as the enclosed photostats of the checks will show, without knowledge at the time that this document had not been legally examined by handwriting experts. I understand that no one contested it to the extent of insisting upon this being done. It is very significant that Mohammed Ali, the half brother of Sir Abdul Baha Abbas, did not insist upon this being done, for the following reasons:

When Baha'ollah died, in 1892, he left a will appointing Sir Abdul Baha Abbas his successor. This infuriated Mohammed Ali to such an extent that he interpolated an epistle of Baha'ollah's, in order to nullify the influence of Sir Abdul Baha Abbas, and claim the succession for himself. This interpolation was made public by Badi'ullah, in a pamphlet called "An Epistle to the Bahai World," in which he confessed that he had witnessed Mohammed Ali's interpolation. After this public confession the influence of Mohammed Ali was broken. But in all the years that have intervened since 1892, Mohammed Ali has been secretly working to gain control of the Bahai Religion. The alleged will of Sir Abdul Baha Abbas is a recital of the plotting of Mohammed Ali, in order that the Bahais would not follow Mohammed Ali after the death of Sir Abdul Baha Abbas. Therefore, Mohammed Ali knowing that he could not be the successor himself may have, in collusion with other members of the family of Sir Abdul Baha Abbas, interpolated into this authentic document the appointment of Shoghi Effendi. The motive for this is very obvious, for the appointment of a successor of any member of the family of Sir

\* Bahai Temple.

Abdul Baha Abbas endowed them with as much potential power as the family of a king or of a pope. For if there had been no appointment, the family of Sir Abdul Baha Abbas would have been penniless. The thing that gives credence to these suppositions is the fact that the alleged will contradicts the teachings of Sir Abdul Baha Abbas, inasmuch as the appointment of a continual line of successors, to whom a tax must be paid, is contrary to everything that he taught during his lifetime.

May I ask you (if it comes under your jurisdiction) to have the alleged will examined by handwriting experts, and with especial care the parts relating to the appointment of Shoghi Effendi? If it does not come under your jurisdiction then will you please delegate it to the proper official;

Mr. Mountford Mills, a Bahai who went to Haifa to inspect the alleged will shortly after the death of Sir Abdul Baha Abbas, wrote to me as follows, in answer to questions I asked concerning it:

It has, however, been officially recognized by the British Government, the Mandatory Power now governing Palestine.

May I ask you also, as a special favor, if you will give me the report dealing with this recognition by the British Government. The enclosed check is for this report. I shall be glad to send you another check for any other necessary expenses.

This request is made in the interest of universal peace, which Baha'o'llah and Sir Abdul Baha Abbas worked so hard to establish, and because I believe their work is being nullified under the powers granted in the alleged will.

I shall be deeply grateful if you will look into these matters.

Respectfully yours,

(Signed) RUTH WHITE.

This letter has been dispatched. In a later edition of this book I shall give the details of this affair as they unfold. It is with much regret that due to the fact that the leaders of the Bahai organization refused to do their duty, legally and spiritually, that the unpleasant task devolved upon me of doing it for them. Also in the doing of it their policies, and actions, became so clear to me that I felt this history should be published, inasmuch as it is a problem that affects the present as well as the future welfare of humanity. This chapter is a preliminary effort to rescue from the chaos of the Bahai organization the universal religion that Baha'o'llah and Abdul Baha gave to the world.

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Ruth White. The Bahai Religion and Its Enemy, the Bahai Organization. 233. Rutland, Vt.: The Tuttle Co., 1929.

Ruth White. [Is the Bahai Organization the Enemy of the Bahai Religion?](#): An Appendix to Abdul Baha and the Promised Age. 22. New York: White, 1929. DOWNLOAD in one file the images on this page:

<https://fglaysher.com/bahaicensorship/archives/WhiteOEBR.pdf>

Ruth White. Abdul Baha's Alleged Will is Fraudulent: An Appendix to The Bahai Religion and Its Enemy, the Bahai Organization. 21. Rutland, Vt.: The Tuttle Co., 1930.

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Ruth White. [Abdul Baha's Questioned Will and Testament](#). 129. Beverly Hills: White, 1946. (Pages 18,20, 32, 50 restored.)

<https://fglaysher.com/bahaicensorship/archives/WhiteABQWT.pdf>

### H-Bahai:

Ruth White. Abdul Baha's Questioned Will and Testament. Beverly Hills: Ruth White, 1946. (Pages 18,20, 32, 50 missing from the H-Bahai version.) Notice H-Bahai went so far as to claim page QWT50 was blank in order to conceal Ruth White's comments.

-----. Bahai Leads Out of the Labyrinth. New York: Universal Publishing Company, 1944. (pages 257, 258, 259 missing from H-Baha version.)

-----. Is the Bahai Organization the Enemy of the Bahai Religion? An appendix to Abdul Baha and the Promised Age. New York: J.J. Little and Ives Co., January 1929.



## COMPARE:

Excerpts from Mirza Ahmad Sohrab's *Broken Silence: The Story of Today's Struggle for Religious Freedom*. New York: Universal Publishing, 1942.

<https://fglaysher.com/bahaicensorship/SohrabEx.htm>

Also see US District Court of Northern Illinois rules against Haifan Baha'is - April 23, 2008

Amici curiae, Reform Bahai Faith

<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

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[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

The books of Ruth White and Mirza Ahmad Sohrab are available on this website.

Scholarship worthy of the name on the Bahai Cause cannot be done without confronting the history to which they testify.

Ruth White Collection, Library of Congress, 1930

<https://fglaysher.com/bahaicensorship/RWhiteLibC.htm>

Ruth White, Excerpts, Bibliography

<https://fglaysher.com/bahaicensorship/Ruth%20White.htm>

Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress

*Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930.*

[https://fglaysher.com/bahaicensorship/CAMitchell\\_Report.htm](https://fglaysher.com/bahaicensorship/CAMitchell_Report.htm)

Download All Documents Deposited by Ruth White at the Library of Congress in one PDF:

<https://fglaysher.com/bahaicensorship/archives/WhiteLCDocs.pdf>

Together with Dr. Mitchell's Report available at the link above, these documents constitute the entire collection that Ruth White deposited with the Library of Congress in 1930. Bibliography of Ruth White's books at the bottom of this page.

LC Control No.: mm 81000871

Type of Material: Archival Manuscript Material (Collection)

Personal Name: ?Abdul-Baha', 1844-1921.

Main Title: Collection regarding the will of ?Abdul-Baha', 1930-1932.

Description: 9 items.

Biographical/Historical Data:

Religious leader.

Summary: Correspondence and reports by Ainsworth C. Mitchell and Ruth White concerning the authenticity of a copy of the will of ?Abdul-Baha'. Correspondents include the assistant of Effendi Shoghi, officials of the government of Palestine, and Ruth White.

Notes: MSS871

Forms part of: Miscellaneous Manuscripts collection.

Acquisition Source:

Gift, Ruth White, 1930-1932.

Additional Formats:

Positive photocopies and handwritten and type written transcripts.

Subjects: ?Abd ul-Baha' ibn Baha' Ulla'h, 1844-1921.

Mitchell, C. Ainsworth (Charles Ainsworth), 1867-

Shoghi, Effendi--Correspondence.

White, Ruth.

White, Ruth--Correspondence.

Palestine. Chief Secretary's Office--Correspondence.

Bahai Faith.

Religious leaders. ictoamc

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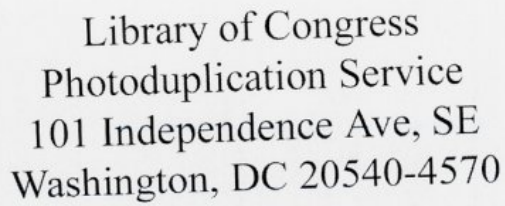
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RELIGIOUS LEADER

EFFENDI, ABBÁS See Abdul Bahá  
ABBÁS EFFENDI  
BAHÁ, ABDUL

INDEX ENTRIES:

MITCHELL, C. AINSWORTH 1930 JE 3 Report on the Writing shown on  
the photographs of the alleged widow  
Abdul Bahá photocopy 4 PGS.  
WILL

WHITE, Ruth (Mrs. H. Lawrence White) 1930 JE 2 re Mitchell report  
Transmitted note excerpt; hand trans ALS 1 PG

PALESTINE, GOVERNMENT of 1930 No 27-1931 JE 10 to Ruth White 4 Ltrs. photos  
3 4 PGS

RABBANÍ, H. 1931 JL 10 TO E. E. KUBE photocopy  
SHOGHI EFFENDI note 4 PGS

AFKAN, Rumi 1931 De 1 to Mrs. CARROLL  
Shoghi note 4 PGS  
Sweet photocopy

MR-1 12-31-81 cancelled 9-11-81

No one could possibly write a  
line such as that of the Master so as  
to be able to make the forgery. The  
spirit of the Master runs through every  
word of it & clearly shows that its  
author was inspired by God.

In closing may I assure you  
of Shoghi Effendi's loving greetings &  
best wishes.

Yours ever sincerely,

Ruh-i-ffuan

With the assurance  
of my loving prayers  
for you at the Holy Shrine,  
your true brother,  
Shoghi

EX 2912 244 17



Persian Colony,  
Haifa, Palestine  
1-12-1931

Dear Mrs. Smith:

Shoghi Effendi wishes me to  
acknowledge the receipt of your letter  
dated Nov. 5th 1931. Shoghi Effendi  
does not attribute much importance  
to those who deny the authenticity  
of the Will because their attitude is  
not due to a desire to seek the  
truth, but merely oppose & bring  
doubts to others. From the very start  
his relegation shall last to the spirit  
of the Master who is always vigilant  
to protect his Cause against the  
inroads of its enemies. And thanks



• the governor in the office of the latter. The expert compared the original Will with the handwriting of the Master which Mrs. White had sent him as authentic samples. He said that they are both written by the same person & that the person who had decided otherwise does not know what he is speaking about. The expert was an Englishman who knew nothing of the Báb or the Bábí's & was absolutely impartial. I think the High Commissioner sent to Mrs. White the result of his findings but she preferred to keep quiet about it.

The whole trouble is that Mrs. White & her sympathisers are animated with the wrong spirit, a spirit of hatred rather than impartial seeking.

God the Master has helped him & made their opposition a cause of success for his Faith, rather than a danger to it.

About five or six months ago Mrs. White - who is at the head of ~~such~~ this movement to set the Master's Will aside - wrote the High Commissioner in Palestine on the subject & asked him to find about the authenticity of the document. The High Commissioner wrote to the governor of Haifa & sent the government expert to verify the hand-writing. Shoghi Effendi was written on the subject & asked to send the Will to the government. He sent me with the will & the expert studied it before me.

to either the Will or the distribution of the Guardianship, but to the personnel of the National Assembly & the manner it is functioning.

The future will surely reveal not only the truth but also will testify in a manner that none can question the wisdom of the verdicts embodied in so precious & momentous a document.

With the assurance of Shoghi Effendi's prayers for your spiritual advancement & the removal of every doubt that may still perplex your mind.

Yours Sincerely,

H. Rabban

read & approved

Shoghi

AC 3959 add 1

(To Mr E. E. Khazgi)



July 10<sup>th</sup>, 1931

Dear Baba's Brother,

I am directed by Shoghi Effendi to inform you of the receipt of your letter dated June 12<sup>th</sup>, 1931.

Your whole letter centers around the authenticity of 'Abdu'l-Baha's Will, a thing which no one in the Orient among the believers & the enemies of the Cause has thought to challenge.

Shoghi Effendi has felt it below his dignity to subject so sacred a document to a scientific expert examination so long as no serious doubt has been entertained by any considerable number of believers throughout the world.



Shoghi Effendi<sup>3</sup> never felt the need, nor does he feel it at present, in spite of your letter, to expatiate upon such matters. The very progress of the Cause, the extension of the Administration, will in themselves constitute the surest evidences of the authenticity of the Will as well as of the soundness of all its provisions.

He wishes you, therefore, not to indulge in premature & party considerations which can bring in their wake nothing but disillusionment & regret.

Even in Germany where a certain number of believers have fallen the dupe to Mr. White's foolish assertions, a few among them have expressed themselves as having been misled in this matter. They have plainly stated that their objections have not been directed

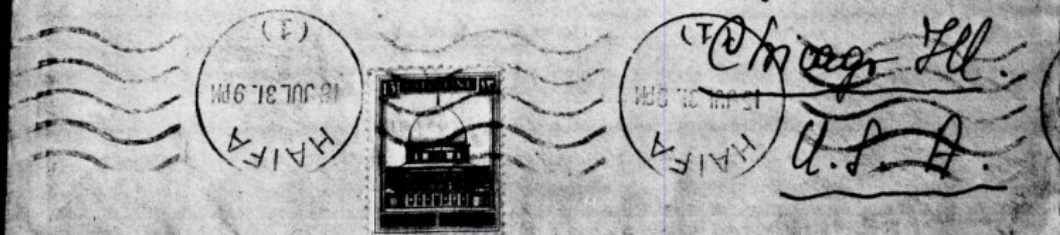
It might<sup>2</sup> interest you to know, however, that the Will in its entirety has been closely examined by experts appointed by the Palestine government authorities. Not even the slightest objection or the faintest doubt has been expressed concerning its authenticity by them.

'Abdul-Bab' has never stated that the House of Justice would be the only body that would administer the affairs of the Cause after Him. In fact He has in a Tablet revealed to Persian believers who had questioned Him about this point stated plainly that this was "a hidden secret concealed within the shell of the Cause" & that its significance would surely be revealed in the future.

Rec. July 30<sup>th</sup> '31  
C.E.K.

Mr. E. E. Kluge

4728 Virginia Ave



CAF 3959 24 1J

Tel. Add. "CHIEFSEC, JERUSALEM"

Any reply should be addressed to  
THE CHIEF SECRETARY,  
GOVERNMENT OFFICES,  
JERUSALEM.

and should quote

No. 1232/29

SECRETARIAT,  
GOVERNMENT OFFICES,  
JERUSALEM.

25<sup>th</sup>  
November, 1930.



Madam,

I am directed to refer to your letter of the 7th October regarding the will of Sir Abdul Baha Abbas and to ask that I may be furnished with the document <sup>or a photograph of it,</sup> purporting to be the will, which you caused to be examined by Dr.C.Ainsworth Mitchell.

Steps will then be taken, if possible, to compare that with the original will which is in Palestine.

I am,  
Madam,  
Your obedient servant,

CHIEF SECRETARY.

Mrs. H. Lawrence White,  
Butler Hall,  
88 Morningside Drive,  
New York City,  
U.S.A.

FK 3939 add U



Tel. Add. "CHIEFSEC, JERUSALEM"

Any reply should be addressed to  
THE CHIEF SECRETARY,  
GOVERNMENT OFFICES,  
JERUSALEM.

and should quote

No. 1232/29.

SECRETARIAT,  
GOVERNMENT OFFICES,  
JERUSALEM.



72 January, 1931.

Madam,

I am directed to acknowledge the receipt of your letter dated the 12th December, enclosing photographs of the alleged will of the late Sir Abdul Baha Abbas.

2. I have also to thank you for the copy of your book "The Bahai Religion , and its enemy the Bahai 'rganisation" which accompanied it.

3. I shall not fail to inform you of the result of the comparison of the alleged will with the original document.

I am, Madam,

Your obedient servant,

CHIEF SECRETARY.

Mrs. H. Lawrence White,  
88 Morningside Drive,  
New York City.

[AC3959 261]

*Government of Palestine*

*In case of reply  
please quote the  
date of this letter  
and the following*

*No. Y/58/31.*

*Chief Secretary's Office,*

*Jerusalem,*

*Palestine.*

*Registered*

*10* *D*  
July, 1931.



Madam,

I am directed to acknowledge  
the receipt of your letter dated the  
5th June, on the subject of the will of  
the late Sir Abdel Baha Abbas, and to  
say that the Government do not feel  
disposed to take any further administrative  
actions in the matter.

I am,

Madam,

Your obedient Servant,

*Kukhi Abdulhadi*

for CHIEF SECRETARY.

Mrs. H. Lawrence White,  
Butler Hall  
88 Morningside Drive  
New York, City,  
U.S.A.

EAC 9959 add 17



*Government of Palestine*

*In case of reply  
please quote the  
date of this letter  
and the following*

No. Y/58/31.

*Chief Secretary's Office,  
Jerusalem,*

*Palestine.*



1931  
May, 1931.

Madam,

In continuation of my letter No. 1232/29 of the 7th of January, 1931, on the subject of the will of the late Sir Abdel Baha Abbas, I am directed to inform you that Mr. Afnan Shoghi Effendi Rabbani permitted a comparison to be made between the document which is reported to be the original will of the deceased and the photographs which you have produced.

Such examination revealed that the photographs appeared to be authentic reproductions of the document produced as the will of the deceased.

I am,

Madam,

Your obedient servant,

*Rich. Shoghi Effendi*  
for ACTING CHIEF SECRETARY.

Mrs. H. Lawrence White  
Butler Hall  
88 Morningside Drive  
New York City  
U.S.A.

Partial Copy of letter in As. Dir.:



September 2, 1930.

A photostat copy of a "Report on the Writing shown on the photographs of the alleged will of Abdul Baha." The report is by Dr. C. Ainsworth Mitchell of 85, Eddleston Square, London, England, and who is the editor of "The Analyst."

This is an important historical document concerning the Bahai Religion. I therefore wish you to place it on file in your library. Please file it under "Bahai Religion" or "Bahai Literature", and also under "Abdul Baha", otherwise researchers of the Bahai Religion, would not find it.

- signed Ruth White

( Mrs. H. Lawrence White,  
Butler Hall,  
88 Morningside Drive,  
New York City



Correspondence between the High Commissioner of Palestine and Ruth White, regarding the alleged will of Sir Abdul Baha Abbas.

By  
Ruth White  
March, 1932.



In a previous pamphlet, "Abdul Baha's Alleged Will is Fraudulent" I published a letter that I had written to the High Commissioner of Palestine on Dec. 31, 1928, asking him to investigate my charges that the alleged will of Abdul Baha is fraudulent. This request for an investigation seems to have troubled the minds of the adherents of Shoghi Effendi, since the following appeared in "The Baha'i News Letter," no. 31, for April 1929.

"Instructions concerning Attitude Towards Those Attacking Cause.

"A copy of the pamphlet published by Mrs. Ruth White was sent to Shoghi Effendi in January. This matter is taken up by the Guardian in his letter to the National Spiritual Assembly recently reprinted (as recorded in summary of last Assembly meeting), but the following words written in a briefer letter on February 27, 1929 are instructive: 'I have in a letter addressed to the National Assembly set forth my views regarding the contents of Mrs. White's pamphlet; I have thus far received no intimation from the Palestine authorities, and have no reason to believe that they will consider it worthy of their consideration. The friends, however should avoid hurting her feelings and should abstain from provocation. Her case will suffer the fate which has met Dyar's opposition in 'Reality', and should be totally disregarded by the believers...'"

A sincere man in Shoghi's position should gladly have accepted my challenge for an investigation. Any man confident of the justice of his case would, in fact, have courted and insisted upon an impartial and judicial examination of the alleged will and of all the facts bearing on his claim to Guardianship. Shoghi Effendi however, it can be seen, was congratulating himself that there was no likelihood of the Palestine authorities considering the question. He shunned a test of the alleged will and of his claims. And I have every reason to believe that his advice to his followers not to hurt my feelings at that time was with a view to prevent me from pursuing the matter further.

In reply to my letter to the High Commissioner I received a letter from His Excellency written through his chief secretary and dated February 6, 1929 to the effect that any information I wished to obtain must be obtained privately and that I would be well advised to employ an advocate in Palestine. This letter was, of course, a great disappointment to me. Not until two years later did it occur to me that I could cite an instance which would prove indubitably that the fraud was one under the jurisdiction of the Palestine authorities and that then the British Government would have to take notice. In other words, in my first letter I had cited only the fact that Shoghi Effendi was collecting money from the Bahais of America based on the authority



granted in an alleged will of Abdul Baha. In my next letter to the High Commissioner, written October 7, 1930, I brought the fraud forward as operating right in Palestine. And because of this fact, on account of the collection of money having taken place in Palestine I received a different response from the High Commissioner. The following are the letters that have passed between us.

To His Excellency  
The High Commissioner of Palestine  
Jerusalem, Palestine.



Your Excellency:

As a victim of a fraud, which is being perpetrated under the Mandatory Power now governing Palestine, I wish to make a complaint against Shoghi Effendi, of the Persian Colony, at Haifa Palestine.

Shoghi Effendi is collecting money from the people of the various nations of the world under the powers granted him in an alleged will which he claims is the will of Sir Abdul Baha Abbas, and in which he is appointed successor of Sir Abdul Baha Abbas. I base my assertion that a fraud is being perpetrated by Shoghi Effendi on the following facts:

About three months after the death of Sir Abdul Baha Abbas, in November 1921, typewritten copies of an English translation of a document were sent to England, America, and other countries, which Shoghi Effendi alleged is the will of Sir Abdul Baha Abbas, appointing him his successor. This alleged will is undated, unwitnessed, unprobated, and unstamped by the Government. It also contradicts the intent that its alleged maker held during his lifetime. For the alleged will commands people to obey Shoghi Effendi as if he were God, and to pay a tax to him. This is the motive of the fraud--money and power.

I have submitted the photographs of the alleged will to Dr. C. Ainsworth Mitchell, the renowned English handwriting expert; and editor of The Analyst, at 85 Eccleston Square London, S.W.1. and his report shows that this document is fraudulent. No part of it was written by Abdul Baha, although Shoghi Effendi, and the family of Sir Abdul Baha assert that every word of its ten pages was written by Sir Abdul Baha. Shoghi Effendi ignored my request for permission to send a handwriting expert to Haifa to examine the original document.

Aside from my having contributed to various Bahai activities in America I also sent \$200. to Palestine, in response to a solicitation from Shoghi Effendi, which he made through The National Spiritual Assembly of the Bahais of the U.S. and Canada, urging them to send money to him to buy land on Mount Carmel, in order to protect the Tomb of the Báb. No financial statement was ever given to me regarding the purchase of this land, although I have requested an account of it. I enclose photostat copies of the appeal, and the receipt, for contributions to this fund, also two letters of acknowledgment of my contribution. I also enclose a photostat copy of Dr. Mitchell's report.

I am not making this complaint merely because of the money I have contributed, as this is small compared to the expense that I have

incurred in collecting evidence against Shoghi Effendi. But I am making this complaint in order to protect the public from a fraud, and a movement, which under Shoghi Effendi has become far more subversive than that of Bolshevism. For Shoghi Effendi aims to become world dictator, and he is establishing enemy states within each state, and collecting taxes from the people of these enemy states. All this is contrary to the teachings of Sir Abdul Baha Abbas whose successor he claims to be.

Will you please investigate these charges, and upon verifying Dr. Mitchell's report take such steps as lies within your jurisprudence to prohibit Shoghi Effendi from perpetrating the fraud that he is the successor of Sir Abdul Baha.

Yours very truly,  
(Signed) Ruth White.

-----  
Tel. Add. "CHIEFSEC, JERUSALEM"

Any reply should be addressed to  
The Chief Secretary,  
Government Offices,  
Jerusalem  
and should quote  
No. 1232/29

SECRETARIAT,  
GOVERNMENT OFFICES,  
JERUSALEM.

25th November, 1930.

Madam,

I am directed to refer to your letter of the 7th October regarding the will of Sir Abdul Baha Abbas and to ask that I may be furnished with the document purporting to be the will, or a photograph of it, which you caused to be examined by Dr. C. Ainsworth Mitchell.

Steps will then be taken, if possible, to compare that with the original will which is in Palestine.

I am,  
Madam,  
Your obedient servant,

(Signed) Max Norock

Mrs. H. Lawrence White,  
Butler Hall, 88 Morningside Drive,  
New York City, U.S.A.

CHIEF SECRETARY.

-----  
To the  
Chief Secretary  
Government Offices  
Jerusalem



December 12, 1930

Dear Sir:

Thank you for your letter of November 25, 1930, 1232/29. It gives me great pleasure to send you the photographs of the alleged will of Sir Abdul Baha Abbas which I herewith enclose. These photographs are copies of a set of photographs which Mr. Horace Holley lent me. Mr. Holley is the secretary of the National Spiritual Assembly of the Baha's of the United States and Canada, and this organization



officially represents Shoghi Effendi, the alleged successor of Sir Abdul Baha. I also enclose two samples of the authentic writing of Sir Abdul Baha. One sample is a photograph made from the Book of the Unitarian Church at Montclair, New Jersey, in which book he wrote directly after he delivered a sermon at the church on May 12th, 1912. The other sample is a photograph made from the Bible at the City Temple, London, in which book he also wrote directly after he had finished delivering a sermon there in 1911. One cannot be certain of any writings purporting to be those of Sir Abdul Baha except those secured from church records, and other public books in which he wrote. For almost all of his later letters were written by his secretaries, and many of these secretaries were related to him, hence they are interested parties, as all of Abdul Baha's family share in the tax that is derived from the powers granted in this alleged will.

If you will pardon me for digressing a little I would like to recount to you an incident that occurred while I was in London last May and June, having the alleged will of Sir Abdul Baha examined by Dr. C. Ainsworth Mitchell, which made me certain that a Higher Power was guiding this affair. Two years prior to this I had tried to get in touch with the British Analyst of Palestine (as I thought at that time that he was the proper official to address regarding the investigating of the alleged will of Sir Abdul Baha) and I was assured by one of the officials at the British Embassy, here in New York City, that there was no British Analyst in Palestine. Then what was my astonishment one night in London, while at a meeting of distinguished scientists, to meet Mr. Gerald Baker, who I learned had been the Analyst there for Great Britain about nine years. I thereupon recounted to him the incident and asked him if he would go to Dr. Mitchell's office and see the enlarged photographs of the alleged will, as well as the authentic samples of Sir Abdul Baha's writings. This he did. I am sure that he will be glad to tell you what he has heard personally from Dr. Mitchell.

Under separate cover I am sending you a copy of my book, "The Bahai Religion and Its Enemy the Bahai Organization." Between pages 165 and 200 you will find the printed reproduction of the alleged will of Sir Abdul Baha, and the English translation of its complete text. Also a sample of his authentic writing.

If I can do anything further to assist you, please call upon me as I shall be only too happy to help you in any way I can.

Yours very truly,

(Signed) Ruth White

P.S. Between pages 178 and 184 of my book you will find the appointment of Shoghi Effendi.

Tel. Add. "CHIEFSEC, JERUSALEM"  
Any reply should be addressed to  
The Chief Secretary  
Government Offices,  
Jerusalem.  
and should quote  
No. 1232/29

SECRETARIAT,  
GOVERNMENT OFFICES,  
JERUSALEM.

7th January, 1931.

Madam: I am directed to acknowledge the receipt of your letter dated the 12th December, enclosing photographs of the alleged will of

the late Sir Abdul Baha Abbas.

2. I have also to thank you for the copy of your book "The Bahai Religion, and its enemy the Bahai Organisation" which accompanied it.
3. I shall not fail to inform you of the result of the comparison of the alleged will with the original document.

I am, Madam,  
Your Obedient Servant,

(Signed) Max Norock

CHIEF SECRETARY.

Mrs. H. Lawrence White,  
88 Morningside Drive,  
New York City.

-----  
GOVERNMENT OF PALESTINE

In case of reply please  
quote the date of this  
letter and the following  
No. Y/58/31.

Chief Secretary's Office  
Jerusalem,  
Palestine.

19th May, 1931.

Madam,

In continuation of my letter No. 1232/29 of the 7th of January, 1931, on the subject of the will of the late Sir Abdel Baha Abbas, I am directed to inform you that Mr. Afnan Shoghi Effendi Rabbani permitted a comparison to be made between the document which is reported to be the original will of the deceased and the photographs which you have produced.

Such examination revealed that the photographs appeared to be authentic reproductions of the document produced as the will of the deceased.

I am,  
Madam,  
Your obedient servant,

(Signed) Ruhi Abdulhady

for ACTING CHIEF SECRETARY.

Mrs. H. Lawrence White  
Butler Hall, 88 Morningside Drive  
New York City, U.S.A.

-----  
To His Excellency  
The High Commissioner of Jerusalem  
Palestine.

June 5th, 1931

Your Excellency:

Thank you for your letter of May 19th, Y/58/31, sent through your secretary.

I am glad that the first step has been accomplished, and that you have compared the photographs I sent you of the alleged will of



Sir Abdul Baha Abbas with the original document purporting to be his will, and found that the photographs are reproductions of it. Thank you for taking this very necessary step. But you of course are aware that my request for an investigation was not in order to ascertain whether the photographs I sent you were copies of this purported document, for I never doubted that they were. My request was for you to ascertain whether the document is authentic or fraudulent. When Dr. Mitchell examined the enlarged photographs of the alleged will he said that he had done all he could with photographs, and that the next step should be for an expert to examine the original alleged will at Haifa in order to ascertain many points that can be ascertained only through an examination of an original document, as for instance--the chemical analysis of the ink, its age, and evidences of erasures, and also evidences of paper having been pieced together, and many other points familiar to a handwriting expert.

After Dr. Mitchell told me this I sent Shoghi Effendi Rabbani a registered letter asking him to grant me permission to send a handwriting expert to Haifa and have the original examined. But to this he did not reply, nor did I expect him to, inasmuch as he has done everything to prevent an investigation. Yet he has not hesitated to collect money from me and other Bahais under the powers granted in this alleged will.

I most respectfully repeat my request to you that inasmuch as I am one of the victims of this fraud, and inasmuch as this fraud is continuing to be perpetrated internationally upon the public, and great sums of money collected under the powers granted in this alleged will, that you have the original alleged will of Sir Abdul Baha Abbas examined by a handwriting expert and report your finding to me. Your report that the photographs examined by the handwriting expert to whom I submitted these (Dr. Mitchell) have been verified as accurate reproductions of the original document, in conjunction with the report of Dr. Mitchell make a prima facie case of fraud against those who have used this alleged will as a basis of soliciting money from the public, and you will hence recognize the necessity of further action on your part.

You already have Dr. Mitchell's report which shows that his examination of the photographs of this alleged will proves it to be fraudulent. You also have photostats of the receipts showing that I contributed to this Bahai Fund (from which Shoghi Effendi receives his tax). And at the time I contributed to this fund it was without knowledge that the alleged will had not been fully authenticated. Therefore as all indications are overwhelmingly in favour of the belief that this alleged will, which was undated, unwitnessed, unprobated and unstamped by the government, is fraudulent, and especially as this belief is backed up by the report of Dr. C. Ainsworth Mitchell showing it to be fraudulent, I am confident that you will take the final step and have the document examined and make a report so that these victims may no longer be defrauded by Shoghi Effendi Rabbani, who claims to be the successor of Sir Abdul Baha Abbas, and that restitution may be made to me, and to many others, from whom large sums have been obtained under false pretences.

A report coming from the British Government would have an overwhelming effect in putting a stop to the fraud and thereby His Majesty's Representatives would live up to the wonderful reputation they have established all over the world for rectifying injustices.

I have great hope in the British Government, as I have lived many years in England, and am conversant with the fact that they do not pigeon-hole such matters as is often done in the United States. My confidence in the British Government's sense of justice also made me select Dr. C. Ainsworth Mitchell as the handwriting expert to examine this alleged will.

Please let me know what action you take in the matter, and please send your report by registered mail.

With many thanks for your prompt attention to this matter, I am

Very truly yours,  
(Signed) Ruth White

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GOVERNMENT OF PALESTINE

In case of reply please  
quote the date of this  
letter and the following  
No. Y/58/31.

Chief Secretary's Office,  
Jerusalem,  
Palestine.

(Registered)

10th July, 1931.

Madam,

I am directed to acknowledge the receipt of your letter dated the 5th June, on the subject of the will of the late Sir Abdel Baha Abbas, and to say that the Government do not feel disposed to take any further administrative actions in the matter.

I am,  
Madam,  
Your obedient servant,  
  
(Signed) Ruhi Abdulhady  
for CHIEF SECRETARY.

Mrs. H. Lawrence White,  
Butler Hall, 88 Morningside Drive,  
New York City, U.S.A.

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The reader will note that the High Commissioner, in his letter of November 25th asks for photographs of the alleged will in order to compare these photographs with the document from which they had been photographed! This letter astonished me as well as disappointed me as it so evidently evaded the thing I had asked for. I never doubted, nor did anyone else, that the photographs which I had received through Shoghi Effendi were photographs of the alleged will. There could have been no motive in his sending over photographs of something else and saying that they were photographs of this document.

What I had asked for, and what Dr. C. Ainsworth Mitchell, the expert in London, had said should be done, was for experts to go to Haifa and make a long and careful study of the original alleged will in order to ascertain many things that cannot be ascertained from a photograph such as, for instance, the chemical analysis of the ink



and its age, water marks on the paper and the age of this paper, evidences of erasures, or of the piecing together of paper and many other things familiar to handwriting experts. This would have required weeks, and perhaps months of careful research by experts, and yet Ruhi confesses that so brief a time was consumed, in looking over the photographs, that he waited in the office while this was being done. And now, in order to deceive the Bahais, Shoghi Effendi pretends that the comparison of the photographs of the alleged will with the document from which they had been photographed is an authentication of the alleged will!

At first the statements emanating from Shoghi Effendi were worded very cautiously though clearly intended to mislead. Thus in a letter written through his secretary to Mr. E. E. Kluge of Chicago, dated July 10, 1931, he says:

"It might interest you to know, however, that the Will in its entirety has been closely examined by experts appointed by the Palestine Government authorities. Not even the slightest objection or the faintest doubt has been expressed concerning its authenticity by them."

Here the implication is made that the alleged will was examined by the authorities with a view to ascertain whether or not it was authentic and that the result was that nothing could be discovered that impugned its authenticity. How far this is from the truth can be seen from the correspondence between the Palestine Secretariat and myself previously given here.

Those who begin to deceive by the implication of their words are likely soon to proceed to plain prevarication, and it is hard to regard as anything else another letter from Shoghi Effendi dated December 1, 1931 to Mrs. Carroll Smith of Dallas, Texas. Mrs. Smith wrote to Shoghi and stated that it had been reported to her that an official comparison had been made of the will with documents known positively to be in the handwriting of Abdul Baha, and she ends the letter as follows:

"Please tell me if such an official comparison really has been made and let the believers know that as a result the Palestine Government certified that the Will was in the Master's handwriting and was genuine.."

To this Shoghi Effendi replied through his secretary, Ruhi Afnan, in a letter part of which is as follows:

"About five or six months ago Mrs. White -- who is at the head of this movement to set the Master's Will aside -- wrote the High Commissioner in Palestine on the subject and asked him to find about the authenticity of the document. The High Commissioner wrote to the Governor of Haifa and sent the Government expert to verify the handwriting. Shoghi Effendi was written on the subject and asked to send the Will to the Government. He sent me with the Will and the expert studied it before me and the governor in the office of the latter. The expert compared the original Will with the handwriting of the Master which Mrs. White has sent him as authentic samples. He said that they were both written by the same person, and that the person who had decided otherwise does not know what he is speaking about. The Expert was an Englishman who knows nothing of the Cause or the



Baha'is' and was absolutely impartial. I think the High Commissioner sent to Mrs. White the result of his findings but she preferred to keep quiet about it."

This statement of Shoghi Effendi asserts that "The expert compared the original Will with the handwriting of Abdul Baha which Mrs. White had sent him as authentic samples." This absolutely conflicts with the statement of the High Commissioner in his letter dated May 19, 1931 that "the photographs appeared to be genuine reproductions of the document produced as the will of the deceased." As Shoghi Effendi's statement stands it means that the photographs of the two samples of the authentic writings of Abdul Baha which I had procured from two Bibles, in two different churches, one in America and one in England, were duplicates of a will which had been written in the Orient and buried under ground years before! This as the reader can see is not only sheer nonsense but was written with intent to deceive.

I wish to call the attention of the reader to another point also. Shoghi Effendi wrote to Mr. Kluge that experts examined the will. Later he wrote to Mrs. Smith that only one expert examined the will--an Englishman. The extracts from these two letters are as follows:

"...the Will in its entirety has been closely examined by experts.... not even the slightest objection or the faintest doubt has been expressed concerning its authenticity by them."

Six months later he wrote to Mrs. Smith through his secretary as follows:

"The High Commissioner wrote to the governor of Haifa and sent the Government expert to verify the handwriting... the expert studied it before me and the governor in the office of the latter. The expert compared the original Will... He said that they were both written by the same person...The expert was an Englishman..."

After the final statement of the High Commissioner in his letter of May 19th, the reader will note that I again urged him in my letter of June 5th to make the examination I had asked for, and his last letter to me, dated July 10th shows that the Government would not take the actions I had asked for, as the following statement shows:

"I am directed ... to say that the Government do not feel disposed to take any further administrative actions in the matter."

The "further administrative actions" I had asked for was an examination of the alleged will by experts which would have required weeks and perhaps months of careful work. If the Government really had had the alleged will examined by experts, and had made a definite report showing whether it was spurious or authentic, then as that was all I had asked for there would have been no sense in their replying that, "The Government do not feel disposed to take any further administrative actions in the matter."



Furthermore if there had been any authentication of the document wouldn't Shoghi Effendi have been only too eager to have blazoned this to the Bahai world, considering that for four years I had publicly challenged him with the fact that this document was spurious? Wouldn't he have gloried in publishing such a report in all the Bahai publications thereby trying to prove me wrong? But this he did not do. He has kept silent on the subject, except where he could not do otherwise in the two letters already cited. For in these two letters of Mr. Kluge and Mrs. Smith, ~~xxxxxx~~ he was asked point blank whether there had been an official authentication of the alleged will, and he therefore was placed in the embarrassing position which necessitated a reply. His policy has been, and still is to keep quiet, and caution the Bahais to keep as quiet as possible about the matter, hoping that by so doing it will die. But it will not die. What will die is the papistry that Shoghi Effendi and his coterie have set up. For in this enlightened age it is impossible for the people to revert to this mediaeval institution; especially as it is wholly irreconcilable with the Bahai teachings. The reader may ascertain for himself the truth of the statement that the papist group is rapidly diminishing by looking in THE WORLD ALMANAC for 1931 on page 391. There he will find that in 1916 the number of Bahais in the United States and Canada was listed as 2,884. But since this group became papists under Shoghi Effendi their numbers have diminished to 1,247 under his "Guardianship." On the other hand all the groups who have rejected Shoghi

(Continued on page 10)

Effendi are rapidly increasing, with the result that the largest number of Bahais are in the ranks of those who are no longer under this papist domination.

There are three attitudes of mind among the Bahais today toward the alleged will of Abdul Baha. First there is the attitude of this papist group, known under the names of "Spiritual Assemblies", "Local Assemblies" and "National Spiritual Assemblies of Baha'is". The members of this group accept Shoghi Effendi as the "Guardian" whom they believe they are commanded to obey as if he were God, likewise feeling under the obligation to pay a tax to him, according to the directions given in the alleged will.

The second attitude of mind is that of certain dissident Bahais who although they have thrown off the authority of Shoghi Effendi still nominally accept as authentic the alleged will of Abdul Baha on which this authority is based. This attitude is not a very consistent one, for a Bahai who believes that Abdul Baha bequeathed the powers of "Guardian" to Shoghi and yet refuses to follow the latter is disobeying what he thinks are the commands of Abdul Baha. It is setting a harmful example to future generations to violate deliberately what one believes to be an important teaching of Abdul Baha. However I am confident that the Power which has guided these Bahais in breaking away from the Papistry of Haifa will lead them further in the right path and that they will ultimately completely reject this so-called Will.

The third attitude toward the alleged will is the right one because it is following the course that Abdul Baha told us to take -- to reject any document or letters, purporting to be his, which grants any authority to anyone unless it is proved beyond the question of a doubt that they are his. Therefore, as not only did this alleged will grant Shoghi Effendi more potential authority than a king and pope combined but moreover the application of it nullifies the teachings of both Baha'o'llah and Abdul Baha, all those who remain true to the Bahai Teachings must reject it as it has never been proved authentic but on the contrary has already been shown to be spurious.

The papal group claimed that a successor or "Guardian" would keep the Bahais united. Far from this having proved true it has brought intense inharmony among the Bahais and chaos to the Cause. Their position is utterly unlogical. That is why we have the astounding spectacle of this group promulgating any number of conflicting principles, without being in the least aware that they are conflicting. For instance they purport to promulgate the principles of Baha'o'llah and of Abdul Baha, the foremost of which was to free all religions from sectarianism, and at the same time they promulgate Shoghi's ideas of a super-sectarian cult more dogmatic and narrower than any other in existence.

The attempt to pervert the Bahai Movement by subjecting it to Organization domination is a parallel to the corruption of primitive Christianity by ecclesiasticism. Recently in trying to ascertain on what authority Christianity was able to establish a papistry new light came to me on this matter. Christ said, after Peter had divined His station: "Blessed art thou, for flesh and blood hath not revealed it unto thee but my Father which is in Heaven...thou art Peter, and upon this rock I will build my Church." The meaning of this verse seems



to have wholly escaped Christians. Christ meant that Peter's inner guidance had revealed to him the station of Christ, and on this spiritual principle of innate knowledge would the church of Christ be built. Not on an outer church or organization confined to bricks and stones but on an inner Church founded on the right of freedom of conscience of every individual. The necessity of freedom of conscience in religion was emphasized by Baha'o'llah and Abdul Baha and they laid great stress on inner guidance which is another aspect of it.

But there is this satisfaction about the whole matter. The officials of the British Government took these steps in order to secure all the information possible from me and to keep this information on file for use in the future should the emergency arise, and through the data I have put at their disposal they are in a position at any time to take decisive action against Shoghi and his organization should he and his adherents ever become powerful. But they will not become powerful, as already shown his organization is rapidly decreasing in numbers, for no movement founded on fraud can succeed.

(Photostat copies of the ~~five~~ letters of the High Commissioner of Palestine, and the two letters of Shoghi Effendi written through his secretary, have been placed on file at the Library of Congress, Washington, D.C.)

If the reader would like a more detailed history of this subject, the following books by the author, published by The TUTTLE COMPANY, RUTLAND, VERMONT, are recommended:

|                                                           |        |
|-----------------------------------------------------------|--------|
| The Bahai Religion and Its Enemy the Bahai Organization - | \$2.00 |
| The Alleged Will of Abdul Baha is Fraudulent. (Pamphlet)- | .25    |
| Abdul Baha and The Promised Age. - - - - -                | 2.00   |

Those who feel they cannot afford these books may obtain them at half price (except the pamphlet) by writing direct to the author:

Mrs. H. Lawrence White  
102 White Building  
Utica, New York.

"That is to say, the writing does not agree with the hypothesis that it was all written by one person."

"A minute comparison of the authenticated writing with the writing on every page of the alleged will . . . has failed to detect in

*any part of the will the characteristics of the writing of Abdul-Baha, as shown in the authenticated specimens."* -- Dr. C. Ainsworth Mitchell, 1930.

The attempts to discredit Dr. Mitchell and Ruth White have relied on, for over 75 years, slander and ad hominem and are no more convincing now than they have ever been. Note the attempt to shift, from his conclusion and call for an examination of the original, to the man himself. Classic ad hominem.

I ask the reader to reflect on the fact that Dr. Mitchell remains one of the most respected forensic researchers of the 20th century and is still quoted and cited by academics and legal experts. His professional integrity is beyond question as is and was his ability to assess the authenticity of the purported will itself. As the document curator for the British Museum, Dr. Mitchell used techniques and methods still widely used and recognized, whether or not one has a command of the language being scrutinized. Knowledge of a language in and of itself has never been the essential for handwriting experts, and informed people know that to be a fact. Those who seek to conceal the act of forgery hope to confuse the uninformed about what is involved. See the link below to one of his books available online.

Ruth White placed Dr. Mitchell's signed *Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha* with the Library of Congress in 1930. Certified copy below.

A bibliography of Dr. C. Ainsworth Mitchell's extensive published work is easily available from the [Library of Congress catalog](#) or [WorldCat](#).

Or see professional genealogist [Will Johnson's webpage on Dr. C. Ainsworth Mitchell](#)

Download [All Documents Deposited by Ruth White at the Library of Congress in one PDF](#)

Dr. Mitchell was singularly qualified to judge the authenticity of the purported will of Abdul-Baha:

"In England, C. Ainsworth Mitchell was a public analyst interested primarily in questioned documents and the chemistry of inks during the early twentieth century" (25). FROM *Introduction to Forensic Sciences*. William G. Eckert. Published 1997 CRC Press. Legal Reference / Law Profession. 390 pages. ISBN: 0849381010. The authenticity of my quotation may be verified by Previewing the book and selecting page 25. [On Amazon.com: ISBN: 0849381010](#)

NOTE WELL: In 1997, decades after his *Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha* in 1930, Dr. C. Ainsworth Mitchell's reputation in the field of "questioned documents" continues to command the respect of colleagues, generations later, capable of evaluating his abilities and of educating new students of forensic science.

"[Documents And Their Scientific Examination](#)" (1920) Author: C. Ainsworth Mitchell, Date 1920. (can be downloaded in full)

Professional genealogist Will Johnson to a fundamentalist Baha'i who dismissed Dr. Mitchell:

From: "wjhonson" wjhonson@aol.com

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Saturday, April 21, 2007 10:36 PM

Subject: Re: 4-20-07 - Ruth White. Abdul Baha's Questioned Will and Testament.

>

> That's a bit disengenuous to his memory. Charles Ainsworth Mitchell

> wrote several books in which he details pencil, ink, writing styles,

> etc. It wasn't a hobby, he was a professional in this type of

> analysis.

Dr. C. (Charles) Ainsworth Mitchell - [Certified Copy from the Library of Congress](#) *Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha*. 1930.

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[All Documents Deposited by Ruth White at the Library of Congress in one PDF](#)

[All documents in the PDF file typed and reordered, below, mostly by date, for ease of comprehension.]

Correspondence between the High Commissioner of Palestine and Ruth White, regarding the alleged Will of Sir Abdul Baha Abbas.

By Ruth White March, 1932.

In a previous pamphlet, "Abdul Baha's Alleged Will is Fraudulent" I published a letter that I had written to the High commissioner of Palestine on Dec. 31, 1928, asking him to investigate my charges that the alleged will of Abdul Baha is fraudulent. This request for an investigation seems to have troubled the minds of the adherents of Shoghi Effendi, since the following appeared in "The Baha'i News Letter," no. 31, for April 1929.

"Instructions concerning Attitude Towards Those Attacking Cause.

"A copy of the pamphlet published by Mrs. Ruth White was sent to Shoghi Effendi in January. This matter is taken up by the Guardian in his letter to the National Spiritual Assembly recently reprinted (as recorded in summary of last Assembly meeting), but the following words written in a briefer letter on February 27, 1929 are instructive: 'I have in a letter addressed to the National Assembly set forth my views regarding the contents of Mrs. White's pamphlet, I have thus far received no intimation

from the Palestine authorities, and have no reason to believe that they will consider it worthy of their consideration. The friends, however should avoid hurting her feelings and should abstain from provocation. Her case will suffer the fate which has met Dyar's opposition in 'Reality', and should be totally disregarded by the believers..."

A sincere man in Shoghi's position should gladly have accepted my challenge for an investigation. Any man confident of the justice of his case would, in fact, have courted and insisted upon an impartial and judicial examination of the alleged will and of all the facts bearing on his claim to Guardianship. Shoghi Effendi however, it can be seen, was congratulating himself that there was no likelihood of the Palestine authorities considering the question. He shunned a test of the alleged will and of his claims. And I have every reason to believe that his advice to his followers not to hurt my feelings at that time was with a view to prevent me from pursuing the matter further.

In reply to my letter to the High Commissioner I received a letter from His Excellency written through his chief secretary and dated February 6, 1929 to the effect that any information I wished to obtain must be obtained privately and that I would be well advised to employ an advocate in Palestine. This letter was, of course, a great disappointment to me. Not until two years later did it occur to me that I could cite an instance which would prove indubitably that the fraud was one under the jurisdiction of the Palestine authorities and that then the British Government would have to take notice. In other words, in my first letter I had cited only the fact that Shoghi Effendi was collecting money from the Bahais of America based on the authority granted in an alleged will of Abdul Baha. In my next letter to the High Commissioner, written 7, 1930, I brought the fraud forward as operating right in Palestine. And because of this fact, on account of the collection of money having taken place in Palestine I received a different response from the High Commissioner. The following are the letters that have passed between us.

To His Excellency  
The High Commissioner of Palestine  
Jerusalem, Palestine.  
October 7, 1930

Your Excellency:

As a victim of a fraud, which is being perpetrated under the Mandatory Power now governing Palestine, I wish to make a complaint against Shoghi Effendi, of the Persian Colony, at Haifa Palestine.

Shoghi Effendi is collecting money from the people of the various nations of the world under the powers granted him in an alleged will which he claims is the will of Sir Abdul Baha Abbas. I base my assertion that a fraud is being perpetrated by Shoghi Effendi on the following facts:

About three months after the death of Sir Abdul Baha Abbas, in November 1921, typewritten copies of an English translation of a document were sent to England, America, and other countries, which Shoghi Effendi alleged is the will of Sir Abdul Baha Abbas, appointing him his successor. This alleged will is undated, unwitnessed, unprobated, and unstamped by the Government. It also contradicts the intent that its alleged maker held during his lifetime. For the alleged will commands people to obey Shoghi Effendi as if he were God, and to pay a tax to him. This is the motive of the fraud—money and power.

I have submitted the photographs of the alleged will to Dr. C. Ainsworth Mitchell, the renowned English handwriting expert; and editor of The Analyst, at 85 Eccleston Square London, S.W.1. and his report shows that this document is fraudulent. No part of it was written by Abdul Baha, although Shoghi Effendi, and the family of Sir Abdul Baha assert that every word of its ten pages was written by Sir Abdul Baha. Shoghi Effendi ignored my request for permission to send a handwriting expert to Haifa to examine the original document.

Aside from my having contributed to various Bahai activities in America I also sent \$200 to Palestine, in response to a solicitation from Shoghi Effendi, which he made through The National Spiritual Assembly of the Bahais of the U.S. and Canada, urging them to send money to him to buy land on Mount Carmel, in order to protect the Tomb of the Bab. No financial statement was ever given to me regarding the purchase of this land, although I have requested an account of it. I enclose photostat copies of the appeal, and the receipt, for contributions to this fund, also two letters of acknowledgment of my contribution. I also enclose a photostat copy of Dr. Mitchell's report.

I am not making this complaint merely because of the money I have contributed, as this is small compared to the expense that I have incurred in collecting evidence against Shoghi Effendi. But I am making this complaint in order to protect the public from a fraud, and a movement, which under Shoghi Effendi has become far more subversive than that of Bolshevism. For Shoghi Effendi aims to become world dictator, and he is establishing enemy states within each state, and collecting taxes from the people of these enemy states. All this is contrary to the teachings of Sir Abdul Baha Abbas whose successor he claims to be.

Will you please investigate these charges, and upon verifying Dr. Mitchell's report take such steps as lies within your jurisprudence to prohibit Shoghi Effendi from perpetrating the fraud that he is the successor of Sir Abdul Baha.

Yours very truly, (Signed) Ruth White.

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[Letter No. 1, facsimile and quoted by White] [Reordered by date]

Tel. Add. "CHIEFSEC, JERUSALEM"  
Any reply should be addressed to  
THE CHIEF SECRETARY, GOVERNMENT OFFICES,  
JERUSALEM. and should quote No. 1232/29

SECRETARIAT,  
GOVERNMENT OFFICES,

JERUSALEM.

25TH November, 1930.

Madam,

I am directed to refer to your letter of the 7th October regarding the will of Sir Abdul Baha Abbas and to ask that I may be furnished with the document purporting to be the will, or a photograph of it, which you caused to be examined by Dr. C. Ainsworth Mitchell.

Steps will then be taken, if possible, to compare that with the original will which is in Palestine.

I am, Madam, Your obedient servant, CHIEF SECRETARY

(Signed) Max Norock

Mrs. H. Lawrence White, Butler Hall, 88 Morningside Drive, New York City, U.S.A.

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To the Chief Secretary  
Government Offices  
Jerusalem  
December 12, 1930

Dear Sir:

Thank you for your letter of November 25, 1930, 1232/29. It gives me great pleasure to send you the photographs of the alleged will of Sir Abdul Baha Abbas which I herewith enclose. These photographs are copies of a set of photographs which Mr. Horace Holley lent me. Mr. Holley is the secretary of the National Spiritual Assembly of the Baha's of the United States and Canada, and this organization officially represents Shoghi Effendi, the alleged successor of Air Abdul Baha. I also enclose two samples of the authentic writing of Sir Abdul Baha. One sample is a photograph made from the Book of the Unitarian Church at Montclair, New Jersey, in which book he wrote directly after he delivered a sermon at the church on May 12th, 1912. The other sample is a photograph made from the Bible at the City Temple, London, in which book he also wrote directly after he had finished delivering a sermon there in 1911. One cannot be certain of any writings purporting to be those of Sir Abdul Baha except those secured from church records, and other public books in which he wrote. For almost all of his later letters were written by his secretaries, and many of these secretaries were related to him, hence they are interested parties, as all of Abdul Baha's family share in the tax that is derived from the powers granted in this alleged will.

If you will pardon me for digressing a little I would like to recount to you an incident that occurred while I was in London last May and June, having the alleged will of Sir Abdul Baha examined by Dr. C. Ainsworth Mitchell, which made me certain that a Higher Power was guiding this affair. Two years prior to this I had tried to get in touch with the British Analyst of Palestine (as I thought at that time that he was the proper official to address regarding the investigating of the alleged will of Sir Abdul Baha) and I was assured by one of the officials at the British Embassy, here in New York City, that there was no British analyst in Palestine. Then what was my astonishment one night in London, while at a meeting of distinguished scientists, to meet Mr. Gerald Baker, who I learned had been the Analyst there for Great Britain about nine years. I thereupon recounted to him the incident and asked him if he would go to Dr. Mitchell's office and see the enlarged photographs of the alleged will, as well as the authentic samples of Sir Abdul Baha's writings. This he did. I am sure that he will be glad to tell you what he has heard personally from Dr. Mitchell.

Under separate cover I am sending you a copy of my book, "The Bahai Religion and Its Enemy the Bahai Organization." Between pages 165 and 200 you will find the printed reproduction of the alleged will of Sir Abdul Baha, and the English translation of its complete text. Also a sample of his authentic writing.

If I can do anything further to assist you, please call upon me as I shall be only too happy to help you in any way I can.

Yours very truly,

(Signed) Ruth White

P.S. Between pages 178 and 184 of my book you will find the appointment of Shoghi Effendi.

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[Letter No. 2, facsimile and quoted by White]

Tel. Add. "CHIEFSEC, JERUSALEM"

Any reply should be addressed to  
THE CHIEF SECRETARY, GOVERNMENT OFFICES,  
JERUSALEM. and should quote No. 1232/29

SECRETARIAT,  
GOVERNMENT OFFICES,  
JERUSALEM.

7th January, 1931.

Madam,

I am directed to acknowledge the receipt of your letter dated the 12th December, enclosing photographs of the alleged will of the late Sir Abdul Baha Abbas.



2. I have also to thank you for the copy of your book "The Bahai Religion, and its enemy the Bahai Organisation" which accompanied it.

3. I shall not fail to inform you of the result of the comparison of the alleged will with the original document.

I am, Madam, Your obedient servant, CHIEF SECRETARY.

(Signed) Max Norock

Mrs. H. Lawrence White, Butler Hall, 88 Morningside Drive, New York City, U.S.A.

[Letter No. 4, facsimile and quoted by White]

Government of Palestine

In case of reply please quote the date of this letter and the following  
No. Y/58/31.

Chief Secretary's Office, Jerusalem, Palestine  
Registered  
19th May, 1931.

Madam,

In continuation of my letter No. 1232/29 of the 7th of January, 1931, on the subject of the will of the late Sir Abdel Baha Abbas, I am directed to inform you that Mr. Afnan Shoghi Effendi Rabbani permitted a comparison to be made between the document which is reported to be the original will of the deceased and the photographs which you have produced.

Such examination revealed that the photographs appeared to be authentic reproductions of the document produced as the will of the deceased.

I am, Madam, Your obedient Servant, for ACTING CHEIF SECRETARY.

(Signed) Ruhi Abdulhady

Mrs. H. Lawrence White, Butler Hall, 88 Morningside Drive, New York City, U.S.A.

To His Excellency  
The High Commissioner of Jerusalem  
Palestine.  
June 5th, 1931

Your Excellency:

Thank you for your letter of May 19th, Y/58/31, sent through your secretary.

I am glad that the first step has been accomplished, and that you have compared the photographs I sent yuo of the alleged will of Sir Abdul Baha Abbas with the original document purporting to be his will, and found that the photographs are reproductions of it. Thank you for taking this very necessary step. But you of course are aware that my request for an investigation was not in order to ascertain whether the photographs I sent you were copies of this purported document, for I never doubted that they were. My request was for you to ascertain whether the document is authentic or fraudulent. When Dr. Mitchell examined the enlarged photographs of the alleged will he said that he had done all he could with photographs, and that the next step should be for an expert to examine the original alleged will at Haifa in order to ascertain many points that can be ascertained only through an examination of an original document, as for instance--the chemical analysis of the ink, its age, and evidences of erasures, and also evidences of paper having been pieced together, and many other points familiar to a handwriting expert.

After Dr. Mitchell told me this I sent Shoghi Effendi Rabbani a registered letter asking him to grant me permission to send a handwriting expert to Haifa and have the original examined. But to this he did not reply, nor did I expect him to, inasmuch as he has done everything to prevent an investigation. Yet he has not hesitated to collect money from me and other Bahais under the powers granted in this alleged will.

I most respectfully repeat my request to you that inasmuch as I am one of the victims of this fraud, and inasmuch as this fraud is continuing to be perpetrated internationally upon the public, and great sums of money collected under the powers granted in this alleged will, that you have the original alleged will of Sir Abdul Baha Abbas examined by a handwriting expert and report your finding to me. Your report that the photographs examined by the handwriting expert to whom I submitted these (Dr. Mitchell) have been verified as accurate reproductions of the original document, in conjunction with the report of Dr. Mithcell make a prima facie case of fraud agains those who have used this alleged will as a basis of soliciting money from the public, and you will hence recognize the necessity of further action on your part.

You already have Dr. Mitchell's report which shows that his examination of the photographs of this alleged will proves it to be fraudulent. You also have photostats of the receipts showing that I contributed to this Bahai Fund (from which Shoghi Effendi receives his tax). And at the time I contributed to this fund it was without knowledge that the alleged will had not been fully authenticated. Therefore as all indications are overwhelmingly in favour of the belief that this alleged will, which was undated, unwitnessed, unprobated and unstamped by the government, is fraudulent, and especially as this belief is backed up by the report of Dr. C. Ainsworth Mitchell showing it to be fraudulent, I am confident that you will take the final step and have the

document examined and make a report so that these victims may no longer be defrauded by Shoghi Effendi Rabanni, who claims to be the successor of Sir Abdul Baha Abbas, and that restitution may be made to me, and to many others, from whom large sums have been obtained under the false pretences.

A report coming from the British Government would have an overwhelming effect in putting a stop to the fraud and thereby His Majesty's Representatives would live up to the wonderful reputation they have established all over the world for rectifying injustices.

I have great hope in the British Government, as I have lived many years in England, and am conversant with the fact that they do not pigeon-hole such matters as is often done in the United States. My confidence in the British Government's sense of justice also made me select Dr. C. Ainsworth Mitchell as the handwriting expert to examine this alleged will.

Please let me know what action you take in the matter, and please send your report by registered mail.

With many thanks for your prompt attention to this matter, I am

Very truly yours,  
(Signed) Ruth White

---

[Letter No. 3, facsimile and quoted by White]

Government of Palestine

In case of reply please quote the date of this letter and the following  
No. Y/58/31.

Chief Secretary's Office, Jerusalem, Palestine  
Registered  
10th July, 1931.

Madam,

I am directed to acknowledge the receipt of your letter dated the 5th June, on the subject of the will of the late Sir Abdel Baha Abbas, and to say that the Government do not feel disposed to take any further administrative actions in the matter.

I am, Madam, Your obedient Servant, for CHIEF SECRETARY

(Signed) Ruhi Abdulhady

Mrs. H. Lawrence White, Butler Hall, 88 Morningside Drive, New York City, U.S.A.

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The reader will note that the High Commissioner, in his letter of November 25th asks for photographs of the alleged will in order to compare these photographs *with the document from which they had been photographed!* This letter astonished me as well as disappointed me as it so evidently evaded the thing I had asked for. I never doubted, nor did anyone else, that the photographs which I had received through Shoghi Effendi were photographs of the alleged will. There could have been no motive in his sending over photographs of something else and saying that they were photographs of this document.

What I had asked for, and what Dr. C. Ainsworth Mitchell, the expert in London, had said should be done, was for experts to go to Haifa and make a long and careful study of the original alleged will in order to ascertain many things that cannot be ascertained from a photograph such as, for instance, the chemical analysis of the ink and its age, water marks on the paper and the age of this paper, evidences of erasures, or of the piecing together of paper and many other things familiar to handwriting experts. This would have required weeks, and perhaps months of careful research by experts, and yet Ruhi confesses that so brief a time was consumed, in looking over the photographs, that he waited in the office while this was being done. And now, in order to deceive the Bahais, Shoghi Effendi pretends that the comparison of the photographs of the alleged will with the document from which they had been photographed is an authentication of the alleged will!

At first the statements emanating from Shoghi Effendi were worded very cautiously though clearly intended to mislead. Thus in a letter written through his secretary to Mr. E. E. Kluge of Chicago, dated July 10, 1931, he says:

"It might interest you to know, however, that the Will in its entirety has been closely examined by experts appointed by the Palestine government authorities. Note even the slightest objection or the faintest doubt has been expressed concerning its authenticity by them."

Here the implication is made that the alleged will was examined by the authorities with a view to ascertain whether or not it was authentic and that the result was that nothing could be discovered that impugned its authenticity. How far this is from the truth can be seen from the correspondence between the Palestine Secretariat and myself previously given here.

Those who begin to deceive by the implication of their words are likely soon to proceed to plain prevarication, and it is hard to regard as anything else another letter from Shoghi Effendi dated December 1, 1931 to Mrs. Carroll Smith of Dallas, Texas. Mrs. Smith wrote to Shoghi and stated that it had been reported to her that an official comparison had been made of the will with documents known positively to be in the handwriting of Abdul Baha, and she ends the letter as follows:

"Please tell me if such an official comparison really has been made and let the believers know that as a result the Palestine Government certified that the Will was in the Master's handwriting and was genuine.."



To this Shoghi Effendi replied through his secretary, Ruhi Afnan, in a letter part of which is as follows:

"About five or six months ago Mrs. White—who is at the heart of this movement to set the Master's Will aside—wrote the High Commissioner in Palestine on the subject and asked him to find about the authenticity of the document. The High Commissioner wrote to the governor of Haifa & sent the government expert to verify the hand-writing. Shoghi Effendi was written on the subject. Asked to send the Will to the government, he sent me with the will & the expert studied it before me & the governor in the office of the latter. *The expert compared the original Will with the handwriting of the Master which Mrs. White had sent him as authentic samples.* He said that they are both written by the same person & that the person who had decided otherwise does not know what he is speaking about. The expert was an Englishman who knew nothing of the Cause or the Baha'is & was absolutely impartial. I think the High Commissioner sent to Mrs. White the result of his findings but she preferred to keep quiet about it."

This statement of Shoghi Effendi asserts that "The expert compared the original Will with the handwriting of Abdul Baha which Mrs. White had sent him as authentic samples." This absolutely conflicts with the statement of the High Commissioner in his letter dated May 19, 1931 that "the photographs appeared to be genuine reproductions of the document produced as the Will of the deceased." As Soghi [sic] Effendi's statement stands it means that the photographs of the two samples of the authentic writings of Abdul Baha which I had procured from two Bibles, in two different churches one in America and one in England, were duplicates of a Will which had been written in the Orient and buried under ground years before! This as the reader can see is not only sheer nonsense but was written with intent to deceive.

I wish to call the attention of the reader to another point also. Shoghi Effendi wrote Mr. Kluge that *experts* examined the Will. Later he wrote to Mrs. Smith that only *one expert* examined the Will--an Englishman. The extracts from these two letters are as follows:

"...the Will in its entirety has been closely examined by *experts* appointed by the Palestine government authorities. Not even the slightest objection or the faintest doubt has been expressed concerning its authenticity by *them*."

Six months later he wrote to Mrs. Smith through his secretary as follows:

"The High Commissioner wrote to the governor of Haifa & sent the government *expert* to verify the hand-writing... the *expert* studied it before me & the governor in the office of the latter. The *expert* compared the original Will... with the handwriting of the Master which Mrs. White had sent him as authentic samples. *He* said that they are both written by the same person... The *expert* was an Englishman..."

After the final statement of the High Commissioner in his letter of May 19th, the reader will note that I again urged him in my letter of June 5th to make the examination I had asked for, and his last letter to me, dated July 10th shows that the Government would not take the actions I had asked for, as the following statement shows:

"I am directed... to say that the Government do not feel disposed to take any further administrative actions in the matter."

The "further administrative actions" I had asked for was an examination of the alleged will by experts which would have required weeks and perhaps months of careful work. If the Government really had had the alleged will examined by experts, and had made a definite report showing whether it was spurious or authentic, then as that was all I had asked for there would have been no sense in their replying that, "The government do not feel disposed to take any further administrative actions in the matter."

Furthermore if there had been any authentication of the document wouldn't Shoghi Effendi have been only too eager to have blazoned this to the Bahai World, considering that for four years I had publicly challenged him with the fact that this document was spurious? Wouldn't he have gloried in publishing such a report in all the Bahai publications thereby trying to prove me wrong? But this he did not do. He has kept silent on the subject, except where he could not do otherwise in the two letters already cited. For in these two letters of Mr. Kluge and Mrs. Smith, he has asked point blank whether there had been an official authentication of the alleged Will, and he therefore was placed in the embarrassing position which necessitated a reply. His policy has been, and still is to keep quiet, and caution the Bahais to keep as quiet as possible about the matter, hoping that by so doing it will die. But it will not die. What will die is the papistry that Shoghi Effendi and his coterie have set up. For in this enlightened age it is impossible for the people to revert to this mediaeval institution, especially as it is wholly irreconcilable with the Bahai teachings. The reader may ascertain for himself the truth of the statement that the papist group is rapidly diminishing by looking in THE WORLD ALMANAC for 1931 on page 391. There he will find that in 1916 the number of Bahais in the United States and Canada was listed as 2,884. But since this group became papists under Shoghi Effendi their numbers have diminished to 1,247 under his "Guardianship." On the other hand all the groups who have rejected Shoghi Effendi are rapidly increasing, with the result that the largest number of Baha'is are in the ranks of those who are no longer under this papist domination. [Note White indicates there were multiple Bahai *groups* who rejected Shoghi Effendi.]

There are three attitudes of mind among the Bahais today toward the alleged will of Abdul Baha. First there is the attitude of this papist group, known under the names of "Spiritual Assemblies", "Local Assemblies" and "National Spiritual Assemblies of Baha'is". The members of this group accept Shoghi Effendi as the "Guardian" whom they believe they are commanded to obey as if he were God, likewise feeling under the obligation to pay a tax to him, according to the directions given in the alleged will.

The second attitude of mind is that of certain dissident Bahais who although they have thrown off the authority of Shoghi Effendi still nominally accept as authentic the alleged will of Abdul Baha on which this authority is based. This attitude is not a very consistent one, for a Bahai who believes that Abdul Baha bequeathed the powers of "Guardian" to Shoghi and yet refuses to follow the latter is disobeying what he thinks are the commands of Abdul Baha. It is setting a harmful example to future generations to violate deliberately what one believes to be an important teaching of Abdul Baha. However I am confident that the Power which has guided these Bahais in breaking away from the Papistry of Haifa will lead them further in the right path and that they will ultimately completely reject this so-called Will.

The third attitude toward the alleged will is the right one because it is following the course that Abdul Baha told us to take--to reject any document or letters, purporting to be his, which grants any authority to anyone unless it is proved beyond the question of a doubt that they are his. Therefore, as not only did this alleged will grant Shoghi Effendi more potential authority than a king and pope combined but moreover the application of it nullifies the teaching of both Baha'o'llah and Abdul Baha, all those who remain true to the Bahai Teachings must reject it as it has never been proved authentic but on the contrary has already been shown to be spurious.

The papal group claimed that a successor or "Guardian" would keep the Bahais united. Far from this having proved true it has brought intense inharmony among the Bahais and chaos to the Cause. Their position is utterly unlogical. That is why we have the astounding spectacle of this group promulgating any number of conflicting principles, without being in the least aware that they are conflicting. For instance they purport to promulgate the principles of Baha'o'llah and of Abdul Baha, the foremost of which was to free all religions from sectarianism, and at the same time they promulgate Shoghi's ideas of a super-sectarian cult more dogmatic and narrower than any other in existence.

The attempt to pervert the Bahai Movement by subjecting it to Organization domination is a parallel to the corruption of primitive Christianity by ecclesiasticism. Recently in trying to ascertain on what authority Christianity was able to establish a papistry new light came to me on this matter. Christ said, after Peter had divined His station: "Blessed art thou, for flesh and blood hath not revealed it unto thee but my Father which is in Heaven...thou art Peter, and upon this rock I will build my Church." The meaning of this verse seems to have wholly escaped Christians. Christ meant that Peter's inner guidance had revealed to him the station of Christ, and on this spiritual principle of innate knowledge would the church of Christ be built. Not on an outer church or organization confined to bricks and stones but on an inner Church founded on the right of freedom of conscience of every individual. The necessity of freedom of conscience in religion was emphasized by Baha'o'llah and Abdul Baha and they laid great stress on inner guidance which is another aspect of it.

But there is this satisfaction about the whole matter. The officials of the British Government took these steps in order to secure all the information possible from me and to keep this information on file for use in the future should the emergency arise, and through the data I have put at their disposal they are in a position at any time to take decisive action against Shoghi and his organization should he and his adherents ever become powerful. But they will not become powerful, as already shown his organization is rapidly decreasing in numbers, for no movement founded on fraud can succeed.

(Photostat copies of the four letters of the High Commissioner of Palestine, and the two letters of Shoghi Effendi written through his secretary, have been placed on file at the Library of Congress, Washington, D.C.)

If the reader would like a more detailed history of this subject, the following books by the author, published by The TUTTLE COMPANY, RUTLAND, VERMONT, are recommended:

[The Bahai Religion and Its Enemy the Bahai Organization](#) - \$2.00

The Alleged Will of Abdul Baha is Fraudulent. (Pamphlet) - .25

Abdul Baha and The Promised Age. 2.00

Those who feel they cannot afford these books may obtain them at half price (except the pamphlet) by writing direct to the author:

Mrs. H. Lawrence White  
102 White Building  
Utica, New York.

[ See also the following two books online,

**Ruth White, [Bahai Leads Out of the Labyrinth](#). Universal Publishing Company, 1944. 259 pages. (pages 257, 258, 259 restored)**

**Ruth White. [Abdul Baha's Questioned Will and Testament](#). Beverly Hills: White, 1946. ]**

In the Documents Deposited by Ruth White at the Library of Congress, immediately following Dr. Mitchell's Report, the following two letters appear, signed by Shoghi Effendi:

LIBRARY OF CONGRESS  
MANUSCRIPT DIVISION  
MISCELLANEOUS MANUSCRIPTS COLLECTION DATA SHEET  
Gift, Mrs. H. Lawrence White, 1930 & 1932, [etc.]

Rabbani, H. 1931 J110 to E. E. Kluge photocopy  
Shoghi Effendi note 4 pgs

Afnan, Ruhi 1931 Dec 1 to Mrs Carroll Smith photocopy  
Shoghi note 4 pgs

[Letter No. 1]

Persian Colony,  
Haifa, Palestine 1-12-1931

Dear Mrs. Smith:

Shoghi Effendi wishes me to acknowledge the receipt of your letter dated Nov. 5th 1931. Shoghi Effendi does not attribute much importance to those who deny the authenticity of the Will because their attitude is not due to a desire to seek the truth, but merely oppose and bring doubts to others. From the very start, he relegated that task to the spirit of the Master who is always vigilant to protect His Cause against the inroads of its enemies. And thank God the Master has helped him and made their opposition a cause of success for His Faith, rather than a danger to its existence.

About five or six months ago Mrs. White—who is at the heart of this movement to set the Master's Will aside—wrote the High Commissioner in Palestine on the subject and asked him to find about the authenticity of the document. The High Commissioner wrote to the governor of Haifa & sent the government expert to verify the hand-writing. Shoghi Effendi was written on the subject. Asked to send the Will to the government, he sent me with the will & the expert studied it before me & the governor in the office of the latter. The expert compared the original Will with the handwriting of the Master which Mrs. White had sent him as authentic samples. He said that they are both written by the same person & that the person who had decided otherwise does not know what he is speaking about. The expert was an Englishman who knew nothing of the Cause or the Baha'is & was absolutely impartial. I think the High Commissioner sent to Mrs. White the result of his findings but she preferred to keep quiet about it.

The whole trouble is that Mrs. White & her sympathisers are animated with the wrong spirit, a spirit of hatred rather than impartial seeking.

No one could possibly write a will such as that of the Master so as to be able to make the forgery. The spirit of the Master runs through every word of it & clearly shows that its author was inspired by God.

In closing may I assure you of Shoghi Effendi's loving greetings & best wishes.

Yours ever sincerely,  
Ruhi Afnan

With the assurance of my loving prayers for you at the holy shrines, your true brother, Shoghi

[Letter No. 2]

(To Mr E. E. Kluge)

July 10th, 1931

Dear Baha'i Brother,

I am directed by Shoghi Effendi to inform you of the receipt of your letter dated June 12th, 1931.

Your whole letter centers around the authenticity of 'Abdu'l-Baha's Will, a thing which no one in the Orient among the believers & the enemies of the Cause has thought to challenge.

Shoghi Effendi has felt it below his dignity to subject so sacred a document to a scientific expert examination so long as no serious doubt has been entertained by any considerable number of believers throughout the world.

2

It might interest you to know, however, that the Will in its entirety has been closely examined by experts appointed by the Palestine government authorities. Not even the slightest objection or the faintest doubt has been expressed concerning its authenticity by them.

'Abdu'l-Baha has even stated that the House of Justice would be the only [only underlined] body that would administer the affairs of the Cause after Him. The fact He has in a Tablet revealed to Persian believers who had questioned Him about this point stated plainly that this was "a hidden secret concealed within the shell of the Cause" & that its significance would surely be revealed in the future.

3

Shoghi Effendi never felt the need, nor does he feel it at present, in spite of your letter, to expatiate upon such matters. The very progress of the Cause, the extension of the Administration, will in themselves constitute the surest evidences of the authenticity of the Will as well as of the soundness of all its provisions.

He wishes you, therefore, not to indulge in premature & hasty considerations which can bring in their wake nothing but disillusionment & regret.

Even in Germany where a certain number of believers have fallen the dupe to Mrs. White's foolish assertions, a few among them have expressed themselves as having been misled in this matter. They have plainly stated that their objections have not been directed to either the Will or the institution of the Guardianship but to the personnel of the National Assembly & the manner it is functioning.

The future will surely reveal not only the truth but also will testify in a manner that none can question the wisdom of the verities enshrined in so priceless & momentous a document.

With the assurance of Shoghi Effendi's prayers for your spiritual advancement & the removal of every doubt that may still perplex your mind.

Yours sincerely,  
H. Rabbani

read & approved  
Shoghi

---

*Partial Copy of Letter in Ac. Div.:*

September 2, 1930.

A photostat copy of a "Report on the Writing shown on the photographs of the alleged will of Abdul Baha." The report is by Dr. C. Ainsworth Mitchell of 85, Eccleston Square, London, England, and who is the editor of "The Analyst."

This is an important historical document concerning the Bahai Religion. I therefore wish you to place it on file in your library. Please file it under "Bahai Religion" or "Bahai Literature," and also under "Abdul Baha," otherwise researchers of the Bahai Religion would not find it.

Signed Ruth White (Mrs. H. Lawrence White, Butler Hall, 88 Morningside Drive, New York Cit

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Dr. C. (Charles) Ainsworth Mitchell - [Certified Copy from the Library of Congress](#) *Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha.* 1930.

[All Documents Deposited by Ruth White at the Library of Congress in one PDF](#)

See the [Ruth White webpage](#).

Professional genealogist Will Johnson's webpage, [Dr. C. Ainsworth Mitchell](#)

Compare: [Abdul-Baha's authentic 1912 Covenant](#)

#### **Ruth White**

<https://fglaysher.com/bahaicensorship/Ruth%20White.htm>

**Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress**  
***Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha.* 1930.**

[https://fglaysher.com/bahaicensorship/CAMitchell\\_Report.htm](https://fglaysher.com/bahaicensorship/CAMitchell_Report.htm)

#### **Bibliography**

White, Ruth. Abdul Baha and the Promised Age. xv, 224. New York: Ruth White (Also New York: J. J. Little and Ives), 1927.

White, Ruth. The Bahai Religion and Its Enemy, the Bahai Organization. 233. Rutland, Vt.: The Tuttle Co., 1929.

White, Ruth. [Is the Bahai Organization the Enemy of the Bahai Religion?](#): An Appendix to Abdul Baha and the Promised Age. 22. New York: White, 1929. <https://fglaysher.com/bahaicensorship/archives/WhiteOEBr.pdf>

White, Ruth. Abdul Baha's Alleged Will is Fraudulent: An Appendix to The Bahai Religion and Its Enemy, the Bahai Organization. 21. Rutland, Vt.: The Tuttle Co., 1930.

White, Ruth. Correspondence Between the High Commissioner of Palestine and Ruth White, Concerning the Alleged Will and Testament of Sir Abdul Baha Abbas. 11. Los Angeles, Calif.: White, 1932. (See Ruth White Collection, Library of Congress, 1930) <https://fglaysher.com/bahaicensorship/RWhiteLibC.htm>

White, Ruth. [Bahai Leads Out of the Labyrinth](#). 259. New York: Universal Publishing Co., 1944. (pages 257, 258, 259 restored) <https://fglaysher.com/bahaicensorship/archives/WhiteBLOL.pdf>

White, Ruth. [Abdul Baha's Questioned Will and Testament](#). 129. Beverly Hills: White, 1946. (Pages 18,20, 32, 50 restored.) <https://fglaysher.com/bahaicensorship/archives/WhiteABQWT.pdf>

H-Bahai (At times, a highly unreliable source, especially in regard to dissident Bahais.)

White, Ruth. Abdul Baha's Questioned Will and Testament. Beverly Hills: Ruth White, 1946. (Pages 18,20, 32, 50 missing from the H-Bahai version.) Notice H-Bahai went so far as to claim page QWT50 was blank in order to conceal Ruth White's comments.

----- . Bahai Leads Out of the Labyrinth. New York: Universal Publishing Company, 1944. (pages 257, 258, 259 missing from H-Baha version.)

----- . Is the Bahai Organization the Enemy of the Bahai Religion? An appendix to Abdul Baha and the Promised Age. New York: J.J. Little and Ives Co., January 1929.

#### **COMPARE:**

**Excerpts from Mirza Ahmad Sohrab's *Broken Silence: The Story of Today's Struggle for Religious Freedom*. New York: Universal Publishing, 1942.**  
<https://fglaysher.com/bahaicensorship/SohrabEx.htm>

**Also see US District Court of Northern Illinois rules against Haifan Baha'is - April 23, 2008**  
**Amici curiae, Reform Bahai Faith**  
<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

**Download All Documents Deposited by Ruth White at the Library of Congress in one PDF:**  
<https://fglaysher.com/bahaicensorship/archives/WhiteLCDocs.pdf>

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Dermod Ryder**

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**[Selected Messages for 2002](#)**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Dermod Ryder**

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**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: A Bahai in \*Perfectly\* Good Standing  
Date: Saturday, July 14, 2001 10:26 PM**

**"Brian Walker" <bwalker@net-yan.com> wrote in message  
news:fed84403.0107140239.1a15cf7c@posting.google.com...  
Hi Brian,**

**>**

**> but you are surely not serious? No way can any one or any group be  
> scared of our poor little Fred. He is totally forgettable, any  
> relevance any of his ideas possibly having now being far  
outweighed by  
> the crass idiocy of his unutterably cretinous netbehaviour.**

**Fred's was the first unofficial site I came across on the Internet.  
Reading  
it was my first confirmation that aberrant behaviour in the AO here  
was, in  
fact, almost universal in practice - it was not a purely UK  
phenomenon. His  
site is regarded as negative and essentially evil by the AO as a result.**

**I'm afraid the AO is not only scared of Fred - it is positively  
incontinent  
at the thought or prospect of anybody (even me) standing up to it! It  
adopts the position of not alienating anybody who is likely to cause  
trouble - lots of threats but only to those who will knuckle under  
them.  
That's why the recent threats to declare certain people CBs are so  
much hot  
air - more to encourage the faithful than intimidate the "enemies."**

**Names were put "on the street" to gauge the reaction if the AO were  
to  
formally declare a fresh batch of CBs. In light of the reaction I don't  
expect any declarations - the lads know that hell will open up for  
them, if  
they do it, in quarters where they are trying to establish their  
credibility  
as good guys. The same fear means that whatever they, you or I  
think of  
Fred, under no circumstances will they formally notify him of his  
expulsion.  
I am indeed surprised that they allow this topic to come up as  
regularly as  
it does - it only serves to emphasise the old lack of intestinal fortitude  
that permeates all levels of the AO.**

>  
> Now you, you big bad foul-reeking Fenian (do I go too far?) are  
> another matter altogether.

Give you Orange B\*\*\*\*\* an inch and you'll try to take a mile -  
down the  
Garvaghy Road! A useful way of telling people that despite the  
differences  
between Fenian and Prod in Northern Ireland, there are many of us  
who are  
tolerant and both advocate and practice mutual respect - never mind  
taking  
the piss out of and slagging each other!! One can never go too far  
with  
that aim in mind!

As ever,

Dermod

>  
> All the best,  
>  
> Brian  
>  
> PS - just back on net ... lots happening, not all of it good. Cheers  
> all!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: A Bahai in \*Perfectly\* Good Standing  
Date: Saturday, July 14, 2001 10:45 PM

"seegar" <calrow@optonline.net> wrote in message  
news:3b4e60dc.23453769@news-server.optonline.net...

Dear Ceegar,

Irrespective of my opinion of Fred, which is of no relevance  
whatsoever, my  
position on his standing is clear and concise: -

If he has been expelled, he is the first person who should have been  
informed of this fact. If this has not been done, nobody else should  
be  
receiving information about his standing - full stop, period!

Enjoy that Ceegar!

Dermod.

PS. Personally I still prefer a fag with a mug of black Joe!

> On Thu, 12 Jul 2001 23:26:31 +0100, "Dermod Ryder"  
> <Grim\_Reaper\_Mk2@btinternet.com> wrote:  
>  
> >Not until the gomers at Wilmette have the manners, courtesy and  
intestinal



> >fortitude to tell Fred that they have expelled him. Talk about the essence  
 > >of sensitivity and confidentiality. The world and his son can write to the  
 > >gomers and get information about Fred's membership status, yet Fred has been  
 > >told nothing officially.  
 > >  
 > >Sounds exactly like the AO and tends to support what I wrote earlier that  
 > >these people are incredibly stupid.  
 >  
 > Dear Dermot,  
 >  
 > You insist and plead with everyone to look at Fred as a pathetic victim. OK, let's look at this sterling example of victimhood. He insists that he is a "Bahai in \*Perfectly\* Good Standing" How does he  
 > support this postulate of legitimacy. Well, he drones it into our skulls over and over that:  
 >  
 > >On Sat, 7 Jul 2001 06:26:45 -0400, "BIGS - Bahai In \*Perfectly\* Good Standing" <patrick\_henry@liberty.com> wrote:  
 > >Despite the slander of many fundamentalists among my  
 > >fellow bahais, I have been a member of the bahai faith since  
 > >1976. My ID Card may be found on my main bahai page.  
 >  
 > Fred conditions his membership based on his Bahai ID Card which he  
 > posts on his "Main" bahai page. Maybe Fred ought to post on his website the back of the ID card that reads "This card is the property of the National Spiritual Assembly of the Bahais of the United states with whom rests final decision as to its validity."  
 >  
 > Do you really believe that Fred believes that the Administrative Order  
 > wouldn't have any thing to say about his continual maligning of the institutions of the Faith if he were still an enrolled Bahai? Do you think they might want to consult with him? No, according to Fred the  
 > "UHJ or it's underlings" etc. never say so much as "how do you do".  
 > Do you think Fred is intelligent enough to know that there might be something amiss? I think he is, but not enough to know how foolish he  
 > makes himself look to the intelligent who can see through his silly charade.  
 >  
 > Consider his campaign of advertizing and posting the details of the actions taken by the Administrative Order regarding former Bahais on  
 > his website. His own postings spell out administrative actions that have been taken for behavior. Do you think he reads his own posts? I  
 > assume so, however he is either in denial living in a fantasy world thinking he is a "Bahai in \*Perfectly\* Good Standing" or he is hoping  
 > that your a sucker waiting to be taken. Dermot, I am sorry, you

have  
> been taken as a sucker evidenced by your parroting and preaching  
> Fred's Dogma. Don't expect us all to be this slow on the uptake.  
>  
> >  
> >Sorry to upset your day,  
>  
> Hey Dermond don't be sorry. You haven't upset me a bit. I'm having  
a  
> good day. I have my good days and my bad days. But today I feel  
good.  
> Hope you're having a swell day yourself.  
>  
> >Ceegar!  
> >  
> That's "seegar" cause I always like to smoke a Don Diego with a  
cup of  
> espresso first thing in the morning. Some consider it a filthy habit  
> but I'm a work in progress sinner-hey if George Burns lived to a  
> hundred smoking 15 El Productos a day I feel one in the morning  
won't  
> put me in the bone yard anytime soon:)  
>  
> Peace and Love,  
>  
> Chris

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: A Bahai in \*Perfectly\* Good Standing  
Date: Friday, July 20, 2001 3:23 PM

"Roger Reini" <roger@rreini.com> wrote in message  
news:IDJYO541sMsqUSmxeU9kiv9xqyuc@4ax.com...

>  
> Then there is a difference of opinion between you and the US  
National  
> Center regarding your status in the US Baha'i community. You  
believe  
> you should still be regarded as a member in good standing. The US  
> National Center and/or the US National Spiritual Assembly  
disagree, as  
> they removed your name from the rolls 2 years ago.  
>  
> Given the nature of your posts and communications here over the  
last  
> several years, I am not surprised by National's decision. But here is  
> an opportunity to clear up your status. If you feel that you were  
> unjustly removed from the rolls, then by all means plead your case  
to  
> the National Spiritual Assembly.

There is certainly a "difference of opinion" because it would appear  
that  
the NSA has told everybody that it has removed Fred from the  
membership  
lists .... everybody that is except Fred!

Far be it from me to suggest that he should have been the first to be  
informed of this action - after all, I do appreciate that this is the NSA  
we

are talking about and making a bollix of a situation is its very purpose in existence. Now why should Fred plead his case when he has not been officially told that he has been removed from the lists? Surely if the NSA had any honour at all it would summon up the courage to tell him what it had done and apologise for the fact that it has told every other person about its action but not the one directly affected!

I realise that the concepts of honour, decency and honesty come hard to any Bahai institution but they really are going to have to try harder if they expect to garner any respect from other than the dedicated but small band of weary apologists.

From: "Dermod Ryder" <grimreaper@freenetname.co.uk>  
Subject: Re: BIGS Bunch  
Date: Monday, April 02, 2001 8:32 PM

"Charles" <lmno@mindspring.com> wrote in message  
news:3AC8C68E.19FCC2AA@mindspring.com...  
> Hello. Those of us in the "BIGS bunch" seem to waste a lotta time  
> here. I have lurked around for the last year or two and see the  
same  
> things pop up from the disaffected bunch. and i apologize for using  
the  
> BIGS term....

Why apologise for using a term that everybody recognises?

>  
> Have "we" ever tried ignoring this ng? What would happen if we  
just did  
> not interact anymore, and left "them" to their own accord?  
>  
> I say "we" in parenthesis because in no way am I a representative  
of the  
> Blessed Administrative Order, and do not represent them in any  
shape or  
> fashion.... yet also realize that the mere posting of this will be  
> construed as some sort of "going for the jugular" or "not  
addressing  
> the issue" etc. (Ever time I address the issue, it is categorically  
> ignored by the ones that accuse me of not addressing it!) This  
recent  
> spat on the NM complaint is a case in point. Absolutely zero  
progress  
> in terms of any "change" from the non-BIGS bunch.

What do you expect? Has it ever occurred to you that there just might be some merit in the NM case - that things are not rosy down New Mexico way? You know until you guys come out into the real world and show some propensity for rational discourse, nothing is going to change. Until you start to realise that your Blessed AO does make mistakes and is not

prepared  
to rectify them because it has no reason so to do with unquestioning  
adherents like you and yours, the BF is going nowhere fast. Your  
Blessed AO  
has a lot of explaining to do about things it has done and things it has  
not  
done. At its core is a concept of free and unfettered consultation.  
How can  
that be when there is no free communication, when all Bahai  
publications are  
"reviewed" as to what they can print?

>

> So I wonder if "we" stopped interacting, if this would no longer be  
any  
> fun for those that fought so hard to get a non-moderated ng? "Our"  
> responses, no matter how well thought out and presented, have no  
effect.

Oh! To see a well thought out and presented case from you people -  
that  
would be good. Or even to see a line of enquiry - something like,  
"Does  
anybody know WHAT is happening in New Mexico? or "Hell! Have  
things got this  
bad that we are being taken to Court?" or perhaps and even better  
"Has  
anybody any ideas how to sort this mess out - is there any way this  
thing  
can be stopped from going to Court?" Nothing like that just an  
expectation  
that the world will bow down before your half baked arguments and  
total  
astonishment that it doesn't! Have you ever addressed the point of  
why it  
is that these people have left your Faith that most of them once  
belonged  
to? Have you ever let it dawn upon you that the AO may not be doing  
its job  
properly, that it might by its petty mindedness be driving out a lot of  
people who, if left alone to do their own thing might be an asset to  
your  
Faith?

In this day and age the onus is on you to think for yourself based on  
your  
own toil in investigating what is truth and what isn't. On the bottom  
line  
the only argument advanced on this topic by AO apologists has been  
that the  
BF cannot be sued in a Court of law to make it adhere to its own rules  
and  
the rules imposed by the civil law. It is a specious argument that will  
not  
convince anybody with but a modicum of knowledge. Now why do  
you think it  
should impress the disaffected bunch - amongst whom are some of  
the greatest  
scholars of the BF, discarded and booted out by ignoranmuses? Why  
should it

change when not one argument advanced by the AO apologists stands up to scrutiny?

But you trot away off to a cloud cuckoo land where all is well in the BF despite falling membership and periodic financial crises. When people don't care they don't pay. And you trot away off to Peter Khan's land where the emphasis is on putting marble into Haifa rather than the Light of God into the hearts and minds of the world. You know the foundations of the New World Order have already been built in the world and construction is moving along without Bahais being involved or indeed even recognising that it is happening. The Revelation has moved on and left you to your safe fora on the Internet and marble on the mountain.

Enjoy them!

Dermod.

From: "Dermod Ryder" <grimreaper@freenetname.co.uk>

Subject: Re: BIGS Bunch

Date: Tuesday, April 03, 2001 3:53 AM

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:9abou601rhh@news1.newsguy.com...

> Well, sort of. All of the questions that Mr. Ryder suggests are a little

> premature at the moment. All we have is the complaint. In that sense,

> Charles is absolutely right, and, frankly, I don't quite understand Mr.

> Ryder's chastising some of us for deciding to take a wait and see attitude

> with respect to what might or might not need to be done in Albuquerque.

>

> The only issues that can be reasonably discussed, at this point, are the

> legal issues that would apply to the allegations raised in the complaint.

> If Mr. Ryder thinks that these issues ought not be discussed, then one

> wonders why Mr. Ryder has spent so much time participating in that

> discussion.

The legal issues cannot be fruitfully discussed here simply because nobody here has the inside track on the issues, evidence and the manoeuvres going on off centre stage. This is not a Legal forum - it is a Bahai one. The issues that could fruitfully be discussed are those arising from this

case  
that, if applied, would tend towards a better dissemination of the BF  
and  
the actual arrival of entry by troops rather than its forecast  
imminence -  
forecasts started in 1485, I think!

What could also be discussed is not the prospects of either side  
winning  
this case in the Courts but the underlying situation that has led to this  
Complaint being filed. What has gone wrong in this community?  
Why? What  
action could have been taken to avoid it in the first place? Given that  
such action was not successful, what can be done now to resolve the  
situation and what lessons can be learned and applied for the future?

Of course if you just want to deny the legitimacy of the Court's  
jurisdiction in this matter and take yourselves off TRB - fine by me.  
As  
one who would like to see the adminocentric faith implode and self  
destruct,  
I rejoice in the tactical manoeuvring towards that objective.

You're all doing a grand job!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Toppling the Baha'i Faith, or Saving It?  
Date: Saturday, April 21, 2001 5:03 AM

"GS Goldberg" <ssgt\_goldberg@webtv.net> wrote in message  
news:11383-3AE0E6FD-196@storefull-168.iap.bryant.webtv.net...  
> Is there anyone here actively trying to discredit and ultimately  
disband  
> the Baha'i faith (other than Mr. Mahdi, I guess)? What exactly are  
> those of you trying to achieve when you attack the Faith, its  
teachings  
> or its principals? Many Baha'is I know consider talk.religion.bahai  
and  
> alt.religion.bahai nothing more than slanderous poison. I'd like to  
> know exactly where the contributors to this discussion group are  
coming  
> from and what is your objective.

I cannot speak for other than myself on this one - not for those I  
count as  
"liberals" for want of a better definition and certainly not for those  
who  
appear as "fundamentalists".

You are quite correct in stating that many Bahais regard these fora as  
"slanderous poison" and I would guess that few either know in detail  
or  
comprehend the issues that have been raised here and are/were the  
subject of  
the discourse. You see a lot of "liberals" believe that the expulsion of  
Alison Marshall and Michael McKenny, without due prior consultation,  
was an

act of fascist terrorism. They think that the New Mexico law suit is long overdue as the national institutions either ignore or connive in the type of alleged corruption that is at its heart. They view the suppression of "Dialogue", the mendacious denunciation of "A Modest Proposal" and the purging of liberals from the Faith as being contrary to its principles. They see a Faith that numerically is in decline and therefore not fulfilling its mission. They observe Bahais acquiescing in this decline, unconcerned about it, perhaps even secretly encouraging it to better further their ambitions to attain rank within the administrative order.

They see apologists arise not with answers but with cant - those who say that such things CANNOT happen within the Faith as they are not SUPPOSED to happen within the Faith and nary a one sees or wishes to see the fallacy inherent in this stance.

And therein lies the rub - a religion at whose core is CONSULTATION and investigation of truth performs neither. Bahais don't know and don't want to know the liberal argument because they prefer the comfort of ignorance; the fear that knowledge or acceptance of its veracity will undermine their faith in the administrative order, whose very word they have been told is infallible.

But the Faith is not the AO - the AO exists to serve it, not be the object thereof. The real Faith doesn't need an AO - it has to do with the heart and the actions of the individual. The real Faith is inclusivist, not doctrinaire. You can talk in terms of Unity in Diversity and think that if you have many racial groups included you have diversity. That is only and the easiest form of unity in diversity. The real thing is reconciling, accepting and tolerating people of vastly differing belief systems. How do you get Jew and Arab to co-exist peacefully in the Middle East, Serb and Muslim in the Balkans, Catholic and Protestant in Northern Ireland? You do it through a long arduous process of fostering acceptance, mutual respect, tolerance, mediation and conflict resolution. This involves, inter alia, bringing contending parties to the table for consultation on their differences. You cannot change or undo those differences but you can lead people to a lessening of fear, a building of respect and confidence and a living together, if not in love then at least in peace.

There is no consultation within the BF - it throws the liberals out and so they gather here and other places and put their argument, often (and why not?) in a robust fashion.

I can't say whether it will result in a saving of the BF or not - I can however say that if you want to save the BF (and that decision lies with the Bahais alone), certain things will have to change - like the attitude which expels rather than reconciles. Personally I think it is of little consequence whether the BF is saved or not - for truth is that the Revelation lives in the world, belongs to the world (and not the BF) and is slowly being worked through.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: I have nothing to do with the election of the UHJ (was: something else)  
Date: Thursday, April 26, 2001 4:20 AM

"Pat Kohli" <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message news:3AE792F3.BB033F6A@ameritel.net...

Hi Pat,

> Personally, I find shunning much better than relaying nasty dreams, or claiming  
> that 'Abdu'l Baha wrote bad things about Baha'is, etc. and so on. Shunning  
> shows more toleration than blind hatred. When I read the "GUESS WHO SAID THIS  
> ABOUT BAHAI'S" message I thought to myself, this was an utterly marvelous world  
> where MrMahdi might have brought in a friend who can read 'Abdu'l Baha, spell  
> "Baha'i" and insult us, rather than just read the propaganda, tell us it is  
> "bahai" and all quite thoroughly refuted. If MrMahdi shunned us, his blind  
> hatred wouldn't be so visible, would it?

Don't feel hatred for Mahdi - feel sorry for him that he is a blind, nasty, bigoted eedjit of the first order. But never shun him because, who knows but that one day another brain cell may start to function and he will come to realise that his diatribe of hatred is not good for either his physical or spiritual well-being. That can only happen if discourse, no matter how rancorous, is continued.



I have been the object of semi-official shunning by the AO in this little part of the world. It has been initiated by fear - fear that I might spread some erroneous teachings to some or all of any BIGS I might come into contact with. I am flattered that the scions of the AO think that I know enough about the BF to be able to render some informed discourse thereon, which might convert others to my way of thinking. I am impressed that they regard "little old me" as a threat to their rigidly imposed views and doctrines. I am honoured that some BIGS have told me that I'm not the proto-CB they had been warned to expect. But mostly I "is over the moon" that such blind hatred is purveyed by the New World Order (sick) - what a grand reassurance that things ain't going to chance if these loonies ever get into any position of responsibility.

> My mother used to say that when you have nothing nice to say, say nothing.  
> Shunning is an extension of this.

Shunning is the ultimate act of hatred and an attempt to force one's POV on another. You really want to read up about Captain Boycott and the (later) Irish War of Independence in which shunning played a pivotal role.

When somebody is told to divorce a spouse because that spouse has adopted a different belief system, that is an act of violence against a family and a perversion of the Unity espoused in the BF. Gathering together, in Unity, a load of prats who already agree with each other is dead easy - gathering in a unity, people who not only don't agree with each other but are prepared to kill to prove the point, is a trifle more difficult. Sorry to disagree with your mother but Abdul Baha said that we were to make friends of our enemies not just say nothing about them.

As ever,

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Albuquerque - some corroboration  
Date: Saturday, April 28, 2001 5:42 AM

"Mark Elderkin" <elley@intercoast.com.au> wrote in message news:3aea8e33.0@news.acay.com.au...

> Pat,  
> And how is this corroboration for the lawsuit being currently exploited by

> wannabee internet lawyers? Are you expecting this to be entered in this  
> court case or is it just for our interest?  
> Mark

Elderberry,

Who knows? Wouldn't it be fun if this account were to turn up in evidence along with a dozen more like it? That would be some laxative!

Aren't the allegations in the lawsuit corroborated by this account to greater or lesser extent? The Plaintiff alleged that an individual referred to himself as the voice of God and here's another account which says that the individual referred to himself as the voice of God? Isn't that corroboration or in Bahaispeak is it just two enemies of the Faith saying things that BIGS don't like? Duh!

Like I said to Herr Schaut - you gomers would be much better off putting the house in order rather than coming here and elsewhere making inane comments about this case. That it has been filed in Court is indisputable - what should worry you is whether or not there are more of them coming down the line.

Of course if any of you had a working brain between the ears (or indeed in any other part of the anatomy) you'd keep quiet here and devote your efforts to terrorising anybody else who would have the unmitigated gall to take the blessed AO to Court. Or maybe that explains the absence of Herr Schaut and his ilk. Duuuuh!

> "Pat Kohli" <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
> news:3AE9FE24.CBD9DB5B@ameritel.net...  
> > Allahu Abha!  
> >  
> > Some weeks back, shortly after this story broke, there was some interest  
> > in getting additional anecdotes about the Albuquerque LSA. At the time,  
> > I didn't see much details, just generalization. Recently, I did find  
> > some details on another forum. I am reposting here, without the authors  
> > expressed written consent - my thinking is that if/when they find out I  
> > did this, they can claim it for themselves, ignore it, or complain to  
> > the US Navy and get an apology. In the mean time, I'd like to think  
> > that a few questions are answered. I did try to blank out some personal  
> > details to try to maintain some possible anonymity.

> >  
> > Blessings!  
> > - Pat  
> > kohli@ameritel.net  
>  
> -----  
> -----  
> >  
> > Since Albuquerque has been in the Baha'i headlines lately, allow me to  
> > reminisce a little about some of my own experiences in perhaps one of  
> > the most dysfunctional and loonier local Baha'i communities in the  
> > world.  
> >  
> > I came to the Albuquerque Baha'i community in 1989 \_\_\_\_\_ and it was  
> > as a result of my own experiences with the Albuquerque Baha'i community  
> > which began the process of finally turning me off the religion  
> > completely. Interestingly it was with those same cast of characters  
> > mentioned in Yorgos Marinakis' complaint that I went through my own  
> > travails.  
> >  
> > My first encounter with the LSA of Albuquerque was in early Spring  
> > 1991. I was a spectator in an anti-war rally outside of Zimmerman  
> > library on the campus of UNM (University of New Mexico),  
> > \_\_\_\_\_, a few days before the beginning of the Gulf War. To  
> > make a long story short, it seems one of the local Baha'is (or an  
> > employee of Channel 41 where Victory works, I never found out who) had  
> > spotted me and another Baha'i there and reported both of us to Kambiz  
> > Victory (the self proclaimed "voice of God" in the deposition). Within a  
> > few days after the rally I recieved a phone call from an Assembly member  
> > informing me in curt fashion that I had participated in a "partisan  
> > political rally" and so therefore was in violation of Baha'i law.  
When I  
> > met with the LSA, a string of unsubstantiated charges and accusations  
> > were hurled right and left by the LSA about my "political activities"  
> > and how they were damaging to the Faith, etc. No amount of pleading with  
> > them did any good, and one Assembly member even went so far as to state  
> > that he believed that Baha'u'llah himself would  
> > support Operation Desert Storm, encouraged the big stick policy where  
> > international affairs were concerned, and as such so should all Baha'is  
> > without exception (regardless of whether they believed in the

justness

> > or injustice of the war and the fight for America's Mid East

petroleum

> > interests). \_\_\_\_\_ This passed.

> >

> > A few short months later I had borrowed William Miller's \*The Baha'i

> > Faith: Its History and Teachings\* from the library and one of the

> > Baha'is had found out about it and reported me to the Assembly.

Victory

> > called me shortly thereafter and asked if I might come over to his house

> > and bring the book with me. The meeting was friendly and cordial, at the

> > end of which

> > Victory made a personal request that after I was finished with the book

> > if I could please make photocopies of the pictures of the Bab and

> > Baha'u'llah for him. About a week later I recieved a highly inflammatory

> > letter from the LSA among other things accusing me of having made

> > photocopies of the pictures in the book and distributing them all over

> > New Mexico, and also expressing alarm at the state of my soul for

> > reading a book "by a covenant breaker" (note:- Miller was never a Baha'i

> > in the first place, but a Presbyterian Missionary who spent something

> > like 30 years in Iran, and who culled some of his sources for the book

> > from one Jalal Azal, a descendent of Mirza Yahya Nuri Subh Azal). The

> > Assembly then called and asked to meet with me. The meeting with the LSA

> > - attended also by \_\_\_\_\_ in my defense - was an inquisition.

> > Among other things, the Assembly demanded I surrender the book to them

> > immediately. I refused. When I pointed out that it was Mr. Kambiz

> > Victory who had asked that I make a personal photocopy of the pictures

> > of Baha'u'llah and the Bab for him, he denied it. The meeting ended with

> > me sticking to my guns and without any mutually satisfactory resolution.

> > I returned the book to the library the next day but ordered a copy of my

> > own from the university bookstore. A week later I recieved another, even

> > more inflammatory, letter from the LSA threatening me with future

> > sanctions should I ever behave so disrespectfully towards the LSA and

> > its demands ever again. I told myself that Kambiz Victory and the

> > Albuquerque LSA can go lump it, and from thereon I decided to go

> > inactive, only occasionally attending Feast, and that due more to

> > \_\_\_\_\_.

> >

> > The next year and a half I mostly sat on the sidelines and watched. I  
 > > witnessed an Assembly that became increasingly more authoritarian and  
 > > paranoid in its modus operandi. It encouraged believers to spy on other  
 > > believers for actual or perceived infringements of Baha'i law,  
 > > particularly of unmarried couples living together or people who made the  
 > > slightest criticism of the Assembly. I constantly heard malicious  
 > > backbiting about other believers the Assembly did not like and had  
 > > blacklisted - Deborah Buchhorn being one of them - and even witnessed  
 > > once when at Feast during the consultation portion when the chairman of  
 > > the Assembly ran across the room and forcefully pulled a microphone out  
 > > of a believers hand and called an immediate halt to consultation as the  
 > > believer was about to criticize one  
 > > of the LSA's policies.  
 > >  
 > > In the late summer of 1992 a close friend of mine and of another local  
 > > Baha'i's, due to our friendship and fellowship with her, decided to  
 > > become a Baha'i herself. At the time when she declared, I was not in the  
 > > United States, since I was \_\_\_\_\_. However, I came back to  
 > > find that just as soon as she had declared, she was totally turned off  
 > > by the LSA and the Baha'is of Albuquerque. Now this friend owned a huge  
 > > two storey house off the campus of UNM with 8 rooms several of which she  
 > > rented out for extra income in order to keep up with her mortgage. There  
 > > were men and women living in the house - \_\_\_\_\_ - but there was  
 > > absolutely no hanky-panky whatsoever going on among the people there  
 > > \_\_\_\_\_ were mostly friends and also because most of the people  
 > > living there were serious spiritual practioners of one sort or another.  
 > > Besides \_\_\_\_\_ had Tibetan Buddhists, a Sufi and a Hindu  
 > > devotee of Abi Da/Da Free John and her young son. Immediately after she  
 > > declared, after being welcomed to the Baha'i community, the LSA informed  
 > > her that she was in violation of Baha'i law for cohabitating. Any and  
 > > all explanations fell on deaf ears - showing how far in the gutter the  
 > > mind of the LSA actually was - so she fell inactive shortly thereafter  
 > > and not long after that resigned from the Baha'i faith. She was badly

> > backbitten by some, a few of the more looney local Baha'is even claimed  
> > she held "wild swingers parties and orgies at her home." The question is  
> > how would they have known unless they themselves had attended these  
> > "wild swingers parties"!  
> >  
> > The departure of my friend from the Baha'i faith was testimony to a  
> > greater problem in the Albuquerque Baha'i community, and obviously of  
> > the Baha'i community worldwide, and what I have come to call the  
> > "revolving door phenomenon." I remember that at one point there were  
> > something like 400 Baha'is on the rolls in Albuquerque during election  
> > time. Out of that many people, I can honestly say that maybe 30 to 50  
> > people (maximum) ever came to Feast or that I had ever saw at any one  
> > time. From a community of 400 people maybe 40 people ever voted for the  
> > LSA each Ridvan. People would just leave as soon as they came in, and I  
> > would sometimes run into people on Campus who would inform me they had  
> > once been Baha'is but had since moved on, yet never bothered to tell the  
> > LSA or the local Baha'is about it. One family, however, I do remember  
> > simply came and donated every single one of their Baha'i books back to  
> > the Albuquerque community. It was there way of saying "later...see ya  
> > wouldn't wanna be ya"!  
> >  
> > In late 1993, a particularly obnoxious Muslim Iranian student at UNM,  
> > who was once a Revolutionary Guard in Iran (paasdaar) and who later  
> > turned out to have had ties to the Intelligence services of the  
> > government of the Islamic Republic of Iran (he would regularly spy and  
> > report on the activities of the Iranian students (non-Baha'i and Baha'i  
> > alike) at the university), without getting into the specific details,  
> > threatened me and another Iranian at the International Center of the  
> > University of New Mexico. This individual had had numerous complaints  
> > made about him by some female international students, two of whom he had  
> > apparently assaulted sexually (he was later deported from the United  
> > States). I went and filed a report with the UNM Police who charged him  
> > and had him temporarily expelled from the university. Because a series

> > of complaints and a threat had been made on the Campus of the  
 > > university, the University and the City had enough to try him for  
 > > disorderly conduct, so I became the city's witness against this  
 > > individual. The LSA found out about the situation and demanded  
 that I  
 > > drop the case arguing that it would adversely affect the Baha'is in  
 > > Iran. When I told them it was not my case to drop and that I was  
 the  
 > > City's witness, they would have none of it. I then recieved an  
 > > accusatory letter from the LSA to that effect, full of bogus guilt  
 trips  
 > > and the like, but as usual I discarded their ridiculous advice,  
 > > especially this one which was making a plea to allow a guilty man  
 to  
 > > walk scott free. A few weeks later Mr. Kambiz Victory and I had a  
 heated  
 > > telephone conversation, where Victory ordered me to "drop the  
 case" and  
 > > follow the LSA's "instructions" or else! When I informed him that  
 > > neither he nor the LSA had any jurisdiction in the matter, he got  
 even  
 > > more irate, and informed me I had problems with the covenant. I  
 told him  
 > > he was out of line to tell me anything to that effect, and, besides,  
 > > just who the hell did he think he was. His reponse, as the one to  
 Ms.  
 > > Debrah Buchhorn, was "I am God in this city and whatever I say  
 is His  
 > > word."  
 > >  
 > > There is much, much more one could relate about Albuquerque  
 and the  
 > > cultlike reality and atmosphere of the Baha'is and the LSA, but I'll  
 > > leave it at that for now.  
 > >  
 > >  
 > >  
 >  
 >

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
 Subject: Censorship on SRB  
 Date: Sunday, April 29, 2001 10:50 AM

<multiman@aros.net> wrote in message  
 news:3aeb2a39.4524705@news.aros.net...  
 > I will probably never get posted on that newsgroup being by their  
 > preverse definition a "CB" but it is interesting to note that when I  
 > go to the newsgroups alt.religion.bahai and talk. religin.bahai have  
 > 10 or 13 new posts in half a day, while in 3 days I came across 2  
 > whole posts on this moderated group, guess most bahais on it dont  
 have  
 > much to say after "I agree".

Sorry guys, you are mistaken - it isn't censorship on SRB. Actually  
 they  
 have all either gone AWOL or have fallen asleep or maybe off the cliff  
 in  
 which case, we ought to call the Coastguard to fish them out of the  
 water.  
 Mind you that would waken them up!

**I think that they have all gone to sleep - after all, sitting at the control desk just waiting for posts, with precious few appearing and those that do, interminably boring, would send any sane individual off to the land of nod.**

**No inference, of any kind whatsoever, however, should be drawn from that statement as to the sanity or otherwise of anybody on SRB.**

**Now for the evidence of this assertion - I sent the following post and haven't heard a word since, not a cheep.**

**----- Original Message -----**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**

**Newsgroups: soc.religion.bahai**

**Sent: Tuesday, April 24, 2001 10:38 AM**

**Subject: Re: Opening of terraces on mount Carmel, web broadcast?**

**>**

**> "Sizwe Cawe" <Cawe@getafix.utr.ac.za> wrote in message**

**> news:bo9YYB.A.XWE.hSB56@bounty.bcca.org...**

**> > Allah'u'Abha**

**> >**

**> > The opening of the terraces will be broadcast live on the internet.**

**>**

**> I understand edited highlights are to be shown on The Truman Show on**

**Irish**

**> Television.**

**>**

**> As ever,**

**>**

**> Dermod.**

**>**

**It's not as if it is a complicated message or anything like that, so - WAKEN UP LADS! AT ONCE!**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**

**Subject: Re: Re: From the attorney**

**Date: Friday, June 01, 2001 8:10 PM**

**"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:9f954g01ko8@enews1.news guy.com...**

**> > > While being pedantic, you manage to prove my point. Thank you.**

**>**

**> > And what point is that?**

**>**

**> It should be obvious.**

**>**

**> > > That certainly explains how you've managed to fail to address the whole**

**> > > issue regarding the Lemon test.**



>  
> > Au contraire  
>  
> You did, indeed, point out that the statutes under which organizations might  
> incorporate themselves pass the Lemon test. We aren't talking about  
> statutes, however. We're talking about applying the Lemon test to the  
> actions of the court itself.

How do you apply a test regarding the applicability of statutes, to the actions of the Court which is charged with applying that test in cases involving the religious corporations?

> If you think the Lemon test ought not apply to actions of the court itself,  
> then I suggest you take a look at Serbian Orthodox Diocese.

A matter of doctrine!

>  
> I will, again, ask the question you have yet to answer: how might the court  
> determine whether or not any of the alleged acts constitute fraud without  
> interpreting Baha'i Writings?

US Courts do not intervene in cases involving doctrine unless said doctrines are contrary to law - e.g. polygamy in the Mormon case. FYI, fraud is a criminal act, the proving of which before a Court does not involve Bahai Writings.

The Declaration of Trust of incorporated assemblies is not a part of the Writings. It constitutes a statement of the aims and objects of the Assembly, the methods it will use to achieve them (which are generally within the required definitions to secure tax exemption status) and the rules whereby it will conduct its business. I understand these rules must conform to aspects of the Statute law if the Corporation is to be registered. They become thereby a Covenant between the Assembly, its members AND the State which grants corporate status and the benefits derived therefrom. The State and the members have a legitimate interest in ensuring that corporations abide by the terms of the Covenant - for Covenant Breaking is indeed a spiritual disease as well as being contrary to the Civil Law, in this instance.

It is my understanding, that of the Plaintiff and her Attorney and probably many on this list, that this is a civil suit as to the proper implementation of civil and not religious law. You seem to think differently - that First Amendment protection extends to all aspects of this Assembly's business and that it can do as it pleases because the Courts would have to interpret Bahai law to review any of its actions and are constitutionally barred from so doing. Why then did the Court move against the Mormon Church on the matter of church doctrine of polygamy? Surely the Mormon Church was entitled to First Amendment protection on this?

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: A Bahai in \*Perfectly\* Good Standing  
Date: Monday, July 09, 2001 10:38 PM

"Susan Maneck " <smaneck@aol.com> wrote in message news:20010709222546.11556.00006469@ng-fc1.aol.com...  
> >If Fred has been expelled  
> >how is it that he has not been told of this by the NSA?  
>  
> And for the umpteenth time Fred was not informed of his removal from the rolls  
> because he told the Institutions he would consider any attempt to contact him  
> as a harrassment. So they accomodated his wishes.

Or they are shit scared of him. Seems as good, if not better, an explanation than this!

Once again we have a lack of due process of any kind other than that which appeals to the comfort of the AO. Proves what I've always believed - kick a bully in the ass and his shirt tail won't touch in his haste to get away.

So unless Fred stops posting his claim OR the AO has the manners to tell him that he is out (which decision he could appeal) we're just going to have this old favourite crop up again and again. Of course that he might appeal such a decision to the House might be a powerful motive not to notify him that he has been fired ....

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: A Bahai in \*Perfectly\* Good Standing  
Date: Thursday, July 12, 2001 6:26 PM

"seegar" <calrow@optonline.net> wrote in message news:3b4cdb7e.2200312@news-server.optonline.net...  
> Well Fred, looks like it's about time to take down that bogus ID

Card

> on your website don't you think?

Not until the gomers at Wilmette have the manners, courtesy and intestinal fortitude to tell Fred that they have expelled him. Talk about the essence of sensitivity and confidentiality. The world and his son can write to the gomers and get information about Fred's membership status, yet Fred has been told nothing officially.

Sounds exactly like the AO and tends to support what I wrote earlier that these people are incredibly stupid.

Sorry to upset your day, Ceegar!

>

> >On Sat, 7 Jul 2001 06:26:45 -0400, "BIGS - Bahai In \*Perfectly\* Good Standing" <patrick\_henry@liberty.com> wrote:

>

> >Despite the slander of many fundamentalists among my  
> >fellow bahais, I have been a member of the bahai faith since  
> >1976. My ID Card may be found on my main bahai page.

>

>

> >On 11 Jul 2001 11:51:05 -0700, bighappymonkey@yahoo.com  
(Dave Fiorito)  
wrote:

>

> >>bn872@FreeNet.Carleton.CA (Michael McKenny) wrote in  
message  
news:<9iho1l\$72v\$1@freenet9.carleton.ca>...

> >>

> >>> If there is anything in writing stating that Fred has been  
> >>> disenrolled from the Baha'i Faith, let that be produced...

> >>

> >>Michael - here it is:

> >>

> >>Subject: Status of Fredrick Glaysher

> >>

> >>

> >>To: Mr. David Fiorito

> >>

> >>Dear Baha'i Friend,

> >>

> >>In response to your inquiry about the status of Mr. Fredrick  
Glaysher,

> >>the records of the Baha'i National Center reflect that Mr.  
Glaysher's

> >>name was removed from the membership rolls in February 1999,  
and he is

> >>not considered to be a member of the Baha'i Faith.

> >>

> >>With loving Baha'i greetings,

> >>

> >>\*\*\*\*\* \* \*\*\*\*\*

> >>For the Office of the Secretary  
>

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - After over five years of observing the tactics of  
bahai fundamentalists,  
Date: Tuesday, September 18, 2001 4:42 PM

"Patrick Bateman" <aaaaaaaaaaa@prodigy.net> wrote in message  
news:oBNp7.40800\$jy6.1755982977@newssvr15.news.prodigy.com...  
> Funny..however all religions have fundamentalists, and frankly, the  
Bahai  
> fundamentalist in comparision is quite tame.

My dear Patrick,

How true! Your typical Bahai fundamentalist is quite tame in  
comparison to  
your extreme Muslim fundamentalist but I have no doubt that, in  
time, this  
balance will be redressed. When they have reached beyond this  
current  
embryonic stage and attained maturity, your average Bahai  
fundamentalist  
will be every bit as proficient, if not more so, than any fundamentalist  
currently in play. After all are not Bahais expected to excel in all  
things  
especially fundamentalism?

On current trends they should be every bit as nasty to the next  
Manifestation as other fundamentalists are to their Manifestation  
today.

As ever,

Dermod.

>  
>  
> > 1. Always smear and attack the individual.  
>  
> 1. Physically smearing and attacking the individual.  
>  
>  
> > 2. Lure into supposed discussion then cut the jugular.  
>  
> 2. Lures Bahai's into supposed police station for "questioning", then  
> promptly cuts the jugular vein.  
>  
>  
> > 3. Work together to create the perception for non-bahais  
> > that the individual is unbalanced, aberrant, etc....  
>  
> Works together with other Muslims to show Bahai's, or whatever  
other  
> minority religion that they are non-believers and force them to  
recant

their  
> beliefs.(See revolution)  
>  
>  
> > 4. Change or ignore the subject.  
>  
> I don't know if I can satirize this statement because there is  
nothing  
> really that wrong with it.  
>  
>  
> > 5. Shift to the past and argue over who said what, when, where,  
> > how, etc....  
>  
> Shift to the past by growing out hair, creating an oppressed society,  
> mocking women and making them useless in society by not  
allowing them to  
go  
> to school, etc. etc. etc.  
>  
>  
>  
>

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: something Fred posted on Beliefnet  
Date: Tuesday, September 18, 2001 6:03 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0109181342.305d46cc@posting.google.com...  
Dave,

> How does any of this constitute  
> "hounding" or even come close to an act of terror on the scale of  
the  
> events of September 11th?

Lived with terrorism this thirty years past, none of which, fortunately,  
was  
on a scale comparable with the events of 11 September. It was and is  
still  
terrorism however! It need not involve killing to be terrorism - it just  
has to be the threat of violence or some other measure designed to  
terrorise  
a individual or society into accepting a circumstance or set of values  
that  
it would not otherwise accept. Something like threatening a BIGs  
with being  
declared a Covenant Breaker, with all of the social penalties that  
entails,  
because he doesn't toe the party line.

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: something Fred posted on Beliefnet  
Date: Wednesday, September 19, 2001 4:27 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message news:f0853486.0109190629.2f671fa1@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message news:<9o8jqd\$bnmsa\$1@ID-84503.news.dfncis.de>...  
>  
> > Something like threatening a BIGs with being declared a Covenant Breaker,  
> > with all of the social penalties that entails, because he doesn't toe the  
> > party line.  
>  
>  
> Dermod,  
>  
> Have I ever done that? No. So I'll ask again - how have I ever  
> "terrorized" Fred - or anyone for that matter. Is there anything -  
> even in \_that\_ post - That was a threat? Hardly. So apart from  
> pointing out the fact that Fred is not, as he claims, a Baha'i in good  
> standing and getting hyper angry at him once (for which I have  
> apologized) what have I ever done that constituted "terrorism"?

Firstly I did not accuse you of threatening to call anybody a CB. So I could conclude the tone of your post above is an attempt to intimidate me into withdrawing what I said. That is a form of terrorism. But I won't accuse you of terrorism - just note that control of the temper is a must for any form of reasoned discourse. BTW I can understand why many Americans are upset this past week - without wishing to seem arrogant, I've been through this same type of experience on many occasions many years ago. I know it and know how to cope with and overcome it. You get on with your normal life for that is the greatest spurning you can give the terrorist - the knowledge that he has not succeeded in terrorising you.

Fred is not the most liked or admired person on TRB - BIGS just don't like and really get their knickers in a knot over him. I have to ask why this is? It's not because of nastiness - after all nobody tackled me for telling Evensong to "fuck off" or giving the same message to Miss Maddy - it was actually a toss-up as to which of them would be told to "fuck off" but Evensong won because he is obnoxious whilst Maddy is just a buffoon. But then everybody knows that Evensong and Maddy are nasty arseholes and therefore, nobody cares if they are told where to go, by me or anybody else.

But all of you BIGS really give Fred the "Hate Week" treatment - these past few days have seen threats of litigation, something, incidentally of

which I thought there was general agreement that it was a subject to which none would stoop. And then Eureka! I realised why Fred gets the treatment he does - his spamming and his website are a threat to the AO, a clear and present danger, for Fred has painstakingly not only assembled the evidence of the canker within but he constantly publicises it to the extent that he really gets up noses and AO noses at that! Worst of all, however is that Fred is uncontrollable - he's a true mad dog in your eyes and you don't know how to deal with him.

Now BIGS idolise the love bomb technique but never use it on Fred for he's immune. He knows the system intimately and he knows how to counteract with pithy comments advising you all to pith off!

I basically agree with him that the AO terrorises people - terror is more than bombs or kamikaze aircraft. A whispered aside in the right circumstances can instil terror (like a threat to be made a CB) - most ethnic cleansing is carried out by a piece of "good" advice to the effect that one would be better off NOT living in this neighbourhood, from a gentleman who is known or assumed to have the "right connections" to ensure the advice is heeded. Twenty years ago the AO tried that particular threatening tactic on with me and were told where they could stick it! Others can also testify to that including Dennis Rogers whose experiences were posted on TRB recently. And you guys hate Fred for this, for his continued exposing of the sewer that the AO has become. Of course you all hate Juan, Alison, Michael, Nima etc as well and for the same reason and give them the same treatment but somewhat reduced for they don't post as much as Fred who is just a real pain in the butt for doing what he does so well!

Fred is an avid counter terrorist and he's good at it as the whimpering from the BIGS proves!

As ever,

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: relevant quotes  
Date: Wednesday, September 19, 2001 5:17 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message news:f0853486.0109190605.306997cb@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message news:<9o8ele\$bbpb4\$1@ID-84503.news.dfncis.de>...  
> > My dear fellow,  
> >  
> > Can you learn to differentiate between "stern criticism" and "attacks"?  
>  
> Calling Baha'is terrorists and accusing the UHJ of murder is "stern criticism"? I call them attacks.

Actually I think that noting that the AO is not adverse to using intimidatory tactics (terrorism by a nicer turn of phrase) is not unjustified. It can also be noted that the AO had "motive" for terminating Daniel Jordan in that he was apparently homosexual, a condition that is anathema to it. Is it the case that making observations to this effect is an attack? I don't think so!  
>  
> > Those who criticise do not necessarily attack.  
>  
> Karen and Juan criticize - Fred attacks.

In your opinion but perhaps Karen's "criticism" is more effective than Fred's "attacks"; on the other hand it may be that one complements the other  
>  
> > Criticism is largely justified as a means of having grievances redressed -  
> > attack is an attempt to destroy.  
>  
> Consultation is the method given by Baha'u'llah as the means to address grievances. Criticism was, for the most part, condemned.

Tell that to Alison! And before you get on your high horse - the onus of initiating consultation rests on the institution that decided to expel her without giving any notice beforehand. It's antics like this that makes the AO appear the total little shits they really are!

>  
> > If you cannot or choose not to distinguish between them, you'll  
> > never be able to distinguish between your friends and your foes!  
>  
> As long as people silently approve of Fred's actions he will be seen  
> as being allied with folks like you, Karen, Juan, et al.

A hell of a sight better than being aligned with Semple, Khan and the rest of the vipers together with their toadies and brown nosed devotees.

Dermod.



**From:** "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
**Subject:** Re: relevant quotes  
**Date:** Friday, September 21, 2001 5:12 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message news:f0853486.0109200720.1ce9af6b@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message news:<9ob5h1\$c3drb\$2@ID-84503.news.dfncis.de>...

>  
> > Actually I think that noting that the AO is not adverse to using  
> > intimidatory tactics (terrorism by a nicer turn of phrase) is not  
> > unjustified.  
>  
> Terrorism has a specific political meaning - causing fear in others  
> either intentionally or unintentionally in not terrorism. Otherwise  
> they would have to arrest Stephen King.

So threatening to have somebody declared a CB is NOT intimidation and not terrorism therefore. The essence of terrorism is that it is the use or threat of use of violence so as to achieve an objective. The AO threatens dissidents with the tag of CB so as to shut them up. That's terrorism!

> > It can also be noted that the AO had "motive" for terminating  
> > Daniel Jordan in that he was apparently homosexual, a condition that is  
> > anathema to it. Is it the case that making observations to this effect is  
> > an attack? I don't think so!  
>  
>  
> Sure it is. The homosexuality is not a cause for murder. There is  
> nothing in this world that justifies homicide of any kind - with the  
> exception of self defence where your life is being threatened. So yes  
> saying the AO had a motive because Dan Jordan might have been gay is  
> an attack. See Nima's comment on that subject.

Saying that the AO had a motive is not an attack - it is a statement of fact. If the said person were homosexual and given that that condition is sternly condemned within the AO then it has motive for removing the person from the scene. That is not the same as accusing it of doing so. I believe the Aqdas justifies homicide by way of capital punishment which is hardly self defence.

> > > Those who criticise do not necessarily attack.  
> > >  
> > > Karen and Juan critisize - Fred attacks.  
> > >  
> > In your opinion but perhaps Karen's "criticism" is more effective than  
> > Fred's "attacks"; on the other hand it may be that one complements the

other

>

> My opinion is not the issue. Objectively speaking the pattern and  
> timing of Fred's comments makes them attacks. He crafts his  
messages  
> in such a way to evoke anger in his audience. Those are attacks.

On the contrary - Fred's "anger" reflects more of his concern, sorrow  
and  
frustration at the prevailing conditions and a desire to rectify them.  
You,  
like the AO, cannot see this because the AO is perfect! I think the  
anger  
that emerges from the AO is more the result of the correctness of  
what Fred  
says than anything else - it is the typical anger of the guilty!

>

> > > Consultation is the method given by Baha'u'llah as the means  
to  
> > > address grievances. Criticism was, for the most part,  
condemned.

> >

> > Tell that to Alison! And before you get on your high horse - the  
onus  
of

> > initiating consultation rests on the institution that decided to  
expel  
her

> > without giving any notice beforehand. It's antics like this that  
makes  
the

> > AO appear the total little shits they really are!

>

> It is her responsibility to appeal. The UHJ made their decision  
under

> the assurance that Alison had been made aware of their concerns.  
Now

> the ball is in her court.

Has the House told you that? Because it has never told Alison. In  
Haifa and  
the AO the right hand knoweth not what the left hand is doing!  
Nothing  
unusual in that!

> > > > If you cannot or choose not to distinguish between them,  
you'll

> > > > never be able to distinguish between your friends and your  
foes!

> > >

> > > As long as people silently approve of Fred's actions he will be  
seen

> > > as being allied with folks like you, Karen, Juan, et al.

> >

> > A hell of a sight better than being aligned with Semple, Khan and  
the  
rest

> > of the vipers together with their toadies and brown nosed  
devotees.

>  
> I am not aligned with Mr. Kahn or Mr. Semple - I am aligned with  
the  
> Universal House of Justice.

Of which they are members!

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: losin yr bahai cool  
Date: Sunday, September 23, 2001 8:51 PM

Poor old Night Shadow can't stand the heat so he's away off with  
Reini to  
indulge in self congratulatory praise as to how they endured the  
vacuous on  
TRB and failed to conquer. As to his point that those who are critical  
should suspend that activity and, instead, work to expand the  
numbers in the  
BF - there's more than enough evidence to show that when good  
people join  
and refuse to go along with the cant, trying instead to effect reform,  
they  
are ostracised, vilified and cast out as rejects. To further confuse  
dear  
Chas - been there, done that, got totally pissed off and pissed off as a  
result.

As I have always said, the proof of any pudding being in the eating  
thereof - if all was well with the AO, millions would be in line to join.  
They are not! Does this persuade our fundie friends to even seriously  
consider that there is a need to reform the AO in a bid to make it more  
attractive? Their only reaction is to view the bearers of criticism as  
"evil." That's why they are going nowhere fast.

Farewell Night Shadow, farewell Roger - we will miss you! We miss  
headaches  
too!

"NightShadow" <seals\_jay@hotmail.com> wrote in message  
news:3ba9c5b8.77960428@news...  
> You know.. I think Charles has the right idea- and I believe I'm  
going  
> to follow suit. I'm sick and fucking tired of people bitching and  
> moaning about things they feel they've been denied. I'm tired of  
> coming here and watching people defame, attack, criticise, devalue,  
> demoralize, compare, deny, repudiate and distort the Baha'i Faith-  
all  
> in the name of "justice" or free expression.  
>  
> Something Abdul-Baha said in SAQ (I won't quote it word for word  
> because I'm too tired to go searching through the book right now).  
To  
> paraphrase, he spelled out the non-existence of evil. Evil is a  
> negative. Good is a positive. If you have good, you've got  
> \*something\*. Evil is a negative, therefore something is \*taken  
away.\*  
> Fear is the absence of courage, hate is the absence of love,

> impatience is the absence of patience- you get the idea. This a  
 > physical world, a world of substance, ergo, a world of positivity and  
 > existence, since to "exist" means to have substance. Evil is,  
 > therefore, non-existent.  
 >  
 > Since evil takes away, then that means it \*absorbs\* goodness but  
 gives  
 > nothing back. Like the color black simply absorbs light. A black hole  
 > absorbs \*anything\*. A vacuum absorbs air. It radiates nothing, puts  
 > out nothing, produces nothing. People can acknowledge "evil" and  
 > inspire within themselves fear, hatred, loathing, doubt,  
 > uncertainty... negative emotions in general, but "evil" hasn't acted  
 > upon them so much as they have acted upon themselves- they have  
 given  
 > up something within themselves and reduced their moral/spiritual  
 > fiber. They have lost a part of themselves, but taken in nothing. To  
 be  
 > evil is a great loss indeed.  
 >  
 > "Evil" people do nothing but destroy and take away, they suck up  
 and  
 > sap the life out of everything that is good around them. They abhor  
 > goodness (much in the same way that nature abhors a vacuum).  
 You can  
 > not apply justice to people who are evil- it is a pointless effort  
 > because they will only absorb it and grow stronger as you put more  
 > into them.  
 >  
 > Justice is a goodness, it is the "best beloved of God." To throw  
 away  
 > justice on evil is a waste of time and effort- and of God's good  
 > grace. Justice is not to attack back or kill or destroy. What  
 happened  
 > last week was an atrocious thing and it was an incredible example  
 of  
 > evil. Going after the people who committed or planned those acts,  
 with  
 > an intent to destroy them, is not justice- it is vengeance.  
 >  
 > Justice, in regards to 9/11/01, would be to rebuild. To be  
 \*positive\*.  
 > To take responsibility for the things the US has done in other  
 > countries that are less than noble. As much attention as we,  
 > Americans, focus on New York right now, we should be moving to  
 rebuild  
 > the cities we have been bombing and the countries we have been  
 > attacking for whatever reason- with absolute relentlessness and  
 good  
 > will. THAT is justice. THAT would be \*positive\* and productive.  
 THAT  
 > would be "turning the other cheek."  
 >  
 > I have seen many people attacking the Faith, guised in "informing  
 the  
 > public" or "seeking answers" or whatever else. I'm sick of it. Their  
 > actions are not just- they are lashing out in an effort to harm a  
 > religious body that, from their perspective, has harmed them. They  
 > feel that, since the Baha'i Faith's AO isn't being just, they are  
 > justified in attacking it- two wrongs do not make a right. It is not  
 > justice they seek; it is revenge, couched in debate and exposure.

>  
> If they were truly just then they would do nothing but sing the  
> praises of the Baha'i Faith, noting the good things that are within it  
> and drawing as many people to it so that whatever flaws it has can  
be  
> remedied by qualified people. Instead, they scream from the  
rooftops,  
> "No justice can be found in the Baha'i Faith" "The Baha'is are little  
> better than terrorists" "The Baha'i AO lies constantly" "The Baha'i  
> Faith is rife with censorship" "The Baha'i Faith condones the death  
of  
> so-and-so individual" and much more. I'm fucking sick and tired of  
it.  
> Many of you people have no intention of doing a whit of good within  
or  
> TO the Faith- you would rather spend more time bitching about a  
> problem than getting off your ass and bringing people into the Faith  
> that can help resolve the problems. You would rather pick and poke  
and  
> prod and split hairs and argue and debate.  
>  
> If you don't like the Faith so fucking much why don't you get off  
your  
> ass and help it out? Why don't you get involved with your  
communities  
> and effect change? Why don't you stop whining and support it-  
flaws  
> and all. The flaws will never change as long as people are  
constantly  
> told to stay away from it. If you want it to change, then DO  
something  
> about it instead of defacing it.  
>  
> The Baha'i Faith is a thing of beauty. It was created to unify people  
> and raise them up to a higher form of spiritual understanding. It  
was  
> not created over night and it will continue to grow- imagine how  
much  
> faster it could grow and develop in all the right directions with you  
> helping it instead of damaging it.  
>  
> I love the Baha'i Faith ardently. I look to it as a constant source of  
> guidance and support. I look to the teachings of the Blessed Beauty  
> and weep at the injustices it is enduring at your hands. It does  
> nothing, in this world of substance, to harm or molest you while you  
> continue to try and destroy it. I see the majority of this newsgroup  
> as sick, petulant, arrogant people enjoying nothing more than  
beating  
> up something beautiful that refuses to attack back. Every attack  
you  
> make against the Faith, every time you "expose" another flaw  
within  
> the body of it, I see another bruise, welt and scar creep across the  
> face of this inestimable beauty that is the Baha'i Faith... and it  
> makes me want to cry at the cruelty of it.  
>  
> I'm no longer coming here. I came here in the hopes of answering  
> questions that promote the Faith and instead I find myself  
defending  
> it or defending myself. I know my limits and mine are reached with

> this newsgroup.  
>  
> I have no intention of suing Fred- never did. He'll probably ignore it  
> anyway- so be it. I had hoped my threat to sue for his clear slander  
> would give him some perspective on what he's doing to himself and  
> others. I pray that he DOES mature soon- as do I pray that all of  
you  
> do, as well as myself. I am not perfect. I am human. I will make  
> mistakes and I will harm people- but I will never do so with malice  
in  
> mind or at heart.  
>  
> No. Instead, I will simply leave you people alone to whine while you  
> attempt to kill the one thing I would gladly die for.  
>  
> Good-bye.  
>  
> Allah'u'abha!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: something Fred posted on Beliefnet  
Date: Monday, September 24, 2001 2:28 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0109200703.42b05993@posting.google.com...  
Dave

>  
> I am sorry that you have to live with terrorism day in and day out.  
> But with all due respect your analysis of Fred as anti-AO hero is  
> about as accurate as the characterisation of bin laden as a hero of  
> Islam.

I have lived with terrorism, have known terrorists, read about them  
and  
tried to understand their psychology and modus operandi.

>  
> I do not fear Fred. The AO does not fear Fred. I have sent seekers  
> to his website and they have always come back to me saying that  
this  
> guy has a big chip on his shoulder and is obviously out to smear the  
> Baha'is. His website is not a collection of evidence. Have you ever  
> seen the film 12 Angry Men? Fred is like the juror who goes on a  
> racist tirade and all of the other jurors turn away. He no longer is  
> taken seriously because of the obvious bias and spite he shows.  
That  
> is what Fred's site is all about and folks see right through it.  
>  
> People get pissed at Fred because he claims to be a Baha'i and them  
> proceeds to insult the Faith in the most venomous way possible.

First mistake - Fred does not insult the Faith. He is after the AO like  
the  
rest of the critics. Apart from Miss Maddy, who on this forum attacks  
the  
essence of the BF? What is criticised and attacked at times is the  
excesses  
of the AO and the way it seeks to pervert the BF.

I will grant you that Fred's continued spamming can get a bit tedious but his Website is a collection of evidence which stands to the total shame of the AO. Have you ever asked yourself why Fred calls himself a Bahai yet conducts warfare against the AO? Why does Juan have the site he has? Why has he left the AO and written works critical of it? Why did the AO spy on Nima? Why can the AO not include these guys and a lot like them? It's dead easy to turn around and explain it away as evil on their part. The hard bit is figuring out what the AO did that forced these guys out and motivated them to offer resistance. That's your problem!

>

> I got angry at him because the events of September 11th make all  
> other acts of terrorism ever perpetrated look like minor events -  
> sidebars of history. I do not wish to diminish the effects of  
> terrorism in Northern Ireland but what we have just witnessed  
makes  
> the troubles look tame.

In scope - yes but in nature, no! There is no difference between the WTC and the car bomb in Omagh other than the number of casualties. Both were undertaken by persons consumed with hatred who had utter and callous disregard for the lives and safety of others. The magnitude of the WTC was certainly greater than any other single act of terrorism yet carried out but terrorism, whether it leaves one or 6,000 dead, is terrorism. Last night a family was terrorised in Northern Ireland - a shotgun was fired at their house. This is the third night of terror - the first resulted in a brick thrown through a window, the second was a pipe bomb and the third has resulted in one person injured with shotgun pellets in the back of his head and shoulder. Today those people know they are "required" to leave their home and live elsewhere.

Is there any real difference between this type of terrorism and an official of the AO threatening somebody with CB hood because his e-mail messages are "covenantally challenging?"

>

> Close to 6000 killed scores more injured and even more  
traumatized.  
> <SNIP>>  
> And you and Fred compare all of that to what the Baha'is do? Come

on.

- > Leave your hate for Baha'is aside for a moment and look at what you
- > are saying and ask yourself if you are thinking any clearer than the
- > Islamist school masters in Afghanistan who have taught their students
- > that the events of Sept. 11th were a "satanic Jewish conspiracy to
- > turn America against Islam and the Arab brotherhood".

And you ask yourself if fundamentalist Bahai attitudes that would dearly love to eliminate dissent and is willing to adopt any necessary steps so to do from threatening people with being declared CBs to expelling them, are any different! For a person who has been many years in the Bahai community - CB hood is a death sentence. To compell or seek to compell his compliance with AO attitudes is therefore an act of terrorism. End of story - Dave! If an organisation attempts to further its aims by intimidating its adherents or others, it is in no different in nature to the organisation that bombed the WTC. That's the uncomfortable truth!

BTW the AO is no different than any other religion you care to name - they all work or have worked on intimidation and terror throughout the ages. That's the joy of the secular society - it has put these nascent embryonic and mature terrorist organisations in their proper place - well away from government.

> You and Fred sound like those mullahs.

And you sound like an ABM or a Counsellor! Pot ...Kettle ... Black!

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: What is going on here?  
Date: Saturday, September 29, 2001 9:01 PM

"Nima Alavi" <s349269@student.uq.edu.au> wrote in message news:9p28ju\$4er\$1@bunyip.cc.uq.edu.au...  
> What is wrong with all you people  
> Settle down!  
> Remeber this?  
> "If religion happends to be the cause of Disunity, Seperation or Hatred it  
> better it not be there at all"  
> WHY???? Because the whole purpose of religion is UNITY!!!! So stop fighting  
> with each other!



**Who's fighting? All I see is a crowd of AO types, incapable of acknowledging that their beloved AO is far from perfect, and unable to do anything to rectify that state of affairs.**

**Besides which isn't JUSTICE the aim and object and if it is, you will have UNITY pursuing it. If you ain't got the UNITY it's because you ain't got the JUSTICE but some folks are prepared to fight for that rather than seek to suppress it in the name of a so-called unity which is not conformity to mediocrity.**

**>  
> Nima ALAVI  
>  
>**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: B Questions about the Bahai faith.  
Date: Saturday, September 29, 2001 8:54 PM**

**"Roger Reini" <roger@rreini.com> wrote in message  
news:3BB5C342.2FAEB2@rreini.com...  
> At last, someone who is asking legitimate questions about the  
Baha'i  
> Faith. There haven't been many here lately.**

**And we all thought you had gone, whereas, in reality, you're a sneaky  
bugger  
who spouts porky pies about leaving but smarms back again when he  
thinks  
there's an impressionable "seeker" about who can be impressed by  
cant.**

**The man is certainly posing legitimate questions - of the kind you like.  
But what happens if he starts to pose legitimate questions of the kind  
you  
don't like - the sort of things Curious has asked, amongst others?  
What  
happens if he poses the questions about corruption within the Bahai  
Administrative Order that Fred has put, Nima has put, Juan has put?  
What  
happens if he asks why a law suit was filed in New Mexico after the  
National  
Assembly had ignored the issues therein for nigh on two years? What  
happens  
if he asks why Alison and Michael were expelled contrary to all  
established  
procedures within civilised societies? Shall we witness another  
moonlight  
flight with accompanying mumble about how these are not legitimate  
questions?**

**>  
> BUSHBADEE wrote:  
> >  
> > I am interested in the Bahai faith.**

> >  
> > I have a few questions that I would hope some one of that faith would  
answere.  
> >  
> > I would appreciate if they would email me the answeres to the  
address  
below.  
> >  
> > 1 Does the Bahai faith accept the Koran?  
>  
> Yes, we accept that the Qur'an was revealed by God to Muhammad,  
that it  
> is the Word of God. We accept the Torah and the Gospel too. We  
also  
> have our own holy writings, which were revealed by our Founders,  
> Baha'u'llah and the Bab, as well as the writings of 'Abdul-Baha,  
> Baha'u'llah's eldest son and the Center of His Covenant.  
>  
> >  
> > 2 Why do Muslems seem to have such a special hate for those of  
the Bahai  
faith.  
>  
> Prejudice born of ignorance, IMHO. The clerics cannot accept the  
notion  
> of a new Prophet or Messenger after Muhammad. Baha'u'llah  
taught that  
> the Day of Judgment was actually the advent of a new Messenger  
(or  
> Manifestation of God, to use the Baha'i term), and that all alive at  
> that time would be tested.  
>  
> >  
> > 3What is the relationship between the Bahai faith and Israel.  
> > I understand that the Bahai faith is alive and thriving in Israel.  
>  
> The Baha'i World Center is located in Israel, that is true. That is  
> because Baha'u'llah, His family and many of His followers were  
exiled  
> there in 1868. At the time, it was a province of the Ottoman  
empire.  
> So the presence of the Baha'is in the area predates by some 80  
years the  
> founding of the State of Israel.  
>  
> Other than the staff at the World Center in Haifa, there is no Baha'i  
> community in Israel. Baha'u'llah ordered the believers not to teach  
in  
> the Holy Land; His injunction is still obeyed today.  
>  
> >  
> > Thank you.  
>  
> You're welcome.  
>  
> > .  
> > .  
> > I DO NOT FOLLOW MANY OF THESE NEWS GROUPS  
> > To answer me address mail to

> > Bushbadee@aol.com  
>  
> Posted and e-mailed.  
>  
> Roger (roger@rreini.com)

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: What is going on here?  
Date: Monday, October 01, 2001 9:04 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0110010903.20d95c5d@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
news:<9p5ucb\$gv1pd\$1@ID-84503.news.dfncis.de>...

>  
> > Who's fighting? All I see is a crowd of AO types, incapable of  
> > acknowledging that their beloved AO is far from perfect, and  
unable to  
do  
> > anything to rectify that state of affairs.  
>  
> The AO is far from perfect and we are working to make it better.

Without much success - a lot of talk but no action as events in New  
Mexico  
prove.

>  
> > Besides which isn't JUSTICE the aim and object and if it is, you  
will  
have  
> > UNITY pursuing it. If you ain't got the UNITY it's because you  
ain't  
got  
> > the JUSTICE but some folks are prepared to fight for that rather  
than  
seek  
> > to suppress it in the name of a so-called unity which is not  
conformity  
to  
> > mediocrity.  
>  
> Justice is made manifest in the laws of Baha'u'llah. One of those  
> laws as Nima A. points out is unity and a prohibition against conflict  
> and contention.

Unity is not conformity - unity can encompass differences of opinion  
and  
their expression. Conformity or rather, the attempt to impose it and  
deny  
thereby, freedom of expression, inevitably leads to conflict and  
contention.

>  
> Baha'u'llah gave us a mechanism for conflict resolution -  
consultation  
> combined with obedience to the guidance of our elected bodies.  
>  
> So we have Baha'u'llah's laws and we have the mechanism in place

for  
> resolving our conflicts. I would say that justice therefore exists  
> within the Baha'i community.

You haven't resolved the conflict surrounding Alison - your mechanisms didn't work and she was thrown out. Now as a non member of the Bahai community, how can she go back to them for resolution of the conflict. I thought all of this consultation was supposed to take place before the event - I thought if the House or the NSA were going to expel somebody that they would actually meet and consult with them, in person and not through lackeys, before throwing them out.

>  
> As for not fighting - many of us here have differing opinions. That  
> is ok. Discussing those opinions is ok. The insults are not ok. I  
> am in complete agreement on that point.

The so called insults are a part of the exchange - part of the tradition of robust debate!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM - Testimonies re US bahai community  
Date: Monday, October 01, 2001 8:56 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message news:f0853486.0110010814.162fb9e4@posting.google.com...

> "BIGS - Bahai in \*Perfectly\* Good Standing"  
<patrick\_henry@liberty.com>  
wrote in message news:<9p79aa\$gp743\$1@ID-75545.news.dfncis.de>...

> > "I'm glad you acknowledge the terrorized state of the U.S.  
> > Baha'i community. Now, does or does not Haifa endorse the  
> > state of affairs and support those responsible for it?"  
> > K. Paul Johnson, full text at  
> > <https://fglaysher.com/bahaicensorship/Johnson5.htm>  
>  
> Please define terrorism and show us concrete examples of the  
> "terrorized state of the U.S. Baha'i community.

So you do not regard "midnight visits" by officialdom threatening impending nomination as a Covenant Breaker, with consequent social ostracisation by friends and family, as intimidation or terror. You do not include spying on individuals, advising that they be spied on and kept away from "youth" as similar. Good to have that clarification!

> For other readers please note that neither Fred nor the source he  
> quoted are a part of the Baha'i community in the U.S. and their  
> ability to observe it is nearly non-existent.

But they once were and report on what they found during that time.  
Current  
ability to observe upon the community may be limited in as much as it  
is run  
as a secret organisation and quasi police state, where informers are  
sanctionned in some way.

Dermod.

>  
> Cheers,  
>  
> Dave

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM - Testimonies re US bahai community  
Date: Tuesday, October 02, 2001 5:29 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0110020624.2fd8ca90@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
news:<9pb8fm\$hupga\$1@ID-84503.news.dfncis.de>...

> Counselors counsel others. Sometimes they may need to tell  
someone  
> that they are in danger of crossing that line. Baha'u'llah Himself  
> revealed the punishment for breaking the Covenant.  
>  
> I for one would want to know if I were in danger of crossing that  
> line.

And who defines that line in a religion which encourages freedom of  
conscience, of thought, of expression - sorry, that was Abdul Baha  
and your  
AO types don't like him at all? Furthermore fore knowledge of being  
on the  
brink does not equate with the receipt of a letter, out of the blue,  
telling  
one that one is out on one's ear for unspecified offences. Let us also  
recollect recent correspondence from the House of Horrors about  
"spiritually  
corrosive" ex -Bahais, coupled with a bit of kite flying nominating  
certain  
ex-Bahais for the sanctified title of CB hood. That has, of course,  
been  
forgotten now - certain people issued very clear advice as to what  
would  
happen if the House dared to attempt to cast its evil acts on anybody  
numbered among the elect of ex-Bahais.

>  
> In fact if people were declared to be Covenant breakers without  
being  
> warned you would be writing that Baha'is terrorize people by NOT  
> telling them they are in danger of being declared to be a Covenant  
> breaker.

It all depends on whether or not a consultative process has been followed properly. Firstly if charges of heresy are to be laid then they must be laid in writing or in such form together with evidence to allow of the accused presenting his defence or explanation. One does not visit in the dead of night laying allegations of covenant breaking nor does one expel people without first seeking explanation. And no crap about appeal processes either! When actions precede consultative process it is apparent that guilt is determined and cannot be undetermined.

> > You do not include spying on individuals, advising that they be spied on and  
> > kept away from "youth" as similar. Good to have that clarification!  
>  
> Baha'u'llah instructed LSA's to be watchful. We humans took it the  
> wrong way. We made a big deal out of it and did not do it the best  
> way possible. But clearly, categorically, and emphatically it is not  
> terrorism.

So what is it - this spying, this stalking of individuals who are not Bahais any more? The Cold War was fought by spies as is the current US sponsored operation against bin Laden. When you spy on people who are no longer members of your community you infringe their privacy which is an act of aggression and an act of terror designed to force those people to exercise themselves in accordance with your wishes.

>  
> > > For other readers please note that neither Fred nor the source he  
> > > quoted are a part of the Baha'i community in the U.S. and their  
> > > ability to observe it is nearly non-existent.  
> >  
> > But they once were and report on what they found during that time.  
Current  
> > ability to observe upon the community may be limited in as much as it is run  
> > as a secret organisation and quasi police state, where informers are  
> > sanctioned in some way.  
>  
> No Dermot - they can't observe the community because they choose to to  
> be a part of it. They have opted out. They do not socialize with  
> Baha'is, they do not attend events with Baha'is. They have no idea  
> what the pulse of the community truly is. No one is keeping them out  
> - they are doing that by themselves.

I have direct and indirect contacts deep within the Bahai community who keep me well informed as to what is going on. Indeed I have information about some events before the community even knows about them. One does not have to be a member of an organisation to know a great deal about it - intelligence gathered from a number of sources, collated and analysed soon reveals results. And when some of that intelligence comes from areas close to the leadership you begin to suss exactly what is going on - even if you don't reveal all of what you know.

After all the dear lady and Dr. Mork "received" intelligence from Zuhur - their mistake was to divulge that fact and totally misinterpret what they got. Did they really think they were getting sensitive information from a list which everybody thereon knew was penetrated by their agent(s). That the AO or its proponents indulge in such intelligence gathering is a sign that they regard themselves as being at war - that people on Zuhur indulge in "terrorist" attacks on them, justifying their "counter terrorist" operations. The similarity between this and US reaction to the WTC bombing is marked.

> Your "evidence" of Baha'i "terrorism" is extremely weak. You have  
> stretched the definition of "terrorism" so far that it has become  
> absolutely meaningless. Your examples that support that weak  
> definition are even weaker.

With all due respect, Dave, your experience of terrorism is one horrific atrocity a fortnight ago. I have lived with it for many years - I have seen families intimidated out of their homes with polite and seemingly well meaning phrases. Sometimes it is unspoken, just a rap on the door. If the family doesn't leave - a stone through the window, a pipe bomb against a door, shotgun blast through a window etc etc until the message gets across loud and clear without a word being spoken. You don't understand the subtleties of terror for you have never seen them. Imagine how you would feel if you got a letter tomorrow morning telling you that your status as a BIGS has been cancelled on orders from Haifa. Of course you don't deserve it - you have broken no rules that you know of; you haven't done anything wrong! Nobody has told you that your behaviour has been questioned! So go ahead - imagine it! And now you know or think you know what Alison

felt -  
now you see Bahai terror at work!

Did you know, Dave, that people actually phoned my wife, in the aftermath of that letter from the House of Horrors, fearing that I was to be one of those honoured by the House? That they felt the need to do that is, whether you like it or not, evidence of fear and terror induced by that letter. Terror is subtle - it is a means of forcing compliance and often in a way that is utterly deniable. Nobody has claimed responsibility for the WTC bombing just as here a number of atrocities have not been claimed by one side or the other. That deniability is an integral part of the terror process.

> There is no pattern of terrorism in the Baha'i community. You may  
> wish that there were. It would legitimize your rejection of the  
> Faith. Unfortunately your characterization of Baha'i "terrorists" is  
> flat out wrong.

Because you fail to perceive it; because you're not on the receiving end, doesn't mean that it isn't there. The AO indulges itself in dirty missions behind enemy lines. Its victims perceive that as terrorism - an effort to subvert them, to force them into line with AO policy.

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM - Testimonies re US bahai community  
Date: Wednesday, October 03, 2001 4:52 AM

"Timothy Casey" <worloq@iprimus.com.au> wrote in message  
news:3bbaaa1c\$1@news.iprimus.com.au...  
> Given that terrorism entails random bombings and massacres such  
as are so  
> characteristic of IRA and Orangemen and bloodthirsty fanatics -  
This claim  
> has caused me some confusion. Are you saying that Baha'is are  
busy  
chucking  
> bombs and firing on crowds of people, and hijacking planes? If so,  
where  
are  
> the arrests and investigations on these hot leads you have?

Timothy,

You're making the mistake of only seeing terrorism in its most violent manifestation. For the terrorist the real objective is in the knock on effects of the outrage. For example- all of the major bombing outrages here have been accompanied by series of bomb scares, designed to cause



disruption and fear. Another tactic is the random phone call to a store or factory - the person who answers the phone is told that the caller represents a major paramilitary operation and is "advising" that it is going to kill all of the Catholics/Protestants who are employed by that store or factory. Some warped people take vicarious delight in such tactics and justify them in the name of the "cause" to which they are affiliated. Can you imagine the effect such a call has on the recipient - the fear that is generated?

Outrages generate fear - threats of further outrages generate even more fear. A number of telephone calls can close a city down for a day especially in the wake of a major outrage; attacks on the minority community, whence sprang the terrorists, increase, driving that community into the hands of the terrorists for "protection."

Compare that to the Bahai community - regular CB/liberal (to the average BIGS there is no significant difference - both generate fear and loathing) contacts being reported generates fear, expulsions justify that fear, driving the community to "attack" those who threaten it. To somebody like me that has lived in a society dominated (at times) by terrorists, the situation within the Bahai community is so similar that I fail to understand why the BIGS cannot see it and rise up against it, for in their hands, ultimately is the solution. It's a situation that is slowly destroying the Bahai community both in its own eyes and in the eyes of the world. Because the peoples of the world generally prefer moderation, one liberal/dissident Bahai counter-terrorist can do a lot of damage.

The solution is apparent but it is one rejected by the powers that be. They think that they can win their war by "military means" - that they can drive out and/or subdue the voices of opposition. I can assure them that this is not the case. These types of conflict can only be stopped and resolved by negotiation and compromise. As there is no sign of this within the AO (typical terrorists are extremely dedicated to the "Cause" and brook no compromise) the conflict goes on and on and will go on and on.

This is one thing that interests me about the AO and amuses me immensely. An integral part of the most progressive religion in the world which preaches consultation as a means of practising conflict resolution, asserts its "authority" to such an extent that it refuses to negotiate with those it

perceives as enemies. Yet throughout the world the only progress that is being made in conflict resolution is when the parties are dragged to the table and persuaded or forced to negotiate an end to their differences. The House of Horrors rejects all such process preferring to attempt terror tactics to keep the community in line. That succeeds up to a point - the point where recruitment staggers and slows then goes into negative growth, the point where the sinews of war (i.e. finance) starts to dry up, the point where its apologists begin to get shell shocked and waver in its defence as their inherent contradictions emerge.

The Internet gave a voice to many oppressed BIGS - some paid the price for their views by being expelled or otherwise made subject to terror tactics. But as is always the case in conflict when the reasonable (those who are most open to compromise and negotiation) are terrorised, they become marginalised and cast out in favour of the warrior class, whose sole aim is destruction. They will not destroy the BF but they will wreak immense damage to the extent that it will never achieve its mission objective because it does not deserve to. Not for nothing were the BIGS warned that the real enemies are those within for they are the best trained and armed - he who understands best not his own cause but that of his enemy is best placed to secure victory.

Consider the cost of this conflict, which, like most, is not at all necessary were the principles of toleration to be practised. The progressive is always derided - as a result no progressive will ever mouth his opinions without being aware that he is in for a rough ride. He knows and accepts that - as a result he is a tough foe not given to easy surrender. Oppose him and he will fight back with ten times the force of his opponent for he is truly dedicated to what he believes in. The AO can't win this one yet, perversely, it can't lose it either so what is at stake is the amount of damage that the conflict will cause and the undoubted fact that the AO is so perverse that it will not seek to resolve matters other than through violence. Or, to put it another way - you saw the damage a few terrorists wrought in N.Y. and Washington - now equate that to the damage done day and daily to the BF by a mere handful of posters to the

**Internet  
who are merely telling the truth and seeking tolerance rather than  
bigotry.**

**Terrorism never wins, the extremists are buried by history for the  
meek do  
inherit the earth. In future decades Bahais will look back at this  
conflict  
and wonder why it was ever fought, for the principles espoused by  
the  
liberals will win through, as they always do and will be enshrined.  
The  
more perspicacious will damn the current AO for allowing and  
indulging in a  
conflict that could have been but was not resolved until a time when  
massive  
damage had been done from which the BF has not recovered.**

**Dermod.**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: B Questions about the Bahai faith.  
Date: Monday, October 01, 2001 4:26 AM**

**"Matt Menge" <mspmeng@msn.com> wrote in message  
news:dc19cfc5.0109301736.198508c3@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
news:<9p5u0k\$g749f\$1@ID-84503.news.dfncis.de>...  
> > "Roger Reini" <roger@rreini.com> wrote in message  
> > news:3BB5C342.2FAEB2@rreini.com...  
> > > At last, someone who is asking legitimate questions about the  
Baha'i  
> > > Faith. There haven't been many here lately.  
> >  
> > And we all thought you had gone, whereas, in reality, you're a  
sneaky  
bugger  
> > who spouts porky pies about leaving but smarms back again  
when he thinks  
> > there's an impressionable "seeker" about who can be impressed  
by cant.  
> >  
>  
> So he's indecisive. What's your problem with Roger anyways?**

**He's a pompous asshole?**

**>  
> > The man is certainly posing legitimate questions - of the kind you  
like.  
> > But what happens if he starts to pose legitimate questions of the  
kind  
you  
> > don't like - the sort of things Curious has asked, amongst others?  
What  
> > happens if he poses the questions about corruption within the  
Bahai**

> > Administrative Order that Fred has put, Nima has put, Juan has put?  
 What  
 > > happens if he asks why a law suit was filed in New Mexico after the National  
 Assembly had ignored the issues therein for nigh on two years?  
 What happens  
 > > if he asks why Alison and Michael were expelled contrary to all established  
 > > procedures within civilised societies? Shall we witness another moonlight  
 > > flight with accompanying mumble about how these are not legitimate  
 > > questions?  
 >  
 > Well for one thing this shouldn't effect Bushbadee right away because  
 > people like Nima, Juan, Allison and Michael were all prominent and  
 > influential people within the Faith. What are you trying to do, scare  
 > him off?

I'm not responsible for other people's decisions. There is however a proclivity on the part of BIGS, when a "seeker" is observed on the Internet, to divert said seeker from the open forums into "safer" ones, where he can be removed from the arguments of the evil ones who oppose the blessed AO. I just like eople to be offered the option of seeing this tactic, that if they wish to investigate the BF, they can the chance to see the warts as well. That's why the open fora are invaluable - an opportunity to avoid brainwashing or love bombing.

>  
 > Second, these issues have never been ignored. On the contrary they  
 > have been debated to death. As for myself, I realize that our  
 > administration is not perfect, but I would hardly call it corrupt.

That's your opinion, which you are entitled to.

I have a sneaking feeling that Bushbadee is less interested inthe AO wrangling that in the fact that the BF accepts the Quran in its entirety. Might there be an undercurrent that they could set aside their own Writings in favour of aspects of the Quran just as some fundamentalist Christians disregard the New Testament in favour of the "blood and guts" of the Old.

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
 Subject: Re: bahai - TERRORISM - Testimonies re US bahai community  
 Date: Wednesday, October 03, 2001 6:58 PM

**"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message news:f0853486.0110030746.c915de1@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message news:<9pen5e\$ibu17\$1@ID-84503.news.dfncis.de>...  
>  
>  
> > Compare that to the Bahai community - regular CB/liberal (to the average  
> > BIGS there is no significant difference -  
>  
> Bull. That is flat out wrong. Good to see you have picked up some of  
> the skills of terrorism. Demonize the opposition it makes your  
> arguemnt more convincing.**

**No it is not! That it is pointed out that Alison is NOT a CB is indicative of the attitude that that's the way it is - if they're not official CBs they ought to be. Geez, Dave, I've been called one myself!**

**BTW I don't demonise anybody - I call things as I see them!**

**>  
> > It's a situation that is slowly destroying the  
> > Bahai community both in its own eyes and in the eyes of the world.  
>  
> Bull. Show me clearly that the few events (and few they are) add up  
> to a campaign of terror. Heck most of the Baha'is don't even know  
> about it. How can you terrorize a population if they never even hear  
> about it?**

**I did not state that the entire Bahai community is terrorised - fact is, that individuals who step outside certain boundaries, as defined by the AO, mark well, will be subject to terror tactics to induce their falling into line OR leaving the community. Many Bahais do know about and determine to ignore it - like most folks they like their comfortable existence untroubled by controversey which might dent their illusions. But the general overall morbidity of the Community in terms of numbers indicates that all is not well. I don't attribute this to the terror tactics but to the overwhelming introspection caused by the need to protect the Faith and that need is often met by terror tactics when there is a clear and present danger to the interests of the AO.**

**You don't need to terrorise a community - you only take action against those who are perceived as a danger and then isolate them from the community by demonising them, as in the denunciation of Dialogue and A Modest Proposal.**

**The little lambs follow suit - but, if any step out of line, they get their asses kicked.**

**>**

**> > The solution is apparent but it is one rejected by the powers that be.**

**They**

**> > think that they can win their war by "military means"**

**>**

**> Bull. The AO listens when what is being said actually fits within the  
> Covenant.**

**Yup! - THEIR definition of the Covenant after set aside of Abdul Baha's statements on freedom of speech etc.**

**>**

**> > - that they can drive**

**> > out and/or subdue the voices of opposition. I can assure them  
that this  
is**

**> > not the case. These types of conflict can only be stopped and  
resolved**

**by**

**> > negotiation and compromise. As there is no sign of this within  
the AO**

**> > (typical terrorists are extremely dedicated to the "Cause" and  
brook no**

**> > compromise) the conflict goes on and on and will go on and on.**

**>**

**> How can anyone compromise the Word of God? You can't.**

**We're not talking about the Word of God - we're talking about the  
systemic  
corruption of religion to suit the power lust of its leaders, as has  
been,  
is and always will be the way with certain religious leaders. The  
Quran  
doesn't allow of suicide missions according to many interpretations  
but some  
believe that they lead to Paradise. You, like I, call it corruption of the  
Scriptures. But they don't! So why should Bahaism be exempt from  
corruption, especially given that there is no authoritative interpreter  
anymore. What would a living  
Guardian say about the impasse between the liberals who advocate  
free  
unfettered speech and the AO types who want to limit it?**

**<SNIP>**

**> > The Internet gave a voice to many oppressed BIGS**

**>**

**> Many = 4 maybe 5? Out of 7 million. Oh that's right - you need to  
> attack that number to make your "side" look bigger than it is.**

**Let's start - the Walbridges, Juan, Steve Scholl, Nima, Karen etc etc -  
all  
driven out. How many more are there who just quietly disappeared?  
I know  
quite a number of BIGS who have just disappeared here - the local  
news rag**

notes that the community is less than 300, exactly what it was 20 years ago but the membership serial numbers have gone from 9010 to nearly 17,000. That is of course the UK total - but the community there is what it was 20 years ago - under 6,000. Either way you look at it, 6000 Bahais have disappeared over those years and that's not including those who are on the rolls and shouldn't be because they have disappeared but not told anybody!

>  
> > - some paid the price for  
> > their views by being expelled or otherwise made subject to terror tactics.  
>  
> Again some = 2 or 3?

Two is two too many! One is one too many!

> > But as is always the case in conflict when the reasonable (those who are  
> > most open to compromise and negotiation) are terrorised, they become  
> > marginalised and cast out in favour of the warrior class, whose sole aim is  
> > destruction.  
>  
> Wrong. Some folks who came into conflict with the AO and resolved  
> their differences are some very well respected Baha'is.

I'm referring to those who have NOT resolved the dispute.

> You know Dermod you are really good at exaggeration. There is not  
> terrorism in the Baha'i Faith. There are laws and punishment for  
> breaking laws - Baha'u'llah gave us that.

Is there a law against discussion via E-mail in the Aqdas? So what "laws" did they break? Why were the Dialogue editors castigated for something they didn't publish, that was still under review? Was it perhaps because they were seen as nasty bastards who threatened the cushy jobs held by certain people in the AO?

>Your notion of the Baha'i  
> Faith is to be tolerant of those who would tear down Baha'u'llah's  
> laws in favor of their own personal view. You would have an elite  
> academic class lead - and dictate what is right and wrong. Me - I  
> want to stick to Baha'u'llah. That is where this community is going.  
> You simply have no idea. Your out of touch.

I don't give two fiddlers' farts who leads the BF - personally I'm done with

it as I am with any and all organised religion. What I care about is justice and what I hate is the hypocrisy that rides roughshod over sensitive souls in the name of a God most of these buggers couldn't recognise if they met Him in person. Your BF which has a powerful, beautiful and attractive philosophy has been ruined by the megalomaniacs and bigots who run it!

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM - Testimonies re US bahai community  
Date: Thursday, October 04, 2001 7:34 PM

"Timothy Casey" <worloq@iprimus.com.au> wrote in message  
news:3bbbd5cd@news.iprimus.com.au...

>  
> "Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
> news:f0853486.0110030746.c915de1@posting.google.com...  
>  
>  
> [SNIP a great rebuttal]  
>  
>  
> >  
> > You know Dermod you are really good at exaggeration. There is  
not  
> > terrorism in the Baha'i Faith. There are laws and punishment for  
> > breaking laws - Baha'u'llah gave us that. Your notion of the  
Baha'i  
> > Faith is to be tolerant of those who would tear down Baha'u'llah's  
> > laws in favor of their own personal view. You would have an elite  
> > academic class lead - and dictate what is right and wrong. Me - I  
> > want to stick to Baha'u'llah. That is where this community is  
going.  
> > You simply have no idea. Your out of touch.  
>  
> Let's start with "elite class of academics". No such animal, Dave.  
Academics  
> live at the bottom of the food chain. Always have, always will. Who  
would  
> listen to the voice of reason when idle fancies and vain imaginings  
packaged  
> in glossy magazines delivered by the most charismatic sales people  
money  
can  
> buy, are so much more attractive?  
>  
> Now, as to the "Internal Resistance"  
> Academic????????????????????  
>  
> I agree with all your non-personal comments Dave,  
> but these jokers "academic"? Give us a break! I know we are  
supposed to be  
> kind to people, but I think that perhaps you go too far calling them,  
> "academic". :^)



>  
> Most of them would not last two seconds if they carried on like this  
in a  
> genuine academic society - they would be expelled, permanently.  
Who wants  
to  
> be plagued by members who have a problem with the collective  
choice of the  
> society as a whole?  
>  
> Academics are not quite so tolerant as Baha'is.

I have no doubt this particular epistle shall cause great peals of  
merriment  
to erupt from Professor Walbridge, Professor Cole, Dr. Walbridge, all  
of  
whom hold tenure at respected Universities in posts of some  
academic  
significance, whose works and papers are often cited in Bahai  
academia of  
the respectable and not so respectable kind.

For your information, human progress has always come from people  
"who have a  
problem with the collective choice of the society as a whole". That  
holds  
true for advances in religious thinking as it does in the arts and  
sciences.

With a viewpoint like this prevalent in the community, small wonder  
that the  
BF is advancing in a diametrically opposed direction to that which  
would  
lead it to be of any interest or significance to the seething masses!  
Would  
it therefore be true to note that Bahais "have a problem with the  
collective  
choice of the society as a whole" which is totally indifferent to their  
message and that they should quietly go away?

> Anyway, that is just my narrow-minded view of things.

Indeed it is - "narrow", that is!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM - Testimonies re US bahai community  
Date: Friday, October 05, 2001 6:18 AM

Hi Ron,

"Ron House" <house@usq.edu.au> wrote in message  
news:3BBD1586.470602DA@usq.edu.au...

> Dermod Ryder wrote: some things.  
>  
> Sorry Dermod, much as I usually applaud your principled  
comments, I  
> cannot possibly agree with any comparisons whatsoever between  
the Baha'i  
> administration and the terrorists. There is a universe of difference

> between those who try to frighten someone with a threat of being  
> shunned, and those who murder 6,000 innocents. Conflation of  
terms,  
> levelling of differences, loss of meaning of words, is a primary part  
of  
> the doublespeak that is increasingly making it impossible to get  
honest  
> information across to people nowadays.

The motivation is the same, the methodology is the same, the aims  
and  
objectives are as one - an endeavour to frighten, intimidate or  
terrorise a  
person into complying with an objective. I do not and never have  
equated  
the scale or magnitude. As they say - murder is murder is murder and  
Charles Manson or Jack the Ripper are murderers same as Hitler or  
Stalin.  
Certainly the former never murdered as many as the latter but does  
that  
merit removal of the title of "murderer?" I somehow don't think so!  
And  
Manson was a terrorist, even though that went largely unrecognised  
at the  
time - he "ordered" the murders to incite the war between Whites and  
Blacks  
which he had seen prophesied in the Bible and the songs of the  
Beatles.  
After the Blacks had destroyed the Whites, being inferior types, they  
would  
mill around leaderless until Charlie emerged from his sanctuary in the  
desert, to rise up and lead them. Classic scenario, Ron, use or threat  
of  
violence to terrorise/intimidate towards achieving an objective.

As one innured to the results of terrorism after a lifetime's exposure,  
I  
do confess, nonetheless, to having been shocked at what happened at  
the WTC  
and Pentagon but I was shocked and horrified by the scale,  
magnitude and the  
loss of innocent life rather than anything else. The generation of  
mass  
fear and terror in a community is the stock in trade of the terrorist. It  
is his objective - all other considerations are secondary. And the task  
of  
the terrorist task master is to motivate followers to perpetrate acts of  
violence which the follower would, probably, not ordinarily do. It is  
the  
job of the task-master to cause the follower to suspend any critical  
faculty  
and follow blindly and implicitly any direction or order given.  
Absolute  
and unquestioning obedience to those in authority within the  
terrorist  
organisation is required. Once that is established then the  
"volunteer" in  
the name of the cause, will undertake any action that he is ordered to  
accept WILL advance that cause. The terrorist is as committed to his

cause  
as any true believer in righteous ways.

Ron, I know and have known terrorists - I have spent time discussing what they do and have done. There are factors that have come from those discussions that help throw light on those who flew those planes on 11 September and those who motivated/ordered them to do that. \*John\* was a fairly typical youth, not terribly well educated or especially intelligent. He left school and was on the "dole" soon falling into acquaintanceship with a paramilitary organisation. His religion and his way of life were being threatened by evil forces and it was necessary to oppose them, to defend his homeland and hearth. So he was willingly recruited into membership, to do his duty by the cause and swore the oath of allegiance. When they told him that a neighbour was a "traitor" to the cause he went, as instructed, and broke his neighbour's legs with a baseball bat. And when the "cause" needed money he organised the "voluntary" collection of it from the community on a weekly basis and he stole it from those unwilling to contribute voluntarily. He did all of this without question for the "cause" - he went to jail for it. And there he underwent a "conversion". He met the "enemy" - people from the other side who had done the same things he had but for a different cause. And it slowly dawned that he had been used and abused, that he had never endeavoured to think things out for himself but had blindly accepted the gospel of hatred and done deeds for it that he has regretted ever since.

Now these same factors, although not to the same scale or magnitude, are apparent in events orchestrated by the AO over years past - factors I have previously alluded to in both private and slightly more public posts to the Internet. In June, for example I remarked in the midst of the Greatest Row surrounding Dr Mork's espionage on Zuhur that Nima was engaged in "counter-terrorism." Now whilst there was an element of roguery in that, nonetheless, the word was carefully chosen in that I have long recognised the terrorist-type tactics employed by the AO.

Why of all the rebels in the world were Alison and Michael selected for the treatment they got? Could it be that they were seen as soft targets who

would yield to the threats and recant their sins to the greater glory of the  
AO and a crushing blow to the liberals with the subversion of two stalwarts?  
Is this not intimidation in pursuit of an objective and is it not thereby terrorism? Perhaps we didn't use the word "Terrorism" much before - but  
then before 11 September Americans had not ever experienced terrorism up  
close and personal in the way that we had - an experience, BTW, that I would  
wish on nobody, not even my greatest enemy. But let's not smack Fred down  
because he says the unpalatable truth. The AO utilises terrorist tactics in  
the purest sense of the word and, as I have noted many times before, would  
not hesitate to employ harsher methods, could it get away with it.

Perhaps you should recollect that in June word was on the street that certain dissident elements were to be designated CBs. I had dealings off-list with those who felt that they might be targeted and I can tell you  
that there was a degree of fear and apprehension - at first. It was made  
very clear by a series of posts on this group that if even one CB was declared, it would be seen as the declaration of all as CBs and that severe  
retribution would follow. I have no doubt that this rumour was put on the  
street to gauge the likely reaction where the CBs to be declared. That this  
was an intelligent tactic in light of the utter hames made with Alison and  
Michael's expulsions, is IMO, indisputable. That it indicates the dawning  
of a degree of rationality at Haifa is also indisputable. But it also indicates a hankering for and a notion that opposition can be quelled  
by the  
use of violent tactics, despite the failure thereof to date. Strange behaviour for a religion that preaches "consultation" that it chooses  
not to  
"consult" but to "confront." Needless to say, Ron, that's a classic mark of  
terrorism unless/until somebody manages to pound into their heads the  
reality that their tactics do not and will not advance their cause one iota.  
IRA terror in Ireland has retarded the cause of unification of the island  
and the acceptance of that by the Protestant people, a fuller generation if  
not longer - it has achieved the exact opposite of what it was aimed at.  
Terror is ultimately counter productive!

- > Apart from being plain wrong, any hint of a similarity between the level
- > of evil of the Baha'i rulers and that of the terrorists merely inflames
- > opinions and makes the building of bridges even more difficult.

As for the building of bridges - are you not being a trifle optimistic?  
For any process of reconciliation to be embarked upon, BOTH sides have to be willing to engage. Underneath all of the bombast there is a willingness on the part of the liberals to engage such a process, to sit down without pre-conditions and consult upon grievances and their solution. I detect no such willingness on the part of the AO - it has not yet passed the stage of "enemies" and "internal opposition", albeit that most of the opposition is now external, totally radicalised and absolutely outside its control. The status of "Unenrolled Bahai" has emerged, acquired a following and the respectability that accompanies that, has constructed a de facto, if not de jure, community and is a tribute to the power of AO intransigence. In demonising, expelling and casting forth of the internal enemy it created an external "enemy" subject to no power of influence, control or restraint I fear therefore that the "cycle of violence" continues uninterrupted and unabated. The AO can end it at any time - by indicating a willingness to consult, something that would be in accord with its highest ideals. Were it to make the appropriate gesture I have little doubt it would be reciprocated in full measure. But until that happens ...

I suspect that the time for that is short. What has been confined (very largely) to the Internet to date can spread and escalate. Conflict has to be nipped in the bud - if not, it gets worse as both sides manoeuvre for the advantage of the high ground for the inevitable peace congress when, eventually, one wins or both become too exhausted to continue.

I would not equate the degree of the level of evil of the AO and the WTC terrorists. There is no doubt that the WTC terrorists were and are malign individuals motivated by hatred. The AO, OTOH, is activated more by stupidity than malice. One cannot but be impressed by the dearth of warriors of quality and intellectual prowess within and amongst its most sycophantic supporters. A scrutiny of the Beliefnet archives will reveal glaring and, indeed, farcical examples of that. The action taken against Alison in particular strikes me as precipitate, ill-thought out and embarked upon without an exit strategy being envisaged or even thought necessary, were it to go horribly wrong and backfire, as it undoubtedly has. The

greatest obstacle to any resolution of this conflict is that the AO has backed itself into a corner whence it cannot emerge without seeing itself as being humiliated.

For it to agree to any form of consultation is a climb down and it cannot do that without fatal damage to its own position. It is in a cleft stick of its own making - it initiated the conflict through precipitate action that has consistently failed to achieve the objective of silencing the opposition, it did so without thought to a fall back position and now, has no other option than to persist in the conflict it created.

Furthermore the armoury is empty - it has run out of ideas and weapons. It fired the final shot in June last when it threatened imminent CB hood but the enemy's eyes did not even flicker! It now desperately needs an exit strategy to which purpose we might slant our thoughts and discussion. I think we will have to design a parachute for the AO before any peace process can begin - something that will cushion its fall from on high.

- > Furthermore, you do yourself no service whatsoever by aligning yourself
- > with someone whose attacks on the AO are motivated purely by his own
- > personal hatred of them. That sort of 'friend', to whom the truth is of
- > use only so long as it points one particular direction, will hold your
- > hand as he leads you to hell.

Actually Fred has aligned himself with my thinking. Furthermore the imputation of motives of hatred to him is questionable. I detect more the anger and despair born of utter frustration at the perceived destruction of something that is most precious to him. Fred certainly is intemperate at times and most annoying at others. Yet there is a blatant sincerity behind what he does, no matter how exasperating or self defeating it might appear to be. I can empathise with Fred - in times past when terrorist outrages have killed friends of mine, I have been tempted to reach for the gun and lash out at any and all people who just might be even sympathetic to those who have committed the foul deed. And as we know only too well here - terrorism in one community spawns its counterpart in the other. Fred is a product of the AO - if he is a monster, it created the monster! That is the tragedy but that is the inevitable product of a system that polarises

opinion by stigmatising and demonising those who do not adhere to a strict fundamentalist interpretation.

And when you talk of building bridges you have to think of building bridges to Fred as well. His is an injured soul as well!

Now it may be that I am well on the road to hell! So long as it is a place free from religious fanatics it shall be heaven for me! And nobody is holding my hand, nobody is leading me and I care not if anybody is following!

As ever,

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM 5 - Testimonies re US bahai community  
Date: Friday, October 05, 2001 9:54 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message news:f0853486.0110050613.8bbde9@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message news:<9piud5\$j4bqq\$1@ID-84503.news.dfncis.de>...

>  
> > > Juan is a pretty good spin doctor - eh?  
> > >  
> > > I don't buy it, but that's ok.  
> >  
> > Do you buy into any of the tales of horror on Fred's site?  
>  
> What I do not buy into is the rehtorical stance, the misleading  
> language, and an intentional use of negative terminology to describe  
> the situation.

So forget Fred's editorial and look upon it as an archive of source material, which is the way I approached it. Editorialising comes after the facts, not before them.

> His account was skillfully crafted to leave a reader unfamiliar with  
> Baha'i Administration thinking that it is some kind of ultra-competant  
> secret police force with nothing but evil intentions.

I personally think that there are those within the AO who feel they have a duty and a right to spy on whomsoever they please. In that sense therefore there is an element of the "Secret Police". "Competent", however is the last word I would think of to describe it!

Mine own encounters with the AO (long before I ever heard of Fred or Juan)  
left that impression firmly melded in my mind. These guys haven't a clue  
how to deal with conflict and contention, especially when it comes from a  
non-Bahai who does not and will not play according to their made up rules.  
I am a great believer in "due process." But do they learn from this? Not  
in triduum of Tuesdays and why should they! have they not been invested  
with Divine Guidance on this? But have they not forgotten that God helps  
those who help themselves - what is in the Writings is principle and guidance which show the way but must be reinforced with the particularities  
of rules and must be uniformly applied by reference to precedent. Principle  
and guidance is not especially good law and good law is useless unless  
uniformly applicable to all equally and without favour. That is why law is  
based on legislation and case law - rules and precedent as to how to interpret them so that what is illegal in one district will be illegal in all. Given that clarity the citizen knows exactly where he stands .

> Of all people here Dermot you should understand that there are no  
> demons here - on either side. We are all human, we all make mistakes,  
> and we are all in the process of growth. That is not reflected in  
> Juan's words.

Demons- NO! Fools, pedagogues and hypocrites aplenty though!  
People should  
learn from mistakes - be sensible enough to fess up and not repeat the  
error. But to learn from mistakes, one has first to realise that they have  
been made, to analyse them and draw proper corrective conclusions. This  
critical approach is frowned upon by the AO which, for some strange reason,  
views it as "negative" and verboten therefore. The whole thing about negativity is that it exists from time to time and is an opportunity for positivism. To turn negative into positive is to grow. My impression  
of  
the AO is that it has not recognised or accepted this principle. Were it to  
do so, to take a long hard critical look at all of the negative areas with a  
view to learning and growing, matters would improve. Trouble is,  
Dave - it  
makes the same mistakes over and over again and keeps getting up the noses  
of people who do not admit or acknowledge its omnipotence and are not  
prepared to accept the crap! From the LA study group, through Dialogue,  
stopping by A Modest Proposal, the expulsions, the spying on Nima,



etc ad  
infinitum, this organisation has acted with the crassest of arrogance  
which  
is born only in immense stupidity. IMO it has never once stopped to  
consider  
the fallout of what it has done.

None of these people are Covenant Breakers yet they are banned  
effectively  
from being within the ambit of that Covenant. None of them wants to  
change  
that Covenant. All they say is that the Covenant is big enough to  
tolerate a  
wide range of opinion - if it isn't, then it is not the means of uniting  
mankind. Why can't the Bahais be like the Church of England which  
includes  
High and Low Church, Anglo Catholic to the most evangelical  
fundamentalist  
and where indeed, or so it is rumoured, belief in the existence of God  
is  
actually optional, all united in one Church? Why does it need this  
fundamentalist interpretation which is totally alien to most ordinary  
decent  
folk?

John XXIII exposed the locked mindset of Catholicism to the winds of  
change  
in Vatican II to reflect on and re-interpret traditional doctrine and  
thinking in and for changed times. Fundamentalist Catholicism  
vanished as a  
result - for the first time Catholics approached their Protestant  
brothers  
on an equal footing as fellow but separated Christians. Almost  
overnight  
barriers disappeared - the Christian values of tolerance and love  
began to  
be emphasised over hell fire and hatred. An enemy was turned into a  
friend,  
as Abdul Baha once put it, although I paraphrase. Is it not strange  
that  
"corrupt" Christianity can attain to Bahai ideals whilst Bahais cannot.  
They still anathematise their separated brethren of all types and kinds  
in  
the name of a Covenant, which is built on unity and love. There are  
many  
kinds of unity but only one conformity - for unity's sake do we not  
have to  
overlook the manifest faults and weaknesses of the wife or She Who  
thinks  
She ought to be Obeyed, rather than insist on conformity to set  
standards!  
Is the Covenant so inflexible that it cannot bend to accommodate in  
the name  
of love and unity? Which is more important - love and unity or  
conformity  
to an inflexible Covenant? If we ceased looking for that which divides  
and  
sought instead that which unites, unity can be achieved without the  
need for  
anybody to compromise his beliefs - in other words if the centrality of

the  
Covenant were to rule, disunity and conflict would disappear. This  
can be  
achieved if we revert to the old Christian idea of tolerance.

> One thing that I learned long ago - when there is a conflict, the two  
> sides are both to blame. I have yet to read anything from Juan,  
Fred,  
> or anyone on "that side" to fess up to their own mistakes.

When Juan re-declared his belief was he not fessing up to a mistake  
he feels  
he made? As for Fred - he has been so anathematised and  
marginalised that  
he dare not fess up to anything. And there is the essential problem.  
In  
the absence of any form of meaningful dialogue between the  
contending  
parties attitudes harden, mistrust grows, suspicion becomes  
overwhelming  
and hatred develops on both sides. In such an atmosphere it  
becomes  
impossible to fess up because the perception is that the other side  
will  
seize on and exploit it as evidence of weakness. It's a vicious circle  
which neither side can or will break for that is the ultimate weakness.  
There are ways of breaking the circle but they require that both sides  
are  
willing to engage in a resolution of the conflict - sadly the AO isn't,  
partly I believe because it cannot see a way to do that which will not  
result in a massive loss of face for it! And here lies the biggest  
problem - given the absence of malice, the AO has manoeuvred itself  
into  
this invidious position through its own stupidity and that self same  
stupidity militates against its seeing a way out!

I confess that this conflict fascinates me. Much as I am a staunch  
supporter of the liberal cause I am not personally involved and have  
developed a degree of detachment therefore. What is most  
interesting is  
that the conflict is centred in the US which is to be the powerhouse of  
Bahai development in the world. Consequently the ultimate  
resolution will  
have profound significance for the BF for the next 2-300 years.

IMO at the moment the liberals have gained the high ground and have  
undoubted strategic advantage, not so much from anything they have  
themselves done but from the fact that the AO, having set the  
objective of  
silencing them, has signally failed to achieve that objective. The ball  
is  
now in the liberal court.

In a football analogy the West Coast Offence launched by the AO has  
failed  
to achieve first down against a defence that has held under the  
pressure.  
Now the AO can risk a Fourth Down and long or it can punt. Trouble  
is that  
the ball is in the AO's own red zone and they lost yardage on the last

play  
when they tried the CB play, which was the only play that ever  
worked for  
them in the past! But when you use the same play over and over  
again,  
eventually the other team learns how to counter it. Coach has a  
problem for  
he hasn't a clue about the offensive capabilities of the other team. If  
they use the Internet play it will cost him a field goal but if they use a  
different play it will cost him a touchdown and the two minute  
warning has  
come and gone. The scores are level. He needs a Timeout but he  
hasn't got  
one left and he can't see a solution. Can you?

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM - Testimonies re US bahai community  
Date: Friday, October 05, 2001 3:26 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0110030728.6b063b7d@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
news:<9pdf63\$hot4k\$1@ID-84503.news.dfncis.de>...  
> > "Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
> > news:f0853486.0110020624.2fd8ca90@posting.google.com...  
> > > "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
> > news:<9pb8fm\$hupga\$1@ID-84503.news.dfncis.de>...  
> <SNIP>  
> > Furthermore fore knowledge of being on the brink does not  
equate with  
the  
> > receipt of a letter, out of the blue, telling one that one is out on  
one's  
> > ear for unspecified offences.  
>  
> But that would certainly get someone's attention. Then  
consultation  
> could follow. A letter such as that may be ill timed and unwise but  
> it certainly does not equate to terrorism.

So let's recollect - you kick the heretics out and then offer to consult  
with them about the fact that you intend to kick them out! And this  
isn't  
terrorism!

> > Let us also recollect recent correspondence from the House of  
Horrors  
> > about "spiritually corrosive" ex -Bahais,  
>  
> Guess what Dermod - they were right.

I agree - persons corrosive to the hypocrisy and corruption of the  
sinecure  
holders at Wilmette and elsewhere together with the nepotism and

patronage  
of "approved" persons.

>  
> > coupled with a bit of kite flying nominating certain ex-Bahais for  
the  
> > sanctified title of CB hood.  
>  
> No one was mentioned in that letter - neither was the term  
Covenant  
> breaker even mentioned. So that charge is baseless.  
>  
> > That has, of course, been forgotten now - certain people issued  
very  
clear  
> > advice as to what would happen if the House dared to attempt to  
cast its  
evil  
> > acts on anybody numbered among the elect of ex-Bahais.  
>  
> I have no idea what you are referring to.

Cast your mind and your rodent back to June when Dr. Mork claimed  
that I and  
another member of Zuhur were setting up a new Bahai sect. In the  
course of  
those threads it emerged that word was on the street that certain  
"dissidents" were about to be declared CBs. Now Dave, in Haifa there  
are  
three staffers charged with overseeing TRB - a clear message went  
forth that  
if any CBs were declared it would be regarded as an attack on all and  
retribution would follow. To date no CBs have been declared. You  
can draw  
your own conclusions from that.

> > > In fact if people were declared to be Covenant breakers without  
being  
> > > warned you would be writing that Baha'is terrorize people by  
NOT  
> > > telling them they are in danger of being declared to be a  
Covenant  
> > > breaker.  
> >  
> > It all depends on whether or not a consultative process has been  
followed  
> > properly. Firstly if charges of heresy are to be laid then they  
must be  
> > laid in writing or in such form together with evidence to allow of  
the  
> > accused presenting his defence or explanation.  
>  
> As Rod has clearly pointed out - that kind of detailed process has  
not  
> yet been created. It is not yet a part of the consultative process.  
> It should be, and it will be, but right now it is not.

And never will be unless/until the AO is seized by the throat and  
forced to  
implement it. But strange that a religion which promises an advanced

civilisation has not yet attained this particular developmental stage of the decayed civilisation it claims it will replace.

> > One does not visit in the dead of night laying allegations of covenant  
> > breaking  
>  
> Well since that has never happened then why are we talking about it?

I think Juan used that term in relation to his own interrogation.  
>  
> > nor does one expel people without first seeking explanation.  
>  
> Alison is the only person who fits that description and you know that  
> I feel the NZ NSA dropped the ball on that one.

It didn't! The House did! Take it from me! The NSA has refused to correct erroneous material it circulated to a number of LSAs in New Zealand as requested so to do, so, effectively, dismissing an appeal.

<SNIP>  
> > When actions precede consultative process it is apparent that guilt is  
> > determined and cannot be undetermined.  
>  
> Nonsense - it shows that there was a breakdown in the process. It  
> shows the need for more formal rules. It shows that we are human.  
> Even those who have broken the Covenant can re-enter the Baha'i Faith.

There is no process as you have admitted! It's all set to a pre-determined solution that will not be overturned under any circumstances and the rules made up as the situation unfolds.

> > > Baha'u'llah instructed LSA's to be watchful. We humans took it the  
> > > wrong way. We made a big deal out of it and did not do it the best  
> > > way possible. But clearly, categorically, and emphatically it is not  
> > > terrorism.  
> >  
> > So what is it - this spying, this stalking of individuals who are not Bahais  
> > any more?  
>  
> An overreaction in an attempt to adhere to Baha'i law. It is human  
> error. Unless those individuals pose a real threat to the community.  
> But the person you are thinking about did not.

Whether these individuals pose a threat or not - it's none of the AO's business to harass any individual.

> > The Cold War was fought by spies as is the current US sponsored  
 > > operation against bin Laden. When you spy on people who are no  
 longer  
 > > members of your community you infringe their privacy which is  
 an act of  
 > > aggression and an act of terror designed to force those people to  
 exercise  
 > > themselves in accordance with your wishes.  
 >  
 > So the Police are terrorists for not letting criminals know they are  
 > investigating them? Did you know that when you go out in public -  
 > even just outside your home - you have given up your right to  
 privacy?  
 > Anyone can take your picture, follow you around, etc. if it is a part  
 > of an investigation.

Police have to act within the procedures as laid down by law - due  
 process  
 which does not exist within the AO. They cannot follow you, tap your  
 phone,  
 read your mail or make unfounded accusations against you without a  
 warrant.  
 They cannot, by law, harass you and, if they do, you can get a Court to  
 order them to desist. They can only accuse you of breach of specific  
 law  
 and must then take you to Court - they can't tell the community to  
 avoid you  
 like a plague.

<SNIP>

> > > No Dermot - they can't observe the community because they  
 choose to to  
 > > > be a part of it. They have opted out. They do not socialize with  
 > > > Baha'is, they do not attend events with Baha'is. They have no  
 idea  
 > > > what the pulse of the community truly is. No one is keeping  
 them out  
 > > > - they are doing that by themselves.  
 > >  
 > > I have direct and indirect contacts deep within the Bahai  
 community who  
 keep  
 > > me well informed as to what is going on.  
 >  
 > So you are a terrorist if we use your definition:  
 >  
 > "When you spy on people who are no longer members of your  
 community  
 > you infringe their privacy which is an act of aggression and an act  
 of  
 > terror designed to force those people to exercise themselves in  
 > accordance with your wishes."

No Dave, I'm into counter terrorism and have been since long before  
 June  
 this year when I posted the following: -

29 June 2001

""Susan Maneck " <smaneck@aol.com> wrote in message  
 news:20010629014249.10154.00002585@ng-md1.aol.com...

> >Crystal has called for no Baha'i spies on the list.  
>  
> Sounds like what she really means is no Baha'is. She couldn't have meant  
no  
> spies or she wouldn't have allowed Nima to stay on.

Spies practice espionage for the AO - they are banned!

Nima practices counter espionage and counter terrorism - it is permitted!!"

> You should change your handle from the grim reaper to 007. Come on  
> Dermot. Fred claimed that the Baha'i Community is in a state of  
> terror. He is attempting to gag the state of the community with  
> which he has no contact. Sorry but I just don't buy it. Though your  
> claim to be the anti-Baha'i spymaster is quite amusing.

I'm not the "Bahai spymaster" although I know who does hold that post - I'm  
also not the Head of Bahai Counter Espionage and, again, I know who is!

> > After all the dear lady and Dr. Mork "received" intelligence from Zuhur -  
> > their mistake was to divulge that fact and totally misinterpret what they  
> > got. Did they really think they were getting sensitive information from a  
> > list which everybody thereon knew was penetrated by their agent(s).  
That  
> > the AO or its proponents indulge in such intelligence gathering is a  
sign  
> > that they regard themselves as being at war - that people on Zuhur  
indulge  
> > in "terrorist" attacks on them, justifying their "counter terrorist"  
> > operations. The similarity between this and US reaction to the WTC  
bombing  
> > is marked.  
>  
> What? Now you are really starting to sound like Ian Flemming.

He wrote fiction - the dear lady and Dr Mork were in receipt of messages  
purloined from Zuhur (a private list).

<SNIP>

> >And now you know or think you know what Alison felt -  
> > now you see Bahai terror at work!  
>  
> I have imagined it. And with all due respect - I would not go  
> ballistic and start raging against the machine, or spamming news  
> groups, or filing law suits, or generally throwing a tantrum. I have

- > faith in Baha'u'llah and the tools He gave us for conflict resolution.
- > If I got such a letter I would clarify it ASAP with the AO.

Deborah Buchhorn waited a long time for her letter to be replied to - she sought clarification and action and didn't even get an acknowledgement. If it happens to you how patient would you actually be - given that, per your own admission, there is no due process to guarantee you a result of any kind!

- > Most of
- > what I have seen here and on a few websites out there are
- > overreactions. I would not overreact. There is NO parallel between
- > what happened to Juan, Alison, Nima, Michael, or Fred and terrorism.
- > Zero.

So how do you describe the AO action - "reasonable", "justified", "dignified". You know if there was one shred of common decency in these people they wouldn't hoof people out - they would see the hurt and try to prevent it. Alison would have had prior warning if these guys had a spark of humanity about them - they would have seen her, talked to her, eyeballed her, not chosen the coward's option of a letter out of the blue with no reason given - damn it, she had to wait months for that and even then it was first sent to the BIGS. But if that 's not terrorism, what the hell is it?

- > > Did you know, Dave, that people actually phoned my wife, in the aftermath of
- > > that letter from the House of Horrors, fearing that I was to be one of those
- > > honoured by the House? That they felt the need to do that is, whether you
- > > like it or not, evidence of fear and terror induced by that letter. Terror
- > > is subtle - it is a means of forcing compliance and often in a way that is
- > > utterly deniable. Nobody has claimed responsibility for the WTC bombing
- > > just as here a number of atrocities have not been claimed by one side or the
- > > other. That deniability is an integral part of the terror process.
- >
- > Dermot. That is not terrorism.

So Dr Mork makes a false accusation against me which lines me up for CB hood, if true. Now this is of profound indifference to me but it matters to



my wife for if I am declared a CB she has to leave me or bear the same title. But once again, this isn't terrorism! This isn't designed to intimidate or coerce me into alternative action! NO! It's just another in a long line of mistakes - so many of them!

- > It does not meet the definition at
- > all. Your belligerence, exaggerated accusations, hostility, and anger
- > all fit with the description given in that letter. The House was spot
- > on. Now, deal with it.

Yeah man! I'm real corrosive! And guess what - I don't have to deal with it! It's not annoying me!

- >
- > The AO is not the evil systematic terrorist machine that you make it
- > out to be. I just IS NOT. It is a young organization, short on man
- > power and resources, trying to understand just how it should function.

Now that frightens me! These guys don't know what they're doing and this is the pattern of a future civilisation for, make no mistake, what they get away with now, is precedent for what they'll get away with in the future.

- > Mistakes will be made. Incidents have happened and will happen
- > again. But that does not mean that the AO is the Gestapo incarnate.

It does until the AO learns to apologise - assuming, of course that all of these incidents are "mistakes". But if they are mistakes the AO should not have to await formal appeals before rectifying them, that is, if their motives were pure.

- > They are not that organized. They are not that co-ordinated. The
- > principles of the Faith do not allow for them to ever behave like that.

Hasn't stopped them so far!

- > Dermot - I am tired of dealing with this subject. You are "spiritually
- > corrosive" because all you do is focus on the negative and magnify it.
- > Are you a bringer of joy and hope or do you hate the light so much
- > that you just want to dampen it with comparisons between
- > mass-murderers and a group of individuals trying to build a better
- > world who made a few mistakes.

I love the light! But to know what light is you also have to experience darkness. If you want to rectify mistakes you have to recognise them first - that's the negative but necessary first prerequisite. If you cannot

see that there is a perception that the AO indulges in terror tactics, which you say it doesn't, then it would be out there rectifying these mistakes - not waiting for appeals or anything else. It knows the depth and intensity of feeling out there - it recognises the damage that is being done by having this dirty laundry washed in public and it knows how to resolve this problem. Fact you have got to face is that the AO doesn't give a damn about any hurt it dishes out - if it did, it wouldn't do it and the proof of that is that when faced with the fruits of its mistakes, it persists in them and refuses to consult on a resolution! Many efforts have been made to engage the AO on the present impasse - to get around a table and thrash matters out with a view to resolving the differences and putting an honourable end to the conflict. There were no pre-conditions attached to this - the offer was made by persons prominent in the liberal camp and has been spurned and rejected. And until now no mention has been publicly made of it lest assent to such talks might have been perceived as a climbdown by either side.

It is high time that it was known that the AO has no interest in settling this matter - in engaging in any form of discussion. That is the main reason that most of this conflict has been in public for there is no other way. The AO has no interest whatsoever in CONSULTATION with anybody who disagrees with it.

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: This is Bahai?  
Date: Saturday, October 06, 2001 5:49 AM

"Onandagus7" <onandagus7@cs.com> wrote in message  
news:20011005222659.21551.00001084@mb-ce.news.cs.com...  
> >a covenant-breaker is a schismatic Baha'i,  
> >just as various Christian heresies are not seen as really  
"Christian" by  
the  
> >more orthodox types. Yet, to an outside observer, any person  
with Jesus  
as

> >the central figure can be broadly thought of as Christian.  
Likewise,  
anyone  
> >with Baha'u'llah as their central figure can be broadly thought of  
as  
> >Baha'i, even if excommunicated from the Faith. I mean, Dave,  
they aren't  
a  
> >completely separate religion -- they are sectarians rejected and  
shunned  
by  
> >the majority.  
> >  
> >Love, Karen  
>  
> I am not a Baha'i. But didn't Bahauallah say that anyone who lived  
the  
moral  
> teachings of the faith was already a Baha'i? Why wouldn't that also  
apply  
to  
> people who had been kicked out of the faith for heretical views but  
lived  
the  
> ethical standards?  
>  
> Don Bradley

Actually, I think it was Abdul Baha who said that or something  
similar, but  
it doesn't matter who said it for it's true. When as in the BF, there  
exists an administrative order, which is into "control", such  
sentiments are  
set aside. It is now a faith system dedicated to "order" within the  
ranks,  
"conformity" to a narrow and often misunderstood interpretation of  
the  
central features, and "unity" so as to exclude any and all who submit  
not to  
the "order" and "conformity".

As the relative success of fundamentalism shows, such an approach  
has appeal  
to a number of people. I think the broad mass reject it and if that is  
the  
case then the pool from which Bahais hope to draw converts becomes  
somewhat  
circumscribed. In other words it has sacrificed its universalist appeal  
and  
approach.

As you will note from these newsgroups there does exist a small but  
vociferous group of former Bahais (expelled or otherwise compelled  
to leave)  
who do not accept this narrow fundamentalist interpretation of the  
Faith.

Keep asking those questions, Don. They are most pertinent.

Dermod.

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**  
**Subject: Re: UHJ letter on withdrawals (for Don)**  
**Date: Saturday, October 06, 2001 10:43 PM**

**"Onandagus7" <onandagus7@cs.com> wrote in message  
news:20011006215400.16563.00002399@mb-fb.news.cs.com...  
> Thanks Karen.**

**>  
> Is the UHJ generally more reasonable than many in the Baha'i  
community  
itself?**

**Only slightly! It tends to be somewhat polite and apparently  
reasonable!**

**Everything flows down from the UHJ - its status as an infallible entity  
is  
akin to the Papacy, only more so. As the head of the BF and the  
ultimate  
decision maker it has the responsibility for much of what is wrong in  
the  
community.**

**You also have to understand the subtext - "being left to one's own  
devices"  
is shunning by another name. Those who have been subject to this  
will affirm  
that whereas ordinary Bahais won't.**

**Another factor to be considered is that much of the current conflict  
revolves about the interpretation of the role of the administrative  
order  
and its practices. Bahais however see it as an attack on the centrality  
of  
the whole Covenant and the entire Faith. This is not the case. I no  
longer  
accept the Bahai Faith as my personal faith system but I launch no  
attack on  
those who do - my contention is with those who abuse it to inflict pain  
and  
suffering on past and present members.**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**  
**Subject: Re: This is Bahai?**  
**Date: Saturday, October 06, 2001 10:14 PM**

**"Craig Koller" <cwkkoller@earthlink.net> wrote in message  
news:cwkkoller-56C048.13091806102001@nnrp05.earthlink.net...**

**> In article <9pnmjg\$jbu6\$1@ID-73584.news.dfncis.de>,  
> "John R MacLeod" <jrmacleod@consultant.com> wrote:**

**>  
> > "Craig Koller" <cwkkoller@earthlink.net> wrote  
> > <snip>**

**> >  
> > > In LA,  
> > > our former Auxiliary Board Member for Protection (who  
recently passed  
> > > away) told me that oftentimes it's people with great abilities  
and  
> > > intellect who sometimes let ego get the better of them, who**

start to

> > > eschew humility and try to wield intellectual power over others.

> > >

> > > That's when problems happen.

> > >

> > <snip>

> >

> > Wouldn't it have been wonderful if, instead of this pointed remark, your

> > friend had said something like:

> > "You know I've noticed that the people who become disaffected are often

> > people with great abilities and intellects. I think its very important that

> > we find out why the Faith is failing these people and see if we can correct

> > the situation."

> >

>

> That's pretty much the spirit of what he said, and how he said it to me,

> I'm simply paraphrasing. Although, as far as the "Faith failing these

> people" I think there's a distinction that has to be drawn between the

> Faith of Baha'u'llah (which we are not to "improve"), and the community

> of Baha'is (which fails as much as human design allows for failure!).

But that's not at all how you presented it. This kind of self righteous cant is rife in the Bahai community on this side of the pond, as well.

>

> The New Testament is rife with accounts of those who failed, who

> doubted, who betrayed, who showed arrogance to Jesus to His face.

> History is filled with stories of people who let their ego's get the

> better of them.

You're still at it! Ever considered the fact that people do what they do because they BELIEVE it to be right! Isn't that why you're a Bahai? If so,

kindly accord the same respect to those who aren't and don't agree with you!

> We rarely show compassion for these people because of

> their status and abilities. I've spoken with several community leaders

> and heard nothing but compassion and hope for those whose behavior at

> one time required administrative action.

Crocodile tears for sure!

>

> The fact remains that sometimes the Baha'i community fails the people,

> true, but just as often these people simply fail. That's the price of

> free will. There's wiggle room to be sure, but sometimes there's little

> more that can be done by the administration IMO...

There's plenty can be done by the AO - start with answering the correspondence of Deborah Buchhorn, continue with apologies to the authors of "A Modest Proposal" for getting it all wrong at National Convention, explain to Alison Marshall why nobody bothered to consult with her to explain why she was going to be turned out, apologise to Nima Hazini for running surveillance on his private life after he left the BF and then writing a scurrilous letter about him, apologise to Fred Glaysher for removing him from the Rolls WITHOUT telling him that this was being done and tell me why after being away from the BF for 20 years, I am still referred to as a Covenant Breaker by people who ought to know better ....

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: This is Bahai?  
Date: Saturday, October 06, 2001 9:33 PM

"Craig Koller" <cwkkoller@earthlink.net> wrote in message news:cwkkoller-43A2B7.11110006102001@nnrp05.earthlink.net...  
> In article <9pmnik\$iqqq5\$1@ID-84503.news.dfncis.de>,  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote:  
> >  
> > Actually, I think it was Abdul Baha who said that or something similar,  
> but  
> > it doesn't matter who said it for it's true. When as in the BF, there  
> > exists an administrative order, which is into "control", such sentiments are  
> > set aside. It is now a faith system dedicated to "order" within the ranks,  
> > "conformity" to a narrow and often misunderstood interpretation of the  
> > central features, and "unity" so as to exclude any and all who submit not to  
> > the "order" and "conformity".  
>  
> Yikes! You'd think it was the Gestapo sitting there in Chicago, instead  
> of an NSA, nine men and women elected by national convention delegates,  
> who were in turn elected at district conventions by individual Baha'is.  
> There's no campaigning in the process, although admittedly there is a  
> small amount of turnover from year to year (usually one or two new  
> people come into the NSA each election IIRC).

Now there is no open campaigning which is not to say that there is no campaigning. the district conventions are held in October - the National convention in April. This leaves an interval of 6 months in which the

incumbent National Assembly and aspiring candidates can, shall we say,  
"meet" the community and/or the delegates for campaigning purposes, sorry!,  
consultative processes. Last year the NSA went on a grand tour of the country in November. Now if the district conventions were held in February/March there would be no opportunity for cynical sods like me to suggest that there is a "campaign trail."

There is little or no turnover in membership of National Assemblies.

And no! It's not the Gestapo sitting there at Wilmette - more like "Dad's Army!"

> Last year, the national convention was opened up to \*all\* Baha'is,  
> although only convention delegates were allowed to consult with the NSA.  
> But if you had a question, comment or concern, all you had to do is ask  
> your delegate (or any other delegate) to ask it for you. That's what I  
> did. Oh, and you can \*always\* talk to NSA members (like in the hotel  
> lobby), because they're just individual Baha'is after all...

Pressing the flesh or associating with the great unwashed is one of the least pleasant aspects of being in elective office!

>  
> People "kicked out of the Faith" aren't necessarily CB's, that's a very  
> specific infraction. Some people have lost their voting rights, which  
> precludes them from attending official Baha'i gatherings, but not holy  
> days, social gatherings, firesides, deependings, etc.

There's a specific and innovative category that Craig hasn't noted - those who are "disenrolled", removed from the rolls because they are found not to be in compliance with the belief requirements for a BIGS.

>  
> In all of these cases, even for Covenant Breakers, one need only cease  
> in engaging in that behavior that got them "kicked out" and ask to  
> regain their voting rights. If they're sincere, they should be  
> reinstated. They can still be the most cantankerous contrarians on the  
> planet, but if they're not openly, flagrantly breaking Baha'i laws,  
> there's no basis for losing voting rights.

The disenrolled may not have been informed as to the exact reasons they were deemed no longer qualified for membership.

>  
 > In my 15 years in the Faith, I've seen incredible patience and  
 > forbearance amongst Baha'i administrators who've had to deal  
 with a  
 > myriad of ego's and attitudes. I've been through the review process  
 at  
 > National for a music project I did, and although it was painfully  
 slow,  
 > I found them fair and open to folks trying to promote the Cause.  
 >  
 > Honestly, I'm \*glad\* I'm not in their shoes. How easy do people  
 think it  
 > is to protect and promote a religion, wherein the land of its origin  
 > (Iran), people still live in peril, and some of the behavior we engage  
 > in here (in the once-thought impenetrable USA) can cause harm  
 there, as  
 > well as here?

That there has been some persecution of Bahais in Iran is of no  
 relevance to  
 the spread of the Faith in the US or elsewhere. Secondly the  
 persecutions  
 have been motivated by religious hatred and other reasons, including  
 the  
 close identification of Bahais with the Shah's regime.

>  
 > >  
 > > As the relative success of fundamentalism shows, such an  
 approach has  
 appeal  
 > > to a number of people.  
 >  
 > The biggest influx of Baha'is was during the late 60's and early to  
 mid  
 > 70's. Are you saying these people were prone to fundamentalism? I  
 > heartily disagree. If all that mattered were "converts" and raw  
 numbers,  
 > the Faith could morph itself into whatever the focus groups  
 recommended  
 > (if it had the latitude to do so, which by definition of Baha'i Law, it  
 > doesn't). Besides, such catering to the mores of the time is a trap I  
 > think we've seen historically in other religions, that has led to  
 > confusion and division that adversely impacts us to this day.

What I can note in relation to Northern Ireland is that the BF does not  
 appeal to Catholics - they are severely under-represented therein.  
 Catholicism tends toward authoritarianism in Ireland - I can well  
 understand  
 why Catholics would not forsake one authoritarian faith for another.  
 As for  
 the US I think fundamentalist religion is much more popular and  
 deeply  
 rooted there than in Europe. The US is quite conservative compared  
 to  
 Europe and as a result, I think it more likely that persons who commit  
 to  
 religion are much more likely to be conservative/fundamentalist. In  
 Europe  
 religion has been largely relegated to a lower division.



>  
> > I think the broad mass reject it and if that is the  
> > case then the pool from which Bahais hope to draw converts  
becomes  
somewhat  
> > circumscribed. In other words it has sacrificed its universalist  
appeal  
and  
> > approach.  
>  
> Most of the broad mass have never even heard of the Baha'i Faith. I  
> originally thought Baha'is were like Unitarians, which except for the  
> "unity" and the embracing other religious truth, was pretty off the  
> mark. Nobody's forcing anybody to become a Baha'i. IMO there is  
no more  
> comprehensively laid-out set of administrative guidelines on Earth,  
to  
> prevent the kind of infighting and division that effected nearly  
every  
> other religion shortly after the ascension of its Founder.

Rules and regulations never have sufficed to stop disputation or  
internal  
conflict in any organisation. Disputation and conflict can only be  
settled  
by dialogue and compromise or by people agreeing to differ amicably.

> > As you will note from these newsgroups there does exist a small  
but  
> > vociferous group of former Bahais (expelled or otherwise  
compelled to  
leave)  
> > who do not accept this narrow fundamentalist interpretation of  
the  
Faith.  
> >  
>  
> The "independent investigation of truth" calls for all to judge for  
> themselves based on a fair and thorough examination of the facts.  
In LA,  
> our former Auxiliary Board Member for Protection (who recently  
passed  
> away) told me that oftentimes it's people with great abilities and  
> intellect who sometimes let ego get the better of them, who start to  
> eschew humility and try to wield intellectual power over others.

Or if independent investigation leads to a conclusion that is at odds  
with  
the POV of the powers that be in the BF, it is not the product of  
intellect  
or calm dispassionate analysis of all of the factors but malice or ego.  
Furthermore the explanation of such conclusions is not to be  
understood as  
explanation or exposition but an attempt to dominate the opinions of  
others.

This is something that fundamentalists and certain liberals agree on -  
where  
the fundamentalists argue that liberals attempt to impose their views  
on

others the liberals are positive that the fundamentalists have imposed their views and will tolerate no dissent.

>

> > Keep asking those questions, Don. They are most pertinent.

> >

>

> You know, we're so conditioned to look at conflict as the result of two

> opposing forces, one obviously right and the other obviously wrong. It's

> a convenient way to dispatch an argument without taking the time to

> probe the details.

**Incorrect! Conflict arises when persons with differing views cannot reconcile them, settle them or create a condition in which the disparate views will be tolerated. The question of right or wrong does not arise and is not relevant. Right (Wrong) is in the eye of the beholder - but a dispassionate look at conflict will reveal that there is right (and wrong) on both sides. To each is given the responsibility of making his own decisions - the only wrong inherent in that is when somebody tries to prevent one acquiring pertinent information. In other words if a decision is to be informed it has to be based on an evaluation of all of the information available. Don is quite obviously quite capable of weighing up the pros and cons of any situation for himself - all he requires is access to information, all of the information available. Whatever decision he arrives at is right! It is incumbent on all to accept that even if one is not in agreement with what he decides. Toleration of those who differ is the most necessary human virtue - imposition of one's own views on another is an abomination, whether through false logic, lies, distorted evidence, force or the threat thereof.**

> We're human and we're messy, that's the way life is. Anger and hate is

> its own punishment sometimes, or the sign that we're holding on to

> something that really needs to be let go of.

**And often anger and hate is born of an injustice suffered and must not be**

**let go - for justice is the best of all human and divine attainments!**

>

> That's my take.

>

> --

> --

> Craig Koller <cwkkoller@earthlink.net>

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: This is Bahai?  
Date: Saturday, October 06, 2001 10:02 PM**

**"Craig Koller" <cwkkoller@earthlink.net> wrote in message  
news:cwkkoller-ECB0CA.03015006102001@nnrp05.earthlink.net...  
> In article <20011005222925.21551.00001085@mb-  
ce.news.cs.com>,  
> onandagus7@cs.com (Onandagus7) wrote:**

**<SNIP>**

**> One of the most virulent and destructive Covenant breakers was  
Mirza  
> Yahya, Baha'u'llah's own half brother. Perhaps because he saw  
himself as  
> the true Manifestation of God or simply resented not being the  
Promised  
> One, he sought in every way to destroy Baha'u'llah, even resorting  
to  
> poisoning Him at one time. Yahya was able to draw a tiny band of  
> followers from within and without the believers and they too tried  
to  
> destroy the Faith. This caused great physical and spiritual pain to  
the  
> community, exacerbating Baha'u'llah's already tenuous relationship  
with  
> hostile governmental and religious authorities, and ultimately led to  
> His final banishment to Akka in Palestine (Yahya and his followers  
were  
> banished to Cypress IIRC).  
>  
> Yahya not only caused harm to Baha'u'llah, to himself and to the  
loyal  
> Baha'i community, he condemned the souls of those who chose to  
follow  
> him. Consider for a moment how horrific an act that truly is, to  
> spiritually pull someone away from the light of God...**

**FYI as has been pointed out before on this group Mirza Yahya was  
NOT a  
Covenant Breaker. He never did sign up to the Faith developed by his  
half-brother and therefore could not have broken a covenant he never  
subscribed to. Yahya was the appointed nominee/successor of the  
Bab - might  
it be therefore that the animosity between him and Baha'u'llah arose  
from  
Yahya's position as the head of the Babis and a not unreasonable  
conclusion  
on his part that Baha'u'llah was breaking the Covenant of the Bab.**

**Bahais may argue that Baha'u'llah abrogated the Babi Faith through  
his claim  
to be "he whom God shall make manifest" and that Yahya had thereby  
an  
unqualified need to submit to him. The only problem with this  
approach is  
that Baha'u'llah was only one of many who laid claim to this station  
(including Nabil). In hindsight we can see that his claim was the only  
one  
that attracted any significant support but that fact alone, unclear at**

the time, was not deemed significant enough to cause any shift in Yahya's stance.

In the early history of the BF - Covenant Breaking was largely due to family feuding possibly over control of the money flowing from believers to Haifa and at the disposal of the leaders. In later years it has arisen largely in relation to control of the administrative organs. Little of it has had to do with matters of faith or theology as Christians would understand that. In the BF however the administrative function is a part of the theology and therefore any significant challenge to the dominant interpretation merits the award of Covenant Breaker status.

The historical writings of Shoghi Effendi are sectional and sectarian - they are by no means an objective history of the development of the BF but written with a pre-conceived agenda in mind - the promulgation and dissemination of officially approved history which glosses over or omits anything deemed embarrassing. It is also bad history in that the author has not annotated his work with sources. It is therefore not safe to draw definitive conclusions from his work. In addition histories which draw only or predominantly from his work as source material are likewise unsafe.

Shunning of anybody on matters related to faith is an unmitigated abomination for which there can be no excuse.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: This is Bahai?  
Date: Saturday, October 06, 2001 10:32 PM

"Onandagus7" <onandagus7@cs.com> wrote in message  
news:20011006230354.16563.00002411@mb-fb.news.cs.com...  
<SNIP>>

> I hope, however, that no one takes offense at my questions, and even implied  
> criticisms. I only recently became aware of what the Baha'i faith is about, and  
> I was just blown away. The vision of the faith is expansive, sweeping, and  
> profound! But it is that very vision that has given me very idealistic  
> expectations of the Baha'i community. I wondered if the community would really  
> live up to its founding vision, as religions almost never do. So, I am, in my  
> investigation of the faith community, holding it to what I see as the highest  
> standards, and seeing how it stacks up.

**You're a man after me own heart!**

**There is one important facet of Bahaism that you must take account of. The principle of independent investigation of truth was one of the most attractive aspects of the BF to me - having come from a relatively authoritarian Catholic background, which I had long discarded in favour of an embryonic form of my current faith system, God fearing Atheism, I felt I had contacted a liberal non-doctrinaire and inclusive system that would both allow of and encourage worthwhile disputation of matters of faith.**

**Prior to joining, this POV was encouraged by the Bahais I met. After joining, the picture altered somewhat. I was informed that my independent investigation of truth was now at an end as I had discovered the truth and need search no more. Any further questions I had would now be answered for me by the powers that be! That was twenty years ago.**

**I got out of there so fast the shirt tail didn't touch the nether regions! If you're curious as to why I am here I suggest you go to <https://home.clear.net.nz/pages/alisonz/> . Alison was expelled from the BF in a manner contrary to natural justice. That's what blew my mind and being "Fightin' Irish" it seemed the right thing to get involved!**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Disowning and Shunning?  
Date: Wednesday, October 10, 2001 3:39 AM**

**"Matt Menge" <mspmeng@msn.com> wrote in message  
news:dc19cfc5.0110092019.51955a0a@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
news:<9pvmar\$kv0a0\$1@ID-84503.news.dfncis.de>...  
>  
> >Could you define the difference between "shunning" and "leaving  
> someone to  
> >their own device"?  
>  
> Well in my mind leaving someone to their own devices would mean  
to  
> leave someone alone, but not to resist if they tried to force you into  
> a conversation.**

**And shunning is leaving somebody alone but protecting their civil rights.**

**> > Is there any substantive difference?  
>  
> Yes and there is also a difference of degree. Most importantly there  
> is no mandate to avoid someone left to their own devices, it is  
simply  
> a warning that they are a bad influence. For example if my brother**

> was a criminal I might not treat him the same way, but I wouldn't  
> refuse to talk to him.

You have now defined the difference but it is not substantive - within the

BF "shunning" is mandatory whereas "leaving to own devices is advisory."

Theoretically there is a difference - practically there isn't, for in the sub-text BIGS "know" what they are "expected" to do in both cases.

>

> > Seems to me that if the NSA advises the BIGS to leave Nima to his own

> > devices and then hammers his folks for not doing that, there is no

> > substantive difference.

> > It's all spin!

>

> That's what I find irritating about Nima's approach. I really don't

> fully trust Nima, but all we have to go on is his own personal

> testimonial.

>

> And then when I question it, Nima chides me for being ignorant, all

> the while not giving me any new information. Maybe I will have to

> contact the Aussie NSA after all.

The Aussie NSA will reply that it is a matter of personal status and that it

cannot discuss this with you as such discussion would be backbiting.

Fact

is that on two occasions the Aussie NSA has publicly issued letters defamatory to Nima - once to the LSA where his folks reside and once to the

"Australian Bahai" a news rag of some sort, allegedly. I understand that

this documentation is up on the Internet - I clearly recollect seeing it.

In respect of the alleged physical assault and other proceedings, there is

no evidence to the contrary. Furthermore I am more inclined to believe what

Nima has stated is true on the basis that this type of AO behaviour is consistent with AO behaviour, observed by me directly, observed by friends

of mine and reported elsewhere on the Internet, ad nauseam, by other parties.

It is conventional to regard any account as truthful in the absence of evidence to the contrary - in other words we do not doubt the veracity of

those who post here when they are reporting facts and events.

Perhaps if

you adopted a different approach you might find out more!

> Have a good evening,

It's morning here which just shows how much some people are out of line with

the time(s) we live in - cheap pun!

**Dermod**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM - Testimonies re US bahai community  
Date: Monday, October 08, 2001 11:07 AM**

**"Timothy Casey" <worloq@iprimus.com.au> wrote in message  
news:3bc1657a@news.iprimus.com.au...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
> news:9piuie\$j6ilc\$1@ID-84503.news.dfncis.de...  
> >  
> > "Timothy Casey" <worloq@iprimus.com.au> wrote in message  
> > news:3bbaa99d@news.iprimus.com.au...  
> > And pray explain how placing opinions on a relatively small  
Internet  
group  
> > is "imposing your personal beliefs upon others or  
misrepresenting your  
> own  
> > beliefs as the collective beliefs of the Baha'i Faith or for that  
matter,  
> > any other religion."  
>  
> Stick a "Believe or else" clause in your paper, or personally abuse  
someone  
> (as opposed to labelling an action or statement) for not agreeing  
with you  
> is a good start. Saying, "This is the Baha'i viewpoint" instead of,  
"This  
is  
> my viewpoint" is another great way to offend friends and intimidate  
people.**

**Can you give us specific instances where this has been done - where  
individual liberals have put such statements in papers or messages?**

**"Ad hominem" is the weapon of choice of AO apologists.**

**The statement "This is the Baha'i viewpoint" is usually found or  
implied in  
official statements from the official organs. Is this why they offend  
friends and intimidate people?**

**> Apart from that;  
>  
> It isn't.  
> I do it.  
> I put my name to it.  
> "They" know where I live.  
> I do not get harassed for it.  
> I still vote.  
> End of story.**

**Splendid!**

**>  
> --  
> Timothy Casey**

> South Australia  
> worloq@iprimus.com.au  
>  
> Formerly:  
> casey@smart.net.au  
>  
>

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM - Testimonies re US bahai community  
Date: Monday, October 08, 2001 3:35 PM

"Timothy Casey" <worloq@iprimus.com.au> wrote in message  
news:3bc16579@news.iprimus.com.au...

> In reply to your post as a whole, I have a question.  
>  
> Is it possible to have universal liberty and rights when the liberty  
and  
> rights of one may be exercised at the expense of the liberty and  
rights of  
> many?

Ever heard of the dictum that one is free to exercise any and all rights  
that do not infringe upon the rights of others? That, BTW, is pre-  
Bahai!

> PS  
> Before we resume our "invective", I think you should know that the  
"House  
of  
> Horrors", as  
> you call it, is on your side here:  
>  
> 'The House of Justice recognizes that, at the other extreme, there  
are  
> Baha'is who, imbued by what they conceive to be loyalty to  
Baha'u'llah,  
> cling to blind acceptance of what they understand to be a statement  
of the  
> Sacred Text. This shortcoming demonstrates an equally serious  
failure to  
> grasp the profundity of the Baha'i principle of the harmony of faith  
and  
> reason. The danger of such an attitude is that it exalts personal  
> understanding of some part of the Revelation over the whole, leads  
to  
> illogical and internally inconsistent applications of the Sacred Text,  
and  
> provides fuel to those who would mistakenly characterize loyalty to  
the  
> Covenant as "fundamentalism".' Letter to Susan Maneck dated  
(08/02/2001)

This refers to "personal understanding" and the exercise of it such as  
to  
incur the tag of fundamentalism which is of course a false descriptor  
of  
Bahaism. However that fundamentalist interpretations approved or  
made by  
the institutions do not attract or merit such a descriptor, is a principle



not addressed by the above. And since the actions by the AO, which attract criticism, are motivated by a fundamentalist interpretation, the above passages of no support to me or others who proffer the criticisms.

> By the way, isn't, "House of Horrors" invective?

Not, IMO, when it is a title merited by actions!

> Of which you say,

>

> The weakness

> > of any argument is directly proportionate to the amount of invective used

> to

> > support it, in the absence of any evidence.

>

> Is invective really the tool of the meek? - of whom you say:

Invariably - good invective and satire have never been produced by the establishment as a weapon with which to demoralise opposition.

> "Terrorism never wins, the extremists are buried by history for the meek

do

> inherit the earth."

>

> ????

>

> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message

> news:9pj7hc\$j7139\$2@ID-84503.news.dfncis.de...

> >

> > "Timothy Casey" <worloq@iprimus.com.au> wrote in message

> > news:3bbbf4b8@news.iprimus.com.au...

> > > "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message

> > > news:9pen5e\$ibu17\$1@ID-84503.news.dfncis.de...

> > > >

> > > > "Timothy Casey" <worloq@iprimus.com.au> wrote in message

> > > > news:3bbaaa1c\$1@news.iprimus.com.au...

> >

> > So you've done the psychological profile then. Looking for a weakness

to

> > exploit? Might be difficult! Do not exclude the possibility that there

> > might be more than one entity lurking behind this identity - each with

the

> > same agenda but different modus operandi. You might succeed in

profiling

> > the wrong one!

>

> Ha Ha! So that's why you are so busy! :^)

**Or why a schizophrenic never lacks a friend! Which of us really knows?**

**<SNIP>**

**> >**

**> > Irrelevant to the point made. This was, that, to the average Joe Bahai,**

**> > there is no substantive or material difference between a Liberal of the**

**> > dissenting kind and the genuine Covenant Breaker as nominated and declared**

**> > by the AO.**

**>**

**> "of the dissenting kind" was not included in the former statement. The**

**> average Joe Bloggs Baha'i does not have a computer and has not even heard**

**of**

**> "dissenters". I try to tell them about our little conversations and all I**

**> get is that blank stare...**

**Funny! I have shared a lot of this stuff on the Internet with BIGS and found horror expressed!**

**<SNIP>**

**> I decline your generous conferral of authority upon my "Writings" (with that**

**> capitalisation!) Peck peck peck! :^)**

**> By the way, I think liberals are not enemies of the faith - I think the**

**> Faith is run by liberals!**

**Geez! I'd love to see your definition of a conservative, never mind a fundamentalist! I note you have swallowed, in toto, the dear lady and Dr**

**Mork's argument that the Faith is run by lovely liberals whilst those in opposition should acquire another title. since "liberal" is a good positive**

**word it obviously worries some in authority that it has been used by those**

**that those in authority detest. Hence this feeble effort to purloin it!**

**>**

**> > enemies are of little consequence - it's the Fifth Column within that**

**you**

**> > should fear and denigrate not a few pseudo-academics and ne'er-do-wells**

**on**

**> > the outside!**

**>**

**> Interesting. Ambiguous. Religious nuts could argue for centuries over the**

**> meaning of that statement...**

**And probably will!**

**>**

> If you refer to the "Fifth Column" within each of us, I should heartily  
> agree. Always a source of bullets in feet.

No! The Fifth Column of the most dangerous enemies within the Faith, the enemies the Guardian specifically warned of, the real enemies, not the weak ones on the outside looking in!

<SNIP>

<SNIP>

> > " Highly predictable" - most definitely. There's not a shred of  
> imagination  
> > or originality within.

>

> Which demonstrates the point made that this is a far cry from the randomness  
> of terrorism!

Terrorism may appear to be but is not random - terrorists work to an agenda, one we may not like or even recognise, but one that is real, nonetheless.

<SNIP>

> I include the writings of all authoritative bodies, including the Guardian

> and the UHJ. The Guardian was quite clear in his interpretations.

Whether

or

> not people follow correct procedures or their heart's desire can vary from

> community to community, but it is in no wise honest to slander an entire

> community on the basis of a few individuals whose practice is clearly not

> condoned by the rest of the community.

I'm not talking about the actions of individuals but those of the institutions.

>

> > thereof and how do you manage without one therefore?

>

> Which responsibility to interpret, the UHJ must assume in the absence of a

> better alternative... ...But that is just my opinion. Whether or not the

> UHJ has actually assumed this responsibility is yet another question that

> remains to be answered for me....

It cannot assume the function of authoritative interpretation and remain within the conditions of the W&T and other scriptural texts covering its establishment and ambit of powers.

**<SNIP>**

- > Given that conferred spiritual infallibility applies to the UHJ, I don't see**
- > why they cannot offer their interpretation of the Writings in the complete**
- > absence of any better, more authoritative alternative. Of course this does**
- not**
- > negate the value of personal interpretation, if it is honestly represented**
- > as an individual opinion.**

**It can of course "offer" an interpretation but can it impose it, given that authoritative interpretation is "ultra vires." Given that there is no Guardian and no authoritative interpretation, even legislation from the House must be suspect as to its "immaculacy."**

**<SNIP>**

- > > > It's a situation that is slowly destroying the**
- > > > Bahai community both in its own eyes and in the eyes of the world.**
- > > >**
- > > > Only on the internet...**
- > >**
- > > Wanna bet? Do you really think that mine opinions, as expressed on the**
- > > Internet have not also been expressed in the non-electronic world?**
- >**
- > Not to the same degree or proportion.**
- > Even my outspoken views become over-rated on the internet.**

**There is considerable fall out from the Internet and this will increase. But let's move to a time when some events spawned on the Internet generate consequences in the real world!**

**<SNIP>**

- > Perhaps you forget that the internet is a notoriously unreliable source of**
- > information. Reputable peer reviewed journals do not allow supportive**
- > references to**
- > internet publications. Just because an increasing number of people rely on**
- > the internet, doesn't make it any more reliable.**

**But what of reputable peer reviewed journals which are available on-line?**

- > So the curious punter hears about the dozens of Baha'i sects on the internet**
- > and then goes looking for them in the real world, and there is only one**
- > substantial organisation, and whole bunch of obsessive wannabes!**
- I mean,**
- if**

> it ain't the case, show me some official government stats to the contrary!

The fact is that he hears of dozens of Bahai sects and this may cause him to question claims as to "unity" and lack of schism? But that he hears about them is evidence as to the pervasive influence of the Internet.

<SNIP>

> > Do define what a "genuine" academic society is.

>

> A genuine academic society publishes based on truthfulness, factual correctness, and lack of fallacious argument. A genuine academic society

> offers full legal membership and protects the rights of its members by

> living up to its promises.

>

> Legal membership entails voting rights and the right to elect administrators

> and/or a board of directors. Further rights include the right to inspect the

> annual report. The right of the organisation is to condition membership upon

> a code of practice or ethics. Failure to abide in this code of practice usually results in permanent expulsion from the organisation.

Scientific

> societies are notorious for expelling fraud-mongers and on occasion,

> intellectual pranksters. The Baha'i Faith is unique amongst religions in

> that it offers its adherents the same legal membership. However the Baha'i

> Faith is far more forgiving on matters of fraud and other breaches of its

> equivalent of the code of practice. Most of the time such breaches are

> treated to extensive consultation, and failing any agreement or compromise,

> the temporary denial of voting rights. Even the expulsion represented by

> being declared a CB is temporary and expires on the CBs acceptance of the

> community's right to forge its own destiny.

So you're conflating the BF with a genuine academic society and I thought it

was a religious organisation. Quite obviously as the BF decries current

academic

criteria and methodology it cannot be so conflated, unless you're a BIGS.

> > I'm sure your comment about

> > liberals damaging the reputation of any organisation the lay claim to

will

>  
> Now just a minute here! How do we go from "self proclaimed  
liberals who  
are  
> anything but liberal" to "liberals"?  
> It would seem that you are dissembling my words to infer that I  
stated  
> something different. Is this really true?

No! You dissemble your own words!

<SNIP>

> >  
> > My God! You disagree with Counsellors! On what matters of  
greatest  
> > import - pray tell? Such earth shattering controversies as to  
whether  
one  
> > puts the milk or the tea in the cup first?  
>  
> How about the number of pins that can dance on the head of an  
angel?

Yep! That sounds about the right level of Bahai intellectualism and  
academia.

<SNIP>

> I think the UHJ can do what they  
> please. Once again, I am told that this is not so. My beliefs  
> deviate from the official and here I am! I just don't go around  
confusing  
my  
> opinions with the official version. So who cares anyway?

Now this is confusing! Does not the House of Horrors think it can do  
as it  
pleases, being the head of the Faith? If so how can you be confusing  
your  
opinions? True enough however - nobody cares!

<SNIP>

> Who says I have to be a "radical" or a "dissenter" to have a  
difference of  
> opinion. It would be different if I went around proselytising people  
to my  
> point of view. On the other hand, what did Baha'u'llah say about  
dissension?  
> (Hint: 3 characters with the ASCII values: 65, 100, 104)

But you told us how bold and adventurous you were in disagreeing  
with the  
powers that be but not one whit of evidence to back this up. Methinks  
you  
are a "sounding brass" - not invective, ad hominem but justified  
conclusion  
on the basis if the evidence (or lack of) available.

<SNIP>

> > You haven't pushed the envelope of test driving toy cars, never  
mind,  
> > rattling the AO cage!

>  
> Peck, peck, peck! "Mine's bigger than yours" and all that excess baggage...

FYI - "pushing the edge of the envelope" is taking the system to its design specifications and beyond. In present context this means "dissent".

> However, what would you know?  
> Besides if all this intolerance really exists, then what of "Theocracies and  
> Other Disasters"? I mean if it is that difficult to stir things up, what are  
> you so concerned about?

Who said it was difficult to stir things up? The House of Horrors can stir things up quite easily - only being surprised by the fact some people call it to task for the stupidity of its actions.

>  
> > It's not my way to boast but I've collected a few AO  
> > scalps over the years and, quite frankly, you haven't got what it takes to  
> > emulate that!  
>  
> However, I know that you know not what I know.

I know exactly what I do when I wax the tail of AO jocks and assist them to auger in and buy the farm!

> I know of my own self, that you are not in a position to make that kind of  
> judgement. So, what are you trying to achieve by saying such things if they  
> don't have any meaning for me? I think this is an important question with an  
> important answer. Not for me, or the rest of us, but for you, and for your  
> contentment in life.

Not in the least! I am most heartily contented with life and all of its many foibles!

> Another question. How does making such judgements entail being meek, a  
> virtue you seem enthusiastic, dare I say, "inspired" about...? Do you not  
> want to be meek?

Who ever did say or assert that I was meek? Some sheep in wolf's clothing like Miss Maddy by any chance?

> By the way, until Mr Cole answers my reply to his "rights of Iranian Baha'is  
> and hypocrisy"(See soc.religion.bahai archives, 25/01/1998), some  
might  
say  
> I've got his "scalp" :^) It is curious that my reply remains  
unanswered  
> to this day. But who cares? Cole evidently doesn't, and neither do I.

Last I heard the man was still going on all burners so I don't think  
you can  
claim any credit for a kill there. I only expect credit for a kill of AO  
types when promising careers in the AO are terminated by my waxing  
their  
tails.

<SNIP>

> I've heard a few stories that have made me drool for a little  
academic  
> confrontation... ...seems as though it is all talk - in more ways  
than  
> one.

BMALATO!

> > > Enough coprolite, OK?  
> >  
> > To date - you've produced some but I know you can produce even  
more!  
And  
> > Wow! Here it comes! In great torrents!  
>  
> Well, unlike you, or Glaysher, or Cole, etc. I am in the thick of it.

Right up to your neck in it!

>Unlike  
> you or Glaysher, or Cole, etc. I have very much more to go on than  
hearsay  
> and anecdotes biased to a particular, dare I say out of touch, sector  
of  
the  
> Baha'i Community.

But we have only your word for this - anecdotal evidence at best

<SNIP>

> I have to admit that your sense of humour is to be commended.  
"Great  
> Torrents of [Coprolite]" (inferring both liquidity and fossilisation)  
That  
> one's got to go to a special place in the Hall of Funnies. It is not the  
> scatological implications that are so funny, but the absurdity of the  
> thought. I really have to applaud you on a very funny misuse of the  
terms  
> that no-doubt comes from a sound understanding of these terms  
and of the  
> engineering of humour.



**I first came across this field of study i.e Coprolite when I observed that fundie-loony BIGS all seemed to be well qualified in that area. I surmise that accomplishment in this field is a pre-requisite for adoption of AO directives and understandings.**

**<SNIP>**

- > > Right to the point of delaying obfuscating and totally ignoring anything**
- > > that's difficult but everything else is addressed and proves totally**
- > > inspiring and uplifting!**
- >**
- > So waddayawantfacryinoutloud!**
- > Consultation or dictation?**

**Consultation is the Bahai philosophy - expulsion is the Bahai way!**

- > Obfuscating what? How do you distinguish disorganisation and**
- > procrastination? Is the sample random or filtered?**

**Random? Anybody with the guts to come forward and tell the story. The informants come from all over - there seems to be no geographical link.**

- > Besides, surely you know that it is an ill omen when the trains run on time?**

**<SNIP>**

- > Actually, I do! Complete amateurs. Anyone who on investigating Baha'i**
- > membership criteria, is incapable of thinking laterally to the meagre extent**
- > of seeing the analogy of membership procedures in regular organisations**
- and**
- > companies, with that of the Baha'i**
- > Faith has no right claiming to be anything else!**

**The thing is that nobody disputes this - every organisation has the right to make rules. The rules of the BF were laid by its Founders. The problem is that the guys, kicked out or invited to leave, contend that they haven't broken the rules.**

**Ditto anyone who uses their**

- > academic position to push an idea based on hearsay, generalisation and data**
- > collected exclusively from only one corner of the community -**
- Instead of**
- > hard work, thousands of randomly sampled statistical figures accepted without**
- > bias with respect to the result they might favour.**

One assumes this refers to your own bete noir, the one and only Juan Cole.

The article in question was peer reviewed which is more than can be said of  
AO propaganda.

<SNIP>

> > There's that word again - "inspiring".

>

> So what? What problem exactly, do you have with such creative stimuli as

> fill people with enthusiasm, and motivation to do more than they say? Are

> you not sufficiently enthusiastic about meekness to extol its virtues to

> me? Is meekness therefore not inspiring to you? Why should there be a

> problem when others find something inspiring?

The problem is that the use of the word "inspiring" to describe all Bahai events, eventually becomes boring and uninspiring.

<SNIP>

>

> As Norman Vincent Peale would put it, the difference between happiness

> and sadness is the difference between judging the glass as half full or

> half empty. There is no point in focussing on the "uninspiring" because

that

> does not bring happiness. Furthermore, focus on the "uninspiring" by

> definition is defeatist, and has the ultimate result of depression and

> inactivity. That is because the uninspiring by definition is demotivational:

> About as healthy as shooting up with morphine. Furthermore, "uninspiration"

"

> by definition is the opposite of creative stimuli. What point is there in

> that? We might as well bring back the Stone Age...

Has this not happened within the AO?

<SNIP>

> ...I could come to your defense by stating that you are not criticising

> individuals in the last post, but rather an organisation. An organisation,

> is in my view, fair game \_if\_ the merchantability of their product is

> questionable. However, I understand that you seek to persuade.

Incorrect assumption!

Invective

> persuades no-one. Invective only causes people to become even more stubborn

> about their position. Read Dale Carnegie and practice with others. If memory  
> serves me correctly, Glaysheer has both literary and sales expertise. Consult  
> with Glaysheer. You do not persuade people to buy from you by hurling this  
> kind of invective.

Who's trying to sell anything? Apart from the AO of course!

>  
> On the other hand, it could sound silly to some, if you say your criticism  
> is up front when there is no CC secretarial@bwc.org anywhere in the header.  
> Not all of us believe we are being monitored.

Belief does not negate the fact. The lads monitor everything!

> > backs, straight in their faces or did you not know about the Monitors at  
> > Haifa who read these posts for them and report anything of interest?  
> Expect  
> > they've got a thick file on me by now!  
>  
> I expect they have better things to do...

They do but they don't!

<SNIP>

> > You do have a point about materialism - it's rampant in the Bahai community!  
> > As for disillusionment with religion - well, when it can be used to inspire  
> > suicidal fanatics to drive aircraft into the WTC, when it is utilised to  
> > justify the killing of Catholics and Protestants in Northern Ireland, when  
> > it gives rise to Falwell, Robertson, Paisley and that guy Jones who suicided  
> > his followers, is it any wonder that people are disillusioned with it!  
>  
> Is it possible that it is materialism that inspires these things, and not  
> religion as such? Religion just happens to be convenient front or label.

I would have thought that self-immolation was the very antithesis of materialism. No point in getting loads money for a job if you're not alive at the end of it to enjoy the fruits.

<SNIP>

> > Come back Torquemada - there's a place for you in the AO! Come back

when  
> we  
> > need you!"

> These people are not disposed of. They are still there. They still  
voice  
> their opinion and claim authority for themselves. It's just that no-  
one  
> really bothers to listen anymore. Zzzzzzzzzzzzzzz!

Which is precisely why you need Torquemada - he knew how to deal  
with these  
types and, by God, the state stood back and gave him full support.  
None of  
this stupid stuff like Courts and so forth - a good old fashioned  
stringing  
up and you do't hear from these liberals again!

<SNIP>

> As for these fossilised faecal pellets about incumbency; if what you  
claim  
> about all this widespread intolerance was so true, and everyone  
was so  
very  
> dissatisfied and disillusioned, the administrators would be getting  
kicked  
> out at every election. It seems that everyone is so pleased with the  
way  
> things are being run that they are not inclined to change their  
votes.  
What?  
> Shhh! Is that the sound of  
> "nobody's listening" I hear? More Zs? Perhaps a snore or six  
million? Or  
> could this be a sign of astonishing levels of unity?

NO! It's the sound of snoring as the delegates are gently lulled to  
slumber  
by the only reports they get to consider at Convention, the report of  
the  
incumbent assembly which has done a great job over the last year ...  
"emergence from obscurity" ... "entry by troops" .... "growing  
maturity"  
.... "embryonic" .... "inspiring victories" ..... Oops! Nearly nodded off,  
myself! BTW all quotes there are from the Report of the NSA (1892 -  
date) -  
each and every year, the same.

<SNIP>

> No. Materialism has always opposed human progress.  
> Generations of nobles and lords and their wannabes have held back  
human  
> progress for the sake of maintaining the right to rob the peasants.  
If  
> anything, religion has upset such insidious plans, and what is the  
result? -

Yup! Religion took over the right to rob the peasants and keep them  
under  
subjugation. But like I said when society relegated religion to its

proper  
place in the gutter, the lot of the people improved.

<SNIP>

> So how do you unite with the Hitler's of the world? Stalin tried that,  
and  
> you know the rest...

Always argue a case from the extremes!

> Unity is not what CBs want. Just division so they can have a piece of  
the  
> pie, and another and another  
> and, dammit-let's just take the whole thing! Like Hitler...

He wanted unity - of everything under his control. Just like Haifa  
wants  
everything under its control, just like the CBs .....

> > Abdul Baha emphasised freedom of conscience - you cannot unite  
people  
> unless  
> > you are tolerant of different points of view and interpretations.  
>  
> Correct. However demands for allegiance from those whose  
leadership is  
> unwanted does not constitute a meagre difference of opinion.  
Neither is  
> fraudulently presenting a personal opinion as the official dictate a  
matter  
> of meagre personal opinion.

Geez! For somebody with academic pretensions you sure do a lot of  
jumping  
and talk a loada bollix!

Firstly liberals do not claim leadership. Theirs is presentation of a  
difference of opinion as their own and nobody else's. For one who  
has  
pushed the edge of the envelope of dissent this is depressingly and  
boringly  
like the official Party line - it's certainly as uninformed as it is.

<SNIP>

> > If this Faith is the Cause of God, none can destroy it or damage it.  
>  
> OOOH!  
> How fanatical.  
> How fundamentalist.  
> How so very Jackie Fischer!  
> Can you do that again?  
> Since when did you cross the floor anyway? >:^  
> Every other Cause of God has eventually been buried beneath the  
dust of  
> materialism. What makes us so special?

Nothing! Except that maybe you're getting buried a lot sooner under  
the  
mantle of materialism.

<SNIP>

> > And you won't have love and unity unless you have  
> > tolerance of those who differ.  
>  
> As long as such "differences" are not forced upon others, there is  
no  
> problem. It is not the differences that are not tolerated, but rather  
the  
> forcing of such views upon others.

Nobody is forcing anything apart from the AO - it started this by  
descending  
upon obscure academics who were doing what academics do so well -  
waffle  
night and day about the slightest smidgen. And all of a sudden  
Antiquated  
Bored Missiles descend upon them with "Covenantally Challenging"  
remarks being  
scattered to all corners of the place. So the academics start moaning  
about  
strictures on academic freedom and all of that crud. Now I'm all in  
favour  
of leaving the old farts to argue amongst themselves - we all know  
they talk  
in tongues and bore the pants of everybody. You wouldn't inflict  
them on  
your friends. So anybody with any sense leaves them to carry on and  
takes  
no notice of them.

And all of a sudden there's all of this talk about restrictions on  
academic  
freedom and the whole lot of them are out on the Internet and,  
strangely and  
for most of them the first time in their lives, they're talking plain  
common  
sense about the way they are not left to do their own thing but are  
having  
views imposed upon them by total morons who wouldn't know the  
difference  
between black and white.

<SNIP>

> Actually, the vision restricts the rules, as we shall see...  
>  
> > Rules govern and restrict behaviour absolutely, which is perfectly  
> > all right until you have to break them  
>  
> Well, Iranian Baha'is got to educate their children in direct  
contravention  
> of Iranian Law - Technically in breach of Baha'i Law, but governed  
by the  
> principles of conscience not to mention the values of the Faith, this  
> attracts no sanction because these values disqualify such rules from  
being  
> so rigid, or taken "beyond the bounds of moderation".

Like I said about rules- "perfectly all right until you have to break  
them>"

<SNIP>

> > That's the difference between a Liberal and a BIGs - the former has no  
> means  
> > of restricting the appeal of the BF whilst the BIGS rests content with his  
> > rules. You have no room for me and others like me within your purview of  
> > the BF

> If that was true, I'd not be communicating with you.  
> Sure there is room for you, I just don't have to blindly swallow everything  
> you say.

There is no room for Juan Cole, Alison Marshall etc - there's no room for me!!

<SNIP>

>  
> It is also "clap-trap" to equate "attempts at schism" in my own words, with  
> "schism" in your words.  
>  
> > > 1) Failure to deal justly by the vast majority of Baha'is who have  
> > > absolutely no interest whatsoever in neglecting religious issues to  
> > > negotiate away their rights as members of the Baha'i Faith whose entire  
> > > point is love and unity.  
> >  
> > There are no rights to be negotiated away  
>  
> When you are sold a bill of goods, you inherit the rights to those goods.  
> There \_are\_ rights.

So the right to a fundamentalist, literalist faith system exists and is non-negotiable. have you told Abdul Baha about this?

>  
> > nor does anybody want to do that.  
>  
> Except the CBs who want to run the show in spite of the fact that no-one  
> wants their leadership...

What CBs? Who brought them into the discussion on Liberalism and its place in the scheme of things?

> > > 2) Disintegration of the AO into splinter groups  
> >  
> > That just is not happening

>  
 > Never said it was. I said it was a cost of tolerating attempts at schism.  
 >  
 > > although the BF is starting to develop a lot more  
 > > splinter groups. Did you realise that the House has formed one - those  
 > who  
 > > believe in the BF but are dispensed from allegiance to the House by kind  
 > > grant of permission from the House to that effect!  
 >  
 > Please elaborate! Extra bonus points for verifiable references from the UHJ,  
 > Central Figures, etc....

No need - those who profess belief but do not meet the requirements of membership as defined by the House.

<SNIP>  
 > Not really. They have no collective voice. Some whacker comes out of the  
 > woodwork and mass murders thousands of people claiming it is done in the  
 > name of  
 > Islam, and Islam has no voice to reply collectively on behalf of its  
 > people... Individuals like you and me can jump up and down and quote Sura  
 > 2:190 until we are blue in the face. However, the local self titled  
 > hate-mongers are always more convincing than meagre individuals such as  
 > ourselves because people are not taught critical thinking.

Like the whackers referred to in the letter from the House that you refer to at the beginning of this tome.

<SNIP>  
 > > > 4) Lack of love and unity within the Baha'i Faith as evidenced by the  
 > > purile  
 > > > need to have segregated systems of administration, places of worship,  
 > > > deepening, and consultation.  
 > >  
 > > For what reason? Who's advocating this? It's a new one to me!  
 >  
 > Well, let's see? The CBs are doing it.  
 > Don't deeds speak louder than words eh?

I thought the CBs were arguing that all should unite under the living Guardian.

<SNIP>  
 > > Trying to persuade the AO to take an inclusivist  
 >  
 > One man's persuasion is another man's extortion...  
 >  
 > > approach and negotiate a



>  
> One man's negotiation is another's unconditional capitulation.  
>  
> (No, these little gems are not original either: "One man's god is another  
> man's devil" ring a bell for you?)  
>  
> The point is that such are threatening to deliberately contribute  
damage,  
> rather than warning of consequences beyond their control. That is  
the  
> difference between persuasion and extortion.

So you assess and judge the motivation of those who post to these or  
other  
groups or are otherwise active in this debate. You suggest they are  
there  
to deliberately inflict damage. If that were the case they would not  
be  
voicing their opinions - they would be engaged in other activities of a  
more  
direct form.

>  
> > resolution to the conflict in which everybody wins and nobody  
loses.  
Now  
> if  
> > such a deal happened and were promulgated by the House are  
you implying  
> that  
> > if these liberals were accommodated in any way, your rights  
would  
thereby  
> be  
> > compromised and you would arise to oppose any such thing?  
>  
> The liberals are not the problem.  
> They are the ones running the show.

That's the second time you've said that - you must believe it!  
>  
> It's the loonies who think we shouldn't choose our administration  
> collectively, who are the problem. Accommodate the separatists,  
and it  
will  
> be at the expense of the rights of those members who adopted the  
Faith  
> because of the "religion is for love and unity" deal they are  
promised in  
> the first place.

WTF are the "separatists" in this equation? Do you have a clue about  
what  
you're saying? On second thoughts I withdraw the question. There's  
no need  
to put it.

<SNIP>

> > Do you think that booting somebody out after 20 years of membership  
> without  
> > prior warning or consultation is anything other than an act of violence?  
>  
> 1) That is not how it is done. Why should I believe this claim of yours if I  
> have never seen it for myself? Remember, I am in the thick of all this. I am  
> not some pretender academic selecting convenient stories according to how  
> well they fit my particular opinion. My data set is a truly random sample.

And excludes Alison Marshall - which means it is truly random.

>  
> 2) Even this does not amount to violence.  
>  
> > If  
> > you really feel the need to get rid of dangerous folk, then according to  
> > your own exposition, there are rules to govern this, so gawd damn it,  
> follow  
> > the darned things!  
>  
> As far as my random data sample is concerned, we do. There is no hard  
> evidence to the contrary.

Not in your sample which emphasises the randomness of it.

<SNIP>  
> > Wot - [www.bahai.org](http://www.bahai.org) is woefully unreliable as a source of information.  
I  
> > knew that!  
>  
> [www.bahai.org](http://www.bahai.org) ain't the internet. You ought to poke around some of the  
> other websites on offer (no pun intended). However, you can only gauge its  
> reliability by comparing it with the real thing...

Funny! You know up until now I thought only sex was better than the real thing!

<SNIP>  
>  
> > So we are agreed on this point. However the terrorists are crooks. The same  
> kind that pronounce their own authority and refuse to accept the fact that  
> the vast majority of people reject their leadership. Without

regulation,  
> they resort to murder to prove their point. The diagnostic feature of crooks  
> is their own ego.

Well - Mick Collins and his bunch were branded as "terrorists" by the British Government and they had the support of the people, well, the Irish people or most of them!

>  
> > You have Irish genes  
>  
> Straight off the wash-board

That explains a lot about you - most people get them from their parents!

>  
> > - how do you describe McCracken, Munro, Tone, Pearse,  
> > Connolly and Collins - "terrorists" or "patriots"?  
>  
> Try as natural consequences of earlier historical events.

Or dodge the issue. The strong always label the weak as "terrorists" until the weak overcome the strong when they earn the appellation of patriot, freedom fighter and hero. Of course the real difference is the methodology.

The aspiring patriot fights honourably - man to man, soldier against soldier, trying not to involve or hurt civilians. But in a war of independence the aspiring patriot relies on support from the civilian so the civilian becomes a combatant, which starts to blur definitions.

<SNIP>

> > Depends on your  
> > partiality - doesn't it?  
>  
> Cynical, but true. The problem with partiality is that people assume that  
> there is only one dividing line...  
>  
> What never ceases to amaze me is how people in other countries  
> fail to exploit the opportunity of learning from the tragic mistakes of  
> others.

Or how religions never draw lessons from the secular world!

<SNIP>

> I agree, the meek are on the winning side. Mahatma Ghandi demonstrated that  
> beautifully. I do take this seriously, it is some of the other stuff I find  
> a humourous. "House of Horrors"! I mean, where were you when the WTC was  
> hit? Watching that was sheer horror. Sickening. Nothing else in our soft,  
> luxurious, cushy Western life compares!

No more horrifying than many other things that have happened and, in my personal perspective, a lot less horrifying than some personal experiences. It's a lot less disconcerting to see an explosion on television than to see one fifty yards away, especially as you watch the fireball headed yours and pull yourself off the floor afterwards, with no clear impression as to how you got to be lying there, with smoke and fumes choking your airways.

<SNIP>

> But I cannot help but wonder if there will be other Mr. Bean  
> Ladens and Dubyas, if the descendants of each side will still be at  
> each other's throats - you know the old skit, "One evil deed inspires  
> another"

There will always be those who forswear negotiation as a means of resolving differences and resort to violence instead. And those who forswear negotiation beget violence from their own and others!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM - Testimonies re US bahai community  
Date: Wednesday, October 10, 2001 4:30 AM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0110040700.4df6f771@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
news:<9pg8ls\$i0tg8\$1@ID-84503.news.dfncis.de>...

>  
> > BTW I don't demonise anybody - I call things as I see them!  
>  
> You are painting the Baha'i community with a broad brush in your  
> original statement. Your statement said that the average Baha'i  
> thinks that a "liberal" is a Covenant breaker. That is a negative  
> statement.

It may be "negative" in your purview but that does not detract from the fact that it is true. Dave, I've been there and been called a CB behind my back - long before the Internet even existed.

>  
> Broad + Negative = Demonizing.

Incorrect on several counts. Firstly I am not demonising - I report a phenomenon which the BIGS should address and rectify. Secondly I am reporting based on mine own observations and those of others - there is a factual base for my assertion. Thirdly a "negative" only remains negative if it is not counteracted to make a positive.

> >  
> > I did not state that the entire Bahai community is terrorised - fact is,  
> > that individuals who step outside certain boundaries, as defined by the AO,  
> > mark well, will be subject to terror tactics to induce their falling into  
> > line OR leaving the community.  
>  
> Considering that those boundaries are defined by Baha'u'llah and  
> Abdul-Baha and crystalized by the Gaurdian then anyone who strays  
> from them should be warned. If that warning scares them then it would  
> be no different than the fright felt when one realizes that the car  
> you were driving in nearly crashed.

The boundaries are set by the current AO, allegedly based on writings by Abdul Baha and the Guardian. You will find nothing in their writings to suggest that a critical review of the "Bahai World", an article proposing reform of the institutions, a discussion on infallibility or a debate on whether the current ban on women on the House is incorrect constitute "covenantly challenging" behaviour. That's an interpretation imposed by the AO which appears not to want any discussion which is not on its agenda. That is contrary to Bahai principles.

>  
> > But the general overall  
> > morbidity of the Community in terms of numbers indicates that all is not  
> > well. I don't attribute this to the terror tactics but to the overwhelming  
> > introspection caused by the need to protect the Faith and that need is often  
> > met by terror tactics when there is a clear and present danger to the  
> > interests of the AO.  
>  
> I know all is not well. The AO knows all is not well. They are  
> working to fix it.

It is not working to fix it, as you put it, for it is stifling any and all debate or discussion which strays from its pre-determined agenda. Consultation has to be free if it is to produce the desired results - suppression of topics or discussion is therefore contrary to Bahai principles.

> > You don't need to terrorise a community - you only take action against those  
> > who are perceived as a danger and then isolate them from the community

by

> > demonising them, as in the denunciation of Dialogue and A

Modest

Proposal.

> > The little lambs follow suit - but, if any step out of line, they get their

> > asses kicked.

>

> Even if this were true - it still does not equate with terrorism.

What is it then?

> > > Bull. The AO listens when what is being said actually fits within the

> > > Covenant.

> >

> > Yup! - THEIR definition of the Covenant after set aside of Abdul Baha's

> > statements on freedom of speech etc.

>

> The AO is not opposed to freedom of speech. But that speech may never

> take the form of opposition to the Covenant - Abdul-Baha and

> Baha'u'llah confirmed this.

Who is opposing the Covenant? How can academic discussion be rated as

"opposition" when, as everybody knows, academics waffle but actually never

do anything to have their ideas executed. They are not "hands on" people -

they are not the ones who organise opposition or indulge in tactics designed

to force or impose acceptance of their ideas.

>

> > > How can anyone compromise the Word of God? You can't.

> >

> > We're not talking about the Word of God - we're talking about the systemic

> > corruption of religion to suit the power lust of its leaders, as has been,

> > is and always will be the way with certain religious leaders.

>

> When someone can clearly show me systemic corruption then I will

> believe you. Thus far all of the online critics have shown is a few

> individuals with bad judgement, an immature Assembly or two, and the

> rest have been shadows and speculation.

How many examples do you need? But one FAILURE of the system is sufficient

to demonstrate that the system is not perfect and therefore in need of reform. Indeed reform is a continuous process for as soon as one defect is

fixed, another appears. The UHJ botched Alison's expulsion - she was kicked

out without forewarning. That is an abuse of power or a systemic failure.

It requires to be changed lest it happen again and the impetus for

that  
change should come from the Bahais themselves who are the ultimate  
victims.

>

> Baha'u'llah wanted to limit it. Do I need to quote Him when he  
talks

> about limits on liberty and the need for moderate speech?

And what is more moderate than an academic waffling on a list or in  
professional journals that nobody important ever reads. There were  
175

people on Talisman, none of whom were seething revolutionaries.

The tone of

the discussions was heated at times, immoderate on occasion but  
these guys

were (are) academics to whom this type of behaviour is quite normal.

Nobody

was shot or otherwise assaulted - nobody really fell out with anybody  
else

because of some academic tiff. Nobody was told to "Fuck Off!" - no  
threats

were made or carried out. No revolutionary movement was  
advocated - no

direct action was advised. What could be more moderate?

>

> Yes - we no longer have an infallible interpreter. What we do have  
is

> infallible application and execution of the writings. Baha'u'llah

> commanded His followers to elect representatives who would  
gather and

> consult on His Writings. Whatever they decided was to be obeyed.

> Further we could always appeal to them or to higher bodies. That is

> our guide.

You cannot have infallible application without infallible interpretation.  
The governing bodies are not infallible they are charged with the  
affairs of

the community but they also have responsibilities as well as rights.

You

cannot appeal to the UHJ and expect an impartial consideration if the  
actions that are appealed are those of the UHJ. No man can be  
expected to

judge fairly in his own case!

<SNIP>

>

> Thus conveniently leaving out the fact that many who resolved  
their

> difficulties through consultation with the AO are actually thriving

> inside the Baha'i community.

No I have not forgotten them - but I also have not forgotten those  
who have  
not resolved their problems.

>  
 > > > You know Dermod you are really good at exaggeration. There  
 is not  
 > > > terrorism in the Baha'i Faith. There are laws and punishment  
 for  
 > > > breaking laws - Baha'u'llah gave us that.  
 > >  
 > > Is there a law against discussion via E-mail in the Aqdas? So  
 what  
 "laws"  
 > > did they break? Why were the Dialogue editors castigated for  
 something  
 they  
 > > didn't publish, that was still under review? Was it perhaps  
 because  
 they  
 > > were seen as nasty bastards who threatened the cushy jobs held  
 by  
 certain  
 > > people in the AO?  
 >  
 > The discussion over email were a clear attempt at establishing an  
 > authoritative view and convincing others to follow along with it.

Sorry Dave but that is bull! They were discussions just like this -  
 exchange of views, certainly partisan, certainly forceful at times BUT  
 that  
 is not the same as establishing or endeavouring to establish an  
 authoritative view. Until you see that you're not going to understand  
 the  
 feelings of those spurned by the AO, you cannot appreciate the  
 alienation  
 and you cannot come to terms with the fact that many of them are  
 still  
 vocal, in the hope, mistaken in my opinion, that the AO will listen and  
 rectify.

That  
 > is clearly outside of Baha'i Law. As for Dialogue - you know that I  
 > feel that was a big mess with mistakes all around. The editors of  
 > dialogue were mistakenly seen as undermining the process of  
 National  
 > Convention. It was a mistake to denounce them from the podium.  
 The  
 > NSA mistake of going ballistic and overreacted.

An awful lot of messes, Dave, and NO efforts to rectify them (BTW I  
 use  
 capitalisation to emphasise, not to shout) - Dialogue, Nima, Alison,  
 Michael  
 etc.

> > I don't give two fiddlers' farts who leads the BF - personally I'm  
 done  
 with  
 > > it as I am with any and all organised religion. What I care about  
 is  
 > > justice and what I hate is the hypocrisy that rides roughshod over  
 sensitive  
 > > souls in the name of a God most of these buggers couldn't



recognise if  
they

> > met Him in person. Your BF which has a powerful, beautiful and attractive

> > philosophy has been ruined by the megalomaniacs and bigots who run it!

>

>

> But Dermod - Baha'u'llah said that His laws were Manifest Justice.

> They are \_the\_ definition of what is just and what is unjust. You are

> judging the situation with your standard. It can't be weighed on that

> scale. You want the Baha'i Faith to conform to your narrow view of justice.

No. It has to conform to its own view as enunciated by Baha'u'llah and duly interpreted by successors empowered so to do. The current AO flies outside of those interpretations, never mind the original word, with its own nebulous interpretation of the Covenant

> That is not how this Faith functions.

Absolutely correct! On that we are agreed!

As ever,

Dermod.

>

> Cheers,

>

> Dave

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>

Subject: Re: Your bahai Newsgroup Experience - How to IMPROVE IT

Date: Thursday, October 11, 2001 7:01 AM

Don,

"Onandagus7" <onandagus7@cs.com> wrote in message  
news:20011011011126.11331.00003253@mb-fv.news.cs.com...

> Fred,

>

> I sympathize very much with the spirit of your attempts to stop censorship and

> oppression within your religious community. But I think you are making some

> strategic errors. However much intimidation you may see other Baha'is

using

> against dissenters, the word "terrorist" is simply too loaded a term to

convey

> this. "Terrorism" does not denote non-violent intimidation, and

even if it  
did,  
> the term carries too much emotional baggage, much like the words  
"cult"  
and  
> "brainwashing." People usually use these words only when they  
wish to  
dismiss  
> or demonize those they disagree with. You can't \_realistically\_  
expect to  
> influence people with this sort of inaccurate and inflammatory  
language.

I agree with you that the use of the word "terrorist" is emotive at the moment. Nonetheless it does properly describe tactics used by the AO against its perceived enemies. Last night local Television (in Northern Ireland) showed a 76 year old woman who was absolutely terrified out of her wits. She had received a crude threatening letter advising her that unless she vacated her home something nasty would befall her. She is a member of the Protestant community living adjacent to the current School protest in Ardoyne, North Belfast. The threat purportedly came from the "Catholic Reaction Force" - a title that has been used in the past to claim responsibility for sectarian murder. In the current atmosphere that crude letter is sufficient to intimidate and terrorise and that is its purpose.

To be declared a Covenant Breaker is the greatest sanction of the AO - shunning is the consequence to the extent that even a spouse must divorce a CB or face the same penalty. To somebody whose social and family life is bound up and inextricably linked with the Bahai community, the threat of being declared a Covenant Breaker is one filled with immense horror and fear. It is sufficient to intimidate and terrorise and that is its purpose.

There is another thread on this very subject which starts with a post made by Fred on 30 September. I'm not the best at giving you URLs for these things but this is the message that started it -

"BIGS - Bahai in \*Perfectly\* Good Standing"  
<patrick\_henry@liberty.com>  
wrote in message news:<9p79aa\$gp743\$1@ID-75545.news.dfncis.de>...

and this is one which gives my understanding of and attempted definition of terrorism.

"Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message news:<9pb8fm\$hupga\$1@ID-84503.news.dfncis.de>...

> Also, as an aside, while I don't know everyone you listed as a "Baha'i fanatic," from what I've seen Pat and Matt really don't fit the bill. They come across to me, as an impartial outsider, as moderate true believers.

I append my own opinion of Fred (which I have posted to the above thread): -

"Furthermore the imputation of motives of hatred to him is questionable. I detect more the anger and despair born of utter frustration at the perceived destruction of something that is most precious to him. Fred certainly is intemperate at times and most annoying at others. Yet there is a blatant sincerity behind what he does, no matter how exasperating or self defeating it might appear to be. I can empathise with Fred - in times past when terrorist outrages have killed friends of mine, I have been tempted to reach for the gun and lash out at any and all people who just might be even sympathetic to those who have committed the foul deed. And as we know only too well here - terrorism in one community spawns its counterpart in the other. Fred is a product of the AO - if he is a monster, it created the monster! That is the tragedy but that is the inevitable product of a system that polarises opinion by stigmatising and demonising those who do not adhere to a strict fundamentalist interpretation."

Fred's methodology arouses a great depth of feeling - those who disagree with it, he tends to group under the heading of fundamentalist.

I have not kill-filed any on Fred's list - the only victim of that procedure on my machine is one who goes under the name of Darrick Evenson, for unmitigated racism of the first degree. From what I can determine his views have not moderated at all.

I agree that Matt is not the worst in the world and would add Dave Fiorito and Brian Walker to that category (the latter sadly has not been about much recently). As for Pat Kohli - a lot would depend on the thickness of the

**brown envelope he'd be prepared to offer for my endorsement - notwithstanding the fact that underneath that strange surname, there are some decent Irish genes. Only joking! Pat 's a good type too!**

**As ever,**

**Dermod**

**>  
> Best wishes,  
>  
> Don Bradley**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Your bahai Newsgroup Experience - How to IMPROVE IT  
Date: Thursday, October 11, 2001 7:43 PM**

**"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0110111115.2369140a@posting.google.com...  
Dave**

**>  
> Sunning is the legitimate treatment of those who have broken the  
> Covenant.**

**Tan their hides! (Sorry! Cheap awful pun!)**

**> It is something that every Baha'i knows. If someone feels  
> "terror" when they find out that they are moving towards breaking  
the  
> Covenant that is a good thing. With out fear of conequences how  
would  
> laws ever be enforced.**

**In the W&T Abdul Baha admonishes to "shun THE (emphasis added)  
Covenant  
Breakers." That definite article gives a completely different  
dimension to  
the phrase - he did not say "shun covenant breakers" or "shun all  
covenant  
breakers" - he said "shun THE Covenant Breakers" - a particular  
group of CBs  
alive and up to dirty deeds at the time he wrote the W&T. Other  
quotations  
advise shunning evil doers but I would hold that this is no more than  
advice  
to disregard their machinations and intent. Indeed is it not advice to  
shun  
those who work against the Covenant rather than those who seek  
deeper  
understanding thereof ?**

**I note however that you regard "terror" as legitimate when applied to  
"covenantly challenging" behaviour. It is a short step from that to its  
abuse, by misinterpretation of the Covenant, especially when there is**

**no  
Protector of the Covenant alive.**

- >**
- > The fear of breaking the covenant is more like the fear felt when a**
- > criminal is caught and convicted, and realizes the punishment that**
- > awaits.**
- >**
- > The law is there for a reason. Baha'u'llah expected it to be**
- > enforced. If a Baha'i is approaching the point where they are going**
- > to be considered a CB then they need to know.**

**And how do you deal with a conscientious Covenant Breaker especially those who believe that the UHJ is itself a nest of CBs who have rejected the living Guardian? The very thing that Shoghi Effendi was supposed to prevent has happened - the Cause is split. All that is left is a very imperfect understanding of the Covenant and no assurance of continued Divine Guidance in its further interpretation. Without a Guardian how can you have CBs for only he can interpret whether individual interpretation of the Covenant is in accord with the Divine Will. The UHJ cannot do that save by default and that is bound to be prone to error.**

- >**
- > The woman in your example was on the end of a criminal threat. A**
- > Baha'i who is close to being considered a CB would be hearing a**
- > serious, legitimate warning of the possibility of a legitimate law**
- > being enforced.**

**The UHJ is not a judicial body charged with protection of the Covenant - it cannot therefore declare anybody to be a CB in the original meaning of the concept without acting ultra vires. Perhaps that's where disenrollment came from. In any case the practice is incontrovertibly alien to the growing practice of human rights law. It's a dead duck!**

**And in any case - terror is terror! To endeavour to instill fear into one who abides by the dictates of his conscience is immoral!**

- > Do you see the difference? One is criminal and the other lawful.**

**An unsafe conclusion!**

**Dermod**

- >**
- > Cheers,**
- >**
- > Dave**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM 5 - Testimonies re US bahai community  
Date: Saturday, October 13, 2001 4:30 PM**

**"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0110100806.19bc52db@posting.google.com...  
Dave,**

**> > So forget Fred's editorial and look upon it as an archive of  
source  
> > material, which is the way I approached it. Editorialising comes  
after  
the  
> > facts, not before them.  
>  
> But his archives a fragments of facts where some important facts  
have  
> gone missing.**

**The only "facts" missing are those of the AO which doesn't want to  
expose  
them.**

**<SNIP>**

**> > I personally think that there are those within the AO who feel  
they have  
a  
> > duty and a right to spy on whomsoever they please. In that  
sense  
therefore  
> > there is an element of the "Secret Police". "Competent", however  
is the  
> > last word I would think of to describe it!  
>  
> Yes Dermod - I agree on both counts. But the subtle point here is  
> that the "spying" is done on individual initiative and is not a part  
> of Baha'u'llah's Administrative Order. So the problem is not  
> systemic.**

**Incorrect! Paul Dodenhoff left because he had been instructed as an  
ABM to  
spy on people. Such a purpose is not in the Writings - it's a part of AO  
corruption.**

**> > Mine own encounters with the AO (long before I ever heard of  
Fred or  
Juan)  
> > left that impression firmly melded in my mind. These guys  
haven't a  
clue  
> > how to deal with conflict and contention, especially when it  
comes from  
a  
> > non-Bahai who does not and will not play according to their made  
up  
rules.  
>  
> Agreed. Our community is too small and to young to have effective  
> LSAs all over the world.**

**It has fuck all to do with smallness etc.! The Northern Ireland community is full of professionals who are good at their jobs and then come to the AO to make a total balls-up of everything they touch. Why is this? Do they think that Old World Order efficiency and concern have no part in religion?**

**>  
> > I am a great believer in "due process." But do they learn from this?  
Not  
> > in triduum of Tuesdays and why should they! have they not been invested  
> > with Divine Guidance on this? But have they not forgotten that God helps  
> > those who help themselves - what is in the Writings is principle and  
> > guidance which show the way but must be reinforced with the particularities  
> > of rules and must be uniformly applied by reference to precedent. Principle  
> > and guidance is not especially good law and good law is useless unless  
> > uniformly applicable to all equally and without favour. That is why law is  
> > based on legislation and case law - rules and precedent as to how to  
> > interpret them so that what is illegal in one district will be illegal in  
> > all. Given that clarity the citizen knows exactly where he stands .  
>  
>  
> Preaching to the converted here Dermot. I understand what you mean  
> and I agree with it. Again - this has to do with our lack of  
> administrative experience and skill. That will come with time. This  
> is also not a systemic problem.**

**Wrong again Dave! The AO has no interest in a due process which might show forth its own corruption. You need a free press to oversee the overseers and that's one thing the AO does not tolerate. That's why Dialogue and Modest Proposal were put to death! That's why they hate Juan and the rest of the Wild Bunch - they are not cowed and subservient! They don't believe the crap!**

**>  
<SNIP>  
> > Demons- NO! Fools, pedagogues and hypocrites aplenty though! People should  
> > learn from mistakes - be sensible enough to fess up and not**

repeat the

> > error. But to learn from mistakes, one has first to realise that they have  
> > been made, to analyse them and draw proper corrective conclusions.  
>  
> YES!!!! Now - this needs to be applied to both the AO and its  
> critics!

Why? The critics have performed this process - the AO hasn't! when we get to a level playing field, you might put that point again but not until then.

>  
> > This critical approach is frowned upon by the AO which, for some strange  
> > reason, views it as "negative" and verboten therefore. The whole thing about  
> > negativity is that it exists from time to time and is an opportunity for  
> > positivism. To turn negative into positive is to grow.  
>  
> YES AGAIN!!!! Wow we are actually in agreement. I have seen a change  
> in the AO here in the US over the last 10 years. They are giving a  
> long hard look at the "negative" and they are working on it.

Evidence?

<SNIP>

> > Trouble is, Dave - it makes the same mistakes over and over again and keeps  
> > getting up the noses of people who do not admit or acknowledge its  
> > omnipotence and are not prepared to accept the crap!  
>  
> But this comes back to Baha'u'llah - He told us to obey the AO. He  
> told us to use consultation to settle our differences. This is where  
> I feel the critics of the AO have stumbled. They ignore those  
> commands of Baha'u'llah for one reason or another.

Consultation is a two sided process best not served by midnight visits and threats of excommunication.

>  
> > From the LA study group,  
>  
> US NSA - I agree that this was handled poorly - so why didn't the LA  
> folks accept the decisions of the NSA and make a humble appeal to the  
> UHJ for a consultation on the matter?

The UHJ canned David Langness etc on the advice of the NSA. There's nothing to gain from dealing with an organ which has its mind made up for it and acts on advice tendered without checking on the other side first.



**<SNIP>**

**> > the expulsions,**

**>**

**> This is where the water gets cloudy. Michael was making statements**

**> clearly in conflict with the Writings and he refused to obey the UHJ.**

**> Clearly the AO had no other choice. Fred asked to be removed.**

**Alison**

**> made a clear attempt to establish a version of the Covenant that does**

**> not match the Covenant revealed by Baha'u'llah. He case is not as**

**> clear cut as the other two. I feel more consultation is required on**

**> this one.**

**This bullshit about Alison. She was on a small e-mail list which most people had never heard of - a list incidentally which had a fair number of**

**AO loyalists on it. She's not the militant type and has not the charismatic**

**aura to attract a mass following - put another way, Alison plies her own**

**beliefs and is not interested in having others latch on to them. She's not**

**a leader so talk of her establishing her own version of the Covenant in opposition to Haifa is bull. Some consultation prior to the event of her expulsion might have helped but as there was none, talk of more is useless.**

**> > the spying on Nima,**

**>**

**> You know I think that was a mistake and should never have happened.**

**Just what Paul Dodenhoff stated he was instructed to do.**

**<SNIP>**

**> > this organisation has acted with the crassest of arrogance which**

**> > is born only in immense stupidity. IMO it has never once stopped to**

**consider**

**> > the fallout of what it has done.**

**>**

**> Maybe so, but the reaction the AO received was not exactly wise**

**> either.**

**What did it expect? If you fall on people wielding knives they tend to defend themselves.**

**> > None of these people are Covenant Breakers yet they are banned effectively**

**> > from being within the ambit of that Covenant.**

**>**

**> Correct - if they want to rejoin the community they can do so.**

**There**

**> just needs to be some real consultation on these matters.**

**I don't think any of them want to rejoin the community as it now is.**

> > None of them wants to change that Covenant.  
>  
> This is where I disagree. Many on this list want to make changes that  
> would not be Covenantially sound. For example, the vocal insistance  
> that women serve on the UHJ.

If the House determined that women could sit on it, would you regard that as covenantally sound? So what's wrong with people discussing the matter?  
What's wrong with research on the matter? what's wrong with people proposing the adoption of different policies? Isn't this what happens day and daily in everyday life? Do citizens in the US lose their voting rights if they openly disagree with Government policy? Are Catholics excommunicated for stating that they think artificial birth control is OK?

<SNIP>

> > > One thing that I learned long ago - when there is a conflict, the two  
> > > sides are both to blame. I have yet to read anything from Juan, Fred,  
> > > or anyone on "that side" to fess up to their own mistakes.  
> >  
> > When Juan re-declared his belief was he not fessing up to a mistake he feels  
> > he made?  
>  
> No. He may have rediscovered his belief in Baha'u'llah, but he has  
> not looked at his actions or his positions for the places where the  
> original conflict occurred. He has not, to my knowledge, approached  
> the AO to consult on his situation. He does not need to make a public  
> confession - that is forbidden - but he does need to make ammends.

For what? The AO shat on him and not the other way around.

> > As for Fred - he has been so anathematised and marginalised that  
> > he dare not fess up to anything.  
>  
> No - he dug his own hole so deep that he can't see out of it anymore.

I wouldn't bet on that but with your hard attitude do you wonder why Fred gets even more entrenched. It's a cycle of violence - vioence begets violence begets violence.

> > And there is the essential problem. In  
> > the absence of any form of meaningful dialogue between the contending  
> > parties attitudes harden, mistrust grows, suspicion becomes overwhelming

> > and hatred develops on both sides. In such an atmosphere it becomes  
 > > impossible to fess up because the perception is that the other side will  
 > > seize on and exploit it as evidence of weakness. It's a vicious circle  
 > > which neither side can or will break for that is the ultimate weakness.  
 >  
 > That is the point of consultation. If I were in a position where I  
 > had been removed from the rolls, I would find someone inside the AO to  
 > talk with. I would make it clear that I wanted to consult about the  
 > matter, but I did not want it to turn into a blame-fest or a feeding  
 > frenzy. I would hope to gain the confidence and trust of a member of  
 > the Institution of the Learned and work with them to seek a fair  
 > consultation with the LSA/NSA/RC/UHJ. I would be careful \_not\_  
 > to  
 > become entrenched lest I end up where so many are right now -  
 > radicalized and partisan.

So who initiates this consultation? Don't you realise that in conflict the  
 side that initiates negotiation is the weaker side, acknowledging it is  
 wrong (to some degree or other) and giving the other moral legitimacy?

> > There are ways of breaking the circle but they require that both sides  
 are  
 > > willing to engage in a resolution of the conflict - sadly the AO isn't,  
 > > partly I believe because it cannot see a way to do that which will not  
 > > result in a massive loss of face for it! And here lies the biggest  
 > > problem - given the absence of malice, the AO has manoeuvred itself into  
 > > this invidious position through its own stupidity and that self same  
 > > stupidity militates against its seeing a way out!  
 >  
 > Then isn't it up to the agrieved party to help find a way back without  
 > making the AO lose face? Others have done it. Trouble is that folks  
 > like Juan, Michael, Fred, and Alison all went on the PR attack  
 > afterwards. They helped to create the atmosphere of distrust by  
 > seeking others to rally around them. They sought sympathy from both  
 > Baha'is and non-Baha'is alike. They, not the AO, created the us  
 > versus them mentality we see today. That is a barrier. Words like  
 > "liberal", "fundamentalist", "conservative", "mainstream", etc. were  
 > not coined by the AO. They did not create that kind of division.  
 > That is a problem.

You're admitting the AO will lose face if it initiates consultation. FYI  
 repeated efforts have been made to start that process on a "no  
 pre-conditions and without prejudice" basis. They have all been rebuffed by

an AO which insists it will consult with people, it has demonised and marginalised, on its terms and no other. If people went public with this it's because there is no alternative.

>  
> > I confess that this conflict fascinates me. Much as I am a staunch  
> > supporter of the liberal cause I am not personally involved and  
have  
> > developed a degree of detachment therefore. What is most  
interesting  
is  
> > that the conflict is centred in the US which is to be the  
powerhouse of  
> > Bahai development in the world. Consequently the ultimate  
resolution  
will  
> > have profound significance for the BF for the next 2-300 years.  
>  
> I agree - this is a big test for our community. The purpose of a test  
> is to learn and grow through either success or failure. Thus is  
> America's test for sure.

To date the AO is failing badly. Why not wait until things are really bad when it will be crying out for consultation and action to get it out of the pit. Concessions will then be more readily forthcoming.

> > IMO at the moment the liberals have gained the high ground and  
have  
> > undoubted strategic advantage, not so much from anything they  
have  
> > themselves done but from the fact that the AO, having set the  
objective  
of  
> > silencing them, has signally failed to achieve that objective. The  
ball  
is  
> > now in the liberal court.  
>  
> Agreed. Now, if they turn to Baha'u'llah, understand that  
forgiveness  
> and reconciliation is in order, and rejoin the fold, then I will say  
> they have succeeded. If they continue to identify themselves as an  
> alternate to the Baha'i Faith, then they will just end up being  
> declared Covenant breakers and will become marginalized even  
further.

Forgiveness? For what? For acting in accordance with what is seen as right?

Dave, I would personally and very sincerely welcome the award of the title of CB - it would at least show that these people have guts even if they don't have any sense. But I don't even think they have guts.

One thing is apparent! The AO embarked on this witch hunt without a clear

strategy, without having achievable aims, without assessing likely and possible enemy reaction, without doing an assessment on repercussions outside the Bahai world and without having an exit strategy if it all went horribly wrong. They threatened to nuke the opposition (the CB threat) and succeeded in having them withdraw. But the opposition didn't keep quiet so the AO deployed its next weapon - the disenrollments. Again the opposition did not keep quiet. So in June they threatened to nuke everybody and tried it with Nima. And everybody has told them to eff off! The threat no longer works. And now the armoury is empty whilst the Wild Bunch is still running rampant.

So tell me why should anybody initiate consultation with the AO? To save its face, to continue to allow this mob of duffers to remain in situ? I don't see any necessity to initiate any form of consultation with a corrupt and tottering AO. Best wait and see it totter some more!

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Disowning and Shunning?  
Date: Saturday, October 13, 2001 7:00 AM

"Matt Menge" <mspmeng@msn.com> wrote in message  
news:dc19cfc5.0110122218.2c1d3d3e@posting.google.com...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
news:<9q5gs8\$mekaf\$1@ID-84503.news.dfncis.de>...

>  
> >  
> > And did you believe those things implicitly (coming from Bahai  
sources)  
or  
> > cast about for corroborative evidence?  
>  
> I also asked a number of individuals in the area about the event  
> regarding my now-Muslim friend (clearly I wouldn't be able to do  
that  
> in Nima's case.) There was actually some feeling that during feast  
> there was a kind of nasty spirit in the air. However, not even the  
> bystanders would give me too much information.  
>

And that atmosphere of secrecy is cultic and oppressive. The essence of justice is that it is open and manifestly right. I think that is why Courts are open to the people and judges have to justify their decisions. If the rationale behind a decision is manifest, the grounds for appeal, if any,

are  
clear and people know that the Court has tried to do the right thing.

> > That the NSA published two separate defamatory statements is  
> > incontrovertible. That one of them was published after an assault  
on  
Nima

> > in which the assailants shouted "Covenant Breaker!" is well  
attested.

This

> > is an act of religious persecution perpetrated by bigots. Might we  
conclude

> > therefore that the NSA concurred with the actions of these bigots  
in

> > publishing the second defamatory statement?

>

> Yes, I've been slowly reading Glaysher's stuff but haven't found  
these

> reports yet. By the way was Fred actually banned from certain

> newsgroups or was it just that he never said anything innocuous?

> Clearly banning him sounds extreme.

I have a great deal of admiration for Fred's principled stand and the  
work

he has put into assembling and maintaining his website. As a source  
of

evidence it stands as an indictment of the AO and a measure of the  
shameful

tactics adopted by it.

> > When it comes to motive often there is no "smoking gun" but, as  
in this

> > case, there is a deal of circumstantial evidence which allows of a  
> > reasonable conclusion that the NSA perpetrated a wrong. As far  
as I am

> > aware and as is the usual practice in the AO, the NSA deigns not  
to  
offer

> > any evidence or purview on the matter over and above its  
published

> > statement. There is therefore no evidence offered by the defence  
and in

its

> > absence the jury has found the charges proven beyond a  
reasonable doubt.

>

> I am not sure why the assemblies do not go into greater detail  
about

> such matters. It seems a little strange, but I am not going to jump  
> to conclusions yet.

Assemblies expect to be obeyed implicitly - they therefore feel no  
need to

justify their decisions. Compare that to the way that Courts operate -  
their decisions are to be obeyed but they are fully justified. I prefer  
the

way that Courts operate.

>

> By the way, what is actually meant by assault? Clearly physical

> contact was made but were there bruises for example?  
>  
> So you mean to say that the NSA said, "Yes, you did the right thing  
in  
> assaulting Nima"?

Effectively yes!

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - Terrorism & OFF- ONline Stalking  
Date: Saturday, October 13, 2001 2:17 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0110120637.1ef2abca@posting.google.com...  
> "Thirinel" <thirinel@email.msn.com> wrote in message  
news:<etivoSpUBHA.2140@cpimsnntpa02>...

>  
> Yes - diversity is welcome. Fred is not about diversity or unity.  
> Fred is about attacking the very intitutions the Baha'u'llah  
commanded  
> we humbly obey. Unity in diversity is not like the free-love, warm  
> and fuzy, go with the flow, new age unity. Unity is based on the  
> recognition that we are all servants of God, and that God has given  
us  
> laws to follow for our own betterment. Unity is submission to the  
> Will of God.

Fred is attacking the corruption that is the business of the AO - he is  
not  
attacking the institutions, he is attacking the filth that spews from in  
a  
total perversion of what Bahaism is about. And that, Dave, is where  
the  
zero growth and stagnation is founded.

As I've said before - if Fred is negative, then turn that something  
negative  
into something positive by kicking ass in the AO.

Dermod.

>  
> > As a matter of fact I more often disagree with his positions than I  
agree but  
> > Baha'u'llah states that all who follow him are on the Crimson Ark.  
>  
> I would like that reference for that. I would like to read it in  
> context. Baha'u'llah clearly said that belief was not enough to be a  
> follower of His. One had to obey (submit) to His Will as expressed  
by  
> His laws and exhortations.  
>  
> > How in the world can we expect the peoples of the world to live in  
peace  
and  
> > harmony with each other when we Baha'is reject fellow Baha'is

who  
disagree  
> > with us.  
>  
> Because the Baha'i Faith has the integrity to remove from its  
> membership a person who actively seeks to cause disruption.  
>  
> The Baha'i Faith is not the Society for Group Hugs, it is not a place  
> for all and sundry to peddle their own twisted view of Baha'u'llah's  
> Revelation.  
>  
> From Baha'u'llah::  
>  
> This is not a Cause which may be made a plaything for your idle  
> fancies, nor is it a field for the foolish and faint of heart. By God,  
> this is the arena of insight and detachment, of vision and  
upliftment,  
> where none may spur on their chargers save the valiant horsemen  
of the  
> Merciful, who have severed all attachment to the world of being.  
> These, truly, are they that render God victorious on earth, and are  
> the dawning-places of His sovereign might amidst mankind.  
>  
> -- Bahá'u'lláh, The Kitab-i-Aqdas paragraph 178  
>  
> Peace,  
>  
> Dave

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Attn Dermod - Re Haifa's "monitors"  
Date: Friday, October 26, 2001 6:13 PM

"BIGS - Bahai in \*Perfectly\* Good Standing"  
<patrick\_henry@liberty.com> wrote in message  
news:9rckn0\$sjbmq\$2@ID-75545.news.dfncis.de...  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
> news:9rbr91\$sa5qr\$1@ID-84503.news.dfncis.de...  
> >  
> > Sorry Fred - no names!  
>  
> Well, any guesses? Anybody we know around here?

My understanding is that they are in a bunker buried deep under  
Mount  
Carmel near Haifa and they live in constant fear of attack. The  
bunkers are designed to resist a dead hit by a rocket propelled Fred  
Glaysheer - a variant that is considered more deadly than the Fred  
Glaysheer Mk 1 Master of Spam.

To protect these valued assets who serve a daily report on the  
activities on TRB to the House members over breakfast - an event that  
makes breakfast the worst meal of the day - counter-Glaysheer  
weapons  
have been deployed across the Internet. These include the Fiorito  
Close In Weapons System, the Medium Range Kohli and the Rolling  
Articulated Matt Menge.



**We can't provide the names of the monitors for security reasons - that and the fact that they are regularly rotated for the strain of having to listen to the absolute filth and drivel on TRB is considered too hazardous - and that's just the guy who monitors the fundies. Word has it that several have died from boredom, as well - something we can all empathise with.**

**The ones in charge of the others, those faced with daily exposure to the "covenantly challenging" infection, for which there is no known cure, are a particularly sad case. A number have gone over the hill, having succumbed to the infection; others are reported to have ended their days in strait jackets. I tell you, Fred, you gotta take your hat off to these guys.**

**Due to their courage and devotion to duty, the Bahai World is a safer place for your kids to be brought up as fundamentalists!!**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: New Thread - Deception and Unity  
Date: Wednesday, November 07, 2001 4:57 AM**

**"Robert Little" <rlittle1@socal.rr.com> wrote in message  
news:xZLF7.61853\$R9.16594346@typhoon.we.rr.com...**

**Hi Robert,**

**> If your experience is that the entry of numbers of Persians into your  
> community constituted an invasion, then the problem was yours.  
These  
> Persians did not leave their native land with any degree of  
happiness, or  
> much choice. Many of them lived for long periods of time in those  
same  
> Pakistani refugee camps you now see populated with Afghans.  
(Afghanis?  
> Afghanis?). I know Baha'is who went through them.**

**None of these superior fundie asses were refugees - let's get that straight! The refugee families that came were exemplary in their willingness to take a back seat and learn about the society they had come to live in. That is what distinguishes the real human being from the pseudo one. As the old proverb says "When in Rome ..." I have no problem with people who come from afar and note the differences between their culture and mine. But I'll be damned if I'm going to accept some arrogant twat coming here and telling me that his culture is superior to mine and that I (and the rest of the nation) must change to accord with his viewpoint. Better than him have been observed floating, face down, in Belfast Lough!**

**> Those Persians who you feel failed to properly respect your own native  
> customs were not pioneering, they were escaping. That influx represented a  
> remarkable opportunity for your two peoples to learn from each**

other.

> Represents still, just not for you personally.

One of the best Persians who was here - not a refugee - developed one of the best Belfast accents I have heard and learned to enjoy and participate in the robust self deprecatory humour that is at the heart of local lifestyle. He didn't try to tell anybody that Persian culture was inherently superior - he observed and learned that our culture suited us and that if he bothered to immerse himself in it (whilst retaining his own identity) people stopped looking upon as a foreigner (while still trying to learn of his culture) and fully accepted him into the community as an equal partner - emphasis on "equal." He brought people into the BF - including me. The superior types didn't because at the core of them was neither love nor respect for the natives and their culture.

> Nice to see how the children

> of an Irish-Persian marriage would turn out. Perhaps, they'd put their books

> on the floor, but kiss them first?

Depends a lot on which side is emphasised. Some are brought up within the indigeneous culture (which is the one they live in) with due respect and regard for the other. Some (a minority) have been inculcated with the dreadful superiority complex! Guess which ones I prefer! Guess which ones will be most accepted by the rest of the natives!

> Being Irish is terrific, although you personally can't take much credit for

> that, but I seem to recall something along the lines of "Glory rather in

> this, that you love mankind."

Being Irish is so terrific that over 70 million people outside of the island claim Irish ancestry! It's quite obvious that the Irish "love" mankind!

Dermod.

> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message

> news:9rvl6g\$uooui7\$5@ID-84503.news.dfncis.de...

> >

> > "Robert Little" <rlittle1@socal.rr.com> wrote in message

> > news:vm7E7.42583\$R9.11672491@typhoon.we.rr.com...

> > > You ask the wrong question, impose the wrong answers.

> > >

> > > Ask any Baha'i who is at all active in his/her community, and you

> > will get

> > > the answer that the administrative order functions in direct proportion to

> > > the level of functioning of the community of which it is an integral

> > part.

> > > It is maturing as the constituent members mature both in terms

of  
> > experience  
> > > and wisdom.  
> >  
> > I asked and did get this answer as one might expect from those taught  
> > to believe in the efficacy of the AO. OTOH as one who has suffered  
> > for many years from the same AO I disagree. For those years Mrs  
> > Reaper assiduously carried out her administrative duties on days and  
> > nights. Much administration but no practical gains - the community  
> > was moribund but the administrative burden remained the same.  
> >  
> > <SNIP>  
> > > I have seen what can happen  
> > > when someone enters the Baha'i Faith in a tiny community, gets  
> > elected to  
> > > the Spiritual Assembly, and then reveals severe emotional or mental  
> > > problems. Drugs, alcohol, sex, you name it, you will find  
> > > communitys  
> > > struggling with all these problems, and when you only have ten or  
> > twenty  
> > > Baha'is in a community, the problems can seem overwhelming.  
> > Sometimes, they  
> > > ARE overwhelming.  
> >  
> > They had a great way of dealing with "problem" Bahais here - they  
> > removed them from the community.  
> >  
> > >  
> > > Years ago I moved into a community that had lost its LSA. The  
> > chairman had  
> > > died of cirrhosis, one teenaged Baha'i had died of a dirty needle,  
> > another  
> > > smoked pot, and one member was a manic-depressive. Wow.  
The  
first  
> > time I  
> > > went to visit one family, the surviving spouse slammed the door  
in  
> > my face.  
> > > Shame.  
> > >  
> > > We got over all that: the manic-depressive was hospitalized; the  
pot  
> > smoker  
> > > and I said 500 Removers of Difficulty, and he flushed the pot down  
down  
> > the  
> > > toilet, after which he borrowed some money to pay for it; he helped

> > his  
 > > > younger brother clean himself up, and we soon had a healthy  
 > > community.  
 > > > Things change. Tests happen.  
 > >  
 > > People with problems like that know better than to join the Bahai  
 > > community here and if, by any chance, they slip through the net  
 they  
 > > are soon alienated into leaving.  
 > >  
 > > <SNIP>  
 > > > The Baha'i Faith is in its infancy, and is changing rapidly.  
 What  
 > > was true  
 > > > of a community yesterday - local or national - is not going to  
 be  
 > > true  
 > > > today. There have been migrations of Persian Baha'is into many  
 > > communities,  
 > > > large numbers of racial, cultural and "other" minorities have  
 > > entered the  
 > > > Faith in some areas, and numerical stagnation in others.  
 > >  
 > > One of the greatest handicaps the Bahai community has had here  
 was  
 the  
 > > influx of Persians who tried to mould the community into a little  
 > > Persia - like the gomer who tried to hit on me for placing Bahai  
 books  
 > > on the floor. Now Persians may indicate disrespect for a book by  
 > > putting it on the floor but the Irish put a book on the floor if  
 > > that's the most convenient place to put it.  
 > >  
 > > The imposition of an alien culture does little to enhance the  
 appeal  
 > > to an indigeneous population which has had its fill of being  
 imposed  
 > > upon and wishes to emphasise its own identity. If Bahais were  
 serious  
 > > about the intent to sell their faith here they would advise those  
 > > Persians that they are seriously over represented in the  
 community  
 and  
 > > ought either to take a back seat or learn and adopt Irish ways.  
 It  
 > > was a very distinctive Irish Christianity that made this island  
 one of  
 > > saints and scholars. Bahai pioneers have to adapt themselves  
 and  
 the  
 > > Faith they present to the indigeneous culture if they wish to make  
 an  
 > > impact.  
 > >  
 > > <SNIP>  
 > >  
 > > > No pain, no gain.  
 > >  
 > > Loads a pain and still no gain. the immature, embryonic argument  
 has

> > been around too long as an excuse!  
> > --  
> > As ever,  
> >  
> > Dermod.  
> >  
> > "In God We Trust - All others pay Cash!"  
> >  
> >  
> >  
>  
>

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: That's right: Opinions are not banned!  
Date: Wednesday, November 07, 2001 5:03 AM**

**"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0111050901.6ce41b73@posting.google.com...  
Dave,  
>  
> > How well inform are you of what the UHJ is doing now, or as to  
what is  
> > ongoing? Your statements below cannot be verified by you or me  
in  
any  
> > manner, and you know it.  
>  
> ... and neither can the statement that they are engaged in some  
kind  
> of ongoing campaign of oppression be verified in any way.  
>  
> My point stands.**

**With regard to the number and nature of incidents as described on  
Fred's site and elsewhere -**

**Once is happenstance,  
Twice is coincidence,  
But the third time? That's ENEMY ACTION!**

--  
**As ever,**

**Dermod.**

**"In God We Trust - All others pay Cash!"**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: That's right: Opinions are not banned!  
Date: Wednesday, November 07, 2001 5:58 PM**

**"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0111071202.790ca5cb@posting.google.com...  
Dave,  
>  
> > With regard to the number and nature of incidents as described  
on**

> > Fred's site and elsewhere -  
> >  
> > Once is happenstance,  
> > Twice is coincidence,  
> > But the third time? That's ENEMY ACTION!  
>  
> Look, removal of ones membership is a legitimate sanction in the  
> Faith. If it is used then why is the assumption made that it should  
> not be used? Should we not use punitive measures because they  
may  
> hurt someone?

Don't isolate it into one specific area! Fred's site contains a lot of gems apart from Alison and Micheal. The LA group, the termination of Dialogue, Juan's midnight roasting, the denunciation of Modest Proposal, the Bahai Intelligence Agency (some contradiction in this, surely!)surveillance of Nima, Paul Dodenhoff's disclosure on being ordered to spy on BIGS, Albuquerque LSA, etc., all, when grouped together, form a pattern which readily slips into my Three Times Rule. There is other minor but corroboratory circumstantial evidence as well.

Consider, for example, the Corps of ABMs for Protection and the Counsellors. They protect the faith from its enemies. But what enemies are they deployed against? How many ABMs or Counsellors have fallen in battle whilst engaged in combat here against the spiritually corrosive? Not a one! Why? Because they do not battle the external enemies of the Faith. Theirs is a predatory battle against the internal enemy. And that circumstantially supports the hypothesis that the BIGS are controlled as to the expression of their views by the Thought Police. If Protection is not practised on the Internet by active defence of the Faith on the open fora by the institution of the learned (some mistake here, surely!) what the hell are these gomers engaged in?

You come here as an earnest BIGs to defend and uphold the dignity of the Faith. You get mauled every day by the said spiritually corrosive. What support do you get? Is the heavy artillery of the Consellors deployed to support you? Are there squadrons of heavily armoured ABMs charging the foe? No feckin' way! You're the poor grunt in the foxhole with shit raining down on him day and daily (just like the Taleban). And what are the REMF Counsellors and ABMs doing?

They're spying on your and everybody's else's E-mail! And do these guys give one tinker's fart about what you have to endure, are they concerned that their Faith is hacked and slashed here, these guys sworn to protect it? Only slightly but only if it seems you are about to be corroded!

--

As ever,

Dermod.

"In God We Trust - All others pay Cash!"

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Why I Don't Respond to bahai Fundamentalists

**Date: Tuesday, November 13, 2001 9:48 AM**

**"Brian Walker" <bfwalker@net-yan.NOSPAM.com> wrote in message news:Xns91587055AE0D7bwalkernetyancom@202.14.67.242...  
> "Freethought110" <freethought110@bohemian.org> wrote in  
> news:9spt1n\$r1r\$1@perki.connect.com.au:**

**Hi Brian,**

**> > Thanks for the input. I think you've nailed it (no pun intended).  
The  
> > BIGS here don't seem to realize how much their shennanigans  
with  
Fred  
> > makes them look like more and more like mobs of enraged  
fanatics  
on a  
> > blood lust, kind of like those mobs of Shi'ites in Iran who  
incited by  
> > the local mullah would go on a rampage against defenseless  
Babis  
or  
> > Baha'is.  
>  
> Greetings - is it you Nima? I have been offline for a while ....**

**Good to see you back! And yes - it is Nima - off on the rampage again  
with mobs of enraged liberals .... !**

**>  
> BIGS in general ignore Fred. He is worthy of that. Perhaps a few  
will be  
> excited by him, but so what? He does irritate a lot.**

**If most BIGS avoid Fred how come thjere is such antipathy against  
him?  
Is it because his web site is popular - perhaps more popular than the  
Edmonton Local Bahais' Website and Floral Garden?**

**> To equate this with fundamentalist mobs rampaging is a bit arch,  
don't you  
> think?**

**Well we literally don't have mobs but some of those who rant against  
Fred display certain mob tendencies and sentiments.**

**--  
As ever,**

**Dermod.**

**"The Meek Shall Inherit The Earth - if that's alright with the rest of  
you!"**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Dr. Maneck's New Censorship Technique  
Date: Friday, November 23, 2001 6:42 PM**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011122033233.08228.00001930@mb-md.aol.com...**

**<SNIP>**

**> So why did I change sides? Well, like Karen, I became increasingly  
aware of how**

**> much the Faith meant to me, and awareness which began to grow  
as I  
took**

**> seriously Baha'u'llah's admonition to read the Writings every  
morning and**

**> evening. It was the only act of firmness in the Covenant I felt  
capable of at**

**> the time. And as I began to do that, my desire for reconciliation  
began to grow.**

**> But what I began to realize is that the people I was associating  
with did not**

**> want reconciliation, they were locked into a battle with the  
administration and**

**> what they wanted most was to win.**

**Here lieth the ultimate truth - here is the crux of fundamentalism.  
It is black and white, right or wrong failing to recognise that life  
is not that simple or clear-cut. Rather than perceiving a situation  
where there are differences to be resolved, the fundamentalist  
mindset**

**sees these differences as a challenge to the revealed truth. But the  
revealed truth is not that clear - that individual interpretation is  
not merely possible but permitted is symptomatic of this assertion.  
Something less antagonistic is needed here - something that suggests  
that the causes of contention need to be resolved, tolerated and  
reconciled rather than seen as a means to escalate the contention into  
conflict.**

**This is the process of reconciliation you refer to but if it is to  
work it requires compromise on all sides. The classic build-up to  
conflict sees both sides girding their loins and becoming more  
antagonistic to the other. Sooner or later this explodes into  
violence - one side attacks, the other retaliates and the spiral  
continues. Who started it is never clear yet unless BOTH are  
determined to stop, it will continue.**

**At its simplest the current Bahai War is about authority and  
inclusion. The House demands its authority be absolute up to and  
including a rigid interpretation of and adherence to the COVENANT.  
Liberals dispute both the the wisdom of this (to the mission of  
winning converts) and the House's right to insist on it. They believe  
the Covenant is inclusive of wide and varying interpretation, they  
therefore have a right to belong to the community if they so wish and  
the House has no right to exclude them. At this point in time there  
is no indication that either side is prepared to compromise - the  
prospect is continuing internecine warfare which will flare up and  
down from time to time in varying degrees of intensity. That  
continuing conflict will sap the energy and vitality and the ability  
of the BF to proceed. Indeed the only loser in the conflict is the  
BF - for the liberals at no cost to themselves can continue the  
struggle indefinitely. The solution is obvious yet will not be  
applied!**

**You changed sides in this conflict! You reconciled yourself with  
those who are antithetical to everything you once believed in! You**



**sold your integrity and have paid a gruesome price for so doing and not mainly from those whose cause you once shared! Far from effecting reconciliation, apart from your own, your defection effectively hardened battlelines and attitudes - you, wittingly or not, escalated the conflict and brought a lasting opprobrium upon your own head. And what you joined is an organisation that is "Ruhi-ising" the entire community - the Catechism of the Bahai Faith for all to learn by heart and recite by rote. The Institutions don't hate you - they have nothing but contempt for you - for you hadn't the guts to plough your own furrow but submitted and went under the yoke.**

**I don't need to tell you that fundamentalist revolutions never succeed in the long run - the onward march of liberalism has never been repulsed. But fundamentalism, because it suppresses human creativity, can do untold damage to its victims of whom you are one!**

**The essence of the Bahai Revelation is that one does RIGHT, not because some authority orders you to do it but because it is the right thing to do. Bahaism is of the spirit and the heart and not the institution and its authority. That is why the Covenant ought to be a loose binding that it can inspire but never restrict the surge of creativity that is the human yearning. When it becomes a matter of authority it has failed and the world will disregard it as it advances way beyond the limited vision that is set in concrete in Haifa. The Bahai spirit - the real Bahai spirit - is in the many people who work with my autistic kid and all the other sick and disabled kids throughout the world. Not a one of them is Bahai - not a one would believe that a better world will result from the machinations of assemblies or Haifan folks fulminating about E-mails.**

**I spent twenty years of guilt wondering if I did right to leave the Bahai Faith for, seemingly, I was the only one who saw its wasted purpose and potential for corruption. When I came to the Internet, especially when Alison was canned before mine own eyes, I knew I was right! To have belonged to this apparat would have sapped every vestige of self respect and deeply held belief that I ever had - I would have had to betray myself to belong to it. I have seen Bahais support corruption in the Assembly when every sinew of their being cried out against it - for the sake of unity and the upholding of authority in the institutions. But that's why I know what you're going through! And at the end of the day, that's why I feel sorry for you!**

**This current Bahai Faith will fail - but the spirit of the Revelation is alive, well and prospering throughout the world. It will improve the lot of mankind in due course and at that time the rump of Haifans will have put the "For Sale" sign up on those grandiose terraces. Who knows but that Fred will negotiate the sale for a reasonable commission!**

**Dermod.  
--**

**"The Meek shall inherit The Earth - if that's alright with the rest of you!"**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Conference Call - Reiterated - Conference Call -  
Reiterated - Conference Call - Reiterated - Conference Call -  
Reiterated -  
Date: Thursday, November 29, 2001 6:32 PM**

**"Milissa" <milissabk@altavista.com> wrote in message  
news:df0d6959.0111280821.63eabb5f@posting.google.com...  
Hi Milissa,**

**<SNIP>**

**> So, if anyone on this list is going to be at Green Acre, give me a  
> buzz and lets see if we can meet up. I would really like to have  
> someone to talk to about these things, but this list gets too hot  
> sometimes plus my husband I think is weary of me going on and on  
about  
> stuff.**

**There are places I plan to go and Green Acre ain't one of them, sadly.  
As for hubby - well, Mrs Reaper used to get weary of it too but she  
has now seen the light and agrees with me more and more. So keep  
on  
putting pressure on him and he might well start to see the light as  
well!**

**<SNIP>**

**> Fred, we are not going to get anywhere at all until \*both\* sides can  
> genuinely give the other credit for being decent human beings. This  
> means that liberals must accept that people in the AO are not  
demons  
> out to steal their civil rights and those in the AO will have to get  
> thicker skin and not confuse criticism of them as criticism of the  
> Covenant.**

**Now here's the problem - neither side trusts the other so, if you're  
going to have this conference you need a few confidence building  
exercises beforehand.**

**<SNIP>**

**>  
> I agree and would just reiterate that both sides need to do this.  
> Dave, do you really think such a conference could happen? What  
> protection would someone attending have from administrative  
sanctions?  
> See, my thinking at this moment is that the AO would perceive it as  
> negative campaigning or some type of internal opposition. Until I  
> could feel really secure that this conference could take place in  
> absolute freedom with no possibility of AO backlash, I don't think I  
> or lots of other people would attend. Please don't get offended  
Dave,  
> but this is really the perception I have, and I am sorry to have to  
> say it. And this is very sad.....**

**Now why in a religion that preaches "consultation" would you or  
anybody fear retaliation for voicing your views? And incidentally,  
that's one of the reasons that this conference will not take place at**

this time for the AO perceives no self interest in participating. It has the community deluded into believing that all is well and growth is taking place, albeit slowly, and would be greater were it not that non-BIGS are too materialistic to join.

The dear lady recently stated in another place, that, last year the number of deaths exceeded the number of enrollments in the BIGS community in the US. Given that we also know that some 50% of new enrollments withdraw within two years, the Bahai population is therefore now in decline and that rate of decline will increase as the baby boomers age.

Consequent on this decline in numbers will be a decrease in dollars flowing to Wilmette and Haifa, which latter may well squeeze the funds of the former even further. News of numerical successes in outer Mongolia may be good for morale but not for the coffers as Mongolians, lacking the material benefits of the US, are not fruitful prospects for financial squeezing. I hear many tales of financial hardship in the Bahai communities throughout the Occident - I think there will be more of them.

I think you'll get your conference when the decline in numbers and finance becomes terminal. Whether the AO will initiate it or whether the AO will be overwhelmed by irate duped BIGS, I wouldn't like to forecast but I hope to be around to see it all unfold!

As ever,

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
To: "Fred Glaysher" <FG@hotmail.com>  
Subject: Web site  
Date: Tuesday, November 27, 2001 12:24 PM

Fred,

Messages as requested.

as ever,

Dermod

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011122033233.08228.00001930@mb-md.aol.com...  
<SNIP>

> So why did I change sides? Well, like Karen, I became increasingly aware of how

> much the Faith meant to me, and awareness which began to grow as I took

> seriously Baha'u'llah's admonition to read the Writings every morning and

> evening. It was the only act of firmness in the Covenant I felt capable of at

- > the time. And as I began to do that, my desire for reconciliation began to grow.
- > But what I began to realize is that the people I was associating with did not
- > want reconciliation, they were locked into a battle with the administration and
- > what they wanted most was to win.

Here lieth the ultimate truth - here is the crux of fundamentalism. It is black and white, right or wrong failing to recognise that life is not that simple or clear-cut. Rather than perceiving a situation where there are differences to be resolved, the fundamentalist mindset sees these differences as a challenge to the revealed truth. But the revealed truth is not that clear - that individual interpretation is not merely possible but permitted is symptomatic of this assertion. Something less antagonistic is needed here - something that suggests that the causes of contention need to be resolved, tolerated and reconciled rather than seen as a means to escalate the contention into conflict.

This is the process of reconciliation you refer to but if it is to work it requires compromise on all sides. The classic build-up to conflict sees both sides girding their loins and becoming more antagonistic to the other. Sooner or later this explodes into violence - one side attacks, the other retaliates and the spiral continues. Who started it is never clear yet unless BOTH are determined to stop, it will continue.

At its simplest the current Bahai War is about authority and inclusion. The House demands its authority be absolute up to and including a rigid interpretation of and adherence to the COVENANT. Liberals dispute both the the wisdom of this (to the mission of winning converts) and the House's right to insist on it. They believe the Covenant is inclusive of wide and varying interpretation, they therefore have a right to belong to the community if they so wish and the House has no right to exclude them. At this point in time there is no indication that either side is prepared to compromise - the prospect is continuing internecine warfare which will flare up and down from time to time in varying degrees of intensity. That continuing conflict will sap the energy and vitality and the ability of the BF to proceed. Indeed the only loser in the conflict is the BF - for the liberals at no cost to themselves can continue the struggle indefinitely. The solution is obvious yet will not be applied!

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reconciliation, apart from your own, your defection effectively hardened battlelines and attitudes - you, wittingly or not, escalated the conflict and brought a lasting opprobrium upon your own head.

And

what you joined is an organisation that is "Ruhi-ising" the entire community - the Catechism of the Bahai Faith for all to learn by heart and recite by rote. The Institutions don't hate you - they have nothing but contempt for you - for you hadn't the guts to plough your own furrow but submitted and went under the yoke.

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**Dermod.**

**-**

**"The Meek shall inherit The Earth - if that's alright with the rest of you!"**

**"Susan Maneck " <smaneck@aol.com> wrote in message news:20011125023334.27459.00002727@mb-fo.aol.com...**

**> >The**

**> >Bahai spirit - the real Bahai spirit - is in the many people who work**

**> >with my autistic kid and all the other sick and disabled kids**

**> >throughout the world. Not a one of them is Bahai -**

**>**

**> You think only non-Baha'is care for autistic kids?**

**Did I say that? I don't think so!**

**>I cared for one for over three years.**

**So now you know a little of what I go through each day. Bravo!**

**Is that all you could find to contend with?**

**Splendid!**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Tuesday, December 04, 2001 4:52 PM**

**"Milissa" <milissabk@altavista.com> wrote in message  
news:df0d6959.0112041122.42fd24fb@posting.google.com...**

**> Fred--**

**>**

**> Why don't you just write to them and tell them they misunderstood your**

**> request and asked to be reinstated?**

**>**

**> WHY don't you?**

**>**

**> The Faith has enough problems without you making some up or causing**

**> them.**

**>**

**> Please attempt to rectify this situation with them before you subject**

**> us on the list to another round of regurgiposts. You haven't even**

**> written to them to tell them they misunderstood, have you? You**

**> haven't even tried to resolve this. If, after contacting them to**

**> explain the misunderstanding, they refuse to reinstate you, then you**

**> might actually have a point. At this time, you don't.**

**Au contraire, Milissa! If National has disenrolled Fred the onus is on it to inform him of that fact, not Dave F, Pat K, Tony Blair, David Trimble or Uncle Andy! It seems that anybody who contacted Wilmette**

**was told that Fred had been cut off, if not in his prime then surely in some other state of which he is, equally, unaware! But nobody at National has deigned to tell Fred or, pace Dave F. etc., confirm that he has been disenrolled. When I escaped the clutches, the UK National**

**wrote to confirm my name had been taken off the rolls! maybe Wilmette**

**could follow suit. Unless/until it does I'm all for Fred claiming to be a BIGS of the finest kind!**

**What I glean from this is that Wilmette is inhabited by a flock of clucking chickens (note I checked the spelling to avert unpleasanties) who haven't the guts to face up to Fred and tell him that they have given him the heave! Gutless, spineless fundie loonies with a great big yellowstain where the backbone ought to be and you want to go back and join them! Give us a break - you got more to you than that!**

As ever,

Dermod.

> "BIGS - Bahai in \*Perfectly\* Good Standing"  
<patrick\_henry@liberty.com> wrote in message  
news:<9ufgrp\$7ou3o\$1@ID-75545.news.dfncis.de>...  
> > Bahai - "Please remove my name and address from your mailing  
list."  
> >  
> >  
> > In 1996 my request to the circulation department for the  
American  
Bahai,  
> > repeated twice and perhaps a third time, read, "Please remove  
my  
name and  
> > address from your mailing list." I had torn off the preprinted  
address  
> > change label regularly published on the back page of the  
American  
Bahai and  
> > mailed it into the address given for subscription changes.  
> >  
> > I asked for nothing other than my name and address to be  
removed  
from the  
> > mailing list--no gloss, no explanation, no complaint, no threat,  
etc....  
> > Dermod Ryder's speculation that willingness to receive the  
American Bahai  
> > has become compulsory should give pause....  
> >  
> > Again, note well, I used the address on the back of the American  
Bahai given  
> > specifically for handling subscription addresses. I did not write  
the nsa,  
> > its secretary, etc. My communication was limited to the simplest  
of  
> > requests: remove my name and address from your mailing list.  
Not a  
word or  
> > suggestion about withdrawing from the Bahai Faith, nor any  
criticism of it  
> > whatsoever, real nor implied. I conveyed my wishes to the proper  
address, as  
> > announced in the American Bahai itself. That I received a  
response  
back from  
> > an entirely different address speaks volumes, as they say. After  
six years,  
> > I believe the time is now right to release it publicly. I've  
scanned the  
> > letter so others might read the original.  
> >  
> > I am not about to accept the slander and backbiting of fanatics  
and  
> > fundamentalists nor allow them to provoke me into one action or  
another. I  
> > prefer the facts: Again, I declared my belief in Baha'u'llah in

1976 and  
> > notified the nsa, who sent me back the declaration card available  
on my  
> > homepage. I have never notified them otherwise. They, as  
distinguished from  
> > liars and sycophants online, have never notified me to the  
contrary. Scanned  
> > originals at  
<https://fglaysher.com/bahaicensorship/nsa1996.htm>  
> >  
> > The other two letters were related to the Detroit local spiritual  
assembly  
> > and its junk mail.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your  
mailing list."  
Date: Wednesday, December 05, 2001 5:21 AM

"Robert Little" <rlittle1@socal.rr.com> wrote in message  
news:1geP7.16531\$PQ2.2028628@typhoon.socal.rr.com...

Robert,  
>  
> How do you know that Mr. Glaysher has not been contacted, or that  
there was  
> not a legitimate attempt to contact him?

Because nobody has ever produced a letter from National telling him  
that he had been disenrolled. There is other corroborative  
circumstantial evidence that such a letter was never sent.

The house wrote to a number of people detailing why Alison Marshall  
was expelled yet never explained this to her - in Michael's case it  
said more to his wife than to him.

As to a letter from an ABM - one assumes that this was a request for a  
meeting. After all only National and not an ABM can expell one from  
membership!

As ever,

Dermod.

> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
> news:9ujggi\$915ub\$1@ID-84503.news.dfncis.de...  
> > "Milissa" <milissabk@altavista.com> wrote in message  
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> > > Fred--  
> > >  
> > > Why don't you just write to them and tell them they  
misunderstood  
> > your  
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> > >  
> > > WHY don't you?  
> > >



> > > The Faith has enough problems without you making some up or causing  
> > > them.  
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> > > Please attempt to rectify this situation with them before you  
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> > from the  
> > > > mailing list--no gloss, no explanation, no complaint, no  
threat,  
> > etc....  
> > > > Dermod Ryder's speculation that willingness to receive the  
> > American Bahai  
> > > > has become compulsory should give pause....  
> > > >  
> > > > Again, note well, I used the address on the back of the  
American  
> > Bahai given  
> > > > specifically for handling subscription addresses. I did not  
write  
> > the nsa,  
> > > > its secretary, etc. My communication was limited to the  
simplest  
> > of  
> > > > requests: remove my name and address from your mailing  
list.  
Not a  
> > word or  
> > > > suggestion about withdrawing from the Bahai Faith, nor any  
> > criticism of it  
> > > > whatsoever, real nor implied. I conveyed my wishes to the  
proper  
> > address, as  
> > > > announced in the American Bahai itself. That I received a  
response  
> > back from  
> > > > an entirely different address speaks volumes, as they say.  
After  
> > six years,  
> > > > I believe the time is now right to release it publicly. I've  
> > scanned the  
> > > > letter so others might read the original.  
> > > >  
> > > > I am not about to accept the slander and backbiting of  
fanatics  
> > and  
> > > > fundamentalists nor allow them to provoke me into one  
action  
or  
> > another. I

> > > > prefer the facts: Again, I declared my belief in Baha'u'llah  
in  
> > 1976 and  
> > > > notified the nsa, who sent me back the declaration card  
available  
> > on my  
> > > > homepage. I have never notified them otherwise. They, as  
> > distinguished from  
> > > > liars and sycophants online, have never notified me to the  
> > contrary. Scanned  
> > > > originals at  
> > <https://fglaysher.com/bahaicensorship/nsa1996.htm>  
> > > >  
> > > > The other two letters were related to the Detroit local  
spiritual  
> > assembly  
> > > > and its junk mail.  
> >  
> >  
> >  
> >  
> >  
>  
>

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your  
mailing list."  
Date: Wednesday, December 05, 2001 7:12 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0112051332.94f6844@posting.google.com...  
> Dermod,  
>  
> Why should they contact Fred if his letter was a withdrawl request?  
> They got his first letter. Wrote to him to clarify the situation.  
> Fred sent a letter that said, in effect - just do it. So they did  
it.  
> No need to contact him further - case closed. Now if Fred was  
> misunderstood and he want to be a member of the Baha'i  
community  
it's  
> up to him now.

Dave,

He asked to be removed from the Mailing Lists. If in AOnion that is  
determined to be a withdrawal - fine! But where is that stated in a  
policy directive that predates Fred's letter (Ex post facto law is not  
good law) that he either knew or could be deemed to have known that  
his request to be withdrawn from the mailing list was synonymous  
with  
a request to withdraw?

I don't dispute that Fred has been disenrolled or that National has  
the authority so to do. What is incredible is that rather than have  
the guts to stand up and tell him it has done this, it slinks in a  
corner, informs you and waits for you to tell Fred whilst maintaining  
silence. At the same time it hopes to sell the story that Fred  
withdrew of his own accord. It is an absolute shambles - the national  
body which is supposed to be a central authority is hunkered down

and  
keeping quiet about a relatively simple matter which could be cleared  
up with a five minute letter.

Do you wonder why I am sitting here laughing at this farce which  
purports to be the governance of the future? You elect these jokers to  
office year in and year out without even a cursory glance at the  
shambles they create amid a falling membership.

As ever,

Dermod.

>  
> Cheers,  
>  
> Dave

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your  
mailing list."  
Date: Wednesday, December 05, 2001 7:58 PM

"Milissa" <milissabk@altavista.com> wrote in message  
news:df0d6959.0112051012.51818abe@posting.google.com...  
Hi Milissa,

>  
> Fred is not being honest with you. Just because the AO has some  
liars  
> in it, does not automatically make Fred correct.  
>  
> Fred claims he was unjustly removed from the rolls, while to others  
it  
> appears that the NSA misunderstood his request. Dermod, ask Fred  
for  
> proof that he wrote clarifying the misunderstanding and asked to be  
> reinstated. Demand the proof. I don't think he can. If he can prove  
> he wrote such a letter and THEN was told off by the NSA, I would  
agree  
> with your assessment Dermod. But Fred has to prove it and he  
hasn't  
> yet.

Fred claims to STILL be on the rolls. He states that National has  
never told him that he has been removed. It seems to have told  
everybody else but him.

Frankly in such circumstances I don't think it is up to Fred to write  
to them - enough of them read the posts here. If it is a genuine  
misunderstanding then National should contact him - if he has been  
disenrolled, National should write and tell him this, not tell Dave F  
but tell  
Fred G.

>  
> Dermod, I agree that the AO has done some things that are bad.  
This  
> just isn't one of them. Please Dermod, I don't want to have a round  
> with you like I did Nima. I'm still hurting over that.

**It's only an Internet forum - don't take it so seriously! You can't be expelled or otherwise harmed for what you say in a place like this after all! Sure ain't I one of Nature's leprechauns - albeit an overgrown one - who never falls out with anybody unless anybody tries to shaft me in a not nice fashion, which you're not trying!**

**>**

**> All I want is PROOF.**

**I agree with you - I think that if National has disenrolled Fred it ought to have the decency to write and tell him that. I also think it was very wrong of it to communicate, in the first instance, a disenrollment to other than the person disenrolled, for quite frankly, I'd take Fred's word on it that he has received no communication from National telling him he has officially been disenrolled. If he has why does he have to learn this from Dave F. and not from the folk who actually removed his name from the rolls - whether he requested it or not? If National feels Fred disenrolled himself why has it not confirmed to him the fact that it has carried out his instructions? The answer is apparent - it goes "Cluck .... Cluuck .... Cluuuck! Chicken!" And boy! Do they lay eggs!**

**As ever,**

**Dermod.**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Friday, December 07, 2001 6:27 AM**

**"Milissa" <milissabk@altavista.com> wrote in message  
news:df0d6959.0112060630.edc0d99@posting.google.com...  
Hi Milissa,**

**Listen, I've trimmed your headers! Don't tell the husband! But it's all right cos Pat said so!**

**<SNIP>**

**> If Fred were to promise not to sue them for harassment, I am sure they  
> would. Is Fred willing to promise this?**

**Under no stretch of the imagination can a straightforward letter notifying somebody that his membership has been terminated be deemed  
to be harassment. I conclude that the use of this as an argument is symptomatic of cowardice in the face of the enemy.**

**<SNIP>**

**> You can't  
> > be expelled or otherwise harmed for what you say in a place like this  
> > after all!  
>  
> No, but it can sure be uncomfortable!**

**Why? Why should comments in this or any other place engender an atmosphere of discomfort or fear?**

**> Sure ain't I one of Nature's  
> > leprechauns - albeit an overgrown one - who never falls out with  
> > anybody unless anybody tries to shaft me in a not nice fashion,  
which  
> > you're not trying!  
>  
> I am very relieved to hear that my favorite leprechaun still loves  
me!  
> ;) I really do hate disagreeing with people I like.**

**I disagree all the time with people I like. That's one of the advantages and benefits of friendship that you can disagree with somebody but still count them as a friend! Of course I'm not allowed to disagree with Mrs Reaper! Geez! Talk about Holy Writ!**

**> I agree that they didn't tell him. The question is why?**

**Lack of Moral Fibre! Sheer stupidity! Take your pick!**

**<SNIP>**

**> Well when I sent in my disenrollment letter I didn't get final  
> confirmation either. The American Baha'i still comes, although it is  
> addressed to Michael and not both of us like before. He gets  
official  
> mail and I don't and it is clear from the statistics of our  
community  
> that I am counted as one of the 2 non-Baha'i spouses in the area.  
So,  
> the fact that they did not confirm it doesn't necessarily seem out  
of  
> place.**

**That your name has been removed from mailing lists and statistics is confirmation of a sort. Fred was cannier however! Knowing that he would, most likely, be expelled he got off the mailing lists first. He also knew full well that after citing "harassment" National would effectively twitter as to what to do with him and how to announce it. Along comes Dave to solve that latter one! Unfortunately, nobody having had the brains to fully work out the consequences, this only opened another avenue of exploitation for Fred et al to romp freely in.**

**> > The answer is apparent - it goes "Cluck .... Cluuck .... Cluuuck!  
> > Chicken!" And boy! Do they lay eggs!  
>  
> I know Fred thinks that the NSA is afraid of him or something, but I  
> think they simply find him annoying.**

**That's National's biggest mistake! Fred is actually very dangerous! His site is well up there on the Search Engines - I've had private mail from enquirers who look in here on TRB trying to make sense of the contradictions between what the official sites say and the evident acrimony here (I had one last night - I'm not saying who it was or anything else). I point such enquiries to the official sites AND to Fred and Juan, on the basis that they are entitled to all of the facts.**

The mere fact that such sites as Fred's exist is a damning indictment of the inability of the AO to create, foster and maintain unity in diversity of thought. It is a searing insight into the inability of the AO to protect the good name and reputation of the BF - all that this incompetent clique that is at the head of affairs does, is provide ammunition for all of those who oppose and criticise it. All they accomplish is to drive out and make enemies of those who could be within. And make no mistake, Milissa, they have driven out the brightest and the best! Net result is that the driven out run rings around them on the newsgroups whilst the incompetence flourishes from New Mexico to Fred's membership card!

> You see them as chickens and  
> they see him as the fox! Thing is, both sides are probably right.  
:-(

And I'm the hound! Woof! Woof!

As ever,

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Friday, December 07, 2001 5:39 AM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message news:f0853486.0112060757.14da7eef@posting.google.com...

Dave,

>  
> > Fred claims to STILL be on the rolls. He states that National has  
> > never told him that he has been removed. It seems to have told  
> > everybody else but him.  
> >  
> > Frankly in such circumstances I don't think it is up to Fred to write  
> > to them - enough of them read the posts here. If it is a genuine  
> > misunderstanding then National should contact him - if he has been  
> > disenrolled, National should write and tell him this, not tell  
Dave F  
> > but tell  
> > Fred G.  
>  
> Dermod - come on. Stop letting your anti-AO bias blind you like this.

I have no bias against the AO - I have formed an opinion as to its competence or lack thereof based on research and experience!

> If National read Fred's request as a request to be disenrolled and  
> they honestly feel that they have done exactly what he wanted them  
to  
> do, then why the hell should they contact him? Dude, think for a

> minute. You jump all over the AO for doing what Fred asked them to  
> do. Why should they contact him?

**You really need to be told this!**

**You have people spouting about "protection" of the good name and reputation of the BF and here is a situation which periodically is rehashed all over the newsgroups and does nothing for that good name**

**and reputation. And why is it rehashed? Because of the ambivalence about Fred's status! And what is the way to remove that? National writes to Fred and tells him he has been disenrolled in light of his refusal to meet with an ABM to consult on the matters which have perturbed him, his E-mail messages have not been consistent with his duties to protect and uphold the BF and, in any case, he asked for his membership to be cancelled.**

**Net result - end of ambivalence, end of any doubt as to Fred's status and no more opportunity for me (or others) to lambast the continuing idiocy. Fred is no fool - he knows damn well that National wants rid of him and has effectively expelled him! But until National gets the guts together to get the act right - Fred will continue to exploit the situation for his own purposes and people like me, who actually know how to kill this controversy, will continue to have fun!**

>  
> **HE ASKED FOR IT!**

**So damn well give it to him instead of farting about like a beached porpoise! Would you like me to draft a suitable letter for National to send to Fred to put a stop to his antics?**

> > > **All I want is PROOF.**

> >

> > **I agree with you - I think that if National has disenrolled Fred it**

**> > ought to have the decency to write and tell him that. I also think it**

**> > was very wrong of it to communicate, in the first instance, a**

**> > disenrollment to other than the person disenrolled, for quite frankly,**

>

> **WHAT? I did what any Baha'i has the right to do - I wrote to National**

**> to find out if Fred's claim was legit. If I had not asked, they would**

**> never have said anything.**

**I'm not criticising you for writing - I'm criticising National for telling you before it actually told Fred that it had acted in accordance with his wishes or had simply removed him!**

> > **I'd take Fred's word on it that he has received no communication from**

> > **National telling him he has officially been disenrolled. If he has**

> > **why does he have to learn this from Dave F. and not from the folk who**



> > actually removed his name from the rolls - whether he requested it  
or  
> > not? If National feels Fred disenrolled himself why has it not  
> > confirmed to him the fact that it has carried out his instructions?  
>  
> Oh puh-leez. Why should they confirm anything that someone requests.  
> When a magazine subscription runs out you get a renewal notice.  
If  
> you do not answer it you stop getting the magazine.

Because when you're dealing with somebody like Fred you have to use  
your intelligence to anticipate what his reaction will be and take  
measures to counteract that.

> Tell you what - let's say that the disenrollment was a  
> misunderstanding and Fred wanted to be a Baha'i but stop the American  
> Baha'i. If the AO misread his request and his lack of clarification  
> to their query as a withdrawal request and Fred found out later that  
> he was disenrolled by mistake - why doesn't he call them to  
straighten  
> it out?

Why should he? National has made a stick for him to beat it! Like I  
said - Fred is no fool!

>  
> I would call in a heartbeat. If it is that important to him why  
> doesn't he just go complain to the AO that they did not follow his  
> instructions and clarify to them that he does indeed want to be a  
> Baha'i?  
>  
> I will tell you why. He would rather be an anti-AO martyr, and give  
> folks like you an excuse to beat up on the AO.

You got it .... eventually! Mind you, National still hasn't grasped  
it! But then it rarely does! And you're the folk who elect it and  
I'm only one of those who laugh at it!

> Sorry but this problem is Fred's to solve. Until he does he will  
> remain outside of the Baha'i Faith looking in.

A most splendid place to be!

As ever,

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your  
mailing list."  
Date: Saturday, December 08, 2001 11:11 PM

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011208175428.02597.00002071@mb-dh.aol.com...

> >  
> > if National feels able to delete names from it's list without any  
> > notification at all at the time of occurrence then how do we know  
they are  
> > not also adding names willy nilly as the urge suits them  
>  
> Dear Randy,  
>  
> They did not remove Fred 'willy nilly' without notifying him. They  
had honored  
> his own demand not to be contacted, that is all. But you guys can  
invent  
> whatever fantasies you want about National.

Hi Randy,

There's none so blind as those who cannot see and the dear lady is a  
prime example. If Fred has been removed and not told about it,  
there's no guarantee as to who is and who isn't a BIGS anymore.  
Secretaries of local communities would be well advised to check the  
status of community members on a weekly, if not daily basis, to  
ensure  
that only Beehives who are confirmed as in good standing, can attend  
Bahai-only functions and events. One week you could be in and the  
next day you're out but nobody will know that unless it is checked  
regularly.

Who will know who's a BIGS anymore? I think this has more serious  
implications than the dear lady realises. Damn it - for all we know  
she might have been declared a CB already - and think of the  
implications of that! We're all risking spiritual morbidity now and  
we don't know it!

Makes you fantasise!

As ever,

Dermod.

PS Are you sure you are still in and haven't been disenrolled? What  
about Dave and Pat?

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your  
mailing list."  
Date: Saturday, December 08, 2001 6:11 AM

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011208002639.02564.00002087@mb-dh.aol.com...

> > At the same time it hopes to sell the story that Fred  
> > withdrew of his own accord.  
>  
> Dear Dermod,  
>  
> No one in the AO ever suggested that Fred withdrew on his own  
accord. Because  
> he had said he would consider any attempt to contact him as  
harassment they  
> decided to oblige him and therefore didn't contact him when they

removed him  
> from the rolls.

**Bullshit! If that was the case then a top would have been put on answering any query about Fred's membership. That he has been disenrolled, not informed of that BUT the information has been made freely available to anybody who enquires, looks more like harassment than any straightforward letter to him informing him that National has exercised its prerogative and removed him from the rolls.**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Saturday, December 08, 2001 10:39 PM**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011208110030.02564.00002160@mb-dh.aol.com...  
> >That he has been  
> >disenrolled, not informed of that BUT the information has been  
made  
> >freely available to anybody who enquires, looks more like  
harassment  
>  
> The Office of Membership and Records will inform anyone of a  
person's  
> membership status who request it. That is hardly harassment.**

**It's either that or backbiting when it hasn't told the person that his membership status has been changed!**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Saturday, December 08, 2001 10:58 PM**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011208105053.02564.00002157@mb-dh.aol.com...  
> >  
> >So he still is a BIGS - he is telling the truth!  
> >  
>  
> No, I didn't say that. He was removed from the rolls whether he  
requested it or  
> not. He was not notified of that fact because he demanded not to be  
contacted.**

**You recognise the ambivalence - did Fred seek to withdraw or did he just cancel the American Bahai? That alone is cause why he should have been told of his disenrollment before anybody else was.**

**>  
> >If he hasn't been told he has been removed it is quite legitimate  
for  
> >him to state that he is still a Beehive in Good Standing.  
>  
> In good standing with whom?**

**The AO as it hasn't told him he isn't!**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Sunday, December 09, 2001 6:25 AM**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011209010128.11254.00002482@mb-fi.aol.com...  
> >  
> >You recognise the ambivalence - did Fred seek to withdraw or did he  
> >just cancel the American Bahai?  
>  
> He cancelled his American Baha'i \*and\* he told his Auxiliary Board Member that  
> any attempt to contact him would be considered harassment. He also  
told the  
> House of Justice he no longer cared about his status as a Baha'i.  
But know, he  
> didn't withdraw to my knowledge, nor have I ever heard anyone in the  
the  
> administration suggest that he had.**

**So you're on the inside track for information on Fred's expulsion!  
Seems you know more about it than he does! Isn't that odd?**

**<SNIP>  
>  
> >> >If he hasn't been told he has been removed it is quite legitimate  
> >for  
> >> >him to state that he is still a Beehive in Good Standing.  
> >>  
> >> In good standing with whom?  
> >  
> >The AO as it hasn't told him he isn't!  
>  
> If he can't stand them, why would he assume they can stand him?**

**Because they haven't told him otherwise!**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Saturday, December 08, 2001 11:28 PM**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011208104916.02564.00002156@mb-dh.aol.com...  
> >He insists he is a BIGS and has not been officially told otherwise -  
> >you insist he isn't! Here's to the same round next and every month  
> >that Fred reposts the same old message!  
>  
> Dermod,  
>  
> Fred will find some reason to post the same message again and**

again

and again,

> regardless. If they had sent him a letter that is what he would be posting

> instead, along with something about how wronged he has been.

What

difference

> does it make?

Well if Fred had been told that he had been disenrolled he couldn't complain about it without subjecting himself to the "appeal" process. But since he hasn't been told he doesn't have to resort to the "appeal" process. The former circumstance would have put the AO on the high ground - the latter doesn't!

Any semi-competent person in the Old World Order would have handled

Fred in such a way as to hem him in and give him no cause for complaint. The AO is so far up to its oxsters in the New World Order that essential verities like this elude it. Like I said - do you want me to handle the correspondence that would torpedo Fred? On second

thoughts, don't bother - I have always been quite particular about those for whom I do any work.

>

> >When are you people going to learn the lesson of not giving ammunition

> >to the enemy?

>

> Besides Fred's demand that he not be contacted, I suspect that is precisely why

> they didn't send him a letter.

They got it wrong - again!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>

Subject: Re: bahai - "Please remove my name and address from your mailing list."

Date: Saturday, December 08, 2001 7:29 AM

"Susan Maneck " <smaneck@aol.com> wrote in message news:20011208004600.02564.00002092@mb-dh.aol.com...

> >

> >Under no stretch of the imagination can a straightforward letter > >notifying somebody that his membership has been terminated be deemed

> >to be harassment.

>

> Under no stretch of the imagination can the letter the Hoda Mahmoudi sent Fred

> be considered harassment either, yet Fred made it quite clear he would consider

> it such. But then he always did have a wild imagination. :-)

You obviously have no imagination or you have forgotten the very real fears experienced by many who came under investigation by the authorities. The real art of intimidation is that it is innocuous and deniable.

**I would suggest that it is not unreasonable for any letter from a ABM to be viewed with suspicion.**

**> >That your name has been removed from mailing lists and statistics is  
> >confirmation of a sort. Fred was cannier however! Knowing that he  
> >would, most likely, be expelled he got off the mailing lists first.  
>  
> Ahhh. So now you are arguing that Fred made every effort \*not\* to know he was  
> removed from the rolls. I think that is quite plausible.**

**I am speculating - not being privy to Fred's innermost thoughts. If my speculation is correct then National has manoeuvred itself into the mire that Fred foresaw it would!**

**> >He also knew full well that after citing "harassment" National would  
> >effectively twitter as to what to do with him and how to announce it.  
>  
> I'm not sure they ever had any intention of announcing it. >**

**Now why does that surprise me - on's status as an American BIGS is known only unto Wilmette and nobody else, not even you. Dear Lady -  
are you sure you are a BIGS? Can you be certain?**

**> >  
> >That's National's biggest mistake! Fred is actually very dangerous!  
> >His site is well up there on the Search Engines - I've had private  
> >mail from enquirers who look in here on TRB trying to make sense of  
> >the contradictions between what  
>  
> I do too. Some of them have become Baha'is as a result. :-)**

**There's no accounting for tastes - but there can't be that many. You have stated in another place that deaths exceed enrollments - a situation that will improve as the Baby Boomers approach the time of turning up the toes!**

**>  
> >And make no mistake, Milissa, they have driven out the  
> >brightest and the best!  
>  
> If Fred represents our 'brightest and best' we are indeed in trouble.**

**You are indeed in trouble - membership falling, finances in crisis and a laughing stock where Fred's membership, or lack thereof, is concerned.**

**He's certainly a lot brighter, better and more capable than the current incumbents of high position in the AO. After all Fred's lone shenanigans have incurred the total wrath thereof and twisted it into a situation where it can't even send him a simple letter. Rarely in**

the course of Bahai Wars has so much confusion and humiliation been caused by one lone individual. ROFL!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Saturday, December 08, 2001 11:17 PM

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011208104606.02564.00002155@mb-dh.aol.com...

> . If my  
> >speculation is correct then National has manoeuvred itself into the  
> >mire that Fred foresaw it would!  
> >  
>  
> You mean by honoring Fred's demand that he not be contacted?

Got it in one!

> >Now why does that surprise me - on's status as an American BIGS  
is  
> >known only unto Wilmette and nobody else, not even you.  
>  
> It is known to anyone who asks Membership and Records, as Dave  
found  
out.

I shall be checking on these memberships - one has to be careful  
whom  
one calls a BIGS now!

>  
> >Dear Lady -  
> >are you sure you are a BIGS? Can you be certain?  
>  
> I still get my American Baha'i. :-)

So I was right - the criterion for membership of the US BIGS  
community  
is receipt of the American Bahai.

> >You  
> >have stated in another place that deaths exceed enrollments - a  
> >situation that will improve as the Baby Boomers approach the  
time  
of  
> >turning up the toes!  
>  
> I don't think I said that. But you are correct that if the present  
demographics  
> were to hold that would be the case. Like many new religions our  
major growth  
> was in the 70's

Has anybody worked out why this is the case? Is Fred the reason?

>  
> > After all Fred's lone  
> >shenanigans have incurred the total wrath thereof and twisted it

into

> >a situation where it can't even send him a simple letter.

>

> What wrath? He asked them not to speak to him, so they didn't.

Why the righteous wrath that kicked him out - what else? Well apart from the chickenshit fear that couldn't summon the courage to tell him

or ask for the return of his membership card which, as some have pointed out, is the property of the AO!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>

Subject: Re: bahai - "Please remove my name and address from your mailing list."

Date: Saturday, December 08, 2001 6:48 AM

"Robert Little" <rlittle1@socal.rr.com> wrote in message news:L4VP7.24336\$PQ2.2653693@typhoon.socal.rr.com...

Robert,

As Uncle Pat has requested, I've trimmed your headers for you.

These

administrative details are quite important - Uncle Pat has written, through me, to the group requesting that the headers be trimmed.

This

is good administrative practice and one that can only be carried into effect by communication.

> Dermod, whether or not I am a good Baha'i is a determination

neither

you nor

> I are capable of making. However, we are both capable of identifying

> slander, backbiting, hatred, bigotry, lies, and whathaveyou. We are both

> capable of identifying love, patience, courtesy, reverence, whathaveyou.

I tend not to judge the condition of another's soul unless that soul is trying to judge me or others.

> The evidence clearly shows that the Baha'is attempted to discuss with Mr.

> Glaysher whether or not he wished to be considered a Baha'i, whether

or not

> he believed in Baha'u'llah and whether or not he wished to obey the laws and

> ordinances Baha'u'llah revealed. Mr. Glaysher, for reason or reasons he has

> not stated, refused that meeting, and furthermore demanded that HE

NOT BE

> CONTACTED IN ANY WAY, SHAPE OR FORM, ANY MORE. He himself has

attested to

> this, therefore, I fail to see why you insist that Baha'is should have

> contacted him.



The status quo was that Fred was a BIGS. That places no obligation on him to meet with any ABM - indeed his statements that he not be contacted could have been viewed as indicative of his wish to distance himself from activity in the Bahai community for a length of time. This, I understand is permissible. In light of the content of Fred's website, after the experiences of Steve Scholl, Juan Cole etc (detailed there and elsewhere) it should have dawned on the AO that proposed meetings with ABMs were going to be viewed with suspicion and scepticism by persons who held certain views. This may seem strange to you but as one who underwent "interrogation" by a Bahai institution long ago, I find it not at all unusual. Bahai institutions, in my experience are extremely loving and caring when they are looking for something from you but when the shoe is on the other foot, they tend to get quite nasty.

National determined to change the status quo as far as Fred was concerned. That placed an obligation on it to inform Fred of that fundamental change, whether or not he had placed strictures on communication. Such communication could not in any way, by any reasonable person, be construed as harrassment. It did not do so! Rather, it chose the coward's way of telling somebody else and off-loading the decision as to whether or not to tell Fred onto that person. That is despicable!

- > Inasmuch as the Baha'is have also not contacted you or anyone else who
- > participates here, re the status of Mr. Glaysher, I also fail to see where
- > backbiting has entered the picture. The Baha'i national office has said
- > nothing, other than to reply to inquiries that the individual in question is
- > not a member of the Baha'i Faith. It has said absolutely nothing beyond that
- > simple statement. Others have, however.

Sure! It has told somebody else that Fred is not a BIGS. It hasn't told Fred - incidentally obviating thereby any potential appeal against this decision. In your book that may be all right - to me, it has simply confirmed the incompetenbce and cowardice of the AO and, delightfully, made another great stick to beat it with.

- >
- > As to the delay in changing your status, I find that normal. Baha'i offices
- > are staffed with volunteers the world over. As an example, my older son had
- > to repeatedly request an ID card, which took over a year to arrive, simply
- > because his declaration card had been misplaced somewhere in the 212 area
- > code. His younger brother actually got his ID card before his fifteenth
- > birthday. Go figure.

**Balderdash! National offices in the US and UK have full and part time paid employees. They may indeed be overworked but that can only explain delay not incompetence. The letter I got did apologise for the delay. Fred just hasn't got one at all - along with Deborah Buchhorn and God knows how many others.**

**As ever,**

**Dermod.**

>  
> Robert A. Little  
>  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message  
> news:9uoukd\$9ntiu\$1@ID-84503.news.dfncis.de...  
> > "Robert Little" <rlittle1@socal.rr.com> wrote in message  
> > news:DKzP7.18454\$Ws6.2648836@typhoon.socal.rr.com...  
> > Robert  
> >  
> > > In other words, you acknowledge that a meeting was requested  
by  
a  
> > member of  
> > > the Baha'i Faith, and Fred refused it in a hostile and  
threatening  
> > manner.  
> > > The Baha'is have honored his request to not be contacted, after  
> > trying to  
> > > contact him.  
> > >  
> > > His posts clearly show that he does not wish to follow the  
teachings  
> > of  
> > > Baha'u'llah, and he does not wish to have contact with His  
> > followers. What  
> > > other proof would you wish for that he is not a Baha'i?  
> >  
> > Carrying a card may make you a BIGS but says nothing about  
your  
status  
> > as a Bahai. You are in no position to judge Fred's motives or  
actions  
> > beyond noting that they do not accord with your perceptions of  
Bahai  
> > teachings. Some would see your perceptions as being especially  
> > ill-informed and misguided.  
> >  
> > National has nonoured nothing in this debacle except its own  
> > cowardice - if it is satisfied that Fred withdrew of his own  
accord  
> > then it ought to, as a matter of courtesy, confirm to him, in  
writing,  
> > that it has removed his name from the rolls. It has written to  
Dave  
> > telling him this - it has not apparently written to Fred.  
> >  
> > After all when I left, National wrote to me confirming that my  
> > resignation had resulted in my name being removed from the

rolls.

> > Mind you I had to get nasty with it to get this done - a year after I

> > had resigned. But it was done and it should be done with Fred - not

> > with Dave or anybody else. Until or unless National has notified Fred

> > that he is gone it should not communicate that information to anybody

> > else. Acting behind somebody's back like that sounds mightily like

> > the backbiting the AO decries but purely loves to indulge in!

Ooops!

> > Sorry! When the AO does it - it ain't backbiting!

> >

> > As ever,

> >

> > Dermod.

> >

> >

> > > "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message

> > > news:9ul693\$9a4hb\$5@ID-84503.news.dfncis.de...

> > > > "Robert Little" <rlittle1@socal.rr.com> wrote in message

> > > > news:1geP7.16531\$PQ2.2028628@typhoon.socal.rr.com...

> > > >

> > > > Robert,

> > > >

> > > > > How do you know that Mr. Glaysher has not been contacted, or

> > that

> > > there was

> > > > not a legitimate attempt to contact him?

> > > >

> > > > Because nobody has ever produced a letter from National telling

> > him

> > > that he had been disenrolled. There is other corroborative

> > > circumstantial evidence that such a letter was never sent.

> > >

> > > The house wrote to a number of people detailing why Alison

> > Marshall

> > > was expelled yet never explained this to her - in Michael's case

> > it

> > > said more to his wife than to him.

> > >

> > > > As to a letter from an ABM - one assumes that this was a request

> > for a

> > > meeting. After all only National and not an ABM can expell one

> > from

> > > membership!

> > >

> > > As ever,

> > >

> > > Dermod.

> > >

> > >

> > > > "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
wrote in  
message  
> > > > news:9ujggi\$915ub\$1@ID-84503.news.dfncis.de...  
> > > > "Milissa" <milissabk@altavista.com> wrote in message  
> > > >  
news:df0d6959.0112041122.42fd24fb@posting.google.com...  
> > > > > Fred--  
> > > > >  
> > > > > Why don't you just write to them and tell them they  
> > > > misunderstood  
> > > > > your  
> > > > > request and asked to be reinstated?  
> > > > >  
> > > > > WHY don't you?  
> > > > >  
> > > > > The Faith has enough problems without you making  
some up  
or  
> > > > causing  
> > > > > them.  
> > > > >  
> > > > > Please attempt to rectify this situation with them  
before  
> > you  
> > > > > subject  
> > > > > us on the list to another round of regurgiposts. You  
> > haven't  
> > > > even  
> > > > > written to them to tell them they misunderstood, have  
you?  
> > You  
> > > > > haven't even tried to resolve this. If, after  
contacting  
> > them  
> > > > to  
> > > > > explain the misunderstanding, they refuse to reinstate  
you,  
> > then  
> > > > you  
> > > > > might actually have a point. At this time, you don't.  
> > > > >  
> > > > > Au contraire, Milissa! If National has disenrolled Fred  
the  
> > onus  
> > > > is  
> > > > > on it to inform him of that fact, not Dave F, Pat K, Tony  
> > Blair,  
> > > > David  
> > > > > Trimble or Uncle Andy! It seems that anybody who  
contacted  
> > > > Wilmette  
> > > > > was told that Fred had been cut off, if not in his prime  
then  
> > > > surely  
> > > > > in some other state of which he is, equally, unaware! But  
> > nobody  
> > > > at  
> > > > > National has deigned to tell Fred or, pace Dave F. etc.,  
> > confirm

> > > > that  
> > > > > he has been disenrolled. When I escaped the clutches,  
the  
UK  
> > > > National  
> > > > > wrote to confirm my name had been taken off the rolls!  
maybe  
> > > > Wilmette  
> > > > > could follow suit. Unless/until it does I'm all for Fred  
> > claiming  
> > > > to  
> > > > > be a BIGS of the finest kind!  
> > > > >  
> > > > > What I glean from this is that Wilmette is inhabited by a  
> > flock of  
> > > > > clucking chickens (note I checked the spelling to avert  
> > > > > unpleasantries) who haven't the guts to face up to Fred  
and  
> > tell  
> > > > him  
> > > > > that they have given him the heave! Gutless, spineless  
fundie  
> > > > loonies  
> > > > > with a great big yellowstain where the backbone ought  
to  
be  
> > and  
> > > > you  
> > > > > want to go back and join them! Give us a break - you got  
more  
> > to  
> > > > you  
> > > > > than that!  
> > > > >  
> > > > > As ever,  
> > > > >  
> > > > > Dermod.  
> > > > >  
> > > > > > "BIGS - Bahai in \*Perfectly\* Good Standing"  
> > > > > <patrick\_henry@liberty.com> wrote in message  
> > > > > news:<9ufqrp\$7ou3o\$1@ID-75545.news.dfncis.de>...  
> > > > > > > Bahai - "Please remove my name and address from  
your  
> > mailing  
> > > > > list."  
> > > > > >  
> > > > > >  
> > > > > > > In 1996 my request to the circulation department for  
the  
> > > > American  
> > > > > Bahai,  
> > > > > > > repeated twice and perhaps a third time, read,  
"Please  
> > remove  
> > > > my  
> > > > > name and  
> > > > > > > address from your mailing list." I had torn off the  
> > preprinted  
> > > > > address  
> > > > > > > change label regularly published on the back page of

the  
> > > > American  
> > > > > Bahai and  
> > > > > > mailed it into the address given for subscription  
changes.  
> > > > > > >  
> > > > > > > I asked for nothing other than my name and address  
to  
be  
> > > > removed  
> > > > > from the  
> > > > > > mailing list--no gloss, no explanation, no complaint,  
no  
> > > > threat,  
> > > > > etc....  
> > > > > > Dermod Ryder's speculation that willingness to  
receive  
the  
> > > > > > American Bahai  
> > > > > > > has become compulsory should give pause....  
> > > > > > >  
> > > > > > > Again, note well, I used the address on the back of  
the  
> > > > American  
> > > > > Bahai given  
> > > > > > specifically for handling subscription addresses. I  
did  
> > not  
> > > > write  
> > > > > the nsa,  
> > > > > > its secretary, etc. My communication was limited to  
the  
> > > > simplest  
> > > > > of  
> > > > > > requests: remove my name and address from your  
mailing  
> > list.  
> > > > Not a  
> > > > > word or  
> > > > > > suggestion about withdrawing from the Bahai Faith,  
nor  
any  
> > > > > criticism of it  
> > > > > > whatsoever, real nor implied. I conveyed my wishes  
to  
the  
> > > > proper  
> > > > > address, as  
> > > > > > > announced in the American Bahai itself. That I  
received a  
> > > > response  
> > > > > back from  
> > > > > > > an entirely different address speaks volumes, as  
they  
say.  
> > > > After  
> > > > > six years,  
> > > > > > > I believe the time is now right to release it  
publicly.  
> > I've

> > > > > scanned the  
 > > > > > > letter so others might read the original.  
 > > > > > >  
 > > > > > > I am not about to accept the slander and backbiting  
 of  
 > > > fanatics  
 > > > > and  
 > > > > > > fundamentalists nor allow them to provoke me into  
 one  
 > > action  
 > > > or  
 > > > > another. I  
 > > > > > > prefer the facts: Again, I declared my belief in  
 > > Baha'u'llah  
 > > > in  
 > > > > 1976 and  
 > > > > > > notified the nsa, who sent me back the declaration  
 card  
 > > > available  
 > > > > on my  
 > > > > > > homepage. I have never notified them otherwise.  
 They,  
 as  
 > > > > > distinguished from  
 > > > > > > liars and sycophants online, have never notified me  
 to  
 the  
 > > > > > contrary. Scanned  
 > > > > > > orignials at  
 > > > > > > <https://fglaysher.com/bahaicensorship/nsa1996.htm>  
 > > > > > >  
 > > > > > > The other two letters were related to the Detroit  
 local  
 > > > spiritual  
 > > > > assembly  
 > > > > > and its junk mail.  
 > > > >  
 > > > >  
 > > > >  
 > > > >  
 > > > >  
 > > > >  
 > > > >  
 > > >  
 > > >  
 > >  
 > >  
 >  
 >

**From:** "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
**Subject:** Re: bahai - "Please remove my name and address from your mailing list."  
**Date:** Sunday, December 09, 2001 6:22 AM

"Susan Maneck " <smaneck@aol.com> wrote in message  
 news:20011209010733.11254.00002483@mb-fi.aol.com...  
 > >  
 > > But the process hasn't been followed -

>  
> I just said that he refused to cooperate in any process.

Like I said - the process has not been followed!

> >Fred would not have known that he is in a position to lodge an  
> >appeal - if he wants to, which I doubt he does.  
>  
> Then what is the fuss about?

About his having the choice of appealing - about National having the courtesy (at least) to inform somebody of a change in their status as a BIGS.

> >  
> >Once upon a time Fred was a BIGS  
>  
> Probably a long, long time ago.

So!

>  
> >He  
> >told the AO not to contact him - i.e. he went "inactive."  
>  
> Fred has hardly been inactive.

As far as the AO is concerned he is "inactive" i.e. he does not work for its purposes. In other ways Fred has been most active.

> >Now you maintain that the AO did not contact Fred out of consideration  
> >for his request not to be contacted at all.  
>  
> There is no "now" about it. It was what I was told at the time.

At what time - when Fred was expelled or when Dave was told?  
Indeed  
when was Fred expelled? Does anybody know that - including Fred?

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Sunday, December 09, 2001 8:56 PM

"Karen Bacquet" <karenbacquet@hotmail.com> wrote in message news:u172mu23745o9d@corp.supernews.com...  
Hi Karen.

> Fred just doesn't upset me much. I'm not crazy about his approach, but then,  
> I could say that of some other AO critics as well. He's deliberately made  
> himself into the guy everybody loves to hate. He crossposts repetitive  
> messages, says some wild stuff sometimes, and generally makes himself a pain  
> in the butt. On the other hand, he has made a strong stand for freedom of



> conscience and expression and has a wealth of information on his website  
> about cases of AO injustice. There are very few who have done as much to  
> promote awareness of the problems in the Baha'i system about those issues.  
> Fred, or at least his online persona (which I believe to be deliberately  
> contrived), is about as lovable as a prickly pear, but he has made an  
> important contribution.

Fred is the one guy that the AO loves to hate.

The measure of his effectiveness is that the wee shites haven't the guts to tell him that they have disenrolled him. And it is a measure of their rancour that they can tell the dear lady "in confidence" and know that she will use that information to help cover their hypocrisy.

As far as I am concerned Fred is a BIGS until or unless those smarmy "gits" at Wilmette officially say otherwise.

Whether they do or don't, Fred has won this round. Nobody but a crass idiot can accept a situation in which the AO expels an adherent and fails to tell him whilst telling all and sundry, as being in any way morally justifiable or the product of a righteous upright society.

As ever,

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Sunday, December 09, 2001 8:58 PM

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011209131903.16269.00002631@mb-ch.aol.com...

> >  
> >No - they just tell that one who thought he was a BIGS ain't a BIGS  
> >and they haven't told him because they say he didn't want them to tell  
> >him anything.  
>  
> That is not what they said Dermod. They simp gave a negative answer  
to  
> someone's question regarding whether Fred was a Baha'i. They gave no  
further  
> information as you suggest.

Just in case it hasn't registered with the dormant organ, that is all they have to say! That says it all - Fred was a BIGS, Fred is no

longer a BIGS and the AO hasn't the balls to tell him but it will tell everybody else who asks and eventually somebody will tell Fred!  
What  
a bunch of wimps!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Sunday, December 09, 2001 9:10 PM

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011209132027.16269.00002632@mb-ch.aol.com...  
> >But because of he said he  
> >would  
> >> consider any contact from them to be harassment, they saw no  
reason  
> >to inform  
> >> him of this fact.  
> >  
> >But not, presumably, anybody else who enquired!  
>  
> If Fred had enquired, I'm sure they would have told him as well.  
They were not  
> going to initiate communication with someone who has essentially  
said, 'Don't  
> talk to me!'

But they were not initiating communication - they merely had to  
inform  
him that as he didn't want to communicate with them, they had  
decided  
to terminate his membership. That would have been the courteous  
and  
sensible thing to do. Maybe Fred would have blazened this across TRb  
but, at least, the AO would have been seen as having the balls to  
terminate him and tell him they had done it. It's not as if this  
would remain secret forever; it was bound to come out someday.  
Better  
that it come out with the AO smelling of roses (having done the  
proper  
thing) rather than being seen to be skulking behind the bushes!

All it has done is give another reason to lambast it - not for having  
terminated Fred but for not having the decency to tell him. All it  
has achieved is further proof of the assertion that the AO is corrupt,  
inept and incompetent.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Monday, December 10, 2001 3:29 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0112100754.455f1895@posting.google.com...  
> Dermod,  
>  
> > I have no bias against the AO - I have formed an opinion as to its  
> > competence or lack thereof based on research and experience!  
>

> ... and you let that opinion shade everything that anyone ever says  
> about the AO. That is bias.

No - it is not bias to lambast the AO for incompetence, of which I have seen many examples over the years. You on the other hand close your ears and eyes to even consider that there is institutional incompetence that could be rectified if more effort were directed to that and less to its defence through thick and thin, right and wrong. If I have bias then so have you - my bias is capable of elimination if the AO were to be reformed - yours isn't!

>  
>  
> > > If National read Fred's request as a request to be disenrolled and  
> > > they honestly feel that they have done exactly what he wanted them  
> > > to do, then why the hell should they contact him? Dude, think for a  
> > > minute. You jump all over the AO for doing what Fred asked them to  
> > > do. Why should they contact him?  
> >  
> > You really need to be told this!  
> >  
> > You have people spouting about "protection" of the good name and  
> > reputation of the BF and here is a situation which periodically is  
> > rehashed all over the newsgroups and does nothing for that good name  
> > and reputation. And why is it rehashed? Because of the ambivalence  
> > about Fred's status! And what is the way to remove that?  
National  
> > writes to Fred and tells him he has been disenrolled in light of his  
> > refusal to meet with an ABM to consult on the matters which have  
> > perturbed him, his E-mail messages have not been consistent with his  
> > duties to protect and uphold the BF and, in any case, he asked for his  
> > membership to be cancelled.  
>  
> ... and if National ever did contact Fred, do you think he would tell  
> us?

Well! If he didn't, the dear lady would - so I don't think it has and having made a pig's buttocks of the situation (with stalwart defence thereof from you and the dear lady) it sees no need to contract him at all in saecula saeculorum.

>  
> > Net result - end of ambivalence, end of any doubt as to Fred's status  
> > and no more opportunity for me (or others) to lambast the continuing

> > idiocy.  
>  
> I have not seen you do that. I mean you won't say a single thing  
> about Fred's behavior :-)

Why should I? I'm not here to defend the AO- I'm not here to offer aid and succour to it; I'm not here to assist its defence against its critics. And let's face facts - you're whinging for condemnation of Fred because he's perceived as the greatest threat to the current order! Fred does his thing and he does it well! If you don't like it, try doing something to take the ammunition away from him!

> > Fred is no fool - he knows damn well that National wants rid  
> > of him and has effectively expelled him! But until National gets the  
> > guts together to get the act right - Fred will continue to exploit the  
> > situation for his own purposes and people like me, who actually know  
> > how to kill this controversy, will continue to have fun!  
>  
> Oh, Dermod - even if Fred were contacted and he did tell us you would  
> just find something new to have fun with.

Dave - I can always find something to have fun with; indeed I have fun away from TRB as it is! Now if you guys realised that the current situation is not one which is advantageous and your current tactics merely exacerbate that situation and tried something new, you might just cut off this source of fun for me. But if that ever happened there's an awful lot of loonies out there whom you're keeping me away from at the moment!

> > > WHAT? I did what any Baha'i has the right to do - I wrote to  
> > > National to find out if Fred's claim was legit. If I had not asked, they  
> > > would never have said anything.  
> >  
> > I'm not criticising you for writing - I'm criticising National for  
> > telling you before it actually told Fred that it had acted in  
> > accordance with his wishes or had simply removed him!  
>  
> That is so weak Dermod.

In other words - you've no answer to proffer!

> > > Tell you what - let's say that the disenrollment was a  
> > > misunderstanding and Fred wanted to be a Baha'i but stop the  
> > > American Baha'i. If the AO misread his request and his lack of  
> > > clarification to their query as a withdrawal request and Fred found out  
> > > later that he was disenrolled by mistake - why doesn't he call them to  
> > > straighten it out?  
> >  
> > Why should he? National has made a stick for him to beat it!  
Like I  
> > said - Fred is no fool!

>  
> Coulda fooled me. Look, if the heat in your house gets cut off  
> because of an ambiguous letter you sent to the heating company  
are  
you  
> just going to sit and freeze while you wait to hear from them? No.  
> You are going to call whoever you need to until the situation is  
> corrected. This is no different.

This is the age of "glayshiation" but Fred ain't the one who is freezing or closing his old folk's home! Now if the AO is a utility offering heat (or salvation) to its customers I would think Fred has a case for referring it to the regulatory authorities for cutting him off on the basis of correspondence which is not clear in its intent. Fred cannot be shown to have applied to have his heat cut off - rather the utility decided to terminate the supply! fred has lodged his complaint with the appropriate regulatory authority - vox populi, and it is responding by hitting his website, drawing closed the purse strings and seeking heat from alternative suppliers.

> > > I would call in a heartbeat. If it is that important to him why  
> > > doesn't he just go complain to the AO that they did not follow  
his  
> > > instructions and clarify to them that he does indeed want to be  
a  
> > > Baha'i?  
> > >  
> > > I will tell you why. He would rather be an anti-AO martyr, and  
give  
> > > folks like you an excuse to beat up on the AO.  
> >  
> > You got it .... eventually! Mind you, National still hasn't  
grasped  
> > it! But then it rarely does! And you're the folk who elect it  
and  
> > I'm only one of those who laugh at it!  
>  
> Trouble is that Fred is a self appointed Martyr and nobody cares.  
The  
> more he cross posts to places like alt.culture.indian and  
> alt.culture.mogolian the more troll-like he becomes. No one is  
> listening to him anymore. He could have the most valid concern in  
the  
> world, but he has killed his credibility.

So why are y'all so annoyed with him if he's engaged in a self-defeating methodology! Methinks you do dismiss him too easily!

> > > Sorry but this problem is Fred's to solve. Until he does he  
will  
> > > remain outside of the Baha'i Faith looking in.  
> >  
> > A most splendid place to be!  
>  
> For you, but Fred seems to think otherwise.

Fred's entitled to his opinion. I do not deign to insist he agree with me just as I do not necessarily have to agree with him on all things. Parrots, inter alia, find this concept beyond their capabilities!

As ever,

Dermod.

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Monday, December 10, 2001 3:34 PM

"Dave Fiorito" <big happymonkey@yahoo.com> wrote in message news:f0853486.0112100740.499d1d00@posting.google.com...  
> Paul,  
>  
> > As someone who actually agrees with a lot of Fred's more serious  
> > arguments, I find his methods embarrassing sometimes. I tend  
to  
> > think of him as the embarrassing uncle who farts a lot. You've  
> > hung around on Beliefnet - I'm sure you must be aware of that  
> > feeling yourself with some of the embarrassing uncles whose  
> > viewpoints you largely agree with but whose style sometimes  
> > stinks.  
>  
> Yes, I have seen Baha'is act in ways that I felt were not very  
> tactful or wise. I try to tell them what I think. I often ask  
folks  
> to take a breath, calm down, and reflect. I have also told Baha'is  
> that go over the top, that they have gone over the top IMO and  
need  
to  
> chill. Just ask effy on Beliefnet. What burns me is when folks  
like  
> Dermod defend the indefesible just because they are on the same  
"side"  
> of an issue.

Dave, if you haven't sussed it yet - I don't agree with Fred, Paul or whoever on everything. However, expelling Fred without telling him it has been done, never mind when it has been done and communicating that fact to you and the dear lady, is indefensible!!

> I am glad that folks like you and Milissa are taking a stand like  
> this. If places like this are going to be of any value then people  
> who disagree are going to have to treat each other as equals, and  
> eliminate the insults and flames.  
>  
> Many people abandon TRB/ARB simply because of the nasty tone  
here.  
If  
> this place is going to work then it needs to be much more civil than  
> it currently is, IMO.

You want me to be nice to Miss Maddy and Evensong! G'away and get your head felt!

As ever,

Dermod.

>  
> Cheers,  
>  
> Dave

**From:** "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
**Subject:** Re: bahai - "Please remove my name and address from your mailing list."  
**Date:** Tuesday, December 11, 2001 11:34 AM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0112110649.79971838@posting.google.com...

Dave,

>  
> > ... expelling Fred without telling him it has been done ... is  
> > indefensible!!  
>  
> Let's clear that up. Fred was not expelled. He withdrew.  
>  
> The conversation went kinda like this:  
>  
> Fred: "Take me off your lists?"  
>  
> National: "Did you mean just the mailing lists or the membership  
list  
> as well."  
>  
> Fred: "What kind of idiot are you? Take me off your lists, and if  
> you ever contact me again I will drag your ass to court!"  
>  
> Silence as National complies with Fred'd request.  
>  
> As Milissa pointed out - no one who withdraws ever gets  
confirmation.

I did resign from the Bahai community and I did get confirmation that  
that had been actioned in the administrative records.

>  
> End of story. Now - to me National owes Fred nothing.

Fred disagrees - he said that he did not withdraw! There is a  
disputation as to fact. How shall it be resolved?

Until it is, this thread shall repeat, like a Mexican Chilli or a  
decent Madras Curry!

As ever,

Dermod.

**From:** "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
**Subject:** Re: bahai - "Please remove my name and address from your mailing list."  
**Date:** Tuesday, December 11, 2001 10:54 PM

"Randy Burns" <randy.burns4@gte.net> wrote in message  
news:fwrR7.917\$a%5.177415@dfiatx1-snr1.gte.net...

Dear Randy,

> I think you are missing the point on the closing of the Old Folks Home. No  
 > doubt there is money to be made and the current location is prime real  
 > estate. As you said, additions to Bob's house are imminent.  
 >  
 > This is a question of desire I think, since I doubt the world will miss the  
 > Baha'i Old Folks Home. Such activity is commercially viable here in the  
 > U.S. and I'm sure that not a single old folk will suffer as a result of this  
 > closing. Apparently the Baha'is of the U.S. just don't have the desire to  
 > do this anymore.

I wasn't missing the point - care homes here are privately run both for the elderly and the disabled. They are heavily and rightly regulated by the Health authorities who pay the residential fees for those who cannot afford to do do themselves. They are profitable - last I recollect the market value was about £20,000 per bed space (about \$32,000) and that was 4-5 years purchase. I assume the economics in the US are not that different which made me wonder why commercial funding would not be available for any necessary upgrades.

The question is one therefore - will we hear the site has been sold or appropriated for Bob's new house?

> Maybe they have bigger and better humanitarian projects in mind.  
 >  
 > Here' hoping!

Don't hold your breath, good buddy! A humanitarian project which is capable of paying more than its way, if properly run, is not one lightly to be shed. I can hear the silence from our BIGS friends on this one - a touch of the Simon and Garfunkel which seems to be of interest in another place.

As ever,

Dermod

>  
 > Dermod Ryder <Grim\_Reaper\_Mk2@btinternet.com> wrote in message  
 > news:9v5dj3\$datf4\$1@ID-84503.news.dfncis.de...  
 > > "Robert Little" <rlittle1@socal.rr.com> wrote in message  
 > > news:d1iR7.4142\$ga.1212573@typhoon.socal.rr.com...  
 > > Robert,  
 > >  
 > > > Easy  
 > > >  
 > > > The present structure requires more money to upgrade to current  
 > > legal  
 > > > standards than it is worth. It, the structure, is therefore being  
 > > closed.



> >  
> > If I'm not mistaken a significant part of the Kingdom Project was  
the  
> > upgrading of the Old Folks' Home. Current legal standards are  
usually  
> > promulgated some years in advance of the time they are to  
become  
> > mandatory that a chance is offered to upgrade to them.  
Presumably  
> > these standards were known therefore at the time the Project  
was  
drawn  
> > up and costed. So how come that now the whole thing is  
uneconomic?  
> >  
> > In light of the fact that the Home charges the residents it should  
be  
> > a profit centre generating a modest surplus towards its upkeep  
and  
the  
> > subsidisation of less well off residents. I would have thought  
that  
> > the funds to upgrade it could have been borrowed commercially -  
much  
> > as the UK NSA is proposing to borrow commercially to fund the  
> > acquisition of a National Sub-office.  
> >  
> > It seems to me that priorities need to be re-assessed at  
Wilmette - an  
> > old folks' home is far more important than almost anything else in  
the  
> > entire Project! I would have thought extensions to Bob's house  
could  
> > wait!  
> >  
> > As ever,  
> >  
> > Dermod.  
> >  
> > > "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in  
message  
> > > news:9v2gbe\$h81\$1@freenet9.carleton.ca...  
> > > >  
> > > > Greetings, Dermod.  
> > > > Actually, this could be a quite significant comment you  
made.  
> > Do you  
> > > mean the US NSA is closing the Senior Citizens Residence at  
> > Wilmette? As  
> > > > I understand the history, Baha'u'llah wrote that Baha'i  
Houses  
of  
> > Worship  
> > > are intended to be centres of humanitarian activity and when  
the  
> > American  
> > > Baha'is suggested the Temple in Wilmette to begin fulfilling  
this  
> > > > requirement have a library connected with it, Shoghi Effendi,  
I

> > think it  
 > > > > was, said this was unacceptable and more direct care of  
 society  
 > > was  
 > > > > necessary. Thus, was the senior citizens residence founded.  
 > > > > If my interpretation of your comment is correct and this  
 is  
 > > now being  
 > > > > closed, unless some other alternative humanitarian activity is  
 > > replacing  
 > > > > it, we are observing a highly significant decline in the  
 > > institution of  
 > > > > the American National Mashriqal Adhkar, a retrogression  
 below  
 what  
 > > was  
 > > > > acceptable in previous generations by Shoghi Effendi.  
 > > > > I await with interest any clarification.  
 > > > >  
 Slan,  
 > > > >  
 Michael  
 > > > >  
 > > > > "Dermod Ryder" (Grim\_Reaper\_Mk2@btinternet.com) writes:  
 > > > > > "Susan Maneck " <smaneck@aol.com> wrote in message  
 > > > > > news:20011209133223.16269.00002635@mb-ch.aol.com...  
 > > > > > >  
 > > > > > > > Don't need to - I use Hendi's name and number to  
 access  
 that  
 > > > > > place -  
 > > > > > > > not that it's worth it.  
 > > > > > >  
 > > > > > > Is that your wife? Are you saying you can access the US  
 > > > > > > administrative website  
 > > > > > > using an Irish I.D.?  
 > > > > > >  
 > > > > > > Geez! You really are a dumb cluck! "Hendi" as in Robert  
 C.!!  
 > > Duh!  
 > > > > > Geddit! Sometimes, however, just for fun, I log on as you!  
 > > > > >  
 > > > > > >  
 > > > > > > > I haven't seen anything of importance on it  
 > > > > > > > yet - nothing about reforms in New Mexico, declining  
 numbers.  
 > > > > > >  
 > > > > > > Or a letter telling Baha'is not to say the prayer for  
 America?  
 > > :-)  
 > > > > >  
 > > > > > No - didn't see that but then I didn't claim to have seen it  
 so  
 > > why  
 > > > > > would I have? Did see the lovely bit about closing the old  
 > > folks'  
 > > > > > home! Now there'll be nowhere for you in your dotage!  
 > > > > >  
 > > > > > --  
 > > > > > "My name's McKenny, Mike McKenny, Warrant Officer, Solar

**Guard."**

**> > > (Tom Corbett #1 STAND BY FOR MARS p2)**

**> > >**

**> > >**

**> > >**

**> > >**

**> >**

**> >**

**>**

**>**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**

**Subject: Re: About wearing religious jewelry... Are you protected?**

**Date: Tuesday, December 11, 2001 10:41 PM**

**"Jen" <jc\_well2001[REMOVETHIS]@yahoo.com> wrote in message  
news:vatR7.165\$fv5.168699919@twister2.starband.net...**

**>**

**> Also, please direct me to a website that explains more about the  
Bahai**

**> faith.**

**As well as the site Dave has directed you to you might also like to  
look at**

**<https://fglaysher.com/bahaicensorship/index.htm>**

**which presents a somewhat different picture of life in the Bahai  
community. The links provided there are well worth a look -  
especially those pertaining to Alison Marshall and Juan Cole.**

**As ever,**

**Dermod.**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**

**Subject: Re: bahai - talk.religion.bahai - "Please remove my name and  
address from your mailing list."**

**Date: Friday, December 14, 2001 9:03 AM**

**"Robert Little" <rlittle1@socal.rr.com> wrote in message  
news:D\_\_R7.7977\$Ha.1980843@typhoon.socal.rr.com...**

**> It is my belief that many of the comments you categorize as**

**"...have been**

**> doing so out of love for the Baha'i Faith." emanate clearly from  
some other**

**> emotion, one that allows the poster to denounce, backbite, find  
fault,**

**> criticize, ridicule and otherwise drag down those Baha'i men and  
women who**

**> have served with such marvelous love, faith and devotion the cause  
of**

**> Baha'u'llah.**

**But not competence!**

**>**

**> It is not unusual for people to pick and choose passages, and  
portions of**

**> passages that fit their own agenda.**

**Yup! the AO does it all the time too!**

- > We have read here on arb/trb certain**
- > quotes, repeated repeatedly, that have been utilized in an effort to call**
- > into question the morality, ethics and devotion of the Baha'i community.**
- > Schism is clearly identified in the Baha'i writings as being contrary to the**
- > will of God. Backbiting, slander, lying and cynicism are among the more oft**
- > utilized tools that lead to schism.**

**Yup! That is why the AO is careening the BF towards schism! It has already happened and will continue until all of you BIGS can a grip on the AO and control its excesses.**

- > The vast majority of Baha'is who voted that first time around expressed**
- > clearly their intent that Baha'u'llah's name not be sullied in this fashion.**
- > This puts you in opposition to the overwhelming majority of Baha'is, not the**
- > Baha'i administrative order, which did not act to prohibit Baha'is from**
- > participating, and has not since.**

**And who has sullied the Cause of Baha'u'llah more than the ardent supporters of the AO?**

- > You are free to prove me wrong, free to quote from the writings of**
- > Baha'u'llah or 'Abdul-Baha' and so demonstrate that an assault on the**
- > Universal House of Justice is commendable, or even permissible.**

**You're telling me that it is above criticism?**

**Dermod.**

- >**
- > Robert A. Little**
- >**
- > "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message**
- > news:9v56oc\$I00\$1@freenet9.carleton.ca...**
- > > Dearest Robert,**
- > > Our perceptions of reality are considerably different.**
- > > My experience, both on the e-mail lists with several dozen or score**
- > > subscribers, and in wider cyberspace, is that there is a desire by some**
- > > to prevent opinions at variance to their own from being expressed.**
- It**
- > > is not a question, in this wonderful modern technology, even of having**
- > > to have your eyes sullied by the thoughts of those who disagree with you.**
- > > You can simply kill file them and delightfully imbibe what pleases**

you.

> > No, the issue is that these displeasing contradictory thoughts are so

> > convincing that you, and more significantly, the men now sitting on the

> > chairs intended for members of the Universal House of Justice, would

> > rather no one read them.

> > I have often posted to Baha'i cyberspace that you and those like you

> > can have your say. That's what freedom of speech is all about. If you are

> > indeed the majority, then let all these 900 plus naysayers come and share

> > with us words of wisdom and love. Surely, these will swamp all the hate

> > you perceive here, though honestly I don't see that hate. What I see is

> > honest criticism of the lot currently in power. Since they are ruling

> > over an entity in considerable decline, such criticism is the opposite

> > of hate. Anyone with an IQ higher than a twig's and hating Baha'is would

> > merely gloat silently while the inept guys in power continued their dive.

> > Those who for years have been speaking up have been doing so out of love

> > for the Baha'i Faith.

> >

To

Love,

> >

Michael

> >

> >

> >

> > "Robert Little" (rlittle1@socal.rr.com) writes:

> > > What happened is that Baha'is voted against it first time around. On the

> > > last vote, most of those Baha'is who had voted against it the first time

> > > simply did not vote again. The remaining Baha'is who had an interest in

> > > it

> > > voted more for it than against it.

> > >

> > > As this is a newsgroup dedicated to discussion of Baha'u'llah and His

> > > Faith,

> > > and as the majority of His followers who did vote that first time

> > > generally

> > > did not want an unmoderated forum that would allow backbiting,

> > > spite,

> > > deceit, lies, racism, bigotry and the like to populate a forum with the

> name  
> > > of the Glory of God attached; and, inasmuch as the Baha'i Faith  
> inculcates  
> > > the concept of the will of the majority taking precedence over  
the will  
> of  
> > > the few, it would seem reasonable to conclude that this  
newsgroup ought  
> not  
> > > to exist, reasonable to conclude that it exists more because of  
hatred  
> than  
> > > of love, reasonable to conclude that the protagonist of this  
newsgroup  
> did  
> > > not wish to abide by the overwhelming wish of the Baha'i  
community.  
> > >  
> > > Robert A. Little  
> > >  
> > > "BIGS - Bahai in \*Perfectly\* Good Standing"  
<patrick\_henry@liberty.com>  
> > > wrote in message news:9v2c4k\$cb2me\$1@ID-  
75545.news.dfncis.de...  
> > >> Michael,  
> > >>  
> > >> 600+ no votes on the first interest poll. You're right that  
> > >> people on news.groups were noticeably shocked by the  
> > >> figure and realized something was going on. One of them  
> > >> immediately created alt.religion.bahai in response. There's  
> > >> a very long and complicated record of fundamentalist  
> > >> interference in the creation of talk.religion.bahai.  
> > >>  
> > >> For those interested, most of the relevant docs are at this  
link:  
> > >> <https://fglaysher.com/bahaicensorship/trbmenu.htm>  
> > >>  
> > >> --  
> > >> FG  
> > >> The Bahai Faith & Religious Freedom of Conscience  
> > >> <https://members.fortunecity.com/bahaicensorship>  
> > >>  
> > >>  
> > >> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in  
message  
> > >> news:9v0nel\$q4k\$1@freenet9.carleton.ca...  
> > >> > Hi, Pat.  
> > >> > Duh, have I wandered into another sliders world again. I  
recall  
> some  
> > >> > outlandish figure such as 900 plus NO votes the first time  
TRB was  
> voted  
> > >> > on. People at News.Groups noticed this and some helped  
out on  
finally  
> > >> > getting the Newsgroup through. Sorry for my poor memory,  
but  
perhaps  
> all

> > > > these alternate universes I've passed through contributes  
to  
that. I  
> do  
> > > > have the impression it took three tries before TRB got  
through.  
> Taking  
> > > all  
> > > > three votes, including that first one with its NSA of Iceland  
NO  
> vote,  
> > > or  
> > > > was that on the second ballot?, I strongly suspect more  
Baha'is voted  
> to  
> > > > prevent this first uncensored line of communication in  
recent  
Baha'i  
> > > > generations.  
> > > >  
Thrive,  
> > > >  
M.  
> > > >  
> > > >  
> > > > Pat Kohli (kohli@ameritel.net) writes:  
> > > > >  
> > > > > He has voting results which show that more Baha'is voted  
for TRB  
> than  
> > > > against  
> > > > > it, yet he concludes that Baha'is were an obstacle to TRB  
> formation.  
> > > > >  
> > > > > Blessings!  
> > > > > - Pat  
> > > > > kohli@ameritel.net  
> > > > >  
> > > > >  
> > > >  
> > > > --  
> > > > "My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."  
> > > > (Tom Corbett #1 STAND BY FOR MARS p2)  
> > > >  
> > > >  
> > > >  
> > >  
> > >  
> >  
> >  
> > --  
> > "My name's McKenny, Mike McKenny, Warrant Officer, Solar  
Guard."  
> > (Tom Corbett #1 STAND BY FOR MARS p2)  
> >  
>  
>

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**  
**Subject: Re: bahai - "Please remove my name and address from your mailing list."**  
**Date: Friday, December 14, 2001 9:13 AM**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011213021242.12706.00002110@mb-cu.aol.com...**

**> >**  
**> > Fred is the one guy that the AO loves to hate.**  
**> >**  
**>**  
**> When have you even heard the AO even talk about him? The only  
thing  
they have  
> ever done is respond to questions about his membership status.**

**That's the problem - they removed him but hadn't the guts or  
manners  
to tell him!**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**  
**Subject: Re: bahai - "Please remove my name and address from your  
mailing list."**  
**Date: Friday, December 14, 2001 10:17 AM**

**"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0112111400.1132dc62@posting.google.com...**

**Dave,**  
**>**  
**> > > Yes, but you see incompetence where there is none.**  
**> >**  
**> > Over the matter of Fred's no longer being a BIGS? There is  
> > incompetence there - knowing him to be troublesome, National  
should  
> > have made sure that everything relating to him was confirmed in  
> > writing so that he should have naught more to complain about.  
That  
> > included telling him that he was out - no letter to that effect  
would  
> > have stood in any court as being vexatious or harrassing.**  
**>**  
**> It does not matter what would stand and what would not - you still  
> have to pay the lawyers.**

**Like they did in New Mexico?**

**>**  
**> > And the measure of competence is the effort exerted to correct  
> > mistakes when they are made. Give examples of how and where  
these  
> > bodies have tried to make amends on these matters!**  
**>**  
**> Why, I admitted that these were mistakes. They have not been  
> corrected. Am I missing something here?**

**Yup! A competent organisation, when it makes mistakes, corrects  
them  
and institutes procedures to ensure the mistakes are not repeated.  
Part of the corrective action is apologising to and ameliorating  
relations with the aggrieved party.**



> > > All I am asking is to be a bit more objective. Yes, you can and  
> > > should point out the flaws in the system, but don't create flaws  
> > > where they do not exist.  
> >  
> > The flaws exist because they are not addressed!  
>  
> Not talking to someone who has threatened to sue if you do is a  
wise  
> thing to do.

On the contrary - it is the most foolish thing to do for that's the  
way to wind up in Court as in New Mexico.

> > Ah c'mon, Dave! Everybody knows who the "Dear Lady" is! It's  
not  
as  
> > if I haven't addressed her that way for months past! I'll give  
you a  
> > clue - the "Queen of AOL"  
>  
> Ah. I see.

Splendid - I won't have to send you a month's supply of contact  
lenses!

> > > > Why should I?  
> > >  
> > > Because Fred is a cross-posting spamster whose posts often  
cross  
> > > over into the absurd.  
> >  
> > That's free expression, Dave! That's what it is all about!  
>  
> No expression is free. He is breaking the rules of netiquette. He  
is  
> being a troll. That is just plain wrong. Mesbah does the same  
thing.  
> You probably did not read the thread in alt.native where I  
confronted  
> him and asked him to stop bothering the folks there with unwanted  
> posts about the Faith. I do not hesitate to address the troll  
problem  
> no matter what "side" they are on.

Spamming and trolling, as you put it, spreads the word all over the  
place! that's what makes it annoying to the AO - it cannot get ahead  
of Fred, it can't find the pass where it can head him off!

> > > You don't have to, but at least have the honesty and objectivity  
to  
> > > call for a foul no matter who commits it.  
> >  
> > But I do when I see one. However I distinguish between Fred's  
> > cross-posting which I perceive as essentially mischievous and the  
> > malevolence displayed by the AO to its perceived opponents!  
>  
> Fred goes around insulting a religion to all and sundry and that is  
> just mischief? No way. He is being intentionally malevolent to  
steer  
> people away from the Baha'i Faith.

**Fred does no more than point out the current state of lunacy within the AO. Granted he's somewhat more extreme and adept than some others of similar mind.**

**> > > > And let's face facts - you're whinging for condemnation of  
> > > > Fred because he's perceived as the greatest threat to the  
current  
> > > > order!  
> > >  
> > > Hardly, Fred is an annoying troll, he is not a threat.  
> >  
> > So why complain? Leave him to his own devices!  
>  
> Because he is an annoying troll.**

**Why? Because you have no credible answer to what he posts. The spam and trolling could not exist unless there was a basis in fact on which they subsist.**

**<SNIP>**

**> > > Huh? National was very clear - thay asked if he wanted to be  
off  
> > > the mailing list, or the membership list, or both. He answered  
yes.  
> >  
> > Not acording to Fred - let's see some documentation produced to  
prove  
> > this assertion!  
>  
> The letter from National is right there on his site. I would show  
you  
> the URL but I can't stand all of the pop-up adverts on his new  
> provider.**

**Do tell that to the dear lady! She who was told from the start has been justifying National's decision to remove him from the rolls not merely action his request to be removed!**

**> > > No I dismiss him because he doth protest too much. What bugs  
me  
the  
> > > most id the volume of spam he posts. The only issue that I  
have  
> > > voiciferously opposed is Fred's claim to be a BIGS. He is  
> > > attempting to decieve and I do not like that at all.  
> >  
> > Put him on your kill-file and let people decide for themselves  
about  
> > his site and concomitant efforts!  
>  
> Google has no kill-file.**

**Poor Google!**

**As ever,**

**Dermod.**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: The bahai Taliban  
Date: Sunday, December 16, 2001 8:56 PM**

**"Mike Strelitzer" <madmike@wi.rr.com> wrote in message  
news:3l5T7.53424\$8w3.13705643@typhoon.kc.rr.com...  
Mike,**

**> Give it a rest Fred! Show me some PROOF that the uhj would  
murder  
4000  
> people and I'll MAYBE start to take your ridiculous crap seriously.  
Next  
> thing you'll be telling us is that some black unmarked helicopters  
landed in  
> your yard to try to kidnap or murder you.**

**I suggest that you read what Fred said and compare that body with  
other and similar religious bodies in the past and in the present. No  
philosophy has been more destructive of mankind than religion - the  
Taleban and Bin Laden from their interpretations of Holy Scripture  
justify oppression and murder. The uhj is not yet in a position to do  
that but it condones other sad behaviour - it encourages its officials  
to spy on the behaviour of adherents and discipline them for  
deviations. It condones spying on former adherents - it has blatantly  
disregarded its own rules in expelling those it doesn't like. Its  
supporters here spy on private e-mail lists and hesitate not one whit  
to blatantly misinterpret the results of that spying.**

**This is a fundamentalist religious body which has, as yet not reached  
its full potential. We are well used here in Northern Ireland to  
merchants of hatred who piously dissociate themselves from acts of  
violence committed by their followers - hypocrisy is the bedmate of  
every true fundamentalist religious body and adherents.**

**> If you really have a desire to change things, why don't make an  
attempt to  
> start a reasonable dialogue (that's a TWO WAY conversation, if you  
don't  
> realize that), instead of your mouthing off on this NG.**

**Unfortunately Mike, it is Fred's spamming to other newsgroups that  
really pisses off the AO - and it has an attitude that it will not  
open discourse to settle what is called the Bahai Wars! repeated  
efforts have been made to do this and all have been rebuffed! That is  
the main reason, IMO, that the Bahai Faith has now turned the corner  
into decline. That which claims to be a unifying force for the world  
cannot even reconcile and unite its own liberal wing.**

**>  
> I've been following your posts for months now, and I find them:  
>  
> Hateful (Dude, I went to your website---you've got a chip on your  
shoulder a  
> mile wide!)**

**Hit the links and look at them!**

**> Unforgiving (Dave did publicly apologize you know!)**

**I agree!**

**> Boring (endless post after post after post after post.....)**

**An inevitable result of the marginalisation and Fred's consequent perceived need to keep these matters at the forefront of every newsgroup he can hit. This is understandable when you take into consideration that the natural consequence of unresolved conflict is escalation by one or both sides.**

**The whole situation stinks! I think that the AO would do well to undertake a study of conflict resolution in Northern Ireland. This historic conflict is being resolved by compromise, negotiation, mutual respect and tolerance and parity of esteem.**

**As ever,**

**Dermot.**

**>**

**> "BIGS - Bahai in \*Perfectly\* Good Standing"**

**<patrick\_henry@liberty.com>**

**> wrote in message**

**news:HI3T7.28185\$va.13104749@news2.rdc1.mi.home.com...**

**> > The bahai Taliban**

**> >**

**> > For the record, I said and say the bahai uhj is "little better" than the**

**> > WTC terrorists. That, in my reading, acknowledges they're not yet quite as despicable, though I believe, given their record, it is not**

**> > unlikely, at this juncture, that they'll devolve into similar violence**

**> > as well. The hatred animating the person in question further**

**> > substantiates it.**

**> >**

**> > One may slander and lie for years about my status as a bahai, write an obscenely filthy message clearly intended to discredit me with unsuspecting non-bahais, manipulate AOL, distort out of context my messages, and that's entirely acceptable, in bahai fundamentalist quarters....**

**> >**

**> > I certainly don't believe any claims, including putative apologies,**

**> > made by the person in question and who wrote this message:**

**> >**

**>**

**[https://groups.google.com/groups?](https://groups.google.com/groups?selm=f0853486.0109141001.2fd2b8c%40posting.g)**

**[selm=f0853486.0109141001.2fd2b8c%40posting.g](https://groups.google.com/groups?selm=f0853486.0109141001.2fd2b8c%40posting.g)**

**> > oogle.com&output=gplain**

**> >**

**> > Non-bahais might also want to look at "The Baha'i Technique":**

**> > <https://fglaysher.com/bahaicensorship/technique.htm>**

**> >**

**> > --**

**> > FG**

**> > The Bahai Faith & Religious Freedom of Conscience**

**> > <https://members.fortunecity.com/bahaicensorship>**

**> >**

> >  
> >  
> >  
>  
>

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - talk.religion.bahai - "Please remove my name and address from your mailing list."  
Date: Sunday, December 16, 2001 8:17 PM**

**"Robert Little" <rlittle1@socal.rr.com> wrote in message  
news:xLSS7.5347\$37.797003@typhoon.socal.rr.com...  
> I'm suggesting that you read the writings of Baha'u'llah,  
'Abdul-Baha' and  
> Shoghi Effendi (I'll leave the letters from the Universal House of  
Justice  
> out of this for the moment), and select those passages that refer to  
the  
> Universal House of Justice, and that apply to the present subject.  
>  
> I'm inferring that you are not going to find anything that allows  
> discourtesy and disrespect.**

**I see nothing that exempts any person body or institution from criticism. Now I may not do that criticism in the manner that you expect but that's your problem that you fail to address the content of criticism by considering only the tone in which it is made.**

**That perhaps is why your Faith and AO sail oblivious of tidal conditions onto the rocks. If you addressed the substance of the criticism - if you as a BIGS stood up and told your beloved AO that it has done things that stink and cry out to heaven for retribution, you might just disarm your critics and leave them with nothing to complain about.**

**Anybody ever thought of trying that new and original approach with Fred?**

**I somehow don't think so! Much easier to address his tone than what he (or anybody else) actually says! And that is why you BIGS are such hypocrites!**

>  
>

**> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in  
message  
> news:9vd6h6\$esvup\$4@ID-84503.news.dfncis.de...  
> > "Robert Little" <rlittle1@socal.rr.com> wrote in message  
> > news:D\_\_R7.7977\$Ha.1980843@typhoon.socal.rr.com...  
> > > It is my belief that many of the comments you categorize as  
> > "...have been  
> > > doing so out of love for the Baha'i Faith." emanate clearly from  
> > some other  
> > > emotion, one that allows the poster to denounce, backbite, find  
> > fault,  
> > > criticize, ridicule and otherwise drag down those Baha'i men**

and

- > > women who
- > > > have served with such marvelous love, faith and devotion the cause
- > > of
- > > > Baha'u'llah.
- > >
- > > But not competence!
- >
- > Your standards of what constitutes competence may not be the same as mine.
- > You may expect human beings to perform superhuman feats of administrative
- > legardmain, whereas I expect some human foibles now and then, a little ego
- > here and there, amidst the general sea of devotion and dedication.
- >
- > >
- > > >
- > > > It is not unusual for people to pick and choose passages, and
- > > portions of
- > > > passages that fit their own agenda.
- > >
- > > Yup! the AO does it all the time too!
- >
- > Please quote the relevant instances.
- >
- > >
- > > > We have read here on arb/trb certain
- > > > quotes, repeated repeatedly, that have been utilized in an effort to
- > > call
- > > > into question the morality, ethics and devotion of the Baha'i
- > > community.
- > > > Schism is clearly identified in the Baha'i writings as being
- > > contrary to the
- > > > will of God. Backbiting, slander, lying and cynicism are among the
- > > more oft
- > > > utilized tools that lead to schism.
- > >
- > > Yup! That is why the AO is careening the BF towards schism! It has
- > > already happened and will continue until all of you BIGS can a grip on
- > > the AO and control its excesses.
- >
- > If the Baha'i Administrative Order was propelling the Baha'i Faith towards
- > schism as you state, it would mean that Baha'is are doing this, as in the
- > Baha'i community, not some separate, independent agency (AO) as you seem to
- > suggest.
- > >
- > > > The vast majority of Baha'is who voted that first time around
- > > expressed
- > > > clearly their intent that Baha'u'llah's name not be sullied in

this  
 > > fashion.  
 > > > This puts you in opposition to the overwhelming majority of  
 Baha'is,  
 > > not the  
 > > > Baha'i administrative order, which did not act to prohibit  
 Baha'is  
 > > from  
 > > > participating, and has not since.  
 > >  
 > > And who has sullied the Cause of Baha'u'llah more than the  
 ardent  
 > > supporters of the AO?  
 >  
 > How have Baha'is done this?  
 >  
 > >  
 > > > You are free to prove me wrong, free to quote from the writings  
 of  
 > > > Baha'u'llah or 'Abdul-Baha' and so demonstrate that an assault  
 on  
 > > the  
 > > > Universal House of Justice is commendable, or even  
 permissible.  
 > >  
 > > You're telling me that it is above criticism?  
 >  
 > Baha'u'llah has something to say concerning criticism in general,  
 criticism  
 > of His Universal House of Justice, criticism of His followers.  
 >  
 > Robert A. Little  
 > >  
 > > Dermod.  
 > >  
 > > >  
 > > > Robert A. Little  
 > > >  
 > > > "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in  
 message  
 > > > news:9v56oc\$I00\$1@freenet9.carleton.ca...  
 > > > > Dearest Robert,  
 > > > > Our perceptions of reality are considerably different.  
 > > > > My experience, both on the e-mail lists with several dozen  
 or  
 > > score  
 > > > > subscribers, and in wider cyberspace, is that there is a  
 desire by  
 > > some  
 > > > > to prevent opinions at variance to their own from being  
 expressed.  
 > > It  
 > > > > is not a question, in this wonderful modern technology, even  
 of  
 > > having  
 > > > > to have your eyes sullied by the thoughts of those who  
 disagree  
 > > with you.  
 > > > > You can simply kill file them and delightfully imbibe what  
 pleases

> > you.  
 > > > No, the issue is that these displeasing contradictory thoughts  
 are  
 > > so  
 > > > convincing that you, and more significantly, the men now  
 sitting  
 > > on the  
 > > > chairs intended for members of the Universal House of  
 Justice,  
 > > would  
 > > > rather no one read them.  
 > > > I have often posted to Baha'i cyberspace that you and  
 those  
 > > like you  
 > > > can have your say. That's what freedom of speech is all  
 about.  
 If  
 > > you are  
 > > > indeed the majority, then let all these 900 plus naysayers  
 come  
 > > and share  
 > > > with us words of wisdom and love. Surely, these will swamp  
 all  
 the  
 > > hate  
 > > > you perceive here, though honestly I don't see that hate.  
 What  
 I  
 > > see is  
 > > > honest criticism of the lot currently in power. Since they are  
 > > ruling  
 > > > over an entity in considerable decline, such criticism is the  
 > > opposite  
 > > > of hate. Anyone with an IQ higher than a twig's and hating  
 Baha'is  
 > > would  
 > > > merely gloat silently while the inept guys in power continued  
 > > their dive.  
 > > > Those who for years have been speaking up have been doing  
 so  
 out  
 > > of love  
 > > > for the Baha'i Faith.  
 > > >  
 > > Love,  
 > > >  
 > > Michael  
 > > >  
 > > >  
 > > >  
 > > > "Robert Little" (rlittle1@socal.rr.com) writes:  
 > > > > What happened is that Baha'is voted against it first time  
 > > around. On the  
 > > > > last vote, most of those Baha'is who had voted against it  
 the  
 > > first time  
 > > > > simply did not vote again. The remaining Baha'is who had  
 an  
 > > interest in  
 > > > it

To



> > > > > voted more for it than against it.  
 > > > > >  
 > > > > > As this is a newsgroup dedicated to discussion of  
 Baha'u'llah  
 > > and His  
 > > > Faith,  
 > > > > and as the majority of His followers who did vote that first  
 > > time  
 > > > generally  
 > > > > did not want an unmoderated forum that would allow  
 backbiting,  
 > > spite,  
 > > > > deceit, lies, racism, bigotry and the like to populate a  
 forum  
 > > with the  
 > > > name  
 > > > > of the Glory of God attached; and, inasmuch as the Baha'i  
 Faith  
 > > > inculcates  
 > > > > the concept of the will of the majority taking precedence  
 over  
 > > the will  
 > > > of  
 > > > > the few, it would seem reasonable to conclude that this  
 > > newsgroup ought  
 > > > not  
 > > > > to exist, reasonable to conclude that it exists more because  
 of  
 > > hatred  
 > > > than  
 > > > > of love, reasonable to conclude that the protagonist of this  
 > > newsgroup  
 > > > did  
 > > > > not wish to abide by the overwhelming wish of the Baha'i  
 > > community.  
 > > > >  
 > > > > Robert A. Little  
 > > > >  
 > > > > "BIGS - Bahai in \*Perfectly\* Good Standing"  
 > > <patrick\_henry@liberty.com>  
 > > > > wrote in message  
 news:9v2c4k\$cb2me\$1@ID-75545.news.dfncis.de...  
 > > > > > Michael,  
 > > > > >  
 > > > > > 600+ no votes on the first interest poll. You're right that  
 > > > > > people on news.groups were noticeably shocked by the  
 > > > > > figure and realized something was going on. One of them  
 > > > > > immediately created alt.religion.bahai in response.  
 There's  
 > > > > > a very long and complicated record of fundamentalist  
 > > > > > interference in the creation of talk.religion.bahai.  
 > > > > >  
 > > > > > For those interested, most of the relevant docs are at this  
 > > link:  
 > > > > > <https://fglaysher.com/bahaicensorship/trbmenu.htm>  
 > > > > >  
 > > > > > --  
 > > > > > FG  
 > > > > > The Bahai Faith & Religious Freedom of Conscience  
 > > > > > <https://members.fortunecity.com/bahaicensorship>

> > > > >  
> > > > >  
> > > > > "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote  
in  
message  
> > > > > news:9v0nel\$q4k\$1@freenet9.carleton.ca...  
> > > > > > Hi, Pat.  
> > > > > > Duh, have I wandered into another sliders world  
again. I  
> > recall  
> > > some  
> > > > > outlandish figure such as 900 plus NO votes the first  
time  
> > TRB was  
> > > voted  
> > > > > on. People at News.Groups noticed this and some  
helped  
out on  
> > finally  
> > > > > > getting the Newsgroup through. Sorry for my poor  
memory,  
but  
> > perhaps  
> > > all  
> > > > > these alternate universes I've passed through  
contributes  
to  
> > that. I  
> > > do  
> > > > > > have the impression it took three tries before TRB got  
> > through.  
> > > Taking  
> > > > > all  
> > > > > > three votes, including that first one with its NSA of  
Iceland  
> > NO  
> > > vote,  
> > > > or  
> > > > > > was that on the second ballot?, I strongly suspect more  
> > Baha'is voted  
> > > to  
> > > > > > prevent this first uncensored line of communication in  
recent  
> > Baha'i  
> > > > > > generations.  
> > > > > >  
> > Thrive,  
> > > > > >  
> > M.  
> > > > > >  
> > > > > >  
> > > > > > Pat Kohli (kohli@ameritel.net) writes:  
> > > > > >  
> > > > > > > He has voting results which show that more Baha'is  
voted  
> > for TRB  
> > > than  
> > > > > against  
> > > > > > > it, yet he concludes that Baha'is were an obstacle to  
TRB



He has not lied about his card or his membership. As the dear lady has confirmed, National has never officially told him he has been disenrolled. In the absence of that official notification Fred is quite within his rights to insist he is still a Bahai. After all, any other intimation as to his status would rank in the same category as Pilgrims' Notes - interesting but not as binding as the genuine text!

As ever,

Dermod.

>

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."

Date: Sunday, December 16, 2001 8:22 PM

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011214113726.25979.00000257@mb-md.aol.com...

> >

> >> Not talking to someone who has threatened to sue if you do is a wise

> >> thing to do.

> >

> >On the contrary - it is the most foolish thing to do for that's the  
> >way to wind up in Court as in New Mexico.

>

> Dear Dermod,

>

> Almost any competent lawyer would disagree with you there. And it was the

> incompetent lawyer who case got thrown out in New Mexico.

Case was thrown out of Court on basis that due to First Amendment Court considered it could not take jurisdiction. The substance of the Complaint has never been addressed - that's the problem the AO has not

yet tackled or resolved. And I doubt that it ever will - in the meantime however the mud sticks!

> >Fred does no more than point out the current state of lunacy within

> >the AO. Granted he's somewhat more extreme and adept than some others

> >of similar mind.

>

> In other words he demonstrates who the real lunatics are.

Yup! The mindless moronic cultists in the AO!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: The Silence of the Lambs  
Date: Wednesday, December 19, 2001 9:26 AM

"Brian Walker" <bwalker@net-yan.com> wrote in message  
news:3C200C26.C3E6FDE3@net-yan.com...  
Brian and Mike,

- >
- > Bahá'í wars are not really an issue in the world. Check out a couple of site,
- > and count for yourself. The vast majority of Bahá'ís do not participate in the
- > internet fora, but are out there "doing things".;

Bahai wars are a much more important issue than the vast majority of BIGS are either aware of or prepared to consider. What you see on TRB

or Talisman is a tip of the iceberg - the vocal and erudite who are prepared to sound forth, who are either immune from AO counterforce or

prepared to defy it. Beneath them is a growing mass of the disaffected and plain disillusioned and bored, most of whom just disappear. There is much anecdotal evidence to back up that assertion

from personal experiences, through comments on other lists, to the statistics on membership. For example the Bahai community in Northern

Ireland was 300 strong when I joined 20 years ago - it is still 300 strong and a lot have gone through the revolving doors over those two

decades. I think most of those who have left would broadly agree with

my analysis of what is wrong with Bahaism.

Those remaining are doing things for sure but most of those things are

internally directed with but a dim glimmer that they will attract masses of entrants.

> those opposing the Bahá'ís

> are in 2 broad camps - "orthodox" Bahá'ís who believe in a continued

> guardianship in the form of a number of men, and "anti-AO" groups who express

> themselves on these \*.r.b and Talisman9. There are not many of them.

There are over 200 subscribed to Talisman 9 at the moment. Karen's "Unenrolled Bahai" has I think around 50 - who can tell how many read

TRB. A awful lot of Bahais are on-line in the West - it is primarily a middle class grouping of supposedly educated persons who just tend

to be the type who buy computers and go online. Since Talisman and TRB are viewed in certain quarters as hell writ in Java, many simply lurk around them picking up on the threads and possibly not talking much about them but probably influenced by them. So the overall effect of Bahai Wars is indeterminate.

But I have been told by people who have contacts in the right quarters

that the AO intensely deprecates and dislikes Talisman and TRB and I deduce from the morbidity of the BIGS community and recurrent financial difficulties that the Wars are having a deleterious effect on the planned advance by the AO.

**Take a**

**> look, listen, feel . See the issues involved, and make a decision.**

**Personally**

**> I think some of the points they raise are interesting, but the real issues are**

**> ignored.**

**The essential business of war is the ability to cut through the smokescreen of disinformation to assess the damage inflicted on the enemy by one's operations. That is a complicated and complex business. In assessing the effect of Bahai Wars on the AO one has to learn to read the subtext. For example the UK NSA used to publish the**

**names and numbers of new additions to the flock as well as the withdrawals. It hasn't done so for many moons past. That is the fact. The speculation comes when you ask why. But you cannot take this one element of the equation in isolation. If you assume the figures are not printed because they are poor and detrimental to morale you have to look for corroborative evidence. Might that be found in the recurrent financial crises, the lack of growth in the Northern Ireland community, the lack of reports that numbers are increasing etc.? All of these factors have got to be combined and assessed before one comes to an overall assessment as to the effects of Bahai Wars on the faithful and faithless.**

**> Fred has been approached in a variety of methods, all of them result**

**in rebuff**

**> unless you are in agreement with him.**

**Fred is a problem that none of you have sussed! Before you deal with him it is advised that you consider his motives for doing what he does. It is the conventional wisdom on this group to declare that he does what he does from motives of hatred. That is a most serious mistake! Fred does what he does because he cares passionately that his vision of the Bahai Faith has been perverted and that he has no other means of attempting to undo that perversion. The more this group persists in the SPAM, SPAM, LIAR, LIAR approach the more Fred**

**becomes alienated and the more intense will be his campaign. Fred wears his heart large on his sleeve and nobody notices because the easiest way to deal with him, apparently, is to continually denigrate him. It doesn't work and it doesn't take a genius to see that!**

**You have made him a monster and because you have made him that he will**

**continue to be seen to behave as such. What is the effect of this?**

**Well some will see him as a monster - others will trot over and look at his site, will study it whilst disregarding the hyperbole and may conclude that there is compelling circumstantial evidence thereon that**

**there is something radically wrong within the AO!**

**You've made Fred a scapegoat - so long as you can blame him for his methods you can safely discount everything substantive that he has to**

**say. I don't especially like much of Fred's methodology but I'm long enough in the tooth to discount the emotion and look at the substance.**

**If you do you may begin to understand the rationale behind Bahai**

## **Wars**

and discern the ways in which your faith can become a potent and relevant force. If you don't you can watch the BF go from Spring to Winter in less than the twinkling of Milissa's eyes!

>When it comes to an exchange of ideas,

> speaking to people opposed to the faith, you could do worse than listen to

> Dermot, who is as opposed as any I have seen, but has intelligence and wit to

> back up his arguments.

The usual £5 shall be wending its way to you by snail mail as per our agreement that you earned it when you said anything nice about me. Of

course that remains confidential between you and me!!

>Nima (alas he has left the groups for the

>time being)

> is virulent, but backed up with sources. Karen and Melissa are always worth a

> read.

Dare one disagree with so cogent a point?

>

> Muddy, er.... Madman ... ah ... Moody ...ummm ... well, there a khalifa-based,

> brain-dead, violent ex-con with penis envy who profanes the group with his

> presence. He is good for an occasional laugh, but not for an exchange of

> ideas. He and Fred are well suited to each other.

Miss Maddy is undoubtedly a buffoon and a cowardly one at that as befits a bully which he has tied to be but is not very good at!

>

> A number of posters here come from the orthodox camp. Now, Shoghi Effendi

> described Bahá'ís as "orthodox", but in the sense used here, it refers to the

> followers of covenant breakers. Their main interest is in proving how much of

> the W&T was fulfilled by their respective "guardians". As the answer is "zero"

> they are of no interest, except insofar as they demonstrate how not to read the

> scriptures. Points made in discussion will lead back to this theme, and as such

> most of us ignore them.

The unfortunate thing about the Remeyite split is that it has polarised the entire Bahai community. One either accepts there is a living Guardian or there isn't and there is no middle ground. That results in extremism - on one hand the Orthodox uphold their

**Guardian**

**and brook no opposition, on the other the Haifa uphold the House as supreme and tolerate no opposition of any kind. This division has stifled worthwhile research into the results of the loss of a living Guardian and how that loss can be compensated for. As a counterbalance to the Orthodox Haifa has placed all power in the House**

**and all power corrupts. Yet so long as the Orthodox pose a threat (or because they do) Haifa can brook no devolution of its powers to accord**

**more fully with what the W&T envisaged - the Twin Pillars of the AO.**

**>**

**> So, seeker, check out the scene here. We are robust group, often irascible,**

**> polarised, opinionated and vulgar. For a list of the BIGS (I mean the real**

**> ones) check out Fred's hate list.**

**Quite incorrect, Brian - for the real hard-line, nasty, vitriolic, venomous, vicious and self righteous BIGS trot on over to Beliefnet. Compared to those daisies the people here are only beginners! Even poor old Karen has been accused there of being a Violator and Covenant Breaker!**

**TRB is a robust group but remarkably civil overall considering it flourishes without benefit of moderation. There is nothing in the Bahai Writings that says that argument is not to be robust - I would indeed venture the opinion that adoption of TRB methods within the AO**

**would revitalise consultation for it would become wild, exciting and interesting. It might also become productive - nothing discourages embryonic and immature administration more than the thought that some**

**blood curdling wolf who has honed his skills on TRB is going to rampage through the Convention season and collect AO scalps on his way! That is the horrifying prospect that encourages the current crop of duffers therein to so decry criticism! Their incompetence could result in electoral disadvantage!**

**One thing you soon learn about the Bahai AO is that it is composed of lambs in wolves' clothing! Sadly they are far from silent! And my thespian aspirations lead me to wannabe Hannibal (fava beans and a nice Chianti) - fefefefefefefeFEH!**

**As ever,**

**Dermod.**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**

**Subject: Re: AOL - Fred lies all over the internet ----->**

**fundamentalist spam choking AOL bahai message boards like NNTP**

**Date: Wednesday, December 19, 2001 8:05 PM**



**"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message news:f0853486.0112170720.4b64ff11@posting.google.com...**

**Dave,**

**>**

**> > He has not lied about his card or his membership. As the dear lady**

**> > has confirmed, National has never officially told him he has been**

**> > disenrolled. In the absence of that official notification Fred is**

**> > quite within his rights to insist he is still a Bahai. After all, any**

**> > other intimation as to his status would rank in the same category as**

**> > Pilgrims' Notes - interesting but not as binding as the genuine text!**

**>**

**>**

**> Were Fred to try and attend his Electoral Unit Convention he would not**

**> be allowed to vote. If any Baha'i checked his credentials they would**

**> find that he is off the rolls. It does not matter what Fred says -**

**> his ID is invalid.**

**I'm not disputing what you say!**

**Just tell the bastards at National to tell Fred preferably before they tell you or the dear lady!**

**Dermod.**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**

**Subject: Re: Orthodox and Heterodox or Vice Versa**

**Date: Sunday, December 30, 2001 12:14 PM**

**"Susan Maneck " <smaneck@aol.com> wrote in message news:20011230043240.01059.00001283@mb-mk.aol.com...**

**> >**

**> > So he has been declared a CB without being told about it!**

**>**

**> Dermod,**

**>**

**> That I don't know, though I am looking into it now.**

**But you told us he had been declared a CB and he has told us he has not been told of this - so exactly what hole are you looking into?**

**>**

**> > Geez but this proves**

**> > the point about Fred's not having been told either!**

**>**

**> I told you Fred wasn't informed, and I told you why.**

**No you told me the official reason you and the A Onions would like to be disseminated and accepted. The task now to hand is to come up with a plausible excuse as to why Martin and others have not been informed.**

**While you're at your checking do check up on the Bennetts**

**(remember  
them? - in the fair land of Oz?) as well!**

**> >Any fear you could check your sources and see if I've got the  
supreme  
> >accolade as well -  
>  
> After having left the Faith twenty years ago? Sorry, Dermod you  
lost  
your  
> chance a long time ago. Martin here, did it right as he intended to  
from the  
> start.**

**I do hope you have evidence on which you base your assessment of  
Martin's motives apart from the usual prejudicial mindset concerning  
anybody who rejects the Haifan version.**

**>  
> >  
> >Having been privy to parts of the conversations you refer to I  
would  
> >advise you that Martin, in turn, was advised to take certain  
> >elementary precautions in dealing with the rottweilers.  
>  
> Thank you for you confirmation that what I stated regarding these  
machinations  
> was true.**

**My, what colourful language from the Officer Dibble of the AO! So we  
deal with "machinations" when somebody, asked to meet with an  
ABM  
seeks advice on how best to protect himself during such a meeting.  
You do acknowledge that any BIGS summoned to such a meeting has  
no  
right to refuse or to insist on any fair dealing; he must submit  
himself to the embrace of the rottweilers without question or query.  
Just exactly what I have seen at first hand - the "accused" got a  
letter from the NSA telling him he had been adjudged guilty of  
misbehaviour even though he had never been told he had been  
charged  
with it, never mind acquainted with any details of the charges.**

**But as these are machinations are in the nature of the New World  
Order  
we  
have to accept them!**

**>  
> >In such circumstances actions by an accused to  
> >ensure accuracy can scarcely be regarded as "entrapment" other  
than  
,  
> >perhaps, by one who thinks that such accuracy is not needed.  
>  
> To my knowledge, he was not accused of anything at the time these  
discussions  
> took place. The machinations your refer to were not responses to a  
meeting  
> which the ABM had already demanded, but one which Martin was**

deliberately  
> trying to provoke her into asking for.

Your knowledge is far from complete on this and many other matters. The request I dealt with was one that said a meeting had been requested by the ABM and what advice would be given regarding such.

Amongst the things suggested were - a tape recorder and/or independent witness at the meeting to ensure that a true record was kept, that the ABM be requested to put in writing the subject matter for such a meeting etc. You see - midnight calls by Counsellors, interrogations in hotel rooms, denunciations from the Convention platform and secret court decisions have bred an atmosphere where no sensible person, having been requested to meet with an ABM will do other than take elementary precautions to ensure he is not about to be stitched up.

> But you know all this.

I do, but you obviously don't!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Notice: Mild Usenet annoyance, Fred "Baha'i in \*Perfectly\* Good Standing" Gleysher, STILL at it!  
Date: Sunday, December 30, 2001 8:42 PM

"Mark Elderkin" <elley@intercoast.com.au> wrote in message news:3c2ee28c@news.rivernet.com.au...

> "No! It has just expelled him and not bothered to tell him!"  
>

> Dermut....

> How can act like such a pratt?? Fred has been told so many times of his

> removal that even you couldn't fathom this number. And as you start to reply

> with he wasn't contacted directly..... Fred asked not to be

> contacted and returned all mail.

Even a bostoon like you ought to be able to understand that until Fred has been officially informed that he has been disenrolled he can continue to describe himself as a BIGS. After all you BIGS are told only to go by the written Text and disregard everything else as akin to pilgrims notes.

Ah! To see the administrative organ wilt in face of force majeure!

> Sounds like a vicious circle that Fred

> loves to hide in and perpetuated by you and the other Glaysher lackies. It

> seems that Night Shadow has done his homework and you can't handle an

> opinion that seems to be non-biased. Maybe it's time for Freddy to respond

> and give you a break from your general duties.

Night Shadow has just regurgitated the same crud that you BIGS have been coming out with for decades. As it was on Beliefnet so it is on TRB and SRB forever and ever.

DUTIES? Nothing to do with duties! I'm here for the sheer enjoyment of seeing you loonie fundies perform. It's the best show in town!

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Notice: Mild Usenet annoyance, Fred "Baha'i in  
\*Perfectly\* Good Standing" Gleysher, STILL at it!  
Date: Monday, December 31, 2001 7:15 AM

"Graham Sorenson" <graham@fragrant.demon.co.uk> wrote in message  
news:yNQX7.90059\$Wd.28774892@news1.rdc1.az.home.com...  
> "Mark Elderkin" <elley@intercoast.com.au> wrote in message  
> news:3c2ee28c@news.rivernet.com.au...  
> > "No! It has just expelled him and not bothered to tell him!"  
>  
> You don't seem to have noticed that if they did inform him then  
they  
would  
> have gone against 'his' wishes about not contacting him in any way!  
>  
> A catch 22 situation perhaps?

That National determined on expelling Fred, obviously as a disciplinary measure, is such a fundamental change in the subsistent relationship as to warrant and justify its going against his wishes and informing him of it.

As you note it is a Catch 22 situation and it still is so long as National which initiated the situation does nothing to resolve it. Until he has been officially informed that he is no longer a BIGS Fred can quite happily and legitimately so describe himself. National is in the Catch 22 of its own making because it has neither the guts nor the brains to get itself out of it - spineless wimps in other words!

Of course the same trait of not indulging in correspondence was in evidence over the New Mexico business, which still remains happily unresolved. But this is what inevitably happens when you treat adherents with contempt - sooner or later one of the worms turns and causes immense discomfort. If you BIGS had brains you'd turf the bunch of wimps out and replace them with people of ability but that's difficult because you've turfed out the people with ability.

Still it's your problem and not mine!

Dermod.

> >  
> > Dermut....  
> > How can act like such a pratt?? Fred has been told so many times  
of his

> > removal that even you couldn't fathom this number. And as you start to  
> reply  
> > with he wasn't contacted directly..... Fred asked not to be  
> > contacted and returned all mail. Sounds like a vicious circle that Fred  
> > loves to hide in and perpetuated by you and the other Glaysher lackies. It  
> > seems that Night Shadow has done his homework and you can't handle  
an  
> > opinion that seems to be non-biased. Maybe it's time for Freddy to  
> respond  
> > and give you a break from your general duties.  
> > M  
> >  
> >  
>  
>

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Notice: Mild Usenet annoyance, Fred "Baha'i in \*Perfectly\* Good Standing" Gleyshe, STILL at it!  
Date: Monday, December 31, 2001 8:47 AM

"Mike Strelitzer" <madmike@wi.rr.com> wrote in message  
news:wYTX7.153271\$RP1.30933414@typhoon.kc.rr.com...  
Hi Mad Mike,

> What I don't see from you is ANYTHING constructive. You are like the  
enraged  
> bull seeing the matador, and all you want to do is charge, charge, charge!!!  
> Destroy the enemy!!! Get the bad guys!!! Kick their asses!! Bloody their  
their  
> noses!!

Every religion has problems from time to time with its leadership as you note and the BF is no different. There is conflict between the leadership and a small but extremely erudite group of dissident liberals and absolutely no chance of rapprochement between them. Not  
that it hasn't been tried - the battlefield is laden with the cadavers of failed efforts to engage the AO in fruitful and constructive consultation. At the moment and for the foreseeable future this conflict is in its combat phase. Strike and counter strike, blow and counter blow is the order of the day. In such an atmosphere any talk of constructive measures is most definitely not on the agenda.

You may perhaps recall what happened to the constructive proposals contained in "A Modest Proposal". Prior to publication of this article, whilst it was undergoing "review", its authors were mendaciously charged with circulating it and roundly condemned at National Convention. The principal author was deprived of his voting rights - his associates subsequently drummed out by an unholy combination of kangaroo courts and midnight interrogations and the article was denied official publication. It says much for the power

of its ideas that some of them have been implemented - in an organisation which denies the need for any reform. Sadly, having so peremptorily dismissed the authors of those reforms, the AO only demonstrates its own moral bankruptcy and sterility of thought - it is reduced to piracy.

You may detect from the A Onions on this and similar fora, denials that there is anything wrong within the AO - it has no need of reform. Such "mistakes" as may have been made are not systemic failures but indicative only of a lack of maturity. All organisations make mistakes but the mature ones do not repeat them. Sadly the AO falls again and again into the same errors of judgement.

You would think, after the furore surrounding the disenrollment of Michael McKenney, that this would not have been repeated. Along came

Alison Marshall - prior to her expulsion, nobody had heard of her. Now she has become an icon of resistance, a rallying call to the troops of opposition. And of course we have Fred's expulsion - proclaimed and told to everybody but Fred. Let's also not forget the New Mexico business where a member of the LSA complained to National

about its activities and waited two years, without response, before wheeling it into Court. The matter is still unresolved! In July last, the word was on the streets, from sources close to the AO, that certain dissidents were to be declared Covenant Breakers. That, of course, led to a right donnybrook! And so on and so forth - incident after incident of incompetence, ignorance,

Yet in this catalogue of gross errors can you find one A Onion with the grey matter to stand up and say - Things are not going well - it would be of advantage to open consultation with those who feel aggrieved? Au contraire! Efforts by dissidents to initiate such a process have been continually rebuffed and ignored. Their ideas have been purloined but they are not welcome!

So why are you surprised that Fred acts the way he does or that there is an absence of constructive discourse. So long as the AO resists any discourse there will be no flow of constructive ideas from the dissidents. The AO does not want discourse for that would be a real threat to the sinecures and the patronage! And for as long as that continues the BF shall continue down the path of decline in terms of numbers, finance and moral standing. That which cannot unite its own adherents (save by expulsion) cannot unite mankind as a whole!

You have stumbled upon this way when the conflict is in its "hot" stage and probably about to get "hotter". The next fifteen months will see some major escalation of the conflict as Haifa moves to destroy the dissidents before the next International Convention. That's my bet on the situation!

Hopefully I'll be back in time for the hottest action! For the fact is that I'm off now for a time away from TRB and the rest due to pressure of external exigencies!

As ever,

Dermod.



# **The Baha'i Faith & Religious Freedom of Conscience**

## **Scapegoat**

<https://fglaysher.com/bahaicensorship/Scapegoat.htm>

**OXFORD ENGLISH DICTIONARY. Scapegoat. (Lev. xvi) 1. Invented by Tindale 1530.... One of the two goats that was chosen by Lot to be sent away into the wilderness, the sins of the people having been symbolically laid upon it, while the other was appointed to be sacrificed. 2. One who is blamed or punished for the sins of others. 1867 Freeman, He has been made the scapegoat for many of the sins both of other individuals and of the whole nation.**

"...In mythology, a furious mob mobilizes against scapegoats held responsible for some huge crisis. The sacrifice of the guilty victim through collective violence ends the crisis and founds a new order ordained by the divine. Violence and scapegoating are always present in the mythological definition of the divine itself. .... As the Greeks thought, the shock of death of the victim brings about a catharsis that reconciles. It extinguishes the appetite for violence. For the Greeks, the tragic death of the hero enabled ordinary people to go back to their peaceful lives." FROM *New Perspectives Quarterly* interview. Summer 2005. "Ratzinger Is Right." René Girard

## **Compare**

### **Straw man**

[https://fglaysher.com/bahaicensorship/straw\\_man.htm](https://fglaysher.com/bahaicensorship/straw_man.htm)

### **The Baha'i Technique - Slander & Shunning**

<https://fglaysher.com/bahaicensorship/technique.htm>

### **Shunning > Menu**

<https://fglaysher.com/bahaicensorship/Shunning.htm>

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# **The Baha'i Faith & Religious Freedom of Conscience**

[Scholl on the eventual impact upon his family.](#)

[Scholl re: Article in American Family Foundation's Cultic Studies Journal by Karen Bacquet](#)

[Scholl comments on this letter, "A Crisis of Faith"](#)

[Reply of Steven Scholl to Birkland Letter, 11 December 1996](#)

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**From: White Cloud <sscholl@jeffnet.org>  
To: FG <FG@hotmail.com>  
Subject: Crisis of Faith, pt. 1  
Date: Friday, May 15, 1998 11:42 AM**

**Dear Fredrick,**

**I am fwding my statement to the UHJ that was posted on talisman awhile back. Hope it is of use to your site.**

**Best wishes,  
Steve**

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**15 May 1996**

**To the Universal House of Justice  
The National Spiritual Assembly of the Baha'is of the United States  
Counselor Stephen Birkland  
Talisman**

**Dear Friends,**

**Over the last few weeks Baha'is around the world have been informed about the removal of David Langness' Baha'i rights, the denunciation of David by Firuz Kazemzadeh and Stephen Birkland from the floor of the US National**

**Convention, and of the withdrawal of his Baha'i membership by Prof. Juan Cole. As a friend and colleague of both of these loyal lovers of Baha'u'llah, I am devastated by these sad events I can not in good conscience remain silent in the face of such injustice.**

**I have known David and Juan for over 15 years. I have worked with them professionally and have benefited from their generosity of spirit and the brilliance of their insights and wisdom. I value their friendship and love them as my dear brothers. With David I worked in a professional capacity as director of publications for the Hospital Council of Southern California, where David served with great distinction as a spokesperson on health care issues. David also serves as a leading advocate for homeless Americans, serving on the Board of Directors of the Homeless Healthcare Project and with Robin Williams, Whoopi Goldberg and Billy Crystal on the Board of Comic Relief. David has distinguished himself to the non-Baha'i world as a passionate leader for social justice and political reform in America. He also has led many missions of mercy and relief to troubled corners of the globe. For example he spearheaded major relief efforts to the Philippines and to El Salvador. He has been sought out by national media such as the New York Times, the Los Angeles Times, National Public Radio, Time magazine and the major networks to speak as a leading authority on the crucial issues facing the American political and social welfare system in the face of the conservative revolution taking place in the United States.**

**I have learned a tremendous amount from David. Much of it of a professional nature, but the more important lessons came from seeing how he dealt with difficult moral and ethical issues in his professional, personal, and Baha'i life. I have rarely seen a person more humble regarding the good**

**works he has accomplished in his life. I feel that I have been blessed by our friendship.**

**As an example of David's character, I will share one story. After the editors of "Dialogue" magazine were attacked by the NSA for seditious behavior back in 1988, many of us descended into depression and "inactive status." David was one of the few who stayed active. He continued his personal teaching of the faith, was a popular Baha'i speaker at firesides, the Bosch Baha'i school, and other venues. In his local community, Los Angeles, he remained an active Baha'i and strong defender of the faith and its institutions. He has spent long hours writing an important introduction to the Baha'i faith, **THE SEEKER'S PATH: MYTH, MATURITY, AND THE BAHAI TEACHINGS**, which is scheduled for publication by One World this summer. Those close to David, the members of his local community, recognized his devotion to the faith, his maturity, and his wide experience, and elected him to serve as a member of the Los Angeles LSA, where he served with distinction until he and Teresa moved from Los Angeles a few years ago. I think this speaks volumes of David's character and devotion to the Baha'i administrative order.**

**I first became friends with Juan as I began my undergraduate studies in History of Religions in the late 1970s. Juan was at that time pursuing his graduate studies at UCLA. It was largely through his encouragement and example that I saw the merit of pursuing my graduate studies in Islamic philosophy and mysticism so as to prepare myself for service to the Baha'i faith through the field of Baha'i studies. Over the years, Juan provided me with loving support and guidance as I pursued my studies. When I began my publishing company, Juan was the first person I signed as an**

**author. I have had the great fortune to work with him in an author/publisher relationship.**

**Juan's brilliance is a source of constant enrichment to me personally, and his groundbreaking Baha'i studies will be a lasting treasure and resource to future Baha'i scholars. I believe that he stands with Alessandro Bausani as the two foremost thinkers that the Baha'i community has produced in this century. Juan's accomplishments are many and outstanding. He has served with distinction as Director of the Center for Middle Eastern and North African Studies at the University of Michigan at Ann Arbor, one of the top Middle East studies departments in the nation. He was a Fullbright scholar and has served on the Board of Directors of the American Institute of Iranian Studies and on the American Council of Learned Societies, and Middle East Studies Association.**

**He is author and editor of several important academic studies including his books COLONIALISM AND REVOLUTION IN THE MIDDLE EAST (Princeton University Press, 1993) and ROOTS OF NORTH INDIAN SHI'ISM IN IRAN AND IRAQ (University of California Press, 1991). He has published two books of translations of Iranian Baha'i scholar Mirza Abu'l-Fadl Gulpaygani (both from Kalimat Press) and two translations of the Arabic writings of Kahlil Gibran (White Cloud Press). He has penned dozens of articles for prestigious academic journals such as the International Journal of Middle East Studies, Iranian Studies, Comparative Studies in Society and History, Middle Eastern Studies, The Muslim World, Encyclopaedia Iranica, Encyclopedia Philosophique Universelle, and The Encyclopedia of the Modern Middle East. Juan is known by his academic colleagues as an eloquent and persuasive representative of the Baha'i faith and a staunch defender of the Iranian**

**Baha'is, and he is a recognized expert on the Middle East in general by the press and the United States government.**

**Juan's great love for Baha'u'llah is evident in all of his work, even in his most demanding academic studies that uncover the context and setting of Baha'u'llah's world reforms. His translations of Baha'u'llah's mystical tablets show us that he is not merely a dry academic historian but that he is also an inspired mystic and poet whose soul has been lit by the fire that burned on Sinai and that he has been transformed by the spirit of the Abha Beauty. Juan has not only provided me with guidance but he has been an invaluable friend, colleague and mentor to younger Baha'is entering the field of Baha'is studies. He has given us his time, encouragement, criticisms, and friendship. He is our true brother.**

**It is to my lasting benefit that I have been able to call these men my friends. I wish to state publicly that I believe David and Juan have been completely open and honest in their dealings with the Baha'i administration and that the Baha'i institutions have falsely accused them of crimes against the Covenant and, in David's case, unjustly removed his Baha'i rights. Moreover, the Baha'i institutions have disregarded their own policies in attacking and vilifying these loyal servants. In doing so, I believe that the Baha'i institutions have acted in a manner that is contrary to the letter and spirit of the Baha'i teachings.**

**My reasons for this belief are rooted in my personal knowledge of many of the events that are reported in the communiqués of the NSA and House of Justice. In the House's letter of 10 April, old distortions and half truths are publicly declared and David is accused by the Supreme institution of the Baha'i faith to be "insincere" and "duplicitous." I believe**

that a more complete accounting of the events that led us to this tragic state of affairs will demonstrate that although there may be faults on the part of all involved parties, it is the Baha'i institutions who have acted in violation of their own clear policies and in violation of the foundational principles and values of the Baha'i sacred writings. The House of Justice letter to the US NSA of 10 April regarding David's case demonstrates that the House of Justice continues to accept as truth the false statements and distortions propagated by the National Spiritual Assembly surrounding the publishing activities of "Dialogue" magazine and Kalimat Press. In doing so, the House of Justice continues to ignore the facts of the case as presented in our appeal letters. Indeed, one of the most frustrating aspects of our appeal process to the House of Justice is that they have simply refused to address the specifics of our appeals and the evidence we have presented that contradicts the NSA's account of our actions and motives. In doing so, the House of Justice has relied on the campaign of backbiting and gossip that has been directed at us for over 15 years by prominent Baha'i administrators.

The easiest way for me to address these issues is to respond directly to accusations made against us by the Universal House of Justice and the NSA. Let me begin by first addressing David's loss of pilgrimage rights.

In his appeal to the House of Justice that was posted on Talisman, David attempted to reconstruct the events that led to his removal of pilgrimage rights and his confusion as to who was sanctioning and why. The House of Justice letter of 10 April 96 is unsatisfactory as it attempts to dismiss David's detailed accounting of events with the following

**statement: "The inaccuracies and distortions of this communication are too many and subtle to enter into here."**

**As one of the four "Dialogue" editors sanctioned (Anthony Lee and Payam Afsharian rounded out the list), I, too, was confused as to who was taking action and why. The communications from the NSA and House to us were contradictory. On 8 June 1988 the NSA wrote to the four of us that, "Considering the seriousness of the matter, the National Spiritual Assembly has withdrawn, and will not extend, invitations to you for pilgrimage to the Baha'i World Centre for the time being. In so doing, the National Assembly is carrying out the specific instructions of the Universal House of Justice."**

**At that time some of us who received this letter remained unsure of what exactly we had done to receive such a reprimand and what exactly were the specific instructions of the House of Justice concerning our case. Payam Afsharian sought clarification from the House of Justice as to why he had been sanctioned. Their response to Payam indicated to us that the House was not fully involved in the case and the sanctions, leaving the impression that it was an NSA action. In response to Payam's query, the Dept. of the Secretariat of the House of Justice wrote:**

**"The Universal House of Justice has received your letter of 17 December 1991 in which you ask what you may do "to regain Baha'i status". It has asked us to say that, to the best of its information, your administrative rights have not been removed and you are a Baha'i in good standing. Concerning your question about pilgrimage to the Holy Places at the World Centre, as the instruction of the National Spiritual Assembly indicated,**

the restriction placed on you and a few others, in the heat of the problems which arose from the actions of the editors of "Dialogue" in connection with the intended publication of the article "A Modest Proposal", was temporary, and you may apply, if you wish, to come on pilgrimage. As to your request to know what you did to have caused the problems which came to a head in the Spring of 1988, the House of Justice feels that this matter has been discussed exhaustively with you and others concerned by the National Spiritual Assembly and its representatives both orally and in writing (letter dated 9 Sept. 1992).

Our reading of this letter was that the House of Justice was unsure of our Baha'i status as it was under the jurisdiction of the NSA and that any questions should be raised with the NSA and not the House of Justice. National Center staff also interpreted the letter to Payam in such fashion and communicated this impression to David.

It should also be noted that we had very good reason not to trust the communications of the NSA sent to us by the Secretary General. The Secretary General had a history of attacking us, distorting our words and actions, and failing to provide us with full information on issues surrounding our case and appeals. Because of the Secretary General's track record for partial or dishonest communications, we did not accept this statement at face value and thus some of us sought further clarification. Unfortunately, no clear guidance came and, indeed, the House of Justice letter to Payam added to the confusion.

The House of Justice could have easily cleared up the matter during David's three-day visit in June 1988. A member of the House and ITC representative could have met with David to discuss events that led up to the crisis and



stated clearly and unequivocally that the House of Justice had taken this action. Instead, David was shunned by the members of the House and ITC. I found this shunning of David difficult to comprehend as it runs so contrary to the examples of Baha'u'llah, Abdul-Baha and Shoghi Effendi, and even the House in earlier years. Baha'u'llah's response to believers that he felt might be trouble-makers was to take them with him into exile and have them share his imprisonment. The House could have easily ended the confusion on our part by spending 30 minutes with David during his three-day visit to the Baha'i World Centre. Or they could have ended our confusion by stating directly to Payam what they are now stating. But it is unfair to call David insincere and duplicitous in light of the fact that those of us who were sanctioned and the NSA's own staff remained uncertain about jurisdictional issues due to the House's inability to communicate clearly.

I am also disturbed by the manner in which the NSA and House of Justice have taken certain passages from our appeals and twisted their meaning in order to give the appearance that we are being devious in our actions. What comes across time and again in the letters from the House in response to our appeals are vague accusations that are never substantiated with specific examples. On the other hand, our appeals supplied the House with concrete evidence of lies and unethical behavior on the part of the NSA. To these specific charges (which I will discuss below) the House has remained silent and continues to misrepresent the actions and motives of those of us involved with "Dialogue" magazine and Kalimat Press. As an example of how the House of Justice has twisted our words to make us appear insincere or duplicitous, I refer to my second appeal letter to the House of

**Justice of  
26 April 1988 and their response to me on 21 June 1989.**

**Selectively quoting words from my appeal letter, the House of Justice writes that I "assume that all is due to the machinations of certain individuals in positions of responsibility" and that I lack any "awareness that there may have been faults" on my side; that I characterize the "Dialogue" staff as "Baha'is who are innocent of any wrongdoing." I find this statement offensive and a sign of the House of Justice's intransigence in dealing with us. In several of my letters to the National Assembly and the House of Justice, I have openly acknowledged that I am not without fault in this dispute. In these letters I acknowledged that feelings of mistrust have developed in my heart toward individual members of the National Assembly; I recognized that I did not always agree with National Assembly policies and decisions affecting "Dialogue" and have expressed these disagreements in language that has offended; and that I regret some of my actions.**

**However, what I actually stated in my appeal letter of 26 April 1988 to the House of Justice was that "in our activities associated with the preparation, review and publication plans for the article 'A Modest Proposal' we were innocent of any wrongdoing." I maintain that we did not do anything to circumvent the authority of the National Assembly nor did we act in any way contrary to established Baha'i guidelines concerning publishing, nor did we have any intent or motivation to undermine the authority of the National Spiritual Assembly specifically or the Baha'i administration generally. Once we were aware of the National Assembly's concerns about the article, we did everything possible to work with them to alleviate their concerns. For example, we requested to meet**

with two representatives of the NSA to go over the article word by word. This meeting was held in Los Angeles and we agreed to make changes to the article based on the recommendations of the two NSA members. We met extensively with Counselor Fred Schechter to find a way to achieve reconciliation. We made proposals to the Counselor and the NSA on ways to achieve understanding and harmony. I personally wrote to each member of the NSA and invited them to contact me at any time if they had any questions or concerns about our activities. I invited each NSA member to contribute an article to "Dialogue". In May 1987 the NSA summoned Anthony Lee, Payam Afsharian, Richard Hollinger and myself to Wilmette where they presented their concerns about our activities. We patiently answered all their concerns and felt that we had laid to rest some of the false impressions held by several NSA members, particularly Firuz Kazemzadeh. Following this meeting, I wrote to the NSA and acknowledged that there may still be some lingering concerns between us and that we needed to build bridges of confidence, so I suggested that the NSA should ask us to do something for them, give us a publishing project to work on together. I believe a similar letter was written by Kalimat Press. We (Kalimat Press and "Dialogue") felt that if we could work with the NSA on such projects it would be a first step toward better understanding of each other. My hope was that we could come to recognize that we are all co-workers in the Cause of God. I also suggested that the "Dialogue" editorial board and NSA meet at the Bosch school to pray together and consult with each other, and recommended the calling of a "review summit" where various independent Baha'i writers, publishers, and Baha'i institutions might brainstorm to find a way to make

**review a more effective and less arbitrary process. The response to each of these attempts to achieve reconciliation and common ground was met with silence.**

**Every attempt on our part to achieve common ground and a true reconciliation only led to further attacks on our motives and characters.**

**Our appeals to the House of Justice came from our concern for the integrity of the institution of the National Spiritual Assembly as well as concern for our Baha'i rights and the economic viability of our work. We appealed to the House of Justice because the Constitution of Universal House of Justice states that the Supreme Institution of the Baha'i Faith is responsible "to safeguard the personal rights, freedom and initiative of individuals," and "for ensuring that no body or institution within the Cause abuse its privileges." I remain convinced that violation of Baha'i law, abuse of authority and privileges, and disregard of Baha'i teachings and values has occurred and that the National Assembly is the perpetrator of such violations.**

**So much of what happened over the years took place in heated discussions off the record. For example the meeting between the NSA and Payam Afsharian, Anthony Lee, Richard Hollinger and myself in Wilmette in May 1987 and the hostile interrogation of the editors of "Dialogue" by three representatives of the NSA in a hotel room in Los Angeles the following year. However, the above attempts on our part to faithfully obey and to work out a true reconciliation with our detractors are on record.**

**Furthermore, there is one crucial element of the controversy that can be used by any objective person or body as evidence of duplicity and corruption. It is my belief that the National Assembly lied to the 1988 National Convention delegates and observers about our**

activities,  
particularly that as editor of the magazine I "widely distributed"  
"A  
Modest Proposal" to "dozens and dozens" of delegates, that the  
article was  
intended as a "dissident manifesto," a petition aimed at  
undermining the  
authority of the National Assembly, and that "A Modest  
Proposal" was an  
attempt at electioneering.

I claim that I did not circulate the article to any delegates and  
that the  
only delegates who received copies from me prior to the  
convention were  
Anthony Lee, a "Dialogue" editorial board member, and Sheila  
Banani, an  
advisor to the magazine. I ask that the House of Justice poll the  
delegates from the 1988 convention to see if I am lying on this  
matter or  
whether the NSA is lying. I stand by my belief that this is one of  
the key  
proofs that we can turn to to demonstrate truth from falsehood  
in this  
case.

The House of Justice further states to me in their June 1989  
that we are  
somehow violating a Baha'i principle and canvassing support  
within the  
community to bring pressure to bear on Baha'i institutions. "A  
Modest  
Proposal" is thus seen as a dissident manifesto because I  
offered seven  
reviewers the opportunity to become co-signers of the article  
and that this  
somehow "changes the circulation from an attempt 'to elicit  
critical  
feedback for improving it' into an effort to raise a petition" (UHJ  
letter  
to Scholl, 21 June 1989). First, I know of no Baha'i law  
forbidding  
circulation of petitions within the Baha'i community to  
communicate the  
will of believers to their institutions. In fact, Baha'i history  
records  
many instances when such petitions (stirrings at the  
grassroots) were  
received with careful consideration by the Central Figures or  
Baha'i  
institutions.

But the fact is that in this case "A Modest Proposal" was from the beginning envisioned as a "Dialogue" article and not as a petition to the NSA. Why would we only ask seven more people to sign it? Previously, I submitted to Wilmette and Haifa the letter I sent to our outside reviewers. There is no indication in that letter that this article was envisioned by its original authors as a petition and never, God forbid, as a dissident manifesto. I urge the House of Justice to contact any of the outside reviewers, many who are employees of the NSA or serving within the appointed branch of the administration, and ask them if I or any other "Dialogue" staff member ever spoke of this effort with the language or even subtle intentions that the NSA and House of Justice accuse us of having.

If the NSA had honest concerns about the article, all they needed to do was tell us about them in a direct and honest manner. If they did not like it that we had co-signers, we would have gladly removed the offensive list of names or even run the article under one name, no name, or as being from "The Editors." Or they could have simply banned the article for "security reasons" and the whole matter would have turned into one more annoyance to the "Dialogue" staff, and another example of the administrative attempts to suppress any open discussion of difficult issues facing the Baha'i community. However, since the dissident manifesto/petition angle seems to be a late development in the NSA's list of ever-changing accusations (it appears to have emerged after the "negative electioneering" charge was abandoned due to utter lack of credibility), the entire argument takes on the quality of after-the-fact scrambling for a sufficiently vague but ominous sounding accusation; one that has no merit but may

eventually be  
used to expel us from the faith.

In the 21 June letter to me, the House of Justice attempts to make the case that the work of Kalimat Press and "Dialogue" magazine is implicitly an attempt to undermine the Baha'i administrative order by working outside of the boundaries of the Baha'i administration.

I do not see how the House of Justice and the NSA can insinuate that we were attempting to work outside of normal Baha'i channels any more than George Ronald or One World Publications or any other of the growing number of independent Baha'i publication companies. The Baha'i institutions formulated the rules for independent Baha'i publishers. Kalimat Press and "Dialogue" accepted these rules and abided by them. Every book published by Kalimat and every article dealing with the Baha'i faith published in "Dialogue" was approved for publication by the NSA's Review Board. The House of Justice has no grounds for declaring that we have acted contrary to the letter or spirit of the law in this regard. I am sorry but the Baha'i institutions cannot have it both ways. It is unfair to demand that we abide by review and then once we publish appropriately censored materials to claim that they are proof of seditious intent on our part. So, yes, it is surprising to me that some of the friends have surmised that we were attempting to create an alternative to the Baha'i administration through our publishing activities. But it is truly shocking that the Universal House of Justice should be among those who have interpreted our faithful efforts in such a partisan and unfair manner.

These are some of the specific events and background that we have previously noted in our appeals and which have never been addressed by the House of Justice. More recently, the House of Justice also

twisted David's meaning and intent by taking out of context his reference to kangaroo courts and show trials in his Talisman posting. But in the midst of all these unsubstantiated accusations and false reports on our behavior by the Baha'i authorities and the denial of our Baha'i rights of due process, it appears to me that a show trial has taken place and the verdict has been rendered by removing David's rights even though he has not violated any Baha'i law and never disobeyed any Baha'i institution. He was asked to make a retraction of his Talisman statement or lose his rights. He retracted and still lost his rights. Where is justice in all of this?

Furthermore, it is important to note that unethical behavior and outright lies are commonly used by the Secretary General and Secretary for External Affairs of the NSA in their attempt to curtail the good work and honest efforts of Baha'is around the country. It is not merely a matter of the lone case of the Los Angeles heretics, who currently have scattered to the four corners of the globe. It has long been noted by mutual friends that the Secretary for External Affairs is particularly vindictive in his attacks on "the LA group." National center staff and national committee members have been warned against associating with us because we are clearly "enemies of the faith" and most likely Covenant-breakers. These statements were made with the implied threat that Baha'is may lose their jobs due to association with trouble makers. Other friends have noted that Prof. Kazemzadeh's view of us is irrational and unshakable. In his mind we are beyond rehabilitation. This type of backbiting and gossip is carried out constantly by prominent Baha'is in positions of authority. I have even heard that the Secretary General has intimated to National Center staff that members of the DIALOGUE staff are closet homosexuals.



**We have heard over and over again for the last 15 years these kinds of personal attacks being made against us by members of our NSA.**

**I have heard from senior staff members at the National Center in Wilmette that the method used by the Secretary General in particular is to skillfully target his victims (people who have questioned his behavior and personal agendas) and then begin to drop suggestions of grave concern about the targeted victim to other NSA members and senior staff. He then manufactures a crime and when he announces that there is an evil Baha'i in our midst, the groundwork has been laid for discrediting and discarding any Baha'i who interferes with his quest cult of personality.**

**Recently the NSA removed the administrative rights of Mouhebet Sobhani over questions that emerged concerning the World Congress. In The American Baha'i it was stated that Mr. Sobhani and another Persian Baha'i living in the United States had been spreading "outrageous, scandalous, and erroneous accusations about how the National Assembly administered" travel arrangements for the World Congress.**

**In brief, Mr. Sobhani was accused by the NSA of accusing the Secretary General of the National Assembly of "enriching himself as a result of stealing millions of dollars from the World Congress." This charge against Mr. Sobhani was communicated to the House of Justice by the Secretary General and became the basis for Mr. Sobhani's removal of rights. The only problem is Mr. Sobhani claims that he did not make this charge against the Secretary General. I have read the correspondence between Mr. Sobhani and the NSA on this matter and it becomes clear that Mr. Sobhani raised some serious questions about the handling the World Congress by the NSA, but he never made these "outrageous" accusations. The charge**

appears to have been created by the Secretary General as a way of discrediting Mr. Sobhani and passed on to the House of Justice as fact, similar to the manufacturing of the charge that I spread "A Modest Proposal" to national convention delegates as way of discrediting the NSA and electioneering for office.

Other examples of corruption at the National Center abound. National Teaching Committees have been chastised and disbanded for preparing accurate national convention reports that reflected poorly on the NSA. National center staff and Baha'is around the country have been asked to become informants on persons felt to be suspect. Many Baha'is with whom I have spoken feel the Secretary-General consistently uses his authority to carry out his personal agenda, frequently leading him to abuse the rights of individual Baha'is. There are numerous examples of senior staff at the Baha'i National Center being fired for raising concerns and objections to actions of the Secretary-General which they felt were in contradiction to Baha'i principles. The firing of Anna Lee Strasburg, I believe, was a particularly outrageous example of how the Secretary-General manipulates a situation to discredit honest servants of the Baha'i administrative order. The perception of those at the Baha'i National Center who were very close to the situation is that the Secretary-General's motivation for terminating Ms. Strasburg was his total intolerance for any expression of views contrary to his own, or for the expression of concerns about his actions which he interpreted as questioning his authority, even when those views and concerns were offered in forums expressly convened for the purpose of consultation at the national center. Mr. Henderson construes any divergence from his positions or actions as acts of disloyalty to him

**personally,  
while portraying them as acts of disloyalty to the National  
Assembly.**

**Actions such as the firing of Ms. Strasburg has led to a serious  
decline of  
morale among National Center staff, and long-time employees  
have left the  
National Center rather than work in such a poisoned  
atmosphere. Other  
long-time senior staff who have voiced concerns about the  
Secretary  
General's behavior have become persona non grata and have  
been ostracized  
and marginalized and are fearful of retribution from the  
Secretary General.  
Many employees feel that the climate at the administrative  
offices is  
spiritually sick.**

**Above I noted that we felt that we could not always know  
whether the  
actions of the NSA that were being directed to us by the NSA as  
a body or  
by Mr. Henderson acting on his own or in consultation with his  
step-father,  
Firuz Kazemzadeh. This is not just a wild paranoid perception of  
those of  
us who have been maligned by leaders within the Baha'i  
administration.  
Examples of Henderson's renegade acts are fairly well known,  
especially by  
those who work at the National Center. For example, for  
sometime the  
Secretary General placed the contributions being sent in from  
around the  
country for the Arc projects into an account rather than  
transferring them  
expeditiously to the House of Justice. He then funneled the  
interest from  
this account to the National Spiritual Assembly. He did this  
action without  
the approval or knowledge of the NSA. Only through the  
courageous reporting  
of this fact by a few staff members to the NSA treasurer was the  
NSA made  
aware of the situation. When this was made known, the NSA  
repaid the House  
of Justice the interest and the practice was stopped. I believe it  
was  
shortly after this that NSA member Juana Conrad was sent to**

**work at the  
National Center offices. I was told by high ranking Baha'is and  
NSA staff  
that this was done to "keep an eye on Bob."**

**In these and many other cases, we see a pattern in which the  
Secretary  
General has acted in ways that are disturbing. In the personal  
cases noted  
above we see how he has advanced false accusations against  
individual  
Baha'is who have threatened or questioned his actions, then  
refuses to  
allow the accused to know what evidence has been brought  
against them so  
that they may develop their appeal, and he then is in a position  
to serve  
as lead prosecutor and judge in their show trial. This tactic is in  
direct  
violation of Baha'i administrative procedures and policies. For  
example,  
the NSA of the US has stated that:**

- 1. A Baha'i accused of wrongdoing has a right to know that he is  
accused of, and**
  - 2. He has a right to know what evidence has been presented  
against him.**
- (letter to an individual believer from the US NSA 8 January  
1985)**

**This policy is being violated in our case and others. What I am  
formally  
requesting with this letter is that the House of Justice and the  
NSA abide  
by established Baha'i laws, policies, and procedures in handling  
the case  
of David Langness and the editors of "Dialogue". I am  
requesting that the  
case against the "Dialogue" editors be reopened and that we be  
provided  
with all relevant documents including the following:**

- 1. All communications between the NSA and the World Center  
concerning our  
actions.**
- 2. A tape or transcript of Firuz Kazemzadeh's 1988 National  
Convention  
denunciation of the "Dialogue" staff.**
- 3. All reports from Counselors Schechter and Birkland to the  
NSA and House  
of Justice concerning our actions and any relevant  
communications from the**

**World Center to the Counselors pertaining to our case.**

**4. A tape or transcript of Firuz Kazemzadeh and Stephen Birkland's 1996**

**National Convention denunciations of David Langness.**

**5. Any and all evidence that exists in our files at the National Center and the World Center including any other letters of complaints that have been received about us that have led to a prejudicial attitude toward us on the part of the Baha'i institutions.**

**The charges made against us have been made public by the NSA via their misleading convention reports and postings on Talisman. I feel that justice calls for the reopening the case as the conflict has never been resolved and is the source of disunity within the community. If the Baha'i institutions refuse to release all relevant documentary evidence, then, again, I think it will be clear that the best beloved of all things in the sight of Baha'u'llah is not a goal for the institutions of his faith.**

**I would also suggest that the House of Justice establish an independent Commission of Inquiry to investigate the corruption that exists within the National Spiritual Assembly. It is my belief that I have only exposed the tip of the iceberg and that there are many more such cases. I have heard many stories of gay and lesbian Baha'is losing their rights under suspicious circumstances where Baha'i administrative policies were ignored and outrageous lies and distortions have been asserted as facts and become the basis for sanctions. It is also widely known that good friends of NSA members have been hired to serve the community and betrayed the trust of the friends. Such betrayals have included theft of Baha'i properties and sexual misconduct at Baha'i schools. Such misconduct has been treated with the utmost leniency and the true nature of such violations of trust have been hidden from the community.**

And I have heard too many accounts of dedicated Baha'is from all over the country who have had a shadow cast upon their character and activities by NSA members and members of the appointed institutions. In the wake of Juan Cole's resignation of Baha'i membership, I have heard the sad story of how Michael Sours, who has authored several books dealing with the Baha'i Faith and Christianity, was publicly chastised at the Louhelen School by the Secretary for External Affairs, who openly questioned Michael's firmness in the Covenant. I have never met or communicated with Mr. Sours, but I have been impressed by his work and dedication to presenting the Baha'i Faith to the Christian West. I was saddened to learn that Mr. Sours has followed other Baha'i intellectuals into voluntary exile from Baha'i activity. It has been reported to me that Mr. Sours is now totally cut off from the Baha'i community and is pursuing his art and writing projects on non-Baha'i themes so as not to have to bother with the types of intransigence and intimidation that brought Juan to make his break with the faith. I know of dozens of other such stories and have been personally informed by many well-known Baha'i authors, intellectuals, and scholars that they will not write on Baha'i topics as they do not wish to go through such trials.

I suggest that the Commission of Inquiry be composed of independent Baha'is (i.e. persons without affiliation with the US NSA or US Counselors) who will be regarded by all parties as unbiased and fair. As the precipitating issues revolve around Baha'i scholarship and publishing, at least some Commission appointees should be qualified academics. Persons such as Amin Banani, Heshmet Moayyad, and Todd Lawson come to mind. It would also be well for some appointees to have national administrative experience and

perhaps members of the NSA of the United Kingdom and Canada, who have extensive experience with scholarship issues, could serve on the Commission. Through The American Baha'i, believers could be invited to share any experiences or concerns with the Commission. I feel that something along these lines will be required if there is to be a true healing of the American Baha'i community. As I have noted, it has been the Baha'i institutions that have publicly attacked loyal Baha'is through the bully pulpit of the National Convention, removal of rights announcements in the American Baha'i, through whispering campaigns, and through their postings on Talisman. I believe that a public process of accounting must take place.

It is now popular for Baha'is and Baha'i institutions to claim that Baha'i scholars and intellectuals are attempting to force the Baha'i Faith to conform to western democratic values and procedures. First, I want to make it absolutely clear that in all of our appeals we drew solely on the sacred texts and established policies of the Baha'i administrative order. We did not appeal on the grounds of the Universal Declaration of Human Rights or the US Constitution and Bill of Rights. Our appeals have always been grounded in Baha'i law, values and principles. As I noted above, our appeals were based on the Constitution of the Universal House of Justice and not the U.S. Constitution.

Indeed, I think almost the exact opposite case must be made in that it appears to me that it is the Baha'i institutions who have adopted old world political tactics in dealing with Baha'i scholars, intellectuals, and writers. Scholars such as Juan Cole have attempted to work within the framework of the Baha'i system and do their research in a way

that is consistent with the principles of the faith and the principles of intellectual honesty and discipline established within academic discourse.

Karl Mannheim, the founder of the sociology of knowledge, makes the following distinction between political discourse vis-a-vis academic discourse:

"Political discussion possesses a character fundamentally different from academic discussion. It seeks not only to be in the right but also to demolish the basis of the opponent's social and intellectual existence. . . . Political conflict, since it is from the very beginning a rationalized form of the struggle for social predominance, attacks the social status of the opponent, his public prestige, and his self-confidence" (Ideology and Utopia, p. 38).

This political approach of attacking the character and public prestige of perceived enemies of the faith is clearly the method being used by Baha'i institutions in their attacks against scholars and intellectuals. It is a sad irony that in such attacks they accuse their targets of being enmeshed in partisan political practices found in "Western liberal democratic values and traditions."

Over the years the Baha'i institutions have painted a false portrait of who my friends and I are. Many Baha'is who do not know us or who are unfamiliar with our work will take such vague but dire warnings at face value and conclude that we are misguided at best and enemies of the faith at worse. However, many hundreds of deepened and dedicated Baha'is have a very different perception of us than do the Baha'i authorities. Following the demise of "Dialogue" I received hundreds of phone calls and letters in support of our work. They came from all over the world and



**from Baha'is at  
the highest levels of service and responsibility within the faith.**

**The chairman of a European National Assembly wrote to me  
saying:**

**"Of course I have heard various things about the situation with  
"Dialogue"  
and have read the letter from the House of Justice to the  
American Baha'is  
to which you refer . . . I do hope that all misunderstandings are  
now  
cleared up, as the magazine does provide an interesting  
medium for  
discussion and comment. Interestingly, our own NSA promotes  
this magazine  
along with all other magazines-we do not find it at all  
threatening or too  
controversial-many of the points raised are heard in everyday  
consultation  
here, even at national convention . . ."**

**A European Baha'i scholar and widely published author wrote:**

**"Although the material you sent me shocked and saddened me,  
it described a  
situation not altogether foreign to my own experience here,  
when I  
incorporated some of the details and much of the spirit which  
animated A  
MODEST PROPOSAL in several articles that appeared in the  
[national  
newsletter] . . . There was an enthusiastic response from lots  
of ordinary  
Bahais, but, as I learned soon afterwards, a negative reaction  
from the  
powers-that-were. . . .  
"The point is that people in the Bahai community are very  
conservative in  
matters religious and social, and so long as this attitude  
prevails, there  
won't even be the sort of Liberal-traditionalist tensions that  
exist in  
say, the Anglican communion, because the Liberal trend in the  
Bahai  
community is so weak. How, nearly seventy years since Abdul-  
Baha's death,  
has this come to pass? We might well ask ourselves this  
question, but the  
fact remains that at this point in time the Bahai faith is being  
expressed**

in a very narrow and fundamentalist form throughout its institutions, worldwide. What you say about the negative situation which would exist if DIALOGUE and Kalimat folded seems to me absolutely correct. "That's the reality. I know through my work [at the national institute] people who have ended up bitter and scarred through their struggle in the contemporary political environment in the Bahai community. "As you pointed out in your letter to the House of Justice, many good and caring people simply no longer see the relevance of the Bahai community to contemporary developments, and have taken their creativity and commitment elsewhere. The rump that remain - well what can one say of them? They'll still be preaching their same old tired message when the world is unified and virtually running the sort of order Baha'u'llah envisaged. A genuine Bahai who is true to the cause of the founder of his faith should be ardently seeking the stones which Baha'u'llah said he would raise if the Bahais failed.... "As for me, I take no active part in the community other than to give the occasional session to the youth here - sessions usually swamped by 10 students. I feel at a loss as to how to live my life spiritually and ideologically these days, but I know I cannot go back into the ranks of Bahais and pretend, pretend..."

Another prominent European Baha'i administrator and widely published author and translator of the sacred texts wrote:

"I read the issues [of dialogue] with great interest. I was impressed by their high standard. The articles deal with questions that are relevant and challenging. DIALOGUE is really an open forum for different, even controversial, views. It is a new type of journal, we have never had before. I think we need such a journal which is in touch with society and which provokes an interchange of thought. . . .

**"What I found really important and necessary was the discussion on politics and all questions which derive from it. There is nothing more appropriate to write than to quote from a letter you published (issue 1, p. 37):**

**'Whether or not all views are accepted is irrelevant-the stimulation of thought will give us all new intellectual vigor to meet the challenges put to us by the Universal House of Justice in 1983.'**

**"The journal is provocative and treats the issues more interestingly than the Baha'i magazines published by the institutions. . . .**

**"I do hope that you will continue as, for a new dimension of understanding, such an open forum for the exchange of thoughts is indispensable."**

**The general manager of one of the national Baha'i Publishing Trusts wrote:**

**"I was saddened to learn of your trials and difficulties with DIALOGUE. I am sure you anticipated some of them, change is a painful thing and I believe DIALOGUE is a force for positive change in the Baha'i Community. I will pray for DIALOGUE and hope that from your efforts the "spark of truth" will emerge. . . ."**

**A Baha'i publisher from the South Pacific wrote:**

**"I want you to know that other people, even people on this side of the world, know something of what has gone on with you, and sympathise with your struggle. Whatever happens, at least it's down on record and the matter is kept alive in somebody's mind.**

**"I think you have been treated very badly. Issues aside, you've been treated badly as human beings. If it was me I would be devastated. . . ."**

**Clearly there are differences of opinion about our character and the sincerity and value of our Baha'i activities.**

Baha'u'llah warned us that it is the leaders of religion in every age who corrupt the pure teachings of the Manifestation of God. Baha'is assume that corruption within the Baha'i administrative order is not possible. However, I think it is naive to think that there can ever be perfection in this world. Ever. Abdul-Baha states this quite clearly. A major theme of The Kitab-i Iqan is the dangers posed "by the leaders of religion in every age" and Juan and others have posted many of Abdul-Baha's concerns over tyranny and corruption by those in authority. The Master also notes that because of the slippery ego, corruption can enter the Baha'i system, even if it is divine in its origin. There is a very strong statement from Abdul-Baha on how those in authority within the Baha'i community are vulnerable to the disease of corruption by power. Speaking in Haifa in 1915, Abdul-Baha observed that:

"Holding to the letter of the law is many times an indication of a desire for leadership. One who assumes to be the enforcer of the law shows an intellectual understanding of the Cause, but that spiritual guidance in them is not yet established.

"The alphabet of things is for children, that they may in time use their reasoning powers. "Following the spirit" is a guidance by and through the heart, the prompter of the spirit. The Pharisees were extremely orthodox, holding strictly to the law. They were the cause of the condemnation and ultimate crucifixion of Jesus. . . .

"The ones in real authority are known by their humility and self-sacrifice and show no attitude of superiority over the friends.

"Some time ago a tablet was written stating that none are appointed to any authority to do anything but to serve the Cause as true servants of the friends--and for this no tablet is necessary; such service when true and unselfish requires no announcement, no following, nor written document.

**"Let the servant be known by his deeds, by his life!**

**"To be approved by God alone should be one's aim. . . .**

**"Envy closes the door of Bounty, and jealousy prevents one from**

**ever attaining to the Kingdom of Abha. No! Before God! No one can deprive**

**another of his rightful station, that can only be lost by one's unwillingness or failure to do the will of God, or by seeking to use the**

**Cause of God for one's own gratification or ambition.**

**"No one save a severed soul or a sincere heart finds response from**

**God. By assisting in the success of another servant in the Cause does one**

**in reality lay the foundation for one's own success and aspirations.**

**"Ambitions are an abomination before the Lord!**

**"How regrettable! Some even use the affairs of the Cause and its**

**activities as a means of revenge on account of some personal spite, or**

**fancied injury, interfering with the work of another, or seeking its**

**failure. Such only destroy their own success, did they know the truth."**

**Star of the West, vol. 6, no. 6 (June 24, 1915)**

**Even sterner is the Master when he warns "What deviation can be more**

**complete than falsely accusing the loved ones of God!"**

**Another disturbing aspect of these recent events is how the Baha'i**

**institutions have complained about how "the LA group" has undermined the**

**authority of the NSA by its disrespectful attitude and hostile publishing**

**activities. Yet at the same time it is very clear that an even more**

**blistering campaign of gossip is being carried out by the House of Justice**

**and some of the Counselors.**

**For example, in several private conversations with different Baha'is around**

**the country, Counselor Birkland has acknowledged that the US NSA has a**

**problem with corruption. He has stated that Baha'is should not be**

**concerned, that everything is under control and that there will be "an**

**elegant solution." The implication being that the House of Justice will find a way to get some of the most offensive members off the NSA via retirement or re appointment.**

**As for the "elegant solution" coming down from Haifa, many recent pilgrims and visitors to the Baha'i World Centre have returned home with interesting stories to tell. Several have spoken of the very blunt criticisms of the US NSA by individual House of Justice members and ITC members. The story line goes something like this: "Yes, the House of Justice is aware of the problems and corruption surrounding the American NSA. Haven't the Baha'is read the May 19th letter? Why don't the delegates do something about this? What more can we say? Wasn't this statement clear enough? We are waiting for the Baha'is to reform the system via election."**

**From the pilgrims' tales I have heard, it seems clear that the House of Justice too believes there is a problem and is now attempting to control the situation by supporting their May 19th communiqué with a stream of backbiting about the NSA in hopes that the word will spread. This seems contrary to the high ideals espoused by the House and is a troubling development within the Baha'i community. Our position has always been that it is time for the establishment of open discourse within the faith via uncensored publications and the development of scholarship and journalism. This path seems much more honest and healthy than the culture of deceit that dominates the Baha'i community in the late twentieth century.**

**This is culture of deceit has existed for some time now in the Baha'i faith. It is a fact of life that those of us involved with Kalimat Press and "Dialogue" were very much aware of. It has always been our position**

that in such a climate of gossip and backbiting our only chance for protection is to be open and honest about our beliefs and actions. We have never shied away from directly stating our views in private correspondence with the Baha'i institutions and through our published works. We have nothing to hide or be ashamed of. I am proud of what we accomplished with "Dialogue" magazine and I am proud of the way we handled ourselves in the face of such hostility. In the course of 18 months we became the largest paid subscription publication in the Baha'i world, surpassing World Order, which had a 50 year head start on us.

Finally, I feel it only fair to state what my sense of the current situation calls for. The Baha'i institutions have invited the world to study the Baha'i faith as a model of unity in a world of crisis. Talisman is a public forum with several non-Baha'is on board. These events have already gone beyond the Baha'i community through the participation of these interested non-Baha'is in the Talisman discussions. One non-Baha'i on Talisman has already indicated that he plans to develop a story on these events for a prominent national magazine. I have also discussed this situation with my Catholic, Jewish, and Buddhist colleagues, who are interested to hear about these developments which are so contrary to the public image of the Baha'i faith as a religion of tolerance, peace, compassion, and unity. I think that it is for the good that this controversy is spilling outside of the Baha'i community. The Baha'i community has asked the world to regard it as a major player on the world stage and the Baha'is have begun to be more visible in world affairs. It is important that non-Baha'is see the entire picture so that they can judge between Baha'i public relations and the true state of Baha'i community relations. Baha'is are doing good works in the world. No one can doubt

this. But it is also clear that there is a darker side to the Baha'i faith, a hidden Baha'i faith, that appears in these cases dealing with intellectual honesty, academic integrity, and an open community. The dark side of the Baha'i faith is the role of censorship and harassment of Baha'i authors, the punishment of any Baha'i who publicly offers critical analysis of Baha'i institutions, the threat of shunning and excommunication to force conformity, the use of informants, and sanctioning of faithful Baha'is who are seen as "dissidents" by a frustrated and over-sensitive American administration that has presided over thirty years of stagnation and no growth.

The crisis of the present hour is a test that we must face with faith and courage. I believe that these troubling patterns within the Baha'i community primarily reflect that we are passing from one phase of development to a new one. The old ways no longer work and adjustments need to be made. These adjustments do not mean we should lose heart or faith in the fundamental verities of Baha'u'llah's new world order, but we must work to find new ways that meet the challenges of the crisis. Sadly, we have lost one of the most learned champions for a Baha'i renewal that is firmly rooted in the writings of Baha'u'llah and 'Abdul-Baha. Perhaps if justice is truly served, a loyal servant of the Blessed Perfection such as Juan Cole will be able to return to the community. This is my hope and prayer. Whatever happens I remain confident that Juan, David, and others who have been unjustly accused and slandered over the years will eventually be vindicated as honest and faithful Baha'is.

The NSA and House of Justice in their statements concerning those of us who have been working for constructive change within the Baha'i community



appear to have raised unity and obedience above all other Baha'i values and principles-indeed, it appears that many fundamental Baha'i principles are being sacrificed in the name of unity and obedience. Yet it is clear that for Baha'u'llah and 'Abdul-Baha it is not a constricted and forced unity through conformity that is the Baha'i ideal. Nor would Baha'u'llah and 'Abdul-Baha, who were prisoners of conscience, desire to see the elimination from the Baha'i community of personal conscience, freedom of expression, the independent investigation of truth, and the harmony of religion and science. These are not western liberal democratic values and traditions, these are Baha'i values and traditions that cannot be sacrificed on the altar of personal ambitions of Baha'i administrators or dictatorial behavior of Baha'i institutions.

'Abdul-Baha notes that truthfulness is the foundation of all virtues and Baha'u'llah has made it clear that "the purpose of justice is the appearance of unity." In other words, there cannot be true unity if truthfulness is abandoned and justice is not adhered to in the conduct of our affairs. This is what I am seeking by writing this letter: that truthfulness and justice be the guiding lights in dealing with these difficult issues so that the light of unity, a unity that embraces diversity and preserves human honor, will make it possible for a new beginning.

I know that the four Baha'is who are currently under investigation for undermining the Covenant have acted out of love and loyalty to the Covenant of Baha'u'llah in all their activities. It will be tragic if the Universal House of Justice supports or takes further actions against them. I urge the members of the House of Justice to prayerfully look into their hearts to see if there might be a more just and honorable way to deal with these disputes.

**With love,  
Steven Scholl  
White Cloud Press  
PO Box 3400  
Ashland, OR 97520  
Phone/fax 541-488-6415  
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rom - Mon Apr 07 07:53:02 1997  
>From sscholl@jeffnet.org Mon Mar 31 08:45:01 1997  
Received: from [204.203.88.9] (ip23.jeffnet.org [204.203.88.23]) by  
jeffnet.org (8.8.0/8.8.0) with  
SMTP id JAA30874 for <FG@hotmail.com>; Mon, 31 Mar 1997  
09:04:27 -0800  
Message-Id: <v01510101af646d4e48da@[204.203.88.9]>  
Mime-Version: 1.0  
Content-Type: text/plain; charset="us-ascii"  
Date: Sun, 30 Mar 1997 20:53:57 +0100  
To: FG@hotmail.com  
From: sscholl@jeffnet.org (White Cloud Press)  
Subject: Your Letter to UHJ  
X-Mozilla-Status: 0004  
Content-Length: 1967

Dear Frederick,

A friend on Irfan sent me your letter to the UHJ. I just want to let you know that I think it is right on the money and I applaud you for writing such a clear statement on current Baha'i practices. As you may know, I was one of the founders of Talisman 1 and the editor of *Dialogue*, and am now an ex-Baha'i. Like Robert Hayden, I came to ask myself why I was still a Baha'i and came to the conclusion that the religion had strayed so far from the open and life affirming teachings of Baha'u'llah and Abdul-Baha that I could no longer honestly say, "I am a Baha'i." And so I resigned my membership last October. Although at times I find this sad, I also must admit that I feel much happier and healthier as a non-Baha'i. I do not regret my years of service to the Baha'i community, and I hope you will have similar feelings. Sure, there is some anger, because I feel strongly that Baha'i could have been a real source of good for the world rather

than  
becoming a narrow and arrogant minor religion with fantasies of world  
domination. But in the end I came to see that there really was no hope  
for  
openness within the Baha'i system and that I did not want to spend my  
life  
as an angry Baha'i fighting a hopeless fight. Instead I wanted to find a  
way to work for Baha'i ideals outside of the fanaticism and rigidity of  
the  
Baha'i administrative order and leave the Baha'is to spin their fantasies  
of religious triumphalism and mass conversions.

I hope you find a way to reach peace with this part of your life. I know  
that it is a hard road and I wish you all the best on the path you have  
bravely taken.

Warmest regards,  
Steve

PS: In your letter mention is made of a letter from Hoda Mahmoudi.  
Could you  
forward a copy of this to me for my files? Thanks

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# **The Baha'i Faith & Religious Freedom of Conscience**

**From: <jricole@my-dejanews.com>  
Subject: Re: Bahai Dialogue Magazine  
Date: Thursday, May 13, 1999 6:50 PM**

**Actually, the horse's mouth in this instance is Steve Scholl, whose account of the suppression (that is what it was) of Dialogue magazine by Kazemzadeh and Henderson can be found at:**

**<https://www.bcca.org/services/srb/archive/970101-970228/0992.html>**

**I append it below.**

**This issue wasn't only that "A Modest Proposal" was rejected for publication by the NSA's "review" process. It was that it was made the basis for a set of false charges against the editors of planning to engage in "negative campaigning." Since they submitted the piece for Review, this seems ridiculous. Kazemzadeh stood up at the National Convention in 1988 and delivered one of his typical, long-winded paranoid attacks on the editors. As Scholl notes, anyone who knows anything about Baha'i publishing would know that after that it was very difficult to imagine publishing the magazine any longer. Baha'i publishing requires the NSA's cooperation, and the NSA is in a powerful position to badmouth a publication and so discourage Baha'is from reading it.**

**The "Modest Proposal" was a set of polite suggestions for improving community functioning. Its title was ironic, drawn from Swift's essay**

in which he suggested eating Irish babies as the solution to a number of problems. The babes of \*Dialogue\* had no idea they were dealing with Aristocratic Lords who would eat \*them\*.

cheers

Juan Cole

"The Modest Proposal"

Re: Dialogue thread on SRB

White Cloud Press (sscholl@jeffnet.org)  
10 Feb 1997 21:06:04 -0700

Dear Friends,

I have been informed of some of the posts on this list re: Dialogue magazine and the article ["A Modest Proposal."](#) It seems to me that several key issues remain unclear and, in some instances, the actions taken by the Dialogue editorial board have been misrepresented. Let me attempt to clarify.

1. The article "A Modest Proposal" was a collective effort by a fairly wide group of Baha'is in the Los Angeles area, mostly members of the Dialogue staff but a number of others joined in the consultation process that helped develop the article. The article's primary author was David Langness, who developed an initial draft, presented it to the Dialogue staff and interested friends. This led to a second draft that became the working paper that was submitted to the NSA for review under the full title: "A Modest Proposal: Nine Recommendations for the Revitalization of the American Baha'i Community." We sent this working draft to the NSA even though we realized it was not in final form.

2. At the same time I sent the draft to the NSA for their review, I sent it to seven outside readers to solicit their feedback. To my knowledge none of these individuals were national convention delegates. However, it might be of interest to know who they were. They included Aux. Board members, the head of a permanent Baha'i school, senior NSA staff, two Baha'i scholars, a couple of national committee members. In short, I circulated

it to prominent Baha'is who were either on the NSA payroll or close to the NSA--not a bright move if we were planning to take over the NSA! In doing so we sought their feedback to improve the article, to help us make it better and more acceptable to the Baha'i administration and the community at large. Most of the outside reviewers responded positively to the project and offered criticisms to the draft for improving it. None of these prominent and deepened Baha'is contacted me saying they felt we were engaged in any kind of negative criticism or improper action.

3. Once the NSA read the article they reacted in a rather extreme manner. In an attempt to better understand their concerns and to work with them in a spirit of cooperation, we met with two NSA members to go over the article line by line. These NSA members were very open and frank and expressed their concerns and explained how certain wording or specific proposals would be interpreted by the NSA as confrontational, or, in some instances, our initial proposals were, in fact, matters that should be addressed to the Universal House of Justice. We agreed to adopt every one of the suggestions of the NSA members, and Dialogue editor Sidney Morrison was asked to prepare a final draft for the NSA. At this meeting, it was emphasized by the NSA members that they understood the positive spirit and motivations of the Dialogue staff in preparing the article, that the proposals, as they were to be modified based on this consultation, were important and should be circulated within the community. It was even suggested by the NSA members that it is these kinds of ideas that should be circulated to the national convention delegates.

4. Based on this positive meeting, I contacted the Office of the Secretary in Wilmette and suggested that if the revised article met with the approval of the NSA, we would be happy to provide national convention delegates with a copy of the article. I did not expect this to be approved, but in light of the positive response we received from two NSA members, I thought it was a long shot worth asking about.

5. Shortly thereafter I was accused by the NSA of circulating the article to dozens and dozens of delegates in an attempt to engage in "negative electioneering" and to attack the NSA. In fact, to the best of my knowledge only two delegates saw the draft of "A Modest Proposal," and these two were Los Angeles area members of the Dialogue editorial and advisory

boards. On hearing this charge, I submitted to the NSA the extent of the circulation of the draft and the cover letter I sent to the outside readers. In my letter to outside readers there was no indication of this being a "dissident manifesto" or any kind of subtle attempt to undermine the authority, or malign the integrity, of the NSA.

6. These documented \*facts\* always seems to get lost in the accounts by those who criticize our actions and assume to know our motivations. A proper understanding of the sequence of events is crucial to reaching an accurate assessment of the affair and of the motives of the disputants. It deals with the old Watergate question: what did they know and when did they know it? The NSA was informed very early on that we did not circulate the article to delegates. A full month before they denounced the Dialogue staff at national convention and circulated their accusations of negative electioneering and attempting to sway the delegates, they had all the information from us about who the article had been sent to along with my cover letter to the outside readers. I have requested the NSA or UHJ to provide any evidence of this accusation, to bring forth even one delegate who I sent the article to let alone the "dozens and dozens" of delegates I supposedly contacted according to the NSA. They have yet to respond with any contrary evidence to support their charges.

7. Consequently, I disagree with Susan Maneck when she says things like:>Apparently >action was initiated against these Baha'is under the mistaken premise >that they had distributed the article to delegates prior to the >Convention.

While others have their opinions, it is my feeling that the National Spiritual Assembly had to be aware that we were innocent of these charges and I feel that they somehow misled the Universal House of Justice, the convention delegates, and the general community due to what I personally perceive as false accusations.

8. In one post on this list it was noted that Dialogue was never commanded by the Baha'i institutions to cease and desist publication. This is true, but reveals a rather unsophisticated understanding of how Baha'i publishing operates. It seems to me that modus operandi of the NSA re: Dialogue was to make it clear to the American Baha'i community that we were a renegade "dissident" group attempting to subvert the

administrative order via our campaign of negative criticisms. This was done by sending out the letter to all Aux. Board members and assistants disparaging our work followed by an open denunciation of the editors by the NSA to the national convention delegates. Furthermore, members of national committees, national center staff, and prominent Baha'is were warned not to have any association with the editors or to write for the magazine. It is my understanding from national center staff that at least some of the Dialogue editors were designated "internal enemies of the faith" and that a blacklist was circulated in high Baha'i circles. In a closed system such as the Baha'i faith, which is a very small community where most information is spread via gossip and backchannel communications, this is the preferred method for marginalizing unwelcome views and those who hold them. There was no need to officially ban the magazine when the magazine could be shut down by more delicate and PR-friendly forms of control. This campaign was, indeed, effective, and we realized that in such a hostile environment it was impossible to carry on with our work. The closing of the magazine was devastating to the staff.

9. I would like to remind the members of this list that Dialogue followed all the established policies and guidelines for Baha'i publishing. Every article dealing with the Baha'i faith was first approved by the NSA's review committee. Prof. Maneck is correct that our work was carefully monitored and scrutinized. I find it unfair for Baha'i institutions to demand that we submit to censorship and then condemn our publishing program as an attack on the integrity of Baha'i institutions for publishing materials that the official review agency approved. You just cannot have it both ways. I am grateful to Prof. Maneck for emphasizing that "A Modest Proposal" was never published and that all the hub-bub was over an article that had been properly submitted for review and was still in the review stages. As I noted in an appeal letter to the Universal House of Justice, if the NSA had honest concerns about the title, the listing of the collective authors names, or any content, all they needed to do was present their concerns to us. If they found the title offensive, we would have changed it. If they did not like a listing of all those involved in the creation of the article as co-authors, we would have dropped the names and run it under "From the Editors" or whatever they suggested.



**10. Finally, when I was a Baha'i, I sought in many ways to resolve these issues with the Baha'i institutions, quietly, privately, and in a spirit of openness and reconciliation. But reconciliation requires two parties to come together to seek understanding and healing. Following a meeting in Wilmette in 1987 with the NSA, I expressed my hope that we had put behind us any misgivings regarding each others' motives and that we find a way to work together for the good of the faith. I invited the NSA to suggest a publishing project for Dialogue to work on that would be of assistance to them. I invited every member of the NSA to phone me at any time with any concerns they might have about the magazine. I invited every member of the NSA to contribute an article to the magazine. I suggested that a meeting between the NSA and the Dialogue staff be held at the Bosch School as this would provide an opportunity to spend some relaxed time together in prayer, consultation and fellowship, so that we could come to know each other in a friendly fashion and seek ways to resolve issues and create a sincere love and appreciation for each other. Each and every one of these attempts at reconciliation initiated by me were met with silence. I trust that these comments are useful in helping those trying to follow this discussion.**

**With best wishes, Steve Scholl**

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**Steven Scholl White Cloud Press PO Box 3400 Ashland,  
OR 97520 Phone/fax  
541-488-6415**

**[Scholl - "A Crisis of Faith"](#)**

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# The Baha'i Faith & Religious Freedom of Conscience

## **Steven Scholl**

When I received a letter from a Baha'i Continental Counsellor indicating that I was under threat of being declared a Covenant-breaker, the impact on me personally was less than on my family. My wife is a Baha'i as are many of her family members, . . . The very real threat of being declared a Covenant breaker meant my wife had to face the decision of joining me as a heretic or divorcing me so that she could maintain her relationships with her family and other lifelong friends. Since [my wife] had no intention of divorcing me, the choices then extended out to her family. Her sister would not refuse to socialize with us so she would automatically be declared a covenant breaker along with her husband and children. Many of my close Baha'i friends would also be faced with the decision of maintaining friendships or joining me as a heretic. The whole thing is absurd and quite medieval. But it does raise the issue which you point out so well; how anyone would want to belong to a group which is willing to act this way and be so cruel is beyond me. That is why I voluntarily left the religion. Not in order to escape punishment but because the Baha'i community had become such an unhealthy place spiritually. I was terribly saddened that my spiritual home of 25 years had turned into a prison and nightmare.

**Quoted by Karen Bacquet in ["Enemies Within: Conflict and Control in the Baha'i Community"](#) [60] Scholl, Steven. (2000). *April 26 post to [talisman9@yahoo.com](mailto:talisman9@yahoo.com)*.**

**See Steven Scholl's related comments:  
[Re: Article in American Family Foundation's Cultic Studies Journal by Karen Bacquet](#)**

**More by Steven Scholl and his "Crisis of faith":  
<https://fglaysher.com/bahaicensorship/Scholl.htm>**

**Many Bahais and non-Bahais through the years have compared it to Scientology.**

**Use the Google Search engine at the bottom of the [Homepage](#) for links.**

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**Other Bahais advised or forced to divorce:**

**[Jeffrey Goldberg, member of the Orthodox Baha'i Faith](#)**

**"27. My wife did not join the OBF at that time but she was also expelled and shunned because she refused to take my children and divorce me as they had insisted she must."**

"Critics chafe at Baha'i conservatism" By IRA RIFKIN  
February 27, 1997, Religion News Service  
<https://fglaysher.com/bahaicensorship/CChafe.htm>

**"In the Baha' i faith, excommunication includes total shunning by family members and friends."**

"Baha'i rift Baha'is upset with Orthodox Baha'i Faith." Many A. Brachear. [chicagotribune.com](http://chicagotribune.com)

**"Goldberg's wife was encouraged to divorce her husband."** Also reprinted [here](#).

**[LaAeterna](#) "in order to belong to the group-at-large, I would have to publicly denounce my family as heretics (or words to that effect), liars and fools. Then, I would have to shun them."**

**Further examples and details regarding the use of shunning and slander:**

**The Baha'i Technique - Slander & Shunning**

**<https://fglaysher.com/bahaicensorship/technique.htm>**

**Compare [Shunning > Menu](#)**

**<https://fglaysher.com/bahaicensorship/Shunning.htm>**

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**[Homepage](#)**

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# The Baha'i Faith & Religious Freedom of Conscience

From: "Steve Scholl" <sscholl@jeffnet.org>  
Subject: Re: Article in American Family Foundation's  
Cultic Studies Journal by Karen Bacquet  
Date: Tuesday, March 12, 2002 12:55 PM

Several people on this forum have fwd to me Susan Maneck's comments on the inner workings of my mind. Susan has a history of telling the world what I really mean and what my true motives were in relation to events surrounding my exodus from the Baha'i community. At one point she informed the world that it was my belief that the Baha'i covenant went null and void in 1921 with the passing of Abdul-Baha, which was a rather **outrageous lie on her part**. She also claimed that she was serving as my confidant and guide in the rocky days leading up to my resignation of membership and that she was counseling me in some way. **In short, she has lied and made misleading statements about me in the past and this recent statement of hers is just another example of her lack of honesty.**

She writes:

> > The real reason that Steve Scholl was so concerned is that at the  
> time he received this letter from a Counselor he had already planned to do  
> this big expose in the press (the Rankin article.) Steve was well aware that  
> such an attack on the Faith after having received such a warning from the  
> Counsellor would assuredly result in his being declared a Covenant breaker.  
> If he had not been so determined to go forward with

this, there  
> would not have been a problem.

Let me emphasize that Susan Maneck has never been privy to the real reasons for my concerns and actions. That said, I am not even clear what she is trying to say here. The statement of mine that Karen B. quotes in her excellent article was a simple look back at one aspect of my thinking about the internal Baha'i culture wars a few years after the fact. I think the statement indicates clearly that there was no big concern on my part about possibly being declared a Baha'i covenant breaker, that the problems associated with such a move against me would land more on my family and friends than on me. At that point I could have cared less what the UHJ or NSA did re: my Baha'i rights since **they had already trampled on them for years and had acted duplicitously and in violation of their own stated administrative principles in handling my "case".**

Furthermore, I had gone on record in my correspondence with the UHJ and Counsl Birkland that I would not hesitate to discuss their actions with "people of capacity" outside of the Baha'i community and with the media, and I had already passed on information to several religion writers for major newspapers about what was going on inside the Baha'i community. This was not something I was trying to hide from them.

I don't know what Maneck's last sentence is referring to. **Couns.** **Birkland's threatening letter to me made it clear that if I said or did \*anything\* he or his handlers disapproved of then I would be declared a CBer.** The list of my Baha'i crimes included theological deviations and not accepting EVERY WORD from the

pen of Baha'u'llah  
and Abdul-Baha as true. Birkland made it clear in his  
letter to me  
that he did not think I was a Baha'i and that he would  
not hesitate to  
recommend my removal from the community.

**What I understand Maneck to be saying here is that my  
big sin was to  
talk with the media about internal Baha'i crackdowns  
on intellectuals  
and scholars,** and that if I had not planned to spill the  
beans to the  
media "there would not have been a problem." If this  
is what she is  
implying, then she is dead wrong. First, if I had not  
resigned, I  
believe I would have been declared a CB because I had  
no intentions of  
changing my beliefs based on the fundamentalist rants  
of the members  
of the UHJ.

**But what is telling in this line of Maneckian cult  
thinking is what  
she is really saying: The problem in her cult view of  
the world is  
the "dissident act" of shining a light on internal Baha'i  
affairs so  
that outsiders (and insiders) can learn about what  
really takes place  
in the Baha'i world. The great sin is ignoring the Baha'i  
taboo  
against speaking out against internal injustices  
because to do so is  
to tarnish the reputation of the Baha'i institutions.  
Good Baha'is are  
expected to take their abuse in silence. If they speak  
out against  
abuse, they are regarded as internal opposition and  
come under  
investigation from the Baha'i Inquisition. They are  
villified and  
threatened, even told that their status in the afterlife is  
threatened  
if they don't change their ways. And, yes, this was a  
key element the  
little drama that played out between the Baha'i  
leadership and myself.  
What I told the UHJ and Birkland was something like  
this:**

**I know you are all excited about emerging from  
obscurity and taking a  
larger role on the world stage. Well, that means you  
are also going to  
be examined more closely. Your financial misdeeds,  
your cover ups of  
sexual exploitation by Baha'i leaders, your  
fundamentalist leanings,  
your sexist views, your 1950s view on homosexuality,  
are all going to  
be opened up for public scrutiny. Your days of a free  
ride in the  
media are over.**

**Susan can try to nip at Karen's heels and claim that  
Karen's article  
is flawed this way and that. But such partisan harping  
is only  
preaching to the fundamentalist Baha'i choir. Outsiders  
and many  
insiders will read Karen's article as a clear and honest  
attempt to  
discuss recent Baha'i events. Susan can try to attack  
Karen's lack of  
"methodology" or that Karen's work is not serious  
scholarship. But  
this is laughable when one looks at Dr. Maneck's  
publishing career.  
She has penned a few Baha'i articles of marginal value  
published by  
internal Baha'i agencies. In short, she has one of the  
weakest  
publishing histories I have ever seen in academics and  
her academic  
profile is nearly nonexistent. Maneck has attempted  
(unsuccessfully) to  
discredit the work of Juan Cole and now Karen with her  
Baha'i blather.  
Yet it is Juan and Karen who are publishing in refereed  
academic  
journals, and Karen has done this as a freelance writer  
rather than as  
a trained academic.**

**Susan, if you think you really have something to say,  
write it up and  
submit it to a non-Baha'i publisher and see if they will  
accept YOUR  
methodology and YOUR use of sources.**

**Steve Scholl**

## [Comments on "Crisis of Faith"](#)

[Homepage](#)



# The Baha'i Faith & Religious Freedom of Conscience

From: Patrick Henry <patrick\_Henry@bigfoot.com>  
Subject: Re: Fred's Baha'i Membership Could Not Confirmed  
Date: Friday, December 10, 1999 9:02 AM

Dear Friend,

This is an automated acknowledgement.

Your message regarding:

Re: Fred's Baha'i Membership Could Not Confirmed

has been received at the Baha'i World Centre.

From ieco@quark.bwc.org Fri Dec 10 05:45:57 1999  
Received: from [192.115.145.253] by patrick\_Henry@bigfoot.com(3.2) with  
ESMTP id MHotMailBA1A4CCD000DD82197A3C07391FD0A280; Fri Dec 10 05:36:17 1999  
Received: from wagner.bwc.org by quark.bwc.org with SMTP id AA04603  
(5.67b-Emil1.1/IDA-1.5 for <patrick\_Henry@bigfoot.com>); Fri, 10 Dec 1999  
15:34:32 +0200  
Received: from coral.bwc.org (coral [10.1.0.21])  
by wagner.bwc.org (8.8.8+Sun/8.8.8) with SMTP id PAA03395  
for <>; Fri, 10 Dec 1999 15:34:31 +0200 (IST)  
Received: by coral.bwc.org (SMI-8.6/SMI-SVR4)  
id PAA07462; Fri, 10 Dec 1999 15:34:31 +0200  
Date: Fri, 10 Dec 1999 15:34:31 +0200  
From: Incoming Electronic Communication Operations <ieco@bwc.org>  
Message-Id: <199912101334.PAA07462@coral.bwc.org>  
Subject: Your Message Has Been Received...  
Apparently-To: patrick\_Henry@bigfoot.com

From: Patrick Henry <patrick\_Henry@bigfoot.com>  
Subject: Re: Fred's Baha'i Membership Could Not Confirmed  
Date: Friday, December 10, 1999 8:33 AM

Given the uhj's oppressive tactics and violation of the human rights of Linda and John Walbridge, Stephen Scholl, other editors of the Dialogue magazine, the Bahai Encyclopedia editors who resigned in protest, David Langness, Juan Cole, Michael McKenny, Nima Hazini, former Assistant to the Auxiliary Board Paul Dodenhoff who resigned, and so on, and so on, and so on.... All the victims documented on my website.... I hesitate to put the uhj above any reprehensible act.... Including conspiracy to murder Dr. Daniel Jordan.

I have been a member of the Bahai faith since 1976. My ID Card may be found on my website. I have never been contacted by the uhj or any of its underlings to the contrary.

Anything I have ever said is a matter of the sanctity of my individual God-given conscience that both Baha'u'llah and Abdul-Baha claimed would never be violated in their religion.

I shall "cc" this message to the uhj so that they hear from me directly on the matter.

I would consider it an honor to be one of its official victims; indeed, the highest spiritual achievement of my Bahai life, defending Baha'u'llah's Teachings from the fanaticism that has overwhelmed and hamstrung his Revelation.

--

FG.... "Give me liberty or give me death!"  
The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm>

David Fiorito and Jennifer Spotila <fiospots@pond.com> wrote in message news:3W\_34.1724\$jC1.177695@newshog.newsread.com...  
> He has his ID card on his website. When asked he says he is a registered

> Baha'i. So I decided to see if I could verify that he is what he claims to  
 > be.  
 >  
 > It was a simple check on status to see if his claim was fact. I don't know  
 > anything other than they could not confirm his membership. I went no  
 > further because I really don't want to know more than that.  
 >  
 > Peace,  
 >  
 > Dave  
 >  
 >  
 > Carol wrote in message <82p30q\$hd7\$1@nnrp1.deja.com>...  
 > >In article <82p06t\$f0o\$1@nnrp1.deja.com>,  
 > > dfiorito@my-deja.com wrote:  
 > >> Out of curiositiy I decided to check on Fred Glaysher's status in the  
 > >> Baha'i Community and his membership could not be confirmed.  
 > >>  
 > >> I was under the assumption that he is a member of the US Baha'i  
 > >> Community.  
 > >>  
 > >> Fred?  
 > >>  
 > >> Sent via Deja.com <https://www.deja.com/>  
 > >> Before you buy.  
 > >>  
 > >  
 > >He's a member of an alternative Baha'i community. One of those  
 > >"splinter groups". So why are you checking up on his status?  
 > >  
 > >  
 > >--  
 > >Best regards,  
 > >  
 > >Carol Ann  
 > >"We have met the enemy and he is us." Pogo  
 > >  
 > >  
 > >Sent via Deja.com <https://www.deja.com/>  
 > >Before you buy.  
 >  
 >

From: Incoming Electronic Communication Operations <ieco@bwc.org>  
 Subject: Your Message Has Been Received...  
 Date: Friday, December 10, 1999 5:36 AM

Dear Friend,

This is an automated acknowledgement.

Your message regarding:

Re: Fred's Baha'i Membership Could Not Confirmed

has been received at the Baha'i World Centre.From: TOSBoards1@aol.com[SMTP:TOSBoards1@aol.com]  
 Sent: Friday, February 26, 1999 6:57 AM  
 To: TOSBoards2@aol.com  
 Subject: Fwd: False TOSs on AOL - Bahai Forum Leader Mark Foster

<<Message: False TOSs on AOL - Bahai Forum Lead...>>  
 [This Message (REGULAR) Has Been Forwarded By The Mail Spinner]  
 From: FG@aol.com[SMTP:FG@aol.com]  
 Sent: Friday, February 26, 1999 7:51 AM  
 To: TOSGeneral@aol.com  
 Cc: TOSBoards1@aol.com; FG@hotmail.com  
 Subject: TOS - personal insult - Maneck

This person is consistently insulting me on the  
 Bahai Forums while the Forum Leader permits it,  
 though charging me with TOSs for all kinds of  
 innocuous statements.

FG@aol.com

Subject: Re: alt.religion.bahai & talk.religion.bahai  
Date: 2/25/1999 11:22 AM Eastern Standard Time  
From: <A HREF="">Smaneck</A>  
Message-id: <19990225112245.13529.00000211@ng-ch1.aol.com>

Charlotte writes:

>So.... I will ask Mark to NOT add these newsgroups if you will not agree to  
>immediately remove those items placed there without permission and agree to  
>stop the practice of putting them there in the future.

Dear Charlotte,

While your annoyance to Fred doing this is well taken and he is certainly violating standard netiquette and perhaps copyright laws in forwarding other's posts, I don't think we can oppose the addition of newsgroups because of the unconscionable behavior of one of its members.

I think it is sufficient reason to refuse to add Mr. Glaysher's own website, however since he has total control of its contents. Besides, it is not like he doesn't "provide" us with that website address on a regular basis.

Hey Fred, do you have long pink ears?

warmest,

Susan Maneck

From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 26, 1999 6:58 AM  
To: TOSBoards1; HANI72#aol.com; CRust60001#aol.com; AAli929596#aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786#aol.com; Member1700#aol.com; PParvin#aol.com; RayHanania@aol.com; RobertNik#aol.com; Shaksway@aol.com; Barthaman  
Subject: False TOSs on AOL - Bahai Forum Leader Mark Foster

RBCF Mark wrote in message <19990225105858.11959.00000098@ng-cg1.aol.com>...

>Fred wrote:

>> Mark Foster and his cohorts  
>>are exploiting the lack of  
>>familiarity among most AOL  
>>personnel to their advantage  
>>by attempting to blackball  
>>me and other AOL members  
>>who refuse to accept their  
>>literal interpretations of the  
>>BAhai Faith.

>

>How do you know I have a literal view of the Baha'i Faith? If you read my  
>postings when I was on your email list (mirroring alt.religion.bahai), you  
know  
>that is not the case.

False. Changing the subject as well. The issue is your constant alleging of specious TOSs against me and others on AOL. For anyone with any knowledge or experience of the Bahai Faith, it's obvious that you're supporting the Bahai fundamentalists there and attempting to target and ultimately have AOL suspend the accounts of anyone who doesn't share your and their views. You and other intolerant Bahais know you can depend on the lack of familiarity on the part of AOL personnel with the Bahai Faith to work to your advantage.

AOL removed Vahid once it understood what was really taking place. I'm confident when AOL has finished it's consideration of Foster's false TOSs allegations they will do likewise.

FG@aol.com

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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Sent: Sunday, February 28, 1999 8:51 AM  
To: TOSBoards1; HANI72@aol.com; CRust60001@aol.com; AAli929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786@aol.com; Member1700@aol.com; PParvin@aol.com; RayHanania@aol.com; RobertNik@aol.com; Shaksway@aol.com; Barthaman  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Deana Marie Holmes wrote in message <36dc6e99.64691791@enews.newsguy.com>...  
>On Sat, 27 Feb 1999 20:32:47 GMT, rlittle33@my-dejanews.com wrote:

>I pointed out what people who know about AOL have known for a long  
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>  
>I'd also like you to note, Mr. Little, that I am not a Baha'i, and  
>that I have had quite a bit of experience being harassed by pros, both  
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>thing coming. I would only note that Scientology thought I'd stop  
>picketing their local org if they picketed my home. They were wrong.

Mr. Little is one of the worst literal-minded Bahai fanatics  
on Usenet today. He's been a constant opponent of free  
speech and conscience regarding the creation of talk.religion.bahai  
for the past two years.

FG....The Bahai Faith & Religious Freedom of Conscience:  
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>  
>  
>Deana Marie Holmes / member of the "Gang of Three" (Rod Keller)  
>The Few, The Proud, The Banned (2x + 1 ISP on Scientology ban list)  
>\$cientology: Sponsor Windows84: "Where CAN'T you go today?"  
>mirele@xmission.com

From: Juan Cole <jricole@my-deja.com>  
Subject: Baha'u'llah's Houri of Wonder  
Date: Monday, June 14, 1999 11:03 AM

Below find my provisional translation of Baha'u'llah's Hur-i `Ujab, the  
Maid of Wonder or Houri of Wonder, which is from the Baghdad period.

cheers Juan Cole

-----  
Baha'u'llah  
The Houri of Wonder

The beauty of holiness has risen from behind her veil—  
and that is a wondrous thing;  
And spirits have fainted from the fire of their attraction,  
and that is a wondrous affair.  
Then they awoke and soared into the pavilions of sanctity at the  
                                throne of domes,  
and that is a wondrous mystery.  
Say: the houri of eternity removed the veil from her face--  
exalted be the wondrous beauty of newness!  
The lights of her visage shone from the earth to the clouds,  
and that is a wondrous radiance.  
She threw a glance like a shooting star,  
and that is a wondrous glance.  
By the fire of her countenance she burned up all names and designations,  
and that is a wondrous deed.  
She cast her gaze upon the people of earth and dust,  
and that is a wondrous gaze.  
Behold, the temples of existence quivered and then vanished,  
and that is a wondrous death.  
Then a black strand of hair appeared from her, an adornment for  
                                the soul in the gloom of hindrances,  
and that is a wondrous hue.  
The fragrance of scents and perfumes wafted from her,  
and that is a wondrous musk.  
In her right hand she holds red wine and in her left, kebab,  
and that is a wondrous grace.  
Her palm is dyed crimson with the blood of lovers,  
and that is a wondrous thing.  
She passed around the wine of life in jugs and cups,  
and that is a wondrous fountain;  
And sang of the beloved's name, strumming on lute and rebec,  
and that is a wondrous song.  
Then hearts melted from fire and blaze,  
and that is a wondrous passion.  
She bestowed the nourishment of beauty without measure,  
and that is a wondrous food.  
The sword of allusion struck at necks,  
and that is a wondrous blow.  
She smiled, and the pearls of her teeth were manifest,  
and that is a wondrous gleam.  
Then the hearts of those who understand cried out,  
and that is a wondrous self-denial.  
All those filled with pride and suspicion turned away from her,  
and that is nothing but a wondrous opponent.  
When she heard, she returned to her palace in grief and regret,  
and that is a wondrous sorrow.  
She went and returned, may her to and fro be exalted,  
and this is a wondrous decree;  
And she uttered within her soul a cry that annihilated existence  
                                and then was made to vanish,  
and that is a wondrous grief.  
She opened her lips for a river of advice and reproof to flow,  
and that is a wondrous spring..  
She said, "Do not reject me, people of the Book."  
And that is a wondrous affair.  
"Are you the people of guidance and are you the friends?"  
And that is a wondrous falsehood.  
She said, "We shall not return to you, my companions."  
And that is a wondrous return.  
"We shall conceal the mysteries of God that are in his scriptures."  
And this matter is from the All-Glorious, the Giving.  
"You shall not find me until the promised one appears on the  
                                Day of Return."  
By my life, that is a wondrous abasement.

**Source: Baha'u'llah, Ad' iyyih-'i Hadrat-i Mahbub (Hofheim-Langenhain: Baha'i Publishing Trust, 1980), pp. 153-158.**

—

**Juan Cole, History, U of Michigan jrcole@umich.edu**  
**<https://www-personal.umich.edu/~jrcole/bahai.htm>**  
**Buy \*Modernity & Millennium: Genesis of Baha'i\***  
**<https://www.kalimat.com/>**

Sent via Deja.com <https://www.deja.com/>  
Share what you know. Learn what you don't. From: "Michel Boucher" <[alsandorz@netcom.ca](mailto:alsandorz@netcom.ca)>

Subject: Re: high Baha'i divorce rate  
Date: Wednesday, June 28, 2000 9:19 PM

rlittle95@my-deja.com a écrit dans <8jdoel\$tpk\$1@nnrp1.deja.com>:

>This statement seems to hold a number of implications which run  
>contrary to what Baha'u'llah Himself says about those who find and  
>accept Him.

But you're assuming that every person who is a member of the Baha'i administrative order (for want of a better term) "accepts" Baha'u'llah. After many years of being a member of said BAO, I realized that this was not the case. Not that I denied his existence, but rather the purpose as stipulated in the writings were not understood by me in those terms. I never denied the matter as set in the writings, but it never had any \*personal\* importance to me.

>Baha'u'llah states that the first duty of an individual  
>is to accept the (most recent) Manifestation of God.

There are many "first" duties. My first and most important duty is to see to the welfare of my children (yours too, if you have any). If I forgo that responsibility in the pursuit of some ethereal concept of deity, I'm not doing anyone any good. I'm sure we can come up with some more "first" duties that would take precedence over a "command" from the deity.

It also raises the question: if the deity makes a particular condition mandatory, it is incumbent upon the deity to make it possible as well for all to meet this criterion. I don't buy this "everyone must find him". It is patently impossible for everyone since 1844 to have heard about the Bab and Baha'u'llah. Does that mean their existence is invalidated, or that they are sent to a sort of limbo? If the deity is just (which we must accept otherwise we might as well be Greeks), then the value of a life is in its living and in the pure love one receives (state of grace), from whatever source, not in a set of abstract beliefs that may or may not be subject to erroneous interpretation and overweening sentimentalism.

>I think that to  
>characterize those relatively few people who in this day have found  
>and accepted Him, as being "marginal" is clearly contrary to what  
>Baha'u'llah, 'Abdul-Baha' and Shoghi Effendi would say, and did say  
>repeatedly about Baha'is.

Well, I have met many and would suggest that Shoghi Effendi did not meet the Baha'is that came in the early 70's. I can only think that as the movement gains amplitude, the problem of "marginals" as members will grow, not decrease. Partly to blame is the willingness to accept members without appropriate scrutiny beforehand. If this is to be a job in the name of the deity, one should be not only qualified but be deemed to be qualified. Too often have I seen membership simply rubber-stamped to increase numbers, and the putative member dropped out of sight after one or two feasts. If this has changed in the last twenty-five years, then fine...

>Does the Baha'i Faith in America suffer from an inordinately high  
>divorce rate? The answer is an emphatic yes, but the underlying  
>reasons are very complex, I think, and while Professor Cole has  
>intelligently touched on some of them, he has a viewpoint which  
>seems colored by his recent experiences. I think he most assuredly  
>held different opinions at the time that study was reportedly made.

The problem is likely in American views and ideas on sentimental life. Becoming a Baha'i does not cleanse one of socially acquired prejudices. I encountered early on Baha'is from the US who thought and acted like Baptists, others who were either catholic in their approach, or anti-catholic, depending on their upbringing. People come with their baggage. They don't get rid of that baggage, they integrate it into their way of seeing things. Baha'is in Mississippi can probably agree among themselves because they share the same world view to begin with as people from Mississippi. In my time, the Persian believers were seen as a unifying factor and relied upon to contribute heavily because of their long ties to the Faith and because of their direct access to the writings in the original texts.

I saw that at the beginning as diversity, as a possible start to blending different parts of human behaviour, and that was what we were told in firesides and in the available literature, that all the various parts would form a whole. But that turned out not to be true. I was told one night by one who would know

I don't care how old your religion is. I don't particularly care for Christianity or Islam either. But their religions are at least old enough that their lies can be obscured and turned into myths. The Baha'i religion is still young enough to be found out if you lie.

The web site cited by Mahdi is filled with information that makes your religion look like a fabricated bunch of lies. Go look at it yourself and then explain why your authorities have deliberately changed information to conform to the present when the past wasn't convenient.

If the shoe fits wear it! The Baha'i faith looks like a cult.

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Sent: Friday, February 26, 1999 7:51 AM  
To: TOSGeneral@aol.com  
Cc: TOSBoards1@aol.com; FG@hotmail.com  
Subject: TOS - personal insult - Maneck

This person is consistently insulting me on the  
Bahai Forums while the Forum Leader permits it,  
though charging me with TOSs for all kinds of  
innocuous statements.

FG@aol.com

Subject: Re: alt.religion.bahai & talk.religion.bahai  
Date: 2/25/1999 11:22 AM Eastern Standard Time  
From: <A HREF="">Smaneck</A>  
Message-id: <19990225112245.13529.00000211@ng-ch1.aol.com>

Charlotte writes:

>So.... I will ask Mark to NOT add these newsgroups if you will not agree to  
>immediately remove those items placed there without permission and agree to  
>stop the practice of putting them there in the future.

Dear Charlotte,



While your annoyance to Fred doing this is well taken and he is certainly violating standard netiquette and perhaps copyright laws in forwarding other's posts, I don't think we can oppose the addition of newsgroups because of the unconscionable behavior of one of its members.

I think it is sufficient reason to refuse to add Mr. Glaysher's own website, however since he has total control of its contents. Besides, it is not like he doesn't "provide" us with that website address on a regular basis.

Hey Fred, do you have long pink ears?

warmest,

Susan Maneck

From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Thursday, February 18, 1999 9:59 AM  
To: HostMgr@aol.com  
Cc: FG@hotmail.com; TOSBoards1@aol.com  
Subject: Re: Who is Mark Foster?

He's been doing the same thing to me and several other people who don't share the fundamentalist mindset. I've spoken with an AOL person regarding the whole situation. We can appeal the false TOSs by writing the TOSBoard1@aol.com and hostmgr@aol.com.

I've just forwarded a dozen or more messages from various people complaining now in For Non-Bahais to the above addresses and suggest you write them as soon as you can so that they hear from someone else. You know the literalists have and will make me out to be a lone kook otherwise. I

Encourage others to do the same. AOL woke up in the past and got ride of Vahid and Edmund, former "Forum Leaders."

We can depend on them to do the right thing with Mark Foster too but have to be patient and make the extra effort to inform them what he's really doing now on AOL.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subj: Re: Who is Mark Foster?  
Date: 2/18/1999 9:26:24 AM Eastern Standard Time  
From: nadle@aol.com (Nadle)  
To: FG@aol.com

Fred,

I'm getting really ticked off with Mark's censorship.

I was wrong and you, it turns out, have been right.

I wasnt to send a complaint to AOL about Mark. He's pulled several of my posts and forwarded them to TOS. TOS, however, have blown him off.

When I repost those deleted posts, he yanks them again, and forwards them - yet again - to TOS.

What do I do?

Thank you for the information.

Sincerely,  
Larry Rhodes

----- Headers -----

Return-Path: <nadle@aol.com>

Received: from rly-zd03.mx.aol.com (rly-zd03.mail.aol.com [172.31.33.227]) by air-zd03.mail.aol.com (v56.26) with SMTP; Thu, 18 Feb 1999 09:26:23 -0500

Received: from ngeout01.news.aol.com (ngeout01.news.aol.com [152.163.176.244]) by rly-zd03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)

with SMTP id JAA07001 for <FG@aol.com>;

Thu, 18 Feb 1999 09:26:20 -0500 (EST)

Received: from ladder01.news.aol.com (ladder01.news-fddi.aol.com [172.16.30.168]) by ngeout01.news.aol.com (8.6.12/8.6.12) with ESMTP id JAA29829 for <FG@aol.com>; Thu, 18 Feb 1999 09:26:23 -0500

Date: 18 Feb 1999 09:26:22 EST

Newsgroups: aol.boards.internal0.top-o-world.aol-department-level.associations-specia.bahai.for-non-bahais1f6ff4

To: FG@aol.com

Organization: AOL <https://www.aol.com>

References: <19990218080242.27436.00000677@ng90.aol.com>

From: nadle@aol.com (Nadle)

Subject: Re: Who is Mark Foster?

Message-ID: <19990218092622.27682.00003216@ng97.aol.com>

From: FG <FG@hotmail.com>

Subject: Response to a Fanatic

Newsgroups: news.groups

Message-Id: <857214887.14063@dejanews.com>

Reply-To: FG <FG@hotmail.com>

Organization: Deja News Usenet Posting Service

X-Article-Creation-Date: Sat Mar 01 11:14:52 1997 GMT

X-Originating-IP-Addr: 199.179.42.119 ()

X-Http-User-Agent: Mozilla/3.0Gold (Win95; U)

(FORGIVE THE CAPS, BUT I DON'T KNOW HOW ELSE TO DISTINGUISH  
MY REMARK FROM OTHERS)

I'VE DECIDED TO POST A REPLY TO THIS MESSAGE BECAUSE IT SEEMS  
TO ME TO TYPIFY THE GROSS FANATICISM AND SELF-RIGHTEOUSNESS OF  
SO MANY BAHAI.... THIS MENTALITY, I BELIEVE, UNDERLIES MUCH  
OF THE OPPOSITION TO TALK.RELIGION.BAHAI OVER THE LAST WEEKS.  
NO HONEST MEMBER OF THE BAHAI FAITH CAN FAIL TO UNDERSTAND THE  
TACTIC OF INTIMIDATION USED BY SOME FANATICS TO SILENCE ANYONE  
WHO MIGHT DARE TO EXPRESS AN OPINION OTHER THAN THE  
CONVENTIONALLY ACCEPTED ONE. AS A BAHAI, FOR MORE THAN 20  
YEARS, THIS TENDENCY CONCERNS ME DEEPLY. IT IS DIFFICULT FOR  
ME NOT TO SEE IT AS THE SAME LYING, DISTORTING, AND COERCIVE  
METHODS USED BY EXTREMISTS IN ALL CULTS AND PSEUDO-RELIGIONS.  
I BELIEVE THE MODERATORS OF SOC.RELIGION.BAHAI HAVE USED  
THESE SAME METHODS IN MANIPULATING, THROUGH OTHERS, THE  
DISCUSSION ABOUT TALK.RELIGION.BAHAI....

I DON'T BELIEVE IT'S JUSTIFIABLE ON THE BASIS OF THE BAHAI  
WRITINGS....

Date: Wed, 26 Feb 1997 15:55:19 -0500

From: Roger Reini <rreini@wwnet.com>

To: FG <FG@hotmail.com>

Subject: Re: Response to a Jesuit

I am replying privately because I feel it's most appropriate. You do  
NOT have my permission to post this to Usenet or any other forum.

THE REASON I HAVE IS GIVEN ABOVE.

In my opinion, this note of yours contained some implied criticism of  
the Institutions and could be construed as undermining their authority.

Specifically, this quote:

>This ignores the fact that many Bahais don't accept review and believe  
>it's censorship....

**WHAT RREINI IS INTIMATING HERE, FOR THOSE WHO DON'T PERCEIVE IT, IS  
THAT I'M A MISCREANT, INFIDEL, ETC....**

If this was not your intent, then you might want to rephrase the concept  
you're trying to get across so that it's clear you're not trying to  
undermine the Institutions. On the other hand, if that was your intent,  
then that's something I prefer not to think about.

**HERE IT IS AGAIN.... THE RED FLAG OF ACCUSATION, OF THE SELF-RIGHTEOUS,  
USED TO SILENCE AND TERRORIZE OTHERS, TO MANIPULATE AND CONTROL....  
ENDING WITH HIS WRAPPING HIMSELF IN THE MANTLE OF PIETY AND PURITY  
OF MOTIVE....**

Roger (rreini@wwnet.com)

**THIS HAS BEEN THE APPROACH OF OTHERS DURING THIS DISCUSSION PERIOD.  
IS THIS THE KIND OF KINGDOM OF GOD WE'RE TRYING TO CREATE ON EARTH?  
THE IRANIAN REVOLUTION WORLDWIDE? IT SEEMS LIKE IT AT TIMES....**

**FOR OTHER EXAMPLES OF IT, ONE MIGHT LOOK BACK AT THE POSTING BY  
DR. STEVE BURGESS WHO AFTER MAKING HIS SHAMELESS INTIMATIONS  
FAILED  
TO HAVE THE COURAGE TO REPLY TO ME, WHEN I CONFRONTED HIM, IN  
PUBLIC,  
WITH HIS CONTEMPTIBLE INSINUATION....**

**I PRESENT ALL THIS AS EVIDENCE, TO FAIR-MINDED PEOPLE, THAT  
AN UNCONTROLLED, UNMANIPULATED, UNCENSORED TALK.RELIGION.BAHAI  
IS  
WOEFULLY NEEDED TO ENSURE THE FREEDOM OF RELIGIOUS CONSCIENCE  
GOD HIMSELF HAS BLESSED HUMANKIND WITH.... THERE ARE TOO MANY  
SELF-RIGHTEOUS FANATICS IN THE BAHAI FAITH FOR IT NOT TO EXIST....**

**FG  
ROCHESTER HILLS, MICHIGAN USA  
Critics chafe at Baha'i conservatismNot spell-checked  
[Note: A sidebar introduction, plus corrections to the article submitted by  
two Baha'is, and finally a Baha'i report on the article, including a list of  
the newspapers which ran it, all follow. Some Baha'is interpreted these  
articles as excessively critical; see for example the NSA response at "Attacks  
on the Faith". -J.W.]**

**Eds: RNS Online, <https://www.nj.com/RNS/>, printed this with color photos of Cole,  
Henderson and the Baha'i Worship Center in Wilmette, Ill, accompanying this  
story.**

**NEWS FEATURE: "Critics chafe at Baha'i conservatism"**

**By IRA RIFKIN**

**c.1997 Religion News Service**

**UNDATED - The first 19 days of March are a special time for Baha'is, members of  
a worldwide religion with a liberal reputation based on its vision of the  
underlying unity of all faiths, the oneness of humanity and the harmony of  
science and religion.**

**The Baha'i faith grew out of Islam, and like the Muslim month of Ramadan, Baha  
is set aside 19 days - the month of Ala according to the Baha'i calendar - as a  
period of dawn-to-sunset fasting and spiritual reflection. The month ends with  
the Feast of Nawruz, the Baha'i new year. It's a festive time of community  
gatherings featuring prayers, spiritual readings, socializing and lots of food.  
For ex-Baha'i Juan Cole, though, this year's feast will be anything but festive.  
Cole, a professor of Middle East history at the University of Michigan, is among  
the nation's leading experts on the faith. Until last May, when he formally  
resigned from the movement, he had been a Baha'i for 25 years. Now, however, he  
counts himself among a small but influential group of past and present liberal**

Baha'is are angry over what they say is the hijacking of the faith by a cadre of conservative leaders more interested in preserving their authority than the Baha'i principle of "independent investigation of reality." That principle is among the core tenets of the Baha'i faith first articulated by its founder, the 19th-century Persian prophet known as Baha'u'llah (the Glory of God) and who is revered by the faithful as an incarnation of God akin to Jesus. According to the critics, the National Spiritual Assembly (NSA), which oversees the American Baha'i movement, is dominated by a tight-knit group of authoritarian officials who keep the lid on free expression by threatening dissidents with excommunication and by manipulating the process by which NSA members are elected.

In the Baha'i faith, excommunication can include total shunning by family members and friends.

Spreading their message via the Internet, the dissidents - many of whom, like Cole, once were members of the faith's intellectual elite - say the nine-member NSA also hides the truth about the faith's shrinking American following.

"Baha'is are not open - repeat, not open - about how controlling this organization is," said Cole. "Virtually no one who comes into this faith realizes that by becoming a Baha'i you are making your individual conscience hostage to the dictates of the leadership."

"The Baha'is started out Unitarian and ended up Calvinist."

For their part, American Baha'i leaders, headquartered in the Chicago suburb of Wilmette, Ill., dismiss the critics as an inconsequential group of disgruntled elitists who - blinded by their attraction to the faith's more liberal aspects - overlooked its deeply conservative side.

This includes an emphasis on "administrative order" as a prime religious goal. Baha'u'llah taught that religions fail in large part because, of the disunity that tears them apart following their initial burst of spiritual energy.

As a result, tight controls are placed on all public statements made by Baha'is -- including the works of scholars, who are required to submit their writings for pre-publication review.

"The Baha'i community as a whole does not encourage antagonistic confrontation," said Firuz Kazemzadeh, an NSA-member and its secretary for external affairs.

"We always seek consensus. But if there is no unanimity then the majority must prevail."

Not all Baha'i scholars find fault with this.

"I personally don't buy 'the totalitarian argument,'" said Canadian Baha'i B. Todd Lawson, an assistant professor of Islamic studies at Montreal's McGill University.

"The Baha'i faith posits a non-confrontation version of problem solving. My view is if you opt out of that mode, that's your prerogative. But there are others who take a longer view of things. ... Baha'i ideals are extremely demanding."

Michael McMullen, an assistant professor of Sociology at the University of Houston at Clear Lake, said prior review "makes sense" because much of the writings of Baha'u'llah and his successors remain untranslated from their original Persian and Arabic, and are therefore inaccessible to the majority of American Baha'is.

"My experience has been that what is corrected are factual errors not interpretation," said McMullen, who is also a local Baha'i leader in League City, Texas.

The dissidents also claim the Baha'i prohibition against public campaigning or nominating candidates for spots on the nine-member NSA serves to keep it a closed body controlled by the American Baha'i establishment.

Baha'i leaders say they are only following an orthodoxy established by Baha'u'llah and his successors - his son Abdul-Baha and his great-grandson, Shoghi Effendi, who died in 1957.

"It is extremely deprecated if anyone even talks about how the vote is cast," said Kazemzadeh. "Voting is supposed to be a very spiritual act."

Assembly members are elected annually by a fixed number of 171 delegates who represent local Baha'i assemblies across the continental United States.

Robert C. Henderson, a former Atlanta businessman who is the NSA's secretary-general, making him the highest ranking American Baha'i (the faith has no ordained clergy), said there have been 12 changes in the NSA's membership over the past 15 years.

"That's not indicative of a closed group," he said.

However, Cole said each change resulted from retirement, death or a member moving out of the country. No incumbent who has sought re-election has been defeated since 1961, he said.

Cole also noted that family and other close associations are common among American Baha'i leaders. Six of the nine current NSA members have family or professional connections.

For example, Henderson's mother, Wilma Ellis, is married to Kazemzadeh. Ellis herself is a former NSA member who has held a variety of prominent Baha'i positions. Currently she is a member of the Continental Board of Counselors of the Americas, which provides advice and other services to elected Baha'i bodies throughout the hemisphere.

Two other current NSA members are husband and wife James and Dorothy Nelson. He

is a former presiding judge of the Los Angeles Municipal Court. She is a judge of California's Ninth Circuit Court of Appeals. '

Two other members are Juana Conrad, a retired administrator for the Los Angeles Municipal Courts, and William Davis, former administrative executive of the Ninth Circuit Court.

Yet another current assembly member is South Dakotan Patricia Locke, the first American-Indian woman to serve on the NSA. She replaced her son Kevin: Locke. McMullen, the University of Houston sociologist, acknowledged that the prohibition against nominations and campaigning has made it hard for those outside the Baha'i establishment to win election to the NSA.

But on the local level, he added, there is a much higher leadership turnover. Moreover, on this level of authority, he said, issues, even controversial ones, are freely debated without fear of official disapproval.

Henderson also said that "Baha'is are specifically asked to air their grievances" at local and national conventions. "There are specific channels for such expression, but it must remain within these established channels."

"The Baha'i faith is outwardly liberal but inwardly conservative," he continued. "It's a matter of scripture."

Baha'is claim a worldwide membership of more than 5 million people living in more than 200 nations and territories. About 2.5 million Baha'is live in India. In Iran - where the faith first emerged in the 1840s when Baha'u'llah proclaimed himself to be the divine manifestation for the modern era there are about 300,000 Baha'is. Considered heretics by the Muslim authorities, they live as a persecuted minority.

The heresy charge stems from Baha'u'llah's claim to prophet status some 1,200 years after Muhammad, the founder of Islam, proclaimed himself God's final prophet.

In the United States, Baha'is claim some 130,000 members - a third of whom are African-Americans. About 21,000 live in California, with the largest concentration - more than 6,000 - in greater Los Angeles.

Baha'is are also relatively strong in South Carolina, Texas, Florida, Georgia, North Carolina, Illinois, Arizona and Washington state.

However, Baha'i critics say the religion's membership numbers are wildly inflated. Citing friendly but unnamed sources at Baha'i headquarters in Wilmette, the dissidents say no more than 30,000 names represent active Baha'is with verifiable addresses.

"Wilmette has no idea who most of these so-called 130,000 Baha'is are," said Steven Scholl, a Baha'i for 27 years until he withdrew his membership last October.

"The large number of inactive members on the rolls speaks to the number of people who have simply walked away from the faith out of their upset with the leadership," said Scholl, a publisher of spiritual books based in Ashland Ore.

A 1993 book on Americans' religious affiliations, "One Nation Under God" by demographers Barry Kosmin and Seymour Lachman, estimated the number of adult Baha'is in the United States at about 28,000.

"Every new religious movement that is in a missionary phase tends to overestimate its members," Kosmin, currently at the Institute for Jewish Policy Research in London, said in an interview. "They count people coming in, but never count those who leave."

Kazemzadeh, the Baha'i official, insisted that the 130,000 figure is "essentially accurate." But he also said that "if active means contributing funds and serving locally, it's probably about half the names on the list." Sizable Baha'i communities in the South are traceable to the influx of mostly rural African-Americans who joined the faith in the 1960s and '70s, drawn by its strong rejection of racial prejudice. Jazz musician Dizzy Gillespie is probably the best-known African-American Baha'i.

During those same years, relatively large numbers of white liberals, attracted by the faith's emphasis on a society free of social injustice, also joined. It is mostly members of this group - many of them scholars of Baha'i texts, the Middle East and its languages - that today lead the dissident movement. Linda Walbridge, an anthropologist at the University of Indiana specializing in the growth of Islam in America, became a Baha'i in 1966 when she was a 19-year-old VISTA volunteer on the Navajo Reservation. Despite her anger at the hierarchy, she remains a Baha'i.

Raised Roman Catholic, Walbridge said she was attracted to the Baha'i faith by its promise of a universalist vision. "It was far more open than anything I had experienced."

Walbridge's public dissent has prompted Baha'i officials to threaten to label her a "covenant breaker" - a form of excommunication that would require her Baha'i husband to divorce her or risk his own excommunication.

"It was supposed to be the most liberal, broad-based religion on the face of the earth," said Walbridge. "Instead, it turned out to be a straight jacket."

For liberal academics like Walbridge, the lack of free expression is a prime bone of contention. However, they also take issue with the Baha'i claim of inclusiveness when only men can serve on the Universal House of Justice, the faith's international authority based in Haifa, Israel, near Baha'u'llah's,

burial place. Established in 1963 in accordance with Baha'u'llah's dictates, the Universal House of Justice is considered an infallible body by Baha'is. The critics also take issue with the harsh attitude taken by Baha'i leadership toward sexually active gay and lesbian members, who are subject to official sanction under the faith's general prohibition against all forms of extra-marital sex.

"I understand that this conforms to understanding of Baha'i orthodoxy that the leadership shares, but how is this inclusive?" said Walbridge. "For heaven's sake, let's at least discuss it. Things have changed since the 19th century."

To members of the Baha'i establishment, Walbridge's challenge to some of the faith's basic tenets are indicative of the critics' misreading of the movement's conservative side.

"These so-called dissident Baha'is like to be among Baha'is because they were liberal and we appear liberal," said Kazemzadeh. "But they did not y believe in God as Baha'is define it. That raises the question of hypocrisy."

"This is a religious community united by a set of beliefs," he said. "So if a person says he does not believe in these beliefs, why is he a member of the community?"

Sidebar: Thumbnail guide to the beliefs of the Baha'is  
by Ira Rifkin

c. 1997 Religion News Service

UNDATED -- A cornerstone of Baha'i beliefs is the principle of progressive revelation, which holds that God repeatedly sends divine messengers to Earth and that the latest in a line running from Abraham to Jesus and Muhammad was the 19th-century Persian prophet known as Baha'u'llah. Missionary-minded and pacifist-oriented, the Baha'i faith teaches the unity of mankind and the commonality of all religions. It also emphasizes the harmony of science and religion, rejection of all prejudice, independent investigation of truth, equality of the sexes and compulsory education. "The Baha'i Faith's progressive approach to human society originates with Baha'u'llah's emphasis on unity," said a 1992 official profile of the movement. "Indeed, if one were to characterize His teachings in a single word, that word would be unity."

Baha'is have no ordained clergy and little ritual, and are led by elected officials. Despite the declaration of sexual equality, the faith's international authority, the Universal House of Justice based in Haifa, Israel, is doctrinally an all-male body. Baha'is consider the House of Justice to be infallible.

National Spiritual Assemblies direct Baha'i affairs in individual countries.

U.S. Baha'i headquarters are in the Chicago suburb of Wilmette, Ill., site of one of seven Baha'i Houses of Worship scattered around the globe.

Baha'is believe the world is destined to have one government, which will be led by Baha'is and will be based on the faith's administrative framework. The Baha'i faith grew out of Shiite Islam, and like Muslims, Baha'is are not supposed to consume alcohol and are to adhere to a strict moral code. They also believe in the sharing of wealth and the adoption of a universal language.

Considered heretics by Muslims, Baha'is have long been persecuted by Islamic leaders, particularly in Iran. Baha'u'llah spent much of his life in prison or under house arrest. He died while under house arrest near Acre, just north of Haifa, which was then part of the Ottoman Empire. Since 1980, more than 200 Iranian Baha'is have been executed and thousands have been imprisoned, according to reports, leading to frequent condemnations of Teheran by the U.S. State Department. Because of this persecution, the recently organized, 20-member Secretary of State's Advisory Committee on Religious Freedom Abroad has a Baha'i member.

-END RIFKIN AP - NY-02-26-97 1528 EST

Note: Here follow two corrections sent to a Baha'i academics listserv in March, 1997:

On Thursday, March 6, a Baha'i wrote:

"Mr. Henderson was misquoted. Actually, he said, "The Baha'i Faith is **SOCIALLY** liberal and **MORALLY** conservative." Another factual error is that Linda Walbridge remains a part of the American Baha'i community; as many of us may remember with sadness, she withdrew from the Baha'i Faith almost a year ago."

Later, she added:

"I happened to be at the National Center last Friday, and Bob Henderson pointed out to some Baha'is that he was misquoted. Actually, it is something that happens all the time in journalism (in the rush of scribbling down notes and all). My guess is that Linda Walbridge was also misunderstood, as she would have no reason to believe that the institutions consider her to be a part of the American Baha'i community."

The US Baha'i Office of Public Information recently mailed their PI NEWS, April 1997, a bi-monthly publication distributed to Baha'i Public Information Reps. Here is the lead article regarding the RNS article: "News on Opposition National News Wire Article Criticizes the NSA"

"On February 27, 1997, the Religion News Service carried a news article by Ira Rifkin under the title "Critics Chafe at Baha'i Conservatism." The article presented the views of a small group of of disaffected former Baha'is who left the Faith because they rejected certain fundamental Baha'i teachings. The individuals attacked Baha'i institutions and their members attributing to them



dictatorial attitudes, accusing them of controlling elections and claiming that Baha'i institutions were dominated by a tight-knit group of authoritarian officials. The article was published in the following US papers:

- 1) Muscatine, Iowa Journal
- 2) Akron, Ohio Beacon Journal
- 3) Kansas City, Missouri Star
- 4) North Carolina Times News
- 5) Charlotte, North Carolina Observer
- 6) Springfield, Massachusetts Republican
- 7) Mobile, Alabama Register

"Local communities responded to the article's publication in a variety of ways. For example, the Baha'is of Springfield, MA, formed a delegation which visited the executive editor of the Springfield, Massachusetts paper. The delegation explained to the editor the Baha'is eighty-year history in the area and noted its community service. During the hour long meeting, the executive editor's tone was apologetic. He stated that he had not read the article before it was placed. Additionally, he promised to feature a positive article on the Faith in the near future. Although published in only seven newspapers, the article is an excellent opportunity to identify issues and teachings to which American media might give a negative interpretation: free speech, the Baha'i electoral process and Covenant breaking to name a few. The Office of Public Information, in consultation with the Research Office of the Baha'i National Center, is developing educational materials for PI Reps which will address these issues.

Back to Newspaper and magazine articles

Baha'i Academics Resource Library ][ Sacred Writings ][ Search  
Primary sources ][ Secondary sources ][ Resources and etc.  
Bulletin board ][ Links ][ Personal pages ][ Other sites hosted by the  
Library

From: "K. Paul Johnson" <pauljo@cstone.net>  
Subject: Re: >>bahai - Harassment Continues  
Date: Monday, March 20, 2000 11:26 AM

Mark Elderkin wrote:

>> Pat and all others concerned,  
>> I probably misstepped the guidelines by posting Freddys Facts  
.....

More to the point, what ethical principles were violated?

>> but I think it will give Fred a chance to realize that he is not-so  
>> anomomous anymore and might wish to quit cross-posting.

So you did this to terrorize him into silence, right?

I understand that  
>> there are a lot of crazys out there that might not like the things he  
>> regularly posts and now he can't hide behind his mothers dress.

So you actually envision that he might end up attacked, even murdered,  
possibly by a fanatical Baha'i, as a result of your heroic action?

I have  
>> posted my own phone number before and will always make myself available  
>for  
>> anyones input.

That's \*your\* choice. Don't make someone else's choice for him.

>  
>  
>  
>  
>  
>  
>  
>

From: Mark Elderkin <elderkin@nor.com.au>  
Subject: Re: Inter-Parliamentary Union - Universal Declaration on Democracy

Date: Monday, January 31, 2000 4:52 PM

> "The state of democracy presupposes freedom of opinion and  
> expression; this right implies freedom to hold opinions without  
> interference and to seek, receive and impart information and  
> ideas through any media and regardless of frontiers."

Hold your opinion without interference. Why do you interfere, here, with your spam-like postings? It is totally unacceptable by this medium's predefinitions. When I wrote to you, I was totally within my rights to do just that. Certainly it could not have been too offensive or you would not have posted it here for all to read. Like all things in this natural world, there will always be a reaction to your action.

From: <patrick\_Henry@bigfoot.com>  
Subject: Re: Inter-Parliamentary Union - Universal Declaration on Democracy  
Date: Wednesday, February 02, 2000 7:03 AM

A Bahai continues to harass me despite my polite requests that he cease emailing me his insults and threats. I hold the uhj directly responsible for the actions of this and other Bahai fanatics. The uhj routinely inspires this type of fundamentalism in my fellow Bahais and then uses them to suppress and control others.

I shall be sending a copy of this message to the uhj along with the individual's name and email address.

As a member of the Bahai faith since 1976, I have every right to express my conscience and beliefs as both Baha'u'llah and Abdul-Baha guaranteed their followers....

--  
Patrick Henry.... "Give me liberty or give me death!"  
The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm>

----- Original Message -----

From: Bahá'í World Centre <secretariat@bwc.org>  
To: <EarthrisePress@hotmail.com>  
Sent: Sunday, January 30, 2000 11:09 AM  
Subject: RE: Bahai>>> Continuing Harassment

Dear Friend,

This is an automated acknowledgement.

Your message has been received at the Bahá'í World Centre.

Electronic Communications Operation,  
Bahá'í World Centre  
-----

When I asked him to desist, he spammed my account with a dozen copies of this message:  
>I will post you and I will stand behind everything I wrote.....

One of his earlier messages was:

> You have truly mastered the high-tech form of rhetorical masturbation.  
>You continue to post the things which seem to excite you the most to people  
>who don't really care what you are posting. It is a shame that you feel  
that  
>this has become such a deep seated motivation for so much of your time. I  
>have heard all the drivel you are posting, before, and it has always come  
>from individuals who have had their hand slapped for one reason or another.  
>Get over it. The Baha'i Faith is divine and nothing you can say (mostly  
>imagination) can ever effect it in the least. You will never have the  
>opportunity to understand the significance of the UHJ or its members in  
your  
>lifetime. Jealousy takes all forms. Why not stick to an area of your  
>expertise and get out of this one? No one here cares anymore about you or  
>your fantasies.



**Quotation from the Inter-Parliamentary Union - Universal Declaration on Democracy:**

Mark Elderkin <elderkin@nor.com.au> wrote in message  
news:eunl4.36\$si5.3374@nsw.nnrp.telstra.net...

>

>

> > "The state of democracy presupposes freedom of opinion and  
> > expression; this right implies freedom to hold opinions without  
> > interference and to seek, receive and impart information and  
> > ideas through any media and regardless of frontiers."

>

> Hold your opinion without interference. Why do you interfere, here, with  
> your spam-like postings? It is totally unacceptable by this mediums  
> predefinitions. When I wrote to you, I was totally within my rights to do  
> just that. Certainly it could not have been too offensive or you would not  
> have posted it here for all to read. Like all things in this natural  
world,

> there will always be a reaction to your action.

>

>

From: <dfiorito@my-deja.com>

Subject: Fred's Baha'i Membership Could Not Confirmed

Date: Thursday, December 09, 1999 2:33 PM

Out of curiositiy I decided to check on Fred Glaysher's status in the  
Baha'i Community and his membership could not be confirmed.

I was under the assumption that he is a member of the US Baha'i  
Community.

Fred?

Sent via Deja.com <https://www.deja.com/>

Before you buy.From: <dfiorito@my-deja.com>

Subject: Re: Fred's Baha'i Membership Could Not Confirmed

Date: Friday, December 10, 1999 3:15 PM

In article <s5203qj0536@corp.supernews.com>,

"Patrick Henry" <patrick\_Henry@bigfoot.com> wrote:

> Given the uhj's oppressive tactics and violation of the human rights  
of

> Linda and John Walbridge, Stephen Scholl, other editors of the  
> Dialogue magazine, the Bahai Encyclopedia editors who resigned in  
> protest, David Langness, Juan Cole, Michael McKenny, Nima Hazini,  
> former Assistant to the Auxiliary Board Paul Dodenhoff who resigned,  
> and so on, and so on, and so on.... All the victims documented on my  
> website.... I hesitate to put the uhj above any reprehensible act....  
> Including conspiracy to murder Dr. Daniel Jordan.

<SNIP>

It is not a human right to belong to a private organization. It is a  
human right to choose your personal faith and express it as you would  
like to. But when you are a voluntary member of a religious body and  
you break the laws of that body you have no right to remain a member,  
and that religious group has every right to remove your membership.

There is no human right to demand change within a private organization  
and have that change happen. There are means and procedures to bring  
about change in those areas that change is possible. In the Baha'i  
Faith unity of the community is paramount but subservient to obeying  
all of the laws of God and the provisions of the Covenant and the chain  
of authority that has been generated by it. If you choose not to  
follow those laws and provisions and that authority you may leave - no  
one is making you stay. And if you stay and do not use proper channels  
and methods for creating change you have no right to immunity from  
administrative sanction.

I have no right as a human being to choose to join the Jesuit Order and  
preach that Baha'u'llah is the return of Christ and still remain a  
member. I have no right to be a Muslim and claim that Baha'u'llah is a  
Messenger of God and still remain a member. I have no right to join an  
Ultra Orthodox Jewish community and expect to break the Sabbath. All

of those organizations have the absolute right to remove me from their group.

If any Baha'i want to create change in a private organization you may do so through the proper channels. But don't expect it to happen if the administration of that organization does not accept it and they can point to the place in their charter that contradicts your view.

For Baha'is (by that I mean those registered Baha'is who value unity and obedience to the Will of God over their personal desires) there are methods in place to propose change in our community. We have every right to petition the administration at all levels. We have the right to voice our opinion freely. If the administration decision goes against our wishes then we are left with the Divine call to obey them. If we persist and go outside the boundaries of propriety and disturb the unity of the Faith we must expect to suffer the consequences of those actions.

Change in a large organization is slow. Patience is the key. But we have no human right to remain a member when we end up breaking the laws of the Faith. And if someone leaves voluntarily how is it even possible that their rights have been violated?

Peace,

Dave

Sent via Deja.com <https://www.deja.com/>  
Before you buy.From: <dfiorito@my-deja.com>  
Subject: Re: Fred's Baha'i Membership Could Not Confirmed  
Date: Friday, December 10, 1999 12:33 PM

(sorry if this is a repeat post MyDeja is acting funny)

I never assume that anyone is a Covenant Breaker, and I do not look up the membership of everyone on the list.

Fred made a claim that he is a registered member of the Baha'i community. To lend this claim credence he scanned his membership card and posted it on his website.

He is a controversial figure and makes many claims. I sought to verify the truth of his claim to membership in the US Baha'i Community. That membership could not be confirmed.

This is not a value judgement - just a fact. My opinion of Fred will remain private. I make no accusations or threats. I merely researched one of his claims and it turns out to be false.

Peace,

Dave

Sent via Deja.com <https://www.deja.com/>  
Before you buy.From: David Fiorito and Jennifer Spotila <fiospots@pond.com>  
Subject: Re: Fred's Baha'i Membership Could Not Confirmed  
Date: Tuesday, December 14, 1999 8:21 PM

Sorry it took so long to reply. All one needs is the persons name and Baha'i id# which Fred has made a part of the public record. Contact Membership services at National and they reply. If you are a Baha'i that is.

Peace,

Dave Fiorito

starjo8853@my-deja.com wrote in message <83081o\$blc\$1@nnrp1.deja.com>...  
>David - Would you please explain how a person verifies, or as you put  
>it "confirms" that another person is a US Baha'i? Should the National  
>really be giving out that information since it could cost some people  
>their lives.....Are you in a special position that this information  
>would be given to you such as Board Member? Star\*  
>  
>

>In article <82rdgo\$735\$1@nnrp1.deja.com>,  
> dfiorito@my-deja.com wrote:  
>> (sorry if this is a repeat post MyDeja is acting funny)  
>>  
>> I never assume that anyone is a Covenant Breaker, and I do not look up  
>> the membership of everyone on the list.  
>>  
>> Fred made a claim that he is a registered member of the Baha'i  
>> community. To lend this claim credence he scanned his membership  
>card  
>> and posted it on his website.  
>>  
>> He is a controversial figure and makes many claims. I sought to  
>verify  
>> the truth of his claim to membership in the US Baha'i Community. That  
>> membership could not be confirmed.  
>>  
>> This is not a value judgement - just a fact. My opinion of Fred will  
>> remain private. I make no accusations or threats. I merely  
>researched  
>> one of his claims and it turns out to be false.  
>>  
>> Peace,  
>>  
>> Dave  
>>  
>> Sent via Deja.com <https://www.deja.com/>  
>> Before you buy.  
>>  
>  
>--  
>"Look within and you will find Me standing there Mighty, Powerful, and  
>Selfsubsisting".....Baha'u'llah, Arabic HW #13  
>  
>  
>Sent via Deja.com <https://www.deja.com/>  
>Before you buy.

From: David Fiorito and Jennifer Spotila <fiospots@pond.com>  
Subject: Re: Fred's Baha'i Membership Could Not Confirmed  
Date: Saturday, December 11, 1999 2:01 PM

The only information you can get from National about an individual is - 1)  
Are they a member of the Faith in good standing. 2) Does national have a  
good mailing address for them (in other words have they had any returned  
mail recently). The will not give details of membership or any personal  
data. The will not give out addresses or phone numbers. When I inquired  
they said they could not confirm that Fred was a member of the Baha'i  
Community. That is all.

The reason you can get these two pieces of data is so when someone comes to  
town and says "I am a Baha'i" you can verify that fact with national before  
that person can join Feast, vote, or serve on an LSA.

Peace,

Dave

From: David Fiorito and Jennifer Spotila <fiospots@pond.com>  
Subject: Re: "removed from the membership rolls" (Re: REVISED: --bahai-- Messages to uhj regarding their  
Technique)  
Date: Sunday, December 19, 1999 7:37 PM

Fred,

I am not questioning your conscience. You claim to be a member of the US  
Baha'i Community. You posted your membership card on your site as proof.

I decided to verify your claim. That claim is false. It is deceitful to  
claim to be a member of the Baha'i Community knowing full well that you are  
not. I am not questioning your beliefs by doing this. I am only showing  
all of those in the many irrelevant news groups that you bother that you  
are not what you say you are.

No one has control over your thoughts. God gave us all free will. But the  
lie you have told is now uncovered. Its time to face the fact. The people

you say are your fellow Baha'is are not. You have been removed from the community. You are on the outside looking in.

You can say whatever you want when it comes to beliefs or philosophy. Those points are debatable. But when you claim membership in an organization to which you do not belong you become a liar.

I respect those on this list who have left the Baha'i Faith and \_tell\_ everyone the truth about their status. Nima, Carol, Paul Johnson, Michael McKenny, and the others don't hide the fact that they have left the Faith and their points are made stronger because of it. I don't hear Juan Cole keeping his status a secret.

You are trying to deceive us all, and because I caught you red handed you cry foul. Too bad. So keep posting about philosophy and beliefs. Those posts are welcome. They add to the dialog. They add another point of view. But don't cry when you lie about a fact and someone uncovers it for the world to see.

I do not hate you or feel spite for you. As I have said before - there are those on this list like the ones I mentioned above who I actually admire. They have convictions and beliefs that run deep. They are well spoken and do not rely on SPAM and lies to get their point across.

The only thing I did was shed light on a lie. The rest is up to you.

Oh by the way - if you really do believe that you are a member of the Baha'i Community then I suggest you contact your nearest Baha'i friend, have them contact National with your ID# and name and they will confirm what I have already posted. Any registered Baha'i can check for you.

Peace,

Dave

Patrick Henry wrote in message ...

>Ha, ha, ha, ha....

>

>My how desperate Bahai fundamentalists are....

>

>In lieu of any official communication directly from the uhj,  
>describing what it imagines my offense might be and detailing  
>the passages in the Writings that permits such spiritual terrorism,  
>I am certainly not about to believe the claims and forgeries  
>of rabidly hateful and spiteful fellow Bahais like this person....

>

>My soul and conscience are not under the control of the  
>pathetically dishonest and oppressive uhj, nor are the souls  
>of any of its other victims....

>

>I shall "cc" this message to the uhj so that they hear from  
>me directly on the matter.

>

>--

>Patrick Henry.... "Give me liberty or give me death!"

>The Bahai Faith & Religious Freedom of Conscience:

><https://members.tripod.com/~FG/bahai.htm>

>

>

>

>><dforito@my-deja.com> wrote in message news:83dpqu\$vnbs1@nnrp1.deja.com...

>> Fred is not a member of the Baha'i Community. He was removed from the

>> roles in February of 1999. The Baha'i ID that he displays on his

>> website is not valid.

>>

>> His claim of membership in the Baha'i Community is false.

>>

>> This was confirmed in a reply to my inquiry to the national center's  
>> membership services.

>>

>> This was their reply:

>>

>> "Subject: Status of Fredrick Glaysheer

>>

>>

>> To: Mr. David Fiorito

>>  
>> Dear Baha'i Friend,  
>>  
>> In response to your inquiry about the status of Mr. Fredrick Glaysher,  
>> the records of the Baha'i National Center reflect that Mr. Glaysher's  
>> name was removed from the membership rolls in February 1999, and he is  
>> not considered to be a member of the Baha'i Faith.  
>>  
>> With loving Baha'i greetings,  
>>  
>> \*\*\*\*\* \* \*\*\*\*\*  
>> For the Office of the Secretary

<SNIP a whole bunch of stuff>

From: <dfiorito@my-deja.com>  
Subject: Re: REVISED: --bahai-- Messages to uhj regarding their Technique  
Date: Friday, December 17, 1999 11:53 AM

Fred is not a member of the Baha'i Community. He was removed from the roles in February of 1999. The Baha'i ID that he displays on his website is not valid.

His claim of membership in the Baha'i Community is false.

This was confirmed in a reply to my inquiry to the national center's membership services.

This was their reply:

"Subject: Status of Fredrick Glaysher

To: Mr. David Fiorito

Dear Baha'i Friend,

In response to your inquiry about the status of Mr. Fredrick Glaysher, the records of the Baha'i National Center reflect that Mr. Glaysher's name was removed from the membership rolls in February 1999, and he is not considered to be a member of the Baha'i Faith.

With loving Baha'i greetings,

\*\*\*\*\* \* \*\*\*\*\*  
For the Office of the Secretary

In article <s5kb85eiqrs71@corp.supernews.com>,  
"Patrick Henry" <patrick\_Henry@bigfoot.com> wrote:  
> This file contains three messages: "to uhj 12-10-99," "to uhj 7-24-1998,"  
> and "The Baha'i Technique":  
>  
> From: Patrick Henry <patrick\_Henry@bigfoot.com>  
> Subject: Re: Fred's Baha'i Membership Could Not Confirmed  
> Date: Friday, December 10, 1999 8:33 AM  
>  
> Given the uhj's oppressive tactics and violation of the human rights of  
> Linda and John Walbridge, Stephen Scholl, other editors of the  
> Dialogue magazine, the Bahai Encyclopedia editors who resigned in  
> protest, David Langness, Juan Cole, Michael McKenny, Nima Hazini,  
> former Assistant to the Auxiliary Board Paul Dodenhoff who resigned,  
> and so on, and so on, and so on.... All the victims documented on my  
> website.... I hesitate to put the uhj above any reprehensible act....  
> Including conspiracy to murder Dr. Daniel Jordan.  
>  
> I have been a member of the Bahai faith since 1976. My ID Card  
> may be found on my website. I have never been contacted by the uhj  
> or any of its underlings to the contrary.  
>  
> Anything I have ever said is a matter of the sanctity of my individual  
> God-given conscience that both Baha'u'llah and Abdul-Baha claimed  
> would never be violated in their religion.  
>

> I shall "cc" this message to the uhj so that they hear from me directly  
> on the matter.  
>  
> I would consider it an honor to be one of its official victims; indeed,  
> the highest spiritual achievement of my Bahai life, defending Baha'u'llah's  
> Teachings from the fanaticism that has overwhelmed and hamstrung his  
> Revelation.  
>  
> --  
> FG.... "Give me liberty or give me death!"  
> The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/bahai.htm>  
>  
> -----  
> (Confirmation of receipt by the uhj of the message above.)  
> From: Incoming Electronic Communication Operations <ieco@bwc.org>  
> Subject: Your Message Has Been Received...  
> Date: Friday, December 10, 1999 5:36 AM  
>  
> Dear Friend,  
>  
> This is an automated acknowledgement.  
>  
> Your message regarding:  
>  
>     Re: Fred's Baha'i Membership Could Not Confirmed  
>  
> has been received at the Baha'i World Centre.  
> -----  
>  
> From: Patrick Henry patrick\_Henry@bigfoot.com  
> To: UHJ <secretariat@bwc.org>; Letters to Editor <letters@nytimes.com>;  
> bahai-faith @ makelist.com <bahai-faith@makelist.com>  
> Subject: To UHJ July 24, 1998  
> Date: Friday, July 24, 1998 9:03 PM  
> July 24,1998  
>  
> Dear Members of the Universal House of Justice:  
>  
> As a Bahai, I am saddened by the news of the execution of yet another Bahai in Iran. However, the immediate public statements made by Firuz Kazemzadeh of the National Spiritual Assembly of the United States, reminiscent of Robert Henderson's piece in The New York Times on January 13th of this year, appear equally lamentable for their blatant hypocrisy: "We had hoped that President Khatami's assertions about freedom, justice and the rule of law in Iran would apply to the Baha'is of that country.... We urge the international community to protest vigorously Mr. Rowhani's killing and to seek justice for the beleaguered Iranian Baha'i community."  
>  
> The tragic loss of Bahai lives in Iran and the subsequent exploitation of their deaths by Bahai spokesmen, often in the American media, always courting the President and other members of the government, has become a predictable pattern rendered intolerable in the context of continuing and pervasive Bahai censorship and denial of human and civil rights in the United States and elsewhere. Such incidents as  
> I queried you about in my unanswered email of March 31, 1997, available on my Web site, regarding the crushing of the magazine Dialogue, the resignations of a number of scholars from the Bahai Encyclopedia, the attacks on the listserv known as Talisman I at Indiana University, the harassing and blacklisting of many individuals,  
> Bahai and non-Bahai, suggest profoundly deep-seated problems within the Bahai community and administration.  
> <https://members.tripod.com/~FG/To-UHJ1.htm>  
>  
> To these incidents must now be added the apparent conspiracy for more than a year and a half of the Bahai Computer and Communications Committee (BCCA), under the chairmanship of Mark Towfiq, to defeat twice now, along with the collusion of other Bahais, the creation of

an

> unmoderated newsgroup on the Bahai Faith which would be known as  
> talk.religion.bahai. You may find extensive documentation for all of  
> these violations of the basic human rights of many Bahais and  
> non-Bahais on my Web site, "The Bahai Faith & Religious Freedom  
> of Conscience": <https://members.tripod.com/~FG/bahai.htm>

>

> Because the third interest poll for talk.religion.bahai on Usenet is  
> approaching, after August 28th, I ask you again to investigate the  
> BCCA and its depriving me of access last November from all private  
> Bahai-only mailing lists at a crucial moment just when the tide of  
> discussion was going very much in favor of the newsgroup, noted by  
> many observers. I also ask whether you supported or were involved in  
> that decision? The relevant files can be found on my Web site under  
> Bahai-Discuss Archives.  
> <https://members.tripod.com/~FG/archive.htm>

>

> Similarly, I would like to know whether your institution or the BCCA  
has  
> approved of or advocated the recent ban of my email signature file by  
> the moderators of soc.religion.bahai, as well as their complete ban  
for  
> more than a year and a half now on all discussion regarding  
> talk.religion.bahai.

>

> The prevailing atmosphere of suppression of free speech and  
> religious conscience that now characterizes the Bahai Faith cannot  
> but call into question the honesty of many members of the Bahai  
> administration and perhaps the institutions themselves.

>

> I ask once more whether censorship is allowed in the Bahai Faith and  
> what passages of the Bahai Writings support it, what are the "rules,"  
if  
> you will, of Bahai censorship?

>

> --

> Patrick Henry.... "Give me liberty or give me death!"  
> The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/bahai.htm>

>

> -----

>

> THE Baha'i Technique:

>

> During the last several years or more a number of observers have noted  
> the common methods many Bahais use to avoid various issues or  
> discredit people who hold opinions other than their own:

>

> May 12, 1992:

> "The Baha'i Faith has become very oppressive and manipulative of  
> the individual. That to me is merely a statement of fact, as I  
> have experienced it, for nearly sixteen years now [over 22]. The  
usual  
> stratagem in dealing with anyone who would express his conscience  
> in good faith is to pretend the Cause is above any kind of  
> criticism whatsoever while intimating that anyone who would speak  
> honestly must have something wrong with him, i.e., his spiritual  
> life isn't what it should be, he doesn't understand the nature of  
> unity, or he's accused of trying to obtain power for himself,  
> which at times seems merely a calculated way of discrediting the  
> person, and so on. Another common strategy used to acquire  
> control over the individual is to humor the person by letting him  
> pour himself out, etc., and then self-righteously giving him the  
> Truth."

>

> Ron House, November 14, 1997:  
> "I know what you mean. I've found over the years that  
> there is a technique used by traditional Baha'is and  
> others to squash dissension: harry the dissenter so  
> much he says something intemperate, then point out  
> how 'loving' and 'compassionate' they are and how  
> nasty the dissenter is. The trouble is that this  
> technique works, so I've been making a conscious  
> effort not to fall for it. Also, when they get the  
> dissenter discouraged and miserable enough, he  
> invariably makes a slip-up sooner or later that they  
> can REALLY let loose the venom over. IMHO, they did



- > this to you when you misread Sharon's intentions.
- > At any other time, they would overlook faults, as
- > Baha'u'llah says, but when they're in this mode
- > they go for the jugular. Very sad."
- > <https://members.tripod.com/~FG/House2.htm>
- >
- > June 1998:
- > "Some of the most striking methods demonstrated repeatedly by
- > many Bahais during the last year and a half of discussion about
- > an unmoderated newsgroup is their refusal to listen and respond to
- > the criticisms of those who are in favor of talk.religion.bahai,
- > ignoring their concerns, never responding analytically to their
- > messages and reasoning and logic and evidence, attacking them
- > through character assassination and ad hominem, ganging up
- > on individuals, and "circling the wagons" around every action
- > of the srb moderators or others who are opposed to
- > talk.religion.bahai."
- > "More than twenty different people on my web site have posted messages
- > explaining their experience with srb censorship yet many srb Bahais
- > NEVER address their concerns. Ignoring such charges will not make
- > them go away. NO ONE has to "try" to link the trb interest poll with
- > censorship on srb; the moderators themselves have done that by
- > suppressing droves of people for years. There are many people who
- > believe such suppression is part and parcel of the Bahai
- > community as it exists today. A YES vote need not necessarily
- > support such a belief. There are other reasons Bahais might vote
- > YES."
- >
- > Fran Baker, May 1998:
- > "Just have to say that in my experience this is a common
- > technique of manipulative people in general; it is especially
- > effective with thoughtful people who are willing to see both
- > sides of things, i.e., their own fault. I consider this brow-beating
- > technique to be a form of abuse. The only way to deal with it is
- > to call them on it every time and to refuse to let yourself be beat
- > up, i.e., not to do your part of the "tango." This can be very hard
- > to do, but it works. You can break this pattern in a personal
- > relationship. I don't know whether it's possible when a group
- > acts this way. Very scary."
- >
- > Dr. Juan Cole, June 12, 1998:
- > "Let me ask you why in the world you think that I would risk my
- > professional reputation by publicly stating falsehoods? ...The very
- > technique of the more glaze-eyed among these people is to
- > unbearably bully a Baha'i whom they don't like, use unjustified
- > threats of declaring him or her a CB to silence the individual, and
- > if the person will not be silenced, then to depend upon the
- > gullibility
- > of the Baha'is in refusing to listen to any victim's story because, of
- > course, the Baha'i institutions are infallible and divinely guided and
- > could never do anything wrong. It is a perfect racket."
- > "Of course, this technique of making liberals go away has been
- > enormously successful, and ex-Baha'i liberals have no credibility
- > with the remaining Baha'is nor do most of them have any energy
- > to continue to make a case, either to the Baha'is or the outside
- > world, for the incredible abuses that go on inside this organization
- > ostensibly committed to tolerance!"
- > <https://members.tripod.com/~FG/Cole10.htm>
- >
- > K. Paul Johnson, September 15, 1998:
- > "If that principle [people are innocent until proven guilty]
- > were followed by Baha'i administration and individuals in
- > their condemnations of their fellow believers, I
- > would have very little to complain about regarding Baha'i
- > affairs. But character assassination by innuendo is the
- > preferred way of dealing with anything remotely resembling
- > dissidence. Seems like that's exactly what you're doing to Juan
- > Cole in your message. Saying I don't want to know what you've
- > "got" on him, thus attacking me but insinuating you have some
- > awful proof of unspecified guilt on his part. If that's not
- > character assassination by innuendo, what is?"
- > <https://members.tripod.com/~FG/Johnson18.htm>
- >
- > Gibro28W, October 12, 1998:
- > "In summary, the biggest problem, as I see it,
- > is that most Baha'is don't take criticism seriously--they tune it out
- > as



> "negative" or "harmful to spiritual growth." This selfish  
> attitude is very stupid. First of all, Baha'is entice people to join  
> them. When they do, they indoctrinate them until they think like the  
> group. But as soon as a red flare of doubt goes up in the convert's  
> mind, they're cordoned off by the group and reminded of their  
> "spiritual" obligations in the name of Baha'u'llah or the "Covenant."  
> If left unresolved and doubt gives vent to prolonged criticism, the  
> convert is sent packing or is kicked out. What we have here is a  
> broken family that had failed to truly listen to the needs  
> of its members in the first place."  
> <https://members.tripod.com/~FG/srb73.htm>  
>  
> Barthaman on September 14, 1998:  
> "Baha'i dissenters, more or less, are wounded souls abandoned  
> by their fathers, so-to-speak. They have been cast out and  
> dismissed or shunned without having had a fair hearing. Consider  
> their pain when the rest of their "family" dismisses them too.  
> Can you know what it's like to be accused of heresy and shunned  
> following a sincere intellectual conflict (inspired by doubt)--  
> after you've sacrificed years in devoted service to your religion?  
> Can you comprehend their sense of betrayal and injustice? This is  
> why disillusioned believers leave their religions each year--while  
> some still hang around, banging on the door now and then, demanding  
> a refund for their lost youth. In time they will have to move on,  
> however, writing the Baha'i Faith off as another lesson in fraud.  
> Mock these people all you want--but for the grace of God, the next  
> dissenter could be you. Don't be too confident, my friend."  
> <https://members.tripod.com/~FG/srb66.htm>  
>  
> Juan Cole wrote, February 23, 1999:  
> "There is nothing to be puzzled by. Right wing Baha'is only like to  
> hear the sound of their own voices (which are the only voices they  
> will admit to being "Baha'i" at all)."  
>  
> "Obviously, the world is so constructed that they cannot in fact only  
> hear their own voices. They are forced to hear other voices that  
> differ from theirs. This most disturbs them when the voices come from  
> enrolled Baha'is or when the voices speak of the Baha'i faith."  
>  
> "The way they sometimes deal with the enrolled Baha'is is to summon  
them  
> to a heresy inquiry and threaten them with being shunned if they do  
not  
> fall silent."  
>  
> "With non-Baha'is or with ex-Baha'is, they deal with their speech  
about  
> the faith by backbiting, slandering and libelling the speaker. You  
will  
> note that since I've been on this list I have been accused of long-  
term  
> heresy, of "claiming authority," of out and out lying (though that was  
> retracted, twice), of misrepresentation, of 'playing fast and loose  
> with the facts,' and even of being 'delusional.' I have been accused  
of  
> all these falsehoods by \*Baha'is\*, by prominent Baha'is. I have been  
> backbitten by them."  
>  
> "This shows that all the talk about the danger a sharp tongue can do,  
> all the talk about the need for harmony, for returning poison with  
> honey, for a sin-covering eye, is just \*talk\* among right wing  
> Baha'is. No one fights dirtier than they when they discover a voice  
> they cannot silence and cannot refute."  
>  
> "Paul Johnson has seen all these things, as well, for the past five  
> years. He can explain it to you."  
>  
> Cf. K. Paul Johnson's general reflections on coercive techniques  
> <https://members.tripod.com/~FG/Johnson21.htm>  
>  
> And LaAeterna's method of silencing opponents  
> <https://members.tripod.com/~FG/srb65.htm>  
>  
> Comments on the related techniques of Susan Maneck:  
>  
> Juan Cole, February 13, 1999:  
> "It is a very, very, very weird religion. And if anyone is reading

> Susan Maneck's absolutely bone-chilling screeds on the  
> desirability of Heresy Trials and carefulness in Shunning,  
> they are seeing what it is like at the core of the religion."  
>  
> "I really am sorry for them and her, since they seem sort of filled  
with  
> hate and quite paranoid, yet say they are preaching love, unity and  
> tolerance. Susan will say, 'may your abdomen be split by lightning  
> and your guts fall out you filthy heretic whom I wish I could just  
have  
> shunned and buried', and then she'll sign herself "warmest" and  
> slander a university by adding it to her sig line. As if what she is  
> about has anything at all to do with \*universities\*!"  
>  
> February 15, 1999:  
> "Ms. Maneck's approach appears to me to be always to  
> shunt the discussion off or back to who said what where when  
> why how and so on.... The farther back in time the better, since  
> the person's memory, being human, is bound to be unable to  
> keep up or to have stocked the evidence needed on his or her  
> hard drive or find it on dejanews.com. And it then allows her  
> to claim pretty much anything she wants to while seeming to  
> have discredited her opponent. Further, she relies on the  
> tactics of demagoguery knowing they usually prevail and will be  
> supported by other fundamentalist Bahais. By shrieking  
> "slander" and referring to others' opinions as "garbage," she is  
> able to create an emotional atmosphere that essentially negates  
> whatever the topic or content might be and that allows her to  
> appear to win what is often a narrowly legalistic point or  
> interpretation."  
>  
> "All of this is done, of course, in conjunction with her employing  
> the more common Baha'i Techniques of intimidation and  
> psychological demonization and terrorism."  
>  
> Maneck's scholarly reference to others' opinions as garbage:  
> <https://members.tripod.com/~FG/Maneck3.htm>  
>  
> Maneck's scholarly reference to others' opinions as litter:  
> <https://members.tripod.com/~FG/Maneck7.htm>  
>  
> <https://members.tripod.com/~FG/Maneck1.htm>  
>  
> This document at  
> <https://members.tripod.com/~FG/technique.htm>  
>  
> See The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/bahai.htm>  
>  
> Professor Juan Cole, of the University of Michigan,  
> discusses related issues in his journal article "The  
> Baha'i Faith in America as Panopticon, 1963-1997":  
>  
> <https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>  
>  
> Also see:  
>  
> Full Text of UHJ's Letter of April 7, 1999  
> <https://members.tripod.com/~FG/UHJLetterApril71999.htm>  
>  
> Juan Cole, "Commentary" on UHJ's "outburst of vehement ignorance"  
> <https://members.tripod.com/~FG/Outburst.htm>  
>  
> Letter of Resignation from Paul Dodenhoff, Assistant to the Auxiliary  
> Board  
> <https://members.tripod.com/~FG/LetterResignationPD.htm>  
>  
> --  
> Patrick Henry.... "Give me liberty or give me death!"  
> The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/bahai.htm>  
>  
>

Sent via Deja.com <https://www.deja.com/>  
Before you buy.From: Juan Cole <jrcole@umich.edu>  
To: Fred Glaysher <FG@hotmail.com>

Subject: Re: letter of House  
Date: Friday, July 02, 1999 4:40 AM

**THE UNIVERSAL HOUSE OF JUSTICE  
BAHA'I WORLD CENTRE**

Department of the Secretariat  
7 April 1999  
To all National Spiritual Assemblies

Dear Baha'i Friends,

**Issues Related to the Study of the Baha'i Faith**

In May of 1998, Baha'i Canada reproduced a collection of letters which the Universal House of Justice had written to various individuals on the subject of the academic study of the Baha'i Faith. Copies of this compilation were subsequently mailed by the Canadian National Spiritual Assembly to its sister Assemblies. The reprint has now been made generally available in booklet form by the United States Baha'i Publishing Trust. The House of Justice has asked us to forward you a copy of the latter publication with the following comments.

As a number of the friends are aware, a campaign of internal opposition to the Teachings is currently being carried on through the use of the Internet, a communications system that now reaches virtually every part of the world. Differing from attacks familiar in the past, it seeks to recast the entire Faith into a socio-political ideology alien to Baha'u'llah's intent. In the place of the institutional authority established by His Covenant, it promotes a kind of interpretive authority which those behind it attribute to the views of persons technically trained in Middle East studies.

Early in 1996, the deliberate nature of the plan was revealed in an accidental posting to an Internet list which Baha'i subscribers had believed was dedicated to scholarly exploration of the Cause. Some of the people responsible resigned from the Faith when Counsellors pointed out to them the direction their activities were taking. A small number of others continue to promote the campaign within the Baha'i community.

In the past, in situations of a somewhat similar nature, the patience and compassion shown by 'Abdul-Baha and the Guardian helped various believers who had been misled by ill-intentioned persons to eventually free themselves from such entanglements. In this same spirit of forbearance the Universal House of Justice has intervened in the current situation only to the extent that has been unavoidable, trusting to the good sense and the goodwill of the believers involved to awaken to the spiritual dangers to which they are exposing themselves. Nevertheless, certain Counsellors and National Spiritual Assemblies are monitoring the problem closely, and the friends can be confident that whatever further steps are needed to protect the integrity of the Cause will be taken.

As passages in the enclosed reprint make clear, this campaign of internal opposition -- while purporting to accept the legitimacy of the Guardianship and the Universal House of Justice as twin successors of Baha'u'llah and the Centre of His Covenant -- attempts to cast doubt on the nature and scope of the authority conferred on them in the Writings. When other Baha'is have pointed out that such arguments contradict explicit statements of the Master, persons

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behind the scheme have responded by calling into question the soundness of 'Abdul-Baha's own judgement and perspective. Gradually, these arguments have exposed the view of those involved that Baha'u'llah Himself was not the voice of God to our age but merely a particularly enlightened moral philosopher, one whose primary concern was to reform existing society.

By itself, such opposition would likely stand little chance of influencing reasonably informed Baha'is. As one of the letters in the enclosed reprint (20 July 1997) points out, the scheme relies for effect, therefore, on exploiting the confusion created in modern thought by the reigning doctrines of materialism. Although the reality of God's continuous relationship with His creation and His intervention in human life and

history are the very essence of the teachings of the Founders of the revealed religions, dogmatic materialism today insists that even the nature of religion itself can be adequately understood only through the use of an academic methodology designed to ignore the truths that make religion what it is.

In general, the strategy being pursued has been to avoid direct attacks on the Faith's Central Figures. The effort, rather, has been to sow the seeds of doubt among believers about the Faith's teachings and institutions by appealing to unexamined prejudices that Baha'is may have unconsciously absorbed from non-Baha'i society. In defiance of the clear interpretation of 'Abdul-Baha and the Guardian, for example, Baha'u'llah's limiting of membership on the Universal House of Justice to men is misrepresented as merely a "temporary measure" subject to eventual revision if sufficient pressure is brought to bear. Similarly, Shoghi Effendi's explanation of Baha'u'llah's vision of the future Baha'i World Commonwealth that will unite spiritual and civil authority is dismissed in favour of the assertion that the modern political concept of "separation of church and state" is somehow one that Baha'u'llah intended as a basic principle of the World Order He has founded. Particularly subtle is an attempt to suggest that the Mashriqu'l-Adhkar should evolve into a seat of quasi-doctrinal authority, parallel to and essentially independent of the Local House of Justice, which would permit various interests to insinuate themselves into the direction of the life processes of the Cause.

Typically, when misrepresentations of the kind described are challenged, the reaction of those behind the campaign has been to claim that their civil rights are being threatened, an assertion that is of course meaningless in the light of the purely voluntary nature of Baha'i membership. Much emphasis is placed by them also on academic freedom, their view of which proves, on examination, to be merely freedom on their part to pervert scholarly discourse to the promotion of their own ideological agenda, while seeking to exclude from discussion features of the Baha'i Faith that are central to the Writings of its Founders.

The effect of continued exposure to such insincerity about matters vital to humanity's well-being is spiritually corrosive. When we encounter minds that are closed and hearts that are darkened by evident malice, Baha'u'llah urges that we leave such persons to God and turn our attention to the opportunities which multiply daily for the promotion of the truths which He teaches. In words written at the direction of the Guardian, regarding a situation similar to, though much less serious than, the present one, " ... the friends should be advised to just leave these people alone, for their influence can be nothing but negative and destructive...."

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The enclosed material is being sent to your Assembly less out of concern over the immediate situation, which is being systematically addressed, than because of longer-term considerations to which it lends perspective. What we are currently seeing, in a relatively primitive form, is the emergence of a new kind of internal opposition to Baha'u'llah's Mission. While it will no doubt assume other features as time passes, it is a kind of opposition that takes aim directly at Baha'u'llah's assertion of the spiritual nature of reality and of humanity's dependence on the interventions of Divine Revelation.

Developments of the kind described will come as no surprise to friends who are familiar with the Guardian's description of the successive waves of "crisis" and "victory" that have marked the history of the Faith ever since its inception. It is precisely this cyclical process, Shoghi Effendi says, that has propelled the steady unfoldment of Baha'u'llah's intent, testing our commitment to His Teachings, purifying His community, and releasing a greater measure of the capacities latent in His Revelation. That resistance to Baha'u'llah should now be emerging in yet a new guise is itself a tribute to the gathering strength of the Cause, offering the friends everywhere new opportunities for the deepening of their faith and the energizing of their work.

With loving Baha'i greetings,

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For Department of the Secretariat

Enclosure

cc: International Teaching Centre

From: <pdodenhoff@my-deja.com>  
Subject: Letter of Resignation  
Date: Friday, June 25, 1999 10:43 PM

Dear friends,

As you are aware there has been much discussion about the recent letter dated April 7, 1999 from the Universal House of Justice concerning issues related to the study of the Baha'i Faith. And as you know, these issues have long been a serious concern of mine and many others who are engaged in various academic pursuits including the study of religion.

Over the past weeks, I have read the letter from the House many times and given it a great deal of consideration, thought and prayer. When I first read the letter after it appeared on Baha'i Studies, I was shocked. Considering the dialogue that I thought had begun between the Administrative Order and Baha'i scholars in February of 1998 at our meeting in Teaneck, I felt upon reading it, and still do, that this letter painted with a very broad brush all scholars who are engaged in the academic study of religion.

I do not think it would serve here to give a detailed statement of the many points which I find objectionable in the letter. Until now I have maintained a middle position concerning the use of certain methodologies in the study of the Baha'i Faith and have been open regarding the areas in which I agree or disagree with certain individuals or with the Baha'i Administration regarding the role of Baha'i scholars.

However, I do think it necessary to say that, as one who is particularly engaged in the study of New Religious Movements, I find this letter very disturbing. The very tone of the letter displays an attitude which I find difficult to reconcile with my understanding of the Faith of Baha'u'llah. It states clearly that the methods used in the academic study of religion are "designed to ignore the truths that make religion what it is" and that they, and by inference those that use them, are tainted by the "reigning doctrines of materialism." Apart from the fact that this appears to me to reveal at least a misunderstanding of the proper use of methodologies and their purpose in academic studies, this statement has overtones that can only be described, in my opinion, as fundamentalist in nature. This appears to become even more evident as the reference to the emphasis certain individuals place on academic freedom is demonized as an attempt to "pervert scholarly discourse," an assertion I find particularly objectionable. Indeed, it would appear that the proper use of scholarly discourse, according to the inferences made in the letter, should be nothing more than an exercise in apologetics for the Baha'i Faith. I have no quarrel with apologetics and its role in religion. But it has no place in academic studies where the truth claims of any tradition are beyond the purview of the academic endeavor to prove or disprove. These are matters of the spirit and the heart which are beyond the limitation of any methodology to understand. However, despite that limitation, methods are developed to help us understand the actualities of religion in historical and sociological contexts. Without such understanding, and the vital healthy criticism that can strengthen a faith community, religion eventually devolves into mere ritual, superstition, formality and authoritarianism. It may be true that there are some scholars who, even as people of faith, take what appears to be an extreme approach in the use of methodologies when studying religion. I can understand better those of my colleagues who claim no faith as their own or who even reject faith altogether, where in such cases it is appropriate to rely on "materialistic" methods. And I believe that to some extent an understanding is gained through such endeavors. Contrary to the statement in the April 7 letter, though, I have never met nor have I ever heard any scholar of religion claim that "religion itself can be adequately understood only through the use of an academic methodology." Indeed, it has been my experience that most are still not agreed on what constitutes a proper definition of religion. Yes, there are some who may claim to fully understand religion and who take an adversarial stance against anything that would reflect an attitude of faith, but I have found, to the credit of the academy, that this is not reflective of all scholars. Most simply object to the attempt to inject ideas such as revelation or spirit into an academic discussion of religion, an objection with which I concur. It seems that the April 7 letter reveals a desire within Baha'i Administration to "have ones cake and eat it, too" for while it rejects these methodologies as "dogmatic materialism" it seeks to be accepted, on terms of its own making, into the very arena of discourse it so decries, an arena in which method, not revelation, is the tool used to understand religion. Yet, it is true that methods are simply tools which, like scholarship in general,

have a proper and an improper use. Now one may not approve of the way an individual or individuals use their tools and is free to express that disapproval. But in doing so, one should not be surprised if they receive an equal amount of criticism for the manner in which they use their own tools! In this case, the April 7 letter from the House criticizes \_what they perceive to be\_ an improper use of methodologies. Is it any surprise, then, that some scholars who work with those methodologies, Baha'i and non-Baha'i, are critical of the application of something as subjective as revelation and faith in engaged academic discourse? I think not. Rather than seeking common ground and \_on an active, daily basis, engaging in serious consultation \_for the purpose of understanding each other\_ both sides have become polarized, a situation exacerbated by this letter. It is unfortunate and not a little frightening to read this letter with its "us against them" tone so prominently displayed. More than that, it is saddening to see that the letter did not make any attempt to assure the NSA's to whom it was sent that this may not be a reference to all Baha'i academics. In light of the recent events in some parts of the U.S., where some individuals have been subjected to the indignity of an investigation because of their beliefs, one would suppose that such assurances would be included in the letter. While it may be argued that the letter was meant to be private, only for the NSA's, one should not be surprised that it turned up on the internet and that it caused such pain. More surprising than that, I believe, is the publishing of it in the latest edition of Baha'i Canada without any commentary or contextualization. Imagine the effect this will no doubt have on those who are already suspicious of academic methods and those that engage in academic study! More than the letter itself, I find this action particularly irresponsible.

As I said above, I was shocked when I first read this letter. I was also very angry. And I suppose that in some measure I still am. But over the past few weeks consideration of the contents of this letter have caused Lisa and I to step back and reconsider some of the issues which concern us, particularly those with which we have struggled as members of the Baha'i Faith. The result has been a recognition that, despite our love for the Baha'i Faith, and for the many friends we have made as part of the Baha'i community, there are some issues which, if we are to be honest with ourselves and with the Baha'i Faith, call for an obedience which we cannot give.

One of these, for me, is the issue of review, a process which I find repressive and distasteful as a scholar, and one to which I simply would not submit. Despite the assurances that it is only temporary, it is still a present reality which shows no sign of being abolished in the near future.

Another is the ban on living as a practicing homosexual while a Baha'i. Both Lisa and I have always taken a clear stand on gay and lesbian rights. For us, that clearly meant that gays and lesbians have the right to live \_completely\_ in same-sex relationships, including marriage and child-rearing. Indeed, we can point to many gay friends who have marriage relationships which put many heterosexual marriages to shame and who are raising happy, well-adjusted children. It was not until after I became a Baha'i that I learned, on my own, of the teachings on this issue. I was dismayed, but tried to convince myself that I could live with this and could simply be quiet on the issue. Lisa became a Baha'i thinking that it would be easy enough to avoid the issue, and both of us held out hope that the Faith would soon change its stand on this issue. By the time it became a reality that this would not happen, we had convinced ourselves, or so we thought, that the issue wasn't important. Similarly, we had the same feelings concerning women serving on the House of Justice.

But, over the past weeks, we have come to realize just how important these and other social matters are to us. We became convinced that the spiritual reality of the Mashriqu'l-Adkhar has been, for the most part, forgotten or ignored. Having been raised in a tradition in which I was, from my earliest years on, engaged in social welfare work, I find and Lisa does as well, that I am uncomfortable with the spending of Baha'i funds for the Arc project while there are so many other ways in which they could be used to help so many who desperately need it. While I do not wish to be critical, I must express my doubt that the completion of the Arc will mean little to the single mother trying to raise children on her own or the homeless family who have no place to sleep other than unsafe shelters or cardboard boxes. And while some may say that we should use "individual initiative" in such matters (which we do), and while we grant there are many individual Baha'is who do such vital work, it must be acknowledged that Baha'is are a \_community\_ and as such should be addressing these issues as a body of believers on the local, national and international levels in equal measure to those



of other traditions.

Most distressing, though, has been the growing sense of fear that can be observed within certain parts of the Baha'i community. As an assistant, I have grown increasingly uncomfortable with the seeming need to keep track of and report on the activities of individuals, something which I initially thought to be necessary to protect the Covenant and serve the cause. But recent events have convinced Lisa and me that such practices, and especially the notion that anyone may at any time be "investigated," are out of keeping with both the teachings of Baha'u'llah and with who we are and what we believe about the essence of religion. Having been raised in a tradition in which I was constantly fearful of "losing my salvation" due to some action or thought, a notion with which I lived for much of my life, I will not allow such fear to again stifle the spiritual growth of myself or that of my family.

Central to the Baha'i Faith is a trust in the institutions of the Administrative Order and, one would assume, a trust of the individual by the Administration. I have increasingly come to lose that trust in the Administrative Order, and especially with the release of this latest letter. Let me be clear, though, that this does not reflect in any way on the individual members of those institutions, most of whom I have never met. I am certain that they are all doing the best they can in their positions to administer the affairs of the Baha'i Faith in a faithful and honest manner, even as they are subject to human frailties, which we believe can indeed interfere with openness to and understanding of the Divine will, a human predicament with which we all wrestle.

As a result of this recognition, we believe that it is best for us, and for the Baha'i Faith, to formally submit our resignation. In doing so, we recognize that there will be some who will, despite anything we may say, accuse us of rejecting Baha'u'llah. However, as one's faith can be conditioned by no one but one's self, we want to make clear here that we still believe Baha'u'llah to be the Manifestation of God. Our relationship to and understanding of Baha'u'llah is something which we must work out for ourselves apart from "official" involvement within the Administrative Order of the Baha'i Faith. I believe it is necessary to also state for the record, despite our resignation, we believe that, based on the evidence of the texts, it is clear that the legitimate authority for the Baha'i community is the Universal House of Justice whose seat is on Mt. Carmel and the Administrative Order in the various parts of the globe. We reject, simply based on facts, any pretense to authority of any other alleged "Baha'i" body or individuals.

Most importantly, we believe that by resigning, we will avoid being a cause of disunity within the community. For were we to remain, we could not, in good conscience, remain silent about these and other issues which are important to us.

Our purpose in writing this letter has been only to explain, perhaps at greater length than we initially desired, why we are taking this step. Our decision has been our own. There have been some close friends with whom we have discussed this matter and who have given us their honest advice. None of them have advised us to leave, some have suggested we stay and try to just "go about our business," but all of them have given their support and love and all will remain our close friends. We pray that this is true for all of you whom we have had the great bounty of knowing and still love with all our hearts.

With warmest love,  
Paul and Lisa Dodenhoff

Sent via Deja.com <https://www.deja.com/>  
Share what you know. Learn what you don't. From: Mr Mahdi <[mrmahdi@aol.com](mailto:mrmahdi@aol.com)>  
Subject: Re: Article by Vance Salisbury concerning the bahai faith  
Date: Friday, December 17, 1999 12:10 AM

One of the most stupid people I ever encountered speaks again after finding out that fake Hadith about the "27 letters" doesn't exist (Adelard, what happened, you found out that fake hadith didn't exist, that is why you didn't post here in a while?):

> Unlikely in former religions like Islam, when a mullah (i.e., a  
> Khomeini) could impose some understandings and beliefs of Koran on  
> believers,

What a stupid ignorant statement. There are no "mulla" in Islam, mulla is a shi'a invention. Furthermore, Muhammad (saaw), the Sahabah (ra), etc., were never "mullas."

And your statement of "mullas imposing understanding and beliefs of koran" shows how ignorant and biased you are when it comes to Islam. No "mulla" told me what the Quran meant, most of the Quran is clear and certain verses requires deeper understanding because of the historicity and implications of the verses. Islam has no clergy, Muhammad (saaw) and the Sahabah (ra) were never clergy.

Your simple-minded blind faith makes you ignore the numerous editing in your books. Abdul baha made countless number of false prophecies, mistakes, blunders, etc., but despite this, your simplicity and spiritual and intellectual gullibleness makes you STILL believe in the bahai faith. Bahais realized the mistakes of bahauallah, bab, abdul baha and others, so as a selfish dishonest religion, they had to edit their own books hoping to cover up the lies and mistakes.

>The bahai faith is not a mullahood and califatism, our decisions are made  
>in committees with consultation .

Man this guy is ignorant. There is consultation in Islam, it is called SHURA!!!

The rest of post was nothing but a pro-censorship advertisement. This just shows how "insincere" you are when it comes to the truth, and that you want to hide and censor certain information that tells the truth about your false religion. And people have the nerve to attack Fred Glaysher for exposing the censorship and extremism within the bahai faith.

Mahdi

<https://hometown.aol.com/mrmahdi>From: "Milissa Boyer Kafes" <milissa8320@my-deja.com>  
Subject: Re: Universal Declaration of Human Rights & Marshall Case  
Date: Monday, April 03, 2000 12:24 AM

In article <8c7rb60kqu@news2.newsguy.com>,  
"Rick Schaut" <RSSchaut@email.msn.NOSPAMcom> wrote:  
>  
> Milissa Boyer Kafes <milissa8320@my-deja.com> wrote in message  
> news:8c71av\$ktiv\$1@nnrp1.deja.com...  
> > So, it seems that Baha'is say material things, like property, and  
civil  
> > rights are protected but the \*soul\* is fair game.  
>  
> First of all, that's not "Baha'is", Ms. Kafes. It's just me. Singular.  
> Please don't go attributing my individual opinion to the institutions  
or to  
> Baha'is in general. I don't recall ever saying that I'm supposed to  
be a  
> spokesperson for the Baha'i Faith, and I will, quite frankly, thank  
you to  
> not try to turn me into one.

"Baha'is" was a reference to the Faith proper, not you particularly or as a spokesperson for the Faith. So I will, quite frankly, thank you for not twisting my words, Mr Schaut! geez!

> > Secondly, my contention isn't about any abstract notion of  
"protection".  
> It's my opinion that these are the things protected by the Universal  
> Declaration of Human Rights, and that this declaration cannot  
reasonably be  
> construed to apply to the mutual agreement between individual and  
> organization regarding membership in that organization.

Actually, one would reasonably expect that, in an organization founded directly by God Himself, a person would have \*more\* rights than in a document conceived by mere mortals. The NSA does say that human rights are God-given rights. If they are given by God and not by secular society, then it is reasonable to assume that they would be upheld within God's organization as well as without.

But people should at least be aware of the fact that they will be expected to give up some of the rights guaranteed to them by secular society when they become Baha'i. I believe that the Faith, by touting



how wonderful the UDHR is, is obscuring that fact in their promotional literature. When the NSA wrote: "an equal standard of human rights must be upheld throughout the world" they should have been more forthcoming and wrote: "an equal standard of human rights must be upheld throughout the world, except by us since we are a voluntary organization."

- > Thirdly, the reason for stating that none of Ms. Marshall's civil rights have
- > been curtailed in the slightest degree is to show that, unlike other
- > religious organizations to which the Baha'i Faith has been compared in this
- > very thread, Baha'i institutions do not resort to any infringement of any
- > civil liberty in order to coerce people into remaining members of the Faith
- > or to "punish" (if that's even the right word) people for leaving the Faith.

What I am looking at is the reverse. If someone wants to belong to the Faith, and has broken no Baha'i law, how can they be coerced into leaving it?

- > Lastly, how does one reach the conclusion that the soul is "fair game"? I'm
- > afraid I simply don't follow the reasoning. Are you claiming that the due
- > process provisions enshrined in documents like the Universal Declaration of
- > Human Rights should be extended to questions of membership in the Baha'i
- > Faith merely because, within the Baha'i Faith, having one's membership card
- > handed back is considered to have significant consequences? Why should any
- > secular standard be imposed on Baha'i institutions for what is a completely
- > internal matter? Are the due process provision that exist within the Baha'i
- > Faith somehow inadequate for the protection of basic human rights? If so,
- > please demonstrate how.

You say that "the due process provision that exist within the Baha'i Faith"...I have to ask what due process provision was followed in this case? Alison got an email message informing her of the decision completely out of the blue! And it was vague. She was not accused of breaking any specific law. If there is no due process for an internal matter involving a Baha'i, how can non-Baha'is be sure that, in the event a country becomes majority Baha'i, they as the minority will be protected? You can tout this as an internal matter all you want, but how internal matters are handled are the *\*only\** way for non-Baha'is to judge whether you are any good or not. You won't be judged solely on nice sounding proclamations and statements from your administrative institutions.

So, since there was no process at all in this case, its impossible to tell how it compares to the secular standard! And the fact that such an event, an expulsion, has such serious *\*spiritual\** consequences, (according to Shoghi Effendi) the fact that due process (*\*however\** you define it!), that any process, was not followed is amazing, in the least. This is what I mean by the soul being fair game.

But, in the end, it seems the real sticking point is this whole "mutual agreement" idea. When you made your *\*mutual agreement\** with the Faith, did you agree that they had the right to summarily expel you, and give you no specific reason for doing so? *\*mutual\** means it has to go both ways, which is why you have to look at not only at the right of an organization to define membership but also at the rights of the member who, having lived up to their agreement, want to remain.

Peace,  
Milissa Boyer Kafes  
milissabk@freewwwweb.com

Sent via Deja.com <https://www.deja.com/>  
Before you buy.From: TLCULHANE <tlculhane@aol.com>  
Subject: My case - a letter to my friends  
Date: Wednesday, July 28, 1999 2:12 PM

Dear Friends,

I had hoped my case would not be a topic of public conversation and especially an uninformed topic of conversation. One of the dangers of lack of knowledge is sheer speculation that allows for the assertion of preformed ideological templates to dominate discourse.

Please consider this an open letter to my friends. It will be the only public response I will make. If anyone wishes to continue to speak with me about it I will do that in a private conversation as among friends.

In February I had a meeting with two ABm's. The original purpose of the meeting was to gather information about a workshop I had presented at Bosch Bahai school. Two people (out of 62 attendees) had written to the House of Justice protesting what they understood about my comments.

The House of Justice passed the 'protest message' to the NSA and the Continental Counselors for follow up. The Counselors in turn authorized two ABm's to meet with me to gather information about what had taken place at Bosch. So far so good.

One of the ABm's concluded that this was an opportunity to do more than inquire after information. This person effectively conducted the meeting as though it was an interrogation of my theological views among them my views of the station of Baha u llah, my interest in the Maiden writings of Baha u llah and ,of course, my discussion of the Mashriqu l Adhkar . That was the problem as well as how the meeting was arranged and conducted by the ABm.

I was not informed two ABm's would be present, nor who authorized the meeting or to whom the ABm's would be reporting.

Friends I am quite human and cycled through a series of emotions from anger to betrayal,to disgust, to bewilderment and frustration and relief. I went thorough this twice, once in February and again in May after the April 7 letter became public.

How did I handle this 'test' of my faith and why have I \*chosen\* to remain a Bahai? The simple explanation is I love Baha u llah. As many of you know I am a mystic by temperament which explains my attraction to the spiritual and social reality of the Mashriqu l Adhkar and the "Maiden " writings of Baha u llah. Both times during my "emotional cycle" S/He came to me and I was draped in that "silken Robe of Light." As best I can describe in words we "talked" about my pain and anguish and " My distress and banishment in this remote prison." This is the personal God who reached in and touched my soul and said I understand and shared with me that "perfume of a grace which to tongue can describe." I was reminded that "this not a field for the foolish and faint of heart." If I thought the vision of Baha u llah was easily realized, that all the hope and redemption that His message represents was attainable without effort or without transformation I learned better. The course of human history in general and religious history in particular will change but it will be through multigenerational blood sweat and spiritual tears.

In the midst of this struggle I wrote to the Counselors and the House of Justice , the latter on March 30. I have met with Counselor Birkland twice and we have spoken fro several hours about my case and what I called in my letter to the House the "far too widespread culture of fear and suspicion in the community.

The Counselor extened me an apology for what happened and he assumed responsibility for it. There was no passing the buck or kicking the proverbial dog in his response to me. Our conversations were honest ,open and reflective on both our parts. He was gracious and loving in his conversations with me. he also clearly said to me that as Counselor he has no problem with my theological views and they were not at issue. This saga has also affected my community and he has been most supportive of the LSA and its goals and has publically expressed that support. I have greast respect for anyone who is capable of admitting mistakes,assuming responsibility for them and looking for ways to move forward and heal divisions and misunderstandings. This is exactly how Counselor Birkland responded to me and therfore it can be stated I have great respect for his character as a man.

In the course of my conversations with the Counselor and my observation of

his interaction with the LSA and the community I have been able to observe in action what I write about as the \*ethic\* of consultation and its requirements of mutual recognition and reciprocity. I understand consultation to be a \*non adversarial\* form of communicative action and the recognition and reciprocity involved is fundamentally about the recognition (the irfan) that we are all made in the image and likeness of God. That is the starting point of Bahai discourse in my view. I have observed the Counselor engage what I write about. I had similar conversations with Counselor Ghadirian, and Paul Dodenhoff will understand my reference here, whom I found to be an example of Abraham Heschels "analysis of piety."

In late May the famous April 7 letter became public. I was very concerned about its reference to the Mashriqu'l Adhkar as I had raised this question directly with the House in my March 30 letter to them. This letter, which I have said before and will state again is one of the more poorly written letters to come from the World Centre. Poor writing style is something which can be clarified and improved upon. It is not \*proof\* of dictatorial behavior. On May 26 I wrote a summary of my views of the Mashriqu'l Adhkar and sent a copy of it, with reference to my March 30 letter to the House of Justice. On May 31 I received a letter from the House of Justice which stated:

"The House of Justice very much appreciates the clarity and candor of your expression in regard to the issues troubling you. It wishes, first of all, for you to be assured that it did not say or feel that you had violated any of its policies or had been disobedient to it in relation to your discussions about the Mashriqu'l-Adhkar."

The response of the House of Justice is hardly a case of "Plausibility structures and denial. I am perfectly capable of discussing "plausability" as it is used in the sociology of knowledge especially as formulated by Berger and Luchmann. The ideological twist to it is inaccurate on theoretical grounds and inapplicable to the comments of the House of Justice. Their letter was a response to my questions two months earlier before anything related to the April 7 letter became a public issue. The disingenuous combination of the sociological concept of plausability structures with the ideological concept of "plausible denial" is an example of a preformed template that will generate conclusions even in the absence of substantive knowledge of a case. In this situation the facts of my case.

My conversations with the Counselors have reinforced my conviction that this comment in the April 7 letter did not and was not intended to refer to my actions. As early as March 20 Counselor Birkinad reiterated that point to me in our conversation. I also know for a \*fact\* that the Counselor had been in communication with the World Centre about my case and that the House wanted the Counselor to meet with me and resolve this problem.

Furthermore the House of Justice wrote:

"That the meeting to which you were invited by the Auxiliary Board members became a cause of distress to you is deeply regretted by the House of Justice. But it was glad to learn from your email that Counsellor Stephen Birkland met with you subsequently in a sympathetic attempt to remedy the difficulties of your experience. You should therefore feel assured that your concern has been taken seriously and an earnest attempt made to deal with it. The House of Justice trusts that the burden of your heart has thus been relieved and that you can now refocus your energies on continuing your dedicated service to the Cause."

Friends, dictators and totalitarians do not express deep regret that a soul was distressed or estranged by certain actions. They most assuredly do not take steps or direct that steps be taken to resolve the anguish or distress of \*one human being. yet that is exactly what the House of Justice did in my case. They intervened on my behalf because of the mistakes that were made in my case by Institutional representatives.

For anyone who is unable to distinguish between acts of love and care and hypocritical PR damage control I have compassion. This kind of cynical linkage is an example of Orwellian newspeak where love becomes hate. Are we really so long gone and so far from Baha'u'llah that acts of love, kindness, magnanimity cannot be perceived for what they are? Is the world truly that barren?

I am many things but Pollyanna is not one of them. I am Jamesian twice born soul who has hope. And that hope involves believing in spite of the evidence and watching the evidence change. It is easy to be cynical. In a world that needs the hope and promise that life can be lived at a higher level and that needs to know human history can change, however slowly or haltingly cynicism and prolonged despair is a betrayal of the centuries long aspirations of human beings. I believe with all my heart that anyone, of whatever background or

religious tradition who indulges such despair has not simply forgotten God but has forgotten humanity. My challenge to my friends is to forego the temptation of cynicism and despair because the "wondrous system" of Baha u llah has not attained perfection. Perfection and transformation do not happen in the abstract they happen with real human beings. The "system" of Baha u llah will only function as well as the people who comprise it. There is much work to be done and it is the spiritual obligation of each of us to engage the struggle of hope and redemption in both its meaning of overcoming 'sin' and imperfection and as the fulfillment of a promise.

I don't say this in ignorance. I say this as one who has had his faith severely tested in ways that are only meaningful to me. In the past year both my daughters bran surgery and stroke and my theological interrogation have been major spiritual battles. They have rocked me at the core of me being. Baha u llah upped the ante for Terry Culhane. I want to "see": my beloved and She says "how many Husayns greater than thee have professed their love. I hope my willingness to engage the struggle and keep turning to Baha ullah is some measure of my love. I often said that if one wants Paradise, Baghdad the abode of peace, the road to that \*place\* passes through Tehran and the Siyah Chal. Each of us has our Siyah Chal our secret place of fear and despair of dreams lost and hopes dashed. Yet I can say that we are never alone, the odor of that silken Robe of Light is there. Our response is a matter of "learning the art of love's ways and the secret of heart surrender." My dear friends go ahead and learn that art and surrender. Give yourself permission! I am a nobody, a garden level mystic who Baha u llah did not abandon and who the House of Justice did not abandon.

The House is keenly aware of the limitations and imperfections of the community, including the functioning of its administrative bodies. And they did not ask me to pretend all was yet paradise, there was no denial nor attempt to stifle me or shut me up. They acknowledge reality but they refuse to sink into a cynical despair.

They offered me the same challenge Baha u llah has offered me to believe and do the work in spite of any evidence and to watch and make the evidence change.

In response to my concerns about problems "mistakes" and the culture of fear and suspicion that I noted they wrote"

" A perspective that may assist in your review of the experience is that the institutions of the Faith operating throughout the world, like individual believers, are struggling to achieve the high ideals set for them in the Writings, and they inevitably make some mistakes even with the best of motives. Fortunately, the consequences of such mistakes often provide them with the empirical bases for shaping their evolution towards maturity. To the extent that the individuals affected are able to deal successfully, both spiritually and practically, with the tests involved, the institutions and individuals derive mutual benefits. The believers and their God-given institutions are intimately joined in a common endeavor to advance the development of a new World Order. A significant degree of magnanimity on the part of each is essential."

The House of Justice openly acknowledges mistakes were made and have been made. Please be fair in your judgement. Do dictators openly acknowledge mistakes on the part of governing bodies and express \*hope\* that both those governing bodies and the individuals harmed will learn from them and move forward?

They express the recognition that mistakes are trying and can cause "distress" to souls. They also express the \*Hope\* that individuals such as myself will 'hang in there.' And most important they recognize that 'hanging in there' requires 'magnanimity'. Even a dictionary can provide us with the richness and challenge of the concept of magnanimity. Yet in the midst of all that and in the recognition of mistakes they asked me to consider the struggles of the Institutions in our common enterprise. In other words they asked me to consult, to put \*my money where my mouth is about consultation as mutual recognition and reciprocity. That recognition is that we are in this together. Notwithstanding that request they close that section of my letter with the following comment.

" This does not mean, of course, that mistaken actions on their part should be ignored."

Again be fair in your judgement. Do those bent on dictatorial control suggest that mistakes should not be ignored.?

There is no monolithic system around the Bahai world bent on crushing people. There are folks everywhere with varying perceptions of what is important about the Faith of Baha u llah. We all have to face the struggle to engage the standards of Baha u llah and not succumb to cynicism and despair when the

inevitable imperfections and "mistakes" appear. That is even more true when we encounter the bona fide jerks within the community. Baha u llah promised many things in His redemptive message. He did not promise that jerks would not become Bahais. How do we respond to mistakes -- with magnanimity and with the expectation that consultation must and will take place to address mistakes. That consultation is a non adversarial communicative ethic that recognizes and reciprocates the spiritual dignity and humanity, the likeness of God present in each participant.

What message do \*I\* see in my recent situation? I do not see evidence of a monolithic power structure. I see abundant evidence of people willing to work to overcome divisions and heal hearts and minds. I see people watching my response without my knowing it. Far from driving a wedge between people, between believers and governing bodies it appears my experience and my response are doing something else. I know of three people who have enrolled as Bahai's because of my experience. I know of at least a dozen more, previously unknown to me who have been uninvolved or marginally involved in the community but who have come out of the woodwork and want to engage the spiritual struggle to transform themselves and offer hope and redemption to the world. That is the message of my case. If it were in my power that is the message I would offer to you my friends in your journey to the land of the Most Holy.

warmest regards,

Terry Culhane  
From: David Fiorito and Jennifer Spotila <fiospots@pond.com>  
Subject: Re: Fred's Baha'i Membership Could Not Confirmed  
Date: Saturday, December 11, 1999 1:55 PM

So what is that opinion. And please do not tell me to go look through endless stacks of posts on your site. I want you to talk about this with me. I want to understand your opinion of me because you have no idea who I am, or what my character is like, because you have never taken the time to find out.

Take the time. You may find that you and I have more in common than you think.

Peace,

Dave

Patrick Henry wrote in message ...

>My opinion of fellow Bahais like you is well known.

>

>--

>Patrick Henry.... "Give me liberty or give me death!"

>The Bahai Faith & Religious Freedom of Conscience:

><https://members.tripod.com/~FG/bahai.htm>

>

>

><dfiorito@my-deja.com> wrote in message news:82rdgo\$735\$1@nnrp1.deja.com...

>> (sorry if this is a repeat post MyDeja is acting funny)

>>

>> I never assume that anyone is a Covenant Breaker, and I do not look up

>> the membership of everyone on the list.

>>

>> Fred made a claim that he is a registered member of the Baha'i

>> community. To lend this claim credence he scanned his membership card

>> and posted it on his website.

>>

>> He is a controversial figure and makes many claims. I sought to verify

>> the truth of his claim to membership in the US Baha'i Community. That

>> membership could not be confirmed.

>>

>> This is not a value judgement - just a fact. My opinion of Fred will

>> remain private. I make no accusations or threats. I merely researched

>> one of his claims and it turns out to be false.

>>

>> Peace,

>>

>> Dave

>>

>>

>> Sent via Deja.com <https://www.deja.com/>

>> Before you buy.

>

>

From: Kathy Pascoe <kathy@scconsult.com>  
Subject: Re: Hooper Dunbar and Austin Powers  
Date: Sunday, June 27, 1999 11:10 AM

On Sun, 27 Jun 1999 14:19:30 GMT, rreini@wwnet.net (Roger Reini) wrote:

> On Sun, 27 Jun 1999 06:44:49 -0400, "Patrick Henry"  
> <patrick\_Henry@bigfoot.com> wrote:  
>  
> >Bahai fundamentalists regularly spy and report  
> >on other Bahais. Rick Schaut is one of the official  
> >hacks given such duties here on talk.religion.bahai.  
>  
> This is untrue. There are no spies in the Baha'i Faith.

Um, Roger? I have to agree with Fred (and Juan and Michael McKenny and anyone else who's pointed this out). If someone is forwarding your email messages to someone else to check them out and determine if you're straying from the path, there most certainly are spies in the faith.

--

Kathy Pascoe ~ kathy@scconsult.com (at home)  
Confused about newsgroups? Visit <news:news.newusers.questions>From: FG <FG@hotmail.com>  
Subject: Re: quotations re soc.religion.bahai censorship  
Date: Tuesday, April 27, 1999 8:06 AM

A clear and irrefutable disclosure that the BCCA  
does indeed own and run soc.religion.bahai....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Boatright Family wrote in message <1104\_925057592@rickboat>...

>As most of you know, Soc.Religion.Bahai is a moderated  
>newsgroup.  
>  
>That means, that all posts to SRB go through a single gateway  
>machine. Unfortunately, that gateway has become unreliable of  
>late, and the sponsors who provide ISP service to SRB are  
>attempting to replace it with a newer computer.  
>  
>Until that happens, occasional service delays like the failing a  
>couple of weeks ago may continue on SRB.  
>  
>We are really sorry, and if anyone has a pentium class computer  
>in the 75 to 133 MHz range with 128 meg of ram that they  
>would like to donate to BCCA please let me know.  
>  
>Rick Boatright  
>co-moderator  
>soc.religion.bahai  
>

Boatright Family wrote in message <1103\_925057137@rickboat>...

>Well, perhaps a word is in order from one of us.  
>  
>Seldom enough do any of the moderators of SRB choose to  
>post. In general, we have agreed among ourselves not to  
>participate in the fray \_IN\_ srb, and generally, we try to stay out  
>of the fray \_OFF\_ srb too.  
>  
>There are serious differences between what the various  
>moderators will post, with myself clearly the most "liberal"  
>among the group.  
>  
>However, we try to stay focused on the charter of the  
>newsgroup, that is, SRB is chartered for discussion of the  
>BELIEFS AND TEACHINGS OF THE BAHA'I FAITH. Collateral  
>discussions, about the administration of SRB, about the beliefs  
>of individuals, personal histories of faith or of accusation, none  
>of these has any place in that newsgroup.  
>  
>In addition, a few years back, the moderators faced a crisis of  
>faith regarding those who promote a belief in an alternace  
>succession of authority within the Baha'i Faith. Long and heart



>breaking discussion about freedom of speech, the role of the  
>internet, and our personal faith, led to the conclusion that  
>Baha'u'llah's injunction to shun Covenant breakers means shun,  
>and that we would not post messages by known cb's and would  
>not post messages arguing in favor of an alternate succession  
>of authority within the faith. This was, and continues to be a  
>horrid burdon.

>

>At this time, posts get rejected for several reasons.

>

>1) not about the beliefs and teachings of the Baha'i Faith

>2) argumentative, not polite, insulting, obnoxious, rude. -- you

>may say anything you like about the other persons position, but

>you may say nothing about them. the moderators INSIST on

>polite discourse

>3) the alternate authority argument above

>4) signal to noise repetative multiple answer to the same

>quesiton.

>

>I know of no other reasons for rejection in the past year.

>

>The second is a \_very\_ subjective and individual decision.

>Each person on the hot seat has to choose for themselves

>where to draw that line.

>

>Anyone interested in applying for a position as a mod, is

>welcome to ask. It is a horrid, difficult, painful, hard, task.

>

>Rick Boatright

>co-moderator

>soc.religion.bahai

>

From: The142857 <the142857@aol.com>

Subject: Re: This Sect Has No Future (indeed)

Date: Friday, August 06, 1999 5:20 PM

Leo Tolstoy was bright indeed. He saw  
right through that charlaton right away.

God bless him for his ability to discern.

>Subject: This Sect Has No Future

>From: "Mesbah Javid" 11111174@3web.net

>Date: Sat, 24 July 1999 02:23 PM EDT

>Message-id: <7nd27b\$akv\$1@iceman.tac.net>

>

>Stages of an Investigation of Truth by Leo Tolstoy:

>

> 'Sir, Thank you for sending me the book by

>Baha'u'llah. I regret that I am obliged to say that reading

>this book has completely put me off Baha'u'llah's teachings.

>This book merely contains insignificant and pretentious

>phrases which have no other purpose but to confirm the old

>superstitions which are completely devoid of any moral and

>religious content, in the true sense of that word.

>Nevertheless, I am very grateful for your letter and the

>book and please accept my warmest regards.'

> [Leo Tolstoy to Hippolyte Dreyfus, 18 April 1904]

>

>

> 'Dear friend, I was very interested by Baha'ism, and

>I know all about it. I believe this sect has no future...'

> [Leo Tolstoy to Ernest Crosby, 31 July 1904]

>

>

> 'Babism, which has evolved into Baha'ism

>(Baha'u'llah), and which has its roots in Islam, is one of

>the highest and purest of religious teachings. I will be

>very happy if you find my reply satisfying.'

> [Leo Tolstoy to Fridul Khan Badalbekov, Dec. 1908]

>

>

> 'I very much regret not being able to set a great

>value on the ideas you sent me. There's absolutely no sense

>in it. Generally, the more I become acquainted with the

>Baha'i teachings the less I appreciate them, and that is why  
>I hesitate to write a book on this subject.'  
> [Tolstoy to Mirza Ali-Akbar Nakhjavani, ~Dec. 1909]  
>  
>  
> 'Thank you very much for your letter and the book (I  
>haven't yet received the book). I am putting together a  
>series of approachable little books, from the point of view  
>of both price and contents, dealing with the most important  
>religious doctrines in the world. I wish to compose a book  
>about the Baha'is, which is why I am glad to have received  
>documentation indispensable to this publication.'  
> [Tolstoy to Nakhjavani, ~Feb 1910]  
>  
>  
> 'I know the Baha'i teachings, and I am in agreement  
>with its basic principles, except for the belief in the  
>infallibility of its founders and a few other details.'  
> [Tolstoy to A.A. Kasimov, ~April 1910]  
>  
>  
>[Luigi Stendardo: LEO TOLSTOY AND THE BAHAI FAITH;  
>George Ronald, Oxford, 1985  
>ISBN 0-85398-214-7 & 5]  
>  
>  
>  
>  
>  
>  
>

From: <dfiorito@my-deja.com>  
Subject: Re: loyal opposition in Baha'i  
Date: Friday, December 17, 1999 2:02 PM

A very eloquent post indeed.

There is one thing about this whole topic that I find troubling. It may be the very same thing that troubled the UHJ when these issue first surfaced a few years ago.

We in the west have \_more\_ freedom as citizens of our nation than we do as members of any faith and we just can't seem to reconcile the two. Every faith has laws and a structure that channels our behavior and conduct. It seems we value our legal rights over our religious responsibilities.

We have free will. We can choose to do whatever we want. But in the Baha'i Faith such freedom is not a part of God's Will. Several places in the Kitab-i-Aqdas such freedom is equated with the animal which we are to rise above.

"Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty."

-- Bahá'u'lláh, The Kitab-i-Aqdas, p.63-64

An one of His commandments is:

"It is incumbent upon all to be obedient unto them [the House of Justice]."

-- Bahá'u'lláh, The Kitab-i-Aqdas, p.91

And from 'Abdul-Baha:

"All must consider themselves to be of the order of subjects, submissive and obedient to the commandments of God and the laws of the House of Justice."

-- `Abdu'l-Bahá, Selections from the Writings of Abdul-Baha, p.68



In many places in the writings this obedience is extended to all administrative bodies. Does that mean that there are no channels for dissenting views - no. Consultation allows for dissent. It is a place for disagreement to be resolved.

Again we are confronted with the problem we face in the west. Once a decision has been made and the administration has spoken we, if we wish to remain faithful to the Covenant of Baha'u'llah, must be obedient and support the decision. Not to take our grievance to a public forum whether that is here on the Net or in some magazine.

If we do that, then how have we been obedient. How have we followed Baha'u'llah's definition of Liberty.

From the very beginning of the Faith Baha'is who constantly, publicly, and unwaveringly opposed the Faith were removed from the community. Why should it be any different today when Baha'u'llah made it clear that it was His Will to do so.

God asks us to do some very difficult things. Being submissive and obedient are two things that we in the west do not do well but we need to do.

Peace,

Dave

Sent via Deja.com <https://www.deja.com/>  
Before you buy.From: <dfiorito@my-deja.com>  
Subject: Re: Fred's Baha'i Membership Could Not Confirmed  
Date: Thursday, December 16, 1999 12:39 PM

For those who are interested in the mechanics. I made a request to membership services at national. I provided them with Fred's name and Baha'i ID# (made public by Fred on his website). At first they said they could not confirm his membership and it went no further.

I made a second inquiry for clarification and this is the email I received:

>To: Mr. David Fiorito  
>  
>Dear Baha'i Friend,  
>  
>In response to your inquiry about the status of Mr. Fredrick Glaysheer, the  
>records of the Baha'i National Center reflect that Mr. Glaysheer's name was  
>removed from the membership rolls in February 1999, and he is not considered  
>to be a member of the Baha'i Faith.  
>  
>With loving Baha'i greetings,  
>  
>\*\*\*\*\* \* \*\*\*\*\*  
>For the Office of the Secretary

Sent via Deja.com <https://www.deja.com/>  
Before you buy.From: "Ron House" <house@usq.edu.au>  
Subject: Re: Answering to Other Names (Re: Infallibility and Sniping the AO)  
Date: Friday, April 07, 2000 12:20 AM

Adelard R wrote:

> >I wasn't aware your name was also Rick Schaut?! Although I have wondered  
> >at times whether Rick was not but an evil twin of Pat  
>  
> Gee!! your posting is very insulting .Nima,I am sure you know that  
> Insults are very cheap.

> I feel you have an anger on you! why? If people don't share ideas or  
> beliefs like that of yours , live with it.

Nima \_was\_ living with it, until the US NSA spied on him after he ceased to be involved with the faith, and informed on him to the Australian NSA after he moved to this country. So now he's here giving out a serve of medicine. What goes around comes around; that sort of miserable dishonest behaviour breeds hostility. It's that simple.

> Or try to have a constructive discussion without insults.insults can't  
> change someone's heart, instead knowledge can succeed it .

OK, you're big on hearts; try using your compassion to imagine what it would feel like to discover that children were being warned off you behind your back. What is happening here is pretty uncomfortable for the Baha'i institutions, but they are just reaping the inevitable harvest of their own actions. Cause and effect. Start behaving in accordance with Baha'u'llah's teachings and the complaints will also stop. To see why, just look at the contents of the criticisms. Except for bad behaviour of the institutions, there are very few substantive complaints; the few that exist could easily be discussed without problems if the ao hadn't got heavy on the people who raised them.

--

Ron House            house@usq.edu.au

Never fear the truth.From: Mirele <mirele@xmission.com>  
Subject: Re: Fred's Membership Issues  
Date: Saturday, December 25, 1999 6:04 PM

In article <83qqv!\$ntn\$1@nnrp1.deja.com>, dfiorito@my-deja.com says...

>  
>I do not - CAN NOT - question your faith or your beliefs. Nor do I  
>wish to discredit your charges. All I want to do is to clear up one  
>fact. Whether you know it or not, you are no longer considered a  
>member of the Baha'i Community. You may have a card but it is no  
>longer valid.

My question to you, dfiorito, is: How come YOU know and Fred Glaysher apparently does not know? As an outsider looking in, this appears to me to be rather tacky behaviour at best, and at worst, it's inhumane.

>>  
>> Despite their lies, I am a member of the Bahai faith. Again, my  
>membership  
>> ID card may be found on my website. And I have never heard otherwise  
>> from a Bahai institution.  
>  
>  
>This is no lie. Any Baha'i who wishes to confirm what I learned can do  
>so by sending Fred's name and Baha'i ID to National Membership services  
>through www.usbnc.org and you can get the same information that I did.

WHY WASN'T FRED TOLD!?!?!?

Frankly, this is appalling.

I would address myself to those of you who call yourselves Baha'i. This kind of behaviour is NOT appropriate. I have had dealings for five years now with the Church <spit> of Scientology, and to be honest, I never thought I'd see the day when the "officialdom" of the Baha'i Faith would rank up there with the Scientology leadership. In fact, I would argue that the Baha'i Faith "officialdom" are worse than the Scientologists--because at least Scientology lets people know that they've been "declared" (or kicked out of \$cn).

What kind of fear motivates people to do such a thing (drop a person from the rolls of the organization) and then NEGLECT to tell them? This is truly outrageous.

<snip>

>I still maintain that the points you make would be more credible if you  
>admit you are no longer a Baha'i (in the registered sense), take a  
>moment to reflect, and actually enter in to a dialogue about these

>issues. Others have done this and seem to be gaining more credibility  
>from civility than from fanaticism.

I think that it would be appropriate for whoever's in charge to explain why this happened--but then again, from what I've read over the months and years on this newsgroup and a.r.b, I don't expect that to happen.

Let me rent you a clue, Baha'is--your "leadership" reminds me of the scientologists. This is not a characterization that any legitimate religious group should aspire to. I would meditate upon this...

Deana Holmes  
mirele@xmission.com  
From: <patrick\_Henry@bigfoot.com>  
Subject: (bahai) Re: Marshall case  
Date: Saturday, April 01, 2000 8:57 AM

In Baha'i Administration, pp. 63-64, Shoghi Effendi wrote:  
"Let us also remember that at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views."

In Unfolding Destiny, p. 423: 6 April 1928, Shoghi Effendi wrote:  
"I feel that regarding such interpretations, no one has the right to impose his view or opinion and require his listeners to believe in his particular interpretation of the sacred and prophetic writings."

Including the uhj, a legislative institution....

--  
FG  
www.FG.com  
The Bahai Faith & Religious Freedom of Conscience

From: Patrick Henry <patrick\_Henry@bigfoot.com>  
Subject: --bahai-- Messages to uhj regarding their Technique  
Date: Friday, December 17, 1999 7:05 AM

This file contains three messages: "to uhj 12-10-99," "to uhj 7-24-1998," and "The Baha'i Technique":

From: Patrick Henry <patrick\_Henry@bigfoot.com>  
Subject: Re: Fred's Baha'i Membership Could Not Confirmed  
Date: Friday, December 10, 1999 8:33 AM

Given the uhj's oppressive tactics and violation of the human rights of Linda and John Walbridge, Stephen Scholl, other editors of the Dialogue magazine, the Bahai Encyclopedia editors who resigned in protest, David Langness, Juan Cole, Michael McKenny, Nima Hazini, former Assistant to the Auxiliary Board Paul Dodenhoff who resigned, and so on, and so on, and so on.... All the victims documented on my website.... I hesitate to put the uhj above any reprehensible act.... Including conspiracy to murder Dr. Daniel Jordan.

I have been a member of the Bahai faith since 1976. My ID Card may be found on my website. I have never been contacted by the uhj or any of its underlings to the contrary.

Anything I have ever said is a matter of the sanctity of my individual God-given conscience that both Baha'u'llah and Abdul-Baha claimed would never be violated in their religion.

I shall "cc" this message to the uhj so that they hear from me directly on the matter.

I would consider it an honor to be one of its official victims; indeed, the highest spiritual achievement of my Bahai life, defending Baha'u'llah's Teachings from the fanaticism that has overwhelmed and hamstrung his Revelation.

--  
FG.... "Give me liberty or give me death!"  
The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm>

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(Confirmation of receipt by the uhj of the message above.)  
From: Incoming Electronic Communication Operations <ieco@bwc.org>  
Subject: Your Message Has Been Received...  
Date: Friday, December 10, 1999 5:36 AM

Dear Friend,

This is an automated acknowledgement.

Your message regarding:

Re: Fred's Baha'i Membership Could Not Confirmed

has been received at the Baha'i World Centre.  
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From: Patrick Henry patrick\_Henry@bigfoot.com  
To: UHJ <secretariat@bwc.org>; Letters to Editor <letters@nytimes.com>;  
bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: To UHJ July 24, 1998  
Date: Friday, July 24, 1998 9:03 PM  
July 24, 1998

Dear Members of the Universal House of Justice:

As a Bahai, I am saddened by the news of the execution of yet another Bahai in Iran. However, the immediate public statements made by Firuz Kazemzadeh of the National Spiritual Assembly of the United States, reminiscent of Robert Henderson's piece in The New York Times on January 13th of this year, appear equally lamentable for their blatant hypocrisy: "We had hoped that President Khatami's assertions about freedom, justice and the rule of law in Iran would apply to the Baha'is of that country.... We urge the international community to protest vigorously Mr. Rowhani's killing and to seek justice for the beleaguered Iranian Baha'i community."

The tragic loss of Bahai lives in Iran and the subsequent exploitation of their deaths by Bahai spokesmen, often in the American media, always courting the President and other members of the government, has become a predictable pattern rendered intolerable in the context of continuing and pervasive Bahai censorship and denial of human and civil rights in the United States and elsewhere. Such incidents as I queried you about in my unanswered email of March 31, 1997, available on my Web site, regarding the crushing of the magazine Dialogue, the resignations of a number of scholars from the Bahai Encyclopedia, the attacks on the listserv known as Talisman I at Indiana University, the harassing and blacklisting of many individuals, Bahai and non-Bahai, suggest profoundly deep-seated problems within the Bahai community and administration.  
<https://members.tripod.com/~FG/To-UHJ1.htm>

To these incidents must now be added the apparent conspiracy for more than a year and a half of the Bahai Computer and Communications Committee (BCCA), under the chairmanship of Mark Towfiq, to defeat twice now, along with the collusion of other Bahais, the creation of an unmoderated newsgroup on the Bahai Faith which would be known as talk.religion.bahai. You may find extensive documentation for all of these violations of the basic human rights of many Bahais and non-Bahais on my Web site, "The Bahai Faith & Religious Freedom of Conscience": <https://members.tripod.com/~FG/bahai.htm>

Because the third interest poll for talk.religion.bahai on Usenet is approaching, after August 28th, I ask you again to investigate the BCCA and its depriving me of access last November from all private Bahai-only mailing lists at a crucial moment just when the tide of discussion was going very much in favor of the newsgroup, noted by many observers. I also ask whether you supported or were involved in that decision? The relevant files can be found on my Web site under Bahai-Discuss Archives.  
<https://members.tripod.com/~FG/archive.htm>

Similarly, I would like to know whether your institution or the BCCA has approved of or advocated the recent ban of my email signature file by the moderators of soc.religion.bahai, as well as their complete ban for

more than a year and a half now on all discussion regarding  
talk.religion.bahai.

The prevailing atmosphere of suppression of free speech and religious conscience that now characterizes the Bahai Faith cannot but call into question the honesty of many members of the Bahai administration and perhaps the institutions themselves.

I ask once more whether censorship is allowed in the Bahai Faith and what passages of the Bahai Writings support it, what are the "rules," if you will, of Bahai censorship?

--

Patrick Henry.... "Give me liberty or give me death!"  
The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm>

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#### THE Baha'i Technique:

During the last several years or more a number of observers have noted the common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

May 12, 1992:

"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [over 22]. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

Ron House, November 14, 1997:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."  
<https://members.tripod.com/~FG/House2.htm>

June 1998:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who

believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

**Fran Baker, May 1998:**

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

**Dr. Juan Cole, June 12, 1998:**

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://members.tripod.com/~FG/Cole10.htm>

**K. Paul Johnson, September 15, 1998:**

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"

<https://members.tripod.com/~FG/Johnson18.htm>

**Gibro28W, October 12, 1998:**

"In summary, the biggest problem, as I see it, is that most Baha'is don't take criticism seriously--they tune it out as "negative" or "harmful to spiritual growth." This selfish attitude is very stupid. First of all, Baha'is entice people to join them. When they do, they indoctrinate them until they think like the group. But as soon as a red flare of doubt goes up in the convert's mind, they're cordoned off by the group and reminded of their "spiritual" obligations in the name of Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place."

<https://members.tripod.com/~FG/srb73.htm>

**Barthaman on September 14, 1998:**

"Baha'i dissenters, more or less, are wounded souls abandoned by their fathers, so-to-speak. They have been cast out and dismissed or shunned without having had a fair hearing. Consider their pain when the rest of their "family" dismisses them too. Can you know what it's like to be accused of heresy and shunned following a sincere intellectual conflict (inspired by doubt)--after you've sacrificed years in devoted service to your religion? Can you comprehend their sense of betrayal and injustice? This is why disillusioned believers leave their religions each year--while some still hang around, banging on the door now and then, demanding a refund for their lost youth. In time they will have to move on,

however, writing the Baha'i Faith off as another lesson in fraud. Mock these people all you want--but for the grace of God, the next dissenter could be you. Don't be too confident, my friend."  
<https://members.tripod.com/~FG/srb66.htm>

Juan Cole wrote, February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all)."

"Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith."

"The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent."

"With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by \*Baha'is\*, by prominent Baha'is. I have been backbitten by them."

"This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just \*talk\* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute."

"Paul Johnson has seen all these things, as well, for the past five years. He can explain it to you."

Cf. K. Paul Johnson's general reflections on coercive techniques  
<https://members.tripod.com/~FG/Johnson21.htm>

And LaAeterna's method of silencing opponents  
<https://members.tripod.com/~FG/srb65.htm>

Comments on the related techniques of Susan Maneck:

Juan Cole, February 13, 1999:

"It is a very, very, very weird religion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and slander a university by adding it to her sig line. As if what she is about has anything at all to do with \*universities\*!"

February 15, 1999:

"Ms. Maneck's approach appears to me to be always to shunt the discussion off or back to who said what where when why how and so on.... The farther back in time the better, since the person's memory, being human, is bound to be unable to keep up or to have stocked the evidence needed on his or her hard drive or find it on dejanews.com. And it then allows her to claim pretty much anything she wants to while seeming to have discredited her opponent. Further, she relies on the tactics of demagoguery knowing they usually prevail and will be supported by other fundamentalist Bahais. By shrieking "slander" and referring to others' opinions as "garbage," she is able to create an emotional atmosphere that essentially negates whatever the topic or content might be and that allows her to appear to win what is often a narrowly legalistic point or interpretation."



"All of this is done, of course, in conjunction with her employing the more common Baha'i Techniques of intimidation and psychological demonization and terrorism."

Maneck's scholarly reference to others' opinions as garbage:  
<https://members.tripod.com/~FG/Maneck3.htm>

Maneck's scholarly reference to others' opinions as litter:  
<https://members.tripod.com/~FG/Maneck7.htm>

<https://members.tripod.com/~FG/Maneck1.htm>

This document at  
<https://members.tripod.com/~FG/technique.htm>

See The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm>

Professor Juan Cole, of the University of Michigan, discusses related issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997":

<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

Also see:

Full Text of UHJ's Letter of April 7, 1999  
<https://members.tripod.com/~FG/UHJLetterApril71999.htm>

Juan Cole, "Commentary" on UHJ's "outburst of vehement ignorance"  
<https://members.tripod.com/~FG/Outburst.htm>

Letter of Resignation from Paul Dodenhoff, Assistant to the Auxiliary Board  
<https://members.tripod.com/~FG/LetterResignationPD.htm>

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Patrick Henry.... "Give me liberty or give me death!"  
The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm>

From: Juan Cole <jricole@my-deja.com>  
Subject: Trans. of Baha'u'llah's "Praised be My Lord, the Most High"  
Date: Saturday, July 10, 1999 3:12 AM

trans. J Cole 7-4-99

Baha'u'llah

Praised be My Lord, the Most High

Letter of eternity, put on the bridal trousseau of detachment and walk  
upon the exalted brocade runner;  
praised be my Lord, the most high.  
This is the earth of immortality, upon which trod the foot of one of the  
saints;  
praised be my Lord, the most high.  
Do not let the comings and goings of this world sadden you, then ascend  
to the realm of faithfulness;  
praised by my Lord, the most high.  
You have a place with me in the most glorious pavilions-  
praised be the one who created and made-  
Wherein you shall hear the melodies of paradise above the farthest  
lote-tree-  
praised be my Lord, the most high-  
And shall drink therein red wine from the beauty of God, the most



radiant-  
 praised be the one who created and made-  
 And find therein a cornucopia of the fruits of sanctity-  
 praised be my Lord, the most high-  
 And shall fly to every corner thereof on sapphire wings, in the kingdoms  
 of the spirit-  
 praised be the one who created and made-  
 And shall give voice therein with every tune to the songs of  
 immortality-  
 praised be my Lord, the most high.  
 You shall be attracted by the glances of loveliness in resplendent  
 chambers;  
 praised be the one who created and made.  
 Behold, you shall discover within yourself the lights of guidance and  
 immerse yourself in the great fathomless sea-  
 praised be my Lord, the most high-  
 And shall be nourished by the fruits of the spirit from the farthest  
 tree-  
 praised by the one who created and made-  
 And shall hear the call of God in the audible melody issuing from  
 silence;  
 praised be my Lord, the most high.  
 Say: The houri of immortality descended once more to accept this  
 beautiful, glittering moon;  
 praised be the one who created and made;  
 She grasped the crimson tumbler in her right hand-  
 praised be my Lord, the most high-  
 In order to pour for whoever accepts this delight in that garden of good  
 pleasure;  
 praised be the one who created and made.  
 She raised her right hand and leaned on her left leg-  
 praised be my Lord, the most high-  
 Then her arched eyebrow appeared, like a keen scimitar, and she slashed  
 with it at hearts and insides;  
 praised be the one who created and made.  
 She shrugged her shoulders, uncovering ebony tresses beneath her white  
 veil, coiled like a blacksnake;  
 praised be my Lord, the most high.  
 Behold, it swallowed up everyone, from those in the heavens to those  
 beneath the earth-  
 praised be the one who created and made-  
 And returned being to nothingness;  
 praised be my Lord, the most high.  
 At one time she revealed her face, and at another she concealed it;  
 praised be the one who created and made.  
 Behold, she uncovered the creation of the spirits and returned the  
 decree to its realization;  
 praised be my Lord, the most high.  
 Then after that she covered the faces once more lest eternity be  
 annihilated by that crimson scene;  
 praised be the one who created and made.  
 Then she lifted the hem of her black veil from her radiant brow,  
 revealing the brilliance of the new;  
 praised be my Lord, the most high.  
 She said, "Am I not the beauty of the beloved in the midst of the  
 forenoon sky?" And, behold, the visage of grandeur cried out with the  
 lips of the beauty of being, saying, "Yes, and again, yes!"  
 praised be the one who created and made.  
 See, the essences of spirit dance in the temples of immortality at  
 having secretly appeared;  
 praised be my Lord, the most high.  
 The hearts of the sincere are attracted by her luminous rays;  
 praised be the one who created and made.  
 The minds of the holy ones are distracted at how she descends and  
 ascends;  
 praised be my Lord, the most high.  
 Behold, the crier called out in the midst of the air at the center of  
 appearance;  
 praised be the one who created and made.  
 She said, "By the Lord of the heavens! A glance at her is better than  
 possessing this world and the next."  
 Praised be my Lord, the most high.  
 Then she rose, and the most great resurrection took place;  
 praised be the one who created and made.  
 She seated herself, and the hearts of the insightful quaked;  
 praised be my Lord, the most high.  
 Thereafter she brought from behind her hair a tablet of green

chrysolite;  
 praised be the one who created and made.  
 She read out one letter from among the tablet's lofty symbols and  
 behold, the spirits issued from the temple of names;  
 praised be my Lord, the most high.  
 Then she pointed with her middle finger and all the religions from Adam  
 to Jesus were annihilated;  
 praised be the one who created and made.  
 She moved, after that, time and again, and behold, the sun split in the  
 heavens of command;  
 praised be the one who created and made.  
 She bared her head and a ringlet of hair dangled on her breast;  
 praised be my Lord, the most high.  
 The voice of God was manifest in the strands of her hair, making mention  
 of her Lord, the exalted, the most high;  
 praised be the one who created and made.  
 Behold, the sign of night appeared from her dusky locks and the sign of  
 day from her white brow;  
 praised be my Lord, the most high.  
 She voiced thereby the call of holiness in the paradise of presence;  
 praised be the one who created and made.  
 She said, "You shall be subjected to temptations, companions of virtue;"  
 praised be my Lord, the most high.  
 "You shall be denied access to the shrine of beauty in the Ka`bah of  
 knowability;"  
 praised be the one who created and made.  
 That was inscribed on the tablet of immortality by the most high pen;  
 praised be my Lord, the most high.  
 Therein is wisdom from the mysteries that you neither see nor witness;  
 praised be the one who created and made.

Source: Baha'u'llah in A. Ishraq-Khavari, Ganj-i Shayigan, pp. 61-64

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Juan Cole, History, U of Michigan jrc@umich.edu  
<https://www-personal.umich.edu/~jrc@umich.edu/bahai.htm>  
 Buy \*Modernity & Millennium: Genesis of Baha'i\*  
<https://www.kalimat.com/>

Sent via Deja.com <https://www.deja.com/>  
 Share what you know. Learn what you don't. From: McKenny Michael <bn872@FreeNet.Carleton.CA>  
 Subject: Repost of UHJ Letter  
 Date: Tuesday, February 16, 1999 2:24 PM

Greetings, Frederick.  
 Here, as you request, is the little gem Susan first posted:  
 Fare very Well,  
 Michael

8 February 1998

Transmitted by email

Dr. Susan Stiles Maneck  
 U.S.A.

Dear Baha'i Friend,

The Universal House of Justice received your emails of 21 September and 17 November 1997 and much regrets the delay in responding. It has instructed us to send you the following comments which it trusts will be helpful to you in your endeavour to understand various points made previously to yourself and other friends.

Your email of 21 September covers a number of issues, the first of which relates to methods followed in researching, understanding and writing about historical events, and the elements of these methods which the House of Justice regards as being influenced by materialism. The purpose of scholarship in such fields should obviously be the ascertainment of truth, and Baha'i scholars should, of course, observe the highest standards of honesty, integrity and truthfulness. Moreover, the House of Justice accepts that many scholarly methods have been developed which are soundly based and of enduring validity. It nevertheless questions some presumptions of certain current academic methods because it sees these producing a distorted picture of reality.

The training of some scholars in fields such as religion and history seems to have restricted their vision and blinded them to the culturally determined basis of elements of the approach they have learned. It causes them to exclude from consideration factors which, from a Baha'i point of view, are of fundamental importance. Truth in such fields cannot be found if the evidence of Revelation is systematically excluded and if discourse is limited by a basically deterministic view of the world.

Some of the protagonists in the discussions on the Internet have implied that the only way to attain a true understanding of historical events and of the purport of the sacred and historical records of the Cause of God is through the rigid application of methods narrowly defined in a materialistic framework. They have even gone so far as to stigmatize whoever proposes a variation of these methods as wishing to obscure the truth rather than unveil it.

The House of Justice recognizes that, at the other extreme, there are Baha'is who, imbued by what they conceive to be loyalty to Baha'u'llah, cling to blind acceptance of what they understand to be a statement of the Sacred Text. This shortcoming demonstrates an equally serious failure to grasp the profundity of the Baha'i principle of the harmony of faith and reason. The danger of such an attitude is that it exalts personal understanding of some part of the Revelation over the whole, leads to illogical and internally

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Dr. Susan Stiles Maneck  
U.S.A. 8 February 1998  
Page 2

inconsistent applications of the Sacred Text, and provides fuel to those who would mistakenly characterize loyalty to the Covenant as "fundamentalism".

It is not surprising that individual Baha'is hold and express different and sometimes defective understandings of the Teachings; this is but an evidence of the magnitude of the change that this Revelation is to effect in human consciousness. As believers with various insights into the Teachings converse -- with patience, tolerance and open and unbiased minds -- a deepening of comprehension should take place. The strident insistence on individual views, however, can lead to contention, which is detrimental not only to the spirit of Baha'i association and collaboration but to the search for truth itself.

Beyond contention, moreover, is the condition in which a person is so immovably attached to one erroneous viewpoint that his insistence upon it amounts to an effort to change the essential character of the Faith. This kind of behaviour, if permitted to continue unchecked, could produce disruption in the Baha'i community, giving birth to countless sects as it has done in previous Dispensations. The Covenant of Baha'u'llah prevents this. The Faith defines elements of a code of conduct, and it is ultimately the responsibility of the Universal House of Justice, in watching over the security of the Cause and upholding the integrity of its Teachings, to require the friends to adhere to standards thus defined.

The Universal House of Justice does not see itself obliged to prescribe a new scientific methodology for Baha'i academics who make study of the Faith, its teachings and history the subject of their professional activities. Rather has it concentrated on drawing the attention of these friends to the inadequacy of certain approaches from a Baha'i point of view, urging them to apply to their work the concept which they accept as Baha'is: that the Manifestation of God is of a higher realm and has a perception far above that of any human being. He has the task of raising humankind to a new level of knowledge and behaviour. In this, His understanding transcends the traditions and concepts of the society in which He appears. As Baha'u'llah Himself writes in the Hidden Words:

O Son of Beauty! By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

Although, in conveying His Revelation, the Manifestation uses the language and culture of the country into which He is born, He is not confined to using terminology with the same connotations as those given to it by His predecessors or contemporaries; He delivers His message in a form which His audience, both

immediate and in centuries to come, is capable of grasping. It is for Baha'i scholars to elaborate, over a period of time, methodologies which will enable them to perform their work with this understanding. This is a challenging task, but not one which should be beyond the scope of Baha'is who are learned in the Teachings as well as competent in their scientific disciplines.

This brings us to the specific points raised in your email of 17 November 1997. As you well understand, not only the right but also the responsibility

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of each believer to explore truth for himself or herself are fundamental to the Baha'i teachings. This principle is an integral feature of the coming of age of humankind, inseparable from the social transformation to which Baha'u'llah is calling the peoples of the world. It is as relevant to specifically scholarly activity as it is to the rest of spiritual and intellectual life. Every human being is ultimately responsible to God for the use which he or she makes of these possibilities; conscience is never to be coerced, whether by other individuals or institutions.

Conscience, however, is not an unchangeable absolute. One dictionary definition, although not covering all the usages of the term, presents the common understanding of the word "conscience" as "the sense of right and wrong as regards things for which one is responsible; the faculty or principle which pronounces upon the moral quality of one's actions or motives, approving the right and condemning the wrong".

The functioning of one's conscience, then, depends upon one's understanding of right and wrong; the conscience of one person may be established upon a disinterested striving after truth and justice, while that of another may rest on an unthinking predisposition to act in accordance with that pattern of standards, principles and prohibitions which is a product of his social environment. Conscience, therefore, can serve either as a bulwark of an upright character or can represent an accumulation of prejudices learned from one's forebears or absorbed from a limited social code.

A Baha'i recognizes that one aspect of his spiritual and intellectual growth is to foster the development of his conscience in the light of divine Revelation -- a Revelation which, in addition to providing a wealth of spiritual and ethical principles, exhorts man "to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye". This process of development, therefore, involves a clear-sighted examination of the conditions of the world with both heart and mind. A Baha'i will understand that an upright life is based upon observance of certain principles which stem from Divine Revelation and which he recognizes as essential for the well-being of both the individual and society. In order to uphold such principles, he knows that, in certain cases, the voluntary submission of the promptings of his own personal conscience to the decision of the majority is a conscientious requirement, as in wholeheartedly accepting the majority decision of an Assembly at the outcome of consultation.

In the discussion of wisdom in your email of 21 September 1997, you observe that maybe "Baha'i academics all too often have not recognized that to a great extent failure to exercise wisdom represents a failure of love." The House of Justice agrees that the exercise of wisdom calls for a measure of love and the development of a sensitive conscience. These, in turn, involve not only devotion to a high standard of uprightness, but also consideration of the effects of one's words and actions.

A Baha'i's duty to pursue an unfettered search after truth should lead him to understand the Teachings as an organic, logically coherent whole, should cause him to examine his own ideas and motives, and should enable him to see

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that adherence to the Covenant, to which he is a party, is not blind imitation but conscious choice, freely made and freely followed.

In many of His utterances, `Abdul-Baha extols governments which uphold freedom of conscience for their citizens. As can be seen from the context, these statements refer to the freedom to follow the religion of one's choice. In the original of a passage to which you refer in your email of 17 November 1997, He gives the following analysis of freedom.

There are three types of freedom. The first is divine freedom, which is one of the inherent attributes of the Creator for He is unconstrained in His will, and no one can force Him to change His decree in any matter whatsoever....

The second is the political freedom of Europeans, which leaves the individual free to do whatsoever he desires as long as his action does not harm his neighbour. This is natural freedom, and its greatest expression is seen in the animal world. Observe these birds and notice with what freedom they live. However much man may try, he can never be as free as an animal, because the existence of order acts as an impediment to freedom.

The third freedom is that which is born of obedience to the laws and ordinances of the Almighty. This is the freedom of the human world, where man severs his affections from all things. When he does so, he becomes immune to all hardship and sorrow. Wealth or material power will not deflect him from moderation and fairness, neither will poverty or need inhibit him from showing forth happiness and tranquillity. The more the conscience of man develops, the more will his heart be free and his soul attain unto happiness. In the religion of God, there is freedom of thought because God, alone, controls the human conscience, but this freedom should not go beyond courtesy. In the religion of God, there is no freedom of action outside the law of God. Man may not transgress this law, even though no harm is inflicted on one's neighbour. This is because the purpose of Divine law is the education of all -- others as well as oneself -- and, in the sight of God, the harm done to one individual or to his neighbour is the same and is reprehensible in both cases. Hearts must possess the fear of God. Man should endeavour to avoid that which is abhorrent unto God. Therefore, the freedom that the laws of Europe offer to the individual does not exist in the law of God. Freedom of thought should not transgress the bounds of courtesy, and actions, likewise, should be governed by the fear of God and the desire to seek His good pleasure.

Education of the individual Baha'i in the Divine law is one of the duties of Spiritual Assemblies. In a letter to a National Assembly on 1 March 1951, Shoghi Effendi wrote:

The deepening and enrichment of the spiritual life of the individual believer, his increasing comprehension of the essential verities

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underlying this Faith, his training in its administrative processes, his understanding of the fundamentals of the Covenants established by its Author and the authorized Interpreter of its teachings, should be made the supreme objectives of the national representatives responsible for the edification, the progress and consolidation of these communities.

Such is the duty resting on the elected institutions of the Faith for the promotion of the spiritual, moral and ethical lives of the individual believers. Parallel with this, the Baha'i Faith upholds the freedom of conscience which permits a person to follow his chosen religion: no one may be compelled to become a Baha'i, or to remain a Baha'i if he conscientiously wishes to leave the Faith. As to the thoughts of the Baha'is themselves -- that is those who have chosen to follow the religion of Baha'u'llah -- the institutions do not busy themselves with what individual believers think unless those thoughts become expressed in actions which are inimical to the basic principles and vital interests of the Faith.

With regard to the accusation that to make such distinctions borders on restriction of the freedom of speech, one should accept that civil society has long recognized that utterance can metamorphose into behaviour, and has taken steps to protect itself and its citizens against such behaviour when it becomes socially destructive. Laws against sedition and hate-mongering are examples that come readily to mind.

It will surely be clear to you from the above comments that the categories of "issues of doctrinal heresy which must therefore be suppressed" and "the imposition of orthodoxy on the Baha'i community", to which you refer, are concepts essentially drawn from the study of Christianity and are inapplicable to the far more complex interrelationships and principles established by the Baha'i Faith.

It is important for all those Baha'is who are engaged in the academic study of the Baha'i Faith to address the theoretical problems which undoubtedly exist, while refusing to be distracted by insidious and unscholarly attacks and calumnies which may periodically be injected into their discussions by the ill-intentioned. Discussion with those who sincerely raise problematic issues, whether they be Baha'is or not, and whether -- if the latter -- they disagree with Baha'i teachings, can be beneficial and enlightening. However, to continue dialogue with those who have shown a fixed antagonism to the Faith, and have demonstrated their imperviousness to any ideas other than their own, is usually fruitless and, for the Baha'is who take part, can be burdensome and even spiritually corrosive.

The problem which aroused the concern of the House of Justice, and has been the subject of a number of communications, was the systematic corruption of Baha'i discourse in certain of the Internet discussion groups, a design which became increasingly apparent to many of the Baha'i participants and whose first victim, if it were to succeed, would be Baha'i scholarship itself. The element which exacerbated a dispute which had been simmering during the past two decades and erupted on the Internet was the participation of some persons who, while nominally Baha'is, cherished their own programs and designed to make use of the Baha'i Cause for the advancement of these programs. To this end they strove to change the essential characteristics of that Cause. This

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behaviour has been abundantly confirmed by statements made and actions taken by certain of the involved individuals since they withdrew from the Baha'i community. They sought to use the language, the occasions and the credibility of scholarly activity to lend a counterfeit authority to a private enterprise which was essentially ideological in nature and self-motivated in origin. Even if their original aims were idealistic in nature -- no matter how ill-informed and erroneous in concept -- they had evolved in practice into an assault on the Covenant which Baha'u'llah has created as a stronghold within which His Cause would evolve as He intends. The purpose of some of those responsible would seem to be that, by diminishing the station of Baha'u'llah -- a disservice done to previous Manifestations by people similarly inclined --, by casting doubt on the authority conferred on `Abdul-Baha, the Guardian and the Universal House of Justice, and by calling into question the integrity of Baha'i administrative processes, they would be able to persuade a number of unwary followers that the Baha'i Faith is in fact not a Divine Revelation but a kind of socio-political system being manipulated by ambitious individuals.

Your own familiarity with these same persons' behaviour will have provided you with ample illustration of the violence being done by their public and private statements to Baha'u'llah's teachings, which they profess to honour, and to the cause of scholarship, which they profess to serve. We cannot separate method from spirit and character. In The Secret of Divine Civilization, `Abdul-Baha gives the standard for the "spiritually learned" whom He describes as "skilled physicians for the ailing body of the world" and "the sure antidote to the poison that has corrupted human society":

For every thing, however, God has created a sign and symbol, and established standards and tests by which it may be known. The spiritually learned must be characterized by both inward and outward perfections; they must possess a good character, an enlightened nature, a pure intent, as well as intellectual power, brilliance and discernment, intuition, discretion and foresight, temperance, reverence, and a heartfelt fear of God. For an unlit candle, however great in diameter and tall, is no better than a barren palm tree or a pile of dead wood.

We trust that these comments will help you to see the implications of the points conveyed in the emailed letter of 20 July 1997. The House of Justice



asks us to assure you of its continuing prayers on your behalf.

With loving Baha'i greetings,  
Department of the Secretariat

Susan Stiles Maneck  
History, Stetson University

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"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

From: Catherine Woodgold <an588@FreeNet.Carleton.CA>

Subject: UHJ reply to Service of Women paper

Date: Tuesday, February 16, 1999 5:23 PM

The following can be found on  
<https://bahai-library.org/uhj/women.uhj.html>

## **WOMEN AND THE UNIVERSAL HOUSE OF JUSTICE**

Universal House of Justice to the National Spiritual Assembly of New Zealand

May 31, 1988

We have been informed of a paper, presented at a recent New Zealand Baha'i Studies conference, which raises the possibility that the ineligibility of women for membership on the Universal House of Justice may be a temporary provision subject to change through a process of progressive unfoldment of the divine purpose. We present the following points as a means of increasing the friends' understanding of this established provision of the Order of Baha'u'llah that membership of the Universal House of Justice is confined to men.

The system of Baha'i Administration is "indissolubly bound with the essential verities of the Faith" as set forth in the writings of Baha'u'llah and Abdul Baha. A unique feature of this system is the appointment of authorized interpreters, in the persons of Abdu'l Baha and the Guardian, to provide authoritative statements on the intent of Baha'u'llah's revelation. Writing in *The Dispensation of Baha'u'llah*, Shoghi Effendi stated that "Abdul Baha and the Guardian" share . . . the right and obligation to interpret the Baha'i Teachings". In relation to his own function as interpreter, he further stated that "the Guardian has been specifically endowed with such power as he may need to reveal the purport and disclose the implications of the utterances of Baha'u'llah and of Abdu'l Baha". The significance of this important provision is that the religion of God is safeguarded and protected against schism and its essential unity is preserved.

The function of the divinely appointed interpreters is evident in the progressive disclosure and clarification of the details of the Baha'i teachings concerning the membership of the Universal House of Justice. Baha'u'llah, in his writings, ordained both the Universal House of Justice and Local Houses of Justice. However, in many of his laws he refers simply to "the House of Justice" and its members as "Men of Justice", leaving open for later clarification to which level or levels of the whole institution each law would apply. Abdu'l Baha, the Center of Baha'u'llah's covenant and the unerring interpreter of his word, not only provided for the establishment of National Spiritual Assemblies, to be designated at some future time as Secondary Houses of Justice, but He also outlined the means by which the Universal House of Justice was to be elected. In His will and testament, the Master wrote:

"And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers . . . By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted and these secondary Houses of Justice must elect the members of the Universal one . . . (p. 14)

And in one of His Tablets He had already written:

At whatever time the beloved of God in each country appoint their delegates , and these in turn elect their representatives, and these representatives elect a body, that body shall be regarded as the Supreme House of Justice.<

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In the following passage, 'Abdu'l Baha referred to membership on the "House of Justice" being restricted to men, without a specific designation of the level or levels of the institution to which this provision applied:

"The House of Justice, however, according to the explicit text of the Law of God, is confined to men; this for a wisdom of the Lord God's which will ere long be made manifest as clearly as the sun at high noon. (Selections from the writings of Abdu'l Baha (rev. ed) Haifa: Baha'i World Center, 1982), p. 80)

Later the Master clarified that it was only the Universal House of Justice whose membership was confined to men. Abdu'l Baha wrote:

"According to the ordinances of the Faith of God, women are the equals of men in all rights save only that of membership on the Universal House of Justice, for, as hath been stated in the text of the Book, both the Head and the members of the House of Justice are men. However, in all other bodies, such as the Temple Construction Committee, the Teaching Committee, the Spiritual Assembly, and in charitable and scientific associations, women share equally in all rights with men. (from a newly translated tablet).

Shogi Effendi, in a letter written on his behalf to an individual believer, provided the following authoritative elaboration on this theme:

"As regards your question concerning the membership of the Universal House of Justice; there is a Tablet from 'Abdu'l Baha in which he definitely states that the membership of the Universal House of Justice is confined to men, and that the wisdom of it will be fully revealed and appreciated in the future. In the local, as well as the National Houses of Justice, however, women have the full right of membership. It is, therefore, only to the International House of Justice that they cannot be elected. . ." (28 July 1936)

'Abdu'l Baha Himself, it should be noted, had, as attested by the above-cited extracts from His Tablets, affirmed that the ineligibility of women for election to the Universal House of Justice had been set out "in the text of the Book" and "in the explicit text of the Law of God". In other words, this provision was established by none other than Baha'u'llah Himself.

Further, in response to a number of questions about eligibility for membership and procedures for election of the Universal House of Justice, the Guardian's secretary writing on his behalf distinguished between those questions which could be answered by reference to the "explicitly revealed" Text and those which could not be. Membership to the Universal House of Justice fits into the former category. The letter stated:

"The membership of the Universal House of Justice is confined to men. Fixing the number of the members, the procedures for election and the term of membership will be known later, as these are not explicitly revealed in the Holy Text." (27 May 1940)

Hence, 'Abdu'l Baha and the Guardian progressively have revealed, in accordance with divine inspiration, the meaning and implications of Baha'u'llah's seminal teachings. Their interpretations are fundamental statements of truth which cannot be varied through legislation by the Universal House of Justice.

The progressive clarification of the details of the laws concerning membership of the Houses of Justice has been accompanied by a gradual implementation of their provisions. For example, based on the texts available to the believers at the time, membership of local Houses of Justice was initially confined to men. When the Master began to elaborate on



the difference between the levels of this Institution, He clarified that the exclusion of women applied only to the Universal House of Justice. Thereafter, women became eligible for service as members of Local and National Spiritual Assemblies. Women in the West, who already enjoyed the benefits of education and opportunities for social involvement, participated in this form of service much sooner than, for instance, their Baha'i sisters in Iran who were accorded this right only in 1954, "removing thereby the last remaining obstacle to the enjoyment of complete equality of rights in the conduct of the administrative affairs of the Persian Baha'i Community". It is important to note that the timing of the introduction of the provisions called for by the interpretations of 'Abdu'l Baha and the Guardian in relation to the Local and National Spiritual Assemblies, rather than constituting a response to some external condition or pressure, was dictated by the principle of progressive implementation of the laws, as enjoined by Baha'u'llah Himself. Concerning the implementation of the laws, Baha'u'llah wrote in one of His Tablets:

"Indeed the laws of God are like unto the ocean and the children of men as fish, did they but know it. However, in observing them one must exercise wisdom . . . One must guide mankind to the ocean of true understanding in a spirit of love and tolerance."

As mentioned earlier, the law regarding the membership of the Universal House of Justice is embedded in the Text and has been merely restated by the divinely appointed interpreters. It is therefore neither amenable to change nor subject to speculation about some possible future condition.

With regard to the status of women, the important point for Baha'is to remember is that in the face of the categorical pronouncements in Baha'i Scripture establishing the equality of men and women, the ineligibility of women for membership on the Universal House of Justice does not constitute evidence of the superiority of men over women. It must also be borne in mind that women are not excluded from any other international institution of the Faith. They are found among the ranks of the Hands of the Cause. They serve as members of the International Teaching Center and as Continental Counsellors. And, there is nothing in the text to preclude the participation of women in such future international bodies as the Supreme Tribunal.

Though at the present time, it may be difficult for the believers to appreciate the reason for the circumscription of membership on the Universal House of Justice to men, we call upon the friends to remain assured by the Master's promise that clarity of understanding will be achieved in due course. The friends, both women and men, must accept this with faith that the Covenant of Baha'u'llah will aid them and the institutions of His World Order to see the realization of every principle ordained by His unerring Pen, including the equality of men and women, as expounded in the Writings of the Cause.

the Universal House of Justice

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"Help -- I'm a sentence that's being quoted out of context!"Rid156.htmBack To Messages Page  
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Ridván 156

To the Bahá'ís of the World

Dearly loved Friends,

Our hearts are aglow with hope as we survey what has been accomplished in the year preceding the fateful, final stretch toward the consummation of the Four Year Plan. From the year's momentous beginning with the Eighth International Bahá'í Convention, the Bahá'í world has sustained a rising pace of activity that has significantly advanced the process of entry by troops. Our community has grown appreciably, its human resources have been richly enhanced. From projects of expansion to endeavours at consolidation, from social and economic development to external affairs, from services of the youth to expressions in the arts, from the World Centre of the Faith to remote villages and towns - in fact, from whatever angle the community is viewed - progress has been made.

The prospects for the Plan are impelling. The momentum generated at the International Convention pervaded the Counsellors' Conference that immediately followed it, further galvanizing the indefatigable participants; and it charged the proceedings of the National Conventions held in May, including those of Sabah, Sarawak, and Slovakia which met for the first time to form their National Spiritual Assemblies. That same energy infused the International Teaching Centre, which has been displaying a remarkable potency in the short time since its sixth term began on the anniversary of the Declaration of the Bab. Concentrating on refining and consolidating their organization, the Counsellor members have refrained from their usual travels during this first year, but they can be expected after this to resume their visits to various parts of the world, so as to reinforce their vitalizing influence on the successful conclusion of the Four Year Plan.

Further to these happenings in the Holy Land, the construction projects on Mount Carmel, beheld with such thrilling astonishment by the delegates to the International Convention, press onward towards their scheduled completion at the end of the century. With the opening since last Ridván of all remaining areas of construction, the speed of work has reached a new peak. The Centre for the Study of the Texts and the Extension to the Archives Building are being readied for occupancy within a few weeks; the exterior of the International Teaching Centre building is fully clad in marble, while finishing work at all levels of its interior is proceeding. The lowering of Hatzionut Avenue, to accommodate the bridge which now connects the Terraces of the Shrine of the Bab on both sides of the road, has been completed and normal traffic restored. The unfolding magnificence of the Terraces has so captured public attention that the nineteenth terrace at the top of the mountain has already been opened to visitors on a daily schedule, evoking the enthusiastic response of a grateful populace. As part of a campaign to attract international attention to the city, the Municipality of Haifa has published a pictorial brochure on the Shrine of the Bab and the Terraces, available in five major languages besides Hebrew.

We feel compelled to mention at least two other developments at the World Centre of a wholly different order: First, the decision to raise the number of pilgrims in each group to 150 -- this to take effect when the revamping, now in progress, of the newly acquired building, situated across the way from the resting place of the Greatest Holy Leaf, has been completed and use can be made of its provision of a pilgrim hall and other facilities for the administration of an expanded pilgrimage programme. Second is the notable headway being made, despite the inevitable slowness of the process, in the plan to translate texts from the Writings of Bahá'u'lláh with a view to publishing a new English volume of His works. Effort is being devoted to providing full versions of such major Tablets as the Suriy-i-Muluk and the Suriy-i-Haykal, as well as complete texts of Tablets addressed to individual kings and rulers. Also scheduled for inclusion are the Suriy-i-Ra'is, the Lawh-i-Ra'is and the Lawh-i-Fu'ad.

The Cause of Bahá'u'lláh marches on resistlessly, quickened by the increasing application of an approach to the development and use of human resources that is systematic. The further creation of national and regional training institutes, now numbering 344, has pressed this development forward, with the result that, apart from North America and Iran where numerous courses have been given, some 70,000 individuals have already completed at least one institute course. All of this is contributing to a growing body of confirmed, active supporters of the Cause. The untold potential of this progression is illustrated in such reports as the one received from Chad, where in an area served by an institute more than 1,000 people embraced the Faith through the individual efforts of those who had received training. Understanding of the necessity for systematization in the development of human resources is everywhere taking hold.

Collateral with the demonstrated efficacy of training institutes is the pragmatic emergence of Regional Bahá'í Councils in selected countries where conditions have made the establishment of these institutions necessary and viable. Where there is close interaction between a Council and a training institute, the stage is set for a galvanic coherence of the processes effecting expansion and consolidation in a region, and for the practical matching of the training services of institutes to the developmental needs of local communities. Moreover, the operational guidelines whereby the Continental Counsellors and the Regional Councils have direct access to each other give rise to a further institutional relationship which, along with that connecting the Councils to the National and Local Spiritual Assemblies, effectuates a dynamic integration of functions at the regional level.

The ever-expanding work in social and economic development is also benefiting from the operation of those training institutes that give attention to such subjects as literacy, primary health care and the advancement of women. The more widespread efforts of the Office of Social and Economic Development to promote a

global process of learning about relevant Bahá'í principles are enhanced by the work of these institutes, as well as by the rise of Bahá'í-inspired organizations scattered throughout the planet. Clearly, then, the institutional capacity to administer development programmes is gaining in strength. This is apparent in projects sponsored by Bahá'í institutions or initiated by individuals through the inspiration of the Faith. An outstanding example of the latter is Unity College, which was created by a family in Ethiopia as the first, and since late 1998, the only private college in the country, with a student body that swelled to 5,000 during this past year. Another example, on a smaller scale but of significance nonetheless, is the initiative taken by a family in Buffalo, New York: here, in their home, they have been assisting tens of children and youth from the inner city to develop, through Bahá'í spiritual and moral teachings, patterns of behaviour that will enable them to overcome self-destructive attitudes bred by poverty and racism.

In the area of external affairs, the most energetic actions have been prompted by two tragic happenings in Iran. The sudden execution in Mashhad last July of Mr. Ruhollah Rawhani, the first such official action in six years, registered a shock that provoked a worldwide and unprecedented outcry by governments and United Nations agencies. In late September the government's intelligence agency launched an organized attack on the Bahá'í Institute of Higher Education, involving the arrest of 36 members of the faculty and raids on more than 500 homes across the country. The latter incident inspired a global campaign of protest, still in progress, in which academic institutions and associations, educators, and student groups have been participating, and in which the press has taken a special interest, as reflected in the appearance of substantial articles in *Le Monde*, *The New York Times* and other major newspapers. The successful passage in the United Nations General Assembly last December of yet another resolution on Iran, in which the Bahá'ís are distinctly mentioned, must surely have been influenced by these two conspicuous manifestations of an unrelenting religious persecution.

But intensive as has been the demand upon the friends in all parts of the world to defend our beleaguered brethren, much attention was devoted as well to a wide range of external affairs endeavours. The four-month-long mission undertaken by an emissary of the House of Justice, Mr. Giovanni Ballerio, to islands of the Pacific Ocean where he met with 22 heads of state, 5 heads of government and more than 40 other high-ranking officials; the efforts pursued by a number of National Assemblies, at the urging of the Bahá'í International Community's United Nations Office, to promote human rights education; the participation, by invitation, of representatives of South Africa's Bahá'í community in the proceedings of the Truth and Reconciliation Commission, at which they were able to recount their record of unflinching support of racial unity throughout the years of apartheid; the recent success of communities in Australia, Brazil, Finland and Portugal in obtaining the decision of educational authorities to include courses on the Bahá'í Faith in the curricula of primary and secondary schools - these, not to mention the public information projects that generated publicity through all forms of the media, are examples of the broadly based enterprises in external affairs that engaged the energies of the community.

A corollary spate of activities involved the use of the arts, of which the musical and other artistic performances associated with the celebration in Paris of the centenary of the establishment of the Faith in Europe were an outstanding instance. The Voices of Baha Choir, composed of 68 members drawn from Europe and the Americas, delighted audiences in eight European cities and introduced the Faith to many. 'Light and Fire', the completed part of an opera/ballet being written by Bahá'í composer Lasse Thoresen of Norway, was successfully performed last September at the prestigious music festival in Poland known as the Warsaw Autumn, which was opened by the Queen of Sweden. The work is based on recent heroic acts of the martyrs in Iran, a fact that exposed the audience to knowledge of the Faith. Europe's apparent lead in these particular endeavours was also marked by the occasion of the Austrian Chamber Music Festival when the Austrian Cross for Sciences and Arts, the highest award of its kind for Austria, was presented by the President of the Republic to Mr. Bijan Khadem-Missagh, a Bahá'í violinist and conductor. A programme at that same Festival featured the recitation of extracts from Bahá'í and other sacred scriptures. But a word, too, must be said in recognition of the prominent part being played by youth all over the world in their employment of the arts in the teaching work; renditions by their dance workshops, in particular, have acquired renown within and outside the Bahá'í community.

To the Bahá'ís of the World 4 Ridván 156

We therefore enter this Ridván season, as a community in a dynamic state of transformation, enjoying a coherence of vision and activity consonant with the aim of advancing the process of entry by troops. And we begin the final year of the Plan with a boost in administrative strength, as three countries in Europe -

Latvia, Lithuania and Macedonia - convoke their first Conventions to form National Spiritual Assemblies and thus raise the number of pillars of the Universal House of Justice to 182. But beyond this festive moment is a chronology of expectations that lists, first and foremost, the conclusion of the Four Year Plan at Ridván 2000. This will be followed by the commencement on the Day of the Covenant of that very year of a new term of office for the Continental Boards of Counsellors, whose members will soon thereafter be called to the Bahá'í World Centre for a conference at which, among other matters, the features of the next global teaching and consolidation plan will be discussed. The Counsellors' Conference will mark the occupation by the International Teaching Centre of its permanent seat, an occasion for which Auxiliary Board members throughout the world will be invited to join the Counsellors in the Holy Land. The Mount Carmel projects will have been completed by this time and the preparations will have been well advanced for dedicatory events, scheduled to take place on 22 and 23 May 2001, to which a number of representatives from each national Bahá'í community will be invited. The details concerning these events are to be announced in due course.

This projection of portentous happenings cuts across the divide in time between the twentieth century and the new millennium, according to the reckoning of the common era. It is a projection that underscores the contrast between the confident vision that propels the constructive endeavours of an illumined community and the tangled fears seizing the millions upon millions who are as yet unaware of the Day in which they are living. Bereft of authentic guidance, they dwell on the horrors of the century, despairing over what these could imply for the future, hardly appreciating that this very century contains a light that will be shed on centuries to come. Ill-equipped to interpret the social commotion at play throughout the planet, they listen to the pundits of error and sink deeper into a slough of despond. Troubled by forecasts of doom, they do battle with the phantoms of a wrongly informed imagination. Knowing nothing of the transformative vision vouchsafed by the Lord of the Age, they stumble ahead, blind to the peerlessness of the new Day of God.

The pitiful conditions implied by such a state of heart and mind cannot but prompt us all to action, unabating action, to fulfil the intentions of a Plan whose major aim is to accelerate that process which will make it possible for growing numbers of the world's people to find the Object of their quest and thus to build a united, peaceful and prosperous life.

Dear Friends: The days pass swiftly as the twinkle of a star. Make your mark now, at this crucial turning point of a juncture, the like of which shall never return. Make that mark in deeds that will ensure for you celestial blessings - guarantee for you, for the entire race, a future beyond any earthly reckoning.

[SIGNED: THE UNIVERSAL HOUSE OF JUSTICE]

From: <nima\_hazini@my-deja.com>  
Subject: Re: Liberalism  
Date: Sunday, January 09, 2000 8:35 AM

Dear David,

I found this on srb and, with a few major exceptions such as the posters more optimistic appraisal of practices in Iran over the past decade, it beautifully reiterates much of my own views on the chief issues which concern me in this thread. Conscientious Baha'is such as people like yourself, Pat Kohli and Richard Little would do well to heed what the poster is saying about the impression that Baha'is are projecting to the outside world at the very end of the post.

cheers,  
Nima

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According to XXXXX, American Bahai authors are obligated to submit their manuscripts to the authorities for approval prior to publication.

By way of comparison, presently in Iran, a country which is still far from being a democracy, authors who write on Islam are not required to submit manuscripts in advance for approval. Censorship kicks in only

after publication in cases where a work is deemed to have crossed a red line. The presence of the red line is unfortunate; but still the line is not drawn so restrictively as to stifle independent thinking about religion, radical re-interpretations of religion, self-criticism, or the criticism of the interpretations of the clergy. Witness the publication of the books of Abdolkarim Soroush, an advocate of rationality and democracy, and opponent of religious authoritarianism, totalitarianism, and intolerance. Witness his criticisms of those in power. (Incidentally, his books were published many years ago, even before the recent trend towards democratization!) Other examples could be mentioned as well.

This brings me to a question about the Bahai faith. How could Bahaism be reconciled with democracy and rationality while it exercises such surprisingly rigid methods of institutional thought control?

Rationality is synonymous with the critical attitude, the critical evaluation of all ideas. Take the critical attitude away, and there is no rationality, no science, no real learning; what remains is blind dogmatism.

The freedom of criticism is intimately linked with democracy as well.

Can the Bahai faith be reconciled with true democracy? Mere voting is not a touchstone of democracy. There is voting in Syria, Iraq, and Egypt too. Democracy requires the clash of ideas, the freedom to criticize authority, and vigorous debate. Without these essential elements, voting is a farce.

Authoritarian minds cannot stand criticism and the clash of ideas. They characterize it as dangerous, since it causes "disunity." Granted, there is indeed a semblance of unity if only one viewpoint is allowed to be voiced. But such unity is hollow and self-destructive, since it leads to stagnation. There is *another* type of unity that is actually reinvigorating and enriching, and that is the unity that arises when you *tolerate* differences of opinion (which is definitely not the same thing as saying all opinions are good; one can tolerate a bad opinion), and the kind of unity that arises when vigorous debate on all matters is encouraged and respected.

So, is there a liberal trend within the Bahai faith, like there is in Islam and Christianity for example? Or, are Bahais overwhelmingly authoritarian, i.e. a "closed" society which is not open to improvement through self-criticism? Are there Bahais who genuinely accept the arguments for liberalism in, say, John Stuart Mill's *On Liberty*, or Karl Popper's *The Open Society and Its Enemies*, or William Bartley's *The Retreat to Commitment*?

Over all, I am gradually gaining the impression that whatever some of the original assertions of the Bahai scriptures may be, in practice Bahai institutions and leaders are at heart intolerant, afraid of pluralism and clash of opinions, and advocates of mind control through controlling and containing debates. I am also gaining the impression that Bahai institutions are closed societies, not open societies. The policies of the moderators of this newsgroup, as stated in the FAQ eloquently confirm this point. Example:

To avoid confusion, articles should not contain unpublished, unauthorized translations of Baha'i texts. Instead, authors should paraphrase untranslated materials.

A translation into another language is nothing but an *interpretation*. To ban "unauthorized" translations is precisely to ban "unauthorized" interpretations of the scriptures. So, instead of debating people who post seemingly problematic translations ("clash of opinions"), the moderators opt for silencing proposed translations! And it really does not matter how much training the poster has had in Persian and Arabic philology and history. If it is not "authorized," it is necessarily "confusing"!

It is interesting that the moderators say that the purpose of such censorship is "to avoid confusion." This is uncannily reminiscent of the type of rhetoric used by the most autocratic of autocrats in the Middle East. The stifling of pluralism is always done in the name of unity, avoidance of confusion, avoidance of deviance and perversion, etc. But the real purpose is always the same: to immunize those in

power, their world-view, and their personal interpretations of things against the inconvenience of criticism.

I am afraid of what will become of liberty in the U.S. if one day Bahais become the majority. As a rationalist, liberal, and committed Muslim, I admire the pluralism in the U.S. even though I am not an American. I suspect that most Americans would have similar sentiments if they became familiar with certain Bahai practices. Maybe I am wrong, but I am also gradually beginning to feel that Bahai institutions in the U.S. don't care a whole lot about the impression they impart to non-Bahais. Probably this itself will ensure that I will never \*really\* have to worry about Bahais becoming the majority (and abolishing liberty).

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Sent via Deja.com <https://www.deja.com/>  
Before you buy.From: <boucarria@my-deja.com>  
Subject: Re: Ex-Bahais: Lack of Pastoral Counselling  
Date: Tuesday, July 04, 2000 12:32 AM

> "Bahaism works better as a philosophy than as a religion or theocratic  
> political system, as a world-embracing attitude rather than as an  
> absolutist, infallible institution."

I agree, however, it does claim to be the Religion and Theocratic essence of a new world order. I joined mainly because of the contact and company. The people were great. However, when they got stuck into the Institutional work, The deploying of the "troops", I was left for dead.

As I have said to many people, I find that the Bahais in general can be summed up as "Administrators Anonymous". They are so caught up in saving the world that the person who needs Pastoral help is left for dead. And this was admitted to me by a vast number of People who are still Bahais.

> interdependence. Then, with a spell of some Bahai writings, these  
> aspects would become concrete and seem attainable."

"Seem" is the operative word here. The obsession with the deploying of the "troops", and the focus on the Administrative element is just so surreal that I guess it was inevitable that I had to re-sign, since I was never educated in the Faith. And when I did investigate, I turned up way too much that was not to my liking.

> contact with any Baha'is. Not because I do not like them (I still do  
> like many of the individual Baha'is I have known) but I feel like I am

I totally love the people in the Faith who have supported me. There are various beliefs that are hindrances ( Like if I have an issue with someone, I cannot, and am not allowed to talk this out with another Bahai, I have to talk it out with the Bahai concerned... and this has proven damaging ). The Individual Bahais who I know and have known have been superb, with a few being not exactly spiritually "right"... But that is another story.

Anyway, the positive experiences I have had with Bahais have been great, but the negative have been horrendous .

> healing or help from this community no matter how hard I try; I don't  
> think the community is healthy; I don't want to become a teaching  
> clone; I'm not staying for my own sake." "

Same here. And I, until reading this, have felt like a social Pariah, like I did something massively wrong. Basically I think the focus is skewed to an Adminstrative "Utopia".

Campbell.  
santeri@eisa.net.au

Sent via Deja.com <https://www.deja.com/>  
Before you buy.From: <patrick\_Henry@bigfoot.com>  
To: <FG@hotmail.com>  
Subject: Re: Universal Declaration of Human Rights & Marshall Case  
Date: Monday, April 10, 2000 11:37 AM

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(beginning of original message)

Subject: Re: Universal Declaration of Human Rights & Marshall Case  
From: wrldpaul@aol.com (WRLDpaul)  
Date: 2000/04/10  
Newsgroups: alt.religion.bahai  
Hello,

I have been reading these posts with great interest and would like to ask a question. I myself have been a Bahai' for 13 years, and I was always impressed with the emphasis on diversity of thought within the community. But in all honesty, I see no such thing now after all of these years. One must tell the Bahai' line with much care if one is not to be labeled a renegade or outcast. Where indeed is the diversity of thought within the rank and file? It seems to me that indeed there is some diversity of thought here on these boards, but the diversity seems to originate from those who have left the faith, been spiritually condemned by the House, lost their rights, or removed from membership. I see no hints of diversity or tolerance of differing opinions here. I suspect that some of the responses I get here will say that in regards to unity of races, religions, and other matters explicitly stated in the Writings, there is much room for diversity. But, I ask you, how many ways can one define unity of races, religion, science and faith? Not many. It seems to me that only one mode of thought and intellectual freedom is allowed here. Very disturbing if you ask me.  
Then again, perhaps I am missing something.

Paul, pondering on how different he really is.  
:)

(end of original message)

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You can view this message and the related discussion by following this link:  
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<https://www.deja.com/>  
From: K. Paul Johnson <pjohnson@vlinsvr.vsla.edu>  
Subject: House warns of opposition "campaign"  
Date: Tuesday, June 01, 1999 4:24 PM

Being discussed heatedly on Talisman at the moment, the following letter was sent to every NSA:

**THE UNIVERSAL HOUSE OF JUSTICE  
BAHA'I WORLD CENTRE**

Department of the Secretariat  
7 April 1999

To all National Spiritual Assemblies

Dear Baha'i Friends,

Issues Related to the Study of the Baha'i Faith

In May of 1998, Baha'i Canada reproduced a collection of letters which the Universal House of Justice had written to various individuals on the subject of academic study of the Baha'i Faith. Copies of this compilation were subsequently mailed by the Canadian National Spiritual Assembly to its sister Assemblies. The reprint has now been made generally available in booklet form by the United States Baha'i Publishing Trust. The House of Justice has asked us to forward you a copy of the latter publication with the following comments.

As a number of the friends are aware,, a campaign of internal opposition to the Teachings is currently being carried on through the use of the Internet, a communications system that now reaches virtually every part of the world. Differing from attacks familiar in the past, it seeks to recast the entire Faith into a socio-political ideology alien to Baha'u'llah's intent. In the place of the institutional authority established by His Covenant, it promotes a kind of interpretive authority which those behind it attribute to the views of persons technically trained in Middle East studies.

Early in 1996, the deliberate nature of the plan was revealed in an accidental posting to an Internet list which Baha'i subscribers had believed was dedicated to scholarly exploration of the Cause. Some of the people responsible resigned from the Faith when the Counsellors pointed out to them the direction their activities were taking. A small number of others continue to promote the campaign within the Baha'i community.

In the past, in situations of a somewhat similar nature, the patience and compassion shown by `Abdu'l Baha and the Guardian helped various believers who had been misled by ill-intentioned persons to eventually free themselves from such entanglements. In this same spirit of forbearance the Universal House of Justice has intervened in the current situation only to the extent that it has been unavoidable, trusting to the good sense and the goodwill of the believers involved to awaken to the spiritual dangers to which they are exposing themselves. Nevertheless, certain Counsellors and National Spiritual Assemblies are monitoring the problem closely, and the friends can be confident that whatever further steps are needed to protect the integrity of the Cause will be taken.

As passages in the enclosed reprint make clear, this campaign of internal opposition-- while purporting to accept the legitimacy of the Guardianship and the Universal House of Justice as twin successors of Baha'u'llah and the Centre of His Covenant-- attempts to cast doubt on the nature and the scope of the authority conferred on them in the Writings. When other Baha'is have pointed out that such arguments contradict explicit statements of the Master, persons behind the scheme have responded by calling into question the soundness of `Abdu'l Baha's own judgment and perspective. Gradually, these arguments have exposed the view of those involved that Baha'u'llah Himself was not the voice of God to our age but merely a particularly enlightened moral philosopher, one whose primary concern was to reform existing society.

By itself, such opposition would likely stand little chance of influencing reasonably informed Baha'is. As one of the letters in the enclosed reprint (20 July 1997) points out, the scheme relies for effect, therefore, on exploiting the confusion created in modern thought by the reigning doctrines of materialism. Although the reality of God's continuous relationship with His creation and His intervention in human life and history are the very essence of the teachings of the Founders of the revealed religions, dogmatic materialism today insists that even the nature of religion itself can be adequately understood only through the use of an academic methodology designed to ignore the truths that make religion what it is.

In general, the strategy being pursued has been to avoid direct attacks on the Faith's Central Figures. The effort, rather, has been to sow the seeds of doubt among believers about the Faith's teachings and institutions by appealing to unexamined prejudices that Baha'is may have unconsciously absorbed from non-Baha'i society. In defiance of the clear interpretations of `Abdu'l Baha and the Guardian, for example, Baha'u'llah's limiting of membership on the Universal House of Justice to men is misrepresented as merely a "temporary measure" subject to eventual revision if sufficient pressure is brought to bear. Similarly, Shoghi Effendi's explanation of Baha'u'llah's vision of the future Baha'i World Commonwealth that will unite spiritual and civil authority is dismissed in favour of the assertion that the modern political concept of "separation of church and state" is someone one that Baha'u'llah intended as a basic principle of the



World Order he has founded. Particularly subtle is an attempt to suggest that the Mashriqu'l-Adhkar should evolve into a seat of quasi-doctrinal authority, parallel to and essentially independent of the Local House of Justice, which would permit various interests to insinuate themselves into the direction of the life processes of the Cause.

(continued in part two) From: Peter Terry <peterry@megalink.net>  
Subject: Ficicchia  
Date: Saturday, July 08, 2000 2:55 PM

Dear friends:

Ficicchia is a Covenant-Breaker. In the House's Ridvan 2000 Message it states:  
"...in Germany...Christian denominations which had avoided contact with the Faith owing to a book written by a Covenant-breaker...." and goes on to state that the remedy leading to the reversal of this attitude was a 600 page scholarly rebuttal (Make The Crooked Straight). MTCS also refers to his expulsion from the Faith and includes relevant details including his letter to the Universal House of Justice dated April 5, 1978 which culminates in the following threat: "...I declare that you will from now on have me as an embittered enemy who will fight you with all possible means at every opportunity...You have brought upon yourselves my ultimate enmity..." Dr. Udo Schaeffer points out that Ficicchia's attacks, which poisoned the attitude of many in German-speaking countries against the Faith, confirms the dialectic whereby the 'Letters of Negation' involuntarily "...cause the Word of God to be exalted, and spread His signs and tokens far and wide: Were it not for this opposition by the disdainful....- how could news of the advent of the Primal Point and the bright dawning of the Day-Star of Baha ever have reached to east and west?" (Selections from the Writings of 'Abdul-Baha, 195:2).

With best wishes, Peter

Selections from the Writings of Baha'u'llah on Tyranny and Oppression:

Epistle to the Son of the Wolf:

O Shaykh! My Pen is abashed to recount what actually took place. In the land of Sad (Isfahan) the fire of tyranny burned with such a hot flame that every fair-minded person groaned aloud.

Briefly, in every city the evidences of a tyranny, beyond like or equal, were unmistakably clear and manifest, and yet none arose in self-defence!

The Faith of God hath cried everywhere, by reason of thy tyranny, and yet thou disportest thyself and art of them that exult. There is no hatred in Mine heart for thee nor for anyone. Every man of discernment beholdeth thee, and such as are like thee, engulfed in evident folly. Hadst thou realized that which thou hast done, thou wouldst have cast thyself into the fire, or abandoned thine home and fled unto the mountains, or wouldst have groaned until thou hadst returned unto the place destined for thee by Him Who is the Lord of strength and of might. O thou who art even as nothing! Rend thou asunder the veils of idle fancies and vain imaginings, that thou mayest behold the Daystar of knowledge shining from this resplendent Horizon.

We have heard that the provinces of Persia have been adorned with the adornment of justice. When We observed closely, however, We found them to be the dawning-places of tyranny and the daysprings of injustice. We behold justice in the clutches of tyranny. We beseech God to set it free through the power of His might and His sovereignty.

How numerous the oppressors before thee who have arisen to quench the light of God, and how many the impious who murdered and pillaged until the hearts and souls of men groaned by

reason of their cruelty! The sun of justice hath been obscured, inasmuch as the embodiment of tyranny hath been stablished upon the throne of hatred, and yet the people understand not. O foolish one! Thou hast slain the children of the Apostle and pillaged their possessions. Say: Was it, in thine estimation, their possessions or themselves that denied God? Judge fairly, O ignorant one that hath been shut out as by a veil from God. Thou hast clung to tyranny, and cast away justice; whereupon all created things have lamented, and still thou art among the wayward. Thou hast put to death the aged, and plundered the young. Thinkest thou that thou wilt consume that which thine iniquity hath amassed? Nay, by Myself! Thus informeth thee He Who is cognizant of all. By God! The things thou possessest shall profit thee not, nor what thou hast laid up through thy cruelty. Unto this beareth witness thy Lord, the All-Knowing. Thou hast arisen to put out the light of this Cause; ere long will thine own fire be quenched, at His behest. He, verily, is the Lord of strength and of might. The changes and chances of the world, and the powers of the nations, cannot frustrate Him. He doeth what He pleaseth, and ordaineth what He willeth through the power of His sovereignty.

O Shaykh! While hemmed in by tribulations this Wronged One is occupied in setting down these words. On every side the flame of oppression and tyranny can be discerned.

**Kitab-I-Aqdas:**

Do thou remember the one whose power transcended thy power, and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect.

Hearken ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: "There is none other God but Me, the Ever-Abiding, the Forgiving, the All-Bountiful." Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus counselleth you He Who is the Dayspring of Names, as bidden by Him Who is the All-Knowing, the All-Wise. The Promised One hath appeared in this glorified Station, whereat all beings, both seen and unseen, have rejoiced. Take ye advantage of the Day of God. Verily, to meet Him is better for you than all that whereon the sun shineth, could ye but know it. O concourse of rulers! Give ear unto that which hath been raised from the Dayspring of Grandeur: "Verily, there is none other God but Me, the Lord of Utterance, the All-Knowing." Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise.

O people of Constantinople! Lo, from your midst We hear the baleful hooting of the owl. Hath the drunkenness of passion laid hold upon you, or is it that ye are sunk in heedlessness? O Spot that art situate on the shores of the two seas! The throne of tyranny hath, verily, been established upon thee, and the flame of hatred hath been kindled within thy bosom, in such wise that the Concourse on high and they who circle around the Exalted Throne have wailed and lamented. We behold in thee the foolish ruling over the wise, and darkness vaunting itself against the light. Thou art indeed filled with manifest pride. Hath thine outward splendour made thee vainglorious? By Him Who is the Lord of mankind! It shall soon perish, and thy daughters and thy widows and all the kindreds that dwell within thee shall lament. Thus informeth thee the All-Knowing, the All-Wise.

Say: O people, should ye choose to disbelieve in Him, refrain at least from rising up against Him. By God! Sufficient are the hosts of tyranny that are leagued against Him!

**Tablets of Baha'u'llah:**

Neither the ascendancy of the oppressor nor the tyranny of the wicked hath been able to thwart His Purpose. How glorified is His sovereignty, how exalted His dominion!

Great God! Although His signs have encompassed the world and His proofs and testimonies are shining forth and manifest as the light, yet the ignorant appear heedless, nay rather, rebellious. Would that they had been content with opposition. But at all times they are plotting to cut down the sacred Lote-Tree. Since the dawn of this Revelation the embodiments of selfishness have, by resorting to cruelty and oppression, striven to extinguish the Light of divine manifestation. But God, having stayed their hands, revealed this Light through His sovereign authority and protected it through the power of His might until earth and heaven were illumined by its radiance and brightness. Praise be unto Him under all conditions.

May Our Glory rest upon the people of Bah whom neither the tyranny of the oppressor nor the ascendancy of the aggressor have been able to withhold from God, the Lord of the worlds.  
TAJALL Y T (Effulgences)

O thou who dost magnify My praise! Give ear unto that which the people of tyranny ascribe unto Me in My days. Some of them say: 'He hath laid claim to divinity'; others say: 'He hath devised a lie against God'; still others say: 'He is come to foment sedition'. Base and wretched are they. Lo! They are, in truth, enslaved to idle imaginings.

O kindreds of the earth! Incline your ears unto the Voice from the divine Lote-Tree which overshadoweth the world and be not of the people of tyranny on earth-- men who have repudiated the Manifestation of God and His invincible authority and have renounced His favours-- they in truth are reckoned with the contemptible in the Book of God, the Lord of all mankind. KAL M T-I-FIRDAWS YYIH (Words of Paradise)

Well is it with the king who keepeth a tight hold on the reins of his passion, restraineth his anger and preferreth justice and fairness to injustice and tyranny.

The word of God which the Supreme Pen hath recorded on the sixth leaf of the Most Exalted Paradise is the following: The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny.

Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the Pen of this Wronged One to mankind.

Referring to the land of T (Tihir n) We have revealed in the Kit b-i-Aqdas that which will admonish mankind. They that perpetrate tyranny in the world have usurped the rights of the peoples and kindreds of the earth and are sedulously pursuing their selfish inclinations. The tyrant [Prince Mahm d Mirz , the Jal lu'd'Dawlih, Governor of Yazd, Persia.] of the land of Y (Yazd), committed that which hath caused the Concourse on High to shed tears of blood.

But where are to be found earnest seekers and inquiring minds? Whither are gone the equitable and the fair-minded? At present no day passeth without the fire of a fresh tyranny blazing fiercely, or the sword of a new aggression being unsheathed. Gracious God! The great and the noble in Persia glory in acts of such savagery that one is lost in amazement at the tales thereof.

Verily, the birds abiding within the domains of My Kingdom and the doves dwelling in the rose-garden of My wisdom utter such melodies and warblings as are inscrutable to all but God, the Lord of the kingdoms of earth and heaven; and were these melodies to be revealed even to an extent smaller than a needle's eye, the people of tyranny would utter such calumnies as none among former generations hath ever uttered, and would commit such deeds as no one in past ages and centuries hath ever committed. They have rejected the bounty of God and His proofs and have repudiated the testimony of God and His signs. They have gone astray and have caused the people to go astray, yet perceive it not. They worship vain imaginings but know it not. They

have taken idle fancies for their lords and have neglected God, yet understand not. They have abandoned the most great Ocean and are hastening towards the pool, but comprehend not. They follow their own idle fancies while turning aside from God, the Help in Peril, the Self-Subsisting.

A year ago an oppressor ruled over this city, and at every instant caused fresh harm. By the righteousness of the Lord! He wrought that which cast terror into the hearts of men. But to the Pen of Glory the tyranny of the world hath never been nor will it ever be a hindrance. In the abundance of Our grace and loving-kindness We have revealed specially for the rulers and ministers of the world that which is conducive to safety and protection, tranquillity and peace; haply the children of men may rest secure from the evils of oppression.

The Great Being saith: O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny. If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate themselves to whatever will promote the highest interests of the whole of humanity, the reign of justice will assuredly be established amongst the children of men, and the effulgence of its light will envelop the whole earth.

There can be no doubt whatever that if the day-star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed.

The Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny.

In these days the tabernacle of justice hath fallen into the clutches of tyranny and oppression. Beseech ye the One true God--exalted be His glory--not to deprive mankind of the ocean of true understanding, for were men but to take heed they would readily appreciate that whatever hath streamed from and is set down by the Pen of Glory is even as the sun for the whole world and that therein lie the welfare, security and true interests of all men; otherwise the earth will be tormented by a fresh calamity every day and unprecedented commotions will break out. God grant that the people of the world may be graciously aided to preserve the light of His loving counsels within the globe of wisdom. We cherish the hope that everyone may be adorned with the vesture of true wisdom, the basis of the government of the world.

Be ye warned, O men of understanding. It ill beseemeth the station of man to commit tyranny; rather it behoveth him to observe equity and be attired with the raiment of justice under all conditions. Beseech ye the One true God that He may, through the power of the hand of loving-kindness and spiritual education, purge and purify certain souls from the defilement of evil passions and corrupt desires, that they may arise and unloose their tongues for the sake of God, that perchance the evidences of injustice may be blotted out and the splendour of the light of justice may shed its radiance upon the whole world. The people are ignorant, and they stand in need of those who will expound the truth.

The Faith of God hath cried everywhere, by reason of thy tyranny, and yet thou disportest thyself and art of them that exult. There is no hatred in Mine heart for thee nor for anyone. Every man of learning beholdeth thee, and such as are like thee, engulfed in evident folly. Hadst thou realized

that which thou hast done, thou wouldst have cast thyself into the fire, or abandoned thine home and fled into the mountains, or wouldst have groaned until thou hadst returned unto the place destined for thee by Him Who is the Lord of strength and of might. O thou who art even as nothing! Rend thou asunder the veils of idle fancies and vain imaginings, that thou mayest behold the Day-Star of knowledge shining from this resplendent Horizon.

We have heard that the provinces of Persia have been adorned with the adornment of justice. When We observed closely, however, We found them to be the dawning-places of tyranny and the daysprings of injustice. We behold justice in the clutches of tyranny. We beseech God to set it free through the power of His might and His sovereignty.

How numerous the oppressors before thee who have arisen to quench the light of God, and how many the impious who murdered and pillaged until the hearts and souls of men groaned by reason of their cruelty! The sun of justice hath been obscured, inasmuch as the embodiment of tyranny hath been established upon the throne of hatred, and yet the people understand not. The children of the Apostle have been slain and their possessions pillaged. Say: Was it, in thine estimation, their possessions or themselves that denied God? Judge fairly, O ignorant one that hath been shut out as by a veil from God. Thou hast clung to tyranny and cast away justice; whereupon all created things have lamented, and still thou art among the wayward. Thou hast put to death the aged, and plundered the young. Thinkest thou that thou wilt consume that which thine iniquity hath amassed? Nay, by Myself! Thus informeth thee He Who is cognizant of all. By God! The things thou possessest shall profit thee not, nor what thou hast laid up through thy cruelty. Unto this beareth witness Thy Lord, the All-Knowing. Thou hast arisen to put out the light of this Cause; ere long will thine own fire be quenched, at His behest. He, verily, is the Lord of strength and of might. The changes and chances of the world, and the powers of the nations, cannot frustrate Him. He doeth what He pleaseth, and ordaineth what He willeth through the power of His sovereignty.

O `Ali! Woes and sorrows are powerless to restrain thy Lord, the All-Merciful. Indeed He hath risen to champion the Cause of God in such wise that neither the overpowering might of the world nor the tyranny of the nations can ever alarm Him. He calleth aloud betwixt earth and heaven, saying: The Promised Day is come. The Lord of creation proclaimeth: Verily, there is no God besides Me, the Almighty, the All-Bountiful.

How vast the number of places that have been ennobled with your blood for the sake of God. How numerous the cities wherein the voice of your lamentation hath been raised and the wailing of your anguish uplifted. How many the prisons into which ye have been cast by the hosts of tyranny. Know ye of a certainty that He will render you victorious, will exalt you among the peoples of the world and will demonstrate your high rank before the gaze of all nations. Surely He will not suffer the reward of His favoured ones to be lost.

Persevere thou in helping His Cause through the strengthening power of the hosts of wisdom and utterance. Thus hath it been decreed by God, the Gracious, the All-Praised. Blessed is the believer who hath in this Day embraced the Truth and the man of fixed resolve whom the hosts of tyranny have been powerless to affright.

In this Day the Straight Path is made manifest, the Balance of divine justice is set and the light of the sun of His bounty is resplendent, yet the oppressive darkness of the people of tyranny hath, even as clouds, intervened and caused a grievous obstruction between the Day-Star of heavenly grace and the people of the world. Blessed is he who hath rent the intervening veils asunder and is illumined by the radiant light of divine Revelation. Consider how numerous were those who accounted themselves among the wise and the learned, yet in the Day of God were deprived of the outpourings of heavenly bounties.

**Hidden Words:**

**23. O DWELLERS IN THE CITY OF LOVE!** Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!

**64. O OPPRESSORS OF EARTH! Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed it with My seal of glory.**

From: "Patrick Henry" <Patrick\_Henry@bigfoot.com>

Subject: - bahai - universal house of "justice" - Backbiting Prof. Juan Cole, Dept. of History, The University of Michigan

Date: Friday, September 29, 2000 6:58 AM

3 August 1999

From: Department of the Secretariat  
Baha'i World Center

Dear Baha'i Friend,

Clearly, no one would dispute the right of Dr. Cole to write and publish whatever work a publisher is prepared to handle. Nor has anyone questioned the right of a Baha'i who is interested in such a book to purchase it. To suggest that the House of Justice is saying otherwise would be to seriously misconstrue the nature of its concern . . .

As a participant in various Internet discussion groups over the past five years, and particularly in the last year or two, you cannot but be aware from these exchanges that Dr. Cole has embarked on a deliberate assault against the Baha'i Cause, in which he has not hesitated to attack its institutions, to misrepresent its fundamental teachings, and to abuse the trust of Baha'is who had been led to believe that they were engaged with him in a detached and scholarly search for the truth. These same Internet exchanges exposed you, like other participants, to a flood of calumny and invective against a great many of your fellow believers, on the part of Dr. Cole, that is scarcely credible in rational discourse.

Had such a book as *Modernity and the Millennium* been written by a disinterested non-Baha'i scholar, its misconception of the nature of Baha'u'llah's Mission and its other shortcomings would have represented no more than understandable weaknesses of an honest attempt to explore a religious phenomenon as yet little understood in the West. Indeed, in this context, such an attempt to make the Baha'i Faith comprehensible to the Western academic mind, however inadequate it might appear to knowledgeable Baha'i scholars, would surely have earned its author a measure of genuine Baha'i appreciation for the writing and research skills deployed in devising it.

As you -- like other participants in certain Internet discussion groups -- are well aware, however, the book's author is not a disinterested scholar. Rather, he is a deeply embittered individual who, as his book was in preparation, had just denounced in the most intemperate language an apparent twenty-year allegiance to Baha'u'llah, in the wake of a failed attempt on his part to impose his private ideological agenda on the Baha'i community's study of Baha'u'llah's Message. *Modernity and the Millennium* represents an effort to provide the current stage of this long-running scheme with the underpinnings of scholarly rationalization.

What is this rationalization? Although distorted by its evasion of Baha'i Texts that contradict its main assertions, and blurred by reliance on speculations peculiar to its author's purpose, the thesis appears to run somewhat as follows: Baha'u'llah's work and Writings represent essentially one of several efforts by Middle East thinkers to work out a "response" to the challenges posed by European modernity in the form of rationalism, revolution, nationalism, economic upheaval, feminism and other contemporary developments. Although Oriental in origin, this particular "response", in contrast to various others, was unusually "progressive", "liberal", "idealistic", even "radical". Because it "grew up" in a congenial modernist era, its Author was able gradually to adjust and revise the ideas with which He had been "grappling", through benefiting (in a manner generally insinuated rather than explicitly stated) from successive interactions with other thinkers and movements. By 1862, apparently in order to deal with the problem of religious exclusivity in the Muslim world, and in response to some form of "private mystical experience", He "decided to make a prophetic claim of his own" . . .

The Covenant, the distinguishing feature of Baha'u'llah's Revelation, has been made the central target of this effort (a maneuver that Dr. Cole's book



is at particular pains to shore up). Although forced to acknowledge the appointments of `Abdul-Baha and the Guardian as Interpreters of Baha'u'llah's Message, every effort has been made to call such authoritative interpretation into question wherever it presents a problem for the notions being promoted.

Similarly, although ostensibly acknowledging that the Universal House of Justice is Head of the Baha'i Faith today, this opposition has tried by every means possible to undermine the broad authority conferred in Baha'u'llah's own words and emphasized in the Master's Will and Testament.

(In Dr. Cole's book, this agenda makes its appearance in the conclusion: namely, that the Faith founded by Baha'u'llah has failed in its mission because, like "the Khomeinist state in Iran", it has been somehow captured by "fundamentalists", by which term Dr. Cole has repeatedly characterized the members of the Universal House of Justice.) . . .

With loving Baha'i greetings,

Department of the Secretariat

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For his comments and response, see  
<https://www-personal.umich.edu/~jrcole/bahai/1999/modernit.htm>

--

FG  
[www.FG.com](http://www.FG.com)  
The Bahai Faith & Religious Freedom of Conscience  
<https://members.nbc.com/FG/index.htm>

From: <wahdat@hotmail.com>  
Subject: Re: Universal Declaration of Human Rights & Marshall Case  
Date: Wednesday, April 05, 2000 8:05 PM

Reponse for Dermot.

--

My response to Rick is:-

My dear saintly Aunt Tess, God rest her, always advised the necessity of "fully engaging the brain BEFORE putting pen to paper."

I fear I must amplify what Rick has failed to see. Alison and the House of Haifa entered into an agreement whereby she became a member of the Faith and BOTH parties assumed the RIGHTS and obligations associated therewith. Once entered into that agreement she has a RIGHT of membership unless/until she is in fundamental breach of her obligations under that agreement. Juan is quite right in what he has said- Rick has chosen a particularly obtuse interpretation to suit his own ends of "defending the indefensible" rather than seeking truth and justice. (What is all this formality - Dr. Cole, Mr. Ryder - I thought we were all friends on these discussion fora?)

In Anglo Saxon or United Kingdom law the terms of agreement may be actually stated or implied. The terms under which the House of Haifa can terminate the agreement are stated in many many letters and quotations from Scripture. I will go into them, Rick, if you really want me to but as I originally stated I did not want to go into them in detail as I did not wish to insult anybody's intelligence. The House of Haifa has arbitrarily terminated the agreement: -

- a.. It has cited no specific breach or breaches of term(s), whether stated or implied, on her part, contrary to the terms of the agreement.
- b.. It has had no consultation with her of any kind whatsoever in an effort to amend her behaviour and better adhere to whatever rules or standard of behaviour it expects, contrary to the terms of the agreement
- c.. It has neither counselled advised nor warned her that her "pattern

of behaviour" was such as to warrant the House terminating the agreement, contrary to the terms of the agreement. Should the House of Haifa wish to amend the underlying conditions of the agreement there is a strong presumption in Common Law that it cannot arbitrarily do so. Rather must it submit amendments to the other parties to the agreement thereby allowing them the right to accept or reject them and terminating the agreement if needs be or must be. I understand that this form of suspension is new to the Bahai Community, is undocumented and hence contrary to Bahai and Common Law and as Juan has so cogently noted, the Universal Declaration of Human Rights. It is also a flagrant and reprehensible breach of natural justice - but of course none of these things are important to Rick and the stooges planted here and elsewhere to parrot what the House of Haloed Hallions of Haifa tells them to. My understanding is therefore that this is an arbitrary breach of Alison's rights under a subsisting agreement to which there has been no agreed amendment. The obvious answer is of course to bring it to a Court of Law, which is an independent body and whose judgement Bahais (and others) are bound to accept.

Rick wrote: -

>Are we merely to infer that the action taken in this case had to do  
>with some  
>specific breach of rules and not with a pattern of behavior that  
>demonstrates the extent to which Ms. Marshall no longer qualifies for  
>membership?

A "pattern of behaviour" encompasses and includes a series of specific behavioural actions which constitute and establish the fact of a pattern. In other words Alison did not breach one or more terms of the agreement - she was in breach of one or more terms on a consistent basis and sufficient in number to constitute a pattern. What were they? Why was she not informed of the breach(es) and given opportunity to change her ways? Was she continually drunk and disorderly? Did she constantly (or noisily) break wind at National Convention or was it something worse? Should she (and we) not have been told? She has after all been humiliated in front of her local community. Has she and they no right to know why?

Above all, had she no right to DEFEND herself of the charges levelled or have we finally reached such maturity that a bunch of elderly "Grumpy Old Men" at the House of Haifa, dependent on a network of "touts" for their information can unerringly and infallibly guide the ways of the world? Supposing the information was wrong - supposing the "touts" are also slimy snakes with an agenda of their own - what then? It was to obviate this kind of abuse that open justice in Civil Courts was established and is so firmly defended. An Appeal is out of the question as the infallibility of the House means it cannot make a mistake in the first place.

In the days of the Holy Inquisition the accused did not know the charges levelled, did not know the accusers, did not know and could not question the witnesses. Is that what we have regressed to? If it is I think that the world should know that the House of Haifa has decided to drag us all, kicking and screaming, back to the Middle Ages! I think we can do much better than that!

Why not face the fact, Rick, that you belong to an organisation that is run by "Daleks" whose only thought is to exterminate those who disagree with them. If I criticise a politician or any institution of government I am merely exercising a right to express a point of view - I don't get thrown into jail for doing it, for civilised society recognises the advantages of free speech and the expression of dissent. That's what makes progress, that's what makes us mature adults, not a diehard cleaving to selected and selective aspects of what Mammy says, because Mammy knows best after all!

You and the House of Haifa would profit from examining the experience here on Craggy Island. We are fundamentally divided - we have to learn to live together - we have started to learn that killing each other is not a solution. We have opted for the path of reconciliation based on respect for each other's legitimate aspirations and interpretation of our history and culture. It is a long hard path beset with difficulty! It is the only way! Expelling Alison is not the way to "Unity in Diversity!"



Were there a shred of intelligence and common sense in Haifa they would have left Alison and all the dissenters alone, much as the Anglican Church tolerates diversity of opinion, and not turned them into modern day martyrs. Bahaidom is increasingly in the position of having to defend its actions - and the House is best at giving its enemies the necessary ammunition! For a missionary faith this is a diabolical situation to be in - far from entry by troops you'll be lucky to raise a platoon.

Needless to say I have "divine assurance" that I am right on my interpretation of this sad and sorry affair - as the vast bulk of the fundamentalist inhabitants of Craggy Island, despite exposure to the Teachings for over fifty years, have, inspired by the Almighty, opted for the Protestant/Catholic fundamentalism, which they grew up with and know to be a proven superior product. Are the Bahais coming in to compete with them in this market place? They haven't a mission!

As dear saintly Aunt Tess would have put it, (she had an answer for everything) -

"Convince a man against his will,

He's of the same opinion, still!"

Yours (still) in the bunker,

Dermot

PS Rick concluded:

>I'm afraid the remainder of Mr. Ryder's remarks, while long on  
>beautiful rhetoric, remain quite irrelevant to the present issues.

Thanks for the compliment on the old rhetoric - your dismissive and patronising comment however does not make it go away. We shall let history and the brothers and sisters on Talisman decide whether Paisley is a better bigot than the House of Haifa or whether or not the principle of "set aside" of Scripture etc. is applicable or not! That you fail to answer and instead, try to patronise me is doubtless an indication that you have no answer.

PPS On reflection, Alison is far too much of a lady to have broken wind at National Convention, so it must have been a much worse deviant pattern of behaviour. Wowee! Can't wait to find out what it was!

Sent via Deja.com <https://www.deja.com/>

Before you buy.Path:

rQdQ!rQ66!remarQ70!supernews.com!news.cmc.net!news.gv.tsc.tdk.com!newsfeed.berkeley.edu!newsfeed.usit.net!feed2.onemain.com!feed1.onemain.com!uunet!ffx.uu.net!news2.norlight.net!news2.norlight.net!nntp.chorus.net!news.chorus.net!not-for-mail

From: Henry Patrick <henry@patrtick.com>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Subject: Re: [BAHAI] uhj lies to US State Dept re Human Rights

Date: Fri, 03 Mar 2000 09:59:34 -0600

Organization: Give me vegamite or give me death!

Lines: 97

Sender: reguser@168.236.254.1

Message-ID: <38BFE165.8FE81F5A@patrtick.com>

References: <sbfrqu97r2a70@corp.supernews.com> <89ahi701f5p@enews4.newsguy.com>

<sbnjiad1jp35@corp.supernews.com> <JuXu4.20\$1j4.2147@nsw.nnrp.telstra.net>

<38BC8EF4.6321A752@ameritel.net> <hH1v4.125\$1j4.6711@nsw.nnrp.telstra.net>

<89mf3v\$573@drn.newsguy.com>

NNTP-Posting-Host: 168.236.254.1

Mime-Version: 1.0

Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit

X-Trace: news.chorus.net 952099615 21750 168.236.254.1 (3 Mar 2000 16:06:55 GMT)

X-Complaints-To: abuse@chorus.net

NNTP-Posting-Date: 3 Mar 2000 16:06:55 GMT

X-Mailer: Mozilla 4.5 [en] (WinNT; U)

X-Accept-Language: en

Xref: rQdQ alt.religion.bahai:15615 talk.religion.bahai:12814

He should have just posted the url:

[https://kevdb.infospace.com/\\_1\\_4MM5U9B0LUUYOB\\_\\_info.amtech/kevdb?KCFG=us&OTMPL=/res/r2.html&FF=1&QFM=n&QN=Glaysheer&QF=&QC=rochester&QS=mi&TQA=668+Bolinger+St&TQC=rochester&TQS=mi&QP=&QST=&QHN=&QZ=48307&QK=1&QO=US&QD=&DM=505&&QI=0&jnum=3&jindex=0](https://kevdb.infospace.com/_1_4MM5U9B0LUUYOB__info.amtech/kevdb?KCFG=us&OTMPL=/res/r2.html&FF=1&QFM=n&QN=Glaysheer&QF=&QC=rochester&QS=mi&TQA=668+Bolinger+St&TQC=rochester&TQS=mi&QP=&QST=&QHN=&QZ=48307&QK=1&QO=US&QD=&DM=505&&QI=0&jnum=3&jindex=0)

I think it's Ameritech owes Fred an appology, not Mark, after all they put his name and phone number on the internet!

Kathy Cole wrote:

> (Just popping in for a sec; I'd unsubbed several weeks ago. Pat,  
> I got your email but haven't yet had a chance to answer.)  
>  
> In article <hH1v4.125\$1j4.6711@nsw.nnrp.telstra.net>, "Mark says...  
> >  
> >Pat and all others concerned,  
> > I probably misstepped the guidelines by posting Freddys Facts .....  
> >but I think it will give Fred a chance to realize that he is not-so  
> >anonomous anymore and might wish to quit cross-posting.  
>  
> You owe Fred an apology and you owe him one now. You are welcome  
> to disclose your own personal contact information whenever \*you\*  
> want to. You have no such rights to make those decisions for other  
> people.  
>  
> And, as I had repeatedly tried to convey, sinking to his level, or  
> in this one case, below his level, breeds sympathy \_for\_ Fred,  
> which can hardly have been your intention.  
>  
> Let it go, after posting an apology and cancelling your prior  
> message disclosing Fred's home phone number. Put him in your  
> killfile and LEAVE HIM THERE. You're lucky you're not losing  
> your internet access over this; you may yet if Fred complains.  
>  
> --  
> Kathy Cole ~ kathy@scconsult.com (home)

It is nice to see that Fred can actually write a real posting here. Now if we can get Fred to quit cross-posting to people who don't want to here or see of him. I have an idea. I think Fred needs to quit hiding behind his usual spam postings of Patrick Henry. So ..... here goes..... 'give me liberty or, give Fred a call:  
FG , 668 Bolinger Street, Rochester, MI, 48307-2819  
(248) 608-6424  
and as you can see, I have cross-posted this to all of Fred Preselected news-servers. Let your fingers do the walking.  
Mark

Path:  
rQdQ!remarQ70!supernews.com!howland.erols.net!news.maxwell.syr.edu!intgwpad.nntp.telstra.net!nsw.nnrp.telstra.net!not-for-mail  
From: "Mark Elderkin" <elderkin@nor.com.au>  
Newsgroups: alt.religion.bahai  
Subject: Get it straight!  
Lines: 29  
X-Priority: 3  
X-MSMail-Priority: Normal  
X-Newsreader: Microsoft Outlook Express 5.00.2615.200  
X-MimeOLE: Produced By Microsoft MimeOLE V5.00.2615.200  
Message-ID: <aFgv4.15\$Gw4.3131@nsw.nnrp.telstra.net>  
Date: Thu, 2 Mar 2000 09:16:36 +1100  
NNTP-Posting-Host: 203.109.233.29  
X-Complaints-To: abuse@telstra.net  
X-Trace: nsw.nnrp.telstra.net 951948998 203.109.233.29 (Thu, 02 Mar 2000 09:16:38 EST)  
NNTP-Posting-Date: Thu, 02 Mar 2000 09:16:38 EST  
Organization: Customer of Telstra Big Pond Direct  
Xref: rQdQ alt.religion.bahai:15545  
Fred,  
You have now raised me to cult status ..... It's funny, I am sitting here in my office in a little town in Australia and have become some kind of rhetorical terrorist. Not! I don't wish anyone anyharm at anytime. I am guilty of having posted Freddys Facts here on the NewsServer. It is my way of saying that you need to come out of the closet and get a life. You seemed

to have made a life out of spam-posting sleazy innuendos about people you haven't met, and about a subject that you don't really care about. The Universal House of Justice(God Love Em) has never corresponded with me on any of these issues and I suspect they probably won't. It would be a highlight of my life if they did.

I have only used my little search tools here on the net, and found the many email addresses that you and some members of your family are currently using and then did a quick address search of those email. Hollywood should contact me for the next Bond Film! Mixed... not stirred.

Anyway, I get a bit emotional when freaks like you hide behind your keyboards and think that you can say what you want, write what you want, and then think that no one else has any right to let you know what they think. You change your name, put filters on your email, and then try to hide. Now, the hiding is over. You will probably be little less likely to slander and misquote when you know that people can reach you and tell you exactly that. From now on I will contact you away from this news-server as I fear that it is interrupting the flow of very positive exchange of ideas. Fred .... please don't hesitate to call me on 011 610265842150. Just don't call collect. As far as everyone else concerned ..... love you all.  
Mark E. Elderkin

From: "Curious" <Kashani@ozemail.com.au>  
Subject: Re: Why I don't respond to bahai fundamentalists  
Date: Friday, November 03, 2000 9:52 AM

John McQueed <jmcqueed@qwest.net> wrote in message  
news:QhkM5.948\$QG2.251882@news.uswest.net...

> Patrick,

>

> If you have such a hatred for the members of the Bahai Faith and it's  
> leaders,

Oh.....I dunno.....Perhaps I haven't been here long enough....but I haven't seen any hatred for the members of the faith.....more of a profound and prolonged distaste for what is being done with, to and in the name of the faith.

> then why the hell don't you resign from the Faith and let this  
> whole line of crap drop?

Seems obvious the lad is committed to a range of 'core value' issues, justice being not the least.

Seems he is prepared to fight long and hard for those values and his faith.

> "Patrick Henry" <patrick\_Henry@bigfoot.com> wrote in message  
> news:svo9pn9ea6uv7e@corp.supernews.com...

> > After over four years of observing the tactics of

> > bahai fundamentalists, I've learnt a few things about

> > the way they operate:

> >

> > 1. Always smear and attack the individual.

I have been around (here and the community) long enough to see that take place.

> > 2. Lure into supposed discussion then cut the jugular.

Yea....that too.

> > 3. Work together to create the perception for non-bahais

> > that the individual is unbalanced, aberrant, etc....

Yes.....mad, bad or a CB.

> > 4. Change or ignore the subject.

Without doubt.....standard procedure.

> > Attempting to discuss anything with them is simple a

> > waste of time and energy, as long as the uhj uses

> > "review" to suppress all free thought and discussion

> > and encourages such unseemly tactics.

Haven't reached the stage of 'published works'.....don't know.

> > I have many interests in life. Documenting bahai fundamentalism

> > is only one of them. Those who desire conversation may find

> > it elsewhere or with someone else. Bahai fundamentalists are

> > only interested in smearing others, pretending they want to

> > talk. An old bahai fundamentalist Technique, well documented

> > in "The Baha'i Technique":

> > <https://members.nbci.com/FG/technique.htm>

Tis a fair summary.

There be more than enough grounds for inquiry and discussion on the issues raised.

Is the cause so frail it cannot accommodate the dissenting voice?

## Curious

> Others may disagree, fine. I'm busy. There are many hidden  
>> agendas among my fellow bahais. No one is obligated to  
>> interact or in specific ways others might want.  
>  
>> Nobody has to read my reposts who has done so already. My  
>> Message Rules are full of fundamentalists. Others can use the same  
>> technology to filter out my reposts.They're intended for the  
>> uninformed.... And they will be staying on the newsgroups I choose  
>> as long as bahai censorship continues. It should be evident that  
>> fundamentalists desire to suppress all knowledge of their  
>> suppression and coercion of bahais and non-bahais over the  
>> last decade or more now.

>  
>> I doubt most will be able to penetrate the veil of lies and  
>> smears of my fellow bahais. Perhaps eventually someone will.  
>> I hope so. It is my deepest desire to bear witness to the  
>> distortion of Baha'u'llah's Teachings by the universal house of  
>> "justice" and their appointed, delegated lackies on  
>> talk.religion.bahai....

>  
>> People are entitled to their opinions. I to mine. I am  
>> interested in only preserving the record of what bahai  
>> fundamentalists have done. Others may read it and decide  
>> for themselves. Again, it is my view that no "meaningful dialogue"  
>> can take place as long as the uhj imposes censorship under  
>> "review" and allows and encourages the tactics of character  
>> assassination and so forth.... I choose not to allow the  
>> fanatics among my fellow bahais to pull the wool over the  
>> eyes of outside observers by getting me to play along  
>> with their charade.... Others may decide these matters as  
>> they wish. This is my decision.

>  
>> I'm not interested in talking TO or WITH bahai fundamentalists. I've  
>> done that in the past four years. Anyone interested in my views  
>> may read them in my archives or glean them from my reposts,  
>> which, in my view, preserve the historical record of how low bahai  
>> fanatics have been willing to go.... Others may read or ignore them.

>  
>> People may judge for themselves on a scanty familiarity  
>> with the bahai faith, if they wish. The more intelligent and  
>> perceptive people will look at the EVIDENCE. They are  
>> the people I am interested in reaching regarding the fanatics among  
>> my fellow bahais who are desperate to discredit me and its other  
>> many, many victims, documented on my website. There will be those  
>> who give talk.religion.bahai and the EVIDENCE a cursory look  
>> and fail to understand what is really taking place. Many, alas,  
>> have been duped....

>  
>> The fanatics among my fellow bahais will stop at nothing to  
>> deceive outside observers, the general public, prominent people,  
>> etc. I can only hope by serving humbly, as the self-appointed  
>> archivist/historian for talk.religion.bahai and for all the many victims  
>> of the "universal" house of "justice," that someday someone will come  
>> along who will dig deep enough into the record that the truth will  
>> begin to surface. It is my hope that then the distortions of the uhj  
>> will begin to purged, it will gradually reform itself, acknowledging  
>> the broad and liberal Teachings of Baha'u'llah that it has  
>> suppressed now for so long.....

>  
>> --  
>> FG  
>> www.FG.com  
>> The Bahai Faith & Religious Freedom of Conscience  
>> https://members.nbci.com/FG/index.htm

From: "Curious" <Kashani@ozemail.com.au>  
Subject: Re: Why I don't respond to bahai fundamentalists  
Date: Saturday, November 04, 2000 4:07 AM

<patk9018@my-deja.com> wrote in message news:8tv0qr\$nu0\$1@nnrp1.deja.com...  
> In article <4iAM5.14454\$SF5.316596@ozemail.com.au>,  
> "Curious" <Kashani@ozemail.com.au> wrote:  
> > >  
> > > If you have such a hatred for the members of the Bahai Faith and  
> it's  
> > > leaders,  
> > Oh.....I dunno.....Perhaps I haven't been here long enough....but I  
> haven't  
> > seen any hatred for the members of the faith.....more of a profound  
> and  
> > prolonged distaste for what is being done with, to and in the name of  
> the  
> > faith.  
>  
> Often the eyes see what the mind sees already.  
Ahhhhhhhhh.....Master Pat....When I can take the pebble from your hand will  
it be time for me to go?  
> You expect disappointment with what Baha'is have done, and you see that.  
Do I Pat? Why thank you for the insight. I'm not sure if your 'reading' is  
based on a new virtual long distance psychoanalysis or just old time  
parapsychology. Either way...am I required to pay? Is there a psychic hot  
line number I should ring? (I thought these powers were for the next realm?)  
I have a number of expectations of Baha'is, I was not aware that I had  
ever indicated that 'disappointment was one of them. I thought I was just  
coming to terms with my preconception of Baha's as a mob "Full of  
surprises".....now I'm all in a tiz.  
Given that you are the third Baha'i who has indicated that their telepathic  
powers are sufficiently advanced to know my mind, (and to know that my  
thoughts run counter to my words), I can only bow and genuflect to my  
spiritual superiors.  
>Perhaps it really is there. Others have had difficulties communicating  
with  
> the individual and are now on the long list of contributors he has  
> dismissed as fanatics and purportedly killefiled.  
Do you think (read or channel)(sorry) that there might be any fanatics about  
Pat?  
It's just that I've started keeping an eye out and I don't want to be caught  
off guard....or disappointed.  
> [https://www.deja.com/\[ST\\_rn=ap\]/getdoc.xp?AN=687510146&fmt=text](https://www.deja.com/[ST_rn=ap]/getdoc.xp?AN=687510146&fmt=text)  
>  
> > Seems obvious the lad is committed to a range of 'core value' issues,  
> > justice being not the least.  
> > Seems he is prepared to fight long and hard for those values and his  
> faith.  
>  
> The name "justice" and certainly "conscience" gets tossed about. fred  
> fought long and hard to get trb formed. When it was formed, the fight  
> continued w/o notice, he still posted that Baha'is had voted against  
> trb when his data showed most Baha'is voted for it, that it would not  
> have passed without the the Baha'i vote. Most readers are confused as  
> to what his faith may be, but we can definitely see fighting going on.  
> Fred fights for the right to crosspost his messages where they are off-  
> topic, such as SCI and SCI. He fights for the right to regurgipost his  
> messages here, generally ignoring replies. He fights for the right to  
> libel the adminisitrative order based on his own suspicions. He fights  
> for the right to set aside the charter he for trb which he helped  
> draft, when it is obvious he is not interested in discussion, but  
> dictating.  
Oh.....I see.....He's 'Net Offensive'.....a 'virtual bastard' as opposed  
to a real bastard.  
> > > "Patrick Henry" <patrick\_Henry@bigfoot.com> wrote in message  
> > > news:svo9pn9ea6uv7e@corp.supernews.com...  
> > > > After over four years of observing the tactics of  
> > > > bahai fundamentalists, I've learnt a few things about  
> > > > the way they operate:  
> > > >  
> > > > 1. Always smear and attack the individual.  
> > I have been around (here and the community) long enough to see that  
> take  
> > place.  
>  
> Sure, claim that Susan Maneck has been 'flooding' talk.religion.bahai

> in August 2000 (@12 messages) while sending (@36 messages yourself. Not sure that accusations of 'flooding' a forum are what was in mind when "smear and attack the individual" are referred to.....I was thinking more along the lines of "they are Mad, Bad, CBs".....(at least that's what I think I was thinking):-)

> > > > 2. Lure into supposed discussion then cut the jugular.  
> > Yea....that too.

>  
> Try disagreeing w/ Fred on something.  
OK.....Hey!.....Fred!.....Yho!.....Your take on the Cath Freeman loss of rights was way off course....out of left field.....wrong.....and a beat up!.....You...You.....Big Dummy You!  
(Clasps hand to throat and waits)

> > > > 3. Work together to create the perception for non-bahais  
> > > > that the individual is unbalanced, aberrant, etc....  
> > Yes.....mad, bad or a CB.  
> > > > 4. Change or ignore the subject.  
> > Without doubt.....standard procedure.

>  
> Try disagreeing w/ Fred on something.  
What! Again?!.....Strewth Pat I hope you can see into the future as well as read minds....

(And I think I've run out of points of disagreement.....is it ok to make one up?)

Fred!....Fred!.....Crosposting and Spaming are the tools of Satan. God fearing people will hate you for it and you will burn in several levels of damnation.

> > > > Attempting to discuss anything with them is simple a  
> > > > waste of time and energy, as long as the uhj uses  
> > > > "review" to suppress all free thought and discussion  
> > > > and encourages such unseemly tactics.  
> > Haven't reached the stage of 'published works'.....don't know.

>  
> Fred is telling the world that the AO is suppressing his freedom of  
> speech. Either his message passed review or it didn't, but Fred IS  
> getting his message out, even if it seems to disprove his point.  
Ahhhh....I think I'm getting a grip on it now Pat. It's not about whether or not 'review' is a legitimate tool for academic writing.... it's about Freds option to take his message onto the net inspite of the review process.....know what I'm thinking now Pat?

> > > > I have many interests in life. Documenting bahai fundamentalism  
> > > > is only one of them. Those who desire conversation may find  
> > > > it elsewhere or with someone else. Bahai fundamentalists are  
> > > > only interested in smearing others, pretending they want to  
> > > > talk. An old bahai fundamentalist Technique, well documented  
> > > > in "The Baha'i Technique":  
> > > > <https://members.nbc.com/FG/technique.htm>  
> > Tis a fair summary.

>  
> Projection.  
Dam.....and I thought I had my psychic shutters down!  
> > There be more than enough grounds for inquiry and discussion on the  
> issues  
> > raised.

> > Is the cause so frail it cannot accommodate the dissenting voice?  
> >

> > Dissent if fine. Reguripostings of messages which the poster will not  
> discuss is an annoyance. This group is for discussion.

Yes.....I do agree Pat, it is a bother and a nuisance....my mind comes to two divergent options

a) Attempt to shut him down and shut him up.

b) Give every opportunity for the issues of concern to be discussed openly-fairly,fully and frankly out in the Baha'i community where it counts. Think I'll be disappointed Pat?

> These are my opinions, based on my observations over the years. You  
> have your observations, and opinions, which may or may not change as  
> you observe.

I respect your opinions Pat, I truly do.....your psychic abilities?.....well.....

Take care...

Wishing you light,love'n laughter.....

"Till time brings change..."

Curious.

> KN,

> - Pat

> kohli@ameritel.net

>

>

> Sent via Deja.com <https://www.deja.com/>

> Before you buy.

From: "Curious" <Kashani@ozemail.com.au>

Subject: Re: Why I don't respond to bahai fundamentalists

Date: Sunday, November 05, 2000 3:47 AM

<patk9018@my-deja.com> wrote in message news:8u2ofp\$hr7\$1@nnrp1.deja.com...

> Allahu Abha

>

> In article <4IQM5.15081\$SF5.328722@ozemail.com.au>,

> "Curious" <Kashani@ozemail.com.au> wrote:

> >

> > <patk9018@my-deja.com> wrote in message news:8tv0qr\$n0

> > \$1@nnrp1.deja.com...

> > > In article <4iAM5.14454\$SF5.316596@ozemail.com.au>,

> > > "Curious" <Kashani@ozemail.com.au> wrote:

> >

> > >

> > > Often the eyes see what the mind sees already.

> > Ahhhhhhhh.....Master Pat....When I can take the pebble from your

> hand will

> > it be time for me to go?

>

> I dunno. I've seen complaints repeated for months after the fact when

> someone sent someone else pictures in an email.

A bit subtle for me Pat. Is it a Zen parable?.....or?.....I've

had my 'whinge' about the absence of due process and now (seeing that it's  
ancient history) I can wander off now?

(snip)

> I'm sorry. I've expressed myself poorly. I've assumed that you are

> like me. I should have written these thing first. I get disappointed

> by things that Baha'is have done. When I enrolled a Baha'i warned me

> that the biggest challenge would be the friends.

No probs Pat.

I think perhaps the warning can be traced back to the Master....what

troubles/disappoints me is when this warning is used as a

justification/license for abuse. As if, because we are warned or the

behavior is predicted, that some how makes it acceptable as something to be  
simply endured.

(snip)

>

> > Try disagreeing w/ Fred on something.

> > OK.....Hey!.....Fred!.....Yho!.....Your take on the Cath

> Freeman

> > loss of rights was way off course....out of left

> field.....wrong.....and a

> > beat up!.....You...You.....Big Dummy You!

> > (Clasps hand to throat and waits)

>

> Brilliant, now have a go with Fred when he regurges on Cathy Freeman.

No one regurges on Cath....she's too quick for that Pat.

> > > Try disagreeing w/ Fred on something.

> > What! Again?!.....Strewth Pat I hope you can see into the future

> as well

> > as read minds....

> > (And I think I've run out of points of disagreement.....is it ok to

> make

> > one up?)

> > Fred!.....Fred!.....Crosposting and Spaming are the tools of Satan.

> > God fearing people will hate you for it and you will burn in several

> levels

> > of damnation.

>

> Hmmm, I appreciate your patience and persistence in trying to find

> something you might disagree on, but in the spamming/crossposting vein,

> you might suggest to him that some of his beefs with the US NSA are not

> relevant on SCI and remind him it is discouraged in the trb charter,

> which he co-sponsored.

Next time I bump into him I'll have a quiet word.



> > > Fred is telling the world that the AO is suppressing his freedom of  
> > > speech. Either his message passed review or it didn't, but Fred IS  
> > > getting his message out, even if it seems to disprove his point.  
> > Ahhhh....I think I'm getting a grip on it now Pat. It's not about  
> whether or  
> > not 'review' is a legitimate tool for academic writing.... it's  
> about Freds  
> > option to take his message onto the net inspite of the review  
> > process.....know what I'm thinking now  
> Pat?

>  
> I don't think it is just about Fred going to the net. We are on the  
> net; its about the repetition, the insistence on cross-posting and the  
> refusal to discuss. The NGs are supposed to be for discussions.  
Perhaps....just having a stab in the dark here Pat....perhaps Fred feels  
that (in the absence of due process) that annoying Net terrorism is a viable  
and legit tactic.(Seems to be a fair bit of rock throwing going on in the  
world at the moment.....shoot them or invite them to the peace table?)

> > > Projection.  
> > Dam.....and I thought I had my psychic shutters down!  
>  
> It could happen to the most street savy survivor once or twice.  
>  
> > > There be more than enough grounds for inquiry and discussion on  
> the  
> > > issues  
> > > > raised.  
> > > > Is the cause so frail it cannot accommodate the dissenting voice?  
> > > >  
> > > Dissent if fine. Reguripostings of messages which the poster will  
> not  
> > > discuss is an annoyance. This group is for discussion.  
> > Yes.....I do agree Pat, it is a bother and a nuisance....my mind  
> comes to  
> > two divergent options  
> > a) Attempt to shut him down and shut him up.  
> > b) Give every opportunity for the issues of concern to be discussed  
> > openly-fairly,fully and frankly out in the Baha'i community where it  
> counts.  
> > Think I'll be disappointed Pat?  
>  
> I'm learning. to answer your question, my crystal ball has just fogged  
> over. a. Attempts to get Fred to conform with terms of service, etc.  
> will provide only temporary effect. Fred has been kicked off of AOL  
> and other ISPs; it seems to have no effect on him.  
Sorry Pat....I think we are talking at cross purposes. I see Freds Net  
behavior as a symptom of preceding events...I don't know enough about those  
events to be inclined one way or the other. I do know that one mans 'freedom  
fighter' is another mans 'terrorist' and that getting people to the table  
(real table-where it matters-not virtual) is the preferred option.

> This is like your LSA and their advice to accept what you can not change.  
No Pat, my LSA advised to ignore what could be changed and (like a good  
proportion of this forum) turned a blind eye to proposals to facilitate  
change.  
A big difference me thinks.  
> Many are frustrated by Fred's conduct, just as you are frustrated by the  
conduct  
> of a Baha'i in your real world.  
Ahhhh Pat, you underestimate my capacity for frustration....it is not  
confined to 'a' Baha'i. I expect (as forewarned) to be tested by  
individuals, I expect to come across all sorts of dysfunctional individual  
behavior. What I don't expect, what I will not abide, is when the collective  
response to abusive behavior is either totally inadequate or tends to  
encourage it.  
(ie I am not as shocked by those acts of child abuse perpetrated by Priests  
as I am by the Institutional response that permits or encourages it to  
happen again).  
> b. This place is open 24/7 for discussion of issues, as well as the  
> other stuff that goes on.  
Yes, but it serves as no more than a media forum in which members of the  
community might be alerted to and debate particular issues. It is not the  
forum in which real change will be facilitated or implemented. Fred has  
obviously decided (right or wrong) that to engage in protracted debate is  
futile. I have had sufficient encounters to lean me to conclude he might be  
right in this.



I choose to persist in debate for change. Fred chooses to spam like a Palestinian youth.

I still reckon that the community does not provide forums to address serious and contentious issues.....nor is it inclined to discuss the merits or mechanisms of doing so.

> > Take care...

> > Wishing you light,love'n laughter.....

> > "Till time brings change..."

>

> The change it brings are not always the change we requested.

That's ok.....Gran always said "a change is as good as a holiday".....

(But then again she also said " Don't count your chickens until you've burnt all your bridges behind you".....silly old chook)

Curious.

From: "Mark Elderkin" <mee@tsn.cc>

Subject: >>Freddy's facts.....

Date: Sunday, March 19, 2000 4:07 PM

As I have done before and shall continue to do: I think it is very important for the general public here be able to communicate with Fred. His continual spamming and his attempt to inflame posts between this news server and others, is a clear attempt to disrupt the normal flow of discussion. He needs to be told that his actions are not welcome. With a little research, it is quickly possible to attribute the majority of his presentation as absolute rubbish.

Mr. FG, 668 Bolinger Street, Rochester, MI. 48307-2819

to call: (246)608-6424 in the USA.

From: "Randy Burns" <randy.burns4@gte.net>

Subject: Re: Arafat Bahais....

Date: Saturday, October 28, 2000 1:59 PM

John

The Baha'i Faith administration uses the techniques made available from Social Psychology to try and maintain its leadership over rank and file Baha'is. One of the techniques is to demonize anyone (former member) who leaves the group or does not follow explicit directions. This is an age old technique that can be followed thru time and place for thousands of years. One might wonder why the BF is not free of it!

If you want to know more purchase a good college text on social psychology.

Sincerely, Randy

--

John McQueed <jmcqueed@qwest.net> wrote in message

news:a6nK5.3584\$WG.334011@news.uswest.net...

> I have a good question about this. What reason does the Baha'i Faith have for

> victimizing the people named in the quote below? some of them may have been

> members of the Baha'i Faith at one time and left it, but that is no reason

> for victimizing someone or they may not agree with some or all of the

> teachings of the Faith, and that is also no reason for victimizing someone.

> what would the leadership/membership of the Faith find wrong in someone

> writing a critique of Baha'i Publishing and why would they victimize that

> person for using their constitutional right to freedom of the press?

> What reason would they have for victimizing Cathy Freeman? If she did

> anything unethical while participating in the Olympics, it would have caught

> the attention of the news media as well as the Baha'i leadership and I

> didn't hear anything negative in the news about her. I personally cannot

> subscribe to any of the allegations of victimization by the Baha'i Faith

>

From: FG <FG@hotmail.com>

Subject: fw KevinEco Reconsider the NO votes, please.

Date: Monday, December 14, 1998 6:53 AM

I wish to thank Kevin for presenting a very balanced rationale for reconsidering Susan Maneck's call for NO votes against talk.religion.bahai.

Let me say, with all honesty, that my only reason for wanting an unmoderated forum on the Bahai Faith is that Bahais might learn the importance of, and live up to, Abdul-Baha's demanding words:

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."

Abdul-Baha, A Traveler's Narrative, 91.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter ballot is on news.announce.newsgroups, news.groups, alt.religion.bahai, or email the votetaker dave@dogwood.com requesting the "trb CFV."

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Subject: Reconsider the NO votes, please.  
Date: 12/12/1998 8:09 PM Eastern Standard Time  
From: KevinEco  
Message-id: <19981212200919.08230.00001915@ng-fc2.aol.com>

As the tempest grows wilder, any attempt to present a balanced view on this subject appears more daunting, but now circumstances demand it.

To all of you, whether Baha'i or not, determined to vote NO on talk.religion.bahai, please consider carefully the implications of your decision.

Perhaps you reached this decision because you are annoyed with Fred Glaysher, and you think a NO vote the perfect revenge because it will annoy him. Perhaps you are convinced he has bad motives, and you believe anything that a person with bad motives will fight so hard to get must be a bad thing. Perhaps you don't have a clear idea of your own motives; whenever that happens to me, I always find it wiser to refrain from acting until I can clarify my own motives.

Now, let's consider the worst-case possibility. Suppose for a moment that Fred really is a bad person with bad motives, perhaps even a Covenant-breaker. (Let me state in the strongest possible terms that this is NOT my conviction about Fred; I am sorry to discuss such an accusation even hypothetically, but sadly, the accusation has already been made public, so it has to be dealt with.)

Even if this were true, even IF someone really does have destructive motives and really is hatching some kind of nefarious plot, we must remember that IT IS NOT OUR JOB TO SILENCE SUCH PEOPLE.

The Baha'i Writings tell us that to defend our religion, we are to speak the truth about it when someone makes false accusations against it -- NOT to compel such persons to be silent.

Leaving idealistic principle aside for a moment, let's get more practical. Suppose the talk.religion.bahai proposal really is part of some fiendish plot. Perhaps the fiendish plot is actually calculated to goad as many people as possible into voting NO, creating more evidence for the claim that most Baha'is love nothing more than censorship.

Seem outlandish? Yes, but if you read the exchanges on news.groups, you will see messages from people who are non-Baha'is with no interest in Baha'i matters, who are discussing this only because they follow discussion of every proposed newsgroup. Several such Usenet authority figures have explicitly stated their temptation to vote NO simply because they find Fred's tactics annoying. If we indulge in speculating about motives, we have to include the possibility that this is no accident.

Returning to the level of principle (as the Baha'i teachings require of us) none of us can claim anything other than speculation about the motives of

**Fred or anyone else.**

**There may be tons of circumstantial evidence that someone has bad motives, but the same evidence could also arise from a person who is extremely devoted to a particular principle, and just doesn't have the talent or charisma needed to inspire people's sympathy. In neither case do the Baha'i Writings give us any permission to attack such a person. No, we have an inescapable duty to treat all with love and respect.**

**For these reasons, let us all consider the following course of action:**

- 1. Please stop giving vent to negative emotions regarding Fred Glaysher. Such venting will only drive him deeper into isolation, and as a creation of God he deserves better. If he really is trying to attack the Baha'i Faith, such venting can only strengthen the attack. Focus on issues and facts in every response to him or about him, both for his sake, and for the sake of adherence to correct principles.**
- 2. Please reconsider any NO vote on the talk.religion.bahai proposal. If you're still determined to annoy Fred (after all my efforts to stir your compassion), consider that a large NO vote may be just what he's aiming for. A better way to send a message would be an ABSTAIN vote, which would show that you do not support the creation of talk.religion.bahai, but you are unwilling to provide more ammunition to those who claim that Baha'is try to censor everything.**
- 3. If you must vote no, please refrain from publicly stating your intention to do so, and please refrain from campaigning for others to vote no. Both actions violate Usenet etiquette and will be interpreted as attempted censorship by many neutral observers.**

**To anyone who is still reading this longish message, thank you for your time.**

**If my attempt to present a balanced view of this tangled situation has offended anyone, I offer my apologies, and hope you will be kind when you point out my errors.**

**Your humble servant,  
Kevin**

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[Homepage](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Selected Messages**

**From: "John MacLeod" <macleod@beloved.com>  
Subject: Re: The text or the Interpretation  
Date: Monday, January 01, 2001 9:43 PM**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010101050614.07479.00014296@ng-cs1.aol.com...**

**> Dear John,**

**>**

**> I'm not saying I couldn't understand what the Writings were saying. I'm saying**

**> I was having the same difficulties that Karen is currently having, namely**

**> making what is in those texts jive with what I saw (or thought I saw) in real**

**> life.**

**Yeah, but what I mean is that what Baha'u'llah actually wrote re the Covenant has very little to do with the issues which trouble people. Certainly it is about obedience to God and most particularly the Manifestation, the text, and possibly the succession though I can't find that spelt out. However the idea that authorities can do no wrong or should never be opposed would be hard to deduce from what Baha'u'llah Himself wrote about the covenant.**

**>**

**> >But when one reads all the**

**> >stuff that is written about the covenant nowadays I can't make any sense**

**> >of a lot of it.**

**> The result is a certain over-reaction and a tendency to**

**> >dismiss the Covenant itself as nonsense.**

**>**

**>**

**> Do you really think the stuff that was written three decades ago was any better? I challenge you to go back and read it. No, I think we have to find new**

**> ways of talking about the Covenant to avoid the extremes we see on both sides**

**> today.**

**Agreed, my 'nowadays' referred to the last 100 years or so. Actually, outside the confines of these newsgroups and Bahai studies and other bizarre areas I think the believers are developing quite reasonable**

attitudes about the lesser Covenant (if there is such a thing). I see absolutely no serious challenge to the UHJ as the authority within the Faith. People seem to accept the UHJ for much the same reasons that they accept the authority of say the British or French governments etc. There is a knowledge that there is some history involved, and some of it may be a bit complicated but it is over. There is very little interest in for example the Will and Testament (I actually don't think I have heard it quoted from or discussed in about 10 years outside these newsgroups). Speculation about 'authorised interpretation' and 'the institution of the Gaurdianship' is ignored. The Gaurdianship never existed - Shoghi Effendi was the Gaurdian. Abdul Baha and Shoghi Effendi's Writings are taken as part of Baha'i Scripture (much as Christians take Paul's letters as part of Scripture). The UHJ (normally used with little distinction from World Centre as a whole) is just seen as the leadership and no-one is particularly concerned as to whether they are interpreting, elucidating, or whatever other words are used. I think it all fairly healthy though some parts sadden me personally. The very stability and acceptance of this structure of the Faith probably gives people confidence to question and criticise.

>

> >Nowadays of course 'covenant breaking' seems to mean only challenging the

> >rules regarding transfer of authority.

> >Baha'u'llah's most common use 'breaking the covenant' seems to me to refer

> >to people who do not accept the new manifestation.

>

> In practice that's what it principally did mean in Baha'u'llah's time.

But when

> we get to the Master, the Guardian and now the House, it has different

> implications. But the most basic principal which underlies them all is that

> which is embodied in the primordial Covenant, the Covenant of Alast when God

> addresses all creation with the words, "Am I not your Lord?" and we either

> respond or not respond. It is a question of whether we accept the God who comes

> to us, or try to create him in our own image.

I am sure we will succeed in creating God in our own image - at least in this life but you are right - we should try not to even though we will fail.

"Men of wisdom, who had but a notion of the revelation of Thy glory, conceived a likeness of Thee according to their own understanding, ....."  
(The Bab: Selections from the Bab, page 207)

From my favourite prayer. If men of wisdom so fail what chance have I?

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>

Subject: Origins of a Modest Proposal

Date: Tuesday, February 06, 2001 12:06 AM

Author: Arfarf5215 <arfarf5215@aol.com> wrote: -

>As I have watched the periodic discussion of the Modest Proposal article over time I have >found it interesting that the origin of the title has rarely been alluded to. It was originally a >"biting" satirical piece written by Jonathan Swift back in 1729 suggesting that the Irish should >put their children to "good use" by eating them. While the proponents of the current day >"Modest Proposal" put forth a veneer of civility, they were in fact fully aware of the swift >article and were setting a tone of clear disrespect and sarcasm with regard to the Institutions of >the Faith. For those who might be interested in perusing the original, it can be found at the >following URL:

>  
>.https://art-bin.com/art/omodest.html

>  
>I just think it's important to have a little perspective here. There is far more going on besides a >modest proposal.

What the Dean actually proposed was that the landlords eat the Irish children as they had already consumed the parents and the rest of the land. As the authors of "A Modest Proposal" - Bahai style - are erudite and educated persons, I would have little doubt that the tone of the Dean's original was fully understood and the allusion obvious. The AO has consumed the spirit of the BF and left nothing in its place.

The AO attacked the Bahai authors as rabidly as the landlords had ravished Ireland. Where the latter left pestilence and famine the former have created a desert inhabited by reptiles of the variant apologists for it present on this and other similar lists.

Actually, for your information, there is a lot less going on because the Modest Proposal was ignored and spurned.

Dermod.

From: "Randy Burns" <randy.burns4@gte.net>  
Subject: Re: Article on the LA study class  
Date: Tuesday, February 06, 2001 12:55 PM

Rick

There was no "dissension or contention" in the study class. The sessions were generally wide ranging discussions no different than you would experience in any college class on any topic. Ask any participant, like David Young.

Most of Kazemzadeh's warnings were rather vague in nature and his main concern as stated on the day he visited seemed to be that the faith of other Baha'is might be severely tested.

On the other hand the nature of the newsletter was mostly just to allow individuals not living in Los Angeles a chance to participate. Most of these individuals were doing graduate level work in history or social sciences. Unfortunately some people had a tendency to allow others to photocopy these newsletters and thus disseminate them to a wider audience than intended by the class but still very small.

Very few Baha'is had ever heard of the study class or ever read a newsletter of the group, still true today I'm sure. There was no intent at all to disseminate anything until of course Dialogue magazine was started as a way of engaging the wider community.

Cheer up Rick, you can't spend all your time putting people down.

>That has to be the most pathetic excuse I've ever seen for not  
> telling the whole truth.

Randy

--

Rick Schaut <RSSchaut@email.msn.NOSPAMcom> wrote in message  
news:95o8r301naq@news2.newsguy.com...

>  
> "Karen Bacquet" <kalamity@my-deja.com> wrote in message  
> news:95ntmk\$7i2\$1@nnrp1.deja.com...  
> > In article <95netr0acq@news1.newsguy.com>,  
> > "Rick Schaut" <RSSchaut@email.msn.NOSPAMcom> wrote:  
> > > Your article still manages to leave out significant facts  
>  
> > There is very little evidence in the written record that references to  
> > the Writings were made either in the talk given to the group by Dr.  
> > Kazemzadeh or the one given by Judge Nelson.  
>  
> At the same time, the "written record" is far from complete. There is  
some  
> correspondence that we know of only because letters from class  
participants  
> refer to them. We don't know what was or was not in those letters.  
>  
> Also, these class participants were rather well-read individuals. Would  
it  
> have been unreasonable for the U.S. National Spiritual Assembly to presume  
> that they were familiar with the numerous passages in Gleanings in which  
> Baha'u'llah condemns dissension in no uncertain terms?  
>  
> Your claim is a general claim, and isn't limited to what the participants  
in  
> that study class supposedly knew. Are you claiming that you, yourself,  
are  
> ignorant of the numerous passages in the Writings relating to conflict,  
> contention and dissension regarding Baha'i Institutions?  
>  
> Yes, Karen, you can be faulted for not conveying relevant facts of which  
you  
> do have knowledge even if those facts aren't in the so-called "written  
> record". That has to be the most pathetic excuse I've ever seen for not  
> telling the whole truth.  
>  
> > I am not convinced that either 'Abdul-Baha or Shoghi Effendi meant to  
> > limit all discussion of community issues to controlled venues.

>  
> And, no one is claiming that those texts limit all discussion of community  
> issues to "controlled venues". The issue has to do with how \_criticisms\_,  
> particularly those that have little constructive value, are to be voiced  
> within the Baha'i community. The National Spiritual Assembly would rather  
> hear these criticism directly rather than via the proverbial grape vine--a  
> medium well known for its ability to distort the truth and twist facts.

>  
>  
> Regards,  
> Rick Schaut  
>  
>

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Article on the LA study class  
Date: Tuesday, February 06, 2001 7:55 PM

Rickster wrote: -

>Your article still manages to leave out significant facts, probably most  
important being the >extent to which the institutions have cited  
>authoritative Baha'i texts as the basis for their concerns.

Didn't Karen put you right on that - very few quotations (if any) dealing  
with the subject matter, more a huffing and puffing around the fact that the  
AO just didn't like the whole idea. After all something positive might have  
come out of it - Bahais might have learned to think for themselves and  
there'd be no need for these silly Training Institutes or the prats who run  
them. And dear old Randy was a participant in the LA Study Group and didn't  
he put you straight on the whole business too. Once again Rick runs in  
where fools fear to tread!

>For example, your article states, "At the root of the problem lies the  
administration's insistence >that the only appropriate forum for expressing  
concerns about community functioning is within >certain limited arenas..."  
The article fails to point out that the basis of these limits lie in the  
>writings of `Abdul-Baha and Shoghi Effendi, and is not something that  
Baha'i institutions have >concocted out of some general distaste for  
criticism and dissidence.

One of these days somebody will put baffles in the void between your ears so  
that when a concept enters it will at least rattle around a bit and perhaps  
collide with a brain cell in which it can find rest. As has been amply  
verified  
from Juan Cole to Alison Marshall and back again via Michael McKenny,  
Dialogue and the whole LA Study Group business, there is no room within the  
AO for dissidents or people who like to think for themselves. Bahai  
institutions don't like to be criticised at all and they're prepared to tell  
lies to try to stop it. Lovely People and all who sail with them!

Now don't forget that perfect system that you've found out there! We're all  
waiting with tremendous excitement for your pronouncement!!



**The Prim Keeper.**

**From: "Ron House" <house@usq.edu.au>  
Subject: Re: Origins of a Modest Proposal.  
Date: Wednesday, February 07, 2001 9:45 PM**

**Karen Bacquet wrote:**

**> Somewhere in my surfing, I ran into a post where David Langness  
> actually apologized for the title, and acknowledged that it was a  
> mistake.**

**> I ran a search on "A Modest Proposal", and it's surprising how widely  
> the title is used for various things. Kazemzadeh explained the meaning  
> of the title at that Convention for those who didn't get it, and people  
> were horrified. I already recognized the reference, and I think that's  
> why I remembered the name of the article after all those years.  
> However, because of the title, I thought the article itself was  
> actually some kind of satire,(I also thought the letters from the  
> Dialogue editors that he read were part of the article.) and that's one  
> reason I was so shocked when I found it on the web.**

**Hi Karen, thanks for that info about David.**

**This fuss by certain parties about the title of the article is, IMHO, a clear indication of much that has gone wrong with the administrative mindset in the Baha'i Faith. Putting the facts about that article and the histrionic responses to it before any rational believer in tolerant, democratic government would be a certain way to poison their attitude towards the Baha'i Faith forever. The article is a subdued collection of suggestions written in a moderate tone of voice, and 'Abdul-Baha guarantees that free speech exists in the Baha'i Faith for all expressions written politely. But the authors chose a title that was a mild satire! How malicious! How subversive! They must be CAMPAIGNING!**

**The blindness of those making this sort of defence of the AO is mind boggling, and their complete inability to see how this would be seen by rational non-Baha'is is even more staggering.**

**It seems to me that there is a belief by administrative thinkers that the AO has some kind of right to introspect about the private thoughts of individuals as indicated by the flimsiest tissue of a hint (such as the harmless title of this article). Actually, Baha'u'llah told \_individuals\_, not administrators, to search into the hearts. It is an interesting historical fact that this idea currently framing the administrative Baha'i mindset was rejected as immoral over four hundred years ago by a monarch who wasn't always above doing mean things: Queen Elizabeth rejected advice from her ministers for more limitations on Catholics because she didn't want "a window into men's souls."**

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**Ron House    house@usq.edu.au  
<https://www.sci.usq.edu.au/staff/house>**

**A rose grows in the Earth's good soil.From: "Michael McKenny"**

**<bn872@FreeNet.Carleton.CA>**

**Subject: Re: For Michael: "Rebels Within the Cause?"**

**Date: Wednesday, February 07, 2001 11:46 AM**

**Greetings, Karen.**

**Many thanks for letting me read this article. It was fascinating. What a sad tale. You may not be aware that one of the accusations that was hurled at liberals on Talisman was that we'd been infected by this LA study class. I replied at the time that the closest I'd been to LA was Edmonton, Alberta (April 1972) and Chicago (July 1975), so Juan and I couldn't have been having tea together in LA at the time of this study class (an allusion to Muslim allegations that Baha'is were putting something in the tea and this explained conversions).**

**FreeNet claims Themestream articles are improperly addressed, so I'm not able to read them. I would thus be grateful if you posted the ones about the expulsion of Alyson Marshall and Talisman.**

**Many thanks for this. I think it's a story that should be as widely known as possible. Having independent investigation of truth as an essential principle, declaring this is the age for the maturity of humanity and adopting the slogan of "Unity in Diversity" are not compatible with an imposed doctrine of uniform, thoughtless obedience to each and every dictate of Council, including the rule of censorship.**

**To Glastnost and Perestroika Within Baha'i,  
Michael**

**Dear Michael,**

**Thank you for your interest in my article. I pasted this straight from my rough draft, and although I looked it over, there still may be some slight discrepancies between this and the final published version.**

**Other group members might note that I don't get paid my two cents from Themestream when people read my articles on a newsgroup. It is my hope that this will put the silly charge that I'm doing it for the money to rest.**

**It is, however, an even greater hope, Michael, that you will enjoy the article. Did you get to see my articles on Alison Marshall's expulsion and the Talisman crackdown? If you are interested and have time to read them, I would be happy to post those for you as well.**

**Love, Karen**

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**"The essence of all that We have revealed for thee  
is justice . . ." Baha'u'llah**

**<https://www.angelfire.com/ca3/bigquestions/Bacquet.html>**

**Sent via Deja.com**

**<https://www.deja.com/>**

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**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**(Tom Corbett #1 STAND BY FOR MARS p2)**  
**From: "Randy Burns" <randy.burns4@gte.net>**  
**Subject: Re: Article on the LA study class**  
**Date: Friday, February 09, 2001 4:01 PM**

**Rick**

**I don't think these notes were ever distributed very widely at all before the internet thing. For example every so often one of the Orthodox groups sends out a mailing to all the LSA's in the U.S. Did you know this? Have you ever received one?**

**Now if the LA Study Group had done something like that with material which questioned say the status of the UHJ in the community then I would have been the first to object. The LA Study Group never sent out "wide" mailings in any sense of the word. They probably would have been smarter not to have mailed anything to someone who didn't regularly attend meetings but that wouldn't have prevented the members from acting to distribute papers to friends or people they thought would be interested in it. At best that would only have delayed what eventually happened by a year or so.**

**I think what is more relevant is that with the advent of the WWW this very thing has become a crucial sticking point for the entire AO. I think the faith rises or falls on its ability to grant its members freedom of thought, freedom of speech, and freedom of conscience.**

**Cheers, Randy**

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**Rick Schaut <RSSchaut@email.msn.NOSPAMcom> wrote in message news:9619le02nb@news1.newsguy.com...**

**>**  
**> "Randy Burns" <randy.burns4@gte.net> wrote in message**  
**> news:a3mg6.2795\$k06.274136@paloalto-snr1.gtei.net...**  
**> > I guess if they are on the internet everyone can read them now.**  
**>**  
**> I was hoping to get at some relatively rigorous notion of what "too wide"**  
**or**  
**> "not too wide" a distribution means in this context. If the best we can**  
**do**  
**> is say that it's a judgement call, then guess who gets to make that**  
**> judgement call?**  
**>**  
**> > I guess you**  
**> > can always forbid people to think if you don't like the results.**  
**>**  
**> Actually, I think one root of the problem was people not thinking enough,**  
**> but that's probably another discussion altogether.**  
**>**  
**>**  
**> Regards,**  
**> Rick Schaut**  
**>**  
**>**

**From: "Ian McCarthy" <ianmcca@tiscalinet.it>  
Subject: Bugs in the Software  
Date: Saturday, February 10, 2001 7:33 PM**

**Rick Schaut observed that:**

- > Baha'u'llah appointed `Abdul-Baha**
- > ....Abdul-Baha appointed Shoghi Effendi**
- > ... Baha'u'llah established the Universal House of Justice**
- > `Abdul-Baha stated that we are obligated to be obedient to it,**
- > We aren't talking about fine points of esoteric questions of mystical spirituality.**
- > We're talking about clear instructions.**

**It seems to me, Rick, that for you religion is just a set of instructions, a software program.**

**You run it and it doesn't work. You run it again and it still doesn't work. You keep on running it and sometimes it seems that it sort of looks like it's almost going to work (maybe tomorrow) but it never really does what it's supposed to do. But you don't blame the software, because the label says it's infallible. \*Thank you for buying the Most Perfect Program. It is indeed Most Perfect. If it doesn't work its not our fault, it's yours\*. How about that for a product warranty!**

**I'm not saying that it should enable you to reach instant enlightenment. I'm not talking about fine points of esoteric questions of mystical spirituality. I don't go in for navel gazing anymore. I'm talking about changing the world. About, for example, growing to a critical mass to be able to have an actual physical effect on the real world out there, to steer it in a certain direction. To ring in the Kingdom. I don't see the Baha'i Faith doing that and I don't see it being able to do it even in the far distant future at current rates of growth and in its current sad condition. And above all with its current inflexible attitude of arrogant self-sufficiency.**

**The software is not working. The instructions are clear but they don't work. What do you do?**

**I know! - You blame humanity, you blame everyone else. The Program is Perfect but humans aren't. The software is not corrupt, but people are. They are stupid and they can't understand it. They don't understand how to use it and they haven't the sense to realise that it really is working perfectly even though it looks as if it's doing nothing and going nowhere. But one day many years from now they will all wake up and suddenly understand that it only wasn't working because they didn't believe that it was.**

**Or not enough of them. If only everyone had been like Good ol' Rick and always read every page of the instruction manual and followed the perfectly clear instructions to the very last letter, then everything would have worked just fine... and suddenly everything will, because they will finally have got the Most Perfect Message!**

**And I suppose that's all perfectly possible, but would you really expect all reasonable people to agree that it is probable? Isn't it much more likely**

that there are some bugs in the software? Instead of frantically bashing away at your keyboard and repeating ad infinitum \*I'm sorry sir, that's impossible. There can't be anything wrong with the Most Perfect Program. It must be working because it says it is! It must be Infallible because it says so on page 333 of the Most Perfect Manual!\*, wouldn't you be better employed listening to the users all around the world who are calling in to report the bugs that they have found?

I mean, really, what kind of way is that to run a religion? \*The Customer is always Wrong\*.

Most Perfect Regards,

Ian

P.S. Can I be Al Marbig now too?

From: "Randy Burns" <randy.burns4@gte.net>

Subject: Re: Article on the LA study class

Date: Saturday, February 10, 2001 3:37 PM

Dear Robert--

<rlittle95@my-deja.com> wrote in message  
news:962rne\$io7\$1@nnrp1.deja.com...

> This approach to understanding the "AO" and your statement that "I  
> think the faith rises or falls on its ability to grant its members  
> freedom of thought, freedom of speech, and freedom of conscience."  
> posits a mental attitude which I feel reveals what I would term as  
> childish. I don't mean that in any judgemental way, but rather in the  
> medical way explained by Dr. Eric Berne (author of Games People Play).

I don't think it's childish at all, in fact I think it is the opposite. I think Baha'is have a right to expect the AO to treat them with not only the same respect and rights that they can receive in ordinary society but in fact even greater rights! If the faith has anything to offer at all to this sorely tried world it must be something superior to whatever we have come to expect in our daily world. As an American citizen I enjoy and expect certain things, as a Baha'i I should have even higher expectations.

Robert have you ever heard of someone saying to a state or city employee "Hey, I'm a tax payer, I pay your salary?" And you know what kind of reply you get from a statement like that? Well that kind of reply from the faith is not good enough for me and I don't think it is good enough for the central figures either.!

> Baha'u'llah gave us an understanding - as best I can understand - of  
> the human race as being in a constant, progressive state of development  
> through a series of stages corresponding to the development of a human  
> individual, starting with birth and ranging up to and beyond a point in  
> time which separates the childhood of mankind from its maturity, and  
> then continuing to evolve through successively higher stages of  
> adulthood to a point where the race achieves all its potential to know  
> and to love God.

>

> I believe that the Baha'i revelation marks the point in time when the  
> race crosses over from childhood into adulthood. It is a process,  
> rather than a particular date, and we are now engaged in that epochal  
> transformation.

This process should be marked with a greater degree of introspection on the part of the AO. They need to ask themselves at every instance if they are truly serving Baha'u'llah and the faith in the way it needs. The faith pays lip service to the idea of consultation! That is the primary ingredient! Without consultation you have a pretty thin soup, my friend. People today are starving for what the faith has to offer but we aren't doing a good enough good of cooking to live up to the appeal of the cookbook illustrations!

> In my estimation, the viewpoints which Randy expresses reveal an  
> individual utilizing the mental and emotional tools of a child to  
> explain and understand the adult it is in the process of becoming. It  
> is easier to look backward than forward, into uncharted territory.  
> Well, not easier, but more rewarding.

I'm sure you think you have a point here, but I'll be damned if I can figure out what it is. Why is it more rewarding to look backward, wouldn't it be easier? Wouldn't it be tougher but more rewarding to look forward in to uncharted territory. Maybe I am looking forward into the uncharted territory and I don't like what I see? Can you prove that each person who becomes a Baha'is also miraculously becomes someone incapable of committing

a crime, or wrong doing, or acting in a greedy self-serving fashion? Are some Baha'is above the law? In the U.S. we have managed to get to a place where we say even the President is not above the law, but in the U.S. there are places you can take a problem involving the President to and expect to get a hearing. If you have a problem with a decision of the UHJ where do you take it? I don't think asking this question is out of line for any honest person. This is an honest question that needs to be answered if \*non-baha'is\* are to learn to love and respect the faith and its institutions. That is the true thrust of my points which you find merely childish. How we present ourselves to the world and how well we live up to that image is the paramount test of maturity.

>

> I think that the relationship between "unfettered search after truth"  
> and "absolute obedience to everything He hath revealed" is crucial to  
> understanding and living that maturity which Baha'u'llah promises will  
> be ours. To a child, one can either obey absolutely, or one can be  
> unfettered, but not both. However, an adult ought to be able to  
> understand that life is choice, all choice and nothing but choice,  
> including the choice of obedience - rational, logical, consistent  
> obedience to God. This is what Baha'u'llah seems to me to be requiring  
> of His servants.

I get the sense that you are mixing two or three ideas together here. Is this a kind of stew or goulash? Do you actually expect a child to be absolutely obedient, or would you prefer that the child be obedient in

certain things that might jeopardize his life but a little more adventuresome in things that might provide a good learning experience. Does one stay absolutely obedient as an adult? If mankind is transforming from the childhood to an adulthood doesn't that imply that he will become even more capable of making adult like choices? Don't we then get an even greater freedom rather than a diminution thereof or worse yet a complete cessation of? How can obedience to God be rational, logical and consistent? Can love be rational, logical and consistent? I don't think so!

Robert, I think you have some confused ideas on the nature of personal freedom and the idea of obedience to the teachings of God and the institutions. Could this be the result of unresolved childhood conflicts (this is a joke, no need to answer)?

>

> We have seen what can happen when individuals or groups stray into one  
> extreme or the other. We have inflicted on ourselves numerous societies  
> which demand total obedience, but examples of societies which require  
> freedom of conscience have been vanishingly rare. Modern democracies  
> such as the United States have attempted to achieve that marriage of  
> faith and freedom which Baha'u'llah so beautifully illustrates, but  
> their successes have been something less than total.

No problem with that. U.S> democracy is hardly perfect, but it is "free" to attempt to "perfect" itself even if such a state is impossible to achieve.

> The "AO" so often referred to in a disparaging way by critics is in  
> reality the community of Baha'is. There are people who consider  
> themselves Baha'is at present who do not participate in the life of  
> their community, so in a functional way the Baha'i administrative order  
> is something separate from them and their lives, but for those Baha'is  
> who do participate in the life and activity of their community, the  
> reality is that the elected institutions extend outward through  
> committees, trees, task forces, councils and the like to include every  
> living Baha'i. It is one organic whole, a composed organism.

This says nothing about honest criticism meant to help the faith grow and mature. When David proposed his Modest Proposal was he expecting an honest

debate on his suggestions or a vicious unreasoned attack that would last years and drive him from the faith? How does David participate in the AO now? Do you suppose he attends feast? Do you see him at the annual elections? Can we get Vic Bonds to explain this?

In India they have four castes, and they also have the "untouchables." Casteless persons who are not allowed to touch people of caste or even to look at them in public. If the body politic of baha'i doesn't include everyone, including the critics, then aren't you creating a new class of untouchable? People who the AO says are not \*good enough\* to be Baha'is?

>

> It is not for the Baha'i administrative order to grant anything. The  
> very idea is contrary to the central concept of the oneness of mankind  
> as I understand it.



**Well, I'm glad you understand it. It sounds like if the faith is an organic whole then whatever it does is justice, so any punishment it decides on is a just punishment. Correct? Yet we know that the AO can also reverse a decision. If the first decision was in fact perfectly just and correct, what do you call the second decision?**

**Why would the AO even if it is the entire body politic not be able to grant something to itself? Who will set society's rules if not the AO? Are you saying the the UHJ will never legislate, will never make a decision, will never change any ruling or ordinary law? If something isn't forbidden in the text don't they have the right to grant it?**

**You act as if you have to oppose something I say not because of what I say but because I say it.**

**> I obey my House of Justice/Spiritual Assembly not  
> because the House of Justice tells me I must, but because Baha'u'llah  
> tells me I must and I have freely chosen to do so. I question my House  
> of Justice not because I wish to force it to think as I think, but in  
> order for it's decisions and actions to reflect the very best  
> understanding possible at that moment. I must both obey and question,  
> not one or the other, or neither.**

**I'm with you up to the last sentence. The last thing I would want is for anyone else to think like I think. But your last sentence sounds confused and unfinished in thought. If you question in a halfhearted uncaring way without passion how can you pose the best questions you are capable of? In U.S. law, which is hardly perfect, the accused gets a passionate advocate. English law is different but they still get an advocate. What do we get in Baha'i?**

**>  
> Any effort to divide and separate the community of mankind, or the  
> Baha'i community, is an effort which is contrary to the spirit and the  
> intent of the Baha'i writings. The Baha'i community is highly  
> imperfect, but it is growing progressively more mature, more obedient  
> and more questioning. You may decry its faults, or you may strive to  
> perfect it. Choice.**

**>  
> From time to time, some individuals will stray over into blind  
> obedience or into blind lack of faith. Those individuals tend to be  
> unhappy people, by and large. In fact, I believe that a radiant joy of  
> life is a fairly good indicator of an individual who is in balance and  
> on the right path.**

**>  
> What question did 'Abdul-Baha' invariably ask His listeners while in  
> America? "Are you happy?" He asked it repeatedly, and asked if we are  
> not happy in this Day, for what day were we awaiting?**

**Some people find their happiness in posing questions. Some people who are actually good at this pose difficult questions.**

**Cheers, Randy**



**From: "Mark Elderkin" <elley@intercoast.com.au>**  
**Subject: Re: REPOST - Petition for a Bahai Reformation**  
**Date: Friday, February 23, 2001 5:23 PM**

**Fred,**

**I think it is about time you stop cross-posting to the others. They assume you are a Baha'i and get pissed off at us. It's about time I get out your address and phone number and I'll cross-post it here and I'll make sure to include every interesting NG I can find. I was presented with a list of para-military groups that have NGs and I'll include those. I've done it before so don't feel I wouldn't again. You need to realise that you are causing harm and we're tired of it.**

**MEE**

**"**

**From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**  
**Subject: Re: Theocracy**  
**Date: Friday, February 23, 2001 6:57 PM**

**Hi Pat,**

**>The liberal government of the US only recently, the past 35 years, decided  
>to  
>protect the rights of all adult citizens equally. It was not so long ago,  
>nor  
>far away, when signs reading "Whites Only" and "Colored" were displayed in  
>various public facilities on this side of the pond. Drive down the Falls  
>Road,  
>for the scenic route in civil tolerance. Ah, the shrines of western  
>liberalism  
>- they smell like smoke, they look like mirages, they sound like Orangemen  
>marching by their charred victims.**

**We can justify everything by reference to revealed religious truth - aren't there guys up in the backwoods who advocate their own form of Theocracy, per the Bible, which will entail returning the Blacks to slavery as their proper place in life because, as we all know, black skin is the mysterious mark placed on Cain for the murder of his brother.**

**You know when we scratch away at every conflict, right there at the heart of it is religious rectitude of the most righteous kind - "My religion is right which means that yours is wrong and therefore I have a God-given right to beat the shit out of you or do anything else to you to convert you to my religion when, in turn, you can also beat the shit out of anybody who doesn't agree with us. And when we get to be 51% of the population or simply take over power by some other way, we can beat the crap out of everybody!"**

**From Kosovo to Auschwitz, via Bosnia and Rwanda, circling through South Africa, taking in the Klan en route, a detour to the Aboriginal peoples of the Antipodes, marching up the Falls Road, provided you're a good Fenian but**

**Orange feet shall never walk from Drumcree via the Garvaghy Road  
<https://www.grandorange.org.uk/> As they say in certain quarters: -**

**"What's the difference between an apple and an orange?  
You'll never find an apple bastard"**

**Arrogance, superiority, bigotry, hatred - all of these superlative qualities and more are to be found in the organisations which rule every religion. Is the Bahai Faith any different? Most certainly not - it exhibits these qualities in exquisite intricacy. Fortunately it is not in any other position than to gauge enviously at those religions which have achieved the numerical status to actively practice their barbarisms and envisage wistfully the day when it hopes to be able to do likewise.**

**When we look back we see that when the religions were put in their place all sorts of good things flowed - from schools (Churches never liked an educated flock), to statutorily established social welfare (Churches always liked charities which controlled the flock), to a free press (Churches never liked a press which might expose their corruption) but above all to a society whose government refused to regulate private morality.**

**So long live the secular state - may it increase in power and influence and succeed in keeping the religious organisations in their proper place - away from anything that would allow them to continue to practise their barbarities. In the West we have had 2 millennia of Christian hatred - it will take time to undo its influence but I, for one, have no intention of seeing Christian bigotry replaced by Bahai brutality.**

**As ever,**

**Dermod.**

**From: "Mark Elderkin" <elley@intercoast.com.au>  
Subject: Apology to Mr. Glaysher  
Date: Wednesday, March 07, 2001 7:41 PM**

**I would like to apologise to Mr. Glaysher, publicly, for threatening him with a posting of his name and address on the Usenet NGs. I shall no longer be conversant with Mr. Glaysher in any way. This action, had I taken it, would have compromised my commitment to acting as a Baha'i and to guidance given us by the Universal House of Justice. I can only hope that I learn to recognise my need to communicate within the boundaries of humility and service rather than my own need for personal gratification.  
Mark E. Elderkin**

**From: "Gerald Smith" <gerald.smith38@gte.net>  
Subject: Hmmm.... Interesting!  
Date: Sunday, March 11, 2001 3:05 PM**

**Greetings, everybody!**

**I am Gerald Smith and I was a Bahai for 15 years, though I have no faith whatsoever in that or any other form of Middle Eastern Monotheism. I find it interesting that the dragon's teeth of totalitarianism sown by the leaders of the Bahai Faith are starting to sprout. I was led out of the faith by my awareness of how badly the faith was stagnating in the 1980's, by the obvious inflexible rigidity of the leadership of the faith, parroting the same thing over and over again they are still parroting, by the heavy emphasis on proselytizing combined with lack of any real community spiritual life, and most of all, by spending a year in Saudi Arabia where I got to know some true, enlightened Muslims (none of whom were Saudis) and realized that the best parts of Bahai were stolen wholesale from Islam.**

**It doesn't surprise me that the seedlings of what I saw ten years ago are bearing fruit now. It is obvious to me that the Covenant is dead, the Bahai Faith a mere cult of no real importance that will doubtless linger for a long time but has lost its chance to become a first-class world religion. I believe it was Shoghi Effendi himself who said the Faith would have poor chances at long term survival if it were deprived of the Guardianship and he was right, but the fault is largely his for not writing a will, not having children and excommunicating every relative who could have succeeded him. The faith has effectively been dying since and has largely already accomplished the little further that could be expected of it. Now that the "dirty linen" the leaders of the faith so long successfully hid from the public is being prominently displayed, only long term decline can be foreseen.**

**I don't regret the time that I spent as a Bahai, but it is too bad the faith has been so ill-served by its leadership. Has anyone noticed how closely the organization of the Bahai Faith as instituted by Shoghi Effendi parallels that of the Communist Party? Right down to dictatorial control of the center by a self-perpetuating oligarchy, "democratic centralism" and multi-year plans. This is a great way to organise a small, power-hungry core of disciplined fanatics into a totalitarian regime, but as with Marx-Leninism it will guarantee the long term decline and eventual disappearance of the faith.**

**Oh well, please keep in mind there is no one true religion and there are plenty of other faiths you can explore in your spiritual seeking. I could recommend the more liberal and enlightened forms of Sufi but I myself am Pagan and polytheistic and more interested in the Primordial religions of the Earth.**

**Peace and Joy to you, Pilgrim!**

**JerryBear**

**From: "Gerald Smith" <gerald.smith38@gte.net>  
Subject: Re: Hmmm.... Interesting!  
Date: Sunday, March 11, 2001 9:19 PM**

**Hmmm..... Even more interesting!**

Well, Mr. Elderkin, It would seem YOU are the one who is out of place here. This place is dedicated pretty much to those critical of the Way Things Are in the Faith. You are the one supporting Orthodoxy on here against us infidels, apostates and assorted heretics. I have to congratulate you on your mastery of being nice in a nasty way or being nasty in a nice way. It seems to be one of the major accomplishments of Fundamentalist Bahai's such as yourself, you raise hypocrisy to a fine art indeed!

In the beginning of the Faith in this country, Bahai was to a large extent seen as a personal mystical path by quite a lot of the earliest American believers. I believe that in the long run, a return to this tradition may be the salvation of the Cause. The current attempt to garner political power on the part of the current institutions is increasingly pathetic and doomed and endangers the future of everything the Founders of your Faith attempted to accomplish. This is the real reason behind the hypocrisy and tyranny that increasingly strangles the Living Spirit of the Faith and turns it into a mere cult of political correctness.

I am sorry, but it is increasingly apparent to me that Shoghi Effendi effectively destroyed the Covenant by failing to make provision for another Guardian to succeed him after his death and the Faith has since been cast adrift. The complete and abject failure of the Universal House of Justice to fulfill the original vision of the Founders has become apparent. Shoghi Effendi once said that the Bahais could very well fail completely at their task and it would accordingly be up to the followers of the next dispensation to bring about the Most Great Peace. I would say that his gloomy scenario has pretty much come about, no?

I believe, anyway, that all Gods (and Goddesses, including the "One True God" of the Middle Eastern Monotheistic traditions are ultimately human archetypes. They are attempts to connect to the One, the shadowy inhuman utterly mysterious force that is behind Fate. A really good God archetype may be favored by the One if it supports Its purposes and be given real power. I believe that the Founders of the Bahai Faith had a real sense of the One's future purposes and could have generated a religion of immense power but apparently it didn't quite work out.

All that we really know of the One is the evidences we see of It's Will being worked out in the world. My current preferred tradition, Asatru refers to the One as "Wyrð". My preferred God is Woden, the God of my long ago ancestors and my Goddess is Freya, the Lady. Woden is dedicated to discovering the purposes of Wyrð with a view to ensuring the future survival of the human race and the world. Since the Great Calamity long foreseen by nearly every known tradition (including my own, it is called "Ragnarok") appears to be waiting to happen in this century, I want to be a helper in this great purpose.

The essence of Woden is the ideal of wisdom earned through sacrifice.

I feel, once most Bahais have finally given up the pathetic delusion that they are going to take over the world and feel a need to emphasize spiritual life rather than politics, power and proselytizing, then perhaps they will consider making a reconciliation with the more enlightened elements of Islam, especially Sufi, with whom Bahais otherwise have so much in common.

I

sense that someday Bahais will start to feel the need to get in touch with their Islamic roots. The Bahai Faith is a sort of Islamic version of the Unitarian/Universalist Church.

In my case, I very strongly believe in reincarnation. I have only been a human being 2 or 3 times and I still know what I was in the animal world before I was first born as a human (a bear, of course, for a million years or more). My main task and interest is still solidly located in THIS world and I won't be ready to transcend to whatever it is that lies beyond for many lifetimes yet. Thus, I am a natural follower of Earth-based religions, such as paganism and shamanism.

I have very pleasant memories of the Bahai Faith and I am sorry to see what has happened to it. I would still be willing to help the true spiritual essence of your Faith to survive, and once it has become truly spiritual and democratic and free of its current political pretensions and dictatorial power structures might even be willing to include some of its practices among my own spiritual disciplines, though I would never become a member of it again. Maybe a few dozen lifetimes down the transmigration pipeline...

There you have it Mark, some reasons for my interest in being here. Keep in mind that on here you have absolutely no power to silence or censor anyone, though you of course can attempt to manipulate or intimidate people if you think you can get away with it.

Have a NICE day!

Sincerely,

JerryBear

Mark Elderkin wrote in message <3aabfa3f.0@news.acay.com.au>...

>Dear Gerry,

> I am sorry you have decided to go on your own route, but that is the

>way you feel it seems. I hope you relieved yourself here, in some way, and

>will now find a news group dedicated to your new convictions.

> Be in peace,

>MEE

From: "Dermod Ryder" <grimreaper@freenetname.co.uk>

Subject: Re: Fred's valued contributions - how to killfile Patrick

Date: Saturday, March 31, 2001 10:25 PM

>

> "Stuart Palin" <kweezil@NOSPAMukonline.co.uk> wrote in message

> news:\_hpx6.6631\$u93.932586@news6-win.server.ntlworld.com...

> > Pat Kohli <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message

> > news:3AC6130A.13BB6207@ameritel.net...

> >

> > Welcome to usenet, TRB and ARB, Stuart,

>

Indeed yes! Stuart! Welcome to Hell on Earth! BTW how is Stroke City these days?

>  
> **Power corrupts. Absolute power is kind of neat.**

**Mein Gott! The AO speaks the secret of its failure!**

>  
> **Perhaps Mr Glaysher,**  
> **if you backed up your venom with facts, rather than grandiose and**  
> **unsubstantiated claims I would consider your opinions worthwhile.**

**As it**

> **is,**  
> **from a purely objective point of view, you seem to spend most of**  
**your time**  
> **pouring out tired posts attacking this religion. You reiterate the**  
**same**  
> **points over and over again under new header and avoid any form of**  
> **intelligent debate. Indeed, your own warning signs of fanaticism**  
**fit you**  
> **like a glove.**

>  
**Well now, Stuart! Before you start making half cocked statements**  
**like that I suggest you take a wee trot over to Fred's site and take a long**  
**slow look because it is full of FACTS about the unmitigated corruption at**  
**the**  
**heart of the AO. No doubt Fred is a tad angry but maybe he deserves that**  
**having been treated like dirt by the obsequious venomous toads in the AO.**  
**But**  
**one thing you got to say for him - he has got his facts and the facts of**  
**others, similarly treated, well posted at that site together with links to**  
**other sites that may just be as interesting and as full of FACTS. Of**  
**course nobody expects a BIGS to be able to distinguish the fact that Fred's**  
**site is full of FACTS - it's a kind of mental block that years of adherence**  
**and subservience to the AO has accomplished.**

**So! Like! Use yur loaf and tak' a wee dander over there, afore ye**  
**open yur bake again, cos ye've blarged intil an area where some folks don't**  
**take kindly tae gulpins!**

> **I only joined this newsgroup today in the hope of some intelligent**  
> **discussion, instead I find tired arguments being trotted out for a**  
> **peanut-gallery crowd. Such a waste of time, both mine and yours. I**  
**hope**  
> **you**  
> **all enjoy Mr. Glaysher's spectacle, I certainly won't be staying**  
**for**  
> **another**  
> **encore.**

**You sure came to the wrong place. You need the kinder moderated**  
**places like SRB where everything is kissing the ring and everybody's pals in**  
**the**  
**unmodulated self praise of those who are in the right religion and**  
**everybody else is an poor unfortunate or an "enemy of the Faith". If you**

want intelligent conversation you have no chance here - full of fundie bigots. Of course you might feel at home with that type of client.

Chin Chin

Dermod.

>  
>

From: "Dermod Ryder" <grimreaper@freenetname.co.uk>  
Subject: Re: < bahai > - New Mexico LAWSUIT \*\*against\*\* bahai  
Date: Saturday, March 31, 2001 10:33 PM

> "Susan Maneck " <smaneck@aol.com> wrote in message  
> news:20010331002616.28097.00002915@ng-mi1.aol.com...  
> Dear Pat,  
>  
> She is not going to be able to persuade a judge that there is something  
> wrong with applauding someone. A judge would like find it nonsensical  
> that electioneering was termed "rigging." And she says nothing about the  
> Baha'i teaching that might make this intelligible.  
>  
> warmest, Susan

Dear Lady,

Are you fishing again? No doubt, when it comes to a hearing, evidence will be adduced to show that "electioneering" is forbidden in the Bahai system. Now the question that will then be posed is, in light of this ban, what actions could constitute electioneering that would be in contravention of the ban?

Now is it conceivable that behaviour that drew particular attention to one individual over and above any other in an atmosphere of quiet and prayerful consideration of the respective merits of all persons in the community, might just be construed as a subtle, but nonetheless, illegal electioneering technique? We must needs await the evidence in a hearing before coming to a conclusion.

As in most things you fundies miss the point - it is inconceivable to you that anybody would, in the name of conscience, oppose the evil fascist empire that you support. Ring out a crisis, see the "enemies of the faith" on the march and out you people come from your lairs like maggots and vultures attracted by the blood of a fresh smelling corpse?

Then the fishing starts and maggots are good bait for coarse fishing! There is information of sorts in the Complaint filed before the Court but if you start appearing critical and incredulous perhaps more information might be gleaned that you can bring back to the Gruppenfuhrers who control you and pull your strings. Sad to say there is no information out here for



**you to glean. Like I said Yorgos is a sharp cookie who does more with his head than keep his hat up in the air. The guy is playing it close (just enough disclosed to show that there is a case to answer) but I think he has already hoist this LSA and the NSA - after all, no lawyer goes to Court without having a better than fifty per cent chance of winning.**

**Of course if he is, as Rickster has suggested, a "rookie" he is all the more dangerous. "Rookies" like to win - there are reputations to be made from that. So maybe he is that bit better prepared, maybe he has taken a longer harder look at the evidence, put more hours into it than usual - maybe, if it is his first case he has decided not to take it to Court unless he has a better than 80 per cent chance of winning.**

**Who knows but that the LSA/NSA have screwed up the preliminaries so much that they have actually handed him a case? The Complaint notes that Ms Buchorn has complained of these matters to the NSA but it has done nothing. It invites the question - has the NSA sat on the complaint for a long time, has it ignored it and is thus caught with its trousers down when the lawyer comes on the scene? Or perhaps the NSA responded to the Complaint with a 'snow' job - the embryonic immaturity sob story that is invariably invoked under option one as a means of dealing with dissent? Been there, seen it - loada waffle!**

**None of your prattling on this or any other forum about this case is relevant however - like me, you're not involved. Like me you don't have even "hearsay" evidence to proffer. Your comments to date have been naught but ill-informed speculation - efforts to rubbish a case you have no hard information on. Why are you doing it? Are your puppet masters so worried that they have got to try to proffer some defence on this forum or are they already setting the scene for a pre-trial surrender or a post trial humiliation? Are you endeavouring to set up the faithful to view this as another bit of martyrdom inflicted by yet more of these internal enemies of the Faith?**

**What this case represents is a BIGS standing up for what she believes to be a total abomination of Bahai and civil law, in which it is alleged the NSA has knowingly colluded in failing to take steps to rectify the situation. I note that Nima who has lived in this community has been unable to offer any information contrary to the details noted in the Complaint and I assume that there is weight of evidence ready for Court, otherwise this Complaint would not have been filed in Court. Irrespective of the outcome, the fact that such a Complaint has been filed in Court is a damning indictment of the AO modus operandi.**

**This is nothing new of course; we have all seen it before - Alison, Michael etc etc. ad nauseam. But ponder this, dear lady: -**

**"The worst enemies of the Cause are in the Cause and mention the Name of God. We need not fear the enemies on the outside for such can be**



easily dealt with. But the enemies who call themselves friends and who persistently violate every fundamental law of love and unity, are difficult to be dealt with in this day, for the mercy of God is still great. But ere long this merciful door will be closed and such enemies will be attacked with a madness.. "

Abdul-Baha answers questions asked by Dr. E. C. Getsinger in the Holy Land: Star of the West, Vol. VI, No. 6, p. 45) - Multiple Authors: Lights of Guidance, page 93

Now what was it one the named defendants is alleged to have said? Something about the "voice of God" - is that it?

As ever,

Dermod.

From: "Nima Hazini" <lotusapt@wxc.com.au>  
Subject: Re: ^^ bahai ^^ - New Mexico LAWSUIT for Fraud & Libel (sound familiar?) - FULL TEXT - against bahai instit  
Date: Sunday, April 01, 2001 7:11 PM

Pete,

Whiny or not, listen to what he has to say. The problems he outlines about the Baha'is and their authorities are very REAL. I can testify to them myself.

cheers,  
Nima

"PBridge130" <pbridge130@aol.com> wrote in message  
news:20010331180243.29043.00001194@ng-mr1.aol.com...  
>From: "Stuart Palin" kweezil@NOSPAMukonline.co.uk wrote:

>A dead link, like all of your members.nbci.com links. Perhaps Mr  
Glaysheer...(snip)....Indeed, your own warning signs of fanaticism fit you  
>like a glove.

Fanatic? I just find him whiny. He reminds me of the socially inept kid in grammar school, the one the teacher had to ask the class to please be nice to.

Now he's all grown up, but he's still looking for an authority figure to make everyone else play nicely with him.

Fred's motto: "Enough about me and my problems -- let's talk about what YOU can do for me and my problems."

From: "Thirinel" <thirinel@email.msn.com>  
Subject: Re: bahai - LAWSUIT - \*\* "Plaintiffs have suffered emotional damages thereby" \*\* - FRAUD & LIBEL  
Date: Saturday, April 28, 2001 2:09 PM

**Here, Mark is a kleenex to help you get over your emotional damage.**

**While I don't agree with Fred's posting to other newsgroups and you will note I have removed the non-relevant ones, and I more often than not don't agree with the points he is making, still I think he has as much right as any other to follow his conscience. And I wonder at a Faith that finds it necessary to disenroll someone because of criticism**

**Alma**

**Mark Elderkin wrote in message <3aea8bab.0@news.acay.com.au>...**

**>Everytime I read through ARB/TRB I suffer emotional damage from posts by  
>Fred Glaysher. At least now, some of the responders from other NGs are  
>seeing you for your antics and are realising that you have no connection  
>with the Baha'i Faith. It is a real shame that a grown man, while claiming  
>some academic attributes, can't find something better to do. Why don't you  
>work on your website.....?**

**>M**

**>> 44. Plaintiffs have suffered emotional damages thereby.**

**>**

**>**

**>**

**From: "Mr Mahdi" <mrmahdi@aol.com>**

**Subject: Maneck slanders Fred on AOL bahai message board**

**Date: Wednesday, June 13, 2001 2:29 AM**

**Susan Maneck has gotten away with slandering Fred Glaysher on the AOL  
bahai  
message boards by claiming that he hates the bahai faith:**

**Subject: Re: Suing bahai KGB on AOL**

**Date: 6/13/01 12:44 AM Central Daylight Time**

**From: Smaneck**

**Message-id: <20010613014429.13674.00007438@ng-ch1.aol.com>**

**>**

**>You are using Mahdi as an example! Now THAT is funny.**

**>**

**Yeah, ironic isn't it? I don't know that Fred and Mahdi have anything in  
common  
other than their mutual hatred for the Baha'i Faith. One is a libertarian while  
the other is a rigid fundamentalist.  
warmest, Susan**

**<https://www.susanmaneck.com>**

**Mahdi Muhammad**

**<https://members.xoom.com/mrmahdi/caliphate.html> pdodenhoff**

**7/1/01 10:30 AM 33 out of 35**

**PK,**

**Though I'm certain it will have no effect on you, I just want to say that my reasons for speaking of \*my\* experience as an assistant have nothing to do with bragging about having an \*in\* with the AO. Those who know me personally, \*and who are still Baha'is\* can vouch for my character.**

**I did not base my response to you on your single post, but rather from the very obvious attitude you \*took\* in that post. I did not attack you, \*you\* attacked me because it is clear that you are an example of the type of individual (Baha'i or not) who cannot bear questioning or criticism of \*anything.\* You did not answer any of the questions posed by me or others in this thread. You just jumped in with your perceived sword of righteousness swinging in all directions.**

**Yes, it is people like you who force others from their faith.**

**Your last post is simply another example of the fundamentalist, fanatical, behavior that is leading the Baha'i Faith down the road of parochialism and cultism, a road on which everyone must march "lock-step" with you and other fundamentalist-minded individuals or be stepped on, shoved out of the way, or worse.**

**Personally, I don't believe you will succeed. While I may disagree with some Baha'i teachings and left because of them (oh, thanks for the left-handed compliment by the way) we are still very friendly with many Baha'is who recognize the teachings of Baha'u'llah as something far above the sectarianism you are trying to turn it into.**

**And it is to \*those\* Baha'is I direct my questions and comment, those who can be civil and to whom I will be civil in kind.**

**I checked out these threads because RM had posted here and found some interesting discussions happening. When I read your response initially my reaction was simply to leave. But though I think you would prefer that, I will not. Instead, I'll just ignore you. Will that be good enough for you?**

**Paul**

**From: "Randy Burns" <randy.burns4@gte.net>**

**Subject: Re: common ground**

**Date: Friday, January 12, 2001 12:18 AM**

**Karen**

**Questioning people's motives has been the critique du jour of the Baha'i community since the beginning of the Guardianship. It is the single modus operandi for eliminating those with ideas that are out of joint with the conservative fundamentalist clique that runs the U.S. NSA and the UHJ. It was used a lot by the U.S. NSA members starting in the 1920's and they have never stopped using it. I doubt that they ever will because they are clearly unable to come up with real ideas and real concerns that would justify their actions. Also it has worked well for them all these years (at least until the advent of the internet).**

**Basically when the good Doctor runs out of rational arguments she tends to get really really worried about your motives. I am sure she is worried about my motives right now!**

**Cheers, Randy**

**--**

Karen Bacquet <kb4@mail.csuchico.edu> wrote in message  
news:93lo32\$9k5\$1@nnrp1.deja.com...

> If Dr. Maneck would care to condescend to look through the recent  
> archives of this newsgroup, she would see that I have, in fact,  
> enumerated my motives, since they were so recently called into  
> question. In fact, I think that post may be somewhere in this "common  
> ground" thread.

>  
> I don't think my critics care much about my motivation at all. I think  
> they just don't like the fact that I write articles about current  
> Baha'i issues. The questioning of my motives is just an attempt to  
> destroy my credibility. It's a whole lot easier than writing articles  
> expressing the opposite point of view, or facing that what I have to  
> say makes sense to a whole lot of people. (My articles have over 1000  
> hits now.) I am currently the highest rated author in Themestream's  
> Baha'i category, with seven of the top ten articles being mine. And I  
> didn't do that -- the readers did that, because they are the ones that  
> rated me. If people didn't like what I was saying, those articles  
> would sink like a rock to the bottom of the list and be heard from no  
> more.

>  
> I think there are some people here who, if they are concerned about  
> motives, would benefit from consulting a mirror.

>  
> Karen

>  
> bn872@FreeNet.Carleton.CA (Michael McKenny) wrote:

> > Greetings, Susan.

> > This is a fascinating position. You seem to argue that the UHJ  
> judges

> > individuals on the basis of the motives of these individuals and that  
> the

> > individuals themselves do not know what their own motives are.

> > This justification of inappropriate behaviour by authority is a  
> Most

> > Great Unacceptability for any decent society.

> > And with that this green Druid slips back into the verdant woods.

> > To Life,

> >  
> Michael

> >  
> > Susan Maneck (smaneck@aol.com) writes:

> > >

> > > Yeah, it mostly has to do with motive which is sometimes not all  
> that easy to

> > > discern.

> > >

> > > Well, since Karin has removed herself from the Baha'i community she  
> really

> > > isn't subject to Baha'i standards of conduct anyhow, so I don't  
> know that it

> > > much matters. As for Karin's motives, I'm not sure she knows what  
> they are.

> > >

> > > warmest, Susan

> > >  
> > >  
> > >  
> > > "And we were gathered in one place, a generation lost in space,  
> with no time  
> > > left to start again . . "  
> > > Don McLean's American Pie  
> > > <https://bahaistudies.net/susanmaneck/>  
> > >  
> > >  
> > --  
> > "My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
> > (Tom Corbett #1 STAND BY FOR MARS p2)  
> >  
> >  
>  
>  
> Sent via Deja.com  
> <https://www.deja.com/>

From: "Randy Burns" <[randy.burns4@gte.net](mailto:randy.burns4@gte.net)>  
Subject: Re: something Fred posted on Beliefnet  
Date: Friday, September 14, 2001 1:24 PM

Dave

I think you need some counseling help.

Sincerely, Randy

--

Dave Fiorito <[bighappymonkey@yahoo.com](mailto:bighappymonkey@yahoo.com)> wrote in message  
news:f0853486.0109141001.2fd2b8c@posting.google.com...

> Little Better Than the Terrorists  
>  
> FG  
> 9/14/01 7:51 AM 1 out of 2  
>  
> Sad fact, sad fact.... Having betrayed the moderation  
> articulated in the Writings....  
>  
> FG  
>  
>  
>  
>  
> -----  
>  
> To: Fred  
> From: the white hot ball of anger in my gut.  
>  
>

**Snip**  
**make me sick.**

**From: "Curious" <Curious\_105@hotmail.com>**  
**Subject: Re: something Fred posted on Beliefnet**  
**Date: Monday, September 17, 2001 12:32 AM**

**NightShadow <seals\_jay@hotmail.com> wrote in message**  
**news:3ba302b8.758896975@news...**

**> There was someone named "Curious" <Curious\_105@hotmail.com> who**  
**once**  
**Snip**

**>. Most of the time I will try to respond to**  
**> messages addressed to me, but if I smell bait, I try to shy away- I**  
**> don't like hooks getting caught in my mouth. In some of your responses**  
**> I smelled bait, so I didn't respond. In other portions, I simply**  
**> haven't had the time to.**

**You feel 'baited'? Apprehensive that someone/me is out to 'hook' you?**  
**Mate, I have been 'fishing' for explanations and answers for years.**  
**The initial 'lure' I cast within the community- "What constitutes Baha'i**  
**due process" was ignored, over and over again, for years.**  
**So, eventually, I came here, onto the net. Changed fishing hole, changed**  
**questions, lures and baits.....same response.....nothing.**

**Yes, I am baiting the Baha'i community, independently fishing for the truth.**  
**Nobody is prepared, willing or able to answer basic questions.**  
**"Why are the fundamentals of due process denied to members of the Baha'i**  
**community".**  
**There is no 'hook'.....just a question that deserves an answer.**

**> Please don't be condescending with me. I have not been so with you.**

**No, you have been evasive or absent in response to the questions...**  
**and I have been patient with the Baha'i community too long. If Baha'is,**  
**as a community or as individual representatives on the net cannot, over**  
**a prolonged period, 'condescend' to explain, justify or rectify the absence**  
**of fair due process.....then yes.....my indignation inclines me to**  
**condescending**  
**and demanding language.**

**> I**  
**> am an individual. Despite the "fundie" mudslinging that goes on here,**  
**> and sometimes in my general direction, you will find that I am content**  
**> to listen to rational commentary as long as it isn't personally**  
**> insulting or repugnant.**

**I have not called or inferred that you are a "fundie".**  
**If am unaware of anything that might be considered 'insulting' or**  
**'repugnant'...**  
**.....a fart reference perhaps?;-). By all means, cite or repost any such**  
**behavior.**

> I do not find evidence of a lack of due process, according to your  
> wishes, to be embarrassing.

In a community that proclaims Justice to be the best beloved of all things?  
The absence of due process is not embarrassing?  
I'm a Baha'i.....I find it profoundly embarrassing, repulsive and unnecessary.

> I DO find it unfortunate, and I am  
> investigating some stories on my own, but I don't do it out of  
> embarrassment. I am learning- which takes audacity and patience.

With respect....How long does it take to determine, as I believe you have conceded, the absence of due process? What further 'learning' is required?  
Why is there such 'audacious' silence on the issue?  
What stands in the way of simple action and implementation?  
(Beyond the current 'culture of denial and avoidance ;-)

> >1/ You could be thinking about it? What's there to think about? Whether  
> >or not you as a Baha'i want justice in the community?  
>  
> Don't try to bait me, please.

What makes the above question 'bait' mate? It is honest, open, simple and straightforward.....no 'hooks', no secret or hidden agendas.....I want to know.....so I ask.....you infer something unpalatable or deceptive about the questions.....you take the time to talk about and around the questions.....but....in accord with all my previous experience....you do not address or answer the questions.  
Why?

Snip

>Of course I want  
> justice in the Baha'i community- any sane Baha'i would. That is not to  
> say that I think justice is overwhelmingly lacking, but I concede that  
> is HAS lacked at times.

No Baha'i, over a ten year period, has been able to delineate the 'processes' (not 'principles') by which Justice is determined and achieved within the faith.

In those circumstances it must be concluded that any justice achieved has been the happenstance consequence of 'good luck' and 'good will/intention'. We have no statistics on outcomes, only the growing number of disillusioned, disenfranchised and ex Baha'is who object to the absence of fair due process.

Why equivocate, why not act?

>Don't presume that I haven't thought about it-

I don't, I presume-on the basis of your posts- that there is something more that needs to be known or determined or some passage of time that needs to transpire before some basic action can take place.

**I reject all the rationales, excuses, explanations and justifications that I have heard thus far.**

**> I am also investigating on my own, to make sure that my thoughts are  
> valid. I go at my own pace. And forgive me if it \*sounds\* insulting,  
> but I'm not likely to take anyone else's word for anything without  
> backchecking their info- that includes you, so posting anecdotes of  
> other people's experiences is mere conjecture to me... heresay.**

**Then I invite you to rely upon and examine no more than the administrative procedure handbooks themselves....there you will find no reference to the basics of fair due process. That is not 'conjecture' or 'hearsay'...that is examination of determinable facts. There is nothing in the Baha'i procedures that ensures the provision of a fair hearing.**

**> >2/ You agree with the majority of what I posted? Hmmmmmm;-)?  
>  
> Agreement is not necessarily to be equated with belief. I agree that  
> there \*might\* be potential for the Baha'i AO to blunder unjustly-  
> which, I believe, is at the heart of your concerns...**

**No, that is not the "heart of my concerns". It is far from a case of \*might\* be "potential" for the AO to "blunder unjustly"....It is that in the absence of due process the AO \*must\* and unavoidably \*has\* blundered \*repeatedly\*. How could it possibly be otherwise?**

**You might as well tell me that a Surgeon who never follows the procedure of washing his hands or instruments before operating \*might\* expose \*some\* patients to infection. I don't care how well intentioned or prayerful he might be....no sane/modern person would.....it is dangerous neglect....pure and simple....and the cause of hearty and reasonable concern.**

**>not that the AO  
> \*has\* been unjust so much that it might become more so if things don't  
> change or at least get acknowledged. Of course, I understand your  
> concern that the AO \*has\* been unjust in the past- who wouldn't be?-  
> but each case is unique and should be looked at with a spiritually  
> discerning eye.**

**With all the respect and restraint I can muster.....this is bunk, piffle, crap.**

**I cannot express sufficiently my dismay and disgust for the propensity of Baha'is to invoke 'Spiritual Principles' in response to the absence of 'Procedural Safeguards'. It is offensive in the extreme. In the past I have gone so far as to deem such behavior as constituting no more than 'Spiritual Masturbation' and I do so again here.**

**Here is the "core" of my concern....played out again as it has been so many countless times before....I speak to you of broad fair due process-and you evoke the need for a case specific "spiritually discerning eye".**



**There in a nutshell is the core of 'Baha'i Think'...."if there is something wrong it must be a 'spiritual' problem requiring a 'spiritual' investigation and the application of an individual 'spiritual' solution.....SPIRITUAL MASTURBATION.**

**From day one, years ago, when I first experienced a serious unsubstantiated allegation from a fellow Baha'i...found myself surrounded by 'spiritual people' who embraced 'quietude' in the face of abuse of a fellow member....found myself denied the opportunity to respond to the allegation...found my self in a community that immediately reached for the 'spiritual solution' and invited all, aggressor and victim, to "Hold hands and visualize the purifying white light of the love of God".....and then watch the abuse take place again.....and again.**

**I hold the application of such 'spirituality', then and now, to be contemptible.**

**>To make blanket accusations, that the Baha'i AO is  
> categorically unjust, is an unjust statement in and of itself, IMHO.  
> There is a fine line between what I agree with and what I believe.**

**Again.....I never made such a 'blanket accusation' and I am prompted to wonder why you might have abundant time and energy to respond to statements that I have not made and so little time for the questions I have asked?**

**I state, 'categorically' that there is nothing within Baha'i procedures to ensure basic fair due process. That renders the pursuit of justice to be a matter subject to chance and good intentions....any organization operating on such a basis can only be described as derelict in its duty of care.**

**> >3/ Somebody beat you to the punch? I must have blinked....who, has ever,  
> >responded to the issue and clearly delineated due process?  
>  
> I told you already, that I have no answer for that question as I am  
> unqualified. That should suffice, should it not? Who knows what  
> someone else's answer might be in the future? All I can tell you is  
> what \*I\* know- and I know that I can't answer that question. In  
> regards to due process, I am abdicating any supposition on what should  
> be done in favor of more educated minds. Perhaps YOU could answer it  
> better than I.**

**And I have already answered that question....and....ignored as it is, time and again....I invite any 'sane' Baha'i to turn their 'spiritual eye' to the obvious absence of procedures that would ensure fair due process AND BEGIN TO ACTIVELY ADVOCATE THEIR IMPLEMENTATION!!!! Starting with...."No Baha'i shall be subject to an unsubstantiated**

**allegation or be denied the opportunity to know the nature or origin of a charge nor denied the opportunity to a fair and open hearing".**

**These basics require no more than the \*will\* to implement... That will is obviously absent.**

**> >> Do not mistake silence for ingorance.  
> >  
> >I don't, in this context I take it to be rudeness.  
>  
> It is nice to know that there are people out there who can judge, from  
> silence, the intentions of another person's mind.**

**As I advised Rick....my assessments and predictions are based on observed behavior not on psychic ability. The pattern of denial, silence, obfuscation and platitude is, as far as I am concerned,.....rude.**

**> Perhaps your crystal  
> ball isn't as broken as you think. When I am rude, you'll know it-  
> it'll be as clear as day-glo.**

**Have you considered the possibility that you have already been rude and that 'you' did not know it?  
Can you endeavor to grasp just how offensive the notion of "turning a spiritual eye" to a basic procedural issue is? Is it conceivable, that in the context of this issue and discussion and in the light of the prior objections, to utter and evoke the 'spiritual eye' is a denial of Baha' u' llahs  
call to 'Justice'?.....Potentially as 'insulting' as a response could be?**

**> >If I am called out or over to discuss an issue and, having engaged the  
> >subject,  
> >simply turn away without word or explanation....I would consider that  
> >a lapse in good manners and a failure of intellectual integrity.  
> >(At least Rick tells me he is going to cut and run before he does  
so....then  
> >he will even come back to tell me he is going to do it again;-)  
>  
> It's refreshing to meet someone who doesn't always want the last word.**

**I never requested the "last word"....I would have been content with advisement  
of other obligations or the end of conversation.**

**> But, sometimes, you should be grateful for it. Furthermore, you've  
> given me food for thought. Let me chew on it and stop rushing me! You  
> don't want me to get the spiritual/mental equivalent to acid  
> indigestion, do you?**

**Yes.....I want your, and every Baha'is, gut to burn with righteous indignation**

and outrage. People are leaving the faith almost as fast as they come in...often

as a consequence of the absence of basic justice procedures.

**HURRY UP.....there is no reason to delay or time to waste.**

> >>Silence CAN be thoughtful.

> >

> >In the context of this discussion...am I to take it that the Baha'i

> >community

> >has been 'thinking' about whether or not it wants the procedures that will

> >facilitate justice for over two decades?!?.....For it has certainly been

> >'silent'

> >on the issue;-)

>

> No. In the context of MY reply, you are to take it that \*I\* prefer to  
> remain silent when I have nothing to respond with. I am not perfect in  
> this, but I do not like to engage in discussions when I KNOW what I  
> \*don't\* know. I can't answer what's on the mind of the entire Baha'i  
> community, or the AO- I'm simply not that perceptive. I'm all for  
> justice, man, but I cannot mete out justice on the scale which would  
> suit you because I am one amongst many.

"Mete out justice on the scale which would suit me"? Again we are dealing, not with what I have said, but with what is 'projected' upon what I have said.

I would be satisfied if I could find 'one' Baha'i....in the community or on the net

...who would take a stand for or active role in the implementation of the 'basics'

that precede the dispensing of justice.

"One amongst many"? Jay.....each 'one' I speak to is reflective of the 'whole body'

in common preparedness to evoked the 'spiritual' in place of the practice, pragmatic and essential.

(What do Baha'is do when their car runs out of petrol? Pray for mobility none the less?;-)

> >Silence CAN be thoughtful. It CAN also be rude, evasive, a sign of

> >embarrassment,

> >intellectual and moral defeat and confusion.

>

> It's all a matter of perspective- yours or mine... and I'm kinda

> partial. Attribute whatever views you wish to me, but in the end only

> I know what's going on with me. Judge not, lest ye be judged.

I 'judge' the inadequacy and dysfunction of current procedures, I 'judge' the collective denial, silence, obfuscation and platitude, I 'judge' each individual response to be either reflective of the culture of denial or indicative

of a desire for change, a fair go and justice. Thus far I have found no Baha'is

active and satisfied within the faith who are prepared to seriously take on

board the need for reform or willing to advocate same. Yet many on the fringe, inactive or ex who hold the issue to be obvious, urgent and consistently denied from within. I 'judge' that to be a matter of profound sorrow.

> >If the sudden silence is never preceded or followed by an explanation....who

> >would

> >know?;-)

>

> I dunno. Next time, try asking politely and you might get an answer.

> This is not to say that you haven't asked me politely... you haven't

> asked me at all, before now. You merely drew your own conclusions

> about me and my thoughts before being armed with information about me.

Did I? Or did I offer a range of potential explanations for and readings of the absence of response? Did I draw a conclusion about you or have you extrapolated that from the 'potential range'? Feel free to cite;-)

The last word is yours;-)

Rod.

> It is not my responsibility to tell you what's going on in my own head

> ALL the time- and it's not your right to know all the time, either.

> But if you'll ask, I'll generally answer- especially if I am able. If

> I don't respond fast enough for you, it's safe to ask me why.

>

> Jay

From: "Mr Mahdi" <mrmahdi@aol.com>

Subject: Impact of Fred's website and efforts

Date: Friday, September 21, 2001 11:19 AM

Greetings,

I would like for people here to discuss the impact Fred Glaysher has created by his efforts in informing the public of certain elements within the bahai faith he believes have twisted and perverted its teachings. From my perspective, I have seen that Fred' website and of course the creation of alt.religion.bahai and talk.religion.bahai has brought in a new age in the bahai faith. For the first time I believe in the history of the bahai faith, the bahai faith is being critically reviewed in a forum (the Internet) where there is basically no control. This created more dissenting voices and further insight into the bahai faith as well as the lives of bahais and ex-bahais.

I personally believe that what Fred has done will have long term ramifications and will even cause a revolution of change or at least widespread awareness of many issues in the bahai faith that will be subject to criticism and attempts to rectify it.

**I would like to thank Fred for providing and advocating forums where knowledge about certain opinions and interpretation of the bahai faith are available and where people who are critical, whether they be bahai or not, can voice their sentiments without free of being censored.**

**Mahdi Muhammad**

**<https://members.xoom.com/mrmahdi/caliphate.html>From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>**

**Subject: Re: Impact of Fred's website and efforts**

**Date: Friday, September 21, 2001 4:57 PM**

**Dave,**

**Before coming to the Internet I thought that I was the only one in the world who saw the potential for and actual corruption within the AO. The first site I found on the Internet was Fred's. you cannot imagine the reaction when I found I was not alone. I think that anybody with an enquiring mind is bound to have second thoughts about the platitudes of the AO after he has seen Fred's site and explored the many links - especially that of a certain Professor of History.**

**We all know that you think the AO is just wonderful. Fortunately not everybody is like you!**

**Dermod.**

**"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message news:f0853486.0109211315.ab77b7f@posting.google.com...**

**> The internet is rapidly acquiring the reputation for being a very  
> unreliable source of information. Quantity can not substitute for  
> quality. You can find every shade of opinion on the net. That does  
> not make them all valid.  
>  
> I have sent several seekers to Fred's site. They read it and walked  
> away with a bad taste in their mouth. Not about the Baha'i Faith but  
> about Fred. They have seen the Baha'i Community close up and none of  
> the posts on Fred's site related to their experience with the Baha'is.  
>  
> Fred is a single voice. He is a confrontational voice. His methods  
> have driven many people away from him. So I hope he keeps talking  
> because it will only make the experiences people have with the Baha'is  
> seem that much better.  
>  
> Fred's impact in my view has been positive because he is the negative  
> to the Baha'i positive.  
>  
> Cheers,  
>  
> Dave**

**From: "Randy Burns" <randy.burns4@gte.net>**

**Subject: Re: Due Process and Consultation - resources**

Date: Friday, October 05, 2001 12:29 AM

In fact what really saps the strength of the Faith is not

>The continued assertions by some few  
> people of the errant direction taken by the Baha'i Faith in these  
newsgroups

but rather the fact that these views are not engaged by the wider community  
and discussed in the manner of consultation. The rulers of the Faith have  
chosen to try and cut off certain groups and points of view rather than  
discuss them.

Without that it might be possible to see some of the persistent "ownership  
of points of view" cease!

Cheers, Randy

--

Robert Little <rlittle1@socal.rr.com> wrote in message  
news:CS6v7.11600\$SO.2080787@typhoon.we.rr.com...

> A couple of days ago I quoted some passages from Stars of the West  
> concerning this very issue. The writings clearly demonstrate that even if  
> you're right, if you dispute and persist in retaining ownerhsip of your  
own,

> personal point of view, you're wrong. The continued assertions by some  
few

> people of the errant direction taken by the Baha'i Faith in these  
newsgroups

> is an onslaught on the very unity that this Faith is designed to generate.  
>

> It might be instructive to look at a logic string, if that is the correct  
> term, starting with Baha'u'llah, to 'Abdul-Baha', to Shoghi Effendi. The  
> goal of unity overrides all other principles, no matter how compelling  
they

> might initially appear.

>

> Baha'is must deepen on the process of consultation, for it is the only  
> process by which that unity can be attained. Violation of its principles,  
no

> matter how nobly that violation is couched, nor how elegantly that  
deviation

> defended, leads us (back) into division.

>

> Robert A. Little

>

> "Randy Burns" <randy.burns4@gte.net> wrote in message

> news:sm0v7.254\$E51.58521@dfiatx1-snr1.gtei.net...

> > Who decides what is what? Cultural differences anyone?

> >

> > Randy

> >

> > --

> >

> > Robert Little <rlittle1@socal.rr.com> wrote in message  
> > news:cSUu7.8777\$SO.1627964@typhoon.we.rr.com...  
> > > Arguing is itself a significant problem, and not part of consultation.  
> > >  
> > >  
> >  
> >  
>  
>

From: "Ron House" <house@usq.edu.au>  
Subject: That's right: Opinions are not banned!  
Date: Thursday, October 25, 2001 11:28 PM

Dave Fiorito wrote:

>  
> Karen,  
>  
> > > That is not what I am saying. I am saying that there is a line  
> > > between voicing an opinion and calling for others to accept that  
> > > opinion as the truth. It is a line that should not be crossed.>>  
> >  
> > And exactly how is a person supposed to know where that line is? That's  
why  
> > I find the situation so unjust. I don't approve of them pouncing on people  
> > because of their opinions, but if they are going to do that, they at least  
> > ought to be clear about what opinions are banned.  
>  
> Opinions are not banned. Methods of expressing an opinion that cause  
> disunity or the undermining of the AO is the problem.

I am sorry Dave, but it is not necessary, as others seem to be doing, to defend whether they are on one side or the other of some imaginary line. It is you and the unreflective persons in the administrative order, who "just don't get it": If you don't like what someone says, that is just too bad! Go and say some prayers until you learn the skills necessary to deal with living in the human race. "From the clash of differing opinions" comes the spark of truth. From the stimulation of hearing others of differing views trying to convince us - Yes! Trying to convince us they are right! - it is from that challenge that we ourselves hone our own thinking, discover our own oversights, and come to a better understanding of reality.

Now, your big, big problem in the various questions discussed commonly here is, to put it bluntly, that the UHJ is wrong and its critics (excepting one particular person) are mostly right - to the nearest one-sentence approximation. Therefore any reasonable attempt to provide evidence in support of any of the usual criticisms will naturally sound like an overwhelming argument and, if one has a religious mind-block that prevents one accepting the clear consequences of the evidence, then it will of course sound like 'disunity' and 'undermining'. The truth is the truth, though, so the more you push this barrow the sooner the wheels will fall off.



In case you are wondering what I mean by 'the critics are right', here is a short list of some points that come to mind as I write this over a quick tea break. I regard the following as proven beyond reasonable doubt:

1. The NZ NSA lied about Alison Marshall being 'counselled', and the UHJ has, culpably and dishonestly, never corrected the lie.
2. There are widespread problems in the Baha'i administration in the USA, and a great many heavy-handed outrages contrary to the fundamental principles of unity have occurred, such as the denunciation of the Dialogue magazine and the inquisition of Juan Cole. The UHJ is curiously inactive in ever bringing any of this activity to heel.
3. By heavy-handed authoritarian tactics, the UHJ has brought continuing criticism upon itself that is surely much worse than the original problems; I am thinking of the various carpetings and, worse, the expulsions from the Faith for such trivial reasons as Michael thinking (like most Baha'is, incidentally, but saying so just a bit more vociferously) that women should serve on the UHJ.
4. The scope of freedom of thought, belief, and expression within the Baha'i Faith has been narrowed tragically from the wide, generous horizons envisioned by Baha'u'llah, until the modern typical believer is scared of his own shadow, always careful to 'vet' every comment in case it offends some dictum from on high. The very notion that others' comments have to conform to some standard that the AO is authorised to lay down as to 'tone' and 'methods of expression' is contrary to Baha'u'llah's clear teachings regarding freedom of speech. Yes, Baha'u'llah gives us a lot of guidance as to how to speak wisely, but that guidance does not constitute a right for \_someone else\_ to vet the contents or style of any person's speech.

So, Dave, a good person like you will sooner or later run into this conundrum. On the one hand you see and are inspired by the wonderful truths in Baha'u'llah's revelation, but on the other, you have no good arguments to offer to defend the current-day administrators who run the religion. Therefore you fall back on inspecting people's 'tone of voice', or their 'method of expression', or some such irrelevancy. That sidetrack will only take you so far, and one day you will have to face the actual problem. When you do, you will have a choice of being true to reality, or taking the path of least resistance by rationalising the wrongs that have been publicised here. If you take the latter path, you will destroy your own integrity. You might not know you have done so, but everything you think or do from then on will be compromised by the built-in paradox in your own soul. If, however, you take the former path, then expect life to be hard: for a start, the current problems will be a severe challenge to your faith in Baha'u'llah and, perhaps, even in God. But you will be a whole person, your mind will be sound, and you will have grace in God, which, eventually, will result in the real answer to every question, the true answer that wipes away every tear, being given unto you.



--

Ron House    house@usq.edu.au

https://www.sci.usq.edu.au/staff/houseFrom: "Dermod Ryder"

<grimreaper@freenetname.co.uk>

Subject: Morals of a Mole

Date: Monday, January 15, 2001 4:07 AM

Dear Lady,

Nima wrote about she who is variously known and described, few of which comments are complimentary: -

>Btw, Susan,

>speaking of hypocrisy. You really think I >believed that your mole on

>Zuhur19 was actually Cal Rollins?? Good >attempt at obfuscation, babe

Should not the world know, or at least the honourable members of these august fora, that she who is amongst the most vociferous in condemning the forwarding of private correspondence, does not fail to stoop to the same underhand stratagem when it serves her own purpose. Last week we had the spectacle of her publishing a private letter which had been sent to her by Cal Rollins. What we did not have was the explanation that this had been sent to her by mistake and that Cal had written to her, on realising that a mistake had been made, asking her to disregard the letter sent. The dear lady being of a dishonourable nature and finding the gossip contained in the same letter, "too too delicious" and irresistible therefore ignored this message and went ahead and published, thinking thereby that she had exposed

the secret of Al Marbig, the evil genius behind Brave New World and, incidentally, put one over on Mr Mahdi, never mind enhancing her own reputation and electoral prospects in the dreadful AO of the cult to which she has the misfortune to belong.

The dear lady also omitted to inform the honourable members that the said letter had been a part of an operation to expose her "mole" on Zuhur 19. As I made clear to her in private correspondence this had been "bait" and like all "bait" had to be attractive - in this case, there was more than a semblance of truth behind the letter. I had indeed been a part of the creation of BNW in 1994 (along with others) in Northern Ireland. Furthermore what had appeared in the original appeared, 6 years later online, unaltered in substance.

Cal had been asked to forward this letter to Zuhur - instead he forwarded it to some of the members and, inadvertently, had included the dear lady in this. The message was intended to be picked up by the dear lady's mole and utilised by her, to prove that she had a mole there and to identify that mole. Both objectives were achieved.

Whilst the dear lady might have gotten away with utilising the letter sent to her by Cal, such is her incompetence that she also quoted verbatim from a post only made to Zuhur. Her intent was of course to place the blame on Cal, whilst, of course proffering no proof of this by forwarding the message received from him enclosing the relevant post. To do so would, she thought not be necessary. Sufficient that Cal would get the blame, be expelled but

her "mole" would still be safe in place and able to continue to feed the dear lady, or "M" as she prefers to be known, the delicious little titbits of gossip that are her spiritual sustenance and modus operandi.

Sadly this didn't work - make no mistake, dear lady, your "mole" is known and has two options - to heed my advice and quietly unsubscribe from Zuhur OR be named on this forum. Now, being a particularly vindictive person, with somewhat of a sense of good theatre, I am not going to come straight out and name your mole. I think it would be much more fun if we did it bit by bit, clue by clue. This, of course, gives you the chance, if the clues are wrong and indicate an innocent person, to opt for the sake of justice to publish the post from Cal in which he leaked the information from Zuhur to you. I don't expect you to do that of course - right or wrong, you will remain silent. If I get it right, the "mole" is expendable - you'll look for another one. If I get it wrong - the innocent person is expendable to protect your "mole." Do, of course, remember dear lady that you gave me the information in the first place - like the fact that the "mole" is a "frilly," of the female gender as, naturellement, you are yourself!

As ever,

Dermod.

From: <almarbig@my-deja.com>  
Subject: Re: Morals of a Mole  
Date: Thursday, January 18, 2001 8:17 PM

The only reason that my name cropped up was because you effectively said it Nima. You did everything but say my name, right from the moment you said (on public newsgroups) I wasn't Iranian and then dropped every hint under the sun so that I would be revealed. I finally owned up to put at end to the blasted speculation. Two people were entrusted with a confidence and you both dropped me in it, the minute it suited you. I'm sorry that the Baha'is started persecuting "innocent" people so that the "guilty" person would stand up - that's pretty poor, not to mention totally unbecoming a group that is supposed to be divinely guided - but if you hadn't have known who I was, then you wouldn't have had the ability to reveal it so that you could come up trumps over Mahdi and the rest. Knowledge is power, and you had the knowledge Nima.

I do not believe that BNW is the reason why the Australian Baha'is are after you, (not that I agree with the Australian NSA for what it wrote in the Bulletin), but if it had ever come to court I would \*in those conditions\* testify that you didn't have anything to do with BNW - not have it bandied about on some newsgroup for your own power trip.

BNW was a satirical magazine. I thought it wasn't a half bad effort for a few amateurs. I'm a big fan of Monty Python (BNW didn't come anywhere close, of course) and "Life of Brian" is my favourite Python movie. When I re-read over BNW, I realize that apart from the brouhaha raised over it, it's pretty innocent, and it raised some important issues in a light-hearted way, that hopefully will have made some

people think. For the record, my favourite is the 'dropping of the International Library from the Lesser Peace Arc prophecies' piece because the pesky Haifan residents won't give up their homes.

At the end of the day, one of the list members had it right when they pointed out that satirical material like this is cathartic for ex-members. It was for me. I think I've finally gotten it into my head that when I have anything to do with 'Baha'i', it only results in me getting spiritually bogged down. I shouldn't have done BNW, not because it's uncomfortable for the Baha'i organization, but because I'm not a part of the Baha'i world.

Don't get me wrong, I still think some individual Baha'is that I have come across have been wonderful people. More power to them. (There are, even, a few floating around on the internet, a rare species indeed.) However, like the Jehovah's Witnesses, the official Baha'i organization will fall on its own merits because it shows all the classic symptoms of a movement that has become a religious Amway clone. M. Scott Peck was right when he said that God doesn't reside inside organizations. The Official Baha'i Faith™ fails all the tests of what marks a spiritually nourishing community: it is closed and exclusive; it sees enemies in an us/them world; it is not a group of all leaders; it is firmly entrenched in hierarchy; it is not a safe place for disarmament; it doesn't tolerate natural clashes of opinion; it doesn't assess the state of its own health in admitting to weaknesses; it doesn't have joy.

On another side of things, the Talisman and Zuhur lists produce the same actions but do it in reverse. They see the "us/them" world from the other side of the Baha'i coin.

It appears that the Baha'i religion would seem to produce individuals who aren't committed to basic ethics and morals – myself I sadly conclude as well. I got a bit \*too\* much fun out of producing BNW and I am sorry if I have contributed to harming anyone's spiritual growth. I freely admit, my time would have better been spent in prayer and consolidating my Muslim faith. I have not been a good apologist for Islam.

I took BNW off, finally, because I came to the conclusion that God was hitting me over the head with the message that it wasn't good for me to be involved in anything Baha'i: be it the "official" version of it, or the "liberaldissident" lists. My being outed was the straw that broke the proverbial.

Sent via Deja.com

[https://www.deja.com/From: "Jenifer Tidwell"](https://www.deja.com/From: \)

[<jtidwell@animato.arlington.ma.us>](mailto:jtidwell@animato.arlington.ma.us)

Subject: Re: Jenifer Tidwell - Letter to the LSA.

Date: Saturday, January 27, 2001 1:18 AM

**My goodness. I posted this letter a year and a half ago, and I'm shocked -- shocked! -- that it took Fred this long to find it. :-)**  
**(Fred, I'm sorry I didn't tell you about it earlier. I remember you encouraged me to post it publicly back when I wrote it, but I wasn't ready to do so then. It took me a lot of time to get to that point, and when I did post it, I did so quietly.)**

**In the past couple of days, your public discussions and private letters have touched me deeply. Thank you, everyone, for your support, love, and willingness to discuss these issues. Karen, it sounds like you and I really are on the same wavelength; I agree with much of what you say. Susan, your wisdom is welcomed (though I haven't gotten back to you yet). And thank you, both Susan and Abelard, for not writing me off. :-)**

**In private email, someone asked me for a followup: What happened as a result of that letter, and what has it been like since I left?**

**First, the individuals in my local community handled the situation very well. I have seen them occasionally in the time since I left, such as at a town interfaith celebration, and we remain on very good terms, just like old friends ought to be! One of them has since had trouble with the Faith and spoke to me about it -- I'm afraid I wasn't of much help to him, but apparently he's been dealing with some of the same issues, and maybe my letter helped him work them out.**

**I have not encountered any hostility. None. That speaks so well of the Baha'is, doesn't it?**

**On the other hand, no institution has responded to any of my specific points. In fact, National never send me any acknowledgement of the letter at all (though the local LSA did) -- I just stopped receiving mail from them, and that was that. Odd, but typical, I thought: wonderful individuals and community, yet unresponsive institutions.**

**So... where am I now?**

**My husband and I both attend the church I spoke of in the 1999 letter, and we've been active members since we started. It's a very liberal place, with a female priest (who is a lesbian, by the way), lots of strong women and young families and diverse ethnicities in the congregation, plenty of opportunities for participation and service, openness about the community's strengths and weaknesses, and plenty of art and music (both of which I help create).**

**I am still learning so much about the Christian revelation that it sometimes makes my head spin. One of our parishioners is a Harvard professor who studies the Gospel of Mary. (Did you know that existed? Along with the Gospel of Thomas, and other non-canonical books. Fascinating stuff.) And our priest finds interpretations of old, familiar stories that stand the traditional meanings on their heads. It's confusing, and it's wonderful.**

**Among this church's many blessings is the fact that my husband and I are both in the same faith community! I had missed that terribly when I was a Baha'i and he wasn't. Our marriage was already good, but I think this has made it even better. Likewise, I have become closer to my Episcopal parents, simply because we have more in common to talk about now.**

**Another blessing is the new freedoms I have. For instance, I no longer feel any hesitation about taking sides on political issues. In fact, I feel now that if we \*don't\* take part in the political process -- both individually and corporately -- we're not living up to our responsibility to do God's work in this world. (I'm talking more about social justice, peace, and environmental issues than the nastier right-wing stuff, don't worry. But, ironically, I understand the religious right better now.)**

**Oh -- and good wine tastes fabulous. In moderation, of course. :-)**

**Talking to friends and family about religious issues is easier for me, now that I'm not under pressure to teach. It comes much more naturally. Funny how that works.**

**The rituals that we go through every week at church still work for me. They are rock-solid, ever-changing, comforting, disquieting, and everything else I said in my original letter.**

**I believe (as I think I always have) that gay and lesbian couples are wonderful, strong families that should be given all the love and support they deserve. There are several at our church, including couples with adopted children. It would be utterly inhumane to tell these couples and families that their existence is morally wrong. Or to prevent them from forming in the first place.**

**I have been better able to reconcile my love of the outdoors with Christian theology than with Baha'i theology. I won't go into the details of that here, but I find God's Word written into the woods, rock, snow, and mountains as much as it is written into Revelation. That's a personal thing; I don't doubt there are Baha'is who feel the same way.**

**I don't read the Writings that often anymore, though occasionally, in meditative moments, the daily obligatory prayer comes unbidden. (Christian prayers do, too, sometimes.) Now that I think about it, I do miss the Writings. But I can't read them in quite the same way now that I used to. Nevertheless, I am willing to believe I was wrong about them having "pat answers for everything," and I'm reading this netnews discussion with eagerness...**

**Finally, let me share a story with you. Last summer, having been out of the Faith for a long time, my husband and I were driving up the Maine coast near Kittery on a sunny afternoon. I suggested we take a certain back road instead of the main highway, just because it looked interesting. As we drove down the road, it began to look familiar.**

**Part of me gradually became aware of why. I was not surprised when we saw the sign for Greenacre finally appear before us.**

**"Let's go in," I suggested. I expected that there would be some weekend program going on, but I wanted to see the buildings again, having not been there in many years. As soon as we parked the car, we saw people we knew! And in the inn, more old friends! We hung out talking with them for a while, then wandered around the grounds, soaking up the Maine sunlight. I swear I have never seen Greenacre that beautiful. It was one of those mysterious, perfect events that could never have been planned.**

**I'm not sure what God was trying to tell me that day. It might have been, "Come back to the Faith," but it might also have been, "It's OK to be where you are. This Faith will always be here if you need it, even if you remain outside it for a while."**

**Someday I'll know.**

**God bless all of you who seek to understand.**

**- Jenifer Tidwell**

**P.S. Please, continue the discussion; this is fascinating!**

**From: "Randy Burns" <randy.burns4@gte.net>**

**Subject: Re: question about conflicts among Bahais**

**Date: Sunday, January 28, 2001 5:20 PM**

**Paul**

**You've hit the nail on the head with your comment below. The official "one and only" Baha'i Faith only accepts people who are willing to enroll with them and then be willing to forever turn off their brains from thinking or criticizing anything or anyone in the Organization for the rest of their lives.**

**Some on this NG repeat over and over that only those who maintain absolute obedience to the Organization are really to be considered Baha'is. Any one who publicly criticizes a decision or an act of this Organization faces delisting or shunning. There are no other choices as far as the Organization goes.**

**Cheers, Randy**

**--**

**Paul Hammond <pahammond@onetel.net.uk> wrote in message news:3a746fd2@news-uk.onetel.net.uk...**

**> Anyway, I think the problem with Roger's view, above, is that  
> it is tantamount to defining the problem out of existence. In this  
> case, the definition of a Baha'i would be of a person who is  
> registered with the Baha'i organisations - which certainly makes**



> sense legally, and has scriptural basis (Baha'u'llah explicitly disallowed  
> the formation of rival sects in this age of increasing unity).  
> But, someone who stays in the organisation, is  
> virtually by definition not going to be someone who argues against  
> the present direction of the organisation. This seems a little  
> unfair to the people who have dropped/been pushed out.  
>  
> Hmm. Maybe I haven't expressed that quite clearly. Certainly,  
> it is possible to remain a member of an organisation, and attempt  
> to change its direction from within. Abdu'l Baha, Baha'u'llah's son  
> and appointed successor, is often quoted as saying that the  
> spark of truth only emerges from the clash of differing opinions,  
> so criticism within the Faith should be possible.  
>  
> All I am saying is that some people who still consider themselves  
> to be Baha'is have found themselves unable to remain members  
> of the Faith (or in a small number of cases have been expelled  
> against their will).  
>  
> Best Wishes,  
>  
> Paul  
>  
>

From: "Ian McCarthy" <ianmcca@tiscalinet.it>

Subject: Re: That may be the road of becoming a Real Baha'i.

Date: Thursday, February 01, 2001 1:10 PM

"Susan Maneck " wrote

There was no sentence. Otherwise, she would have either lost her administrative

rights or have been declared a Covenant breaker. It was instead decided that she did not sufficiently meet the qualifications of membership within the Baha'i community to be held responsible for her actions, in that sense.

An iron boot in a velvet slipper! She was kicked out after many years in the community and despite a deep faith in its founder! Dehumanised, defined as mentally unbalanced, "not responsible for her actions"! Not obedient enough to be a Baha'i because obedience is all, and free thought is by definition dangerous nonsense.

But this is wrong, Susan, it must be wrong. What kind of a community are you trying to create if there's no room in it for different points of view?

Can't you see it's no way to unite the world? There are few enough people becoming Bahai's as it is, without kicking the best of them out for speaking their minds. The only reason I haven't given up altogether on the Baha'i Faith and gone off in a huff is because of the existence of a few sensitive and spiritually awakened souls who have made me see the finer side of the Faith when I was washed up on the shore of Zuhur Island after a tempest out in the sea of TRB. And these are the people who have been marginalised and excluded by you and your heavy friends, these castaways, flotsam and jetsam of the New World Order. You and your friends have built the walls, you have shown them to the door, you have made them walk the plank. You have made

enemies of them and thus you have created another schism in the world, if not yet officially in the Faith, which is hardly important in comparison.

But we should all be together on this roller coaster ride to the Kingdom of Heaven.

Aren't there already enough selfish people around without creating divisions among (slightly more) spiritual souls and world servers? Why don't you say you're sorry and let them back into your heart and your Faith? Indeed, why don't we all stop for a moment and give thanks for the richness of our diversity and the learning that it brings?

When are we going to stop dividing the world into Them and Us?

Janji

-----  
'And as I watched him on the stage  
My hands were clenched in fists of rage  
No angel born in hell  
Could break that satan's spell...'

From: <starjo8853@my-deja.com>  
Subject: Re: Censorship foiled?  
Date: Saturday, February 03, 2001 4:43 AM

Yes Fred I was behind you when you went for this unmoderated list because I knew how the moderators thought and what their limited guidelines were for presenting ONLY PARTY LINE THOUGHT....and I think it is vital to have true feelings, thought, and knowledge shared. You are a \*hero upon hero's\* to me in this respect. (You can see how awful I felt when T2 came under the same kind of moderation as SRB - I gave it a try but the same ugly pattern quickly emerged with specific culling orders put out on me because I would not let the INEQUALITY OF WOMEN issue drop as the top guns ordered). Of course trb attracted the filibustering scoundrals paid by the AO to try and destroy you and it by attacking posts and posters (as you know they still live here - but the job pays). Interesting the way the T2 girls are palsyng up with the fundies here when they had no regard for them elsewhere. Hypocrites everywhere.....not a favorite with Baha'u'llah but they don't seem to care.

Star\*

In article <Z\_De6.273015\$hD4.66223627@news1.rdc1.mi.home.com>,  
"Patrick Henry" <patrick\_Henry@bigfoot.com> wrote:  
> Star,  
>



> I understand your experience because I've witnessed  
 > Juan, Susan, and other liberals and fundamentalists, in and  
 > out of the faith, in and out of the academic world, silence  
 > people for opinions they really don't want to have heard.  
 > Such experiences were crucial to why I fought for years  
 > to help create talk.religion.bahai and why I believe it  
 > is still the only forum in existence on the bahai faith that  
 > is not in effect censored at times in one way or another.  
 >  
 > Fred  
 >  
 > <starjo8853@my-deja.com> wrote in message  
 > news:95eeas\$ssq\$1@nnrp1.deja.com...  
 > > Fred it is even worse than just censorship as the end result was  
 > > \*shunning\* a practice the people on the list say they don't  
 > do....but  
 > > when you don't have a voice you are shunned. BTW Juan is always  
 > saying  
 > > the Faith is founded in Islamic verities as a base and my post  
 > simply  
 > > supported the Iranian influence in the Faith. I suppose Milissa  
 > wants  
 > > to say the Faith has no Iranian influence ---hahahahahaaa that is  
 > plain  
 > > lying. Why should Iranian Baha'is feel slurred to know that they  
 > > largely influence the Faith praytell? Where WAS Milissa really  
 > coming  
 > > from - the same place as her sister susan (of course milissa isn't  
 > > enrolled anymore so they may not be sisters).  
 > >  
 > > Thank you for understanding what I ran into in a place that I  
 > thought  
 > > was free of that kind of behaviour towards its members. This is not  
 > to  
 > > say that I did not benefit from the list - because I did. It was  
 > > educational and inconclasting of myths at times...till the killer  
 > > spirit of moderation showed its ugly side.  
 > >  
 > >  
 > > In article <37he6.270658\$hD4.65500175@news1.rdc1.mi.home.com>,  
 > > "Patrick Henry" <patrick\_Henry@bigfoot.com> wrote:  
 > > > Star is quite right here about the bias on talisman and  
 > > > other mailing lists devoted to the bahai faith, liberal  
 > > > or otherwise. Why anyone bothers to subscribe to  
 > > > any of them is beyond me. All of the "moderators" have  
 > > > their own little pet causes and protect them zealously....  
 > > >  
 > > > What Star states about Iranian bahais is no more than  
 > > > the truth which is banned in politically correct fundamentalist  
 > > > and liberal bahai newsgroups. Invariably "moderation" becomes  
 > > > a cover for censorship. The "liberals" are almost as guilty as  
 > > > the fundamentalists when it comes to suppressing views they  
 > > > don't want to hear....  
 > > >  
 > > > --

> > > FG  
> > > www.FG.com  
> > > The Bahai Faith & Religious Freedom of Conscience  
> > > <https://members.nbc.com/FG/index.htm>  
> > >  
> > > "Milissa Boyer Kafes" <milissa8320@my-deja.com> wrote in message  
> > > news:95bucb\$u\$1@nnrp1.deja.com...  
> > > > Thanks for posting the correspondence. I think it shows I  
acted in  
> > > > good faith.  
> > > >  
> > > > mbk  
> > > >  
> > > > In article <95bn8j\$gg1\$1@nnrp1.deja.com>,  
> > > > starjo8853@my-deja.com wrote:  
> > > > > Hi Milissa  
> > > > > Seems like you still have the same problem not being able to  
read  
> > > the  
> > > > message....and still trying to pin racism on me to all these  
good  
> > > > > folks. Yes I called you three women (Juan's girls) here on  
trb in  
> > my  
> > > > original message so I knew who you all were and what your  
> > prejudices  
> > > > are toward me and why (speaking my mind). Here is your great  
> > powerful  
> > > > reject letter and what Juan did about it and why it was no  
longer  
> > any  
> > > > good to try and get ANY message past you hypocritical  
moderators  
> > > > > throwing your power around....believe you passed much worse  
than  
> > > > > this...when you wanted.  
> > > > >  
> > > > > Dear Star:  
> > > > >  
> > > > > It doesn't matter what I think.  
> > > > >  
> > > > > The proper procedure is to jointly email Alison, Milissa and  
> > Rachel  
> > > > with  
> > > > > your appeal and ask them to formally vote on the matter.  
> > > > >  
> > > > > In general, I think our moderators are doing their best and  
their  
> > > > > instincts  
> > > > > on these matters should be respected. I think there are ways  
for  
> > > > > Anglo  
> > > > > Australian Baha'is who feel swamped by the immigrant Iranians  
to  
> > talk

> > > > > about  
 > > > > > the problems without appearing to be racists. Milissa doesn't  
 > > think  
 > > > > you  
 > > > > > have succeeded, and she is the one on deck. If you really  
 want to  
 > > > > > formally  
 > > > > > appeal this, you know how to proceed. The active moderators'  
 > > decision  
 > > > > > will  
 > > > > > be final.  
 > > > > >  
 > > > > > cheers Juan  
 > > > > >  
 > > > > > At 01:52 PM 1/28/00 +0800, Star\* Saffa wrote:  
 > > > > > >MY CONTRIBUTIONS WAS NOT A FLAME BUT AN OBSERVATION -  
 you  
 said we  
 > > > > > would be  
 > > > > > >able to post our ideas.  
 > > > > > >  
 > > > > > >Dear Juan  
 > > > > > >Do you agree with the rejection of my post observing the  
 > > sociology of  
 > > > > > the  
 > > > > > >behaviour of Persian's educated outside of Iran? Come and  
 live  
 > > with  
 > > > > > second  
 > > > > > >and third generation Persian Baha'is living in Australia. I  
 > > know the  
 > > > > > post  
 > > > > > >doesn't support what you wrote.....I don't think it is a  
 flame  
 > > and  
 > > > > > should  
 > > > > > >not be allowed to be said in relation to the discussion.  
 Star\*  
 > > > > > >  
 > > > > > >-----Original Message-----  
 > > > > > >From: Milissa Boyer Kafes <mbkafes@bestweb.net>  
 > > > > > >To: starjo@arach.net.au <starjo@arach.net.au>  
 > > > > > >Date: Thursday, 27 January 2000 10:35  
 > > > > > >Subject: Talisman9 post  
 > > > > > >  
 > > > > > >  
 > > > > > >  
 > > > > > >>  
 > > > > > >>Hi Star--  
 > > > > > >>  
 > > > > > >>This message is to let you know that your latest submission  
 to  
 > > > > > Talisman9,  
 > > > > > >"UHJ  
 > > > > > >>members" cannot be forwarded to the list. It will be

perceived  
 > > as  
 > > > > > anti-Persian  
 > > > > > racism by the list and, as such, would be considered a  
 flame by  
 > > > many,  
 > > > > many  
 > > > > people.  
 > > > > >  
 > > > > >  
 > > > > > > This is not to judge the validity of your comments one way  
 or  
 > > the  
 > > > > other  
 > > > > > but,  
 > > > > > as moderator, I feel I cannot approve a post that would only  
 > > hurt  
 > > > > feelings.  
 > > > > > Thanks for your understanding.  
 > > > > >  
 > > > > > Peace  
 > > > > > Milissa  
 > > > > >  
 > > > > > "You can take the boy out of the country but you CAN'T take  
 the  
 > > > > > country out  
 > > > > > of the boy" Just put "Iranian" in front of boy.....Take a  
 close  
 > > > > study  
 > > > > > of  
 > > > > > the Persian's educated all over the world....and you will  
 find a  
 > > very  
 > > > > close  
 > > > > > link to the mother culture in the earliest memories,  
 alliances  
 > > and  
 > > > > > hierarchies. Not many marry out of their culture and set up  
 > > their  
 > > > > > households  
 > > > > > differently than the mother country.....For all purposes we  
 > > have a  
 > > > > > majority  
 > > > > > of Iran-think on the UHJ.....Star\*  
 > > > > >  
 > > > > > Let the good times roll-----Star\*  
 > > > > >  
 > > > > > In article <959ba5\$f49\$1@nnrp1.deja.com>,  
 > > > > > Milissa Boyer Kafes <milissa8320@my-deja.com> wrote:  
 > > > > > Hi Star--  
 > > > > >  
 > > > > > In article <94bs7h\$b22\$1@nnrp1.deja.com>,  
 > > > > > starjo8853@my-deja.com wrote:  
 > > > > > > Well Nima (fyi) while I have experienced this myself on  
 SRB

> > (which  
> > > > > one  
> > > > > > could expect) I also experienced it on Talisman2.  
> > > > >  
> > > > > I cannot speak for the other moderators, only for myself, of  
> > course,  
> > > > > but I remember rejecting a post of yours that I felt was  
racist  
> > (it  
> > > > > was  
> > > > > > bashing Iranians)  
> > > > >  
> > > > > > I felt SO SHUNNED as I was very fond of the  
> > > > > > people at T2 and in sympathy with many of the arguments  
> > presented.  
> > > > >  
> > > > > > Didn't you resubscribe to T2 under a different name?  
> > > > >  
> > > > > > So  
> > > > > > the people that are complaining about the unjust  
behaviour in  
> > the  
> > > > > Faith  
> > > > > > carry out the same injustices when it suits them to  
advance  
> > their  
> > > > > own  
> > > > > > claims and wish to silence outspoken women.  
> > > > >  
> > > > > > Sorry, sister, this won't work. The moderators at the time  
> > were all  
> > > > > women.  
> > > > >  
> > > > > Peace,  
> > > > > Milissa  
> > > > >  
> > > > > Sent via Deja.com  
> > > > > <https://www.deja.com/>  
> > > > >  
> > > > >  
> > > > > --  
> > > > > "Look within and you will find Me standing there Mighty,  
> > Powerful, and  
> > > > > Selfsubsisting" .....Baha'u'llah, Arabic HW #13  
> > > > >  
> > > > > Sent via Deja.com  
> > > > > <https://www.deja.com/>  
> > > > >  
> > > >  
> > > >  
> > > > Sent via Deja.com  
> > > > <https://www.deja.com/>  
> > >  
> > >  
> > >  
> > >

> > --  
> > "Look within and you will find Me standing there Mighty, Powerful,  
and  
> > Selfsubsisting".....Baha'u'llah, Arabic HW #13  
> >  
> >  
> > Sent via Deja.com  
> > <https://www.deja.com/>  
>  
>

--  
"Look within and you will find Me standing there Mighty, Powerful, and  
Selfsubsisting".....Baha'u'llah, Arabic HW #13

Sent via Deja.com  
[https://www.deja.com/From: "Dermod Ryder"  
<grimreaper@freenetname.co.uk>  
Subject: Al Marbig & BNW  
Date: Thursday, January 04, 2001 2:19 PM](https://www.deja.com/From: \)

Dear Dr Manek, Mr Mahdi, Moojan Momen (in absentia),

For personal reasons I had left Zuhur and Talisman in early December,  
a fact which can be confirmed by Nima et al. and expected to be off  
for a very considerable period of time. However I was advised that my  
name had come up in speculative posts on TRB/ARB linking me to Al  
Marbig and BNW.

Indeed yesterday I received, along with some others, mail from Mr  
Momen stating that he thought that an "ex-Bahai from Northern Ireland"  
was involved in BNW. In as much as I was the only "ex-Bahai from  
Northern Ireland" to whom the mail was addressed I am driven to the  
conclusion that I am indeed that "ex-Bahai from Northern Ireland" to  
whom he refers. The speculation is indeed fascinating and extremely  
flattering! It is indeed an  
honour to be hailed as the evil genius who has diverted you all, from  
your most important work for the AO, to the hunt for Al Marbig and/or  
the perps of BNW. I thank you, most sincerely and humbly, for the  
compliment implied.

Mr Momen doubtless has contacts amongst the local yokels who can  
testify as to my charecter. To them, I am indeed evil incarnate, a  
combination  
of the Gorgon and Medusa, complete with trident, horns, fangs, claws  
and cloven hooves. Some seem to believe that, indeed, I am he, of  
whom it was prophesied, "And I looked and beheld a pale horse: and his  
name that sat on him was Death  
and Hell followed with him" - Revelation - Chapter 7 Verse 8. (More  
perceptive BIGS can see the clear allusion of this prophecy to me you  
know, the whole "Ryder/Grim Reaper" thing). Those who know me know  
that I do not bend the knee before the AO. Were I the evil genius  
behind BNW it would still be on the Web but you can all go along and  
look at <https://www.bahai.us.com> and

[https://www.geocities.com/bob\\_along\\_henderson/](https://www.geocities.com/bob_along_henderson/) and see for yourselves that BNW has disappeared without trace. Kind of wrecks your theory - does it not?

I think that BNW was plotted by an ambitious AOnik - after all the kudos of apparently locating Al Marbig and/or removing his appalling organ from the Net must augur well for promotional hopes within the pit of the AO. Put up a scurrilous mag which really gets up the noses at Haifa etc. (using anonymisers for safety) - scour the Net looking for yourself, announce you've discovered the dreadful liberal culprit who is "ex-Bahai from Northern Ireland" and that you have prevailed upon him to take the mag off the Net. Oh Joy! Oh Rapture! A standing ovation (and votes) at National Convention for the hero of the hour who smote the dreaded ones. Triple Brandies (or equivalent - sorry! but I don't know how BIGs celebrate or, indeed, if they do celebrate) all round! I could be wrong of course! It's only a theory but it's a damned good one, although I say so myself. Only mistake was to take BNW down - you can't pin it on me then as I am a well known mad dog who wouldn't urinate on an AOnik if he was on fire!

Now people - don't bore me anymore. I have pressing reasons to be away from this accursed spot and the assorted AOniks and fundie dross. Unlike most of you I have experience, up close and personal, of the type of religion that divides - you know the kind that Abdul Baha abhorred, driven by fundie control freaks and purveyors of hatred. Your BF can't even unite its own - how the blue bloody blazes are you going to unite the world? As for you Mr Mahdi - people like you make people like me hate people like you, which, in all probability, is what you have set out to achieve in the first place - so, take a well deserved bow!

Go bpléasca an diabhal do dhiosca crua

As ever,

Dermot.

July 13, 2001

Re: Second Judicial District County of Bernalillo, State of New Mexico, Deborah Buchhorn, for  
Herself and for Minority Members of the Spiritual Assembly of the Bahais of Albuquerque, New  
Mexico, Plaintiffs, Vs. No. Cv 2001-01978 Trustees of the Spiritual Assembly of the Bahais of  
Albuquerque, New Mexico, and The Spiritual Assembly of the Bahais of Albuquerque, New  
Mexico, a Non-profit Corporation, and the National Spiritual Assembly of the Bahais of the

**United States, an Illinois Corporation, Defendants.**

## **I**

**I request the Court to consider my testimony as amicus curiae on July 18, 2001, in the Motion to Dismiss Deborah Buchhorn's lawsuit against the Bahai Local Spiritual Assembly of Albuquerque and the National Spiritual Assembly of the United States.**

**I converted to the Bahai Faith in 1976 and have never withdrawn from it nor been notified otherwise by the Bahai administration.**

## **II**

**I, like many Bahais, was and am attracted to the teachings of Baha'u'llah and Abdul-Baha by the progressive and liberal tenor of their writings. Relevant to Deborah Buchhorn's lawsuit are the almost numberless passages that are well represented by two brief quotations:**

**These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world. Abdul-Baha, A Traveler's Narrative, 91.**

**When freedom of conscience, liberty of thought and right of speech prevail--that is to say, when every man according to his own idealization may give expression to his beliefs--development and growth are inevitable. Abdul-Baha, The Promulgation of Universal Peace, 197.**

**Like many Bahais, the young person I was more than twenty-five years ago trusted these words indicated how the Bahai Faith itself would conduct its own affairs. Unfortunately, Deborah Buchhorn's experience, suggested through the details of her lawsuit, demonstrate the lived reality of everyday Bahai community life for all too many of its members.**

## **III**

**The many other victims of fundamentalists among my fellow Bahais include Indiana University**



Professors Linda and John Walbridge, editor of Dialogue magazine Stephen Scholl, its other editors, the Bahai Encyclopedia editors who resigned in protest over the distortion of many historical facts, David Langness, Professor Juan Cole of the Department of History of the University of Michigan, Canadian writer Michael McKenny, Nima Hazini, former Assistant to the Auxiliary Board Paul Dodenhoff, New Zealander Alison Marshall for writing a critique of Bahai publishing and censorship, and Australian Olympic champion Cathy Freeman.

I urge the Court seeking to understand the Bahai Faith to consider the experience and views of the Bahais and ex-Bahais mentioned above. Many of their testimonies may be found on my website, The Bahai Faith & Religious Freedom of Conscience, which I created in May of 1998 as a means of documenting the pervasive abuse of the liberty and freedom of conscience extolled by the Founders of the Bahai Faith. The over 30 megabytes of information that I have collected can leave little doubt for a fair-minded person that there are indeed very serious reasons for concern about the wide discrepancy that exists between the written and publicly proclaimed aims and goals of the Bahai Faith and the actual experience of many such Bahais, like Deborah Buchhorn, with persistent fraud and character assassination.

Since Bahai fundamentalists have always relied on their ability to operate one way in one country and another elsewhere, and because the Internet now no longer makes it possible with impunity, they have mounted for several years a concerted campaign of fraud and libel on such sites as AOL, the Usenet newsgroups soc.religion.bahai, talk.religion.bahai, alt.religion.bahai, www.beliefnet.com, many email lists, and elsewhere to discredit and malign independent and diverse voices. Again, the details of Deborah Buchhorn's allegations merely read like more of the same old story.

#### IV

Far from the Court dismissing Deborah Buchhorn's lawsuit, it is the ardent wish of this Bahai, and I know of many Bahais and non-Bahais, that justice receive a hearing. While her allegations may surprise the inexperienced and uninformed about the Bahai Faith, every

single detail of Ms. Buchhorn's lawsuit reads like old news to me, and I'm sure many other Bahais. In my opinion nothing she alleges hasn't already happened many, many times to other Americans, and Bahais elsewhere in the world, and has been documented repeatedly. What is unusual in her case is that she and her attorney Yorgos Marinakis have the stamina, courage, and strength of character to withstand the ferocious onslaught of fraud and libel so routinely meted out by the most fanatical and intolerant elements of the Bahai administration.

I appeal to the Court to grant Deborah Buchhorn a just and full hearing.

FG

The Bahai Faith & Religious Freedom of Conscience  
[https://members.nbci.com/\\_XMCM/FG/index.htm](https://members.nbci.com/_XMCM/FG/index.htm) Subject: NM Lawsuit - Amicus Curiae  
Date: 7/27/2001 12:55 PM Eastern Daylight Time  
From: Glayshf  
Message-id: <20010727125547.18827.00000008@mb-mv.aol.com>

FEDXed to the Second Judicial District County of Bernalillo, State of New Mexico:

July 13, 2001

Re: Second Judicial District County of Bernalillo, State of New Mexico, Deborah Buchhorn, for Herself and for Minority Members of the Spiritual Assembly of the Bahais of Albuquerque, New Mexico, Plaintiffs, Vs. No. Cv 2001-01978 Trustees of the Spiritual Assembly of the Bahais of Albuquerque, New Mexico, and The Spiritual Assembly of the Bahais of Albuquerque, New Mexico, a Non-profit Corporation, and the National Spiritual Assembly of the Bahais of the United States, an Illinois Corporation, Defendants.

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I appeal to the Court to grant Deborah Buchhorn a just and full hearing.

**FG**

the Bahai Faith & Religious Freedom of Conscience

**Subject: Baha'i Epochs**

**Date: 1/29/2001 2:46 AM Eastern Standard Time**

**From: Smaneck**

**Message-id: <20010129024623.05802.00003149@ng-cg1.aol.com>**

**Dear friends,**

**Earlier someone had asked about the various Baha'i Epochs. I was able to locate the following article on this topic.**

**warmest, Susan**

**Epochs explained**

**(From Rodney Clarken's education list,  
<https://www-instruct.nmu.edu/education/rclarken/>)**

**Since the House announced the Fifth Epoch of the Formative Age, I have had several people ask about what it means and for background on the epochs. Below is the best description I have come across and refers to references where the House has explained earlier epochs.**

**Forwarded by Riaz Khadem via Shahla.**

---

**A number of the friends have inquired into the meaning of the Universal House of Justice' announcement of the beginning of the Fifth Epoch of the Formative Age of the Faith. While the full meaning of this announcement will be revealed with time, it is instructive to read the description of the previous epochs of the formative age as described by the House of Justice itself in \*Messages from the Universal House of Justice, 1963-1986.\***

**"Epoch" is a term used by the Beloved Guardian to describe progressive stages in the evolution of the organic Baha'i community and signal the maturation of its institutions, allowing the Faith to operate at new levels and to initiate new functions. Here is a description of the stages in the evolution of the Faith, using these epochs as demarcations of maturation:**

**The Epochs of the Apostolic & The Heroic Age of the Dispensations of the Bab and Baha'u'llah:**

**1844-1853: The Epoch of the Bab**

**1853-1892: The Epoch of Baha'u'llah**

**1892-1921: The Epoch of Abdul-Baha**

**The Epochs of the Formative Age of the Dispensation of Baha'u'llah:**

**1921-1944/6: The First Epoch**

**Birth and the primary stages in the erection of the framework of the**

**Administrative Order of the Faith, with the formation of local and national institutions in all five continents. Began with naming of Shoghi Effendi as the Guardian of the Cause, his careful instruction of the community in the principles of Baha'i administration, and led to the inception of the First Seven Year Plan (1937-1944) of the North American Baha'i community, the first systematic teaching campaign in the history of the Faith, which inaugurated the execution of the Tablets of the Divine Plan.**

#### **1946-1963: The Second Epoch**

**Under the guidance of Shoghi Effendi, involved the formulation of a succession of national teaching plans designed to facilitate the development of the Faith beyond the confines of the Western Hemisphere and the continent of Europe. Marked by the inception of the second Seven Year Plan in America (1946-1953) and the worldwide Ten Year Crusade (1953-1963), involving twelve national plans, and achieved the appointment of the Hands of the Cause, the appointment of Auxiliary Boards, and the establishment of the International Baha'i Council, concluding in the election of the Universal House of Justice.**

#### **1963-1986: The Third Epoch**

**Led by the Universal House of Justice, witnessed the emergence of the Faith from obscurity, the initiation of activities designed to foster social and economic development, the creation of the institution of the Continental Boards of Counsellors and the International Teaching Centre, the appointment of assistants to Auxiliary Board Members, and the construction and occupation by the Universal House of Justice of its Seat on Mt. Carmel. Launched three worldwide plans: the Nine Year Plan (1964-1973) the Five Year Plan (1974-1979) and the Seven Year Plan (1979-1986).**

#### **1986-2001: The Fourth Epoch**

**Witnessed the formulation of the specific goals for each national community through consultation of the National Spiritual Assemblies and the Continental Boards of Counsellors. Began with the Six Year Plan (1986-1992), and continued through the Holy Year (1992-1993) to the Three Year Plan (1993-1996), the Four Year Plan (1996-2000) and the Twelve Month Plan (2000-2001).**

#### **2001- : The Fifth Epoch**

**Via internalizing and integrating the lessons and experiences of**

systematization witnessed an unparalleled unity of thought in the institution of the Counsellors. Saw the completion of the Arc on Mt. Carmel, a change in the Baha'i culture due to the emergence of training institutes, and the synchronization of institutional collaboration with the external processes toward world unity.

**\*\*All the Epochs are described in length in \*Messages from the Universal House of Justice 1963-1986,\* Pgs 710 -716 Para 451.1 - 451.14**

As we reflect upon the significance of this Fifth Epoch, we may wish to contemplate what marvels will mark this period as the Baha'i community extends to its grassroots-at the level of the Local Spiritual Assemblies and the Auxiliary Board Members and their assistants in a united, systematic process of growth-the collaboration between the institutions of the rulers and learned in the training institutes which have contributed to a dramatic change in the culture of the Baha'i community around the world.

warmest, Susan

<https://www.susanmaneck.com>

AOL's allowing the fundamentalists among our fellow bahais to run the messages boards is neither FUN nor ENTERTAINING....

Please stop the basic violation, year after year, of our very basic constitutional rights, both those of fellow Bahais, such as myself, and non-Bahais on AOL....

The bahai community leader is harassing me trying to suppress all knowledge and discussion about the major lawsuit against the bahai faith recently filed in New Mexico. Please ask him to desist.

**FULL TEXT:**

**New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001**

[https://members.nbc.com/\\_XMCM/FG/NMLawsuit.htm](https://members.nbc.com/_XMCM/FG/NMLawsuit.htm)

[https://members.nbc.com/\\_XMCM/FG/NMLawsuitResponse.htm](https://members.nbc.com/_XMCM/FG/NMLawsuitResponse.htm)

This volunteer leader regularly abuses his position and uses it to silence and attack people with whom he and the more fundamentalist-minded among my fellow Bahais disagree.

Professor Juan Cole, of the University of Michigan, discusses related issues in his journal article "The

**Baha'i Faith in America as Panopticon, 1963-1997":**

**<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>**

**It should be noted by the non-bahai observer, especially anyone involved with AOL, that the "community leader" regularly TOSes or removes links from people whose views he opposes but allows other fundamentalists to post links to fundamentalist sites and events....**

**A clear example of the way AOL is manipulated and freedom of speech and conscience are regularly DAMAGED by AOL's indulgence.**

**--FG**

**[www.FG.com](http://www.FG.com)**

**The Bahai Faith & Religious Freedom of Conscience**

**[https://members.nbc.com/\\_XMCM/FG/index.htm](https://members.nbc.com/_XMCM/FG/index.htm)**

**From: "BIGS - Bahai In \*Perfectly\* Good Standing"**

**<patrick\_henry@liberty.com>**

**Subject: bahai - Victim Rollcall**

**Date: Friday, April 27, 2001 7:14 AM**

**The latest victim is Deborah Buckhorn. Her story may be read at New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001 [https://members.nbc.com/\\_XMCM/FG/NMLawsuit.htm](https://members.nbc.com/_XMCM/FG/NMLawsuit.htm)**

**The many other victims of bahai fundamentalists include Indiana University Professors Linda and John Walbridge, editor Stephen Scholl, other editors of Dialogue magazine, the Bahai Encyclopedia editors who resigned in protest, David Langness, Professor Juan Cole of the History Department of the University of Michigan, writer Michael McKenny, Nima Hazini, former Assistant to the Auxiliary Board Paul Dodenhoff, Alison Marshall for writing a critique of bahai publishing and censorship, and most recently Australian Olympic champion Cathy Freeman....**

**David Horowitz's observations in his book Radical Son apply equally well to bahai fundamentalism: "I, too, had to face the savage personal attacks by my former comrades that were designed to warn others to remain within the fold" (2).**

**I urge the perceptive reader seeking to understand the bahai faith to consider the experience and views of the bahais and ex-bahais mentioned above. Many of their testimonies may be found on my bahai webpage below.**

**Since bahai fundamentalists have always relied on their ability to operate one way in one country and another elsewhere and the Internet now no longer makes it possible, they have mounted a concerted campaign on Usenet to discredit and malign diverse voices.**

**Their slandering me for "spamming" won't prevent perceptive people who even glance at the record from realizing what's really going on in their desperate attempt to prevent people in Israel, Iran, and elsewhere from knowing what is actually taking place in bahai circles around the world.**



--

**FG**

**www.FG.com**

**The Bahai Faith & Religious Freedom of Conscience**

**[https://members.nbc.com/\\_XMCM/FG/index.htm](https://members.nbc.com/_XMCM/FG/index.htm)**

**From: "Dave Fiorito" <bighappymonkey@yahoo.com>**

**Subject: An Apology to Fred**

**Date: Monday, September 17, 2001 12:51 PM**

**Fred,**

**After some careful thought I wish to apologize for the harsh language and tone of my recent posts. I was speaking from a place of anger and used words that showed neither tact nor wisdom.**

**I am sorry.**

**Cheers,**

**DaveFrom: "Dave Fiorito" <bighappymonkey@yahoo.com>**

**Subject: Re: something Fred posted on Beliefnet**

**Date: Monday, September 17, 2001 10:23 AM**

**"BIGS - Bahai in \*Perfectly\* Good Standing" <patrick\_henry@liberty.com> wrote in message news:<9nviii\$9oik9\$1@ID-75545.news.dfncis.de>...  
> <https://www.angelfire.com/mi3/bahai/hate15.htm>**

**Fred,**

**You do not have my permission to reproduce that post. You are violating my copyright and you must remove it from your website or you will be hearing from my lawyer.**

**Dave**

**----- Original Message -----**

**From: "Dave Fiorito" <bighappymonkey@yahoo.com>**

**Newsgroups: alt.religion.bahai,talk.religion.bahai**

**Sent: Friday, September 14, 2001 1:01 PM**

**Subject: something Fred posted on Beliefnet**

**> Little Better Than the Terrorists**

**>**

**> FG**

**> 9/14/01 7:51 AM 1 out of 2**

**>**

**> Sad fact, sad fact.... Having betrayed the moderation**

**> articulated in the Writings....**

**>**

**> FG**

**>**

**>**

>  
>  
> -----  
>  
> To: Fred  
> From: the white hot ball of anger in my gut.  
>  
>  
> In the past you were just a pain. I welcomed your voice as proof that  
> the First Amendment works. I never did agree with you but that is the  
> way of this world. I never wanted you to go away. You are the  
> negative to the Baha'i positive.  
>  
> Not now. Not after that comment above. You are a fucking asshole.  
> You are a egomaniacal sociopathic shit head of the highest order.  
> This is not character assassination because you have no character to  
> assassinate. You are worthless.  
>  
> How dare you compare people who are at this moment gathering their  
> resources to help rescue their fellow world citizens from the twited  
> wreckage left in the wake of that horrifically evil deed. Baha'is in  
> NYC and in New Jersey have gone to Manhatten to volunteer. Others are  
> gathering goods and money for the tough task of recovery. Baha'is are  
> working to heal the wounds.  
>  
> All you want to do is inflict more pain.  
>  
> You are evil.  
>  
> You are a fucking coward.  
>  
> You make me sick.

From - Mon Apr 07 07:52:57 1997

>From 72110.2126@compuserve.com Mon Mar 31 08:02:54 1997

Received: by dub-img-4.compuserve.com (8.6.10/5.950515)

id LAA02277; Mon, 31 Mar 1997 11:03:08 -0500

Date: 31 Mar 97 11:01:49 EST

From: David Langness <72110.2126@CompuServe.COM>

To: <FG@hotmail.com>

Subject: Re: Open Letter: UHJ (Universal House of Justice): talk.religion.bahai

Message-ID: <970331160148\_72110.2126\_JHR55-1@CompuServe.COM>

X-Mozilla-Status: 0014

Content-Length: 2730

Dear Frederick,

Your letter to the House made me want to write to you and tell you that I admire your commitment to expressing the truth as you see it. I, too, have had a very difficult time remaining a Baha'i in the face of administrative

**campaigns to silence and slander me when I attempted to facilitate open dialogue within a Baha'i context.**

**I did not hear, perhaps because I've been on vacation, what the final outcome of the vote for talk.religion.bahai turned out to be. I'm assuming from your letter to the House that it was not favorable. And since I just returned from a visit with my family to Harper's Ferry, where John Brown's revolt on behalf of the slaves was met with scant slave support, that decision resounds with a deep irony for me. The Baha'is at large have no idea about the extent to which speech and writing are coerced and censored within the Faith, so they themselves are able to vote for the status quo without a clue as to how such tactics have hampered the growth of the Faith. Sad indeed.**

**But Brown's revolt, while tactically unsuccessful, helped start a process of conflict and awareness that culminated in the Civil War and in the eventual abolishment of slavery. Hopefully those of us who recognize the need for change within the culture of the Faith can accomplish something similar if we only persevere. Accordingly, I hope that your letter to the House, along with the 200 or so I know they have received recently on similar subjects, will help move people in the direction of freedom and open expression.**

**I would advise you to be careful about any meetings, calls or correspondence with Hoda Mahmoudi, who used to be an ABM here in Southern California. She is quite conservative, and sees herself -- as do many of the appointed branch, sadly -- as a staunch defender of the Faith and the faithful, able and more than willing to marginalize people like you and I to discredit our ideas. This cultlike practice of shunning and casting out any dissidents has unfortunately become the chief tactic of those fundamentalist Baha'is bent on maintaining the current leadership. My worry is that the more progressive Baha'is like Juan Cole and Steve Scholl and yourself will all leave the Faith and thereby increase the power of the conservatives.**

**So I hope that your letter to the House doesn't indicate that you are withdrawing from the Faith, although it seems to hint in that direction. I hope that you can find a way to stay in and help us progressive types in our struggle -- but I will certainly understand if the fascists force yet another one out. My best to you in this difficult and troubled time.**

**Love,**

**David Langness**

**From: "Nima Hazini" <lotusapt@wxc.com.au>**

**Subject: Re: Yes but, who are the Fundamentalists anyway?**

**Date: Tuesday, September 25, 2001 4:35 AM**

**<long essay snipped>**

**--**

**It looks like I'll have to trot out a version of this post from time to time as a permanent feature of this NG.**

**The 9 typologies of Fundamentalism (according to the high 'doyens' of Fundamentalism studies in the Academy, Marty/Appleyby):**

- 1) Fundamentalism mounts a protest against the marginalization of religion in secularizing societies.**
- 2) Fundamentalism \*selectively\* reshapes the religious tradition (i.e. it may represent itself as a restatement of the essence of the religion, but in fact it picks and chooses from the tradition) and it accepts some aspects of modernity while rejecting others.**
- 3) Fundamentalism sees the moral world as divided sharply into good and evil.**
- 4) Fundamentalism emphasizes the absolutism and inerrancy of its scriptures (and thus rejects Western critical academic scholarship on that corpus).**
- 5) Fundamentalism has a millennialist emphasis.**
- 6) Fundamentalism has an elect, chosen membership.**
- 7) Fundamentalism draws sharp boundaries between the saved and the sinful.**
- 8) Fundamentalism maintains an authoritarian, charismatic leadership structure.**
- 9) Fundamentalism has strict behavioral requirements for its people.**

**In another important work on the fundamentalist phenomena in Christianity, Judaism and Islam, i.e. \_The Defenders of God: The Fundamentalist Revolt Against the Modern Age\_ (Columbia SC: 1995), Professor Bruce B. Lawrence of Duke University (Religious Studies) points out that,**

**Fundamentalism is the affirmation of religious authority as holistic and absolute, admitting of neither criticism nor reduction; it is expressed through the collective demand that specific creedal and ethical dictates derived from scripture be publicly recognized and legally enforced (p. 27).**

**Earlier he pointed out,**

**Fundamentalism is shaped both by its interaction with modernity and its reaction against modernism. It is a two-way, not a one-way, exchange. It affects "secular humanists" as well as their fundamentalist opponents. And it is an exchange that has taken place, and continues to take place, on a global scale, drawing into its orbit all religious traditions not just Islam [Judaism or Christianity] (p xiv).**

Later on he notes,

...Fundamentalist challenges have arisen in several traditions. One could locate cadres that are Sikh or Buddhist, \_Baha'i\_ [he references Denis Maceoin's "Baha'i Fundamentalism and the Western Academic Study of the Babi Movement"] or Hindu (p. 6).

On pp. 100-101 Lawrence delineates the common "traits" of fundamentalists:

1. Fundamentalists are advocates of a pure minority viewpoint against a sullied majority or dominant group. They are the righteous remnant turned vanguard, and even when the remnant/vanguard seizes political power and seems to become a majority, as happened in Iran in 1979, they continue to perceive and project themselves as a minority.
2. Fundamentalists are oppositional. They do not merely disagree with their enemies, they confront them. While the evil Other is an abstract sense of anomie or uprootedness, it is located in particular groups who perpetuate the prevailing "secular" ethos. Fundamentalists confront those secular people who exercise political or judicial power. Often they also confront "wayward" religious professionals [or perceived "wayward" scholars or intellectuals].
3. Fundamentalists are secondary-level male elites. They claim to derive authority from a direct, unmediated appeal to scripture, yet because interpretive principles are often vague, they must be carried by charismatic leaders who are invariably male. Notions of a just social order in Iran, or a halakhic polity in Israel, or a Christian civilization in America require continuous, repeated reinterpretation. In each instance what seems to an outsider to be arbitrary retrieval of only some elements from a common past is to fundamentalists the necessary restoration of an eternally valid divine mandate. And it is a mandate mediated through exclusively male interpreters.
4. Fundamentalists generate their own technical vocabulary. Reflecting the polysemy of language, they use special terms that bind insiders to each other, just as they preempt interference from outsiders. Halakha for Jews, shari'a for Muslims, [the "covenant" or "infallibility" for Baha'is], and "creation" for Christians represent...[four]...terms, each of which would be open to several interpretations but which fundamentalists invest with particular meaning that exceptionalizes, even as it appears to validate, their ideological stance.
5. Fundamentalism has historical antecedents, but no ideological precursors. As Marc Bloch warned, one should never confuse ancestry with explanation. Though the antecedents of fundamentalism are varied and distant - Maccabean revolt for Jews, the Protestant Reformation for Christians, the Wahhabi revolt for Sunnis Muslims, the martyrdom of Husayn for Shi'is - fundamentalism as a religious ideology is very recent. It did not emerge in Protestant America until the end of the last century. It has only become apparent in Judaism during the last fifty years, and since it represents a delayed reaction to the psychological hegemony of European colonial rule, it could only occur in majoritarian Muslim countries after they had become independent nation-states, that is, in most instances, after World War II.

**So given all this, it is a rather big non sequitor (i.e. fallacy of reasoning) to assert that fundamentalism is merely a Western boggeyman play or that Armstrong and others who are studying the phenomena are conflating or misconstruing nationalism and religious identity assertion and lumping them all under a tenuously common rubric. For the reasons stated above, the global phenomenon of fundamentalism is a very real one and one only need look at the the IRI or the Taliban regime as two sore thump examples of its presence and existence.**

**The discourse of Liberalism (as opposed to Fundamentalism) makes the following set of assumptions,**

- 1. Discursive dynamicity (i.e. liberal discourse) is the product of a continuous process of rational discourse.**
- 2. Rational discourse is possible even among those who do not share the same culture, religion, belief system nor even the same ideological consciousness.**
- 3. Rational discourse can produce mutual understanding and cultural/philosophical consensus, as well as sometimes agreement on particulars.**
- 4. Consensus permits of stable social arrangements, and is the rational basis of the choice of coherent strategies.**
- 5. Rational strategic choice is the basis of improving the human condition possibly through collective action.**
- 6. Liberalism as such can exist only where and when its social and intellectual prerequisites exist.**

### **What is Baha'i Fundamentalism**

**The first major ideological characteristic of fundamentalism, is a reaction against the marginalization of religion in secular societies. Among Baha'i fundamentalists, this reaction takes the form of a belief in a future theocracy, in which they expect Baha'i ecclesiastical institutions to take over the civil state, and which differentiates them from Baha'i liberals and moderates. The belief appears to be rooted primarily in oral traditions attributed to Shoghi Effendi and letters written on his behalf by secretaries, since although he does speak of a future Baha'i commonwealth in his published works, its character remains vague. Hand of the Cause John Robarts reported his version of a long conversation with Shoghi Effendi expatiating on this idea (Robarts 1993). Some Baha'is believed that he held that a melding of religion and state would not occur during the thousand-year dispensation of Baha'u'llah himself, but only toward the end of the Baha'i "cycle," of some 500,000 years (Hofman 1953). There are two problems for Baha'i fundamentalists. The first is that Baha'u'llah's own writings, and those of `Abdul-Baha are frankly anti-theocratic. The second is that in Baha'i law, oral traditions are supposed to be discounted in favor of written texts. Fundamentalists thus tend to hew to generalities when explaining their belief, lacking scriptural support.**

The second feature of fundamentalism is selectivity. Fundamentalists select and reshape aspects of the tradition, all the while asserting that they have recaptured its pristine essence. They are also selective in their responses to modernity. They embrace some aspects of it (such as certain types of technology), while vehemently rejecting others. Baha'i fundamentalists engage in all three types of selectivity as well. They frequently make a claim to be engaging in traditional practices that are in fact innovations, and can do so with some success because the history and texts of the Baha'i faith are relatively little studied and authorities have often actively suppressed historical sources. We have already mentioned the problem that theocratic beliefs are unscriptural. That is, the scriptural tradition in the Baha'i faith strove for a separation of religion and state as a way of making room for liberty of conscience for Baha'is in Shi'ite Iran (McGlinn 1999, Cole 1998c:17-47). In his Treatise on Leadership of the early 1890s 'Abdul-Baha said that religious institutions, including Baha'i ones, are never to intervene in affairs of state or political matters unbidden, and that whenever in history they have done so it has resulted in a huge disaster. ('Abdul-Bahain Cole 1998a). He clearly envisaged the state and religious institutions as complementary, "like milk and honey."

Baha'is, including Baha'i fundamentalists, have for the most part embraced modernity. They have a vision of building a peaceful global society and for the most part have a positive view of technological advances. Still, the selectivity of Baha'i fundamentalists toward modernity can be witnessed in the severe misgivings that some of them have expressed about the Internet" or such issues as democracy and the separation of religion and politics.

Fundamentalist Baha'is put special emphasis on moral Manichaeism. They see the world as comprised of a small cadre of those "firm in the Covenant." They....admit a larger number of Baha'is who are "infirm" but perhaps not dangerously so. They worry about smaller numbers of "liberal" or "dissident" Baha'is who [they believe] attempt to "undermine" the Covenant.

Baha'i fundamentalism puts great emphasis on the absolutism and inerrancy of scripture. This belief is quite widespread but not universal. It is tested most fiercely with regard to issues such as evolution. 'Abdul-Baha maintained, in Sufi and Neoplatonic fashion, that human beings have always been a distinct species and that human beings are not animals, insofar as they are endowed with a soul. He also argued that the morphological similarities between humans and apes might be merely functional (e.g, sharks and porpoises resemble one another but are not immediately related), and maintained that "the missing link" would never be found. These assertions have foundered against the DNA revolution, which has found that humans, chimpanzees and bonobos share 98 percent of the same genes and are clearly closely related. During a discussion of his statements on evolution, a typical poster to SRB wrote, "Dear all, On the topic of evolution: Clearly we should understand as clearly as possible what 'Abdul-Baha says on this subject. Because we believe His statements on matters pertaining to the Revelation of Baha'u'llah and all of creation are infallible, we must be clear about what it is we believe, or are accepting" (SRB 6 July 1997).



**Baha'i fundamentalists emphasize belief in an imminent catastrophe they refer to as "the Calamity" (Smith 1982). One contributor to a Baha'i-only list wrote, "I would like to open a discussion on a subject which many of us are somewhat unwilling to address - namely, the impending (year 2,000) calamity which is supposed to create grave upheaval (literally) not only here in California, but also on the East Coast, and other parts of the world . . ." (Pers. Comm, March 14, 1994).**

**Fundamentalist Baha'is have an authoritarian view of how the Baha'i "administrative order" should function. There is a great emphasis on obedience. The typical logic of Baha'i fundamentalists roots obedience in the legitimacy of authority, disallowing a rational examination of the substance of a command or an inquiry into whether the body giving the command has the "constitutional" prerogative to give it. In this way, arbitrary commands by Baha'i bodies are made to be an either-or proposition. If one accepts Baha'u'llah, one accepts his administrative order, and must obey whatever it orders one to do, whether one agrees in conscience or no. Rejection of the command, ipso facto, represents a rejection of Baha'u'llah (Semple 1991). Thus, fundamentalist Baha'is secretly consider liberals and some moderates "not Baha'is" at all because they do not demonstrate sufficient willingness to immerse their wills in the authority of the Baha'i administration.**

**Fundamentalist Baha'is believe that Baha'i institutions such as the local assembly or the NSA can be divinely guided, and that the Universal House of Justice is infallible. The technical terminology in Persian is not unambiguous, and Baha'i texts make distinctions that this approach disregards. Contemporary Baha'i fundamentalists avoid thinking constitutionally about such issues, asserting the infallibility of the House of Justice in an undifferentiated manner. [One] American Baha'i and mystery writer...wrote, "The Guidance and infallibility of the Universal House of Justice are assured and promised. We are specifically directed, as an act of faith, to offer instant, exact, and complete obedience to Baha'u'llah's House of Justice. We are warned of the dire spiritual dangers inherent in ignoring this directive, and we are admonished to be vigilant, firm, and uncompromising in our loyalty, support, obedience and love for the this Divinely Ordained Institution." (Talisman9 Archives, 23 May 2000).**

**Fundamentalist Baha'is view "the member's time, space and activity" as "a group resource, not an individual one" (Almond et al. 408). In some communities enormous pressure is put on individuals by fundamentalists to "teach the faith" or proselytize others. Some more liberal (or just shy) Baha'is report being extremely uncomfortable with this pressure and cite it as a reason they became inactive or withdrew from membership. Constant appeals are also made for Baha'is to donate money, to "give till it hurts," and most of these donations appear to go to monumental building projects at the Baha'i world center in Haifa or to bureaucratic purposes at the National Baha'i Center in Wilmette. The Baha'i administration appears to do almost no charity work (measured as a percentage of their budget), especially for non-Baha'is. Although Baha'is do not have a distinctive form of dress, they do have special ritual forms of prayer, and they fast in the Muslim way. They are under surveillance for behavior that might contravene Baha'i law.**



**The following article appeared in an Israeli paper.**

**You can also read the article directly from the newspaper at this link:**

**<https://www.haaretz.co.il/hasen/pages/ShArt.jhtml?itemNo=69711&contrassID=2&subContrassID=16&sbSubContrassID=0&listSrc=Y&itemNo=69711>**

**Saturday, September 01, 2001 Elul 13, 5761 Israel Time: 03:06 (GMT+3)**

**Bahai feel bashed by local media  
By Charlotte Halle**

**CONTROVERSIAL: Haifa newspaper claims Bahai center received irregular tax breaks.**

**The Bahai movement, which plowed \$250 million into re-landscaping the gardens of its Haifa world headquarters, charges that it has been unfairly treated by the local media.**

**Articles have appeared in the local and national press accusing the Bahai World Center of receiving government tax reimbursements which it is not entitled to, of having unethical links with the Labor Party, of using excessive amounts of water to maintain the gardens and, most absurdly, of worshipping idols and using incense during religious practices.**

**Officials are particularly furious about an "untrue and unfair" article that appeared in the Haifa weekly newspaper Zman Haifa earlier this month, which claimed that the world center had received millions of shekels in irregular payments from the Israeli government. The Bahais are particularly distressed because they say the newspaper gave them just one hour to respond to the allegations before the article went to press. "It upsets us that people look for an ulterior, negative motive in what we are doing," says Glen Fullmer, senior information officer at the center. He attributes the attacks to the Bahai community's dramatic shift from "obscurity" to "high-profile" target for media coverage following the opening of the new garden project.**

**"We were silent citizens," he says, "and sometimes the story we have to tell - that we are beautifying our holy places with voluntary contributions from Bahais around the world on a nonprofit basis - just doesn't seem to add up."**

**Based on an acceptance of all world religions, the Bahai faith supports the unification of humanity and the emergence of a global civilization. Its principles forbid accepting donations from any individual or institution outside of the faith.**

**The opening of the gardens surrounding the world-famous golden-domed Shrine of the Bab - a tranquil haven for visiting pilgrims - is the result of 15 years of planning and construction, and a \$250-million investment by the Bahai community. The center signed an agreement with the Israeli government in 1987, entitling it to tax exemptions on the basis of the fact that it is an international religious, nonprofit**

**organization. The center stands to receive a tax refund on the order of \$20 million.**

**The Zman Haifa article was based on questions about tax reimbursement that were submitted by an independent auditor to the Ministry of Tourism.**

**Bahai sources claim that all the auditor's queries were satisfactorily answered, and that it was "defamatory" and unfair of the newspaper to portray the questions as based in fact. Furthermore, the world center placed a full-page advertisement in the newspaper a week later, refuting the paper's claims with quotes from Ministry of Tourism and Ministry of Finance officials. The Bahai center is still considering taking legal action against the newspaper for the "malicious and unprofessional" article.**

**Zman Haifa editor Sharon Gal told Anglo File that reporters had given the Bahais about seven hours to respond to the claims. Due to a "technical error," their response to the allegations had not appeared, but added that a response was printed in full the following week, the same week the full-page advertisement was published. He added that many editors would not have agreed to print the advertisement of the Bahais because it was so overtly critical of the newspaper.**

**Murray Smith, deputy secretary-general of the Bahai World Center, says the gardens have given a "big boost" to the social and economic life of Haifa, with almost 35,000 Israelis visiting the site every week since June. This represents a radical rise in the number of day visitors to the city, at a time when tourism is at an all-time low. He emphasized that entrance to the gardens is free and that they are open daily. The opening of the gardens, Smith adds, has forced the Bahais into the "limelight," although they prefer to keep a low profile, to avoid "upsetting people in a way that will be of negative consequence to Bahais in other countries."**

**Smith dismisses as "completely false and erroneous" the claims in the media that the Bahais worship idols and use incense. He also outlined the world center's strict regulations - built into the planning of the gardens - stipulating avoidance of water-intensive plants, and use of state-of-the-art irrigation technology. He adds that many "positive" articles also appeared in the press following the opening of the gardens.**

**In general, says Smith, the Bahai center has enjoyed good relations with all Israeli governments, a fact that has not escaped the attention of the government of Iran. There, Bahai believers are persecuted under the fundamentalist Islamic regime, which accuses them of being Zionist collaborators. Baha'u'llah, the founder of the monotheistic Bahai faith - which broke off from Islam 150 years ago - arrived in the Holy Land from Iran as a prisoner of the Ottoman Empire in 1868 and died near Acre in 1892. According to Smith, when the Bahais arrived in Palestine, Baha'u'llah instructed his followers that they must not seek or accept converts here, a rule which is still strictly observed today.**

**The elected governing body of the world's Bahai community, the Universal House of Justice, has its seat in Haifa on Mount Carmel, adjacent to the**

**Shrine of the Bab and the new gardens. Haifa and Acre together comprise the international spiritual and administrative center for the five million followers of the Bahai faith, of whom 800 live in Israel, volunteering for a time at the Haifa headquarters before returning home.**

**FULL TEXT:**

**New Mexico LAWSUIT against bahai institutions for FRAUD 2001**

**<https://members.nbc.com/FG/NMLawsuit.htm>**

**See my comments interspersed throughout below.**

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**FG**

**[www.FG.com](http://www.FG.com)**

**The Bahai Faith & Religious Freedom of Conscience**

**<https://members.nbc.com/FG/index.htm>**

**SECOND JUDICIAL DISTRICT COUNTY OF BERNALILLO  
STATE OF NEW MEXICO**

**DEBORAH BUCHHORN, for herself and for MINORITY**

**Versus**

**TRUSTEES OF THE SPIRITUAL ASSEMBLY OF THE BAHAIS OF  
ALBUQUERQUE, NEW MEXICO, and  
THE SPIRITUAL ASSEMBLY OF THE BAHAIS OF ALBUQUERQUE,  
NEW MEXICO, a non-profit corporation, and the  
NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAIS OF THE  
UNITED STATES, an Illinois Corporation,**

**What I don't understand is why isn't the "universal" house of "justice" also named here? They're the ones pulling the strings of the local Bahai administration and the bootlickers on [talk.religion.bahai](http://talk.religion.bahai) and [alt.religion.bahai](http://alt.religion.bahai), for that matter....**

**Please notice the bahai fundamentalists are failing to respond to the details of the lawsuit charges. Yes, the ruse has been to ignore the facts and pretend there's no "detailed information" and evidence. While we know the very soiled record of bahai institutions on many counts, alas, there are many wandering into [talk.religion.bahai](http://talk.religion.bahai) who might be duped by such duplicity. The details of the lawsuit are really quite appalling and read like the more than a decade of oppression committed against many, many individuals, as we know, and documented on my and Cole's websites and elsewhere....:**

- 2. Plaintiffs allege that Trustees breached their duties as corporate officers.**
- 3. Plaintiffs allege that the National Spiritual Assembly breached their duty of deciding appeals owed to Plaintiffs.**
- 4. Plaintiffs allege that the literature review policies of the Local Spiritual Assembly and the National Spiritual Assembly, which lie in privity, unlawfully prevent shareholders from their right to communicate with other shareholders.**
- 5. Plaintiffs allege that Defendants failed to execute their duties under their corporate by-laws.**

**THOSE are the charges, being ignored by the lackies who handled damaged control on talk.religion.bahai and alt.religion.bahai**

**I would think the lawyer representing the plaintiffs might find many similar stories, during the last decade or so, documented on my bahai webpages, as well as perhaps many potential witnesses to the manner in which the bahai administration now operates....**

#### **FACTS**

- 11. In the particular situation between the Trustees of the Spiritual Assembly of Bahais of Albuquerque, New Mexico, Defendants Trustees controlled what member activities Plaintiffs were able to engage in and what members they were able to talk to. They stopped them from interacting with friends at member events. They stopped Plaintiffs from serving on committees and stopped their individual activities for personal reasons. They made all the decisions relating to Plaintiffs' membership-related activities. They told named Plaintiff that opinions she may personally hold were bad and implicitly threatened to curtail her presence at member functions. They acted as if the abuse were no big deal, that it was Plaintiff's fault, and denied doing it. They failed to act when one member was physically threatened and shoved by another member.**
- 12. Although Plaintiffs have consistently complied with Defendant Trustees' demands, they have also consistently filed complaints against them with the National and International Bahais authorities. This has enraged the Defendant Trustees.**
- 13. Defendant Trustees have never made specific accusations or informed Plaintiffs of wrongdoing, other than vague statements such as "you have issues with the Spiritual Assembly."**
- 14. Therefore, deep-seated animosities and distrust have arisen between Plaintiffs and the Trustees, which are incapable of resolution and thereby present an irreconcilable barrier to the ability of the corporation to function as is.**
- 15. Plaintiffs' reasonable expectations that they would be able to participate in the management and activities of their corporation, as minority shareholders, have been thwarted since at least 1995.**
- 16. Article IV of the LSA by-laws provides that the LSA shall compose differences and disagreements among members of the community. Article VII, section 9 of the NSA by-laws provides that any member of a Bah 'i community may appeal from a decision of his LSA to the NSA.**

**No surprises here, either. Professor Juan Cole's website and mine are full of such FACTS....**

## **The New Mexico lawsuit reads:**

### **Failure to Allow Inspection of Books and Records**

**17. The books and records of the corporation have been maintained in an inaccurate and inequitable manner.**

**18. The year 2000 annual meeting showed a 10%, \$10,000 discrepancy in the corporate books.**

**19. In a letter dated September 3, 2000, named Plaintiff Deborah Buchhorn informed the Local Spiritual Assembly that she desired to inspect their financial books. Defendants refused.**

**[https://members.nbci.com/\\_XMCM/FG/NMLawsuit.htm](https://members.nbci.com/_XMCM/FG/NMLawsuit.htm)**

**What I'd like to know is WHICH bahai administrator stole the money and what did he or she do with it? Did he act alone, or were other officials involved and benefiting from the crime? Why have only attempts been made to cover it up by the bahai administration? Were they involved in it in some way?**

**Of course this isn't the first time large sums have been stolen from bahai coffers. There was also about \$10,000 stolen from the local spiritual assembly in St Louis and large sums from the Isa in Los Angeles. And there have been other incidents, such as employees in Wilmette stealing monthly contributions....**

### **Fraudulent Oppression and Prevention of Communications between Shareholders**

**21. On April 19, 1998, Defendant Trustees ordered named Plaintiff Deborah Buchhorn to refrain from discussing her "issues" with anyone but Auxiliary Board member Brent Poirier and the Local Spiritual Assembly. Plaintiff complied and appealed to Brent Poirier and the National Spiritual Assembly, who took no action. Defendant LSA has wrapped many of their dealings with members in the cloak of secrecy in a like manner.**

**Many people have said, in one way or another, that various cults operate in this way, i.e., suppress and prevent communication between members, thereby distorting their perception and understanding of what is actually taking place, etc....**

**"VIOLATED THE RIGHTS OF CORPORATE MEMBERS" to communicate with others.... This too is a quite predictable pattern the uhj has used often to silence and isolate people of conscience. It has been done on AOL, soc.religion.bahai, and elsewhere on and off line.**

### **Electioneering**

**22. At the Annual Meeting Feast of 1999, Defendant Trustees fraudulently rigged the election of Trustee Nelson Sapad by calling for applause for him three times prior to an election of corporate officers. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.**

**23. Defendant Trustees or their agents fraudulently rigged the election of Harry and Sondra Day, by introducing them and calling for applause moments before an election of corporate officers.**

**24. Trustees do not ensure secret balloting at the Annual Meeting Feast.**

The usual practice is not to use a ballot box, but for members to lay their ballots on a plate or in a basket in plain sight of the election tellers.

Ms. Buchhorn appealed to Brent Poirier on at least one election. Mr. Poirier responded by handling the collection basket himself.

25. In the member newsletter and prior to the annual election and during the Annual Meeting Feast, Trustees have used scriptural quotes to draw attention to persons serving on certain committees.

Well, that's the way it's done.... I've witnessed it myself at a US national convention to "elect" the nsa members....

### **Fraudulent and Oppressive Behavior Relating to the TV Show "Spiritual Reality"**

26. Plaintiffs conceptualized and produced a TV show named "Spiritual Reality." After 100 showings, during which Defendant Trustees only complimented Plaintiffs, Defendant Trustees, fraudulently and with intent to oppress, mandated major changes in the show. Plaintiffs complied and appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

27. Defendant Trustees, fraudulently and with intent to oppress, ordered Plaintiffs to "temporarily postpone" their television show, "Spiritual Reality." Plaintiff complied, and Defendants never specifically informed Plaintiffs what they had done to precipitate the arbitrary and capricious termination. The effect of this order, namely the termination of the TV show, violated the right of shareholders to communicate with other shareholders.

28. Trustees fraudulently and under false pretences stated that the reasons for termination would be fully discussed at a later meeting, at which meeting those reasons were never discussed. Defendant Trustee Kambiz Victory, employee of channel 41, knew or should have known that a television program cannot be "temporarily postponed." Plaintiffs appealed to the National Spiritual Assembly, who took no action.

29. Defendant Kambiz Victory, a Trustee, fraudulently and with intent to oppress, told named Plaintiff Deborah Buchhorn in regards to her television show that "Your teaching can have no effect because you are not in unity with the Spiritual Assembly." Defendant knew that Ms. Buchhorn's television show brought in 15% of the information requests during an unrelated major regional advertising campaign by Defendants. Plaintiff appealed to the National Spiritual Assembly, who took no action.

30. Defendant Trustees fraudulently and under false pretences set-up Plaintiffs to a "confession" of their animosity towards Defendant Trustees. Named Plaintiff appealed to the National Spiritual Assembly, who took no action.

Given the way the fundamentalists among my fellow bahais behave on alt.religion.bahai and talk.religion.bahai, as well as elsewhere in cyberspace, I find these allegations quite believable and convincing....

### **Other Oppression**

31. As an act of individual initiative, named Plaintiff Deborah Buchhorn organized a Bah 'i parade float for several years for the New Mexico State Fair Parade. In 2000, Defendant Trustees convened a task force to organize the parade float for that year. On August 22, 2000, approximately 19 days



before the parade, Defendant Trustees, fraudulently and with intent to oppress, instructed Plaintiff Deborah Buchhorn to terminate her parade float activities. A false reason for this termination was published in the membership newsletter by Defendant Trustees, causing Plaintiff embarrassment. Plaintiff complied, and Defendant never informed Plaintiff as to the reason for that termination. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

32. Defendant Trustees, fraudulently and with intent to oppress, ordered Plaintiff Deborah Buchhorn to receive instruction on the Bah 'i Covenant. Plaintiff complied and attended that "instruction," which in fact consisted of three (3) hours of interrogation by Trustee Owen Creightney, and John and Ok-Sun McHenry. It became apparent at this meeting that Trustee Creightney had lied to the Trustees in order to oppress named Plaintiff. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

33. Defendant Trustees, fraudulently and with intent to oppress, ordered named Plaintiff Deborah Buchhorn to resign from the Bah 'i gospel choir. Plaintiff complied, and Defendant never informed Plaintiff as to the reason for that termination. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

34. Defendant Trustees, fraudulently and with intent to oppress, undermined named Plaintiff Deborah Buchhorn's Saturday Night Coffee House and in effect stopped her Coffee House. Defendant never informed Plaintiff as to these circumstances. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

35. Defendant Trustees, fraudulently and with intent to oppress, have ordered numerous Bah 'is to shun Plaintiff Deborah Buchhorn.

36. Defendant Trustee Kambiz Victory told a Plaintiff "I am the voice of God in this community."

"Fraudulently and with intent to oppress," "interrogation," "lied," all sounds like what I've witnessed during my more than 20 years as a member of the bahai faith....

Sound familiar? Anyone ever hear of anything like this having been done to any other bahai?

Any names come to mind?

#### **Libel**

37. Defendant Trustees knowingly published false and defamatory information about Plaintiffs in the Albuquerque Bah 'i newsletter, specifically relating to the parade banner.

No one who's been a bahai for very long, and an honest and mature adult, has failed to perceive this type of thing happening....

#### **Unlawful Prevention of Communication between Shareholders**

38. Defendant National Spiritual Assembly has the policy that Local Spiritual Assemblies are responsible for reviewing pamphlets and newsletters and materials that mention the Faith such as songs, play scripts, souvenir items, and greeting cards, intended for publication or distribution within their communities, whereas the National Spiritual

**Assembly is responsible for review of those same materials intended for nationwide publication.**

**Surely this allegation must be false. There's never been ANY attempt to prevent communication, as we all know, by the fundamentalists among my fellow bahais, in cyberspace, such as on AOL, soc.religion.bahai, talk.religion.bahai, alt.religion.bahai, BeliefNet, etc., etc., etc....**

#### **CAUSES OF ACTION**

##### **Count I**

**40. The Trustees of the Local Spiritual Assembly have repeatedly acted and continue to act fraudulently towards the Plaintiffs.**

**41. Plaintiffs have suffered emotional damages thereby.**

**"REPEATEDLY" appears to me to be one of the key words here, not to mention "FRAUDULENTLY"....**

#### **CAUSES OF ACTION**

##### **Count II**

**43. The Trustees of the Local Spiritual Assembly libeled the named Plaintiff.**

**44. Plaintiffs have suffered emotional damages thereby.**

**Well, it's certainly the way bahai fanatics and fundamentalists operate online, and I too have seen it used off line to isolate and discredit people who don't echo the dictates of the bahai "administration."**

#### **CAUSES OF ACTION**

##### **Count III**

**46. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act in good faith, which failure constitutes fraud.**

**47. Plaintiffs have suffered emotional damages thereby.**

**"Repeatedly" and "continue" to not "act in good faith." Having observed bahai fundamentalists online for pushing six years, I've certainly witnessed this type of "fraud" many, many times, as have many other bahais and non-bahais.... Alas, their numerous stories are indeed available on my website, documenting beyond a shadow of a doubt the "emotional damages" they have suffered so grievously from the fundamentalists.**

#### **CAUSES OF ACTION**

##### **Count IV**

**49. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act with the care an ordinary prudent person in like position would exercise under similar circumstances, which failure constitute fraud.**

**50. Plaintiffs have suffered emotional damages thereby.**



**Without the "care an ordinary prudent person" would exercise in a like position? My, how lacking in "care" that must be, or, I suppose, the charge is, how fraudulent....**

#### **CAUSES OF ACTION**

##### **Count V**

**52. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act in a manner they reasonably believe to be in the best interests of the corporation and its members, which failure constitutes fraud.**

**53. Plaintiffs have suffered emotional damages thereby**

**A lot of emphasis on that word "reasonably." It certainly seems to me that they are working unreasonably in the WORST interests of the "corporation and its members."**

##### **Count VI**

**55. The Trustees have repeatedly failed their duty to compose differences and disagreements with themselves and the members, in violation of their by-laws, which failure constitutes fraud.**

**56. Plaintiffs have suffered emotional damages thereby.**

**My, my, my, it certainly sounds like a whole lot a fraud going on down in the New Mexico bahai "community."**

##### **Count VII**

**58. The National Spiritual Assembly has repeatedly failed their duty to hear appeals from Plaintiffs, in violation of their by-laws.**

**59. Plaintiffs have suffered emotional damages thereby.**

**Such a failure by the nsa is merely standard practice-- i.e., THE bahai fundamentalist method for dealing with views other than their own. Either the person is declared a heretic or tacitly shunned. Appeals are always sweep under the rug in one way or another.... There exists a very long history of this type of treatment of bahai liberals....**

##### **Count VIII**

**61. The literature review policies of the National and Local Spiritual Assemblies violate the rights of corporate members to communicate with other corporate members.**

**62. Plaintiffs have suffered emotional damages thereby.**

##### **Count IX**

**64. The practice of the Local Spiritual Assembly to direct members not to speak about their dealings with the LSA with other corporate members violates the rights of corporate members to communicate with other corporate members.**

**65. Plaintiffs have suffered emotional damages thereby.**

**An awful lot of suppression of communication and attempts to control and influence it. This is precisely how the "administration" operates in my experience.**

**The appeal to the New Mexico Court for relief says it all:**

**JUDICIAL RELIEF**

**WHEREFORE, for these reasons, Plaintiffs request that this Court:**

- 1. Declare that the Trustees acted fraudulently towards Plaintiffs;**
- 2. Declare that Trustees libeled Plaintiffs;**
- 3. Declare that the Trustees breached their corporate duties towards Plaintiffs;**
- 4. Remove the Trustees from their positions and enjoin them from serving in official Bahai capacities for nineteen (19) years;**
- 5. Remove the LSA Directors who are also Trustees;**
- 6. Declare that the Local Spiritual Assembly violated members' rights to inspect corporate books and records;**
- 7. Compel Defendant LSA to retain an independent certified public accountant to audit the books for the last two years;**
- 8. Declare that Defendant LSA violated their corporate by-laws by failing to compose differences and disagreements among members of the community;**
- 6. Declare that the National Spiritual Assembly breached their duty of hearing Plaintiffs' appeals;**
- 7. Declare that the literature review policies of the Bahais violate United States common law as preventing corporate members from communicating with other corporate members;**
- 8. Enjoin Defendants National Spiritual Assembly and Local Spiritual Assembly from enforcing their literature review policy;**
- 9. Declare that the secrecy practices of the Local Spiritual Assembly violate United States common law as preventing corporate members from communicating with other corporate members;**
- 10. Enjoin Defendant Local Spiritual Assembly from continuing their secrecy practices;**
- 11. Award compensatory damages from Defendants to Plaintiffs;**
- 12. Award attorney's fees and costs to Plaintiffs;**
- 13. Any other relief this Court deems appropriate.**

**Respectfully submitted,**

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**Yorgos D. Marinakis**  
**Attorney for Plaintiffs**  
**P.O. Box 45923**  
**Rio Rancho, NM 87174**  
**505-459-4664**  
**877-430-9550 (fax)**  
**Named Plaintiff's Verification**  
**STATE OF NEW MEXICO )**  
**) ss.**

**COUNTY OF BERNALILLO)**

**COMES NOW Deborah Buchhorn, and being duly sworn, states as follows:**

- 1. I have read and understood the contents of this Complaint.**
- 2. I have personal knowledge of the facts stated herein.**
- 3. I attest to and verify their truth and accuracy.**

---

**DEBORAH BUCHHORN**

**SWORN TO AND SUBSCRIBED before me this \_\_\_\_ day of \_\_\_\_\_, 2001.**

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**Notary Public**  
**My Commission Expires:**

**FULL TEXT:**

**New Mexico LAWSUIT against bahai institutions for FRAUD 2001**

**<https://members.nbci.com/FG/NMLawsuit.htm>Subject: Re: Bahai Center--  
Let's Meet!**

**Date: 6/17/2001 9:33 AM Eastern Daylight Time**

**From: Glayshf**

**Message-id: <20010617093336.12744.00004089@ng-cg1.aol.com>**

**More distortions and falsehoods.**

**This person's ad hominem fails to conceal her intent of discrediting and  
maligning me here in the eyes of the uninformed.**

**I request that the TOSGeneral request that the community leader on the bahai  
message boards do his duty and prevent this type of personal attack and  
character assassination or resign. Please note too that this person is allowed  
to post her URL while I or anyone else who is not a fundamentalist would have  
our posts removed or reported for TOSs.**

**FG**

**>Subject: Re: Bahai Center--Let's Meet!**

**>Date: 6/17/2001 2:08 AM Eastern Daylight Time**

**>From: Smaneck**

**>Message-id: <20010617020846.18659.00009077@ng-mq1.aol.com>**

**>**

**>**

**>>**

**>>The non-bahai observer might want to note that this claim is a complete  
>>>falsehood, regularly used by fundamentalists to smear and discredit me:**

**>**

**>Dear Fred,**

**>**

**>You are saying you never told any representative of the Institutions that any  
>contact with you would be considered harrassment? It seems to me you once  
had**

**>the correspondence posted on your website where you did this.**

**>**

**>Or are you denying that the NSA ever took you off the rolls?**

**>warmest, Susan**

**>**

**><https://www.susanmaneck.com>**

**>**

**>**

**>**

**>**

**>**

**>**

**>**

**>**

>

**From: "Mark Elderkin" <elley@intercoast.com.au>  
Subject: Re: - bahai - Renewed Harassment  
Date: Monday, February 26, 2001 5:02 PM**

**Let's see..... by harassment you mean I put your real phone number and address on ARB/TRB about a year ago. Yes I did that. NO regrets what-so-ever. I can only hope you heard from some of the people you continually spammed and cross-posted to. Grow up Glaysher..... Your wimpy ranting here every other day have almost no merit. When I posted last year, a few told me that I had broken this and that rule and that it would put me in court and I would lose my ISP and on and on. Nothing at all occurred. ISP couldn't have cared..... No anything. And as far as inspiration I use the posts from other NGs who post here complaining about your antics. And if you think I care about my phone or address being posted here.....**

**Mark Elderkin 43 Moruya Drive, Port Macquarie, NSW call  
international: 061265842150**

**I guess it all boils down to the issue of the morality of your actions..... I don't mind taking responsibility for mine.**

**MEE**

**Nima,  
I would appreciate your forwarding his phone number  
and address to me at f\_glaysher@hotmail.com  
FG**

**My experience as a member of the Baha'i Faith  
By  
Dennis James Rogers**

**I became a member of the Baha'i Faith in the early seventies while an undergraduate at a small private midwestern university. The initial attraction was to the social teachings of the Faith particularly the tenets about gender and racial equality. I had been raised as a Roman Catholic and had attended parochial and public schools, but was not very well versed in Biblical Christianity. Since the sixties and seventies were a time of social upheaval and turmoil, the Baha'i Faith seemed like a rational alternative to traditional religious dogma. My connection to the group was minimal during my college years but picked up after I graduated in 1973. I had "accepted " the Faith based on a conversation with a Baha'i teacher who asked me if I agreed with the basic nine tenets of the Faith, I told him I did and he said I was a Baha'i. This was quite ironic considering that one of the basic tenets is "independent investigation of the truth". I had not taken the time to investigate nor done a thorough examination of it's history or doctrine, something that I would not do**

until many years later while pursuing a role as a Baha'i apologetic.

In 1974 there was an International Convention held in St. Louis to initiate one of the plans that the Baha'i Administrative Order imposes on the rank and file. The plans originated with Shoghi Effendi, the Guardian of the Baha'i Faith, they are ten-year plans, five-year plans, four-year plans, and seven-year plans or as little as one year plans. The plans have goals for teaching (expansion and consolidation) and "pioneers" which are similar to missionaries with the exception that pioneers are not subsidized by the organization, pioneers are expected to finance their own travel expenses, find employment and establish themselves as part of the city, village or community in which they are pioneering. The pioneer is to teach the faith, find new converts, establish a local spiritual assembly, (a local governing body consisting of nine adults) and then move on to a new pioneering post after the task has been completed. The Universal House of Justice, the international governing body for the Bahá'is, generally established what the goal areas were with input from the National Spiritual Assemblies, the national governing bodies. I must comment that many pioneers I met, rarely if ever established Local Spiritual Assemblies and generally left their "posts" to return home. Pioneering is considered a glorious spiritual station and a certain degree of social pressure is put upon the members to become pioneers. The pioneers I met in the United States who came from the Middle East, primarily from Iran, were people of means, educated and wealthy. The early pioneers of the Baha'i Faith (from the West} were also people of means. This can be verified by the early written Baha'i history of the United States and Canada.

Being a new member of the group, I was not aware of the Baha'i culture, I was first asked to answer telephone calls from people interested in the Faith, there was considerable publicity on television, bill boards and newspapers about the convention with a phone number to call for people interested in finding out more information concerning the Faith. I was to answer questions, secure addresses and phone numbers to send literature for follow up by Baha'i teachers. The older members, not wanting to answer phones, attended the conference, which was presented by the ruling Baha'i elite. The nine members of the Universal House of Justice and the remaining living "Hands of the Cause". The Hands were individuals who had been appointed by Bahá-u-lláh, Abdul Bahá or Shoghi Effendi. The rank and file members, due to their high spiritual station of "servitude", regarded them as spiritual giants. Their main function was to protect and propagate the Faith. They were to protect the Faith from schism, but were apparently unsuccessful after the death of Shoghi Effendi in 1957, the only appointed Guardian of the Baha'i Faith. There have been, since his death, two main splinter groups, the Orthodox Bahá'is and the Bahá'is Under the Provision of the Covenant (BUPC) that I am aware of. I do not know what the other group's membership numbers are or their exact doctrines since contact with them is forbidden. They are to be shunned as "covenant breakers" and are considered "spiritually diseased" by the Baha'i Administrative Order. To be quite honest, I really was not that interested in them.

I attended a general session where several of the "Hands" spoke. Most of the talks were anecdotal in nature, encouraging the members to bring in more converts and step up the "teaching efforts". Though Bahá'is claim they do not proselytize, semantics, all their efforts are aimed at bringing in more new members to establish the "New World Order"; this is to occur when there are mass conversions or "entry by troops". A term I discovered taken from Sura 110 in the Qu'ran entitled. "Help". (Rodwell's edition pg.429). One of the elements that I found disturbing during the conference was an

underlying anti-Christian sentiment, which is what eventually contributed to my leaving the Bahá'is later, it was and is something not so overt as much as an arrogant attitude that many Bahá'is feel. There were Christians offering literature outside of the convention center, which were not allowed in, and heavily criticized by the Baha'i attendee's. They consider themselves to be spiritually superior to Christians because Bahá'is believe they have all the answers to humanity's problems for this day. One of the "Hands" stated that most Christians "were dead from the neck up." I purchased this speech on audiocassette tape and had also heard the comment live. This individual was upset that the Christians had more heart and moral fiber than the Bahá'is. Christians were getting into Africa, South/Central America and Asia with missionaries before the Baha'i pioneers could "open" those areas. This "Hand" also felt that Americans were really not worth trying to teach the Faith to, since they were so entrenched in the culture and their churches. They were basically doomed, not worth saving. The Bahá'is should therefore concentrate their efforts on native peoples who did not have so many "veils". A term frequently used by the membership to denote someone who could not accept the station of Bahá-u-lláh as God's savior for the world. After the conference was over, I was introduced to a Baha'i couple that lived in the municipality where I resided. This introduction and my experience with this couple would have lasting implications for me for the rest of my life.

Mr. and Mrs. Smith, as I will call them, were a very charismatic and charming couple, they took me into their home and became my "spiritual parents". Though I did not live with them I spent much time there. They were in their mid forties and had an adult daughter, whom I never met. Mr. Smith was about six foot four and had a very intimidating presence if he chose to and Mrs. Smith was about five foot seven and on the full figured side. She was very soft spoken with a mild southern drawl.

The couple immediately took me under their wing, seeing I was a new young and impressionable recruit gave them license to teach me as they saw fit. We began having "firesides", weekly teaching meetings in their home, for "seekers" as they are referred to (potential Bahá'is). We held public meetings at the local library and community center, picnics at parks, anywhere we could attract attention to the Faith to bring in new members or seekers to invite to firesides. During this time I became a very persuasive teacher under Mr. Smith's tutelage and as a result many young people "declared " their belief in Bahá-u-lláh, including one of my older brothers, his wife and several of my friends. So many people were enrolling in the Baha'i Faith, coming to firesides and meetings that it attracted the attention of the National Spiritual Assembly and they began to send people to investigate our activities. I found out decades later that the more conservative Baha'i administration at that time were alarmed at the number of "long hair hippie types" and African-Americans who were enrolling into the Baha'i Faith. Professor Juan R.I. Cole, a historian and former member of the Bahá'is has gone into this in some detail in a published paper entitled "The Baha'i Faith as Panopticon". The website address is;

<https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>

For those wishing to read the article.

The Smiths had me under their control and completely indoctrinated into the Baha'i Faith. I was their "spiritual son" and anything Mr. Smith said I took as



truth. He began handing out "fez's", hats like the early Middle Eastern Bahá'is wore, to the younger male Bahá'is in the community. A symbol of his discipleship I suppose. This was alarming to the members of the National Spiritual Assembly who really took offense at this action, but did not confront Mr. Smith about it directly. I on the other hand and the other new young believers thought this was normal, wearing the fez, since none of the other older Bahá'is in the area said anything to him or us about it. At this time I was alienated from my family and former non-Baha'i friends. Everything I did was Baha'i, I felt I had all the answers and refused to listen to anyone else outside of the Baha'i Faith. Mr. Smith began to get verbally abusive and authoritarian with me if I disagreed with him on any issue. He never struck me, but he did on one occasion force me to prostrate myself before him and beg for forgiveness because I had disappointed him. I had wanted to get married and start a family and he wanted me to move away to another state with him. I need to add without going into too much detail that Mr. Smith sometimes would slip drugs into glasses of punch that he would give me and others to drink while we were guests in his home. On several occasions after giving me the "punch", he proceeded to lock me in a small room on the second floor of his house, a prayer closet he called it, and tell me to pray and meditate. Several times I hallucinated while in the "prayer closet" and he would grill me as to what I had experienced. It was some years later that I realized what he had done to me and how sick an individual Mr. Smith really was. To this day I do not know what the nature of the drugs were he had given to me.

The Smiths moved away out of state, as there were enough adult members in the community to form a Local Spiritual Assembly. (LSA). I was elected Chairman of the LSA and had been in that position for less than a year when the Assembly was summoned to a meeting at a local hotel with members of the Baha'i Administration. I must add that when Mr. and Mrs. Smith left the area I was greatly relieved and thought to myself "good riddance". I did occasionally speak to him on the telephone, when he called to see how I was doing.

What happened next when the LSA met with the Administrative representatives was something that I had kept to myself for over twenty years. We, the Local Spiritual Assembly members, thought we were going to be praised for all the teaching activity that had occurred and tripling the number of new believers. On the contrary, we were seated in a large hotel suite and then I was read a list of charges against me which included "conspiring" with Mr. Smith to run the Local Spiritual Assembly from out of state and for "claiming a station", whatever that meant. When I protested and attempted to defend myself, I was told to "sit down and shut up, we know all about you and anything you say will be just lies." I said I was leaving and they locked and blocked the door leading out of the room, there were about seven of them and they forced me and the other members of the Local Spiritual Assembly to listen to them for two hours. This is what the Bahá'is call "loving and frank consultation". I was humiliated, demeaned and my character assassinated in this meeting. Two of the members of the Local Spiritual Assembly came to my defense and stated that the charges were not true and that the picture that was being presented of me by them was inaccurate. My accusers never confronted me; I came to find out later that the National Spiritual Assembly and other Administrative bodies had used members of the Local Spiritual Assembly and the community as "informants". The concept of due process is foreign in the Baha'i Faith.

The result of this "consultation" had me removed from the assembly and ostracized from the community at large. Several of the Local Spiritual Assembly members left the Faith after this incident; as did several people that I had taught the Faith to. I seriously considered it, but decided not to because I was isolated and felt I deserved to be punished because of my association with the Smiths. I was instructed not to ever speak to them or have contact with the Smiths again, but not told why. If they contacted me I was to report it immediately to the Baha'i Administration.

The next step that the Baha'i Administration did was to "reeducate" me in the Baha'i teachings. They arranged for me to attend "deepening classes" (a Baha'i term used to denote in-depth study) with an older Baha'i teacher who had very little regard for me, almost to the point of open hostility. If I questioned him about certain doctrines that did not make sense to me he would become extremely defensive and caustic in speech. One time he hung up on me during the course of a telephone conversation after calling me an arrogant punk when questioning him about a prophetic statement in the Baha'i writings. He stated there was no such passage and when I read it to him over the phone he became very upset and hung up. I did not study with him much after that. Many of the Bahá'is and the Baha'i Administration considered him one of the best teachers in the United States and would rave about him. I found him to be offensive, sarcastic, demeaning to his students and to be without any formal training as an educator. He published a book through the Baha'i Publishing Trust, which I thought was confusing and incoherent, he was in his mid sixties when I met him.

Since many of the new Bahá'is we had taught had left the faith, the numbers in the community went down, so I was reinstated to the Local Spiritual Assembly by default. Much of my time was spent planning firesides, public meetings, picnics and fundraising. In the fifteen years that followed there was very little growth in the community in terms of the numbers of new believers, there was a revolving door so to speak, and people would come into the Faith and then either become inactive or just resign. This was particularly true of the African-American Bahá'is coming from a church background. There was very little structure or community life that resembles a church community. Most, if not all of Baha'i activity centers on meetings, teaching activities and fundraising. There was very little time left to develop interpersonal relationships or socialization.

One last painful episode, which further alienated me from the faith, was the fact that my wife at the time, we are now divorced, developed a close friendship with a "home front pioneer". These are Bahá'is that move to an area for a short time to fulfill some arbitrary local goal of the Baha'i Administration to establish a group or Local Spiritual Assembly. This individual, unbeknownst to me, tried to coerce my wife to divorce me and marry him during his tenure in the community. She told me about the relationship after he left the country to pioneer to South America. She is still on the rolls of the Baha'i Faith to my knowledge.

During the divorce process the community abandoned me, since divorce is frowned upon. An incident that occurred while going through the divorce, (a year of patience is required by Baha'i law), was when I attended a Baha'i Sunday class where I was confronted by several members of the community and chastised in the class for going through the divorce, I did not defend



myself, but I must add that a Persian Baha'i man stood up for me and said in my defense that no one knows what goes on between two people and that it was not for anyone to judge. Despite that I did not attend any meetings for the next two years, nor was I contacted by any of the "friends" during that time. The community has a history of abandoning its members when they no longer can attend the meetings or participate in teaching activities.

I cannot truly characterize the Baha'i Faith as a "cult", though in my opinion there are strong social controls in place by the Baha'i Administration. Those controls filter down to the individuals who are afraid of openly questioning the decisions of that administration for fear of being labeled a "covenant breaker". Which is tantamount to being excommunicated from the community. The leadership has used this effectively since the beginnings of the religion to "purge the ranks of the believers". Once a person has been declared a covenant breaker, the Baha'i community shuns that person and contact with such an individual could cause "spiritual contamination" of the "Cause" as it is referred to. There are parallels in the Jehovah's Witnesses and Mormon groups, as I understand it. The discussion of "unquestioning loyalty and obedience" to the Baha'i covenant and administration is paramount to maintaining order within the community. Though membership in the Baha'i Faith is completely voluntary, individuals such as myself who based their entire lifestyle around the faith find it difficult to separate themselves from family and friends who are Baha'i even if they know there are contradictions within Baha'i doctrine. One risks those relationships and being isolated from the community. It took me three painful years to extricate myself and resign as an enrolled member. Since leaving the Baha'i Faith in the fall of 2000, I have had little or no contact with people I had been friends with for many years, friends whose children grew up with my children. Most of them believe I lost my faith in God. Those that I have spoken to are surprised that I am doing fine, that I attend church and perform in a gospel band.

Some of the contradictions that began to surface for me were a result of a radio broadcast I heard by Rev. Robert Pardon of the New England Institute of Religious Research (NEIRR) on a Lutheran radio station in St. Louis. He was giving an overview of the Baha'i Faith and I called to challenge him and his sources. I felt he was misrepresenting the Faith and had gotten his source material from "covenant breakers" or enemies of the Faith. I thought about what he had said and contacted him through his web site, I was finally beginning to investigate the Baha'i Faith after twenty-seven years. He sent me facsimiles of his source material and I began to meticulously go over it. Checking it against what had been presented to me by the Bahá'ís. I also began writing letters and asking questions of Baha'i administrators and academics. I discovered that several contemporary Baha'i historians and academics had been forced out of the Faith because of their research and publications. Baha'i academics have to go through a review process before publishing anything about the Faith. If an author does not pass the review process one is not published. Their work essentially is censored. This is why almost all Baha'i literature and historical works are redundant. All the books and pamphlets are rewritten from the same "approved" source material. As a result of this, most Bahá'ís are unaware of the early history of the Faith, the power struggles that ensued from the founders family members and instead are directed to the Baha'i approved materials. Other sources are considered suspect, labeled as unauthorized or from enemies of the faith.

Though the Faith teaches tolerance for other religions, the truth is taught that the Baha'i Faith is the "Ultimate Truth" for this day. All the previous "Manifestations of God" and revealed religions are essentially null and void. Humanity must follow the Baha'i Faith or suffer severe punishment. Jesus Christ, the Messiah and Savior for the entire human race is reduced to the station of a "Divine Educator". His revelation is no longer considered relevant for this day, in fact Christ's dispensation ended with the coming of Muhammad in the sixth century C.E. The clergy and a misunderstanding of scriptural interpretation have led all Christians astray. Personal salvation is no longer important; the salvation of the human race is the priority now. An intimate personal relationship with God is not possible, "the door leading unto the Ancient of Days is forever closed to man", (paraphrase from the Baha'i Writings). As I began to study the Bible in depth and outside of a Baha'i context, I began to understand the perspective of the Christian objection to the Baha'i Faith. A great deal of the social teachings and all of the spiritual teachings, which the faith presented as new, I discovered in Old and New Testament scripture. Some of the phrases from the Bible I found transcribed into Baha'i prayers. However the main source of contention for me was the arrogance of many Baha'i who became incensed at Christian authors trying to give accurate accounts regarding the Baha'i Faith and its history. Yet they thought nothing of explaining away two thousands years of historical Christianity and exegetical study, while engaging in the worst form of eisegesis.

On a more personal level, I was concerned about my soul and salvation, I never really felt forgiven or saved as a Baha'i or that Bahá-u-lláh was a personal savior. When reading how Jesus taught us to forgive our enemies and to pray for them in the Gospels, I compared that to how the Baha'i Faith historically condemned and shunned its enemies. (Many who were the disciples, spouses and relatives of the central figures of the Faith, even Shoghi Effendi, the Baha'i Guardian, excommunicated his own parents!). I began to ask God to open my eyes and guide me to the truth.

With the help of Rev. Bob Pardon, (NEIRR) Pastor Todd Wilken and Jeff Schwartz of radio station KFUE in St. Louis, I began the task of "testing the spirits" to determine what was true. I tested the Bahá'is by raising questions at Baha'i meetings about historical and doctrinal contradictions as well as prophetic statements in the Baha'i Faith that had not come to pass. Dates had been given where certain events were to have transpired and did not occur. Many Bahá'is were desperately trying to rationalize these unfulfilled prophecies. This line of questioning was making me very unpopular to say the least, particularly when I began to post those questions on the local Baha'i chat list. I started to receive calls from the local Baha'i authorities as well as from some of the "friends". (A term Bahá'is use to refer to each other). I finally officially withdrew my membership and posted it on the chat list. I received numerous calls and e-mails from the "friends" wanting to counsel me, I then posted and requested that I not be contacted, which of course did not occur, finally I posted my reasons for leaving the Baha'i Faith and that I no longer could follow the doctrines or obey the Administrative Order. An Administrative Representative who wished to meet with me concerning my statements contacted me. His real intent was to declare me a "covenant breaker" and therefore have me shunned so as not to "infect" any other Bahá'is with doubt. I agreed to meet with him. He had books with him and was prepared to contend with me. I chose not to engage him on doctrinal issues, I instead stated that I did not believe that Bahá-u-lláh was the return of Christ

and relayed to him the incidents I had suffered at the hands of Bahá'is and the Administration. He repeatedly apologized and stated he would ask the Bahá'is to respect my wishes that I not be contacted and harassed about my decision.

I have since accepted Jesus Christ as my personal Savior and have found a peaceful assurance that I had never experienced as a Baha'i. I bear no malice towards the Baha'i Faith or individual Bahá'is. Some of them are very kind, gentle and loving souls. This testimony is intended to help those members of the Baha'i community, who may have experienced similar situations and come to a personal realization regarding doctrinal contradictions. There is hope, peace and life outside of the Baha'i Faith for those who choose to seek it

**SECOND JUDICIAL DISTRICT  
COUNTY OF BERNALILLO  
STATE OF NEW MEXICO**

**DEBORAH BUCHHORN, for herself )  
and for MINORITY )  
MEMBERS OF THE SPIRITUAL )  
ASSEMBLY OF THE BAH ' 'S OF )  
ALBUQUERQUE, NEW MEXICO, )**

**)  
Plaintiffs, )**

**)  
vs. ) No. CV 2001-01978**

**)  
)  
TRUSTEES OF THE SPIRITUAL )  
ASSEMBLY OF THE BAH ' 'S OF )  
ALBUQUERQUE, NEW MEXICO, and )  
THE SPIRITUAL ASSEMBLY OF THE )  
BAH ' 'S OF ALBUQUERQUE, )  
NEW MEXICO, a non-profit )  
corporation, and the )  
NATIONAL SPIRITUAL ASSEMBLY )  
OF THE BAH ' 'S OF THE )  
UNITED STATES, )  
an Illinois Corporation, )  
)  
Defendants. )**

**VERIFIED COMPLAINT FOR FRAUD, LIBEL, BREACH OF CORPORATE DUTIES,  
AND  
DECLARATORY AND INJUNCTIVE RELIEF**

**COMES NOW Plaintiffs by and through their attorney of record, Yorgos D. Marinakis, and for their Complaint states as follows:**

## **INTRODUCTION**

**1. Plaintiffs file this shareholder or member derivative suit against:**  
**- the Spiritual Assembly of the Bah 'is of Albuquerque, New Mexico (Local Spiritual Assembly, or LSA),**  
**- their Trustees, and**

- the Spiritual Assembly of the Bah 'is of the United States (National Spiritual Assembly, or NSA), with whom the Local Spiritual Assembly and its Trustees have privity.

2. Plaintiffs allege that Trustees breached their duties as corporate officers.

3. Plaintiffs allege that the National Spiritual Assembly breached their duty of deciding appeals owed to Plaintiffs.

4. Plaintiffs allege that the literature review policies of the Local Spiritual Assembly and the National Spiritual Assembly, which lie in privity, unlawfully prevent shareholders from their right to communicate with other shareholders.

5. Plaintiffs allege that Defendants failed to execute their duties under their corporate by-laws.

## **PARTIES**

6. Named Plaintiff Deborah Buchhorn was a shareholder or member of the Spiritual Assembly of the Bah 'is of Albuquerque, New Mexico, at the time of the incidents stated in this Complaint, and she continues to be a member.

7. The Spiritual Assembly of the Bah 'is of Albuquerque, New Mexico (Local Spiritual Assembly) is a New Mexico non-profit corporation.

Shareholder-members may appeal decisions by the Local Spiritual Assembly to the National Spiritual Assembly.

8. The Trustees of the Spiritual Assembly of the Bah 'is of Albuquerque, New Mexico (Trustees) individually reside in Bernalillo County, New Mexico, as a condition of their Trusteeship. Trustees are Kambiz Victory, Ok-Sun and John McHenry, Manijeh Kavelin, Nelson Sapad, Harry and Sondra Day, Owen

Creightney, and Carol Caldwell. Jenny Beery was a Trustee during the time of many of these incidents.

9. The Spiritual Assembly of the Bah 'is of the United States (National Spiritual Assembly) is incorporated in and has its principal place of business in Illinois.

## **FACTS**

10. The Bah 'i have no clergy. Instead, each community in the Bah 'i Faith annually elects nine Trustees or a "Local Spiritual Assembly," which acts as an agent or subsidiary of the National Spiritual Assembly. Each National Spiritual Assembly answers to the supreme Bah 'i body, The Universal House of Justice. The Universal House of Justice established the Continental Board of Counsellors (sic) to assist them, and the Countinental Board of Counsellors further has the Auxiliary Board to assist them.

11. In the particular situation between the Trustees of the Spiritual Assembly of Bah 'is of Albuquerque, New Mexico, Defendants Trustees controlled what member activities Plaintiffs were able to engage in and what members they were able to talk to. They stopped them from interacting with friends at member events. They stopped Plaintiffs from serving on committees and stopped their individual activities for personal reasons. They made all the decisions relating to Plaintiffs' membership-related activities. They told named Plaintiff that opinions she may personally hold were bad and implicitly threatened to curtail her presence at member functions. They acted as if the abuse were no big deal, that it was Plaintiff's fault, and denied doing it. They failed to act when one member

was physically threatened and shoved by another member.

12. Although Plaintiffs have consistently complied with Defendant Trustees' demands, they have also consistently filed complaints against them with the National and International Bah 'i authorities. This has enraged the Defendant Trustees.

13. Defendant Trustees have never made specific accusations or informed Plaintiffs of wrongdoing, other than vague statements such as "you have issues with the Spiritual Assembly."

14. Therefore, deep-seated animosities and distrust have arisen between Plaintiffs and the Trustees, which are incapable of resolution and thereby present an irreconcilable barrier to the ability of the corporation to function as is.

15. Plaintiffs' reasonable expectations that they would be able to participate in the management and activities of their corporation, as minority shareholders, have been thwarted since at least 1995.

16. Article IV of the LSA by-laws provides that the LSA shall compose differences and disagreements among members of the community. Article VII, section 9 of the NSA by-laws provides that any member of a Bah 'i community may appeal from a decision of his LSA to the NSA.

#### **Failure to Allow Inspection of Books and Records**

17. The books and records of the corporation have been maintained in an inaccurate and inequitable manner.

18. The year 2000 annual meeting showed a 10%, \$10,000 discrepancy in the corporate books.

19. In a letter dated September 3, 2000, named Plaintiff Deborah Buchhorn informed the Local Spiritual Assembly that she desired to inspect their financial books. Defendants refused.

20. Following mailing of the demand letter, the LSA offered to allow named Plaintiff to inspect the books and records, but under conditions that the Plaintiff deemed in bad faith.

#### **Fraudulent Oppression and Prevention of Communications between Shareholders**

21. On April 19, 1998, Defendant Trustees ordered named Plaintiff Deborah Buchhorn to refrain from discussing her "issues" with anyone but Auxiliary Board member Brent Poirier and the Local Spiritual Assembly. Plaintiff complied and appealed to Brent Poirier and the National Spiritual Assembly, who took no action. Defendant LSA has wrapped many of their dealings with members in the cloak of secrecy in a like manner.

#### **Electioneering**

22. At the Annual Meeting Feast of 1999, Defendant Trustees fraudulently rigged the election of Trustee Nelson Sapad by calling for applause for him three times prior to an election of corporate officers. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

23. Defendant Trustees or their agents fraudulently rigged the election of Harry and Sondra Day, by introducing them and calling for applause moments before an election of corporate officers.

24. Trustees do not ensure secret balloting at the Annual Meeting Feast. The usual practice is not to use a ballot box, but for members to lay their

ballots on a plate or in a basket in plain sight of the election tellers. Ms. Buchhorn appealed to Brent Poirier on at least one election. Mr. Poirier responded by handling the collection basket himself.

25. In the member newsletter and prior to the annual election and during the Annual Meeting Feast, Trustees have used scriptural quotes to draw attention to persons serving on certain committees.

### **Fraudulent and Oppressive Behavior Relating to the TV Show "Spiritual Reality"**

26. Plaintiffs conceptualized and produced a TV show named "Spiritual Reality." After 100 showings, during which Defendant Trustees only complimented Plaintiffs, Defendant Trustees, fraudulently and with intent to oppress, mandated major changes in the show. Plaintiffs complied and appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

27. Defendant Trustees, fraudulently and with intent to oppress, ordered Plaintiffs to "temporarily postpone" their television show, "Spiritual Reality." Plaintiff complied, and Defendants never specifically informed Plaintiffs what they had done to precipitate the arbitrary and capricious termination. The effect of this order, namely the termination of the TV show, violated the right of shareholders to communicate with other shareholders.

28. Trustees fraudulently and under false pretences stated that the reasons for termination would be fully discussed at a later meeting, at which meeting those reasons were never discussed. Defendant Trustee Kambiz Victory, employee of channel 41, knew or should have known that a television program cannot be "temporarily postponed." Plaintiffs appealed to the National Spiritual Assembly, who took no action.

29. Defendant Kambiz Victory, a Trustee, fraudulently and with intent to oppress, told named Plaintiff Deborah Buchhorn in regards to her television show that "Your teaching can have no effect because you are not in unity with the Spiritual Assembly." Defendant knew that Ms. Buchhorn's television show brought in 15% of the information requests during an unrelated major regional advertising campaign by Defendants. Plaintiff appealed to the National Spiritual Assembly, who took no action.

30. Defendant Trustees fraudulently and under false pretences set-up Plaintiffs to a "confession" of their animosity towards Defendant Trustees. Named Plaintiff appealed to the National Spiritual Assembly, who took no action.

### **Other Oppression**

31. As an act of individual initiative, named Plaintiff Deborah Buchhorn organized a Bah 'i parade float for several years for the New Mexico State Fair Parade. In 2000, Defendant Trustees convened a task force to organize the parade float for that year. On August 22, 2000, approximately 19 days before the parade, Defendant Trustees, fraudulently and with intent to oppress, instructed Plaintiff Deborah Buchhorn to terminate her parade float activities. A false reason for this termination was published in the membership newsletter by Defendant Trustees, causing Plaintiff embarrassment. Plaintiff complied, and Defendant never informed Plaintiff as to the reason for that termination. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.



**32. Defendant Trustees, fraudulently and with intent to oppress, ordered Plaintiff Deborah Buchhorn to receive instruction on the Bah 'i Covenant. Plaintiff complied and attended that "instruction," which in fact consisted of three (3) hours of interrogation by Trustee Owen Creightney, and John and Ok-Sun McHenry. It became apparent at this meeting that Trustee Creightney had lied to the Trustees in order to oppress named Plaintiff. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.**

**33. Defendant Trustees, fraudulently and with intent to oppress, ordered named Plaintiff Deborah Buchhorn to resign from the Bah 'i gospel choir. Plaintiff complied, and Defendant never informed Plaintiff as to the reason for that termination. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.**

**34. Defendant Trustees, fraudulently and with intent to oppress, undermined named Plaintiff Deborah Buchhorn's Saturday Night Coffee House and in effect stopped her Coffee House. Defendant never informed Plaintiff as to these circumstances. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.**

**35. Defendant Trustees, fraudulently and with intent to oppress, have ordered numerous Bah 'is to shun Plaintiff Deborah Buchhorn.**

**36. Defendant Trustee Kambiz Victory told a Plaintiff "I am the voice of God in this community."**

#### **Libel**

**37. Defendant Trustees knowingly published false and defamatory information about Plaintiffs in the Albuquerque Bah 'i newsletter, specifically relating to the parade banner.**

#### **Unlawful Prevention of Communication between Shareholders**

**38. Defendant National Spiritual Assembly has the policy that Local Spiritual Assemblies are responsible for reviewing pamphlets and newsletters and materials that mention the Faith such as songs, play scripts, souvenir items, and greeting cards, intended for publication or distribution within their communities, whereas the National Spiritual Assembly is responsible for review of those same materials intended for nationwide publication.**

#### **CAUSES OF ACTION**

##### **Count I**

**39. Plaintiffs reallege and incorporate all previous paragraphs.**

**40. The Trustees of the Local Spiritual Assembly have repeatedly acted and continue to act fraudulently towards the Plaintiffs.**

**41. Plaintiffs have suffered emotional damages thereby.**

##### **Count II**

**42. Plaintiffs reallege and incorporate all previous paragraphs.**

**43. The Trustees of the Local Spiritual Assembly libeled the named Plaintiff.**

**44. Plaintiffs have suffered emotional damages thereby.**

### **Count III**

**45. Plaintiffs reallege and incorporate all previous paragraphs.**

**46. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act in good faith, which failure constitutes fraud.**

**47. Plaintiffs have suffered emotional damages thereby.**

### **Count IV**

**48. Plaintiffs reallege and incorporates all previous paragraphs.**

**49. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act with the care an ordinary prudent person in like position would exercise under similar circumstances, which failure constitute fraud.**

**50. Plaintiffs have suffered emotional damages thereby.**

### **Count V**

**51. Plaintiffs reallege and incorporate all previous paragraphs.**

**52. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act in a manner they reasonably believe to be in the best interests of the corporation and its members, which failure constitutes fraud.**

**53. Plaintiffs have suffered emotional damages thereby.**

### **Count VI**

**54. Plaintiffs reallege and incorporate all previous paragraphs.**

**55. The Trustees have repeatedly failed their duty to compose differences and disagreements with themselves and the members, in violation of their by-laws, which failure constitutes fraud.**

**56. Plaintiffs have suffered emotional damages thereby.**

### **Count VII**

**57. Plaintiffs reallege and incorporate all previous paragraphs.**

**58. The National Spiritual Assembly has repeatedly failed their duty to hear appeals from Plaintiffs, in violation of their by-laws.**

**59. Plaintiffs have suffered emotional damages thereby.**

### **Count VIII**

**60. Plaintiffs reallege and incorporate all previous paragraphs.**

**61. The literature review policies of the National and Local Spiritual Assemblies violate the rights of corporate members to communicate with other corporate members.**

**62. Plaintiffs have suffered emotional damages thereby.**

### **Count IX**

**63. Plaintiffs reallege and incorporate all previous paragraphs.**

**64. The practice of the Local Spiritual Assembly to direct members not to speak about their dealings with the LSA with other corporate members violates the rights of corporate members to communicate with other corporate members.**

**65. Plaintiffs have suffered emotional damages thereby.**

## **JUDICIAL RELIEF**



**WHEREFORE, for these reasons, Plaintiffs request that this Court:**

- 1. Declare that the Trustees acted fraudulently towards Plaintiffs;**
- 2. Declare that Trustees libeled Plaintiffs;**
- 3. Declare that the Trustees breached their corporate duties towards Plaintiffs;**
- 4. Remove the Trustees from their positions and enjoin them from serving in official Bah 'is capacities for nineteen (19) years;**
- 5. Remove the LSA Directors who are also Trustees;**
- 6. Declare that the Local Spiritual Assembly violated members' rights to inspect corporate books and records;**
- 7. Compel Defendant LSA to retain an independent certified public accountant to audit the books for the last two years;**
- 8. Declare that Defendant LSA violated their corporate by-laws by failing to compose differences and disagreements among members of the community;**
- 6. Declare that the National Spiritual Assembly breached their duty of hearing Plaintiffs' appeals;**
- 7. Declare that the literature review policies of the Bah 'is violate United States common law as preventing corporate members from communicating with other corporate members;**
- 8. Enjoin Defendants National Spiritual Assembly and Local Spiritual Assembly from enforcing their literature review policy;**
- 9. Declare that the secrecy practices of the Local Spiritual Assembly violate United States common law as preventing corporate members from communicating with other corporate members;**
- 10. Enjoin Defendant Local Spiritual Assembly from continuing their secrecy practices;**
- 11. Award compensatory damages from Defendants to Plaintiffs;**
- 12. Award attorney's fees and costs to Plaintiffs;**
- 13. Any other relief this Court deems appropriate.**

**Respectfully submitted,**

---

**Yorgos D. Marinakis  
Attorney for Plaintiffs  
P.O. Box 45923  
Rio Rancho, NM 87174  
505-459-4664  
877-430-9550 (fax)**

**Named Plaintiff's Verification**

**STATE OF NEW MEXICO )  
) ss.  
COUNTY OF BERNALILLO)**

**COMES NOW Deborah Buchhorn, and being duly sworn, states as follows:**

- 1. I have read and understood the contents of this Complaint.**
- 2. I have personal knowledge of the facts stated herein.**
- 3. I attest to and verify their truth and accuracy.**

---

**DEBORAH BUCHHORN  
SWORN TO AND SUBSCRIBED before me this \_\_ day of \_\_\_\_\_, 2001.**

---

**Notary Public**

**My Commission Expires:**

**From: "Pat Kohli" <kohliCUT\_THE\_CAPS@ameritel.net>**

**Subject: Albuquerque - the question!**

**Date: Friday, March 30, 2001 9:34 PM**

**Allahu Abha!**

**Nima Hazini wrote:**

**> Seems he passed the bar in Mass in February 2000, so it's hardly a scant 6  
> months (albeit February 2000 is probably scant 6 months by your ridiculous  
> calculations), and besides the guy has a Ph.D of top of the law degree he's  
> obtained. Do you know anything about the firm he works for, hmmmm???**

**Phd in what?**

**Remember, you said you hears that he was a high-powered lawyer, who  
successfully  
sued and won several corporate lawsuits - this seems unlikely - therefore it  
seems taht you are piping in disinformation - and I don't know why you bring  
these things in. \_If\_ it turns out that his Phd is a JD, I sure you are the one  
that brings the info in.**

**The real question is not the qualifications of the attorney, it's the stuff in  
the complaint. That is why there was speculation that the attorney was a goof.**

**I asked you about the allegations and your response seemed to be along the  
vein  
of "yeah, all that". Well, that ain't about SFA! "All that" made no sense so  
it is hard for me to understand if you are being flip, don't understand the  
question, don't think I'm interested in the answer, or if it really was the  
Kenosha community beamed back down in the late 20th century, complete w/  
foot-washings, shareholders and trustees.**

**If you really want to say the Albuquerque community was hopelessly whacked  
out,  
please do so in \_detail\_, not generalizations, not cliches, please, \_how\_  
elections were rigged, how the riggers precluded complaints, \_how\_ etc.  
\_what\_  
etc. \_who\_ etc. etc. etc.**

**Blessings!**

**- Pat**

**kohli@ameritel.net**

**No probs, I'll do the same for you when someone is referring to you as Randy  
Blivitz, "Blivitz" being ten pounds of organic fertilizer in a five pound bag.**

**Randy Burns wrote:**

> Thanks Pat!  
>  
> I had almost forgotten Rick's nickname!  
>  
> Cheers, Randy

Ciao!  
- Pat  
kohli@ameritel.net  
Allahu Abha!

Randy Burns wrote:

> Hi Pat  
>  
> Is your statement what we really mean when we say that the Guardian  
> interprets the writings? The idea you present below as an example is a new  
> twist to me. Not that I hadn't heard about the saying of the Greatest Name  
> but rather that it was a type of interpretation. I always assumed that the  
> Guardian's interpretation was more directed to the meaning of what  
> Baha'u'llah said rather than to the timing of the application of it. Though  
> I'm sure his interpretations also apply to application as well.

What I mean when I say "interpret", I mean that that is what something means.

"The opposite of what it says" is the extreme in interpretation, but it is interpretation.

I think when it comes to consistent (rather than contrary) interpretations, I think the "72" is a good guide; though some may be better than others, than can be quite a few valid interpretations.

The Guardian provided \_authoritative\_ interpretation, one of those 72 which all could agree was very valuable.

> Is it true  
> that the UHJ can't change Shoghi Effendi's interpretation on applicability  
> but can only tell us that it's a good idea?

I'm trying not to get in trouble. Can you give some examples of Shoghi Effendi's interpretation on applicability? I don't think we should burn or brand people for certain crimes until the constitutionally legal routes are followed to established those as punishments, possibly in a society which might provide comparable but different punishments for various serious crimes. Is that where you wanted me to go?

> What about the Huquq?  
>

It is in the Kitabi Aqdas, and here is where common sense ought to enter in. Suppose Shoghi Effendi interpreted as not appropriate for a given time, maybe the

west in the 1930s. The circumstances change and if there is no authoritative interpreter do we lock ourselves in to a depression era mentality? I don't think so. I would discourage anyone from compelling a Baha'i to overlook an

interpretation of the Guardian, but I would not presume that I should not pay the Right of God, described in the Most Holy Book, because of something said before I was born. Furthermore, I would encourage all Baha'is to consider as applicable to them as much as possible of the revelation of Baha'u'llah.

Peace!

- Pat

kohli@ameritel.net

What Rick is referring to is the childish taunting that Nima has been doing.

"Merde" is Spanish for "shit". Nima refers to Rick as "shit". If you want to take on the thankless task of lecturing the contributors on manners, please please please do!

Rick Schaut wrote:

> <multiman@aros.net> wrote in message  
news:3ac4ee18.567578@news.aros.net...

> > Such humility! Really for those that lurk and those of us who have

> > only begun to post it smacks of conceit.

>

> (snip)

> I will only note that my own

> supposed "conceit" doesn't consist of purposefully misstating someone else's

> appropriate name or abusing particular pronunciations of their names.

>

> > But perhaps you are better than most who post here.

>

> Perhaps, but I seriously doubt it. Frankly, such questions strike me as

> abundantly unimportant. It's rather like trying to decide whether apple pie

> is better than chocolate cake. The answer really depends on the cook.

>

> As for whether or not I'm a Baha'i, I think you already know the answer.

> Why did you ask?

Nima,

Mmmmmmmmmmmmmmmmmmmmmum!

o

Pat

kohli@ameritel.net

"Randy Burns" <randy.burns4@gte.net> wrote in message  
news:QgKw6.355\$cj6.145251@dfiatx1-snr1.gtei.net...

> The next step

> after these lawsuits will be Loyalty Oaths signed by all Baha'is just before

> the annual elections. I expect changes to the LSA bylaws as well in order  
> to prevent future lawsuits and

> I would expect an addendum to the Baha'i membership card which new  
Baha'is  
> sign to the effect that the signatory agrees to let all disputes be  
handled  
> by arbitration rather than by law courts. This is what big business is  
> doing all over the country, why not us?

I'm not sure how that follows. Wouldn't this rather depend more on the  
actual outcome of the lawsuit than it would arise from the filing of a  
rather poorly done complaint?

Regards,  
Rick Schaut

The next step

after these lawsuits will be Loyalty Oaths signed by all Baha'is just before  
the annual elections. I expect changes to the LSA bylaws as well in order  
to prevent future lawsuits and

I would expect an addendum to the Baha'i membership card which new Baha'is  
sign to the effect that the signatory agrees to let all disputes be handled  
by arbitration rather than by law courts. This is what big business is  
doing all over the country, why not us?

Expect a major reduction in the individual rights of loyal Baha'is.

No doubt as an enhancement to spirituality!!

Randy

--

Rick Schaut <rsshaut@home.NOSPAMcom> wrote in message  
news:99vli702u6p@news1.newsguy.com...  
>

Dear Pat,

She is not going to be able to persuade a judge that there is something wrong  
with applauding someone. A judge would like find it nonsensical that  
electioneering was termed "rigging." And she says nothing about the Baha'i  
teaching that might make this intelligible.

warmest, Susan

warmest, Susan

"And we were gathered in one place, a generation lost in space, with no time  
left to start again . . ."

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**>Nevertheless, shareholders/members typically do**

**>have a right to see all the corporate documents,**

**According to the complaint, she \*did\* eventually see the documents she requested. Apparently her LSA just grumbled a lot about it.**

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**>**

**>Sure, \_IF\_ someone said, let's give a big hand for "\_\_\_" and named just a few**

**>of the**

**>friends eligible for election, immediately before an election, I'd be on the**

**>phone**

**>myself to the ABM (Prot). Duh!**

**I would too. Because in a Baha'i climate such behaviour might well be unacceptable. But it's not going to seem wrong to a non-Baha'i judge.**

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**Could be a guy from somewhere else who gets thanked for his legal expertise in**

**helping put together a book on wildlife laws which is available at the U of New Mexico web site:**

**<https://ipl.unm.edu/cwl/fedbook/acknow.html>**

**> Hi Pat!**

**>**

**> I don't know anything about this guy, but in fact many lawyers take bar**

**> exams when they move to a new state in order to practice law there. Some**

**> lawyers are accredited in several states. Maybe he is a recent arrival in**

**> NM, or maybe he is a new lawyer, who knows?**

**>**

**> Randy**

**>**

**> --**

**>**

**> Pat Kohli <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message**

**> news:3AC3BE5F.DD90C592@ameritel.net...**

**> > Allahu Abha!**

**> >**

**> > Nima Hazini wrote:**

**> >**

**> > > You know I was told there is more than one Yorgos Marinakis. This one was**

**> > > Yorgos D.**

**> >**

**> > If the "D" is for Dionysus, then Yorgos D. Marinakis' name might be one of**

> the  
> > ones on the very bottom of the page <https://www.nmexam.org/pas.htm>,  
those  
> who  
> > passed the test, but have outstanding requirements to meet before  
> acceptance to  
> > the bar. But this was some months back so they likely have been admitted  
> to  
> > the bar.  
> >  
> > Maybe there is more than one lawyer named Yorgos Dionysus Marinakis in  
New  
> > Mexico?  
> >  
Seek and ye shall find

**multiman@aros.net wrote:**

> Such humility! Really for those that lurk and those of us who have  
> only begun to post it smacks of conceit.

Rather than dig into the vices of others, consider whether there is merit to the claim. We've read a document variously described as a deposition and a complaint, both might not be right. A lawyer who apparently passed the bar last year has been described as "high powered a corporate attorney . . . successfully sued and won several cases involving big corporations in New Mexico and Massachusettes". Though it is possible that both statements are true, my legal experience has been that cases take months (at least two) and bigger cases take years. To win several cases the same year he passed his bar suggests that he took over cases that others prepared, and in that scenario, it is hard to determine that he is "high-powered".

I don't think Rick is conceited so much as tired of folks insisting that he believe every story that they've heard.

> But perhaps you are better  
> than most who post here. Are you a Bahai?

Not a better person, just a bit more discriminating about legal stuff.

>

God bless you,  
- Pat  
[kohli@ameritel.net](mailto:kohli@ameritel.net)

Apologies if this shows as a double post. I saw that I was addressing two NGs; I did not see the scrollbar was down at the bottom. I inadvertently posted to NGs where I was OT and cancelled.

**Rick Schaut wrote:**

> "Patrick Henry" <patrick\_henry@liberty.com> wrote in message  
> news:tc693aqc7rvh33@corp.supernews.com...  
> > Please notice the bahai fundamentalists are failing to respond to the  
> > details of the lawsuit charges:  
>  
> Please note that the "details" quoted don't allege any actual facts. They  
> simply allege that some vague violations have occurred.

Generally I'd agree. For example, I don't picture the prohibition on communicating w/ shareholders. There were specific and troubling allegations of electioneering, that the defendants (Albuquerque LSA, LSA trustees (who ARE those people?), and the NSA) "fraudulently rigged the election of Trustee Nelson Sapad by calling for applause for him three times prior to an election of corporate officers. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.  
23. Defendant Trustees or their agents fraudulently rigged the election of Harry and Sondra Day, by introducing them and calling for applause moments before an election of corporate officers."

Other stuff like "secret voting at feast" looks more like some of the smoke and rumour that gets spread around TRB by misinformed pretenders to idle claimancy.

By suing the NSA, who failed to take action for their alleged electioneering, it leaves the mistaken impression that they are answerable only to themselves, which is not the case. The LSA should be answerable to the NSA and possibly a regional assembly. The NSA is answerable to the UHJ. IF the NSA rigged the election of Nelson Sapad, Harry and/or Sondra Day, the UHJ should have been apprised.

All in all, it seems to invite a rolling of the eyes and dismissal - NSA rigging election and witness appealing to that same NSA and Brent Poirier - it just seems too implausible.



**- Pat  
kohli@ameritel.net**

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**Generally I'd agree. For example, I don't picture the prohibition on communicating w/ shareholders. There were specific and troubling allegations of electioneering, that the defendants (Albuquerque LSA, LSA trustees (who ARE**

**those people?)), and the NSA)**

**"fraudulently rigged the election of Trustee Nelson Sapad by calling for applause for him three times prior to an election of corporate officers. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.**

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**All in all, it seems to invite a rolling of the eyes and dismissal - NSA rigging election and witness appealing to that same NSA and Brent Poirier - it just seems too implausible.**

**- Pat  
kohli@ameritel.net**

**Michael McKenny wrote:**

**> Greetings, Rick.  
> Sigh. I'm sure you'll be sad to hear I'm too busy to devote the  
> attention to this I'd like to.  
> For the record, as usual there's a lot here about WHO rather than WHAT.  
> Everything to do with who is irrelevant ad hominem. Stick to the issues man.**

> That's what you're so powerless to do, since your whole position is at odds  
> with rational discourse -- you hold that WHO is all that counts. Doug and  
> his buddies, because of who they are, can define ethics and the good. So,  
> you carry this over into all discourse, you comment about who, rather  
> than what.  
> Formal logic, in complete agreement with the principles of Baha'i  
> consultation, holds that who said it is of no consequence; what is said  
> is the whole point. The issue is what counts.  
> I look forward to you addressing issues, but I don't hold my breath.  
> To the Essential Baha'i Principles,  
> Michael

So, then this would be irrelevant, "The attorney in question is a high powered corporate attorney in New Mexico working for one of the top firms in the state. He has successfully sued and won several cases involving big corporations in New Mexico and Massachusettes"

Whereas the details of why someone would think the deposition, or complaint is a mishmash, would be relevant.

I think Rick knew that.  
Allahu Abha!

Nima Hazini wrote:

> You know I was told there is more than one Yorgos Marinakis. This one was  
> Yorgos D.

If the "D" is for Dionysus, then Yorgos D. Marinakis' name might be one of the ones on the very bottom of the page <https://www.nmexam.org/pas.htm>, those who passed the test, but have outstanding requirements to meet before acceptance to the bar. But this was some months back so they likely have been admitted to the bar.

Maybe there is more than one lawyer named Yorgos Dionysus Marinakis in New Mexico?

Since I don't know any of the facts in the case, I cannot comment on them. However, number 4 below, that literature review prevents access to shareholders

seems frivolous and slightly incorrect. I own/started from scratch both a for-profit corp and a 501 c 3 corp, and will say first that personnel issues in either one can be "private." Nevertheless, shareholders/members typically do have a right to see all the corporate documents, so that if the Plaintiff was indeed a shareholder/member, then he/she can see them, and it doesn't necessarily involve literature review. The Plaintiff would easily WIN that case and we will certainly hear about that outcome on trb.

by definition, there is no such thing as a shareholder in a non-profit 501(c)(3) corporation. They are called "members." and they are members merely because they filed the incorporation papers and/or were elected at the annual

meeting. They are NOT members simply because they might serve on either an LSA

or NSA. Make sense? So there is something incorrect with the way this complaint was filed.... against shareholders? There is no such creature, even if he/she might look like a bear. :)

Therefore, someone who is a Baha'i in a community is NOT a member of the corporation, unless they also happen to be a "member" of the 501(c)(3).

If the Plaintiff is going to carry this into court, he/she/they should carefully define who and what they are suing.

regards,  
chas

Patrick Henry wrote:

- > Please notice the bahai fundamentalists are failing to respond to the
- > details of the lawsuit charges:
- >
- > 2. Plaintiffs allege that Trustees breached their duties as corporate
- > officers.
- > 3. Plaintiffs allege that the National Spiritual Assembly breached their
- > duty of deciding appeals owed to Plaintiffs.
- > 4. Plaintiffs allege that the literature review policies of the Local
- > Spiritual Assembly and the National Spiritual Assembly, which lie in
- > privity, unlawfully prevent shareholders from their right to communicate
- > with other shareholders.
- > 5. Plaintiffs allege that Defendants failed to execute their duties under
- > their corporate by-laws.
- >
- > THOSE are the charges, being ignored by the lackies who handled
- > damaged control on talk.religion.bahai and alt.religion.bahai

<snip>  
Aha!

Thanks for pointing this out that you lived there.

Did you see some of the blatant electioneering which the suite alleges?

Is there any of that other stuff which you might explain, like how the defendants prevent communication with share-holders, why shouldn't the LSA take responsibility for the parade float, what is the TV show "Spiritual Reality" and what was going on on the show that it would be cancelled, or that the LSA has some say in it, were shareholders prevented from watching the TV show (if so, how?)?

Maybe there were problems in that community, but the allegations look more like hole than doughnut.

Blessings!  
- Pat  
kohli@ameritel.net

**Nima Hazini wrote:**

> That's not the only complaint in the brief. However, having lived in that  
> community in the early 90s myself, I can corroborate all of what it states  
> based on my own experience. In fact, it was thanks to that community and  
its

> loonier than looney LSA that my eyes opened about the cult-like reality of  
> the Baha'i community and its administration.

>

> cheers,

> Nima

They definitely are NOT shareholders. They are "members" of the corporation,  
and

NOT necessarily members of the religion. Shareholders is NOT the correct  
term.

--chas

for-profit corporations in the US have shareholders

non-profit corporations in the US have members.

**Michael McKenny wrote:**

> I'll overlook your slip about not being shareholders, but believers.

> That's an ad hominem. Share holders expect the corporate directors to

> manage the company appropriately. Believers in Baha'i expect the LSA

> etc. members to manage the spiritual community appropriately. Under

> Baha'i and other jurisdiction, the argument may certainly be made that

> direction the corporation/spiritual community as a fundamentalist

> exclusivist cult discriminating against women and other activities

> at variance to the definition of Baha'i is mismanagement.

>

To the Future,

>

M

>

Sure, \_IF\_ someone said, let's give a big hand for "\_\_\_" and named just a few  
of the

friends eligible for election, immediately before an election, I'd be on the  
phone

myself to the ABM (Prot). Duh!

If it happened, steps should be taken. I don't think these are the steps and I  
suspect that it did not happen. I know if the AO asked me about electioneering  
in

my community, I'd say what I knew. this is why I tend to be suspicious of this  
single source account.

**multiman@aros.net wrote:**

> If your By-Laws forbid campaigning in any manner, I think the judge

> might just buy the argument. I think Abdul-Baha would have.

>

> On 28 Mar 2001 14:52:58 GMT, smaneck@aol.com (Susan Maneck ) wrote:

>

> >Sorry, Nima. I'd like to see someone trying to persuade a judge that  
applauding

> >constitutes fixing an election. ;-}

> >

> >"And we were gathered in one place, a generation lost in space, with no time

> >left to start again . . "

> >Don McLean's American Pie

> ><https://bahaistudies.net/susanmaneck/>

> >

Gee, Pat, how does it feel to be kissing Schaut's behind like that??

cheers,

Nima

"Pat Kohli" <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
news:3AC50C15.5A41AD8A@ameritel.net...

Seek and ye shall find

multiman@aros.net wrote:

> Such humility! Really for those that lurk and those of us who have

> only begun to post it smacks of conceit.

Rather than dig into the vices of others, consider whether there is merit to the claim. We've read a document variously described as a deposition and a complaint, both might not be right. A lawyer who apparently passed the bar last

year has been described as "high powered a corporate attorney . . . successfully

sued and won several cases involving big corporations in New Mexico and Massachusetts". Though it is possible that both statements are true, my legal

experience has been that cases take months (at least two) and bigger cases take

years. To win several cases the same year he passed his bar suggests that he took

over cases that others prepared, and in that scenario, it is hard to determine

that he is "high-powered".

I don't think Rick is conceited so much as tired of folks insisting that he believe every story that they've heard.

> But perhaps you are better

> than most who post here. Are you a Bahai?

Not a better person, just a bit more discriminating about legal stuff.

>

God bless you,

- Pat

kohli@ameritel.net

Yep. All of it.

**cheers,  
Nima**

**"Pat Kohli" <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
news:3AC3BC8E.DC47BBD3@ameritel.net...  
Aha!**

**Thanks for pointing this out that you lived there.**

**Did you see some of the blatant electioneering which the suite alleges?**

**Is there any of that other stuff which you might explain, like how the  
defendants prevent communication with share-holders, why shouldn't the LSA  
take  
responsibility for the parade float, what is the TV show "Spiritual Reality"  
and  
what was going on on the show that it would be cancelled, or that the LSA  
has  
some say in it, were shareholders prevented from watching the TV show (if  
so,  
how?)?**

**Maybe there were problems in that community, but the allegations look more  
like  
hole than doughnut.**

**Blessings!  
- Pat  
kohli@ameritel.net**

**Nima Hazini wrote:**

**> That's not the only complaint in the brief. However, having lived in that  
> community in the early 90s myself, I can corroborate all of what it states  
> based on my own experience. In fact, it was thanks to that community and  
its  
> loonier than looney LSA that my eyes opened about the cult-like reality of  
> the Baha'i community and its administration.  
>  
> cheers,  
> Nima**

**I have seen many suits being an assitant to a para legal, and it is no  
worse than most, and if the facts are true, it should prove very  
interesting.**

**Plus as I wrote on another site, this can be expected when as Shoghi  
Effendi stated the administration has been "multilated."**

**On 28 Mar 2001 05:06:35 GMT, smaneck@aol.com (Susan Maneck ) wrote:**

>>Yorgos D. Marinakis  
>>Attorney for Plaintiffs  
>>P.O. Box 45923  
>>Rio Rancho, NM 87174

>

>An actual lawyer wrote this mishmash? It doesn't even make any sense!

>

>"And we were gathered in one place, a generation lost in space, with no time  
>left to start again . . ."

>Don McLean's American Pie

><https://bahaistudies.net/susanmaneck/>

>

Perhaps some sort of legal defense fund should be created for  
vicitms of the fundamentalists. Often people have excellent  
cases but not the where-with-all to pursue justice, the best  
beloved of all things in His sight....

--

FG

[www.FG.com](http://www.FG.com)

The Bahai Faith & Religious Freedom of Conscience

<https://members.nbci.com/FG/index.htm>

"Nima Hazini" <[lotusapt@wxc.com.au](mailto:lotusapt@wxc.com.au)> wrote in message  
[news:99sgtg\\$74p\\$1@gnamma.connect.com.au](mailto:news:99sgtg$74p$1@gnamma.connect.com.au)...

> The clincher here - which shows how smart this attorney is - is that he's  
> pursuing the matter based on laws of incorporation and members rights  
> therein. While Baha'i fundamentalists lately have been hiding behind the  
red

> herring of "the Baha'i faith is a voluntary organization" argument, they  
> would be hard pressed to argue this one to a judge where the law as  
spelled

> out in this specific case is concerned. If a judge found that a board of  
> trustees violated their own bylaws and rules in treating incorporated  
> members, she could rule very decisively against the board of trustees, and

I

> suspect that should this attorney have enough testimony and evidence to  
that

> effect, it could very well happen.

>

> It seems that Shoghi Effendi's insistance in having the Baha'i faith  
> incorporated as an organization is finally coming back to haunt, at least,  
> this generation of Baha'i leadership. One could say that the AO has  
finally

> been put on notice. Of course, I say this is all for the good of the  
Baha'is

> themselves, part of the process of helping the maturation of their  
> administrative order and all. May there be more lawsuits - and there  
will -

> to help expedite this process along.

>

> cheers,

> Nima

>

>

> <multiman@aros.net> wrote in message  
news:3ac1a554.30228214@news.aros.net...

>

> I have seen many suits being an assistant to a para legal, and it is no  
> worse than most, and if the facts are true, it should prove very  
> interesting.

>

> Plus as I wrote on another site, this can be expected when as Shoghi  
> Effendi stated the administration has been "multilated."

>

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>

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> time

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> >Don McLean's American Pie

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> >

>

>

>

>

>If your By-Laws forbid campaigning in any manner, I think the judge  
>might just buy the argument. I think Abdul-Baha would have.

If the by-laws state that the plaintiff failed to mention it. . It is not at all  
clear what connection applauding is supposed to have with electioneering or  
electioneering with "rigging."

"And we were gathered in one place, a generation lost in space, with no time  
left to start again . . "

Don McLean's American Pie

<https://bahaistudies.net/susanmaneck/>

>Uhm, how could there be applauding? When did it happen? Was this when  
>the names of candidates were read?

Dear Michael,

I believe the complaint indicates they applause came when they were  
introduced  
at a meeting.

warmest, Susan



**"And we were gathered in one place, a generation lost in space, with no time left to start again . . "**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010331012353.28097.00002934@ng-mi1.aol.com...**

**> >I can corroborate all of what it states**

**> >based on my own experience.**

**>**

**> I've read the complaint and still can't figure out \*what\* it states except that**

**> some people clapped their hands and one person thought he was god. And oh**

**yeah,**

**> the NSA is really, really slow to answer its mail. Now, that's one complaint**

**> even \*I\* can collaborate.**

**>**

**> "And we were gathered in one place, a generation lost in space, with no time**

**> left to start again . . "**

**> Don McLean's American Pie**

**> <https://bahaistudies.net/susanmaneck/>**

**>**

**>Well, I guess if the directors of a corporation do not respond to the  
>mail of the members of the corporation, that is a legitimate complaint**

**Oh, they respond. It just takes forever. > I assume you mean corroborate, or have you really participated in the**

**>slowness of Baha'i authorities to respond?**

**Only by giving them a lot to respond to. :-)**

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . "**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**>**

**>It's a deposition. Do you know what a deposition is?**

**Yes, Nima jan. I've even had a few. ;-} A deposition is an interview made under oath. That's not what this**

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . "**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**When the going gets tough, His Holiness Ayatollah Schaut appears from out of the woodwork:**

**"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:99t6gc030k7@news2.newsguy.com...**

**>Dr. Danesh case where people repeatedly cite one  
>newspaper article but fail to point out that the facts actually did go to a  
>trial and that Dr. Danesh was found to have not acted improperly in any way.**

**So why would he cut a deal never to practice psychiatry ever again? I suppose you also believe OJ Simpson is innocent because he was acquitted on a technicality \*grin\*.**

**cheers,  
Nima**

**Ayatollah Schaut speculated:**

**>First of all, the deal covered Canada, not the world.**

**If you'd care to pay any attention that is what I said in my earlier post.**

**> Quitting clinical practice in order to  
>pursue academic interests isn't unheard of.**

**Ahh, but why did the good Doktor quit his career in psychiatry and promise never to practice in Canada where the accusations where made?**

**>None of that changes the fact that the allegations were the subject of a  
>civil lawsuit, and the allegations were found to be without merit during  
>that lawsuit.**

**So what? You still haven't addressed why he will never practice psychiatry in Canada ever again.**

**>If memory serves, the civil lawsuit against Simpson was successful.**

**But the criminal trial wasn't.**

**cheers,  
Nima**

**"Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message news:99vl0d02tid@news1.newsguy.com...**

**>Egads. The facts were adjudicated in a court of law, and your response is,  
>"So what?"! At that point, your question is irrelevant.**

**It is irrelevant to you because you do not have an answer. But seems to have been quite relevant to the Canadian board of psychiatry who cut the deal with him.**

> No number of speculative questions will  
> change those facts.

Like the fact that he will never practice psychiatry in Canada ever again.

<spin doctoring snipped>

cheers,  
Nima

>

> So why would he cut a deal never to practice psychiatry ever again?

The "deal" had nothing to do with the civil case which was dismissed with extreme prejudice.

But he gave up his license to practice medicine before this came to court because he had already retired and was on his way to Europe at the time. He thought doing this would quiet things down without bringing any embarrassment

on the Faith. Obviously he was wrong, and my understanding that the NSA and the House were none too pleased that he handled things as he did.

"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."

Don McLean's American Pie

<https://bahaistudies.net/susanmaneck/>

"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message news:9a577c\$516\$1@freenet9.carleton.ca...

> The point I think being made is that the people running Baha'i,  
> including the current lot on the UHJ, are corrupt because this former  
> leading Canadian NSA member was doing hanky panky and his buddies took  
> care of him by placing him in a position of trust. Lovers of the ad  
> hominem leap to defend him and people can debate whether he was really  
> at fault (they didn't lock him up) or innocent (but, he agreed not to  
> practise his profession in British Columbia, or is it Canada, or is it  
> anywhere any more).  
> To me this is ad hominem and beside the significant issue.

That people are reporting only part of the facts for the purpose of casting aspersions and destroying the reputations of other people is "beside the significant issue"! Gosh, let's not allow ourselves to be bothered with a little matter of the truth, shall we?

Leaping to someone's defense in the face of the kind of reporting that's been done here doesn't make one a lover of the ad hominem, Michael. It makes one a lover of truth and honesty.

Truth matters, Michael, because discussing the issues gets seriously bogged down when people phrase the "issues" within a factual context that's filled with half-truths and outright lies. When people assume facts not in evidence, as you have done, then their conclusions are faulty.

> I've said before that Hooper and his buddies can have as many  
> mistresses as they please (though I'd advise them to have consensual sex)  
> and that doesn't bother me at all. It's a non-issue.

Of course, that doesn't stop you from referring to the Universal House of Justice as "Hooper and his buddies." Is it OK to be insulting and disrespectful so long as you continue to pay lip-service to the notion that your disrespect and insults are non-issues?

Regards,  
Rick Schaut

Greetings, Susan.

The Latin words mean "To the Person". Many today think only negative comments to the person are what is meant. No. It means speaking anything about the person, instead of the issue.

M

>>Lovers of the ad  
>>hominem leap to defend him  
>  
> Michael I believe you have just turned the meaning of ad hominem on its head.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010331004111.28097.00002920@ng-mi1.aol.com...

> >  
> >So why would he cut a deal never to practice psychiatry ever again?  
>  
> The "deal" had nothing to do with the civil case which was dismissed with  
> extreme prejudice.  
> But he gave up his license to practice medicine before this came to court  
> because he had already retired and was on his way to Europe at the time.  
He  
> thought doing this would quiet things down without bringing any  
embarrassment  
> on the Faith. Obviously he was wrong, and my understanding that the NSA  
and  
> the House were none too pleased that he handled things as he did.

Oh dear! Oh dear! How things get twisted!

The story as reported in the Toronto Star was: -

"The College of Physicians and Surgeons withdrew charges of sexual impropriety yesterday against a psychiatrist who is past secretary general of the Baha'i faith in Canada.  
Charges were withdrawn against Dr. Hossain Banadaki Danesh in exchange for

**Danesh's immediate resignation and his "written undertaking not to reapply for another licence to practice medicine in Ontario or to apply to practice medicine anywhere else, at any time."**

**He has also agreed to post \$10,000 security toward costs incurred by the college in paying for therapy for the complainants.**

**Charges were laid by three former patients.**

**Danesh, 56, has not admitted to any sexual impropriety with any of his patients."**

**Another Bahai martyr who paid towards treatment of those who complained of their treatment by him but he did nothing at all, absolutely nothing!**

**Sounds to me that he was "acquitted" and left the country without any other stain on his charecter.**

**As ever,**

**Dermod.**

**Greetings, Dermod.**

**Well, I read the story in Ottawa in THE OTTAWA CITIZEN and I'm pretty sure British Columbia was mentioned. But, were I in court I'd have to admit that it happened years ago and my memory is not infallible. The whole issue concerns personality which I consider largely irrelevant, so I'm not going to dig up an old copy of THE OTTAWA CITIZEN, when the basic issue of the personality that he agreed not to practise again and the charges were not pursued is agreed by all parties.**

**Thrive,  
M**

**"Dermod Ryder" (grimreaper@freenetname.co.uk) writes:**

**> The story as reported in the Toronto Star was: -**

**>**

**> "The College of Physicians and Surgeons withdrew charges of sexual  
> impropriety yesterday against a psychiatrist who is past secretary general  
> of the Baha'i faith in Canada.**

**> Charges were withdrawn against Dr. Hossain Banadaki Danesh in exchange for**

**> Danesh's immediate resignation and his "written undertaking not to reapply  
> for another licence to practice medicine in Ontario or to apply to practice  
> medicine anywhere else, at any time."**

**>**

**> He has also agreed to post \$10,000 security toward costs incurred by the  
> college in paying for therapy for the complainants.**



> Sigh. I'm sure you'll be sad to hear I'm too busy to devote the  
> attention to this I'd like to.  
> For the record, as usual there's a lot here about WHO rather than  
WHAT.

Yes. And, of course, it all began when I made a side comment about the  
apparent competence of the attorney. That particular comment wasn't  
intended to be probative of anything. Rather, it was based on the rather  
obvious lack of any substance in the complaint that's been posted here.

It was your friend, Mr. Hazini who, rather than address the point I had  
raised (i.e. the idea that the complaint is long on allegations but short on  
alleging any actual facts), chose to single out my side comment and present  
the rather unfounded thesis that the attorney is supposedly some  
high-powered chap who has won several cases. If you wish to take anyone to  
task for not addressing the issues, Mr. McKenny, I suggest you point your  
Solar Guard's weapon in Mr. Hazini's direction, and not mine.

Regards,  
Rick Schaut

"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
news:9a547q\$1d6\$1@freenet9.carleton.ca...

> Greetings, Rick.  
> Uhm, I assume you mean that it's short on facts.

No. The only thing a complaint does is state allegations. The facts get  
brought out at trial, should the case ever get that far.

Regards,  
Rick Schaut

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tcea1c75bcdse2@xo.supernews.co.uk...

> "Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message  
> news:9a5ai50n7a@news1.newsguy.com...  
> > "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
> > news:9a547q\$1d6\$1@freenet9.carleton.ca...  
> > > Greetings, Rick.  
> > > Uhm, I assume you mean that it's short on facts.

> > No. The only thing a complaint does is state allegations. The facts  
get  
> > brought out at trial, should the case ever get that far.

> And no doubt you are praying fervently that it doesn't!

Actually, I'm praying fervently that it does. I'd take quite a bit of  
pleasure in watching you and Mr. Hazini dine on ample dishes of crow.

Regards,  
Rick Schaut

**"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tcfjihc2ilf0e4@xo.supernews.co.uk...**

**> "Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message**

**> news:9a81g10ia6@news2.newsguy.com...**

**> > Actually, I'm praying fervently that it does. I'd take quite a bit of**

**> > pleasure in watching you and Mr. Hazini dine on ample dishes of crow.**

**> But what happens if the lady wins her case? Do you promise us a similar  
> pleasure?**

**Absolutely!**

**So, Dermod, are you up for it?**

**Regards,  
Rick Schaut**

**<multiman@aros.net> wrote in message  
news:3ac4ee18.567578@news.aros.net...**

**> Such humility! Really for those that lurk and those of us who have**

**> only begun to post it smacks of conceit.**

**I don't quite see how it would smack of conceit any more than constantly  
referring to the Universal House of Justice as the 'universal house of  
injustice', with the inherent stance of placing oneself above that  
particular institution, smacks of conceit. I will only note that my own  
supposed "conceit" doesn't consist of purposefully misstating someone else's  
appropriate name or abusing particular pronunciations of their names.**

**> But perhaps you are better than most who post here.**

**Perhaps, but I seriously doubt it. Frankly, such questions strike me as  
abundantly unimportant. It's rather like trying to decide whether apple pie  
is better than chocolate cake. The answer really depends on the cook.**

**As for whether or not I'm a Baha'i, I think you already know the answer.  
Why did you ask?**

**Regards,  
Rick Schaut**

**<snip>.**

**>As for whether or not I'm a Baha'i, I think you already know the answer.**

**The answer is no. Rick Schaut is a Nazi, not a Baha'i.**

**cheers,  
Nima**

**I must admit I may have been a little blunt, but it seems to be the  
way people are on this site. I do there fore apologize for the**



question of Faith, I myself am not a Bahai and while investigating it have not found so far that which would appeal to me. Perhaps I will but I am observing the flow and have not found the argument for the hands and UHJ (I will for your sensibilities in this post not use the other appellation which I have so far found more appropriate) as the successors being very compelling.

On Fri, 30 Mar 2001 16:10:40 -0800, "Rick Schaut"  
<RSSchaut@home.NOSPAMcom> wrote:

>  
><multiman@aros.net> wrote in message  
news:3ac4ee18.567578@news.aros.net...  
>> Such humility! Really for those that lurk and those of us who have  
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>> But perhaps you are better than most who post here.  
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>Perhaps, but I seriously doubt it. Frankly, such questions strike me as  
>abundantly unimportant. It's rather like trying to decide whether apple pie  
>is better than chocolate cake. The answer really depends on the cook.  
>  
>As for whether or not I'm a Baha'i, I think you already know the answer.  
>Why did you ask?  
>  
>  
>Regards,  
>Rick Schaut  
>  
>  
>  
Greetings, Rick.

As expected this post deals with irrelevant ad hominem. Where's the substance?

M

> I don't quite see how it would smack of conceit any more than constantly  
> referring to the Universal House of Justice as the 'universal house of  
> injustice', with the inherent stance of placing oneself above that  
> particular institution, smacks of conceit. I will only note that my own  
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> appropriate name or abusing particular pronunciations of their names.  
>  
>  
> Perhaps, but I seriously doubt it. Frankly, such questions strike me as  
> abundantly unimportant. It's rather like trying to decide whether apple pie  
> is better than chocolate cake. The answer really depends on the cook.

>  
> As for whether or not I'm a Baha'i, I think you already know the answer.  
> Why did you ask?  
>  
>  
> Regards,  
> Rick Schaut

>  
>  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

You're the one who crawled out of his hole the moment the message  
"New Mexico LAWSUIT against bahai institutions for FRAUD"  
<https://members.nbc.com/FG/NMLawsuit.htm> was posted  
and started slinging mud and aspersions against me and others.

Your playing the innocent little lamb isn't going to fool anyone  
who is even remotely familiar with the despicable things you, and  
people like you, have done to fellow bahais for years in the name  
of perverted "truth," on and off line....

--

FG  
[www.FG.com](http://www.FG.com)  
The Bahai Faith & Religious Freedom of Conscience  
<https://members.nbc.com/FG/index.htm>

"Rick Schaut" <[rsschaut@home.NOSPAMcom](mailto:rsschaut@home.NOSPAMcom)> wrote in message  
<news:9a27up015oa@news2.newsguy.com>...

>

> "Patrick Henry" <[patrick\\_henry@liberty.com](mailto:patrick_henry@liberty.com)> wrote in message  
> [news:9a215o\\$3bd04\\$1@ID-75545.news.dfncis.de](news:9a215o$3bd04$1@ID-75545.news.dfncis.de)...

> > Please note how desperate bahai fanatics and fundamentalists  
> > are to deny and discredit the FRAUD alleged in the New Mexico  
> > lawsuit against the local and US national bahai institutions.

>

> Please note that, in Mr. Glaysher's dictionary, pointing out the absence  
of  
> fact constitutes a "denial". I think this is the same dictionary under  
which

> SPAM is considered a legitimate activity.

>

> > The person I am responding to here, on [soc.culture.israel](http://soc.culture.israel), is widely  
> > regarded as a notorious fanatic fundamentalist.

>

> Perceptive readers will see this as the ad-hominem that it is.

>

> In the mean time, we still haven't seen any \_facts\_, and not amount of  
> Glaysher-made smoke-screen will manage to obscure this. I just wonder if  
> Mr. Glaysher will demonstrate a similar dedication to truth when this case  
> gets dismissed.

>

>

> Regards,  
> Rick Schaut

>

>

>

>Gee, Fred, what happened to that Baha'i love you keep talking about?

Pot calling the kettle black? How amusing. Certainly Baha'i love does not even remotely emanate from your maladorous direction, Herr Schaut. You wouldn't know what "Baha'i" or "love" was if it bit you.

>Ah, yes. I've done such "despicable" things as call people on their faux  
>pas.

You've called no ones faux pas, other than the one in your own psychotic imagination.

> I've had the temerity to point out that a complaint is not a  
>deposition and to question the supposed track record of an attorney who  
only  
>passed his bar exam a scant six months ago.

Seems he passed the bar in Mass in February 2000, so it's hardly a scant 6 months (albeit February 2000 is probably scant 6 months by your ridiculous calculations), and besides the guy has a Ph.D of top of the law degree he's obtained. Do you know anything about the firm he works for, hmmmm???

> Nasty, bad, horrible old me.

I can think of a dozen more colorful adjectives.

>Methinks that the real complaint is that I don't just roll over and play  
>dead

Please do the world a favor and go sailing away into the sunset on your little boat.

>that doesn't actually allege any facts that would constitute a violation of  
>the law.

Ooh, and you're a New Mexico state judge and would know \*grin\*. LOL :))

Polly wanna cracker??

cheers,  
Nima

**"Patrick Henry" <patrick\_henry@liberty.com> wrote in message news:tc9jpgde2vqf45@corp.supernews.com...**

**> You're the one who crawled out of his hole the moment the message  
> "New Mexico LAWSUIT against bahai institutions for FRAUD"  
> <https://members.nbc.com/FG/NMLawsuit.htm> was posted  
> and started slinging mud and aspersions against me and others.**

**Gee, Fred, what happened to that Baha'i love you keep talking about?**

**> Your playing the innocent little lamb isn't going to fool anyone  
> who is even remotely familiar with the despicable things you, and  
> people like you, have done to fellow bahais for years in the name  
> of perverted "truth," on and off line....**

**Ah, yes. I've done such "despicable" things as call people on their faux pas. I've had the temerity to point out that a complaint is not a deposition and to question the supposed track record of an attorney who only passed his bar exam a scant six months ago. Nasty, bad, horrible old me.**

**Methinks that the real complaint is that I don't just roll over and play dead when someone posts the supposedly damaging "evidence" of a complaint that doesn't actually allege any facts that would constitute a violation of the law.**

**Regards,  
Rick Schaut**

**Greetings, Rick.**

**Again, as expected, you are not dealing with issues, but irrelevant personalities. Who is logically irrelevant; what is the issue.**

**M**

**"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:**

**>  
> [Snort.] I dare say we wouldn't be in this little thread, sport, had you  
> actually gone and looked up the information on this attorney rather than  
> repeating what you'd been told by someone else. Now \_there's\_ a cracker  
for**

**> you.**

**>**

**>**

**> Regards,  
> Rick Schaut**

**>**

**>**

**--**

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

**Greetings, Rick.**

**Only ad hominem here, except an allegation without further detail**

that the complaint is flawed. How is it flawed.

If you really were concerned with truth and with issues, you'd admit women are equal to men, that the Baha'i vision is inclusive, tolerant, open-minded, universalist, world-embracing, harmonizing. The issues transcend personalities. Mismanagement has divided the religion. Political attitudes and fundamentalism have mutilated it from the vision of its founder. The issue is to live the life: that is, to demonstrate the essential principles in action.

Show us you can do more than speak about personalities. Admit here your belief in what makes Baha'i worthwhile, instead of standing as a political backer supporting the faction in power and the individuals heading it. Forget who and say what. The truth is that any true backer of current leadership would clearly uphold the principles leaders need to elevate as standards for those guided. Well, your move. Can you speak any language, but ad hominem?

M

"Rick Schaut" (rsschaut@home.NOSPAMcom) writes:

> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message

> news:9a54kp\$1sr\$1@freenet9.carleton.ca...

>> Again, as expected, you are not dealing with issues, but irrelevant

>> personalities. Who is logically irrelevant; what is the issue.

>

> Again, as expected, you take me to task for engaging in a discussion of

> personalities when you're absolutely silent when it comes to Mr. Hazini's

> attacks on people in this forum. Try using a more even hand about this.

> And, by the way, I have not argued that the complaint is flawed because the

> attorney is incompetent. That, of course, would actually be an ad-hominem

> argument. Rather, I have argued that the attorney appears to be

incompetent

> because the complaint is seriously flawed. So, the only real question is

> how you've managed to fail to notice that Nima has yet to address the

> \_issue\_ of the rather obvious flaws in the complaint?

>

>

> Regards,

> Rick Schaut

>

>

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

(Tom Corbett #1 STAND BY FOR MARS p2)

"Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message  
news:9a80ag0ea6@news2.newsguy.com...

>

> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message

> news:9a5i85\$krn\$1@freenet9.carleton.ca...

> > Only ad hominem here, except an allegation without further detail

> > that the complaint is flawed. How is it flawed.

>

> Michael, not only have you managed to turn the definition of "ad-hominem" on  
> its head (for what purposes one can only guess), but you've also not been  
> paying attention.  
>  
> Don't you have a gook to write, or something?

"Gook" - an offensive term used in the US to describe a foreigner, especially a coloured person from Asia.

Now Rickster, are you a racist or do you just churn out this rubbish and never bother to turn on your Spell Check or otherwise check it?

Guess you're gonna have to eat some humble pie ... or is that "crow"?

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:9a3j6q01qoi@news1.newsguy.com...

>  
>  
> Actually, according to the web site to which I posted a link earlier, he  
> passed the written portion of the bar exam in September, 2000.  
>  
> And, note that I didn't just pull that out of my backside.

Unlike the rest of the information you post here and elsewhere? Well! There's a first time for everything and this is obviously the first time!

You now know that the picture of your normal information retrieval methodology will haunt me for the rest of my natural! Can I sue for Post Traumatic Stress Disorder?

"Rick Schaut" <rsshaut@home.NOSPAMcom> wrote in message news:9a81m60iu8@news2.newsguy.com...

>  
> "Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
> news:tcea1dcl1u4ae3@xo.supernews.co.uk...  
> > "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
> > news:9a3j6q01qoi@news1.newsguy.com...  
> > > Actually, according to the web site to which I posted a link earlier,  
he  
> > > passed the written portion of the bar exam in September, 2000.  
>  
> > > And, note that I didn't just pull that out of my backside.  
>  
> > Unlike the rest of the information you post here and elsewhere?  
>  
> Ah, yes. Again we hear from the "my mind is already made up, so don't  
> confuse me with the facts" peanut gallery.

**Your mind isn't made up - it's made up for you!**

>

> > **Can I sue for Post Traumatic Stress Disorder?**

>

> **If you can find a solicitor to take the case (which usually entails finding**

> **a solicitor who's content with whatever money can be eked out of the**

> **client), you can file a suit for whatever you'd like. Please do. This**

> **could be quite fun.**

**No problem finding a solicitor. Since I'd have to file suit in Seattle and since your lawyers are accustomed to work under contingency, it wouldn't cost me anything to file. Mind you such a lawyer would need to be satisfied there's a pretty good case before he'd take it on.**

**You can sleep easy - I'm not going to sue, made of sterner stuff and seen much worse in my life than your retrieving information via the methodology discussed. But if we ever do cross swords in Court, it won't be fun - been to Court on quite a few occasions, haven't lost one yet and have no intention of ever doing so.**

>

>

> **Regards,**

> **Rick Schaut**

>

>

**"Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message news:9a8u96022j4@news2.newsguy.com...**

>

> > **Your mind isn't made up - it's made up for you!**

>

> **Even if that were true, it would be preferable to the constant state of**  
> **chaos that accurately describes how well your mind is made up.**

**My! we are full of opinions but short on fact. Have you any facts with which to back up this assertion? Your assertion seems to not state any facts.**

>

> > > **Can I sue for Post Traumatic Stress Disorder?**

> **<SNIP>**

> > **But if we ever do cross swords in Court, it won't be fun - been**

> > **to Court on quite a few occasions, haven't lost one yet and have no**

> > **intention of ever doing so.**

>

> **Oh, it might not be fun for \_you\_. Me. I think I'd have a grand old time**  
> **watching you attempt to prove "Post Traumatic Stress Disorder".**

**I have PTSD at the moment - no problem in getting medical certification to that. I have the medication and other assorted symptoms - if you care to**

calculate the GMT equivalent of my messages, you'll see a pattern of insomnia. Now who would you recommend in Seattle to act as attorney for me?

**The Prim Sleep(less)er**

**"Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message news:9aa8tr08ou@news2.newsguy.com...**

**>  
> > > Your mind isn't made up - it's made up for you!  
>  
> > > Even if that were true, it would be preferable to the constant state of  
> > > chaos that accurately describes how well your mind is made up.  
>  
> > My! we are full of opinions but short on fact. Have you any facts with  
> > which to back up this assertion?  
>  
> I believe you've already supplied all the evidence I need:**

**Such as - you're long on opinion but short on fact!**

**>  
> > I have PTSD at the moment - no problem in getting medical certification to  
> > that.  
>  
> Thank you.**

**Silly boy! What makes you think you're the cause? On that account don't flatter yourself !**

**"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:9aasms0u08@news2.newsguy.com...**

**>  
> "Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
> news:tchpuql1a161c9@xo.supernews.co.uk...  
> > Silly boy! What makes you think you're the cause? On that account don't  
> > flatter yourself !  
>  
> Boy, did you miss the point. But, thanks for the chuckle.**

**Oh! I didn't miss it! Chose to ignore it! Big difference!**

**Dear Michael**

**I don't think you fully understand the Baha'i concept of maturity. As it has been explained to me "maturity" means "obedience!" Leave it to the**



**Hitler youth to be the most mature group on the planet! I guess the Nazi's were just ahead of their time.**

**Cheers, Randy**

**--**

**Michael McKenny <bn872@FreeNet.Carleton.CA> wrote in message news:9a9oe1\$3m5\$1@freenet9.carleton.ca...**

**> Hi, Dermod.**

**> You wrote:**

**> "Dermod Ryder" (grimreaper@freenetname.co.uk) writes:**

**> > Your mind isn't made up - it's made up for you!**

**>**

**> Actually, this is very important. Baha'i principle is that humanity is**

**> arriving at the state of maturity. One aspect of this maturity is that**

**> individuals are no longer, according to Baha'i, to follow whatever is**

**> dictated by fundamentalist leadership, but each individual has the**

**> responsibility to see with his/her own eyes and hear with his/her own**

**> ears. Letting others make up one's own mind is contrary to Baha'i.**

**> Demanding others comply with what is contrary to Baha'i principle is**

**> mismanagement in a Baha'i view.**

**> To Baha'i Administrators Doing Their Job,**

**> M**

**> --**

**> "My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**

**> (Tom Corbett #1 STAND BY FOR MARS p2)**

**>**

**Hi, Rick.**

**What Rick said or what Dermod said is not validated because of who said it. The issue is that in Baha'i freedom of thought and expression is an essential principle, as is the independent investigation of truth and the abhorrence of fundamentalist dictatorship. It is the principles that are the issue, not which individuals order them to be disregarded, nor which individuals disregard them.**

**To Baha'i,**

**M.**

**"Rick Schaut" (rsschaut@home.NOSPAMcom) writes:**

**> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message**

**> news:9a9oe1\$3m5\$1@freenet9.carleton.ca...**

**>> "Dermod Ryder" (grimreaper@freenetname.co.uk) writes:**

**>> > Your mind isn't made up - it's made up for you!**

**>**

**>> Actually, this is very important. Baha'i principle is that humanity is**

**>> arriving at the state of maturity.**

**>**

**> Michael. What were you saying about "to the person" some posts ago?**

**>**

**>**

**> Regards,**

**> Rick Schaut**

>  
>

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

Hi, Rick.

Then challenge him to a duel if you wish.

My point is that what you say is not validated by who you are. And, it is not only my point. It is a principle of formal logic and it is a principle of Baha'i consultation. Talking about persons, pretty much all I see from you, is irrelevant to issues.

The main issue is that Baha'i is open-minded, tolerant, favouring the independent investigation of truth, the freedom of thought and expression, the realization that the jewel of spiritual truth is perceived in a rainbow of varying perceptions, according to the divinely endowed diversity of humanity, the equality of women and men, the harmony of faith and reason.

It's a great game to focus discussion on who you are and your character, etc., but that is irrelevant to the issue.

Thrive,  
M.

**"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:**

> **"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
> news:9aak0a\$dk9\$1@freenet9.carleton.ca...**

>> **What Rick said or what Dermod said is not validated because of who  
>> said it.**

>

> **Except when Mr. Ryder makes a remark that's intended to disparage my  
> character. In which case you reply by saying that this is an important  
> issue. The double standard strikes again.**

>

>> **It is the principles that  
>> are the issue, not which individuals order them to be disregarded, nor  
>> which individuals disregard them.**

>

> **Then kindly explain why you happen to notice when some individuals  
> supposedly disregard those principles and fail to notice when other  
> individuals blatantly disregard them.**

>

>

> **Regards,  
> Rick Schaut**

>

>

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

Hi, Rick.

Why not try the Michael McKenny approach. I delight in flames and ad hominem. I respond these indicate that the flamer obviously considers my position, my thoughts, my points irrefutable. Rick, rather than thinking, in error, that I've the time to read everything posted here and take everyone to task for ad hominem, why not yourself respond to those maligning your character by saying, well I see my points are irrefutable as Nima, etc. you are not addressing these issues I've been making.

Only problem with that seems to be that I'm still able to ask you what are your points, other than personalities?

Let's see you demonstrate that Baha'i is independent investigation of truth, freedom of thought and expression, harmony of faith and reason, acceptance of the valid variety of personal opinions, the equality of women and men, individual responsibility for ethical action, the abhorrence of dictatorial, closed-minded, intolerant, exclusivist fundamentalism. Then, address every comment about you or other individuals by saying such remarks are invalid logically and according to the principles of Baha'i consultation and merely demonstrate the irrefutability of these Baha'i principles.

Well, now that you're doing that, I can get back to my other duties. I'll check in from time to time to see how you're doing.

Good Luck,  
M.

"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:

> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
> news:9acbk9\$5hp\$1@freenet9.carleton.ca...  
>> My point is that what you say is not validated by who you are.  
>  
> Which still fails to answer the question as to why you notice when some  
> people do this in relatively subtle ways (if at all), but fail to notice  
> when people do it so blatantly as to astound the senses.  
>  
> You're exhibiting prejudice, Michael. Your efforts to make this point have  
> been carried out in an arbitrary and capricious manner.  
>  
>  
> Regards,  
> Rick Schaut  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

>If you can find a solicitor to take the case (which usually entails finding  
>a solicitor who's content with whatever money can be eked out of the  
>client), you can file a suit for whatever you'd like. Please do. This  
>could be quite fun.

I don't think Wendy Momen would be amused.

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**>Aw, Susan! You never let me have any fun!**

**Gee, and all this time we all thought you were getting off on all this.**

**cheers,  
Nima**

**Greetings, Patrick.**

**Many thanks again for all you've done here. The existence of this newsgroup is a bright ray of light upon what some people had wanted kept in the dark. Baha'i principle is for the freedom of thought and expression, for the independent investigation of truth, not blindly imitating what fundamentalist leadership has dictated. You were the major factor in the initiation of this newsgroup. To you goes the credit that censorship (the opposite of Baha'i principle) is not as pervasive as previously. Censors cannot prevent posts here, and every move they make, contrary to Baha'i principle, to punish people after they post should be fully documented and available for all to read. Abdu'l Baha said that an ugly man could call himself handsome and that those failing to live the Baha'i life could call themselves Baha'i, but they fooled no one.**

**The Baha'i life is freedom of thought and expression, independent investigation of truth, the absence of fundamentalist fetters, the equality of women and men, the balance of faith and reason, openness, inclusion, etc. Thanks for advancing this.**

**To Baha'i Administrators Living the Baha'i Life,  
M.**

**"Patrick Henry" (patrick\_henry@liberty.com) writes:**

**>  
> It is my hope that the distortions of the uhj will begin to be purged, it  
> will gradually reform itself, acknowledging the broad and liberal  
> Teachings of Baha'u'llah that it has suppressed now for so long.....**

**>  
> --  
> FG  
> www.FG.com  
> The Bahai Faith & Religious Freedom of Conscience  
> <https://members.nbci.com/FG/index.htm>  
>**

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**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

**Pot calling the kettle black again, eh Susan?**

**cheers,  
Nima**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010402223359.27249.00003375@ng-ch1.aol.com...**

**>After over four years of observing the tactics of  
>bahai fundamentalists, I've learnt a few things about  
>the way they operate:**

**>**

**>1. Always smear and attack the individual.**

**Hey, did you hear that guys? Nima and Dermot are both fundamentalists!**

**>4. Change or ignore the subject.**

**You mean like when Dermot inserted Danesh into the discussion.**

**>**

**>5. Shift to the past and argue over who said what, when, where,**

**> how, etc....**

**Are you referring to Nima's last post on Steve Scholl and the Dialogue  
issue?**

**Must be.**

**"And we were gathered in one place, a generation lost in space, with no time  
left to start again . . "**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**Merde Man says:**

**">Their prejudice is rather obvious.**

**Excuse me - but BWAHAHAHAHAHA! You people have the art of pots calling  
kettles black down to an art form and you're accusing us of prejudice?  
ROTFLMAO**

**cheers,**

**Nima**

**Versus**

**TRUSTEES OF THE SPIRITUAL )  
ASSEMBLY OF THE BAHÁ'Í S OF )  
ALBUQUERQUE, NEW MEXICO, and )  
THE SPIRITUAL ASSEMBLY OF THE )  
BAHÁ'Í'S OF ALBUQUERQUE, )  
NEW MEXICO, a non-profit )  
corporation, and the )  
NATIONAL SPIRITUAL ASSEMBLY )  
OF THE BAHÁ'Í'S OF THE )  
UNITED STATES, )  
an Illinois Corporation, )**

**What I don't understand is why isn't the "universal" house of "justice" also named here? They're the ones pulling the strings of these puppets, and the bootlickers on talk.religion.bahai and alt.religion.bahai, for that matter....**

**--**

**FG**

**www.FG.com**

**The Bahai Faith & Religious Freedom of Conscience**

**<https://members.nbc.com/FG/index.htm>**

**I would assume they're already aware of these newsgroups and perhaps my website or someone else will inform them.**

**--**

**FG**

**www.FG.com**

**The Bahai Faith & Religious Freedom of Conscience**

**<https://members.nbc.com/FG/index.htm>**

**<multiman@aros.net> wrote in message  
news:3ac3ad5d.4412531@news.aros.net...**

**>**

**>**

**> Perhaps as a friendly gesture you could get hold of her lawyer and  
> offer yourself and others as possible witnesses in developing this  
> pattern she is talking about?**

**>**

**> On Thu, 29 Mar 2001 07:03:15 -0600, "Patrick Henry"**

**> <patrick\_henry@liberty.com> wrote:**

**>**

**> >Please notice the bahai fundamentalists are failing to respond to the  
> >details of the lawsuit charges:**

**> >**

**> >2. Plaintiffs allege that Trustees breached their duties as corporate  
> >officers.**

**> >3. Plaintiffs allege that the National Spiritual Assembly breached their  
> >duty of deciding appeals owed to Plaintiffs.**

**> >4. Plaintiffs allege that the literature review policies of the Local  
> >Spiritual Assembly and the National Spiritual Assembly, which lie in  
> >privity, unlawfully prevent shareholders from their right to communicate  
> >with other shareholders.**

**> >5. Plaintiffs allege that Defendants failed to execute their duties under  
> >their corporate by-laws.**

**> >**

**> >THOSE are the charges, being ignored by the lackies who handled  
> >damaged control on talk.religion.bahai and alt.religion.bahai**

**> >**

**> >I would think the lawyer representing the plaintiffs might find many  
> >similar stories, during the last decade or so, documented on my  
> >bahai webpages, as well as perhaps many potential witnesses to  
> >the manner in which the bahai administration now operates....**

> >  
> > **FULL TEXT:**  
> > **New Mexico LAWSUIT against bahai institutions for FRAUD 2001**  
> > **<https://members.nbc.com/FG/NMLawsuit.htm>**  
> >  
> > --  
> > **FG**  
> > **[www.FG.com](http://www.FG.com)**  
> > **The Bahai Faith & Religious Freedom of Conscience**  
> > **<https://members.nbc.com/FG/index.htm>**  
> >  
> >  
> > **"Nima Hazini" <lotusapt@wxc.com.au> wrote in message**  
> > **news:99tuhg\$1b\$1@gnamma.connect.com.au...**  
> > **I think it says somewhere it was filed on the 22nd of March.**  
> >  
> > **cheers,**  
> > **Nima**  
> >  
> > **"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message**  
> > **news:99talus\$6f9\$1@freenet9.carleton.ca...**  
> > **Greetings, Nima.**  
> > **Good to see you here again.**  
> > **What's the date of this? Is this going to go to trial and when?**  
> > **By the way, if you replied to my post a while back about my**  
**receiving**  
> > **your test message I didn't get your reply. That post mentioned my**  
**review**  
> > **of ARCHAEOLOGY OF THE DREAMTIME, that's Australian. That review was**  
**posted**  
> > **to a pagan newsgroup, as just now has my review of A GUIDE TO EARLY**  
**IRISH**  
> >  
> > **LAW. Hooper and his buddies would have loved that. Women had little**  
**legal**  
> > **standing and rulers were very difficult to take to task. I'm currently**  
> > **working on the 1899 anthropological classic THE NATIVE TRIBES OF**  
**CENTRAL**  
> > **AUSTRALIA.**  
> > **As always, here's hoping you're doing very well.**  
> > **Thrive,**  
> > **Michael**  
> >  
> > **"Nima Hazini" (lotusapt@wxc.com.au) writes:**  
> > > **It's a deposition. Do you know what a deposition is?**  
> > >  
> > > **cheers,**  
> > > **Nima**  
> > >  
> > > **"Susan Maneck " <smaneck@aol.com> wrote in message**  
> > > **news:20010328000635.13283.00002188@ng-fi1.aol.com...**  
> > > **Yorgos D. Marinakis**  
> > > **Attorney for Plaintiffs**  
> > > **P.O. Box 45923**  
> > > **Rio Rancho, NM 87174**





>news:3ac3ad5d.4412531@news.aros.net...

>> >> Perhaps as a friendly gesture you could get hold of her lawyer and  
>> >> offer yourself and others as possible witnesses in developing this  
>> >> pattern she is talking about?

>

>> >Well, he could. But, then, the courts tend to not allow hearsay  
>testimony

>> >as evidence.

>

>> It's not hearsay testimony if he was a witness to the alleged events!

>

>The "you" being addressed above wasn't Nima. It was Fred.

>

>

Oops! I don't see his posts, so it's sometimes difficult to follow  
the attributions.

Paul

>2. Plaintiffs allege that Trustees breached their duties as corporate  
>officers.

Too vague an accusation to be meaningful.

>3. Plaintiffs allege that the National Spiritual Assembly breached their  
>duty of deciding appeals owed to Plaintiffs.

Plaintiff does not state how long she waited for an appeal.

>4. Plaintiffs allege that the literature review policies of the Local  
>Spiritual Assembly and the National Spiritual Assembly, which lie in  
>privity, unlawfully prevent shareholders from their right to communicate  
>with other shareholders.

This is not a for-profit corporation and we are not shareholders. We are  
believers.

>5. Plaintiffs allege that Defendants failed to execute their duties under  
>their corporate by-laws.

Too vague.

warmest, Susan

"And we were gathered in one place, a generation lost in space, with no time  
left to start again . . ."

Don McLean's American Pie

<https://bahaistudies.net/susanmaneck/>

> I'll overlook your slip about not being shareholders, but believers.

>That's an ad hominem.

Dear Micheal,

I think you need to look up the word ad hominen. You are making some rather amazing definitions of it lately:

Ad hominen, for your information, is to attack an opponents character rather than answering his arguments. It can also refer to the practice of appealing to the audiences prejudices, emotions, or special interests rather than to their intellects or reason. For instance your referring to Baha'is in good standing as "fundies" or the Baha'i Faith as a "cult" both constitute good examples of ad hominen. As for my argument neither character issues or appeals to sentiment

have anything to do with the point I am making which involves the validity, from a legal standpoint of the complaint in question. Whether or not American Baha'is can be considered "shareholders" of the NSA is a purely legal matter and speaks directly to the issue of the validity of this lawsuit.

"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."

Don McLean's American Pie

<https://bahaistudies.net/susanmaneck/>

Thanks, Nima.

I'll try to read through this thread on the weekend, though I'm very busy now.

Thrive,  
Michael

"Nima Hazini" (lotusapt@wxc.com.au) writes:

> I think it says somewhere it was filed on the 22nd of March.

>

> cheers,

> Nima

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

>

>The person I am responding to here, on soc.culture.israel, is widely  
>regarded as a notorious fanatic fundamentalist. It should be evident  
>to perceptive readers that the fundamentalists are attempting to  
>prevent knowledge of this lawsuit from reaching public officials in Israel,  
>and elsewhere, whom they regularly lie to about the nature of bahai  
>institutions.

I'm sure soc.culture.israel would just as soon your not inform them as well.  
;-}

"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."

Don McLean's American Pie

<https://bahaistudies.net/susanmaneck/>

**If this is true, I hope they find for her in every particular. This administration has been going downhill for over 40 years, its what you get when the system has been according to Shoghi Effendi "mutilated".**

**On Wed, 28 Mar 2001 10:04:37 +1000, "Nima Hazini"**  
**<lotusapt@wxc.com.au> wrote:**

**>How sweet it is :)  
>  
>cheers,  
>Nima  
>  
>  
>  
>  
>"Patrick Henry" <patrick\_henry@liberty.com> wrote in message  
>news:tc11cr1ip1od57@corp.supernews.com...  
>SECOND JUDICIAL DISTRICT  
>COUNTY OF BERNALILLO  
>STATE OF NEW MEXICO  
>  
>DEBORAH BUCHHORN, for herself )  
>and for MINORITY )  
>MEMBERS OF THE SPIRITUAL )  
>ASSEMBLY OF THE BAHÁ'Í'S OF )  
>ALBUQUERQUE, NEW MEXICO, )  
>)  
>Plaintiffs, )  
>)  
>vs. ) No. CV 2001-01978  
>)  
>)  
>TRUSTEES OF THE SPIRITUAL )  
>ASSEMBLY OF THE BAHÁ'Í S OF )  
>ALBUQUERQUE, NEW MEXICO, and )  
>THE SPIRITUAL ASSEMBLY OF THE )  
>BAHÁ'Í'S OF ALBUQUERQUE, )  
>NEW MEXICO, a non-profit )  
>corporation, and the )  
>NATIONAL SPIRITUAL ASSEMBLY )  
>OF THE BAHÁ'Í'S OF THE )  
>UNITED STATES, )  
>an Illinois Corporation, )  
>)  
>Defendants. )  
>  
>  
>  
>VERIFIED COMPLAINT FOR FRAUD, LIBEL, BREACH  
>OF CORPORATE DUTIES, AND DECLARATORY AND**

## **>INJUNCTIVE RELIEF**

**>**

**>COMES NOW Plaintiffs by and through their attorney of record, Yorgos D. Marinakis, and for their Complaint states as follows:**

**>**

## **>INTRODUCTION**

**>**

**>1. Plaintiffs file this shareholder or member derivative suit against:**

**>- the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Local Spiritual Assembly, or LSA),**

**>- their Trustees, and**

**>- the Spiritual Assembly of the Bahá'ís of the United States (National Spiritual Assembly, or NSA), with whom the Local Spiritual Assembly and its Trustees have privity.**

**>2. Plaintiffs allege that Trustees breached their duties as corporate officers.**

**>3. Plaintiffs allege that the National Spiritual Assembly breached their duty of deciding appeals owed to Plaintiffs.**

**>4. Plaintiffs allege that the literature review policies of the Local Spiritual Assembly and the National Spiritual Assembly, which lie in privity, unlawfully prevent shareholders from their right to communicate with other shareholders.**

**>5. Plaintiffs allege that Defendants failed to execute their duties under their corporate by-laws.**

**>**

## **>PARTIES**

**>**

**>6. Named Plaintiff Deborah Buchhorn was a shareholder or member of the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico, at the time of the incidents stated in this Complaint, and she continues to be a member.**

**>7. The Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Local Spiritual Assembly) is a New Mexico non-profit corporation.**

**>Shareholder-members may appeal decisions by the Local Spiritual Assembly to**

**>the National Spiritual Assembly.**

**>8. The Trustees of the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Trustees) individually reside in Bernalillo County, New Mexico,**

**>as a condition of their Trusteeship. Trustees are Kambiz Victory, Ok-Sun and John McHenry, Manijeh Kavelin, Nelson Sapad, Harry and Sondra Day, Owen**

**>Creightney, and Carol Caldwell. Jenny Beery was a Trustee during the time of many of these incidents.**

**>9. The Spiritual Assembly of the Bahá'ís of the United States (National Spiritual Assembly) is incorporated in and has its principal place of**

**>business in Illinois.**

**>**

## **>FACTS**

**>**

**>10. The Bahá'í have no clergy. Instead, each community in the Bahá'í Faith annually elects nine Trustees or a "Local Spiritual Assembly," which acts**

**>as an agent or subsidiary of the National Spiritual Assembly. Each National Spiritual Assembly answers to the supreme Bahá'í body, The**

**>Universal House of Justice. The Universal House of Justice established the**

**>Continental Board of Counsellors (sic) to assist them, and the Countinental**

**>Board of Counsellors further has the Auxiliary Board to assist them.**

>11. In the particular situation between the Trustees of the Spiritual  
>Assembly of Bahá'ís of Albuquerque, New Mexico, Defendants Trustees  
>controlled what member activities Plaintiffs were able to engage in and  
>what members they were able to talk to. They stopped them from interacting  
>with friends at member events. They stopped Plaintiffs from serving on  
>committees and stopped their individual activities for personal reasons.  
>They made all the decisions relating to Plaintiffs' membership-related  
>activities. They told named Plaintiff that opinions she may personally  
>hold were bad and implicitly threatened to curtail her presence at member  
>functions. They acted as if the abuse were no big deal, that it was  
>Plaintiff's fault, and denied doing it. They failed to act when one member  
>was physically threatened and shoved by another member.

>12. Although Plaintiffs have consistently complied with Defendant Trustees'  
>demands, they have also consistently filed complaints against them with the  
>National and International Bahá'í authorities. This has enraged the  
>Defendant Trustees.

>13. Defendant Trustees have never made specific accusations or informed  
>Plaintiffs of wrongdoing, other than vague statements such as "you have  
>issues with the Spiritual Assembly."

>14. Therefore, deep-seated animosities and distrust have arisen between  
>Plaintiffs and the Trustees, which are incapable of resolution and thereby  
>present an irreconcilable barrier to the ability of the corporation to  
>function as is.

>15. Plaintiffs' reasonable expectations that they would be able to  
>participate in the management and activities of their corporation, as  
>minority shareholders, have been thwarted since at least 1995.

>16. Article IV of the LSA by-laws provides that the LSA shall compose  
>differences and disagreements among members of the community. Article  
VII,  
>section 9 of the NSA by-laws provides that any member of a Bahá'í  
community  
>may appeal from a decision of his LSA to the NSA.  
>

>Failure to Allow Inspection of Books and Records  
>

>17. The books and records of the corporation have been maintained in an  
>inaccurate and inequitable manner.

>18. The year 2000 annual meeting showed a 10%, \$10,000 discrepancy in  
the  
>corporate books.

>19. In a letter dated September 3, 2000, named Plaintiff Deborah Buchhorn  
>informed the Local Spiritual Assembly that she desired to inspect their  
>financial books. Defendants refused.

>20. Following mailing of the demand letter, the LSA offered to allow named  
>Plaintiff to inspect the books and records, but under conditions that the  
>Plaintiff deemed in bad faith.  
>

>Fraudulent Oppression and Prevention of Communications between  
Shareholders  
>

>21. On April 19, 1998, Defendant Trustees ordered named Plaintiff Deborah  
>Buchhorn to refrain from discussing her "issues" with anyone but Auxiliary  
>Board member Brent Poirier and the Local Spiritual Assembly. Plaintiff  
>complied and appealed to Brent Poirier and the National Spiritual Assembly,  
>who took no action. Defendant LSA has wrapped many of their dealings with

>members in the cloak of secrecy in a like manner.

>

>Electioneering

>

>22. At the Annual Meeting Feast of 1999, Defendant Trustees fraudulently  
>rigged the election of Trustee Nelson Sapad by calling for applause for him  
>three times prior to an election of corporate officers. Plaintiff appealed  
>to the National Spiritual Assembly and Brent Poirier, who took no action.

>23. Defendant Trustees or their agents fraudulently rigged the election of  
>Harry and Sondra Day, by introducing them and calling for applause moments  
>before an election of corporate officers.

>24. Trustees do not ensure secret balloting at the Annual Meeting Feast.  
>The usual practice is not to use a ballot box, but for members to lay their  
>ballots on a plate or in a basket in plain sight of the election tellers.

>Ms. Buchhorn appealed to Brent Poirier on at least one election. Mr.

>Poirier responded by handling the collection basket himself.

>25. In the member newsletter and prior to the annual election and during  
>the Annual Meeting Feast, Trustees have used scriptural quotes to draw  
>attention to persons serving on certain committees.

>

>Fraudulent and Oppressive Behavior Relating to the TV Show "Spiritual  
>Reality"

>

>26. Plaintiffs conceptualized and produced a TV show named "Spiritual  
>Reality." After 100 showings, during which Defendant Trustees only  
>complimented Plaintiffs, Defendant Trustees, fraudulently and with intent  
>to oppress, mandated major changes in the show. Plaintiffs complied and  
>appealed to the National Spiritual Assembly and Brent Poirier, who took no  
>action.

>27. Defendant Trustees, fraudulently and with intent to oppress, ordered  
>Plaintiffs to "temporarily postpone" their television show, "Spiritual  
>Reality." Plaintiff complied, and Defendants never specifically informed  
>Plaintiffs what they had done to precipitate the arbitrary and capricious  
>termination. The effect of this order, namely the termination of the TV  
>show, violated the right of shareholders to communicate with other  
>shareholders.

>28. Trustees fraudulently and under false pretences stated that the reasons  
>for termination would be fully discussed at a later meeting, at which  
>meeting those reasons were never discussed. Defendant Trustee Kambiz  
>Victory, employee of channel 41, knew or should have known that a  
>television program cannot be "temporarily postponed." Plaintiffs appealed  
>to the National Spiritual Assembly, who took no action.

>29. Defendant Kambiz Victory, a Trustee, fraudulently and with intent to  
>oppress, told named Plaintiff Deborah Buchhorn in regards to her television  
>show that "Your teaching can have no effect because you are not in unity  
>with the Spiritual Assembly." Defendant knew that Ms. Buchhorn's  
>television show brought in 15% of the information requests during an  
>unrelated major regional advertising campaign by Defendants. Plaintiff  
>appealed to the National Spiritual Assembly, who took no action.

>30. Defendant Trustees fraudulently and under false pretences set-up  
>Plaintiffs to a "confession" of their animosity towards Defendant Trustees.  
>Named Plaintiff appealed to the National Spiritual Assembly, who took no  
>action.

>

>Other Oppression

>

>31. As an act of individual initiative, named Plaintiff Deborah Buchhorn  
>organized a Bahá'í parade float for several years for the New Mexico State  
>Fair Parade. In 2000, Defendant Trustees convened a task force to organize  
>the parade float for that year. On August 22, 2000, approximately 19 days  
>before the parade, Defendant Trustees, fraudulently and with intent to  
>oppress, instructed Plaintiff Deborah Buchhorn to terminate her parade  
>float activities. A false reason for this termination was published in the  
>membership newsletter by Defendant Trustees, causing Plaintiff  
>embarrassment. Plaintiff complied, and Defendant never informed Plaintiff  
>as to the reason for that termination. Plaintiff appealed to the National  
>Spiritual Assembly and Brent Poirier, who took no action.

>32. Defendant Trustees, fraudulently and with intent to oppress, ordered  
>Plaintiff Deborah Buchhorn to receive instruction on the Bahá'í Covenant.  
>Plaintiff complied and attended that "instruction," which in fact consisted  
>of three (3) hours of interrogation by Trustee Owen Creightney, and John  
>and Ok-Sun McHenry. It became apparent at this meeting that Trustee  
>Creightney had lied to the Trustees in order to oppress named Plaintiff.  
>Plaintiff appealed to the National Spiritual Assembly and Brent Poirier,  
>who took no action.

>33. Defendant Trustees, fraudulently and with intent to oppress, ordered  
>named Plaintiff Deborah Buchhorn to resign from the Bahá'í gospel choir.  
>Plaintiff complied, and Defendant never informed Plaintiff as to the reason  
>for that termination. Plaintiff appealed to the National Spiritual  
>Assembly and Brent Poirier, who took no action.

>34. Defendant Trustees, fraudulently and with intent to oppress, undermined  
>named Plaintiff Deborah Buchhorn's Saturday Night Coffee House and in  
>effect stopped her Coffee House. Defendant never informed Plaintiff as to  
>these circumstances. Plaintiff appealed to the National Spiritual Assembly  
>and Brent Poirier, who took no action.

>35. Defendant Trustees, fraudulently and with intent to oppress, have  
>ordered numerous Bahá'ís to shun Plaintiff Deborah Buchhorn.

>36. Defendant Trustee Kambiz Victory told a Plaintiff "I am the voice of  
>God in this community."

>

>Libel

>

>37. Defendant Trustees knowingly published false and defamatory  
information

>about Plaintiffs in the Albuquerque Bahá'í newsletter, specifically  
>relating to the parade banner.

>

>Unlawful Prevention of Communication between Shareholders

>

>38. Defendant National Spiritual Assembly has the policy that Local  
>Spiritual Assemblies are responsible for reviewing pamphlets and  
>newsletters and materials that mention the Faith such as songs, play  
>scripts, souvenir items, and greeting cards, intended for publication or  
>distribution within their communities, whereas the National Spiritual  
>Assembly is responsible for review of those same materials intended for  
>nationwide publication.

>

>CAUSES OF ACTION

>

>Count I



>39. Plaintiffs reallege and incorporate all previous paragraphs.  
>40. The Trustees of the Local Spiritual Assembly have repeatedly acted and  
>continue to act fraudulently towards the Plaintiffs.  
>41. Plaintiffs have suffered emotional damages thereby.  
>  
>Count II  
>42. Plaintiffs reallege and incorporate all previous paragraphs.  
>43. The Trustees of the Local Spiritual Assembly libeled the named  
>Plaintiff.  
>44. Plaintiffs have suffered emotional damages thereby.  
>  
>Count III  
>45. Plaintiffs reallege and incorporate all previous paragraphs.  
>46. The Trustees of the Local Spiritual Assembly have repeatedly failed to  
>act and continue to fail to act in good faith, which failure constitutes  
>fraud.  
>47. Plaintiffs have suffered emotional damages thereby.  
>  
>Count IV  
>48. Plaintiffs reallege and incorporates all previous paragraphs.  
>49. The Trustees of the Local Spiritual Assembly have repeatedly failed to  
>act and continue to fail to act with the care an ordinary prudent person in  
>like position would exercise under similar circumstances, which failure  
>constitute fraud.50. Plaintiffs have suffered emotional damages thereby.  
>  
>Count V  
>51. Plaintiffs reallege and incorporate all previous paragraphs.  
>52. The Trustees of the Local Spiritual Assembly have repeatedly failed to  
>act and continue to fail to act in a manner they reasonably believe to be  
>in the best interests of the corporation and its members, which failure  
>constitutes fraud.  
>53. Plaintiffs have suffered emotional damages thereby.  
>  
>Count VI  
>54. Plaintiffs reallege and incorporate all previous paragraphs.  
>55. The Trustees have repeatedly failed their duty to compose differences  
>and disagreements with themselves and the members, in violation of their  
>by-laws, which failure constitutes fraud.  
>56. Plaintiffs have suffered emotional damages thereby.  
>  
>Count VII  
>57. Plaintiffs reallege and incorporate all previous paragraphs.  
>58. The National Spiritual Assembly has repeatedly failed their duty to  
>hear appeals from Plaintiffs, in violation of their by-laws.  
>59. Plaintiffs have suffered emotional damages thereby.  
>  
>Count VIII  
>60. Plaintiffs reallege and incorporate all previous paragraphs.  
>61. The literature review policies of the National and Local Spiritual  
>Assemblies violate the rights of corporate members to communicate with  
>other corporate members.  
>62. Plaintiffs have suffered emotional damages thereby.  
>  
>Count IX  
>63. Plaintiffs reallege and incorporate all previous paragraphs.



>64. The practice of the Local Spiritual Assembly to direct members not to  
> speak about their dealings with the LSA with other corporate members  
> violates the rights of corporate members to communicate with other  
> corporate members.

>65. Plaintiffs have suffered emotional damages thereby.

>

>JUDICIAL RELIEF

>

>WHEREFORE, for these reasons, Plaintiffs request that this Court:

>1. Declare that the Trustees acted fraudulently towards Plaintiffs;

>2. Declare that Trustees libeled Plaintiffs;

>3. Declare that the Trustees breached their corporate duties

> towards Plaintiffs;

>4. Remove the Trustees from their positions and enjoin them from serving in

> official Bahá'ís capacities for nineteen (19) years;

>5. Remove the LSA Directors who are also Trustees;

>6. Declare that the Local Spiritual Assembly violated members' rights to

> inspect corporate books and records;

>7. Compel Defendant LSA to retain an independent certified public

> accountant to audit the books for the last two years;

>8. Declare that Defendant LSA violated their corporate by-laws by failing

> to compose differences and disagreements among members of the

> community;

>6. Declare that the National Spiritual Assembly breached their duty of

> hearing Plaintiffs' appeals;

>7. Declare that the literature review policies of the Bahá'ís violate

> United States common law as preventing corporate members from

> communicating

> with other corporate members;

>8. Enjoin Defendants National Spiritual Assembly and Local Spiritual

> Assembly from enforcing their literature review policy;

>9. Declare that the secrecy practices of the Local Spiritual Assembly

> violate United States common law as preventing corporate members from

> communicating with other corporate members;

>10. Enjoin Defendant Local Spiritual Assembly from continuing their secrecy

> practices;

>11. Award compensatory damages from Defendants to Plaintiffs;

>12. Award attorney's fees and costs to Plaintiffs;

>13. Any other relief this Court deems appropriate.

>

>Respectfully submitted,

>

>

> \_\_\_\_\_  
> Yorgos D. Marinakis

> Attorney for Plaintiffs

> P.O. Box 45923

> Rio Rancho, NM 87174

> 505-459-4664

> 877-430-9550 (fax)

>

>Named Plaintiff's Verification

>

>STATE OF NEW MEXICO )

>) ss.

>COUNTY OF BERNALILLO)

>  
>COMES NOW Deborah Buchhorn, and being duly sworn, states as follows:  
>1. I have read and understood the contents of this Complaint.  
>2. I have personal knowledge of the facts stated herein.  
>3. I attest to and verify their truth and  
>accuracy.\_\_\_\_\_  
>DEBORAH BUCHHORN  
>SWORN TO AND SUBSCRIBED before me this \_\_ day of \_\_\_\_\_, 2001.  
>\_\_\_\_\_  
>Notary Public  
>  
>My Commission Expires:  
>  
>  
>  
>  
>  
> The Latin means "To the Person". I am using it strictly to mean that;  
>saying point A is good or bad because of who said it,

Dear Michael,

I'm well aware of that. What you seem unaware of is that none of my arguments had anything to do with the question of "who said it" as far as person is concerned. Now what that person might be as a legal entity (shareholder, etc.) is entirely a different matter and speaks directly to the validity of the case in question. It is not ad hominem to say that someone cannot be tried as a juvenile because they happen to be an adult, for instance.

"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."

Don McLean's American Pie

<https://bahaistudies.net/susanmaneck/>

Greetings, Susan.

The Latin means "To the Person". I am using it strictly to mean that; saying point A is good or bad because of who said it, rather than assessing A on the worth of A itself is irrelevant ad hominem. The point is not who said something, but what was said. Here formal logic agrees with the principles of Baha'i administration that one considers what, not who.

M

Susan Maneck (smaneck@aol.com) writes:

>> I'll overlook your slip about not being shareholders, but believers.  
>>That's an ad hominem.  
>  
> Dear Micheal,  
>  
> I think you need to look up the word ad hominem. You are making some rather  
> amazing definitions of it lately:  
>  
> Ad hominem, for your information, is to attack an opponents

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

**Greetings, Susan.**

**Unlike what I've read of Rick, you are addressing what rather than who. You are on topic. Your point is quite valid, though I assume any hearing will have details to substantiate the charge, or it will with justification be tossed out. One cannot be dragged before a judge on the charge of theft without further details -- on such and such a day at such and such a place witnesses observed one making off with the following items not belonging to one; one's fingerprints were found on the item, etc.**

**So what are these people accused of doing specifically.**

**I'll overlook your slip about not being shareholders, but believers. That's an ad hominem. Share holders expect the corporate directors to manage the company appropriately. Believers in Baha'i expect the LSA etc. members to manage the spiritual community appropriately. Under Baha'i and other jurisdiction, the argument may certainly be made that direction the corporation/spiritual community as a fundamentalist exclusivist cult discriminating against women and other activities at variance to the definition of Baha'i is mismanagement.**

**To the Future,  
M**

**Susan Maneck (smaneck@aol.com) writes:**

**>>2. Plaintiffs allege that Trustees breached their duties as corporate  
>>officers.**

**>**

**> Too vague an accusation to be meaningful.**

**>**

**>>3. Plaintiffs allege that the National Spiritual Assembly breached their  
>>duty of deciding appeals owed to Plaintiffs.**

**>**

**> Plaintiff does not state how long she waited for an appeal.**

**>**

**>>4. Plaintiffs allege that the literature review policies of the Local  
>>Spiritual Assembly and the National Spiritual Assembly, which lie in  
>>privity, unlawfully prevent shareholders from their right to communicate  
>>with other shareholders.**

**>**

**> This is not a for-profit corporation and we are not shareholders. We are  
> believers.**

**>**

**>>5. Plaintiffs allege that Defendants failed to execute their duties under  
>>their corporate by-laws.**

**>**

**> Too vague.**

**>**

**> warmest, Susan**

**>**

**>**

**>**

**> "And we were gathered in one place, a generation lost in space, with no time**

> left to start again . . "  
> Don McLean's American Pie  
> <https://bahaistudies.net/susanmaneck/>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
news:9a2fbm01h75@news2.newsguy.com...

> Most of the folks around here seem to not grasp the  
> distinction.

Really?? Would that be anything like the distinction you once alleged about  
Steven Scholl and the Dialogue editors?? Remember when you claimed they  
had  
circulated a Modest Proposal to all the National Convention delegates and  
that Scholl had admitted to doing so in his Crisis of Faith letter?? LOL  
:))

Next time when you accuse others of not doing their research first pull your  
head out of your own butt, Herr Ayatollah Schaut.

Polly wanna cracker again??

cheers,  
Nima

"Paul Hammond" <pahammond@onetel.net.uk> wrote in message  
news:3ac4d742@news-uk.onetel.net.uk...

> Rick Schaut wrote in message <9a2fbm01h75@news2.newsguy.com>...

> ><multiman@aros.net> wrote in message  
news:3ac3ad5d.4412531@news.aros.net...

> >> Perhaps as a friendly gesture you could get hold of her lawyer and  
> >> offer yourself and others as possible witnesses in developing this  
> >> pattern she is talking about?

> >Well, he could. But, then, the courts tend to not allow hearsay  
testimony  
> >as evidence.

> It's not hearsay testimony if he was a witness to the alleged events!

The "you" being addressed above wasn't Nima. It was Fred.

Regards,  
Rick Schaut

**<multiman@aros.net> wrote in message  
news:3ac3ad5d.4412531@news.aros.net...**

**> Perhaps as a friendly gesture you could get hold of her lawyer and  
> offer yourself and others as possible witnesses in developing this  
> pattern she is talking about?**

**Well, he could. But, then, the courts tend to not allow hearsay testimony  
as evidence. Most of the folks around here seem to not grasp the  
distinction.**

**Regards,  
Rick Schaut**

**>  
>What I don't understand is why isn't the "universal" house of "justice"  
>also named here?**

**You can't sue the House of Justice in a US court.**

**"And we were gathered in one place, a generation lost in space, with no time  
left to start again . . ."**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**>  
>Gee, Fred, what happened to that Baha'i love you keep talking about?  
>**

**Fred, considers Baha'i love part of the 'technique' remember?**

**"And we were gathered in one place, a generation lost in space, with no time  
left to start again . . ."**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010402223359.27249.00003375@ng-ch1.aol.com...**

**> >4. Change or ignore the subject.**

**> You mean like when Dermod inserted Danesh into the discussion.**

**Actually, I believe I was the first to bring it up, as I see a similarity  
between the posting of this complaint and Dr. Cole's retention of the  
newspaper article without so much as a hint of any the other evidence we  
know to exist.**

**However, I'm still quite amazed at the way some folks will continue to  
speculate on Dr. Danesh's motives in settling the OCPS case based on nothing  
more than a newspaper article. That these same individuals also assert that  
they refrain from speculating in instances of poultry facts is an abundantly  
specious claim. Their prejudice is rather obvious.**

**Regards,  
Rick Schaut**

>After over four years of observing the tactics of  
>bahai fundamentalists, I've learnt a few things about  
>the way they operate:  
>  
>1. Always smear and attack the individual.

Hey, did you hear that guys? Nima and Dermot are both fundamentalists!

>4. Change or ignore the subject.

You mean like when Dermot inserted Danesh into the discussion.

>  
>5. Shift to the past and argue over who said what, when, where,  
> how, etc....

Are you referring to Nima's last post on Steve Scholl and the Dialogue issue?  
Must be.

"And we were gathered in one place, a generation lost in space, with no time  
left to start again . . ."

Don McLean's American Pie

<https://bahaistudies.net/susanmaneck/>

After over four years of observing the tactics of  
bahai fundamentalists, I've learnt a few things about  
the way they operate:

1. Always smear and attack the individual.
2. Lure into supposed discussion then cut the jugular.
3. Work together to create the perception for non-bahais  
that the individual is unbalanced, aberrant, etc....
4. Change or ignore the subject.
5. Shift to the past and argue over who said what, when, where,  
how, etc....

As long as the uhj uses "review" to suppress all free thought and  
discussion and encourages such unseemly tactics, attempting to  
disucss anything with them is simple a waste of time and energy.

I have many interests in life. Documenting bahai fundamentalism  
is only one of them. Many people other than myself have noted  
"The Baha'i Technique":  
<https://members.nbci.com/FG/technique.htm>

Nobody has to read my reposts who has done so already. My  
Message Rules are full of fundamentalists. Others may use the same  
technology to filter out my reposts.They're intended for the  
uninformed.... And they will be staying on the newsgroups I choose

**as long as bahai censorship and deceit continue. It should be evident to informed people that fundamentalists desire to suppress all knowledge of their suppression and coercion of bahais and non-bahais over the last decade or more now.**

**I am only interested in preserving the record of what bahai fundamentalists have done. Others may read it and decide for themselves.**

**Anyone interested in my views may read them in my archives or glean them from my reposts, which, in my view, preserve the historical record of how low bahai fanatics have been willing to go....**

**I can only hope by serving humbly, as the self-appointed archivist/historian for talk.religion.bahai and for all the many victims of the "universal" house of "justice," that someday someone will come along who will dig deep enough into the record that the truth will begin to surface.**

**Impartial nonbahai observers might wish to compare and decide for themselves whether the picture fundamentalists labor so hard to paint of me is accurate or not:**

**<https://fglaysher.com/bio.htm>**

**And then ask yourself why would they go to such extremes? What is it they don't want you to know? I submit the answers may be found on my bahai webpages....**

**It is my hope that the distortions of the uhj will begin to be purged, it will gradually reform itself, acknowledging the broad and liberal Teachings of Baha'u'llah that it has suppressed now for so long.....**

**--**

**FG**

**[www.FG.com](http://www.FG.com)**

**The Bahai Faith & Religious Freedom of Conscience**

**<https://members.nbc.com/FG/index.htm>**

**"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:9a3j6q01qoi@news1.newsguy.com...**

**>**

**> "Nima Hazini" <lotusapt@wxc.com.au> wrote in message**

**> news:9a3d3t\$asq\$1@gnamma.connect.com.au...**

**> > >Gee, Fred, what happened to that Baha'i love you keep talking about?**

**>**

**> > Pot calling the kettle black?**

**>**

**> Really? Isn't Fred the one who makes it an issue to point out everyone else's lack of "Baha'i Love"?**

**>**

**> > >Ah, yes. I've done such "despicable" things as call people on their faux**

> > >pas.  
>  
> > You've called no ones faux paus  
>  
> Get back to me on this when you accurately state the difference between  
a  
> deposition and a complaint.  
>  
> > Seems he passed the bar in Mass in February 2000, so it's hardly a scant  
6  
> > months (albeit February 2000 is probably scant 6 months by your  
ridiculous  
> > calculations), and besides the guy has a Ph.D of top of the law degree  
> he's  
> > obtained.  
>  
> Actually, according to the web site to which I posted a link earlier, he  
> passed the written portion of the bar exam in September, 2000.  
>  
> And, note that I didn't just pull that out of my backside. I did  
something  
> unique and novel: I looked it up! You might try that for yourself some  
> time.  
>  
> > Do you know anything about the firm he works for, hmmmm???  
>  
> Frankly, no. Is there something I'm supposed to know? Tell you what, why  
> don't you go find a web site that shows which firm he works for, and then  
> I'll go find information about that firm. I've grown a little skeptical  
> about your unsupported statements about someone's supposed  
qualifications  
> (particularly when this someone writes a complaint that looks like it came  
> from a first-year law student).  
>  
> > > Nasty, bad, horrible old me.  
>  
> > I can think of a dozen more colorful adjectives.  
>  
> I'm sure you can. I'm also sure that they're about as accurate as your  
> description of this attorney's accomplishments.  
>  
> > >Methinks that the real complaint is that I don't just roll over and  
play  
> > >dead  
>  
> > Please do the world a favor and go sailing away into the sunset on your  
> > little boat.  
>  
> Do you know the difference between a "boat" and a "yacht"? (Old sailor's  
> joke. The quick-witted will be able to guess the punch line.)  
>  
> > >that doesn't actually allege any facts that would constitute a  
violation  
> of  
> > >the law.



>  
> > Ooh, and you're a New Mexico state judge and would know \*grin\*.  
>  
> I don't recall claiming to be a New Mexico state judge, but, then, one  
> doesn't need to be any kind of judge in order to have sufficient knowledge  
> to point out the flaws in a basic complaint. This is a relatively simple  
> tort. Most folks who've taken one course in business law can figure out  
that  
> this complaint is pretty pathetic.  
>  
> > Polly wanna cracker??  
>  
> [Snort.] I dare say we wouldn't be in this little thread, sport, had you  
> actually gone and looked up the information on this attorney rather than  
> repeating what you'd been told by someone else. Now \_there's\_ a cracker  
for  
> you.  
>  
>  
> Regards,  
> Rick Schaut  
>  
>

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010402222849.27249.00003372@ng-ch1.aol.com...

> > If you can find a solicitor to take the case (which usually entails  
finding  
> > a solicitor who's content with whatever money can be eked out of the  
> > client), you can file a suit for whatever you'd like. Please do. This  
> > could be quite fun.

> I don't think Wendy Momen would be amused.

Aw, Susan! You never let me have any fun!

Regards,  
Rick Schaut

"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
news:9af6c7\$hsk\$1@freenet9.carleton.ca...

> Hi, Rick.  
> Why not try the Michael McKenny approach. I delight in flames and  
> ad hominem. I respond these indicate that the flamer obviously considers  
> my position, my thoughts, my points irrefutable.

I'm afraid you've failed to notice that this is precisely what I've been  
doing in my recent responses to your messages. You see, rather than  
focussing on discussing the issues I've raised, you've focussed on my  
behavior. By your own definition, that's ad-hominem. And, by your own  
argument, you now understand the implications of your repeated, and very  
one-sided, attempts at discussing my behavior.

Thank you, Michael.

**Regards,  
Rick Schaut**

**"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
news:9acbk9\$5hp\$1@freenet9.carleton.ca...**

**> My point is that what you say is not validated by who you are.**

**Which still fails to answer the question as to why you notice when some  
people do this in relatively subtle ways (if at all), but fail to notice  
when people do it so blatantly as to astound the senses.**

**You're exhibiting prejudice, Michael. Your efforts to make this point have  
been carried out in an arbitrary and capricious manner.**

**Regards,  
Rick Schaut**

**"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
news:9aak0a\$dk9\$1@freenet9.carleton.ca...**

**> What Rick said or what Dermot said is not validated because of who  
> said it.**

**Except when Mr. Ryder makes a remark that's intended to disparage my  
character. In which case you reply by saying that this is an important  
issue. The double standard strikes again.**

**> It is the principles that  
> are the issue, not which individuals order them to be disregarded, nor  
> which individuals disregard them.**

**Then kindly explain why you happen to notice when some individuals  
supposedly disregard those principles and fail to notice when other  
individuals blatantly disregard them.**

**Regards,  
Rick Schaut**

**"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
news:9a9oe1\$3m5\$1@freenet9.carleton.ca...**

**> "Dermot Ryder" (grimreaper@freenetname.co.uk) writes:**

**> > Your mind isn't made up - it's made up for you!**

**> Actually, this is very important. Baha'i principle is that humanity is  
> arriving at the state of maturity.**

**Michael. What were you saying about "to the person" some posts ago?**

**Regards,  
Rick Schaut**

**Hi, Dermot.  
You wrote:**

**"Dermod Ryder" (grimreaper@freenetname.co.uk) writes:**

**> Your mind isn't made up - it's made up for you!**

**Actually, this is very important. Baha'i principle is that humanity is arriving at the state of maturity. One aspect of this maturity is that individuals are no longer, according to Baha'i, to follow whatever is dictated by fundamentalist leadership, but each individual has the responsibility to see with his/her own eyes and hear with his/her own ears. Letting others make up one's own mind is contrary to Baha'i. Demanding others comply with what is contrary to Baha'i principle is mismanagement in a Baha'i view.**

**To Baha'i Administrators Doing Their Job,  
M**

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**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

**"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tchpuql1a161c9@xo.supernews.co.uk...**

**> Silly boy! What makes you think you're the cause? On that account don't  
> flatter yourself !**

**Boy, did you miss the point. But, thanks for the chuckle.**

**Regards,  
Rick Schaut**

**"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tcgoagen9osad9@xo.supernews.co.uk...**

**> "Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message**

**> news:9a8u96022j4@news2.newsguy.com...**

**> > > Your mind isn't made up - it's made up for you!**

**> > Even if that were true, it would be preferable to the constant state of  
> > chaos that accurately describes how well your mind is made up.**

**> My! we are full of opinions but short on fact. Have you any facts with  
> which to back up this assertion?**

**I believe you've already supplied all the evidence I need:**

**> I have PTSD at the moment - no problem in getting medical certification to  
> that.**

**Thank you.**

**Regards,  
Rick Schaut**

**"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tcfjigbc9jmue3@xo.supernews.co.uk...**

**> "Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message**

**> news:9a81m60iu8@news2.newsguy.com...**

> > Ah, yes. Again we hear from the "my mind is already made up, so don't  
> > confuse me with the facts" peanut gallery.

> Your mind isn't made up - it's made up for you!

Even if that were true, it would be preferable to the constant state of chaos that accurately describes how well your mind is made up.

> > > Can I sue for Post Traumatic Stress Disorder?

> > If you can find a solicitor to take the case (which usually entails  
> > finding a solicitor who's content with whatever money can be  
> > eked out of the client), you can file a suit for whatever you'd like.  
> > Please do. This could be quite fun.

> No problem finding a solicitor. Since I'd have to file suit in Seattle  
and  
> since your lawyers are accustomed to work under contingency, it wouldn't  
> cost me anything to file.

Now \_that's\_ funny. Yes, my attorney's are quite accustomed to working on contingency, meaning, of course, they get paid from the damages that have been recovered.

> But if we ever do cross swords in Court, it won't be fun - been  
> to Court on quite a few occasions, haven't lost one yet and have no  
> intention of ever doing so.

Oh, it might not be fun for \_you\_. Me. I think I'd have a grand old time watching you attempt to prove "Post Traumatic Stress Disorder".

Regards,  
Rick Schaut

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tcea1dcl1u4ae3@xo.supernews.co.uk...

> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
> news:9a3j6q01qoi@news1.newsguy.com...  
> > Actually, according to the web site to which I posted a link earlier, he  
> > passed the written portion of the bar exam in September, 2000.

> > And, note that I didn't just pull that out of my backside.

> Unlike the rest of the information you post here and elsewhere?

Ah, yes. Again we hear from the "my mind is already made up, so don't confuse me with the facts" peanut gallery.

> Can I sue for Post Traumatic Stress Disorder?

If you can find a solicitor to take the case (which usually entails finding a solicitor who's content with whatever money can be eked out of the

client), you can file a suit for whatever you'd like. Please do. This could be quite fun.

Regards,  
Rick Schaut

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message news:tcfjfb2dcdue2@xo.supernews.co.uk...

> Now Rickster, are you a racist or do you just churn out this rubbish and  
> never bother to turn on your Spell Check or otherwise check it?

> Guess you're gonna have to eat some humble pie ... or is that "crow"?

My apologies to anyone who might have been offended.

Of course, if you bother to check your server about now, you'll likely find that said message no longer exists.

Regards,  
Rick Schaut

"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message news:9a5i85\$krn\$1@freenet9.carleton.ca...

> Only ad hominem here, except an allegation without further detail  
> that the complaint is flawed. How is it flawed.

Michael, not only have you managed to turn the definition of "ad-hominem" on its head (for what purposes one can only guess), but you've also not been paying attention.

Don't you have a book to write, or something?

Regards,  
Rick Schaut

"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message news:9a54kp\$1sr\$1@freenet9.carleton.ca...

> Again, as expected, you are not dealing with issues, but irrelevant  
> personalities. Who is logically irrelevant; what is the issue.

Again, as expected, you take me to task for engaging in a discussion of personalities when you're absolutely silent when it comes to Mr. Hazini's attacks on people in this forum. Try using a more even hand about this.

And, by the way, I have not argued that the complaint is flawed because the attorney is incompetent. That, of course, would actually be an ad-hominem argument. Rather, I have argued that the attorney appears to be incompetent because the complaint is seriously flawed. So, the only real question is how you've managed to fail to notice that Nima has yet to address the \_issue\_ of the rather obvious flaws in the complaint?

Regards,  
Rick Schaut

"Nima Hazini" <lotusapt@wxc.com.au> wrote in message  
news:9a3d3t\$asq\$1@gnamma.connect.com.au...

> >Gee, Fred, what happened to that Baha'i love you keep talking about?

> Pot calling the kettle black?

Really? Isn't Fred the one who makes it an issue to point out everyone  
else's lack of "Baha'i Love"?

> >Ah, yes. I've done such "despicable" things as call people on their faux  
> >pas.

> You've called no ones faux pas

Get back to me on this when you accurately state the difference between a  
deposition and a complaint.

> Seems he passed the bar in Mass in February 2000, so it's hardly a scant 6  
> months (albeit February 2000 is probably scant 6 months by your ridiculous  
> calculations), and besides the guy has a Ph.D of top of the law degree  
he's  
> obtained.

Actually, according to the web site to which I posted a link earlier, he  
passed the written portion of the bar exam in September, 2000.

And, note that I didn't just pull that out of my backside. I did something  
unique and novel: I looked it up! You might try that for yourself some  
time.

> Do you know anything about the firm he works for, hmmmm???

Frankly, no. Is there something I'm supposed to know? Tell you what, why  
don't you go find a web site that shows which firm he works for, and then  
I'll go find information about that firm. I've grown a little skeptical  
about your unsupported statements about someone's supposed qualifications  
(particularly when this someone writes a complaint that looks like it came  
from a first-year law student).

> > Nasty, bad, horrible old me.

> I can think of a dozen more colorful adjectives.

I'm sure you can. I'm also sure that they're about as accurate as your  
description of this attorney's accomplishments.

> >Methinks that the real complaint is that I don't just roll over and play  
> >dead

> Please do the world a favor and go sailing away into the sunset on your  
> little boat.

Do you know the difference between a "boat" and a "yacht"? (Old sailor's joke. The quick-witted will be able to guess the punch line.)

> >that doesn't actually allege any facts that would constitute a violation of  
> >the law.

> Ooh, and you're a New Mexico state judge and would know \*grin\*.

I don't recall claiming to be a New Mexico state judge, but, then, one doesn't need to be any kind of judge in order to have sufficient knowledge to point out the flaws in a basic complaint. This is a relatively simple tort. Most folks who've taken one course in business law can figure out that this complaint is pretty pathetic.

> Polly wanna cracker??

[Snort.] I dare say we wouldn't be in this little thread, sport, had you actually gone and looked up the information on this attorney rather than repeating what you'd been told by someone else. Now \_there's\_ a cracker for you.

Regards,  
Rick Schaut

Here's some info for your contorted melon to ponder, Merde Man. The guy spent years in Massachusettes. Randy has probably nailed it.

cheers,  
Nima

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
news:99u5090j4m@news1.newsguy.com...

"Nima Hazini" <lotusapt@wxc.com.au> wrote in message  
news:99u0rv\$kom\$1@gnamma.connect.com.au...

> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
> news:99t6gc030k7@news2.newsguy.com...  
> >The attorney who filed this complaint doesn't  
> >appear to be very competent.

> The attorney in question is a high powered corporate attorney in New  
> Mexico working for one of the top firms in the state. He has successfully  
> sued and won several cases involving big corporations in New Mexico and  
> Massachusettes, or so I hear.

That's quite a list of accomplishments for someone who only managed to pass the New Mexico bar exam a mere six months ago (<https://www.nmexam.org/pas.htm>). Looks more like this is his first case, and they gave him a throw-away on which to cut his teeth.

Regards,  
Rick Schaut

**"Patrick Henry" <patrick\_henry@liberty.com> wrote in message  
news:tc693aqc7rvh33@corp.supernews.com...**

**> Please notice the bahai fundamentalists are failing to respond to the  
> details of the lawsuit charges:**

**Please note that the "details" quoted don't allege any actual facts. They  
simply allege that some vague violations have occurred.**

**Note the pattern: make vague allegations, then complain about people not  
responding directly to the vague allegations. I suppose we're supposed to  
ignore the fact that no attempt has yet been made to prove any of the  
allegations. Such is the "Glaysher Technique".**

**Regards,  
Rick Schaut**

**Rick Schaut <rsshaut@home.NOSPAMcom> wrote in message  
news:99vli702u6p@news1.newsguy.com...**

**>  
> Yes, it's difficult to know what the facts are when the complaint doesn't  
> allege all that many.  
> (a bit snipped)  
>  
> > About the only allegations that could possibly have any standing under  
civil  
> law would be the allegations of libel and fraud, but the complaint doesn't  
> allege any facts that would constitute libel and/or fraud under the law.  
>  
>  
> Regards,  
> Rick Schaut  
>  
>**

**Rick,**

**what advice would you give to Debra/the lawyer to help them present their  
case?**

**Perhaps, a more pertinent question is would you help Debra in this case if  
you could or would you, because it has a bahai institution as a 'defendant',  
not do so? So far you appear to be assuming a 'defender of the faith role'  
(i.e. these people on trb holding up this complaint as something to be heard  
should be fought against).**

**It's worth a think about. I've been thinking about it and so far have  
concluded that its important to be neutral (unless one has material  
information). Statisically, there must be some dodgey LSA's eh?**

**John**



**"Charles" <Imno@mindspring.com> wrote in message  
news:3AC34C32.F43B936A@mindspring.com...**

**> Since I don't know any of the facts in the case, I cannot comment on them.**

**Yes, it's difficult to know what the facts are when the complaint doesn't  
allege all that many.**

**> Nevertheless, shareholders/members typically do**

**> have a right to see all the corporate documents, so that if the Plaintiff  
was**

**> indeed a shareholder/member, then he/she can see them, and it doesn't**

**> necessarily involve literature review. The Plaintiff would easily WIN  
that case**

**> and we will certainly hear about that outcome on trb.**

**When the 501(c)3 corporation in question also happens to be a religious  
organization, this is not all that clear under the law. Even if the by laws  
mention the issue, the courts are going to be very reluctant to step in.**

**About the only allegations that could possibly have any standing under civil  
law would be the allegations of libel and fraud, but the complaint doesn't  
allege any facts that would constitute libel and/or fraud under the law.**

**Regards,  
Rick Schaut**

**Please notice the bahai fundamentalists are failing to respond to the  
details of the lawsuit charges:**

**2. Plaintiffs allege that Trustees breached their duties as corporate  
officers.**

**3. Plaintiffs allege that the National Spiritual Assembly breached their  
duty of deciding appeals owed to Plaintiffs.**

**4. Plaintiffs allege that the literature review policies of the Local  
Spiritual Assembly and the National Spiritual Assembly, which lie in  
privity, unlawfully prevent shareholders from their right to communicate  
with other shareholders.**

**5. Plaintiffs allege that Defendants failed to execute their duties under  
their corporate by-laws.**

**THOSE are the charges, being ignored by the lackies who handled  
damaged control on talk.religion.bahai and alt.religion.bahai**

**I would think the lawyer representing the plaintiffs might find many  
similar stories, during the last decade or so, documented on my  
bahai webpages, as well as perhaps many potential witnesses to  
the manner in which the bahai administration now operates....**

**FULL TEXT:**

**New Mexico LAWSUIT against bahai institutions for FRAUD 2001**

**<https://members.nbci.com/FG/NMLawsuit.htm>**

**--  
FG**

**www.FG.com**

**The Bahai Faith & Religious Freedom of Conscience**

**<https://members.nbc.com/FG/index.htm>**

**"Nima Hazini" <lotusapt@wxc.com.au> wrote in message  
news:99tuhg\$1b\$1@gnamma.connect.com.au...**

**> I think it says somewhere it was filed on the 22nd of March.**

**>**

**> cheers,**

**> Nima**

**>**

**> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message**

**> news:99talu\$6f9\$1@freenet9.carleton.ca...**

**> Greetings, Nima.**

**> Good to see you here again.**

**> What's the date of this? Is this going to go to trial and when?**

**> By the way, if you replied to my post a while back about my receiving**

**> your test message I didn't get your reply. That post mentioned my review**

**> of ARCHAEOLOGY OF THE DREAMTIME, that's Australian. That review was  
posted**

**> to a pagan newsgroup, as just now has my review of A GUIDE TO EARLY  
IRISH**

**> LAW. Hooper and his buddies would have loved that. Women had little legal**

**> standing and rulers were very difficult to take to task. I'm currently**

**> working on the 1899 anthropological classic THE NATIVE TRIBES OF**

**CENTRAL**

**> AUSTRALIA.**

**> As always, here's hoping you're doing very well.**

**>**

**Thrive,**

**>**

**Michael**

**>**

**> "Nima Hazini" (lotusapt@wxc.com.au) writes:**

**> > It's a deposition. Do you know what a deposition is?**

**> >**

**> > cheers,**

**> > Nima**

**> >**

**> > "Susan Maneck " <smaneck@aol.com> wrote in message**

**> > news:20010328000635.13283.00002188@ng-fi1.aol.com...**

**> >>Yorgos D. Marinakis**

**> >>Attorney for Plaintiffs**

**> >>P.O. Box 45923**

**> >>Rio Rancho, NM 87174**

**> >**

**> > An actual lawyer wrote this mishmash? It doesn't even make any sense!**

**> >**

**> > "And we were gathered in one place, a generation lost in space, with no  
> time**

**> > left to start again . . "**

**> > Don McLean's American Pie**

**> > <https://bahaistudies.net/susanmaneck/>**

**> >**

**> >**

**> >**

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>

How about you tell that to your Baha'i brothers also, or is it a Baha'i practice to only point fingers where your own isn't concerned?

cheers,  
Nima

"Arfarf5215" <arfarf5215@aol.com> wrote in message  
news:20010329234903.25665.00001788@ng-cs1.aol.com...  
Sorry Nima but Yorgos D. Marinakis passed his Mass bar exam in February  
2000..... I'm sure he's a wonderful person and even kind to animals...in  
fact  
I'm sure you are as well. How about lightening up on the acrimony and having  
a  
more civil discourse...

>Greetings, Rick.  
> As expected this post deals with irrelevant ad hominem.

Dear Michael,

I believe Rick was responding to irrelevant ad hominem.

warmest, Susan

"And we were gathered in one place, a generation lost in space, with no time  
left to start again . . ."  
Don McLean's American Pie  
<https://bahaistudies.net/susanmaneck/>  
Casual passerby my foot.

I don't have a hat you can throw your coin into, but you're most welcome to  
kiss my \*\*\*\* ;-)

cheers,  
Nima

"Roy Hilbinger" <arhil@aiconnect.com> wrote in message  
news:3292156.DOWXDQJI@news.aiconnect.com...  
On Fri, 30 Mar 2001 11:36:55 +1000 "Nima Hazini" <lotusapt@wxc.com.au>  
wrote:

> Are you one of the Merde Man Schaut's brown nosers I haven't met yet??

Nope, just a casual passerby who happened to stick his head in the door just in time to catch your contortionist act. Thanks for the show! You got a hat I can throw my quarter into?

Cheers back,  
Roy

--

\*\*\*\*\*

"Behold a candle, how it gives its light. It weeps its life away  
drop by drop in order to give forth its flame of light."

~ 'Abdul-Baha

\*\*\*\*\*

Visit my website:

<https://www.aiconnect.com/~arhil/Welcome/>

"You'll be glad you did!"

ICQ# 92215158

-----= Posted via Newsfeeds.Com, Uncensored Usenet News =-----

<https://www.newsfeeds.com> - The #1 Newsgroup Service in the World!

-----= Over 80,000 Newsgroups - 16 Different Servers! =-----

Such humility! Really for those that lurk and those of us who have only begun to post it smacks of conceit. But perhaps you are better than most who post here. Are you a Bahai?

On Fri, 30 Mar 2001 06:59:03 -0800, "Rick Schaut"

<rsschaut@home.NOSPAMcom> wrote:

>On Thu, 29 Mar 2001 14:24:49 +1000 "Nima Hazini" <lotusapt@wxc.com.au>

>wrote:

> > You know I was told there is more than one Yorgos Marinakis. This one was

>> Yorgos D.

>

>Yes. One wonders what else you've been told that you've swallowed without  
>investigating for yourself.

>

>> Btw, for someone who doesn't have a JD or ever studied LAW, you sure have

>> some pretensions to being a legal expert.

>

>Well, I actually have studied law, but I still wouldn't call myself a "legal  
>expert". One doesn't need to have a JD to know more about law than the bulk

>of the folks who post here.

>

>

>Regards,  
>Rick Schaut

>

>

Hey Roy,

**Are you one of the Merde Man Schaut's brown nosers I haven't met yet??**

**cheers,  
Nima**

**"Roy Hilbinger" <arhil@aiconnect.com> wrote in message  
news:3291441.XYPAARRR@news.aiconnect.com...**

**On Thu, 29 Mar 2001 14:24:49 +1000 "Nima Hazini" <lotusapt@wxc.com.au>  
wrote:**

**> You know I was told there is more than one Yorgos Marinakis. This one >  
was Yorgos D.**

**ROFLMAO!!!!!!!!!!!!!!**

**Pardon me while I pick myself up off the floor. My good, that much laughing  
HURTS!!!!**

**Mr. Hazini, you've just won the Academy Award for comic contortionism! I  
haven't seen such a hilarious twisting to get out of a self-dug grave since  
Houdini did the trick with the locked steamer trunk on the bottom of the  
frozen East River. It's a good trick if you can pull it off - AND convince  
the audience!**

**Cheers back atcha!  
Roy**

**--**

**\*\*\*\*\***

**"Behold a candle, how it gives its light. It weeps its life away  
drop by drop in order to give forth its flame of light."**

**~ 'Abdul-Baha**

**\*\*\*\*\***

**Visit my website:**

**<https://www.aiconnect.com/~arhil/Welcome/>**

**"You'll be glad you did!"**

**ICQ# 92215158**

**-----= Posted via Newsfeeds.Com, Uncensored Usenet News =-----**

**<https://www.newsfeeds.com> - The #1 Newsgroup Service in the World!**

**-----= Over 80,000 Newsgroups - 16 Different Servers! =-----**

**"Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message  
news:9a81g10ia6@news2.newsguy.com...**

**>**

**> "Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
> news:tcea1c75bcdse2@xo.supernews.co.uk...**

**> > "Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message  
> > news:9a5ai50n7a@news1.newsguy.com...**

**> > > "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
> > > news:9a547q\$1d6\$1@freenet9.carleton.ca...**

**> > > > Greetings, Rick.**

**> > > > Uhm, I assume you mean that it's short on facts.**

>  
> > > No. The only thing a complaint does is state allegations. The facts  
> get  
> > > brought out at trial, should the case ever get that far.  
>  
> > And no doubt you are praying fervently that it doesn't!  
>  
> Actually, I'm praying fervently that it does. I'd take quite a bit of  
> pleasure in watching you and Mr. Hazini dine on ample dishes of crow.

But what happens if the lady wins her case? Do you promise us a similar pleasure?

"Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message  
news:9a5ai50n7a@news1.newsguy.com...

>  
> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
> news:9a547q\$1d6\$1@freenet9.carleton.ca...  
> > Greetings, Rick.  
> > Uhm, I assume you mean that it's short on facts.  
>  
> No. The only thing a complaint does is state allegations. The facts get  
> brought out at trial, should the case ever get that far.

And no doubt you are praying fervently that it doesn't!

The Prim Sleeper

>  
>  
> Regards,  
> Rick Schaut  
>  
>

Greetings, Rick.

Uhm, I assume you mean that it's short on facts.

To Ethics,  
M

"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:

> It was your friend, Mr. Hazini who, rather than address the point I had  
> raised (i.e. the idea that the complaint is long on allegations but short on  
> alleging any actual facts),  
>  
> Regards,  
> Rick Schaut  
>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

**(Tom Corbett #1 STAND BY FOR MARS p2)**

**Greetings, Rick.**

**Sigh. I'm sure you'll be sad to hear I'm too busy to devote the attention to this I'd like to.**

**For the record, as usual there's a lot here about WHO rather than WHAT. Everything to do with who is irrelevant ad hominem. Stick to the issues man. That's what you're so powerless to do, since your whole position is at odds with rational discourse -- you hold that WHO is all that counts. Doug and his buddies, because of who they are, can define ethics and the good. So, you carry this over into all discourse, you comment about who, rather than what.**

**Formal logic, in complete agreement with the principles of Baha'i consultation, holds that who said it is of no consequence; what is said is the whole point. The issue is what counts.**

**I look forward to you addressing issues, but I don't hold my breath.  
To the Essential Baha'i Principles,  
Michael**

**"Rick Schaut" (rsschaut@home.NOSPAMcom) writes:**

**> "Pat Kohli" <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
> news:3AC40611.995016AD@ameritel.net...  
>> Could be a guy from somewhere else who gets thanked for his legal  
> expertise in  
>> helping put together a book on wildlife laws which is available at the U  
> of New  
>> Mexico web site:  
>> <https://ipl.unm.edu/cwl/fedbook/acknow.html>  
>  
> Not necessarily \_legal\_ expertise. One "Yorgos D. Marinakis" is also the  
> author of a couple of papers on biochemistry and the environment.  
>  
>  
> Regards,  
> Rick Schaut  
>  
>**

**--**

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

**Hi Pat!**

**I don't know anything about this guy, but in fact many lawyers take bar exams when they move to a new state in order to practice law there. Some lawyers are accredited in several states. Maybe he is a recent arrival in NM, or maybe he is a new lawyer, who knows?**

**Randy**

**--**

Pat Kohli <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
news:3AC3BE5F.DD90C592@ameritel.net...

> Allahu Abha!

>

> Nima Hazini wrote:

>

> > You know I was told there is more than one Yorgos Marinakis. This one  
was

> > Yorgos D.

>

> If the "D" is for Dionysus, then Yorgos D. Marinakis' name might be one of  
the

> ones on the very bottom of the page <https://www.nmexam.org/pas.htm>,  
those  
who

> passed the test, but have outstanding requirements to meet before  
acceptance to

> the bar. But this was some months back so they likely have been admitted  
to

> the bar.

>

> Maybe there is more than one lawyer named Yorgos Dionysus Marinakis in  
New

> Mexico?

>

You know I was told there is more than one Yorgos Marinakis. This one was  
Yorgos D.

Btw, for someone who doesn't have a JD or ever studied LAW, you sure have  
some pretensions to being a legal expert.

cheers,  
Nima

"Nima Hazini" <lotusapt@wxc.com.au> wrote in message  
news:99ud3g\$ocs\$1@gnamma.connect.com.au...

I didn't see his name on the people who passed the bar exam in "the past 6  
months." Pulling rabbits out of your hat again, ay Rick?

cheers,  
Nima

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
news:99u5090j4m@news1.newsguy.com...

"Nima Hazini" <lotusapt@wxc.com.au> wrote in message  
news:99u0rv\$kom\$1@gnamma.connect.com.au...

> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message

> news:99t6gc030k7@news2.newsguy.com...

> > The attorney who filed this complaint doesn't

> > appear to be very competent.



> The attorney in question is a high powered corporate attorney in New  
> Mexico working for one of the top firms in the state. He has successfully  
> sued and won several cases involving big corporations in New Mexico and  
> Massachusettes, or so I hear.

That's quite a list of accomplishments for someone who only managed to pass the New Mexico bar exam a mere six months ago (<https://www.nmexam.org/pas.htm>). Looks more like this is his first case, and they gave him a throw-away on which to cut his teeth.

Regards,  
Rick Schaut

I didn't see his name on the people who passed the bar exam in "the past 6 months." Pulling rabbits out of your hat again, ay Rick?

cheers,  
Nima

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:99u5090j4m@news1.newsguy.com...

"Nima Hazini" <lotusapt@wxc.com.au> wrote in message news:99u0rv\$kom\$1@gnamma.connect.com.au...

> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
> news:99t6gc030k7@news2.newsguy.com...  
> >The attorney who filed this complaint doesn't  
> >appear to be very competent.

> The attorney in question is a high powered corporate attorney in New  
> Mexico working for one of the top firms in the state. He has successfully  
> sued and won several cases involving big corporations in New Mexico and  
> Massachusettes, or so I hear.

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Regards,  
Rick Schaut

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:99t6gc030k7@news2.newsguy.com...

">The attorney who filed this complaint doesn't  
>appear to be very competent.

**LOL :)) The attorney in question is a high powered corporate attorney in New Mexico working for one of the top firms in the state. He has successfully sued and won several cases involving big corporations in New Mexico and Massachusettes, or so I hear. Once this comes to trial - if it does - you'll find out how incompetent he really is. ROTFL :)))**

**cheers,  
Nima**

**>**

**>The story as reported in the Toronto Star was: -**

**>**

**Yes, Dermod. But if you were interested in fairness you would also be posting the court case which followed which found the good doctor to be innocent of all**

**these accusations. None of the three patience who supposedly made accusations**

**had any of more substance to say in court than the fact he sometimes made them**

**feel uncomfortable, by doing things such as removing his shoes.**

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . "**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**Greetings, Susan.**

**No. I was quoting the positions of those irrelevantly speaking about Hossayn Danesh. I was not expressing any opinion on that individual's innocence or guilt. The newspaper report as I recall it specified British Columbia as the area of jurisdiction, though, my whole point is that he is largely irrelevant, because he is a person, and while personality is pretty well all most fundamentalists speak about, issues are all that are valid.**

**The Baha'i vision is one that is broad-minded, tolerant, inclusive, accepting of the equality of women and men, the harmony of faith and reason, the independent investigation of truth, the freedom of thought and expression. This is what is relevant. Personalities are not.**

**M**

**Susan Maneck (smaneck@aol.com) writes:**

**>**

**> For someone who is ignorant of the details of the case you are certainly quick**

**> to pass judgments regarding his guilt. He taught at McGill University which is  
> in Montreal. And as I already stated before these allegations arose after he  
> had already announced his retirement and was planning to leave for Europe.**

**>**

**> warmest, Susan**

**--**

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

**> This is ad hominem.**

**Dear Michael,**

**The only thing that is ad hominem is bringing this guy into the discussion period.**

**> The point I think being made is that the people running Baha'i,  
>including the current lot on the UHJ, are corrupt because this former  
>leading Canadian NSA member was doing hanky panky and his buddies took  
>care of him by placing him in a position of trust.**

**Except that point is false, for the following reasons:**

**1) A court of law established there was no evidence of such hanky panky.**

**2) The House of Justice had nothing to do with the position in question, it was the Swiss NSA that hired him.**

**3) He had already accepted this position before any allegations of hanky-panky were made. So his appointment was quite irrelevant to this case, except that it gave him no incentive to fight for the right to continue practicing medicine.**

**>Lovers of the ad  
>hominem leap to defend him**

**Michael I believe you have just turned the meaning of ad hominem on its head.**

**and people can debate whether he was really  
>at fault (they didn't lock him up)**

**The court case was a civil not a criminal case. There was no question of locking him up, only whether he would have to pay this woman damages. The court could not find sufficient evidence to establish even the preponderance of evidence necessary to win a civil case.**

**>(but, he agreed not to  
>practise his profession in British Columbia, or is it Canada, or is it  
>anywhere any more).**

**For someone who is ignorant of the details of the case you are certainly quick to pass judgments regarding his guilt. He taught at McGill University which is in Montreal. And as I already stated before these allegations arose after he had already announced his retirement and was planning to leave for Europe.**

**warmest, Susan**

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**Greetings, Susan, Nima and all.**

**This is ad hominem.**

**The point I think being made is that the people running Baha'i, including the current lot on the UHJ, are corrupt because this former leading Canadian NSA member was doing hanky panky and his buddies took care of him by placing him in a position of trust. Lovers of the ad hominem leap to defend him and people can debate whether he was really at fault (they didn't lock him up) or innocent (but, he agreed not to practise his profession in British Columbia, or is it Canada, or is it anywhere any more).**

**To me this is ad hominem and beside the significant issue.**

**I've said before that Hooper and his buddies can have as many mistresses as they please (though I'd advise them to have consensual sex) and that doesn't bother me at all. It's a non-issue.**

**The issue is that the founder of the Baha'i Faith envisaged an open minded, universalist movement, administered according to certain essential principles and the guys running the show have mutilated that vision by operating according to traditional divisive partisan politics & religious fundamentalism (abhorrent to Baha'u'llah) and they expect to be followed unthinkingly no matter how extensively they mutilate the Baha'i vision.**

**It is not which individuals are dividing the believers, declaring people not to be Baha'is, discriminating against women, opposing the freedom of thought and expression, etc., etc. It is the platform of fundamentalism, the abuse of authority to mutilate Baha'u'llah's position on the freedom of thought and expression and his views on the equality of women, etc. which is the issue.**

**The issue is that Baha'i is a universalist movement that promotes the diversity of human understandings, that firmly accepts the equality of sexes, that is inclusive, liberal (in the beneficial meaning of the word), etc. When the issues are discussed, instead of whether Hossayn Danesh did or did not grope his female patients, then it becomes a bit clearer what's involved here. At some point Baha'i authority is going to return to Baha'u'llah's abhorrence of fundamentalism, partisan politics, disunity and start living the life he envisaged, guiding according to his principles, rather than the old hat of outworn dictatorial domination, imposed dogmas, etc. etc.**

**Let's realize what the issue really is and not play the personality game.**

**M**

**Susan Maneck (smaneck@aol.com) writes:**

**>>**

**>>So why would he cut a deal never to practice psychiatry ever again?**

**>**

**> The "deal" had nothing to do with the civil case which was dismissed with  
> extreme prejudice.**

**> But he gave up his license to practice medicine before this came to court  
> because he had already retired and was on his way to Europe at the time. He  
> thought doing this would quiet things down without bringing any  
embarrassment**

**> on the Faith. Obviously he was wrong, and my understanding that the NSA  
and**

**> the House were none too pleased that he handled things as he did.**

**>**

**> "And we were gathered in one place, a generation lost in space, with no time  
> left to start again . . ."**

> Don McLean's American Pie  
> <https://bahaistudies.net/susanmaneck/>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

>  
>> I  
>> suppose you also believe OJ Simpson is innocent because he was acquitted  
>on  
>> a technicality \*grin\*.  
>  
>If memory serves, the civil lawsuit against Simpson was successful.

That's quite correct. One only has to prove preponderance of evidence, not guilt beyond a reasonable doubt in a civil case. The case against Danesh was dismissed because the only real evidence against him was that he supposedly made this woman uncomfortable. His DNA was on nothing. :-)

"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."

Don McLean's American Pie  
<https://bahaistudies.net/susanmaneck/>

"Nima Hazini" <lotusapt@wxc.com.au> wrote in message  
news:99u7il\$mmt\$1@gnamma.connect.com.au...

> >None of that changes the fact that the allegations were the subject of a  
> >civil lawsuit, and the allegations were found to be without merit during  
> >that lawsuit.

> So what? You still haven't addressed why he will never practice psychiatry  
> in Canada ever again.

Egads. The facts were adjudicated in a court of law, and your response is, "So what?!" At that point, your question is irrelevant. The facts are that the man didn't do anything wrong. No number of speculative questions will change those facts.

As for OJ Simpson's criminal case, that, too, is irrelevant. The case against Dr. Danesh was brought under civil law. Civil law requires a far lower burden of proof than does criminal law. Indeed, civil cases require the lowest possible burden of proof. If a "preponderance of the evidence" was insufficient for the plaintiff to prevail, then there's no way that proof "beyond a reasonable doubt" can possibly exist.

Regards,  
Rick Schaut

"Nima Hazini" <lotusapt@wxc.com.au> wrote in message  
news:99tum7\$k1m\$1@gnamma.connect.com.au...

> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
> news:99t6gc030k7@news2.newsguy.com...  
> >Dr. Danesh case where people repeatedly cite one  
> >newspaper article but fail to point out that the facts actually did go to  
> a  
> >trial and that Dr. Danesh was found to have not acted improperly in any  
> way.

> So why would he cut a deal never to practice psychiatry ever again?

First of all, the deal covered Canada, not the world. Secondly, people change professions quite often. Quitting clinical practice in order to pursue academic interests isn't unheard of.

None of that changes the fact that the allegations were the subject of a civil lawsuit, and the allegations were found to be without merit during that lawsuit.

> I  
> suppose you also believe OJ Simpson is innocent because he was acquitted on  
> a technicality \*grin\*.

If memory serves, the civil lawsuit against Simpson was successful.

Regards,  
Rick Schaut

"Nima Hazini" <lotusapt@wxc.com.au> wrote in message  
news:99s8hg\$4n0\$1@gnamma.connect.com.au...  
> It's a deposition. Do you know what a deposition is?

No, Nima, it's a complaint, the first of what will likely be several pleadings in the case. A complaint is the standard way one files a lawsuit. The complaint itself doesn't constitute evidence. It merely contains the allegations for which the plaintiff seeks relief and outlines the kind of relief sought.

Depositions won't even exist until, indeed even if, the case gets to the discovery phase, and, even then, there's little chance you or I will ever see all of what's in them.

I'll make a little prediction, though. This case will get dismissed before it gets to trial. Indeed, I'd be surprised if it even goes into the discovery phase. While the complaint spends a lot of time alleging libel and fraud, it fails to allege any facts that would constitute either libel or fraud under the law. The attorney who filed this complaint doesn't appear to be very competent.

And, as usual, we get to see the allegations but not one scintilla of the actual evidence--sensationalistic, and quite yellow, journalism, if one can call this "journalism" at all. Somehow, I get the feeling that this is going to turn out like the Dr. Danesh case where people repeatedly cite one

newspaper article but fail to point out that the facts actually did go to a trial and that Dr. Danesh was found to have not acted improperly in any way.

Regards,  
Rick Schaut

It's a deposition. Do you know what a deposition is?

cheers,  
Nima

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010328000635.13283.00002188@ng-fi1.aol.com...

>Yorgos D. Marinakis  
>Attorney for Plaintiffs  
>P.O. Box 45923  
>Rio Rancho, NM 87174

An actual lawyer wrote this mishmash? It doesn't even make any sense!

"And we were gathered in one place, a generation lost in space, with no time left to start again . . "

Don McLean's American Pie

<https://bahaistudies.net/susanmaneck/>

Hi, Susan.

Well, I guess if the directors of a corporation do not respond to the mail of the members of the corporation, that is a legitimate complaint. It is even a legitimate complaint that someone told, "Soon", by someone who died in 1921, something would be as clear as the sun at noon, is expected to have been informed about something not yet clear.

I assume you mean corroborate, or have you really participated in the slowness of Baha'i authorities to respond?

M

Susan Maneck (smaneck@aol.com) writes:

>  
> I've read the complaint and still can't figure out \*what\* it states except that  
> some people clapped their hands and one person thought he was god. And  
oh yeah,  
> the NSA is really, really slow to answer its mail. Now, that's one complaint  
> even \*I\* can collaborate.

>  
> "And we were gathered in one place, a generation lost in space, with no time  
> left to start again . . "  
> Don McLean's American Pie  
> <https://bahaistudies.net/susanmaneck/>  
>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

**>I can corroborate all of what it states  
>based on my own experience.**

**I've read the complaint and still can't figure out \*what\* it states except that some people clapped their hands and one person thought he was god. And oh yeah,  
the NSA is really, really slow to answer its mail. Now, that's one complaint even \*I\* can collaborate.**

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . "**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**That's not the only complaint in the brief. However, having lived in that community in the early 90s myself, I can corroborate all of what it states based on my own experience. In fact, it was thanks to that community and its loonier than looney LSA that my eyes opened about the cult-like reality of the Baha'i community and its administration.**

**cheers,  
Nima**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010328095258.22616.00001825@ng-md1.aol.com...  
Sorry, Nima. I'd like to see someone trying to persuade a judge that  
applauding  
constitutes fixing an election. ;-}**

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . "**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**Greetings, Susan.**

**Many thanks for the detail. If this is correct, then there still is the context: was this at the election? had the one getting the applause primed the audience? Did the applause go on for several minutes? was he being introduced as he was about to give a campaign speech? Anyway, the issue is that applause MAY be an evidence of electioneering, and, the complaint seems to be that the directors of the corporation were failing to fulfill their obligations as directors of the corporation; electioneering would be a failure of Baha'i leadership responsibility, as currently understood, although electioneering is not contrary to Western democratic practise.**

**M**

**Susan Maneck (smaneck@aol.com) writes:**

**>>Uhm, how could there be applauding? When did it happen? Was this when  
>>the names of candidates were read?**

**>**

**> Dear Michael,**

**>**

**> I believe the complaint indicates they applause came when they were introduced**



> at a meeting.  
>  
> warmest, Susan

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

**Greetings, Susan.**

**Thanks again for commenting on issues.**

**Uhm, how could there be applauding? When did it happen? Was this when the names of candidates were read? Did it come during or following a speech? Applauding has the suggestion that perhaps electioneering was taking place. Let's have some details here. Maybe it was after the results of the election were announced, maybe it was accompanying a political speech. Let's get the facts.**

**M**

**Susan Maneck (smaneck@aol.com) writes:**

**>>**

**>>If your By-Laws forbid campaigning in any manner, I think the judge  
>>might justg buy the argument. I think Abdul-Baha would have.**

**>**

**> If the by-laws state that the plaintiff failed ot mention it. . It is not at all  
> clear what connection applauding is supposed to have with electioneering or  
> electioneerring with "rigging."**

**>**

**> "And we were gathered in one place, a generation lost in space, with no time  
> left to start again . . "**

**> Don McLean's American Pie**

**> <https://bahaistudies.net/susanmaneck/>**

**>**

--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

**Sorry, Nima. I'd like to see someone trying to persuade a judge that  
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**If your By-Laws forbid campaigning in any manner, I think the judge  
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On 28 Mar 2001 14:52:58 GMT, smaneck@aol.com (Susan Maneck ) wrote:

>Sorry, Nima. I'd like to see someone trying to persuade a judge that  
>applauding  
>constitutes fixing an election. ;-}  
>  
>"And we were gathered in one place, a generation lost in space, with no time  
>left to start again . . ."  
>Don McLean's American Pie  
><https://bahaistudies.net/susanmaneck/>  
>  
I am surprised that the Universal House of Injustice has allowed it to  
get this far without announcing she has at least lost her voting  
rights, or is a covenant breaker, maybe in their micheavellian minds  
silence is now the now the best policy. Naaa!

On Wed, 28 Mar 2001 07:03:45 -0600, "Patrick Henry"  
<patrick\_henry@liberty.com> wrote:

>Perhaps some sort of legal defense fund should be created for  
>victims of the fundamentalists. Often people have excellent  
>cases but not the where-with-all to pursue justice, the best  
>beloved of all things in His sight....  
>  
>--  
>FG  
>[www.FG.com](http://www.FG.com)  
>The Bahai Faith & Religious Freedom of Conscience  
><https://members.nbci.com/FG/index.htm>  
>  
>  
>"Nima Hazini" <lotusapt@wxc.com.au> wrote in message  
>[news:99sgtg\\$74p\\$1@gnamma.connect.com.au](mailto:news:99sgtg$74p$1@gnamma.connect.com.au)...  
>> The clincher here - which shows how smart this attorney is - is that he's  
>> pursuing the matter based on laws of incorporation and members rights  
>> therein. While Baha'i fundamentalists lately have been hiding behind the  
>red  
>> herring of "the Baha'i faith is a voluntary organization" argument, they  
>> would be hard pressed to argue this one to a judge where the law as  
>spelled  
>> out in this specific case is concerned. If a judge found that a board of  
>> trustees violated their own bylaws and rules in treating incorporated  
>> members, she could rule very decisively against the board of trustees, and  
>I  
>> suspect that should this attorney have enough testimony and evidence to  
>that  
>> effect, it could very well happen.  
>>  
>> It seems that Shoghi Effendi's insistence in having the Baha'i faith  
>> incorporated as an organization is finally coming back to haunt, at least,  
>> this generation of Baha'i leadership. One could say that the AO has  
>finally  
>> been put on notice. Of course, I say this is all for the good of the  
>Baha'is  
>> themselves, part of the process of helping the maturation of their

>> administrative order and all. May there be more lawsuits - and there  
>will -

>> to help expedite this process along.

>>

>> cheers,

>> Nima

>>

>>

>> <multiman@aros.net> wrote in message

>news:3ac1a554.30228214@news.aros.net...

>>

>> I have seen many suits being an assistant to a para legal, and it is no

>> worse than most, and if the facts are true, it should prove very

>> interesting.

>>

>> Plus as I wrote on another site, this can be expected when as Shoghi

>> Effendi stated the administration has been "multilated."

>>

>>

>>

>> On 28 Mar 2001 05:06:35 GMT, smaneck@aol.com (Susan Maneck ) wrote:

>>

>> >>Yorgos D. Marinakis

>> >>Attorney for Plaintiffs

>> >>P.O. Box 45923

>> >>Rio Rancho, NM 87174

>> >

>> >An actual lawyer wrote this mishmash? It doesn't even make any sense!

>> >

>> >"And we were gathered in one place, a generation lost in space, with no

>> time

>> >left to start again . . "

>> >Don McLean's American Pie

>> ><https://bahaistudies.net/susanmaneck/>

>> >

>>

>>

>>

>

>

The clincher here - which shows how smart this attorney is - is that he's pursuing the matter based on laws of incorporation and members rights therein. While Baha'i fundamentalists lately have been hiding behind the red herring of "the Baha'i faith is a voluntary organization" argument, they would be hard pressed to argue this one to a judge where the law as spelled out in this specific case is concerned. If a judge found that a board of trustees violated their own bylaws and rules in treating incorporated members, she could rule very decisively against the board of trustees, and I suspect that should this attorney have enough testimony and evidence to that effect, it could very well happen.

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>Yorgos D. Marinakis  
>Attorney for Plaintiffs  
>P.O. Box 45923  
>Rio Rancho, NM 87174

An actual lawyer wrote this mishmash? It doesn't even make any sense!

"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."  
Don McLean's American Pie  
<https://bahaistudies.net/susanmaneck/>  
How sweet it is :)

cheers,  
Nima

"Patrick Henry" <patrick\_henry@liberty.com> wrote in message  
news:tc11cr1ip1od57@corp.supernews.com...

**SECOND JUDICIAL DISTRICT  
COUNTY OF BERNALILLO  
STATE OF NEW MEXICO**

**DEBORAH BUCHHORN, for herself )  
and for MINORITY )  
MEMBERS OF THE SPIRITUAL )  
ASSEMBLY OF THE BAHÁ'Í'S OF )  
ALBUQUERQUE, NEW MEXICO, )  
)  
Plaintiffs, )**

**)  
vs. ) No. CV 2001-01978**

**)  
)  
TRUSTEES OF THE SPIRITUAL )  
ASSEMBLY OF THE BAHÁ'Í S OF )  
ALBUQUERQUE, NEW MEXICO, and )  
THE SPIRITUAL ASSEMBLY OF THE )  
BAHÁ'Í'S OF ALBUQUERQUE, )  
NEW MEXICO, a non-profit )  
corporation, and the )  
NATIONAL SPIRITUAL ASSEMBLY )  
OF THE BAHÁ'Í'S OF THE )  
UNITED STATES, )  
an Illinois Corporation, )  
)  
Defendants. )**

**VERIFIED COMPLAINT FOR FRAUD, LIBEL, BREACH  
OF CORPORATE DUTIES, AND DECLARATORY AND  
INJUNCTIVE RELIEF**

**COMES NOW Plaintiffs by and through their attorney of record, Yorgos D. Marinakis, and for their Complaint states as follows:**

**INTRODUCTION**

- 1. Plaintiffs file this shareholder or member derivative suit against:**
  - the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Local Spiritual Assembly, or LSA),**
  - their Trustees, and**
  - the Spiritual Assembly of the Bahá'ís of the United States (National Spiritual Assembly, or NSA), with whom the Local Spiritual Assembly and its Trustees have privity.**
- 2. Plaintiffs allege that Trustees breached their duties as corporate officers.**
- 3. Plaintiffs allege that the National Spiritual Assembly breached their duty of deciding appeals owed to Plaintiffs.**
- 4. Plaintiffs allege that the literature review policies of the Local Spiritual Assembly and the National Spiritual Assembly, which lie in privity, unlawfully prevent shareholders from their right to communicate with other shareholders.**

**5. Plaintiffs allege that Defendants failed to execute their duties under their corporate by-laws.**

## **PARTIES**

**6. Named Plaintiff Deborah Buchhorn was a shareholder or member of the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico, at the time of the incidents stated in this Complaint, and she continues to be a member.**

**7. The Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Local Spiritual Assembly) is a New Mexico non-profit corporation.**

**Shareholder-members may appeal decisions by the Local Spiritual Assembly to the National Spiritual Assembly.**

**8. The Trustees of the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico (Trustees) individually reside in Bernalillo County, New Mexico, as a condition of their Trusteeship. Trustees are Kambiz Victory, Ok-Sun and John McHenry, Manijeh Kavelin, Nelson Sapad, Harry and Sondra Day, Owen**

**Creightney, and Carol Caldwell. Jenny Beery was a Trustee during the time of many of these incidents.**

**9. The Spiritual Assembly of the Bahá'ís of the United States (National Spiritual Assembly) is incorporated in and has its principal place of business in Illinois.**

## **FACTS**

**10. The Bahá'í have no clergy. Instead, each community in the Bahá'í Faith annually elects nine Trustees or a "Local Spiritual Assembly," which acts as an agent or subsidiary of the National Spiritual Assembly. Each National Spiritual Assembly answers to the supreme Bahá'í body, The Universal House of Justice. The Universal House of Justice established the Continental Board of Counsellors (sic) to assist them, and the Countinental Board of Counsellors further has the Auxiliary Board to assist them.**

**11. In the particular situation between the Trustees of the Spiritual Assembly of Bahá'ís of Albuquerque, New Mexico, Defendants Trustees controlled what member activities Plaintiffs were able to engage in and what members they were able to talk to. They stopped them from interacting with friends at member events. They stopped Plaintiffs from serving on committees and stopped their individual activities for personal reasons. They made all the decisions relating to Plaintiffs' membership-related activities. They told named Plaintiff that opinions she may personally hold were bad and implicitly threatened to curtail her presence at member functions. They acted as if the abuse were no big deal, that it was Plaintiff's fault, and denied doing it. They failed to act when one member was physically threatened and shoved by another member.**

**12. Although Plaintiffs have consistently complied with Defendant Trustees' demands, they have also consistently filed complaints against them with the National and International Bahá'í authorities. This has enraged the Defendant Trustees.**

**13. Defendant Trustees have never made specific accusations or informed Plaintiffs of wrongdoing, other than vague statements such as "you have issues with the Spiritual Assembly."**

**14. Therefore, deep-seated animosities and distrust have arisen between Plaintiffs and the Trustees, which are incapable of resolution and thereby present an irreconcilable barrier to the ability of the corporation to**

function as is.

15. Plaintiffs' reasonable expectations that they would be able to participate in the management and activities of their corporation, as minority shareholders, have been thwarted since at least 1995.

16. Article IV of the LSA by-laws provides that the LSA shall compose differences and disagreements among members of the community. Article VII, section 9 of the NSA by-laws provides that any member of a Bahá'í community may appeal from a decision of his LSA to the NSA.

#### **Failure to Allow Inspection of Books and Records**

17. The books and records of the corporation have been maintained in an inaccurate and inequitable manner.

18. The year 2000 annual meeting showed a 10%, \$10,000 discrepancy in the corporate books.

19. In a letter dated September 3, 2000, named Plaintiff Deborah Buchhorn informed the Local Spiritual Assembly that she desired to inspect their financial books. Defendants refused.

20. Following mailing of the demand letter, the LSA offered to allow named Plaintiff to inspect the books and records, but under conditions that the Plaintiff deemed in bad faith.

#### **Fraudulent Oppression and Prevention of Communications between Shareholders**

21. On April 19, 1998, Defendant Trustees ordered named Plaintiff Deborah Buchhorn to refrain from discussing her "issues" with anyone but Auxiliary Board member Brent Poirier and the Local Spiritual Assembly. Plaintiff complied and appealed to Brent Poirier and the National Spiritual Assembly, who took no action. Defendant LSA has wrapped many of their dealings with members in the cloak of secrecy in a like manner.

#### **Electioneering**

22. At the Annual Meeting Feast of 1999, Defendant Trustees fraudulently rigged the election of Trustee Nelson Sapad by calling for applause for him three times prior to an election of corporate officers. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

23. Defendant Trustees or their agents fraudulently rigged the election of Harry and Sondra Day, by introducing them and calling for applause moments before an election of corporate officers.

24. Trustees do not ensure secret balloting at the Annual Meeting Feast. The usual practice is not to use a ballot box, but for members to lay their ballots on a plate or in a basket in plain sight of the election tellers. Ms. Buchhorn appealed to Brent Poirier on at least one election. Mr. Poirier responded by handling the collection basket himself.

25. In the member newsletter and prior to the annual election and during the Annual Meeting Feast, Trustees have used scriptural quotes to draw attention to persons serving on certain committees.

#### **Fraudulent and Oppressive Behavior Relating to the TV Show "Spiritual Reality"**



26. Plaintiffs conceptualized and produced a TV show named "Spiritual Reality." After 100 showings, during which Defendant Trustees only complimented Plaintiffs, Defendant Trustees, fraudulently and with intent to oppress, mandated major changes in the show. Plaintiffs complied and appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

27. Defendant Trustees, fraudulently and with intent to oppress, ordered Plaintiffs to "temporarily postpone" their television show, "Spiritual Reality." Plaintiff complied, and Defendants never specifically informed Plaintiffs what they had done to precipitate the arbitrary and capricious termination. The effect of this order, namely the termination of the TV show, violated the right of shareholders to communicate with other shareholders.

28. Trustees fraudulently and under false pretences stated that the reasons for termination would be fully discussed at a later meeting, at which meeting those reasons were never discussed. Defendant Trustee Kambiz Victory, employee of channel 41, knew or should have known that a television program cannot be "temporarily postponed." Plaintiffs appealed to the National Spiritual Assembly, who took no action.

29. Defendant Kambiz Victory, a Trustee, fraudulently and with intent to oppress, told named Plaintiff Deborah Buchhorn in regards to her television show that "Your teaching can have no effect because you are not in unity with the Spiritual Assembly." Defendant knew that Ms. Buchhorn's television show brought in 15% of the information requests during an unrelated major regional advertising campaign by Defendants. Plaintiff appealed to the National Spiritual Assembly, who took no action.

30. Defendant Trustees fraudulently and under false pretences set-up Plaintiffs to a "confession" of their animosity towards Defendant Trustees. Named Plaintiff appealed to the National Spiritual Assembly, who took no action.

### **Other Oppression**

31. As an act of individual initiative, named Plaintiff Deborah Buchhorn organized a Bahá'í parade float for several years for the New Mexico State Fair Parade. In 2000, Defendant Trustees convened a task force to organize the parade float for that year. On August 22, 2000, approximately 19 days before the parade, Defendant Trustees, fraudulently and with intent to oppress, instructed Plaintiff Deborah Buchhorn to terminate her parade float activities. A false reason for this termination was published in the membership newsletter by Defendant Trustees, causing Plaintiff embarrassment. Plaintiff complied, and Defendant never informed Plaintiff as to the reason for that termination. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

32. Defendant Trustees, fraudulently and with intent to oppress, ordered Plaintiff Deborah Buchhorn to receive instruction on the Bahá'í Covenant. Plaintiff complied and attended that "instruction," which in fact consisted of three (3) hours of interrogation by Trustee Owen Creightney, and John and Ok-Sun McHenry. It became apparent at this meeting that Trustee Creightney had lied to the Trustees in order to oppress named Plaintiff. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

33. Defendant Trustees, fraudulently and with intent to oppress, ordered named Plaintiff Deborah Buchhorn to resign from the Bahá'í gospel choir. Plaintiff complied, and Defendant never informed Plaintiff as to the reason



for that termination. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

34. Defendant Trustees, fraudulently and with intent to oppress, undermined named Plaintiff Deborah Buchhorn's Saturday Night Coffee House and in effect stopped her Coffee House. Defendant never informed Plaintiff as to these circumstances. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action.

35. Defendant Trustees, fraudulently and with intent to oppress, have ordered numerous Bahá'ís to shun Plaintiff Deborah Buchhorn.

36. Defendant Trustee Kambiz Victory told a Plaintiff "I am the voice of God in this community."

## **Libel**

37. Defendant Trustees knowingly published false and defamatory information about Plaintiffs in the Albuquerque Bahá'í newsletter, specifically relating to the parade banner.

## **Unlawful Prevention of Communication between Shareholders**

38. Defendant National Spiritual Assembly has the policy that Local Spiritual Assemblies are responsible for reviewing pamphlets and newsletters and materials that mention the Faith such as songs, play scripts, souvenir items, and greeting cards, intended for publication or distribution within their communities, whereas the National Spiritual Assembly is responsible for review of those same materials intended for nationwide publication.

## **CAUSES OF ACTION**

### **Count I**

39. Plaintiffs reallege and incorporate all previous paragraphs.

40. The Trustees of the Local Spiritual Assembly have repeatedly acted and continue to act fraudulently towards the Plaintiffs.

41. Plaintiffs have suffered emotional damages thereby.

### **Count II**

42. Plaintiffs reallege and incorporate all previous paragraphs.

43. The Trustees of the Local Spiritual Assembly libeled the named Plaintiff.

44. Plaintiffs have suffered emotional damages thereby.

### **Count III**

45. Plaintiffs reallege and incorporate all previous paragraphs.

46. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act in good faith, which failure constitutes fraud.

47. Plaintiffs have suffered emotional damages thereby.

### **Count IV**

48. Plaintiffs reallege and incorporates all previous paragraphs.

49. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act with the care an ordinary prudent person in

like position would exercise under similar circumstances, which failure constitute fraud.50. Plaintiffs have suffered emotional damages thereby.

#### **Count V**

51. Plaintiffs reallege and incorporate all previous paragraphs.

52. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act in a manner they reasonably believe to be in the best interests of the corporation and its members, which failure constitutes fraud.

53. Plaintiffs have suffered emotional damages thereby.

#### **Count VI**

54. Plaintiffs reallege and incorporate all previous paragraphs.

55. The Trustees have repeatedly failed their duty to compose differences and disagreements with themselves and the members, in violation of their by-laws, which failure constitutes fraud.

56. Plaintiffs have suffered emotional damages thereby.

#### **Count VII**

57. Plaintiffs reallege and incorporate all previous paragraphs.

58. The National Spiritual Assembly has repeatedly failed their duty to hear appeals from Plaintiffs, in violation of their by-laws.

59. Plaintiffs have suffered emotional damages thereby.

#### **Count VIII**

60. Plaintiffs reallege and incorporate all previous paragraphs.

61. The literature review policies of the National and Local Spiritual Assemblies violate the rights of corporate members to communicate with other corporate members.

62. Plaintiffs have suffered emotional damages thereby.

#### **Count IX**

63. Plaintiffs reallege and incorporate all previous paragraphs.

64. The practice of the Local Spiritual Assembly to direct members not to speak about their dealings with the LSA with other corporate members violates the rights of corporate members to communicate with other corporate members.

65. Plaintiffs have suffered emotional damages thereby.

#### **JUDICIAL RELIEF**

**WHEREFORE**, for these reasons, Plaintiffs request that this Court:

1. Declare that the Trustees acted fraudulently towards Plaintiffs;
2. Declare that Trustees libeled Plaintiffs;
3. Declare that the Trustees breached their corporate duties towards Plaintiffs;
4. Remove the Trustees from their positions and enjoin them from serving in official Bahá'ís capacities for nineteen (19) years;
5. Remove the LSA Directors who are also Trustees;
6. Declare that the Local Spiritual Assembly violated members' rights to inspect corporate books and records;
7. Compel Defendant LSA to retain an independent certified public accountant to audit the books for the last two years;
8. Declare that Defendant LSA violated their corporate by-laws by failing

- to compose differences and disagreements among members of the community;
6. Declare that the National Spiritual Assembly breached their duty of hearing Plaintiffs' appeals;
  7. Declare that the literature review policies of the Bahá'ís violate United States common law as preventing corporate members from communicating with other corporate members;
  8. Enjoin Defendants National Spiritual Assembly and Local Spiritual Assembly from enforcing their literature review policy;
  9. Declare that the secrecy practices of the Local Spiritual Assembly violate United States common law as preventing corporate members from communicating with other corporate members;
  10. Enjoin Defendant Local Spiritual Assembly from continuing their secrecy practices;
  11. Award compensatory damages from Defendants to Plaintiffs;
  12. Award attorney's fees and costs to Plaintiffs;
  13. Any other relief this Court deems appropriate.

Respectfully submitted,

---

Yorgos D. Marinakis  
Attorney for Plaintiffs  
P.O. Box 45923  
Rio Rancho, NM 87174  
505-459-4664  
877-430-9550 (fax)

**Named Plaintiff's Verification**

STATE OF NEW MEXICO )  
) ss.  
COUNTY OF BERNALILLO)

**COMES NOW Deborah Buchhorn, and being duly sworn, states as follows:**

1. I have read and understood the contents of this Complaint.
2. I have personal knowledge of the facts stated herein.
3. I attest to and verify their truth and accuracy.\_\_\_\_\_

**DEBORAH BUCHHORN**

**SWORN TO AND SUBSCRIBED** before me this \_\_\_\_ day of \_\_\_\_\_, 2001.

---

**Notary Public**

**My Commission Expires:**

Nima,

You never know, your doing the leg work and finding in the talisman archives might just be of use to Mr. Marinakis. If you can find the time and files concerned, please post them here.

--

FG

[www.FG.com](http://www.FG.com)

The Bahai Faith & Religious Freedom of Conscience

<https://members.nbc.com/FG/index.htm>

"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
news:9a5dh3\$ear\$1@freenet9.carleton.ca...

> Hi, Nima.

> Could you or someone kindly post this here.

> Thrive,

> M

>

> "Nima Hazini" (lotusapt@wxc.com.au) writes:

> > snip snip snip snip - Whatever!

> >

> >

> >>If you really want to say the Albuquerque community was hopelessly  
whacked

> > out,

> >>please do so in \_detail\_, not generalizations, not cliches, please,  
\_how\_

> >>elections were rigged, how the riggers precluded complaints, \_how\_ etc.

> > \_what\_

> >>etc. \_who\_ etc. etc. etc.

> >

> > Go to the talisman9 archives and you'll find my detailed memoirs of the

> > Albuquerque Scientology (sorry, Baha'i) community.

> >

> > cheers,

> > Nima

> >

> >

>

>

> --

> "My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

> (Tom Corbett #1 STAND BY FOR MARS p2)

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>etc. \_who\_ etc. etc. etc.

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Albuquerque Scientology (sorry, Baha'i) community.

cheers,  
Nima

Thanks Pat!

I had almost forgotten Rick's nickname!

Cheers, Randy

--

Pat Kohli <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
news:3AC54391.68F4FA65@ameritel.net...  
> What Rick is referring to is the childish taunting that Nima has been  
doing.  
> "Merde" is Spanish for "shit". Nima refers to Rick as "shit". If you  
want to  
> take on the thankless task of lecturing the contributors on manners,  
please  
> please please do!  
>  
> Rick Schaut wrote:  
>  
> > <multiman@aros.net> wrote in message  
news:3ac4ee18.567578@news.aros.net...

> > > Such humility! Really for those that lurk and those of us who have  
> > > only begun to post it smacks of conceit.  
> >  
> > (snip)  
>  
> > I will only note that my own  
> > supposed "conceit" doesn't consist of purposefully misstating someone  
else's  
> > appropriate name or abusing particular pronunciations of their names.  
> >  
> > > But perhaps you are better than most who post here.  
> >  
> > Perhaps, but I seriously doubt it. Frankly, such questions strike me as  
> > abundantly unimportant. It's rather like trying to decide whether apple  
pie  
> > is better than chocolate cake. The answer really depends on the cook.  
> >  
> > As for whether or not I'm a Baha'i, I think you already know the answer.  
> > Why did you ask?  
>  
> Nima,  
>  
> Mmmmmmmmmmmmmmmmmmmmmum!  
>  
> o  
> Pat  
> kohli@ameritel.net  
>

**Vegamite!**

**Nima Hazini wrote:**

> Mmmmmmmm, what??  
>  
> cheers,  
> Nima  
>  
> -  
> Nima,  
>  
> Mmmmmmmmmmmmmmmmmmmmmum!  
>  
> o  
> Pat  
> kohli@ameritel.net  
Mmmmmmmm, what??

cheers,  
Nima

-  
Nima,

**Mmmmmmmmmmmmmmmmmmmmmum!**

**o  
Pat  
kohli@ameritel.net**

**"Pat Kohli" <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
news:3AC54391.68F4FA65@ameritel.net...  
> What Rick is referring to is the childish taunting that Nima has been  
doing.  
> "Merde" is Spanish for "shit".**

**Actually, I believe the language is French. But, then, when speaking  
French, I have a tendency to use articles the way one would in Spanish, and  
I speak Spanish with a French accent, so what do I know?**

**Regards,  
Rick Schaut**

**Hi Pat**

**Is your statement what we really mean when we say that the Guardian  
interprets the writings? The idea you present below as an example is a new  
twist to me. Not that I hadn't heard about the saying of the Greatest Name  
but rather that it was a type of interpretation. I always assumed that the  
Guardian's interpretation was more directed to the meaning of what  
Baha'u'llah said rather than to the timing of the application of it. Though  
I'm sure his interpretations also apply to application as well. Is it true  
that the UHJ can't change Shoghi Effendi's interpretation on applicability  
but can only tell us that it's a good idea? What about the Huquq?**

**Cheers, Randy**

**--**

**Pat Kohli <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
news:3AC5F48E.262CD9CD@ameritel.net...>**

**>  
>SNIP>  
> For example, the Baha'i most holy book might say that Baha'is should  
recite the  
> greatest name a number of times a day in a certain way. One of the  
prerogatives  
> of the Guardian was interpretation. The Guardian could say that the verse  
does  
> not apply to most of the Baha'is in the world at a given time; a  
subsequent  
> Guardian would say it does apply. There really was a verse in the Kitabi  
Aqdas  
> to that effect and Shoghi Effendi did really say it was not applicable to  
Baha'is  
> in the west. Decades later the UHJ can inform Bahai's of what the  
Guardian  
> decided decades ago, and/or encourage Baha'is in that day to do it anyway,  
but**

> they really can't interpret the verse as being inapplicable now, or as applicable  
> now; only the Guardian can do that, and the individual believer can decide for  
> themselves.  
>  
> SNIP

multiman@aros.net wrote:

> I must admit I may have been a little blunt, but it seems to be the  
> way people are on this site. I do therefore apologize for the  
> question of Faith, I myself am not a Bahai and while investigating it  
> have not found so far that which would appeal to me.

Well you are a bigger guy than some of us. The pace is a bit more deliberate (i.e. more tactful, less blunt) at soc.religion.bahai. That group is moderated so don't look for your messages right away - they'll show up the next day.

> Perhaps I will  
> but I am observing the flow and have not found the argument for the  
> hands and UHJ (I will for your sensibilities in this post not use the  
> other appellation which I have so far found more appropriate) as the  
> successors being very compelling.

I'd like to encourage you to think outside the Remey paradigm - there really was no successor to Shoghi Effendi. Yes, there is a 'highest authority' w/in the faith, but that is about the extent of succession. A successor Guardian would have the same prerogatives as the previous Guardian; the UHJ does not have the same prerogatives.

For example, the Baha'i most holy book might say that Baha'is should recite the greatest name a number of times a day in a certain way. One of the prerogatives of the Guardian was interpretation. The Guardian could say that the verse does not apply to most of the Baha'is in the world at a given time; a subsequent Guardian would say it does apply. There really was a verse in the Kitabi Aqdas to that effect and Shoghi Effendi did really say it was not applicable to Baha'is in the west. Decades later the UHJ can inform Bahai's of what the Guardian decided decades ago, and/or encourage Baha'is in that day to do it anyway, but they really can't interpret the verse as being inapplicable now, or as applicable now; only the Guardian can do that, and the individual believer can decide for themselves.

I say there is no successor because Shoghi Effendi appointed no one in accordance w/ the terms of the Will and Testament. The Will requires him to have a group of



the Hands assent to his nominee. That did not happen. Rather, the Hands (to include Mason Remey) assented that there was no successor. So, \_if\_ Mason Remey really had been the infallible interpreter and his interpretation was that there was no successor, as it was in late 1957, then, again, for sure, even if we assumed Mason were right, we can conclude that there is no successor, because Mason said so, and the hands who would have assented to the nominee also said so. If someone tells you that "assent" was not necessary, remember that 'Abdu'l Baha said it was.

Blessings!  
- Pat  
kohli@ameritel.net

<https://www.safnet.com/bahai/writings/will.test.abd/>

The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the Guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not be distinguished (i.e., secret ballot).

<https://www.safnet.com/bahai/writings/will.test.abd/WT-1.html>

Allahu Abha!

This is a good point. If someone did engage in bold electioneering and if the AO ignored complaints about it, how would someone make their case? Some of the stuff in the complaint (or whatever it is) don't make much sense to me (plaintiff not allowed to communicate w/ defendants?), but I'll focus on the electioneering because I could imagine it.

For one thing, I would think the case would belong at the NSA or the UHJ. Even so, I assume that others present would corroborate that electioneering had been done, so that an election would be voided and redone. That might not be the case; suppose some witnesses, for whatever reason, would not complain about electioneering. How would one witness make a case?

The first step, in my mind, would be to create some probable cause to seriously investigate the matter. My initial reaction was that it was so outrageous, if it had happened everyone would complain about it, or something. If there were only one complaint, I'd suspect that someone completely misrecalled or misinterpreted something (or was deluded, or lied).

Suppose they consented to and took a polygraph. If the results showed that they were not lying, then maybe they really did misrecall, maybe they were deluded, or maybe it really did happen. So, I'd encourage the plaintiff to take a polygraph.

If the results excluded the plaintiff lying, or contra-indicated lying as unlikely, I'd question all witnesses to the event and get their perceptions, even encouraging them to take the polygraph. Then I'd try to sort through the statements of all witnesses and any other polygraph results to assess what might have happened.

W/ all this investigating going on, if I worked for the AO, maybe as another ABM (Prot), can you imagine the fuss going on here over my inquisition?

John Woodlock wrote:

>  
> Rick,  
>  
> what advice would you give to Debra/the lawyer to help them present their  
> case?  
>  
> Perhaps, a more pertinent question is would you help Debra in this case if  
> you could or would you, because it has a bahai institution as a 'defendant',  
> not do so? So far you appear to be assuming a 'defender of the faith role'  
> (i.e. these people on trb holding up this complaint as something to be heard  
> should be fought against).  
>  
> It's worth a think about. I've been thinking about it and so far have  
> concluded that its important to be neutral (unless one has material  
> information). Statisically, there must be some dodgey LSA's eh?  
>

May your days as 'good cop' be long and sunny like December.

- Pat

kohli@ameritel.net

From: "Patrick Henry" <patrick\_henry@liberty.com>

Subject: ^^ bahai ^^ - New Mexico LAWSUIT for Fraud & Libel (sound familiar?) - FULL TEXT - against bahai institutions

Date: Saturday, March 31, 2001 9:32 AM

Read for yourself the full text of the filed complaint:

New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL

<https://members.nbci.com/FG/NMLawsuit.htm>

--

FG

[www.FG.com](http://www.FG.com)

**The Bahai Faith & Religious Freedom of Conscience**  
**<https://members.nbc.com/FG/index.htm>**

**Welcome to usenet, TRB and ARB, Stuart,**

**Stuart Palin wrote:**

**> Patrick Henry <patrick\_henry@liberty.com> wrote in message**  
**> news:tcbn1st8b3eo2a@corp.supernews.com...**  
**> > Read for yourself the full text of the filed complaint:**  
**> >**  
**> > New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL**  
**> > <https://members.nbc.com/FG/NMLawsuit.htm>**  
**> >**  
**> A dead link, like all of your members.nbc.com links.**

**HTML seems to be something that Fred either does not understand, or he is bound**

**by nbc.com to ignore, posting only URLs which include their add frame panes.**

**You may have better luck w/ this URL,**  
**[https://members.nbc.com/\\_XMCM/FG/NMLawsuit.htm](https://members.nbc.com/_XMCM/FG/NMLawsuit.htm) though you may find the**  
**charges to be more puzzling than anything else.**

**> Perhaps Mr Glaysher,**  
**> if you backed up your venom with facts, rather than grandiose and**  
**> unsubstantiated claims I would consider your opinions worthwhile. As it is,**  
**> from a purely objective point of view, you seem to spend most of your time**  
**> pouring out tired posts attacking this religion. You reiterate the same**  
**> points over and over again under new header and avoid any form of**  
**> intelligent debate. Indeed, your own warning signs of fanaticism fit you**  
**> like a glove.**  
**>**  
**> I only joined this newsgroup today in the hope of some intelligent**  
**> discussion, instead I find tired arguments being trotted out for a**  
**> peanut-gallery crowd. Such a waste of time, both mine and yours. I hope you**  
**> all enjoy Mr. Glaysher's spectacle, I certainly won't be staying for another**  
**> encore.**

**If you don't enjoy every word of Mr. Glaysher's spam you can sue your ISP for a**  
**refund, or killfile him, as he recommends all newcomers killfile those 'bahai fanatics'.**

**You are posting using Outlook Express; I use Netscape so I'll rely on Fred's directions. Fred says,**

**"Assuming you use IE5, click on Tools, then Message Rules,**  
**followed by News. Add for talk.religion.bahai and for**  
**alt.religion.bahai the email addresses or names of the**  
**bahai fundamentalists and fanatics of your choice:"**

**See, Fred \_can\_ have useful input. I was mistaken.**

at your service,  
kohliCUT@ameritel.net  
patk9018@my-deja.com

I may be reached at kohli@ameritel.net, the others are spamblocks.  
NBCi.com will hang up or freeze sometimes on its ads  
for some reason. I feel I owe them a little advertisement  
for their kind hosting of my site.

The link below has NO ADS & usually always works  
without hanging up:  
[https://members.nbc.com/\\_XMCM/FG/index.htm](https://members.nbc.com/_XMCM/FG/index.htm)

The alternative is just to hit your Refresh button.

--

FG

[www.FG.com](http://www.FG.com)

The Bahai Faith & Religious Freedom of Conscience  
<https://members.nbc.com/FG/index.htm>

"Stuart Palin" <kweezil@NOSPAMukonline.co.uk> wrote in message  
news:mfnx6.6304\$u93.889049@news6-win.server.ntlworld.com...  
> Patrick Henry <patrick\_henry@liberty.com> wrote in message  
> news:tcbn1st8b3eo2a@corp.supernews.com...  
> > Read for yourself the full text of the filed complaint:  
> >  
> > New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL  
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> A dead link, like all of your members.nbc.com links. Perhaps Mr Glaysher,  
> if you backed up your venom with facts, rather than grandiose and  
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> from a purely objective point of view, you seem to spend most of your time  
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> encore.  
>  
> -Stuart Palin  
>  
>

Patrick Henry <patrick\_henry@liberty.com> wrote in message news:tcbn1st8b3eo2a@corp.supernews.com...

> Read for yourself the full text of the filed complaint:

>

> New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL

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>

A dead link, like all of your members.nbci.com links. Perhaps Mr Glaysher, if you backed up your venom with facts, rather than grandiose and unsubstantiated claims I would consider your opinions worthwhile. As it is, from a purely objective point of view, you seem to spend most of your time pouring out tired posts attacking this religion. You reiterate the same points over and over again under new header and avoid any form of intelligent debate. Indeed, your own warning signs of fanaticism fit you like a glove.

I only joined this newsgroup today in the hope of some intelligent discussion, instead I find tired arguments being trotted out for a peanut-gallery crowd. Such a waste of time, both mine and yours. I hope you all enjoy Mr. Glaysher's spectacle, I certainly won't be staying for another encore.

-Stuart Palin

> Do you really think that any lawyer in his right mind, is going to

> paste the

> detail of his case on the Internet?

Dear Dermot,

The lawyer didn't post this complaint to the internet. Somebody else posted it here.

> Do you really think that any

> lawyer is

> going to put more detail than he need to on the Writ posted in Court

> to

> initiate proceedings

He has posted a great deal less than is necessary to get it to go anywhere. My guess is that it won't make it past first base.

warmest, Susan

"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."

Don McLean's American Pie

<https://bahaistudies.net/susanmaneck/>

>

> Somebody made it available for posting. I wonder who that was.

Probably the plaintiff who realizes she will get more mileage out of it on the internet than she ever will in court.

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message news:tcfijjtoqu17e5@xo.supernews.co.uk...**

**> "Susan Maneck" <smaneck@aol.com> wrote in message**

**> news:20010401171857.28041.00003369@ng-mi1.aol.com...**

**> > >**

**> > > Somebody made it available for posting. I wonder who that was.**

**> > Probably the plaintiff who realizes she will get more mileage out of it on**

**> > the internet than she ever will in court.**

**> I thought it was a public document that anybody could access and post  
> wherever.**

**Not off the web. Nor is one generally able to find that complaint by doing a general keyword search. It's difficult to even find any mention of the case unless one knows what one is looking for, and where to look. While it might well be possible for someone to get their hands on a copy of the complaint without having heard of the case from either the plaintiff or someone close to it, it's highly unlikely that someone has.**

**Regards,**

**Rick Schaut**

**"Rick Schaut" <rsshaut@home.NOSPAMcom> wrote in message news:9a805e0dpn@news2.newsguy.com...**

**>**

**> > Do you really think that any lawyer in his right mind, is going to  
> > paste the detail of his case on the Internet?**

**>**

**> No, but, then, we're not talking about something an attorney simply posted  
> to the internet. We're talking about the actual complaint that he filed  
in**

**> court. The means by which that complaint managed to get posted to the  
> internet, indeed the very fact that it was posted, is rather irrelevant.**

**Indeed yes but very annoying to all of you BIGs. You and others were called back off furlough to combat the enemy here on TRB and do your best to rubbish the fact that a BIGS is taking the sanctimonious AO to Court.**

**>**

**> > Do you really think  
> > that any lawyer is going to put more detail than he need to on the  
> > Writ posted in Court to initiate proceedings knowing it to be a  
> > document that will be posted on the Internet?**

**>**

**> As noted above, whether or not the complaiing has been posted to the  
> internet is irrelevant. I do, however, expect a competent attorney to put  
> sufficient detail into a complaint filed in court to at least provide the**

> court with probable cause to believe that the plaintiff has, indeed, been  
> harmed in some way and that the harm is one that's addressable under civil  
> law.

Well I really think that that is a matter for the Court to decide and not some partisan BIGS whose only interest is in rubbishing the Complaint in toto prior to its reaching Court. Need one remind you that the same tactic was attempted with Sohrab (the roles were reversed in that the AO initiated proceedings) both prior to and after the case which the AO, incidentally, lost.

> Do you really think a judge is going to accept any vague claim of fraud  
or  
> libel without a single allegation of fact that would constitute fraud or  
> libel under the law? If so, then you must believe that the courts look  
> kindly on lawsuits that are filed for the purposes of conducting a fishing  
> expedition.

That's why there are things called Hearings in Court where both sides have the opportunity to present their own evidence and challenge that presented by the other. Now I know from past experience with you that you find this kind of thing to be rather tedious and not at all necessary, when an Assembly could do a much better "snow" job but this is the show in town this week. No amount of drivel from you and your associates can negate the fact that this Complaint will ultimately only show its evidentiary worth if or when it gets to a hearing.

The Defendants do of course under US law have the opportunity to file for a motion of dismissal. Does anybody know if they have done this - in the light of the opinions herein expressed, I should have expected a hasty filing and granting of such?

Your current rubbishing of it just displays your partisanship founded and steeped in arrogance, ignorance, prejudice and bigotry of the first order.

>  
> > Do you really  
> > think witness statements and/or other evidence is going to be  
> > disclosed for your erudition?  
>  
> As a matter of fact, no. One doesn't have to prove the allegations of fact  
> in a complaint. However, one does have to at least allege facts that would  
> constitute an addressable issue under the law. This complaint fails to do  
> so.

Well again we'll leave that up to a Judge and a Court to decide. Granted there is no evidence produced as yet to back up the allegations, there is nonetheless, IMO, a sufficient case stated to warrant a full hearing. That is all that is necessary at this stage. One need not preclude the possibility that the parties could resolve their differences outside of and prior to any Court hearing. This seems to me a better option for the AO to explore than to trot you people out with your tired and worthless opinions

but, of course, one has to note that the AO has had this complaint for some unspecified time yet has failed to address it.

>  
> > As usual, Rickster, you made the ad hominem and are now trying to  
> > weasel your way out by casting the blame on somebody else.  
>  
> Ah, had I argued that the complaint is flawed \_because\_ the attorney is  
> incompetent, then it would have been an ad-hominem argument. In fact, I  
> argued precisely the opposite: that the attorney appears to be incompetent  
> because the complaint is so obviously flawed.

As you've already been told, the guy with a Ph.D. has obviously done more with his head than grow hair. Surely it is up to the Court to determine whether the Complaint is flawed or not. What you did was a sneaky look around the Internet or wherever to get the "dirt" on the guy! That's ad hominem no matter how you try to disguise it! Dirt ball tactics by a dirt ball for a dirt ball organisation - that's not ad hominem - that's justifiable.

>  
> As usual, you and Mr. McKinney are finding ad-hominems where there are none,  
> and are failing to speak out about it when someone actually does engage in  
> an ad-hominem argument. Of course, that would require you to chastise  
> yourself as much as you've chastised anyone else, but I guess a little  
> hypocrisy is allowed when one's agenda is at stake.

Except that with you, the "running dogs" BIGS bigots, and your joint agenda - it's a great deal of hypocrisy.

>  
> > As usual Mr  
> > Schaut, you delight in spreading the news that he has only recently,  
> > apparently, passed the Bar exam in New Mexico and perhaps suggest  
> > thereby that he's not that good and the case therefore is a mere  
> bagatelle,  
> > something for the boy to cut his teeth on.  
>  
> As usual, Mr. Ryder, you have your facts somewhat confused. I had suggested  
> that the attorney didn't seem particularly competent based on a reading of  
> the complaint he filed. Mr. Hazini responded by pulling some facts out of  
> his backside, and, while I admit to having a small amount of pleasure in  
> subsequently proving that Mr. Hazini must have pulled those facts out of  
his  
> backside, I have never argued that the attorney in question is incompetent  
> merely because he only passed the New Mexico bar exam some six months ago.

No Rickster you're too shrewd to argue that the guy is incompetent - although you did suggest a throwaway case for his first. For once you didn't pull the facts out of your backside - you went looking for them and you suggested the guy wasn't competent based on your assessment of the



**Complaint which counts for doodly squat. Nima doesn't trawl the Internet looking for the dirt on the guy the way you did.**

**You play a cannier game Rickster, "to damn with civil praise, assent with civil leer and without sneering cause the rest to sneer."**

**BTW what is it with this anal pre-occupation you have, rather disturbingly IMO, displayed in recent posts?**

>  
> > You know nothing about this lawyer;  
>  
> Well, actually, I do know that he only passed the written portion of the New  
> Mexico bar exam some six months ago. That's a little more than "nothing."

**But not enough - is it? (Rhetorical) So you bring this up hoping the world will draw the conclusion you want it to.**

>  
> > but has it  
> > occurred to you that a man with a PH. D has used his brain for more than  
> > keeping his ears apart (a practice in which you are adept, perhaps).  
>  
> I don't recall ever saying that I thought the man to be a complete idiot.  
> At the same time, having a Ph.D. in biochemistry doesn't necessarily qualify  
> one to be an attorney. Now, were I to be awed by this chap's skill as an  
> attorney merely because he holds a Ph.D. in some unrelated field, then one  
> might suggest that I've used my brain for little more than keeping my ears  
> apart.

**We have in earlier correspondence already determined all questions relating to your brain. I personally think that the only thing keeping your ears apart is sheer force of habit.**

>  
> > You  
> > know nothing about the detail of the case and, in spite of that, are  
> > endeavouring to make little of it.  
>  
> Except that you forget the reason why I know so little about this case:  
the  
> complaint doesn't allege any facts that would constitute addressable  
issues  
> under civil law. And, while you and Mr. McKinney have been engaging in  
your  
> own form of ad-hominem argument by hypocritically taking me to task for an  
> ad-hominem argument I haven't made, neither of you have attempted to  
address  
> the issue of whether or not the complaint alleges sufficient facts for a  
> court to find probable cause that a justiciable issue exists.

**DUH! It is not the function of a Complaint to prove facts - its function is to state a case that the Complainant intends to address to the Court. Now**

from the Complaint it appears that the Complainant intends to ask the Court to rule on matters which are clearly within the Competence of the Court - the allegations of fraud, libel and that this Assembly failed/refused to carry out its business in accordance with its own rules. The Court will determine this issue on the merits of the EVIDENCE not the allegations contained in the Complaint.

>  
> > Fact is - win or lose - it is a disgraceful indictment of your  
> > religious organisation that one of your fellow believers has to take a  
> > complaint to an attorney at law to endeavour to get it dealt with in a  
> > satisfactory manner.  
>  
> It's amazing, or perhaps amusing, that I should have to point that you've  
> prefaced a statement of opinion with the words, "Fact is." And, while  
> you're certainly entitled to hold whatever opinion suits your fancy, I  
> generally prefer to have sufficient facts in hand before forming an  
opinion.  
> In this instance, I'd rather prefer to allow the lawsuit to play itself  
out  
> before I decide who, if anyone, has acted disgracefully.

No! I stand by it. FACT is that it is a disgraceful indictment that your much lauded AO cannot deal with a comparatively simple matter (as per the Complaint) which it has had under its purview for some unspecified, but I suspect unreasonably long, period and drives a Bahai to go to Court.

>  
> But I will state an opinion on an issue where I do have sufficient facts,  
> and that issue is the extent to which some people are willing to reach  
> conclusions based on such collections of "facts" as the accounts one reads  
> in newspapers or a poorly written complaint that's been filed in a court  
of  
> law in a case for which the defendants haven't even had enough time to  
file  
> a competent response to that complaint. Now \_that's\_ a disgrace.

Au contraire, Rickster!! The defendants had this case within their purview for some time and did nothing about it. Read the Complaint before you pontificate. And with the speed at which lawyers normally work, I would hazard a guess the defendants have had this case under their purview for some considerable time. As the Dear Lady observed the NSA moves like molasses in January - well some people reckon that that could be the reason this Complaint has been filed. Nothing like a Court case to light a fire under the ass and put some urgency into a matter!

I refrain from comment on the other allegations - I await the evidence that presumably will be filed in Court by way of substantiation. Unlike you Rickster, I haven't made up my mind about the merits of this case or the decision that will be rendered. It would be disingenuous of me to do other than state that I hope the Plaintiff wins it and that by that victory positive change will be brought about in the BF. It is a terrible shame that a religion that was designed to bring the Light of God into the world

has degenerated into the erection of marble and the spread of an unwanted Theocratic pretension.

>

> Worse yet, some of these people seem to have inoculated themselves against  
> revising their opinions when further facts have been brought to light.  
> Rather than revise their opinions, they engage in a most vile form of  
> personal attack against the individuals who have had the temerity to bring  
> those further facts to light. That's not a disgrace. That's downright  
> despicable.

What further FACTS have come to light - that YOU consider this case flawed, that the lawyer passed his NM Bar exams 6 months ago? What have you become - the arbiter of public opinion and public decency?

You don't seem to realise that it is Court that will ultimately determine this matter - as to whose behaviour has been despicable vis a vis Plaintiff and Defendant. Public opinion shall determine whose behaviour on this forum (and/or others) has been despicable.

The Grim Reaper.

Hey all!

What are you really talking about? This is in the US. A country where you can sue - and win! - for not being warned not to dry your cat in a microwave oven. The country which defines superfluous lawsuits, and whose citizens have a supreme sense of rights, but little wish to understand responsibility. Mix in personalities and ... hey presto! Another lawsuit.

Leave it to the lawyers - truth will never, ever come out of it, neither will justice. Remember OJ. In this case, all sides lose.

Brian

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message news:tch3usl9varja0@xo.supernews.co.uk...

> TRB has exploded after a quiet March into an orgy of so called fact finding  
> and ill founded opinions about this case.

With much of the "explosion" coming in the wake of someone posting outright lies.

> I suspect that the Complaint has been filed in Court as a last resort in an  
> effort to get the NSA to deal with a complaint that has been resting in its  
> office for a very long time.

If that's the case, then why does the complaint fail to mention any effort to bring these issues to the attention of the Universal House of Justice? Wouldn't it be equally reasonable to suspect that the complaint was filed in

**a New Mexico court because the plaintiff doesn't recognize the authority of the Universal House of Justice to settle matters which have caused differences among the members of the Baha'i Faith?**

**> It can of course opt for an open Court case but that would be to court  
> further adverse publicity.**

**Or, it might be an opportunity to practice a wide range of Baha'i principles relating to truthfulness, honesty and justice regardless of whether adherence to those principles would court adverse publicity or not.**

**> In as much as I and others have long anticipated  
> (and warned of) such a case developing due to the AO's aversion to dealing  
> with dissent by such sensible means as reconciliation, conflict resolution  
> and/or negotiation, it has brought this situation on itself.**

**Well, adherence to principles and authoritative texts can, and often does, give rise to unavoidable conflicts with certain individuals. We've seen a number of instances where individuals have demanded that a Baha'i institution take an action that is clearly outside that institution's sphere of legitimate authority. It's difficult to see how such issues would be negotiable.**

**To be the constant source of conflict with an institution, to behave, as an individual, in a manner that's inconsistent with a professed belief in Baha'u'llah, and then blame that institution for failing to resolve the conflict would epitomize hypocrisy.**

**> The behaviour of its apologists on this list has been less than helpful -**

**One could say the same thing about the behavior of others in this forum. The posting of outright lies, getting distracted over inconsequential statements while failing to adequately address the points that had been raised, promoting a double-standard of conduct with regard to comments relating to character, all of these have contributed nothing to the advancement of truth or the level-headed consideration of facts and issues.**

**But, more importantly, I think Mr. Ryder greatly exaggerates the importance of whatever happens in this little corner of the Internet. What happens here has about as much impact on the rest of the world as a New York street squabble has on passers-by. A few folks might stop and watch, but they all go on about their business.**

**> It may be this hope of reform which motivates the Plaintiff rather than the  
> "egomania" which is normally attributed to "opponents" of the AO.**

**The case will play itself out. As for "egomania", that's not a bad word describe the attitude under which one attempts to pass one's opinions off as established fact.**

**Regards,  
Rick Schaut**

> to have sworn testimony in Court that the matters  
>alleged in the Complaint are well founded, that a member of the corporation  
>declared himself to be the voice of God etc. Evidence like that is a heaven  
>sent story for the press

Dermod,

You can't be serious? Do you really think that either the courts or the press cares that a member of an obscure religion claims to be the voice of God?. Just turn on the television. They do it every morning at 11:00 am and what does John

Q. Public do? Turn the station, of course. This is neither news, nor an legal matter.

"And we were gathered in one place, a generation lost in space, with no time left to start again . . "

Don McLean's American Pie

<https://bahaistudies.net/susanmaneck/>

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010402214218.27249.00003359@ng-ch1.aol.com...

> > to have sworn testimony in Court that the matters  
> >alleged in the Complaint are well founded, that a member of the corporation  
> >declared himself to be the voice of God etc. Evidence like that is a heaven  
> >sent story for the press

>

> Dermod,

>

> You can't be serious? Do you really think that either the courts or the press

> cares that a member of an obscure religion claims to be the voice of God?. Just

> turn on the television. They do it every morning at 11:00 am and what does John

> Q. Public do? Turn the station, of course. This is neither news, nor an legal

> matter.

Not just that but all of the other bits as well - my journalist friends are very interested and just awaiting the right moment to print an article - Voice of God makes a good header for the story. This will invoke the Wrath of Khan who has been spouting about the way bad BIGS bring the AO into disrepute ... sorry, attract adverse press comment. he is constantly invoking Divine Assistance to counteract this but he thinks the lucj won't hold out forever.

Pip Pip,

Dermod.

Merde Man pontificates:

<snip>

>> You were warned by the Guardian that your Faith could fail. It has!

>Which begs the question, why are you here?

Actually, the more appropriate question is who puts you up to your officioocratic rantings on the net! We know Maneck has her patron in Ghadirian, who is yours Rickster? Rumour has it that it's Henderson.

>You're wasting your time. Get a  
>life, indeed!

Again, Rickster, please do the world a favor and go sailing into the sunset on your little paddle boat (yacht, whatever!). The world can do well enough without American Baha'i hezbollahis such as yourself.

> When it comes to Mr. Hazini, I have a great deal of justification in not  
>trusting what he attempts to pass off as fact.

Same here. Where Merde Man is concerned there is even greater justification in knowing that his rantings are nothing more than an orchestrated apology of his patrons.

Get a life yourself, Rickster. After all you're the cultist and cult apologist, not us. Which brings me to the question: where you perchance potty trained at gun point??

cheers,  
Nima

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message news:tcj82vb2amqjd7@xo.supernews.co.uk...

> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message

> news:9abdp901k9p@news2.newsguy.com...

> > Perhaps additional evidence as to how the Auxiliary Board Member

> > and the National Spiritual Assembly were dealing with the issues

> > might cast this whole case in completely different light.

> It would, except that they weren't!

That's a speculative conclusion. All we do know, assuming she's telling the truth, is that the plaintiff in the lawsuit didn't know what was being done about the situation.

> > > And who for this day has interpreted those authoritative texts such  
> > > that a believer like Alison can be kicked out on her ear without a  
> > > chance to justify her position.

> > That appears to depend on whom you ask. Some folks have alleged that the

> > issue is free speech, in which case her expulsion would have come about

> > because she justified her position all too well.

**> Was this before or after the fact?**

**I'm merely noting the logical inconsistencies in the two positions. One holds that the Universal House of Justice wanted to silence her, and the other holds that she has had no opportunity to speak her mind. These positions cannot both be true.**

**As for "superior intellect" (I'm reminded of another character who had an inflated sense of his intelligence), I'm not sure one can rightly categorize an intellect that fails to grasp the meaning of the phrase "not subject to present or future speculation" as a "superior" intellect.**

**> > But, the fact remains that she can still address her concerns to the  
> > Universal House of Justice.**

**> There is no appeal against the supreme body unless, of course, there is  
> "repentance" and that's a whole different ball game. In not consulting  
with  
> her beforehand the supreme body indicated that it had determined the  
matter  
> absolutely.**

**The Universal House of Justice has an established policy that anyone can bring any issue directly to them, yet, despite that policy, you choose to interpret, in the absence of any direct statement on the matter, what they've done as indicating that this particular issue is closed. Looks more like an excuse not to engage in dialogue than any well-reasoned conclusion about what's going on in the minds of the members of the Universal House of Justice.**

**If she wants to know why they instructed the AZ National Spiritual Assembly to return her membership card, then why doesn't she just ask them? Why concoct these lame excuses for not engaging in any dialogue?**

**> I wouldn't speculate about the attitude or remit of the Privacy Commission.**

**Perhaps, but the fact remains that she has a dispute with the Universal House of Justice but has done nothing by way of addressing that dispute with them. Frankly, it looks like she has no real interest in resolving the dispute, and is only looking for someone, somewhere, who will say, "Oh you bad Universal House of Justice! Who do you think you are for enforcing standards of Baha'i membership?"**

**> Bloodsports! I enjoy the kill - the smell of cordite and the whiff of  
> napalm in the morning ... Ooops! Getting carried away there! Sorry!**

**Dang. For a moment, there, I thought you might simply explode. Course, that would make such an awful mess.**

**> > When it comes to Mr. Hazini, I have a great deal of justification in not  
> > trusting what he attempts to pass off as fact.**

**> So why have you formulated an opinion?**

**Now, that's news to me. Have I stated an opinion on the merits of this case? If so, please quote it for me.**

**> > But you seem to forget. I haven't, at all, discussed the validity of the  
> > factual claims in the complaint.**

**> You can speculate on the "facts" all you want - doesn't affect the "fact"  
> that a Complaint has been filed and that if it is not satisfactorily  
> resolved it could wind up in Court and the AO could win or it could lose.**

**Yo, Dermod. It's already in court. Plaintiff chose to take it there. And there's not a thing I can do to change that fact. I don't know why you keep exhorting me to endeavor to change that which is beyond my power to change.**

**> > At which point did I claim that she is, indeed, the source of the  
> > conflict?**

**> Try this bit - cited above: -**

**Well, we've all had a chance to read it a couple of times, now. And, for that matter, I at least recall precisely what I wrote. The fact remains, however, that I haven't stated that the principle specifically applies in this case. I've merely stated a principle that could apply in this case, depending, of course, on what further facts, if any, come to light.**

**> You shouldn't even try to apportion blame for the start of this conflict -  
> you have no evidence on which to do that.**

**Well, then I guess it's a very good thing that I haven't tried to apportion any blame, isn't it?**

**> To "articulate a principle", as  
> above, in the context in which you did is to leave all aware of your  
> predetermined judgement that the Plaintiff is to blame for the contention.**

**No. To articulate a principle, as I did and in the context in which I did so, is to outline what facts might be relevant to any conclusion that one might draw in this case. The purpose is two-fold: 1) to point out that some speculation fails to consider relevant facts that are not in evidence; and 2) to suggest specific avenues for further inquiry should the opportunity for further inquiry arise.**

**Of course, you fail to notice this. You're more interested in constructing straw creatures that can be burnt with a dab of napalm than you're interested in a well-reasoned discussion of the issues.**

**> Within a Bahai context I would agree with you but in other matters it lies  
> within the purview of the Courts if either party makes an appeal thereto  
for  
> resolution.**



**Well, there are, in fact, some very legitimate reasons for the courts to not get themselves embroiled in the details of an internal dispute within any religion. There are several reasons why the framers of the U.S. Constitution chose to include two clauses concerning this issue in the very First Amendment of the Bill of Rights. You might want to spend some time reading the Federalist Papers in order to familiarize yourself with these issues.**

- > At what point does delay in responding to an appeal cross the divide between**
- > inactivity and rejection? If an appellant hears nothing pertaining to the**
- > Appeal for a period of time what is he/she do about that? In other words**
- > what is a reasonable time to leave an appeal in the hands of the NSA before**
- > taking further action? A week, two weeks, a month, two months, three months**

**Frankly, the answer would depend on the issues involved. Some appeals require immediate attention. Others not so immediate.**

**It would also depend on the manner in which the appeal has been made. The fallacy of communication is the assumption that it has taken place. It's not too difficult to imagine a bombastic letter of denial and dispute as being someone's excuse for an appeal. Indeed, it would be precisely the kind of "appeal" letter I'd expect to get from one Dermot Ryder.**

**However, it's not entirely clear that a bombastic letter of dispute indicates any desire to review the issues from any point of view but that of the supposed appellant. Try sending a similar writ of certiorari to a U.S. Appeals Court, and see how far it gets you.**

- > They may indeed have no obligation to keep her**
- > informed - but is that efficiency, is that courtesy, is that the Bahai way?**

**And, again, that depends on the nature of the issues involved. To take something from this case, consider the whole issue involving the applause:**

**"22. At the Annual Meeting Feast of 1999, Defendant Trustees fraudulently rigged the election of Trustee Nelson Sapad by calling for applause for him three times prior to an election of corporate officers. Plaintiff appealed to the National Spiritual Assembly and Brent Poirier, who took no action."**

**First of all, the immediately appropriate action is to investigate the matter. Secondly, there are a number of things that the National Spiritual Assembly might do depending on the results of that investigation. On this particular issue, however, since it doesn't involve a specific adverse decision by an institution involving administrative sanctions against her, the National Spiritual Assembly has no obligation to keep her informed. Indeed, the principle of confidentiality precludes them from telling her everything they've done.**

**In addition, the National Spiritual Assembly is looking to find patterns of behavior, and not necessarily isolated instances of misconduct. The issue**

isn't so much whether or not someone is straddling Baha'i law and procedures. Rather, the issue is really about a person's intent. There are known cases where the Universal House of Justice has instructed a National Spiritual Assembly to restore an individual's voting rights because the case involved a single violation of Baha'i law, and about which the individual was striving to correct his or her behavior.

The point is that the process of applying Baha'i law is a rather lengthy process. It doesn't simply consist of applying sanctions the moment the Assembly has determined that someone has violated Baha'i law. Efforts are made to ascertain the individual's attitude regarding his or her behavior, the individual's knowledge of the relevant principles involved, and the extent to which that individual would be amenable to consultation on these issues.

Now, given that the most strident sanction a National Spiritual Assembly can possibly apply is the prohibition on giving to the fund and attending Feast, it's difficult to imagine any issue that would require a timely response due to any hardship arising from any sanction that's been imposed. I suppose one might argue some aspect of "emotional" damages (as are alleged in this complaint), but I just have difficulty finding any sympathy for that notion. Yes, the courts do recognize "emotional" damages under certain circumstances, but more often than not, "emotional" damages have served as nothing more than an excuse for someone to extort money from deep pockets.

Regards,  
Rick Schaut

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message news:tckvdilpte0a88@xo.supernews.co.uk...

> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message

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> > > "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message

> > > news:9abdp901k9p@news2.newsguy.com...

> > > > Perhaps additional evidence as to how the Auxiliary Board Member

> > > > and the National Spiritual Assembly were dealing with the issues

> > > > might cast this whole case in completely different light.

> > > It would, except that they weren't!

> > That's a speculative conclusion.

> It's not speculation - I know how long the NSA sat on the complaint and did

> sweet doodly squat about it.

You appear to be claiming access to evidence to which I'm not privy. If you have it, then post it.

> You can phone your friends at Wilmette to ask

> them if they want me to note this on the Internet for public appraisal or

if

> they would prefer that I not divulge the information.

But, excuse me for being amused at the suggestion that you're withholding this evidence for the sake of saving the U.S. National Spiritual Assembly embarrassment. Is there anything you'd like to see more than public embarrassment of Baha'i institutions? That seems to be your sole purpose for even being here.

> > I'm merely noting the logical inconsistencies in the two positions.

> Really! My what a display of logic! Of course everybody but you can clearly

> the fallacy in this.

Well, you did fail to notice that the complaint in the NM case alleges two facts that cannot simultaneously be true.

> > If she wants to know why they instructed the AZ National Spiritual Assembly

> > to return her membership card, then why doesn't she just ask them? Why

> > concoct these lame excuses for not engaging in any dialogue?

> And how do you know she didn't and if she did, what reply was received?

> Answer - you don't! I, on the other hand may do, but whether I do or not

> I'm not going to acquaint you with the information.

[Snort.] Um. You owe me a new keyboard.

If you do, indeed, have such documents in your possession, the only reasonable conclusion withholding them from public disclosure is that you would find their contents more embarrassing than would any institution of the Baha'i Faith.

> > > Bloodsports! I enjoy the kill - the smell of cordite and the whiff of  
> > > napalm in the morning ... Ooops! Getting carried away there! Sorry!

> > Dang. For a moment, there, I thought you might simply explode. Course,  
> > that would make such an awful mess.

> But a lot less mess than if you got a dab of semtex where the sun don't  
> shine

Not necessarily. My eyes are blue. What color are yours?

> - just saying that to placate your anal fixation.

You seem way more fixated about it than I do.

> > Now, that's news to me. Have I stated an opinion on the merits of this  
> > case? If so, please quote it for me.

> Well let's see - you've rubbished me,

**With quite a bit of due, on that score.**

**> the attorney,**

**Yes. I said that he doesn't seem to be all that competent based on the complaint. Of course, that's only one complaint, and I'm sure the fellow has a wonderful career \_ahead\_ of him (note that in contrast to Mr. Hazini's manufacturing of a past career for this particular attorney).**

**> the Complaint,**

**With legitimate cause. The complaint stinks from a legal standpoint.**

**> the Plaintiff,**

**Only if one accepts the straw creatures you've constructed through unwarranted inferences based on my remarks.**

**> anybody who doesn't agree with you (apart from your pal Bart Simpson) ... anybody here not know what Rick's opinion of this case is?**

**So long as we're talking about the legal issues, yes. I would suspect that everyone who is following this thread knows exactly what my opinions are. Where the facts are concerned, however, I have yet to state any particular opinion as to their merits.**

**> > Yo, Dermod. It's \_already\_ in court. Plaintiff chose to take it there.**

**> It's not IN Court - it's awaiting the day that it does go into Court with  
> the attorneys, Plaintiff, witnesses etc. and the Judge.**

**I see. You expect me, and other members of the Baha'i Faith, to be doing hand-stands, back-flips and maybe even an arabesque or two, whatever it takes to keep this case from going to trial (just so long as it's not on a legal "technicality" like the First Amendment to the U.S. Constitution--nasty little technicality there), regardless of what's actually true or which would be the most just course of action. But, then, I don't quite share your vehement distate for all things related to Baha'i Institutions.**

**> >The fact remains,**

**> > however, that I haven't stated that the principle specifically applies in**

**> > this case. I've merely stated a principle that \_could\_ apply in this  
> case,**

**> > depending, of course, on what further facts, if any, come to light.**

**> Well now why didn't you say that to begin with that you were merely citing  
> general principles which might or might not be applicable?**

**Because I had, apparently mistakenly, beleived that people could see that I was doing nothing more than stating a principle without my having to point it out to them.**

- > Indeed why bring
- > it up at all for in the context in which you used it, you invited BIGS to
- > agree with you that this is a BAD Bahai who dares take the AO to a nasty
- > Civil Court.

You mean the context in which I had specifcly disavowed any effort to reach a conclusion on the merits of this case?

- > > Well, then I guess it's a very good thing that I haven't tried to
- > > apportion any blame, isn't it?

- > Really? Let's ask the folks out there for their opinion on that
- > proposition!

Yes, lets. Tell you what, why don't we simply suspend this discussion for a few days, and see if anyone chimes in?

- > > > At what point does delay in responding to an appeal cross the divide
- > > between
- > > > inactivity and rejection?

- > > Frankly, the answer would depend on the issues involved. Some appeals
- > > require immediate attention. Others not so immediate.

- > Put a time on it - a specific time. After what period of elapsed time
- would
- > you expect

Nope. My answer remains the same. Moreover, where this case is concerned, the answer would be rather irrelevant. She has another recourse other than the courts. Did she avail herself of that recourse?

- > > It would also depend on the manner in which the appeal has been made.
- The
- > > fallacy of communication is the assumption that it has taken place.
- It's
- > > not too difficult to imagine a bombastic letter of denial and dispute as
- > > being someone's excuse for an appeal. Indeed, it would be precisely the
- > > kind of "appeal" letter I'd expect to get from one Dermod Ryder.

- > Now is this another of these "general principles" or quite specific
- > innuendo?

Well, there's no innuendo whatsoever in the last sentence. As to whether or not it applies in the present case, well, I believe you already know the answer, but you'll make whatever inferences suits your bloodthirst despite anything I might say.

- > You keep telling us the the AO system is flexible. Has it therefore the
- > inherent ability and flexibility to deal with such a "bombastic"
- complaint?

**Sure. Indeed, one legitimate means would be to instruct the National Spiritual Assembly involved to remove the author of the complaint from the membership roles, depending, of course, upon the specific circumstances.**

**> Complaints have to be dealt with - if a Microsoft customer lambasted you**

**But, then, we're not talking about a business with customers. Where one's relationship with the Baha'i Institutions are concerned, there are attitudes that are clearly spelled out in authoritative Baha'i Texts (c.f. "Baha'i Administration" and numerous letters from `Abdul-Baha). Moreover, however, there is the explicit statement within these Writings, that Spiritual Assemblies do not answer to their constituents. They answer to their conscience. You may not like this, but you cannot deny that it is an aspect of Baha'i Administration.**

**So, yes, complaints have to be dealt with, but one that is sufficiently bombastic may well reveal more about the complainant than the issues that the complaint actually reveals.**

**[Snip]**

**> All of the above is arrant dog-muck as the NSA sat on its corporate fat arse  
> and did absolutely nothing.**

**Which is Mr. Ryder's way of saying that he has no counter to my remarks that's based on a thorough review of Baha'i principles.**

**And, I suppose one might notice how "dog-muck" and "fat arse" could indicate an anal fixation, but I don't think it would be necessary to point out any of Mr. Ryder's fixations.**

**Regards,  
Rick Schaut**

**Greetings, Rick.  
You poorly expressed your thought.  
You wrote:**

**"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:**

**> I'm merely noting the logical inconsistencies in the two positions. One  
> holds that the Universal House of Justice wanted to silence her, and the  
> other holds that she has had no opportunity to speak her mind. These  
> positions cannot both be true.**

**This is perfectly consistent if the UHJ was successful; I assume your words do not fully correspond with what you're attempting to communicate.  
M.**

**--**

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

Greetings, Rick.

Uhm, well, what's stopping the Universal House of Justice from stepping in and resolving differences here? I suppose considering the past performance of the guys currently in power when it comes to doing this, we might be grateful they've not intervened in the case.

However, at some time there could come actions by the UHJ that are in accordance with the title and job description, including resolving differences -- really resolving them that is. This is antipodal from seeking to impose one authoritarian dogma and declaring the rainbow of valid personal opinions to be invalid, except for the opinion of the faction in power, and everyone else to have the freedom to remain silent or to have their say outside the entity Hooper, Doug and their buddies control.

So, if there are differences, and, if their job is to resolve such differences, what are they waiting for? Do they need an invitation from the disagreeing parties? Every dawn brings a new day during which those in charge of Baha'i have another opportunity to be true Baha'i guides for a species quite some distance from harmony.

Here's to the day the UHJ begins functioning as what it was meant to be, and what humanity can benefit from.

M.

"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:

>

> If that's the case, then why does the complaint fail to mention any effort  
> to bring these issues to the attention of the Universal House of Justice?  
> Wouldn't it be equally reasonable to suspect that the complaint was filed in  
> a New Mexico court because the plaintiff doesn't recognize the authority of  
> the Universal House of Justice to settle matters which have caused  
> differences among the members of the Baha'i Faith?

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
news:9ad2v808a7@news2.newsguy.com...

>

> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
> news:9acf8s\$aem\$1@freenet9.carleton.ca...

> > Uhm, well, what's stopping the Universal House of Justice from  
> > stepping in and resolving differences here?

>

> Now there's a fascinating image. The Universal House of Justice coming  
over

> the ridge like the cavalry saying, "Judge Scott, you may set this case  
> aside. We're handling the matter, now." The only thing missing is the  
deep

> voice singing, "Here I come to save the day!"

>



Looks like Randolph Scott (hallowed be his name and memory) has been co-opted onto the House of Horrors to hold office with John Wayne and Tom Mix.

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message news:tcgoalg0l6v2da@xo.supernews.co.uk...

> "Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message

> news:9a8t430210k@news2.newsguy.com...

> > It has everything to do with the pattern of behavior under which certain

> > individuals latch on to whatever might cast someone else in a bad light

> > regardless of the actual substance behind it.

> Not "someone" Rick - actually it is two corporate bodies

And what does this have to do with the issue of substance, or lack thereof?

> > All I did was express an opinion. Is there some reason you have to

> > flatulate like this every time someone expresses an opinion?

> There's that anal fixation again!

And I'm still wondering why that bothers you.

> I can only repeat the obvious when it is apparent that the obvious hasn't  
> sunk in.

I rather strongly suspect that the reason is entirely different.

Regarding my "sneaky" peek around the internet:

> Why the interest in the person?

Well, good old Mr. Hazini asserted that the attorney was some high-powered corporate lawyer who has won several cases. I sought to check it out for myself, and came up with facts relevant to Mr. Hazini's claim. If you want to know why the interest in this attorney's record, then ask Mr. Hazini. While you're at it, please explain why you haven't taken Mr. Hazini to task for trying to sell us a bill of goods. Or is it OK to post outright lies if the lies happen to be flattering?

> > Oh, and I'll remember your comments on "dirt" the next time you bring up  
> > Dr. Danesh.

> And I 'll bring it (and/or similar) up again the next time you and/or other

> AO apologists start slinging dirt and ad hominems.

Proving, once again, that you really don't care about the truth when there's an opportunity for flaming members of the Baha'i Faith.

> There is no need in a Complaint to state other than the broad grounds upon  
> which one is proceeding against the defendants. The "facts" are spelled



out  
> in Court.

No. The facts are proved, or not as the case may be, in court. They should be spelled out in the complaint. If one doesn't spell out the facts in the complaint, then one is, rather obviously, using the court as a vehicle for a fishing expedition. Courts don't take all too kindly to that.

> > Now, exactly which of those constitutes a justiciable issue under the law?

> > Under which system of law does any of those alleged facts constitute

> > either fraud or libel that would render the claim justiciable?

> Re applause - was it called for or was it spontaneous? Did it thereby

> constitute "electioneering"?

Two salient facts. 1) We're talking about a religious organization; and 2) The U.S. Constitution has an amendment that prohibits the government from infringing upon the practice of a religion and or effecting the establishment of a religion. Any issue that would hinge upon the rules of the religious organization would, therefore, be non-justiciable matters in a US court of law.

And no fraud or libel, here.

> 17. The books and records of the corporation have been maintained in an

> inaccurate and inequitable manner.

> An allegation which shall be substantiated or not dependent on independent

> audit.

This might be negligence, but in order for the plaintiff to show damages, one needs to go through the mental gymnastics of turning members of a religion into shareholders of a corporation. Not justiciable on the grounds that plaintiff has no standing on the issue.

And, again, no fraud or libel here. Indeed, the very next alleged fact would obviate any claim of either fraud or libel in this regard:

> 18. The year 2000 annual meeting showed a 10%, \$10,000 discrepancy in the

> corporate books.

> See above but this is obviously an alleged fact - another one indeed.

Yes, it's an alleged fact. But, is the fact justiciable? No. For the same reason that #17 fails to allege a fact that would be justiciable under the law. All this fact establishes is that any claim of fraud or libel is specious.

> 19. In a letter dated September 3, 2000, named Plaintiff Deborah Buchhorn

> informed the Local Spiritual Assembly that she desired to inspect their

> financial books. Defendants refused.

**> A matter of fact or not - dependent on the evidence.**

**That didn't parse. Are you saying that this could be an opinion based on the evidence? If so, then I'm afraid you're still woefully confused as to the difference between a statement of opinion and a statement of fact.**

**And, while this is an allegation of fact, the question still remains whether it alleges a fact that's justiciable under the law. The very next allegation of fact would negate any justiciable issue regarding a refusal to allow the books to be inspected.**

**And, \_again\_, no fraud or libel.**

**> 20. Following mailing of the demand letter, the LSA offered to allow named  
> Plaintiff to inspect the books and records, but under conditions that the  
> Plaintiff deemed in bad faith.**

**> A matter of fact or not - dependent on the evidence.**

**But, where's the law that would require the Local Spiritual Assembly to allow the plaintiff to inspect the books on the plaintiff's terms and conditions? That the plaintiff deems the terms and conditions to reflect bad faith is meaningless. Why aren't those terms and conditions spelled out in the complaint? This is simply too vague to present an issue that would be justiciable.**

**And, above all, there's \_still\_ no allegation of fact that would constitute either fraud or libel.**

**> Now are not all of the above facts, or alleged facts, actionable in a  
Court  
> of law, which alone shall determine the merits and render due verdict  
> thereon?**

**Yes, they're alleged facts. None of them appears to be a fact that would present a justiciable issue.**

**You seem to think that anyone can take any issue to a court of law and ask that court to render an opinion on it. If so, where did you get such a notion?**

**And, again, I'll note that no one has made even the remotest attempt to claim that any of these alleged facts constitutes either libel or fraud. Yet, the complaint itself is virtually littered with the words "fraud" and "libel". It's as if the attorney knows that the complaint is thin on justiciable facts, and needs to come up with some kind of smoke screen that would obscure just how thin those facts are.**

**> Ditto for your own propositions on this case.**

**But, then, I'm not demanding that other people take my opinion to be established fact.**

> This complaint has been sat on for  
> a much longer period than that without any indication that it was even  
being  
> looked at. Is this not actionable at law?

If it is, then please cite the law that would make it actionable.

> > What I had in mind is Dr. Cole's despicable practice of retaining the  
> > newspaper article about Dr. Danesh without so much as a hint of the fact  
> > that the entire matter was decided, by dismissal of a civil lawsuit, in  
a  
> > court of law.

> Nothing whatsoever to do with the NM case.

It has everything to do with the practice, in this forum, of presenting only part of the facts in order to cast aspersions on Baha'i institutions. The behavior regarding Dr. Danesh's case is remarkably similar to the posting of a complaint within days of that complaint being filed in court, as if the complaint constitutes established fact in and of itself. Is there any reason that people couldn't wait until this case had run its course before people began discussing it here? Why post the complaint before a court has had any opportunity to address the issues it raises?

> In the light of what you state  
> about a subsequent civil action (on which I have yet to see any reported  
> facts)

Where have you been? Dr. Maneck has reported several facts in this regard. Are you claiming that she's lying?

> the fact still remains that Danesh negotiated to have charges against  
> him withdrawn.

The fact is that Dr. Danesh didn't fight to keep a license to practice clinical psychiatry at a time when he had already decided to quit clinical practice to pursue academic interests.

But, then, we've pretty much established that you wish to not be confused by such details, so I suppose I should apologise for pointing them out to you.

Regards,  
Rick Schaut

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tchput7vrvcvca@xo.supernews.co.uk...

> "Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message  
> news:9aa81108e7@news2.newsguy.com...  
> > Any issue that would hinge upon the rules of  
> > the religious organization would, therefore, be non-justiciable  
> > matters in a US court of law.

> Anything about the content of the rules of a religious organisation is  
> covered by the Constitution. But where that religious organisation

- > incorporates itself its behaviour as governed by corporate law comes
- > within the jurisdiction of the Court.

You're suggesting that, merely by the act of incorporation, a religious organization forgoes any protection that might be accorded to it by the First Amendment of the U.S. Constitution--namely the right to conduct its affairs (i.e. how the organizations chooses to uphold its own by-laws) as the organization itself sees fit. That's a novel theory, but I'd certainly like to see that stated in some court decision before I accept it as anything other than your own creation.

I know of no court case that directly addresses this issue. One that comes close, however, is *Combs v. Methodist Church* (USCA 5th Circuit, Case No. 98-10193). Combs, a female Methodist Minister, sued the Methodist Church for sexual discrimination, but the case was dismissed under the First Amendment establishment of religion clause. Defendant church was a non-profit corporation as well.

This would lead one to believe that no court will even consider any form of injunction or relief based on a claim having to do with whether or not a religious organization is adhering to its own by-laws.

- > Furthermore it must abide by civil law as the
- > Guardian pointed. The Constitutional safeguard is for matters of
- > conscience not a license to break every other law in the book.

The complaint doesn't allege that any law has been violated. Were we talking about violations of law, then this would be a criminal case not a civil case.

However, you are quite incorrect in limiting the First Amendment to merely matters of conscience. There are two clauses involved, only one of which has to do with conscience (i.e. the free exercise of one's religious beliefs). The other clause is the so-called "establishment" clause. It's doubtful whether the freedom of exercise is an issue at all, but there is little doubt as to whether or not the establishment clause would provide grounds for dismissal under Federal Rules of Procedure 12(b)(1) and 12(b)(6). See the above-referenced case.

- > The US Constitution provisions did not prevent the
- > conviction of the Revd Moon on charges of Tax evasion.

How is that relevant to this case?

- > > > 17. The books and records of the corporation have been maintained
- > > > in an inaccurate and inequitable manner.

- > > Not justiciable on the grounds
- > > that plaintiff has no standing on the issue.

- > They are members of the corporation and she is a member of the corporation.

Which explains paragraph 6 of the complaint:

**"6. Named Plaintiff Deborah Buchhorn was a shareholder or member of the Spiritual Assembly of the Bahá'ís of Albuquerque, New Mexico, at the time of the incidents stated in this Complaint, and she continues to be a member."**

**You might want to try to grasp the implications of what the complaint \_doesn't\_ say.**

**As I mentioned, this might be cause for a negligence tort, but the claim never even mentions negligence. Indeed, the claim doesn't demand specific monetary damages based on funds that may have been misplaced or even misappropriated. All damages listed in the complaint are based on so-called "emotional" damages.**

**They only possible way to wrangle some kind of justiciable issue out of this would be to find some kind of fiduciary relationship between the defendants and the Plaintiffs, but that relationship doesn't exist between the members of a private organization and the officers of that organization. At least I haven't been able to find any case law that holds this--if you can find some, by all means, post the details.**

**There is a financial fiduciary relationship between the officers of a corporation and the shareholders of that corporation, but that's not the relationship here. As you have so deftly noted, we're talking about \_members\_, not \_shareholders\_. Yet, the claim goes through this mental gymnastics, quoted above, of equating "member" with "shareholder".**

**> > > 18. The year 2000 annual meeting showed a 10%, \$10,000  
> > > discrepancy in the corporate books.**

**> A discrepancy of a material sum of money whether it arise from fraud,  
> incompetence or negligence is actionable at law.**

**But only by the party that's actually harmed by the discrepancy. If you're a shareholder, then, yes, you have an actionable claim. If you're simply a member, then no (hence the mental gymnastics in paragraph 6 of the complaint).**

**If anything, the Albuquerque LSA would have an actionable claim against the person or persons responsible for handling those funds, but general members of the community don't have any standing that would obligate the Albuquerque LSA to act on that claim in any particular manner despite whatever "emotional" impact this might have on said member of the community.**

**> Deborah says that she asked to see the books, which, as a member of the  
> corporation she has a right to do and the other members wouldn't let her  
so  
> she is going to ask the Judge to make them let her see the books.**

**Deborah also says that they did make an offer to allow her to see the books, but she didn't like the color of the walls in the room, so she decided to sue the LSA.**

**Did you fail to notice that the complaint alleges two facts which cannot simultaneously be true?**

**> If it's contrary to Corporation law it's actionable!**

**Repetition with an exclamation point, even. That still won't render the assertion valid. See the above-referenced case.**

**> > But, where's the law that would require the Local Spiritual Assembly to  
> > allow the plaintiff to inspect the books on the plaintiff's terms and  
> > conditions?**

**> It's Corporation law again time and she's a member.**

**Frankly, I think you've cooked up this "corporation law" argument without so much as a single whiff of any case history that would establish it as being anything other than the product of your own imagination. Try dealing with the \_actual\_ law, and not the law in some fantasy world.**

**> If the defendants try  
> to limit what she sees in the books it could be contrary to law.**

**You mean like not allowing her to see who contributed how much? As I said, this allegation is too vague.**

**> > You seem to think than anyone can take any issue to a court of law and ask  
> > that court to render an opinion on it. If so, where did you get such a  
> > notion?**

**> No, not any issue.**

**Good. Now, describe, those particular elements that render a particular issue justiciable. Why don't you go to [www.findlaw.com](http://www.findlaw.com), click on the legal dictionary (toward the bottom of the page), and look up the terms "justiciable", "standing" "cause of action" and "jurisdiction".**

**> > Is there \_any\_  
> > reason that people couldn't wait until this case had run its course before  
> > people began discussing it here? Why post the complaint \_before\_ a court  
> > has had any opportunity to address the issues it raises?**

**> The Complaint was posted for information as it is a public document.**

**That doesn't render it's posting any less an act of sensationalistic journalism than the retention of the newspaper article on Dr. Danesh. Fred's home address is currently a matter of public record. It's even easier to find his home address on the web than it is to find a copy of this complaint. Yet quite a few people got their noses bent out of shape because someone decided to post that information here.**

**The mere fact that certain information is publicly available doesn't render the dissemination of that information a morally or conscionably acceptable act.**

- > It has
- > not excited any great controversy on Talisman for example

Probably because no one there has enough knowledge to discuss the legal issues intelligently.

- > When I joined this thread it had been
- > ongoing for sometime and being argued on grounds that posters seemed not to
- > comprehend.

And you continue to argue it on grounds that you seem not to comprehend. What's your point?

- > You were advancing information on the competence of the
- > attorney

In response to someone else's claims about the attorney's record.

- > and rubbishing the Complaint without apparently understanding its
- > nature or its place in the scheme of things.

That's not entirely clear. You haven't cited any case law that would indicate my understanding of the legal issues is flawed in any way.

- > You seemed to want to rubbish
- > it to death, at least to members of this forum and certainly to your own
- > satisfaction.

Actually, I rather enjoy discussing legal issues. I find them fascinating. This complaint affords an opportunity to do so, despite the fact that there seems to be no one else here who understands these issues enough to discuss them intelligently.

- > Your
- > ramblings contribute naught but ignorance and prejudice to an already
- > difficult situation for both parties.

And your ramblings manage to contribute anything else? If you don't like the fact that this discussion is taking place, then, by all means, stop participating in it.

- > > The fact is that Dr. Danesh didn't fight to keep a license to practice
- > > clinical psychiatry at a time when he had already decided to quit clinical
- > > practice to pursue academic interests.

- > So why did he pay \$10,000? Seems an expensive way to retire from medicine.

Substantially less expensive than the legal costs of fighting to keep the license to practice when one has already made plans to render the license irrelevant.

- > If Danesh won the civil case and proved
- > his innocence thereby why did he give the undertaking he did and pay the
- > cash he did?

First of all, the license issue arose before the civil case.

Secondly, the effort to defend himself in the civil matter didn't negate the expense that would have been required to fight the issue before the OCPS.

- > As I said, at the very least, his judgement has to be called
- > into question.

Why question the judgement of someone who would choose not to expend the money and effort to keep a license he doesn't wish to use?

Regards,  
Rick Schaut

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tcj830hgcs1fd8@xo.supernews.co.uk...

- > I am so glad that you have proved to your own satisfaction that the Courts
- > have no jurisdiction in matters religious.

It seems I've demonstrated this to your satisfaction as well, or, at least, to a level at which you no longer have a well-reasoned response.

Does that mean we can talk about the competence of this attorney, again?

- > > Why question the judgement of someone who would choose not to expend the
- > > money and effort to keep a license he doesn't wish to use?

- > Why question the judgement of a man who paid \$10,000 to give up that he did
- > not want to keep?

Your comprehension is slipping again. Methinks you're in need of some sleep. I'll try smaller words:

He didn't care to keep the license. He could either post a \$10,000 (Canadian) security and give up the license, or spend as much as 10 times that amount to fight to keep the license that he had no intention of ever using again. There was, however, no option for him that didn't entail either posting the security or paying attorneys to contest the matter.

And you, with your "superior intelligence" wonder why I don't question the man's judgement.

Regards,  
Rick Schaut

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tckvdkpt87na8a@xo.supernews.co.uk...



> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
> news:9ad2bo07fq@news2.newsguy.com...  
> > "Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
> > news:tcj830hgcs1fd8@xo.supernews.co.uk...  
> > It seems I've demonstrated this to your satisfaction as well, or, at  
> least,  
> > to a level at which you no longer have a well-reasoned response.

> I don't think so!

No, I was correct. You didn't have, and still haven't made, a well-reasoned response on the legal issues. Keep trying, though. I suggest you do a citation analysis on LEMON v. KURTZMAN, and see where it leads you.

> Go ahead! I'm all agog!

Oh, please! Close your mouth. We can smell the odor all the way over here in Seattle.

> > He didn't care to keep the license. He could either post a \$10,000  
> > (Canadian) security and give up the license, or spend as much as 10  
times  
> > that amount to fight to keep the license that he had no intention of  
ever  
> > using again. There was, however, no option for him that didn't entail  
> > either posting the security or paying attorneys to contest the matter.

> Alternatively, a "competent" attorney might have advised him to have the  
> hearing before his Professional body adjourned, pending resolution of the  
> Civil Court case in which case he needn't have paid anything and would  
have  
> recovered his legal costs. Post the Civil case there would have been no  
> charges of professional misconduct to answer [...]

Your point is based the assumption that the civil lawsuit had been filed before the claims against the OCPS had been resolved. However, that wouldn't be a particularly reasonable assumption to make. You see, for the folks who had filed the civil lawsuit, the matter before the OCPS costs them absolutely nothing. However, if they can get a favorable ruling from the OCPS on the matter, then they practically have an open and shut case for a civil lawsuit (the burden of proof in Administrative Law cases is higher than that for cases under common law). So, when there is an active complaint against a doctor with the relevant licensing agency, people who have a civil interest tend to not file a civil suit against the doctor until after the relevant licensing agency has made its decision.

Moreover, were there, indeed, a civil lawsuit pending on the very issues that were the substance of the complaint before the OCPS, then there's every reason to believe that the OCPS, itself, would have suspended any hearing on the matter pending the outcome of the civil lawsuit. You see, as an administrative agency, they would have to conduct a hearing into the facts of the case. Yet, if there is already a record of the facts stemming from a civil lawsuit, the agency's expenses of conducting the hearing are greatly reduced (indeed, they might not have to conduct a hearing at all).

**So, there are a number of reasons, completely independant of the competence of the doctor's attorney, to believe that the civil suit wasn't filed until after the settlement of the issue before the OCPS.**

**Regards,  
Rick Schaut**

**"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
news:9af5gi\$gn0\$1@freenet9.carleton.ca...**

**> Hi, Rick.  
> This post is ad hominem.**

**And your post is both redundant and selective. And, you still haven't answered either my question or those posts where I've addressed directly the issues you've raised.**

**Regards,  
Rick Schaut**

**"Patrick Henry" <patrick\_henry@liberty.com> wrote in message  
news:tcmvv3ir35ri91@corp.supernews.com...**

**> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
> news:9af5gi\$gn0\$1@freenet9.carleton.ca...  
> > This post is ad hominem.**

**> That's all His Holy Eminence knows how to write.... Notice  
> he's ignoring my request to tell us who his boss is.**

**LOL! Fred. You owe me a new keyboard.**

**Regards,  
Rick Schaut**

**"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tckncai1ipv214@xo.supernews.co.uk...**

**> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
> news:9ab9f501epv@news2.newsguy.com...  
> > You're suggesting that, merely by the act of incorporation, a  
> > religious organization forgoes any protection that might be  
> > accorded to it by the First Amendment of the U.S. Constitution  
> > [...]**

**> > I know of no court case that directly addresses this issue. One  
> > that comes close, however, is Combs v. Methodist Church [...]**

**> > Combs, a female Methodis Minister, sued the Methodist Church  
> > for sexual discrimination**

**> Very interesting proposition and an extremely interesting case which cites  
> certain relevant principles that Rickster doesn't point out because they  
> don't suit his POV.**

Actually, I was only attempting to address the rather narrow question of whether or not the First Amendment becomes subservient to corporate law when a religion incorporates itself as a non-profit organization. I'll address the broader issue of the manner in which the establishment clause would apply to this case in a moment. First:

- > The Constitution does provide for separation; the
  - > general rule that State shall not interfere with Church. There are
  - > exceptions however. In **MORMON CHURCH v. UNITED STATES**, 136 U.S. 1 (1890)
- the
- > state dissolved the corporation under which the Mormon Church operated and
  - > seized its property [...]

Interesting that Mr. Ryder would cite a case that fails to address any specific issue related to either the establishment of religion or the free exercise thereof. One can search the entire decision for the words "Amendment", "establishment" or "religion" and you won't find a single instance of them in reference to the First Amendment establishment clause.

Nor can one readily find the case cited in any other case involving First Amendment establishment issues. I guess one might applaud Mr. Ryder for his creative search of U.S. Supreme Court cases, but it would seem that he might want to refrain from making even the hint of a claim that I've been disingenuous.

- > It is when we come to consider the case that Rickster cited that we find
- > rather curious dicta -

Well, it happens to be obiter dicta. Care to share with us what the meaning of the term "obiter dicta" is?

- > "The Supreme Court determined that Oregon's prohibition on all peyote use
- > did not violate the First Amendment:

That said, the NM case doesn't involve any allegations that any specific individual has violated the law. I'm beginning to question whether Mr. Ryder even grasps the fundamental issues involved. The Oregon case involved a conflict between a law prohibiting a specific action and an individual's assertion that the prohibited action was a religious ritual. No such similar claim has been made in the NM case.

- > "Protecting the authority of a church to select its own ministers free of
- > government interference does not empower a member of that church, by virtue
- > of his beliefs, to become a law unto himself." not to mention -

Again, this is dicta, and, again, this case doesn't allege any circumstances where an individual member of the Local Spiritual Assembly has become a law unto himself. There is, of course, the quote under which one individual asserted that he was, "the voice of God" in that community, but, even

without considering the possible factual circumstances, such a declaration remains a sectarian issue, not one for the courts.

> "In a passage now quoted by Reverend Combs, the Court stated, "When the  
> exercise of religion [...]"

Except that this quote refers to the exercise clause. Regarding the present case, the central issue is the establishment clause.

> There is in the NM case no interference with the internal management of the

> Church, no attempt to have Government, or the law, influence or otherwise  
> determine matters theological; just an application to have the Court rule  
> that the religious body in question conduct its affairs in accordance with  
> generally applicable corporate law AND in accordance with its own rules  
> which the Court is not being asked to amend in any way.

It's rather curious that Mr. Ryder keeps raising this issue of "generally applicable corporate law", as it's not mentioned in any case that he's cited. Indeed, it's rather difficult to find any case that involves any aspect of what is generally referred to as "corporate law" and also involves either the establishment clause or the exercise clause of the First Amendment.

The courts do get involved in property disputes between churches within a religion, and these form the bulk of the cases that determine the manner in which the Court has applied the establishment clause of the First Amendment.

> There is no burden

> in this other than would be borne by citizens in an entirely secular area -

The above statement clearly indicates that Mr. Ryder is arguing along the freedom of exercise clause. As we will see in a moment, however, the key clause is, indeed, the establishment clause.

> "for the men who wrote the Religion Clauses of the First Amendment the  
> `establishment' of a religion connoted sponsorship, financial support, and  
> active involvement of the sovereign in religious activity." (cited in  
> CORPORATION OF PRESIDING BISHOP v. AMOS, 483 U.S. 327 (1987))

One of the cases cited in LDS v. AMOS is LEMON v. KURTZMAN (403 US 602). In

the latter case, we find what is generally referred to as the "three-pronged Lemon test" for whether or not a specific piece of legislation is in accord with the establishment clause of the First Amendment. The three elements of the test are that the law must serve a "secular legislative purpose", that it cannot have a "primary effect" that either advances or inhibits religion, and it cannot involve "excessive entanglement" in the affairs of a religion.

While LEMON involved declaring a law unconstitutional, successive Supreme Court decisions have applied that test to other government activities, e.g.

**WIDMAR v. VINCENT** applied the Lemon test to the policies of a State-run University.

The key prong of the Lemon test in the present case is "excessive entanglement", and here there are cases that predate Lemon yet clearly point to the applicability of this test to the ability of a court to address issues involving a dispute between a member of a religion and that religion's administration.

Perhaps the one that's most controlling here is **SERBIAN ORTHODOX DIOCESE v.**

**MILIVOJEVICH (426 US 696)**. In that case, the Illinois Supreme Court had set aside the defrocking of a Serbian Orthodox bishop because the Illinois Supreme Court found that the church had failed to follow church rules regarding the procedure by which the bishop was defrocked.

The key in this case was a possible exception that came from Justice Brandeis in **GONZALEZ v. ARCHBISHOP (280 US 1)**:

"In the absence of fraud, collusion, or arbitrariness, the decisions of the proper church tribunals on matters purely ecclesiastical, although affecting civil rights, are accepted in litigation before the secular courts as conclusive, because the parties in interest made them so by contract or otherwise."

In **SERBIAN ORTHODOX**, the court, while noting that Justice Brandeis' statement above constitutes dicta, stated that they couldn't find an "arbitrariness" exception within the context of the application of that religion's rules and procedures:

'We have concluded that whether or not there is room for "marginal civil court review" under the narrow rubrics of "fraud" or "collusion" when church tribunals act in bad faith for secular purposes, no "arbitrariness" exception - in the sense of an inquiry whether the decisions of the highest ecclesiastical tribunal of a hierarchical church complied with church laws and regulations - is consistent with the constitutional mandate that civil courts are bound to accept the decisions of the highest judicatories of a religious organization of hierarchical polity on matters of discipline, faith, internal organization, or ecclesiastical rule, custom, or law.'

Mr. Ryder might be quick to point out that **SERBIAN ORTHODOX** declines to rule

on whether or not "fraud" constitutes an exception that might allow "marginal civil court review" of a dispute between a member of a religion and that religion's administration, it would seem doubtful that one can construct a claim of "fraud" that's based solely on the organization's failure to adhere to their own by-laws, rules and procedures any more than one could invoke the rubrik of "arbitrariness" by an examination of the organization's failure to adhere to their own by-laws, rules and procedures.

The controlling concept, then, would seem to be the extent to which a court would have to get embroiled in the internal rules of the organization in order to resolve an issue, and this strikes me as being very square with the "excessive involvement" prong of the Lemon test.

At this point, I will note that I have only applied this to the allegation regarding applause at an annual meeting. However, since almost all of this case involves a dispute between a member of the Baha'i Faith and the Local Spiritual Assembly regarding the management of the affairs of the community, there does seem to be room for tossing out nearly all of the complaint as requiring "excessive involvement" of the court in matters that are strictly internal to the Baha'i Faith.

> > The complaint doesn't allege that any law has been violated. Were we  
> > talking about violations of law, then this would be a criminal case not  
a  
> > civil case.

> There can be a violation of civil as well as criminal law.

At this point, I really have no idea what Mr. Ryder means by his use of the term "civil law". If he means to use it in the same way that Shoghi Effendi used the term "civil law" then there's no distinction between "civil law" and "criminal law" in this context. As Shoghi Effendi used the term "civil" he was using it to distinguish between the laws of a country and the laws of the Baha'i Faith (i.e. "civil" vs. "ecclesiastical" law).

However, if Mr. Ryder is referring to the general rubrik of \_common\_ law that covers \_civil\_ lawsuits, then to speak of a "violation of civil law" is meaningless. In general, common law involves some kind of breach of duty for which one might be liable to recompense someone who was harmed by that breach of duty, but no one ever speaks of such a breach of duty as a "violation of civil law".

> The Complaint clearly alleges breaches of corporation law as in: -

Again, we have this ill-defined notion of "corporation law". I suppose one can hide one's ignorance behind a veil of ambiguity, but that really doesn't help the discussion.

> 15. Plaintiffs' reasonable expectations that they would be able to  
> participate in the management and activities of their corporation, as  
> minority shareholders, have been thwarted since at least 1995.

> 52. The Trustees of the Local Spiritual Assembly have repeatedly failed to  
> act and continue to fail to act in a manner they reasonably believe to be  
> in the best interests of the corporation and its members, which failure  
> constitutes fraud.

Any manner of resolving either of these claims would entail the courts in a process of attempting to ascertain what, under Baha'i Law and principle, constitutes someone's "reasonable expectation that they would be able to participate" and what would be actions that one might "reasonably believe to be in the best interests" of the Baha'i Faith. I don't see how either of these could possibly pass the "excessive entanglement" prong of the Lemon test.

> > > > 17. The books and records of the corporation have been maintained  
> > > > in an inaccurate and inequitable manner.

> > > > Not justiciable on the grounds  
> > > > that plaintiff has no standing on the issue.

> As a member of a Corporation she has an interest!!!!

Repetition with \_five\_ exclamation points. I'm impressed. Try citing case law, for a change, and please, this time, find a case in which the Court actually addressed the issues we're discussing.

> <SNIP>  
> > You might want to try to grasp the implications of what the complaint  
> > \_doesn't\_ say.

> Argumentative irrelevant speculation!

"But yer honer! He needed killin!"

Don't get too attached to that smell of napalm. Your bloodthirst is getting in the way of your ability to think clearly.

> > There is a financial fiduciary relationship between the officers of a  
> > corporation and the shareholders of that corporation, but that's not the  
> > relationship here. As you have so deftly noted, we're talking about  
> > \_members\_, not \_shareholders\_. Yet, the claim goes through this mental  
> > gymnastics, quoted above, of equating "member" with "shareholder".

> Go learn the basics about "members" of a Corporation and "shareholders" -  
in  
> the UK the terms are synonomous. In the US I expect "shareholders" to  
> belong to a for-profit corporation and "members" to a non -profit one.

With the precisely significant difference being the fact that shareholders have a monetary stake in the corporation, and can, therefore, clearly demonstrate specific damages as the result of mismanagement. In a non-profit, particularly religious, organization, the prospect of damages don't go outside the realm of "emotional" damages, and it's really difficult to find a real or proximate cause. What, is she damaged because it pissed her off? I rather doubt any court would find that to constitute legitimate "emotional" damages.

[Re the extent, or lack, of any controversy on Talisman:]

> > Probably because no one there has enough knowledge to discuss the legal  
> > issues intelligently.

> There's at least one lawyer there

Who, quite obviously, doesn't have anyone with whom he is able to discuss these issues intelligently or otherwise.

Regards,  
Rick Schaut



**"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message news:tcm77ogjfki71d@xo.supernews.co.uk...**

**> My word but you are a clod hopper of the first degree.**

**Why, thank you. Maybe now, Fred will put me at the top of his list.**

**> You've been suckered**

**> into a long, boring irrelevant discussion of legal issues surrounding the NM**

**> case to demonstrate, yet again, your predisposition towards maintaining the**

**> status quo of the AO rather than addressing disputations or differences that**

**> arise, within a Bahai context.**

**This is almost as good as Mr. Hazini's attempt to resurrect his claim about the attorney's track record. The only thing, about me at least, that's been demonstrated by this discussion is that I have an interest in legal issues, particularly issues involving U.S. Constitutional Law. It's an interest that I've had for more almost two decades, and I can pretty well document that fact if you'd like.**

**> You 've persisted in this despite getting**

**> clear pointers that the legal situation from the POV of Bahais is of little**

**> real concern.**

**I see. Because other Baha'is don't seem interested in the legal issues involved, I'm supposed to not pursue my own interest in those issues. Oh, well.**

**> Quite frankly I have more interest in UK law than US - it's**

**> the jurisdiction under which I live.**

**Well, so don't discuss the legal issues. I see no reason, however, for you to disparage (rubbish?) me for no reason other than the fact that I've discussed some issues that interest me.**

**> You haven't grasped a prime point, which Susan has, that essentially, IMO,**

**> this case will proceed, if at all, under the legislative rules surrounding**

**> corporations as legal entities and the way in which they conduct their**

**> affairs. The ecclesiastical aspects of the BF don't enter in to it - no**

**> matters of faith are involved.**

**If I haven't "grasped" this point, it's because no one has offered a counter argument based on the relevant case law as decided by the U.S. Supreme Court.**

**> You have also missed the broader long term picture.**

**No, sport. I haven't missed the broader, long-term picture. I just haven't discussed it with you. The fact that I haven't seems to bother you, but I don't quite understand why.**



**And, yes, I'm well aware that Fred's web site gets quite a few hits. That's why I will, from time to time, point out Fred's propensity for selecting only part of the facts in his discussion (indeed, even from the sources available on his own web site).**

- > To smugly and blithely claim that no part**
- > of the AO is amenable to law, which is essentially what you are saying,**

**No. That's not even a hint of what I've claimed. I've only argued that the complaint, in the present case, fails to state a claim for which relief can be granted. I've argued that point according to U.S. Supreme Court case law. What you state above is pure fiction, though I think it's a fiction you've constructed for the sake of having something to roast. It's that bloodthirst of yours getting in the way, again.**

- > proffers no comfort to the niche market in which you hope(?) to gain new**
- > adherents.**

**Sorry, but I have no interest in turning my religion into the next Amway. I'm perfectly willing to let people go their own way, as was Baha'u'llah: "Whosoever desireth, let him turn aside from this counsel and whosoever desireth let him choose the path to his Lord."**

**What I'm not all too amenable to is the notion that my religion should modify itself, despite what's said in clear, and authoritative texts, in order to be more palatable to the so-called "niche market". That kind of compromise is pure, unmitigated hypocrisy.**

**Nor, for that matter, would it be particularly fruitful to sit around getting all worked up about what might happen as a result of this case. Your advice regarding "damage limitation" wreaks of cowardice and disingenuity, and, frankly, I have little doubt that you would criticize me for precisely that if I were to engage in any kind of "damage control" discussion now.**

- > Now I am aware of the "martyrdom" syndrome and the old adherence to**
- > principles which you have cited. Is there anything stated in the Complaint,**
- > which if proven, and were it to be rectified that is contrary to Bahai**
- > principles?**

**I don't think the basic question is whether or not they are "rectified". The basic issue is how one goes about attempting to "rectify" problems of community functioning. There are guidelines on this. Is there some reason we should toss those guidelines out in favor of a judge presiding in a New Mexico district court?**

- > Those are the real issues not your supercilious rambling about US law - on**
- > which you have, and should have, more knowledge than me. Knowledge however**
- > has obscured wisdom.**

**No, Dermot, the real issue is the maturation of Baha'i institutions. It's a process, and that's probably the only intelligent way to view this lawsuit.**

**Have I not stated, outright, that Spiritual Assemblies mess up, and, sometimes, mess up big? The facts I could recount for you, were I inclined to, would make your head spin. You keep suggesting that I'm operating under some kind of delusion that everything is copacetic.**

**> The best general on the Allied side in WW2 was Adolf Hitler. The best  
> advocate for the liberals is yourself, something you haven't yet realised.**

**Perhaps, but as Michael points out, this is ad-hominem. Most people are bright enough to figure out the implications of an ad-hominem argument when they see one.**

**Regards,  
Rick Schaut**

**Mr. Shout,**

**Just want to thank you too....**

**You've helped me out so much over the years....**

**I know I can always count on you.**

**--**

**FG**

**www.FG.com**

**The Bahai Faith & Religious Freedom of Conscience**

**<https://members.nbc.com/FG/index.htm>**

**"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tcm77ogjfk71d@xo.supernews.co.uk...**

**>**

**> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message**

**> news:9aee3b01quv@news2.newsguy.com...**

**>**

**> My word but you are a clod hopper of the first degree. You've been  
suckered**

**> into a long, boring irrelevant discussion of legal issues surrounding the  
NM**

**> case to demonstrate, yet again, your predisposition towards maintaining  
the**

**> status quo of the AO rather than addressing disputations or differences  
that**

**> arise, within a Bahai context. You 've persisted in this despite getting**

**> clear pointers that the legal situation from the POV of Bahais is of  
little**

**> real concern. Quite frankly I have more interest in UK law than US - it's**

**> the jurisdiction under which I live.**

**>**

**> You haven't grasped a prime point, which Susan has, that essentially, IMO,**

**> this case will proceed, if at all, under the legislative rules surrounding**

**> corporations as legal entities and the way in which they conduct their**

**> affairs. The ecclesiastical aspects of the BF don't enter in to it - no**

**> matters of faith are involved.**

>  
> But in any case it's irrelevant. The Court will determine whether or not  
it  
> has jurisdiction and the right to intervene therefore. No amount of  
> rambling by you will alter that - I would suggest that you take your  
> thoughts on the subject to your bosses at Wilmette and leave the lawyers  
to  
> hassle over it. (My thoughts on the subject are even more irrelevant as I  
> live outside the jurisdiction of your Courts).  
>  
> You have also missed the broader long term picture. The Complaint is  
> already up on Fred's site and I would think that he will assiduously post  
> any other pertinent information that comes into the public domain. If it  
> gets to trial you can rest assured that every witness statement and other  
> evidence will be posted.  
>  
> You have only to look at the Search engines to realise that Fred gets a  
lot  
> of hits - in and of itself, that does your AO a lot of damage in terms of  
> bad press, as Peter would put it. Now he is very concerned about that and  
> rightly so. A religion that is supposed to be in an active missionary  
phase  
> should be concerned about bad publicity. For the average enquirer the  
> picture the BIGS give him of a united body, with "perfect" means of  
amicably  
> settling disputes, is contradicted by what Fred has posted and, mein Gott,  
> there's a lot of it. NM simply adds to that picture as does your recent  
> series of diatribes on the issue. To smugly and blithely claim that no  
part  
> of the AO is amenable to law, which is essentially what you are saying,  
> proffers no comfort to the niche market in which you hope(?) to gain new  
> adherents. (Your niche market, BTW, is thinking liberally minded people  
who  
> reject current authoritarian sects/religions).  
>  
> New people (including BIGS) are coming on the Internet every day. I know  
of  
> 2 BIGS here who have come on within the last few months who are frankly  
> appalled at what they have found (and others who have just started to  
> look) - who feel as a consequence that they have been lied to by those who  
> mentored them into a liberal Faith system where freedom of speech and  
> thought and investigation of issues pertaining to Truth were paramount.  
If  
> they leave, then the local community becomes depleted and consequential  
> damage flows - they are unlikely to recommend adherence to this sect, just  
> as I warn persons against even contemplating entry. (FYI I have  
recommended  
> the Bahai Teachings to many with the caveat that they avoid contact with  
or  
> entry into the AF itself and I have a 100% record there). The local  
> community is shrinking and due more to its own than my efforts.  
>  
> Win or lose if the NM case goes to trial, it will inflict further damage  
on  
> the carefully crafted image the AO likes to present. Dissidence has a

**habit**

> of spreading because the authorities spawn it by refusal to deal with the  
> issues and excommunication of the dissident. That's how Protestantism  
> divided Christianity. That's how and why the AF has been plagued with  
> schisms since its inception - White, Sohrab, Remey etc. Its preferred  
> method of dealing is to excommunicate the dissidents and proclaim that  
unity  
> has been maintained, because these people are NOT Bahais. The ultimate  
> contradiction of that is that little actually divides dissident from  
> mainstream - a lesson that Christianity has learned and is endeavouring to  
> apply.

>  
> What Ms Buchhorn has demonstrated is that a Bahai can file a Complaint in  
> Court and that example could be catching in other dysfunctional  
communities.

> This could be the start of a nightmarish flood of similar cases. It has  
the

> potential for extreme longer term damage than you see - especially if the  
> response is only a "finger in the dyke" strategy.

>  
> The obvious and best strategy for the AO is damage limitation - better to  
> get this thing settled before it goes to Court and more damaging  
revelations

> flow - even better would be to review its procedures and initiate all  
> necessary amendments to ensure this doesn't happen again. I think indeed  
> that the Plaintiff can now sit back and await overtures from the AO -  
> assuming that it has the intelligence to realise this, a rather unsafe  
> assumption based on prior experience.

>  
> Now I am aware of the "martyrdom" syndrome and the old adherence to  
> principles which you have cited. Is there anything stated in the  
Complaint,

> which if proven, and were it to be rectified that is contrary to Bahai  
> principles? Is any member of the community entitled to proclaim himself  
as

> the Voice of God? Ought not elections to be conducted in a proper  
fashion?

> Are individuals not to be permitted to undertake teaching initiatives?  
> Should there not be proper accountability in and amongst the members in  
> relation to the financial management? Should restrictive conditions be  
> placed on a member seeing the books of account? Ought not  
> complaints/appeals to the NSA be dealt with in a proper, courteous,  
> efficient and expeditious manner and not left to gather dust for months on  
> end?

>  
> Those are the real issues not your supercilious rambling about US law - on  
> which you have, and should have, more knowledge than me. Knowledge  
however  
> has obscured wisdom.

>  
> NM is but a battle in a long war for the heart and soul of the BF. You  
> might win the battle (although I doubt it) but you've already lost the  
war!

> In terms of that war whether NM is won or lost doesn't matter! The  
fallout

- > reinforces the Liberal wing for the longer struggle ahead because it
- > reinforces the broad Liberal position and further compromises marketability
- > of the AF in the niche in which lie the best prospects - the middle class
- > liberal.
- >
- > The best general on the Allied side in WW2 was Adolf Hitler. The best
- > advocate for the liberals is yourself, something you haven't yet realised.
- > Every time you miss, deliberately obfuscate, avoid or otherwise ignore the
- > central issue by concentration on maintaining the current AO incumbents and
- > their methods of remaining where they are, you strike a chord of
- > disaffection into enquirers or unindoctrinated new members; you alienate and
- > encourage withdrawals or lapses. Most people want a Faith they can be
- > comfortable with - they are not going to be comfortable with a Faith that
- > defends the indefensible, maintains or ignores corruption in its midst and
- > demands that they spy and report on their neighbour's life in the cause of a
- > false respectability.
- >
- > Keep on truckin'! You're doing a grand job!
- >
- > <ALL EXTRANEIOUS MATTER SNIPPED>
- >
- >
- >
- >
- >
- >
- >
- >
- >

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010401000536.27129.00003216@ng-ch1.aol.com...

- > >No doubt, when it comes to a hearing,
- > >evidence will be adduced to show that "electioneering" is forbidden
- >
- >
- > Proving it is forbidden is one thing. Proving electioneering constitutes
- > "rigging" is still another. Proving that applause constitutes electioneering is
- > another thing again.

Within the AO electioneering is forbidden - there are ample quotes on that as you well know. If it is forbidden yet happens that constitutes a form of election rigging as anybody possessed of common sense would know. Any form of pressure, no matter how subtle, in an electoral system which forbids it, is an attempt to garner votes for a particular candidate or candidates and that constitutes an attempt to rig the election.

If applause is reckoned to bring attention to a candidate in an effort to secure votes for him, in my book that constitutes an attempt to engineer the

**election. We shall await the outcome in particular shall we await a hearing to see whether any other evidence is brought to bear.**

- > >no lawyer goes to Court**
- > >without having a better than fifty per cent chance of winning.**
- >**
- > First off, he isn't going to court yet. He has only filed a complaint.**
- Second,**
- > any lawyer will go to court if you pay him enough. I expect his one isn't**
- > working on contingency.**

**I have yet to meet a lawyer who advocated my going to Court without having a case which had a reasonable prospect of success. Most of the ones I know have a sense of professionalism and decency not to involve a client in costs save that he has a worthy case.**

- > As far as the NSA goes, everyone who has ever dealt with them knows they are**
- > always as slow as molasses in January.**

**Well maybe they ought to get their act together and warm the molasses! I wonder how long they have been sitting on this case. Of course in any half decent organisation, those who are as slow as molasses would have their asses warmed by being booted off for gross inefficiency.**

- >**
- > >Your comments to date have been**
- > >naught but ill-informed speculation -**
- >**
- > And yours are better informed?**

**Actually yes, but I won't bore you with the details!**

- >**
- > >Are your puppet masters so**
- > >worried that they have got to try to proffer some defence on this forum**
- >**
- > If I had puppet masters wouldn't they be feeding me the inside scoop?**

**Have they got one? Have they warmed the molasses yet - at least enough to generate some movement?**

- > >Are you endeavouring to set up the faithful to view**
- > >this as another bit of martyrdom inflicted by yet more of these internal**
- > >enemies of the Faith?**
- >**
- > Have I talked about martyrdom or internal enemies of the Faith? I think this is**
- > what we call projection of your own dualism.**

**My "dualism" - aw! shucks! now why would attribute schizophrenia to all of my other faults? (Still you never want for a friend with schizophrenia!)**  
**Actually it was just my appreciation of what I thought your aims and objectives were - damage limitation and stuff like that. To have left the**

warm, loving atmosphere of Bridges to again come to this hellhole must have been motivated by some perceived powerful need ... or orders!

- >
- > >note that Nima who has lived in this community has been unable
- > >to
- > >offer any information contrary
- >
- > Do you think he would if he had information to the contrary? You guys don't
- > exactly have much of a reputation for fairly presenting all sides.

I think that he has posted to the effect that this behaviour was similar to that he had seen and experienced in this community and that it had been a factor in his sensible decision to haul ass out of there. So he has no information to the contrary. I realise you don't regard that as "fair" ... but that's the way the wafer crumbles!

- > "And we were gathered in one place, a generation lost in space, with no time
- > left to start again . . "

" Of that there is no possible doubt, no possible doubt, no possible doubt whatever!"

W.S.Gilbert - "The Gondoliers"

Pip, Pip!

- > Don McLean's American Pie
- > <https://bahaistudies.net/susanmaneck/>
- >

- >
- >Within the AO electioneering is forbidden - there are ample quotes on that
- >as you well know.

Dear Dermod,

General quotes from the Writings won't help. The courts would have to find this stipulation written in the incorporation papers. The civil courts are not going to take it upon themselves to enforce Baha'i principles.

- >If it is forbidden yet happens that constitutes a form of
- >election rigging

I don't think the courts would be willing to label behaviour which is perfectly acceptable within the American political system as "rigging." If our religion forbids it, it is up to our religion to enforce it, not the courts. .

- >Any form
- >of pressure, no matter how subtle, in an electoral system which forbids it,
- >is an attempt to garner votes for a particular candidate or candidates and
- >that constitutes an attempt to rig the election.

**Sorry, you are trying to apply Baha'i standards here. The courts are going to only be willing to apply secular standards. It is not their business to tell us how to practice our religion.**

**>If applause is reckoned to bring attention to a candidate in an effort to  
>secure votes for him, in my book that constitutes an attempt to engineer the  
>election.**

**Your "book" is irrelevant here. Once things are taken to secular courts, Baha'i principles are irrelevant as well. The only thing that matters is whether an activity is proper under US and state laws. Now if one could \*prove\* that the purpose of said applause was to secure votes on someone's behalf one \*might\* be**

**able to argue within a Baha'i context (i.e. before Baha'i administrative bodies) that the election in question was "engineered." But in the context of US law even such engineering would not constitute "rigging."**

**>  
>I have yet to meet a lawyer who advocated my going to Court without having a  
>case which had a reasonable prospect of success.**

**We don't know this lawyer advocated her going to court. All we knew is that he agreed to draw up a complaint on her behalf.**

**> Most of the ones I know  
>have a sense of professionalism**

**I don't see any evidence of professionalism in the wording of that complaint.**

**>My "dualism" - aw! shucks! now why would attribute schizophrenia to all of  
>my other faults? (Still you never want for a friend with schizophrenia!)**

**I know. I've got Nima around. :-)**

**>To have left the  
>warm, loving atmosphere of Bridges to again come to this hellhole must have  
>been motivated by some perceived powerful need ... or orders!**

**Actually, one of the folks on your side brought this to my attention and asked me what I knew about it. So when it got posted here I decided to check out the thread.**

**>I think that he has posted to the effect that this behaviour was similar to  
>that he had seen and experienced in this community**

**Except neither he nor the complaint is very clear as to exactly what that behaviour is.**

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."**

**Don McLean's American Pie**



<https://bahaistudies.net/susanmaneck/Dermod>,

Let's presume for arguments sake that our articles of incorporation are similar to the UK. I'm not sure, but I'm too lazy to go check.

>"in order to preserve the spiritual  
>character and purpose of Bahai elections, the practice of nominations or any  
>other electoral method detrimental to a silent and prayerful election shall  
>not prevail

Applauding someone at an annual meeting constitutes neither a nomination or any other type of "electoral method."

>In Anglo Saxon law the Courts will also  
>force a body corporate to apply its own rules properly where the Court is  
>satisfied that it has not done so.

A US court could conceivably enforce whatever is in the articles of incorporation, but not the general principles of the religion itself. As for conducting its affairs "in accordance with the instructions and enactments of the Universal House of Justice" they would likely only accept a complaint from the House of Justice itself on that score.

>  
>If the rules of the corporation provide that elections are to be carried out  
>in accordance with Bahai principles the Court will enforce those rules and  
>those principles.

Only if they are spelled out in the incorporation papers themselves. The courts are not going to take it upon themselves to determine for us the meaning of our religious principles.

>  
>I would imagine that it lies within the professional duties of a lawyer to  
>advise a client as to whether or not, on the basis of the facts disclosed,  
>he/she has an actionable cause and one that merits being taken to Court or  
>not.

No doubt. That doesn't mean he can't take her money if she insists on filing anyhow. >In that  
>he has filed the papers in Court he is the attorney of record and it would  
>therefore not be unsafe to assume that he will advance any pleadings before  
>the Court.  
>

The vast majority of complaints never make it to court and were never intended to.

>Is Nima schizophrenic too?

**He's a dualist. You are the one who associated that with schizophrenia.**

**>**

**>But you didn't have to get involved - did you? You could have had a wee  
>peek**

**I never take wee peeks, Dermot, you must have figured that out by now.**

**who was it**

**>brought it to your attention?**

**Won't get that out of me. ;-}**

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**Greetings, Susan.**

**Thanks for this.**

**So, it was applause at the election. Now, was it applause after the election or before the election? And, how extensive was it, if before, and was it set up before hand to draw attention to the candidate, etc.**

**M.**

**Susan Maneck (smaneck@aol.com) writes:**

**>**

**> Applauding someone at an annual meeting constitutes neither a nomination or any**

**> other type of "electorial method."**

**>**

**--**

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

**Greetings, Susan.**

**You wrote:**

**Susan Maneck (smaneck@aol.com) writes:**

**> General quotes from the Writings won't help. The courts would have to find  
> this stipulation written in the incorporation papers. The civil courts are not  
> going to take it upon themselves to enforce Baha'i principles.**

**Right on. You've underlined the issue. The issue is the following of Baha'i principle. It is not anything to do with personality or even the calling upon civil courts in frustration when those most responsible for following Baha'i principle are not doing so. Baha'i administrators have issued the invalid argument that they may ignore Baha'i principle because of irrelevant personality. They may do anything at all, because they are Baha'i administrators. No, they are to administrate Baha'i principle, not**

toss it aside.

Baha'i principle is equality of women and men, the independent investigation of truth, the harmony of reason and faith, the freedom of thought and expression, universality, broad mindedness, etc.

To Baha'i Administrators Doing Their Job,  
M.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

Greetings, Dermot.

You wrote:

- > If applause is reckoned to bring attention to a candidate in an effort to
- > secure votes for him, in my book that constitutes an attempt to engineer the
- > election. We shall await the outcome in particular shall we await a hearing
- > to see whether any other evidence is brought to bear.

This is a valid argument. The context becomes important, for example, did this happen at the electoral meeting, or was the candidate also giving an election speech, did the candidate or a campaign manager arrange for more than usual applause in order to promote the candidate? The point is that applause MAY be electioneering.

Thrive,  
M.

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

Greetings, Susan.

You claim:

Susan Maneck (smaneck@aol.com) writes:

- > As far as the NSA goes, everyone who has ever dealt with them knows
- > they are always as slow as molasses in January.

They are obviously not functioning well, then.

To the Future,  
M

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

- >Baha'i administrators have
- >issued the invalid argument that they may ignore Baha'i principle because
- >of irrelevant personality.

Where'd they issue that?

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . ."**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010402221242.27249.00003366@ng-ch1.aol.com...**

**>  
> Let's presume for arguments sake that our articles of incorporation are  
> similiar to the UK. I'm not sure, but I'm too lazy to go check.**

**They should be - the US Declaration of Trust was the one imposed throughout the world except for minor amendments as required by local circumstances.**

**>  
> >"in order to preserve the spiritual  
> >charecter and purpose of Bahai elections, the practice of nominations or  
any  
> >other electoral method detrimental to a silent and prayerful election  
shall  
> >not prevail  
>  
> Applauding someone at an annual meeting constitutes neither a nomination  
or any  
> other type of "electorial method."**

**It may depending on the context. I grant you that electoral rigging is hard to prove - even here, where the dead vote. Much will depend on the weight of evidence and, I venture, whether witnesses were to testify that they felt obligated or persuaded to vote for the person for whom the applause was called (assuming it preceded the election).**

**>  
> >In Anglo Saxon law the Courts will also  
> >force a body corporate to apply its own rules properly where the Court is  
> >satisfied that it has not done so.  
>  
> A US court could conceivably enforce whatever is in the articles of  
> incorporation, but not the general principles of the religion itself. As  
for  
> conducting its affairs " in accordance with the instructions and  
enactments of  
> the Universal House of  
> Justice" they would likely only accept a complaint from the House of  
Justice  
> itself on that score.**

**I agree. the purpose of the Court in the US (from what I have seen) is to neither favour nor disfavour any religion but to ensure equal and neutral treatment. As the Mormon case I cited in another post indicates the law will enforce on any religion law which is deemed to be in the overal public good. It will not create new rules for the religious body - it will simply enforce those that are there.**

**Vis a vis "instructions and enactments of the Universal House of Justice" - if that proviso is in the rules, there exist relevant instructions which have been avoided and there is a complaint from a member of the corporation (as in this case) I think the Court will enforce them. It routinely enforces statute law without complaint being made to it by the legislature.**

**>**

**> >**

**> >If the rules of the corporation provide that elections are to be carried out**

**> >in accordance with Bahai principles the Court will enforce those rules and**

**> >those principles.**

**>**

**> Only if they are spelled out in the incorporation papers themselves. The courts**

**> are not going to take it upon themselves to determine for us the meaning of our**

**> religious principles.**

**Certainly they will enforce the rules in the incorporation documents. Take for example the electoral business. If the rules are stated similar to those of the UK the Court might look further into Bahai Writings to determine and/or better understand some points. It will tread a fine line between interpretation of those rules and adding to them - IMO it is perfectly entitled to interpret them in a Bahai context but NOT to add to them.**

**> >**

**> >I would imagine that it lies within the professional duties of a lawyer to**

**> >advise a client as to whether or not, on the basis of the facts disclosed,**

**> >he/she has an actionable cause and one that merits being taken to Court or**

**> >not.**

**>**

**> No doubt. That doesn't mean he can't take her money if she insists on filing**

**> anyhow.**

**Certainly but in so doing she would have no chance of a negligence suit against the attorney in the event of losing the case.**

**>>In that**

**> >he has filed the papers in Court he is the attorney of record and it would**

**> >therefore not be unsafe to assume that he will advance any pleadings before**

**> >the Court.**

**> >**

**>**

**> The vast majority of complaints never make it to court and were never intended**

**> to.**

In my experience with the Courts, which has been fairly extensive, I never took a case to Court that I wasn't prepared to take to hearing. OTOH I was always prepared to settle before going in front of the judge providing the sums were right. I never lost one of those cases and persisted in shoving one right to the Court door (much to the annoyance of the Barrister who wanted to slope away for an early liquid lunch) before getting the settlement I wanted.

>  
> >Is Nima scizophrenic too?  
>  
> He's a dualist. You are the one who associated that with schizophrenia.

Gotta get the laughs somewhere!

>  
> >  
> >But you didn't have to get involved - did you? You could have had a wee  
> >peek  
>  
> I never take wee peeks, Dermot, you must have figured that out by now.

Mais oui - certainement! (That's as far as it goes!)

>  
> who was it  
> >brought it to your attention?  
>  
> Won't get that out of me. ;-}

Not even under torture!

> He's a dualist. .

Actually, people who articulate things in terms of "inside the pale and outside the pale" are even bigger dualists.

cheers,  
Nima

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010401170758.28041.00003366@ng-mi1.aol.com...

> >  
> >Within the AO electioneering is forbidden - there are ample quotes on  
that  
> >as you well know.

>  
> General quotes from the Writings won't help. The courts would have to  
find  
> this stipulation written in the incorporation papers. The civil courts are  
not  
> going to take it upon themselves to enforce Baha'i principles.

**Are you telling us that the incorporation papers do not stipulate that a Bahai corporation is run in accord with the principles and rules of the AF as well as the requirements of civil law?**

**The Articles of Association of the UK NSA provide that it shall "adopt for the conduct of the affairs entrusted to it ... rules of procedure ... in accordance with the instructions and enactments of the Universal House of Justice." They further provide that "in order to preserve the spiritual character and purpose of Bahai elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that an elector may vote for none but those whom prayer and reflection have inspired him or her to uphold." has the US so departed from the directives laid down by the Guardian as to remove these provisions from the incorporation papers? Does the UHJ know? I think they should be told!**

**>  
> >If it is forbidden yet happens that constitutes a form of  
> >election rigging  
>  
> I don't think the courts would be willing to label behaviour which is  
> perfectly acceptable within the American political system as "rigging." If  
our  
> religion forbids it, it is up to our religion to enforce it, not the  
courts. .**

**See above and below!**

**>  
> >Any form  
> >of pressure, no matter how subtle, in an electoral system which forbids  
it,  
> >is an attempt to garner votes for a particular candidate or candidates  
and  
> >that constitutes an attempt to rig the election.  
>  
> Sorry, you are trying to apply Baha'i standards here. The courts are going  
to  
> only be willing to apply secular standards. It is not their business to  
tell us  
> how to practice our religion.**

**God forbid that I would ever apply Bahai standards - I aspire to higher. The Courts will enforce adherence to secular law where any person or body corporate at law transgresses them. In Anglo Saxon law the Courts will also force a body corporate to apply its own rules properly where the Court is satisfied that it has not done so.**

**>  
> >If applause is reckoned to bring attention to a candidate in an effort to  
> >secure votes for him, in my book that constitutes an attempt to engineer  
the  
> >election.  
>  
> Your "book" is irrelevant here. Once things are taken to secular courts,  
Baha'i  
> principles are irrelevant as well. The only thing that matters is whether**

an

> activity is proper under US and state laws. Now if one could **\*prove\*** that the

> purpose of said applause was to secure votes on someone's behalf one **\*might\*** be

> able to argue within a Baha'i context (i.e. before Baha'i administrative > bodies) that the election in question was "engineered." But in the

context of

> US law even such engineering would not constitute "rigging."

If the rules of the corporation provide that elections are to be carried out in accordance with Bahai principles the Court will enforce those rules and those principles.

> >

> >I have yet to meet a lawyer who advocated my going to Court without having a

> >case which had a reasonable prospect of success.

>

> We don't know this lawyer advocated her going to court. All we knew is that he

> agreed to draw up a complaint on her behalf.

I would imagine that it lies within the professional duties of a lawyer to advise a client as to whether or not, on the basis of the facts disclosed, he/she has an actionable cause and one that merits being taken to Court or not. In a litigious society I would have thought that every lawyer would have been more than aware of this and would have acted accordingly. In that he has filed the papers in Court he is the attorney of record and it would therefore not be unsafe to assume that he will advance any pleadings before the Court.

>

> > Most of the ones I know

> >have a sense of professionalism

>

> I don't see any evidence of professionalism in the wording of that complaint.

Rick and you together - what an inspiring vision before I take myself to the pit for a folding of the arms in slumber.

>

> >My "dualism" - aw! shucks! now why would attribute schizophrenia to all of

> >my other faults? (Still you never want for a friend with schizophrenia!)

>

> I know. I've got Nima around. :-)

Is Nima schizophrenic too? That makes six of us, or should that be twelve or twenty four or forty eight ... !

>

> >To have left the

> >warm, loving atmosphere of Bridges to again come to this hellhole must



have

> >been motivated by some perceived powerful need ... or orders!

>

> Actually, one of the folks on your side brought this to my attention and asked

> me what I knew about it. So when it got posted here I decided to check out the

> thread.

But you didn't have to get involved - did you? You could have had a wee peek and then gone away again! Now why did you get involved and who was it brought it to your attention?

>

> >I think that he has posted to the effect that this behaviour was similar to

> >that he had seen and experienced in this community

>

> Except niether he nor the complaint is very clear as to exactly what that > behaviour is.

Well now - supposing he was going to be called as a witness, do you think he would be very specific as to what he would say here?

It's been a long but most interesting day. As my friend of yore so appropriately put it - "And so to bed!"

Dermod Ryder wrote:

> If applause is reckoned to bring attention to a candidate in an effort to > secure votes for him, in my book that constitutes an attempt to engineer the

> election. We shall await the outcome in particular shall we await a hearing

> to see whether any other evidence is brought to bear.

This is regularly done at regional and national bahai elections and should really be the focus of another lawsuit against the NSA for participating in it.

--

FG

[www.FG.com](http://www.FG.com)

The Bahai Faith & Religious Freedom of Conscience

<https://members.nbci.com/FG/index.htm>

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message news:tce419kqhmf2f9@xo.supernews.co.uk...

>

> "Susan Maneck " <smaneck@aol.com> wrote in message

> news:20010401000536.27129.00003216@ng-ch1.aol.com...

> > >No doubt, when it comes to a hearing,

> > >evidence will be adduced to show that "electioneering" is forbidden

> >

> >  
 > > Proving it is forbidden is one thing. Proving electioneering constitutes  
 > > "rigging" is still another. Proving that applause constitutes  
 > electioneering is  
 > > another thing again.  
 >  
 > Within the AO electioneering is forbidden - there are ample quotes on that  
 > as you well know. If it is forbidden yet happens that constitutes a form  
 of  
 > election rigging as anybody possessed of common sense would know. Any  
 form  
 > of pressure, no matter how subtle, in an electoral system which forbids  
 it,  
 > is an attempt to garner votes for a particular candidate or candidates and  
 > that constitutes an attempt to rig the election.  
 >  
 > If applause is reckoned to bring attention to a candidate in an effort to  
 > secure votes for him, in my book that constitutes an attempt to engineer  
 the  
 > election. We shall await the outcome in particular shall we await a  
 hearing  
 > to see whether any other evidence is brought to bear.  
 >  
 > > >no lawyer goes to Court  
 > > >without having a better than fifty per cent chance of winning.  
 > >  
 > > First off, he isn't going to court yet. He has only filed a complaint.  
 > Second,  
 > > any lawyer will go to court if you pay him enough. I expect his one  
 isn't  
 > > working on contingency.  
 >  
 > I have yet to meet a lawyer who advocated my going to Court without  
 having  
 a  
 > case which had a reasonable prospect of success. Most of the ones I know  
 > have a sense of professionalism and decency not to involve a client in  
 costs  
 > save that he has a worthy case.  
 >  
 > > As far as the NSA goes, everyone who has ever dealt with them knows  
 they  
 > are  
 > > always as slow as molasses in January.  
 >  
 > Well maybe they ought to get their act together and warm the molasses! I  
 > wonder how long they have been sitting on this case. Of course in any  
 half  
 > decent organisation, those who are as slow as molasses would have their  
 > asses warmed by being booted off for gross inefficiency.  
 >  
 > >  
 > > >Your comments to date have been  
 > > >naught but ill-informed speculation -  
 > >

> > And yours are better informed?  
>  
> Actually yes, but I won't bore you with the details!  
> >  
> > >Are your puppet masters so  
> > >worried that they have got to try to proffer some defence on this forum  
> >  
> > If I had puppet masters wouldn't they be feeding me the inside scoop?  
>  
> Have they got one? Have they warmed the molasses yet - at least enough to  
> generate some movement?  
>  
> > >Are you endeavouring to set up the faithful to view  
> > >this as another bit of martyrdom inflicted by yet more of these  
internal  
> > >enemies of the Faith?  
> >  
> > Have I talked about martyrdom or internal enemies of the Faith? I think  
> this is  
> > what we call projection of your own dualism.  
>  
> My "dualism" - aw! shucks! now why would attribute schizophrenia to all of  
> my other faults? (Still you never want for a friend with schizophrenia!)  
> Actually it was just my appreciation of what I thought your aims and  
> objectives were - damage limitation and stuff like that. To have left  
the  
> warm, loving atmosphere of Bridges to again come to this hellhole must  
have  
> been motivated by some perceived powerful need ... or orders!  
>  
> >  
> > >note that Nima who has lived in this community has been unable  
> > >to  
> > >offer any information contrary  
> >  
> > Do you think he would if he had information to the contrary? You guys  
> don't  
> > exactly have much of a reputation for fairly presenting all sides.  
>  
> I think that he has posted to the effect that this behaviour was similar  
to  
> that he had seen and experienced in this community and that it had been a  
> factor in his sensible decision to haul ass out of there. So he has no  
> information to the contrary. I realise you don't regard that as "fair"  
...  
> but that's the way the wafer crumbles!  
>  
> > "And we were gathered in one place, a generation lost in space, with no  
> time  
> > left to start again . . ."  
>  
> "Of that there is no possible doubt, no possible doubt, no possible doubt  
> whatever!"  
> W.S.Gilbert - "The Gondoliers"  
>

> Pip, Pip!  
>  
>  
> > Don McLean's American Pie  
> > <https://bahaistudies.net/susanmaneck/>  
> >  
>  
>

>No doubt, when it comes to a hearing,  
>evidence will be adduced to show that "electioneering" is forbidden

Dear Dermot,

Proving it is forbidden is one thing. Proving electioneering constitutes "rigging" is still another. Proving that applause constitutes electioneering is another thing again.

>no lawyer goes to Court  
>without having a better than fifty per cent chance of winning.

First off, he isn't going to court yet. He has only filed a complaint. Second, any lawyer will go to court if you pay him enough. I expect his one isn't working on contingency.

As far as the NSA goes, everyone who has ever dealt with them knows they are always as slow as molasses in January.

>Your comments to date have been  
>naught but ill-informed speculation -

And yours are better informed?

>Are your puppet masters so  
>worried that they have got to try to proffer some defence on this forum

If I had puppet masters wouldn't they be feeding me the inside scoop?

>Are you endeavouring to set up the faithful to view  
>this as another bit of martyrdom inflicted by yet more of these internal  
>enemies of the Faith?

Have I talked about martyrdom or internal enemies of the Faith? I think this is what we call projection of your own dualism.

>note that Nima who has lived in this community has been unable  
>to  
>offer any information contrary

Do you think he would if he had information to the contrary? You guys don't exactly have much of a reputation for fairly presenting all sides.

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . "**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
news:9afmhr0ain@news2.newsguy.com...**

**>**

**> "Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
> news:tcm77ogjfk71d@xo.supernews.co.uk...**

**> > My word but you are a clod hopper of the first degree.**

**>**

**> Why, thank you. Maybe now, Fred will put me at the top of his list.**

**Yeah ! I think he should! Come on Fred! Give ole Rick the position he  
deserves right at the top of the looney fundie association. Hold on! Fred  
just told me that you're already there!**

**> > You've been suckered**

**> > into a long, boring irrelevant discussion of legal issues surrounding  
the**

**> NM**

**> > case to demonstrate, yet again, your predisposition towards maintaining  
> the**

**> > status quo of the AO rather than addressing disputations or differences  
> that**

**> > arise, within a Bahai context.**

**>**

**> This is almost as good as Mr. Hazini's attempt to resurrect his claim  
about**

**> the attorney's track record. The only thing, about me at least, that's  
been**

**> demonstrated by this discussion is that I have an interest in legal  
issues,**

**> particularly issues involving U.S. Constitutional Law. It's an interest**

**> that I've had for more almost two decades, and I can pretty well document**

**> that fact if you'd like.**

**Not as good as Mr Hazini's attempt - I'll just have to try harder. I think  
everybody should have an interest even though they're not very good at it.**

**>**

**> > You 've persisted in this despite getting**

**> > clear pointers that the legal situation from the POV of Bahais is of  
> little**

**> > real concern.**

**>**

**> I see. Because other Baha'is don't seem interested in the legal issues**

**> involved, I'm supposed to not pursue my own interest in those issues. Oh,  
> well.**

**>**

**> > Quite frankly I have more interest in UK law than US - it's**

**> > the jurisdiction under which I live.**

**>**

**> Well, so don't discuss the legal issues. I see no reason, however, for**

you

> to disparage (rubbish?) me for no reason other than the fact that I've

> discussed some issues that interest me.

>

> > You haven't grasped a prime point, which Susan has, that essentially, IMO,

> > this case will proceed, if at all, under the legislative rules surrounding

> > corporations as legal entities and the way in which they conduct their

> > affairs. The ecclesiastical aspects of the BF don't enter in to it - no

> > matters of faith are involved.

>

> If I haven't "grasped" this point, it's because no one has offered a counter

> argument based on the relevant case law as decided by the U.S. Supreme

> Court.

The area of Corporation law (like most others) is governed primarily by legislation. Courts only interpret legislation in the light of the circumstances of each case. Legislation, not Court decisions, is the primary and therefore most important source of law.

> > You have also missed the broader long term picture.

>

> No, sport. I haven't missed the broader, long-term picture. I just haven't

> discussed it with you. The fact that I haven't seems to bother you, but I

> don't quite understand why.

And you never will! That's the ultimate proof!

>

> And, yes, I'm well aware that Fred's web site gets quite a few hits. That's

> why I will, from time to time, point out Fred's propensity for selecting

> only part of the facts in his discussion (indeed, even from the sources

> available on his own web site).

Must have missed that! Any chance of a few examples?

>

> > To smugly and blithely claim that no part

> > of the AO is amenable to law, which is essentially what you are saying,

>

> No. That's not even a hint of what I've claimed. I've only argued that the

> complaint, in the present case, fails to state a claim for which relief can

> be granted. I've argued that point according to U.S. Supreme Court case

> law. What you state above is pure fiction, though I think it's a fiction

> you've constructed for the sake of having something to roast. It's that

> bloodthirst of yours getting in the way, again.

Well far be it from me to disabuse you but if I were you I'd look to the legislation first. Of course we all have our own ways of going about things - only thing I can say is that in the UK when a matter arises

concerning the management of a Corporation I always look at the legislation first.

- > > proffers no comfort to the niche market in which you hope(?) to gain new
- > > adherents.
- >
- > Sorry, but I have no interest in turning my religion into the next Amway.
- > I'm perfectly willing to let people go their own way, as was Baha'u'llah:
- > "Whosoever desireth, let him turn aside from this counsel and whosoever
- > desireth let him choose the path to his Lord."

That's a lovely quote - Bahaism isn't the only way to God. There are others and chances are those other ways will remain open. Now why can't you attract those people into your system and keep them? Could the answer be that you lead them into a liberal, tolerant faith only to tell them afterwards that it isn't. Is that why they leave rather than the reasons Peter offers?

- >
- > What I'm not all too amenable to is the notion that my religion should modify
- > itself, despite what's said in clear, and authoritative texts, in order to
- > be more palatable to the so-called "niche market". That kind of compromise
- > is pure, unmitigated hypocrisy.

No need to modify your religion - just the emphasis where it belongs on the love of God and His creation not the deification of an AO which is non-essential if there are other ways to God.

- >
- > Nor, for that matter, would it be particularly fruitful to sit around
- > getting all worked up about what might happen as a result of this case.
- > Your advice regarding "damage limitation" reeks of cowardice and
- > disingenuity, and, frankly, I have little doubt that you would criticize me
- > for precisely that if I were to engage in any kind of "damage control"
- > discussion now.

You're in full damage control mode at the moment - problem is you're digging yourself deeper into a morass of innuendo which anybody can see through.

- >
- > > Now I am aware of the "martyrdom" syndrome and the old adherence to
- > > principles which you have cited. Is there anything stated in the
- > Complaint,
- > > which if proven, and were it to be rectified that is contrary to Bahai
- > > principles?
- >
- > I don't think the basic question is whether or not they are "rectified".
- > The basic issue is how one goes about attempting to "rectify" problems of
- > community functioning. There are guidelines on this. Is there some reason
- > we should toss those guidelines out in favor of a judge presiding in a New
- > Mexico district court?

If there are guidelines why were they not followed after the complaint was made to the NSA? Why has it done nothing and thereby allowed this situation

to fester. If you see a fire you throw a bucket of water onto it to extinguish it - you don't stand around as in the AO whistling Dixie and hoping it will go out of its own accord. You people are so used to seeing complainants as trouble makers that it never, for one moment, dawns on you that they might care enough about problems to actually go out and do something about getting them rectified whilst the AO stands pleading "embryonic".

>

> > Those are the real issues not your supercilious rambling about US law - on

> > which you have, and should have, more knowledge than me. Knowledge > however

> > has obscured wisdom.

>

> No, Dermod, the real issue is the maturation of Baha'i institutions. It's a

> process, and that's probably the only intelligent way to view this lawsuit.

Well the rest of the world has matured and left the Bahais on the starting line. Maybe it's about time they stopped producing these idiotic excuses and did some work on the maturation process like dealing with complaints when they come in and not leave them hanging around for six months.

>

> Have I not stated, outright, that Spiritual Assemblies mess up, and, > sometimes, mess up big? The facts I could recount for you, were I inclined

> to, would make your head spin. You keep suggesting that I'm operating under

> some kind of delusion that everything is copacetic.

Stating that assemblies mess up is not good enough - to be able to say that assemblies that mess up are sorted out by administrative action is what is needed.

>

> > The best general on the Allied side in WW2 was Adolf Hitler. The best > > advocate for the liberals is yourself, something you haven't yet realised.

>

> Perhaps, but as Michael points out, this is ad-hominem. Most people are > bright enough to figure out the implications of an ad-hominem argument when

> they see one.

No ad hominem - assessment of your contribution to the liberal cause based on the content of your messages and your methodology of innuendo and obfuscation.

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:9aee3b01quv@news2.newsguy.com...



**My word but you are a clod hopper of the first degree. You've been suckered into a long, boring irrelevant discussion of legal issues surrounding the NM case to demonstrate, yet again, your predisposition towards maintaining the status quo of the AO rather than addressing disputations or differences that arise, within a Bahai context. You 've persisted in this despite getting clear pointers that the legal situation from the POV of Bahais is of little real concern. Quite frankly I have more interest in UK law than US - it's the jurisdiction under which I live.**

**You haven't grasped a prime point, which Susan has, that essentially, IMO, this case will proceed, if at all, under the legislative rules surrounding corporations as legal entities and the way in which they conduct their affairs. The ecclesiastical aspects of the BF don't enter in to it - no matters of faith are involved.**

**But in any case it's irrelevant. The Court will determine whether or not it has jurisdiction and the right to intervene therefore. No amount of rambling by you will alter that - I would suggest that you take your thoughts on the subject to your bosses at Wilmette and leave the lawyers to hassle over it. (My thoughts on the subject are even more irrelevant as I live outside the jurisdiction of your Courts).**

**You have also missed the broader long term picture. The Complaint is already up on Fred's site and I would think that he will assiduously post any other pertinent information that comes into the public domain. If it gets to trial you can rest assured that every witness statement and other evidence will be posted.**

**You have only to look at the Search engines to realise that Fred gets a lot of hits - in and of itself, that does your AO a lot of damage in terms of bad press, as Peter would put it. Now he is very concerned about that and rightly so. A religion that is supposed to be in an active missionary phase should be concerned about bad publicity. For the average enquirer the picture the BIGS give him of a united body, with "perfect" means of amicably settling disputes, is contradicted by what Fred has posted and, mein Gott, there's a lot of it. NM simply adds to that picture as does your recent series of diatribes on the issue. To smugly and blithely claim that no part of the AO is amenable to law, which is essentially what you are saying, proffers no comfort to the niche market in which you hope(?) to gain new adherents. (Your niche market, BTW, is thinking liberally minded people who reject current authoritarian sects/religions).**

**New people (including BIGS) are coming on the Internet every day. I know of 2 BIGS here who have come on within the last few months who are frankly appalled at what they have found (and others who have just started to look) - who feel as a consequence that they have been lied to by those who mentored them into a liberal Faith system where freedom of speech and thought and investigation of issues pertaining to Truth were paramount. If they leave, then the local community becomes depleted and consequential damage flows - they are unlikely to recommend adherence to this sect, just as I warn persons against even contemplating entry. (FYI I have recommended the Bahai Teachings to many with the caveat that they avoid contact with or**

entry into the AF itself and I have a 100% record there). The local community is shrinking and due more to its own than my efforts.

Win or lose if the NM case goes to trial, it will inflict further damage on the carefully crafted image the AO likes to present. Dissidence has a habit of spreading because the authorities spawn it by refusal to deal with the issues and excommunication of the dissident. That's how Protestantism divided Christianity. That's how and why the AF has been plagued with schisms since its inception - White, Sohrab, Remey etc. Its preferred method of dealing is to excommunicate the dissidents and proclaim that unity has been maintained, because these people are NOT Bahais. The ultimate contradiction of that is that little actually divides dissident from mainstream - a lesson that Christianity has learned and is endeavouring to apply.

What Ms Buchhorn has demonstrated is that a Bahai can file a Complaint in Court and that example could be catching in other dysfunctional communities. This could be the start of a nightmarish flood of similar cases. It has the potential for extreme longer term damage than you see - especially if the response is only a "finger in the dyke" strategy.

The obvious and best strategy for the AO is damage limitation - better to get this thing settled before it goes to Court and more damaging revelations flow - even better would be to review its procedures and initiate all necessary amendments to ensure this doesn't happen again. I think indeed that the Plaintiff can now sit back and await overtures from the AO - assuming that it has the intelligence to realise this, a rather unsafe assumption based on prior experience.

Now I am aware of the "martyrdom" syndrome and the old adherence to principles which you have cited. Is there anything stated in the Complaint, which if proven, and were it to be rectified that is contrary to Bahai principles? Is any member of the community entitled to proclaim himself as the Voice of God? Ought not elections to be conducted in a proper fashion? Are individuals not to be permitted to undertake teaching initiatives? Should there not be proper accountability in and amongst the members in relation to the financial management? Should restrictive conditions be placed on a member seeing the books of account? Ought not complaints/appeals to the NSA be dealt with in a proper, courteous, efficient and expeditious manner and not left to gather dust for months on end?

Those are the real issues not your supercilious rambling about US law - on which you have, and should have, more knowledge than me. Knowledge however has obscured wisdom.

NM is but a battle in a long war for the heart and soul of the BF. You might win the battle (although I doubt it) but you've already lost the war! In terms of that war whether NM is won or lost doesn't matter! The fallout reinforces the Liberal wing for the longer struggle ahead because it reinforces the broad Liberal position and further compromises marketability of the AF in the niche in which lie the best prospects - the middle class liberal.

The best general on the Allied side in WW2 was Adolf Hitler. The best advocate for the liberals is yourself, something you haven't yet realised. Every time you miss, deliberately obfuscate, avoid or otherwise ignore the central issue by concentration on maintaining the current AO incumbents and their methods of remaining where they are, you strike a chord of disaffection into enquirers or unindoctrinated new members; you alienate and encourage withdrawals or lapses. Most people want a Faith they can be comfortable with - they are not going to be comfortable with a Faith that defends the indefensible, maintains or ignores corruption in its midst and demands that they spy and report on their neighbour's life in the cause of a false respectability.

Keep on truckin'! You're doing a grand job!

<ALL EXTRANEIOUS MATTER SNIPPED>

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:9ab9f501epv@news2.newsguy.com...

> > > Any issue that would hinge upon the rules of  
> > > the religious organization would, therefore, be non-justiciable  
> > > matters in a US court of law.  
>  
> > Anything about the content of the rules of a religious organisation is  
> > covered by the Constitution. But where that religious organisation  
> > incorporates itself its behaviour as governed by corporate law comes  
> > within the jurisdiction of the Court.  
>  
> You're suggesting that, merely by the act of incorporation, a religious  
> organization forgoes any protection that might be accorded to it by the  
> First Amendment of the U.S. Constitution--namely the right to conduct its  
> affairs (i.e. how the organizations chooses to uphold its own by-laws) as  
> the organization itself sees fit. That's a novel theory, but I'd  
certainly  
> like to see that stated in some court decision before I accept it as  
> anything other than your own creation.  
>  
> I know of no court case that directly addresses this issue. One that  
comes  
> close, however, is Combs v. Methodist Church (USCA 5th Circuit, Case No.  
> 98-10193). Combs, a female Methodis Minister, sued the Methodist Church  
for  
> sexual discrimination, but the case was dismissed under the First  
Amendment  
> establishment of religion clause. Defendant church was a non-profit  
> corporation as well.  
>  
> This would lead one to believe that no court will even consider any form  
of

- > injunction or relief based on a claim having to do with whether or not a
- > religious organization is adhering to its own by-laws.

Very interesting proposition and an extremely interesting case which cites certain relevant principles that Rickster doesn't point out because they don't suit his POV. The Constitution does provide for separation; the general rule that State shall not interfere with Church. There are exceptions however. In **MORMON CHURCH v. UNITED STATES**, 136 U.S. 1 (1890) the state dissolved the corporation under which the Mormon Church operated and seized its property - "The property is in the custody of the law, awaiting the judgment of the court as to its final disposition, in view of the illegal uses to which it is subject in the hands of the Church of Latter-Day Saints, whether incorporated or unincorporated." This was because the Mormons continued polygamy in defiance of law prohibiting it.

It is when we come to consider the case that Rickster cited that we find rather curious dicta -

"The Supreme Court determined that Oregon's prohibition on all peyote use did not violate the First Amendment: "the right of free exercise does not relieve an individual of the obligation to comply with a valid and neutral law of general applicability on the ground that the law proscribes (or prescribes) conduct that his religion prescribes (or proscribes)." Id. at 879, 110 S. Ct. at 1600 (citations and internal quotation marks omitted)." and this as well -

"Protecting the authority of a church to select its own ministers free of government interference does not empower a member of that church, by virtue of his beliefs, to become a law unto himself." not to mention -

"In a passage now quoted by Reverend Combs, the Court stated, "When the exercise of religion has been burdened in an incidental way by a law of general application, it does not follow that the persons affected have been burdened more than other citizens, let alone burdened because of their religious beliefs."

I confess to being more acquainted with UK law than US law. As a generally applicable principle I find it illogical to assume that any (especially secular) state would give carte blanche to any religion to run its affairs as it chose free of any constraint. I now find that whilst affording religion freedom to internally manage its own affairs - such management is generally subject to some restraint of law - "Protecting the authority of a church to select its own ministers free of government interference does not empower a member of that church, by virtue of his beliefs, to become a law unto himself."

Rickster has no doubt based his argument on this :-

"In short, we cannot conceive how the federal judiciary could determine whether an employment decision concerning a minister was based on legitimate

or illegitimate grounds without inserting ourselves into a realm where the Constitution forbids us to tread, the internal management of a church." He omits to tell us that the case arose over the dismissal of a Minister and

her contention that it was on grounds of sex and that the Church could not therefore avail itself of exemptions in the Civil Rights Act of 1964. The Court in that sense quite rightly decided against Ms Combs. But as noted above there are instances of general applicability of law where Church exemptions do not hold.

There is in the NM case no interference with the internal management of the Church, no attempt to have Government, or the law, influence or otherwise determine matters theological; just an application to have the Court rule that the religious body in question conduct its affairs in accordance with generally applicable corporate law AND in accordance with its own rules which the Court is not being asked to amend in any way. There is no burden in this other than would be borne by citizens in an entirely secular area - "for the men who wrote the Religion Clauses of the First Amendment the 'establishment' of a religion connoted sponsorship, financial support, and active involvement of the sovereign in religious activity." (cited in CORPORATION OF PRESIDING BISHOP v. AMOS, 483 U.S. 327 (1987))

> > Furthermore it must abide by civil law as the  
> > Guardian pointed. The Constitutional safeguard is for matters of  
> > conscience not a license to break every other law in the book.  
>  
> The complaint doesn't allege that any law has been violated. Were we  
> talking about violations of law, then this would be a criminal case not a  
> civil case.

There can be a violation of civil as well as criminal law.

The Complaint clearly alleges breaches of corporation law as in: -

15. Plaintiffs' reasonable expectations that they would be able to participate in the management and activities of their corporation, as minority shareholders, have been thwarted since at least 1995.

52. The Trustees of the Local Spiritual Assembly have repeatedly failed to act and continue to fail to act in a manner they reasonably believe to be in the best interests of the corporation and its members, which failure constitutes fraud.

<LARGE BORING SNIP>

> > > > 17. The books and records of the corporation have been maintained  
> > > > in an inaccurate and inequitable manner.  
>  
> > > Not justiciable on the grounds  
> > > that plaintiff has no standing on the issue.

As a member of a Corporation she has an interest!!!!

<SNIP>

> You might want to try to grasp the implications of what the complaint  
> \_doesn't\_ say.

Argumentative irrelevant speculation!

**<SNIP>**

**> They only possible way to wrangle some kind of justiciable issue out of this**  
**> would be to find some kind of fiduciary relationship between the defendants**  
**> and the Plaintiffs, but that relationship doesn't exist between the members**  
**> of a private organization and the officers of that organization. At least**  
**I**  
**> haven't been able to find any case law that holds this--if you can find**  
**> some, by all means, post the details.**  
**>**  
**> There is a financial fiduciary relationship between the officers of a**  
**> corporation and the shareholders of that corporation, but that's not the**  
**> relationship here. As you have so deftly noted, we're talking about**  
**> \_members\_, not \_shareholders\_. Yet, the claim goes through this mental**  
**> gymnastics, quoted above, of equating "member" with "shareholder".**

**Go learn the basics about "members" of a Corporation and "shareholders" - in the UK the terms are synonomous. In the US I expect "shareholders" to belong to a for-profit corporation and "members" to a non -profit one.**

**> > > > 18. The year 2000 annual meeting showed a 10%, \$10,000**  
**> > > > discrepancy in the corporate books.**  
**>**  
**> > A discrepancy of a material sum of money whether it arise from fraud,**  
**> > incompetence or negligence is actionable at law.**  
**>**  
**> But only by the party that's actually harmed by the discrepancy. If**  
**you're**  
**> a shareholder, then, yes, you have an actionable claim. If you're simply**  
**a**  
**> member, then no (hence the mental gymnastics in paragraph 6 of the**  
**> complaint).**

**As a member of the Company she has an interest.**

**<REST OF INTERMINABLE BORING IRRELEVANT GARBAGE TRASHED AS NOT WORTH RECYCLING AS IT EMANATES FROM ONE WHO KNOW NOTHING ABOUT THE LAW OF HIS OWN JURISDICTION>**

**> > It has**  
**> > not excited any great controversey on Talisman for example**  
**>**  
**> Probably because no one there has enough knowledge to discuss the legal**  
**> issues intelligently.**

**There's at least one lawyer there, which is one more than you are and what's more he's American and hasn't come out and said that the Plaitiff in this case hasn't got a pup's chance.**

**"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
news:9af5gi\$gn0\$1@freenet9.carleton.ca...**

**> Hi, Rick.**

**> This post is ad hominem.**

**> M.**

**That's all His Holy Eminence knows how to write.... Notice  
he's ignoring my request to tell us who his boss is.**

**--**

**FG**

**www.FG.com**

**The Bahai Faith & Religious Freedom of Conscience**

**<https://members.nbc.com/FG/index.htm>**

**>**

**>**

**> "Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:**

**> > "Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message**

**> > news:tcj830hgcs1fd8@xo.supernews.co.uk...**

**> > I am so glad that you have proved to your own satisfaction that the  
Courts**

**> > have no jurisdiction in matters religious.**

**> >**

**> > It seems I've demonstrated this to your satisfaction as well, or, at  
least,**

**> > to a level at which you no longer have a well-reasoned response.**

**> >**

**> > Does that mean we can talk about the competence of this attorney, again?**

**> >**

**> > > Why question the judgement of someone who would choose not to  
expend**

**the**

**> > > money and effort to keep a license he doesn't wish to use?**

**> >**

**> > > Why question the judgement of a man who paid \$10,000 to give up that  
he**

**> > did**

**> > > not want to keep?**

**> >**

**> > Your comprehension is slipping again. Methinks you're in need of some**

**> > sleep. I'll try smaller words:**

**> >**

**> > He didn't care to keep the license. He could either post a \$10,000**

**> > (Canadian) security and give up the license, or spend as much as 10  
times**

**> > that amount to fight to keep the license that he had no intention of  
ever**

**> > using again. There was, however, no option for him that didn't entail**

**> > either posting the security or paying attorneys to contest the matter.**

**> >**

**> > And you, with your "superior intelligence" wonder why I don't question  
the**

**> > man's judgement.**



> >  
> >  
> > **Regards,**  
> > **Rick Schaut**  
> >  
> >  
>  
>  
> --  
> **"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."**  
> **(Tom Corbett #1 STAND BY FOR MARS p2)**  
>

**Hi, Rick.**  
**This post is ad hominem.**  
**M.**

**"Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:**  
> **"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message**  
> **news:tcj830hgcs1fd8@xo.supernews.co.uk...**  
>> **I am so glad that you have proved to your own satisfaction that the Courts**  
>> **have no jurisdiction in matters religious.**  
>  
> **It seems I've demonstrated this to your satisfaction as well, or, at least,**  
> **to a level at which you no longer have a well-reasoned response.**  
>  
> **Does that mean we can talk about the competence of this attorney, again?**  
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>> > **Why question the judgement of someone who would choose not to**  
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>  
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> **did**  
>> **not want to keep?**  
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> **Your comprehension is slipping again. Methinks you're in need of some**  
> **sleep. I'll try smaller words:**  
>  
> **He didn't care to keep the license. He could either post a \$10,000**  
> **(Canadian) security and give up the license, or spend as much as 10 times**  
> **that amount to fight to keep the license that he had no intention of ever**  
> **using again. There was, however, no option for him that didn't entail**  
> **either posting the security or paying attorneys to contest the matter.**  
>  
> **And you, with your "superior intelligence" wonder why I don't question the**  
> **man's judgement.**  
>  
>  
> **Regards,**  
> **Rick Schaut**  
>  
>



--

**"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)**

**"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
news:9ad2bo07fq@news2.newsguy.com...**

**>**

**> "Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
> news:tcj830hgcs1fd8@xo.supernews.co.uk...**

**> > I am so glad that you have proved to your own satisfaction that the  
Courts**

**> > have no jurisdiction in matters religious.**

**>**

**> It seems I've demonstrated this to your satisfaction as well, or, at  
least,**

**> to a level at which you no longer have a well-reasoned response.**

**I don't think so!**

**>**

**> Does that mean we can talk about the competence of this attorney, again?**

**Go ahead! I'm all agog!**

**>**

**> > > Why question the judgement of someone who would choose not to  
expend  
the**

**> > > money and effort to keep a license he doesn't wish to use?**

**>**

**> > Why question the judgement of a man who paid \$10,000 to give up that he  
> did**

**> > not want to keep?**

**>**

**> Your comprehension is slipping again. Methinks you're in need of some  
> sleep. I'll try smaller words:**

**>**

**> He didn't care to keep the license. He could either post a \$10,000  
> (Canadian) security and give up the license, or spend as much as 10 times  
> that amount to fight to keep the license that he had no intention of ever  
> using again. There was, however, no option for him that didn't entail  
> either posting the security or paying attorneys to contest the matter.**

**Alternatively, a "competent" attorney might have advised him to have the  
hearing before his Professional body adjourned, pending resolution of the  
Civil Court case in which case he needn't have paid anything and would have  
recovered his legal costs. Post the Civil case there would have been no  
charges of professional misconduct to answer - he could have returned  
honourably, licence intact and a further \$10,000 invested in the Pension  
Fund or in the ARC.**

**On this hypothesis of yours, methinks there's a lot more stink around this  
one than meets the eye. Guess I'll have to make some further investigation  
to acquire a fuller knowledge of the facts - must contact the family in**

**Canada to do a little sleuthing work for me on the QT.**

**"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:9ab9f501epv@news2.newsguy.com...**

**>**

**> <VERY LARGE SNIP, HUGE, ENORMOUS>**

**> Actually, I rather enjoy discussing legal issues. I find them fascinating.**

**> This complaint affords an opportunity to do so, despite the fact that there**

**> seems to be no one else here who understands these issues enough to discuss**

**> them intelligently.**

**I am so glad that you have proved to your own satisfaction that the Courts have no jurisdiction in matters religious. Hopefully other fundie bodies will act on this and whup three shades of \*\*\*\* out of the BIGS when I shall be happy to know that the Courts will afford them no protection whatsoever as they cannot intervene in matters religious.**

**> <ANOTHER GIGANTIC SNIP>**

**> Why question the judgement of someone who would choose not to expend the**

**> money and effort to keep a license he doesn't wish to use?**

**Why question the judgement of a man who paid \$10,000 to give up that he did not want to keep?**

**"Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message news:9aa8l108e7@news2.newsguy.com...**

**> > > It has everything to do with the pattern of behavior under which certain**

**> > > individuals latch on to whatever might cast someone else in a bad light**

**> > > regardless of the actual substance behind it.**

**>**

**> > Not "someone" Rick - actually it is two corporate bodies**

**>**

**> And what does this have to do with the issue of substance, or lack thereof?**

**Quite a lot in connection with this case but you'll have to work that out for yourself.**

**> > > All I did was express an opinion. Is there some reason you have to**

**> > > flatulate like this every time someone expresses an opinion?**

**>**

**> > There's that anal fixation again!**

**>**

**> And I'm still wondering why that bothers you.**

**Just curious! There's another BIGS around who seems to have the same problem and I was merely speculating as to whether it was contagious or just one of those AO things.**

**> > I can only repeat the obvious when it is apparent that the obvious hasn't**

**> > sunk in.**

**>**

**> I rather strongly suspect that the reason is entirely different.**

**Have you worked it out yet? There are plenty of clues.**

**> <LARGE SNIP>**

**> > There is no need in a Complaint to state other than the broad grounds upon**

**> > which one is proceeding against the defendants. The "facts" are spelled > out**

**> > in Court.**

**>**

**> No. The facts are proved, or not as the case may be, in court. They**

**> should be spelled out in the complaint. If one doesn't spell out the facts**

**> in the complaint, then one is, rather obviously, using the court as a**

**> vehicle for a fishing expedition. Courts don't take all too kindly to that.**

**I suggest you take a long hard read at the Complaint and note, inter alia, citations as to corporate rules alleged to have been broken.**

**> > > Now, exactly which of those constitutes a justiciable issue under the > law?**

**> > > Under which system of law does any of those alleged facts constitute**

**> > > either fraud or libel that would render the claim justiciable?**

**>**

**> > Re applause - was it called for or was it spontaneous? Did it thereby**

**> > constitute "electioneering"?**

**>**

**> Two salient facts. 1) We're talking about a religious organization; and 2)**

**> The U.S. Constitution has an amendment that prohibits the government from**

**> infringing upon the practice of a religion and or effecting the**

**> establishment of a religion. Any issue that would hinge upon the rules of**

**> the religious organization would, therefore, be non-justiciable matters in**

**a**

**> US court of law.**

**Anything about the content of the rules of a religious organisation is covered by the Constitution. But where that religious organisation incorporates itself its behaviour as governed by corporate law comes within the jurisdiction of the Court. Furthermore it must abide by civil law as the Guardian pointed. The Constitutional safeguard is for matters of conscience not a license to break every other law in the book.**

**We are talking about a corporation of which it is alleged that the members have failed to properly and legally abide by its rules. Religion has naught to do with it. The US Constitution provisions did not prevent the conviction of the Revd Moon on charges of Tax evasion. What a shame you weren't on his defence team.**

**> > 17. The books and records of the corporation have been maintained in an  
> > inaccurate and inequitable manner.**

**>  
> > An allegation which shall be substantiated or not dependent on  
independent  
> > audit.**

**>  
> This might be negligence, but in order for the plaintiff to show damages,  
> one needs to go through the mental gymnastics of turning members of a  
> religion into shareholders of a corporation. Not justiciable on the  
grounds  
> that plaintiff has no standing on the issue.**

**They are members of the corporation and she is a member of the corporation.  
Read the Complaint again, amadan!**

**> And, again, no fraud or libel here. Indeed, the very next alleged fact  
> would obviate any claim of either fraud or libel in this regard:**

**>  
> > 18. The year 2000 annual meeting showed a 10%, \$10,000 discrepancy in  
the  
> > corporate books.**

**>  
> > See above but this is obviously an alleged fact - another one indeed.**

**>  
> Yes, it's an alleged fact. But, is the fact justiciable? No. For the  
same  
> reason that #17 fails to allege a fact that would be justiciable under the  
> law. All this fact establishes is that any claim of fraud or libel is  
> specious.**

**A discrepancy of a material sum of money whether it arise from fraud,  
incompetence or negligence is actionable at law. Remember Mr Moon who  
possibly also had religious corporations. Remember the TV evangelists who  
went down the swanee over financial fraud and mismanagement.**

**> > 19. In a letter dated September 3, 2000, named Plaintiff Deborah  
Buchhorn  
> > informed the Local Spiritual Assembly that she desired to inspect their  
> > financial books. Defendants refused.**

**>  
> > A matter of fact or not - dependent on the evidence.**

**>  
> That didn't parse. Are you saying that this could be an opinion based on  
> the evidence? If so, then I'm afraid you're still woefully confused as to  
> the difference between a statement of opinion and a statement of fact.**

Let me put this in first grade language (seems to be all you can take). Deborah says that she asked to see the books, which, as a member of the corporation she has a right to do and the other members wouldn't let her so she is going to ask the Judge to make them let her see the books.

- > And, while this is an allegation of fact, the question still remains whether
- > it alleges a fact that's justiciable under the law. The very next
- > allegation of fact would negate any justiciable issue regarding a refusal to
- > allow the books to be inspected.

If it's contrary to Corporation law it's actionable!

- > > 20. Following mailing of the demand letter, the LSA offered to allow named
- > > Plaintiff to inspect the books and records, but under conditions that the
- > > Plaintiff deemed in bad faith.
- >
- > > A matter of fact or not - dependent on the evidence.
- >
- > But, where's the law that would require the Local Spiritual Assembly to
- > allow the plaintiff to inspect the books on the plaintiff's terms and
- > conditions? That the plaintiff deems the terms and conditions to reflect
- > bad faith is meaningless. Why aren't those terms and conditions spelled out
- > in the complaint? This is simply too vague to present an issue that would
- > be justiciable.

It's Corporation law again time and she's a member. If the defendants try to limit what she sees in the books it could be contrary to law.

- > And, above all, there's still no allegation of fact that would constitute
- > either fraud or libel.

Go and read the complaint again before stringing out garbage like this.

- > > Now are not all of the above facts, or alleged facts, actionable in a
- > Court
- > > of law, which alone shall determine the merits and render due verdict
- > > thereon?
- >
- > Yes, they're alleged facts. None of them appears to be a fact that would
- > present a justiciable issue.

Think again!

- > You seem to think than anyone can take any issue to a court of law and ask
- > that court to render an opinion on it. If so, where did you get such a
- > notion?

No, not any issue. Anal fixation is not actionable at law for example!

> And, again, I'll note that no one has made even the remotest attempt to  
> claim that any of these alleged facts constitutes either libel or fraud.  
> Yet, the complaint itself is virtually littered with the words "fraud" and  
> "libel". It's as if the attorney knows that the complaint is thin on  
> justiciable facts, and needs to come up with some kind of smoke screen  
that  
> would obscure just how thin those facts are.

His smokescreen is, to say the least, a lot better than yours. It seems he actually knows some law and what is/is not actionable. This could be expected - thanks to your sterling work we know he passed the Bar exams and you didn't - small wonder!

> > Ditto for your own propositions on this case.  
>  
> But, then, I'm not demanding that other people take my opinion to be  
> established fact.

That is comforting to know - in as much as your opinions are formed by half baked misconceptions of law and misreading of the Complaint, it's good to know they are not to be confused with fact. Indeed it's good to know that you know that too.

> > This complaint has been sat on for  
> > a much longer period than that without any indication that it was even  
> being  
> > looked at. Is this not actionable at law?  
>  
> If it is, then please cite the law that would make it actionable.

Go and read the LSA/NSA Declaration of Trust which is incorporated into the corporate documents of every assembly which has been incorporated according to civil law.

> > > What I had in mind is Dr. Cole's despicable practice of retaining the  
> > > newspaper article about Dr. Danesh without so much as a hint of the  
fact  
> > > that the entire matter was decided, by dismissal of a civil lawsuit,  
in  
> a  
> > > court of law.  
>  
> > Nothing whatsoever to do with the NM case.  
>  
> It has everything to do with the practice, in this forum, of presenting  
only  
> part of the facts in order to cast aspersions on Baha'i institutions. The  
> behavior regarding Dr. Danesh's case is remarkably similar to the posting  
of  
> a complaint within days of that complaint being filed in court, as if the  
> complaint constitutes established fact in and of itself. Is there \_any\_  
> reason that people couldn't wait until this case had run its course before

- > people began discussing it here? Why post the complaint \_before\_ a court
- > has had any opportunity to address the issues it raises?

The Complaint was posted for information as it is a public document. It has not excited any great controversy on Talisman for example - probably because most posters there appreciate its significance and the fact that it is but the first step on a road. When I joined this thread it had been ongoing for sometime and being argued on grounds that posters seemed not to comprehend. You were advancing information on the competence of the attorney and rubbishing the Complaint without apparently understanding its nature or its place in the scheme of things. You seemed to want to rubbish it to death, at least to members of this forum and certainly to your own satisfaction. This matter will be dealt with between the parties. Your ramblings contribute naught but ignorance and prejudice to an already difficult situation for both parties. Indeed you are exacerbating those difficulties through your refusal or inability to comprehend that the matter is actionable despite what you think.

Whether you like it or not the lady has cause for action at law - she has a qualified attorney who has drawn up the Complaint and filed it in Court on her behalf. You have contributed nothing to this discussion but appalling ignorance of the law in your own country. If I were you (which fortunately I'm not) I'd follow the good advice of that chap who posted today and suggested that all of you good BIGS take yourselves off to some haven free from the proto covenant breakers who lurk here. You can then indulge in an orgy of self praise.

- > > In the light of what you state
- > > about a subsequent civil action (on which I have yet to see any reported
- > > facts)
- >
- > Where have you been? Dr. Maneck has reported several facts in this regard.
- > Are you claiming that she's lying?

Certainly not - as an historian she would understand why I would wish to see the original documents or press reports. She would also be the first to admit that she has not posted all of the facts.

- > > the fact still remains that Danesh negotiated to have charges against
- > > him withdrawn.
- >
- > The fact is that Dr. Danesh didn't fight to keep a license to practice
- > clinical psychiatry at a time when he had already decided to quit clinical
- > practice to pursue academic interests.

So why did he pay \$10,000? Seems an expensive way to retire from medicine.

- > But, then, we've pretty much established that you wish to not be confused by
- > such details, so I suppose I should apologise for pointing them out to you.

A priest here was recently put on trial for alleged sexual assaults on a minor - he denied the charges and was acquitted at his trial. Seems the witnesses changed their evidence once too often for a jury to be convinced that they were telling the truth. If Danesh won the civil case and proved his innocence thereby why did he give the undertaking he did and pay the cash he did? These are not the actions of a man determined to prove his innocence. As I said, at the very least, his judgement has to be called into question.

Grimmer Reaper

"Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message news:9a8t430210k@news2.newsguy.com...

>

> That I find it annoying has nothing to do with the fact that I'm a Baha'i.  
> It has everything to do with the pattern of behavior under which certain  
> individuals latch on to whatever might cast someone else in a bad light  
> regardless of the actual substance behind it.

Not "someone" Rick - actually it is two corporate bodies that are being sued and as you are aware a corporation is, in law, an entity with a distinctive persona, which can be sued in its own right and is quite distinct from the persons who comprise its members.

>

> I don't recall ever saying that I should be regarded as the arbiter of this  
> case. All I did was express an opinion. Is there some reason you have to  
> flatulate like this every time someone expresses an opinion?

There's that anal fixation again!

> You haven't actually answered the question. You have an amazing  
> predilection for repeatedly stating the obvious. I can only conclude that  
> the not-so-obvious has a tendency to elude your grasp.

I can only repeat the obvious when it is apparent that the obvious hasn't sunk in.

> > The Defendants do of course under US law have the opportunity to file for

> a

> > motion of dismissal.

>

> Yes, they do. They likely will. It will likely succeed unless plaintiff  
> files an amended complaint.

Again I'll leave that up to the Court and venture no opinion on the merits or demerits of a motion to dismiss. When one works in a relative vacuum, i.e. not privy to the substance of the case and proof to be presented by either side, one ought to be circumspect about venturing opinion as to the eventual outcome. Especially is this so when one predicates action by the



**Plaintiff which could nullify a motion to dismiss. Has anybody heard whether or not the Defendants have filed a motion to dismiss or are going to do so?**

**> > Your current rubbishing of it just displays your partisanship founded and**

**> > steeped in arrogance, ignorance, prejudice and bigotry of the first order.**

**>**

**> It should be really easy to demonstrate this. Go through the complaint and**

**> show us where it alleges any fact that constitutes a justiciable matter**

**> under the law. If you're as bright a lad as you seem to think you are, then**

**> this should be a rather simple task.**

**See below.**

**<SNIP>**

**>**

**> > What you did was a sneaky look**

**> > around the Internet or wherever to get the "dirt" on the guy!**

**>**

**> A "sneaky look around the internet"? I entered the guy's name in one of the**

**> standard search engines. What, on earth, is so bloody "sneaky" about that?**

**> And, what, on earth, does the date of the guy's having passed the written portion of his bar exam have to do with "dirt"?**

**Why the interest in the person? What should concern you is the issues raised in the Complaint not the competence of the attorney who filed it in Court or his client or any other person. You flay me and Michael for ad hominem when you're doinfg the same thing - and as we are not Bahais we need not abide by the prohibition on backbiting.**

**>**

**> I'm not sure what amazes me the most. The fact that you find the act of**

**> gathering facts despicable, or the fact that you chastise me for actually**

**> finding the facts while simultaneously claiming that someone else supplies**

**> me with my opinions (both of which, by the way, really are ad-hominem**

**> arguments).**

**The only "facts" you gathered, of no relevance to the substantive issues, were that the attorney passed his NM bar exams 6 months prior to filing the Complaint.**

**> Oh, and I'll remember your comments on "dirt" the next time you bring up Dr.**

**> Danesh.**

**And I 'll bring it (and/or similar) up again the next time you and/or other AO apologists start slinging dirt and ad hominem. When the dear lady was asked about Leland Jensen she couldn't resist reprinting a triumphalist account of the reaction of one of his victims to his death; she could have**

**simply stated that he was dead. As you know the dead cannot defend themselves - de mortuis nihil nisi bonum.**

- >**
- > > It is not the function of a Complaint to prove facts - its function is**
- > > to state a case that the Complainant intends to address to the Court.**
- >**
- > Very good, Mr. Ryder. Now, care to expand on the meaning of the phrase**
- > "state a case"?**

**See below.**

- >**
- > > Now**
- > > from the Complant it appears that the Complainant intends to ask the Court**
- > > to rule on matters which are clearly within the Competence of the Court -**
- > > the allegations of fraud, libel and that this Assembly failed/refused to**
- > > carry out its business in accordance with its own rules.**
- >**
- > Yes, the complaint manages to use the words "fraud" and "libel" rather**
- > liberally, as if doing so constitutes an effective means of stating the case**
- > one intends to prove. If one actually takes the time to read past all the**
- > gratuitous splatterings of the words "fraud" and "libel", then one finds**
- > that there are paultry few facts upon which to even base a claim.**

**There is no need in a Complaint to state other than the broad grounds upon which one is proceeding against the defendants. The "facts" are spelled out in Court.**

- > Let's see. Some people applauded some individuals before an annual**
- > election. Plaintiff was asked by the LSA to stop airing a program on the**
- > Baha'i Faith. Plaintiff complained to her Auxiliary Board member and to the**
- > U.S. National Spiritual Assembly, but seems to have not been satisfied with**
- > the response.**
- >**
- > Now, exactly which of those constitutes a justiciable issue under the law?**
- > Under which system of law does any of those alleged facts constitute either**
- > fraud or libel that would render the claim justiciable?**

**Re applause - was it called for or was it spontaneous? Did it thereby constitute "electioneering"? Are there provisions in the rules of the corporation that prohibit electioneering? If so did the applause break those rules? Should any election therefore be declared null and void? Did the plaintiff actually receive an answer to her Complaint? Was the Complaint investigated in accordance with the rules of the body to which it was addressed? Did the defendants have a right, under the rules of the corporation, to ask the Plaintiff to cease and desist from broadcasting on television? These are examples of the questions that I feel will be put to**

the Court and questions that I would think the Court would feel bounden to rule upon. Certainly in the UK they are well within the ambit of the Court and I would assume, in the absence of evidence to the contrary, that US Courts would take a similar line. After all the NSA posed similar questions to the Courts vis a vis alleged breaches in the Sohrab and New Mexico cases.

The first 5 points in the Complaint are allegations. Let's examine a small bit of this Complaint in detail: -

17. The books and records of the corporation have been maintained in an inaccurate and inequitable manner.

An allegation which shall be substantiated or not dependent on independent audit.

18. The year 2000 annual meeting showed a 10%, \$10,000 discrepancy in the corporate books.

See above but this is obviously an alleged fact - another one indeed.

19. In a letter dated September 3, 2000, named Plaintiff Deborah Buchhorn informed the Local Spiritual Assembly that she desired to inspect their financial books. Defendants refused.

A matter of fact or not - dependent on the evidence.

20. Following mailing of the demand letter, the LSA offered to allow named Plaintiff to inspect the books and records, but under conditions that the Plaintiff deemed in bad faith.

A matter of fact or not - dependent on the evidence.

Now are not all of the above facts, or alleged facts, actionable in a Court of law, which alone shall determine the merits and render due verdict thereon?

> > No! I stand by it. FACT is that it is a disgraceful indictment that your

>

> You can repeat that opinion as many times as you'd like. It won't magically

> become a fact through the mere act of repetition.

Ditto for your own propositions on this case.

<SNIP>

> > Au contraire, Rickster!! The defendants had this case within their  
> purview

> > for some time and did nothing about it.

>

> Thank you, dear sir, for making my point for me. It's so very kind of you  
> to do so.

**I know how long the NSA sat on this complaint and it was an unreasonable time (IMO), considering that on several occasions in the past I have known the NSA of the UK deal expeditiously with correspondence and not sit on it. In dealing with Government here one has a right to expect acknowledgement of**

**receipt of a complaint within three days and a substantive response within a month. On occasions the substantive response may take longer than a month, in which case, the government department must communicate that fact to the complainant. Currently I am awaiting decision on a matter I have raised with Government. When I lodged it, I was told that a decision would come within 15 weeks due to various reasons. This complaint has been sat on for a much longer period than that without any indication that it was even being looked at. Is this not actionable at law?**

**>**

**> > What further FACTS have come to light - that YOU consider this case > flawed,  
> > that the lawyer passed his NM Bar exams 6 months ago?**

**>**

**> What I had in mind is Dr. Cole's despicable practice of retaining the > newspaper article about Dr. Danesh without so much as a hint of the fact > that the entire matter was decided, by dismissal of a civil lawsuit, in a > court of law. Also, your dear friend, Mr. Hazini, made a point of wanting > to know why the Dr. chose not to defend the issue when it came to a license**

**> he no longer wanted to use despite the fact that a civil lawsuit has cleared**

**> the Dr. of any wrongdoing whatsoever.**

**Nothing whatsoever to do with the NM case. In the light of what you state about a subsequent civil action (on which I have yet to see any reported facts) the fact still remains that Danesh negotiated to have charges against him withdrawn. It is not behaviour consistent with total innocence - if as you state, the civil case against him failed, then the "plea bargain" must call his judgment into question.**

**> So, Mr. Ryder, when can I expect you to chastise Dr. Cole and Mr. Hazini for**

**> their behavior?**

**What behaviour - besides which neither my legs nor arms are long enough to reach them to give them a damned good thrashing, as you seem to suggest!**

**>**

**> > What have you  
> > become - the arbiter of public opinion and public decency?**

**>**

**> Hardly. I have an opinion, and I've stated it. Unlike others, however, I > haven't put up any pretense that my opinion should be regarded as fact, so > I'm not quite sure whence comes this notion of being the arbiter of public > opinion and public decency.**

**I leave that to the Court of public opinion.**

**Chin Chin! What Ho! Pip Pip! Cheerihoh!**

**Big D.**

**"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message news:9acf8s\$aem\$1@freenet9.carleton.ca...**

**> Uhm, well, what's stopping the Universal House of Justice from  
> stepping in and resolving differences here?**

**Now there's a fascinating image. The Universal House of Justice coming over the ridge like the cavalry saying, "Judge Scott, you may set this case aside. We're handling the matter, now." The only thing missing is the deep voice singing, "Here I come to save the day!"**

**The Universal House of Justice might address, indeed it's possible they already have addressed, some of the issues that have come to light here, but I wouldn't expect to get wind of it a scant two weeks after the complaint has been filed. I rather suspect that they'd be in the process of gathering facts--a process that seems to be foreign to some of the folks who post here on a regular basis. Perhaps we can allow for some time before we start deciding what, if anything, Baha'i institutions ought to be doing about this? Just a hope.**

**> So, if there are differences, and, if their job is to resolve such  
> differences, what are they waiting for? Do they need an invitation from  
> the disagreeing parties?**

**Well, they generally have to \_know\_ that something's amiss before they can act on it. How are they to come to know about it unless one of the parties takes the matter to them? Or are you advancing the rather novel notion that the Universal House of Justice is omniscient?**

**Regards,  
Rick Schaut**

**"Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message news:9af5e9\$glr\$1@freenet9.carleton.ca...**

**> "Rick Schaut" (RSSchaut@home.NOSPAMcom) writes:**

**> > I'm merely noting the logical inconsistencies in the two positions. One  
> > holds that the Universal House of Justice wanted to silence her, and the  
> > other holds that she has had no opportunity to speak her mind. These  
> > positions cannot both be true.**

**> This is perfectly consistent if the UHJ was successful; I assume your  
> words do not fully correspond with what you're attempting to communicate.**

**Successful at what? Baha'is are as able now to read and hear her ideas as they were when she was a Baha'i.**

**Regards,  
Rick Schaut**

**"Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message news:9af5bo02b5h@news1.newsguy.com...**

> > > > Perhaps additional evidence as to how the Auxiliary Board Member  
> > > > and the National Spiritual Assembly were dealing with the issues  
> > > > might cast this whole case in completely different light.

>  
> > > > It would, except that they weren't!

>  
> > > That's a speculative conclusion.

>  
> > It's not speculation - I know how long the NSA sat on the complaint and  
> did  
> > sweet doodly squat about it.

>  
> You appear to be claiming access to evidence to which I'm not privy. If  
you  
> have it, then post it.

Are you telling us that your mate at Wilmette didn't tell you - that he sent  
you forth to this hell hole without the necessary information with which to  
counter the rabid ones? Did you telephone and ask him? You better clear it  
with him that he doesn't mind my posting the fact that they sat on this  
complaint for six months.

> > You can phone your friends at Wilmette to ask  
> > them if they want me to note this on the Internet for public appraisal  
or

> if  
> > they would prefer that I not divulge the information.

>  
> But, excuse me for being amused at the suggestion that you're withholding  
> this evidence for the sake of saving the U.S. National Spiritual Assembly  
> embarrassment. Is there anything you'd like to see more than public  
> embarassment of Baha'i institutions? That seems to be your sole purpose  
for  
> even being here.

There are plenty of things I'd rather see - the Kyoto Treaty adopted, a  
reduction of gaseous emissions in the US (I'm avoiding the obvious here -  
being good - for a change), Ian Paisley shaking hands with the Pope, the  
abolition of the Monarchy and Sharon Stone with clothes on. I'd also love to  
see a picture of Milissa which she promised me a long time ago! So if you're  
out there Milissa ...

>  
> > > I'm merely noting the logical inconsistencies in the two positions.

>  
> > Really! My what a display of logic! Of course everybody but you can  
> clearly  
> > the fallacy in this.

>  
> Well, you did fail to notice that the complaint in the NM case alleges two  
> facts that cannot simultaneously be true.

>  
> > > If she wants to know why they instructed the AZ National Spiritual  
> > Assembly  
> > > to return her membership card, then why doesn't she just ask them?  
Why

> > > concoct these lame excuses for not engaging in any dialogue?  
>  
> > And how do you know she didn't and if she did, what reply was received?  
> > Answer - you don't! I, on the other hand may do, but whether I do or not  
> > I'm not going to acquaint you with the information.  
>  
> [Snort.] Um. You owe me a new keyboard.  
>  
> If you do, indeed, have such documents in your possession, the only  
> reasonable conclusion withholding them from public disclosure is that you  
> would find their contents more embarrassing than would any institution of  
> the Baha'i Faith.  
>  
> > > Bloodsports! I enjoy the kill - the smell of cordite and the whiff  
of  
> > > napalm in the morning ... Ooops! Getting carried away there! Sorry!  
>  
> > > Dang. For a moment, there, I thought you might simply explode.  
Course,  
> > > that would make such an awful mess.  
>  
> > But a lot less mess than if you got a dab of semtex where the sun don't  
> > shine  
>  
> Not necessarily. My eyes are blue. What color are yours?

Your eyes are in your ass? Geez I never thought they could be so close to your brain!

>  
> > - just saying that to placate your anal fixation.  
>  
> You seem way more fixated about it than I do.

More worried about it than fixated! But in light of the above and the problems with your keyboard I now understand. Mind you I'm still trying to figure out how you can see the keyboard whilst you're typing!

> <SNIP>  
> I see. You expect me, and other members of the Baha'i Faith, to be doing  
> hand-stands, back-flips and maybe even an arabesque or two, whatever it  
> takes to keep this case from going to trial (just so long as it's not on a  
> legal "technicality" like the First Amendment to the U.S.  
> Constitution--nasty little technicality there), regardless of what's  
> actually true or which would be the most just course of action. But,  
then,  
> I don't quite share your vehement distate for all things related to Baha'i  
> Institutions.

I don't care what you do - it doesn't matter whether or not it goes to a hearing before a Judge. At the end of the day it's between the parties with or without active court intervention to sort it out. It doesn't matter whether the Complaint is competently framed or not; it is of no consequence

what the First Amendment is or states. If the attorney is incompetent it is of no consequence.

What is relevant is the fact that this is a dysfunctional community - so dysfunctional that a member of the Assembly has gone to a Court for redress. Your AO has failed to spot and nip this problem in the bud for which, in light of the time it had the complaint there can be no excuse. It isn't that it rendered a bad decision on the complaint made to it - it is that it took absolutely no action at all and, as we all know, a bad decision is better than no decision.

>

> > > The fact remains,

> > > however, that I haven't stated that the principle specifically applies > in

> > > this case. I've merely stated a principle that could apply in this > > case,

> > > depending, of course, on what further facts, if any, come to light.

>

> > Well now why didn't you say that to begin with that you were merely citing

> > general principles which might or might not be applicable?

>

> Because I had, apparently mistakenly, believed that people could see that I

> was doing nothing more than stating a principle without my having to point > it out to them.

And hardly the first time you have been mistaken, apparently. You are a master in the use of innuendo to make a point which you can afterwards deny that you ever made. Still that's the whole point of innuendo.

><SNIP>

> > > Well, then I guess it's a very good thing that I haven't tried to

> > > apportion any blame, isn't it?

Apart from the usual innuendo.

>

> > Really? Let's ask the folks out there for their opinion on that > > proposition!

>

> Yes, lets. Tell you what, why don't we simply suspend this discussion for a

> few days, and see if anyone chimes in?

Nobody will - they've all seen through you!

>

> > > > At what point does delay in responding to an appeal cross the divide > > > between

> > > > inactivity and rejection?

>

> > > Frankly, the answer would depend on the issues involved. Some appeals > > > require immediate attention. Others not so immediate.

>

> > Put a time on it - a specific time. After what period of elapsed time



> would  
> > you expect  
>  
> Nope. My answer remains the same. Moreover, where this case is concerned,  
> the answer would be rather irrelevant. She has another recourse other than  
> the courts. Did she avail herself of that recourse?

Well maybe she felt that if the NSA was going to stonewall her, the House of Horrors would do the same. Fact is I don't know and care even less - after all \*\*\* months is a hell of a long time to await an answer to the first complaint.

>  
> > > It would also depend on the manner in which the appeal has been made.  
> The  
> > > fallacy of communication is the assumption that it has taken place.  
> It's  
> > > not too difficult to imagine a bombastic letter of denial and dispute as  
> > > being someone's excuse for an appeal. Indeed, it would be precisely the  
> > > kind of "appeal" letter I'd expect to get from one Dermot Ryder.  
>  
> > Now is this another of these "general principles" or quite specific  
> > innuendo?  
>  
> Well, there's no innuendo whatsoever in the last sentence. As to whether or  
> not it applies in the present case, well, I believe you already know the  
> answer, but you'll make whatever inferences suits your bloodthirst despite  
> anything I might say.

You've said that there is no innuendo in the last sentence. Is there innuendo in any of the preceding sentences? You're saying that I know the answer as to whether the appeal to the NSA was "bombastic" or not. On what grounds are you saying that?

>  
> > You keep telling us the the AO system is flexible. Has it therefore the  
> > inherent ability and flexibility to deal with such a "bombastic"  
> complaint?  
>  
> Sure. Indeed, one legitimate means would be to instruct the National  
> Spiritual Assembly involved to remove the author of the complaint from the  
> membership roles, depending, of course, upon the specific circumstances.

What an excellent solution? Pray tell us why it wasn't done in this case. Could it be that the appeal wasn't bombastic and did not give grounds therefore for the Roman solution? >

> > Complaints have to be dealt with - if a Microsoft customer lambasted you  
>  
> But, then, we're not talking about a business with customers. Where one's  
> relationship with the Baha'i Institutions are concerned, there are

**attitudes**

- > that are clearly spelled out in authoritative Baha'i Texts (c.f. "Baha'i Administration" and numerous letters from `Abdul-Baha). Moreover,**
- however,**
- > there is the explicit statement within these Writings, that Spiritual Assemb**
- > lies do not answer to their constituents. They answer to their conscience.**
- > You may not like this, but you cannot deny that it is an aspect of Baha'i**
- > Administration.**

**Well we have quite safely eliminated the suggestion that the appeal was bombastic - had it been so Deborah would now "sleep with the fishes." So in light of that why was the appeal not dealt with?**

**The key to lodging appeals is - if you're "bombastic" you get a visit from Luca Brasi - if you have the right attitude - you get ignored. And that is the conscience of the AO!**

- > So, yes, complaints have to be dealt with, but one that is sufficiently**
- > bombastic may well reveal more about the complainant than the issues that**
- > the complaint actually reveals.**

**So the complaint/appeal can be safely disposed off because the attitude of the complainant/appellant isn't right! Glad you confirmed that for us - we would never have known otherwise.**

- > > All of the above is arrant dog-muck as the NSA sat on its corporate fat**
- > arse**
- > > and did absolutely nothing.**
- >**
- > Which is Mr. Ryder's way of saying that he has no counter to my remarks**
- > that's based on a thorough review of Baha'i principles.**

**On the contrary - it's a favourable judgement of Bahai principles as corrupted by the AO.**

- >**
- > And, I suppose one might notice how "dog-muck" and "fat arse" could indicate**
- > an anal fixation,**

**Well you have exhibited an "anal fixation" and I have adjudged the AO as having an "an anal fixation" so with its "anal fixation" and your "anal fixation" - what can I say except that you deserve each other and I hope you will be very happy together ...**

- >but I don't think it would be necessary to point out any**
- > of Mr. Ryder's fixations.**

**In other words you don't know what they are.**

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:9ad1nh06jf@news2.newsguy.com...

>

> "Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message > news:tcj82vb2amqjd7@xo.supernews.co.uk...

> > "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message > > news:9abdp901k9p@news2.newsguy.com...

> > > Perhaps additional evidence as to how the Auxiliary Board Member > > > and the National Spiritual Assembly were dealing with the issues > > > might cast this whole case in completely different light.

>

> > It would, except that they weren't!

>

> That's a speculative conclusion. All we do know, assuming she's telling the

> truth, is that the plaintiff in the lawsuit didn't know what was being done

> about the situation.

It's not speculation - I know how long the NSA sat on the complaint and did sweet doodly squat about it. You can phone your friends at Wilmette to ask them if they want me to note this on the Internet for public appraisal or if they would prefer that I not divulge the information.

>

> <SNIP>

> I'm merely noting the logical inconsistencies in the two positions. One > holds that the Universal House of Justice wanted to silence her, and the > other holds that she has had no opportunity to speak her mind. These > positions cannot both be true.

Really! My what a display of logic! Of course everybody but you can clearly the fallacy in this. Speculating again the House of Horrors wanted to silence her and did so arbitrarily without giving her the chance to speak on any charges of misconduct. As no specific charges of misconduct have been notified to her pre or post the fact of her expulsion there seems to be no basis for any appeal to the House of Horrors.

<SNIP>

>

> The Universal House of Justice has an established policy that anyone can > bring any issue directly to them, yet, despite that policy, you choose to > interpret, in the absence of any direct statement on the matter, what > they've done as indicating that this particular issue is closed. Looks more

> like an excuse not to engage in dialogue than any well-reasoned conclusion > about what's going on in the minds of the members of the Universal House of

> Justice.

>

> If she wants to know why they instructed the AZ National Spiritual Assembly

> to return her membership card, then why doesn't she just ask them? Why > concoct these lame excuses for not engaging in any dialogue?

And how do you know she didn't and if she did, what reply was received?  
Answer - you don't! I, on the other hand may do, but whether I do or not  
I'm not going to acquaint you with the information.

>

> > I wouldn't speculate about the attitude or remit of the Privacy  
> Commission.

>

> Perhaps, but the fact remains that she has a dispute with the Universal  
> House of Justice but has done nothing by way of addressing that dispute  
with

> them. Frankly, it looks like she has no real interest in resolving the  
> dispute, and is only looking for someone, somewhere, who will say, "Oh you  
> bad Universal House of Justice! Who do you think you are for enforcing  
> standards of Baha'i membership?"

The House of Horrors expelled her without prior notice or warning - it knows  
what it did. Let it in the name of Justice approach her and not vice  
versa!!

>

> > Bloodsports! I enjoy the kill - the smell of cordite and the whiff of  
> > napalm in the morning ... Oops! Getting carried away there! Sorry!

>

> Dang. For a moment, there, I thought you might simply explode. Course,  
> that would make such an awful mess.

But a lot less mess than if you got a dab of semtex where the sun don't  
shine - just saying that to placate your anal fixation.

>

> > > When it comes to Mr. Hazini, I have a great deal of justification in  
not

> > > trusting what he attempts to pass off as fact.

>

> > So why have you formulated an opinion?

>

> Now, that's news to me. Have I stated an opinion on the merits of this  
> case? If so, please quote it for me.

Well let's see - you've rubbished me, the attorney, the Complaint, the  
Plaintiff, anybody who doesn't agree with you (apart from your pal Bart  
Simpson) ... anybody here not know what Rick's opinion of this case is?

<SNIP>>

> Yo, Dermot. It's \_already\_ in court. Plaintiff chose to take it there.  
An

> d there's not a thing I can do to change that fact. I don't know why you

> keep exhorting me to endeavor to change that which is beyond my power to  
> change.

It's not IN Court - it's awaiting the day that it does go into Court with  
the attorneys, Plaintiff, witnesses etc. and the Judge.

<SNIP THE WEASEL AT WORK>

> Well, we've all had a chance to read it a couple of times, now. And, for  
> that matter, I at least recall precisely what I wrote.

You should do - it's staring you in the face - well, it was before you  
snipped it so I'll just repeat it that there can be no doubt.

> > > To be the constant source of conflict with an institution, to behave,  
as  
> > > an individual, in a manner that's inconsistent with a professed belief  
> > > in Baha'u'llah, and then blame that institution for failing to resolve  
> > > the conflict would epitomize hypocrisy.

>The fact remains,  
> however, that I haven't stated that the principle specifically applies in  
> this case. I've merely stated a principle that could apply in this  
case,  
> depending, of course, on what further facts, if any, come to light.

Well now why didn't you say that to begin with that you were merely citing  
general principles which might or might not be applicable? Indeed why bring  
it up at all for in the context in which you used it, you invited BIGS to  
agree with you that this is a BAD Bahai who dares take the AO to a nasty  
Civil Court.

>  
> > You shouldn't even try to apportion blame for the start of this  
conflict -  
> > you have no evidence on which to do that.  
>  
> Well, then I guess it's a very good thing that I haven't tried to  
apportion  
> any blame, isn't it?

Really? Let's ask the folks out there for their opinion on that  
proposition!

>  
> <ANOTHER SNIP OF GIBBERISH>  
> Of course, you fail to notice this. You're more interested in  
constructing  
> straw creatures that can be burnt with a dab of napalm than you're  
interested  
> in a well-reasoned discussion of the issues.

Oh I love a well reasoned argument! Shucks! Now everybody is asking why I'm  
trying it with you? Good question! Fact is people, I'm trying to shed a  
little life into its existence! Oh I know it's difficult! But I've always  
been an optimist!

<SNIP>  
>  
> > At what point does delay in responding to an appeal cross the divide  
> between  
> > inactivity and rejection? If an appellant hears nothing pertaining to  
the  
> > Appeal for a period of time what is he/she do about that? In other

**words**

- > > what is a reasonable time to leave an appeal in the hands of the NSA**
- > before**
- > > taking further action? A week, two weeks, a month, two months, three**
- > months**
- >**
- > Frankly, the answer would depend on the issues involved. Some appeals**
- > require immediate attention. Others not so immediate.**

**Put a time on it - a specific time. After what period of elapsed time would you expect**

- >**
  - > It would also depend on the manner in which the appeal has been made.**
- The**
- > fallacy of communication is the assumption that it has taken place. It's**
  - > not too difficult to imagine a bombastic letter of denial and dispute as**
  - > being someone's excuse for an appeal. Indeed, it would be precisely the**
  - > kind of "appeal" letter I'd expect to get from one Dermot Ryder.**

**Now is this another of these "general principles" or quite specific innuendo?**

- >**
  - > However, it's not entirely clear that a bombastic letter of dispute**
  - > indicates any desire to review the issues from any point of view but that**
- of**
- > the supposed appellant. Try sending a similar writ of certiorari to a**
- U.S.**
- > Appeals Court, and see how far it gets you.**

**You keep telling us the the AO system is flexible. Has it therefore the inherent ability and flexibility to deal with such a "bombastic" complaint? Complaints have to be dealt with - if a Microsoft customer lambasted you with a bombastic complaint about one of the company's products, do you think Bill would be pleased if you told her you weren;t going to deal with the complaint because the customer had been bombastic? Get real! No matter what way a complaint is framed it has to be dealt with. Indeed the real art is in taking a complaining customer breathing spit, fire and brimstone, and through careful handling of his complaint turning him into another satisfied customer.**

- >**
- > > They may indeed have no obligation to keep her**
- > > informed - but is that efficiency, is that courtesy, is that the Bahai**
- > way?**
- >**
- > And, again, that depends on the nature of the issues involved. To take**
- > something from this case, consider the whole issue involving the applause:**
- >**
- > "22. At the Annual Meeting Feast of 1999, Defendant Trustees fraudulently**
- > rigged the election of Trustee Nelson Sapad by calling for applause for**
- him**
- > three times prior to an election of corporate officers. Plaintiff appealed**
- > to the National Spiritual Assembly and Brent Poirier, who took no action."**
- >**
- > First of all, the immediately appropriate action is to investigate the**
- > matter. Secondly, there are a number of things that the National**

## **Spiritual**

- > Assembly might do depending on the results of that investigation. On this
- > particular issue, however, since it doesn't involve a specific adverse
- > decision by an institution involving administrative sanctions against her, the
- > National Spiritual Assembly has no obligation to keep her informed.
- Indeed,
- > the principle of confidentiality precludes them from telling her everything
- > they've done.
- >
- > In addition, the National Spiritual Assembly is looking to find patterns of
- > behavior, and not necessarily isolated instances of misconduct. The issue
- > isn't so much whether or not someone is straddling Baha'i law and procedures.
- > Rather, the issue is really about a person's intent. There are known cases
- > where the Universal House of Justice has instructed a National Spiritual
- > Assembly to restore an individual's voting rights because the case involved
- > a single violation of Baha'i law, and about which the individual was
- > striving to correct his or her behavior.
- >
- > The point is that the process of applying Baha'i law is a rather lengthy
- > process. It doesn't simply consist of applying sanctions the moment the
- > Assembly has determined that someone has violated Baha'i law. Efforts are
- > made to ascertain the individual's attitude regarding his or her behavior,
- > the individual's knowledge of the relevant principles involved, and the
- > extent to which that individual would be amenable to consultation on these
- > issues.
- >
- > Now, given that the most strident sanction a National Spiritual Assembly can
- > possibly apply is the prohibition on giving to the fund and attending Feast,
- > it's difficult to imagine any issue that would require a timely response due
- > to any hardship arising from any sanction that's been imposed. I suppose
- > one might argue some aspect of "emotional" damages (as are alleged in this
- > complaint), but I just have difficulty finding any sympathy for that notion.
- > Yes, the courts do recognize "emotional" damages under certain
- > circumstances, but more often than not, "emotional" damages have served as
- > nothing more than an excuse for someone to extort money from deep pockets.

All of the above is arrant dog-muck as the NSA sat on its corporate fat arse and did absolutely nothing. It's the AO way! Go ring Bob and ask him and don't bother us again until you do!

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message news:9abdp901k9p@news2.newsguy.com...



**> <LARGE SNIP>**

**> At the same time, we have no knowledge of what other facts might come out at trial. Perhaps additional evidence as to how the Auxiliary Board Member and the National Spiritual Assembly were dealing with the issues might cast this whole case in completely different light.**

**It would, except that they weren't! That's the problem and one that the dear lady accepted as possible with her remark about molasses in January. They may be now - the molasses may have been warmed! Oops ! That last bit could be speculation but the first bit isn't!**

**>**

**> You might want to heed your own advice, and refrain from such speculation.**

**Sorry about that! Of course you were doing the same!**

**<SNIP>**

**> > And who for this day has interpreted those authoritative texts such that a believer like Alison can be kicked out on her ear without a chance to justify her position.**

**>**

**> That appears to depend on whom you ask. Some folks have alleged that the issue is free speech, in which case her expulsion would have come about because she justified her position all too well.**

**Was this before or after the fact? I'm certainly not aware of any comments by her post facto justifying a position - indeed to this day, so far as I am aware Haifa has never detailed her "errors" to allow of her justifying anything. The methods of the Inquisition spring to mind. When the Inquisitor asked his victim, "Tell the Truth!" - the victim would respond with "About what?" and the Inquisitor would simply say "Tell the Truth!" and the victim would then relate what he had for supper 20 years prior, not being made aware of the specifics the Inquisitor was interested in.**

**But if as you suggest she "justified her position all too well" - was it envy at her superior intellect that motivated her expulsion?**

**> But, the fact remains that she can still address her concerns to the Universal House of Justice. Let's see. She the Privacy Commission won't be able to begin their investigation for another year. By then, nearly 18 months will have passed since she received the letter from the AZ National Spiritual Assembly. If, during all that time, she's made no attempt to address her concerns directly to the Universal House of Justice, I wonder how the Privacy Commission will view her claim.**

**There is no appeal against the supreme body unless, of course, there is "repentance" and that's a whole different ball game. In not consulting with her beforehand the supreme body indicated that it had determined the matter absolutely.**



**I wouldn't speculate about the attitude or remit of the Privacy Commission.**

**> In any event, this too, is a case that will play itself out. Neither your  
> opinion nor mine will make a great deal of difference in the outcome.**

**Which makes one wonder why you venture an opinion at all. Nonetheless it is gratifying to see that you have accepted the fact of "expulsion" rather than "disenrollment! Progress is always possible!**

**>**

**> > You were warned by the Guardian that your Faith could fail. It has!**

**>**

**> Which begs the question, why are you here? You're wasting your time. Get a**

**> life, indeed!**

**Bloodsports! I enjoy the kill - the smell of cordite and the whiff of napalm in the morning ... Ooops! Getting carried away there! Sorry!**

**> > > To be the constant source of conflict with an institution, to behave, as**

**> > > an individual, in a manner that's inconsistent with a professed belief**

**> > > in Baha'u'llah, and then blame that institution for failing to resolve**

**> > > the conflict would epitomize hypocrisy.**

**>**

**> > You really are selective. Nima has confirmed the essentials of the type  
> of**

**> > behaviour in this particular community (I know of others who will do the  
> > same) yet you ignore it in face of your own prejudice.**

**>**

**> When it comes to Mr. Hazini, I have a great deal of justification in not  
> trusting what he attempts to pass off as fact. And, since I've not heard  
> anyone else either confirm or deny what is alleged in the complaint, I have**

**> no further evidence upon which to formulate an opinion.**

**So why have you formulated an opinion? You're not going to hear any further evidence. Doubtless the parties and their witnesses have been told to button up and say nothing to further inflame the situation.**

**>**

**> But you seem to forget. I haven't, at all, discussed the validity of the  
> factual claims in the complaint. On that score, I'll wait until the case is**

**> either dismissed or there is more evidence that's been brought to light.**

**> What I \_have\_ done is discuss the legal issues surrounding the facts that  
> have been alleged in the complaint. Clearly, you don't like the fact that**

**I**

**> have, but you cannot accuse me of either selectively or not selectively**

**> speculating on the accuracy of the facts alleged in the complaint. At**

**> least, you cannot do so and also advance some claim to understanding the**

**> meaning of the word "truth".**

**You can speculate on the "facts" all you want - doesn't affect the "fact" that a Complaint has been filed and that if it is not satisfactorily resolved it could wind up in Court and the AO could win or it could lose.**

>  
> > You are blaming the  
> > Plaintiff - you are practically accusing her of being the source of  
> conflict,  
> > ignoring everything else.  
>  
> At which point did I claim that she is, indeed, the source of the  
conflict?  
> I don't recall saying so. If I haven't, then how can you claim that I've  
> assigned any blame to anyone?

Try this bit - cited above: -

> > > To be the constant source of conflict with an institution, to behave,  
as  
> > > an individual, in a manner that's inconsistent with a professed belief  
> > > in Baha'u'llah, and then blame that institution for failing to resolve  
> > > the conflict would epitomize hypocrisy.

> All I've done is articulate a principle: i.e. to be the source of  
conflict,  
> etc. It's certainly possible that some level of that applies in this  
case,  
> but it's also possible for that principle to apply in numerous other  
> instances.

You shouldn't even try to apportion blame for the start of this conflict -  
you have no evidence on which to do that. To "articulate a principle", as  
above, in the context in which you did is to leave all aware of your  
predetermined judgement that the Plaintiff is to blame for the contention.

> > You're the hypocrite who can't even  
> > see that an Assembly could go wrong and that if it does go wrong the NSA  
> > should rectify matters and if it doesn't then someone has to!!  
>  
> Oh? Then please allow me to disabuse you of your misconception: Local  
> Spiritual Assemblies get things wrong all the time. On a daily basis.  
> Sometimes rather hugely.  
>  
> And, yes, when things go wrong, the National Spiritual Assembly should  
> endeavor, to the very best of its ability, to rectify matters. I also  
> believe that the National Spiritual Assembly should do so while upholding  
> all relevant Baha'i principles, not just those principles that a few  
> individuals might think are relevant to the exclusion of other principles.  
> And, in general, it is the National Spiritual Assembly's duty to decide  
what  
> those applicable principles are and how they should be applied.

Within a Bahai context I would agree with you but in other matters it lies  
within the purview of the Courts if either party makes an appeal thereto for  
resolution.

>  
> What I don't quite cotton to is the idea that somebody \_has\_ to "make  
things

> right" when the National Spiritual Assembly doesn't do things to their  
> satisfaction. There are some lines, here, that one can cross rather  
easily.  
> That doesn't mean Ms. Buchhorn has crossed any of them. We simply don't  
> have sufficient information to know whether this is an instance of the  
> National Spiritual Assembly not responding at all to her appeals or an  
> instance where the National Spiritual Assembly responding in a manner  
that's  
> not suitable to her satisfaction. The one thing we can say is that  
they've  
> probably not kept her informed of what they were doing if they were doing  
> anything, but it's not entirely clear that they had an obligation to keep  
> her informed.

At what point does delay in responding to an appeal cross the divide between inactivity and rejection? If an appellant hears nothing pertaining to the Appeal for a period of time what is he/she do about that? In other words what is a reasonable time to leave an appeal in the hands of the NSA before taking further action? A week, two weeks, a month, two months, three months ... In other words how long has an appellant to await a decision and at what point, given that no decision or other communication, has been received, is an appelland driven to the inevitable conclusion that the appeal is being ignored? They may indeed have no obligation to keep her informed - but is that efficiency, is that courtesy, is that the Bahai way?

> > > > The behaviour of its apologists on this list has been less than  
> > helpful -  
>  
> > > One could say the same thing about the behavior of others in this  
forum.  
>  
> > You're an expert on the ad hominem and, like all experts in that field  
you  
> > just hate it when somebody else comes along and plays you at your own  
> game.  
>  
> No. What I detest is when people take me to task for a behavior when they  
> behave exactly the same way. \_That's\_ hypocrisy.

No! It's sauce for the goose!

> > Nobody will ever adequately address your points because you don't come  
> here  
> > to discuss - you come to bludgeon with your ill informed and often  
> > groundless opinions.  
>  
> Gosh, if my opinions are so groundless, then it shouldn't be necessary to  
> even respond to them. As for "bludgeon", well...pot, kettle, black, as  
they  
> say.  
>  
> > Noted - you have not contradicted me on my refutation  
> > of your silly so called legal assessment in your last post.  
>

> Sorry, sport, but I just posted that refutation a few moments ago. Please  
> pardon me for taking the time to conduct a little search through U.S. case  
> law. Unlike other folks around here, I prefer to spend at least some time  
> conducting a little research here and there.  
>  
> > Mr Ryder plays a long game - he has already spread the news into the  
right  
> > quarters.  
>  
> Mr. Ryder plays many games.  
>  
> > And FYI this conversation and the events spawning it is being  
> > watched by a number of people. Who knows but that it might turn up in  
an  
> > Albuquerque Court as evidence of the malevolence  
>  
> Wow! Talk about the use of a bludgeon. If you can't get me to stop  
> exercising my right to voice an opinion by insulting me to death, perhaps  
> you can get me to shut up by suggesting that my comments might appear as  
> evidence in a court of law somewhere!  
>  
> Nice try, old boy. But, I'm not buying.

I don't ever wish to still your voice - basic belief that ALL are entitled to free speech, to say what they want where they want, save as provided for in law. But all actions have consequences. As for "insulting" - I come from a robust society where in badinage, insult/counter insult is the order of the day. FYI I'm not really insulting you - were I to do that, believe me, you wouldn't be standing here and you wouldn't be talking. But if you can't take the heat, don't want the "chuckle" getcher ass out. Otherwise, keep on trotting!

>  
> > Time alone will tell whether the case goes to Court or is resolved  
between  
> > the parties.  
>  
> Actually, it's already gone to court. I believe the issue is whether or  
not  
> it will go to trial.

Well - terminology - two nations divided by a common language. Been to Court many times and settled on the Court steps many times - quite literally too.

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message  
news:tc129rkvh6abd0@xo.supernews.co.uk...

> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
> news:9aaoh10pfq@news2.newsguy.com...  
> > > I suspect that the Complaint has been filed in Court as a last resort

in  
> > an  
> > > effort to get the NSA to deal with a complaint that has been resting  
in  
> > its  
> > > office for a very long time.

> > If that's the case, then why does the complaint fail to mention any  
effort  
> > to bring these issues to the attention of the Universal House of  
Justice?

> The normal procedure is to file an appeal against a decision of the NSA to  
> Haifa. There is no decision in this case to appeal.

Actually, there is a provision under which an individual can take an issue  
to the Universal House of Justice if the individual feels that the National  
Spiritual Assembly isn't responding to the issues. This would be a rather  
thin excuse for not taking the issue to the Universal House of Justice, if,  
indeed, that is the case.

> There are many possible points of view on this - short answer is that I  
> don't speculate in public on matters such as this on which I have  
absolutely  
> no information.

Except that "speculate" is precisely what you did in the message to which I  
replied. Indeed, "speculate" is precisely what you're doing in the very  
next paragraph in this message:

> > Or, it might be an opportunity to practice a wide range of Baha'i  
> > principles

> I doubt that somehow - to have sworn testimony in Court that the matters  
> alleged in the Complaint are well founded, that a member of the  
corporation  
> declared himself to be the voice of God etc.

At the same time, we have no knowledge of what other facts might come out  
at  
trial. Perhaps additional evidence as to how the Auxiliary Board Member and  
the National Spiritual Assembly were dealing with the issues might cast this  
whole case in completely different light.

You might want to heed your own advice, and refrain from such speculation.

> > Well, adherence to principles and authoritative texts can, and often  
> > does, give rise to unavoidable conflicts with certain individuals.  
> > We've seen a number of instances where individuals have demanded that  
> > a Baha'i institution take an action that is clearly outside that  
> > institution's sphere of legitimate authority. It's difficult to see  
> > how such issues would be negotiable.

> And who for this day has interpreted those authoritative texts such  
> that a believer like Alison can be kicked out on her ear without a  
> chance to justify her position.

That appears to depend on whom you ask. Some folks have alleged that the issue is free speech, in which case her expulsion would have come about because she justified her position all too well.

But, the fact remains that she can still address her concerns to the Universal House of Justice. Let's see. She the Privacy Commission won't be able to begin their investigation for another year. By then, nearly 18 months will have passed since she received the letter from the AZ National Spiritual Assembly. If, during all that time, she's made no attempt to address her concerns directly to the Universal House of Justice, I wonder how the Privacy Commission will view her claim.

In any event, this too, is a case that will play itself out. Neither your opinion nor mine will make a great deal of difference in the outcome.

> You were warned by the Guardian that your Faith could fail. It has!

Which begs the question, why are you here? You're wasting your time. Get a life, indeed!

> > To be the constant source of conflict with an institution, to behave, as  
> > an individual, in a manner that's inconsistent with a professed belief  
> > in Baha'u'llah, and then blame that institution for failing to resolve  
> > the conflict would epitomize hypocrisy.

> You really are selective. Nima has confirmed the essentials of the type  
of  
> behaviour in this particular community (I know of others who will do the  
> same) yet you ignore it in face of your own prejudice.

When it comes to Mr. Hazini, I have a great deal of justification in not trusting what he attempts to pass off as fact. And, since I've not heard anyone else either confirm or deny what is alleged in the complaint, I have no further evidence upon which to formulate an opinion.

But you seem to forget. I haven't, at all, discussed the validity of the factual claims in the complaint. On that score, I'll wait until the case is either dismissed or there is more evidence that's been brought to light. What I \_have\_ done is discuss the legal issues surrounding the facts that have been alleged in the complaint. Clearly, you don't like the fact that I have, but you cannot accuse me of either selectively or not selectively speculating on the accuracy of the facts alleged in the complaint. At least, you cannot do so and also advance some claim to understanding the meaning of the word "truth".

> You are blaming the  
> Plaintiff - you are practically accusing her of being the source of  
conflict,  
> ignoring everything else.

**At which point did I claim that she is, indeed, the source of the conflict? I don't recall saying so. If I haven't, then how can you claim that I've assigned any blame to anyone?**

**All I've done is articulate a principle: i.e. to be the source of conflict, etc. It's certainly possible that some level of that applies in this case, but it's also possible for that principle to apply in numerous other instances.**

**> You're the hypocrite who can't even  
> see that an Assembly could go wrong and that if it does go wrong the NSA  
> should rectify matters and if it doesn't then someone has to!!**

**Oh? Then please allow me to disabuse you of your misconception: Local Spiritual Assemblies get things wrong all the time. On a daily basis. Sometimes rather hugely.**

**And, yes, when things go wrong, the National Spiritual Assembly should endeavor, to the very best of its ability, to rectify matters. I also believe that the National Spiritual Assembly should do so while upholding all relevant Baha'i principles, not just those principles that a few individuals might think are relevant to the exclusion of other principles. And, in general, it is the National Spiritual Assembly's duty to decide what those applicable principles are and how they should be applied.**

**What I don't quite cotton to is the idea that somebody \_has\_ to "make things right" when the National Spiritual Assembly doesn't do things to their satisfaction. There are some lines, here, that one can cross rather easily. That doesn't mean Ms. Buchhorn has crossed any of them. We simply don't have sufficient information to know whether this is an instance of the National Spiritual Assembly not responding at all to her appeals or an instance where the National Spiritual Assembly responding in a manner that's not suitable to her satisfaction. The one thing we can say is that they've probably not kept her informed of what they were doing if they were doing anything, but it's not entirely clear that they had an obligation to keep her informed.**

**> > > The behaviour of its apologists on this list has been less than  
> helpful -**

**> > One could say the same thing about the behavior of others in this forum.**

**> You're an expert on the ad hominem and, like all experts in that field you  
> just hate it when somebody else comes along and plays you at your own game.**

**No. What I detest is when people take me to task for a behavior when they behave exactly the same way. \_That's\_ hypocrisy.**

**> Nobody will ever adequately address your points because you don't come here  
> to discuss - you come to bludgeon with your ill informed and often  
> groundless opinions.**

**Gosh, if my opinions are so groundless, then it shouldn't be necessary to even respond to them. As for "bludgeon", well...pot, kettle, black, as they say.**

**> Noted - you have not contradicted me on my refutation  
> of your silly so called legal assessment in your last post.**

**Sorry, sport, but I just posted that refutation a few moments ago. Please pardon me for taking the time to conduct a little search through U.S. case law. Unlike other folks around here, I prefer to spend at least some time conducting a little research here and there.**

**> Mr Ryder plays a long game - he has already spread the news into the right  
> quarters.**

**Mr. Ryder plays many games.**

**> And FYI this conversation and the events spawning it is being  
> watched by a number of people. Who knows but that it might turn up in an  
> Albuquerque Court as evidence of the malevolence**

**Wow! Talk about the use of a bludgeon. If you can't get me to stop exercising my right to voice an opinion by insulting me to death, perhaps you can get me to shut up by suggesting that my comments might appear as evidence in a court of law somewhere!**

**Nice try, old boy. But, I'm not buying.**

**> Time alone will tell whether the case goes to Court or is resolved between  
> the parties.**

**Actually, it's already gone to court. I believe the issue is whether or not it will go to trial.**

**> It is most kind of you to assume the term of "egomania" to  
> describe your own part in the discussion on this forum.**

**Have I? Well, then, kindly post a quote of me saying that anyone should regard my opinion as established fact.**

**Regards,  
Rick Schaut**

**Well, Susan, maybe the reason this religion is obscure is because they're quite a number of people running around in the AO claiming to be the Voice of God (by committee) and running out of it those people who would potentially help it out of its obscurity. To hold it obscure is precisely the bottom line problem. This thing wasn't supposed to be obscure! You have only yourselves and your leaders to blame for that.**

**cheers,  
Nima**



**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010402214218.27249.00003359@ng-ch1.aol.com...  
> to have sworn testimony in Court that the matters  
> alleged in the Complaint are well founded, that a member of the corporation  
> declared himself to be the voice of God etc. Evidence like that is a  
heaven  
> sent story for the press**

**Dermod,**

**You can't be serious? Do you really think that either the courts or the  
press  
cares that a member of an obscure religion claims to be the voice of God?.  
Just  
turn on the television. They do it every morning at 11:00 am and what does  
John  
Q. Public do? Turn the station, of course. This is neither news, nor an  
legal  
matter.**

**"And we were gathered in one place, a generation lost in space, with no time  
left to start again . . ."  
Don McLean's American Pie  
<https://bahaistudies.net/susanmaneck/>**

**"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
news:9aaoh10pfq@news2.newsguy.com...  
> > I suspect that the Complaint has been filed in Court as a last resort in  
> an  
> > effort to get the NSA to deal with a complaint that has been resting in  
> its  
> > office for a very long time.  
>  
> If that's the case, then why does the complaint fail to mention any effort  
> to bring these issues to the attention of the Universal House of Justice?  
> Wouldn't it be equally reasonable to suspect that the complaint was filed  
in  
> a New Mexico court because the plaintiff doesn't recognize the authority  
of  
> the Universal House of Justice to settle matters which have caused  
> differences among the members of the Baha'i Faith?**

**The normal procedure is to file an appeal against a decision of the NSA to  
Haifa. There is no decision in this case to appeal. Furthermore, as you  
are aware an appeal to Haifa is to be lodged via the NSA. Would such an  
appeal, if lodged, not wind up in a permanent pending tray in light of the  
inordinate time the NSA has already had the case? One must also consider  
the possibility that an appeal to Haifa has been already made and not  
actioned. As has been pointed out the NSA is notoriously slow in such  
matters.**

**There are many possible points of view on this - short answer is that I  
don't speculate in public on matters such as this on which I have absolutely**

**no information.**

**>**

**> > It can of course opt for an open Court case but that would be to court  
> > further adverse publicity.**

**>**

**> Or, it might be an opportunity to practice a wide range of Baha'i principles**

**> relating to truthfulness, honesty and justice regardless of whether**

**> adherence to those principles would court adverse publicity or not.**

**I doubt that somehow - to have sworn testimony in Court that the matters alleged in the Complaint are well founded, that a member of the corporation declared himself to be the voice of God etc. Evidence like that is a heaven sent story for the press - it will only serve to bring the AO into disrepute. My bet is that the AO will move heaven and earth to keep this one out of the press. It really doesn't want to appear as stupid as it is - wrecks all that carefully crafted PR with the UN and the White House.**

**Anybody with any appreciation of Public Relations will tell you that the last thing needed in this case is further publicity.**

**> > In as much as I and others have long anticipated**

**> > (and warned of) such a case developing due to the AO's aversion to dealing**

**> > with dissent by such sensible means as reconciliation, conflict resolution**

**> > and/or negotiation, it has brought this situation on itself.**

**>**

**> Well, adherence to principles and authoritative texts can, and often does,**

**> give rise to unavoidable conflicts with certain individuals. We've seen a**

**> number of instances where individuals have demanded that a Baha'i**

**> institution take an action that is clearly outside that institution's sphere**

**> of legitimate authority. It's difficult to see how such issues would be**

**> negotiable.**

**And who for this day has interpreted those authoritative texts such that a believer like Alison can be kicked out on her ear without a chance to justify her position. Your religion is crumbling around you - a religion which has chosen as its first priority to build marble monuments to its follies in Haifa. Get a life! True religion is about the love of God and His creation - in face of that the AO crumbles in the most miniscule importance.**

**You were warned by the Guardian that your Faith could fail. It has! Your institutions cannot do their work for lack of money - there's a dearth of new believers and a rapid exit by the few who sign up to a liberal faith only to discover they have fallen into a maelstrom of fundamentalism. Hell is coming down on those who have wrecked this Faith - from Wilmette to Haifa and back again. Someday somebody will rediscover that it was meant to be a religion that taught the path to unity of mankind via tolerance, brotherhood, respect and acceptance of diversity of race, creed and belief. Right now those things have been negotiated away to the greater glory of corruption.**

- > To be the constant source of conflict with an institution, to behave, as an
- > individual, in a manner that's inconsistent with a professed belief in
- > Baha'u'llah, and then blame that institution for failing to resolve the
- > conflict would epitomize hypocrisy.

You really are selective. Nima has confirmed the essentials of the type of behaviour in this particular community (I know of others who will do the same) yet you ignore it in face of your own prejudice. You are blaming the Plaintiff - you are practically accusing her of being the source of conflict, ignoring everything else. You are blaming a person for seeking, in the only way that seems proper, justice, that best beloved of things and bringing about a proper running of her Assembly. You're the hypocrite who can't even see that an Assembly could go wrong and that if it does go wrong the NSA should rectify matters and if it doesn't then someone has to!!

- > > The behaviour of its apologists on this list has been less than helpful -

>

- > One could say the same thing about the behavior of others in this forum.
- > The posting of outright lies, getting distracted over inconsequential
- > statements while failing to adequately address the points that had been
- > raised, promoting a double-standard of conduct with regard to comments
- > relating to character, all of these have contributed nothing to the
- > advancement of truth or the level-headed consideration of facts and
- > issues.

>

You're an expert on the ad hominem and, like all experts in that field you just hate it when somebody else comes along and plays you at your own game. Nobody will ever adequately address your points because you don't come here to discuss - you come to bludgeon with your ill informed and often groundless opinions. Noted - you have not contradicted me on my refutation of your silly so called legal assessment in your last post. Noted - you have no facts to offer on this case, just opinionated rambling.

- > But, more importantly, I think Mr. Ryder greatly exaggerates the importance
- > of whatever happens in this little corner of the Internet. What happens
- > here has about as much impact on the rest of the world as a New York street
- > squabble has on passers-by. A few folks might stop and watch, but they all
- > go on about their business.

Mr Ryder plays a long game - he has already spread the news into the right quarters. And FYI this conversation and the events spawning it is being watched by a number of people. Who knows but that it might turn up in an Albuquerque Court as evidence of the malevolence displayed towards those whose belief in justice far outweighs their adherence to fundamentalist bigotry and as evidence suggesting that the AO just might regard itself as over and above the law! Nothing pisses a judge off more than that attitude.

> > It may be this hope of reform which motivates the Plaintiff rather than  
> the  
> > "egomania" which is normally attributed to "opponents" of the AO.  
>  
> The case will play itself out. As for "egomania", that's not a bad word  
> describe the attitude under which one attempts to pass one's opinions off  
as  
> established fact.

Time alone will tell whether the case goes to Court or is resolved between the parties. It is most kind of you to assume the term of "egomania" to describe your own part in the discussion on this forum.

"Brian F. Walker" <dr.walker@fsandp.remove.com> wrote in message news:9077A8DC6drwalkerfsandpcom@202.76.4.10...  
Hi Brian,

The sun is shining today - spring is in the offing ... I hope.

> Leave it to the lawyers - truth will never, ever come out of it, neither  
> will justice. Remember OJ. In this case, all sides lose.

This NM case is only an issue here on TRB as far as I can see. There has been little comment on Talisman and that was reticent in view of the fact that with only a Complaint to deal with, there is a real lack of knowledge of the underlying facts.

TRB has exploded after a quiet March into an orgy of so called fact finding and ill founded opinions about this case.

I suspect that the Complaint has been filed in Court as a last resort in an effort to get the NSA to deal with a complaint that has been resting in its office for a very long time. Unfortunately for the NSA thereby, the entire affair has become a matter of public interest and the potential for embarrassment is now enormous. It is, of course, not too late for the NSA to tackle the underlying causes of the legal action and do its duty - there is nothing to prevent the parties from agreeing to mediation and/or arbitration. It will of course have to do this in agreement with and under the supervision of the Plaintiff.

It can of course opt for an open Court case but that would be to court further adverse publicity. In as much as I and others have long anticipated (and warned of) such a case developing due to the AO's aversion to dealing with dissent by such sensible means as reconciliation, conflict resolution and/or negotiation, it has brought this situation on itself.

The behaviour of its apologists on this list has been less than helpful - comments about the competency, or lack thereof, of the attorney concerned do nothing to spare the potential blushes of the AO or create a situation in which the underlying conflict can be amicably resolved. Indeed these comments can only inflame the situation and, I would suggest, draw from the woodwork more disaffected persons with evidence, perhaps on Albuquerque or

elsewhere. The possibility of other such cases arising can only be increased by the controversy generated here and/or elsewhere. The opining about the competency of the attorney will only, I would think, increase the determination of him and his client to bring this to a successful conclusion and thereby make a consensus solution more difficult. The apologists' ardour is backing the NSA into a corner where it either contests the case in Court with resultant risk of losing and even more adverse comment or it has to surrender in private. In such an event the only result can be sweeping reform which will, if carried out with good grace, only resound to the longer term benefit of the AO as a whole.

It may be this hope of reform which motivates the Plaintiff rather than the "egomania" which is normally attributed to "opponents" of the AO. No organisation cannot but benefit from reform and change where it seeks to avoid or settle conflict and create conditions which make the organisation more amenable to current members and more attractive for new ones.

Sadly I don't think the AO will opt for amicable and open resolution - that is a hard pill to swallow for a body marked more by its intolerance towards dissidence than accommodation. It has taken a long time for attitudes of tolerance and accommodation to emerge in Northern Ireland - they have emerged and that puts this society streets ahead of the AO. Of course it is never too late!

As ever,

Dermod.

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message news:tcffifhqjfm83@xo.supernews.co.uk...

> "Rick Schaut" <rsschaut@home.NOSPAMcom> wrote in message

> news:9a805e0dpn@news2.newsguy.com...

> > > Do you really think that any lawyer in his right mind, is going to

> > > paste the detail of his case on the Internet?

> > No, but, then, we're not talking about something an attorney simply posted

> > to the internet

> Indeed yes but very annoying to all of you BIGs.

That I find it annoying has nothing to do with the fact that I'm a Baha'i. It has everything to do with the pattern of behavior under which certain individuals latch on to whatever might cast someone else in a bad light regardless of the actual substance behind it.

> > I do, however, expect a competent attorney to put

> > sufficient detail into a complaint filed in court to at least provide the

> > court with probable cause to believe that the plaintiff has, indeed, been

> > harmed in some way and that the harm is one that's addressable under

civil

> > law.

> Well I really think that that is a matter for the Court to decide

I don't recall ever saying that I should be regarded as the arbiter of this case. All I did was express an opinion. Is there some reason you have to flatulate like this every time someone expresses an opinion?

In the mean time, I'm still waiting for someone to point out where this particular complaint actually alleges a justiciable issue. The more you whinge at me, sport, the more it looks like my assessment of the quality of the complaint is spot-on correct.

> > Do you really think a judge is going to accept any vague claim of fraud

> > or libel without a single allegation of fact that would constitute fraud or

> > libel under the law?

> That's why there are things called Hearings in Court

You haven't actually answered the question. You have an amazing predilection for repeatedly stating the obvious. I can only conclude that the not-so-obvious has a tendency to elude your grasp.

> The Defendants do of course under US law have the opportunity to file for a

> motion of dismissal.

Yes, they do. They likely will. It will likely succeed unless plaintiff files an amended complaint.

> Your current rubbishing of it just displays your partisanship founded and  
> steeped in arrogance, ignorance, prejudice and bigotry of the first order.

It should be really easy to demonstrate this. Go through the complaint and show us where it alleges any fact that constitutes a justiciable matter under the law. If you're as bright a lad as you seem to think you are, then this should be a rather simple task.

> > > As usual, Rickster, you made the ad hominem and are now trying to  
> > > weasel your way out by casting the blame on somebody else.

> > Ah, had I argued that the complaint is flawed because the attorney is  
> > incompetent, then it would have been an ad-hominem argument. In fact, I  
> > argued precisely the opposite: that the attorney appears to be incompetent

> > because the complaint is so obviously flawed.

> As you've already been told, the guy with a Ph.D. has obviously done more  
> with his head than grow hair.

**Which still doesn't explain why the complaint manages to fail to allege any actual facts that would constitute a justiciable issue.**

- > What you did was a sneaky look**
- > around the Internet or wherever to get the "dirt" on the guy!**

**A "sneaky look around the internet"? I entered the guy's name in one of the standard search engines. What, on earth, is so bloody "sneaky" about that? And, what, on earth, does the date of the guy's having passed the written portion of his bar exam have to do with "dirt"?**

**I'm not sure what amazes me the most. The fact that you find the act of gathering facts despicable, or the fact that you chastise me for actually finding the facts while simultaneously claiming that someone else supplies me with my opinions (both of which, by the way, really are ad-hominem arguments).**

**Oh, and I'll remember your comments on "dirt" the next time you bring up Dr. Danesh.**

- > It is not the function of a Complaint to prove facts - its function is**
- > to state a case that the Complainant intends to address to the Court.**

**Very good, Mr. Ryder. Now, care to expand on the meaning of the phrase "state a case"?**

- > Now**
- > from the Complaint it appears that the Complainant intends to ask the Court**
- > to rule on matters which are clearly within the Competence of the Court -**
- > the allegations of fraud, libel and that this Assembly failed/refused to**
- > carry out its business in accordance with its own rules.**

**Yes, the complaint manages to use the words "fraud" and "libel" rather liberally, as if doing so constitutes an effective means of stating the case one intends to prove. If one actually takes the time to read past all the gratuitous splatterings of the words "fraud" and "libel", then one finds that there are paucity few facts upon which to even base a claim.**

**Let's see. Some people applauded some individuals before an annual election. Plaintiff was asked by the LSA to stop airing a program on the Baha'i Faith. Plaintiff complained to her Auxiliary Board member and to the U.S. National Spiritual Assembly, but seems to have not been satisfied with the response.**

**Now, exactly which of those constitutes a justiciable issue under the law? Under which system of law does any of those alleged facts constitute either fraud or libel that would render the claim justiciable?**

- > No! I stand by it. FACT is that it is a disgraceful indictment that your**

**You can repeat that opinion as many times as you'd like. It won't magically become a fact through the mere act of repetition.**



> > But I will state an opinion on an issue where I do have sufficient facts,  
> > and that issue is the extent to which some people are willing to reach  
> > conclusions based on such collections of "facts" as the accounts one reads  
> > in newspapers or a poorly written complaint that's been filed in a court  
> of  
> > law in a case for which the defendants haven't even had enough time to  
> file  
> > a competent response to that complaint. Now \_that's\_ a disgrace.

> Au contraire, Rickster!! The defendants had this case within their purview  
> for some time and did nothing about it.

Thank you, dear sir, for making my point for me. It's so very kind of you to do so.

> What further FACTS have come to light - that YOU consider this case flawed,  
> that the lawyer passed his NM Bar exams 6 months ago?

What I had in mind is Dr. Cole's despicable practice of retaining the newspaper article about Dr. Danesh without so much as a hint of the fact that the entire matter was decided, by dismissal of a civil lawsuit, in a court of law. Also, your dear friend, Mr. Hazini, made a point of wanting to know why the Dr. chose not to defend the issue when it came to a license he no longer wanted to use despite the fact that a civil lawsuit has cleared the Dr. of any wrongdoing whatsoever.

So, Mr. Ryder, when can I expect you to chastise Dr. Cole and Mr. Hazini for their behavior?

> What have you  
> become - the arbiter of public opinion and public decency?

Hardly. I have an opinion, and I've stated it. Unlike others, however, I haven't put up any pretense that my opinion should be regarded as fact, so I'm not quite sure whence comes this notion of being the arbiter of public opinion and public decency.

Just because you have an amazingly inflated sense of self-importance doesn't mean that everyone around you shares a similar opinion of themselves merely because they have the, shall we say, unmitigated gall to express an opinion.

Regards,  
Rick Schaut

"Dermod Ryder" <grimreaper@freenetname.co.uk> wrote in message news:tcd8qmduvkmi1b@xo.supernews.co.uk...

> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
> > news:9a36ok01e7b@news1.newsguy.com...  
> > Yes. And, of course, it all began when I made a side comment  
> > about the apparent competence of the attorney.



- > Do you really think that any lawyer in his right mind, is going to
- > paste the detail of his case on the Internet?

No, but, then, we're not talking about something an attorney simply posted to the internet. We're talking about the actual complaint that he filed in court. The means by which that complaint managed to get posted to the internet, indeed the very fact that it was posted, is rather irrelevant.

- > Do you really think
- > that any lawyer is going to put more detail than he need to on the
- > Writ posted in Court to initiate proceedings knowing it to be a
- > document that will be posted on the Internet?

As noted above, whether or not the complaiing has been posted to the internet is irrelevant. I do, however, expect a competent attorney to put sufficient detail into a complaint filed in court to at least provide the court with probable cause to believe that the plaintiff has, indeed, been harmed in some way and that the harm is one that's addressable under civil law.

Do you really think a judge is going to accept any vague claim of fraud or libel without a single allegation of fact that would constitute fraud or libel under the law? If so, then you must believe that the courts look kindly on lawsuits that are filed for the purposes of conducting a fishing expedition.

- > Do you really
- > think witness statements and/or other evidence is going to be
- > disclosed for your erudition?

As a matter of fact, no. One doesn't have to prove the allegations of fact in a complaint. However, one does have to at least allege facts that would constitute an addressable issue under the law. This complaint fails to do so.

- > As usual, Rickster, you made the ad hominem and are now trying to
- > weasel your way out by casting the blame on somebody else.

Ah, had I argued that the complaint is flawed because the attorney is incompetent, then it would have been an ad-hominem argument. In fact, I argued precisely the opposite: that the attorney appears to be incompetent because the complaint is so obviously flawed.

As usual, you and Mr. McKinney are finding ad-hominems where there are none, and are failing to speak out about it when someone actually does engage in an ad-hominem argument. Of course, that would require you to chastise yourself as much as you've chastised anyone else, but I guess a little hypocrisy is allowed when one's agenda is at stake.

- > As usual Mr
- > Schaut, you delight in spreading the news that he has only recently,
- > apparently, passed the Bar exam in New Mexico and perhaps suggest
- > thereby that he's not that good and the case therefore is a mere

bagatelle,  
> something for the boy to cut his teeth on.

As usual, Mr. Ryder, you have your facts somewhat confused. I had suggested that the attorney didn't seem particularly competent based on a reading of the complaint he filed. Mr. Hazini responded by pulling some facts out of his backside, and, while I admit to having a small amount of pleasure in subsequently proving that Mr. Hazini must have pulled those facts out of his backside, I have never argued that the attorney in question is incompetent merely because he only passed the New Mexico bar exam some six months ago.

> You know nothing about this lawyer;

Well, actually, I do know that he only passed the written portion of the New Mexico bar exam some six months ago. That's a little more than "nothing."

> but has it  
> occurred to you that a man with a PH. D has used his brain for more than  
> keeping his ears apart (a practice in which you are adept, perhaps).

I don't recall ever saying that I thought the man to be a complete idiot. At the same time, having a Ph.D. in biochemistry doesn't necessarily qualify one to be an attorney. Now, were I to be awed by this chap's skill as an attorney merely because he holds a Ph.D. in some unrelated field, then one might suggest that I've used my brain for little more than keeping my ears apart.

> You  
> know nothing about the detail of the case and, in spite of that, are  
> endeavouring to make little of it.

Except that you forget the reason why I know so little about this case: the complaint doesn't allege any facts that would constitute addressable issues under civil law. And, while you and Mr. McKinney have been engaging in your own form of ad-hominem argument by hypocritically taking me to task for an ad-hominem argument I haven't made, neither of you have attempted to address the issue of whether or not the complaint alleges sufficient facts for a court to find probable cause that a justiciable issue exists.

> Fact is - win or lose - it is a disgraceful indictment of your  
> religious organisation that one of your fellow believers has to take a  
> complaint to an attorney at law to endeavour to get it dealt with in a  
> satisfactory manner.

It's amazing, or perhaps amusing, that I should have to point that you've prefaced a statement of opinion with the words, "Fact is." And, while you're certainly entitled to hold whatever opinion suits your fancy, I generally prefer to have sufficient facts in hand before forming an opinion. In this instance, I'd rather prefer to allow the lawsuit to play itself out before I decide who, if anyone, has acted disgracefully.

**But I will state an opinion on an issue where I do have sufficient facts, and that issue is the extent to which some people are willing to reach conclusions based on such collections of "facts" as the accounts one reads in newspapers or a poorly written complaint that's been filed in a court of law in a case for which the defendants haven't even had enough time to file a competent response to that complaint. Now \_that's\_ a disgrace.**

**Worse yet, some of these people seem to have inoculated themselves against revising their opinions when further facts have been brought to light. Rather than revise their opinions, they engage in a most vile form of personal attack against the individuals who have had the temerity to bring those further facts to light. That's not a disgrace. That's downright despicable.**

**Regards,  
Rick Schaut**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010401171857.28041.00003369@ng-mi1.aol.com...**

**> >**

**> > Somebody made it available for posting. I wonder who that was.**

**>**

**> Probably the plaintiff who realizes she will get more mileage out of it on the**

**> internet than she ever will in court.**

**I thought it was a public document that anybody could access and post wherever. Any evidence for your opinion that it was the plaintiff?**

**"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20010331235309.27129.00003215@ng-ch1.aol.com...**

**> > Do you really think that any lawyer in his right mind, is going to**

**> > paste the**

**> > detail of his case on the Internet?**

**>**

**>**

**> The lawyer didn't post this complaint to the internet. Somebody else posted it**

**> here.**

**Somebody made it available for posting. I wonder who that was.**

**>**

**> > Do you really think that any**

**> > lawyer is**

**> > going to put more detail than he need to on the Writ posted in Court**

**> > to**

**> > initiate proceedings**

**>**

**> He has posted a great deal less than is necessary to get it to go anywhere. My**

**> guess is that it won't make it past first base.**

And it's no more than a guess - you're no lawyer, same as me. I also have no experience of US law which is why I have been circumspect about commenting on the merits of this Complaint. Based on mine own experience with affairs legal here (which has been substantial) there is enough in this Complaint to merit the next stage which, here, would entail discovery or revelation of documents by each side to the other. One should also not discount the possibility that it is intended not to go to hearing - the Complaint is but a measure of the complainant's intention to get this mess sorted out. Knowing that the Complaint when filed in Court was likely to find wider circulation, there exists the possibility that sufficient to present a case was detailed - the balance being retained to save AO blushes.

>  
> warmest, Susan  
>  
>  
>  
> "And we were gathered in one place, a generation lost in space, with no time  
> left to start again . . ."  
> Don McLean's American Pie  
> <https://bahaistudies.net/susanmaneck/>  
>

"Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message  
> news:9a36ok01e7b@news1.newsguy.com...  
>  
> "Michael McKenny" <bn872@FreeNet.Carleton.CA> wrote in message  
> news:9a2pqk\$enp\$1@freenet9.carleton.ca...  
> > Greetings, Rick.  
> > Sigh. I'm sure you'll be sad to hear I'm too busy to devote  
the  
> > attention to this I'd like to.  
> > For the record, as usual there's a lot here about WHO rather  
than  
> > WHAT.  
>  
> Yes. And, of course, it all began when I made a side comment  
about the  
> apparent competence of the attorney. That particular comment  
wasn't  
> intended to be probative of anything. Rather, it was based on the  
rather  
> obvious lack of any substance in the complaint that's been posted  
here.

Do you really think that any lawyer in his right mind, is going to  
paste the  
detail of his case on the Internet? Do you really think that any  
lawyer is  
going to put more detail than he need to on the Writ posted in Court  
to  
initiate proceedings knowing it to be a document that will be posted  
on the

Internet? Do you really think witness statements and/or other evidence is going to be disclosed for your erudition? If so you are a bigger "gossoon" than I allowed for.

>  
> It was your friend, Mr. Hazini who, rather than address the point I had  
> raised (i.e. the idea that the complaint is long on allegations but short  
> on alleging any actual facts), chose to single out my side comment  
> and present  
> the rather unfounded thesis that the attorney is supposedly some  
> high-powered chap who has won several cases. If you wish to take anyone  
> to  
> task for not addressing the issues, Mr. McKenny, I suggest you  
point your  
> Solar Guard's weapon in Mr. Hazini's direction, and not mine.

As usual, Rickster, you made the ad hominem and are now trying to weasel your way out by casting the blame on somebody else. As usual Mr Schaut, you delight in spreading the news that he has only recently, apparently, passed the Bar exam in New Mexico and perhaps suggest thereby that he's not that good and the case therefore is a mere bagatelle, something for the boy to cut his teeth on. You know nothing about this lawyer; but has it occurred to you that a man with a PH. D has used his brain for more than keeping his ears apart (a practice in which you are adept, perhaps). You know nothing about the detail of the case and, in spite of that, are endeavouring to make little of it.

Fact is - win or lose - it is a disgraceful indictment of your religious organisation that one of your fellow believers has to take a complaint to an attorney at law to endeavour to get it dealt with in a satisfactory manner.

Greetings Michael - prime that solar guard weapon and aim it at the jolly sailor boy in Seattle!

As ever,

The Trim Leaper.

> "Susan Maneck " <smaneck@aol.com> wrote in message  
> news:20010331002616.28097.00002915@ng-mi1.aol.com...  
> Dear Pat,  
>  
> She is not going to be able to persuade a judge that there is something  
> wrong with applauding someone. A judge would like find it nonsensical  
> that electioneering was termed "rigging." And she says nothing about the  
> Baha'i teaching that might make this intelligible.

>  
> warmest, Susan

Dear Lady,

Are you fishing again? No doubt, when it comes to a hearing, evidence will be adduced to show that "electioneering" is forbidden in the Bahai system. Now the question that will then be posed is, in light of this ban, what actions could constitute electioneering that would be in contravention of the ban?

Now is it conceivable that behaviour that drew particular attention to one individual over and above any other in an atmosphere of quiet and prayerful consideration of the respective merits of all persons in the community, might just be construed as a subtle, but nonetheless, illegal electioneering technique? We must needs await the evidence in a hearing before coming to a conclusion.

As in most things you fundies miss the point - it is inconceivable to you that anybody would, in the name of conscience, oppose the evil fascist empire that you support. Ring out a crisis, see the "enemies of the faith" on the march and out you people come from your lairs like maggots and vultures attracted by the blood of a fresh smelling corpse?

Then the fishing starts and maggots are good bait for coarse fishing! There is information of sorts in the Complaint filed before the Court but if you start appearing critical and incredulous perhaps more information might be gleaned that you can bring back to the Gruppenfuhrers who control you and pull your strings. Sad to say there is no information out here for you to glean. Like I said Yorgos is a sharp cookie who does more with his head than keep his hat up in the air. The guy is playing it close (just enough disclosed to show that there is a case to answer) but I think he has already hoist this LSA and the NSA - after all, no lawyer goes to Court without having a better than fifty per cent chance of winning.

Of course if he is, as Rickster has suggested, a "rookie" he is all the more dangerous. "Rookies" like to win - there are reputations to be made from that. So maybe he is that bit better prepared, maybe he has taken a longer harder look at the evidence, put more hours into it than usual - maybe, if it is his first case he has decided not to take it to Court unless he has a better than 80 per cent chance of winning.

Who knows but that the LSA/NSA have screwed up the preliminaries so much that they have actually handed him a case? The Complaint notes that Ms Buchorn has complained of these matters to the NSA but it has done nothing. It invites the question - has the NSA sat on the complaint for a long time, has it ignored it and is thus caught with its trousers down when the lawyer comes on the scene? Or perhaps the NSA responded to the Complaint with a 'snow' job - the embryonic immaturity sob story that is invariably

invoked under option one as a means of dealing with dissent? Been there, seen it - loads waffle!

None of your prattling on this or any other forum about this case is relevant however - like me, you're not involved. Like me you don't have even "hearsay" evidence to proffer. Your comments to date have been naught but ill-informed speculation - efforts to rubbish a case you have no hard information on. Why are you doing it? Are your puppet masters so worried that they have got to try to proffer some defence on this forum or are they already setting the scene for a pre-trial surrender or a post trial humiliation? Are you endeavouring to set up the faithful to view this as another bit of martyrdom inflicted by yet more of these internal enemies of the Faith?

What this case represents is a BIGS standing up for what she believes to be a total abomination of Bahai and civil law, in which it is alleged the NSA has knowingly colluded in failing to take steps to rectify the situation. I note that Nima who has lived in this community has been unable to offer any information contrary to the details noted in the Complaint and I assume that there is weight of evidence ready for Court, otherwise this Complaint would not have been filed in Court. Irrespective of the outcome, the fact that such a Complaint has been filed in Court is a damning indictment of the AO modus operandi.

This is nothing new of course; we have all seen it before - Alison, Michael etc etc. ad nauseam. But ponder this, dear lady: -

"The worst enemies of the Cause are in the Cause and mention the Name of God. We need not fear the enemies on the outside for such can be easily dealt with. But the enemies who call themselves friends and who persistently violate every fundamental law of love and unity, are difficult to be dealt with in this day, for the mercy of God is still great. But ere long this merciful door will be closed and such enemies will be attacked with a madness.. "

Abdul-Baha answers questions asked by Dr. E. C. Getsinger in the Holy Land: Star of the West, Vol. VI, No. 6, p. 45) - Multiple Authors: Lights of Guidance, page 93

Now what was it one the named defendants is alleged to have said? Something about the "voice of God" - is that it?

As ever,

Dermod.

>

> "Stuart Palin" <kweezil@NOSPAMukonline.co.uk> wrote in message  
> news:\_hpx6.6631\$u93.932586@news6-win.server.ntlworld.com...  
> > Pat Kohli <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
> > news:3AC6130A.13BB6207@ameritel.net...



> >

> > Welcome to usenet, TRB and ARB, Stuart,

>

Indeed yes! Stuart! Welcome to Hell on Earth! BTW how is Stroke City these days?

>

> Power corrupts. Absolute power is kind of neat.

Mein Gott! The AO speaks the secret of its failure!

>

> Perhaps Mr Glaysher,

> if you backed up your venom with facts, rather than grandiose and

> unsubstantiated claims I would consider your opinions worthwhile.

As it

> is,

> from a purely objective point of view, you seem to spend most of your time

> pouring out tired posts attacking this religion. You reiterate the same

> points over and over again under new header and avoid any form of

> intelligent debate. Indeed, your own warning signs of fanaticism fit you

> like a glove.

>

Well now, Stuart! Before you start making half cocked statements like that I suggest you take a wee trot over to Fred's site and take a long slow look because it is full of FACTS about the unmitigated corruption at the

heart of the AO. No doubt Fred is a tad angry but maybe he deserves that having been treated like dirt by the obsequious venomous toads in the AO. But

one thing you got to say for him - he has got his facts and the facts of others, similarly treated, well posted at that site together with links to other sites that may just be as interesting and as full of FACTS. Of course nobody expects a BIGS to be able to distinguish the fact that Fred's site is full of FACTS - it's a kind of mental block that years of adherence and subservience to the AO has accomplished.

So! Like! Use yur loaf and tak' a wee dander over there, afore ye open yur bake again, cos ye've blarged intil an area where some folks don't take kindly tae gulpins!

> I only joined this newsgroup today in the hope of some intelligent

> discussion, instead I find tired arguments being trotted out for a

> peanut-gallery crowd. Such a waste of time, both mine and yours. I

hope

> you

> all enjoy Mr. Glaysher's spectacle, I certainly won't be staying for

> another

> encore.



**You sure came to the wrong place. You need the kinder moderated places like SRB where everything is kissing the ring and everybody's pals in the unmodulated self praise of those who are in the right religion and everybody else is an poor unfortunate or an "enemy of the Faith". If you want intelligent conversation you have no chance here - full of fundie bigots. Of course you might feel at home with that type of client.**

**Chin Chin**

**Dermod.**

**>**

**>**

**>**

**>Apologies for crossposting, I only really meant to make a statement on ARB.  
>I hadn't even started reading TRB when I posted. :\**

**Dear Stuart,**

**These are twin lists and you need not worry about cross-posting to them But be careful if you respond to anything Fred writes as it might well be crossposted to everything under the sun.**

**warmest, Susan**

**"And we were gathered in one place, a generation lost in space, with no time left to start again . . "**

**Don McLean's American Pie**

**<https://bahaistudies.net/susanmaneck/>**

**Top of the mornin to you, Stuart. Any relation to UK NSA member Ian Palin or would that be veteran Monthy Python man Michael??**

**cheers,**

**Nima**

**"Stuart Palin" <kweezil@NOSPAMukonline.co.uk> wrote in message  
news:\_hpx6.6631\$u93.932586@news6-win.server.ntlworld.com...**

**Pat Kohli <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
news:3AC6130A.13BB6207@ameritel.net...**

**> Welcome to usenet, TRB and ARB, Stuart,**

**Thanks :)**

**Apologies for crossposting, I only really meant to make a statement on ARB.  
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**-Stuart Palin**

**--**

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**Thanks :)**

**Apologies for crossposting, I only really meant to make a statement on ARB.  
I hadn't even started reading TRB when I posted. :\**

**-Stuart Palin**

**--**

**Power corrupts. Absolute power is kind of neat.**

**Hey y'all!**

**Just thought I'd lay this shiny pearl before you in all its glory:**

**March is God's way of letting those of us who don't drink experience a  
hangover.**

**See ya down the road a bit,  
Roy**

**--**

**\*\*\*\*\***

**"Behold a candle, how it gives its light. It weeps its life away  
drop by drop in order to give forth its flame of light."**

**~ 'Abdul-Baha**

**\*\*\*\*\***

**Visit my website:**

**<https://www.aiconnect.com/~arhil/Welcome/>**

**"You'll be glad you did!"**

**ICQ# 92215158**

**-----= Posted via Newsfeeds.Com, Uncensored Usenet News =-----**

**<https://www.newsfeeds.com> - The #1 Newsgroup Service in the World!**

**-----= Over 80,000 Newsgroups - 16 Different Servers! =-----From: "Yorgos"**

**<nthyorgos@hotmail.com>**

**Subject: From the attorney**

**Date: Saturday, May 26, 2001 1:09 PM**

**Re: The lawsuit against the Albuquerque LSA and the NSA**

**Who are we and why did we file this lawsuit?**

**There is a growing group of us Baha'i attorneys who want to return the Faith into conformity with the vision of Baha'u'llah and the directives of the Universal House of Justice. The Baha'i Faith is like a tooth with cavities that need drilling and filling --- but the patient is unwilling. To "save the tooth" we have decided to act in conformity with the UHJ, which has directed the named plaintiff to "take positive action." For those of you who doubt, I suggest that you examine:**

- a.. the section on the role of the individual in the letter from the Universal House of Justice titled "To the Bah=E1'=EDs of the World Ridvan 153";**
- b.. the May 19, 1994 letter to the National Spiritual Assembly from the Universal House of Justice; and**
- c.. Dr. Peter Kahn's taped speech on the Four-year plan.**

**The offenses that concern me most are when LSA's behave like the KGB. They think that the role of a spiritual assembly is to control and guide, rather than to facilitate and to follow. In addition, some older male members from Iran tend not to fully understand the "two wings of a bird" concept, believing that women should be seen and not heard. Understand this: the Baha'i Faith is meant to be a grassroots, bottom-up movement, not an elitist, top-down scam. Read the writings.**

**The named plaintiff in the Albuquerque case is a 51-year old widowed mother of two children, and a Baha'i of 30 years. Her 30-year old son has muscular dystrophy and has been unable to breathe without a respirator for 15 years. The named plaintiff has taken care of her son at her home all these years. She turned to her Faith for support and love, and instead has consistently received abuse, oppression and fraud.**

**The NSA has consistently failed to respond in a meaningful way to her appeals, and the UHJ finally told her to "take positive action." She did, and we filed this lawsuit. I might add that the named plaintiff knows the writings better than 99.99% of the Baha'i I have met, and she dedicated any monetary awards she will receive to be used for the purpose of direct teaching. The other unnamed plaintiffs have been Baha'i on an average for 30-50 years.**

**The LSA has recently moved to dismiss the complaint, rather than deal with their issues like grown adults. The NSA has irresponsibly chosen to ignore the summons and complaint.**

**If your spiritual assembly behaves like the KGB, please contact me to discuss starting a similar lawsuit in your city. We are preparing these suits all over the USA. Work with us to return the Faith to conformity with the vision of Baha'u'llah and the directives of the UHJ.**

**-Yorgos Marinakis, Ph.D., J.D.**

**Attorney-at-law**

**From: "Edward Smith" <ridgerunner@privacyx.com>**

**Subject: Outing Al Marbig**

**Date: Wednesday, January 03, 2001 8:52 AM**

**This is of particular interest to the one who calls himself the Mojo Man, but it may well be of interest to Dr Maniac, the Sugar Plum Fairy, Mogadon**

**Man, Prozac Pete, the Raptor Kid, Kaiser Bill's Batman, Neanderthal, Dr. Death, the Butcher Boy, the Diazepam Duck and all of the other assorted morons and cretins within the Administrative Order - Praise be lavished upon it.**

**As one who is well acquainted with Al Marbig under all of her various guises and in advance of the publication of the next issue of her current organ, I can assure all of you assorted morons and cretins of the AO that none of you have had a clue as to the real identity of Al Marbig. I have consulted Al about this and graciously received consent to tell the full story to the waiting world.**

**Al Marbig is the nom de plume de ma tante of Michael John McTavish, an nonagenarian Bahai of indeterminate administrative status who seasonally migrates between the Orkney Islands and Malta. Michael, or John, as we prefer to call him was desperately keen to write a satirical magazine. Unfortunately he just wasn't very funny but, as we are a kindly bunch of souls, we let him make the coffee and write the letter every month advertising the new edition. From this grew a reputation unparalleled in the unpublished annals of the AO which gladdened his heart enormously. Conveniently it also distracted the Thought Police - whilst they were looking for Al Marbig, the rest of us could work in peace and quiet to bring BNW to the spiritually deprived masses of the World. John, or Michael as he preferred to be called just loved being the centre of this attention. But he became very distressed by the way that the Thought Police ganged up on the most vulnerable, in true AO fashion, persisting with their illusions as they vainly thrashed about seeking to find him. We think this contributed to, indeed was the prime cause, of his recent passing.**

**As befits a true soldier of the cause, Michael, or John as we preferred to call him, was laid to rest in an unmarked grave. To the end he insisted that his passing be kept secret - "Fred," he said, "don't let them know I'm gone! Keep yourselves safe by having them still chase after me!" John, or Michael as he preferred to be called, used to call me Fred although my name is Edward. I think he confused me with somebody else. In that confusion he was indeed a true disciple and adherent of the AO - Praise be lavished upon it.**

**Quite frankly the name Al Marbig was a mistake. Michael, or John as we preferred to call him, was in one of his periodic states of delusional dementia when he signed up. It should have been Al Rabbig, which as the more perceptive of you will clearly see is a carefully crafted anagram of Big Rab - his cousin. Big Rab was a six dimensional figure, well known amongst the assorted watering holes of Glasgow. He disappeared suddenly during the Government sponsored slaughter programme to eradicate Mad Cow Disease, a condition from which he had suffered for many years and which he had successfully spread throughout the AO, where the disease still persists in its most virulent form.**

**Sadly I can say no more about Al at this point in time - his memoirs are currently being edited for publication by George Ronald later this year,**

**with serialised highlights due to appear, subject to contract, in The American Bahai in an effort to boost circulation.**

**Armed with the memory of Al Marbig, and with the assurance of his unerring guidance from the Cyberspace Heaven to which he has ascended, I and all of the others who form the blessed assembly that brings BNW to the world believe a joke is a joke and that you leeches and bloodsuckers of the AO are the biggest joke around at the moment.**

**Or to put it another way Dr. Maniac, you have been conned and you, big Bully Boy Mojo Man - you've been conned too!**

**Tallyho! Tallyho! To the Hunt we go! Bring on the Rottweilers!**

**Rt. Hon. Edward Smith Bt.**

**SECOND JUDICIAL DISTRICT  
COUNTY OF BERNALILLO  
STATE OF NEW MEXICO**

**DEBORAH BUCHHORN, for herself )  
and for MINORITY SHAREHOLDER- )  
MEMBERS OF THE SPIRITUAL )  
ASSEMBLY OF THE BAHÁ'Í'S OF )  
ALBUQUERQUE, NEW MEXICO, )  
)  
Plaintiffs, )**

**)  
vs. ) No. CV 2001-01978**

**)  
)  
TRUSTEES OF THE SPIRITUAL )  
ASSEMBLY OF THE BAHÁ'Í S OF )  
ALBUQUERQUE, NEW MEXICO, and )  
THE SPIRITUAL ASSEMBLY OF THE )  
BAHÁ'Í'S OF ALBUQUERQUE, )  
NEW MEXICO, a non-profit )  
corporation, and the )  
NATIONAL SPIRITUAL ASSEMBLY )  
OF THE BAHÁ'Í'S OF THE )  
UNITED STATES, )  
an Illinois Corporation, )  
)  
Defendants. )**

**PLAINTIFF'S RESPONSE TO DEFENDANT TRUSTEES MOTION TO DISMISS  
COME NOW Plaintiffs by and through their attorney of record Yorgos Marinakis  
and for their response state as follows:  
INTRODUCTION**

By incorporating in the United States, Defendant Trustees agreed to follow the law of the land, but it is clear from their Motion to Dismiss that they believe the law of the land places them above the law. If the Bahá'í wish to undertake such civil jurisdiction over their members, they must provide due process,<sup>1</sup> which they have failed to provide for seven years.

#### **ALLEGED FIRST AMENDMENT ISSUES**

There are simply and categorically no first amendment issues in this case. Churches are not immune from suit over issues that do not involve religious doctrines:

"[w]ithout regard to the governing structure of a particular church, a court may, where appropriate, apply neutral principles of law to determine disputed questions that do not implicate religious doctrine. *Jones v. Wolf*, supra, 443 U.S. 595, 99 S.Ct. 3020, 61 L.Ed.2d 775. 'Neutral principles' are wholly secular legal rules whose application to religious parties or disputes does not entail theological or doctrinal evaluations."<sup>2</sup>

It will be shown below that these "neutral principles" are well-established for religious nonprofit corporations. As a general rule, Courts can decide secular legal questions in cases involving some background issues of religious doctrine, so long as courts do not intrude into determination of doctrinal issues.<sup>3</sup> When the canons of Bahá'í law are in conflict with the law of the land, the canons must yield.<sup>4</sup>

Defendant Trustees implicitly assert (Motion to Dismiss, page 9) that this Court cannot hear this case because it involves an intangible or emotional harm to an individual committed by a church. In fact, this case involves violations of New Mexico State corporate law and U.S. corporate common law, not simply offenses to someone's sensibilities. Counts III-V allege violations of statutory duties of corporate officers, Counts VI and VII allege specific violations of filed corporate by-laws, and Counts VIII and IX allege violations of U.S. corporate common law. Count I alleges fraud and Count II alleges libel, not as individual harms but as torts by a corporation upon a minority set of member-shareholders.

Defendant Trustees assert (Defendant's Motion, Section B) that their actions are protected by the first amendment as "ecclesiastical" or "internal," simply because they are a religious entity. If that were the rule, then the Catholic Church could have claimed that a priest's decision to commit pederasty was an ecclesiastical decision and therefore not a civil matter.

Plaintiffs in actuality allege that Defendant Trustees oppressed and abused minority shareholder-member Plaintiffs, while Defendants National Spiritual Assembly failed to act upon Plaintiffs' appeals. This is simply a case of fraud and oppression on the shareholders, committed by corporate officers, which cases State Courts decide every day.<sup>5</sup> The fact that the corporation is a non-profit religious society is irrelevant, because there are no background issues of religious doctrine in this case. I will now justify that statement.

One of the allegations relates to the failure to allow inspection of the corporate books. New Mexico law of non-profit corporations clearly states that corporations must allow its members to inspect all their books and records: "All books and records of a corporation may be inspected by any member, or his agent or attorney, for any proper purpose at any reasonable time."<sup>6</sup>

In denying shareholders access to corporate books and records, the corporation has the burden to demonstrate strong and articulable reasons for denying that access, such as improper purpose.<sup>7</sup> Defendant Trustees denied Plaintiff Buchhorn access to their books and failed to demonstrate strong and articulable reasons for doing so, having merely informed Defendant Buchhorn

that they needed the guidance of the National Spiritual Assembly. Because the right to inspect books and records by members was a right at common law,<sup>8</sup> Defendants National Spiritual Assembly and knew or should have known that this action by Defendant Trustees violated the law. Named Plaintiff Deborah Buchhorn's purpose was proper: the "draft" Annual Report showed an admitted 10% discrepancy in the books, and she wanted to investigate it. As another example, Counts III-V allege breach of duties of corporate officers and directors. New Mexico non-profit corporation law clearly states the duties of directors:

"A director shall perform his duties as a director including his duties as a member of any committee of the board upon which the director may serve, in good faith, in a manner the director believes to be in or not opposed to the best interests of the corporation and with such care as an ordinary prudent person would use under similar circumstances in a like position."<sup>9</sup>

These are the same duties set forth in section 8.30 of the ABA Model Nonprofit Corporation Act (herein "Model Act"). These are the "neutral principles" discussed above in the first excerpt. According to that same Model Act, nondirector officers with discretionary authority have the same general duty of care and loyalty as directors.<sup>10</sup> As delegates of the board of directors, officers are fiduciaries of the corporation and within the scope of their delegated management functions are subject to the same fiduciary duties as are directors.<sup>11</sup>

According to the Model Act, to determine whether a director or officer discharged the duty of good faith, the Court must

"look to the director's state of mind to see if it evidenced honesty and faithfulness to the director's duties and obligations, or whether there was an intent to take advantage of the corporation. A director of a religious corporation in making a good faith determination may consider what the director believes to be: (1) the religious purpose of the corporation; and (2) applicable religious tenets, canons, laws, policies and authority."<sup>12</sup> (emphasis added)

This clearly implies that the Model Act applies to religious corporations. Case law also permits the Court examine the religious purposes or applicable religious laws:

"Civil courts adjudicate ecclesiastical matters only when civil or property rights are involved, and then only when their determination is necessary and incident to the adjudication of civil or property rights...The courts will inquire only as to what are the rules and decisions of the church and its tribunals, and what parties or factions adhere to them, without questioning their wisdom or propriety[.]"<sup>13</sup>

There is, however, no need for the Court in this case to examine the religious purpose of the corporation. Defendant Trustees acted in a manner that would qualify as domestic violence.<sup>14</sup> These actions are so far opposed to the true interests of the corporation as to lead to the clear inference that no one thus acting could have been influenced by any honest desire to secure such interests, but that they must have acted with intent to subserve some ulterior purpose, regardless of the consequences to the corporation and in a manner inconsistent with its interests.

Even if this Court finds that the issues in this case involve religious doctrine, it may still hear this case, because decisions by religious entities may be the subject of civil inquiry in cases of alleged fraud:

"a civil court might be empowered to examine the propriety of such an appointment [i.e., the ecclesiastical decision of appointment to a Roman



Catholic chaplaincy] if it were a product of 'fraud, collusion, or arbitrariness.'"15

This is precisely the situation in the instant case. Defendant Trustees have made numerous decisions that Plaintiff alleges were the product of fraud. Moreover, even if this Court finds that the issues in this case are purely ecclesiastical, it may still hear the case, because they may pose a substantial threat to public safety, peace and order:

"The courts may not intervene in purely ecclesiastical matters, including church disciplinary actions concerning the conformity of church members to the standards of morals required of them, unless such actions pose a substantial threat to public safety, peace or order. *Wisconsin v. Yoder*, 406 U.S. 205, 92 S.Ct. 1526, 32 L.Ed.2d 15 (1972); *Sherbert v. Verner*, 374 U.S. 398, 83 S.Ct. 1790, 10 L.Ed.2d 965 (1963); *Paul v. Watchtower of New York, Inc.*, 819 F.2d 875 (9th Cir. 1987), cert denied, \_\_\_\_\_ U.S.\_\_\_\_\_, 108 S.Ct. 289, 98 L.Ed.2d 249 (1987)."16

The Bahá'í are the world's second-most widespread religion.<sup>17</sup> Spiritual Assemblies, similar to Defendant, are located in cities across the United States. Widespread abusive and oppressive behavior by these entities is plausible and may represent a substantial threat to public safety, peace or order.<sup>18</sup>

Defendant Trustees claim that Plaintiffs' membership in the Bahá'í Faith constitutes implied consent to their government, which confers upon Defendant Trustees' decisions an internal nature deserving of judicial deference (Motion to Dismiss, page 6). However, this situation invites abuse if the Local Spiritual Assembly fails to follow its own commitment to the laws, which Plaintiff alleges they have done here. As discussed above,<sup>19</sup> this Court has the power to determine whether the Bahá'í have followed civil and their own religious law.

Defendant Trustees implicitly asserts "'religious questions permeate all of the issues in this case.'"20 The Supreme Court of New Jersey responded to such an allegation by stating that it was the Court's duty not to refer civil issues to a religious tribunal, but to hear them:

"To the contrary, as we have noted, distinct civil issues should have been reserved by the court not merely because it had the discretion to decide them, but also because it had a duty to do so."21

Plaintiff suggests that if this Court is concerned with the first amendment issues that it follows the recommendations of the Supreme Court of New Jersey, and order the parties to fully brief which issues are religious and which are civil:

"It is imperative, in order to avoid unconstitutional entanglements of civil and religious issues and to preserve the right to civil adjudication of secular disputes, for a trial court to specify which issues are religious and therefore to be settled by religious authority; and which issues are civil and to be resolved by the court...Thus, when faced with cases such as this, trial courts initially should entertain full briefing and argument by the parties as to what issues are 'religious' and what are 'civil'; and as to what is the proper authority to decide 'religious' questions. By providing complete and clear rulings on such questions before referral to any religious tribunal, a trial court will provide the parties and appellate courts with a clear record for informed review of any possible first amendment issues." 22

## **ALLEGED PLEADING ISSUES**

Plaintiffs' Complaint has complied with the New Mexico law of notice pleading,



shareholder derivative suit pleading, and fraud pleading. In New Mexico, the theory of pleadings is to give the parties fair notice of the claims and defenses against them, and the grounds upon which they are based.<sup>23</sup> Notice pleading requires only sufficient detail so that the parties and the court will have a fair idea of the action about which the party is complaining and can see the basis for relief.<sup>24</sup> In a shareholder derivative action specifically, the complaint must be verified, the plaintiff must allege that she was a shareholder or member at the time of the transaction in question, and the plaintiff must allege with particularity the efforts she made to obtain the action she desires from the corporation.<sup>25</sup> In Complaints for fraud, the plaintiff must allege the circumstances constituting fraud with particularity.<sup>26</sup>

Plaintiffs complied with all these requirements. The Complaint contains numerous specific incidents and factual allegations that involve more than named Plaintiff. Named Plaintiff verified the Complaint. There is no requirement to name all minority shareholders as Defendant Trustees claims. More specifically, as to Defendant Trustees' assertion regarding the libel claim (Motion to Dismiss, Section F, page 11), Plaintiff refers Your Honor to paragraph 31 of the verified Complaint. As to Defendant Trustees' assertion regarding the literature review claim (Motion to Dismiss, Section G, page 12), Defendants' literature review policy facilitated this abusive situation by preventing shareholders from communicating with other shareholders. This policy is in violation of U.S. law:

"[t]he statutory right accorded a stockholder to communicate with other shareholders regarding matters of common interest as stockholders is much similar to freedom of speech."<sup>27</sup>

The fundamental position occupied this right can be seen by the frequency by which shareholders use it to justify their requests to inspect corporate books and records<sup>28</sup>. In addition to enabling and facilitating the jeopardization of reasonable expectations of minority shareholders, this policy also in and of itself constitutes oppressive behavior.

WHEREFORE, for these reasons, Plaintiff requests that this Court DENY Defendant Trustee's Motion to Dismiss.

Respectfully submitted,

Yorgos D. Marinakis  
Attorney for Plaintiffs  
P.O. Box 45923  
Rio Rancho, NM 87174  
505-459-4664  
877-430-9550 (fax)

I hereby certify that a true  
and correct copy of the foregoing  
was mailed to:

Deborah D. Wells  
2201 San Pedro NE, Bldg. 3, Ste. 210  
Albuquerque, NM, 87110  
on this \_\_\_\_ day of May, 2001.

---

Yorgos D. Marinakis

1 Exhibit A: "Developing Distinctive Bahá'í Communities," 15.6-7.

2 Elmora Hebrew Center, Inc., 125 N.J. at 414, 593 A.2d at 730.

3 Elmora Hebrew Center, Inc., supra, 593 A.2d 725; Bacher v. Metcalf, 611 So.2d 1030 (Ala.1992); Ohio Southeast Conference of E.U.B.CH. v. Kruger,

243 N.E.2d 781 (Ct.Common Pleas OH. 1968); *Lewis v. Lake Region Conf. Of Seventh Day Adventists*, 779 F.Supp. 72 (E.D. Mich. 1991), *aff'd* 978 F.2d 940 (6th Cir. 1992) *Yaggie v. Indiana-Kentucky Synod Lutheran Church*, 860 F.Supp. 1194 (W.D.Ky. 1994).

4 *Hutchison v. Luddy*, 606 A.2d 905 (Pa.Super. 1992), appeal discontinued 611 A.2d 712.

5 See, e.g., *McCauley v. Tom McCauley & Sons, Inc.*, 104 N.M. 523, 724 P.2d 232 (N.M.App.1986) (defining oppression as mismanagement of corporate affairs, misapplication or waste of corporate assets, lack of full access to corporate books and records, books and records not maintained in an accurate or equitable manner, corporate assets used for personal purposes, and jeopardization of reasonable expectations of minority shareholders); *Schwartzman v. Schwartzman Packing Co.*, 99 N.M. 436, 659 P.2d 888 (1983); *Dilaconi v. New Cal Corp.*, 97 N.M. 782, 643 P.2d 1234 (Ct.App.N.M. 1982).

6 NMSA 1978, § 53-8-27.

7 *Schein v. Northern Rio Arriba Elec. Co-op, Inc.*, 932 P.2d 490, 122 N.M. 800 (1997).

8 *Schwartzman*, *supra*, 659 P.2d, 99 N.M. 436.

9 NMSA 1978, § 53-8-25.1 (1999 Supp.); see also *Schwartzman*, *supra*, 659 P.2d, 99 N.M. 436; *Schein*, *supra*, 932 P.2d 490, 122 N.M. 800.

10 Exhibit B: Official Comment to Section 8.42, ABA Model Nonprofit Corporation Act.

11 Exhibit C: *Fletcher Cyc Corp.* § 838 (Perm. Ed.).

12 Exhibit B: Model Act, Official Comments to Section 8.30, part 5.

13 Ohio Southeast Conference of E.U.B.CH., *supra*, 243 N.E.2d at 785 (citing 76 C.J.S. Religious Societies § 86).

14 Complaint, paragraph 11.

15 *Elmora Hebrew Center, Inc.*, *supra*, 125 N.J. at 418, 593 A.2d at 731 (citing *Gonzalez v. Archbishop*, 280 U.S. 1, 16, 50 S.Ct. 5, 7, 74 L.Ed. 131, 137 (1929) (The Court subsequently eliminated arbitrariness as a basis for civil court inquiry in *Serbian Eastern Orthodox Church v. Milivojevich*, 426 U.S. 696, 96 S.Ct. 2372, 49 L.Ed.2d 151 (1976).); accord, *Presbyterian Church v. Hull Church*, 393 U.S. 440, 89 S.Ct. 601, 21 L.Ed.2d 151 (1969))

16 *Guinn v. Church of Christ of Collinsville*, 775 P.2d at 792 (Okl. 1989) (dissenting opinion).

17 Exhibit D: "The Bahá'ís," Bahá'í Publishing Trust, 1994, pages 1, 6.

18 Exhibit E: "The Bahá'í Faith in America as Panopticon, 1963-1997."

19 *Supra*, footnote 15.

20 *Elmora Hebrew Center, Inc.*, *supra*, 125 N.J. at 419, 593 A.2d at 732.

21 *Id.*

22 *Elmora Hebrew Center, Inc.*, *supra*, 125 N.J. at 420, 593 A.2d at 732.

23 *Schmitz v. Smentowski*, 109 N.M. 386, 785 P.2d 726 (1989).

24 *Id.*

25 N.M.R.A. 1-023.1; N.M.S.A. § 53-11-47 (1978).

26 N.M.R.A. 1-009.

27 *N V F Company v. Sharon Steel Corp.*, 294 F.Supp. 1091, 1094 (W.D.Penn. 1969).

28 Indeed, 15 A.L.R.2d 14 et seq. devotes a section to the purposes for inspection of corporate records, dealing implicitly with the lawful and unlawful reasons why a shareholder might want to communicate with other shareholders.

**From: "Randy Burns" <randy.burns4@gte.net>**  
**Subject: Re: something Fred posted on Beliefnet**  
**Date: Monday, September 17, 2001 9:01 PM**

**Dave**

**Your response would have been more meaningful to people if you hadn't spent the last two years attacking Fred about the BIGS claim. Those are the posts I find gratuitous, and still do. Doesn't it occur to you that Fred may enjoy getting your goat so easily?**

**Let's face it, two wrongs don't make a right. Just as true today as when first stated (whenever that was). Isn't the best and only way to help the faith simply to be the best Baha'i you can be?**

**Cheers, Randy**

**--**

**Dave Fiorito <bighappymonkey@yahoo.com> wrote in message news:f0853486.0109170654.561bec43@posting.google.com...**

**>**  
**> Randy,**  
**>**  
**> The only thing I have ever done to Fred in the past two years is to**  
**> point out that he is not a Baha'i in good standing as he claims to be.**  
**> This outburst was the result of an anger that I have felt since**  
**> September 11th. Fred went too far. Maybe I went to far too, but that**  
**> does not excuse Fred.**  
**>**  
**> Cheers,**  
**>**  
**> Dave**

**From: "Paul Hammond" <pahammond@onetel.net.uk>**  
**Subject: Re: Really Essential Reading**  
**Date: Monday, December 18, 2000 9:04 PM**

**Hi Mark,**

**Question, do you really think that Fred is a Covenant Breaker? I don't think he is, you know, and that's quite some accusation to throw around.**

**Besides, if he is, you shouldn't be having anything to do with him yourself - doesn't that mean not replying to his posts?**

**Yup, he's annoying, I'll give you that. I visited his site, read his stuff,**

**learned some disturbing things that I hadn't previously been aware of, but I don't think Fred is really making a push for alternative leadership. Or are you saying that he associates with CBs? Or is it just that because you think he is 'sowing dissention', that is virtually tantamount to Covenant Breaking?**

**I hope you don't mean the last one, because we are really in trouble if people are going to start spreading rumours about people's status, as we saw in the recent posts Nima sent to this group.**

**Well, just what, exactly, are you implying in these posts that merely consist of quotes of Abdu'l Baha?**

**Best Wishes,**

**Paul Hammond**

**From: "Paul Hammond" <pahammond@onetel.net.uk>**

**Subject: Re: Really Essential Reading**

**Date: Wednesday, December 20, 2000 9:27 AM**

**Mark Elderkin wrote in message <3a404346@appserver.>...**

**>**

**>"Paul Hammond" <pahammond@onetel.net.uk> wrote in message**

**>news:3a402ca2@news-uk.onetel.net.uk...>**

**>> Hi Mark,**

**>>**

**>**

**>Are you currently referring to yourself as an ex-Baha'i? Do you spend your  
>time in communication with individuals who have been declared Covenant  
>Breakers? I guess the point is..... Does any of what I posted  
>affend you? I didn't post it to do that. I think it is always good to  
>understand what implications lie in ones actions.**

**>**

**>**

**>Mark.**

**>**

**>**

**Hi Mark,**

**No, I'm not an ex-Baha'i. And, I am not personally offended by anything you posted. But, since I \*do\* understand how serious Covenant-Breaking is for Baha'is, I would prefer for people not to reach for, or imply things about people. Especially since reading the disturbing stuff the Nima forwarded about innuendo in the Australian Baha'i News.**

**In fact, I guess I go along with the second quote in one of your posts - I would prefer for people not to dwell on these negative thoughts of spiritual disease.**

**I understand that Abdu'l Baha, and Shoghi Effendi had a lot of difficult personal experience in dealing with people who were eventually declared CBs, many of whom were close members of their own families who wished to build some kind of following \*based\* on the authority they attempted to derive from their close family ties to the central figures of the faith.**

Therefore, my attitude towards CBs would be to assume that the people I am talking to are *\*not\** covenant breakers, unless some authority (Shoghi, Abdu'l Baha, the UHJ or the NSA) explicitly makes that information known.

I especially don't like the kind of thing where someone might try to imply that another person was a covenant breaker, without explicitly saying so - the sort of thing that happened to Nima, where he is not a CB, but there is a message circulating with nods and winks that leads some people to conclude that he might be. (Phrases such as 'he should be left to himself' spring to mind - since *\*not associating with someone\** is the only thing that Baha'is are meant to do to covenant breakers, it would certainly lead people to think that there might be some truth in that rumour).

The only thing is that, IIRC, Essential Reading for Baha'is is one of the titles of Fred's many repetitive posts, so I thought your subject line 'Really Essential Reading' was a reference to Fred's post. And then, when I read a commentless post talking about Covenant Breakers... Well, I just hope that I'm putting two and two together to make five. But, since I would really prefer that you *\*aren't\** trying to insinuate something about someone in this way, and I am confused as to what point you were making. Thought, maybe I should clear that up before I jump in with both feet and make a fool out of myself.

Because, to be honest, what would really cause me the most distress would be to realise that you might be confirming one of Fred's theses, when he writes about 'techniques of Baha'i Fundamentalists', or 'Why I don't reply to Baha'i Fundamentalists'. When, up till now, I had thought that the reason that he didn't reply was because he ran out of arguments and couldn't think of anything else to say. You don't need to justify Fred's paranoia.

Anyway, possibly I'm completely wrong, and you weren't getting at Fred at all. But, please tell me, what was it that made you think we needed to remind of Abdu'l Baha and Shoghi Effendi's comments on Covenant Breakers, and ex-Baha'is who hang around with CBs?

I think the last thing the Baha'i Faith needs is enough rumours floating around about who is and isn't a Covenant Breaker, so that people might become afraid to express any criticism lest they too have rumours or threats of Covenant Breaking circulate about them.

**I should go and do something useful now, like pack some bags and go home for the Christmas holidays.**

**Best wishes, Mark,**

**Paul Hammond**

**From: "Paul Hammond" <pahammond@onetel.net.uk>**

**Subject: Re: Welcome to unmoderated NGs on BF (was: Roman Catholic ...)**

**Date: Wednesday, December 20, 2000 10:50 AM**

**Dear Rick,**

**Your post made a number of points that have given me pause for thought.**

**I put the reply away in a file, so that I could reply to it at greater length later,  
so I really should give it some consideration.**

**There are some points in my post where I haven't been entirely careful in my use of words, and you seem to have picked most of those up. I tend to be somewhat informal on usenet, so most of these faults in my message are due to some exaggeration or hyperbole on my part. I find that there is very little that I can disagree with in your post, on an intellectual level.**

**Yet, on**

**an emotional level I still feel like there's something going wrong here.**

**So, I have**

**to think carefully about why *\*that\** is. Now I understand why some people here find talking to you frustrating!**

**There are many things you say which I agree with 100%. For example:**

**>Whatever problems we might see, the solution to those problems cannot  
>consist of individuals also acting in a manner that's inconsistent with  
>Baha'i ideals. Pointing this out is not the same as saying that the people  
>who are dissatisfied with the spiritual life in their community are the  
ones  
>responsible for changing things.**

***\*This\** seems to be bang on the money.**

**You also say that there are many, many spiritual assemblies which, imperfect though they are, manage to solve the problems that arise in a satisfactory way. Of course, we never get to hear about these, because satisfied people do not go away and set up websites talking about their problems. This is undoubtedly true. Robert, for example, has posted here about the very satisfactory experiences *\*he\** has had of his Spiritual Assembly. I hope that**

**you are right, and that the very dysfunctional Assemblies truly are a very small percentage of the whole.**

**Surely, negative experiences get magnified in a forum like this, which is what**

started this thread off in the first place - someone new to trb had landed, and discovered only that first, negative impression of everyone arguing and squabbling, and throwing around the most un-Baha'i insults - this was my first impression too, but if you stay here for a while, you learn to find the interesting stuff.

Well, there's no way *\*I\** can really know about the numbers - this kind of survey of the health of LSAs is, presumably, a job for committees and surveys at the NSA level. I hope that there *\*are\** substantial efforts to support LSAs that are very vulnerable.

Let me quote the start of your last message, and then I'll try to get to grips with why I feel it's the wrong kind of response.

Rick Schaut wrote in message <91o89l0310e@news1.newsguy.com>...

>  
>"Paul Hammond" <pahammond@onetel.net.uk> wrote in message  
>news:3a3ebdab@news-uk.onetel.net.uk...  
>> That's fine, but I don't think keeping quiet and trying to work with  
>> the community for 13 years, before finally getting so frustrated you  
>> feel like leaving is the best thing for your spiritual help fits what the  
>> Guardian says here.  
>  
>There's a substantial difference between "keeping quiet" and upholding the  
>decisions of our Spiritual Assemblies. Quite often, I see well-meaning  
>people raise their concerns in a manner that's not consistent with Baha'i  
>principles and ideals. They get so caught up in what they're trying to say  
>that they fail to notice how their own behavior runs counter to the same  
>Baha'i ideals that they want the Institutions to live up to.  
>  
>This isn't universal, but it seems there's a strong correlation between  
>people who've experienced severe frustration with Baha'i institutions and  
>their lack of understanding of some basic principles regarding the forums  
>and manner in which they should be raising their concerns. Why, do you  
>suppose, the Universal House of Justice went through the trouble to  
>elucidate upon these matters in the Individual Rights and Freedoms letter?  
>  
>By the way, I should point out that I was addressing Karen's remarks  
>regarding obedience to our Spiritual Assemblies. I don't recall ever saying  
>that the quote I cited speaks either directly or entirely to Karen's  
>circumstances.  
>

OK - to pick you up on a point. This must mean that you think that the quote you cited had some bearing, to a partial degree on Karen's circumstances.

Now, I don't need to defend Karen, because she is much more eloquent than I am, and speaks for herself.

But, my emotional response to this is as follows:



I have read Karen's experiences on her website. It seems to me that she has a very solid understanding of the Baha'i Faith, after 13 years in the community. Her website also contains an issue based introduction to the Baha'i Faith and other Religions, for any passing seekers who chance by - and links to the official Baha'i site, as well as non-standard Baha'i sources, like Alison's site, and Juan's site.

I believe her, and I believe that she sincerely participated (not 'just kept quiet' sorry for my imprecise language) in the life of her community for 13 years, much of that time being a member of the LSA whose descisions she was upholding during that time.

The first feeling I get is a feeling of overwhelming sympathy, which is the main thing that I want to express to Karen. I feel like it's a crying shame that her experience as a registered Baha'i was so frustrating for her, finally. I don't know how this is, because I have only ever read her words, but I somehow feel the spirit behind them, and it's a spirit of a sincere person, who tried her hardest to make something work, and was disappointed when it didn't work for her. She is still striving, in some way, to make her love of Baha'u'llah work for her in her life.

Yet, in your response, I don't see a great deal of love. Well, maybe some people just annoy each other, and we just have to cope with that. It certainly isn't possible to love everyone. But, you start off by picking me up on the difference between 'keeping quiet' and 'upholding desicions' - a real difference, I admit it. Then you go on to say that people who get frustrated usually have a lack of understanding of some basic principles regarding the forums. (Yes, I know you say 'not universally', but you also say 'strong correlation', which means most of the time).

Now, this doesn't sound to me like sympathy for a person. It comes across as being more like a priest explaining the nature of a church law, or perhaps the distinction between mortal and venial sin. Possibly a very important thing in its own right, but somehow a very intellectual response. It *\*does\** sound like you are placing the responsibility for the frustration *\*firmly\** on the shoulders of that individual Baha'i.

It *\*doesn't\** sound much like the sucessful approach that Robert described, where each person felt the love of the other people in the room, and no-one quoted any scripture at anyone else, or tried to persuade them to do something they didn't want to do.

>

>Look, my thesis is really simple: If people who are frustrated with their



>Spiritual Assemblies behaved in a manner that's consistent with Baha'i  
>principles and ideals, the situation would improve more rapidly, and with  
>much less angst, than it has when frustrated individuals have failed to  
>uphold Baha'i principle in their own conduct. This thesis \_presumes\_ that  
>Spiritual Assemblies make mistakes. It also presumes that there is a very  
>real basis for the frustration that people feel.  
>

Yes. I agree with this 100%. And yet. It still reminds me of what happens to politicians who lecture their electorate. It may well be very true that the electorate are a large part of the problem. People, after all, have this nasty habit of wanting expensive schools and hospitals, as well as low taxes. We want to drive fancy cars, and also have no global warming. But, politicians who tell it like it is that way do not win elections, and neither do they win the admiration or respect of the electorate. People don't like being lectured.

Baha'is aspire to a higher standard, and with God's help they should be able to achieve it. But Baha'i leadership, even more than secular leadership should seek to inspire and encourage, not load believers down with responsibilities they are not ready for, and then blame the believers when it goes wrong.

>Nor, for that matter, does this thesis presume that solving the issue is an  
>easy task. In fact, Shoghi Effendi said quite the opposite: that nothing  
>short of the embodiment and perfection of Baha'i ideals would be capable of  
>carefully and adequately balancing the conflicting requirements of a frank  
>and loving consultation.  
>

Well, I am attempting to conduct this exchange in a more fitting manner than we often see here. There are bound to be many imperfections in my writing. But, I hope I have given your post a fair consideration.

Best Wishes,

Paul

From: FG <FG@hotmail.com>  
Subject: Response to a Fanatic  
Newsgroups: news.groups  
Message-Id: <857214887.14063@dejanews.com>  
Reply-To: FG <FG@hotmail.com>  
Organization: Deja News Usenet Posting Service  
X-Article-Creation-Date: Sat Mar 01 11:14:52 1997 GMT  
X-Originating-IP-Addr: 199.179.42.119 ()  
X-Http-User-Agent: Mozilla/3.0Gold (Win95; U)

(FORGIVE THE CAPS, BUT I DON'T KNOW HOW ELSE TO DISTINGUISH MY REMARK FROM OTHERS)

**I'VE DECIDED TO POST A REPLY TO THIS MESSAGE BECAUSE IT SEEMS TO ME TO TYPIFY THE GROSS FANATICISM AND SELF-RIGHTEOUSNESS OF SO MANY BAHAIS.... THIS MENTALITY, I BELIEVE, UNDERLIES MUCH OF THE OPPOSITION TO TALK.RELIGION.BAHAI OVER THE LAST WEEKS. NO HONEST MEMBER OF THE BAHAI FAITH CAN FAIL TO UNDERSTAND THE TACTIC OF INTIMIDATION USED BY SOME FANATICS TO SILENCE ANYONE WHO MIGHT DARE TO EXPRESS AN OPINION OTHER THAN THE CONVENTIONALLY ACCEPTED ONE. AS A BAHAI, FOR MORE THAN 20 YEARS, THIS TENDENCY CONCERNS ME DEEPLY. IT IS DIFFICULT FOR ME NOT TO SEE IT AS THE SAME LYING, DISTORTING, AND COERCIVE METHODS USED BY EXTREMISTS IN ALL CULTS AND PSEUDO-RELIGIONS. I BELIEVE THE MODERATORS OF SOC.RELIGION.BAHAI HAVE USED THESE SAME METHODS IN MANIPULATING, THROUGH OTHERS, THE DISCUSSION ABOUT TALK.RELIGION.BAHAI....**

**I DON'T BELIEVE IT'S JUSTIFIABLE ON THE BASIS OF THE BAHAI WRITINGS....**

**Date: Wed, 26 Feb 1997 15:55:19 -0500  
From: Roger Reini <rreini@wwnet.com>  
To: FG <FG@hotmail.com>  
Subject: Re: Response to a Jesuit**

**I am replying privately because I feel it's most appropriate. You do NOT have my permission to post this to Usenet or any other forum.**

**THE REASON I HAVE IS GIVEN ABOVE.**

**In my opinion, this note of yours contained some implied criticism of the Institutions and could be construed as undermining their authority. Specifically, this quote:**

**>This ignores the fact that many Bahais don't accept review and believe  
>it's censorship....**

**WHAT RREINI IS INTIMATING HERE, FOR THOSE WHO DON'T PERCEIVE IT, IS THAT I'M A MISCREANT, INFIDEL, ETC....**

**If this was not your intent, then you might want to rephrase the concept you're trying to get across so that it's clear you're not trying to undermine the Institutions. On the other hand, if that was your intent, then that's something I prefer not to think about.**

HERE IT IS AGAIN.... THE RED FLAG OF ACCUSATION, OF THE SELF-RIGHTEOUS,  
USED TO SILENCE AND TERRORIZE OTHERS, TO MANIPULATE AND CONTROL....  
ENDING WITH HIS WRAPPING HIMSELF IN THE MANTLE OF PIETY AND PURITY  
OF MOTIVE....

Roger (rreini@wwnet.com)

THIS HAS BEEN THE APPROACH OF OTHERS DURING THIS DISCUSSION PERIOD.  
IS THIS THE KIND OF KINGDOM OF GOD WE'RE TRYING TO CREATE ON EARTH?  
THE IRANIAN REVOLUTION WORLDWIDE? IT SEEMS LIKE IT AT TIMES....

FOR OTHER EXAMPLES OF IT, ONE MIGHT LOOK BACK AT THE POSTING BY DR. STEVE BURGESS WHO AFTER MAKING HIS SHAMELESS INTIMATIONS FAILED  
TO HAVE THE COURAGE TO REPLY TO ME, WHEN I CONFRONTED HIM, IN PUBLIC,  
WITH HIS CONTEMPTIBLE INSINUATION....

I PRESENT ALL THIS AS EVIDENCE, TO FAIR-MINDED PEOPLE, THAT AN UNCONTROLLED, UNMANIPULATED, UNCENSORED TALK.RELIGION.BAHAI IS  
WOEFULLY NEEDED TO ENSURE THE FREEDOM OF RELIGIOUS CONSCIENCE GOD HIMSELF HAS BLESSED HUMANKIND WITH.... THERE ARE TOO MANY SELF-RIGHTEOUS FANATICS IN THE BAHAI FAITH FOR IT NOT TO EXIST....

FG  
ROCHESTER HILLS, MICHIGAN USA

SECOND JUDICIAL DISTRICT  
COUNTY OF BERNALILLO  
STATE OF NEW MEXICO

DEBORAH BUCHHORN, for herself )  
and for MINORITY SHAREHOLDER- )  
MEMBERS OF THE SPIRITUAL )  
ASSEMBLY OF THE BAH ' 'S OF )  
ALBUQUERQUE, NEW MEXICO, )  
Plaintiffs, )  
vs. ) No. CV 2001-01978  
)

TRUSTEES OF THE SPIRITUAL )  
ASSEMBLY OF THE BAH ' S OF )  
ALBUQUERQUE, NEW MEXICO, and )  
THE SPIRITUAL ASSEMBLY OF THE )  
BAH ' 'S OF ALBUQUERQUE, )  
NEW MEXICO, a non-profit )  
corporation, and the )  
NATIONAL SPIRITUAL ASSEMBLY )  
OF THE BAH ' 'S OF THE )  
UNITED STATES, )  
an Illinois Corporation, )  
Defendants. )

## **PLAINTIFF'S RESPONSE TO DEFENDANT TRUSTEES MOTION TO DISMISS**

**COME NOW** Plaintiffs by and through their attorney of record  
Yorgos Marinakis and for their response state as follows:

### **INTRODUCTION**

By incorporating in the United States, Defendant Trustees agreed to follow the law of the land, but it is clear from their Motion to Dismiss that they believe the law of the land places them above the law. If the Bah 'i wish to undertake such civil jurisdiction over their members, they must provide due process, which they have failed to provide for seven years.

### **ALLEGED FIRST AMENDMENT ISSUES**

There are simply and categorically no first amendment issues in this case. Churches are not immune from suit over issues that do not involve religious doctrines:

"[w]ithout regard to the governing structure of a particular church, a court may, where appropriate, apply neutral principles of law to determine disputed questions that do not implicate religious doctrine. Jones v. Wolf, supra, 443 U.S. 595, 99 S.Ct. 3020, 61 L.Ed.2d 775. 'Neutral principles' are wholly secular legal rules whose application to religious parties or disputes does not entail theological or doctrinal evaluations."

It will be shown below that these "neutral principles" are well-established for religious nonprofit corporations. As a general rule, Courts can decide secular legal questions in cases involving some background issues of religious doctrine, so long as courts do not intrude into determination of doctrinal issues. When the canons of

**Bah 'i law are in conflict with the law of the land, the canons must yield.**

**Defendant Trustees implicitly assert (Motion to Dismiss, page 9) that this Court cannot hear this case because it involves an intangible or emotional harm to an individual committed by a church. In fact, this case involves violations of New Mexico State corporate law and U.S. corporate common law, not simply offenses to someone's sensibilities. Counts III-V allege violations of statutory duties of corporate officers, Counts VI and VII allege specific violations of filed corporate by-laws, and Counts VIII and IX allege violations of U.S. corporate common law. Count I alleges fraud and Count II alleges libel, not as individual harms but as torts by a corporation upon a minority set of member-shareholders.**

**Defendant Trustees assert (Defendant's Motion, Section B) that their actions are protected by the first amendment as "ecclesiastical" or "internal," simply because they are a religious entity. If that were the rule, then the Catholic Church could have claimed that a priest's decision to commit pederasty was an ecclesiastical decision and therefore not a civil matter.**

**Plaintiffs in actuality allege that Defendant Trustees oppressed and abused minority shareholder-member Plaintiffs, while Defendants National Spiritual Assembly failed to act upon Plaintiffs' appeals. This is simply a case of fraud and oppression on the shareholders, committed by corporate officers, which cases State Courts decide every day. The fact that the corporation is a non-profit religious society is irrelevant, because there are no background issues of religious doctrine in this case. I will now justify that statement.**

**One of the allegations relates to the failure to allow inspection of the corporate books. New Mexico law of non-profit corporations clearly states that corporations must allow its members to inspect all their books and records:**

**"All books and records of a corporation may be inspected by any member, or his agent or attorney, for any proper purpose at any reasonable time."**

**In denying shareholders access to corporate books and records, the corporation has the burden to demonstrate strong and articulable reasons for denying that access, such as improper purpose. Defendant Trustees denied Plaintiff Buchhorn access to their books and failed to demonstrate strong and articulable reasons for doing so, having merely informed Defendant Buchhorn that they needed the guidance of the National Spiritual Assembly. Because the right to inspect books and records by members was a right at common law, Defendants National Spiritual Assembly and knew or should have known that this action by Defendant Trustees violated the law. Named Plaintiff Deborah Buchhorn's purpose was proper: the "draft" Annual Report showed an**

**admitted 10% discrepancy in the books, and she wanted to investigate it.**

**As another example, Counts III-V allege breach of duties of corporate officers and directors. New Mexico non-profit corporation law clearly states the duties of directors:**

**"A director shall perform his duties as a director including his duties as a member of any committee of the board upon which the director may serve, in good faith, in a manner the director believes to be in or not opposed to the best interests of the corporation and with such care as an ordinary prudent person would use under similar circumstances in a like position."**

**These are the same duties set forth in section 8.30 of the ABA Model Nonprofit Corporation Act (herein "Model Act"). These are the "neutral principles" discussed above in the first excerpt. According to that same Model Act, nondirector officers with discretionary authority have the same general duty of care and loyalty as directors. As delegates of the board of directors, officers are fiduciaries of the corporation and within the scope of their delegated management functions are subject to the same fiduciary duties as are directors.**

**According to the Model Act, to determine whether a director or officer discharged the duty of good faith, the Court must**

**"look to the director's state of mind to see if it evidenced honesty and faithfulness to the director's duties and obligations, or whether there was an intent to take advantage of the corporation. A director of a religious corporation in making a good faith determination may consider what the director believes to be: (1) the religious purpose of the corporation; and (2) applicable religious tenets, canons, laws, policies and authority." (emphasis added)**

**This clearly implies that the Model Act applies to religious corporations. Case law also permits the Court examine the religious purposes or applicable religious laws:**

**"Civil courts adjudicate ecclesiastical matters only when civil or property rights are involved, and then only when their determination is necessary and incident to the adjudication of civil or property rights. The courts will inquire only as to what are the rules and decisions of the church and its tribunals, and what parties or factions adhere to them, without questioning their wisdom or propriety[.]"**

There is, however, no need for the Court in this case to examine the religious purpose of the corporation. Defendant Trustees acted in a manner that would qualify as domestic violence. These actions are so far opposed to the true interests of the corporation as to lead to the clear inference that no one thus acting could have been influenced by any honest desire to secure such interests, but that they must have acted with intent to subserve some ulterior purpose, regardless of the consequences to the corporation and in a manner inconsistent with its interests.

Even if this Court finds that the issues in this case involve religious doctrine, it may still hear this case, because decisions by religious entities may be the subject of civil inquiry in cases of alleged fraud:

"a civil court might be empowered to examine the propriety of such an appointment [i.e., the ecclesiastical decision of appointment to a Roman Catholic chaplaincy] if it were a product of 'fraud, collusion, or arbitrariness.'"

This is precisely the situation in the instant case. Defendant Trustees have made

numerous decisions that Plaintiff alleges were the product of fraud.

Moreover, even if this Court finds that the issues in this case are purely ecclesiastical, it may still hear the case, because they may pose a substantial threat to public safety, peace and order:

"The courts may not intervene in purely ecclesiastical matters, including church

disciplinary actions concerning the conformity of church members to the standards of morals required of them, unless such actions pose a substantial threat

to public safety, peace or order. *Wisconsin v. Yoder*, 406 U.S. 205, 92 S.Ct. 1526,

32 L.Ed.2d 15 (1972); *Sherbert v. Verner*, 374 U.S. 398, 83 S.Ct. 1790, 10 L.Ed.2d 965 (1963); *Paul v. Watchtower of New York, Inc.*, 819 F.2d 875 (9th Cir.

1987), cert denied, \_\_\_\_\_ U.S.\_\_\_\_\_, 108 S.Ct. 289, 98 L.Ed.2d 249 (1987)."

The Bah 'i are the world's second-most widespread religion. Spiritual Assemblies,

similar to Defendant, are located in cities across the United States.

Widespread abusive

and oppressive behavior by these entities is plausible and may represent a substantial

threat to public safety, peace or order.

Defendant Trustees claim that Plaintiffs' membership in the Bah 'i Faith constitutes implied consent to their government, which confers upon Defendant Trustees'

decisions an internal nature deserving of judicial deference (Motion to

Dismiss, page 6).

However, this situation invites abuse if the Local Spiritual Assembly fails to follow its own commitment to the laws, which Plaintiff alleges they have done here. As discussed above, this Court has the power to determine whether the Bah 'i have followed civil and their own religious law.

Defendant Trustees implicitly asserts "'religious questions permeate all of the issues in this case.'" The Supreme Court of New Jersey responded to such an allegation by stating that it was the Court's duty not to refer civil issues to a religious tribunal, but to hear them:

"To the contrary, as we have noted, distinct civil issues should have been reserved by the court not merely because it had the discretion to decide them, but also because it had a duty to do so."

Plaintiff suggests that if this Court is concerned with the first amendment issues that it follows the recommendations of the Supreme Court of New Jersey, and order the parties to fully brief which issues are religious and which are civil:

"It is imperative, in order to avoid unconstitutional entanglements of civil and religious issues and to preserve the right to civil adjudication of secular disputes, for a trial court to specify which issues are religious and therefore to be settled by religious authority; and which issues are civil and to be resolved by the court Thus, when faced with cases such as this, trial courts initially should entertain full briefing and argument by the parties as to what issues are 'religious' and what are 'civil'; and as to what is the proper authority to decide 'religious' questions. By providing complete and clear rulings on such questions before referral to any religious tribunal, a trial court will provide the parties and appellate courts with a clear record for informed review of any possible first amendment issues."

## **ALLEGED PLEADING ISSUES**

Plaintiffs' Complaint has complied with the New Mexico law of notice pleading, shareholder derivative suit



pleading, and fraud pleading. In New Mexico, the theory of pleadings is to give the parties fair notice of the claims and defenses against them, and the grounds upon which they are based.

Notice pleading requires only sufficient detail so that the parties and the court will have a fair idea of the action about which the party is complaining and can see the basis for relief.

In a shareholder derivative action specifically, the complaint must be verified, the plaintiff must allege that she was a shareholder or member at the time of the transaction in question, and the plaintiff must allege with particularity the efforts she made to obtain the action she desires from the corporation.

In Complaints for fraud, the plaintiff must allege the circumstances constituting fraud with particularity.

Plaintiffs complied with all these requirements. The Complaint contains numerous specific incidents and factual allegations that involve more than named

Plaintiff. Named Plaintiff verified the Complaint. There is no requirement to name all

minority shareholders as Defendant Trustees claims. More specifically, as to Defendant

Trustees' assertion regarding the libel claim (Motion to Dismiss, Section F, page 11),

Plaintiff refers Your Honor to paragraph 31 of the verified Complaint. As to Defendant

Trustees' assertion regarding the literature review claim (Motion to Dismiss, Section G,

page 12), Defendants' literature review policy facilitated this abusive situation by

preventing shareholders from communicating with other shareholders. This policy is in

violation of U.S. law:

"[t]he statutory right accorded a stockholder to communicate with other

shareholders regarding matters of common interest as stockholders is much

similar to freedom of speech."

The fundamental position occupied this right can be seen by the frequency by

which shareholders use it to justify their requests to inspect corporate books and records

. In addition to enabling and facilitating the jeopardization of reasonable expectations of

minority shareholders, this policy also in and of itself constitutes oppressive behavior.

**WHEREFORE, for these reasons, Plaintiff requests that this Court DENY Defendant Trustee's Motion to Dismiss.**

**Respectfully submitted,**

**Yorgos D. Marinakis  
Attorney for Plaintiffs  
P.O. Box 45923  
Rio Rancho, NM 87174  
505-459-4664  
877-430-9550 (fax)**

**I hereby certify that a true  
and correct copy of the foregoing  
was mailed to:  
Deborah D. Wells  
on this \_\_\_\_ day of May, 2001.**

**Yorgos D. Marinakis Summary of Hearing on Defendants' Motions to Dismiss in the case of  
DEBORAH BUCHHORN, for herself) and for MINORITY MEMBERS OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF ALBUQUERQUE, NEW MEXICO, Plaintiffs, vs. TRUSTEES OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF ALBUQUERQUE, NEW MEXICO, and THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF ALBUQUERQUE, NEW MEXICO, a non-profit corporation, and the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF THE UNITED STATES, an Illinois Corporation, Defendants. Case No. CV 2001-01978**

**July 18, 2001, 10:30 AM Judge Scott in Albuquerque, NM**

**The Local Spiritual Assembly of the Baha'is of Albuquerque and The National Spiritual Assembly of the Baha'is of the United States are the DEFENDANTS. Deborah Buchhorn is the Plaintiff.**

**The Plaintiff filed a complaint against the Defendants for various wrongs committed against her as a member of the Baha'i Faith by the local and national institutions.**

**The Defendants filed a Motion to Dismiss the Complaint based upon subject matter jurisdiction and failure to state a claim upon which relief may be granted. In addition the NSA brought a separate Motion to Dismiss challenging the Court's personal jurisdiction of the NSA, a non-citizen of New Mexico.**

**The Defendants' attorney argued first.**

**She said that the complaint was barred on First Amendment grounds, that all of the plaintiffs (minority shareholder/members of the LSA community) were not named as required by the Rules, that it was a corporate derivative suit that was not appropriate, that it pleads fraud but fails to plead with particularity as required by the Rules, that the defamation action was barred by admissions of the Plaintiff,**

**and that it claimed an unspecified right to communicate that does not exist.**

**The Defendants argued that the free exercise clause of the First Amendment bars the claim. The relief requested in the complaint that: 1) seeks to remove the Trustees of the LSA from serving in that capacity for 19 years, 2) enjoin the NSA an LSA from enforcing its literature review policy; 3) seeks determination that Defendants' secrecy practices violated the law; and 4) enjoin the Defendants from following their secrecy practices. These claims for relief demonstrate that the complaint involves a religious controversy.**

**The US Supreme Court has ruled (in a number of cases cited in the briefs) that civil courts must abstain from religious controversies. The long line of US Supreme Court cases state that church government must not be interfered with by civil courts, and there can be no review or entanglement of the courts with religious affairs.**

**In the Baha'i Teachings, the Baha'is must obey the Institutions and may not engage in backbiting or questioning of the decisions of the LSA or NSA, for the sake of unity and harmony. The Teaching of 'Abdul-Baha was that God would right any wrong as long as the Baha'is remain united in obedience to the Institutions. These are the religious teachings of the Baha'i Faith and the secular courts must not entangle themselves in it.**

**The Defendants next argued that the complaint is brought on behalf of un-named minority shareholders of the LSA of Albuquerque. The court rules of procedure require that they all be named, and for that reason the complaint should be dismissed.**

**Next, the Defendants argued that the complaint is improperly plead as a derivative suit. An appropriate derivative suit is where a member of a corporation seeks to exercise a right that the corporation has (but has failed to exercise that right on its own). In this complaint, the Plaintiff seeks redress for alleged wrongdoing against her --- not wrongdoing against the corporation. Thus, a derivative action is not appropriate.**

**The next argument was that the complaint failed to plead fraud with particularity. That is, it must state facts showing the time, place, and contents of the fraudulent communication, the identity of the person making it, and what he obtained through the fraud. The complaint therefore fails to state a claim for fraud.**

**As for the defamation claim, paragraph 13 of the Plaintiff's complaint admits that the Defendants did not defame her.**

**As for the alleged right to communicate, the Defendants argued that it was vague and not specified as to what right this is. The Defendants know of no such legal right.**

**The Plaintiff's attorney argued next.**

**The Plaintiff argued that for many years she was oppressed, defrauded, and abused in the manner of the Soviet KGB by Baha'i leaders. She appealed repeatedly to the NSA but received no relief. Plaintiff argued that Baha'is have the belief that the Universal House of Justice is infallible, but that they have misunderstood the Arabic word used by 'Abdul-Baha which translates into "morally immaculate" rather than infallible in the Papal sense.**

**American Baha'is view their Institutions as divinely guided and therefore they are particularly susceptible to authoritarian control techniques utilized by their leaders. Most of the Baha'is view the victims of these authoritarian control techniques as being sources of disunity in the community.**

**The Plaintiff next argued against the NSA's attempt to avoid personal jurisdiction of the court. She argued that the NSA and LSA are a single entity. The NSA asserts exclusive jurisdiction and authority over the LSA, tells the LSA what their bylaws are to be, and states in its own publications that the LSA is subject absolutely to NSA authority and jurisdiction, and that the LSA must obey and sustain the NSA.**

**As for the First Amendment issue, the Plaintiff argues that the assertion of a religious privilege should be raised by a motion for summary judgment instead of as an attack on the pleadings. It is a substantive defense and does not prevent a cause of action from being stated.**

**The First Amendment protects the spiritual aspect of religious teaching, except in cases of fraud (and this complaint is for fraud).**

**As for the temporal duties of the Baha'i leadership, the First Amendment does not protect them. If the court accepted the Defendants arguments, then religions would not be accountable to any court or anyone or anything else except their own religious laws. The complaint deals with elections, inspection of books and records, and fraudulent activity in operating the corporation --- these are not religious issues.**

**The First Amendment does not protect fraud.**

**The Plaintiff's attorney said that he has a tape recording of Defendants attempting to extract confessions out of Baha'is. The Defendants carry tape recorders.**

**He said the complaint details oppression by the Baha'i leadership against the Plaintiff and that religious law must yield to violations of state law against oppression.**

**As for the shareholder derivative suit, Plaintiff argued that it was properly plead. The LSA has multiple causes of action against the NSA that the LSA has failed to assert.**

**The NSA ignored all appeals. There is no rule that all of the plaintiffs be named in a derivative suit.**

**As for fraud, NM law says that only the circumstances of fraud must be plead with particularity -- not the evidence.**

**The Defendants next argued rebuttal.**

**There is no rational way to interpret the allegations of the complaint and the request for relief other than that she is a Baha'i that requires obedience to the LSA and NSA, and that resort to the secular courts is not appropriate. Religious dispute would entangle the courts.**

**Defendant NSA next argued the NSA's personal jurisdiction question. There is a 3 part test. Plaintiff has burden of showing that NSA committed an act to submit itself to jurisdiction of NM court, Plaintiff's cause of action arouse out of that act, and that the NSA had sufficient minimal contacts with NM. Act complained of in complaint is how the NSA handled appeals and its literature review policy. NSA has offices in Illinois. The acts complained of occurred in Illinois. The NSA has no office, bank account, phone, no address in New Mexico. None of the NSA members are residents of New Mexico. There is no registered agent and no meetings of the NSA in New Mexico. The only thing plaintiff could identify that NSA did in New Mexico was pay for media advertising to introduce public to the Baha'i Faith. That is not an act under NM law that subjects the NSA to jurisdiction here. There is nothing to show that Plaintiff's cause of action arouse of that act (advertising). And there were no minimal contacts to satisfy due process concerns.**

**Judge Scott remarked that it appeared the NSA filed a general appearance (suggesting that the NSA had waived its personal jurisdiction challenge by failing to file special appearance).**

**Judge Scott took the case under advisement. He will rule by mail.**

**This reporter will follow up in a month to see if the order is on file.**

**Jeffrey Goldberg**

**From: <Wanderer@Gulfcoast.com>**

**Subject: This is Bahai?**

**Date: Wednesday, September 19, 2001 7:24 PM**

**Let me begin by stateing up front that I am not Bahai. I was introduced to the Bahai faith several years ago by a couple I found very admirable and devout Bahai. From them I learned much about the principles and beliefs of the Bahai and though I chose not to join I gained great respect and admiration for the group. Since losing contact with these fine people I have not had any further exposure to the Bahai except learning of the persecution that happened in Iran.**

**This news group was my rediscovery. I am shocked ! Never have I seen**

so much hate, vindictiveness and viciousness in a group since alt.society.afganistan. I am amazed, these are not the people I came to respect and admire.

There seems to be major power struggles going on within the Bahai faith. It appears members are being ex communicated for disagreeing with church leaders. It seems there are continuous lawsuits over Bahai assets.

Is this what has happened to the Bahai faith? This is nothing at all like I saw and learned a few years ago. What has happened and what is going on?

From: "Charles" <lmno@mindspring.com>

Subject: Re: > bahai < - LAWSUIT - \$10,000 STOLEN - FRAUD & LIBEL in New Mexico

Date: Wednesday, April 04, 2001 3:29 PM

who me? naaah... I'm a nobody.

but who sells real estate by a code of ethics in Rochester Hills, Michigan?

what do the numbers 62035 and Feb 9, 1954 have in common? and what's your job title? and who's your boss?

and no, I am NOT a decent Baha'i. I just am tired of your cross-posting and spams.

Patrick Henry wrote:

> Let's try it again:

>

> Tell us, if you're an honest person, a decent bahai, a model of virtue,  
> an exemplar for others, who do you work for in the bahai administration?

>

> It's a well known fact that Maniac works for Gharidian. Who's your boss?  
> And what's your job title? Assistant what?

>

> --

> FG

> www.FG.com

> The Bahai Faith & Religious Freedom of Conscience

> <https://members.nbc.com/FG/index.htm>

>

> "Rick Schaut" <RSSchaut@home.NOSPAMcom> wrote in message

> news:9afn090b3i@news2.newsguy.com...

> >

> > "Patrick Henry" <patrick\_henry@liberty.com> wrote in message

> > news:tcml1esqbsv2q19@corp.supernews.com...

> > > Oh you make me laugh!

> >

> > So long as you don't demand that I buy you a new keyboard, then we've  
> > accomplished something positive. That's good.

> >

> > > Your attempting to turn that into EVIDENCE of my manipulating the

> > > Complaint is so laughable....

> >

> > I didn't manipulate the complaint at all. All I did was quote a paragraph  
> > you left out of your post.

> >

> > > Tell us, if you're an honest person, a decent bahai, a model of virtue,  
> > > an exemplar for others, who do you work for in the bahai  
administration?

> >

> > Well, as Mr. McKenny has pointed out, the implications of your attempt to  
> > discredit me as a person are rather clear. Thank you.

> >

> >

> > Regards,

> > Rick Schaut

> >

> >

**March 21, 1999**

**The Local Spiritual Assembly of the  
Baha'is of Arlington. Massachusetts**

**My dear Baha'i friends,**

**I hope this year's Fast found you happy and healthy. This special season,  
which seems to arrive**

**sooner every year, always makes us slow down and reflect upon spiritual  
matters -- why we go**

**through this physically exhausting fasting process, what we expect from it,  
and what we believe**

**about God's laws and our obligation to follow them. The Fast is a test, but it's  
also a time of**

**spiritual rejuvenation, and I have always looked forward to it.**

**But this year was different for me. I was not fasting with the rest of you. This  
year, I am**

**observing Lent instead; and at the end of it, I will celebrate Easter, for the first  
time in my entire**

**adult life.**

**You see, I've been going through a crisis of faith over the past several months.**

**The problem is**

**this: I love the Baha'i Faith dearly, but there are some doctrinal and spiritual  
issues in it that I can**

**no longer accept. Since I began attending an Episcopal church last year, many  
of those issues**

**have been thrown into sharp relief. Seeing them "from the outside" has helped  
me understand the**

**latent problems I've had with being a Baha'i all these years.**

**What it ultimately comes down to is that, now, I feel closer to God and to my  
fellow human**

**beings than I did while I was an active Baha'i. That's the only factor that really  
counts, I think.**

**Everything else either contributes to it, or is secondary to it.**

**I think I should explain some of my reasons for making this rather unusual  
move (I don't**

**personally know of anyone who has gone from being a Baha'i to being a  
Christian, let alone an**

**Episcopalian). This letter is my apologetic. I hope that it will also help some  
Baha'is and Baha'i**

**communities understand some of the factors that I think are causing them**



problems, at least in the United States; some of these points, while controversial, should at least spark some good discussion or soul-searching.

\* \* \*

1. Our Feasts are not spiritually nourishing. They must be for some Baha'is, but for me, they don't even come close to a good church service, or a private meditation, or even a walk in the woods.

The big problem is the content. It's limited to readings and prayers from the Baha'i Writings (which truly are a wonderful source of wisdom), and sometimes instrumental music or singing.

Nothing else. There's no spontaneous prayer, or personal reflections, or creative praise. There's

no ritual, either; even though the Writings don't actually rule out the creation of new rituals for

short-term use, they discourage ritual use over the long term (such for Feasts and for marriage

ceremonies), and Baha'is as a rule stay away from ritual altogether.

I think that's a sad loss. Ritual is a "door to the sacred" -- the familiar repetition of a ritual,

combined with one's periodic reinterpretation of the traditions and symbolic meanings attached

to it, really do help open one's mind and heart to God. It lends focus and framework to our

worship, gives rhythm to our spiritual lives, connects us to our history, and constantly reminds us

of what's important in our chosen faith. Yes, it has the potential to mechanize worship (I'm sure

many churchgoers have this problem) and to distract us from our core beliefs, but that's

something each person can learn to rise above. Besides, Baha'is already have individual rituals

such as the 95 repetitions of the Greatest Name. Why are community rituals so much worse?

(Incidentally, I didn't understand these truths about ritual when I was growing up in the Christian

faith. At the time, it just seemed repetitive and boring. I readily believed what Baha'is told me

about ritual -- that it calcifies the faith of a community, and becomes an end in itself, supplanting

a living and creative worship. This is not at all true in the church I now attend, which is as vital

and creative a faith community as I've ever been in. Maybe I needed to be deprived of the

blessings of ritual for a while to appreciate it!)

Another problem is that I need music when I worship, and Baha'is do not have a strong musical

tradition yet. There are a few well-known songs here in the United States -- other countries may

have more -- but not nearly enough to provide a source deep enough to dip



into at every Feast. Of course, it's not fair to expect that a 150-year-old religion will have a musical tradition as large as the 2000-year-old church! But the Faith is culturally so diverse. It has so much talent in its ranks. Baha'is all know each other and travel everywhere. Countless wonderful songs should be flowing all over the Baha'i world by now! Where are they? And lacking those, why don't Baha'is reach into the musical traditions of other faiths more often?

Finally, I am saddened by the exclusion of non-Baha'is from Feasts. I understand that people who have not chosen to be a member of the Baha'i Faith shouldn't take part in the business-meeting part of the Feast, but why can't they merely observe? And why should they be excluded from the worship aspect of the Feast? I'm sure it must be discouraging for people looking into the Faith, who want to experience how we worship. Their presence may enhance the Feast in unexpected ways, too. I will have more to say about this exclusion later.

In short, it seems like different people simply have different needs with regard to worship. Many people I know (including some Christians) honestly don't like church services. Some need different kinds of rituals, some need private meditation, some need to get out into the woods and mountains. To each their own. Unfortunately, the Baha'i Faith doesn't allow much choice in how to conduct Feasts, and what it does allow doesn't work for me.

2. There's no clergy. I find this issue difficult to discuss because it's a core doctrine of the Baha'i Faith, but I really think the Faith has "thrown the baby out with the bathwater" -- there are good reasons to have clergy, and the lack of clergy causes problems for individual believers and for the community.

It's my understanding that the Baha'i Faith does not have a priesthood partially to avoid the trouble that an overly-powerful clerical class can cause (witness the history of the Faith in Iran), and partially to drive home the point that each one of us is responsible for our own spiritual life, with no intercessors necessary between us and God. Both are valid arguments. However, many Protestant denominations (among other groups) have solved both problems, through theology and church structures that have evolved over time. They do fine. I think it's healthier to meet such problems head-on than to do away with the priesthood altogether. I've also sensed a naivete on the part of some lifelong Baha'is about what clergy actually do, especially Christian clergy. In mainline Protestant churches, which is all I have any real experience with, a priest's or rector's job includes these roles:

- Facilitator for worship. They act as sort of a "living center" for sacred rituals, or they preach, or they are simply responsible for planning and executing the regular worship services. This is not a bad thing, and Baha'is might do well to have knowledgeable people responsible for planning and carrying out Feasts, for instance.
- Teacher. They've spent years learning about history, theology, other faiths, and so on. In sermons, in Bible studies, in Sunday school classes, and in private conversations, they teach us all this.
- Spiritual advisor. Since priests are trained in theology, and sometimes also in such things as psychotherapy, marriage counseling, or conflict resolution, they are people you know you can go to when you need guidance. In fact, that's their job. Thus, there's a higher level of responsibility that you can't get from volunteers or from random members of a Baha'i community. (Just before I got married, I really needed someone like this to talk to. I did not find such within the Baha'i communities that I knew, and since I wasn't living in a town that had an LSA, I didn't "have" an institution available to talk to either. It was a terribly lonely time, at a point when I feel like I should have had loving support from a religious organization.)
- Community leader. Each church has its own personality, and some of it (though not by any means all of it) comes from its priest. They are partially responsible for the health of a community, and again, that's part of their job. No one in a Baha'i community has its health and happiness as their primary concern, day in and day out. Of course, Baha'is have their Local Spiritual Assemblies to take care of administrative and spiritual matters. But it's much harder to run things effectively with a committee. And you know what? If I have a real crisis, I don't want to talk to a nine-member LSA, even if it does have God's blessings. I want to talk to a single human being. I want to talk to someone one-on-one, someone who has experience and knowledge that may help, someone with whom I have an ongoing personal relationship, someone whom I know will find time for me. Yes, I know no priest is perfect. But I'll take my chances with a trained priest who has chosen to make serving God his or her life's work, rather than go before an LSA with its nine volunteer members, all of whom I know socially and are probably tired, pressed for time, distracted by their "real" jobs, and woefully untrained in difficult personal issues.

As much as I love my fellow LSA members, I have never felt comfortable going before them with anything personal. It wasn't their fault; nine people is just too many, and their time was always in such short supply that I didn't want to add one more thing to their agenda. Even while I was on the LSA, I never felt we were fully qualified to deal with other people's problems that came before us, even though our ranks did include professional therapists! In general, I'm hard-pressed to believe that the Baha'i Faith can throw out a role as old as the oldest religions, and not suffer the consequences. The role of priest / elder / shaman / teacher probably exists for good social and psychological reasons (not to mention spiritual ones), and it's present in every other religion that I know. It does not have to be incompatible with the Baha'i tenets of personal spiritual responsibility, the independent investigation of the truth, or anything else.

3. Chronic community fatigue and "burnout." The Baha'i Faith seems to attract more than its share of responsible, intelligent overachievers. This is wonderful, up to a point -- the Faith's small numbers in the Boston area belies the huge amount of activity that goes on! But this takes an enormous toll on people. I think the typical active Baha'i works a 50-hour week (either in a job or at home), serves on at least two committees or an LSA, gets lots of Faith-related email every day, goes to talks and deepenings and Feasts, and maybe somehow finds time for daily prayers in the midst of it all. Then they're asked to host a talk or a party or something. Or to make something for a potluck. Or to serve on one more committee. And they cannot say "no" to the Faith they want to serve, until they are just too tired to say "yes" anymore. After all, the Faith's needs are so great; who are we to decline the opportunity for service? I've thought about this issue for a long time. I now believe that the Baha'i Faith in the United States is simply too demanding of its active members. Except in the really big urban areas, everything is done by volunteers, who all have their own lives to deal with. (Hired administrators and secretaries and such would help, but there's never enough money for such luxuries.) Furthermore, service to the Faith is implicitly expected of its members -- and active teaching is explicitly expected. There's always so much that we're being asked to do, to fulfill teaching plans and meet fund-raising goals. Plans are made by LSAs, Regional Councils, National Spiritual Assemblies, the World Center, the Universal House of Justice, and so on and so

on. We constantly overreach ourselves, often fall short of our goal, then set the next goal higher. Sometimes victories are won, but at a high human cost: people who were once enthusiastic "burn out," or just get too discouraged to keep going. I think a religion should allow for more balance. We should all have time for contemplation and reflection. Time to be with our families, time to do our jobs really well without being tired, time to allow spontaneous things to happen like talking to a friend or taking a walk. Can we be spiritually whole without that? When we're so busy serving and running around, we can't hear the "still small voice" of God whispering into the ears of our souls. And that's so important. Why do we have an endless conflict between taking the time we personally need, and giving the Faith the time and energy it needs? Faith and sacrifice go hand in hand, but does God want us to sacrifice our spiritual well-being for the immediate needs of the Faith? I just can't believe that.

4. The pressure to teach. This is directly linked to the burnout problem: if we had more people, the work would be spread out more, but at the same time, teaching is the reason we spend so much time and effort and money in the first place! Sometimes it seems that the Baha'i Faith's whole purpose is to spread itself. In fact, this is probably a sound theological point -- if the Faith's only ultimate purpose is to bring about the Kingdom of God on earth, then growth to a "critical mass" is exactly what it should be trying to do. But is this what religion is all about? No, of course not. A religion is also about an individual's relationship with God and the rest of humanity. It's about seeking truth, and it's about learning how to love other people beyond love for one's self. The Christian denominations that I grew up in keep these things paramount; growth is secondary (though it's certainly wonderful when it happens). That comes closer to matching what I know, deep in my soul, to be true. Now, if I truly believed that the Baha'i Faith is the right answer for everyone else, then teaching it would come naturally. But I don't. I know that many of my closest friends and family are spiritually content where they are; or maybe they're not interested in religious topics, and would be bored or put off by my constantly mentioning the Faith. Love and consideration for the people in my life should take precedence over teaching them. In a more sinister vein, the Faith sometimes encourages us to use friendship as a means to the

end of teaching. A recent letter from the Regional Council for the Northeastern States recommends that we choose a single seeker to take under our wing, and make friends with them -

- with the express purpose of opening their heart through kindness and friendship, so that they will be more receptive to the Faith. Isn't this putting the horse before the cart?

If I were that seeker, I would be offended if I found out that such a "friendship" was built on the other person's drive to teach, not on a genuine liking and respect for each other. Finally, I think the emphasis on teaching pulls energy and resources away from non-teaching-oriented service and charity efforts. Perhaps if Baha'is were less focused on teaching, and less overwhelmed by the weight of all their other activities, they could do more in the way of community service, which they are enjoined to do by the Writings. Then again, maybe what's really needed is a change of heart -- away from growth as a primary goal, and towards love and compassion for all people regardless of their beliefs. (Mind you, individual Baha'is are among the most loving and compassionate people I've ever met; here I'm talking about the Baha'i Faith as an institution.)

5. An uncomfortable split between Baha'is and non-Baha'is. We talk about unity this and unity that, but we still use that declaration card to draw a sharp dividing line between who can attend Feast and who can't, who can read certain letters and who can't, who can give money and who can't, and so on. It creeps into our language -- "I'm inviting a non-Baha'i to this deepening, is that OK?" "We had six non-Baha'is and ten Baha'is come to this event." It affects our social lives -- we draw a cozy circle around "us Baha'is" and occasionally widen it to include a new declarant or an enthusiastic seeker. It subtly alters the way we view humanity, so that we no longer see one world, but two: Baha'i and non-Baha'i. This is a particularly thorny problem for those of us who have spouses who are not Baha'is. For instance, if there's a special event coming up that my husband and I want to go to, I have to ask if we can both go, or if only I can go. Yet we both enjoy the company of our beloved Baha'i friends (not to mention each other's company), so tension is the result. Another side of this issue came up a few months ago, when I told a Baha'i group that I was willing to loan or give them a large amount of money, but I had to discuss it with my husband first to make sure it was financially feasible at that point in time. Even though it would ultimately have been my

own money, I was turned down flat, because he was not a Baha'i and shouldn't be involved with giving money to the Faith!

In contrast, the church we now attend welcomed us right from the beginning, regardless of where

we were in our spiritual journeys. Nothing was barred to us before officially becoming members,

except for voting rights in the annual meeting. In fact, we didn't even know there was such a

thing as officially signing up, until just before that annual meeting. No one made a big deal out

of it. Even Vestry meetings (the Vestry being the lay governing committee of an Episcopal

church, roughly the equivalent to the administrative aspect of an LSA) are open to anyone who

wants to observe. Overall, I felt much more welcome there than I probably would have if I had

visited Baha'i events as a non-Baha'i.

Isn't this Revelation for everyone? What are Baha'is afraid of? Why can't we welcome people

into our events and lives with open arms and no prejudices based on whether or not they've

signed a card? Maybe in some countries there's a security issue, but here in the United States,

there's no political reason to fear outsiders! Are we afraid people will laugh at us, or that they'll

think we're foolish or naive? Are we afraid they won't approve of us if they see how we talk to

each other or conduct our community business? Surely the Faith is stronger than that.

This kind of insularity can only hurt the Faith. Worse, it undermines our belief in unity, and

borders on hypocritical. I can't imagine Abdul-Baha' making a big deal out of whether or not

someone has signed a declaration card; on the contrary, I think he would welcome everyone,

without even pausing to ask whether they were technically Baha'is or not.

6. An uncertain intellectual foundation. I've been fighting against this one for years, afraid to

look too hard at some of the belief structures given to us in the Writings. I still can't force myself

to study some of the more pedantic works, like "Some Answered Questions," because I can't

reconcile myself to believing what's in them.

For example, the unity of all religions is a wonderful idea, and for ten years, I truly wanted to

believe it. Guided by the Baha'i Writings, I tried my best to make myself believe in it. There are

some assertions in the Writings about other faiths that I never could believe, though. One is

about the resurrection of Christ being strictly symbolic. Yes, a physical resurrection is hard to

understand and accept, but isn't that the whole point of the ends of the

Gospels? Over and over again (in three of them, anyway), they emphasize that he really did physically return, wounds and all, to the shock of his friends and disciples; the letters in the rest of the New Testament keep coming back to that point. It's so fundamental to Christian doctrine that to reinterpret it as "only symbolic" is to dismiss nearly the entire history of Christian theology, not to mention the obvious meaning of the Gospels. In my opinion, it's intellectually dishonest for Baha'is to claim unity with a theological construct that most Christians never believed in the first place. But that isn't the half of it; that doesn't address the central core of beliefs that the Baha'i Faith says is common among all the revealed religions, like a belief in a monotheistic God. Buddhism does not necessarily teach this belief. Some individual Buddhists do believe in God, which may be OK within the tenets of some Buddhist schools (I don't know this for sure), but the earliest Buddhist writings we have -- the Pali texts -- apparently indicate that Buddha himself did not teach monotheism at all! Yet Abdul-Baha' claims he did. Again: how can Baha'is honestly claim unity with this religion whose doctrine they have changed to be something different from what was historically taught, and against all evidence found by historians and scholars? The Baha'i counterargument I have heard most often is that Baha'u'llah and Abdul-Baha' had direct knowledge from God about these other religions, and therefore we should believe them and not what the other religions currently teach. That may be so; we can't prove or disprove such a claim, at least not in this world. But in a sense, this is a false unity -- the theological sleight-of-hand may help Baha'is feel like they're standing on a firmer foundation, but it does nothing to help them find genuine common ground with modern-day Christians and Buddhists and others. If anything, it hinders any such efforts, because it tends to put people of other faiths on the defensive by essentially telling them they've been wrong all this time. I've seen that happen on the Net, and it's not pretty. Besides, at some point, our own common sense has to kick in and decide whether or not a revelation is correct, or else we'd be blindly following every nut case who claims direct revelation from God. We chose to believe in Baha'u'llah not just because he told us to, but because his teachings resonated with us at some level; either logically or intuitively, we already believed most of what we heard him teaching. Now if Abdul-Baha' had



seriously told us that the moon was made of green cheese, and that in the year 2000 we'd all follow the cow in jumping over it in order to bring about the lesser peace, wouldn't a rational person begin to question the fundamental correctness of the Writings? At some point, credibility vanishes and one ceases taking everything on faith. I have reached that point.

7. A lack of open intellectual discussion. This isn't entirely true, of course; since the spark of truth comes from the clash of differing opinions, open discourse is fine, as long as it stays within certain bounds. But those bounds have felt awfully constricting lately. Personally, I haven't wanted to be accused of not being "firm in the Covenant," so I have avoided certain topics that I'd really have liked to talk openly about. This includes many of the issues I've brought up in this letter. (Even if my dear Baha'i friends didn't explicitly accuse me of anything, I know they would still be saddened and disturbed to hear me bring up these topics, and they would probably feel torn between their friendship with me and their loyalty to the Faith. I'd hate to put them through that.)

I did a Web search a few months ago and ended up on FG's Web site. While exploring there, I found an article called "A Modest Proposal," written by a handful of Baha'is in 1987 for the now-defunct "Dialogue" magazine. It was an excellent article, well-written, insightful, and full of courageous and loving suggestions for revitalizing the Baha'i Faith in the United States. But the National Spiritual Assembly did not allow its publication. Personally, I could see nothing in it that might be considered blasphemous, or disrespectful of the Covenant, or even disunifying; to this day, I have no idea why its publication was prevented.

That got me wondering why it's still necessary to review articles written by Baha'is before publication. Is it really just to make sure the Faith is presented in a dignified manner, and to guarantee factual accuracy? If so, why wasn't the Dialogue article corrected and then published? Or is it because certain ideas are considered dangerous, even when they don't directly conflict with the Writings? That frightens me. If the Faith is true and from God, it should be strong enough to remain standing in spite of all our questions and reinterpretations. Eternal truth is like that. If all serious Baha'i discourse has to be vetted for intellectual acceptability before publication, that belies a deep insecurity on the part of the Baha'i institutions. In relation to this incident, the Talisman email list incident, and other things, I



have heard many anecdotes that indicate that academics engaged in Baha'i studies feel ignored, belittled, or distrusted because of their work. Add to this the May 1997 correspondence between the Universal House of Justice and Susan Maneck, and I'm almost certain there's an anti-academic undercurrent running through the Faith, in America and elsewhere. (This letter implied that traditional, non-religious methods of analyzing religious texts and histories by Baha'is are less worthy than a faith-based approach, in which the basic tenets of the Faith are already accepted as truth by the investigator.) Again, one wonders what the UHJ is afraid of. Shouldn't we be eager to learn more about the historical context of our Faith, regardless of the source of the knowledge? Why would a dispassionate analysis of the Faith, done by methods widely accepted by the world at large, be worth less than those done from the perspective of faith? It seems to me that we need both, for balance. Finally, there's the matter of Covenant-breakers. We're not supposed to talk with them, nor read what they write. Why not? We're adults, not children; for the most part, we're not so fragile that we can't hear bad things about our Faith and not be seduced into believing them. We might believe on an individual basis that we're not prepared to read such stuff, or that we just don't want to, but that should be a personal decision, not one imposed upon us. For the most part, I bet their arguments against the Covenant couldn't stand up to logical analysis or spiritual wisdom. (The few I've read aren't worth the electrons they're printed on!) If they can, well, maybe it's good for us to argue against them, up to a point -- we could learn from the experience, and grow spiritually and intellectually. Maybe we could even bridge the chasm between us, and view them as human beings deserving of respect and empathy. But sticking our heads in the sand gets us nowhere. Once again, it indicates a fundamental insecurity about the truth of the Faith -- or, even worse, a lack of trust in the faith of individual Baha'is. Either way, it's very authoritarian, and I can't bring myself to agree with it anymore.

8. An overemphasis on unity as an ultimate good. Unity is wonderful, of course, but odd things happen when it becomes the highest ideal that we try to attain. I'm not sure that it ought to be. When I began looking into the Episcopal Church a few months ago, they had just held the

Lambeth Conference, a worldwide bishop's conference which happens every ten years. I read the news stories. Boy, did they have unity problems! There were conservative factions, and liberal factions, and harsh words, and behind-the-scenes politicking, and a near meltdown of the Anglican Communion -- all over the single issue of the Scriptural acceptability of homosexual behavior. I found myself thinking, "How awful. This would never, ever happen in the Baha'i Faith."

Later I thought, "Maybe it should."

Look at what brought about the conflicts at Lambeth: many different interpretations of Scripture, to be sure (which Baha'is aren't supposed to have), but also a love for God, for the truth, and for the Church's spiritual direction. And, importantly, a knowledge that they could express their opinions freely, even if those opinions were unpopular with other bishops or were a break with the past. Now wouldn't it be wonderful if they ever do find unity, given these circumstances?

That would be a hard-won, genuine unity. That would be a unity based not on an order that

"Thou shalt be unified!", but on care and respect, forged in the furnace of real conflict. On love, not on law.

I think this "difficult unity" is ultimately better and stronger than one that tends to subsume the

search for truth in the name of unity. This happens among Baha'is, like during LSA meetings --

for instance, someone may want to keep discussing a point they know is right, but according to

consultation rules, shuts up in the name of unity. It also happens in public discourse, as I

discussed above -- if someone has an interpretation of some aspect of the Writings that differs

from the standard one, they may feel discouraged from talking about it, for fear of causing strife

and disunity (or, horror of horrors, being seen as a schismatic).

Instead of resolving such conflicts honestly, Baha'is tend to bury them, lest those conflicts fester

and cause disunity. It seems a little cowardly to me now.

Also, there's a little logic problem in Baha'i doctrine that has bothered me for a while. Baha'is

believe that the Faith has never been split into sects (lasting ones, anyway), and will in fact

remain basically undivided. But those groups that do separate from the mainstream of the Faith

are declared non-Baha'is, simply because they separated. It's a semantic trick, no more. I'm sorry,

but there are other Baha'i groups that do not consider the Universal House of Justice an

authority. They do believe in Baha'u'llah (though not in the Covenant as we understand it, hence

the term "Covenant-breakers"), so the rest of the world would consider them Baha'is. They consider themselves Baha'is too. Only mainstream Baha'is don't, and they have a powerful psychological motive for not doing so: the bedrock of their faith would be shaken if these breakaway groups were acknowledged as Baha'is. This is very shaky ground for the claim that this faith is superior to Christianity and Islam, with respect to a lack of internal division. It also causes mainstream Baha'is to actively shun the company and opinions of certain other people who believe in Baha'u'llah; my soul tells me this is neither healthy nor just, and paradoxically, it makes the Faith less tolerant of diversity than many other religions. And at some levels, what's really wrong with division, as long as it doesn't cause hatred or unloving behavior? I can choose to worship in a progressive church and still love conservative parishioners who leave to go someplace more suited to their beliefs. I can be an Episcopalian and still love my Unitarian and Catholic friends. (And my Muslim friends, and my Baha'i friends, and my Pagan friends, and so on!) I can even play Democrat to my Republican friends, or vice versa. It may be a little harder to understand where they're coming from, since I don't share their beliefs, but tests such as these are opportunities for intellectual and spiritual growth, not an indication that we need enforced uniformity of beliefs. I think what the world really needs is not a ban on divisions, but a spiritual discipline that prevents those divisions from causing hatred and prejudice.

9. Too many answers, not enough mystery. The Baha'i Writings are vast. In my ten years as a Baha'i, I'm sure I haven't read even half of all the English works, and of course I don't stand a chance at reading all the untranslated Arabic and Persian works. Between the writings of the Central Figures and the decisions of the Universal House of Justice, there's probably something authoritative written on almost any topic of spiritual significance! It really does make life easier, having such an extensive set of laws and beliefs that I can subscribe to as a body. It means I don't have to think all the time. I can just say, "Sorry, I don't drink," rather than having to decide how much alcohol is too much. It means I can believe in the ultimate unity of the religions and then shape my observations to that belief, rather than doing the hard work of forming hypotheses based on what I observe. It means I don't have to have any

doubts about the humanity's future, since we pretty much know what's eventually going to happen. It means I have a perfectly good explanation of Christ's Resurrection; no need to keep going back to it year after year, looking for new layers of meaning. It means that there are very few unanswered questions left.

And this is supposed to help me grow spiritually? It seems to me that all my real spiritual growth has come during periods of doubt, when I was unconvinced that the answers offered by the Christian or Baha'i doctrines were true. (This is one of those periods.) During those times, I have to go looking for my own answers; those that are given free, without the search, somehow lack the same weight. I feel like I have to use the mind that God gave me, even -- especially -- in religious matters, and to do otherwise would be something less than human. I take the independent investigation of truth very seriously.

The Baha'i Faith tells us that humanity has finally outgrown its adolescence and reached adulthood. Why, then, are we given yet more laws and answers than before? To me, it just doesn't seem to fit.

Furthermore, the set of Baha'i beliefs and laws can only grow over time, as the Universal House of Justice issues more infallible interpretations over the years. They certainly don't seem to be in the business of abrogating anything that the Central Figures have said, nor what they themselves have said in the past. Therefore, the amount of authoritative "stuff" in the Faith cannot shrink; it can only grow. If it continues this way, it seems to me that the Faith will calcify -- with so many unchangeable answers, it will gradually lose its ability to adapt, even if it must do so in order to fulfill its divine station.

There is one non-religious idea that I've concluded is a fundamental truth about the world: the concept of incremental change, of slow adaptation to changing conditions while retaining an unchangeable core of individuality or "self." It's required for anything to thrive, whether it be an organism, a species, a personality, a building, a city, a software artifact, even a belief system.

Christianity tried for centuries to resist change, only to be rocked by periodic upheavals like the Reformation. Now many denominations have learned to adapt to a changing world and an advancing understanding of morality, and they work pretty well. The Episcopal Church, at least, offers a relatively simple Gospel-based core doctrine, but its non-core beliefs change with the times. The changes are done thoughtfully, not according to whims or fads, but

slowly -- just enough to maintain a certain aliveness. The Church once condoned the subordination of women; now it doesn't. It may once have been silent on the issues of slavery and racism in America; it certainly isn't anymore. The institution learns and adapts. (Ironically, the Baha'i Faith explicitly teaches incremental change, in the form of progressive revelation -- each religion teaches a core of unchangeable truths, but with a set of beliefs and laws that change from one revelation to another. But the time scale is all wrong; will we really be living with all these same early-twentieth-century interpretations for a thousand years? I find that hard to believe.) Christianity in general seems to fit this incremental-change model particularly well. There are many Gospels, and none of them are guaranteed to have accurately recorded the exact words and deeds of Christ. Their authors had certain audiences, certain agendas. They contradict each other sometimes, in fact. But because of these loving yet human retellings, the story of Christ's life takes on a mythic status, more so than a historical one. And here the importance of mystery arises: because the Christ story is myth-like, its meaning shifts and deepens throughout a person's life (or a culture's). How can there be any one interpretation to something as profoundly simple as the Last Supper? It's a holy mystery. Different interpretations are appropriate for different people, or at different stages of a person's life, or in different cultures. No one can force a certain interpretation on me, nor should they -- it would lose its mystery, and ruin any chance that I can get other meanings out of it later. Nailing down a single interpretation would damage the myth beyond repair, by stripping it of its mysterious aspect. I'm convinced that this is why Christianity has lasted so long, and is still growing, in spite of its fragmentation. Its mythic basis allows for changing interpretations, while still remaining firm on the fundamental Christian truths (those pronounced uniformly by all the Gospels). It permits a diversity of denominations, for people with different needs and values. And above all, it offers an infinitely deep pool of spiritual truth, never running dry, no matter how many times a person goes back to it during his or her lifetime. In contrast, the Baha'i Faith offers a pool which is large, but necessarily finite; definitive answers are always there for the asking.

\* \* \*

As you can see, I seem to have irreconcilable differences with the Baha'i Faith. The question remaining to me is: am I still a Baha'i? If I believe in Baha'u'llah as the Manifestation of God for this day, then I would still be a Baha'i. That's the only test that counts. The answer is, I just don't know anymore. I no longer have the certitude I once had. I know I'll find out if He is or not in the next world, but until then, I just can't make myself believe it. Because of the solidity, coherence, and authority of its teachings, the Baha'i Faith is not a religion in which one can just pick and choose what to believe or not believe. My soul is still moved by Baha'u'llah's writings, and probably will always be; their beauty is simply incomparable. I'm sure they're divinely inspired (though I'm no longer sure exactly how). But most of the issues I've described here come from later interpretations, not from His own pen. Therein lies the problem. With the Covenant, Baha'u'llah made it very clear that Abdul-Baha' was his successor, and that what he said was authoritative; and then it passed to the Guardian, and so on down to the Universal House of Justice. To believe in the authority of some of these institutions and not others is to break the Covenant, which is emotionally impossible for me. It's also illogical. I don't see how I can believe that Baha'u'llah was who He said He was, and yet discount what He clearly said about the succession of His authority. That leaves two choices: I accept all of it, or I accept none of it. Now you know what I have to do. Since I can't make myself accept all of it anymore, I feel like I have no choice but to resign my membership in the Baha'i Faith. Please understand that this was not an easy decision for me to make. It took months. It's still deeply painful, and it will remain so for a very long time; I have been a Baha'i for my entire adult life, and it is part of my identity. Its teachings are deeply entwined with my personal value system, to the point where I don't know sometimes where my own beliefs end and the Baha'i doctrines begin. I still have a great love for my Baha'i friends, and I'm acutely aware of how much pain this will cause them. To spare them this pain, I considered quietly "going inactive," but I don't think that would be intellectually honest, especially since I plan to be active in the church that we're attending. I also need closure to this whole matter, and leaving it open-ended like that just prolongs it unnecessarily. And besides, every new beginning requires an ending! I hope that the Baha'is that I know and love can understand why I am doing this. I don't think the Faith is entirely wrong -- I'm just not sure it's entirely right, that's all. It's definitely not right for

me, at this point in my life. I know that many of my Baha'i friends do know it's right for them;  
may they continue growing happily in the Faith! My prayers will always be with them. And the  
Faith will be right for many seekers. I do think that growth will come, in time; the Faith offers so  
many wonderful solutions for the problems of this world.  
But I also hope that if "entry by troops" does not happen in the way that Baha'is expect it to, that  
they may better understand why the Faith is not right for many seekers. I tried my best to make it  
right for me, but couldn't do it -- and I was a deepened Baha'i with a strong incentive to stay with  
it! One of the ways I think the Faith must adapt is to accept its place as one of many, many  
diverse religions in the world, not as a tiny religion which assumes that it will eventually claim  
the majority of the world's people. It will not appeal to all those people, because many people's  
spiritual needs will not be fulfilled by the Faith. If this letter can help the Baha'is understand that  
better, then that's really the best I can hope for.  
I read a book recently called "Things Seen and Unseen." It's an autobiographical work by an  
Episcopalian woman who describes her slow transition into a church community as being  
"pushed by God" -- as though there was an invisible hand at her back, gently pushing her in the  
direction that she needs to go to achieve spiritual maturity. That's what I've been feeling for the  
last six months. When you feel the hand of God, you go with it. I don't know where I'm going.  
But I trust that it will be where God wants me to be.  
I love you all dearly, and I pray that God may walk with you through all your journeys.

Jenifer Tidwell

[www.mit.edu/~jtidwell/letter\\_1sa.html](http://www.mit.edu/~jtidwell/letter_1sa.html)

From: "Karen Bacquet" <karenbacquet@hotmail.com>  
Subject: UHJ letter on withdrawals (for Don)  
Date: Saturday, October 06, 2001 2:28 PM

4 April 2001

To all National Spiritual Assemblies

Dear Baha'i Friends,

The International Teaching Centre has sought elucidation of issues concerning the attitude of Baha'is and Baha'i institutions towards those who have withdrawn from the Faith.



**In response, we have provided the following comments, which are being sent to you for your information and guidance. You are free to share this letter with the believers under your jurisdiction as you wish.**

**One's beliefs are an internal and personal matter; no person or institution has the right to exert compulsion in matters of belief. Since there is a wide range of meanings in the Sacred Scriptures, there are bound to be different ways in which individuals understand many of the Baha'i teachings. Nevertheless, it is necessary for the viability of the Baha'i community that its members share a common understanding of essentials. This implies a commitment by each member to function within the framework established by such an understanding.**

**This framework includes, for example, cognizance of the existence of a Divine Revelation brought by Baha'u'llah, the Manifestation of God for this age, and acceptance of the two primary duties prescribed by God, as expressed in the Kitab i Aqdas, the Most Holy Book of the Baha'i Revelation. These are: "recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws," and observance of "every ordinance of Him Who is the Desire of the world. These twin duties," the Aqdas firmly states, "are inseparable. Neither is acceptable without the other."**

**'Abdu'l Baha, Whom Baha'u'llah appointed as the Interpreter of His writings, reaffirms these fundamentals of Baha'i belief. In His Will and Testament He writes: "This is the foundation of the belief of the people of Baha (may my life be offered up for them): 'His Holiness, the Exalted One (the Bab), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abha Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding.'"**

**It is within the context of these statements of basic belief and practice that membership in the Baha'i Faith is determined. Acknowledging that the matter of ascertaining the qualification of a true believer is a delicate and complex question, Shoghi Effendi, the appointee of 'Abdu'l Baha as Guardian of the Cause and authorized interpreter of its teachings, set down for Spiritual Assemblies the principal factors that must be taken into consideration before deciding whether a person may be regarded as a true believer or not: "Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Baha'i Cause, as set forth in 'Abdu'l Baha's Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as**



**the form of the present day Baha'i administration throughout the world...."**

**Viewed in the light of these texts, a statement that one wishes to withdraw from the Baha'i community, but not from the Faith, is seen to be self contradictory. The Baha'i community must be seen in its proper light. The necessity for its existence as an inseparable element of the Faith itself is explained by the stated purpose of the Revelation of Bahá'u'lláh: to bring about a Divine Civilization. The embodiment of that purpose and of the spirit breathed by Bahá'u'lláh into the world is the Order He has ordained, to which He refers in the Most Holy Book in asserting: "The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System the like of which mortal eyes have never witnessed."**

**Normally, a Spiritual Assembly is called upon to make a decision in such matters only as the result of an action by an individual, either in declaring his belief in Bahá'u'lláh, or in stating that he wishes to withdraw from the Faith, or, very rarely, in persistently promoting concepts which are clearly inconsistent with the essentials of membership outlined above.**

**Acceptance of the Faith is the voluntary act of an individual and is registered by the appropriate Baha'i institution unless it has good reason not to do so. Likewise, a Baha'i is free to leave the Faith voluntarily. When a member of the community informs the Assembly of his wish to withdraw, it would try to help him overcome whatever problems seem to be the cause of his desiring to take such a step. If he persists in his intention, the Assembly would normally accept the withdrawal unless there were grounds for suspecting that he is acting insincerely out of some ulterior motive, such as to violate a Baha'i law with impunity.**

**In spite of loving encouragement given by their Assemblies, not all Baha'is are active in the work of the community. This does not, of course, necessarily indicate withdrawal. An Assembly should carefully distinguish between those who are not active but still identify themselves with the Faith, and those whose inactivity indicates complete lack of interest and a wish to have nothing more to do with the Cause.**

**Once a person's resignation from the Faith has been accepted, his status is that of a non Baha'i and except as noted below his relationship with Baha'i institutions and individual believers is the same as that of any other non Baha'i. As in all human relationships, the closeness of this connection, and the warmth of friendship, depend upon personal factors.**

**Sometimes, after a person's withdrawal from the Cause has been accepted, it becomes evident that his statements were insincere and were made merely in order to evade Baha'i law. The Assembly need not take any overt action in such a case, but would note the matter in its records. In other words, it would have to be cautious about accepting a subsequent declaration of belief from this individual until satisfied that it is made in good faith. Also, depending upon the circumstances, the Assembly might require him to rectify the action, taken in violation of Baha'i law, which was the motive for his withdrawing from the Faith.**

**An analogous situation arises when a person who is engaged in some activity which he suspects would result in his being declared a Covenant breaker withdraws from the Faith under the impression that this step would prevent such an outcome. The Universal House of Justice may conclude that the withdrawal provides adequate protection of the community from the individual in question. However, if he persists, following his withdrawal, in trying to undermine the Covenant or joins forces with Covenant breakers, he may be judged to have broken the Covenant, and the friends would be told to have no association with him. Each such case would be considered in the context of its specific circumstances.**

**There is one other condition which should be mentioned. There are certain former Baha'is whose actions do not necessarily constitute Covenant breaking, but are seriously destructive. Where such people have shown that they are impervious to explanations or exhortations from the Baha'i institutions, continued association with them can be burdensome and can exert a spiritually corrosive effect on the faith of believers. In such cases the Head of the Faith may simply advise the Baha'is to leave them to their own devices.**

**Thus, there are exceptional cases in which a former believer's spiritual attitude to the Faith may, to various degrees, create an estrangement between him and the Baha'is. In general, however, a person who has withdrawn from the Faith is regarded as being among the generality of humankind with whom the Baha'is are enjoined to associate "in joy and fragrance".**

**With loving Baha'i greetings,**

**cc: International Teaching Centre  
Continental Boards of Counsellors  
Counsellors**

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**"The essence of all that We have revealed for thee is Justice . . ." --**

**Baha'u'llah**

**PART I**

**From the Universal House of Justice to all National Spiritual Assemblies**

**April 4, 2001**

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**The framework includes, for example, cognizance of the existence of a Divine Revelation brought by Baha'u'llah, the Manifestation of God for this age, and acceptance of the two primary duties prescribed by God, as expressed in the Kitab-I-Aqdas, the Most Holy Book of the Baha'i Revelation. These are: "recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws," and observance of every ordinance of Him Who is the Desire of the world. These twin duties," the Aqdas firmly states, "are inseparable. Neither is acceptable without the other."**

**Abdul-Baha, Whom Baha'u'llah appointed as the Interpreter of His writings, reaffirms these fundamentals of Baha'i belief. In His Will and Testament He Writes: "This is the foundation of the belief of the people of Baha (may my life be offered up for them): 'His Holiness, the Exalted One (the Bab), is the Manifestation of the Unity and Oneness of God and the**

Forerunner of the Ancient Beauty. His Holiness the Abha Beauty may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding.'"

It is within the context of these statements of basic belief and practice that membership in the Baha'i Faith is determined. Acknowledging that the matter of ascertaining and qualification of a true believer is a delicate and complex question, Shoghi Effendi, the appointee of Abdul-Baha as Guardian of the Cause and authorized interpreter of its teachings, set down for Spiritual Assemblies the principal factors that must be taken into consideration before deciding whether a person may be regarded as a true believer or not: "Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Baha'i Cause, as set forth in Abdul-Baha's Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present day Baha'i administration throughout the world ."

Viewed in the light of these texts, a statement that one wishes to withdraw from the Baha'i community, but not from the Faith, is seen to be self-contradictory. The Baha'i community must be seen in its proper light. The necessity for its existence as an inseparable element of the Faith itself is explained by the stated purpose of the Revelation of Baha'u'llah: to bring about a Divine Civilization. The embodiment of that purpose and the spirit breathed by Baha'u'llah into the world is the Order He has ordained, to which He refers in the Most Holy Book in asserting: "The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System the like of which mortal eyes have never witnessed."

## **PART II -- Continued**

**Normally, a Spiritual Assembly is called upon to make a decision in such matters only as the result of an action by an individual, either in declaring his belief in Baha'u'llah, or in stating that he wishes to withdraw from the Faith, or, very rarely, in persistently promoting concepts which are clearly inconsistent with the essentials of membership outlined above.**

**Acceptance of the Faith is the voluntary act of an individual and is registered by the appropriate Baha'i institution unless it has good reason not to do so. Likewise, a Baha'i is free to leave the Faith voluntarily. When a member of the community informs the Assembly of his wish to withdraw, it would try to help him overcome whatever problem seems to be the cause of his desiring to take such a step. If he persists in his intention, the Assembly would normally accept the withdrawal unless there were grounds for suspecting that he is acting insincerely out of some ulterior motive, such as to violate a Baha'i law with impunity.**

**In spite of loving encouragement given by their Assemblies, not all Baha'is are active in the work of the community. This does not, of course, necessarily indicate withdrawal. An Assembly should carefully distinguish between those who are not active but still identify themselves with the Faith, and those whose inactivity indicates complete lack of interest and a wish to have nothing more to do with the Cause.**

**Sometimes, after a person's withdrawal from the Cause has been accepted, it becomes evident that his statements were insincere and were made merely in order to evade Baha'i law. The Assembly need not take any overt action in such a case, but would note the matter in its records. In other words, it would have to be cautious about accepting a subsequent declaration of belief from the individual until satisfied that it is made in good faith. Also, depending upon the circumstances, the Assembly might require him to rectify the action, taken in violation of Baha'i law, which was the motive for his withdrawing from the Cause.**

**An analogous situation arises when a person when a person who is engaged in some activity which he suspects would result in his being declared a Covenant-breaker withdraws from the Faith under the impression that this step would prevent such an outcome. The Universal House**

of Justice may conclude that the withdrawal provides adequate protection of the community from the person in question. However, if he persists, following his withdrawal, in trying to undermine the Covenant or joins forces with Covenant-breakers, he may be judged to have broken the Covenant, and the friends would be told to have no association with him. Each such case would be considered in the context of its specific circumstances.

There is one other condition which should be mentioned. There are certain former Baha'is whose actions do not necessarily constitute Covenant-breaking, but are seriously destructive. Where such people have shown that they are impervious to explanations or exhortations from the Baha'i institutions, continued association with them can be burdensome and can exert a spiritually corrosive effect on the faith of believers. In such cases the Head of the Faith may simply advise the Baha'is to leave them to their own devices.

Thus, there are exceptional cases in which a former believer's spiritual attitude to the Faith may, to various degrees, create an estrangement between him and the Baha'is. In general, however, a person who has withdrawn from the Faith is regarded as being among the generality of humankind with whom the Baha'is are enjoined to associate "in joy and fragrance".

**The Universal House of Justice**

[Four footnotes]

From: "BIGS - Bahai In \*Perfectly\* Good Standing"  
<patrick\_henry@liberty.com>  
Subject: Why I Crosspost to Three Newsgroups  
Date: Friday, April 27, 2001 7:16 AM

In addition to below, be sure to see FULL TEXT:  
New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001  
[https://members.nbc.com/\\_XMCM/FG/NMLawsuit.htm](https://members.nbc.com/_XMCM/FG/NMLawsuit.htm)

-----  
My crossposts to soc.culture.israel, soc.culture.iranian, and talk.religion.misc are entirely within the acceptable parameters for crossposting to newsgroups related to the subject at hand:

The bahai faith \*began\* in Iran in 1844, the major bahai religious sites and institutions are \*located\* in \*Israel\*, \*all\* religions may join discussion on talk.religion.misc.

**The unsuspecting public ought to be informed and have the opportunity to judge and decide the facts for itself.**

**It should be evident to any intelligent person that bahai fundamentalists have a hidden agenda and their self-interest in mind when they malign me and many, many other people on talk.religion.bahai, alt.religion.bahai, AOL, and elsewhere.**

**Since fundamentalists among my fellow bahais have always relied on their ability to operate one way in one country and another elsewhere and the Internet now no longer makes that possible, as dramatically demonstrated with the former USSR and China, the universal house of "justice," like other totalitarian regimes, will have to confront and answer for the consequences of their own hypocrisy. Their slandering me for "spamming" also won't prevent perceptive people from realizing what's really going on....**

**Those interested in judging independently for themselves my background and whether I'm "unbalanced," as bahai fundamentalist struggle to portray me, may do so by reading my Biographical Note: <https://fglaysher.com/bio.htm>**

**I believe it is my duty, bahai and otherwise, to inform my fellow citizens, local and global, of the appalling and incessant hypocrisy that lies behind the deceptive, progressive facade that the uhj so often fobs off on the unsuspecting public....**

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**FG**

**[www.FG.com](http://www.FG.com)**

**The Bahai Faith & Religious Freedom of Conscience**

**[https://members.nbci.com/\\_XMCM/FG/index.htm](https://members.nbci.com/_XMCM/FG/index.htm)**

**From: "BIGS - Bahai In \*Perfectly\* Good Standing"**

**<patrick\_henry@liberty.com>**

**Subject: Why I Don't Respond to Fundamentalists**

**Date: Saturday, April 28, 2001 6:26 AM**

**In addition to below, be sure to see FULL TEXT:**

**New Mexico LAWSUIT against bahai institutions for FRAUD & LIBEL 3/2/2001**

**[https://members.nbci.com/\\_XMCM/FG/NMLawsuit.htm](https://members.nbci.com/_XMCM/FG/NMLawsuit.htm)**

**After over four years of observing the tactics of bahai fundamentalists, I've learnt a few things about the way they operate:**

- 1. Always smear and attack the individual.**
- 2. Lure into supposed discussion then cut the jugular.**
- 3. Work together to create the perception for non-bahais that the individual is unbalanced, aberrant, etc....**

**4. Change or ignore the subject.**

**5. Shift to the past and argue over who said what, when, where, how, etc....**

**As long as the uhj uses "review" to suppress all free thought and discussion and encourages such unseemly tactics, attempting to disucss anything with them is simply a waste of time and energy.**

**I have many interests in life. Documenting bahai fundamentalism is only one of them. Many people other than myself have noted "The Baha'i Technique":**

**<https://members.nbci.com/FG/technique.htm>**

**Nobody has to read my reposts who has done so already. My Message Rules are full of fundamentalists. Others may use the same technology to filter out my reposts.They're intended for the uninformed.... And they will be staying on the newsgroups I choose as long as bahai censorship and deceit continue. It should be evident to informed people that fundamentalists desire to suppress all knowledge of their suppression and coercion of bahais and non-bahais over the last decade or more now.**

**I am only interested in preserving the record of what bahai fundamentalists have done. Others may read it and decide for themselves.**

**Anyone interested in my views may read them in my archives or glean them from my reposts, which, in my view, preserve the historical record of how low bahai fanatics have been willing to go....**

**I can only hope by serving humbly, as the self-appointed archivist/historian for talk.religion.bahai and for all the many victims of the "universal" house of "justice," that someday someone will come along who will dig deep enough into the record that the truth will begin to surface.**

**Impartial nonbahai observers might wish to compare and decide for themselves whether the picture fundamentalists labor so hard to paint of me is accurate or not:**

**<https://fglaysher.com/bio.htm>**

**And then ask yourself why would they go to such extremes? What is it they don't want you to know? I submit the answers may be found on my bahai webpages....**

**It is my hope that the distortions of the uhj will begin to be purged, it will gradually reform itself, acknowledging the broad and liberal Teachings of Baha'u'llah that it has suppressed now for so long.....**

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**FG**



[www.FG.com](http://www.FG.com)

**The Bahai Faith & Religious Freedom of Conscience**

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: "Paul Hammond" <pahammond@onetel.net.uk>  
Subject: Re: bahai - TERRORISM 5 - Testimonies re US bahai community  
Date: Saturday, October 27, 2001 4:42 PM

Dave Fiorito <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0110261156.6340fd16@posting.google.com...

>  
>  
> > And whose "image" is accurate, Dave? There are a myriad ways to look at  
the  
> > Revelation -- not just one simplistic "official" way.  
>  
> I agree. I agree. I agree. That is why "review" is temporary.  
>

What is it now? 60 years and counting? When \*did\* review  
start?

Sounds to me like it's worse than those "temporary" internment  
rules the British government brought in to deal with its terrorist  
problem which somehow hung around for ever until they were  
forced to change them by later events (a useful point to bear  
in mind in the present times of fear)

> The AO is a dynamic organization that will  
> change to meet the character of the community because we are the ones  
> that elect them.  
>

Hmm. I \*was\* just giggling at the first phrase, but then I realised that  
there is a serious point to be made about the last part. No-one is  
ever voted off the higher assemblies. Whatever Shoghi Effendi  
attended to achieve by this system, dynamism is \*not\* one of the  
outcomes. ISTR that this is a situation that worries Susan  
enough that she has talked here before about options for  
voting reform.

Paul

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - TERRORISM 5 - Testimonies re US bahai community  
Date: Saturday, October 27, 2001 9:00 PM

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0110261156.6340fd16@posting.google.com...

Dave,

> Yes there are - you cannot express heartfelt support for the Nth  
> Living Gaurdian. You cannot lay claim to a Revelation from God ere  
> the expiration of a thousand years, and one cannot express one's  
> interpretations as authoritative.

The only Bahai law regarding expression is that it does not claim to  
be authoritative. And nobody around here or most other places claims  
to be authoritative so the AO should just butt out and go do something  
useful for a change.

There are ABMS for Protection - what do they do? What do they  
protect? Why are they not here protecting the Faith for us  
"spiritually corrosive" types? Because they are too busy protecting  
the AO from any form of internal criticism!

>  
> > Penalties in this country cannot be imposed ex post  
> > facto, even in criminal law. This guy was just participating in an  
email  
> > discussion, shared a personal experience, then Wham! he's on the  
carpet for

> > it.  
>  
> And I agree that the incident was not handled with the right kind of  
> tact or wisdom.

Or in short it was a real TARFU!

> > > Karen - they have stopped. Its been what - nearly 2 years?  
> >  
> > About a year and a half. I'm not convinced they've stopped.  
After all, it  
> > was nearly three years between the disenrollments of Mike and  
Alison. It's  
> > a positive sign, but I'm not ready to breathe a sigh of relief just  
yet.  
>  
> Remember, between Mike and Alison was Fred. I think the pattern has  
> been broken.

I don't agree that they have stopped! Certainly the Great Covenant  
Breaker Circus here a few months ago clearly got the message across  
that any more antics would bring down retaliation. And let's not  
forget the message from the Ethereal Plateau that Nima was to be "left  
to his own devices" - lucky Nima!

I feel that the thinking caps are on in Haifa to devise some new way  
of eviscerating external and internal opposition. I don't think that  
all of this effort will come up with anything effective but I'm  
looking forward with eager anticipation to the next set of jolly japes  
to confound the critics. Might I suggest large bribes in larger brown  
envelopes that just might interest the "financially challenged"  
amongst the critics (I could use a new car - Hint!) - I understand  
that despite all of the current strictures, it is still possible to  
proffer suggestions to Mount Olympus!

> > > > However, if they take action against anyone else, everything  
from  
> > > > Dialogue onward will be regurgitated again and again.  
> > >  
> > > Why open up old wounds like that? What is the point?>>  
> >  
> > Because it's all related. It's a pattern of behavior.  
>  
> The US NSA has a bunch of different members, the UHJ has changed as  
> well, although not quite as much. At a certain point past behavior  
> becomes less and less relevant.

"Let all the poisons that lurk in the mud hatch out!" - Old King Log!

> > > First of all they are not censors. I object to that  
characterization.>>  
> >  
> > When someone in authority says "No, you can't say that", it's  
censorship.  
> > Let's call a spade a spade here.  
>  
> Then we are all censors because we never say exactly what we want.  
> Calling someone a censor has specific political connotations.

The laws on libel and sedition limit the exercise of speech as a means  
of expressing opinion. But in secular society ideas can be  
expressed - Paul and I as citizens of the UK are quite free to call  
for the abolition of the Monarchy without being regarded as traitors.  
When the expression of ideas is suppressed or controlled, that is  
censorship with all of its nasty political connotations. It is the  
practice of the AO!

> > > Pre-publication review was a policy introduced by Abdul-Baha  
and  
> > > endorsed by Shoghi Effendi. It is a temporary measure and is  
not even  
> > > applicable to all media since the Internet is exempt. It helps  
us all  
> > > to present an accurate image of the Baha'i Faith.>>  
> >  
> > And whose "image" is accurate, Dave? There are a myriad ways to

look at the

> > Revelation -- not just one simplistic "official" way.

>

> I agree. I agree. I agree. That is why "review" is temporary.

But how temporary? And why is it used to suppress viewpoints rather than correct errors of fact when free expression of ideas is expressly permitted and supposedly encouraged within the BF?

<SNIP>

>

> Well you can add my voice to that choir. I have tried the Ruhi method

> and I found it to be overly simplified with too much emphasis on rote learning. I have told that to lots of people. I still get invites

to

> give talks and conduct deepening in spite of that less than popular

> opinion. The main reason is that I do recognize that some folks enjoy

> it and really learn from it. Furthermore I see the need for

> systematic learning in our communities. I just don't like the Ruhi

> method.

How can you have systematic learning by rote in a Faith that supposedly allows of free independent investigation of truth, freedom to interpret for oneself, and freedom to express oneself? Madrasa Rule -OK!

> > It's frightening, Dave. They don't want people who think -- they > > just want a bunch of trained clones like out of some dystopian nightmare.

> > The title "Brave New World" for Baha'i satire is more accurate than I

> > thought.

>

> That is why I do not like Ruhi. I have noticed, however, that some

> folks who take it gain a passion for reading Baha'u'llah and begin to

> read more of the writings on their own. You might be surprised at how

> many new Baha'is do not read Baha'u'llah.

Yeah! They read with the official meaning already implanted in their minds. Let's face it - Bahai scholarship is learning the right quotations (and their citations) by heart to fling in the face of critics and worse. Net result is the chorus on Beliefnet of appalling and unmitigated cultic bigotry. Like it or not, Dave, this is the Bahai Faith for the foreseeable future and if you don't start to stop worrying and love Ruhi, then you, my friend, will be liable to a midnight call along the lines Juan had!

<SNIP>

> > Dave, you were basically saying that because someone has a Ph.d, that

> > anything they say about the Faith implicitly claims to be authoritative.

> > Sure, it's public space, and lots of people say lots of things about the

> > Faith, but I don't see anywhere explicitly claiming to have the

> > authoritative viewpoint. Yet this charge is leveled at the people who got

> > into trouble with Talisman. Why? Because they are intelligent and

> > articulate and have credibility. So they don't even have to claim

> > authority -- they are suspected of doing so just by virtue of who they are.

> > That isn't right.

>

> Bingo - they have credibility. Credibility provides a vehicle for

> influence. Influence can be helpful or harmful. Perhaps the AO has

> overreacted in these cases but I refuse to believe that their

motives

> were anything but good.

Credibility is not authority although it can be useful for authority to have credibility. I don't dispute that the motives of the AO were

good ... for the AO. Do you realise that if these silly ideas in Modest Proposal were implemented, some careerists in the AO might be made redundant? Now we can't have that - can we?

>  
> > > Whoso interpreteth what hath been sent down from the heaven of  
> > > Revelation, and altereth its evident meaning, he, verily, is of  
them  
> > > that have perverted the Sublime Word of God, and is of the lost  
ones  
> > > in the Lucid Book.>>  
> >  
> > "It's meaning can never be exhausted". Take your pick.  
>  
> Yes, I agree. But in a unified community how can you incorporate  
> diverse opinion unless you have an arbiter? The AO is the arbiter.  
> Yes the meaning of the writings can never be exhausted because life  
is  
> constantly changing. The AO is a dynamic organization that will  
> change to meet the character of the community because we are the  
ones  
> that elect them.

You don't need an arbiter - you let the opinion diffuse throughout the community. If it resonates it will remain alive so it is probably of worth, should be closely examined and perhaps incorporated into current praxis. If it's worthless it will die of its own accord!

The AO, by your own explanation will never change. It has suppressed or expelled all the dynamic forces and put the community on an interminably bland diet of "exciting" meetings to choose the name for a cluster of communities!

Pass the sick bag, Bob!

--

As ever,

Dermod.

"In God We Trust - All others pay Cash!"

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Attn Dermod - Re Haifa's "monitors"  
Date: Friday, October 26, 2001 8:15 AM

"BIGS - Bahai in \*Perfectly\* Good Standing"  
<patrick\_henry@liberty.com> wrote in message  
news:9rbgej\$sspua\$1@ID-75545.news.dfncis.de...  
> Dermod Ryder wrote:  
> They read the newsgroups - there are three people at Haifa tasked  
with  
> monitoring TRB/ARB (What aboutcha, people? I constantly think of  
you  
> checking on each other!)  
> --  
>  
> Who are they? Have any names?

Sorry Fred - no names! They are the unsung heroes, the Rangers/SAS/Delta Force/SEALS of the Adminocentric Faith for they disappear into the bunker to do their duty and are never heard of more. For them is sung this anthem: -

Go ye heroes, go to glory,  
Though you die in combat gory,  
Ye shall live in song and story,  
Go to immortality!  
Go to death and go to slaughter:  
Die, and every Bahai daughter  
With her tears your grave shall water.  
Go to monitor TRB!

(With apologies to W.S. Gilbert)

>  
> --  
> FG  
> The Bahai Faith & Religious Freedom of Conscience  
> <https://members.fortunecity.com/bahaicensorship>  
>  
>  
>  
>

From: "Dermody Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Attn Dermody - Re Haifa's "monitors"  
Date: Friday, October 26, 2001 5:13 PM

"BIGS - Bahai in \*Perfectly\* Good Standing"  
<patrick\_henry@liberty.com> wrote in message  
news:9rckn0\$sjbmq\$2@ID-75545.news.dfncis.de...  
> "Dermody Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message  
> news:9rbr91\$sa5qr\$1@ID-84503.news.dfncis.de...  
> >  
> > Sorry Fred - no names!  
>  
> Well, any guesses? Anybody we know around here?

My understanding is that they are in a bunker buried deep under Mount Carmel near Haifa and they live in constant fear of attack. The bunkers are designed to resist a dead hit by a rocket propelled Fred Glaysheer - a variant that is considered more deadly than the Fred Glaysheer Mk 1 Master of Spam.

To protect these valued assets who serve a daily report on the activities on TRB to the House members over breakfast - an event that makes breakfast the worst meal of the day - counter-Glaysheer weapons have been deployed across the Internet. These include the Fiorito Close In Weapons System, the Medium Range Kohli and the Rolling Articulated Matt Menge.

We can't provide the names of the monitors for security reasons - that and the fact that they are regularly rotated for the strain of having to listen to the absolute filth and drivel on TRB is considered too hazardous - and that's just the guy who monitors the fundies. Word has it that several have died from boredom, as well - something we can all empathise with.

The ones in charge of the others, those faced with daily exposure to the "covenantally challenging" infection, for which there is no known cure, are a particularly sad case. A number have gone over the hill, having succumbed to the infection; others are reported to have ended their days in strait jackets. I tell you, Fred, you gotta take your hat off to these guys.

Due to their courage and devotion to duty, the Bahai World is a safer place for your kids to be brought up as fundamentalists!!

From: "Paul Hammond" <pahammond@onetel.net.uk>  
Subject: Re: That's right: Opinions are not banned!  
Date: Saturday, October 27, 2001 4:34 PM

Dave Fiorito <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0110261030.2ad0a65d@posting.google.com...  
> >  
> > 1. The NZ NSA lied about Alison Marshall being 'counselled', and the UHJ  
> > has, culpably and dishonestly, never corrected the lie.  
>  
> In their view she was counselled. They were wrong in that assumption  
> but that was not their perception.  
>

And, the mighty UHJ never corrected that misconception, apologised to Alison, and acted immediately to correct their mistake by re-instating her because?

In criminal law, if they was something dodgy about the trial process, the wrongly convicted person is immediately released, \*even\* if it was just an unfortunate procedural cock-up and everyone is certain of the guilt of the person who didn't get the fair trial they were entitled to.

>  
> > 2. There are widespread problems in the Baha'i administration in the  
> > USA, and a great many heavy-handed outrages contrary to the fundamental  
> > principles of unity have occurred, such as the denunciation of the  
> > Dialogue magazine and the inquisition of Juan Cole. The UHJ is curiously  
> > inactive in ever bringing any of this activity to heel.  
>  
> The events you mention are old news. The past is past - time to move  
> on.  
>

But, there has been no closure on them because the wrongdoers insist on their correctness and demand apologies from their victims.

>  
> > 3. By heavy-handed authoritarian tactics, the UHJ has brought continuing  
> > criticism upon itself that is surely much worse than the original  
> > problems; I am thinking of the various carpetings and, worse, the  
> > expulsions from the Faith for such trivial reasons as Michael thinking  
> > (like most Baha'is, incidentally, but saying so just a bit more  
> > vociferously) that women should serve on the UHJ.  
>  
> He did more than say it - he campaigned for it and then refused to  
> ever obey the UHJ. That is a line Baha'is cannot cross without  
> consequences. That's just the way it is.  
>

You mean, by strongly saying that you believe an injustice is being done, and carefully explaining the reasons why you think so you deserve to be expelled? That's nonsense.

He refused to obey the UHJ about women on the house? How did he do that? As far as I know, it actually isn't within his power to put a woman on the house.

> > 4. The scope of freedom of thought, belief, and expression within the  
> > Baha'i Faith has been narrowed tragically from the wide, generous  
> > horizons envisioned by Baha'u'llah, until the modern typical believer is  
> > scared of his own shadow, always careful to 'vet' every comment in case  
> > it offends some dictum from on high. The very notion that others'  
> > comments have to conform to some standard that the AO is authorised to  
> > lay down as to 'tone' and 'methods of expression' is contrary to  
> > Baha'u'llah's clear teachings regarding freedom of speech. Yes,  
> > Baha'u'llah gives us a lot of guidance as to how to speak wisely, but  
> > that guidance does not constitute a right for \_someone else\_ to vet the  
> > contents or style of any person's speech.  
>  
> I completely disagree - crossing the bounds of moderation can lead to  
> breaking Baha'i law. If Baha'i law is broken then consequences will  
> follow. Freedom of speech, even here in the US, has limits. If you  
> don't like the limits - so be it. Just understand that if the limit  
> is crossed then there are consequences.  
>

What are the rules? What are the limits? Surely we should be told!

Even that horribly materialistic society, the USA, has the limits on freedom of speech carefully and legally described, and a big part of, say, libel trials is to actually establish the facts that a libel has in fact been committed - the injured feelings of the plaintiff alone are not enough.

>  
> > Therefore you fall back on inspecting people's 'tone of  
> > voice', or their 'method of expression', or some such irrelevancy.  
>  
> I see it as completely relevant.  
>

What are the rules of tone? How can they be framed in such a way as to avoid the injustice of Iranian cultural imperialism which would find Dermot's casual swearing offensive, and yet lying about your true intentions as to your desire for tea and cakes is the height of polite behaviour?

I think there is immense room for confusion here, and not enough care is being taken to establish the truth before excommunicating people.

> > That  
> > sidetrack will only take you so far, and one day you will have to face  
> > the actual problem.  
>  
> What problem? That some folks want the Baha'i Faith to behave as if  
> the US Constitution was our guiding document rather than the Writings?  
>

And, what is wrong with the US constitution? It's a damn sight better than the make it up as you go along rules the UHJ play by, and it's meant to be vice versa isn't it?

Alternatively, my own country manages quite well without a written constitution, but things are still not made up as the whim of the British government dictates - vested interests will always cry foul as they feel their traditional rights are being infringed.

Paul

From: "Dermot Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: That's right: Opinions are not banned!  
Date: Saturday, October 27, 2001 10:11 PM

Hi Pat,

"Pat Kohli" <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
news:3BDB685C.5A5CED76@ameritel.net...

>  
>  
> Ron House wrote:  
>  
> > Dave Fiorito wrote:  
> > >  
> > > Opinions are not banned. Methods of expressing an opinion that  
cause  
> > > disunity or the undermining of the AO is the problem.  
> >  
> > I am sorry Dave, but it is not necessary, as others seem to be  
doing, to  
> > defend whether they are on one side or the other of some imaginary  
line.  
> > It is \_you\_ and the unreflective persons in the administrative  
order,  
> > who "just don't get it": If you don't like what someone says,  
\_that is  
> > just too bad\_! Go and say some prayers until you learn the skills  
> > necessary to deal with living in the human race. "From the clash  
of  
> > differing opinions" comes the spark of truth. From the stimulation  
of  
> > hearing others of differing views trying to convince us - Yes!  
Trying to  
> > convince us they are right! - it is from that challenge that we  
> > ourselves hone our own thinking, discover our own oversights, and  
come  
> > to a better understanding of reality.  
> >  
> > Now, your big, big problem in the various questions discussed  
commonly  
> > here is, to put it bluntly, that the UHJ is wrong and its critics  
> > (excepting one particular person) are mostly right - to the  
nearest  
> > one-sentence approximation.  
>  
> To put it bluntly, when I hear or read, "your problem is", I



anticipate some big  
> bullshit about to splat. Thanks for the warning, Ron.

Will somebody warn me about the bullshit - BEFOREHAND? I'm looking carefully but I haven't found it yet.

> > Therefore any reasonable attempt to provide  
> > evidence in support of any of the usual criticisms will naturally sound  
> > like an overwhelming argument and, if one has a religious mind-block  
> > that prevents one accepting the clear consequences of the evidence, then  
> > it will of course sound like 'disunity' and 'undermining'.  
>  
> Yeah, I suspect that any evidence which might diminish your tale, will be brushed  
> off as so much dandruff.

But the tale has been treated with HEAD AND SHOULDERS - clears up the dandruff and sorts out various monsters!

> > The truth is  
> > the truth, though, so the more you push this barrow the sooner the  
> > wheels will fall off.  
> >  
>  
> Aye!

There they go!

> > In case you are wondering what I mean by 'the critics are right', here  
> > is a short list of some points that come to mind as I write this over a  
> > quick tea break. I regard the following as proven beyond reasonable  
> > doubt:  
> >  
> > 1. The NZ NSA lied about Alison Marshall being 'counselled', and the UHJ  
> > has, culpably and dishonestly, never corrected the lie.  
> >  
>  
> Perhaps.

I actually think it's the other way around - the UHJ lied and the NSA did what it was told!

> > 2. There are widespread problems in the Baha'i administration in the  
> > USA, and a great many heavy-handed outrages contrary to the fundamental  
> > principles of unity have occurred, such as the denunciation of the  
> > Dialogue magazine and the inquisition of Juan Cole. The UHJ is curiously  
> > inactive in ever bringing any of this activity to heel.  
> >  
>  
> I doubt it there are widespread problem in the USA. Juan overstates things. You  
> really don't know the extent of the UHJ's involvement with the US NSA, nor are you  
> in any position to make such an assessment. I must suppose that the thinner the ice  
> is, the more energetic the figure skating will be.

I heard a tale the other day of a LSA that ignored the law totally in fund raising but of course that's not culpable thanks to the First Amendment, just as Albuquerque got off the hook. These may be only two stories but I reckon there are a lot more out there. In any case two is two too many and compounded by the failure of the AO to deal with and rectify them.

> > 3. By heavy-handed authoritarian tactics, the UHJ has brought continuing

> > criticism upon itself that is surely much worse than the original  
> > problems; I am thinking of the various carpetings and, worse, the  
> > expulsions from the Faith for such trivial reasons as Michael  
thinking  
> > (like most Baha'is, incidentally, but saying so just a bit more  
> > vociferously) that women should serve on the UHJ.  
> >  
>  
> A nice bit of deceptive propaganda! Michael wrote the UHJ as if  
they were the Nazi  
> party of the Third Reich. Then he got disenrolled.

So you're not allowed to express opinion. All of those who referred  
to the President of the United States of America as "Dubya" in a  
gratuitous attempt to take the piss, will now leave the room for  
punishment!

> > 4. The scope of freedom of thought, belief, and expression within  
the  
> > Baha'i Faith has been narrowed tragically from the wide, generous  
> > horizons envisioned by Baha'u'llah, until the modern typical  
believer is  
> > scared of his own shadow, always careful to 'vet' every comment in  
case  
> > it offends some dictum from on high.  
>  
> Bullshit.

Let's see - criticism of the Ruhi Madrasas is not very popular in  
certain quarters, electoral reform has been excluded as is discussion  
of Women in the House (quite rightly too - we need these male  
bastions), "review" is non-negotiable, "negative" criticism is off the  
menu (whatever negative criticism is), reference to electioneering are  
denied (even though everybody knows it goes on), spying is not a  
function of the ABM or his Assistants (somebody else is instructed or  
understands he/she is to perform the task by "voluntarily" supplying  
private E-mails) ... yup! I can see that great big pile of bullshit  
winging its way across the Internet all the way from Mount Olympus  
(Home of the Gods for the benefit of those who didn't have a classical  
education - but now relocated to the big white edifice in Haifa!)

--  
As ever,

Dermot.

"In God We Trust - All others pay Cash!"

From: "BIGS - Bahai in \*Perfectly\* Good Standing" <patrick\_henry@liberty.com>  
Subject: Re: An Apology to Fred  
Date: Wednesday, September 19, 2001 6:24 AM

You're a deceitful liar. And basically a bahai terrorist,  
at that.... Every person on trb can be subpoenaed and  
required to testify that you have been harassing,  
hounding, and stalking me for years.... Now that you have been  
unequivocally caught at it you want to hide the evidence....

--  
FG  
The Bahai Faith & Religious Freedom of Conscience  
<https://www.angelfire.com/mi3/bahai/>

-----  
Little Better Than the Terrorists

FG  
9/14/01 7:51 AM 1 out of 2

Sad fact, sad fact.... Having betrayed the moderation  
articulated in the Writings....

FG

-----  
Path:  
uni-berlin.de!fu-berlin.de!headwall.stanford.edu!newsfeed.stanford.edu!postn  
ews1.google.com!not-for-mail  
From: bighappymonkey@yahoo.com (Dave Fiorito)  
Newsgroups: alt.religion.bahai,talk.religion.bahai  
Subject: something Fred posted on Beliefnet  
Date: 14 Sep 2001 11:01:38 -0700  
Organization: https://groups.google.com/  
Lines: 43  
Message-ID: <f0853486.0109141001.2fd2b8c@posting.google.com>  
NNTP-Posting-Host: 205.145.1.40  
Content-Type: text/plain; charset=ISO-8859-1  
Content-Transfer-Encoding: 8bit  
X-Trace: posting.google.com 1000490499 26370 127.0.0.1 (14 Sep 2001 18:01:39  
GMT)  
X-Complaints-To: groups-abuse@google.com  
NNTP-Posting-Date: 14 Sep 2001 18:01:39 GMT  
Xref: uni-berlin.de alt.religion.bahai:7159 talk.religion.bahai:27665

To: Fred  
From: the white hot ball of anger in my gut.

In the past you were just a pain. I welcomed your voice as proof that the First Amendment works. I never did agree with you but that is the way of this world. I never wanted you to go away. You are the negative to the Baha'i positive.

Not now. Not after that comment above. You are a fucking asshole. You are a egomaniacal sociopathic shit head of the highest order. This is not character assassination because you have no character to assassinate. You are worthless.

How dare you compare people who are at this moment gathering their resources to help rescue their fellow world citizens from the twited wreckage left in the wake of that horrifically evil deed. Baha'is in NYC and in New Jersey have gone to Manhatten to volunteer. Others are gathering goods and money for the tough task of recovery. Baha'is are working to heal the wounds.

All you want to do is inflict more pain.

You are evil.

You are a fucking coward.

You make me sick.

"Dave Fiorito" <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0109181316.7ce32ad1@posting.google.com...  
> Fred,  
>  
> I apologized because my conscience was not at rest. I spoke in anger  
> and that bothered me.  
>  
> So how am I like a terrorist if I apologize for the use of harsh  
> language?  
>  
> Sheesh,  
>  
> Dave

From: "Ron House" <house@usq.edu.au>  
Subject: Re: That's right: Opinions are not banned!  
Date: Sunday, October 28, 2001 9:36 PM

Michael McKenny wrote:

>  
> Greetings, Pat.

> You are wrong that I thought the UHJ were Nazis.  
> You are wrong that I called them Nazis to their face.  
> You are wrong in saying the service of Women Paper was not censored.  
> You are wrong that even were I one so thinking and so calling that  
> this would justify a tyrannical response on their part.

> To A Better Future,  
> Michael

Bravo Michael. Your final line is the central point. The administrative mindset of many in the Baha'i Faith is incapable of grasping this fundamental issue: You can assert what you like. Yes, Baha'u'llah has given us much guidance in how to do it properly, but His guidance is not a licence to administrators to set up tests of one's toadying skills as hurdles to free speech.

--

Ron House house@usq.edu.au  
https://www.sci.usq.edu.au/staff/houseFrom: "Ron House" <house@usq.edu.au>  
Subject: Re: That's right: Opinions are not banned!  
Date: Tuesday, October 30, 2001 8:37 PM

Dave Fiorito wrote:

>  
> Randy,  
>  
> > > And who are you to judge? If you don't like what I say - too bad.  
> >  
> > That's a wonderfully reasoned reply.  
>  
> You are right I was snipped at and I snipped back. I should not have  
> acted emotionally. I apologize for that.  
>  
> Ron said that if I did not like what he said then too bad - as if I  
> can't speak \_my\_ mind when I disagree with \_him\_, only the critics are  
> allowed to speak their minds.

Let's look at this a bit closer. But first, I didn't mention myself; I said:

>> If you don't like what someone says, \_that is just too bad\_!

Now of course, my use of "you" was the standard English colloquial equivalent for "one", but Dave might have misunderstood that, so let's take it he understood this to mean:

>> If Dave doesn't like what someone says, \_that is just too bad\_!

Now, I ask: what can the general principle be of which this is a specific case? Is it:

(a) If one doesn't like what someone says, \_that is just too bad\_!

or

(b) Dave and those who agree with him are not allowed to speak their minds.

Clearly Dave has taken it to be the latter. However, there is at least one unspoken assumption involved in getting from my remark to conclusion (b). I don't know exactly what it is in Dave's specific case, but the sort of thing that might cover it would be a proposition like:

(P) There is only room in the world for one spoken viewpoint.

Now clearly, if we accept (P), my speaking my mind will preclude Dave's speaking his. It seems to me that propositions akin to (P) are central to the fundamentalist mindset, and without understanding their underlying presence, nothing the fundamentalists do will ever make sense to those of a more liberal thought pattern. The correct response to fundamentalism, then, is not to continue to argue the basic issues: they have been proved beyond doubt in any case. Rather, find every occasion to show how people of differing views and backgrounds can live together in harmony, provided all accept the basic proposition that expressing a view is not the same as launching an attack. The spark of truth arises from the clash of differing opinions. Be glad those opinions are there, take them on and argue about them. Friends can respect each other without necessarily agreeing on every proposition; they can even put up their opinions vociferously and try to persuade their friends to change theirs. Differing opinions are not attacks.

--

Ron House    house@usq.edu.au

<https://www.sci.usq.edu.au/staff/house>From: "Ron House" <house@usq.edu.au>

Subject: Re: That's right: Opinions are not banned!

Date: Tuesday, October 30, 2001 8:59 PM

Dave Fiorito wrote:

> "Paul Hammond" <pahammond@onetel.net.uk> wrote in message news:<3bdb3ee2@212.67.96.135>...

> > Dave Fiorito <bighappymonkey@yahoo.com> wrote in message

> > news:f0853486.0110261030.2ad0a65d@posting.google.com...

> > >

> > > 1. The NZ NSA lied about Alison Marshall being 'counselled', and the UHJ

> > > has, culpably and dishonestly, never corrected the lie.

> > >

> > > In their view she was counselled. The were wrong in that assumption

> > > but that was not their perception.

> > >

> > >

> > > And, the mighty UHJ never corrected that misconception, apologised

> > > to Alison, and acted immediately to correct their mistake by re-instating

> > > her because?

> > >

> > > If they were told by the NZ NSA that she was counselled then why

> > > should they believe otherwise?

How about: Because they monitor these newsgroups and email lists like Talisman, ample time has now elapsed, and they now know perfectly well that they have committed an injustice. That's a fact: they NOW KNOW IT. And they have, in contradiction to their charge to be "the guardians appointed of God for all who dwell on Earth", deliberately committed an injustice by failing to correct their erroneous allegation in all the time that has now elapsed.

>...

> > Even that horribly materialistic society, the USA, has the limits on

> > freedom of speech carefully and legally described, and a big part

> > of, say, libel trials is to actually establish the facts that a libel has

> > in fact been committed - the injured feelings of the plaintiff alone

> > are not enough.

> >

> > ... and US law is the result of how many years of legal evolution?

> > Hundreds? Some would argue thousands? The Baha'i community has not

> > yet established the exact procedures for due process. It is probably

> > time to do that. Until then we must a) carefully study the Writings

> > and guidance and b) obey our elected institutions and consult with

> > them about these issues.

The various historical issues you would like us to all forget demonstrate, in conjunction with ongoing new injustices such as their false allegations about Alison, that there simply isn't any coherent system in the Baha'i administration for delivering justice to the individual or for stopping or even correcting institutional failures. This is a critical point! The UHJ offered, some decades ago, the Baha'i community to the world as a model for study. Well, I am studying it and I find it to be hopelessly flawed. These faults are endemic, not the occasional accident. When you are trying to construct a new and better system for the operation of the world society, you cannot build a malfunctioning system and then claim, in the face of specific identifiable faults such as the lack of checks and balances, "Well, one day, when this thing is big enough, it will somehow work properly (even though we don't know how or why) and it will solve all the world's problems." No, you must get it working now, while it is small, and show now that it can solve the problem of injustice for the small numbers who have agreed to place themselves within the system, now.

If it can't work NOW for a small community, it won't work later for a big one.

For some years now I have been trying to see on these channels whether the faults can be rectified. To that end I have defended the UHJ's legitimate authority and I have argued against the unjust criticisms of them that I have seen some posters making here. But in the end the UHJ has proved by its continuing actions that it is incapable of making Baha'u'llah's system work. That is my conclusion from accepting their offer of studying the Baha'i community.

--

Ron House    house@usq.edu.au

<https://www.sci.usq.edu.au/staff/house>From: "Freethought110" <lotusapt@wxc.com.au>

Subject: Re: Amazement

Date: Wednesday, October 31, 2001 6:11 AM

Absolute lies? I think not. All of us saw how you published Fred's phone number and home address all over the internet.

Been walking the dog lately?? ;-)

Freethought

"Mark Elderkin" <elley@intercoast.com.au> wrote in message  
news:3bdf61c@news.rivernet.com.au...

> I still find it amazing that someone of Fred's caliber can afford the time  
> that it takes to mass-produce the absolute trash that he has filled both  
his  
> website, this newsgroup and to many others websites worth mentioning. I  
> have had first hand experience with Fred and his manipulation of  
facts  
> and am still well mentioned in his website as someone who has threatened  
> him. Absolute lies and clearly a fantasy that this retired author must  
have  
> created within his realms of mental creativity. Just think what positive  
> things might have existed had Fred only managed to use his skills in some  
> positive and meaningful way. Fred has not been a Baha'i for years and this  
> fact alone must stand as the reason for his continuous onslaught of the  
> facts. Thank God for his mercies for some will have greater needs of this  
> than others.  
>  
>

From: "Freethought110" <freethought110@bohemian.org>

Subject: Re: Amazement

Date: Thursday, November 01, 2001 2:29 AM

Then don't be accusing people of lying when you yourself admit to making threats.

--

Freethought110

"Mark Elderkin" <elley@intercoast.com.au> wrote in message  
news:3be1076c@news.rivernet.com.au...

> Bloody well right I did.....It was the best thing that could have  
> happened. Fred ignores all the rules, cross-posts and completely ignores  
the  
> rest of the participants here. Having his name out there was the best way  
> for people to let him know what an absolute idiot he acts like. I really  
> hope he enjoyed the phone calls.  
> And as a by-the-way..... the dog is healthy and loves her walks.  
She  
> is also considering writing some full length poetry. Could be interesting.  
> M  
>  
>

From: "John R MacLeod" <jrmacleod@consultant.com>

Subject: Re: That's right: Opinions are not banned!

Date: Wednesday, October 31, 2001 2:57 PM

Pat,

I don't follow your thinking here. If the UHJ threw Michael out for advocating women serve on the UHJ it was at least a substantive issue which they could at least argue represents direct opposition to the decisions of the elected body. I wouldn't personally have thought that justified expulsion but I can at least understand the issues. However you seem to be suggesting he was expelled for losing his cool enough to offer a vulgar insult to the UHJ. That idea would terrify me. I don't think you are right but if you are we are all in deep trouble. Rulers who react to insults are trouble in spades. Have you any evidence for thinking the central issue was this trivia?

From: "Karen Bacquet" <karenbacquet@hotmail.com>

Subject: Re: WARNING - Fundamentalist Deception runs rife on trb & arb

Date: Wednesday, October 31, 2001 1:50 PM

> Yes, but that does not mean that the parties to a consultation must  
> compromise. One party might be 100% correct. The key to consultation  
> is not compromise. It is a commitment to the objective examination of  
> the facts.  
>  
> > > personal conscience is every individual person's method of determining  
> > > right and wrong - apart from persuasion, I don't see how this can  
> > > be changed. I didn't believe that Baha'u'llah wanted robots, and  
> > > with 70-odd meanings to the word of God (as the Word of God  
> > > itself says) there \*must\* be a certain amount of wiggle room in  
> > > there.  
> >  
> > Oh, Paul, you ought to know by know the only accurate way a Baha'i can  
tell  
> > right from wrong is to have the UHJ tell him what it is. One is  
expected to  
> > abandon personal conscience, and accept the UHJ interpretation if you  
are to  
> > be really firm in the Covenant. The only moral rule the conservatives  
have  
> > got is "The House is always right.", and an individual has a "spiritual  
> > problem" if they disagree with that.  
>  
> Karen - that is overly simplistic and - frankly - quite insulting.  
> The Word of God is the Infallible Guide. The UHJ has been assured of  
> God's Guidance in its deliberations - that is in the Word of God. We  
> are told to obey the UHJ - that is in the Word of God. We are told  
> that we are free to express our views while we consult - that is in  
> the Word of God. Once a consultation has reached a conclusion by  
> consensus or majority vote we must support the decision without  
> hesitation - that is in the Word of God. Liberty is allowed in some  
> instances and sanctioned in others - that is in the Word of God.  
>  
> Yes - the UHJ is always right. That is what Baha'u'llah promised.  
> Where does he say otherwise?

If that's really your position, Dave, then why do you find my saying so  
insulting? If the UHJ can never be wrong, no matter what apparent wrong it  
commits, then the believer is supposed to abandon his individual conscience  
about the matter, correct? We are not allowed to adhere to our own  
standards of right and wrong, but must accept the UHJ's definition instead,  
no matter how much mind-twisting that requires of us.

The only person that is "always right" is the Manifestation -- the UHJ was  
always envisioned as a legislative body i.e. that passes actual laws. It  
currently functions largely as an executive committee and judiciary, very  
rarely passing legislation. To say that it is always right, in all its  
capacities is to grant it a share of the Most Great Infallibility, which is  
"joining partners" with the Manifestation. The difference between  
"essential infallibility" and "conferred infallibility" is that the latter's  
sphere is limited. To say it is not limited is to put the UHJ on a level  
with Baha'u'llah, something I don't think is warranted by the Writings.

Karen

From: "Ron House" <house@usq.edu.au>  
Subject: Re: That's right: Opinions are not banned!  
Date: Thursday, November 01, 2001 9:18 PM

> > What's "ongoing". Alison's case is cold. Old news.

Randy Burns wrote:

>  
> > Not to her it isn't. I don't know why you think you have to say that.  
>  
> Randy

Hi Randy, that point was well worth making. In the cold breasts of those  
who have abandoned true empathy in favour of strident fake spirituality,  
the idea that there are real individuals at the other end of each  
outrage by these administrators is an alien concept.

"Thus you will know them by their fruits. "Not every one who says to me,  
'Lord, Lord,' shall enter the kingdom of heaven, but he who does the

will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.'"

--

Ron House    house@usq.edu.au

<https://www.sci.usq.edu.au/staff/house>From: "Ron House" <house@usq.edu.au>

Subject: Re: That's right: Opinions are not banned!

Date: Thursday, November 01, 2001 9:07 PM

Dave Fiorito wrote:

> Ron,

>

> > How about: Because they monitor these newsgroups and email lists like  
> > Talisman, ample time has now elapsed, and they now know perfectly well  
> > that they have committed an injustice. That's a fact: they NOW KNOW IT.

>

> Maybe they don't monitor this space? Maybe they don't know anything  
> of the dialogues here. You and I just don't know.

Tell us another one. They don't know Alison has launched legal action in NZ, and this is the substance of the complaint? They certainly spy on Talisman, and the issue has been discussed there. We know this because when poor Hooper Dunbar left his office on holiday, his email responder posted apologies to the list. Not only a spy, but a blockheaded one.

> > The various historical issues you would like us to all forget  
> > demonstrate, in conjunction with ongoing new injustices such as their  
> > false allegations about Alison, ...

>

> What's "ongoing". Alison's case is cold. Old news.

Oh?? Just a minute ago you told us the UHJ wasn't abreast of the fact that their own NZ NSA's statements were false. Make up your mind.

But apart from that, I find the entire mindset behind that remark to be odious. Alison was lied about to the entire Baha'i population of her country by her own NSA, and nothing has ever been done to correct it. But that's "Old news"; after someone has been harmed long enough, we just let 'em rot with the slander uncorrected, unrepented, unatoned, is that it? Disgusting.

> Again, what "continuing actions"? The case is damn near 2 years old  
> and there has not been a peep from the UHJ since. So? Time to move  
> on. If you are so concerned about the actions of the UHJ why not  
> consult with them to clarify the situation. You can do that if you  
> want to.

No, you don't get to 'move on'. The UHJ has collaborated in a libel against a true and dear follower of Baha'u'llah and never corrected the slate. Let them correct the libel; then I'll "move on".

In truth, Alison is a better Baha'i than the whole dishonest, unjust lot of them.

--

Ron House    house@usq.edu.au

<https://www.sci.usq.edu.au/staff/house>From: "Paul Hammond" <pahammond@onetel.net.uk>

Subject: Re: That's right: Opinions are not banned!

Date: Friday, November 02, 2001 4:09 AM

bighappymonkey@yahoo.com (Dave Fiorito) wrote in message news:  
<f0853486.0111011203.5684420d@posting.google.com>...

> Ron,

>

> <snip>

>

> What's "ongoing". Alison's case is cold. Old news.

>

> <snip>

>

> Again, what "continuing actions"? The case is damn near 2 years old  
> and there has not been a peep from the UHJ since. So? Time to move  
> on. If you are so concerned about the actions of the UHJ why not



> consult with them to clarify the situation. You can do that if you  
> want to.  
>

It takes about that long for the legal wheels to get in motion  
in most legal system - in France it takes even longer.

Alison believes that the UHJ and NSA have told lies about her, and  
her case comes up for review this year. The fact that some of the  
information she has on her on expulsion is, as it were, sub judice  
is one of the reasons why she has not published all the material  
relating to it on her website.

Don't worry about Alison, she *\*has\** moved on. She still feels  
however that it is a point of principle that she use legal means  
to correct the untruths that have been told about her to the  
Baha'i community, when she found that asking them nicely to  
tell the truth wouldn't work.

PaulFrom: "Randy Burns" <randy.burns4@gte.net>  
Subject: Re: That's right: Opinions are not banned!  
Date: Monday, November 05, 2001 11:36 AM

Dave,

Since it has been ongoing for over 20 years, I would have to assume that it  
continues today. Unlike you I have watched this develop since the late  
70's. A review of the evidence presented on Fred's website would reveal to  
an impartial witness that there has been a continual assault against certain  
viewpoints in the Faith for at least that amount of time.

You see each episode as an isolated incident, which, when over, will never  
happen again (according to you), at least until the next time. And when  
there is a next time, it will be just another isolated incident, completely  
unconnected to the last incident, and the next time and the next time. All  
completely unconnected I'm sure.

Remember there is no proof of anything ongoing, no proof that there isn't  
something ongoing either. I think we can call your theory the "Unconnected  
Incident Theory" of physics. All events that occur are entirely unconnected  
to all other events. Sounds very modern.

Cheers, Randy

--

Dave Fiorito <bighappymonkey@yahoo.com> wrote in message  
news:f0853486.0111050901.6ce41b73@posting.google.com...

> Randy,  
>  
> > How well inform are you of what the UHJ is doing now, or as to what is  
> > ongoing? Your statements below cannot be verified by you or me in any  
> > manner, and you know it.  
>  
> ... and neither can the statement that they are engaged in some kind  
> of ongoing campaign of oppression be verified in any way.  
>  
> My point stands.  
>  
> Cheers,  
>  
> Dave

From: "DW Suiter" <dwsuiter@toast.net>  
Subject: Re: Why I Don't Respond to bahai Fundamentalists  
Date: Monday, November 12, 2001 6:57 PM

I have found FG's posts to be very informative. I certainly  
do not see him as  
Self appointed..... self regulated.....and self manipulated. He, as  
with any individual, has a right to speak on any matter he desires. What I  
see, is what he has stated. Attempts of others to censure, control, oppress,  
and quiet his voice.

The question all persons should ask is; "Is what he says true?" This same questions should be asked in regards to what any one says.

Instead of attempting to degrade or demonize a person, the word of the person should be addressed by principle. The tactics many use are indeed as he says and epitomize the mind and spirit that persecuted the man Jesus of Nazareth.

DW Suiter

"Mark Elderkin" <elley@intercoast.com.au> wrote in message news:3bf03a6f@news.rivernet.com.au...

>  
> > I can only hope by serving humbly, as the self-appointed  
> > archivist/historian for talk.religion.bahai and for all the many victims  
> > of the "universal" house of "justice," that someday someone will come  
> > along who will dig deep enough into the record so that the truth will  
> > begin to surface.  
>  
> Self appointed..... self regulated.....and self manipulated. Do  
you  
> really believe that anyone has ever excepted you in this self appointed  
> position. Do you really think anyone here thinks you have any such  
> qualifications? You wouldn't know justice if it bit you in the arse.  
Since  
> your retirement, you have become more and more bitter about these things  
and  
> it is just not a pretty site. Get some hobbies to keep your mind busy.  
Maybe  
> read some poetry. IF you ask nicely..... I'll send you a book of rhyming  
> words to help.  
> M  
>  
>

---

Posted Via Binaries.net = SPEED+RETENTION+COMPLETION = <https://www.binaries.net>From: "K. Paul Johnson" <kpauljohnson@yahoo.com>  
Subject: Re: soc.religion.bahai CENSORSHIP  
Date: Thursday, December 06, 2001 12:35 PM

Kimo@volcanomail.com (Kimo Kumalaa) wrote:

> dialouge with him (till he started attacking personalities again). It  
> is very difficult for a demi-god who wields power to reject thoughtful  
> arguments on SRB at will to reduce himself to humble discussions with  
> the public sector over a sustained period of time. The baha'i faith  
> encouraged him and has given him free reign 'to defend the Faith' even  
> if it means creating enemies within and without. The actions are like  
> that of a hired hit man

When I first read this message I thought how much this person sounded like Bill Hyman, and remembered my own horror story with srb "moderation"-- which was anything but. Upon further reading it became clear that he was indeed the abusive moderator in question, so for the record, I'll share my story. I found a quote from `Abdu'l Baha about the unification of all religions in "this century" (20th), posted by a Baha'i on srb, in the late 90s, and wrote it down at the time. Some weeks later I reposted this quote to srb (some time after its first appearance) with the comment that it was extremely unlikely to be fulfilled, and that this reflected on Baha'i belief in the infallibility of AB. Hyman immediately rejected my post, saying the quote wasn't "authenticated" because I didn't cite the original source. Which of course I didn't know as I'd just seen it posted without a citation. So I wrote back saying that this had been accepted as a legitimate quote and discussed on his very own list, but I had no way of identifying the publication since it had not been cited. Moreover adding that on a daily basis Baha'is quoted the Central Figures without citing chapter and verse, and asking why this new criterion was being invented just for me. At this point he escalated the rude and abusive tone, and I gave up. Except a few weeks later I learned about a search engine that would enable one to find any quote from `Abdu'l Baha (among others). Using the phrase "this century" I went straight to it. Then tried to post again, \*with\* the proper citation, and with a complaint about being made to jump through hoops no one else had to jump through. That time he

didn't even have the courtesy to tell me of the rejection; it was just thrown away.

A memorably unpleasant experience with a memorably unpleasant character that tends to support the characterization which has emerged in this thread.

PJFrom: "Randy Burns" <randy.burns4@gte.net>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Saturday, December 08, 2001 5:35 PM

I think what Dermod is implying is this:

if National feels able to delete names from it's list without any notification at all at the time of occurrence then how do we know they are not also adding names willy nilly as the urge suits them to replace names of people who may have left, therefore insuring that our American numbers never fall below last years numbers. (maybe like the Mormons they are even converting the dead).

Cheers, Randy

--

Susan Maneck <smaneck@aol.com> wrote in message  
news:20011208103652.02564.00002151@mb-dh.aol.com...  
> >A strange thought comes to me - if National hasn't told Fred he is not  
> >on the list, could it possibly be that it also (and conversely)  
> >maintain a number of "ghosts" or "ringers" on the list just to keep  
> >the old numbers up.  
>  
> Your logic is quite astounding, Dermod. There is no line between point A  
and  
> point B.  
>  
> >  
> >An even stranger thought - suppose they made me a CB and didn't tell  
> >me or anybody else.  
>  
> We might find it very difficult to shun you.  
>  
>  
> Susan Maneck  
> Associate Professor of History  
> Jackson State University  
>  
> "And we were gathered in one place, a generation lost in space, with no  
time  
> left to start again . . ."  
> Don McLean's American Pie  
> <https://bahaistudies.net/susanmaneck/>  
>

From: "Randy Burns" <randy.burns4@gte.net>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Saturday, December 08, 2001 10:50 PM

If they were honoring his demand not to be contacted then they would neither affirm nor deny his membership to inquirers as to his status without his express consent (other than legal purposes such as police, FBI and the like). If he is no longer on the roles, then something must have happened other than simply not contacting him.

Cheers, Randy

--

Susan Maneck <smaneck@aol.com> wrote in message  
news:20011208175428.02597.00002071@mb-dh.aol.com...  
> >  
> >if National feels able to delete names from it's list without any  
> >notification at all at the time of occurrence then how do we know they  
are  
> >not also adding names willy nilly as the urge suits them  
>  
> Dear Randy,

>  
> They did not remove Fred 'willy nilly' without notifying him. They had honored  
> his own demand not to be contacted, that is all. But you guys can invent  
> whatever fantasies you want about National.  
>  
> warmest,  
> Susan Maneck  
> Associate Professor of History  
> Jackson State University  
>  
> "And we were gathered in one place, a generation lost in space, with no time  
> left to start again . . ."  
> Don McLean's American Pie  
> <https://bahaistudies.net/susanmaneck/>  
>

From: "Randy Burns" <randy.burns4@gte.net>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Sunday, December 09, 2001 12:27 AM

You are still ignoring the difference between a Baha'i Institution and any particular individual who might happen to inquire. If someone well known happens to be a Baha'i, is National free to give out such things and difficulties with say a divorce proceeding to anyone who might happen to call.

"Yes that's right, National Enquirer, Joe Star has had his administrative rights removed for adultery. Any other questions?"

No wonder some people have a problem with trust!

Pat Kohli <kohli@ameritel.net> wrote in message  
news:3C12E777.AAEB0496@ameritel.net...

>  
>  
> Hmmmm, nice try, but he's not a nuclear weapon on a Navy ship bound for New Zealand, or something like that. If folks present themselves to Baha'is, in the  
> US, there are methods of establishing their membership status. It involves  
> contacting the national center where they \_do\_ confirm or deny, as the case may  
> be.  
>  
> Blessings!  
> - Pat  
> kohli@ameritel.net  
>

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Sunday, December 09, 2001 6:31 AM

"Susan Maneck " <smaneck@aol.com> wrote in message  
news:20011209011021.11254.00002484@mb-fi.aol.com...

> >  
> > If they were honoring his demand not to be contacted then they would neither  
> > affirm nor deny his membership to inquirers as to his status without his  
> > express consent  
>  
> Dear Randy,  
>  
> That has nothing to do with being contacted. Membership and Records will answer  
> anyone's request to know the membership of anyone. If you write them asking if  
> Bill Clinton is a Baha'i they will say no to that too.  
>  
> > If he is no longer on the rolls, then something must have happened  
> > other than simply not contacting him.  
>  
> Yes, Randy. They took him off the rolls. But because of he said he

would

> consider any contact from them to be harassment, they saw no reason to inform  
> him of this fact.

But not, presumably, anybody else who enquired! We have now established a further precedent in AO jurisprudence. Not only does one not have the right to see or hear evidence against one or proffer defence of one's actions - the judicial body determining the matter doesn't even have to tell one of its decision.

Ah! Brave New World!

From: "Paul Hammond" <pahammond@onetel.net.uk>  
Subject: Re: "Shunning is the marker of a cult . . . note that these  
Date: Friday, December 07, 2001 9:31 PM

Robert Little <rlittle1@socal.rr.com> wrote in message  
news:IW%P7.20519\$Ws6.3135898@typhoon.socal.rr.com...  
> You misunderstood my first question: I was not asking for a description of  
> the term.  
>  
> As I recall:  
> You complained about my citing Baha'u'llah. I said that this is a  
newsgroup  
> that is devoted to discussion of the history and teachings of Baha'u'llah.  
> Unsaid is that it is also one where the charter clearly calls for  
> participants to observe Baha'i standards in their posts. I concluded that  
> you are free to find another newsgroup more to your liking. Nothing  
passive  
> about that that I can see. Nothing hostile in my meaning or intent either.  
I  
> treated you like an adult, not as a child. "You don't like to observe the  
> charter of this newsgroup, go to another" is what I recall.  
>

You made a comment regarding me finding a newsgroup "more suited to my nature".

What exactly did you mean to say about my nature?

AIUI, this is a newsgroup for the discussion of the Baha'i Faith, Baha'u'llah and so on. In this particular case, we were talking about cults in general, and how far the Baha'i Faith could be said to possess those traits.

Now, when I wanted to imply something about your nature, I called you a sanctimonious git. I wish you'd do me the courtesy of being similarly up front if you have something to say about "my nature" in future.

I don't object to your quotations of Baha'u'llah, but you seem to be unable to actually make remarks that are germane to the topic in any way for much of the time, beyond vaguely implying that perhaps Dermot might be behaving in an "un-Baha'i" fashion.

> Why is it permissible for those who dislike Baha'is and their Faith to  
> violate virtually every Baha'i tenet, attack and malign the integrity and  
> intelligence and actions of Baha'is - on a Baha'i newsgroup?  
>

This may be a newsgroup whose subject is the Baha'i Faith, but I've got news for you Robert, you don't own this one. The downside to that is that there is more noise - the upside, it's a much livelier place than srb ("can we swallow toothpaste during the fast? Puh-leeze!")

> Why is it not permissible for Baha'is to quote Baha'i writings now and then?  
>

Who says this is not permissible? Certainly not me! I said you were a sanctimonious git. I didn't say anything about that being because you use quotes from the Writings. It is the \*purpose\* for which you use them that offends!

> Why is it not permissible for Baha'is to attempt to control the tone and  
> content of their newsgroup?  
>

I've got news for you pal - this is *\*not\** *\*your\** newsgroup. After all the effort Fred put into getting the vote through in the teeth of opposition from people like you, I would say *\*he\** had more right to lay claim to it than virtually anyone - but it is in the nature of the net that unmoderated newsgroups do not, in fact, belong to anyone.

In Usenet, no-one knows you're a dogmatic materialist!

> Thinking about "passive-aggressive" some more, I'd have to say that it is  
> very hard for a Baha'i to even visit this newsgroup, much less post  
> regularly on it. In the approx. four years I have been posting on arb and  
> trb, I have tried to find a middle way that allowed me to get down in the  
> mud here, without getting muddy. I am not so sure that it can be done, not  
> so sure it is worth trying. At the moment, I have little patience with  
> people who are eager to attack, reluctant to consult.  
>

Well, you know, sometimes it's a fight around here, but imv, even *\*with\** the "shock troops" like Dermot, Nima, Fred, Rick and Mark around here, it still has a better tone than many Usenet warzones.

I discount Mahdi as being mostly irrelevant, although it is noticeable that he is the only poster who can provoke unity amongst virtually everyone else here!

Whether you stay here or not is not for me to comment on - perhaps you can (or do) do as Karen does, and give yourself a break from the net every now and then. But, as food for thought, didn't Abdu'l Baha mention "the CLASH of differing opinions" in glowing terms?

(Speaking for myself, the sound of passionate argument is much better than the sound of silence, or reluctant obedience)

> Since I know almost nothing about you, or what is in your heart, I find it  
> difficult to know how to respond. As most of the people here are so quick  
to  
> attack, and so slow to discuss, I may be responding to the statistical  
> probability rather than the ever-so-rare genuine question.  
>

Well, of course *\*that\** adds to the statistical probability that you'll add to the noise, rather than the sense!

Anyway, I had a momentary flash of anger at you which I expressed, but has now passed.. Truce?

Paul

>  
> "Paul Hammond" <pahammond@onetel.net.uk> wrote in message  
> news:c977f97b.0112060532.4b818916@posting.google.com...  
> > "Robert Little" <rlittle1@socal.rr.com> wrote in message  
> news:<f9AP7.18457\$Ws6.2655121@typhoon.socal.rr.com>...  
> > > What was passive about my post?  
> > >  
> > > What were you saying about parental authority, Paul?  
> > >  
> > > Robert A. Little  
> > >  
> > >  
> > Err, right. "Passive-aggressive" is a psychological term. AIUI, it  
> > refers to people who are controlling, but not apparently bossy or  
> > angry - they get their own way without being overtly aggressive, but  
> > their anger is displayed covertly. This is what I see you doing to  
> > me here, and I don't like it.  
> > >  
> > For instance, what exactly were you trying to imply about "my nature"  
> > in your previous post?  
> > >  
> > And what are you trying to imply by your reference above to  
> > "parental authority"? The parental thing was an analogy which  
> > *\*you\** developed - I dispute its relevance here, and in fact have asked



1%2540nnrp1.dejanews.com

>

> .. and newsgroup charters!

>

<https://groups.google.com/groups?selm=7gp8mk%24mtc%241%40remarQ.com&output=plain>

>

From: "Randy Burns" <randy.burns4@gte.net>

Subject: Re: bahai - "Please remove my name and address from your mailing list."

Date: Tuesday, December 11, 2001 4:49 PM

Moderators Note:

>This forum is for disseminating Baha'i teachings. If anyone want to know

>what Baha'is believe this is the right forum. If anyone wants to know

>what Buddhists believe this is not the forum. This thread may be closed

>again shortly

SRB is not for open discussion, it is for disseminating Baha'i teachings.

It's easy to hid behind this facade to take swipes at Buddhism and not have to face an answer, you just hide behind the moderators.

Randy

Excerpts from Paul Saunders-Priem

I do not agree with your historical theory but I do think that the Four Noble Truths and the Eightfold Path are more than enough to guide Buddhists to lead a great and holy life. The question I put you is that why over historical periods in mankind development since the death of Buddha have Buddhists not done that. Is such a wide variety of expression and interpretation of religious belief a good or a bad thing from your point of view

Even if the Original Buddhist texts existed a lot of Buddhist would still have acted badly because there would have been no democratically elected institutions such as the Baha'i Administration to further and protect the community

Sorry mate my facts were right Shinto is based on Buddhism

Etc.

--

Pat Kohli <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message news:3C16792C.446FDBAC@ameritel.net...

> Randy Burns wrote:

>

> > SRB will allow a Baha'i to trash talk Buddhism

>

> Please cite some examples. Is this an example of what you are referring to?

> <https://bounty.bcca.org/srb/archive/980701-980831/0338.html>

>

> > but will not let a Buddhist

> > respond to this trash talk

>

> A Buddhist certainly does get to respond, and respond and respond, ...

> <https://bounty.bcca.org/srb/archive/980701-980831/0339.html>

>

> and even start threads to start new discussions and expand old ones.

> <https://bounty.bcca.org/srb/archive/980901-981031/0342.html>

> <https://bounty.bcca.org/srb/archive/980901-981031/0409.html>

> <https://bounty.bcca.org/srb/archive/981101-981231/0151.html>

> <https://bounty.bcca.org/srb/archive/990901-991031/0650.html>

> <https://bounty.bcca.org/srb/archive/991101-991231/0086.html>

> .

> .

> .

> <https://bounty.bcca.org/srb/archive/010701-010831/0219.html>

> <https://bounty.bcca.org/srb/archive/011101-011231/0222.html>

> <https://bounty.bcca.org/srb/archive/011101-011231/0226.html>

>

>



>  
 >  
 > > because it would be talking about Buddhism and  
 > > not Baha'i and therefore irrelevant.  
 >  
 > Strictly, "yes", but when Bruce can put his Buddhism sermons into Baha'i  
 > wrappers, and avoid repeating his previous messages, and otherwise abide  
 > by the  
 > charter, it does seem that his messages go through, and go through and go  
 > through. Looking through the archives, it appears that he has been one of  
 > th  
 > emore prolific contributors since 1998, certainly more productive than  
 > MrMahdi.  
 >  
 > > I personally have no use for SRB and  
 > > if it ceased to exist tomorrow I would not notice.  
 >  
 > So, please take just enough notice to find this example of trash talk. I  
 > do  
 > occasionally post there and I'd be happy to correct some misconception  
 > left at  
 > SRB.  
 >  
 > Blessings!  
 > - Pat  
 > kohli@ameritel.net  
 >

From: "Randy Burns" <randy.burns4@gte.net>  
 Subject: Re: Just 'Cause we vote doesn't make it democratic  
 Date: Monday, December 17, 2001 1:50 PM

Karen

I don't think Shoghi Effendi would like the Baha'i election process  
 characterized as being "democratic" anyway.

The system promoted by Shoghi Effendi, which is only provisional, allows for  
 candidates with the highest vote totals to be elected, but there is no  
 assurance that any candidate will actually have a simple majority of votes  
 cast at that election.

Shoghi also says this, from page 70 of the Principles of Baha'i  
 Administration:

"The administrative order which lies embedded in the Teaching of  
 Baha'u'llah, and which the believers have championed and are now  
 establishing, should, under no circumstances, be identified with the  
 principles underlying present-day democracies."

So I think the idea of saying "democratically-elected" everytime you  
 mentioned the Baha'i administration would not be too pleasing to Shoghi.

Shoghi thought this system was superior to other forms of election processes  
 but I still find it very subject to manipulation. The nice thing about  
 these new regional boards is that we now have a nice "short list" of  
 candidates for the NSA!

Cheers, Randy

--

Karen Bacquet <karenbacquet@hotmail.com> wrote in message  
 news:u1qlj8aarpun74@corp.supernews.com...

> Dear Randy, Pat, and friends,  
 >  
 > I've been talking a lot lately about this whole "democratically-elected"  
 > business; both because of my talks with Paul on uk.r.i. and because  
 > there's  
 > a relatively new Baha'i on my list who is \*really\* bugged by the way that  
 > Baha'i elections are conducted. He is also bugged by how Baha'is go  
 > around  
 > bragging about how superior their system is to American democracy, and  
 > says  
 > he doesn't want his children brought up to disdain American freedoms.  
 >

> I don't think my vote had any impact on anything whatsoever other than  
> locally, where my choices were pretty darn limited. The Chairman of the  
> convention almost invariably was elected -- the two times this one guy  
from  
> my community was elected were exactly the two times when convention was  
held  
> here. He was up there running the show when people walked in, looked like  
he  
> knew what he was doing, and lo! he was elected. The last time I went to  
> Convention the man was an elderly Knight of Baha'u'llah who also happened  
to  
> live in our community. I was a teller that year, and saw the votes -- a  
> great many of the votes cast for this person were simply written as "Kathy  
> X's father". That is, they didn't even know his name -- all they knew was  
> that he was a "big-deal" Baha'i. I didn't vote for him, since I knew him  
> rather better. But he was elected. Then, I once saw a report on the  
> National Convention, and four of the nine didn't even get a majority of  
the  
> delegates' votes -- since we put in the nine top vote-getters whether they  
> get a majority or not. The votes are spread so thin that just being a  
> little bit better known than someone else tips the scale. Voting for a  
> delegate entirely by reputation, who in turn will vote largely on  
> impressions that he gets at Wilmette when he's there isn't democracy at  
all.  
> Democracy runs on free expression and discussion of issues. In the Baha'i  
> system, you might as well put names on a corkboard and throw a dart, for  
all  
> the difference it makes.  
>  
> Love, Karen  
>  
> --  
> <https://www.angelfire.com/ca3/bigquestions/Bacquet.html>  
> Karen Bacquet <karenbacquet@hotmail.com> wrote in message  
> news:u1qiugh82qg602@corp.supernews.com...  
> >  
> >  
> > > Note the bit about "some of my mails were rejected!"  
> > >  
> > > By the way now many times can someone write democratically elected in a  
> > > single email, have you found out yet?  
> >  
> > LOL!! In fact, Paul has been calling me anti-democratic because I don't  
> > support the "democratically elected" institutions right to punish people  
> and  
> > push them out of the Faith for their opinions. It is an incredible leap  
> of  
> > logic that make freedom of speech "anti-democratic", but I've heard  
> Baha'is  
> > say weirder things.  
> >  
> > Love, Karen  
> >  
> > >  
> > > Good luck in your discussions, Randy  
> > >  
> > >  
> > >  
> > >  
> > >  
> >  
> >  
>  
>

From: "Randy Burns" <randy.burns4@gte.net>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Monday, December 17, 2001 1:08 PM

My point is that someone is deliberately putting down Buddhism on SRB  
knowing that a Buddhist spokesperson can't respond fully on that forum, they  
have to put up with censorship and getting postings sent back by the  
Moderators!

That is not Baha'i-like behavior. If someone wants to discuss the Baha'i  
slant on Buddhism they should be prepared to put up with a full discussion  
of the same coming from Buddhists.

Cheers, Randy

--

Robert Little <rlittle1@socal.rr.com> wrote in message  
news:KuiT7.7032\$37.1235589@typhoon.socal.rr.com...

> There is a charter which regulates discussion on soc.religion.bahai to the  
> Baha'i Faith, its teachings and its history. Any other subject is offtopic  
> and not allowed by the charter, which the moderators are required to  
> enforce.

>  
> The subject of Buddhism is manifestly off topic unless the poster relates  
it  
> to the Baha'i Faith, which frequently doesn't happen, forcing the  
moderators  
> to bounce the post back, or kill the entire thread.

>  
> The consequences of your approach are that the Baha'is would not have  
> freedom to have a newsgroup dedicated to discussion of the Baha'i Faith.

>  
> Weird form of freedom.

>  
> Robert A. Little

>  
> "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com> wrote in message  
> news:9vd6h8\$esvup\$5@ID-84503.news.dfncis.de...

> > "Robert Little" <rlittle1@socal.rr.com> wrote in message  
> > news:cWcS7.150\$37.121111@typhoon.socal.rr.com...  
> > > You may have a point, but see Susan's post just upstream. This is a  
> > > continually difficult thing for the moderators I think.

> >  
> > So when the Moderators inhibit free expression - get rid of them  
> > entirely or reduce their power to one of avoiding flames, spam and  
> > obscene language.

> >  
> > What is there to fear from freedom of expression?

> >  
> > Dermod.

> >  
> > >  
> > > Robert A. Little

> > >  
> > > "Randy Burns" <randy.burns4@gte.net> wrote in message  
> > > news:UZ5S7.521\$IC2.238690@paloalto-snr1.gtei.net...

> > > >  
> > > > I find fault with the moderators who refuse to post the answers to  
> > > Paul's

> > > > questions and statements. It isn't what Paul is saying that  
> > > bothers me

> > > > but  
> > > > the refusal to post answers does.

> > > >  
> > > > Randy

> > > >  
> > > > --

> > > >  
> > > > Robert Little <rlittle1@socal.rr.com> wrote in message  
> > > > news:DT%R7.7986\$Ha.1992021@typhoon.socal.rr.com...

> > > > > Do you not wish a "clash of differing opinions?"

> > > > >  
> > > > > Paul asked a question whose roots are based in the writings of  
> > > > > Baha'u'llah,  
> > > > > i.e., that divine Religion has seasons, and that winter has  
> > > > inevitably  
> > > > > descended upon every dispensation of the past, including  
> > > > Buddhism.

> > > > >  
> > > > > Do you find fault with his question, or with the tone of his  
> > > > question,

> > > > > or  
> > > > > both, or something else?

> > > > >  
> > > > > Robert A. Little

> > > > >  
> > > > > "Randy Burns" <randy.burns4@gte.net> wrote in message  
> > > > > news:HbvR7.1025\$a%5.229085@dfiatx1-snr1.gtei.net...

> > > > > > Moderators Note:  
> > > > > >

> > > > > This forum is for disseminating Baha'i teachings. If anyone  
 > > want to  
 > > > know  
 > > > > > what Baha'is believe this is the right forum. If anyone wants  
 > > to know  
 > > > > > what Buddhists believe this is not the forum. This thread may  
 > > be  
 > > > closed  
 > > > > > again shortly  
 > > > > >  
 > > > > > SRB is not for open discussion, it is for disseminating Baha'i  
 > > > teachings.  
 > > > > > It's easy to hid behind this facade to take swipes at Buddhism  
 > > and not  
 > > > > have  
 > > > > to face an answer, you just hide behind the moderators.  
 > > > >  
 > > > > Randy  
 > > > >  
 > > > > Excerpts from Paul Saunders-Priem  
 > > > >  
 > > > > I do not agree with your historical theory but I do think that  
 > > the  
 > > > Four  
 > > > > > Noble Truths and the Eightfold Path are more than enough to  
 > > guide  
 > > > > Buddhists  
 > > > > to lead a great and holy life. The question I put you is that  
 > > why  
 > > > over  
 > > > > historical periods in mankind development since the death of  
 > > Buddha  
 > > > have  
 > > > > > Buddhists not done that. Is such a wide variety of expression  
 > > and  
 > > > > > interpretation of religious belief a good or a bad thing from  
 > > your  
 > > > point  
 > > > > of  
 > > > > view  
 > > > >  
 > > > > > Even if the Original Buddhist texts existed a lot of Buddhist  
 > > would  
 > > > > still  
 > > > > > have acted badly because there would have been no  
 > > democratically  
 > > > elected  
 > > > > > institutions such as the Baha'i Administration to further and  
 > > protect  
 > > > the  
 > > > > community  
 > > > >  
 > > > > > Sorry mate my facts were right Shinto is based on Buddhism  
 > > > > >  
 > > > > > Etc.  
 > > > > >  
 > > > > > --  
 > > > > >  
 > > > > > Pat Kohli <kohliCUT\_THE\_CAPS@ameritel.net> wrote in message  
 > > > > > news:3C16792C.446FDBAC@ameritel.net...  
 > > > > > Randy Burns wrote:  
 > > > > >  
 > > > > > > > SRB will allow a Baha'i to trash talk Buddhism  
 > > > > > >  
 > > > > > > Please cite some examples. Is this an example of what you  
 > > are  
 > > > > referring  
 > > > > > to?  
 > > > > > > <https://bounty.bcca.org/srb/archive/980701-980831/0338.html>  
 > > > > > >  
 > > > > > > > but will not let a Buddhist  
 > > > > > > > respond to this trash talk  
 > > > > > >  
 > > > > > > > A Buddhist certainly does get to respond, and respond and  
 > > respond,  
 > > ...  
 > > > > > > <https://bounty.bcca.org/srb/archive/980701-980831/0339.html>

> > > > > >  
> > > > > > and even start threads to start new discussions and expand  
> > old ones.  
> > > > > > <https://bounty.bcca.org/srb/archive/980901-981031/0342.html>  
> > > > > > <https://bounty.bcca.org/srb/archive/980901-981031/0409.html>  
> > > > > > <https://bounty.bcca.org/srb/archive/981101-981231/0151.html>  
> > > > > > <https://bounty.bcca.org/srb/archive/990901-991031/0650.html>  
> > > > > > <https://bounty.bcca.org/srb/archive/991101-991231/0086.html>  
> > > > > > .  
> > > > > > .  
> > > > > > .  
> > > > > > <https://bounty.bcca.org/srb/archive/010701-010831/0219.html>  
> > > > > > <https://bounty.bcca.org/srb/archive/011101-011231/0222.html>  
> > > > > > <https://bounty.bcca.org/srb/archive/011101-011231/0226.html>  
> > > > > >  
> > > > > >  
> > > > > >  
> > > > > >  
> > > > > > > because it would be talking about Buddhism and  
> > > > > > > not Baha'i and therefore irrelevant.  
> > > > > >  
> > > > > > Strictly, "yes", but when Bruce can put his Buddhism sermons  
> > into  
> > > Baha'i  
> > > > > > wrappers, and avoid repeating his previous messages, and  
> > otherwise  
> > > abide  
> > > > by the  
> > > > > charter, it does seem that his messages go through, and go  
> > through  
> > and  
> > > go  
> > > > > through. Looking through the archives, it appears that he  
> > has been  
> > > one  
> > > > of  
> > > > > th  
> > > > > > emore prolific contributors since 1998, certainly more  
> > productive  
> > > than  
> > > > > MrMahdi.  
> > > > > >  
> > > > > > > I personally have no use for SRB and  
> > > > > > > > if it ceased to exist tomorrow I would not notice.  
> > > > > >  
> > > > > > So, please take just enough notice to find this example of  
> > trash  
> > talk.  
> > > > I  
> > > > > do  
> > > > > > occasionally post there and I'd be happy to correct some  
> > misconception  
> > > > > left at  
> > > > > > SRB.  
> > > > > >  
> > > > > > Blessings!  
> > > > > > - Pat  
> > > > > > kohli@ameritel.net  
> > > > > >  
> > > > >  
> > > > >  
> > > > >  
> > > >  
> > >  
> >  
> >  
>  
>

From: "Randy Burns" <randy.burns4@gte.net>  
Subject: Re: bahai - "Please remove my name and address from your mailing list."  
Date: Tuesday, December 18, 2001 1:26 PM

Robert

>Also, can you please try to illustrate where the line is between "clash of  
> conflicting opinions" and "putting down Buddhism?"  
>

The only point is to have a full and free exchange of ideas without the threat of censorship and without having posts returned by the moderator. That is censorship and treating people of other religions with disdain. Nothing wrong with having a full discussion on Buddhism and Baha'i as long as there is no censorship or refusal to post messages that aren't obscene and disruptive.

Cheers, Randy

--

Robert Little <rlittle1@socal.rr.com> wrote in message  
news:ehBT7.7439\$37.1485937@typhoon.socal.rr.com...

> Hi Randy

>

> I have not seen any example of "putting down Buddhism", although I have not

> read all the posts.

>

> I can understand a Baha'i writing about Buddhism, whose sole source of  
> knowledge is the Baha'i writings, and as a result not getting it right,  
from

> the standpoint of Buddhists who see things quite differently than Baha'is.

I

> have seen that happen on srb in these latest series of postings. However,

I

> have also seen in every case, a Buddhist response that explained the  
> Buddhist understandings. Frankly, the conversation there has been pretty  
> informative, without any apparent hurt feelings.

>

SNIP

From: "Randy Burns" <randy.burns4@gte.net>

Subject: Re: bahai - "Please remove my name and address from your mailing list."

Date: Wednesday, December 19, 2001 1:36 PM

Robert said:

> Additionally, I am interested in hearing opinions about the very issue of

> whether or not it is permissible for a Baha'i to state that Buddha was a

> Manifestation of God. 'Abdul-Baha'i stated that He is, Buddhists state  
that

> He is not. What does a Baha'i do, in your opinion?

Unfortunately I don't have any references here of Abdul-Baha's. Can you reproduce his quote on the Buddha?

Here's something I said earlier which received no comments here:

My impression of Abdul-Baha's comments on Buddhism is that they were off the cuffs remarks intended for a western audience and not authoritative Baha'i scripture. I think that AB relied mostly on western attempts to examine Buddhism and thus his comments have to be seen relative to what was current in western thought at that time about that particular religion..

Of course there were Baha'is in southeast Asia at that time and perhaps they also relayed information on the current status of Buddhism to Abdul-Baha, but did these individuals have the background and training to thoroughly investigate and understand Buddhism? I seriously doubt it.

Thus I personally wouldn't take seriously any of AB's comments on Buddhism, I don't think they represent either the reality of Buddhism or official and mature Baha'i thought about Buddhism.

That is the reason I wanted Robert to differentiate what Central figure made comments about Buddhism. Is there any known comment by Baha'u'llah on Buddhism?

Cheers, Randy

--

Robert Little <rlittle1@socal.rr.com> wrote in message  
news:I%QT7.7961\$37.1678955@typhoon.socal.rr.com...  
> Additionally, I am interested in hearing opinions about the very issue of  
> whether or not it is permissible for a Baha'i to state that Buddha was a  
> Manifestation of God. 'Abdul-Baha'i stated that He is, Buddhists state  
that  
> He is not. What does a Baha'i do, in your opinion?  
>  
> Robert A. Little  
>  
>

From: "Paul Hammond" <pahammond@onetel.net.uk>  
Subject: Re: bahaï - talk.religion.bahai - "Please remove my name and address from your mailing list."  
Date: Friday, December 14, 2001 7:26 AM

"Robert Little" <rlittle1@socal.rr.com> wrote in message news:  
<NLCs7.144\$37.119049@typhoon.socal.rr.com>...  
> "Paul Hammond" <pahammond@onetel.net.uk> wrote in message  
> news:3c18fac7@212.67.96.135...  
> >  
> > Robert Little <rlittle1@socal.rr.com> wrote in message  
> > news:u4%R7.7978\$Ha.1981935@typhoon.socal.rr.com...  
> > > I never heard one single comment, never received any correspondence,  
> > either  
> > > verbal or written, concerning the supposed campaign you refer to. It is  
> > > clear, however, that many internet-savvy Baha'is did talk to each other,  
> > and  
> > > the overwhelming majority of them came to the same conclusion, one that  
> > you  
> > > are in opposition with.  
> > >  
> > > As to your percentage, perhaps you are aware that the vast majority of  
> > > Baha'is live in poor, rural or less-than-rural circumstances, and do not  
> > > have computers or access to the internet. You may either extrapolate  
> > from  
> > > the percentages of pro-con votes, or you can make an attempt to  
> > determine  
> > in  
> > > some other way just how those Baha'is would feel about the spiritual  
> > > atmosphere found on this newgroup.  
> > >  
> > >  
> > No, there is a third way - you can refuse to draw \*any\* conclusion  
> > whatsoever about the opinions of "the vast majority of the Baha'i  
> > Community" on such a ludicrously small and self-selected sample.  
> > >  
> > It's the only scientific thing to do.  
>  
> It is not the Baha'is who have raised the issue and drawn the collusion  
> conclusion. However, if 900 or 600 Baha'is did vote against (hard to figure  
> out how either figure was arrived at)

I imagine the vote was recorded somewhere, and an independently verifiable  
record might still be accessible somewhere - you'd have to ask around  
(probably) news.groups if you were interested.

, I would conclude that this represents  
> a very striking unity of belief, and a clear statement from those Baha'is  
> who do participate on the internet that they want to protect the name of  
> Baha'u'llah.  
>

Or evidence that Mark Towfiq spent considerable efforts sending an email  
around telling people that it was virtually their Baha'i duty to send  
a NO vote to the appropriate address.

Considering the amount of CB material that surfaces around the net  
these days, I should say that the better way for Baha'is to protect  
the name of Baha'u'llah on the net would be to conduct themselves in  
such a way as to make him proud, and not behave like a censoring  
fundamentalist! (this comment not directed at you personally)

>  
> > Considering the facts you mention about the small proportion of the  
> > Baha'is who even *\*have\** internet access, it is better to say that  
> > there just *\*is\** no such thing as a "Baha'i community" view on the  
> > existence of this forum.  
>  
> Well, yes and no. According to Mr. Glaysher, there was a clear Baha'i view.  
> In my opinion, it is probable that the majority of Baha'is the world over  
> are not aware of this unmoderated newsgroup.  
>

That is most likely. And, by the same token, most non-Baha'is have never heard of the Baha'i Faith either.

> >  
> > If you want to make ridiculous statements about "that vast majority  
> > of the Baha'i community think thus and so" on the basis of 900  
> > usenet votes, expect to be called on it when you make such a  
> > laughable statement.  
>  
> What laughable statement is that? That Baha'is colluded against this  
> newsgroup? Not my statement.  
>

The laughable statement that 900 votes against a usenet forum shows something about "the overwhelming view of the Baha'i community".

>  
> > > Care to guess?  
> > >  
> > >  
> > No, I'd rather not guess, and if you are going to make mathematically  
> > supported statements, you'd better make sure that your statements  
> > *\*have\** some kind of basis, else I shall point out any ludicrous  
> > errors.  
>  
> Rereading my comments to you, I find no statement of mine stating that the  
> vast majority of Baha'is believe "thus and so".  
>

You said that by continuing to try to set up an unmoderated Baha'i discussion forum, Fred was going against "the overwhelming view of the Baha'i community". Perhaps it was *\*not\** your intention to suggest that most Baha'is would disapprove of this forum, and that therefore this forum should not exist.

>  
> > If these 900, 600 or whatever people did *\*anything\** other than  
> > follow the instructions on a circulated email to "send a NO vote  
> > to the address below", then why weren't these concerned  
> > Baha'is equally concerned a couple of months later?  
>  
> If there was an email that circulated amongst Baha'is, please reproduce it.

I've seen an email from Mark Towfiq which attempts to persuade the reader to go vote No against trb, yes, on Fred's website - but I haven't been there in ages.

Anyway, the circumstantial evidence (techies notice something is wierd, since most newsgroup votes don't get such high numbers except in the case of some orchestrated campaign pro or con) is strong.

I hear that some techies voted *\*yes\** in the second round, on pure principle, having worked out that something fishy was afoot. One could say that *\*this\** impression of the Faith was not good for Baha'u'llah's name, in fact.

I think it unlikely that any such people recieved a copy of the original email from Mark Towfiq, but I wouldn't say that their reasoning that some such letter existed was unsound. You presumably would.

[insert cliché about ducks that quack here]

> I've never seen nor heard of one, although, as I said, it would be  
> remarkable if Baha'is did not write to each other. One can conclude that the  
> internet savvy Baha'is were consulting with each other, as seems likely but



> not proven, or one can conclude, as at least one individual has, that that  
> Baha'is have obeyed an order from their fundamentalist masters. This flies  
> in the face of the statement made by the Universal House of Justice  
> concerning Baha'i participation on the internet newsgroups. Don't speculate,  
> demonstrate.  
>

I like speculating. Now, Dermod and Susan were talking about this earlier  
on - perhaps Susan, being the expert, can tell me whether this speculation  
is wild or tame?

I doubt that there is anything like such an organised conspiracy as  
Fred sees around every corner, but I am reasonably certain that some  
such campaign *\*did\** take place. Probably, it was just that one guy,  
Mark, who took it as his Baha'i duty to make disinterested techies  
see the Baha'is as "just another fundie cult", but that doesn't mean  
it didn't happen.

Oh, btw, do you think it is less like backbiting if you write "at  
least one individual" rather than "Fred"? (Clearly, nothing said  
here is said behind *\*Fred's\** back)

> > As Michael has already explained, it is not usual for people who  
> > have no real interest in a proposed new usenet forum to vote  
> > in such a way as to prevent others who *\*do\** have an interest in  
> > that forum from forming it. This 600 votes, it appears, was  
> > wierd enough to make the non-Baha'i techies smell a rat.  
> >  
>  
> What techies?  
>

The ones who came in to vote YES in the second round, because the  
huge NO vote in the first round pissed them off.

PaulFrom: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Notice: Mild Usenet annoyance, Fred "Baha'i in *\*Perfectly\** Good Standing" Gleysher, STILL at  
it!  
Date: Saturday, December 29, 2001 1:06 PM

"NightShadow" <seals\_jay@nospam.hotmail.com> wrote in message  
news:3c2de2a1.17191808@news...  
> Thpppppppppttt!!!  
>  
> >:-)  
>  
> Dateline: Somewhere in Cyberia, December 29, 2001

Actually the Gulag operated by the ABM Corps for Protection - a poor  
misguided prisoner is offered a chance for freedom OR is it a guard  
seeking preferment? Who can tell?

>  
> After more than three years of taking up the mantle to apaise and  
> alert non-Baha'is to the so-called (by Mr. Gleysher) "terrorist"  
> organization known as the esteemed Baha'i Faith, Mr. Gleysher has  
> staunchly continued his efforts to inform, MISinform and generally  
> annoy Usenet.

Indeed yes! Even though you have spelt his name incorrectly!

> Facts relating to the validity, sincerity, patience, unity,  
tolerance,  
> kindness, growth, developing maturity and cohesion of the Baha'i  
Faith

Facts? Where are they? If anybody can find these "facts" kindly  
inform the management - it has been in hope of finding some for quite  
a long time now.

> seem to have no effect on Mr. Gleysher's attempts to discredit,  
defame  
> and dismantle it. His continued diatribe and drivel, hearsay and  
rife

> complaints against the Faith have gone on, largely unchecked, for  
> going on three years.

Largely because the A Onions have no answer to his diatribe etc.

> Through crossposts to unrelated newsgroups on  
> Usenet, ad hominem arguments and personal attacks of individual  
> Baha'is on Usenet,

Aw! Large sobs for the poor wee Bahais who have been so mercilessly  
trounced by Big Bad Fred and all on his own too! What about the rest  
of us? Don't we get a mention here? Or is Big Bad Fred going to get  
all the credit?

> Mr. Gleysher repeatedly and consistently attempts  
> to undercut the noble virtues of the Baha'i Faith by pointing out  
ONLY  
> its failures without tempering his posts regarding its successes-  
all  
> in the name of justice. Where, in this, is the justice of his  
actions?  
> Where is the balance of truth and wisdom?

Big Fred has never attacked the BAHAI FAITH - he has attacked those  
who, being in charge, have perverted it to their own narrow vision.

> This man is to be commended for his dedication to his goal. Such  
> determination shows a strength and temerity rarely seen in human  
> beings.

And most assuredly not to be found in the AO or its Onions.

<SNIP>

> Some basic tenets of the Baha'i Faith:

Some basic tenets of the Administrative Faith:

> Religion must go hand-in-hand with science.

Unless that involves the usage of materialistic academic methodologies  
such as are not approved by the junta in Haifa.

> Both men and women are equal

Except when it comes to membership of the supreme administrative  
institution.

> The abolition of war and slavery amongst Humanity

Specifically excluding "volunteers" who work for the advancement of  
the Haifan interests around the world for no pay!!!

> There is to be no division of the "races" within Humanity

Especially as Covenant Breakers are sub-human and don't count  
therefore as a part of humanity.

> The independent investigation of Truth

So long as it leads to Haifa.

> Baha'u'llah, the Faith's founder, is the promised one for this  
Day  
> and Age.

So long as he is in agreement with the enunciations of the Supreme  
Institution.

> The advent of single World Government.

Based at Haifa

> The advent of single World Currency/Economy

**Based at Haifa.**

**> The advent of single World Auxilliary Language**

**Called Bahaispeak**

**> No one religion is greater than another; all religions are equal  
> and unified through the Baha'i Faith.**

**But the Bahai Faith is more equal and united than the rest!**

**> Mr. Gleysher contends that anyone who questions his views on the  
> Baha'i Faith, its Administrative Order and its growth is a "fundie."**

**>**

**> Question:**

**> Considering the items listed above, who in their right mind would  
NOT**

**> want to take on such ideals as fundamental to their way of thinking?**

**Me!**

**>**

**> Find out more about the Baha'i Faith at:**

**> <https://www.bahai.org> OR**

**<https://members.fortunecity.com/bahaicensorship>**

**> Learn for yourself, with discerning eyes, which claim is true.**

**>**

**> The Baha'i Faith's Administrative Order has not ONCE, as an**

**> authoritative entity, come out to publicly criticise or defame Mr.**

**> Gleysher- yet he persists in attacking it, its followers and its  
child**

**> organizations.**

**No! It has just expelled him and not bothered to tell him!**

**> Note: This message brought to you by an individual believer of the**

**> Baha'i Faith and NOT a member of its administrative organization.**

**Feel**

**> free to contact me at [seals\\_jay@hotmail.com](mailto:seals_jay@hotmail.com) for further questions**

**> regarding the Baha'i Faith and its writings.**

**CORRECTION - the message was brought to you by a member of the Bahai  
Faith and a de facto member of its administrative organisation - the  
guy has the vote.**

**[Homepage](#)**

# The Baha'i Faith & Religious Freedom of Conscience

From: "Dermod Ryder" <Grim\_Reaper\_Mk2@btinternet.com>  
Subject: Re: Disgraceful bahai speak  
Date: Wednesday, February 05, 2003 3:13 AM

"Seegar" <sendithereifyoulike@hotmail.com> wrote in message  
news:fd8v3v8h82o0mdva3d624m6re0p8hj78qf@4ax.com...  
> I would agree with you were it not for the threatened legal action  
> factor, which throws your argument up ended.

The threatened legal action is a non-starter. His only ground for  
such would be harrassment which, by definition, would be more than one  
contact. A letter confirming he had been removed from the mailing  
list would not be grounds for legal action as it would only be  
acknowledging that his expressed wish had been carried out.

Similarly a letter from the AO informing him that he had been disenrolled would not constitute harrassment and would not be grounds  
for legal action in that area. Most people would accept third party  
information to the effect that they had been disenrolled and move on -  
but not Fred, to his everlasting credit. The AO altered the relationship twixt it and him - it has a moral, if not legal obligation, to inform him of that alteration. Until it does he  
still  
remains a BIGS.

> Calling yourself a monster is not good for your self esteem.

Who are you kidding?

> Buck up  
> me lad, maybe you'll find a princess and she'll grace you with a  
> transformational kiss.

I have my little princess, more commonly known as the Doodlebug.

> >Hold on - you're the baddie but I didn't treat you unfairly!  
>  
> Says you and didn't say you did

True!

Dermod.

From: FG (BI\*P\*GS@LIBERTY.COM)  
Subject: Farewell Friends

View this article only  
Newsgroups: alt.religion.bahai, talk.religion.bahai  
Date: 2003-10-06 05:06:10 PST

October 6, 2003

Farewell Friends,

A number of changes have taken place in my life during the last several months that necessitate I forgo my continuing defense of Abdul-Baha's respect for free speech and conscience, at least as an active online participant. Since many might well imagine the rumors and libel that would circulate, should I just disappear from cyberspace, I feel it necessary to post this farewell note.

Having witnessed and suffered bahai tyranny and slander, on and offline since 1996, I little expect it to diminish with my withdrawal to other pursuits and responsibilities. However, I leave heartened by the knowledge that so many thousands of people now know the truth about the fundamentalists among my fellow bahais and their many shameful acts of tyranny, oppression, and injustice. Equally encouraging are the many voices of conscience that have arisen to champion the sanctity of the individual soul throughout bahai cyberspace.

The Bahai Faith & Religious Freedom of Conscience will remain online for those who find it a useful resource and archive. Should any major document

or incident take place or come to light, I would be happy to make it available and preserve it for the benefit of my fellow bahais, who follow Abdul-Baha's clear and unequivocal Teaching, and for my fellow citizens, less they be deceived with impunity.

Those who have stood and fought for the rights of the individual, in the face of a wholly corrupted administrative order, have my undying respect. May God grant you the inner strength and resources to carry on....

I may be reached at bhaicensorship@FG.com via the Contact link on my website.

FG

The Bahai Faith & Religious Freedom of Conscience  
<https://fglaysher.com/bhaicensorship/>

Interested persons and newcomers may glean my personal story at

To the Universal House of Justice - March 31, 1997  
<https://fglaysher.com/bhaicensorship/To-UHJ1.htm>

"Please remove my name and address from your mailing list."  
<https://fglaysher.com/bhaicensorship/nsa1996.htm>

Why I Don't Respond to Fundamentalists among my Fellow Baha'is  
<https://fglaysher.com/bhaicensorship/Why1.htm>  
Post a follow-up to this message

Message 2 in thread  
From: John R MacLeod (jrmacleod@consultant.com)  
Subject: Re: Farewell Friends

View this article only  
Newsgroups: alt.religion.bahai, talk.religion.bahai  
Date: 2003-10-06 05:40:56 PST

Goodbye and good luck with whatever you do.

"FG" <BI\*P\*GS@LIBERTY.COM> wrote in message  
news:blrlrg\$afpli\$1@ID-75545.news.uni-berlin.de...  
> October 6, 2003

>  
> Farewell Friends,  
>  
> A number of changes have taken place in my life  
> during the last several months that necessitate  
> I forgo my continuing defense of Abdul-Baha's  
> respect for free speech and conscience, at least  
> as an active online participant. Since many might  
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> circulate, should I just disappear from cyberspace,  
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> expect it to diminish with my withdrawal to other  
> pursuits and responsibilities. However, I leave  
> heartened by the knowledge that so many thousands  
> of people now know the truth about the fundamentalists  
> among my fellow bahais and their many shameful acts  
> of tyranny, oppression, and injustice. Equally  
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> individual soul throughout bahai cyberspace.  
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> or incident take place or come to light, I would  
> be happy to make it available and preserve it for  
> the benefit of my fellow bahais, who follow  
> Abdul-Baha's clear and unequivocal Teaching, and  
> for my fellow citizens, less they be deceived  
> with impunity.  
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> Those who have stood and fought for the rights  
> of the individual, in the face of a wholly corrupted  
> administrative order, have my undying respect.  
> May God grant you the inner strength and resources  
> to carry on....  
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> I may be reached at bahaicensorship@FG.com  
> via the Contact link on my website.  
>

Read the rest of this message... (23 more lines)

Post a follow-up to this message

Message 3 in thread

From: Eric Stetson (ericstetson@yahoo.com)

Subject: Re: Farewell Friends

View this article only

Newsgroups: alt.religion.bahai, talk.religion.bahai

Date: 2003-10-06 10:51:23 PST

"FG" <BI\*P\*GS@LIBERTY.COM> wrote in message news:  
<blrlrg\$afpli\$1@ID-75545.news.uni-berlin.de>...

> October 6, 2003

>

> Farewell Friends,

Fred, may God bless you for the excellent and courageous  
work you have  
done to expose the problems in the Baha'i Faith and defend  
free speech  
and religious freedom of conscience.

Best,  
Eric

Eric Stetson

Ex-Baha'i Christian Testimony

<https://www.bahai-faith.com>

Ex-Baha'i Discussion & Debate

<https://groups.yahoo.com/group/ex-bahai>

Post a follow-up to this message

Message 4 in thread

From: Randy Burns (randy.burns4@gte.net)

Subject: Re: Farewell Friends

View this article only

Newsgroups: alt.religion.bahai, talk.religion.bahai

Date: 2003-10-06 11:20:02 PST

Good luck, Fred. Thanks for TRB!

Cheers, Randy

--

"FG" <BI\*P\*GS@LIBERTY.COM> wrote in message  
news:blrlrg\$afpli\$1@ID-75545.news.uni-berlin.de...

> October 6, 2003

>

> Farewell Friends,



>  
> A number of changes have taken place in my life  
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> as an active online participant. Since many might  
> well imagine the rumors and libel that would  
> circulate, should I just disappear from cyberspace,  
> I feel it necessary to post this farewell note.  
Post a follow-up to this message

Message 5 in thread  
From: Steve Marshall (asmارش@es.co.nz)  
Subject: Re: Farewell Friends

View this article only  
Newsgroups: talk.religion.bahai  
Date: 2003-10-06 14:17:19 PST

On Mon, 6 Oct 2003 08:05:30 -0400, "FG"  
>Farewell Friends,

All the best, Fred. I know we haven't seen eye-to-eye, but I  
do hope  
things go well for you.

kia kaha,  
Steve  
Post a follow-up to this message

Message 6 in thread  
From: Freethought110 (freethought110@yahoo.com)  
Subject: Re: Farewell Friends

View this article only  
Newsgroups: talk.religion.bahai  
Date: 2003-10-06 23:24:09 PST

Steve Marshall <asmارش@es.co.nz> wrote in message news:  
<e5n3ovs73aibjb3elr0f9splgh1hkrs8bu@4ax.com>...  
> On Mon, 6 Oct 2003 08:05:30 -0400, "FG"  
> >Farewell Friends,  
>  
> All the best, Fred. I know we haven't seen eye-to-eye, but  
I do hope  
> things go well for you.

Funny, you have never managed to see eye-to-eye with any real dissident, but rather your eyes always somehow manage to meet those who are servants of this cult, such as Pat Kohli, Susan Maniac, etc.  
You rarely even saw eye-to-eye with Juan.

> kia kaha,

kuni kaka

> Steve

Post a follow-up to this message

Message 7 in thread  
From: Starr\* (starrjo99@yahoo.com)  
Subject: Re: Farewell Friends

View this article only  
Newsgroups: alt.religion.bahai, talk.religion.bahai  
Date: 2003-10-06 15:29:56 PST

"FG" <BI\*P\*GS@LIBERTY.COM> wrote in message news:  
<blrlrg\$afpli\$1@ID-75545.news.uni-berlin.de>...  
> October 6, 2003

Dear Fred,

Having been with you since your struggle to establish TRB, it's inception and your fight for 'continuing defense of Abdul-Baha's respect for free speech and conscience' I can only congratulate you for a job well done of upholding this fundamental principle. Indeed without it all other principles fade in meaning. May your work further contribute to this principle permeating the global village. Thanking you, missing you, and wishing you a joyous journey in all your pursuits.

With kind and loving regards  
In the Spirit of Tahirih  
Starr\* Saffa

>  
> Farewell Friends,  
>  
> A number of changes have taken place in my life  
> during the last several months that necessitate  
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> have arisen to champion the sanctity of the  
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> will remain online for those who find it a useful  
> resource and archive. Should any major document  
> or incident take place or come to light, I would  
> be happy to make it available and preserve it for  
> the benefit of my fellow bahais, who follow  
> Abdul-Baha's clear and unequivocal Teaching, and

Read the rest of this message... (27 more lines)

Post a follow-up to this message

Message 8 in thread

From: Pat Kohli (kohliCUT\_THE\_CAPS@ameritel.net)

Subject: Re: Farewell Friends

View this article only

Newsgroups: alt.religion.bahai, talk.religion.bahai

Date: 2003-10-06 17:03:45 PST

FG wrote:

> October 6, 2003

>  
> Farewell Friends,  
>

Farewell, FG!

- Pat  
kohli at ameritel.net  
Post a follow-up to this message

Message 9 in thread  
From: Freethought110 (freethought110@yahoo.com)  
Subject: Re: Farewell Friends

View this article only  
Newsgroups: alt.religion.bahai, talk.religion.bahai  
Date: 2003-10-06 22:56:56 PST

Pat Kohli <kohliCUT\_THE\_CAPS@ameritel.net> wrote in  
message news:<3F820466.B8DEAA4@ameritel.net>...

> FG wrote:  
>  
> > October 6, 2003  
> >  
> > Farewell Friends,  
> >  
>  
> Farewell, FG!

Of course, the day to really rejoice is when it is farewell for  
good  
to you and your lot, dipshit cultist!  
Post a follow-up to this message

Message 10 in thread  
From: Freethought110 (freethought110@yahoo.com)  
Subject: Re: Farewell Friends

View this article only  
Newsgroups: alt.religion.bahai, talk.religion.bahai  
Date: 2003-10-06 17:25:19 PST

Don't go, Fred. You, your presence and website are a mine  
rich in the  
gems of inestimable truth. Don't throw in the towel, yet!

"FG" <BI\*P\*GS@LIBERTY.COM> wrote in message news:  
<blrlrg\$afpli\$1@ID-75545.news.uni-berlin.de>...  
> October 6, 2003  
>  
> Farewell Friends,  
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> of the individual, in the face of a wholly corrupted  
> administrative order, have my undying respect.  
> May God grant you the inner strength and resources  
> to carry on....  
>  
> I may be reached at bahaicensorship@FG.com  
> via the Contact link on my website.  
>  
> FG  
> The Bahai Faith & Religious Freedom of Conscience  
> <https://fglaysher.com/bahaicensorship/>  
>

>  
> Interested persons and newcomers may glean my personal  
story at  
>  
> To the Universal House of Justice - March 31, 1997  
> <https://fglaysher.com/bahaicensorship/To-UHJ1.htm>  
>  
> "Please remove my name and address from your mailing  
list."  
> <https://fglaysher.com/bahaicensorship/nsa1996.htm>  
>  
> Why I Don't Respond to Fundamentalists among my Fellow  
Baha'is  
> <https://fglaysher.com/bahaicensorship/Why1.htm>

Post a follow-up to this message

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Next 2  
Jump to [ End of thread ]

From: Rod (kashani@tpg.com.au)  
Subject: Re: Farewell Friends

View this article only  
Newsgroups: alt.religion.bahai, talk.religion.bahai  
Date: 2003-10-06 17:51:20 PST

"I think over again my small adventures  
My fears  
Those small ones that seemed so big  
For all the vital things  
I had to get and to reach  
And yet there is only one great thing  
The only thing  
To live to see the great day that dawns  
And the light that fills the world"  
Old Inuit Song

All the best and many thanks Fred

Rod Wicks, fellow Associate Member- Changi Literary Society

FG <BI\*P\*GS@LIBERTY.COM> wrote in message

news:blrlrg\$afpli\$1@ID-75545.news.uni-berlin.de...  
> October 6, 2003  
>  
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> resource and archive. Should any major document  
> or incident take place or come to light, I would  
> be happy to make it available and preserve it for  
> the benefit of my fellow bahais, who follow

Read the rest of this message... (36 more lines)

Post a follow-up to this message

Message 12 in thread  
From: Martin (esperanto@excite.com)  
Subject: Farewell Friends

View this article only  
Newsgroups: alt.religion.bahai, talk.religion.bahai  
Date: 2003-10-07 06:46:10 PST

Dear FG,

Sometimes we have obligations that impede us to do

everything we would like, your participation in the forums was quite interesting and the greatest legacy you leave us is arb and trb, where different ideas were able to circulate in spite of the efforts of some fanatical heterodox Baha'is. Thanks a bunch for those places of free discussion!

Sincerely,

Martin

<https://bahai-guardian.com/>

> October 6, 2003

>

> Farewell Friends,

>

> A number of changes have taken place in my life  
> during the last several months that necessitate  
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> the benefit of my fellow bahais, who follow  
> Abdul-Baha's clear and unequivocal Teaching, and  
> for my fellow citizens, less they be deceived  
> with impunity.

>

> Those who have stood and fought for the rights



Read the rest of this message... (23 more lines)

Post a follow-up to this message

-----  
-----

Response from:

Jim46

10/7/03 11:56 AM 2 out of 2

To better appreciate the value of Fred's work, consider this:

In addition to the wealth of guidance in the Bahá'í teachings applying to situations of domestic violence, we wish to acknowledge that such a thorough treatment of the subject would not have been possible without the contributions and sacrifices of the multitude of individuals and organizations who are carrying forward programs of research, prevention, intervention, legislation, and remediation, often impelled by courageous individuals who have spoken out about abuse, by stories of those who have suffered the consequences and by aware individuals seeking to change society for the benefit of present and future generations.

- National Spiritual Assembly, "Guidelines for Spiritual Assemblies on Domestic Violence."

The above refers to abuse within homes and families, but I think it applies just as well to abuse within the Baha'i family.

Jim

From: "Rod" <kashani@tpg.com.au>

Subject: Believer Beware- Turf War

Date: Saturday, November 15, 2003 10:31 PM

The Baha'i cyberspace Turf War is no different to any other conflict over ideological territory. Each side attempts to capture the moral/ethical/intellectual high ground.

What distinguishes this conflict is the absence of any mutually agreed code of conduct and the absence of any preparedness to consider or establish same.

Any conflict conducted without agreed limits, boundaries and defined code rapidly degenerates into a no holds barred dangerous anarchic free for all.

Here are the street fighting tactics employed to date by the 'Baha'i Apologists' (a group who present themselves as the true representatives and true defenders of the Faith)-

1/ The 'Feint'- the appearance of standing toe to toe to discuss the point while actually employing a range of evasive devices- ( The straw man, the peripheral or non issue, the misrepresentation, the red herring or furphy).

2/ The 'Play Dead' or 'Blind Eye'- an escalation of the 'Feint'- to ignore the issue and/or the post/thread completely and/or to subsequently attack the issue in another thread or via 'Drive By' (see below).

The 'Play Dead' is often accompanied by its variant- the unjustified and/or unexplained killfile.

(See Susan for details)

A further variant is the 'Wise Monkeys' (?) or 'I See No Shits' blind eye turned to seriously abusive Behaviors. (See Pat for details)

3/ The 'Drive By' or 'Drive By Lie'- the crap flung in passing (misses more often than not) from a post that has no intention of stopping to defend the lie/allegation. Usually contains innuendo, misrepresentation, lie.

You can tell a 'Drive By' from a clean jab by the failure of the poster to stop/stick around to meet the challenge.

The 'Drive by' is usually a miniscule 'blipvert' bit of bollocks that cannot stand scrutiny (Susans favorite) or may be lengthier

with oblique references and innuendo that will be supported by

no further clarification (Pat's favorite).

'Rank Magic'- involves the guts (or entirety) of what you have put forward simply disappearing in the response.

Comment, point, issue, pertinent question are all simply cut and

vanish. in their place stands something entirely different (and often incomprehensible). Rank Magic is often the precursor to the 'Straw man'. (See Jerry for details).

'Gun in the Ring' or 'Knife at a Knuckle Fight'- is the most common, reprehensible, repugnant, cowardly and vile of all Baha'i

Apologist  
tactics. It has long been documented and some have called it  
the  
'Baha'i Technique'.  
This is a misnomer...though it occurs frequently within the  
Baha'i  
Community there is nothing 'Baha'i', civil or ethical about it.

'Gun in the Ring' represents the desperate measures  
employed by  
Baha's Apologists seeking to slander, libel, lie regarding a  
fellow  
Baha'is relationship to their Faith.  
Short of theft or criminal assault it is the worst kind of  
offense one  
Baha'i can commit against another. No..worse than these..it is  
a morally and ethically repugnant act..an unwarranted and  
unsubstantiated attack on another's core values and beliefs.

Bald faced lies accusing Baha'is of having "attacked the UHJ"  
or "attacked the whole Faith" are stock in trade for the Baha'i  
Apologists. Unable to conduct a clean argument they reach  
for and deploy the dirtiest weapon they can manufacture.  
(See Jerry, see Effy/Pith, see Dust, see Susan, see  
Nightshadow  
, see Beliefnet, see TRB, see Baha'i cyberspace, see  
Baha'i community....see the 'Wise Monkeys')

'Wise Monkeys'- See no evil, hear no evil, speak no evil.  
they sit in lurkers gallery or participate on the boards but  
'know nothing' of the evil that transpires around them.  
This behavior- the turning away from and ignoring abusive  
behaviors is the most common collective feature of the  
'Baha'i Community Culture of Denial'. It is a perfect  
reflection of what Community Builder M Scott Peck  
describes as- "The hole in the mind"..the absence of  
collective responsibility and awareness.

It is the very antithesis of 'spiritual'.

Rod.

From: "Rod" <kashani@tpg.com.au>  
Subject: Re: CENSORSHIP - soc.religion.bahai - CENSORSHIP  
-

Date: Sunday, November 16, 2003 11:39 PM

smaneck@aol.com (Susan Maneck ) wrote in message news:  
<20031116121945.05353.00000274@mb-m21.aol.com>...

> <sigh>  
> It couldn't last.

You have laid such solid foundations it should last forever-

El Baquiano to Susan M-

"Either prove these allegations or apologize. This is the third time that you have made such remarks. I have pointed them out two previous times. And you have not responded to either of them."

"I am shocked to read your words. Where have I "challenged the way they (House of Justice) is investing"? Where have I said that "the House was exercising less than proper stewardship"?"

"But I strongly object to the way that you are twisting and perverting my intentions and words."

"I will answer your question of 'why' but once again, you skirt around the fact that you have attributed disgusting lies and ugly motivations to me without any proof whatsoever."

"Since I prize the Baha'i Faith, words that insult it are vile. And since I never uttered nothing resembling them, I say that you are falsely attribute them to me. You continuously imply that my motivations are suspect and nefarious and that I am attacking the Faith and its institutions. Yet in the face of irreproachable proof to the contrary, you continue to add to your mound of lies."

"You, Madam, are devoid of propriety, dignity and morality."

# **The Baha'i Faith & Religious Freedom of Conscience**

**Sen McGlinn & FG - A 1996 Conversation, Censored....**

<https://fglaysher.com/bahaicensorship/Sen%20McGlinn.htm>

Also see **Juan Cole on Sen McGlinn, Takfir, Excommunicated**

<https://fglaysher.com/bahaicensorship/Cole,neworthodoxy.htm>

***Review of Church and State: A Postmodern Political Theology. Sen McGlinn. University of Leiden, 2005.***

<https://fglaysher.com/TheGlobe/2011/06/16/church-and-state-sen-mcglinn/>

While I don't have the time at the moment to respond fully to Sen McGlinn's mistaken attempt to discredit [Dr. C. Ainsworth Mitchell's Report](#), I will point out briefly the key fact:

What's purported to be Abdul-Baha's will and testament has never been probated or authenticated independently of those who were and are its beneficiaries.

All of McGlinn's arguments are variations of the same old calumnies that the Haifans have always used to smear Dr. Mitchell and Ruth White, following Shoghi Effendi's despicable example. They are not any more convincing coming from a supposedly excommunicated Haifan trying to redeem himself with his masters than when Mirza Sohrab essentially did the same thing, though with more subtlety.

McGlinn concedes in his attack on Mitchell that "I am not a forensic handwriting expert" and knowing a language is irrelevant to forensic experts. His assumptions about what Mitchell did are merely that.

McGlinn's other tactics are unseemly and entirely in keeping with those widely used by members of the Haifan denomination based on the fraudulent will and testament.

Bahai regards,

FG

The Reform Bahai Faith  
[www.ReformBahai.org](http://www.ReformBahai.org)

**Sen McGlinn & FG - A 1996 Conversation, Censored....**

[The soc.religion.bahai moderator intervened to censor and break off discussion, pretending technical problems]

Message from discussion politics & religion (was review etc.)

From: "Sen McGlinn" <S.Mc\_Gl...@ThuisNet.LeidenUniv.NL>

Subject: politics & religion (was review etc.)

Date: 1996/11/14

Message-ID: <"15KJV.A.JjE.Ys5iy"@bounty>

X-Deja-AN: 196519781

distribution: world

priority: normal

organization: Leiden University

reply-to: S.Mc\_Gl...@ThuisNet.LeidenUniv.NL

newsgroups: soc.religion.bahai

Excuse me butting in - but this thread that started with review and moved on to politics and religion sounds interesting! Unfortunately in the form I got it it is not quite clear which post comes from whom, - the moderator tells me it is FG & John Haukness, but I have the name [deleted] on my copy. Anyway, from the digest as I got it I reconstruct the conversation as follows:

John wrote "it will take some time, for Western academic secularism, and existentialism to accept the non-separation between religion and state." To which Frederick replied "Your conclusions don't appear to me to be supported by the Baha'i Writings. / Given modern religious history, since the 1600s really, Western secularism has quite rightly [found?] that the separation of religion from the state is in everyone's best interest." And John said that "The writings of the Guardian make it clear to me that the american separation of Church and state is based on fear and will fade away." Apologies if I have attributed words to the wrong person. Let's suppose that the names are arbitrary labels, and discuss these as two points of view:

1) I agree with them both. More of this later.

2) Both refer to 'the Baha'i Writings' and 'the writings of the Guardian' without giving a reference at all. In a Faith as text-based as the Baha'i Faith, this is not very helpful. In Frederick's case a 'reference' would be difficult to find, since he is saying essentially that there is *\*not\** anything in the Writings to support the non-separation of church and state - and so far as I know he is correct. I've never seen anything to support that position. It's hard to prove a negative, but you can always frame the question in a positive way - what are the texts which *\*support\** the separation of church & state? - and then a reference can be found:

... your Lord hath committed the world and the cities thereof to the care of the kings of the earth, and made them the emblems of His own power, by virtue of the sovereignty He hath chosen to bestow upon them.

He hath refused to reserve for Himself any share whatever of this world's dominion. To this He Who is Himself the Eternal Truth will testify. The things He hath reserved for Himself are the cities of men's hearts ... (Gleanings, CXXIX, p. 304. See also Proclamation of Baha'u'llah, p. 13; Gleanings, CXV, p. 206; Aqdas paras 83, 95, The World Order of Baha'u'llah p. 66....)

This puts the onus on anyone arguing the opposite point of view to find texts at least as weighty as these, or, more accurately, to come up with a wider understanding which takes these into account. The aim should be a synthesis which accounts for all the evidence rather than an arm-wrestling match with the two parties trying to find texts that are sufficiently muscular (persuasive and authoritative) to overwhelm the opposition. John did provide one interesting quote which he attributes to Shoghi Effendi, but without a source. I ran it through the REFER programme and turned up nothing, so it is very unlikely that this is any of the published works of Shoghi Effendi. It also contains far more grammatical errors than one would expect of a text from Shoghi Effendi. However there is a lot of material published in The American Baha'i which is not included in the REFER programme, so who knows? John also referred to the Hatchers, apparently in support, but does not say what it is the Hatchers might have said or where, so this again adds nothing. The ratio of light to heat produced in discussions will probably be improved if the elementary discipline of citing texts and giving sources is observed.

3a) as I said, I agree with both John and Frederick. First Frederick: "Western secularism has quite rightly that the separation of religion from the state is in everyone's best interest." I think this is indisputable as a matter of history, although it is perhaps not as modern or western as one might think. There have been very few societies which have ever had a genuine melding of the religious and civil orders. Most of these have been very short-lived experiments, in some cases due to unique temporary circumstances (Muhammad at Medina), in other cases because the society collapsed or developed de facto or de jure separate institutions. Theocracy, in general, doesn't work.

Only one exception comes to mind: Egypt under the God/Kings - that one became *\*too\** stable. I think there were not too many prophets denouncing Pharaoh's iniquities and generally keeping the social conscience alive in ancient Egypt (one prominent Exception comes to mind, and He was obliged to vacate double-quick), and perhaps this contributed to the social stasis. Other relatively stable theocracies (Mayans?) have also been states in which the state absorbed the religion rather than vice versa. Can anyone suggest an instance of a society in which the religious order assumed the task of civil government which did not end in quick and messy disaster?

The lesson thus far can be learned from history - we didn't need a Manifestation to tell us that. What the Baha'i revelation adds to



this is in providing a \*religious\* justification for the existence and work of the state. Christianity and Islam have not really provided this. Confucianism did I think, but it will hardly help us in the 20th century. The Christian justification for the state is based on Romans 13: 1-3, which I will quote in the form Baha'u'llah cites it, so as to make two points with one quote:

In the Epistle to the Romans Saint Paul hath written: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." And further: "For he is the minister of God, a revenger to execute wrath upon him that doeth evil." He saith that the appearance of the kings, and their majesty and power are of God.

Moreover, in the traditions of old, references have been made which the divines have seen and heard. We beseech God--blessed and glorified be He--to aid thee, O Shaykh, to lay fast hold on that which hath been sent down from the heaven of the bounty of God, the Lord of the worlds. The divines must needs unite with His Majesty, the Shah, and cleave unto that which will insure the protection, the security, the welfare and prosperity of men. A just king enjoyeth nearer access unto God than anyone.

(Epistle to the Son of the Wolf, pp. 91-92.)

You can see here the Christian justification for the existence of the worldly 'powers' - which is pretty thin, since Caesar's only function is to execute wrath, as a sort of divinely justified hangman. We also see Baha'u'llah's reinterpretation, which is much stronger: Kingship in His interpretation of this text becomes a reflection of the attributes of God. The religious order and the civil order are to work together, and this is possible because the king has a revealed religious mandate - just as the Baha'i institutions have. They can therefore \*work together\* for the good of humanity on equal terms. The kings and rulers (civil government) are every bit as much divinely ordained as the religious institutions! This is not the separation of the church and state as it is understood in America, but it is "formal and complete separation of Church and State" (Unfolding Destiny, p. 76; Baha'i Administration, p. 149.) in one sense. They are separated \*so that\* they can work together as 'two forces' (Will and Testament of `Abdul-Baha, pp 14 - 15). [BTW - note that science and religion are also referred to as the 'two forces' in 'the promise of World Peace']. I think this theological justification for the separation (differentiation is a better term) is significant. \*If\* the religious order accepts that the civil order has a right to exist and a dignity before God which is equal to its own, and \*if\* the civil order recognizes the vital role of religion in achieving the goals of the civil order (security



and human development), there is the foundation for a close working relationship that can go far beyond the situation in which church and state live alongside one-another, each pretending that the other does not exist. Behind this again is something rather metaphysical, but in the long term of great practical importance. The creation, in Baha'i theology, is conceived of as a structure of pairs:

...the union of created things doth ever yield most laudable results. From the pairing of even the smallest particles in the world of being are the grace and bounty of God made manifest; and the higher the degree, the more momentous is the union. 'Glory be to Him Who hath created all the pairs, of such things as earth produceth, and out of men themselves, and of things beyond their ken.' (Selections from the Writings of 'Abdul-Baha, p. 119. The quotation is from the Qur'an 36:36)

The pairing of these diverse elements is beautiful and gives Glory to God. Their diversity reflects the different names of God, and these should sing together in harmony. This is unity-in-diversity. One of the besetting sins of the 19th and 20th centuries has been to attempt to achieve unity through uniformity or by subjecting one order of society to another - for instance by subjecting arts & commerce to the demands of the political order (Communism & Fascism) or by subjecting morality and politics to economic theory (utilitarian capitalism). Obviously this doesn't work as a matter of practical experience - the various orders (organs) of society have to know their own limitations and learn to know and respect the capacities of the other orders. Structural pluralism in short. But these 20th-century attempts at monolithic unity are more than (murderous) practical blunders: if the orders of society reflect the names & attributes of God (science reflects the name 'the all-knowing' and the attribute 'knowledge', for instance), then these attempts are blasphemous: either one is ranking the attributes of God one above the other, or even worse, trying to create a monolithic oneness (beyond different attributes) which can exist only in the Godhead itself. Hubris. The unity which we can achieve is a harmony of diverse notes in one chord, not and never a unity of being, which is proper only to Godself. This is why we should emphasise that the unity which Baha'u'llah speaks is an organic unity - not resembling in any way these revolting 20th-century attempts to combine all-in-one:

Regard ye the world as a man's body, which is afflicted with divers ailments, and the recovery of which dependeth upon the \*harmonizing of all of its component elements.\*  
(Proclamation of Baha'u'llah, p. 22.)

With this sort of metaphysical equipment, it is obvious that the Baha'i Faith is right at home in modern societies. I think in fact that it is 'tailor-made' for such societies - by the Divine Tailor. Here I part company with John Hatcher, in *The Law of Love Enshrined* p.180, where he envisages a Baha'i society as "a commonwealth of

autonomous and closely knit communities, much like tribal communities in the collaboration and close association among their members". I think the Faith is suited for, and will create, a cosmopolitan society based on overlapping and mutually interdependent matrix structures. Modern at the very least, presumably post-modern, certainly not a return to the unity of the tribe. Hatcher's assumption (he provides neither text nor argument) that the Baha'i society would be theocratic (p. 176) is I think due to his neo-tribal idea, and even then I don't think many tribes have actually had theocratic structures. The differentiation between the medicine-man/woman and the chief is rather widespread.

3b) now I promised to agree with the point of view I have tentatively labelled as 'John', and I will, even if you might suspect that my heart is not in it :-)

First of all, "the american separation of Church and state is based on fear and will fade away." Yay. To be replaced by something more mature, a harmony of diverse elements. For the present, the fear has some justification and the present form of separation needs to be defended as an interim protection. But fear is a damn poor basis for a developing society. I have shown (I think) why, when the Baha'i teachings are accepted, especially by the Baha'is, that fear may eventually become redundant, and a harmony based on love and respect may become possible. To calm the fear, we should be shouting the essential texts regarding this Baha'i principle from the rooftops, putting them in newspaper advertisements, memorising them in summerschools, making them the subject of public talks, etc:

Theirs is not the purpose, ... to allow the machinery of their administration to supersede the government of their respective countries. (The World Order of Baha'u'llah, p 66)

The message is: "Don't worry, good people. We're not coming to stage a takeover. God wouldn't let us do it if you asked us too. Relax...". Might take a few generations and a lot of repetition to get through I'm afraid.

I also thoroughly agree with John (and `Abdul-Baha) about the integration of 'holy teachings' in education. I don't follow the line of reasoning which then leads him to suppose that religion and science should therefore be 'inseparable' in education - it seems to me that a 'barrier' between them (see Qur'an 55:19-22) is vital to both:

Glory be unto Him who hath produced growth in the adjoining fields of various natures!  
Glory be unto Him who irrigated them with the same waters gushing forth from that Fountain! (Tablets of 'Abdul-Baha, p 398.)

The wouldn't be 'two fields' or at least their 'various natures' would not remain distinct, without the wall of separation between them. If science and religion are not kept quite separate in our minds, there is a high likelihood of muddled thinking which will eventually become blasphemous in one way another.

John, I am intrigued by the 'existentialism' in the reference to "Western academic secularism, and existentialism" in your posting. Is that western academic existentialism, or is the existentialism something quite separate (not academic or not western), and in either case what is it doing here?

Sen.

PS don't forget to send me a copy! Otherwise I have to browse the bulletin boards every night! And the postings do get gloriously mixed up in my system.

---

Sen McGlinn

[Sen.McGl...@Bahai.NL](mailto:Sen.McGl...@Bahai.NL)

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When, however, thou dost contemplate the innermost essence of things,  
and the individuality of each,  
thou wilt behold the signs of thy Lord's mercy . . ."

---

Message from discussion politics & religion (was review etc.)

From: FG <[delete].Glays...@moa.net>

Subject: Re: politics & religion (was review etc.)

Date: 1996/11/15

Message-ID: <"un1XEB.A.u9F.YwJjy"@bounty> #1/1

X-Deja-AN: 196679879

distribution: world

organization: Oakland University, Rochester, Michigan, U.S.A.

newsgroups: soc.religion.bahai

Sen McGlinn wrote:

>

[clip]

> institutions have. They can therefore \*work together\* for the good of  
> humanity on equal terms. The kings and rulers (civil government) are

> every bit as much divinely ordained as the religious institutions!  
> This is not the separation of the church and state as it is  
> understood in America, but it is "formal and complete separation of  
> Church and State" (Unfolding Destiny, p. 76; Baha'i Administration,  
> p. 149.) in one sense. They are separated \*so that\* they can work  
> together as 'two forces' (Will and Testament of `Abdul-Baha, pp 14 -  
> 15). [BTW - note that science and religion are also referred to as  
> the 'two forces' in 'the promise of World Peace']. I think this  
> theological justification for the separation (differentiation is a  
> better term) is significant.

An interesting way of looking at it. Do you think in practice this  
will actually happen?

\*If\* the religious order accepts that  
> the civil order has a right to exist and a dignity before God which  
> is equal to its own, and \*if\* the civil order recognizes the vital  
> role of religion in achieving the goals of the civil order (security  
> and human development), there is the foundation for a close working  
> relationship that can go far beyond the situation in which church and  
> state live alongside one-another, each pretending that the other does  
> not exist. Behind this again is something rather metaphysical, but in  
> the long term of great practical importance. The creation, in Baha'i  
> theology, is conceived of as a structure of pairs:  
>

A very big "if." History seems to show, at best, a volatile tension;  
a conflict, if you will, that energizes both sides, without ever  
resolving the issue.

[clip]

> itself. Hubris. The unity which we can achieve is a harmony of  
> diverse notes in one chord, not and never a unity of being, which is  
> proper only to Godself. This is why we should emphasise that the unity  
> which Baha'u'llah speaks is an organic unity - not resembling in any  
> way these revolting 20th-century attempts to combine all-in-one:  
>

"Attempts to combine all-in-one" are and have been revolting--and bloody.  
The Baha'i Faith will never become such an attempt? Given the fanaticism  
of some in the Baha'i Faith, seemingly encouraged by some in authority,  
I'm not so confident.

> -----  
> Sen McGlinn [Sen.McGl...@Bahai.NL](mailto:Sen.McGl...@Bahai.NL)  
> \*\*\*

--  
FG  
Rochester, Michigan USA

Message from discussion politics & religion (was review etc.)

View parsed - Show only message text from: "Sen McGlinn"

<[S.Mc\\_Gl...@ThuisNet.LeidenUniv.NL](mailto:S.Mc_Gl...@ThuisNet.LeidenUniv.NL)>

Subject: Re: politics & religion (was review etc.)

Date: 1996/11/19

Message-ID: <[56slri\\$min@nnrp1.news.primenet.com](mailto:56slri$min@nnrp1.news.primenet.com)>

X-Deja-AN: 197451002

distribution: world

organization: Rijksuniversiteit Leiden

x-posted-by: [rdetw...@206.165.5.108](mailto:rdetw...@206.165.5.108) (rdetweil)

newsgroups: soc.religion.bahai

I referred to the religious and civil orders (church and state) as separated and cooperating. Frederick asked if I thought this would in practice happen.

Yes and No. That the religious and civil orders in a Baha'i society would remain separated is clear, if only because the Faith has a clear authority structure and is text-oriented. The Guardian, who was the authorized interpreter of the Baha'i Writings said that the Baha'is should not "under any circumstances"..."allow the machinery of their administration to supersede the government of their respective countries." (in World Order of Baha'u'llah, p. 66). Since the line of the guardians has ended, there is no-one with the authority to cancel or re-interpret this. Thus even if my reading of Baha'u'llah's writings (ie that He advocates permanent formal separation of church & state \*and\* cooperation between elected representatives, hereditary monarchs, religious authorities and other social interests) - even if this view of the ultimate aim is not accepted and some Baha'is or some Baha'i institutions think that a theocratic state is ultimately desirable, there is just no way we can get there from here.

If separation is permanent, then some sort of accomodation and patterns of working together will be worked out in practice in every society. And this will probably seldom attain an ideal of harmony & synergy - this is the real world, and perfection remains only an ultimate goal. There is a similar pair-relationship within the Baha'i administrative order between elected institutions (Spiritual Assemblies or Houses of Justice) and appointed institutions (Counsellors, their auxilliary boards, and \*their\* local assistants). Does it work in practice? well it works a lot better than having only one hierarchical structure would - there is at the least an alternative line of communication and action if the institutions on one side are gridlocked. And it doesn't work perfectly - the elected

institutions have been known to be jealous of the freedom of the appointed institutions to set and pursue their own agendas (which may have little relationship to the Plan (with a mental capital P) which the elected institutions are pursuing. And appointed people have been known to step outside their role and start administering things. Each side has to really understand the other for the cooperation to work, and I think this understanding is growing, gradually. But it is already 'working in practice' to some extent.

Likewise the church-state relation: I don't expect it ever to be perfectly resolved. Next to the relationship between men & women, this is the most fundamental social differentiation. It is an issue in one way or other in every society I know of. If someone proposes one solution as permanent and complete (whether that be theocracy or separation in hermetic compartments), I know they haven't grasped the issue. Body & soul, faith and knowledge, male & female, church & state, and should I start with peanut butter or jam. Some issues are meant to be lived with, not resolved.

PS: just to complicate things: I have talked about the relationship between the state and Baha'i institutions with the implication that the Baha'i institutions concerned would be the elected (ie administrative) institutions. But from the quote in my tagline regarding the Mashriqu'l-adhkar and the reference to the appointed institutions above, you can see that the Baha'i Faith has a rather complex internal structure. Maybe it makes more sense to think about the relationship between the state (eg the local government) and the Mashriqu'l-Adhkar (house of worship, or 'church' in the NT sense of a body of people worshipping together rather than a church organisation). After all the Mashriq is the crowning institution of the community, and is also the institution most open to the world, it is "God's universal House of Worship", a home for all peoples, rather than a club for the true believers. And the institutions where church-state is a Big Question - such as schools - are dependencies of the Mashriqu'l-adhkar rather than extensions of the elected institutions. So this may be the place where a good working relationship with the state institutions matters most.

Sen

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Sen McGlinn

[Sen.McGl...@Bahai.NL](mailto:Sen.McGl...@Bahai.NL)

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Let the friends recall and ever bear in mind  
the repeated exhortations and glowing promises of our beloved Master  
with reference to the Mashriqu'l-Adhkar,  
the crowning institution in every Baha'i community.

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Shoot the Messenger, Character Assassination, ETC**

<https://fglaysher.com/bahacensorship/Shoot%20the%20Messenger.htm>

**Shunning > Menu**

<https://fglaysher.com/bahacensorship/Shunning.htm>

**"The Bahai Technique" - Slander & Shunning**

<https://fglaysher.com/bahacensorship/technique.htm>

"I do think it's convenient for some to focus on the messenger—why?—it conveniently deflects attention from the message." —Bernard Goldberg, Bias

"The ideas that rebels expound tend not to be attacked by those in power. The latter are inclined rather to kill the messenger by character assassination. For example, one rebel was said to be a womanizer... bitter... disloyal... and even, in the words of one accuser, dangerously mentally ill." —C. Tarvis, social psychologist

"Check for yourselves: during the last ten, twenty or thirty years, has rational argument ever been used against any dissident? No, never, because no such arguments exist. They always reply with curses and slander. Such was the "answer" to Sakharov. And just as empty was the "answer" to Heinrich Boll. But most often total silence has been the answer... (The Oak and the Calf), Solzhenitsyn

Excerpts from Interview of David Horowitz:

<https://www.frontpagemag.com/Articles/Read.aspx?GUID=DB423593-A180-46C6-9EBE-102927308E3B>

"Glazov: How much personal abuse have you suffered for your efforts? Why does the Left always attack the opponent as a human being, rather than simply just debate the opponent with dehumanizing and demonizing him?

David Horowitz: Because the Left is based on a fantasy of redemption -- which requires that its opponents are damned. It is also a reactionary force that has learned nothing from its crimes, and therefore cannot handle a debate on the issues or over the facts. Therefore it really has only one weapon, which is slander, defamation, which it will resort to at the least provocation. ....

David Horowitz: ....The extravagant goal of redeeming humanity justifies uncompromising means. Social redeemers regard themselves as an "army of the saints," and their



opponents as belonging to the party of Satan. They do not view their conservative opponents as supporters of alternative means for improving the lot of women, minorities and the poor, but as enemies of women, minorities and the poor.

Progressive agendas cannot be opposed, therefore, on grounds that are principled or practical or compassionate. Opponents of "progressives" are defined as "reactionaries" -- advocates of racism and sexism, practitioners of "McCarthyism," and other incarnations of social evil. To be demonized by progressives, then, is not a personal matter, but is an ineluctable consequence of opposing their agendas. These agendas are of necessity uncompromising. Since theirs is always a battle between good and evil they have to be constantly on guard against contamination by the reality they are seeking to overcome. Consequently they are always on the hunt for the impure among them, for witches and others who have danced with the devil."

### **Compare The Baha'i Cadre System - Randy Burns**

<https://fglaysher.com/bahaicensorship/cadre.htm>

Bunnin and Beren (Writer's Legal Companion), "A truth statement, no matter how damaging, can't be libelous."

"Constitutional lawyers French, Lukianoff and Silverglate (FIRE's guide to Free Speech on Campus) note that "The concept of defamation includes both libel (usually, written defamation) and slander (spoken defamation), although the two are frequently confused and lumped together. [...] If you are accused of libel, don't panic. Although defamation is one of the most frequently made claims in law, it is also one of the most frequently dismissed. [...] If a statement is true it is not defamatory. [...] A statement of opinion, by itself, cannot be defamation. [...] In other words, defamation is about objective harm, not about subjective hurt."

The poet should possess the courage to "go upright and vital, and speak the rude truth in all ways" (Emerson)

"Commitment does not exist as an abstraction; it exists in action. This is what it is about: Everything we do is either functioning within the system as it exists, or challenging the system. It is as simple as that. So when one examines literature, or when one creates literature, one is either following an established order and functioning within it, or one is bucking that order, challenging it, questioning it. [...] The question which naturally arises in some minds is: "What is the relationship between the writers who function within the system and the writers who challenge the system?" [...] There is almost no dialogue at all, no communication at all—with negligible exceptions—between these two groups of writers." —Dennis Brutus, "Literature and Commitment in South Africa"

"What, in effect, would it (art and literature) speak about today? If it conforms to what is demanded by our society on the whole, it will serve as diversion without consequence. If it blindly refuses society, it will express nothing other than refusal. This double nihilism has touched a huge part of modern literary creation produced by entertainers and rhetoricians of forme, but which in both cases ends up in an art cut off from real life." - Albert Camus

"What was good about Rabelais was that he risked his own skin." —Louis-Ferdinand Céline

"You know the real thing is that the sense of sacrifice and risk is one of the greatest stimuli

in the world. And you take that all out of it—take that away from it so that there's no risk in being a poet, I bet you'd lose a lot of the pious spirits. They're in it for the—hell of it." — Robert Frost

"Finally, for those who are not interested in principled arguments, remind them that history shows us that the censors of one generation are the censored of the next. [...] You are part of the community; do not let the administration that it must censor speech to please the community. The idea that there is a conflict between free speech and the academic community fundamentally misunderstands both the goals of higher education and the nature and role of free speech." —George Orwell

"Literature was not promulgated by a pale and emasculated critical priesthood singing their litanies in empty churches—nor is it a game for the cloistered elect, the tinhorn mendicants of low calorie despair. The ancient commission of the writer has not changed. He is charged with exposing our many grievous faults and failures, with dredging up to the light our dark and dangerous dreams for the purpose of improvement." —John Steinbeck, Nobel banquet speech

"I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions." —Ralph Waldo Emerson

"Criticism, like charity, starts at home." —Wole Soyinka

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# The Baha'i Faith & Religious Freedom of Conscience

## Shunning > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

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From: Juan R. I. Cole <jrcole@umich.edu>  
To: talisman@umich.edu <talisman@umich.edu>  
Subject: New Zealand shunning of non-Baha'i  
Date: Sunday, February 08, 1998 7:23 PM

You mean I never shared this with the Talismanians?

Here it is in all its glory:

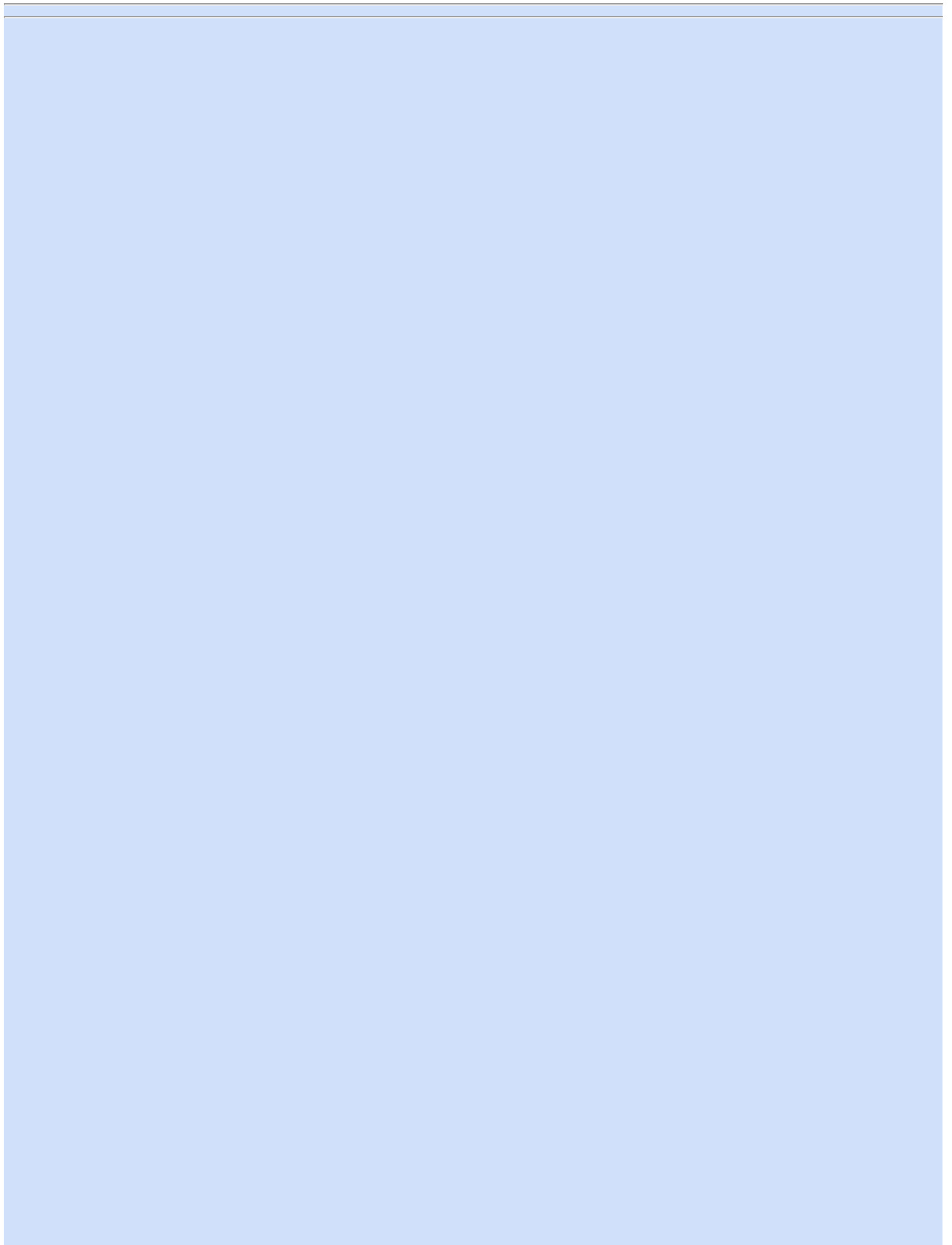
cheers Juan

-----

>National Spiritual Assembly of the Baha'is of New Zealand  
>P O Box 21551 (180 Candia Road)  
>Henderson Auckland 1231  
>New Zealand  
>  
>Telephone: (09) 837-4866  
>Facsimile: (09) 837-4896  
>Email: natbahaiofnz@attmail.com  
>  
>16 December, 1996  
>Ref 1695/96  
>  
>To the Baha'is of New Zealand  
>  
>Dear Baha'i Friends  
>  
>          Lamentable Situation Calls for Loyal Response  
>  
>With heavy hearts, the National Spiritual Assembly announces to the Baha'i  
>community that Ms Pauline Smith, of Masterton, has broken the Covenant and  
>been expelled from the Faith by the Universal House of Justice. Ms Smith has  
>unfortunately not heeded the guidance and warnings she has been given over a  
>period of some months, and has decided to maintain contact and association  
>with known Covenant-breakers, who are some of the relatives of Shoghi  
>Effendi, and in particular, Ms Parvine Afnan Shahid.  
>  
>Ms Smith, who had known about the Faith for some years in New Zealand, went  
>to the United Kingdom where she continued learning about the Faith from  
>believers she met there. While in England she also happened to meet the  
>family of Covenant-breakers and became friends with them. Ms Smith later  
>became a Baha'i in England and, soon afterwards, returned to New Zealand (in  
>1995). Since then, there have been attempts by the institutions of the Faith  
>to counsel Ms Smith about her association with Ms Shahid, who intends to  
>come to live in Masterton from early 1997. The Universal House of Justice says:  
>

> "It has been determined that Parvine Shahid, who is the granddaughter  
> of the notorious Covenant-breaker Nayyir Afnan, is infected with the  
> spirit of Covenant-breaking and should be treated as a  
> Covenant-breaker."(1)  
>  
>Friends wishing to know more about the history of Ms Shahid's family should  
>refer to a book by Mr Adib Taherzadeh, entitled \*The Covenant of  
>Baha'u'llah\* which provides full information about this matter. A four page  
>summary of relevant details is being sent to all Local Spiritual Assemblies  
>and groups, and is available from the National Office on request.  
>  
>A fundamental principle of the Faith is that no believer can have any  
>contact or association with a believer who has been deemed by the Head of  
>the Faith to break the Covenant, whether by correspondence, telephone, or in  
>person. Strict adherence to this rule is obligatory. The essential reason  
>for this is to preserve the unity of the Baha'i Faith. It is because of  
>division within themselves that the religions of the past have not fulfilled  
>their purpose to unify mankind. For a further elaboration of this principle  
>please see the attached extracts from a letter of the Universal House of  
>Justice dated 9 December 1996, to a believer in Masterton [not supplied].  
>  
>Over the next few months the National Spiritual Assembly will implement, in  
>collaboration with the Arm of the Learned and working through the Local  
>Spiritual Assemblies and assistants, a systematic deepening programme on the  
>Covenant aimed at every believer in New Zealand. In the meantime, the  
>friends are urged to rededicate themselves to study of 'Abdul-Baha's Will  
>and Testament, and to familiarise themselves with guidance regarding  
>firmness in the Covenant, which is found in such publications as \*Lights of  
>Guidance\*. All communities were recently sent a copy of a publication  
>entitled \*The Power of the Covenant\* which consists of a set of three  
>booklets. This provides further reference material for any questions you may  
>have about this matter. Audio cassette tapes on the subject of the Covenant  
>are also available from the Audio-Visual Unit. The National Spiritual  
>Assembly urges you to make a concerted effort to study deeply the subject of  
>the Covenant, individually and in groups.  
>  
>Meeting this challenge represents a new stage in the growth of the Faith in  
>New Zealand. These words of a letter written on behalf of Shoghi Effendi  
>provide reassurance of the progress that comes from a crisis:  
>  
> "He urges you not to be discouraged or depressed, but rest assured  
> that Baha'u'llah will assist you. Every set-back this Cause receives  
> is invariably a means of ensuring a future victory, for God will  
> never permit His Faith to be put out or uprooted."(2)  
>  
>As the believers strengthen their understanding of the Covenant and more  
>faithfully adhere to its provisions, such firmness will not only increase  
>their own understanding of Baha'u'llah's Revelation and provide protection  
>for our national community, but will also give additional impetus to  
>deepening our commitment to achieving the purpose and goals of God's plan.  
>  
>We are fully conscious of the distress and shock that many believers will go  
>through as a result of this severe test and we do not underestimate the  
>severe challenge this poses.  
>  
>The Universal House of Justice says:  
>  
> "We are confident that the dearly loved New Zealand believers will  
> not allow this lamentable situation to deflect them from their  
> meritorious endeavours to further develop their Baha'i community and  
> to maintain its unity."(3)  
>  
>Be assured of the ardent prayers of this institution for your reassurance,  
>comfort and strength of faith.  
>

>Warmest Baha'i love  
>NATIONAL SPIRITUAL ASSEMBLY  
>  
>Suzanne Mahon  
>Secretary  
>  
>enc: Extract from a letter of the Universal House of Justice to an  
>individual believer, 9 December 1996  
>  
>  
>1. From a letter dated 12 December 1996 from the Department of the  
> Secretariat, Universal House of Justice, to the National Spiritual  
> Assembly of the Baha'is of New Zealand[.]  
>  
>2. From a letter written on behalf of Shoghi Effendi, dated 26 January  
> 1950 to the Local Spiritual Assembly of Panama, quoted in The  
> Compilation of Compilations: Volume 1, #323.  
>  
>3. From a letter of the Universal House of Justice dated 12 December  
> 1996 to the National Spiritual Assembly of the Baha'is of New  
> Zealand.  
>  
> ----- letter ends, fax begins -----  
>  
>  
>Universal House of Justice  
>Baha'i World Centre  
>12 December 1996  
>  
>Transmitted by fax: 64-9-8374898  
>The National Spiritual Assembly of the Baha'is of New Zealand  
>  
>Dear Baha'i friends,  
>  
>We regret to have to advise you of the determination which has been made, in  
>consultation with the Hands of the Cause of God, that Pauline Smith of  
>Masterton has broken the Covenant. You are now requested to convey this  
>information to the Local Spiritual Assembly of Masterton and to the Baha'is  
>within your jurisdiction, and to provide them with the necessary guidance.  
>  
>Before this determination was made, Pauline Smith had been counselled over  
>an extended period in an attempt to assist her to understand the nature of  
>the spiritual obligations undertaken by one who chooses to become a member  
>of the Baha'i community. When the efforts had proven fruitless, she was  
>warned of the consequences of her conduct in allying herself with those who  
>have endeavoured for decades to undermine the unity of the Faith, at which  
>time she submitted a resignation from the Faith in an apparent attempt to  
>avoid being designated as a Covenant-breaker.  
>  
>We are confident that the dearly loved New Zealand believers will not allow  
>this lamentable situation to deflect them from their meritorious endeavours  
>to further develop their Baha'i community and to maintain its unity.  
>  
>With loving Baha'i greetings  
>The Universal House of Justice  
>  
>cc: Hands of the Cause of God  
> International Teaching Centre  
> Board of Counsellors in Australasia (by fax)  
> Counsellors David Chittleborough, Violette Haake, Bruce  
> Saunders, and Heather Simpson (all by fax)



# The Baha'i Faith & Religious Freedom of Conscience

From: Juan R. I. Cole <jrcole@umich.edu>  
To: Mark A. Foster <owner@sociologist.com>; Talisman <talisman@umich.edu>  
Cc: SManeck@berry.edu <SManeck@berry.edu>  
Subject: Re: Shunning and religious tolerance  
Date: Sunday, February 08, 1998 7:10 PM

The problem with Mark's statement of the situation is that Baha'is do not only shun "insiders." In New Zealand late in 1996, the universal house of justice declared a woman a non-Baha'i even though she had already resigned from the Baha'i faith, because she was in contact with a woman who had never been a registered Baha'i but was descended from Shoghi Effendi.

In the instance of the descendent of Shoghi Effendi, covenant-breaking appears now to be considered to run in blood lines and to be hereditary!

So in New Zealand, at the order of the Baha'i authorities (and I read the letter truly to relish all this in a way that struck me as sadistic), \*two\* non-Baha'is are being shunned by the Baha'i community. Actually, I believe this shunning may be in contravention of Anglo-Saxon libel law, and that the Baha'i authorities might well be open to a lawsuit from the non-Baha'is they have declared shunned.

But, as Milissa says, even if only "insiders" were shunned, there is no obvious difference between that and Sunnis shunning Shi'ite Muslims or Catholics shunning Protestants. This shunning business is in fact a major contradiction within the Baha'i faith, which has such **high and universalistic ideals on the outside but such weird practices on the inside.** And I believe it is contrary to everything Baha'u'llah himself stood for. The Aqdas incidentally says that \*all\* human beings are ritually pure. The language of disease, used in referring to covenant breakers, suggests the opposite, that they are ritually impure.

I think we may conclude that the Baha'i faith as a movement is multi-faceted and self-contradictory. It proclaims universalism but in some respects acts very narrowly; it proclaims universal love but in fact instills hatred toward some human beings; it proclaims the unity of science and religion but in fact insists on scriptural fundamentalism; it proclaims the value of political liberty and the advent of Reason among the people, but in fact is run like a one-party state.

The trick is to keep in view both sides of the story simultaneously. It wouldn't be fair to say that Baha'is "don't really" believe in human unity. Plenty do. It wouldn't be fair to say all Baha'is are narrow-minded, though some key leaders are. It is a complex movement with many sides to it.

And what else should we expect from the offshoot of Twelver Shi'ism via esoteric Shaykhism and messianic Babism, a religion born at the interstices of Shi'ite gnosticism and 19th century modernity? Of a religion that for most adherents in Iran became a sort of closed ethnic group? Of a religion that was for most of the 20th century practiced by only a few thousand Americans, many of them a little wacky, who established traditions of cult-like authoritarianism? The real question is whether the contradictions will strangle the religion in its cradle, or whether it can outgrow them and achieve its potential as a world religion. As long as its leaders ride roughshod over human rights, I see little chance of the latter.

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# The Baha'i Faith & Religious Freedom of Conscience

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<https://fglaysher.com/bahaicensorship/Shunning.htm>

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cheers    Juan

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From talisman-errors@umich.edu Sun Feb 8 19:41:50 1998  
Received: (from root@localhost)  
by twins.rs.itd.umich.edu (8.8.6/2.5) with X.500 id WAA11499; Sun, 8 Feb 1998 22:41:46 -0500 (EST)  
Received: (from root@localhost)  
by twins.rs.itd.umich.edu (8.8.6/2.5) with X.500 id WAA11497  
for talisman-members@umich.edu; Sun, 8 Feb 1998 22:41:46 -0500 (EST)  
Received: from gimantis.rs.itd.umich.edu (gimantis.rs.itd.umich.edu [141.211.83.25])  
by twins.rs.itd.umich.edu (8.8.6/2.5) with SMTP id WAA11489  
for <talisman@umich.edu>; Sun, 8 Feb 1998 22:41:45 -0500 (EST)  
Received: from pm115-18.dialip.mich.net (pm115-18.dialip.mich.net [141.211.4.88])  
by gimantis.rs.itd.umich.edu (8.8.5/2.4) with SMTP id WAA27250; Sun, 8 Feb 1998 22:41:20 -0500 (EST)  
Message-Id: <199802090341.WAA27250@gimantis.rs.itd.umich.edu>  
X-Sender: jrcole@j.imap.itd.umich.edu  
X-Mailer: Windows Eudora Version 1.4.4  
Mime-Version: 1.0  
Content-Type: text/plain; charset="us-ascii"  
Date: Sun, 08 Feb 1998 22:41:54 -0500  
To: Dean Betts <fdbetts@mindspring.com>  
From: jrcole@umich.edu (Juan R. I. Cole)  
Subject: Re: New Zealand shunning of non-Baha'i  
Cc: talisman@umich.edu

That's right from the point of view of the Baha'i authorities. However, there is U.S. case law on shunning, and it is not my impression that the courts would look kindly on a religious body having a non-adherent shunned, since it is probably a form of libel as traditionally defined in Anglo-Saxon law.

I'm afraid we are, on this terrain, a very, very long way away from Baha'u'llah's ideals of universal love and openness to all and the unity of humanity. My guess is that non-Baha'i institutions, both governmental and civil society, will eventually force the religion's leaders to start behaving in a civilized fashion if the religion ever becomes big and important enough for them to care one way or another. It is a sad thing that the impulse for open-mindedness and love and justice does not come from within the religion's leadership itself. It is even more sad that persons who engage in such invidious activities are now the primary ambassadors of Baha'u'llah to the world, giving the world a most unfortunate and inaccurate picture of the sort of ideals the latter preached.

cheers Juan

At 07:20 PM 2/8/98 -0500, Dean Betts wrote:  
>So resigning from the Faith will not \*necessarily\* prevent one from being  
>declared a CB.  
>  
>>>We regret to have to advise you of the determination which has been made, in  
>>>consultation with the Hands of the Cause of God, that Pauline Smith of  
>>>Masterton has broken the Covenant.  
>  
>>> she submitted a resignation from the Faith in an apparent attempt to  
>>>avoid being designated as a Covenant-breaker.  
>>>  
>>  
>  
>  
>\*\*\*\*\*  
> Verily, He is the Merciful, the Compassionate. Praise be to God, the  
>Lord of all the worlds.  
>  
> - Baha'u'llah  
>\*\*\*\*\*  
>  
>  
>

>  
>

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# **The Baha'i Faith & Religious Freedom of Conscience**

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**Compare "The Bahai Technique" - Slander & Shunning**

<https://fglaysher.com/bahaicensorship/technique.htm>

**Shoot the Messenger, Character Assassination, ETC**

<https://fglaysher.com/bahaicensorship/Shoot%20the%20Messenger.htm>

Questions? CONTACT ME HERE > [https://en.allexperts.com/q/Bah-2728/indexExp\\_113873.htm](https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm)

**"Men never do evil so completely and cheerfully as when they do it from religious conviction." Pascal, Penses #894.**

**"Unmeasured vituperation employed on the side of the prevailing opinion really does deter people from professing contrary opinions and from listening to those who profess them." --John Stuart Mill, *On Liberty* (51-52).**

[Steve Scholl on shunning family](#)

Jeffrey Goldberg's [poignant story](#). [I hope others will take the time to read and reflect on it.](#)

"My wife and I were declared to be covenant-breakers." Golberg was the lawyer representing the Orthodox Baha'i denominations in the [NSA lawsuit of 2006 to 2008](#).

Compare LaAeterna's ["publicly denounce my family as heretics"](#)

[David Langness](#) "cultlike practice of shunning and casting out any dissidents"

[Ruletherod](#) "shunning mentality"

[Michael McKenny](#), "removed your name from our membership rolls."

[Alison Marshall](#), "removed your name from the rolls."

[Juan Cole on Baha'i Shunning](#) 1 uhj denounces New Zealander as a covenant breaker, Ms Pauline Smith

[Juan Cole on Baha'i Shunning](#) 2 "non-Baha'is are being shunned by the Baha'i community"

[Juan Cole on Baha'i Shunning](#) 3 "a form of libel as traditionally defined"

[Juan Cole on Baha'i Shunning](#) 4 "Shunning is the marker of a cult."

[Juan Cole on Baha'i Shunning](#) 5 "institutionalization of shunning as a feature of everyday life"

[Juan Cole on Baha'i Shunning](#) 6 "Baha'is are always on heresy trial"

[Juan Cole on Baha'i Shunning](#) 7 "shunning is threatened or imposed"

[Juan Cole on Baha'i Shunning](#) 8 "sentenced to the "social death" of shunning"

[Juan Cole on Baha'i Shunning](#) 9 Does not "go back to Baha'u'llah .... [now] more widely used and more Draconian"

[Larry Rowe - Hypocrisy of Bahai Shunning](#) December, 2005

[Larry Rowe](#) - 2006 Extensive comments on shunning and slander

[religioustolerance.org](#) "shunning or expelling non-conforming adherents"

On talk.religion.bahai, a Bahai using the name of Nosrat relates his story:

"I am not angry about what they did to me and my family, although it was very horrific. I do not disclose how much I was hurt and how much emotional and financial damage they imposed on me and my family, and I do not want my unveiling of the occurrence contribute to the fear strategy of the bogus UHJ among the Baha'is.

"In my last meeting with the so called continental counsellor when I had finished my talk, she asked my wife, do you share your husband's belief? My wife fearfully and nervously answered: No, No, then she turned to me and asked don't you think and care about your wife, your children, your mother and the rest of the family? Surely you know what will happen to you. At that moment I remembered that a similar question was asked from the martyrs of the Faith before their execution, I calmly answered, I love my wife and my children and my family very much and they know this themselves but I love God and Baha'u'llah more than them. . . "

<https://groups.google.com.au/group/talk.religion.bahai/msg/f13ee981d52e0537?dmode=source&hl=en>

"Baha'is have been declared covenant-breakers for other reasons, however, such as **refusing to shun relatives** that have been excommunicated" in footnote #7. [Karen Bacquet in "When Principle and Authority Collide: Baha'i Responses to the Exclusion of Women from the Universal House of Justice"](#)

"A Dangerous Doctrine. In considering the problem of fear, let us for a while study the writings of Shoghi Effendi, the Guardian of the Cause, and see how he handles this vital subject.... The three published volumes of Shoghi Effendi are \*Baha'i Administration, The World Order of Baha'u'llah\* and \*The Advent of Divine Justice\*, which works consist of the letters which he has addressed to the National Spiritual Assembly in the course of the last

20 years. Now, I have read these three books and find that the words \*enemies\* and \*adversaries\* are greatly featured. Baha'u'llah has said: \*Consort with all men with joy and fragrance, yet Shoghi Effendi, in his very first letter, dated January 21, 1992, written after his assumption of the guardianship, recommends \*the absolute shunning of whomsoever we feel to be an enemy of the Cause. (\*Bahai Administration, page 16.) Now, I cannot bring myself to the point of believing that \*absolute shunning\* of whomsoever we \*feel\* to be the enemy of the Cause is a principle of Baha'u'llah. Is every one going to let his \*feelings\* guide him in the matter? Can we not take for granted that frail human beings as we are, a great deal of personal caprice and spite may enter into our calculations as to \*who\* is the enemy of the Bahai Cause? This is a very dangerous doctrine, and yet one finds it in different forms throughout Shoghi Effendi's communications. He practically never mentions the names of the \*enemies\* or \*adversaries\* to whom he constantly refers. He simply creates ogres and bogey men, and fills the hearts of the Bahais with apprehension and fear. In this way, the fountain-head of free and open comradeship is dried up and the flowers of loving-kindness wither away" (409-410). Excerpt from Mirza Ahmad Sohrab's *Broken Silence: The Story of Today's Struggle for Religious Freedom*. New York: Universal Publishing, 1942. Reprinted. H-Bahai: Lansing, Michigan, 2004.

<https://fglaysher.com/bahaicensorship/SohrabEx.htm>

[Search Google Groups Talk.Religion.Bahai for Shunning](#)

[Wikipedia on Shunning](#) (All information about the Baha'i Faith on Wikipedia is controlled and dominated by fundamentalists, including that regarding Baha'i shunning and other Bahai denominations. The Baha'i morality tale of Wikipedia's shunning page appears to be everyone else is doing it, so why shouldn't Baha'i?)

For examples of how individual baha'is use slander and shunning to control and manipulate fellow members, see  
Susan Maneck - DRIVING people out of the Bahai Faith  
<https://fglaysher.com/bahaicensorship/Maneck9.htm>

Compare: [Shunning - "A Part of the Faith of Jehovah's Witnesses"](#)

Jim Jone's People's Temple, Jonestown, Guyana, 1978:

"One of the powerful things that Jim used to keep us, to not think, we were never really allowed to speak to one other. I'd look around and think am I the only one who feels this way. I learned eventually not to say anything to anyone." --Grace Stoen  
[PBS American Experience website for Jonestown](#)

" ... It occurred to me as I'm sitting there that if this had been in the Middle Ages, if these men had not only the ecclesiastical power but if they had the power of the state, where they could give a physical punishment to me, I realized in this moment that they would have burned me at the stake. And they would have done it smiling, thinking that they were saving my soul. This is why at the end they can shake my hand and say, "Oh, you're such a lovely person," at the same moment

that they're  
saying, "We've condemned you," that you now are cut off from the church and the kingdom  
of God and  
everything else. " --Margaret Toscano.  
[PBS Frontline special on The Mormon Church and Dissent](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

See also [Larry Rowe](#) - Observations regarding the tactics of slander, shunning, and so on. No particular order below.

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<https://fglaysher.com/bahaicensorship/Shunning.htm>

**Hypocrisy of Bahai Shunning from talk.religion.bahai, December, 2005:**

<https://groups.google.com/group/talk.religion.bahai/msg/389454772e9ba8b1?dmode=source&hl=en>

**From: "Heather Carr-Rowe" <rowe@northwestel.net>**

**Subject: Re: Baha'u'llah said**

**Date: Saturday, December 31, 2005 5:53 PM**

**Howdy Brendan,**

**It is Baha'u'llah's own words which are contradictory Brendan words such as the following:**

**Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished**

**(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 94)**

**He preached these words to all of mankind but failed to apply them in his own life and ended up shunning his own half brother and his family members, Abdul-Baha' followed his example and ended up shunning his half brother and family as well, Shoghi followed suit and ended up shunning his entire family, all in contradiction of the teaching: "Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished."**

**When you nullify and abolish a practice for the rest of mankind you had better be willing to refrain from that practice yourself if you want to be taken seriously by thinking people.**

**As well Baha'u'llah lambastes Shiah Muslims for: "the shunning of the**

**followers of other religions."\***

**Thing is if the Babi Revelation was an independent Revelation as it is maintained in Baha'i teachings it stands to reason that it was an independent religion as well. So to shun Babis who didn't accept Baha'u'llah's claim over what was clearly stated in the Bab's W&T itself is the height of hypocrisy for a man who calls Shiah Muslims to task for "the shunning of the followers of other religions."**

**This is the root cause of the dysfunctioning in the Baha'i Faith Brendan and that it is the root cause is as evident as the sun at high noon. If people chose to remain in the dark not much can be done to illumine them.**

**It is ignorance which has ever been the true spiritual enemy of humanity. When people target people of other religions and other religious interpretations as their spiritual enemies it is a sign of the work of ignorance. Such ignorance has been at work in the Baha'i Faith since day one. Why? Because Baha'u'llah failed to practice what he preached, it's as simply as that.**

**Yours Larry**

**\*The unbelievers and the faithless have set their minds on four things: first, the shedding of blood; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes. Exalted is His purpose; glorified is His power; magnified is His dominion! Now let us beseech God -- praised be His glory -- to graciously guide aright the followers of the Shi'ih sect and to purge them of unseemly conduct. From the lips of the members of this sect foul imprecations fall unceasingly, while they invoke the word 'Mal'un' (accursed) -- uttered with a guttural sound of the letter ayn -- as their daily relish.**

**(Baha'u'llah, Tablets of Baha'u'llah, p. 91)**

**'That's only one of the many incidents that Shoghi lists as being punishments for God's enemies.**

**It's an attitude of mind I can't share.'**

**It's more than an attitude John it's Baha'i dogma. Attitudes can change, Baha'i dogma can't change because of the myth of infallibility.**

Because Baha'u'llah shunned his half-brother Azal, Abdul-Baha' shunned his half-brother, and Shoghi shunned his entire family it has to be OK to shun because they couldn't make mistakes, they were infallible after all. This mental aberration has carried over until the present day with the U.H.J.. When you mention any questionable action of the U.H.J. to the majority of Baha'is they don't even begin to examine that action they simply state: "well they must have deserved to be excommunicated." , "well they must deserve to be shunned", "well the U.H.J. must know what it's doing". After all if you're infallible you can never make a mistake and this is exactly the reason that the Baha'i Faith is stuck in the past, it can never learn from the mistakes of its Founder, of the Master, of the Guardian, of the Universal House of Justice.

The Baha'i Faith is forever stuck in the past because of its inability to learn from mistakes because of the myth of infallibility. How sad!

Yours Larry

Howdy John,

One has only to look at what the reason for such a mindset is to see that it has nothing whatsoever to do with spirituality at all.

Take John Carre for an example. In my Baha'i Canada a year or two ago I read a warning from the Universal House of Justice about John and the fact that they consider him to be a covenant breaker and thus shunnable. The mental illness of this shunning is even more evident with the fact that this shunning extends to John children and even their children.

Any person who is aware of this mental aberration in the Baha'i Faith but remains within the religious community which perpetuates this mental aberration is a true blue cultist. People who could even be incited to murder through hatred of those they see as enemies of their faith.

Yours Larry

Howdy Susan,

"Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished."

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 95)

'Whatsoever' Susan; not just religion, but race, ethnicity, nationality, politics as well as religious interpretations.

'Nullified' and 'abolished' Susan. problem is that Baha'u'llah, as well as Abdul-Baha and Shoghi Effendi in Baha'u'llah's stead, had just as much difficulty putting this teaching into practice in their own lives as the present day Baha'i administrative order and especially the Universal House

of Justice have putting this teaching into practice.

From my forty five years as a Baha'i child, youth, and adult my experience was, and continues to be, that the greater majority of Baha'is actually have a difficulty in understanding that the Universal teachings of the Baha'i faith apply to them as well as the rest of humanity. I attribute this inability to the inability of Baha'u'llah, Abdul-Baha' and Shoghi Effendi to apply the non-shunning, oneness of humanity teaching, in their own lives as well.

Just as Baha'u'llah, Abdul-Baha' and Shoghi dellusionally believed that they could espouse the oneness of humanity but not apply this principle in their own lives, Baha'is are following in their footsteps.

The hypocrisy of calling on humanity to see the sense of the oneness of humanity while at the same time advocating the shunning of those who have been cast as spiritually contagious simply because their religious interpretations differ from Baha'i dogmatism is not lost on those who see with their own eyes and understand with their own hearts and minds.

The way that Ian Kludge deals with this glaring hypocrisy and the contradiction in the lives of Baha'u'llah, Abdul-Baha', Shoghi Effendi, and today in the Universal House of Justice, is to write off all Baha'i Universal teachings as mere 'councils of perfection'. Of course once you've written off the Universal teachings of the Baha'i Faith what are you left with? A religion that is indistinguishable from all the religions which preceded it. This is the present state of the Baha'i Faith and it is traceable to Baha'u'llah himself and his inability to apply his own teachings of the oneness of humanity even within his own family, that Abdul-Baha' Shoghi Effendi followed in Baha'u'llah's dysfunctional footsteps doesn't come as any real surprise.

To preach the oneness of humanity is a good thing, to believe that somehow you are exempt from applying it in your own life but that the rest of humanity should fall into line is delusional.

Yours Larry

Howdy John,

Bayanis accounts of Ustad's and Baha'u'llah's pre-murder encounter has Ustad asking Baha'u'llah if it would be O.K. for him and some Baha'i pals to bump off those pesky Azalis at the gate. In that account Baha'u'llah gives his O.K., not verbally but with a smile which gives Ustad the perfect understanding that it is A O.K. with him. Which account is true who really knows, the fact that Ustad approached Baha'u'llah before the murders took place and put the question to him is not in question at all. Taherzadah simply claims that Baha'u'llah advised Ustad against murdering the Bayanis.

There is not enough evidence to prove that Baha'u'llah actually condoned the murders but the fact that he continued to dis Siyyid Muhammad long after

the man had his throat slit by fanatical Baha'is leads me to believe that he believed that Siyyid Muhammad got what he deserved. It is not only in bad taste, it is spiteful to continue to dis someone even after they were murdered by followers of the person doing the dissing. You'd have thought that Baha'u'llah would have let go of his hatred of Siyyid Muhammad after he was murdered at the hands of fanatical Baha'is, his own followers.

Yours Larry

- > This applies to all extremes, excessive suppression of freedom, as well
- > as to excessive licence, excessive refusal by the Universal House of
- > Justice to legislate and excessive legislating, excessive disregard of
- > the legislation of the Universal House of Justice, and excessive
- > obedience of the Universal House of Justice.

Figuring out just what and were the original source of all those excess' and extremes is important as well Michael.

When we take an average, inspired, human being and elevate him to super human status it leads to all sorts of extremes and excess because to defend this unreal picture takes extreme measures; even murder and shunning of family members, even shunning the children and grandchildren of those shunned.

The Baha'i edifice is tainted with this mental illness right from its foundation through to its administrative order and the religious zealots who enforce this mental illness.

It is mental illness to cast a fellow human being as spiritually corrupt simply because they refuse to quit a job, simply because they chose to go on a trip to America, simply because they refuse to disassociate with others who have been mistreated by those with that mental illness. Shoghi Effendi suffered from this mental illness and even his own parents were not spared.

This mental illness of shunning is directly traceable to Baha'u'llah himself and it undoes any good that Baha'u'llah's Universal teachings may have done.

The mental illness of shunning is a contagion that renders the Baha'i Faith as a negative spiritual influence in the world.

The sooner the world is rid of such mental illness the better.

Yours Larry

Howdy Brendan,

Deprogramming requires that you get to the heart of the programming.

Deprogramming is an uncomfortable process at times because it dispels illusions which are fondly as well as habitually held on to.

**The present dysfunctioning in the Baha'is Faith which is centered around It's administrative order and the Universal House of Justice in particular has it's precedents.**

**I have personally, over the thirty five years that I was a Baha'i, traced these precedents to the glaringly contradictory Baha'i teachings of "shun no man" and "shun these men". You can't have your cake and eat it to Brendan; you can't have God's Universality of "shun no man" as well as the earthly limitation of "shun these men", even if your a supposed Manifestation of God. These two directly opposing teachings that Baha'u'llah gave voice to, which Abdul-Baha', Shoghi Effendi followed and the U.H.J. follows in Baha'u'llah's stead, negate each other. The cognitive dissonance of trying to reconcile the irreconcilable is what is causing the Baha'i Faith to come apart at it's seams. Baha'u'llah's tent is dilapidated, worn, threadbare, patched and ready for the refuse or compost heap. The Baha'i Faith doesn't have the structural integrity to be whole because its foundation is built on the contradictory teachings of "shun no man" and "shun these men".**

**To vilify and castigate fellow religionists, Babis, because their personal religious interpretations differ is contrary to the teaching of the oneness of humanity and the reconciliation of religion. This is the root cause of the Baha'i Faith's present day dysfunction and it started with Baha'u'llah himself.**

**Letting go of myths and supernatural thinking is the hardest thing for religionists to do when their world view is built on those myths and supernatural explanations for natural events. It is far past time that religionists began to deconstruct all the illusory walls that they have put up to defend their precious illusions. This includes Baha'is as well as Muslims, Jews, Christians, Hindus, all religionists who use their religious beliefs as an excuse to shun any man, to denigrate any fellow human being as spiritually corrosive, as expendable simply because their interpretations differ.**

**Humanities survival depends on it; which to my mind makes the dispelling of such religious illusions timely, appropriate.**

**Yours Larry**



# The Baha'i Faith & Religious Freedom of Conscience

While I have a different view from either the Haifan branch or the Orthodox Baha'i Faith, I also found Jeffrey Goldberg's personal story poignant and hope others will take the time to read and reflect on it, especially paragraphs 26 through 33. They reveal a great deal about what the Haifan denomination has become.

## [Declaration Under Penalty of Perjury of Jeffrey Alan Goldberg](#)

EXCERPT:

"26. On May 27, 1997, my wife and I were declared to be covenant-breakers and all of my friends in the Faith were instructed to shun me entirely and never to have any contact with me or face the same expulsion themselves. A true and correct copy of the NSA's letter of May 27, 1997, and the front page of The American Bahá'í for June 24, 1997, are attached as Exhibit 5).

**27. My wife did not join the OBF at that time but she was also expelled and shunned because she refused to take my children and divorce me as they had insisted she must.**

28. The NSA organization claims that shunning us as covenant-breakers is required to maintain the unity of the Faith. The OBF believe, on the other hand, that unity in the Faith is achieved and maintained by obedience to the Center of the Cause, the living Guardian, and that a covenant-breaker is one who rejects the authority of the Guardian.

29. Only one member of my former community, the Bahá'ís of Barrington, Illinois, was willing to speak with me (Janice Franco). At first, I was reluctant to tell Ms. Franco what I had learned because I did not want her to face the same dilemma that I now faced. She insisted, however, that I explain to her what I discovered. I then carefully explained the situation using only materials officially accepted by the NSA to show her my belief that the Hands wrongfully usurped authority and that their Universal House of Justice should have the Guardian as its head. Ms. Franco was declared to be a covenant-breaker and shunned after she dared to share these arguments with the rest of the community. The other community members rejected these arguments after they were threatened by a representative of the NSA's organization that they too would be shunned and cut off forever from many of their friends and family unless they rejected these ideas and shunned my family and I, and Ms. Franco.

30. Just before I had declared my acceptance of the Guardianship, my brother, who was not a Bahá'í at all, coincidentally became engaged to marry a believer under the NSA's organization.



31. I was not permitted to attend my brother's wedding, and my family thereafter had to hold separate family functions so that I would not be present at the same time as brother's wife who literally held the belief that I was satanic and my breath was poisonous so that mere contact with me would be dangerous.

32. After the birth of my nephew, I was not allowed to see him at all, nor does he even know of the existence of his uncle and the rest of my family.

33. My story is by no means unique. Many of my fellow believers within the OBF report similar experiences. Juan Cole, a professor of modern Middle East and Southeastern Asian history for the History department of the University of Michigan has written about the fanatical shunning behavior exhibited by the NSA and its organization, characterizing it as "cultlike." Attached as Exhibit 6 are emails written by Dr. Cole. Attached as Exhibit 7 is an article by Dr Cole detailing the shunning practices."

<https://www.truebahai.com/court/> Related documents regarding nsa lawsuit in 2007 against the Orthodox Baha'i Faith

Shunning > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

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[Homepage](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Signposts of a Journey**

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**Letters from the  
American Desert: 1989  
to 1994**

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**[Homepage](#)**

# **The Baha'i Faith & Religious Freedom of Conscience**

**See also Mirza Ahmad Sohrab**

**<https://fglaysher.com/bahaicensorship/SohrabEx.htm>**

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**Excerpts from Mirza Ahmad Sohrab's *Broken Silence. The Story of Today's Struggle***

**for Religious Freedom. New York: Universal Publishing, 1942. Reprinted. H-Bahai: Lansing, Michigan, 2004.**

**<https://fglaysher.com/bahaicensorship/SohrabEx.htm>**

**<https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/Broken.htm>**

(PLEASE NOTE THAT IN ITS USE OF THE TACTIC OF FUNDAMENTALIST "SLANDEROUS VILIFICATION," THE HEADNOTE ON H-NET VIOLATES THE NEH, MSU, AND H-NET'S OWN DEMOCRATIC PRINCIPLES REGARDING SCHOLARLY AND ACADEMIC DEBATE AND DISCUSSION. THE ASSOCIATED LINKS AND ATTEMPTS TO DISCREDIT SOHRAB WITH BOGUS LEGAL OPINIONS FURTHER SUBSTANTIATE FANATICAL BAHAI'S ABUSE AND UNDERMINING OF THE DEMOCRATIC PRINCIPLES THAT SUPPORT H-NET, YET ANOTHER INDICATION OF THE METHODS OF FANATICAL BAHAI'S.)

**Sohrab's entire book may be downloaded in one click. 21 megabytes.**

**<https://fglaysher.com/bahaicensorship/archives/SohrabBrokenSilence.pdf>**

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Other works by Sohrab:

Mirza Ahmad Sohrab. [Abdul Baha in Egypt](#). New York: J. H. Sears & Co. for The New History Foundation, 1929.

Mirza Ahmad Sohrab. [Abdul Baha's Grandson: Story of a Twentieth Century Excommunication](#).

[https://reformbahai.org/images/Ahmad Sohrab Abdul-Baha's Grandson.pdf](https://reformbahai.org/images/Ahmad_Sohrab_Abdul-Baha's_Grandson.pdf)

[Excommunication](#) New York: Universal Publishing for The New History Foundation, 1943. <https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/ABG.htm>

Mirza Ahmad Sohrab. *My Bahai Pilgrimage. Autobiography from Childhood to Middle Age.* New York: New History Foundation, 1959.

<https://fglaysher.com/bahaicensorship/archives/SohrabMBP.pdf>

Sohrab, Mirza Ahmad. *The Story of the Divine Plan. Taking Place during, and immediately following World War I.* New York: The New History Foundation, 1947. Digitally republished, East Lansing, Mi.: H-Bahai, 2004.

<https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/SDP.htm>

Excerpts at bottom: Mirza Ahmad Sohrab. [The Will and Testament of Abdul Baha](#), An Analysis. New York: Universal Publishing, 1944.

Selective Bibliography, Sohrab:

Mirza Ahmad Sohrab. *I Heard Him Say. Words of Abdul Baha as Recorded by his Secretary.*

New York: The New History Foundation, 1937.

<https://fglaysher.com/bahaicensorship/archives/SohrabIHHS.pdf>

Ahmad Sohrab's *Broken Silence: The Story of Today's Struggle for Religious Freedom.*

New York: Universal Publishing, 1942.

<https://fglaysher.com/bahaicensorship/archives/SohrabBrokenSilence.pdf>

Mirza Ahmad Sohrab. [Abdul Baha's Grandson: Story of a Twentieth Century](#)

[Excommunication](https://fglaysher.com/bahaicensorship/ABG.htm) New York: Universal Publishing for The New History Foundation, 1943. <https://fglaysher.com/bahaicensorship/ABG.htm>  
[HTTPS://WWW.H-NET.ORG/~BAHAI/DIGLIB/BOOKS/P-T/S/SOHRAB/ABG.HTM](https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/ABG.HTM)

Excerpts at bottom: Mirza Ahmad Sohrab. The Will and Testament of Abdul Baha, An Analysis.

New York: Universal Publishing, 1944.

<https://fglaysher.com/bahaicensorship/archives/SohrabWTAB.pdf>

Sohrab, Mirza Ahmad. The Story of the Divine Plan. Taking Place during, and immediately following World War I. New York: The New History Foundation, 1947. Digitally republished, East Lansing, Mi.: H-Bahai, 2004.

<https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/SDP.htm>

Mirza Ahmad Sohrab. My Bahai Pilgrimage. Autobiography from Childhood to Middle Age.

New York: New History Foundation, 1959.

<https://fglaysher.com/bahaicensorship/archives/SohrabMBP.pdf>

Mirza Ahmad Sohrab (1893 - 1958) Biography by Will Johnson, Professional Genealogist

[https://www.countyhistorian.com/cecilweb/index.php/Ahmad\\_Sohrab](https://www.countyhistorian.com/cecilweb/index.php/Ahmad_Sohrab)

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**Also see US District Court of Northern Illinois rules against Haifan Baha'is - April 23, 2008**

**Amici curiae, Reform Bahai Faith**

<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

[McDaniel v. Mirza Ahmad Sohrab, 27 NYS 2d 525 - 1941](#)

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**See also Mirza Ahmad Sohrab**

[https://www.reformbahai.org/Mirza\\_Ahmad\\_Sohrab.html](https://www.reformbahai.org/Mirza_Ahmad_Sohrab.html)

H-Net Bahai has deleted the dozen books it has had online for years by Ruth White and Mirza Ahmad Sohrab. Most of their books are still available on this website.

Scholarship worthy of the name cannot be done without confronting the history to which they testify.

**From a 1941 Bahai book:**

121, December 1938, pp. 10-11, "Annual Report, Iran"; also *Bahai Administration*, pp. 84, 94, 111, 123, 124.)

### A Shrine in Bagdad

*Second:* A certain property in Iraq has, for many years, been an object of litigation between the Bahais and the Mohammedan Community.

When, after his exile from Persia in 1852, Baha-O-Llah arrived in Bagdad, he established himself and his family in a group of dwelling-houses belonging to one of his disciples, which houses he later acquired. Here he lived for eleven years until a second exile drove him on to Adrianople.

Now, Baha-O-Llah had never revealed his ownership of these dwelling-houses, which to all appearances remained the property of the disciple; but, after his departure they continued vacant, owing to the sacred character which the long residence of the Prophet had imposed upon them.

So, for many years, the Bahais watched over this property very quietly, concealing from the authorities the importance that they attached to it, for religious persecution was rampant in those days.

Matters remained in this condition until, with the establishment of the British Mandate, *liberty of conscience and religion*, proclaimed in the Covenant of the League of Nations, was confirmed in Iraq by the Treaty of 1922 with Great Britain, and later by the Organic Law of Iraq. Then, taking advantage of a security and freedom which they had never before known, the Bahais, under the direction of Shoghi Effendi, set about to putting into repair

these dwellings, *which*, the Guardian describes, *to outward seeming, appeared only as a cluster of humble and decrepit buildings lost amid the obscure and tortuous lanes of old Bagdad.*

Presently, the Bahais tried to take possession of the houses, and it was at this juncture that definite opposition set in. The case was carried from court to court with no decision in favor of the Bahais until, through the efforts of the Bahai Assembly of Bagdad with the assistance of the National Spiritual Assembly of the Bahais of the United States and Canada, Mr. Mountfort Mills, a lawyer and a most prominent Bahai, was enabled to bring the question before the Permanent Mandates Commission held in Geneva, Switzerland, from October 26th to November 13, 1928. The conclusion was as follows: *The Permanent Mandates Commission, recognizing the justice of the complaint made by the Bahai Spiritual Assembly of Bagdad, has recommended to the Council of the League such action as it thinks proper to redress the wrong suffered by the petitioners.*

I regret that I do not find any record in the literature of the Bahai Administration that is in my possession whether the Council of the League made any recommendation regarding the actual return of the property to the Bahais; or whether the return was ever accomplished. I certainly hope so.

#### Inconsistency

My object in giving the details of this transaction is to show that, in support of their claims, the Bahai Community repeatedly appealed *to the principle of the liberty*

# The Baha'i Faith & Religious Freedom of Conscience

**Mirza Ahmad Sohrab**

<https://fglaysher.com/bahaicensorship/SohrabEx.htm>

[McDaniel v. Mirza Ahmad Sohrab, 27 NYS 2d 525 - 1941](#)

See also **Sohrab** page

<https://fglaysher.com/bahaicensorship/Sohrab.htm>

Most of the books of Ruth White and Mirza Ahmad Sohrab are available on this website. Scholarship worthy of the name cannot be done without confronting the history to which Ruth White and Mirza Ahmad Sohrab testify. Excerpts and **bibliography below**.

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Mirza Ahmad Sohrab's *Broken Silence: The Story of Today's Struggle for Religious Freedom*. New York: Universal Publishing, 1942. Entire book:

<https://fglaysher.com/bahaicensorship/archives/SohrabBrokenSilence.pdf>

Excerpts regarding the 1941 New York Supreme Court Case before Judge Valente:

<https://fglaysher.com/bahaicensorship/archives/BrokenSilence,CourtCase.pdf>

Ahmad Sohrab, who was Abdul-Baha's secretary for eight years, mistakenly chose to support an organizational structure under a "guardian," though he was well aware that, as he subtly acknowledged, "Abdul Baha had never in speech or writing given the slightest indication that there would be a successor to himself. On the contrary, a number of addresses delivered by him on various occasions had made the opposite impression." *The Will and Testament of Abdul-Baha* (61).

Many of Sohrab's comments and books should be read in the light of his attempting to make amends with, or influence, Shoghi Effendi, who "excommunicated" him, as Shoghi Effendi had done with *his own entire family*. Ruth White and Dr. C. Ainsworth Mitchell went much deeper into what had gone wrong after Abdul-Baha's death, but Sohrab throws light upon various Bahai problems of the time, such as freedom of religious conscience, of which many such problems continue today for other Bahai denominations based upon the fraudulent will and testament of 1921.

Given subsequent Bahai history, it is clear Sohrab also failed to understand the wisdom and very profound change in religious form and conduct that Abdul-Baha taught when he repeatedly stated the Bahai Movement could not be organized. Abdul-Baha's Teaching runs entirely contrary to what people usually think of as "religion," and is still today a profoundly challenging paradox for many seekers and Bahais.

Scholarship worthy of the name cannot be done without confronting the Bahai history to which [Ruth White](#), [Julie Chanler](#), and Mirza Ahmad Sohrab testify.

Please note that in its use of the tactic of what Sohrab called "slandorous vilification," the headnote links on H-net Baha'i on *Broken Silence* and *The Will and Testament of Abdul-Baha* violate the NEH, MSU, and H-Net's own

democratic principles regarding scholarly and academic debate and discussion. The associated links, for these two works, and attempts to discredit Sohrab with bogus legal opinions, further demonstrate fanatical Baha'i abuse and undermining of the democratic principles that support H-Net, yet another indication of the extent to which Baha'is are willing to go to maintain their stranglehold and bias people against opinions they oppose. In these books, Sohrab presents a view of Bahai life in America during the early 20th Century very different from what the deceptive headnotes suggest. (White and Sohrab's books were entirely deleted from H-Net Bahai on apparently June 9, 2007, only restored after a number of complaints from at least two different people.) <https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/Broken.htm>

### **Questions? CONTACT ME HERE >**

[https://en.allexperts.com/q/Bah-2728/indexExp\\_113873.htm](https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm)

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#### **Selective Bibliography, Sohrab:**

Mirza Ahmad Sohrab. [Abdul Baha in Egypt](#). New York: J. H. Sears & Co. for The New History Foundation, 1929.

Mirza Ahmad Sohrab. I Heard Him Say. Words of Abdul Baha as Recorded by his Secretary.

New York: The New History Foundation, 1937.

<https://fglaysher.com/bahaicensorship/archives/SohrabIHHS.pdf>

Ahmad Sohrab's Broken Silence: The Story of Today's Struggle for Religious Freedom.

New York: Universal Publishing, 1942.

<https://fglaysher.com/bahaicensorship/archives/SohrabBrokenSilence.pdf>

Mirza Ahmad Sohrab. [Abdul Baha's Grandson: Story of a Twentieth Century Excommunication](#) New York: Universal Publishing for The New History Foundation,

1943. <https://fglaysher.com/bahaicensorship/ABG.htm>

[HTTPS://WWW.H-NET.ORG/~BAHAI/DIGLIB/BOOKS/P-T/S/SOHRAB/ABG.HTM](https://www.h-net.org/~BAHAI/DIGLIB/BOOKS/P-T/S/SOHRAB/ABG.HTM)

Excerpts at bottom: Mirza Ahmad Sohrab. The Will and Testament of Abdul Baha, An Analysis.

New York: Universal Publishing, 1944.

<https://fglaysher.com/bahaicensorship/archives/SohrabWTAB.pdf>

Sohrab, Mirza Ahmad. The Story of the Divine Plan. Taking Place during, and immediately following World War I. New York: The New History Foundation, 1947. Digitally republished, East Lansing, Mi.: H-Bahai, 2004.

<https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/SDP.htm>

Mirza Ahmad Sohrab. My Bahai Pilgrimage. Autobiography from Childhood to Middle Age.

New York: New History Foundation, 1959.

<https://fglaysher.com/bahaicensorship/archives/SohrabMBP.pdf>

Mirza Ahmad Sohrab (1893 - 1958) Biography by Will Johnson, Professional Genealogist

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**EXCERPTS: Mirza Ahmad Sohrab. *Broken Silence. The Story of Today's Struggle for Religious Freedom*. New York: Universal Publishing, 1942.**

Pages 83, 85, 131, and 206 are missing from the scanned H-Net version of *Broken Silence*:

"The love of religious liberty is a stronger sentiment than an attachment to civil or political freedom. That freedom which the conscience demands and which men feel bound by their hopes of salvation to contend for, can hardly fail to be attained. Conscience in the cause of religion, and the worship of Deity, prepares the mind to act and suffer beyond almost all other causes.... History instructs us that this love of religious liberty, a compound sentiment in the breast of men, made up of the dearest sense of right and the highest conviction of duty, is able to look the sternest despotism in the face" (12). -- Daniel Webster

Praise be to God! You are living upon the great continent of the West enjoying perfect liberty, security and peace of this just government . . . for in this human world there is no greater blessing than liberty. You do not know. I who for forty years have been a prisoner, do know. I do know the value and blessing of liberty. For you have been and are now living in freedom and you have no fear of anybody. Is there a greater blessing than this? Freedom! Liberty! Security! These are the great bestowals of God. Therefore praise ye God! --Abdul-Baha, *The Promulgation of Universal Peace*, Vol. I, page 49. Address before the Metropolitan African Methodist Church, Washington, D.C. April 23, 1912.

"Here, I wish to affirm my conviction that the Will of Abdul Baha is valid and that his appointment of Shoghi Effendi as the Guardian of the Bahai Cause is unchallengeable. Nevertheless, I take exception to certain policies and methods initiated by Shoghi Effendi and the Bahai Administration established under his leadership" (26).

"The teachings of Baha'u'llah and Abdul Baha are liberal to the nth degree, and broad beyond the outposts of human thought. It was the intention of the Founders to establish an unorganized movement, so all-inclusive and free as to be immune to the natural proclivities of men to restrict and limit. The fact that restriction and limitation have already set in and are fast gaining ground, at this date, only twenty years after the removal from our midst of Abdul Baha, is a matter of profound concern to all those who, labels apart, believe in promoting Universal Religion" (26-27).

"The Bahai Cause, as founded by Baha'u'llah nearly a century ago and as interpreted by his son Abdul Baha, was and still is a UNIVERSAL RELIGION. Its principles were intended to safeguard the conscience of man from interference by any hierarchical organization; to spiritualize society and to socialize religion; to unify the fundamental ideals of the World Faiths; to bestow upon every child of God the precious gift of liberty and to harmonize the conflicting interests of nations, races and peoples of the earth with the power of spirit. However, the present day Bahai Administration under the title of the National Spiritual Assembly of the Bahais of the United States and Canada has, through its dogmas and creeds, frustrated the aims of the Founders of the Bahai Faith."

"The authenticity of this document is beyond the shadow of doubt" (47).

**An Old Accusation**

"Practically, from the departure of the Master from this life until today, it has been charged against me by the Bahai Organization and by the members of

the Community that I deny the Will of Abdul Baha and refuse to accept Shoghi Effendi as Guardian. Therefore, I take this opportunity to make a plain and unequivocal statement: Never in thought, word or writing have I questioned the authenticity of the Will, nor denied the validity of the appointment of Shoghi Effendi. Let us now hope that, once and for all time, this fact has been made clear and manifest" (49).

"After the ascension of Abdul Baha in 1921, certain reactionary and dogmatic forces began to make their appearance in the Cause. Almost unnoticeable at first, they, little by little, gained ground until at present, this movement, which was the most universal and liberal of all movements, past and present, has been reduced to a sect, while its spirit is all but extinguished. The principles of Baha'u'llah are forgotten and in their stead we see nothing but a mass of rules and regulations that duplicate, to say the least, the ecclesiastical paraphernalia of previous organized religions" (51).

"If, in the course of my writing, I have occasionally disagreed with the policies of Shoghi Effendi, it is not because I, in the least, contest the genuineness of the Will of Abdul Baha or question the appointment of Shoghi Effendi to the Guardianship, but because, as a Bahai, I maintain my freedom of conscience and hold to the injunction of Baha'u'llah: \*Independent investigation of Truth.\* Citizens of the United States feel themselves at liberty to freely discuss, to agree or disagree with the policies of the President. This does not imply that they question his right to occupy the White House, nor that they are planning to overthrow the government. On the contrary, it is an expression of their love for this country and of their desire to contribute toward its safety and betterment" (52-53).

"I will show from the writings of Baha'u'llah and Abdul Baha that the Cause that they envisaged and for which they suffered is quite different and totally at variance with the one that is being taught today. One is divine revelation, the other is human authority; one is universal and all-inclusive, the other is restricted and separative; one is dignity and freedom of conscience, the other is subserviency and blind loyalty; one is wings outstretched, the other is feet enchained" (53).

"I do not claim to be a leader. I do not seek followers. I have no wish that my name should be even remembered. I am simply a voice in the wilderness. Lastly, farthest of all from my thoughts is the idea of being destructive, for my aim is to re-discover the original spiritual teachings of Baha'u'llah and Abdul Baha, which were and are for the establishment of a divine civilization" (54).

"The Local Assembly of this city wished to supervise our activities. I, on the other hand, owing to long experience with the Assemblies, was convinced that such supervision implied a complete domination and would lead to the total destruction of the work itself. We looked upon The New History Society as an independent effort to teach the principles of the Cause, and we needed freedom in so doing. Afterwards, when the initial interest had been created, we were ready to guide our new found friends to the Center, to arrange classes under the direction of its own Bahai teachers and to strive in every way toward the co-operation of the two groups" (75).

"It was repeatedly required of me that I should appear before the Local Assembly of New York and the National Spiritual Assembly, but I looked on these bodies as Religious Tribunals . . . and believed that I would be trapped into making admissions, regarding my opinion of the organization, which would be used against me. Consequently, while I was at all times willing to discuss any and all matters with individual members of the Assemblies, I consistently refused to appear before their official groups (77).

"Now, Mrs. Chanler knew that \*co-operation\* meant supervision of our programs and of everything that was said on our platform. It implied endless discussions and certain interruptions of the work. We felt that we could not risk... (82). [83 missing]

#### Recruiting Station

"By this time, large numbers of the members of the Bahai organization had actually joined The New History Society. This membership with us in no wise affected their loyalty to the Center, for all of us looked on the new movement as a sort of recruiting station, and we often termed it as such" (93).

#### Voting season

"The New History Society, from time to time, opening its flood-gates and allowing a stream of immature Bahais to filter into the precincts of the Assembly. So far so good; but how about the voting season? Would it not be likely that these fresh, untrammelled minds would pick out some \*new\* officers to represent them, and that within a few years a large part of the administrative personnel would be changed? This supposition brings up a serious point, applying to both National and Local Assemblies, the former having been functioning since time out of mind with practically no change of officers" (95).

"I have to thank Ruhi Effendi for so concisely summing up my characteristics in the above statement. I could not have done it better myself. An almost religious belief in freedom for all men, and a dislike for the red tape that applies to organizations (especially supposedly spiritual ones) are strongly developed in my consciousness. On this basis, I have always functioned and always will" (114).

"For ourselves, we shall continue along the path that we have chosen so deliberately; we shall teach freedom of conscience, respect for the convictions of others and cooperation between men and women of all systems of thought tending toward a true comradeship of human beings, born and unborn. Then, shall we teach religious liberty? To ask the question is to answer it. The aspiration toward religious liberty has always existed in the consciousness of mankind. It lives in Hindu hearts, in Jewish hearts, in Christian hearts, in Islamic hearts and, after its long leap from the heart of \*The Most Great Prisoner in Acca\*, it lives in the hearts of people everywhere. This is a cardinal principle of the New World Order" (120).

"Let me state that during the last eleven years this body of men and women have set themselves to oppose the work of The New History Society, to attribute to its founders and members all sorts of unworthy motives; to publish in \*Bahai News\* articles of a most crude character and to countenance stories and rumors that have no foundation in fact and no relation to reality. In taking this attitude and in systematically following a course of enmity and persecution, the members of the National Spiritual Assembly of the Bahais of the United States and Canada have been free and untrammelled; one may assert that they have used (or in my opinion have abused) their constitutional right of free press, free speech and free assembly (124-125).

"In 1939, The New History Society exhibited its works and literature in [the] Science and Education Building at the New York World's Fair, and during these months an idea came to the mind of Mrs. Frederick Allien, one of the first Bahais in this country, who had been called \*Berthalin\* by Abdul Baha and who has used this name ever since. The idea was that it would be a valuable service to the Cause if, after the closing of the Fair, our exhibit could be transported to the city. After some consultation, it was decided to take

this step as a purely temporary activity, and on November 7th, 1939, \*Bahai Bookshop\* was opened at 828 Lexington Avenue, a lease having been signed for the duration of six months. I admit that we were fully conscious that, in all probability, the National Spiritual Assembly of the Bahais of the United States and Canada would resent this further heralding of the Bahai name and teachings. However, we were prepared, as in the past, to meet opposition in silence (126).

"Baha'u'llah and Abdul Baha lived in prison, suffered and gave their teachings \*free\* for the religious unification of mankind in order that, in 1928, these spiritual heavenly teachings be monopolized, and sold under trade-mark to an unsuspecting public as so much \*goods\*, similar to \*Blue Sunoco, G. Washington coffee, Twenty Mule Team Boraxo\* or \*the new, blended with Havana, White Owl Cigar\* (it's milder)!" (132).

"The Bahai organization is not a religion, nor a spiritual renaissance, nor the spirit of the age, but is a full-fledged corporation which, while it engages itself in marketing the principles of Baha'u'llah for the establishment of Universal Peace, through its various branches in the United States, Canada and in other parts of the world, has protected these goods by taking out a trade-mark on the very name which more than twenty thousand Persian men and women claimed at the price of their lives" (133).

"I will point out one peculiar aspect of \*Bahai News\*. Every copy, in recent times [1940s], carries on its front page the inscription: \*For Bahais Only.\* Why for Bahais only, if the Bahai Cause is intended for the whole world? Why for Bahais only, if there is nothing to hide? Why for Bahais only, if this periodical is a credit to those who prepare it? Abdul Baha on many occasions said that in the Bahai Cause there is no secret doctrine, and that there should be no secret society nor secret meetings. He never thought of specifying the point that there should be no secret publication: \*For men only, For members of the Klan only, For Bahais Only\* (136).

"The insidious adversaries are those who hold office in the National Spiritual Assembly of the Bahais of the United States and Canada. They are the ones who, through their legalistic verbiage, have stopped the circulation of the blood of life through the arteries of mankind; they are the ones who have banished love from their midst and enthroned the Veiled Hatred which is more dreadful than the unveiled one; they are the ones who have spread the pall of subtle fear and suspicion over the Bahai Community, exiling confidence and self-respect; they are the ones who, through political manipulations before and during annual Bahai Conventions, are re-elected to the same offices year after year--thus, keeping a stranglehold on the activities of the Cause and directing those activities according to their own good-pleasure" (137).

"The writer of the article in \*Bahai News reaches the height of his **slandorous vilification** when he likens Mr. and Mrs. Chanler and their Bahai friends \*to those enemies that preceded them: Subhi-Ezel, Mohamet Ali, Kheirella and their like" (138).

"The Bahai Movement is not an organization. You cannot organize the Bahai Movement. The Bahai Movement is the spirit of the age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement. The teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, etc., find their highest aims in this Cause, Socialists and philosophers find their theories fully developed in this movement" --Abdul-Baha (141).

"Registered Aug. 7, 1928 Trade-Mark 254,271 United States Patent Office National Spiritual Assembly of the Baha'is of the United States and Canada of New York, N. Y. Application filed March 10, 1928. Serial No. 262,923. BAHAI STATEMENT To the Commissioner of Patents: National Spiritual Assembly of the Baha'is of the United States and Canada, a common-law corporation, organized and operated under the declaration of trust and doing business at...

As we read and re-read the statement, we are lost in a sea of amazement. We rub our eyes, we fidget, we feel restless; we wonder whether all this is not a nightmare--impossible, incredible. We stagger, and search in our consciousness for an explanation; then, completely baffled, we look up into the face of Mr. Horace Holley. Maybe he will tell us what this means! He smiles, triumphantly pointing to the signature, and we read: National Spiritual Assembly of the Baha'is of the United States and Canada by Horace Holley, Secretary.... There is a stake on the \*source\* of the Bahai Cause and its owner-proprietor is the National Spiritual Assembly of the Bahais of the United States and Canada. The \*password\* given to mankind by Baha'u'llah, to be used for the regeneration of nations, is in the possession of the Bahai administrators" (145-146).

"No one on the face of the earth can fathom the \*mystery\* latent in the name \*Bahai\* except these interpreters of the law, these esteemed members of the all-powerful Bahai hierarchy. The \*jewel with many facets\* is boxed and locked, and the key is in the velvet pocket of Mr. Horace Holley.... The \*set of principles necessary for the peace of the world, for economic stability, for the true progress of sciences and arts are registered and trade-marked, and woe unto those who dare to speak or write on these subjects!" (147).

"The remedy given by the Great Physician for the healing of the sick body of the world has been made up into a patent medicine, and no one is allowed to avail himself of its restorative powers except by permission of these parochial pharmacologists. We, the members of the Bahai Organization, have a priority right on \*the ideals of fellowship and service irrespective of race, creed, nationality and class,\* and those who put these principles into practice are our \*insidious enemies\* (147).

"In the light of the above rules, it is not difficult to picture the kind of society that would be ours if the Bahai community becomes widespread under the aegis of the National Spiritual Assembly of the Bahais of the United States and Canada. Any dictator who might arise in this country, of whatsoever political hue, red, brown, black or yellow, would take to his heart and cherish these deaf, dumb and blind subjects, utterly servile and subservient, who would never oppose him nor resist his most cruel laws or indeed his slightest whim. The citizenry of these proud United States would become a race of automata, a chain-gang; and our fair democracy would have been converted into a nightmare, more gruesome and frightful than could be imagined by any H. G. Wells in his most despondent mood" (156-157).

"My personal opinion is that if some effectual means be not presently adopted to disperse this sacrosanct hierarchy, to nullify its power and destroy its authority, it will ere long reduce the Bahai Cause to the status of a sect, seeing that it has now waxed so exceedingly puffed up with pride as to attack anyone who, before the face of his Maker, calls himself a Bahai. If a method be not devised to check the inordinate ambitions of these administrators of the Bahai Cause, they will, for the establishment of their own un-American, un-democratic ideology, so limit the spiritual potency of the words of Baha'u'llah that the effect of these words on the hearts of men will be reduced to a whisper" (157).



"If this group is left to continue in its course of every day devising a new lock, of forging a new chain, of fashioning a new whip for application of the fair body of the Cause, then, I swear by the Almighty that Baha'u'llah himself will arise in his Supreme Power and shatter these fetters to a thousand pieces, thus freeing his Message and setting it again to flow, like a tumultuous cyclone, through the wide avenues of life! (159).

"What Is the Bahai Cause? The Bahai Cause is a free spiritual Revelation. Baha'u'llah, as its Founder, prayed that all men may partake of the inestimable blessings of his Message. This Message, in its essence, belongs to humanity, and no individual, no group of individuals, no church, no state, no organization, no administration can lay an exclusive claim to it. It cannot be trade-marked, and it cannot be patented.... \*The words of God are independent\* of the sponsorship of a corporation" (159).

"The Complaint, served on April 25th; the Amended Complaint, presented on June 7th; the Supplemental Bill of Particulars, added on October 30th, and the final Memorandum, submitted to the Court on December 27, 1940 . . . display a shifting of attitude very perplexing to the student of these documents. The lawsuit started out on the basis of the trade-mark held on the word \*Bahai\*, but this definite claim was dropped in the \*Amended\* Complaint and in all subsequent Papers. The same process of elimination on other claims is followed, more or less regularly, in the series of briefs, showing that the plaintiffs were laboring under confusion of thought and purpose. Baseless assertions and fantastic allegations were advanced as facts; but no proofs were offered.... yet hundreds of New York's public, knowing the situation but slightly, would have been willing to go on record, stating that some of these charges were obviously not true. At any rate, according to the Court \*no facts\* were ever produced and no \*good cause of action\* was ever advanced" (171-172).

"As one studies these documents, one comes to the realization that the plaintiffs are obsessed with a single thought and purpose, namely: that Baha'u'llah came to earth to form an organization and that his teachings are to be monopolized by them. This line of argument, like the ominous undertone of a Greek tragedy, runs throughout all their demands. They believe that our \*unlawful\* public teaching of the Bahai Cause is \*trespassing\* upon their rights and privileges and works to their \*damage and injury\*; and they consider that, if we are permitted to \*continue\* in these \*unlawful acts\*, the National Spiritual Assembly of the Bahais of the United States and Canada and the Spiritual Assembly of the Bahais of the City of New York \*will suffer irreparable injury\*" (172).

"During the eleven years of the existence of The New History Society . . . Mr. and Mrs. Chanler have poured in their money freely, joyously, as grist to the mill of their endeavor. Small contributions to the work came in now and then, from our members, some books were sold and the proceeds added to the budget, but ninety-nine and three-quarters percent of the total expended on the maintenance of the work came from the one source--Mr. and Mrs. Chanler. Everybody knows this; and yet the plaintiffs \*claim that we have made profits, and diverted to ourselves contributions to the Bahai Cause\* which otherwise would have been received by them. All these allegations were under oath. Here, one cannot help wonder at the mental processes which make such claims and oaths possible.... So, the Court did not confer upon the plaintiffs a spiritual and material monopoly on the Bahai Teachings" (174-174).

"A most incomprehensible aspect of the design of the National Spiritual Assembly was utter confidence in the justice of its plan and complete assurance of victory. One reason for this apparent confidence was, I suspect,

the small weight which its members placed on the guarantee of religious liberty in this country as set forth in the Bill of Rights, together with a minimizing of the effect which this law of tolerance had had on the consciousness of the American people" (175).

"The decision handed down in the Supreme Court of New York by Justice Louis A. Valente on April 1, 1941, is an epoch-making document for . . . its contents have universal application. Eloquently and definitely, Judge Valente has reaffirmed the validity of the Bill of Rights. In the case under review, he denies . . . a monopoly on the word \*Bahai\*, thus constituting, in the name of the latest revealed religion, a charter of freedom which shall stand as long as this nation retains the character conferred upon it by its founders. I think that will be \*always\*--in spite of the perils that menace liberty in these sad times. Thus, from now on, any sincere seeker after truth, who has realized his highest aspirations in the Bahai Cause, can term himself a follower of Baha'u'llah and use his name without let or hindrance. No one can molest him or try to undermine his service in the movement" (182).

"The Most Important Point. Justice Valente ruled that \*the plaintiffs have no right to a monopoly of the name of a religion. The defendants, who purport to be members of the same religion, have an equal right to use the name of the religion in connection with their own meetings, lectures, classes and other activities. This is the most important point in question; for, henceforth the National Spiritual Assembly cannot claim, as it has up to this time, that it is the sole representative of all the Bahais in the land. There are now, and will be in increasing numbers, Bahais who would not think it appropriate to be represented by the National Spiritual Assembly, and whom the National Spiritual Assembly would not think it appropriate to represent. The laws of this nation will be the practical guarantee of such Bahais, who will turn their hearts to God in the service of Baha'u'llah and Abdul Baha, without benefit of clergy (187-188).

#### Not a Religion

"In studying the Complaint, the Amended Complaint, the Bill of Particulars, the Supplemental Bill of Particulars and the final Memorandum, one comes to the conclusion that the plaintiffs are solely preoccupied with the consolidation of their privileges as a \*corporation\*. They are deeply concerned over the possible diversion from them of contributions and the making, by others, of profits which might have accrued to their budget. They enlarge on the subjects of unfair competition, pecuniary advantages and injury to business, and let loose shafts of accusation on charges of trespassing. It is clear the the Bahai Administration is not a religion, but a great corporation, having \*more than one hundred\* subsidiary corporations operating in various parts of the United States and Canada. Before the Court, it announces that it is the trustee and custodian of a variety of properties, including a temple under construction at Wilmette, Illinois, upon which more than a million dollars has been expended, to date. Likewise, there is a trust fund under its control as well as a publishing concern. All these material advantages are possessed by the Bahai Administration, and no competition shall be allowed in the Bahai name and teachings which are the source of its wealth! No, the Bahai Administration is not a religion. The Bahai Cause, from which it derives, was such; but that was long ago" (191).

"By no stretch of imagination can we invest the members of the National Spiritual Assembly with the same innocence.... Then, why did they allow themselves to perpetrate the unethical act of concealing from the Commissioner of the United States Patent Office the fact that the word Bahai was derived from the name \*Baha\*, and that \*Baha\* was a person, and more, that he was the founder of a Universal Religion? The answer is of course plain. In such a case, they would have been refused the trade-mark!"

(211).

"Hence, the trade-mark on the symbol of the \*MOST GREAT NAME\*, the application for which was signed by Mr. Horace Holley, Secretary, constitutes the rock-bottom of infidelity in the annals of the Bahai Administration. No further act, however black, can rival this one" (218).

"The National Assembly of the Bahais of the United States and Canada has two faces--liberal and orthodox; democratic and totalitarian; and these faces are mirrored on the pages of their twin publications, entitled \*World Order\* and \*Bahai News\*. The former, which is intended for the public, reflects broad modern ideas; the latter, published for \*Bahais Only\*, presents articles and news designed to bolster up and maintain a despotic and illogical system" (223). ["The American Baha'i" now serves the role of the latter.]

"Here we see that, while the National Spiritual Assembly asserts that religious controversy is not a quality of America, it allows itself the very un-American action of dragging its fellow-believers into the law-courts over nothing more nor less than a \*religious controversy\*. While it states that in this country a varied population has been assured freedom of conscience and the individual right to worship God according to any practice, it exerts itself to deprive the members of The New History Society and all liberal Bahais of this very \*individual right to worship\* God according to their convictions and beliefs. While it speaks of the \*climate of tolerance\*, it disseminates among its communities the poison of theological controversy and, without mercy or let-up, persecutes the liberal elements within its own ranks. But then, this piece of writing is for the public, while the actual doctrines of the Bahai Administration may be studied by the elect within the pages of the \*Bahai News\*" (224).

"It is true that the National Spiritual Assembly, once in a while before its own membership, pretends to value the assets conferred by these United States. In a letter dated February 15, 1941, and addressed to \*Bahai Friends\*, it questions mournfully: 'In our favored country we are still in possession of our freedom, our possessions, our liberty of thought--how long will they last?' Indeed, not long if this institution has its way! The present day Bahai organization is the model upon which an alleged world order is to be fashioned; and what a world order it will be, judging from the pattern! The individual is not allowed to use his conscience, but must adhere to the rulings of his superiors without regard to modern social issues or humanitarian inclinations; above all, without regard to the Bahai teachings. Under these conditions, the better elements in the group are forced to maintain a painful silence, leaving the conduct of affairs to those of less sensitive fibre. It is largely for this reason that the Bahais keep themselves aloof from current affairs. They function on a basis that is untenable; consequently, they cannot look the world eye to eye. I have heard more than one of their leaders speaking on public platforms in Geneva, Switzerland, at times when that city was the hub of advanced thought, and these outstanding Bahais could not bring themselves to the point of pronouncing the name of Baha'u'llah. Why this? Simply because the Bahai Administration has produced a complex among its advocates. The Guardian himself never ventures into the public" (225).

[The nsa regarding its lawsuit against Sohrab]: "The community of believers at any given time represents many different stages of development, and the hostility of the betrayer and the foe comes as a necessary and helpful test of the individual believer's understanding and firmness. That is all, except for the further consideration that the Faith acquires public influence and esteem through the dramatization of its vital principles under onslaught or denial" (227).



"My opinion is that, at whatsoever door the agitation may justly be laid, a law court is at no time a fit place for controversy among the followers of Abdul-Baha" (229).

"The outcome of this charge was the same as that of all the other charges: it fell to the ground because it was totally unsubstantiated. All this is funny, in a sense; and yet actually, it is not funny that those who signed this document should so lend themselves to deception and untruth" (242).

"Creeds and articles of faith were formulated by succeeding generations of theologians, men who had lost the vision of the Prophets and were wandering in the waste desert of metaphysical speculations. This is what happened to Christianity. It is happening to the Bahai Cause today--with only a difference of terminology: The Bahai theologians call themselves Administrators" (259).

Regarding the Apostle's Creed

"Precautions taken by the Founders. It was too much to expect that the Bahai Cause would be immune to this process of stratification, but both Baha'u'llah and Abdul Baha did their very best to avoid such a calamity. Through continuous explanations, they made vivid this danger in order that the Bahai Movement might be fore-armed and protected from the errors of the previous religions. They were most emphatic on the points that this Cause is universal and all-inclusive; that it does not lead itself to the creation of an hierarchical order; that its fundamental basis is unity and not ecclesiastical distinctions; that it is essentially a spiritual fellowship and not a sectarian corporation with exclusive privileges; that its charter is freedom from worldly and material constitutions, and that its greatness depends upon non-crystallization and open portals.... The above shows the emphasis that Baha'u'llah placed on conduct, and on activity in the path of God. Morality and not creeds, deeds and not words; service and not articles of faith" (261).

"It took almost two centuries for Christian theologians to formulate \*The Old Roman Creed\* and thus insert in the pure Faith a yard-stick and a bludgeon. In this instance, however, it took only a few years for \*Bahai theologians\*, under the more modern title of \*Bahai Administrators\*, to set up \*The Bahai Creed\* which, reducing the Cause from spirit to matter, has already become more authoritative and binding than \*all\* the teachings of Baha'u'llah and Abdul Baha" (263).

"Thus, within the narrow limits of less than six years after the departure of Abdul Baha, a few American Bahais wrote the Declaration of Trust and By-Laws, submitted them to Shoghi Effendi and received his sanction. In this manner, the young Cause, so lately deprived of its great Protector, was, without loss of time, shoved into an institution--a mere waif, the latest one to enter the dark edifice of Religious Organization" (263).

"The above articles of Bahai Creed and Confession demonstrate that, notwithstanding the warnings of Baha'u'llah and Abdul Baha, their Cause is today as handicapped and circumscribed as are any of the institutionalized religions" (268-269).

Bahai Obscurantism

"These articles of the Bahai Creed are the harbingers to an era of obscurantism in this glorious movement. They are compounded of bigotry in all its gruesome forms and pave the way to moral darkness. This desire for concentrated authority is in direct opposition to inquiry and enlightenment. It is a mediaevalizing tendency. In the Middle Ages we had dry scholasticism;

in the Bahai Cause we have arid administrative legalism. The Bahai Administration is the progeny of religious intolerance, obviously injurious to spiritual freedom and ethical emancipation. The Articles of Creed as quoted are implements of torture in the hands of a Bahai Administrative Obscurantist. According to his standard, the Bahai Cause is to be run, not by the fresh springs of inspiration, but by the elixir distilled from the withered flowers of administrative theology" (270).

"The impulse to Bahai Obscurantism, or to any other form of obscurantism, arises from a deeply rooted, if not an inherent, tendency in human nature to distrust free inquiry. This tendency becomes aggravated when it operates in the sphere of religion. An uneasy suspicion of knowledge and its results; a dislike for a liberal and inquisitive mind, and a feeling of fear in regard to independent investigation of the truth as for something not wholly good for any one--these sentiments have contributed to the evolution of Bahai Obscurantism, which is the herald of professional or class exclusiveness in the Cause as exemplified by the National Spiritual Assembly, and the local assemblies" (271).

"One observes the distortion of truth on the part of the Bahai Obscurantists by their unwholesome preference for that which is secondary and derivative, as contrasted with that which is primary and fundamental; by their leanings toward the accretions and embellishments of administration, as contrasted with the sources of inspiration; toward the peculiarities of theories and creeds, as contrasted with the Bahai obligations which are universally binding.

The dislike of the sophisticated, intellectualized Americans, like some of the Bahai administrators, for those common, simple, universal realities of the Bahai Cause, which are the very soul of this movement, has taken practical effect in the substitution of mechanistic, legalistic, administrative and organized authority for the seeing eye and illumined heart--and the result has been a gradual diminishing of reliance on the spiritual teachings of the Cause and a total absence of enthusiasm on its behalf" (272).

"The Bahai message is a call to religious unity and not an invitation to a new religion, not a new path to immortality. God forbid! It is the ancient path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding, and is again made a clear path to the sincere seeker, that he may enter therein in assurance and find that the word of God is one word, though the speakers were many" (275).

"If we throw away the shell--organization--at the very core we shall find the kernel--Love--in all its splendor and simplicity--and that Love will make us free! Throughout his life, Abdul Baha was most emphatic on this subject: No organization, no ecclesiasticism and theology, no limitations and restrictions in the Bahai Cause. On this tree, all the birds are invited to build their nests and raise their broods. Toward this heaven, they all can soar and flood the earth with their golden songs. In order to engrave the vital principle of non-organization upon the minds of the Bahais, East and West, North and South, Abdul Baha often spoke on this subject, with power and authority" (277).

"The above clear and emphatic words of Abdul Baha were used in the course of public addresses as one of the most characteristic teachings of the Cause. They were quoted over and over again in numerous articles and sundry publications. Abdul Baha had sounded the clarion call: No Organization in the Bahai Cause; and the echo of this order reverberated through the corridors of the minds and spirits, for a time--and then it died away" (277-278).

"It remains a tragic commentary on the undeveloped nature of the American Bahais that the institution of the Mashreq-ul-Azkar, the erection of which was

intended to create centers of divine emotions, actually became the mainspring for the organizing of a spiritual cause and was the origin of the reduction of this movement to the status of an ecclesiastical order" (283).

"The tendency toward organization had, from the very beginning, existed among the American Bahais, but it remained for Mr. Holley to develop it, to officialize it, to make it obligatory and to place the details of Bahai housekeeping (and not very good housekeeping at that) on a level with the Teachings of the Revelator of the Modern Age" (291).

"The spirituality that one could somehow feel in the two previous constitutions is utterly missing in this portentous and formidable Declaration of Trust [1926]. It is an ice-bound, juridical document. Its articles are like hailstones that pierce and cut into the heart of the reader; its phrases are so wind-laden that they transform the balmy atmosphere of the Paradise of Abha into the frigid immensities of Nova Zembla; it is the apotheosis of an inflexible organization, the hypostasis of the machine; it is the Bastille of Paris, the Tower of London and the Concentration Camp of the Third Reich all rolled into one, and striking terror into the soul of a most hardy champion of freedom of conscience!" (305).

"The point that I want to establish and which I believe is already proven beyond the shadow of a doubt, is that the \*Declaration of Trust\* and \*By-laws\* originated in the brain of an American, or in the brains of Americans and that the Bab, Baha'u'llah and Abdul Baha had nothing to do with it" (308).

"The officials now began to soft-pedal the phrase: \*The Bahai Cause is not an organization\*, and to remove it, little by little, from conspicuous places in their literature; yet, to their discomfiture, the words remained engraven on the minds of the people" (318).

"Thus, the campaign developed, increasing in momentum and presently \*all\* reports, programs, lectures, publicity, radio broadcasts, annual Conventions, youth activities, membership, elections became \*colored\* with expressions becoming to the Administration; until finally in 1928, a book containing the early letters of Shoghi Effendi was published under the title \*Bahai Administration\*. This book, with the authority back of it, crystallized the plan and made the name permanent" (319).

"Only the old Bahais can appreciate what the writer means by \*the elimination of any non-Bahai views\* It was no gentle elimination, but actually a Hitlerian purge conducted with full present-day Nazi efficiency. And as to \*re-education\*! That is where the \*give-away\* comes in; for in that period, which the writer frankly designates as dating from the departure of the Master, the poor simple Bahais were educated along totally different lines from those which they knew and loved, and which they believed to be the \*Cause\*" (320).

"Here then, in plain language, we have nine Hitlers, or nine Mussolinis, or nine Stalins, all rolled into one; or probably we have a few of each species, combining their authority over, not 80 million Germans and more than 100 million conquered peoples, 45 million Italians and 175 million Russians, but over the conscience and activities of 2584 plain, simple, folksy, democratic Americans. With such paraphernalia to hold them in order, these American Bahais must indeed be the most unruly and rebellious people on the face of the earth!" (323).

"Adbul Baha told his followers that the Bahai Cause was not a \*new\* religion, and that it was their mission to carry the leaven of tolerance into all

circles, thus little by little, demolishing sectarian lines of demarcation; yet the Administration has adopted a policy of complete RELIGIOUS ISOLATION, raising such iron-clad frontiers around their constituents that none of them can overstep them or presume to adhere to the injunction of Baha'u'llah: \*Associate with the people of all religions with joy and fragrance\*" (325).

"In this manner has the Administration adopted a policy of SOCIAL ISOLATION, impossible to reconcile with the contents of most of the addresses delivered by Abdul Baha in Europe and America, for these deal with the abolition of political boundaries, the eradication of social limitations, the ensuring of the economic prosperity of mankind and the establishment of a new commonwealth of humanity based on freedom, justice and peace. And again, as our minds dwell on the Teachings, now so completely obscured, we come with a shock on the words of Baha'u'llah: \*Oh people . . . be intent on the betterment of the world and the training of nations\*" (327).

"This is the building up of a theocratic order, so intransigent, so frightful, that nothing hitherto imagined can match it. Shoghi Effendi is indeed correct in saying that his system is unique and has no parallel in all the annals of history!" (333).

"An integral part of an organization is \*funds\* and \*fund raising\*, and from this dreary aspect of concerted effort the Bahai Administration is not exempt; in fact, the National Spiritual Assembly has so accentuated the subject of contributions that \*money\* ranks alongside of \*authority\* as the second feature in italics of the Cause as it stands today" (333).

"Everybody who accepts the Faith at the hands of the Administration places himself or herself under the severe obligation of contributing funds to the movement, while those who acquire the Teachings through other channels undergo no taxation whatsoever. It is evident that the Administration, having in mind the dream of world dominion (which dream seems to include one of universal taxation), would consider such independent individuals or groups as a menace to its plan for temporal power, and this undoubtedly explains, in part, the disfavor in which The New History Society is held" (336).

"My Object. I have herein outlined the circumstances which led to the founding, development and establishment of the Bahai Administration, an institution which by this time has so identified itself with the Cause that the large majority of Bahais feel that this universal movement, born in Persia, is unauthentic without the trade-mark: \*Made in the United States\*. Like an octopus, this sinister organism has wound itself about its victim, while the \*faithful\*, ever obedient to authority and power, stifle whatsoever instincts of responsibility that yet remain in their hearts. Now, I do not flatter myself with the hope of making even a dent on the consciousness of those who follow the Administration; such is not my object in writing this book. I merely wish to set down, as a record for the future, a few notes of historic importance, believing that no one else is possessed of the knowledge, the documentation and the \*will\* to do so. In addition, I am inserting the views of an individual who loves the Cause devotedly and who believes that he understands, in some measure, the liberal and lofty intentions of Abdul Baha. Perhaps, some day, when mankind has learned much through suffering, a few scholars will look through these pages and gain a new impression of the movement. But, this is for the future and what the future holds, no man knows"(337).

"For the letter killeth, but the spirit giveth life. Now, the Lord is that spirit, and where the Spirit of the Lord is, there is liberty." Epistle of Paul, II Corinthians, Chapter 3, Verses 6 and 17. Quoted (353).

"Baha'u'llah was a champion of religious liberty, an apostle of intellectual freedom and the advocate of man's emancipation from the fetters of dogmas and creeds. His teachings inaugurated an era of human brotherhood on a logical foundation, and made a royal circle of universal understanding among the religions, nations and races. Consequently, the Bahai Cause stands for equality, and this equality of course can have no meaning except equal rights for \*all\*; nor can there be a functioning of equal rights unless the individual is allowed liberty to act according to his best judgment and the dictates of his conscience" (357).

"In the words of Baha'u'llah which I have repeatedly quoted throughout the preceding paragraphs, we plainly see that the supreme mission of this Prophet has been to confer upon the population of the entire earth the inalienable rights of liberty of religion, of speech and of the press. Evidently, emancipation of mind and spirit is a fundamental doctrine of the Bahai Cause, even as it is an elementary law of the United States. It originates in the liberation of a moral personality, working towards the Highest Good--the \*Supreme Concourse\*, or in Christian terminology, the Kingdom of Heaven" (362-363).

"According to Hitler's policy makers, the Nazi regime of dictatorship is set at one thousand years; but, to the National Spiritual Assembly such a period is but a short and fleeting moment. Its vision is far more grandiose; indeed, it envisaged a \*perpetual\* dictatorship to be imposed on every aspect of spiritual life, backed by the laws of the United States" (370).

"Yet, the while I ask these questions, I know very well that our supposed sins are far greater than these, and more serious: We do not surrender our religious liberty nor submit to the corporate and ecclesiastical authority of the National Spiritual Assembly. We turn to Baha'u'llah without asking permission. We carry the name of Abdul Baha in our hearts and on our lips. We spread the ideals of peace and brotherhood as taught by these, our beloved Masters. We hold meetings and deliver lectures on spiritual subjects relative to the Bahai Cause. We write and publish leaflets, pamphlets and books on the Bahai Movement. Yes, we perpetrate all these actions, in love happiness and freedom; we have stepped out into the open spaces of service, unmindful of obligations imposed on us to remain on perpetual parole and on perpetual probation; and these crimes have been committed in broad daylight, unblushingly and with no tremors of fear. Indeed, we are fully aware of the fact that few Bahais would have acted as we have" (371).

"Now, the National Spiritual Assembly turns the key, opening toward Baghdad and pours reproaches upon the officials of that city because, in their dealings with the Bahais, they do not put into practice \*the principle of liberty of conscience and religion\* as embodied in their Organic Law. Then, this same Assembly turns the key opening toward New York and pours reproaches, even more vehement, upon a group of Bahais in The New History Society, because they have allowed themselves to put into practice \*the principle of the liberty of conscience and religion\* as taught by Baha'u'llah and Adbul Baha, and as embodied in the Bill of Rights" (376).

"Now, the point which I again wish to call to the attention of the reader is the contradictory attitude of the National Spiritual Assembly which, on the one hand, puts forward such a stupendous amount of time, energy and money to lift the ban on entry of Bahai literature in \*Persia\*, on the basis of \*the power of religious freedom and international communication customary in modern times\*; while, on the other hand, it spends a very appreciable amount of time, energy and money to place a ban on this same literature in the \*United States\* (380).



"To my mind, the major tenor of Bahai life is the process of the transmutation of authority into liberty; of tradition into freedom of thought and action; it is the ceaseless renovation of habits and customs and the incoming and outgoing of the spirit of truth to and from the heart of a Bahai. No individual or group should have dictatorial rights over other individuals or groups, and everyone should be allowed to function as a Bahai according to the dictates of his conscience.

In our striving after freedom of conscience and liberty, we have been accused by the National Spiritual Assembly of a tendency to break away from the divine government; of a destructive effort to atomize the distinctive teachings of the Cause; of planning to bring about dissolution of discipline and order. But the National Spiritual Assembly has lost sight of the important fact that a human Bahai personality must possess the moral privilege of expressing itself in thought and action, and that it is entitled, through divine right, to emancipation which in itself is the essence of discipline and the substratum of the divine order.

A moral Bahai personality has two aspects. The first is the universal aspect, which I call the religious or the spiritual, in virtue of which every Bahai ought to have complete and unchallenged right to idealistic and ethical self-expression. Here, freedom of conscience holds court with no rival; here, we enjoy liberty of thought, undivided and whole. Then, there is the individual aspect, to which I ascribe legal or state obligations. Here, the individual Bahai, as a member of society, is called upon to observe the laws of the State and realize the fact that, although he is free to break any of these laws, he is at the same time liable to be hauled into court and punished for his infractions.

Today, in the civilized world, there is *\*no\** religious tribunal that can *\*compel\** a man to appear before it on account of his so-called heresies or unbeliefs in the doctrines of the church. In the moral sphere, there is no judge to condemn a person. The religious authorities may excommunicate him, but such an act will not be legal in any state court and will simply be regarded as the decision of a group of ecclesiastical disciplinarians.

In brief, the relation subsisting between an individual Bahai and his group must be conditioned by the incontrovertible postulate that, as a moral personality, he shall have all rights to think and act spontaneously and consistently according to his own spiritual insight" (381-382).

"Independent Investigation. A fundamental law of religion and philosophy is freedom of inquiry and investigation, together with the inalienable right of each individual to express the result of his search without any external control or official supervision. *\*Censorship\** as applied to the fruits of the spirit is the negation of the spirit itself" (385).

"On his visit to this country, Abdul Baha was asked: What is the greatest thing you have seen in America? and he answered: *\*The greatest thing I have seen in America is its freedom\**" (386).

"A Dramatic Change. This attitude of religious liberalism and freedom of conscience; this *\*idealization\** of the *\*liberty of thought and right of speech\**; this *\*right of unrestricted individual belief\** came to an end with the departure of Abdul Baha from this life, in 1921. Immediately, a sudden and dramatic change of principle and policy was inaugurated, for Shoghi Effendi, the Guardian of the Bahai Cause, in a letter dated March 5, 1922, created a censorship to be applied not only to all Bahai writings and books, but to all other matters as well.... This desire to control the thoughts and actions of the Bahai community, this drive toward the centralization of

authority, this creation of a board of censorship, this plan of bringing under the full jurisdiction of the National Spiritual Assembly \*all\* matters pertaining to the Bahai Cause is, to say the least, in strange and incomprehensible contrast to the broad tolerance and liberality of Baha'u'llah and Abdul Baha" (387-389).

"With such intensive control exercised over every department of the Bahai Cause, the believers become mere automata, having no will of their own, no incentive and no initiative to start any original undertaking; for, they are at all times conscious that, at any moment, the heavy hand of the National Spiritual Assembly may fall upon them and destroy their labors" (391).

"What a system! Apparently we are a lot of wayward children. Every word, spoken or written, must be scrutinized; every action must be controlled. We are, indeed, according to these extraordinary orders, as dead men in the hands of an undertaker. Why, in heaven's name, become Bahais? What benefits do we receive from this spiritual totalitarianism?" (391-392).

"This Reviewing Committee or Board of Censorship is patterned on the church authorities of the Middle Ages whose function it was to suppress the expression of free thought" (392).

"If in any realm more than any other we need freedom, it is in the domain of religion. History has shown us that censorship may deprive a nation of its best leadings and inspirations. Again, I assert that no man or body of men is wise enough or tolerant enough to be entrusted with power controlling the expression of thought, either in the Catholic Church or outside of it. The right of free speech and free press is the most precious possession of man, and there is no authority on the face of the earth which has the right to withhold it" (394).

"Having placed all kinds of iron fences around the Kingdom of Bahai thought, closing the \*Way of Freedom\* that Baha'u'llah had \*opened\* and sealing \*the Fountain of Knowledge\* which was intended to flood the earth with its salubrious waters, the legislator of the Reviewing Committee solemnly affirms:--

*The purpose of this statement is to assure proper protection of the interests of the bahai faith, while providing sufficient freedom of action to individual believers under all circumstances.*

In reading the above \*statement\* one cannot help wondering what are the particular \*interests of the Bahai Faith\* which need \*proper protection!\* Does God and His Truth stand in need of the protecting arm of the National Spiritual Assembly? Or, is it the people who are to be protected from contamination through the Love of God; and are we to combine in a union to bar the common run of humanity from access to the life-giving words of Baha'u'llah and Abdul Baha?

Yet, in regard to the clause which provides \*sufficient freedom to individual believers\*, probably, it is appropriate to offer a vote of thanks to the National Spiritual Assembly for this largesse on their part, so royally meted out. \*Sufficient freedom?\* Of course! It is a superfluity, even beyond our deserts. Why should we be grasping? As intellectual and spiritual bondsmen to the National Spiritual Assembly, we must accept our lowly station, and in all obsequiousness stoop to pick up the crumbs that fall from the table of our Administrative masters! Who are we, and what are we that we should dare to even \*think\* of more freedom? The members of the National Spiritual Assembly are all-wise, and they say that it is sufficient. So, sufficient it is and sufficient it must be! We should ask no questions. As model slaves, it is

fitting that we obliterate ourselves before our superiors. We should pray that we be characterized with the qualities of meekness, deference, compliance and subserviency. We should, in all humility, present our allegiance to these shepherds who have assembled us under the overhanging rock of their salvation and who, in solicitude for us, have set aside appropriate and \*sufficient\* pasture-land, where in we may graze and offer them our thanksgiving at dawn and at sunset" (397-398).

"A Divine Legacy. Just the same, there are some who cannot blot out the memory of the Bahai Cause as it was taught once upon a time and who, in spite of prevailing conditions, yet hold to the teachings of Baha'u'llah and the universal expositions of them as dispensed by Abdul Baha. Man's reason contains a truth which has existed since the dawn of human history: his spirit is enveloped with a light which was enkindled by God at the very foundation of creation. This is no other than a divine legacy reserved for us by the Maker of the Universe. The Prophets appeared upon the earth to remind us of these preternatural truths, which so consistently have been defaced by spiritual charlatans and perverted by superstitious organizations. In our own times, Baha'u'llah came to restore these lost truths through the free exercise of rational and celestial faculties; and now, while powerful influences, actually \*within\* the established Faiths, have arisen to assist mankind in this process of emancipation, the National Spiritual Assembly of the Bahais of the United States and Canada, pitifully claiming to represent the foremost liberal element in religion, has formed another set of dogmas wherewith to throttle free thought and subvert the essential liberty of human expression in all its diversified manifestations. Censorship, in the social domain, is an outmoded tyranny; in the spiritual realm, it is unwholesome and impracticable. Censorship is not wanted anywhere, especially in the Bahai Cause; and if we allow it to retain the upper hand in the great movement that has been entrusted to us, we will set ourselves up before the world and in the face of history as false trustees, and as men and women unworthy and unfit to call ourselves Bahais" (398-399).

"The leaders of the Bahai Administration in America have for years been carrying on an ideological flirtation with the totalitarian religious systems of the past, copying their methods and procedures, and manifesting the while a pride and satisfaction as if they had discovered an entirely new system. Nevertheless, the incomparable worth of Baha'u'llah's genius lies in the fact that he has constructed for the children of this generation a spiritual fortress which shall protect the rights of man against the encroachment of all religious dictators, whether in the Bahai Administration or outside of it" (401).

**"A Dangerous Doctrine.** In considering the problem of fear, let us for a while study the writings of Shoghi Effendi, the Guardian of the Cause, and see how he handles this vital subject.... The three published volumes of Shoghi Effendi are \*Baha'i Administration, The World Order of Baha'u'llah\* and \*The Advent of Divine Justice\*, which works consist of the letters which he has addressed to the National Spiritual Assembly in the course of the last 20 years. Now, I have read these three books and find that the words \*enemies\* and \*adversaries\* are greatly featured. Baha'u'llah has said: \*Consort with all men with joy and fragrance, yet Shoghi Effendi, in his very first letter, dated January 21, 1922, written after his assumption of the guardianship, recommends \*the absolute shunning of whomsoever we feel to be an enemy of the Cause. (\*Bahai Administration, page 16.) Now, I cannot bring myself to the point of believing that \*absolute shunning\* of whomsoever we \*feel\* to be the enemy of the Cause is a principle of Baha'u'llah. Is every one going to let his \*feelings\* guide him in the matter? Can we not take for granted that frail human beings as we are, a great deal of personal caprice and spite may enter into our calculations as to \*who\* is



the enemy of the Bahai Cause? This is a very dangerous doctrine, and yet one finds it in different forms throughout Shoghi Effendi's communications. He practically never mentions the names of the \*enemies\* or \*adversaries\* to whom he constantly refers. He simply creates ogres and bogey men, and fills the hearts of the Bahais with apprehension and fear. In this way, the fountain-head of free and open comradeship is dried up and the flowers of loving-kindness wither away" (409-410).

"Fear Complex. Through the publication and wide distribution of these instructions, the National Spiritual Assembly and its followers have come down with an acute attack of ecclesiastical goose-flesh and much energy is spent in locating these \*enemies\* and in unearthing their \*plots\*. Gossip becomes fact, and facts assume distorted proportions. Consequently, a chain of correspondence is established among the various Spiritual Assemblies, the object of which is to hunt down the enemies and expose them. Meanwhile, hatred is engendered and the spirit of tolerance, mercy and forgiveness is trampled underfoot" (418-419).

"In regard to being an \*enemy of the Faith\*, to this I definitely make objection; nor do I allow this statement to pass without making flat denial. If the upholding of the freedom of the Cause, is enmity to the Cause; if the teaching of the Bahai principles, is \*instilling\* poison into the minds of the hearers, then I assert, and without reserve, that Baha'u'llah and Abdul Baha were enemies of the Cause, \*par excellence\*, and that their words were the essence of poison upon poison" (425).

"Thus, it is made most difficult for Eastern people of all faiths and creeds to come in contact with American Bahais and to learn of the Cause; and then to cap this gorgeous structure of exclusiveness and intolerance, a bar is made, preventing even the American Bahais, travelling from one city to another, from visiting local Assemblies or having a chat with individual believers, if these travelers happen to be unarmed with the proper \*credentials\*.... Segregation! Thy name, is indeed, Bahai Organization!" (429).

"Thus, we can see that Shoghi Effendi and the National Spiritual Assembly throughout these years have built a segregated community--a community, the members of which are taught to suspect the motives and actions of the most innocent--an isolated, self-centered, self-satisfied community, living behind the iron walls of a prison which Baha'u'llah and Abdul Baha thought to destroy" (431).

"Now, I deny the temporal and spiritual right of excommunication as exercised in the past by the ecclesiastical institutions; and I reject claims to the same prerogatives which are maintained today by those who hold themselves as the shepherds of the flocks. Long enough has religion been defaced by this inhuman contraption, operated by so-called \*holy\* men! Long enough have these far-from-holy-men manipulated the conscience of mankind through their demoniacal devices and, terming themselves the Vice-Gerents of the Most High, imposed their anti-spiritual and anti-social dogmas on a defenseless and innocent humanity! The people of the world must awaken to the realization that God, who is the fountain-head of all blessings, was not, is not and will never be an excommunicator. He is no God of wrath and vengeance, but a God of understanding and compassion. All those who sat on the thrones of authority, expelling and anathematizing the \*dissenters\*, did not themselves know what faith meant and had no share in the truth that they pretended to promulgate. The greatest service that could be rendered to religion is to lift from its brow the dark curse of excommunication and to demand, nay to insist, that this law be struck out from the creeds of all faiths. As long as it retains its place, even theoretically, in the Articles of the Confessions of various sects and denominations, the

establishment of the principles of a Universal Religion and a Univesal God will remain an impossibility. Therefore we, the people of the world, must eradicate from the pages of our spiritual consciousness the language of hate and denunciation, and obliterate from our religious books the rules of expulsion and anathema" (434-435).

"The Bahais are therefore called upon, by the Revelator himself, to speak in the language of love and to protect themselves from the dust of lies; and the greatest lie of all the ages is that a compassionate God is the excommunicator of His own children or that He approves excommunication in His Name" (436).

"Bahai Administration Follows Suit. The few quotations from the writings of Baha'u'llah and Abdul Baha prove beyond the shadow of a doubt that their central aim was the abolition of all exclusive acts and of every sectarian tendency. This one all-embracing spirit distinguishes their cause from all the past religions. Yet, \*alas, this limitation, this expulsion, this excommunication\*, which Baha'u'llah and Abdul Baha entreated their followers to renounce and cast away, these evil spirits of a by-gone age, these gibbering goblins of a lost generation have been taken up by the National Spiritual Assembly of the Bahais of the United States and Canada and incorporated in the fundamental laws of their ecclesiastical organization. The pity of it is that Shoghi Effendi falls in line with their medieval orthodoxy, with the result that today the Bahai world is witnessing religious persecution, heresy-hunting and excommunication according to standard pattern. In addition to this, the National Spiritual Assembly does not permit its \*recognized\* followers to join any organization, political or religious, and the Bahais are required to cancel any membership they may have in such bodies. Thus, it seems to me that this is not at all \*the New World Order of Baha'u'llah\* but the very old world order of intolerance, fanaticism, exclusion and spiritual isolation which Baha'u'llah came to destroy. Thanks to the labor and ingenuity of the National Spiritual Assembly and Shoghi Effendi, these liabilities of the dark ages have been recaptured and embodied bag and baggage in this modern and one-time healthy movement" (441-442).

"Now, do we want to bring into the Bahai Cause these relics of barbarism, these inventions of the devil? One may legitimately argue that such conditions will never return to our world. Yet I answer: So long as a single man claims this power and the right to exercise it, and a subservient group yields to his authority, the potential danger of a return to the practices of the Middle Ages \*exists\*.... On the other hand, it is not difficult to picture the establishment of a type of spiritual cruelty which would not necessitate the burning of heretics at the stake. This is the 20th Century, in spite of the European nightmare, and it is probable that we will content ourselves with more refined methods of persecution. We are able to propagate, by subtle and \*civilized\* methods, rumors that in time will destroy the character of those whom we are pleased to point out as enemies. Just keep hammering at it, persistently, unremittingly, and, in time, men will be ready to call white black, and day night" (446-447).

"Every soul, in accepting the Bahai Cause, makes a covenant with Baha'u'llah, and that Covenant, neither Shoghi Effendi nor the National or Local Assemblies can ever break. Its foundation is in the depths of consciousness, and God alone knows its dwelling-place" (448).

"As a result of the doctrine of excommunication propounded by Shoghi Effendi and upheld by the National Spiritual Assembly, the Bahai Cause has taken up all the characteristics of the Church of Rome and, unless this doctrine is publicly repudiated, it will be subject to the same spiritual diseases, with gradual corruption and disintegration" (451).

"The Black Plague. The doctrine of excommunication, appropriated by Shoghi Effendi, is peculiarly the weapon of the Dark Ages of intolerance and ignorance. No other dogma is so distinctly the creation of an irreligious era. It is the black plague in the realm of the mind; it is religious assassination and spiritual murder; it is an abomination unto the Lord of Mercy and Truth. The spiritual and cultural manifestations of the Renaissance as well as the courage and sacrifice of thousands of lovers of freedom contributed to wrest (to all intents and purposes) the power of excommunication from the hands of the Roman Catholic Church and to establish in Europe and America the age of the liberty of Religion. Does it then seem credible that Shoghi Effendi is so unmindful of the history of the past that he has brought himself to believe that he can bring back into the Western world the doctrine of excommunication? Are the members of the National Spiritual Assembly so blind to the significant events in the United States during the last hundred and fifty years that they hope to succeed in establishing on these shores a religious tribunal, with authority to expel from the Cause those believers whom they are unable to brow-beat into submission?" (453).

"If the Bahai Cause aspires to spread its teachings far and wide and gain the respect and devotion of mankind, now or in the future, it must purge itself of \*all\* the religious limitations of the past. It must submit to a process of complete self-purification and then dedicate itself to the progressive, spiritual, social and intellectual interests of our fellowmen.

The doctrine of excommunication has \*not one\* good thing in its favor. It has set men against men and class against class. It has made the leaders of religions suspicious and revengeful, leaving behind an accursed memory. It is beyond my comprehension why Shoghi Effendi, the Guardian of a Universal Movement, wishes to revive this practically lifeless corpse and so inflict a mortal injury upon the Cause!

In the face of this overriding danger, which is embodied in Shoghi Effendi's claim that as the supreme head of the Cause he has the power to excommunicate or expel the believers, thereby depriving them of their spiritual heritage, no other choice is left to me but to sound the alarm. I have been impelled by motives beyond my control to present this problem before the Bahai world, before the public in general, and before the conscience of an awakening society which, little by little, is becoming aware of the mission of Baha'u'llah (454)."

"Herewith I appeal to Shoghi Effendi, as the Guardian designated by the Master, to preserve the democracy of the Bahai Cause, to protect the vital dignity of man, to obliterate all the traces of negation, to herald the universality of the Message of Abdul Baha, and, in so doing, to \*expel\* expulsion and \*excommunicate\* excommunication. Such an excommunication would, indeed, be worthwhile!" (455).

\*\*Independent investigation!\* The least that can be said of this principle of Baha'u'llah is that the very mention of it has, by this time, become \*heresy\*" (509).

"Shoghi Effendi expresses \*his abhorrence\* of political affairs. There is the point! The Guardian, living thousands of miles away, unfamiliar with the democratic processes of the New World, finds them distasteful, chooses to \*abhor\* them, and then expects all his followers to alter their palates so that they also may abhor them. I myself cannot help questioning the method of bringing personal taste into the problem at all" (508).

"Yes, my gentle reader! Although I admit that it is almost too quaint to be

true; for the punishment meted out by Shoghi Effendi to the Bahais who do not accept his ruling of non-participation in the political affairs of the United States is--believe it, if you can--non-participation in the political affairs of the Bahai movement. Actually, the recalcitrant Bahais, who persist in co-operating with their government for the progress of the Democracy which their forefathers established on these shores, are deprived of membership in the Bahai political machine, an institution which has incorporated within itself all the stratagems, tricks and juggleries of Tammany Hall in its most flourishing days. Thus, the recalcitrant Bahai can no longer attend the Annual Bahai Conventions and sit behind closed doors in its secret sessions; he can no longer apply himself to electioneering, possibly for Tenth or Fifteenth Term candidates; he can no longer go to the Bahai polling booths nor take advantage of the Bahai absentee vote; he can no longer share in the little privileges that are allowed to members in good standing nor bask in the sunlight that is shed upon the humble by those who sit in High Places. Alas! He must resign himself to non-participation in Bahai political affairs, now and for evermore, as the price for being a self-respecting citizen of the United States, and for having tried to make his country a better place to live in" (512-513).

"An *\*organized religion\** is hard, dour, rigid, iron-handed and iron-hearted; it is stern, arrogant, coercive and merciless. An *\*administered religion\** has been, is and ever shall remain an *\*arrested religion\**; for the premise that a few individuals or a network of individuals are able to organize or administer the spiritual realities of God, is an assumption as false as it is impertinent, and as outlandish as it is sacrilegious. Here is the test of the true religion: Does it unite the minds and hearts of the people in the task of developing a stable society and a humane civilization? Does it make us more tolerant, more sympathetic, more compassionate, more joyous, more sincere, more loving? If it accomplishes these things, then it is religion, indeed, and it comes straight from the Creator of the Universe" (519).

Excerpts from **Mirza Ahmad Sohrab. *Broken Silence: The Story of Today's Struggle for Religious Freedom.***

**New York: Universal Publishing, 1942.** Reprinted. H-Bahai: Lansing, Michigan, 2004.

Sohrab's entire book may be downloaded in one click. 29 megabytes.

<https://fglaysher.com/bahaicensorsip/archives/SohrabBrokenSilence.pdf>

<https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/Broken.htm>

(Please note that in its use of the tactic of fundamentalist "**slanderous vilification**," the headnote on H-net violates the NEH, MSU, and H-Net's own democratic principles regarding scholarly and academic debate and discussion. The associated links and attempts to discredit Sohrab with bogus legal opinions further substantiate fanatical Baha'i abuse and undermining of the democratic principles that support H-Net, yet another indication of the methods of fanatical baha'is.)

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Also excerpted from **Mirza Ahmad Sohrab. *The Will and Testament of Abdul Baha, An Analysis.***

**New York: Universal Publishing, 1944.** Reprinted. H-Bahai: Lansing, Michigan, 2004.

Entire book may be downloaded in one click:

<https://fglaysher.com/bahaicensorsip/archives/SohrabWTAB.pdf>

"In *\*Section 3\**, Abdul Baha enjoins his followers to implicitly obey Shoghi Effendi as the Guardian of the Cause, and, to all intents and purposes, to accept him as an infallible leader. The matter of obedience is accentuated to such a degree that it apparently reduces the status of the believers to the

level of intellectual and spiritual serfdom. If one takes Abdul Baha's injunctions literally (and the present-day Bahais are super-literalists), agreeing that to obey Shoghi Effendi is to obey God and to oppose him is to oppose God, there is no escaping the conclusion that the Master asks of us the surrender of our wills, minds and reason to the Guardian--a surrender which is fraught with far-reaching consequences for it implies a betrayal of the very Bahai ideals which the Master himself spent his life sharing with the world. Doubtless, the deepest and the most searching desire of every enlightened Bahai is to obey God and Abdul Baha; but are we really honest with ourselves, are we sincere in our faith in Abdul Baha, if we believe and teach that he deliberately wished to divest us of all our reasoning faculties and turn us into a community of fawning, cringing, snivelling, mealy-mouthed sycophants, flatterers and flunkies before the awesome throne of the Guardian? **To interpret this section of the Will in such a literal sense, is, to say the least, utterly short-sighted and a complete subversion of all the glorious teachings of the Bahai Cause**" (53).

"Now, it is to be hoped that we understand Abdul Baha's purpose when he enjoins us in his Will to obey the Guardian at all times, and at all costs. I know that he did not mean us to divest ourselves of the rights and prerogatives of our God-given reason. I am certain that he did not desire us to turn into abject creatures in order that the sadistically-minded might enjoy the sight of our mental misery and spiritual poverty. I am confident that it was not his intention that we look upon the Guardian as the incarnation of an infallible God; and I naturally would expect that the Guardian himself would be the very last person to impose on his followers such inhuman servitude. It would seem clear that he is much more in need of wide-awake, independent and resourceful cooperators than of timorous serfs, deprived of self-respect and of the respect of their fellows.

It is my considered opinion, arrived at in all sincerity, that Abdul Baha wished the Bahais to gather, most loyally and devotedly, around Shoghi Effendi to serve the Cause of Baha'u'llah as he himself had served it; and although **there is apparent contradiction between this section of the Will and his lifelong teachings**, we would, if we could but master the prophetic nomenclature and phraseology, realize that they are the two aspects of the same questions, worded differently, but to be understood in the one spirit (56).

Loyalty to the Group or Loyalty to God. Besides, a very important point is this one: The appointment of Shoghi Effendi to the guardianship automatically cancelled the provision for succession as specified by Baha'u'llah in his Will. The situation was extraordinary; therefore, extraordinary and unequivocal terms must have seemed necessary in order that, after the Master's departure, the believers should not be left in a state of uncertainty which might lead to their breaking into two camps.

I am fully conscious of the fact that what I have here written is pure and unadulterated blasphemy in the eyes of the National Spiritual Assembly of the Bahais of the United States and Canada, which has abrogated all the universal teachings of the Cause and placed in their stead blind and unquestioned obedience to Shoghi Effendi and, through his authority, to themselves. This attitude of subservience and servility among the believers has been studiously cultivated by Mr. Horace Holley who, in an article . . . writes: *\*The individual conscience must be subordinated to the decisions of a duly elected Spiritual Assembly\**. Now, it happens that Abdul Baha thought otherwise, as can be seen in *\*A Traveller's Narrative\**, written as far back as 1874. After referring to a number of historical cases in which organized groups, official and non-official, have tried in the past to interfere with *\*the conscience of man\**, he writes:



'These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world. Moreover, if interrogation of conscience, which is one of the private possessions of the heart and the soul, take place in this world, what further recompense remains for man in the court of divine justice at the day of general resurrection? Convictions and ideas are within the scope of the comprehension of the King of kings, not of kings; and soul and conscience are between the fingers of control of the Lord of hearts, not of [His] servants.' --A Traveler's Narrative, 91.

With this divine exposition before them, which states that the \*soul and conscience are between the fingers of control of the Lord of hearts, not of His servants\*, how do the members of the National Spiritual Assembly in general and Mr. Horace Holley in particular dare to \*subordinate\* conscience to \*the decisions\* of \*any\* Spiritual Assembly, elected or otherwise? do they think that the public is willing to overlook the teachings of the Master? Abdul Baha's words remain in black and white, and neither the Administration nor its followers can tear these pages from the volumes of immortal literature.

I myself hold to the individual conscience. I believe that it is the \*still, small voice\* which has been placed in our hearts to guide us aright. I consider that the crimes of the nations and religions are perpetrated because of the fact that the people place loyalty to the \*group\* above loyalty to God; and I know that Baha'u'llah came to awaken the individual, and through him to save the world. Therefore, I do not propose to condone injustice, wherever it appears; nor to appease, nor to stand aside and let affairs take their course. I am a Bahai, responsible to my Maker and to Abdul Baha, and I do not yield one jot nor one jota of my love and reverence for my Master in studying out his Will to the best of my ability and in drawing my sincere conclusions" (56-58).

The bewilderment which I feel on this subject was at first experienced by many of the older Bahais when the contents of the will became known. This temporary mental disturbance and confusion was not on account of the appointment of Shoghi Effendi as Guardian, but because of **the fact that Abdul Baha had never in speech or writing given the slightest indication that there would be a successor to himself. On the contrary, a number of addresses delivered by him on various occasions had made the opposite impression.** Consequently, it took several years before a section of the Bahais could adjust themselves to the new situation (61).

"In earnestly investigating these issues with mind and conscience, even as Bahais are commanded to investigate all things, I can arrive at no plausible answer, except it be that the plan of Abdul Baha was a draft made on broad lines to be carried out with the elasticity required by the times. I explain some of the knotty points as follows:--

Should the Bahai Cause be actually operated along universal lines, as was intended by the Founders, it is logical that it should spread to all parts and inspire the leaders in every department of practical thought and action. Abdul Baha said that a man who lives his life according to the teachings of Baha-O-Llah is already a Bahai; he did not say that a man who writes his name on the dotted line, prepared by the Bahai organization, is a Bahai. According to this concept, the plans of Baha-O-Llah and Abdul Baha in regard to the election of the members of the House of Justice by \*universal

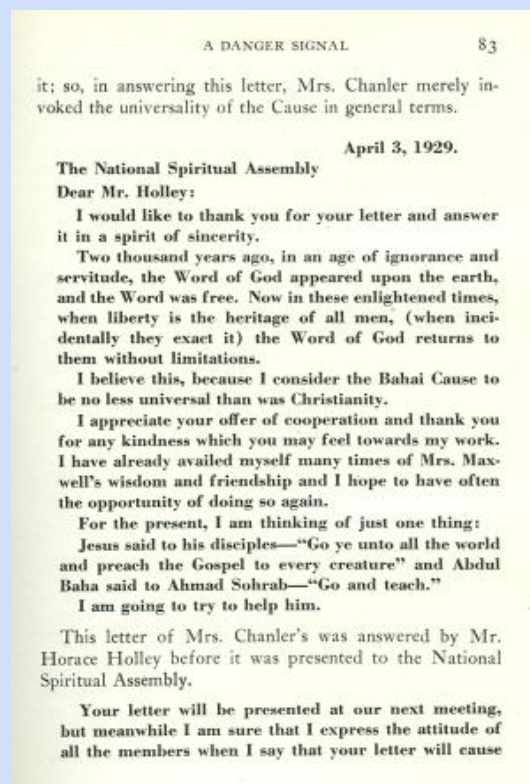
suffrage\*, or by \*universal suffrage, that is by the believers\*, merge into one.

Again: according to Abdul Baha, the members of the House of Justice \*are under the unerring guidance of God\*, and themselves are freed from error; while the Guardian (to whom he ascribes a yet higher station) is simply \*under the unerring guidance of God\*--even as we all are, for the word unerring, applies in this instance to God, not to the Guardian. Then, how can a member of the House of Justice who is \*freed from error\* be considered unfit and expelled by the Guardian, concerning whom no such claim has been made?

This cannot be explained; therefore, I believe that Abdul Baha was giving an ideal picture of the Members, showing what they should be; and, by the same token, in exalting the Guardian, he was depicting the type of guardian that he so much desired and hoped for.

Meanwhile, much depends upon the \*first\* Guardian of the Cause. Should he use his position to act as a servant of humanity, even as the Master did, striving ever to maintain the democracy in the Bahai movement that is its fundamental principle..." (98-99).

For years, the h-net version of Sohrab's *Broken Silence* suppresses four very important pages from the original that are presented here below. These pages were obviously not left out by oversight but reveal how the Baha'i administration operates and uses individual "scholars" and publicly funded institutions to suppress, revise, and distort understanding of its own history to suit its designs.



Mrs. Chanler emphasizes liberty and the universal and non-exclusive nature of Baha'u'llah's Teachings.

Ideals for those who wished to subscribe to them, and who would in this way bind themselves together and so prevent a scattering during the summer. I am sending you the Plan which Ahmad drew up. We called it "The New History Society."

Just as from the lectures of the Park Lane a cream arose to the surface which enrolled in "The New History Society," so, a cream will rise to the surface of this society which will become Bahais. . . .

Tonight, twenty-eight people enrolled and some asked time to think it over and to enroll later. Ahmad had given a talk about the disciples of Christ, and those who wished to, went into the other room and signed their names and then came back and shook hands with all those who had already signed. It was pouring outside, thunder and lightning, and something was happening in the room,—I believe something wonderful. You see, a very few of us knew each other, because the meetings have been large, and it is hard to remember faces and names, but in that handclasp something was broken down and, after a short prayer, the rain stopped and LOVE appeared in the room. I have never in all my life seen such happy, moved faces and I believe all those people went home on wings. Many of them seemed to think that they had joined the Bahai Cause and came to me with plans for spreading it. A man from Cornell College, who had come only to one meeting before tonight, said to me that he had found what he had been looking for, and that he knew many to whom he would offer what he had found. Another man "has been looking everywhere, but has now found the Highest." Many women said things of the same kind. Mr. Senitha, who has been with us almost from the start, said: "This ball

Describes the declarations of twenty-eight people to the Bahai Cause.

We regret that our letter of December 21st did not make our client's position entirely clear.

It is our opinion that "Bahai" is a descriptive word for aptly describing a follower of the Bahai teachings and, furthermore, that the word "Bahai", whether or not used as a trade-mark, if it is applied on Bahai literature is descriptive of that literature. If your client is in the general publishing business and applies the word "Bahai" to books and periodicals having nothing to do with Bahai teachings, then the mark would not be descriptive of such books and periodicals.

Our client uses the word "Bahai" in the title of its Bahai Bookshop in a descriptive sense to identify it as a book shop specializing in Bahai literature.

Our client denies that the use of the trade name "Bahai Bookshop" is either a misrepresentation or a deceptive use. As stated, the Bahai Bookshop represents that it specializes in Bahai literature and, as a matter of fact, Mrs. Chanler is herself a Bahai.

Our client further denies that the use of the trade name "Bahai Bookshop" gives any erroneous impression that the shop is operated or sponsored by your client, since your client, in our judgment, has no exclusive right to the name "Bahai" to describe a follower of the Bahai teachings or to identify those teachings in book form or otherwise.

We must therefore repeat that, in our opinion, our client is not infringing any rights of your client and is not unfairly competing with your client.

Yours very truly,

Mitchell & Bechert.

B/S

Mrs. Chanler and Sohrab's lawyers refute the claims of the National Spiritual Assembly of the Baha'is of the United States. The New York Supreme Court later also upheld Mrs. Chanler and Sohrab's right to use the name Bahai.





HON. LEWIS STUYVESANT CHANLER  
As Lieutenant-Governor of New York State, in 1906.

Hon. Lewis Stuyvesant Chanler, as Lieutenant-Governor of New York State, in 1906. H-Net, a tax supported Internet system, for scholarly study, also funded by Michigan State University, a publicly-funded institution, is being used by fundamentalist Baha'is to suppress the fact that a former Lieutenant-Governor was the husband of Mrs. Chanler, and supported her and Sohrab, morally and financially, in their decades-long battle to preserve their human right to freedom of speech and conscience.

See H-Net Bahai's "**slanderous vilification**" at  
<https://www.h-net.org/~bahai/diglib/books/P-T/S/sohrab/Broken.htm>

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Shunning > Menu  
<https://fglaysher.com/bahaicensorship/Shunning.htm>

Compare Sohrab to [Baha'i faith and Its Teachings by William McElwee Miller](#)

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COMPARE:

**Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress**  
***Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930.***  
[https://fglaysher.com/bahaicensorship/CAMitchell\\_Report.htm](https://fglaysher.com/bahaicensorship/CAMitchell_Report.htm)

**Ruth White, Excerpts, Bibliography**  
<https://fglaysher.com/bahaicensorship/Ruth%20White.htm>

**Ruth White Collection, Library of Congress, 1930**  
<https://fglaysher.com/bahaicensorship/RWhiteLibC.htm>

**Also see US District Court of Northern Illinois rules against Haifan Baha'is - April 23, 2008**  
**Amici curiae, Reform Bahai Faith**  
<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

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# **The Baha'i Faith & Religious Freedom of Conscience**

[Soulpancake, Baha'i google search](#) ...a popular group partly begun by a comedian, apparently aimed at recruiting young and vulnerable people into the Wilmette-Haifan Baha'i denomination, pulling them in off TV.

For further discussion of Abdul-Baha's 1912 Authentic Covenant, see  
Interfaith Forum Bahai UK

[https://fglaysher.com/bahaicensorship/Interfaith\\_Forums\\_UK.html](https://fglaysher.com/bahaicensorship/Interfaith_Forums_UK.html)

Questions from Soulpancake Baha'i discussion forum

[https://fglaysher.com/bahaicensorship/soulpancake\\_bahai.html](https://fglaysher.com/bahaicensorship/soulpancake_bahai.html)

Questions? CONTACT ME HERE > [https://en.allexperts.com/q/Bah-2728/indexExp\\_113873.htm](https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm)

## **Are you a Baha'i? 135 RESPONSES**

By brainwashing the ordinary Western Baha'i into blind obedience, *taqlid*, betraying Abdul-Baha's promise of "independent investigation of truth," Shoghi Effendi and the Haifan Baha'is concocted a deceitfully oppressive Shiite "world order" upon the pernicious foundation of a fraudulent will and testament.

Slandering the smaller Bahai denominations hasn't made them go away after 80 years for very good reasons. The Haifans don't have the truth. Deceived and brainwashed believers, of any denomination, Eric Hoffer's "true believers," don't change a thing.

Evading Ruth White's charge confirmed it. Shoghi Effendi's "evidence" for the authenticity of the purported will and testament was and is the weakest link in the chain of lies, distortions, and half-truths advanced by him and subsequently deceived and brainwashed Baha'is. Ruth White, others, and I have always maintained that it was quite possibly that initially the forgery was the work of his family. Either way, the spurious document is nothing like the teachings of Abdul-Baha, whether in public or private.

NOTE WELL, What's purported to be Abdul-Baha's will and testament has never been probated or authenticated independently of those who were and are its beneficiaries.

An Analysis of Abdul-Baha's 1912 Authentic Covenant

[https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

Again, most of the Haifan Baha'is have been completely deceived and brainwashed into believing an entirely false version of the early Bahai events during Abdul-Baha's lifetime, so that many Baha'is are well meaning but in the dark, without knowing it. The entire "covenant breaking" mentality that has been inculcated into them prevents them from seeking the truth of their own tradition. Instead, unsuspectingly, they accept the half-truths and distortions concocted by Shoghi Effendi and others who benefited monetarily and otherwise from the forged document.

An Analysis of Abdul-Baha's 1912 Authentic Covenant

[https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

**What do people on Soulpancake think of the recent US 7th District Court ruling for the third time against Wilmette Baha'is?**

**52 responses. They were seeking to destroy several other Bahai denominations...**

**Lawyer Jeffery Goldberg: Decision is final! ...The deadline for the NSA to file a petition ...with the US Supreme Court was March 29th, [2011] the NSA did not file anything with the Supreme Court. Therefore the decision of the Court of Appeals is final..**

**I would say much coercion applies, more than you and most American and Western Bahais realize...**

**Coercion with a happy face is difficult to see through. As Shakespeare so wisely phrased it, "One may smile and smile and be a villain." Modern culture and the Haifan Baha'i interpretation has lost that too often that realization, disarming the young especially...**

**Well, you're right about that. It's not incumbent on anyone else in the USA to listen to or respect fundamentalist Christians. I concede I was expressing my own opinion. I enjoy listening to and learning from views not my own, including yours, I might add, and thank you for sharing your views and participating.**

**"when someone shows up at my door, claiming I /legally/ have to follow a particular religion by whatever name or else, then there is a problem. until that time, its a non-issue for me."**

**Here's what history shows: If you wait that long, it's too late...**

**Think of Christianity, since you mention it. Is there only ONE denomination? No. Catholic, Protestant, Baptist, etc.... Haifan Baha'is claim to be "the truth," and then have sued in the New York Supreme Court in 1941, other US courts in 1966, and the 7th US Federal Court of Northern Illinois in 2006 to 2010, to DEPRIVE people of their Constitutional rights, receiving a corrupt judgment in 1966 that actually led to one Baha'i denomination's demise. That's a radically different and more serious scenario that you suggest. Far from not happening, it did happen.**

**Further, the suppression of free speech and conscience has taken place wherever on the Internet the Haifan Baha'is, following the Shiite Islamic doctrines re-introduced into it by Shoghi Effendi, that it has had effectively control of the forum in its hands. There's a decades-long database of these incidents available, again, at**

**The Baha'i Faith & Religious Freedom of Conscience**

**<https://fglaysher.com/bahaicensorship>**

**Have you read Orthodox Baha'i Jeffery Goldberg's Personal Reflections on the Wilmette-Haifan Baha'i lawsuits in US Federal Courts from 2006 to 2011?**

**<https://www.truebahai.com/2011/04/personal-reflections.html>**

**"it is fair to say they are nice people ( at least to me)."**

**They want to convert you, but while doing so, they're not about to tell you the actual history of what happened in the United States of America, mostly, during the crucial decades of Bahai development, because they themselves don't know it.... They're been lied to and brainwashed into a Shiite Iranian schism, while thinking they have the "truth."**

**As analogy, many Catholics burning Englishmen at the stake in the 1500s were otherwise "nice" people; so were Marxists sending millions to their death in the Soviet gulag, Cambodia aparatchiks... etc. Hence, freedom of speech and conscience are important for the cause of truth and the stability of a civilization worthy of the name. The internal affairs of all such organizations are therefore important for the whole society.**

**"Fundamentalist Christians" are our fellow citizens and have the right to their conscience as well. If we are not to stigmatize and dismiss, depriving them of their rights, it is incumbent**

upon us also to respect them, listen to them, and try to understand them too, as with all opinions.

I did ask a big question. The Orthodox Baha'i page I referred you to demonstrates just how important and "big" my question actually is. I invite you again to read it and reflect on what the "nice people" you think well of are *\*actually\** doing to your fellow US citizens behind your back...

I welcome your questions, respect, and have tried my best to help you understand that there are several Bahai denominations. You apparently only know what one of them wants you to know.

Now what you need to do is really understand the first three volumes, up to Abdul-Baha's death in November of 1921.

What the Haifan Baha'is have always concealed from you through slander and distortions of history, can be found in brief at

Abdu'l-Baha's 1912 Authentic Covenant  
<https://www.reformbahai.org/Covenant.html>

An Analysis of Abdul-Baha's 1912 Authentic Covenant  
[https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

Dr. C. (Charles) Ainsworth Mitchell. Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930. Certified Copy from the Library of Congress.  
[https://www.reformbahai.org/CAMitchell\\_Report.html](https://www.reformbahai.org/CAMitchell_Report.html)

Ruth White in the 1920s, along with hundreds of Bahais, realized the will and testament was forgery. Her books are especially important for documenting beyond Star of the West what really happened when Abdul-Baha died:  
[https://www.reformbahai.org/Ruth\\_White.html](https://www.reformbahai.org/Ruth_White.html)

Ruth White, Bahai Leads Out of the Labyrinth.  
Universal Publishing Company, 1944. 259 pages.  
<https://www.reformbahai.org/WhiteBLLOL.pdf>

Ruth White. Abdul Baha's Questioned Will and Testament.  
Beverly Hills: White, 1946.  
<https://www.reformbahai.org/WhiteABQWT.pdf>

You ask fair questions and so first I'll ask you one and then answer:

Have you read Orthodox Baha'i Jeffery Goldberg's Personal Reflections on the Wilmette-Haifan Baha'i lawsuits in US Federal Courts from 2006 to 2011? The Baha'is you refer to as "so happy, and nice"?  
<https://www.truebahai.com/2011/04/personal-reflections.html>

I urge you to consider who and what the people you think of as "Baha'is" really are and who is provoking whom.

The Reform Bahai message in brief is available at About the Reform Bahai Faith  
<https://www.reformbahai.org/about.html>

"it's called the independent investigation of truth and for those who have decided to try for dialogue with me here, remember, you are violating your own covenant by trying!"

Quintessential hypocrisy... since Haifan Baha'is don't practice "independent investigation of truth," but smug self-righteousness and sanctimony, as noted in this thread by others, and all

over the Internet, richly documented at The Baha'i Faith & Religious Freedom of Conscience  
<https://fglaysher.com/bahaicensorship>

If you or any other brainwashed Haifan Bahai "don't want dialogue," I suggest you try not insulting other American citizens with your fanaticism and stupidity.

If you decide you want to actually independently investigate the truth, I suggest you read the three volumes of Star of the West available online at Google, from 1910 to 1921. They clearly show that you and other Haifans are following a false document.

Unlike you and your fellow cult members, Reform Bahais follow Abdu'l-Baha's 1912 Authentic Covenant  
<https://www.reformbahai.org/Covenant.html>

I suggest you read if you can de-program yourself long enough to do so...

Trying to practice the virtue of humility and the associated quality of being able to laugh at one's self, I think it's funny. It might be like some Jewish or Polish jokes, it helps if you're one.

I respect the allusion to silence.

I'll help you out, since one comes to mind and you volunteered several for other religions and Bahai, kindly meant, as yours doubtlessly were. Thinking of other comments of yours on Quakerism, & short:

The Inner Light has turned to shit...

Equally applicable to other forms of "liberalism," I would say, some more so than others.

For those who missed the context, posted by flashbanding at  
<https://www.soulpancake.com/question/59229/what-do-people-on-soulpancake-think-of-the-recent-us-7th-district-court-ruling-for-the-third-time-against-wilmette-bahais.html>

### Some Religious Truths

TAOISM: Shit happens

ZEN BUDDHISM: What is the sound of shit happening?

PROTESTANTISM: Let shit happen to someone else

ATHEISTS: Shit happens for no apparent reason

HARE KRISHNA: Shit happens/ Shit happens/ Happens, happens/ Shit happens

CONFUCIANISM: Confucius says: "Shit happens"

HINDUISM: This shit happened before

CATHOLICISM: If shit happens you deserve it

AGNOSTICS: Facts happen

EVANGELISTS: Send me £8 million or shit will happen to you

BUDDHISM: If shit happens, it isn't really shit

ISLAM: If shit happens it is the will of Allah

JUDAISM: Why does shit always happen to us?

CHRISTIAN SCIENTISTS: Only good shit happens

JEHOVA'S WITNESSES: Let us in and we will tell you why shit happens

and BAHAI'S: All the shit happeneth in unpoetic scriptural harmony

"I'm glad you recognize this about Islam. Do you also recognize that EVERY version of the Baha'i faith views the Qu'ran (Islam's book) as having been inspired by God? Therefore, aren't Baha'is who follow the "thinking of Islam" just following their religion?"

Thanks for commenting. I think you're asking some excellent questions. All of the 9 to 10 Bahai denominations do indeed recognize the Quran as "inspired by God." The crucial point I would make is that Baha'u'llah, as a later prophet or Manifestation after Muhammad, had \*removed from the Book\* all of the Islamic teachings that lead to misunderstanding and violence, which

still obviously lead to our current world problems. Similarly, Abdul-Baha had affirmed his father's teaching, moving further away from the Islamic heritage of the Bahai Faith, during his travels and talks, as well as writings from about 1910 until his death in 1921.

Unfortunately, Shoghi Effendi and his power-hungry family forged a false will and testament for Abdul-Baha, which gave them control of the material assets of the faith and turned the main body of Bahais who followed them like sheep back to the Iranian Shiite branch of Islam. That criminal act of forgery is what has hamstrung the Bahai Faith, corrupting the pristine interpretation of Abdul-Baha, which was a wide embrace, open, and universal. Many Bahais have seen this experience as analogous to the Donation of Constantine in Christianity, even way back in the 1920s.

Here are the relevant words of Baha'u'llah:

**XXXI**

It is sanctioned that all the nations of the world consort with each other with joy and fragrance. Consort ye, O people, with the people of all religions with joy and fragrance. We have said—and our saying is truth—Consort with all the people of religions with joy and fragrance. Through this Utterance whatever was the cause of foreignness, discord and disunion has been removed.

**LXXII**

The deniers and contradictors hold to four words:

First: Destroying men's lives.

Second: Burning the books.

Third : Shunning other nations.

Fourth: Exterminating other nations.

Now, by the Grace and Authority of the Word of God, these four great barriers have been demolished. These four manifest decrees have been effaced from the Book, and God hath changed brutal manners into spiritual qualities."

(FROM The Universal Principles of the Reform Bahai Faith. Baha'u'llah & Abdul-Baha 148 pages. Ebook Edition 2010 ePub, Kindle The Reform Bahai Press

[https://www.reformbahai.org/Reform\\_Bahai\\_Press.html](https://www.reformbahai.org/Reform_Bahai_Press.html)

So to return to your question, I would say the Wilmette-Haifan Baha'is, and the 5 denominations that follow the fraudulent will and testament of 1921, most of them without knowing it, are indeed following the teachings of the Quran, as you suggest, and I have I clarified--i.e., the worst teachings, the ones that Baha'u'llah Himself had "effaced," "removed" from the Book, i.e., the Quran! By analogy from the entire corpus of the Bahai Writings...

The Haifans following that type of fanatical thing out of Islam have wrought all of the abominations of lawsuits, coercion of conscience, censorship, and so forth as documented online. Google "Baha'i censorship" for details.

Hope this helps.

Incidentally, I was willing to laugh at myself and all things Bahai after your "shit" jokes on another thread, but you still haven't answered my request for how you'd describe your fellow Quakers. Does your sense of humor only run in one direction, over the rainbow?

I wrote:

LOLz... You left one out... REFORM BAHAI FAITH: Shit happened in the past; wake up and smell what you're sitting in.. It occurs to me you left out another one... Please share with us your version for your fellow QUAKERS...

<https://www.soulpancake.com/question/59229/what-do-people-on-soulpancake-think-of-the-recent-us-7th-district-court-ruling-for-the-third-time-against-wilmette-bahais.html>



wrote "@Your\_Fellow\_Felon  
what a sad little person you are"

That type of personal attack and derision is very typically of Wilmette Baha'is who often conceal their hypocrisy from the general American public. The evidence is all over the Internet, much of it archived for those who want to read and decide for themselves on

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship>

My "patronising approach," as you phrase it, was what John Milton called "righteous indignation," if memory serves, against a tyrannical popery that crushed the English people. The Wilmette-Haifan cult has done exactly that for decades, as the Orthodox Baha'i lawyer Jeffery Goldberg makes clear in his Personal Reflections, <https://www.truebahai.com/2011/04/personal-reflections.html>

Mell exuded the derision and contempt that Haifans regularly use against any dissenting voice, and, indeed, have done so for decades. Anyone wishing to confirm my allegation can so easily by merely skimming the many incidents over the decades that are documented on The Baha'i Faith & Religious Freedom of Conscience <https://fglaysher.com/bahaicensorship>

Interesting that you're playing good cop, bad cop...

That's uncalled for and below the belt. Attacking people, instead of ideas, is known as *ad hominem*, "against the person."

Instead of exhibiting the manner in which the Wilmette-Haifan Baha'i organization teaches its members to treat people with different opinions, please rise above it, especially if you're American who ought to extend respect and tolerance to other citizens.

Let me add that "Your\_Fellow\_Felon" is only noticing what others have on Soulpancake, and elsewhere for that matter, about many Baha'is--a tendency to a very legalistic mindset that tends to sanctimony, a trait long thought by many religions to one that leads spiritual sterility. "Your\_Fellow\_Felon" has as much to his opinion as you do to yours.

Well, you make a lot of good points and in general I fully agree with you. The problem for all of the several Bahai denominations that now exist is that the Wilmette Baha'is think they have the exclusive truth or interpretation to the point that commit actions that run counter to the Constitutional rights of other Bahais who happen to be citizens of the United States of America.

"So, is the NSA trying to make it /law/ that everybody has to believe the same way?"

Yes, is the short answer. That's exactly what the Wilmette nsa was trying to do in the 7th District US Federal Court of Northern Illinois. It sued three different Baha'i denominations that believe they, individually, are the rightful successors to Shoghi Effendi, who died in 1957.

In 1966, the Wilmette Baha'is had actually succeeded in getting a US judge in making it illegal for the Orthodox Baha'i Faith under a man named Mason Remey from practicing in the United States. Fortunately, the recent Court just overturned that judgment, protecting the religious freedom of all the various Bahai denominations. The Orthodox Baha'i lawyers describes it all better than my brief description on his blog, if interested: <https://www.truebahai.com/2011/04/personal-reflections.html>

I believe he's right, though, in realizing it won't end there. The Wilmette Baha'is have been heavily indoctrinated for decades into a very cult-like mentality that isolates Baha'is from other opinions, whether other Baha'is or friends and family. Historically speaking, part of the problem is that in 1921 the Baha'i Faith at the time was taken over by Shoghi Effendi who turned it back towards the Iranian Shiite thinking of Islam, which is very fanatical and intolerant. Most American Wilmette Baha'i converts don't even know about those developments and are isolated from finding out by many reprehensible control tactics.



So, the problem is a very serious one even for the United States, broadly, as the US Federal Courts realized, I think. What people in the US tend to think of as "Baha'i" has two very different faces and realities, the worst side carefully hidden from the public and converts.

[@Your Fellow Felon](#) The lawyer for the three Baha'i denominations that was sued by the Wilmette Baha'is, which was trying to destroy them, doesn't use your exact words but seems to basically agree with you...

Jeffery Goldberg, Personal Reflections on the Baha'i lawsuits in US Federal Courts from 2006 to 2011. April 29, 2011

<https://www.truebahai.com/2011/04/personal-reflections.html>

Why do you think what you do?

### Why does Baha'i feel like a cult?

Flippantly, I would say, because it is... more seriously, rather, because the \*denomination\* that most people think of as the "Baha'i Faith" is based on a fraudulent will and testament that was passed off in 1921 as having been written by Abdul-Baha. The forged document was used by Shoghi Effendi and other power-hungry Baha'is of the time to completely change the entire tenor and direction of the Bahai Movement as clearly taught by Abdul-Baha during his entire lifetime and travels throughout Europe and the United States, even right up to his death in 1921.

After his publicly recorded speeches and addresses, the Star of the West the best record of what Abdul-Baha's actually taught. His Address Upon the Covenant of 1912 was, and still is, for the Reform Bahai Faith, the Authentic Covenant, which was the one universally recognized by the early Bahais until 1921. You can read it for yourself at

Abdu'l-Baha's 1912 Authentic Covenant

<https://www.reformbahai.org/Covenant.html>

And see An Analysis of Abdul-Baha's 1912 Authentic Covenant

[https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

Hope this helps.

### Quaker or Baha'i?

As recorded in Abdul-Baha in London, it is up to the individual to define his or her relationship to the Bahai Cause. Abdul-Baha himself had said, "You can be a Bahai-Christian, a Bahai-Freemason, a Bahai-Jew, a Bahai-Muhammadan. The number nine contains eight, and seven, and all the other numbers, and does not deny any of them. Do not distress or deny anyone by saying 'He is not a Bahai!' He will be known by his deeds" (98).

The other Bahai denominations have suppressed this and other public statements by Abdul-Baha to serve their more authoritarian interpretations of his vision of Baha'u'llah's Faith for the modern world. Reform Bahais don't believe they meant to recreate a medieval Catholic Church or other such tyranny.

"Christian-Bahai" worked for Abdul-Baha. Who is qualified to second guess your own conscience?

**About the Reform Bahai Faith**

<https://www.reformbahai.org/about.html>

[So, SP Crew... Is this a Baha'i site, or isn't it?](#)

Since Alison mentions the Reform Bahai Faith, let me say that anyone interested in know more about it might find the following pages helpful:

**About the Reform Bahai Faith**

<https://www.reformbahai.org/about.html>

**Abdu'l-Baha's Covenant**

<https://www.reformbahai.org/Covenant.html>

**An Analysis of Abdul-Baha's 1912 Authentic Covenant**

[https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

Bahai regards.

[Baha'i's of Baha'u'llah!](#)

"Rainn Wilson is only one of many makers and contributors to this site - as many who are involved have already testified - it was never intended to be any such thing as a Baha'i site.

you can't really even claim an exclusive thread - that's just not the way any of these open membership types of chat board sites work..."

I believe that's an accurate statement about Soulpancake. The exclusivism that Wilmette-Haifan Baha'is often claim here on it, though, seems highly revealing to me. I've noticed other people have remarked on this kind of thing on Soulpancake, for example, Alison at

<https://www.soulpancake.com/question/27402/so-sp-crew-is-this-a-bahai-site-or-isnt-it.html>

[What is a Baha'i's view on Caputo's View of Religion?](#)

I haven't read Caputo's On Religion, but I'll make a note of his work. Might be something worth checking out. Thanks. On the level of unity, Unity, I would say I agree with you, regarding Sai Baba and other spiritual teachers. It's more on the level, levels, of the claims made by Baha'ullah and Abdul-Baha that distinguishes the Bahai Teachings from someone like Sai Baha, the global scope of teachings appropriate for a spiritual life in modern society, in its plenitude.

[What's a good book regarding Baha'i to sink into ?](#)

I recommend The Universal Principles of the Reform Bahai Faith - Hardcover, Soft, & Kindle Edition - (Dec. 14, 2007) by Baha'u'llah, Abdu'l-

Baha [https://www.amazon.com/s/ref=nb\\_sb\\_noss?url=search-alias%3Daps&field-keywords=universal+principles+of+the+reform+bahai+faith](https://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Daps&field-keywords=universal+principles+of+the+reform+bahai+faith)

The Universal Principles of the Reform Bahai Faith collects many of the early writings of Baha'u'llah and Abdu'l-Baha, published in the West, seeking to restore and preserve their vision of the oneness of God, humanity, and all religions. In addition to all of the 1912 Universal Principles of the Bahai Movement, the book includes Baha'u'llah's Hidden Words, selections

known as the Spirit of the Age, an address by Abdu'l-Baha at the Friends' Meeting House in London in 1913, and many Bahai prayers for community and individual worship and meditation. Though beginning in 2004, the Reform Bahai Faith traces its origin to the early Bahais Ruth White, Mirza Ahmad Sohrab, and Julie Chanler, who sought to preserve the Teachings of Abdu'l-Baha after his passing in 1921. They and other early American Bahais understood the Bahai Faith was being turned into an oppressive organization, under what the British Museum document expert Dr. C. Ainsworth Mitchell judged to be a fraudulent will and testament. Baha'u'llah, the Founder of the Bahai Faith, believed in and taught a moderate, universal religion, grounded in a separation of church and state, not a theocracy, and members of the Reform Bahai Faith seek to recover and renew that saving vision for all humanity. The newcomer to the Bahai Teachings will find here a brief but eloquent and inspiring introduction to the Faith of Baha'u'llah, while people already familiar with it will find a refreshing breeze has returned to revivify and uplift the spirit. This book marks the first publication of the Reform Bahai Press, which will publish several more titles during the next few years.

### [What is the Baha'i Faith?](#)

In principle I agree with you, and then think of the many authoritarian organizations, political and otherwise, like the former USSR and China today. Are or were they "civilized human beings"? Imprisoning and murdering millions?

Many millions have had bitter experience with such organizations. To me, the moral then, is what is the thinking and teachings of any organization? I don't believe they should be taken at face value without rigorous thought and examination.

Oh, I want to ask too, how does that kind of fanaticism make it a "Very peaceful religion"?

"It is based on the spiritual unity of all people. Very peaceful religion."

Does that include Bahais of the several other Bahai denominations? The ones that Wilmette-Haifan Baha'is have been suing in the US Federal Courts during the last three or four years? The lawsuits that the Federal Courts have rejected THREE TIMES?

Seventh Circuit Court of Appeals  
Public Access to Oral Argument recordings,  
Opinions, Unpublished Orders, and other selected case materials  
<https://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=2306>

Furhter details about the lawsuits at

The Baha'i Faith & Religious Freedom of Conscience  
<https://fglaysher.com/bahaicensorship/>

### [Baha'i, a bad thing?](#)

I've had several experiences where people respond that the Baha'i Faith is a cult when I tell them I'm a member of the Reform Bahai Faith, even though Reform Bahais don't believe in the 1921 forged will of Abdul-Baha, following his authentic 1912 Covenant.

So I think it's "a bad thing" that the Wilmette Haifan Bahais conceal and suppress the actual history of Abdul-Baha's speaking in the United States, as well as the publication of the 1912 Covenant in the Star of the West, the early Bahai magazine.

Abdu'l-Baha's 1912 Authentic Covenant

<https://www.reformbahai.org/Covenant.html>

**An Analysis of Abdul-Baha's 1912 Authentic Covenant**

[https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

[Are you a Baha'i?](#)

**Non-Bahais who would like the historical background to the discussion of this thread might find the following website helpful, especially some of the articles marked "Essential Readings":**

**The Baha'i Faith & Religious Freedom of Conscience**

<https://fglaysher.com/bahaicensorship>

**I would urge anyone seeking to understand any of the several Bahai denominations to reflect on the experience of the early Bahais Ruth White, Mirza Ahamd Sohrab, Julie Chanler, and the work of the British Museum document expert Dr. Ainsworth Mitchell, who judged in 1930 the purported will and testament of Abdul-Baha forgery.**

**The relevant links are**

**About the Reform Bahai Faith**

<https://www.reformbahai.org/about.html>

**Abdu'l-Baha's Covenant**

<https://www.reformbahai.org/Covenant.html>

**An Analysis of Abdul-Baha's 1912 Authentic Covenant**

[https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

**Again, none of that is to dwell on the negative; it's to recognize the inescapable importance of an accurate understanding of the events of the past, the buried and suppressed past of the Bahai Movement, which the vast majority of its members are woefully unaware of, kept unaware of.**

**Only then can one begin to understand the phenomenon of a denomination that has several times sued in court members of other Bahai denominations since the early 1940s. Only then can one begin to recover the actual Interpretation of Abdul-Baha, in and for the modern world.**

**The problem for Wilmette-Haifan Baha'is really goes back to the Shiite Islamic thinking that Shoghi Effendi reinstituted, despite Baha'u'llah and Abdul-Baha repudiating it, in my opinion. The US Court of Appeals has rejected it THREE times, yet Haifans continue to pretend they have the soul truth of all of Bahai history, human history, even...**

**Baha'u'llah and Abdul-Baha respected the freedom of conscience of the soul that God bestowed on the individual. It's clear which Baha'i denomination seeks to deprive its followers of that, a fact which all the recent lawsuits of the corrupted Haifan administration also proclaims to the entire population of the United States of America, and, indeed, the world. How right those Courts were to utterly reject their attempts to destroy other Bahai denominations! THREE TIMES!!!**

**Seventh Circuit Court of Appeals**

**Public Access to Oral Argument recordings,**

**Opinions, Unpublished Orders, and other selected case materials**

<https://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=2306>

**Bahai regards.**

**The Reform Bahai Faith**

<https://www.ReformBahai.org>

**I respect your conscience. I can only say I don't share it. And state candidly what my own views are and why. I have done that extensively... I understand and acknowledge people of good will can think other than I do. As a Bahai since 1976, I doubt I'm unfamiliar with the wide variety of allegations, from various viewpoints, on the figures of the Faith.**

**Chained? Presupposes an exclusive Truth. I don't believe that's what Abdul-Baha was really about...**

**I am not one who has advocated "revenge." What would it be? No, only the "truth shall set you free." It's that perspective that the Reform Bahai Faith is about. Skim around our website for a better sense.**

**The Reform Bahai Faith**

<https://www.ReformBahai.org>

**With eyes open? I suppose you're thinking of independent investigation of truth? Definitely. Abdul-Baha never taught that one should stop search for truth once one becomes a Baha'i, quite the opposite, unlike what the Haifans have come to accept under Shoghi Effendi's fascist imposition of "obedience."**

**My certainty is one of belief, but one based on actual documents. The Haifan will and testament was NEVER probated or authenticated. Abdul-Baha's 1912 Covenant was delivered in public in New York City, and republished in Star of the West at least four times prior to 1921 and in a separate pamphlet edition that all early Bahais knew of and read. Dr. Mitchell was one of the leading document experts of the first half of the 20th Century. His original Report is available through the Library of Congress. A PDF of it is available on the Reform Bahai Faith website under Early Reform Bahais, etc., etc...**

**Respectfully, with brotherly love.**

**Well, with human beings involved, history is always a test for the individual and collective soul/souls... It seems the Divine Being wants it that way.**

**"This persistent schism demeans your beautiful faith."**

**The irony is that the perpetrators of schism were actually, as irrefutably documented historical fact, Shoghi Effendi and his corrupt, materialistic family. They who have demeaned Abdul-Baha's open, liberal, universal Interpretation of Baha'u'llah's Teachings, bringing them in line with the modern 20th Century and especially the Western world, has actually been the Wilmette, Haifan Baha'is, though deceived and brainwashed into thinking otherwise.**

**Religious history is rife with such ironies.**

**Thanks for responding. I would say the future and present cannot be confronted without an understanding of the past, one based on actual events, history. Distorted history, secular or religious, produces sundry felonies and crimes... I am far from the first human being to confront such abysmal realities.**

**I would like to think I have written extensively, and suggested as much in this thread. The following links quite fully, and in detail, the actual history that took place during Abdul-Baha's last decade, thoroughly documented in the Star of the West, which the Haifans have always tried to sweep under the carpet.**

**The relevant links are**

**About the Reform Bahai Faith**

<https://www.reformbahai.org/about.html>

**Abdu'l-Baha's Covenant**

<https://www.reformbahai.org/Covenant.html>

**An Analysis of Abdul-Baha's 1912 Authentic Covenant**

[https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

Beyond all of that, I would urge anyone seeking to understand any of the several Bahai denominations to reflect on the experience of the early Bahais Ruth White, Mirza Ahamd Sohrab, Julie Chanler, and the work of the British Museum document expert Dr. Ainsworth Mitchell, who judged in 1930 the purported will and testament of Abdul-Baha forgery.

Again, none of that is to dwell on the negative; it's to recognize the inescapable importance of an accurate understanding of the events of the past, the buried and suppressed past of the Bahai Movement, which the vast majority of its members are woefully unaware of, kept unaware of.

Only then can one begin to understand the phenomenon of a denomination that has several times sued in court members of other Bahai denominations since the early 1940s. Only then can one begin to recover the actual Interpretation of Abdul-Baha, in and for the modern world.

Thanks for saying so. As you probably understand, many non-Bahais looking in on this thread wouldn't be able to see through some of negative intimations made by some Haifan Bahais here.

Sad, to see fellow Americans doing this kind of thing... sort of like the Puritans chasing Roger Williams and others into the wilderness. Many of them felt they *\*were\** Puritans.

The problem for Haifan Baha'is really goes back to the Shiite Islamic thinking that Shoghi Effendi reinstituted, despite Baha'u'llah and Abdul-Baha repudiating it, in my opinion. The US Court of Appeals has rejected it THREE times, yet Haifans continue to pretend they have the soul truth of all of Bahai history, human history, even...

Abdul-Baha's authentic 1912 Covenant should not be confused, if you don't mind my making the distinction, with the so-called will and testament of 1921.

**Abdu'l-Baha's 1912 Authentic Covenant**

<https://www.reformbahai.org/Covenant.html>

**An Analysis of Abdul-Baha's 1912 Authentic Covenant**

[https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

You seem to imply you're the only one on earth entitled to be "sad" and that somehow puts you in the right or in possession of the truth. I feel sad that fellow American citizens are so deceived and brainwashed by the Haifan machine fraudulently created and imposed by Shoghi Effendi and his corrupt family, in 1921, that still after all these decades, like some followers of other religions and various denominations, they blindly and unquestioningly follow the fanatical distortions that depart from the Interpretation that Abdul-Baha clearly gave the early Bahais of the West, as recorded and documented in the Star of the West, for all truth seekers to read and evaluate for themselves. Baha'u'llah and Abdul-Baha respected the freedom of conscience of the soul that God bestowed on the individual. It's clear which Baha'i denomination seeks to deprive its followers of that, a fact which all the recent lawsuits of the corrupted Haifan administration also proclaims to the entire population of the United States of America, and, indeed, the world. What a pathetic spectacle that the Haifans have dragged the Name of the Blessed Beauty through the mud of the US Federal Courts! How right those Courts were to utterly reject their attempts to destroy other Bahai denominations! THREE TIMES!!! Bahais of other denominations have as much right as any other US citizen to participate in this forum online and share their conscience and views with other Bahais and non-Bahais. It should be clear to any objective citizen reading the actual history of the practices and behavior of



Wilmette and Haifan Baha'is here on Soul Pancake and elsewhere online what their methods have actually been. That's the wonderful thing about freedom of conscience and democracy, which both Baha'u'llah and Abdul-Baha approved of. As I've mentioned, the Courts have repeatedly upheld such principles, while the Haifans seek to impose a very corrupted interpretation of the Faith upon its unfortunate followers, the vast majority of whom are kept in the Dark... Slandering and maligning people as "covenant breakers" doesn't conceal who the real breakers and betrayers of Adul-Baha's liberal and open Interpretation of His Father's Faith really are. Reform Bahais and other fellow Bahais have as much right to post links elucidating their understanding of the Bahai Teachings as the Wilmette Baha'is, who attempt to characterize the fact as some egregious sin in order to smear and discredit people holding different views. Their tactics are obvious to thoughtful people. Further details on the actual history of the Bahai Faith may be found at The Baha'i Faith & Religious Freedom of Conscience <https://fglaysher.com/bahaicensorship/> Bahai regards. The Reform Bahai Faith <https://www.ReformBahai.org>

"If you really believe in IIOT (Independ.... of truth) then read the Authentic Covenant of Abdul Baha that is being presented to you by Dear Fredrick." It can be found at Abdu'l-Baha's 1912 Authentic Covenant <https://www.reformbahai.org/Covenant.html>

On Soulpancake, and elsewhere, I am one more sinned against, than sinning, by your fellow Wilmette, Haifan Baha'is... as are many other Bahais of conscience... the record clearly demonstrates the fact, as does the \*three\* judgments by the US Federal courts. See The Baha'i Faith & Religious Freedom of Conscience <https://fglaysher.com/bahaicensorship> Your suggestion to "forgive" is therefore erroneous. I've done nothing nor said anything here on Soulpancake that requires "forgiveness." As a citizen and a Bahai I've merely shared my opinions and belief. Despite the fact that I made every effort at civility and politeness, it should be evident to any fair-minded observer that a number of Wilmette Baha'is self-righteously chose to treat me in a reprehensible manner and casted aspersions of "covenant breaker" and so forth upon me. So I don't have anything to apologize for. I am the one owe a number of apologies, since you bring it up. Bahai regards.

Again, the irony is that they who are so quick to denounce their fellow citizens and Bahais as "Covenant Breakers" are actually the real covenant breakers, or I should say the deceived and brainwashed... It is characteristic of all fundamentalists interpretations, of various religions, that narrow definitions and behaviors become substitutes for the Spirit, brotherly love, respect, and so on, leading to smug self-righteousness and sanctimony on the part of adherents. Bahai regards.

As a fellow US citizen and Bahai, I respect your conscience.

It sad to witness American Baha'is, violating not only the teachings of Baha'ullah and Abdul-Baha, but the most basic tenets of the experience of the United States civic and cultural history. Fortunately, the US Federal Courts understand what a threat the spurious will and testament of Shoghi Effendi actually is, utterly rejecting the bogus Wilmette nsa's deluded claims THREE TIMES. "The Reform Bahai Faith submits to the Court that the NSA of Wilmette, while publicly hiding behind a facade of liberalism, is essentially practicing Islamic "takfir," in the words of the scholar of Islam Bernard Lewis, "recognizing and denouncing apostasy," labeling people "kafir" or infidels, and issuing "fatwas" or decrees, denying the very existence of other Bahais and denominations, all indicative of the worst in the Shiite Islamic heritage of the Bahai Faith-practices Baha'u'llah specifically rejected, teaching tolerance of different religious views congruent with modern Western custom and practice. Nothing could be more diametrically opposed to the democracy of our civic and legal order. The NSA of Wilmette is essentially seeking to use the Court in a type of jihad." Amici curiae, Reform Bahai Faith <https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

Incidentally, here's a link to a menu of other Bahai denominations and some of the US federal courtroom documents: 9 Bahai Denominations <https://fglaysher.com/bahaicensorship/ninedenominations.htm> Also see US District Court of

**Northern Illinois rules against Haifan Baha'is - April 23, 2008 Amici curiae, Reform Bahai Faith**  
<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

Funny how you choose to misrepresent the pages that are printed in black and white in the Star of the West. That's entirely in line with the way the Wilmette nsa behaved in the court of Judge Amy St Eve, US District Court of Northern Illinois, and Judge Sykes of the Seventh Circuit Court of Appeals. Honest researchers who want to may also verify the Google copies with the originals that Google scanned from major US university libraries. The irony is that the real "Covenant Breakers" are the so-called "mainstream" Baha'is of Wilmette and Haifa, who forged a will and testament to acquire power, relying on slander, abuse, and court room harassment to establish their "infallibility." Reform Bahais don't follow a "second" or "third" guardian, as the Orthodox Bahais and the other Baha'i denominations that frivolously sued by your "infallible uhj," all of whom have been unfortunately deceived by the criminal acts of Shoghi Effendi and his family, the family that was so corrupt that he ended up "excommunicating" them as well as anyone else he couldn't control and manipulate. Your tactics are blatantly the same.

Here are both Star of the West volumes on Google Books: Star of the West

[https://books.google.com/books?](https://books.google.com/books?id=rw4YAAAAYAAJ&printsec=frontcover&dq=editions:LCCN2001221986)

[id=rw4YAAAAYAAJ&printsec=frontcover&dq=editions:LCCN2001221986](https://books.google.com/books?id=rw4YAAAAYAAJ&printsec=frontcover&dq=editions:LCCN2001221986)

[https://books.google.com/books?](https://books.google.com/books?id=2A8YAAAAYAAJ&pg=PA16&dq=star+of+the+west+baha+date:0-1923&lr=&as_brr=1&as_pt=ALLTYPES#PPA1,M1)

[id=2A8YAAAAYAAJ&pg=PA16&dq=star+of+the+west+baha+date:0-](https://books.google.com/books?id=2A8YAAAAYAAJ&pg=PA16&dq=star+of+the+west+baha+date:0-1923&lr=&as_brr=1&as_pt=ALLTYPES#PPA1,M1)

[1923&lr=&as\\_brr=1&as\\_pt=ALLTYPES#PPA1,M1](https://books.google.com/books?id=2A8YAAAAYAAJ&pg=PA16&dq=star+of+the+west+baha+date:0-1923&lr=&as_brr=1&as_pt=ALLTYPES#PPA1,M1) Again, the relevant pages: Abdul-Baha's Address Upon the Covenant was first published in Star of the West, November 23, 1912, 9-10; again, a mere year later in Star of the West, November 23, 1913, p. 234-9; and just before his death, emphasizing the importance of the 1912 Covenant exactly when Bahais needed to recall Abul-Baha's guidance the most, in Star of the West November 23, 1921. The reader may corroborate independently this publishing history of the Address Upon the Covenant since the entire 1912 to 1913 and 1920 to 1921 volumes of Star of the West can be download directly from Google Books. For the full 1912 Authentic Covenant and analysis: Abdu'l-Baha's 1912 Authentic Covenant <https://www.reformbahai.org/Covenant.html> An Analysis of Abdul-Baha's 1912 Authentic Covenant [https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html) Star of the West [https://books.google.com/books?](https://books.google.com/books?id=rw4YAAAAYAAJ&printsec=frontcover&dq=editions:LCCN2001221986)

[id=rw4YAAAAYAAJ&printsec=frontcover&dq=editions:LCCN2001221986](https://books.google.com/books?id=rw4YAAAAYAAJ&printsec=frontcover&dq=editions:LCCN2001221986)

[https://books.google.com/books?](https://books.google.com/books?id=2A8YAAAAYAAJ&pg=PA16&dq=star+of+the+west+baha+date:0-1923&lr=&as_brr=1&as_pt=ALLTYPES#PPA1,M1)

[id=2A8YAAAAYAAJ&pg=PA16&dq=star+of+the+west+baha+date:0-](https://books.google.com/books?id=2A8YAAAAYAAJ&pg=PA16&dq=star+of+the+west+baha+date:0-1923&lr=&as_brr=1&as_pt=ALLTYPES#PPA1,M1)

[1923&lr=&as\\_brr=1&as\\_pt=ALLTYPES#PPA1,M1](https://books.google.com/books?id=2A8YAAAAYAAJ&pg=PA16&dq=star+of+the+west+baha+date:0-1923&lr=&as_brr=1&as_pt=ALLTYPES#PPA1,M1) For the original pamphlet publication of the 1912 Covenant, see Bahai Teaching, 1912 Address Upon the Covenant

[https://fglaysher.com/reformbahai/images/Bahai\\_Teaching.pdf](https://fglaysher.com/reformbahai/images/Bahai_Teaching.pdf)

The citations from Star of the West can easily be corroborated by anyone seeking the truth. Google Books has scanned the majority of the old volumes and has them online. Abdul-Baha's Address Upon the Covenant was first published in Star of the West, November 23, 1912, 9-10; again, a mere year later in Star of the West, November 23, 1913, p. 234-9; and just before his death, emphasizing the importance of the 1912 Covenant exactly when Bahais needed to recall Abul-Baha's guidance the most, in Star of the West November 23, 1921. The reader may corroborate independently this publishing history of the Address Upon the Covenant since the entire 1912 to 1913 and 1920 to 1921 volumes of Star of the West can be download directly from Google Books. [https://fglaysher.com/reformbahai/images/Star\\_of\\_the\\_West\\_1912\\_231-232.pdf](https://fglaysher.com/reformbahai/images/Star_of_the_West_1912_231-232.pdf) [https://fglaysher.com/reformbahai/images/Star\\_of\\_the\\_West\\_1913\\_523-529.pdf](https://fglaysher.com/reformbahai/images/Star_of_the_West_1913_523-529.pdf) [https://fglaysher.com/reformbahai/images/Star\\_of\\_the\\_West\\_Nov\\_23-1921.pdf](https://fglaysher.com/reformbahai/images/Star_of_the_West_Nov_23-1921.pdf) [https://books.google.com/books?](https://books.google.com/books?id=rw4YAAAAYAAJ&printsec=frontcover&dq=editions:0kRTYJKkYea-uBuZ8EC)

[id=rw4YAAAAYAAJ&printsec=frontcover&dq=editions:0kRTYJKkYea-uBuZ8EC](https://books.google.com/books?id=rw4YAAAAYAAJ&printsec=frontcover&dq=editions:0kRTYJKkYea-uBuZ8EC) Why would you make such false allegations? As many Bahais have testified to, the tactics Wilmette and Haifan Bahais use are reprehensible. Documentation of the actual practice and behavior of Haifan Baha'is, instead of propaganda, can be found at The Baha'i Faith & Religious Freedom of Conscience <https://fglaysher.com/bahaicensorship/> A false will and testament, \*forged\*, never probated or authenticated, is NOT guidance. It's a crime. That people are brainwashed into believing in it doesn't change the fact. Nor does the deriding of other Bahai denominations by the Haifans, nor trying to destroy them through lawsuits in Federal courts. The Federal judges were NOT deceived.... Seventh Circuit Court of Appeals



<https://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=2306>

Here's a review of Udo Schaefer's book by Denis MacEoin, an outstanding British scholar: Reviewed by Denis MacEoin, Dursley, Newcastle. June 2001: Udo Schaefer, Nicola Towfigh, and Ulrich Gollmer (contribs.), Making the Crooked Straight: A Contribution to Bahá'í Apologetics, trans. from German by Dr. Geraldine Schuckelt, 2000, George Ronald, Oxford, 863 pp. <https://fglaysher.com/bahaicensorship/MacEoinRev.htm>

"Making the Crooked Straight": A false and bogus reading... Here are the citations: Abdul-Baha's Address Upon the Covenant was first published in Star of the West, November 23, 1912, 9-10; again, a mere year later in Star of the West, November 23, 1913, p. 234-9; and just before his death, emphasizing the importance of the 1912 Covenant exactly when Bahais needed to recall Abul-Baha's guidance the most, in Star of the West November 23, 1921. The reader may corroborate independently this publishing history of the Address Upon the Covenant since the entire 1912 to 1913 and 1920 to 1921 volumes of Star of the West can be download directly from Google Books. <https://www.reformbahai.org/Covenant.html>

Actually, the old lie that has been promulgated is that of the purported will and testament of 1921. Ruth White and other early Bahais heard for themselves what Abdul-Baha repeatedly said in public and what WAS repeatedly published in the pages of the Star of the West prior to 1921. I invite people to read and decide for themselves, either through Google Books or the Reform Bahai Faith website: <https://www.ReformBahai.org> The Britannica statistics are bogus, as has been widely realized by many Bahais and others. For those interested in corroborating the fact for themselves see, False Membership Statistics for US Baha'i community & elsewhere <https://fglaysher.com/bahaicensorship/FalseStats.htm> or Ontario Consultants on Religious Tolerance <https://www.religioustolerance.org/>

Not at all mistaken. Your grandmother was apparently deceived like many early Bahais. All of the exact citations and copies of the original pages are available at this link: An Analysis of Abdul-Baha's 1912 Authentic Covenant [https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html) Again, too, is the publication of his Address Upon the Covenant: Abdu'l-Baha's 1912 Authentic Covenant <https://www.reformbahai.org/Covenant.html>

Abdul-Baha's 1912 Authentic Covenant was published repeatedly in the Star of the West between 1912 and 1921. It was universally acknowledged by the early Bahais. Only with the fraudulent will and testament of Shoghi Effendi was it shunted aside, leading to a thousand to two thousand Bahais leaving during the 1920s and '30s. Many knew Abdul-Baha, heard him deliver his Address Upon the Covenant in public, and that his Interpretation of Baha'u'llah's Teachings was being corrupted by Shoghi Effendi and his cabal. A copy may be found at the following link: Abdu'l-Baha's 1912 Authentic Covenant <https://www.reformbahai.org/Covenant.html> Ruth White's books document and discuss those events: Abdul Baha's Questioned Will and Testament. Beverly Hills: White, 1946. [https://www.reformbahai.org/Ruth\\_White.html](https://www.reformbahai.org/Ruth_White.html) Bahai regards.

I invite you to read all of the Star of the West prior to Abdul-Baha's passing in 1921, with an independently open, truth-searching mind. For details, see, An Analysis of Abdul-Baha's 1912 Authentic Covenant [https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

Since the putative will and testament of Abdul-Baha of 1921 was never probated or authenticated, the ideas you express are actually based on blind, unquestioning belief, not historical fact. I invite you and other Baha'is who think like you to consider: Abdul-Baha's 1912 Authentic Covenant <https://www.reformbahai.org/Covenant.html> An Analysis of Abdul-Baha's 1912 Authentic Covenant [https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html) Please note that much of the thinking you advance as the truth has been expressly rejected by the US Seventh Circuit Court of Appeals, Case No. 08-2306: Opinion, Judge Sykes, p 14-15: "Considered in light of these First Amendment limitations on the court's authority, certain aspects of the 1966 injunction are troubling. The decree declares that "there is only one Baha'i

Faith," that Shoghi Effendi was its last Guardian and none has come since, and the National Spiritual Assembly was its representative and "highest authority" in the United States and was "entitled to exclusive use of the marks and symbols of the Faith," including the exclusive use of the word "Bahá'í." Declarations of this sort push the boundaries of the court's authority under Kedroff and Presbyterian Church. In church property disputes (trademark suits obviously qualify), the First Amendment limits the sphere in which civil courts may operate. When a district judge takes sides in a religious schism, purports to decide matters of spiritual succession, and excludes dissenters from using the name, symbols, and marks of the faith (as distinct from the name and marks of a church), the First Amendment line appears to have been crossed" (boldface added). <https://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=2306> The people causing the dissension are the ones who created a fraudulent will and testament and then brainwashed Americans and others for decades into believing in it. Bahai regards.

[What is this Baha'i stuff that's all over this site?](#)

"I must confess that I know almost nothing about the Baha'i religion & it's tenants but they seem pretty peaceful and tolerant"

Thank you for saying you know "almost nothing" about the Wilmette-Haifan Baha'is. Let me share with you some of the educational details that the Wilmette seek to suppress, on and off the Internet:

The US Federal Courts know a great deal about that particular Bahai denomination since the Court has rejected THREE TIMES its lawsuits against several other Bahai denominations. See the Court documents and recording at <https://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=2306>

See the Chicago Tribune article:  
Federal appeals court rules in favor of splinter Baha'i group Orthodox believers can keep calling themselves Baha'i, court says. November 25, 2010 By Manya A. Brachear, Chicago Tribune reporter.  
<https://archive.chicagobreakingnews.com/2010/11/federal-appeals-court-rules-in-favor-of-splinter-bahai-group.html>

Extensive court documents available at and via  
The Baha'i Faith & Religious Freedom of Conscience  
<https://fglaysher.com/bahaicensorship/>

Let me know what you think.

You're probably referring to the Wilmette-Haifan Baha'i cult. It's based on a fraudulent will and testament that many early Bahais objected to, realizing it was a forgery and utterly changing the nature of the Bahai Teachings from a universal, open religion to basically an oppressive, highly hierarchical religion largely modeled on the Catholic Church.

See details at About the Reform Bahai Faith  
<https://www.reformbahai.org/about.html>

Abdu'l-Baha's 1912 Authentic Covenant  
<https://www.reformbahai.org/Covenant.html>

An Analysis of Abdul-Baha's 1912 Authentic Covenant  
[https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

Hope this helps answer your question.

## World Unity Baha'i Style

"<https://bic.org/statements-and-reports/bic-statements/09-0204.htm>

Reclaiming Freedom of Conscience, Religion or Belief to Promote Social Integration

Bahá'í International Community's Statement to the 47th Session of the United Nations Commission for Social Development

4 February 2009?New York, New York"

The fact is that the Wilmette-Haifan Baha'i Faith does NOT respect "Freedom of Conscience," let alone even know what it means...

For instance, since 2006, it has repeatedly harassed and sued THREE other Baha'i denominations in US Federal Courts, seeking to deprive them of their Constitutional rights and destroy them:

Seventh Circuit Court of Appeals

Public Access to Oral Argument recordings, Opinions,

<https://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=2306>

Opinion of US 7th Circuit Court of Appeals, Case No. 08-2306 - November 23, 2010

[https://fglaysheer.com/bahaicensorship/US\\_7th\\_Circuit\\_Court\\_of\\_Appeals\\_11-23-2010.html](https://fglaysheer.com/bahaicensorship/US_7th_Circuit_Court_of_Appeals_11-23-2010.html)

Baha'i Faith & 7th Circuit Court of Appeals

<https://bahaifaith7thcircuitcourtofappeals.blogspot.com>

Most Baha'is are probably unaware of the extent to which the "administration" that runs the Haifan denomination practices censorship and a fascist "world order," and has done so for decades...

For more details, see The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysheer.com/bahaicensorship/>

Your\_Fellow\_Felon, I think Baha'is are a fucking pain in the ass to tell you the truth.

## Bahai Faith on South Park

**They'd explore how gullible Americans and other people came to believe in a will and testament that was declared fraudulent by the leading document expert of the British Museum in 1930, causing them repudiate the most basic democratic experience of their own nation and much of human civilization in favor of an oppressive would-be utopia... Lot of room for humor in that!!!**

**Dr. C. (Charles) Ainsworth Mitchell. Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930. Certified Copy from the Library of Congress.**

[https://www.reformbahai.org/CAMitchell\\_Report.html](https://www.reformbahai.org/CAMitchell_Report.html)

## Why isn't the Baha'i and Unitarian Universalist Faiths more popular?

**"Baha'ullah was quite clear in His Tablet of the Holy Mariner that His Faith would suffer division" Is there a link to this that I could add to my record for future discussion? thanks"**

**It's a highly poetic work, not a treatise: Tablet of the Holy Marine**

[www.omphaloskepsis.com/ebooks/pdf/mariner.pdf](http://www.omphaloskepsis.com/ebooks/pdf/mariner.pdf)

**"i've also approached a discussion asking Haifan Bahai's on their view on these division however they imperviously insist that ONLY they are Bahai and no other."**

See my A Response to Takfir

<https://fglaysher.com/bahaicensorship/apostates.htm>

& then 9 Bahai Denominations

<https://fglaysher.com/bahaicensorship/ninedenominations.htm>

"My pointy was that all accept Bahau'llah as the founder yet you deny them. Their reply: I should believe what I want and that they go with what UJ prescribes and they also mentioned that those who do not accept Shoghi Affendi has broken the covenant. Its sad to see that people are that petty in there answers when the whole idea is about global unity."

Blind faith is like that. Baha'u'llah and Adul-Baha has repeatedly urge independent investigation of truth, but the spurious Haifan will and testament basically reversed their teachings and returned to Shiite fanaticism, "Takfir," the naming and denouncing of "infidels," which is a very convenient interpretation or spin when one has falsified a document in order to acquire power wealth.

Not interested in Youtube.

Hope this helps.

Acutally, you say, "Bahai claims no denominations or divisions or splits," but ONLY the Wilmette-Haifan Baha'i denomination makes that claim. All of the several Bahai denominations think otherwise. Baha'ullah was quite clear in His Tablet of the Holy Mariner that His Faith would suffer division but would eventually recover. Reform Bahais believe they are that recovery, and are representing Abdul-Baha's publicly delivered Interpretation of his Father's Teachings, unlike the Haifans who seek to scare people away from the relevant documents through fear, slander, and forgery.

Since you ask, see Reform Bahai Declarations

<https://www.reformbahai.org/Declare.html>

Hope this helps.

"Are you saying that the Bahai Faith and the Universal House of Justice is not what was intended?"

Yes, not intended by Abdul-Baha who was appointed by Baha'u'llah as his Interpreter and the Center of the Covenant. Abdul-Baha brought the Bahai teachings into the modern, Western world, so his interpretation is essential since he adapted his father's teachings, adjusting them here and there, \*universalizing\* them in many ways, leaving significantly behind some of the culturally bound Islamic overtones. It was the fraudulent will and testament after his death that actually even reverted back past Baha'u'llah himself to much of the worst in the Shiite tradition. Much of the trouble with the Haifan Baha'i Faith is due to that these facts, which they've bent every effort for decades to suppress.

Abdul-Baha paradoxically emphasized on a number of occasions that the Bahai Faith cannot be organized, while discussing and explaining how on a moderate level it could, largely what he called "spiritual democracy," with separation of church and state, largely local control, not an over-arching imitation of the Catholic Church structure. The early Bahais of the 1920s were all shocked when the Haifans started going off in that direction because they had heard him speak for more than a decade about a very different social religious form.

You're quite right that Mason Remey and other early Bahais are often the victims of "name calling," "covenant breaker" allegations, etc., basic slander techniques to discredit them. The irony it is actually the Haifan Baha'is who broke Abdul-Baha's very simple, open 1912 Covenant, which he delivered in public and which was widely recognized for nearly a decade prior to his death. Under Early Reform Bahais are a number of people who understood much of this was taking place too.

Most American Haifan Baha'is have simply been deceived and brainwashed into believing the Haifan version and accepting the fanaticism of "covenant breaking" and so on. In my view, the Orthodox Baha'i Faith and the other denominations that believe there was a successor to Shoghi Effendi, whom the Haifans think of as a "guardian," right out of Shiism's imamate tradition, are unfortunately also impacted by the forged document of 1921.

Best wishes,

Reform Bahai Faith

<https://www.ReformBahai.org>

"But for me to understand Unity I would need to understand what caused/causes disunity. My find (like millions out there) has led me to the root cause...organized religion. Is the statement (above) of Bahaulla not saying the same thing?"

Abdul-Baha, Baha'u'llah's son and appointed interpreter, emphasized that the Bahai Movement was not about organization:

"The Bahai Movement is not an organization. You cannot organize the Bahai Movement. The Bahai Movement is the spirit of the age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement. The teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, etc., find their highest aims in this Cause. Socialists and philosophers find their theories fully developed in this movement."

Abdul-Baha placed the emphasis on spiritual cultivation of an "attitude" toward life. After his death in 1921, members of his family forged a supposed will and testament that in fact dramatically changed the whole nature and focus of what has become known as the "Baha'i Faith." From the very beginning after his death, there were Bahais who recognized what was taking place and spoke out and wrote about it.

Here are some pages that discuss Abdul-Baha's 1912 Covenant, delivered in public, not supposedly buried and hidden underground for years as with what the Wilmette-Haifan Baha'is.

Abdu'l-Baha's 1912 Authentic Covenant

<https://www.reformbahai.org/Covenant.html>

An Analysis of Abdul-Baha's 1912 Authentic Covenant

[https://www.reformbahai.org/Covenant\\_comments.html](https://www.reformbahai.org/Covenant_comments.html)

[To followers of the Baha'i faith: What did the founder of this faith do that makes him the one that we all were waiting for?](#)

Those seeking the truth about the Wilmette-Haifan Baha'is might also want to take into account the Opinion of the US Federal Court of the 7TH District:

Opinion of US 7th Circuit Court of Appeals, Case No. 08-2306 - November 23, 2010

[https://fglaysher.com/bahaicensorsip/US\\_7th\\_Circuit\\_Court\\_of\\_Appeals\\_11-23-2010.html](https://fglaysher.com/bahaicensorsip/US_7th_Circuit_Court_of_Appeals_11-23-2010.html)

Baha'i Faith & 7th Circuit Court of Appeals

<https://bahaifaith7thcircuitcourtofappeals.blogspot.com>

"What I am truly wondering though is that if he was the universal prophet or teacher, why did he not travel further to spread his teachings? Also if he is what the prophecies are fulfilling, then how long do you think it will take for the major religions to adopt this? I mean Hinduism still accepts Buddha as an incarnation of God, but does not see Jesus as one."

He was repeatedly imprisoned and exiled but travel itself was much more difficult in the 19th Century. Baha'u'llah communicated with followers in many countries through epistles, essentially letters and his books and writings.

The history of all of the major religions demonstrate that it often took two or three centuries for the teachings of the founder to reach or evolve to a point that they began to influence the entire civilization. The process has been complicated for the Bahai teachings because of the fraudulent will and testament created by Shoghi Effendi's family in 1921. Most American Baha'is simply accept its "authenticity" on blind faith, having been deceived and brainwashed by the organization built on its distortions of what Abdul-Baha actually taught. Whenever similar distortions have happened in the past, the truth of the vision of the teacher or prophet eventually won out, sweeping the lies aside, its purity restored, reaching the people in the end.

Reform Bahais believe that the moderate, open, spiritual Interpretation of Abdul-Baha, as exhibited in the Star of the West, is happening now, and, sustained by Baha'u'llah, will continue the efflorescence of its global vision.

Many Hindus do accept Jesus as an avatar or spiritual teacher. Like all things, Hinduism can vary greatly, depending on individual understanding. Baha'u'llah promised and taught that his vision is universal, embracing and unfolding what is universal at the core of all the great religions, and was the will of God Himself for this day and age. In the view of Bahais of most of the various Bahai denominations, there is largely agreement, I think it is fair to say, that his teachings have largely in effect already become the accepted values of much of modern society.

See Some Vital Bahai Principles

[https://www.reformbahai.org/Some\\_Vital\\_Bahai\\_Principles.html](https://www.reformbahai.org/Some_Vital_Bahai_Principles.html)

Hope this helps. Bahai regards.

About the Reform Bahai Faith

<https://www.reformbahai.org/about.html>

You're welcome. It occurs to me too that all the Bahai denominations also share the belief that Baha'u'llah taught all the great religions and traditions taught, in one form or another, that there would be a universal spiritual prophet or teacher. So Baha'u'llah is the fulfillment, to Bahais, of Biblical and Christian prophecies, as well as Buddhist, Hindu, etc.

" I am not of the Baha'i faith, but am curious as to why you feel the need for a "third testament". Also, Jesus is not just the King of the Jews. We are called /Christ/ians for a reason. :-)"

It seems to me no one has addressed your question. Attempting to draw you off into a Baha'i fireside demonstrates that the Wilmette-Haifan Bahais use Soulpancake to proselytize, basically drawing people off TV or wherever, isolating them from the nearly dozen other Bahai denominations that hold views other than their own.

I believe Baha'u'llah, the founder of the Bahai faith, teaches that humanity needs a "third testament," in a sense, because it is the will of God, not humankind. The Bible and Christian New Testament teaches a Promise One would eventually come to mankind, bringing Teachings that usher in a new age of spiritual and human development. In that sense, Baha'u'llah is the Return of Christ.

Members of the Reform Bahai Faith believe that Abdul-Baha, Baha'ullah's son, Interpreted the Teachings of his father for the modern age.

[Does anyone here practice/study baha'i faith?](#)



To answer your question, I've been a member of the Reform Bahai Faith since 1976, having known of it for a few years during which I read nearly every Bahai book that had been published up until then, along with some of the older books of Abdul-Baha's time. The latter fact helped me to realize years later that something was profoundly wrong with the Wilmette-Haifan interpretation versus Abdul-Baha's own as delivered in public all over Europe and North America.

So, when you imply "Baha'i religion," I have to say, which Bahai denomination? Google bahai denominations, if interested for more details.

"Has it helped?" It has helped me, changing for the better my entire vision of life. One of my books is actually about such things, if interested. [https://books.google.com/ebooks?id=jt6vBBfmUHwC&dq=%22frederick%20glaysher%22&as\\_brr=5&source=webstore\\_bookcard](https://books.google.com/ebooks?id=jt6vBBfmUHwC&dq=%22frederick%20glaysher%22&as_brr=5&source=webstore_bookcard)

"It's not every day you bump into a religion that tries to heal the hatred between the muslims, jews, and christians."

It's important to realize that there are several different Bahai denominations. The Wilmette-Haifan Baha'is have in fact been expressing plenty of "hatred" toward other Bahais for many decades, suing and harassing them in the attempt to deprive them of their Constitutional rights of religious freedom and conscience:

Opinion of US 7th Circuit Court of Appeals, Case No. 08-2306 - November 23, 2010  
[https://fglaysher.com/bahaicensorship/US\\_7th\\_Circuit\\_Court\\_of\\_Appeals\\_11-23-2010.html](https://fglaysher.com/bahaicensorship/US_7th_Circuit_Court_of_Appeals_11-23-2010.html)

Baha'i Faith & 7th Circuit Court of Appeals  
<https://bahaifaith7thcircuitcourtofappeals.blogspot.com>

[Why should someone convert to Baha'i?](#)

Baha'u'llah claimed to be the Manifestation of God for this day and age. If one believes that is true, one is a Bahai.

The word "convert" is problematical to me, in a sense. It's laden with the Christian past, to my taste; nuances like that linger around it. That's all. Best.

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[Homepage](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Brief Comments on soc.religion.bahai - on Usenet**

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**Robert J. Pease, December 5, 1998:**

**"I support your efforts to expose SRB as a fundamentalist group."**

**[srb84.htm](#)**

**Kent Johnson:**

**"It turns my stomach that they call themselves a Baha'i Group while doing these things so obviously partisan and consciously unjust."**

**[srb61.htm](#)**

**Ron House:**

**"I think the following is a clear case of malicious rejection of an article by the worst of the moderators of soc.religion.bahai."**

**[srb53.htm](#)**

**Timothy Mulligan:**

**"(Sigh) Fred, I'm beginning to think you're right about those SRB moderators."**

**[srb59.htm](#)**

**RobertNik:**

**"these guys are pompous arseholes IMHO."**

**[srb54.htm](#)**

**Bruce Burrill:**

**"What are Baha'i afraid of?"**

**[srb60.htm](#)**

**Zute flute:**

**"Frankly I could not see anything in the letter I wrote which would prompt someone to ask whether or not I am a Baha'i."**

**[srb50.htm](#)**

**YU ZIR:**

**"But as an outsider, I can perhaps see the point Fred Glaysher is making, and which point none of SRB's defenders seem to address."**

**[srb46.htm](#)**



**Matthew Cromer:**

**"The current moderators regulate the contents--posting articles which they agree with...."**

**[srb47.htm](#)**

**Kavosh Soltani, December 9, 1998:**

**"So many Bahais on these forums have shown to be ready to forget logic and reason, ignore clear evidence and Word of God, and come up with exactly the same line of tired and inaccurate excuses and arguments to justify their position, that it can not be a simple coincidence."**

**[srb77.htm](#)**

**Melissa Boyer Kafes:**

**"For me, I have posted a couple of times on soc.religion.bahai and have gotten a couple of nasty emails...."**

**[srb44.htm](#)**

**Shakti3, December 4, 1998:**

**"Sorry to hear that you've been suppressed on srb. Your comments were always very "right on." Altho it does not surprise me one bit, seeing the way these newsgroups operate."**

**[Ex7.htm](#)**

**Harold Shinsato:**

**"It seems like there is an oppression over the Baha'i Faith."**

**[srb33.htm](#)**

**Steve Tomljenovic, December 3, 1998:**

**"The moderators are a bit overzealous at times. Since all the controversy started, it has gotten worse."**

**[srb79.htm](#)**

**Laeterna:**

**"To say I was flabberghasted at this type of "moderating" was putting it mildly indeed."**

**[censored2.htm](#)**

**Robin Peters:**

**"I think you're to be commended for your persistence in the face of consistent censorship."**

**[srb43.htm](#)**

**jgoldberg:**

**"I refuse to post on soc.religion.bahai because of the arbitrary and mean-spirited manner of censorship practiced by the moderators. "**

**[srb57.htm](#)**

**Ruletherod, November 17, 1998:**

**"Too much damage has already been done in the name and to**

**the name of Baha'u'llah by right-wing administrative bullies, linear-thinking apologists, and doctrinaire-fundamentalists. You can't just blame it all on the critics."**

**[srb76.htm](#)**

**Many other similar messages may be found on my web site under soc.religion.bahai censorship.**

**[srb.htm](#)**

**FG....The Bahai Faith & Religious Freedom of Conscience:**

**[index.htm](#)**

**On alt.religion.bahai and AOL, Keyword Bahai, Message Boards**

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[Homepage](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Baha'i Censorship & Soc.Religion.Bahai**

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Apparently, defunct as of October, 2010. See

<https://groups.google.com/group/soc.religion.bahai/topics?hl=en&lnk=rgh>

It's not clear why the Haifans pulled the plug on soc.religion.bahai after more than a dozen years online. It's archives, however, especially the early years, suggests how fanatical Haifan Baha'is can be, which becomes all the clearer when compared to the archives for [talk.religion.bahai](https://groups.google.com/group/talk.religion.bahai/topics) from its creation in 1997 onward.

<https://groups.google.com/group/talk.religion.bahai/topics>

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See also: Voices of Conscience

[Larry Rowe](#) 2006 Extensive comments on slander and shunning

[Nima Hazini](#)

[K. Paul Johnson](#)

[Michael McKenny](#)

[Dermod Ryder](#)

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[Brief Quotations from many people regarding censorship on soc.religion.bahai](#)

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2003

Beyond these few messages, I recommend searching Google's newsgroup server for current and archived discussion:

<https://groups.google.com/groups?hl=en&group=talk.religion.bahai>

[Selected Messages for 2003](#)

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**2002**

[Selected Messages for 2002](#)

## 2001

[Selected Messages for 2001](#) Prior to October

[Selected Messages for 2001 Part 2](#) October through December

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## 2000

[Selected Messages for 2000](#)

[See also Selected Messages on Alison Marshall's "expulsion."](#)

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## 1999

[Re: Bahai Fireside, CHRISTIAN response and rebuttal](#) Dale Grider 8/6/99

[Re: Letter of resignation](#) Steve Marshall 7/26/99

[Re: Letter of resignation](#) pdodenhoff 7/25/99

[Re: Letter of resignation](#) pdodenhoff 7/26/99

[Re: Letter of resignation](#) Berekiah 7/26/99 & re Majnun

[Re: Letter of resignation](#) Steve Marshall 7/26/99

[Help \(from a new Bahai\)](#) 7/7/99

[Re: Another Inquiring Mind](#) pdodenhoff 6/29/99

[Re: Another Inquiring Mind](#) pdodenhoff 6/29/99

[Re: Letter of resignation](#) pdodenhoff 6/29/99

[Re: Resignation](#) Ron stephens 5/5/99

[SRB censorship](#) 3/26/99

[Censored e-mail to srb](#) 3/6/99

[Re: Quote from Ruhiyyih Khanum censored by SRB](#) Ron House 3/3/99

[Re: Interesting Conversations...](#) Robin Peters 2/24/99

[Re: An apology to Fred](#) Alison Marshall 2/10/99

[Re: Universal Declaration of Human Rights and Freedom of Conscience](#)

Milissa Boyer Kafes 2/10/99

[Scent of the Bahji Rose](#) 1/24/99

[BAHAI METHODS](#) 1/4/99

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## 1998

[Re: Action Alert - Easy Reward from Allah\(SWT\), EnshaAllah](#) S. Shambashi 12/18/98

[O MUSLIM! Do your duty!](#) Afshin Afrashteh 12/17/98

[Re: Why can't you....?](#) Ruletherod 12/9/98

[Re: I would post on srb but they have been censoring me since May 1998](#) Pease 12/5/98

[Re: Reply to moderator of soc.religion.bahai](#) Soltani 12/9/98

[Re: Reply to moderator of soc.religion.bahai](#) Soltani 12/9/98

[Re: REPOST - alt.religion.bahai - FAQ](#) Soltani 12/4/98  
[censorship](#) Tomljenovic 12/3/98  
[Warning: soc.religion.Bahai Censures and is Biased against Muslims](#)  
Soltani 11/28/98  
[How Soc.Religion.Bahai Censures the truth about Bahai activities....](#)  
Soltani 11/28/98  
[A suggestion for a folder: Bahai Censorship](#) Ruletherod 11/17/98  
[Re: fw Gibro28W Remember the function of this site.](#) Albert Verbrugh,  
srb moderator 10/16/98  
[Soc.religion.bahai moderator Bill Hyman rejects the "neutral, technical"](#)  
[RFD](#) Bill Hyman, srb moderator 10/14/98  
[Re: The Baha'i Technique](#) Gibro28W 10/15/98  
[Re: The General Idea \(is correct\)](#) Gibro28W 10/15/98  
[Re: Faith doesn't harbor big egos? What's to prevent it?](#) Gibro28W  
10/14/98  
[Remember the function of this site.](#) Gibro28W 10/12/98  
[Re: Doubt \(has different meanings to different people\).](#) Gibro28W  
10/12/98  
[Re: soc.religion.bahai Signatures](#) Chess Hazlett 10/7/98  
[Re: Fwd: Barthaman Re Cal and Burl's dismissal of opposing viewpoints](#)  
LaAeterna 10/5/98  
[Fwd: Cal and Burl's dismissal of opposing viewpoints at Talisman](#)  
Barthaman on Bahai dissenters - wounded souls 10/4/98  
[Re Moonies & Bahais/ \[method of silencing opponents\]](#) 10/2/98  
LaAeterna  
[Re: Unpopular voices getting equal time....](#) Barthaman 10/1/98  
[Moderator's Notice](#) 9/14/98 Bill Hyman? Soc.religion.bahai bans all  
signature files and URLs  
[Re: the censorship that wasn't](#) 9/12/98 Kent Johnson  
[Re: fw Ron House Re: 2nd ROUGH DRAFT - RFD - talk.religion.bahai](#)  
9/7/98 Kent Johnson  
[Re: Fran Baker page added to web site](#) 9/4/98 Kent Johnson  
[Re: The Baha'i Technique](#) 8/29/98 Kent Johnson  
[\[bahai-faith\] Another rejection by soc.religion.bahai](#) 8/21/98 Ron House  
[Re: Why I returned...](#) 8/21/98 Timothy Mulligan  
[Re: Why I left \(expanded version\)](#) 8/17/98 Timothy Mulligan  
[A Baha'i Technique](#) 7/30/98 FG  
[Re: censorship](#) RobertNik 7/30/98  
[Re: censorship](#) 7/29/98 RobertNik  
[SRB censored msg?](#) 7/24/98 Bruce Burrill  
[little round with SRB moderators](#) 7/16/98 Fran Baker  
[SRB censorship](#) 7/14/98 Zutetflute  
[\[bahai-faith\] Bill Hyman's specious reasoning and excuses for censorship](#)  
6/27/98  
[Re: Freedom of Choice](#) 6/26/98 YU ZIR  
[Re: soc.religion.bahai - RFD/CFV](#) 6/24/98 Matthew Cromer  
[Re: Freedom of Choice](#) 6/23/98 YU ZIR  
[Re: "Bahai Hate Mail" page added PRIVATE MSG](#) 6/22/98 Milissa Boyer  
Kafes  
[adjectives and anger](#) 6/15/98 Alison and Steve Marshall  
[Re: Where LIBERTY is LIMITED](#) 6/11/98 Matthew Cromer

[Re: Where LIBERTY is LIMITED](#) 6/11/98 Matthew Cromer  
[Re: Where LIBERTY is LIMITED](#) 6/11/98 Matthew Cromer  
[Bill Hyman on Bahai censorship](#) 6/9/98 Vows in August of 1997 to censor F. Glaysher's "future postings" from srb.  
[Re: "Investigation" of Withdrawals \(was Leaving Faith\)](#) 6/8/98 S. Michele Smith  
[Re: "Investigation" of Withdrawals \(was Leaving Faith\)](#) 6/8/98 Rick Boatright  
[Re: censorship](#) 6/8/98 Rick Boatright  
[Re: Ad hominem attacks?](#) 6/8/98 Matthew Cromer  
[Re: \[bahai-faith\] 1200+ hits: on "Bahai Faith & Religious Freedom of Conscience" in 1 month](#) 6/8/98 Harold Shinsato  
[Re: Bahai "art"/hate mail #2](#) 7/8/97 webmaster@iranvision.com  
[censored from s.r.b also on Sat, 6 Jun 1998](#) 6/7/98 Bill Hyman  
[Censored from S.R.B 6 Jun 1998](#) 6/7/98 Bill Hyman  
[Re: SRB Forgery of my signature file](#) 6/5/98 M\_Iman@my-dejanews.com  
[Re: SRB censored 5-25-98](#) 6/2/98 Maryam Butson  
[FW: SRB censored 5-25-98](#) 5/31/98 Bill Hyman censors my signature file  
[Re: \[bahai-faith\] SRB censored 5-25-98](#) 5/27/98  
[Re: \[bahai-faith\] SRB censored 5-25-98](#) 5/27/98  
[Re: New site: "The Baha'i Faith & Religious Freedom of Conscience"](#) 5/26/98  
[SRB censored #2: 5-11-98](#) 5/19/98 (Regarding William Collins' "Religious Freedom of Conscience; Liberal/Conservative")  
[Re: Leaving Faith](#) 5/18/98 S. Michele Smith  
[SRB censored: 5-11-98](#) 5/17/98 Rick Boatright  
[SRB censored #3: 5-11-98](#) 5/11/98 Teri Rhan  
[Re: Leaving Faith](#) 5/11/98 Teri Rhan  
[Re: \[bahai-faith\] Leaving Faith \(fwd\)](#) 5/8/98 George & Marlena  
[\[bahai-faith\] Fw: Defrming to "cultural mores" \(fwd\)](#) 5/7/98 George & Marlena  
[\[bahai faith\] moderators vs censors](#) 5/3/98 LaAeterna  
[Re: third RFD on talk.religion.bahai](#) 1/5/98 Robin M Peters  
[Fw: 3rd RFD sent to David Lawrence](#) 1/4/98 Robin Peters

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## 1997

[Catch-22 in Faith](#) 12/22/97 hart@lycosemail.com  
[Re: SRB censored: 11-21-97](#) 11/25/97 Notarius  
[SRB censored: 11-21-97](#) 11/22/97  
[Re: Traffic on alt.religion.bahai versus](#) 10/30/97 Ron House  
[Re: Traffic on alt.religion.bahai versus](#) 10/29/97 Ron House  
[Re: MY ESPERANTO MESSAGES NEVER POSTED ? THIS IS CALLED](#) 10/17/97 john markovitch  
[SRB Censored: 8-22-97 \(Bern\)](#) 8/22/97  
[More Bahai censorship - moderators](#) 8/20/97  
[SRB Censored: 8-14-97](#) 8/14/97  
[SRB Censored: 8-13-97](#) 8/13/97  
[Re censorship \(from SRB\)](#) 8/12/97  
[Self-censorship: SRB 7-13-97](#) 7/14/97 (A particularly blatant example of

the way srb works.)

[SRB Censored: 6-12-97](#) 6/12/97

[SRB Censored: 5-22-97](#) 5/23/97

[Re: SRB Censored: 3-31-97 Open Letter to UHJ](#) 4/4/97

[SRB Censored: 4-23-97: Boatright](#) 4/23/97

[I refuse to post on soc.religion.bahai](#) 2/16/97 jgoldberg at megsinet.net

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Since the the moderators of soc.religion.bahai banned any messages from me that contain my signature file (May 25, 1998) pointing to this web site, I have been directly emailing every new poster to srb.

Several have emailed me back: [srb posters express thanks](#)

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Prior to 1998, there were at least thirty to forty other messages posted to alt.religion.bahai, by people other than myself, stating that they believed they had been censored by srb, often with accompanying evidence. Since I've lost track of those messages among the massive 30,000+ postings, I'd appreciate it if people would forward me copies of them should anyone stumble upon them or have a copy.

---

For what Bahais call "hikmat" or wisdom or dissimulation, see Susan Maneck's :"[Wisdom and Dissimulation](#): The Use and Meaning of Hikmat in the Baha'i Writings and History."

For a Muslim perspective on Bahai dissimulation, see Amir Butler on "[Taqaiya](#)"

On H-Bahai: [The Practice of Taqiyyah \(Dissimulation\) in the Babi and Bahai Religions](#) by Sepehr Manuchehri

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: SRB Censored: 8-22-97 (Bern)  
From: FG <FG@hotmail.com>  
Date: 1997/08/22  
Message-ID: <33FD8392.67AC@hotmail.com>  
Newsgroups: alt.religion.bahai,talk.religion.misc,soc.rights.human,news.admin.censorship,news.admin.misc  
[More Headers]  
[Subscribe to alt.religion.bahai]

NO SUCH QUESTIONS ALLOWED....

bern wrote:

>  
> I thought you may be interested in the reply I just received from my  
> posting today. What timing you would believe!  
>  
> Would you know why this posting which was also directed to  
> soc.culture.iranian has yet to appear on that newsgroup?  
>  
> Also, where are issues of newsgroup moderation and control discussed on the  
> usenet? This must be a hot topic.

On news.admin.censorship,news.admin.misc, and related newsgroups.

>  
> BTW my ISP does not receive alt.religion.bahai

Ask them to add it.... Many will....

>  
> -----  
> > From: S. Michele Smith <smsmith@cybertrails.com>  
> > To: bern <bern@planeteer.com>  
> > Cc: Baha'i SRB Moderators <srb-mods@bccca.org>  
> > Subject: Re: censorship moderators  
> > Date: Thursday, August 21, 1997 8:55 AM  
> >  
> > Dear bern,  
> >  
> > Thank you for your submission to soc.religion.bahai.  
> >  
> > I am returning it to you uposted as this thread has been discontinued as  
> > of  
> > yesterday.  
> >  
> > Thank you for your participation.  
> >  
> > Sincerely,  
> > S. Michele Smith  
> > co-moderator  
> > soc.religion.bahai  
> >  
> > -----  
> > From: bern <bern@planeteer.com>  
> > To: soc-religion-bahai@ncren.net  
> > Subject: Re: censorship moderators  
> > Date: Thursday, August 21, 1997 3:14 AM  
> >



> > There has been serious allegations made as to the impropriety of the  
> > voting that resulted in the closing of soc.religion.bahai to free  
> > discussion, and  
> > the subsequent institution of a moderator. Would the moderator care to  
> > comment:  
> >  
> > 1. What is the nature of such allegations and what response is offered?  
> > Has the votes of "157" individuals been discarded?  
> >  
> > 2. How is the moderator appointed, and when does his/her term expire?  
> >  
> > 3. Would the moderator agree to set up a newsgroup containing only the  
> > deleted postings so that interested parties may have the opportunity to  
> > follow the discussions in an uncensored format, scrutinize the actions  
> > and  
> > decisions of the moderator, and form their own opinion of the moderated  
> > format? May I suggest soc.religion.bahai.deleted?  
> >  
> > This posting may not have direct relevance to the stated topic of  
> > soc.religion.bahai. However, as much as the moderator's reply will  
> > provide answers to the above questions, it can also illuminate  
> > the position of the Bahai faith to some real questions facing  
> > contemporary civil democratic society.

--

FG

UseNet: alt.religion.bahai

Ask your ISP to add it; also available on

www.dejanews.com, www.reference.com, and www.zippo.com.

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# The Baha'i Faith & Religious Freedom of Conscience

From: Steve Marshall <forumbahai@es.co.nz>  
Subject: Re: Letter of resignation  
Date: Friday, July 23, 1999 2:00 AM

>They obviously had Juan in mind.  
>Susan Stiles Maneck  
>History, Stetson University

Thanks, Susan, for having the courage to give us your opinion on who one of the people is. And the other names are...?

Do the counsellors you talk to on the phone share this opinion? I guess I can't expect you to answer that one.

If the Universal House of Justice's April 7 letter is about Juan, then it needs to come up with some pretty good evidence for the accusations contained in it. Currently the House seems largely reliant on descriptions of Talisman and its discussions that are sent to it by disaffected Talismanians.

As far as I'm concerned, Juan's ideas are a breath of fresh air, and I've seen no evidence of him using his "position" (what position is that, anyway?) in any underhand way. If individually expressed ideas can undermine the Covenant, then we might as well all go home.

These silly witch-hunts aren't doing anybody any good, and I applaud people for resigning, and for taking whatever protest actions their consciences tell them to take. You too, Susan. If you're following your conscience on this one, then good on you.

ka kite,  
Steve

-----  
Alison & Steve Marshall, Aotearoa | "Fanaticism consists in redoubling  
forumbahai@es.co.nz (New Zealand) | your efforts when you have forgotten  
Try: <https://www.rightwords.co.nz/> | your aim." - George Santayana

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron stephens <rdsteph@ibm.net>  
Subject: Re: Resignation  
Date: Wednesday, May 05, 1999 11:37 PM

Dear Dr. Maneck

I have not visited any of these newsgroups in about a year, since I joined the List, I think. Now, I come here and, try as I might, It's hard not to be affected by what I read tonight. Do you have any knowledge about what happened with the dismissal of Mr. Nelson? I also made the mistake of reading some of what Juan Cole has written about this incident, and unfortunately clicked on the some things he now says about you too. While nothing could shake my faith in you in any way, it does make me wonder what is going on at high levels. Why doesn't the National Assembly tell us what really happened? This air of total secrecy is alarming to me.

I know Juan must be very very bitter about all that has happened, and it colors everything he says now. Still, I find that what he says specifically about the need to reform our electoral process to be very convincing. More importantly, I feel that secrecy and the powerful force that fear instills in people could pretty much kill any chances for reforms of any kind ever in the administration of the faith. Don't high level administrators of the faith owe it to us, and to Baha'u'llah, to uphold the highest standards and try to fix things when they get even a little out off kilter?

Listening to Juan's diatribes about spies on email lists and such cause me to recall that Dr Iskander made a post recetnly tpo the Bahai Studies List that strongly implied that my recent very immoderate posts on the Baha'i Studies List (which I admit were a little extreme) would definitely provoke a response from unknown (to me) listeners. What is an ABM for protection? Are all ABM's for "protection" or just certain ones. Is this sort of like an inquisition?

I think I'll stay away from these newsgroups . I'm gone for two weeks anyway after this friday. I know you are busy but a short reply to this note before then would be nice. I'm not really all that upset about anything too much..but you got to admit sometimes that this much smoke sure \*seems\* to indicate a fire, at least a small one. Wasn't Dr Iskander comments a not so subtle threat to me? And wouldn't you say than Juan Cole is not down on Glayesher's level (no one is) but although bitter Juan probably makes a few good points? And how can a National Asembly memeber be guilty of gross misconduct? Do you really thnk that [t]he letter Juan posted is false?

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# The Baha'i Faith & Religious Freedom of Conscience

From: Milissa Boyer Kafes <mbkafes@bestweb.net>  
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience  
Date: Wednesday, February 10, 1999 3:28 PM

Hi Vinson, Michael and Susan--

I am glad you are discussing this issue of voluntary association, as it is something I am trying to grapple with.

Susan wrote:

>Religion, on the other hand is a voluntary organization, both on the part of  
>the adherents and on the part of those in authority. You are free to join or  
>resign and they are free to accept or deny your membership. My understanding  
>of 'Abdul-Baha's statements regarding freedom of conscience is that this  
>will continue to be the case even if in the far distant future Baha'is are  
>able to exercise political power.

The problem I see is that, with the Baha'i Faith, it really isn't voluntary in the sense of being truly free to join or resign and vice versa. I am thinking of the NZ [New Zealand] case here, of course. A Baha'i is declared a CB for hanging out with someone who was never a Baha'i.

I don't want to discuss whether or not she should have been declared a CB, since we've already done that. What concerns me is that she was. Unlike most voluntary organizations, the UHJ believes it has the authority to declare someone a CB even after they have voluntarily left of their own accord. In other words, you may very well be free to resign, but the institution does not have the complementary obligation to relinquish its authority. They can, if they want, still regard themselves as your authority and punish you according to rules that you thought you had voluntarily relinquished along with your membership! Again, I am just pointing out that the UHJ has the power to do this, whether they should or not in a particular case is a separate issue.

On top of this, the UHJ felt it had the power to make an infallible declaration about the state of a non-Baha'i's soul....they said she was "infected" with the "spirit" of CBing. Where in the Writings are they given the authority to make such pronouncements? These actions really disturb me....how can Baha'is guarantee non-Baha'is freedom of speech in a Baha'i world when the Baha'i authorities, with one cable, can have all of your neighbors shun you if you say something contrary to the Covenant.....a Covenant you did not volunteer to follow.

Peace  
Milissa Boyer Kafes  
mbkafes@bestweb.net

-----== Posted via Deja News, The Discussion Network ==-----  
<https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

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# The Baha'i Faith & Religious Freedom of Conscience

From: Matthew Cromer <matthew\_cromer@iname.com>  
Subject: Scent of the Bahji Rose  
Date: Sunday, January 24, 1999 4:53 AM

-----  
In article <78egu6\$98k\$1@nnrp1.dejanews.com>, jrc@umich.edu wrote:

> His intent clearly was to establish a religious liberty that would match the  
> political liberty he so admired in the United States. Obviously, any system  
> of liberty must be a system of the rule of law, and officers of the court may  
> not blithely disregard the precedents and rulings of the highest judicial  
> body in the system. But ordinary believers may in `Abdul-Baha's view put  
> forth their beliefs and conscience without fear or trepidation. Nor can this  
> vision, so attractive, so liberal, so unlike any existing religion with the  
> possible exception of Unitarian Universalism, forever be distorted or  
> prevented from coming to fruition.

So where do we go from here?

We have, on the one hand, a Baha'i religious hierarchy that has rejected its own, cast away its scholars, made its thinkers depart, and assumed a moral rigidity that has made countless more leave.

On the other hand, we have the sweet words of Baha'u'llah and Abdul-Baha and such shining examples among some of the other believers so as to make hearts weep with joy and sadness at a world so indifferent to their melody.

We have stalwart moral intellectuals like Juan, the Waldbridges, and others, who have been silenced or driven from the faith. Others were driven from the faith by assemblies that decided to prosecute moral choices.

I speak for myself when I say that I cannot leave Baha'i behind. I can't "get past it". Nor can I associate myself with the witch-hunts, spiritual pogroms, or the moneylenders in the temple who enrich themselves in marble halls with the gold of the credulous. Where are the people like me to go?

I know Juan is finding some degree of compatibility with UU. But my parents became Baha'is when I was two years old, I grew in the crucible of Baha'i culture, sang Baha'i songs, saw the unity, heard the chants.

Something draws me forward, something keeps me irrevocably away.

Can there be a faith that is Baha'i without a ministry of the orthodox telling us all how to think, how we must live our lives, upon pain of excommunication for any questioning of authority? Is there a spirit that is Baha'i that is inclusive, that embraces us all with our varying beliefs, that does not require dogma and doctrine but allows all of us to call ourselves Baha'i because we find something so Beautiful in the tales of the Prince of Persia? Not that I can ever again believe the exclusivity doctrine, or the belief that every word must never be questioned, regardless if it came from that Blessed Beauty or someone else. My mind and heart tell me that belief ends up in a wasteland.

I don't know. But I do know that I love something deep about this faith, I miss something about this faith. And I loathe what they have done to it, the mockery they have made of it. The commanders of the army of inclusion has chosen excommunication, character assassination, vilification, censorship, and all manner of evil deeds to perform against their own people in pursuit of that which cannot last. But I cannot forget the scent of Bahji Rose, I cannot leave behind the tapestry of life hung upon the walls,

I still taste the Pilgrim's tea, remember the pomegranate freshly plucked from a tree so near that blessed spot.

And this is but one dance among many, but one way to the Source, but it was my way. One does not forget the walls and halls of childhood, they guide the mind, they are the framework of every thought and dream and hope. And my childhood was Baha'i, I learned to love God by loving the \_Baha'i\_ God, and this cannot be undone, the cloth is woven, and ne'er shall be undone. And yet I stand outside the garden now, in the winter land of ice and snow. And the gate is barred by human hand--an army of occupation. No, that is not correct--this army is instead a misery-infested bunch of turncoats who have seized the gates and barred them shut to those who wish to enter, and cast from within any who question their actions. Oh Tablet of the Holy Mariner!

So I stand outside, the doors are closed, the walls insurmountable. But I will honor the Gardener, and remember the fruits, and speak kindly of the Planter, even if his successors deserve none of it.

I am not a Baha'i, and they are. I do not believe in infallibility, or giving one's will to another person, regardless of how Holy He may be. And they do. And they are the Baha'is, and I am not. A tear glistens in the corner of the eye.

Matthew Cromer

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# The Baha'i Faith & Religious Freedom of Conscience

From: afshin.afrashteh@utoronto.ca <afshin.afrashteh@utoronto.ca>

Subject: SRB censorship

Date: Friday, March 26, 1999 4:35 PM

Peace be upon those that receive true guidance,

Not that it is any surprise, soc.religion.bahai moderators allowed Darricks original attack on Islam but disallowed my reply (which is posted on this newsgroup as a reply to the seal of prophets post by Darrick. You read it yourself and see where in Heaven's name that post could possibly have problems.

The moderator, Bill Hyman replied that my reply was a "personal" response to Darrick with nothing to do with the baha'i faith. Excuse me? Darricks post consisted of nothing but attacks on muslim scholars and faith and attempted to argue from an Islamic perspective. My reply consisted of hadeeths (sayings) of the Prophet Muhammad PBUH. Bill the Hypocrite Hyman should know that he can't play the grandfather role on soc.religion.bahai for long. After all, in this modern day of the internet age, you can't possibly think you can hide divine guidance from people for long. The readership of soc.religion.bahai should feel insulted that Bill the Hypocrite Hyman thinks so low of their faith and intelligence that he feels he needs to shield them from the "outside" world.

May God have mercy on his soul.

Answering Baha'u'llah

<https://www.geocities.com/pentagon/3016/main.htm>

----- Posted via Deja News, The Discussion Network -----

<https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: MY ESPERANTO MESSAGES NEVER POSTED ? THIS IS CALLED BAHAI FACISM?

From: john markovitch <esperantomyhope@hotmail.com>

Date: 1997/10/17

Message-ID: <3447B7CE.1098@hotmail.com>

Newsgroups: alt.religion.bahai

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Chris wrote:

```
> In a message which I read on alt.religion.bahai, john markovitch
> <esperantomyhope@hotmail.com> wrote
> >I John a member of Bahai Esperanto League is very fed up with Bahai
> >Facism and Censored my Esperanto part 2-9 and a response to a Esperanto
> >postings. I do call for further reataltion against Bahai .Moderators
> >which they are nothing bucnh of rednekks Bahais .I call for
> >Soc.Religion.Bahai to be closed .Please support CLOSURE of soc.religion.
> >Bahai . We ask send e-mails to soc.religion.Bahai to NSA to support
> >freedom of speech and closure of soc.religion.Bahai for the reasons
> >of Bahai Facism on the NET.
> >John.M
```

```
>  
> Dear John,  
>  
> Instead of railing about SRB, which has to operate within its charter,  
> why not post your Esperanto messages 1 to 9 to this group? Even though,  
> technically, they would be off topic I'm sure no-one would mind. Then  
> we can judge for ourselves.
```

```
>
> As a side comment, I would suggest that posting about Esperanto to SRB
> is probably off-topic anyway. True, many Baha'is support Esperanto,
> including one of my friends here in the UK, but it would also be true to
> say that Baha'is also support many other things that would be off topic
> on a newsgroup whose existence is primarily for discussion of teh Baha'i
> Faith.
```

```
> While you're at it, you had better call for the closure of EVERY
> moderated group, not to mention most newspapers, women's magazines etc.,
> as I am sure none of them would be publishing your letters either? And,
> bear in mind that, although 'Abdul-Baha gave His support to Esperanto,
> it is only one contender as an international language and, in the end,
> it is not the Baha'is that will choose this language, it is the
> governments of the world. Just to take one quote (there are others,
> probably betterI have no time to look now) --
```

```
>      Baha'u'llah enjoins the adoption of a universal language and
> script. His Writings envisage two stages in this process. The first
> stage is to consist of the selection of an existing language or an
> invented one which would then be taught in all the schools of the world
> as an auxiliary to the mother tongues. The governments of the world
> ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
> through their parliaments are called upon to effect this momentous
> ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
> enactment. The second stage, in the distant future, would be the
> ^^^^^^^^^
> eventual adoption of one single language and common script for all on
```



> earth.  
> (Baha'u'llah: Aqdas: Notes, page 250)  
>  
>  
> Chris Manvell, Isle of Skye, Scotland. Tel.:+44+(0)1471-822317  
> --  
> NEWSGROUP READERS: Please remove SPAMGUARD from address before e-mailing.  
> Verily, Jesus said: "Come ye after Me, and I will make you to become  
> fishers of men." In this day, however, We say: "Come ye after Me, that  
> We may make you to become quickeners of mankind." [Baha'u'llah]  
> For more info goto: <<https://www.fragrant.demon.co.uk/bahai.html>>  
> <<https://www.miracles.win-uk.net/Bahai>>, or <<https://www.baha.demon.co.uk>>  
Dear Chris bahaullah Never Imposed was supporter of Censorships impose  
dof Bahai  
New World ORder. Soc.religion.Bahai we had this problems for several  
years now  
we are taking our matters to all newsgroups if is what bunch of rednekks  
,Bill,  
Michelle and other moderators are desires. Yet You say Esperanto is OFF  
TOPIC>  
How dare are you talking to say that. You are another unfair Bahai whom  
scared  
of Esperanto International Language also. Off topic what else is off  
topic  
also?Can you tell me also?Esperanto is part OF bahai and Bahai Faith  
part of  
Esperanto.  
Esperanto estas la dua lingvo por chui.  
John M <https://www.esperanto.net>

---

[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: Traffic on alt.religion.bahai versus soc.religion.bahai  
From: Ron House <house@usq.edu.au>  
Date: 1997/10/30  
Message-ID: <345818C3.71157EBE@usq.edu.au>  
Newsgroups: alt.religion.bahai,news.groups  
[More Headers]  
[Subscribe to alt.religion.bahai]

Sharon Bouchard wrote:

>

> On Wed, 29 Oct 1997 16:47:45 +1000, Ron House <house@usq.edu.au>  
> wrote:

> Why do we need a 2nd forum about the faith? Is something wrong with  
> the one we already have?

Definitely. See my other post.

> Is there a real need for an unmoderated  
> forum?

A moderated forum is good for people who want to avoid lots of irrelevancy, noise, spam, etc. There's a place for it, but ONLY if it is accompanied by an unmoderated forum where I can, if I wish, read ANYTHING anyone wants to say to me. I for one have little interest in sanitised discussions. If I post an opinion I want to hear ALL the objections (and I thank you for your vehement objections to my slip-ups in earlier posts here.) As Abdul-Baha says, only by the clash of differing opinions is the spark of truth revealed. I don't want to think that someone had something useful to say to me, except that some well-meaning moderator sent it back because the poster called me an idiot or something. I'd much rather hear the opinion.

> But I do not think it's unreasonable to expect someone who has a  
> complaint about "censorship" to at least attempt to show some evidence  
> of some sort to back it up.

A covenant breaker can't post to SRB, ARB is not universal, ARM sends the message to millions who are not interested, and that's that. This is why it's censorship. Now it might be censorship you happen to agree with, but that's another issue.

> Some people who claim censorship have a valid complaint.  
> Unfortunately, my experience is that most who complain about it do not  
> have (imo) a valid complaint.

As I understand it, your experience concerns mailing lists? That is quite another matter; a mailing list is run from YOUR server using YOUR resources, and if you only want dwarfs with pink nose to post, that's your business. But the big 8 are carried gratis by government, university, and

company facilities the world over, and are a public resource.

> Whether the complaints about s.r.b. are valid or not, I'm not very  
> able to guess, because I haven't seen much that's too concrete to  
> support the complaints, nor have I been actively posting to s.r.b.  
> under the current moderators long enough to have any ideas about this  
> from my own experience. What little I have seen, well, doesn't look  
> like censorship to me, but just moderating people for being off topic  
> and the like. That's not censorship.

Yes it is if you remember the difference between mailing lists  
and the big 8, UNLESS you h=give the rejected posters an  
alternative REASONABLE channel.

> >> Those non-Baha'is who fall into a newsgroup where there's nothing  
> >> going on but a couple of peoples' complaints about moderation of  
> >> s.r.b., trolls from s.c.i., and the inevitable "anti cult tracts" that  
> >> will show up in time, might well mistake the content of such a group  
> >> for being representative of what the Baha'i Faith teaches.

Which is just too bad. The internet wasn't set up as a free  
system for teaching the faith. It was set up to propagate  
information, and that includes the information you like  
(SRB) and information that you may or may not like (or at  
least it should).

> If someone wanted to create a sig called talk.sharon.bouchard, I might  
> vote against that too. So what? You can still say what you like  
> about me elsewhere, and I wouldn't lift an ESC key to stop you from  
> doing so.

This is an important point. NO!!! I would NOT vote against  
talk.sharon.bouchard; I would abstain. Your group would fail  
through lack of 100 voters wanting to discuss the subject,  
but NOT through my disapproval.

> >> The other question I have about the creation of t.r.b. is whether that  
> >> would siphon off the participation in the existing s.r.b., and by  
> >> doing so, harm the existing group. We all have only so much time on  
> >> our hands. To split things off may dilute our efforts more than its  
> >> worth.

> >  
> >>Who cares what happens to your censored group? I'll post there  
>  
> Since I'm a user of that group \*I\* care.

Fine. But you shouldn't try to force me to use it so the  
traffic is high enough for you to have a good time.

> If I think creating a new group would harm participation in an  
> existing group that I participate on, why should I help anyone do it?

You need not do so; that's why people abstain. The question is  
simple: assuming there are no technical problems with TRB, are  
there 100 people in the world who want to use it? If so, they  
should be allowed to. Stopping them by force (i.e. using your  
numbers to outvote them) smacks of confrontation and everything  
the Baha'i Faith is NOT supposed to stand for, IMHO.

> If you have a problem with this concept, that is, er, well, your  
> problem. Sorry, I can't think of what else to say to explain it any  
> clearer.

I have a problem with defending something you like by preventing me having something I like.

> The only thing that seems to have stopped you thus far is the fact  
> that you seem not to have explored the existing talk.\* hierarchy very  
> carefully, in which case, afaic, you stopped yourself. I had nothing  
> to do with that, nor did anyone else.

As I said elsewhere, when I write a post, I want to know that lots of the people who might be interested would read it. Enquirers after the Baha'i faith will subscribe to SRB certainly, and TR.misc maybe - I'd guess a 5 or 10% maybe. You prevent me talking to the other 90-odd %. If TRB existed these people would likely read it. Remember, just being able to put a message in a repository is not communicating unless there is some reasonable chance the message will be read by INTERESTED recipients.

> So thus far I conclude, from the evidence I have to hand, if there's  
> an "organization" anywhere they sure are freakin' \*DISorganized\* about  
> it, because I've posted prominently here since the RFD was issued, but  
> no one's said squat to me about "joining" any "effort" to do anything.

Sorry, that last remark was censored by the moderator for bad language. :-)

--

Ron House

house@usq.edu.au

An age is called Dark not because the light fails to shine, but because people refuse to see it. -- James Michener, "Space"

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: Traffic on alt.religion.bahai versus soc.religion.bahai  
From: Ron House <house@usq.edu.au>  
Date: 1997/10/29  
Message-ID: <3456DC11.AE4254A@usq.edu.au>  
Newsgroups: alt.religion.bahai,news.groups  
[More Headers]  
[Subscribe to alt.religion.bahai]

Sharon Bouchard wrote:

> If there were some role that t.r.b. would fulfill that the existing  
> s.r.b. doesn't already, then this would be a no-brained yes vote for  
> me. The problem is, I can't see anything going on on a.r.b. recently  
> that would justify bothering to set up a separate group.

I for one can't read alt.religion.bahai because some carrier between here and the US doesn't transmit it. Many people can't read some alt groups. Also a new newsgroup is **\*\*CHEAP\*\***, so cheap you probably couldn't measure it. How much justification is needed for something that some people want a lot and that costs so little you can't measure?

> And whatever Usenet voting \*guidelines\* are, there are Baha'i  
> guidelines to take into account as well. I'm not averse to seeing  
> attacks against the Baha'i Faith online -- people should have their  
> say, and I view the opportunity to respond as a good thing, though it  
> does get tedious sometimes. But why create an unmoderated platform  
> that includes the name of the faith in it?

Because it is about the faith and if you call it talk .religion.unicorns people won't know that.

> Those non-Baha'is who fall into a newsgroup where there's nothing  
> going on but a couple of peoples' complaints about moderation of  
> s.r.b., trolls from s.c.i., and the inevitable "anti cult tracts" that  
> will show up in time, might well mistake the content of such a group  
> for being representative of what the Baha'i Faith teaches.

Too bad. This newsgroup isn't being set up for the benefit of the Baha'i Faith. It is being set up so that there is a forum for uncensored discussions by anyone at all ABOUT the Baha'i Faith. And this fact does not give Baha'is the right to vote against the newsgroup. You don't have the moral right to oppose a newsgroup just because you might not like what will be said there.

> So my second "con" at the moment concerns the potential for this  
> misunderstanding, and is it worth the risk?

> No one who wants to attack the Baha'i Faith is currently prevented  
> from doing so, nor imo should they be prevented. There are plenty of  
> other forums for those who want to express their strong anti- views to  
> speak out. What's the point of having another?

Yes they are. I can't post to arb nor read what others say there, nor will the moderatoras of srb accept all of my postings. Besides, it is public money supporting this system, not Baha'i money, so why do Baha'is imagine they have the right to stop me discussing anything I want here?

> Surely Usenet users who want to attack the Baha'i Faith are not so  
> stupid that they have not noticed the existence of religion-related  
> ngs where they can post their tracts? Sheesh, if I were one of those,  
> I'd be insulted that anyone thought I was too stupid to find  
> someplace to upload my tracts.

So I should post comments on the Baha'i Faith in soc.religion.christian, maybe?

> The other question I have about the creation of t.r.b. is whether that  
> would siphon off the participation in the existing s.r.b., and by  
> doing so, harm the existing group. We all have only so much time on  
> our hands. To split things off may dilute our efforts more than its  
> worth.

Who cares what happens to your censored group? I'll post there if the moderators let me, but if they don't, I want the right to express my opinions where some small minded traditionalist can't cut me off whenever I offend his sensibilities. You have no moral right to stop me, but you might still have the practical ability to stop me if you can organise another of your unprincipled block 'no' votes.

--

Ron House

house@usq.edu.au

An age is called Dark not because the light fails to shine, but because people refuse to see it.                   -- James Michener, "Space"

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Self-censorship: SRB 7-13-97  
From: FG <FG@hotmail.com>  
Date: 1997/07/14  
Message-ID: <33CA1EC1.3E58@hotmail.com>  
Newsgroups: alt.religion.bahai,talk.religion.misc  
[More Headers]  
[Subscribe to alt.religion.bahai]

[I don't have time to play all the games soc.religion.bahai is given to.... Judge for yourself. I believe they've used trivial pretexts here to prevent me from responding properly to messages posted on srb. It should also be noted Bohnoff apparently self-censored what she emailed to me, or srb hacked away at her original message to me which was emailed to srb simultaneously and from which I responded sending it to srb.... If you can't beat me, wear 'em down seems to be the approach.]

Subject: Re: Resubmission: Bahai "art"  
Date: Fri, 11 Jul 1997 22:50:45 -0500  
From: smsmith@cybertrails.com (S. Michele Smith)  
To: <FG@hotmail.com>  
CC: "Baha'i SRB Moderators" <srb-mods@bccca.org>

Dear Mr. Glaysheer,

I am returning this resubmission to you unposted as it still contains materials that were deleted by the author from the post to which you are responding. The post that appeared on srb had the last paragraph deleted.

As I do not have a "backlog of submissions to censor my way through" it took no time to review the week's postings and verify that the entirety of

the original message was not, in fact, posted. Perhaps you have mistakenly

confused your private e-mail with that of srb. What you and Ms. Bohnoff say

to each other privately does not always appear in full on srb.

Therefore, I

am requesting that you edit your response accordingly. Below you will find

a copy of the entire message as it was posted to srb. If you will check it

against what you have submitted, you will see the difference.

Thank you for your understanding in this matter.

Sincerely,

S. Michele Smith, co-moderator  
soc.religion.bahai  
srb-mods@bccca.org

-----Begin posted message-----

From: Maya Kaathryn Bohnhoff <syntax@oro.net>  
To: S. Michele Smith <smsmith@cybertrails.com>  
Subject: Re: Baha'i Arts Forum  
Date: Wednesday, July 09, 1997 7:11 PM

>  
> FG wrote:  
>  
> > There is no art allowed in the Bahai Faith.... only propaganda....  
> > what passes for "art" is really only the crudest banalities  
> > permitted....  
> >  
> > --  
> > FG  
> > UseNet: alt.religion.bahai  
> Freddie,

As a musician and a writer, I must take exception to your diatribe.

The Faith has done nothing but free me as an artist rather than circumscribe. It has allowed me to approach old subjects with new viewpoint and vigor and has brought a passion to my work that often surprises even me.

While I have had individual Baha'is tell me that my rock oriented music wasn't Baha'i or that one shouldn't sing of Baha'u'llah in the terms one usually reserves for a lover, or that the characters in my stories shouldn't use profanity because Baha'is shouldn't use profanity, I am bright enough to understand that those were individual opinions, like yours, and are not expressive of Baha'i doctrine. Besides, we all know what they say about opinions, don't we? Like certain anatomical features, everybody has one.

Abdul-Baha says our thought is our reality. Your thought and your reality are apparently very bitter. You have my sympathy. But don't thrust your reality at me and expect me to accept it as mine or accept it without argument. Indeed, I have to ask why you find it necessary to impose your anger and angst on others at all.

The art that comes out of true faith is not propaganda, but an exploration of possibilities. I will explore the possibilities for myself and mankind in general as my faith dictates and neither you, with your cynical bluster, nor those who kindly offer the opinion that there is a "form" for Baha'i art will stop that exploration.

+-----+  
| Maya Kaathryn Bohnhoff syntax@oro.net |  
+-----+  
| "Nothing have I seen but that I |  
| perceived God within it, God before it,|  
| and God after it." - the Imam Husayn |  
+-----+

--

+-----+  
| Maya Kaathryn Bohnhoff syntax@oro.net |  
+-----+  
| "Nothing have I seen but that I |  
| perceived God within it, God before it,|  
| and God after it." - the Imam Husayn |  
+-----+



-----  
> From: FG <FG@hotmail.com>  
> To: srb-mods@bccca.org  
> Cc: FG@hotmail.com  
> Subject: Resubmission: Bahai "art"  
> Date: Friday, July 11, 1997 5:54 AM  
>  
> ubject:  
>       Re: More Bahai "art"  
>   Date:  
>       Thu, 10 Jul 1997 23:39:27 -0500  
>   From:  
>       smsmith@cybertrails.com (S. Michele Smith)  
>   To:  
>       <FG@hotmail.com>  
>   CC:  
>       "Baha'i SRB Moderators" <srb-mods@bccca.org>  
>  
>  
> Dear Mr. Glaysher,  
>  
> Thank you for your submission to soc.religion.bahai. However, it is  
> being  
> returned to you unposted as it is obviously a response to a private  
> message, the entire contents of which were not posted to this newsgroup.  
> In  
> future, if you would take the time to read what is and is not posted to  
> the  
> newsgroup and respond accordingly, it would be appreciated.  
>  
> I JUST READ THIS MESSAGE ONLINE. I'M ASSUMING YOU'RE CONFUSED  
> BY THE BACKLOG OF SUBMISSIONS YOU HAVE TO CENSOR YOUR WAY  
> THROUGH.... I WOULD APPRECIATE IF YOU'D ALLOW ME THE  
> COURTESY OF A RESPONSE.  
>  
> Sincerely,  
> S. Michele Smith, co-moderator  
> soc.religion.bahai  
> srb-mods@bccca.org  
>  
> -----  
> From: FG <FG@hotmail.com>  
> To: srb@bccca.org  
> Cc: FG@hotmail.com  
> Subject: More Bahai "art"  
> Date: Thursday, July 10, 1997 6:17 AM  
>  
>  
> BEGIN POSTING:-----  
>  
> Maya Kaathryn Bohnhoff wrote:  
> >  
> > FG wrote:  
> >  
> > > There is no art allowed in the Bahai Faith.... only propaganda....  
> > > what passes for "art" is really only the crudest banalities  
> > > permitted....  
> > >  
> > > --  
> > > FG  
> > > UseNet: alt.religion.bahai  
> >  
> > Freddie,  
> > As a musician and a writer, I must take exception to your  
> > diatribe.

> >  
> > The Faith has done nothing but free me as an artist rather  
> > than circumscribe. It has allowed me to approach old  
> > subjects with new viewpoint and vigor and has brought a  
> > passion to my work that often surprises even me.  
> >  
> > While I have had individual Baha'is tell me that my rock oriented  
> > music wasn't Baha'i or that one shouldn't sing of Baha'u'llah  
> > in the terms one usually reserves for a lover, or that the  
> > characters in my stories shouldn't use profanity because  
> > Baha'is shouldn't use profanity, I am bright enough to understand  
> > that those were individual opinions, like yours, and are not  
> > expressive of Baha'i doctrine. Besides, we all know what they  
> > say about opinions, don't we? Like certain anatomical  
> > features, everybody has one.  
> >  
> > Abdul-Baha says our thought is our reality. Your thought and  
> > your reality are apparently very bitter. You have my sympathy.  
> > But don't thrust your reality at me and expect me to accept it  
> > as mine or accept it without argument. Indeed, I have to ask why  
> > you find it necessary to impose your anger and angst on others  
> > at all.  
>  
> The idea that our thought is our reality is a very old one,  
> preceding Abdul-Baha by several centuries at least.... Found,  
> for instance, in medieval Xian theology.... It's precisely this  
> idea that concerns me. Your characterization of my "reality" is  
> unfortunately colored by your own.... I certainly neither expect  
> you nor anyone else to accept anything "without argument" or the  
> free assent of your own conscience....  
>  
> >  
> > The art that comes out of true faith is not propaganda, but an  
> > exploration of possibilities. I will explore the possibilities  
> > for myself and mankind in general as my faith dictates and  
> > neither you, with your cynical bluster, nor those who kindly  
> > offer the opinion that there is a "form" for Baha'i art  
> > will stop that exploration.  
>  
> You're not as "free" in your exploration as you imagine....  
>  
> >  
> > BTW, I suppose it's too much to hope that you found it significant  
> > that your mean-spirited comment was actually published on this  
> > supposedly censored newsgroup.  
>  
> (soc.religion.bahai) which has yet to publish either....  
>  
> >  
> > +-----+  
> > | Maya Kaathryn Bohnhoff syntax@oro.net |  
> > +-----+  
> > | "Nothing have I seen but that I |  
> > | perceived God within it, God before it, |  
> > | and God after it." - the Imam Husayn |  
> > +-----+  
>  
> --  
> FG  
> UseNet: alt.religion.bahai  
>  
>  
> --  
> FG  
> UseNet: alt.religion.bahai

--

FG

UseNet: alt.religion.bahai

available on [www.dejanews.com](http://www.dejanews.com), [www.reference.com](http://www.reference.com),  
and [www.zippo.com](http://www.zippo.com), or ask your ISP to add it.

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: SRB censored: 11-21-97  
From: "FG" <FG@hotmail.com>  
Date: 1997/11/22  
Message-ID: <656k9j\$401@news2.zippo.com>  
Newsgroups: alt.religion.bahai,news.groups  
[More Headers]  
[Subscribe to alt.religion.bahai]

Dear Members of the Universal House of Justice:

Please consider the following message from a moderator of soc.religion.bahai in your consultation on censorship and the BCCA.

In this message, the moderators are actually censoring the very Words of Baha'u'llah Himself!

Permit me to say I've used the signature file below for at least a month or two. Many Bahais and non-Bahais have such signature files that refer to databases or websites reflecting their interests. I consider it an unconscionable act of censorship to prevent my posting to soc.religion.bahai, part of the "country" of Internet, merely on such a basis.

FG  
FG@hotmail.com

-----begin message posted to SRB:

Dear Mr. Glaysher:

Many thanks for your quotation but I saw no point to it except to advertize the RFD for trb.

The moderators have decided that srb is not the place to discuss this issue and a moderators' posting will be made shortly explaining the reasons. If you would like to resubmit the quotation in support of your views on the Bahai Faith, without the reference to the RFD to trb, I will be happy to post it.

Bill Hyman  
co-moderator  
soc.religion.bahai

-----

From: "FG" <FG@hotmail.com>  
To: "SRB" <bahai-faith@bccca.org>  
Subject: Government

Date: Thu, 20 Nov 1997 07:59:05 -0500

Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, pp. 22-23:  
"In every country where any of this people reside, they must behave towards the government of that country with loyalty, honesty and truthfulness. This is that which hath been revealed at the behest of Him Who is the Ordainer, the Ancient of Days."

--

FG

UseNet: alt.religion.bahai

The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd2.htm>>



# The Baha'i Faith & Religious Freedom of Conscience

Not content that I'm censored by Teri Rhan, Rick Boatright adds insult to injury....

---

-----Original Message-----

From: Rick Boatright <boatright@cjnetworks.com>  
To: FG <FG@hotmail.com>  
Cc: srb-mods@bounty.bcca.org <srb-mods@bounty.bcca.org>  
Date: Sunday, May 17, 1998 9:33 PM  
Subject: Re: SRB censored: 5-11-98

So fredrick, we're starting this up again. Arrrrgh.

Rick

>  
> -----Original Message-----  
> From: Teri Rhan <trhan@serv.net>  
> To: FG <FG@hotmail.com>  
> Cc: srb moderators <srb-mods@bcca.org>  
> Date: Monday, May 11, 1998 12:37 AM  
> Subject: Re: Leaving the Faith  
>  
>  
> >Dear Fred,  
> >I'mre returning this to you unposted to soc.religion.bahai as I feel it is  
> >comes off as being disrespectful to Bob and to our readers.  
> >Thanks  
> >Teri Rhan  
> >trhan@serv.net  
> >Co-moderator, soc.religion.bahai  
> >  
> >On Sat, 9 May 1998, FG wrote:  
> >  
> >>  
> >> Bobcharnes wrote in message <"VHDezB.A.1TD.Z1yU1"@bounty.bcca.org>...  
> >>  
> >> But in the  
> >> >meantime, many are hovering on the fringes of community life, wondering  
> >> what to  
> >> >do with their feelings and thoughts, after trying seemingly everything  
> >> possible  
> >> >to make people aware of certain difficult but important truths.  
> >>  
> >> The answer is clear: Keep them to yourselves!  
> >>  
> >> FG  
> >> Usenet: alt.religion.bahai

---

From: FG <FG@hotmail.com>  
To: SRB <bahai-faith@bcca.org>; bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: SRB censored: 5-11-98  
Date: Monday, May 11, 1998 6:35 AM

-----Original Message-----

From: Teri Rhan <trhan@serv.net>  
To: FG <FG@hotmail.com>

Cc: srb moderators <srb-mods@bccca.org>  
Date: Monday, May 11, 1998 12:37 AM  
Subject: Re: Leaving the Faith

>Dear Fred,  
>I'mre returning this to you unposted to soc.religion.bahai as I feel it is  
>comes off as being disrespectful to Bob and to our readers.  
>Thanks  
>Teri Rhan  
>trhan@serv.net  
>Co-moderator, soc.religion.bahai  
>  
>On Sat, 9 May 1998, FG wrote:  
>  
>>  
>> Bobcharnes wrote in message <"VHDezB.A.1TD.Z1yU1"@bounty.bcca.org>...  
>>  
>> But in the  
>> >meantime, many are hovering on the fringes of community life, wondering  
>> what to  
>> >do with their feelings and thoughts, after trying seemingly everything  
>> possible  
>> >to make people aware of certain difficult but important truths.  
>>  
>> The answer is clear: Keep them to yourselves!  
>>  
>> FG  
>> Usenet: alt.religion.bahai

---

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---

# **The Baha'i Faith & Religious Freedom of Conscience**

**Subject: Re: SRB Censored: 3-31-97 Open Letter to UHJ talk.religion.bahai**  
**From: FG <FG@hotmail.com>**  
**Date: 1997/04/04**  
**Message-ID: <860151456.2991@dejanews.com>**  
**Newsgroups: soc.culture.iranian,news.groups,alt.religion.bahai**  
**[More Headers]**  
**[Subscribe to soc.culture.iranian]**

**Subject: Re: SRB Censored: 3-31-97 Open Letter to UHJ**  
**talk.religion.bahai From: hallaj@online.com (Hallaj)**  
**Date: 1997/04/03**  
**Message-Id: <33451e13.28773281@news.online.no>**  
**Newsgroups: soc.culture.iranian,alt.religion.islam [More Headers]**

**On 2 Apr 1997 13:35:11 GMT, FG@hotmail.com wrote:**

>  
>  
>**From: "Rick Boatright" <boatright@cjnetworks.com>**  
>  
>**To: FG@hotmail.com**  
>  
>**Date: Mon, 31 Mar 1997 11:43:54 -0600**  
>  
>**Subject: Re: Open Letter: UHJ (Universal House of Justice): talk.religion**  
>  
>**CC: srb-mods@bccca.org**  
>

**Dear sir,**

**I see you have posted this note to soc.culture.iranian and alt.religion.islam. Do you think the moderators of SRB would refuse to publish this post there?**



**THEY HAVE REFUSED TO POST THIS MESSAGE ON  
SOC.RELIGION.BAHAI  
IN DEFIANCE OF THEIR CENSORSHIP, I HAVE  
THEREFORE POSTED THIS MESSAGE  
ON NEWS.GROUPS AND A FEW OTHER PLACES.**

**Anyway, I am sorry that one cannot discuss freely  
there. Once they  
censored my post too !**

**THANK YOU FOR SAYING SO, HALLAJ.... YOU ARE NOW  
AT LEAST ABOUT THE  
FIFTEENTH TO TWENTIETH PERSON WHO HAS STATED  
THEY HAVE BEEN  
CENSORED  
BY SOC.RELIGION.BAHAI IN THE PAST, SO THE  
"MODERATORS" CONTINUE TO  
DENY IT....**

**Regards**

**Hallaj**

**>**

**>**

**>Dear Frederick,**

**>**

**>**

**>**

**>I have forwarded your letter to the secretariat at the  
world center,**

**>**

**>and to Dr. Hoda Mahmoud since your note replies in  
part to his email.**

**>**

**>**

**>**

**>I explicitly deny that the moderators of  
soc.religion.bahai have**

**>**

**>participated in any program to block the formation of**

**>**

**>talk.religion.bahai. While we have never acted as  
advocates of the**

**>**

**>proposal, the moderators have publicly expressed  
their dismay at the**

**>**

**>number of votes from individuals who clearly are not  
usenet users. I**

**>**

**>will also point out that the moderators where the first**

to point out

>

>the irregularities of Mark Towfiq's note, and other posts about TRB.

>

>

>

>At no time have the moderators participated in "back channel

>

>communications" to block the formation of TRB.

>

>

>

>As I said, I have forwarded your note to the House, and I an

>

>returning it to you unposted on SRB. The moderators are of the

>

>opinion that the proper forum for the discussion of moderation

>

>practices in a usenet newsgroup is in news.groups. The moderators

>

>participate there, and will continue the discussion as long as you

>

>need.

>

>

>

>As an individual, I am brought to ask you another question. How is

>

>the request for a meeting and discussion from Dr Mahmoudi

>

>"threatening and coercive"? It looked a LOT like a request for a

>

>discssion to me. Further, I am forced to ask how your publishing his

>

>private emails to you without his permission is an appropriate

>

>action?

>

>



**Catholic and**

**>**

**>> poet, I was deeply moved by the beauty and  
profundity of the**

**>**

**>> Bahai Writings. As a young person, I spent two  
months travel**

**>**

**>> teaching throughout Michigan with several other  
youthful,**

**>**

**>> innocent Bahais. Like many, I have sacrificed  
financially to**

**>**

**>> contribute to the Bahai Faith. I pioneered for a year  
and a**

**>**

**>> half in Japan, for two years on an American Indian  
reservation,**

**>**

**>> and have travel taught in China. The spiritual  
profundity of**

**>**

**>> the Bahai vision, as reflected in the work of the**

**>**

**>> African-American poet Robert Hayden, inspired me  
to study at**

**>**

**>> the University of Michigan under him and to spend  
considerable**

**>**

**>> time and labor editing his collected poems and  
prose for**

**>**

**>> Liveright and the University of Michigan Press. I  
have**

**>**

**>> published two essays in the Bahai magazine World  
Order and**

**>**

**>> spent more time than I can remember at Bahai  
summer camps,**

**>**

**>> workshops, and deepenings. Throughout all my  
varied Bahai**

**>**

**>> experience, I have loved the Figures and Teachings  
of the Faith**

**>**

**>> even as the conviction has grown that all  
information and**

>  
>> discussion in the Bahai Faith is subtly manipulated,  
controlled,  
>  
>> and distorted for the "good of the Faith." There  
seems to be a  
>  
>> pervasive, rigid control of all thought, ideas, and  
information  
>  
>> that calls into question the motives of the  
individuals in  
>  
>> power in the Bahai Administration.  
>  
>>  
>  
>> As a published writer and former college and  
university  
>  
>> instructor of rhetoric and literature for over ten  
years, I  
>  
>> believe the whole process of "review" has become  
a complete  
>  
>> farce and disgrace to the Bahai Faith and is  
suggestive of the  
>  
>> worst censorship under the most repressive  
regimes, religious  
>  
>> or secular, of historical experience. If one truly  
wishes to  
>  
>> understand why many Bahais, both highly educated  
and others,  
>  
>> leave the Bahai Faith or become "inactive" and  
withdraw into  
>  
>> silence and uninvolvedness with the religion, one  
need only to  
>  
>> look objectively at what seems to be the oppressive  
and  
>  
>> coercive methods of people in the Bahai  
Administration itself  
>  
>> to find the answer.

>  
>>  
>  
>> **My experiencing of these same methods of  
censorship and**  
>  
>> **distortion on soc.religion.bahai proved to be the  
last**  
>  
>> **intolerable straw. My attempt to form an  
unmoderated newsgroup**  
>  
>> **on the Internet that no one could manipulate and  
censor has a**  
>  
>> **long experience of Bahai tyranny in the  
background. The**  
>  
>> **resorting to deceit and back-channel  
communication by the**  
>  
>> **moderators of soc.religion.bahai and others naively  
believing**  
>  
>> **they're working for the benefit of the Bahai Faith  
by**  
>  
>> **campaigning for 691 unethical NO votes on  
talk.religion.bahai**  
>  
>> **further proves the pervasive acceptance of  
disreputable tactics**  
>  
>> **by Bahais in their attempt to maintain a  
stranglehold over all**  
>  
>> **thought and discussion.**  
>  
>>  
>  
>> **Recently, more than ever, I've often recalled the  
words to me**  
>  
>> **in private several times of Robert Hayden, the only  
Bahai to**  
>  
>> **be appointed Consultant in Poetry to the Library of  
Congress:**  
>  
>> **"Why I continue to have anything to do with the  
Bahai Faith, I**

>  
>> do not know, I do not know." I myself no longer know.  
>  
>>  
>  
>> I suppose I hope that the oppressive, coercive methods that  
>  
>> have come to be accepted and justified in the Bahai  
>  
>> Administration, demonstrated for instance in the crushing of  
>  
>> the magazine Dialogue, the incidents surrounding the Bahai  
>  
>> Encyclopedia, the listserv Talisman I, and the continuingly  
>  
>> crude, unreadable propoganda vehicle of the American Bahai,  
>  
>> might yet be put aside in favor of the beautiful vision of  
>  
>> Baha'u'llah and Abdul-Baha for freedom of religious conscience  
>  
>> and belief and a humane, tolerant universalism. I fear that all  
>  
>> too often the religious totalitarianism of Baha'u'llah's  
>  
>> fanatical homeland has seeped into every nook and cranny of  
>  
>> His religion, smothering out the free light of the human soul  
>  
>> and hamstringing His Administration.  
>  
>>  
>  
>> It was with the bitterest of feelings that I observed some  
>  
>> time ago the Bahai exhibition, a deceitful propaganda event  
>

>> really, on freedom of religious conscience and belief sponsored  
>  
>> by the National Spiritual Assembly in the rotunda of the  
>  
>> Capitol in Washington, D.C., so far in reality from the truth  
>  
>> was it, so misled, trusting, and uninformed were the  
>  
>> Congressmen of my country....  
>  
>>  
>  
>> If censorship is allowed in the Bahai Faith, I would like to  
>  
>> know what passages of the Bahai Writings support it and what  
>  
>> are the "rules," if you will, of Bahai censorship. It seems to  
>  
>> me that censorship pervades the Bahai Faith so thoroughly that  
>  
>> some Bahais regularly use it as a method of intimidation and  
>  
>> silencing of anyone with an unconventional opinion by accusing  
>  
>> the individual of being a covenant breaker. This tactic was  
>  
>> used against me by at least three Bahais during the discussion  
>  
>> period for talk.religion.bahai and tacitly condoned by the  
>  
>> moderators and others.  
>  
>>  
>  
>> I include, at the end, a threatening, coercive email message I  
>  
>> received on March 27, 1997, from Mr. Hoda



**Mahmoudi,**

**>**

**>> Auxiliary Board Member for Michigan, at a crucial juncture of**

**>**

**>> the discussion and voting for talk.religion.bahai and would like**

**>**

**>> an explanation of his motives.**

**>**

**>>**

**>**

**>> I, and perhaps the rest of the world, would greatly appreciate**

**>**

**>> evidence that there are not now nine ayatollahs residing in**

**>**

**>> Israel on Mt Carmel.**

**>**

**>>**

**>**

**>> Respectfully,**

**>**

**>>**

**>**

**>> FG**

**>**

**>>**

**>>**

**>**

**>> -----**

**>**

**>> >Date: Thu, 27 Mar 1997 15:45:46 -0500**

**>**

**>> >To: FG@hotmail.com**

**>**

**>> >From: Hoda Mahmoudi  
<hmahmoudi@olivetnet.edu>**

**>**

**>>**

**>**

**>> >Dear Mr. Glaysher:**

**>**

**>> >**

**>**

**>> >I have been reading your e-mail postings recently. I would like to speak**

**>**

**>> >with you by phone about some of your thoughts and opinions regarding**

>  
>> >matters relevant to the Baha'i Faith. As an  
Auxiliary Board members for  
>  
>> >Michigan, I am always interested in issues which  
relate to individual  
>  
>> >spiritual responsibility and the Baha'i Faith's  
principle of unity. My  
>  
>> >phone number is 616/789-0590.  
>  
>> >  
>  
>> >Hope to hear from you soon.  
>  
>> >  
>  
>> >Hoda  
>  
>> >  
>  
>> >  
>

**FG**

---

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: SRB Censored: 5-22-97  
From: FG <FG@hotmail.com>  
Date: 1997/05/23  
Message-ID: <3385765B.15E8@hotmail.com>  
Newsgroups: alt.religion.bahai,misc.misc,talk.religion.misc  
[More Headers]  
[Subscribe to alt.religion.bahai]

[Censored by soc.religion.bahai 5-22-97.]

From trhan@itchy.serv.net Thu May 22 19:59:05 1997  
Received: from localhost (trhan@localhost)  
by itchy.serv.net (8.8.5/8.8.5) with SMTP id TAA05147;  
Thu, 22 May 1997 19:59:14 -0700 (PDT)  
Date: Thu, 22 May 1997 19:59:14 -0700 (PDT)  
From: Teri Rhan <trhan@serv.net>  
To: FG@hotmail.com  
cc: srb moderators <srb-mods@bccca.org>  
Subject: Re: Recent extremism about freedom (fwd)  
Message-ID: <Pine.BSI.3.95.970522194847.4959A-100000@itchy.serv.net>  
MIME-Version: 1.0  
Content-Type: TEXT/PLAIN; charset=US-ASCII

I am returning your submittal unposted to soc.religion.bahai and respectfully request that it be resubmitted without labling Baha'is as this type or that type. For example you may consider changing Shiite Baha'is to "some Baha'is". Use of such a term is derogatory to Baha'is and probably the Shiite's as well. I would also like to remind you that our charter does not allow ad-homineum attacks but instead perhaps mentioning that it is your opinion that some Baha'is manifest the things you're speaking of is fine. I just want to emphasize that I am not asking you to change your opinions, just the way you express them:-)  
Thank you for your participation,

Teri Rhan  
trhan@serv.net  
Co-moderator, soc.religion.bahai

----- Forwarded message -----  
Date: Sat, 17 May 1997 08:08:14 -0400  
From: FG <FG@hotmail.com>  
Cc: srb-mods@bccca.org  
Subject: Re: Recent extremism about freedom  
Newsgroups: alt.religion.bahai,talk.religion.misc

Bruce Limber wrote:

>  
> > > I have seen much posted about backbiting but very little about  
> > > calumny.  
>

FG wrote:

> > Upon further reflection, it seems to me that this view is  
> > fundamentally a Shiite interpretation of the Bahai Writings--a  
> > common one, indeed....  
>  
> And therefore?

And therefore I think it's worth considering where the "script" that's often repeated comes from....

>  
> Even if this is true, so what? Is this guilt by association, or what?

It's intellectual history, if you will.... Usually considered helpful in understanding the background to various ideas, religious or otherwise.

>  
> > > Might I add a few more quotes to ... more accurately balance the  
> > > Baha'i concept of free speech with a few more quotes concerning  
> > > limitations on the content of free speech?  
>  
> > I'm also further struck by the lack of "balance" in this point of  
> > view and how predictable it is in its dismissal of the Writings when  
> > they clearly support respectable, civilized values....  
>  
> Fine.  
>  
> Then list's dispense with interpretations \_entirely\_--"Shiite" or  
> otherwise. Let's stick to the Writings, and see what the \_Most Holy  
> Book\_ itself has to say about what these values \_are\_:

It's not possible.... Even to quote a passage as you do is to offer an interpretation based on your choice of what you believe is relevant to the topic at hand. Human beings cannot escape the burden and responsibility of interpretation.

>  
> Consider the pettiness of men's minds. They ask  
> for that which injureth them, and cast away the thing  
> that profiteth them. They are, indeed, of those that are  
> far astray. We find some men desiring liberty, and  
> priding themselves therein. Such men are in the depths  
> of ignorance.

A significant passage, one Juan Cole has insightful commented on in his article published some years ago.... Your interpretation here, implied by your quoting it, is flawed.... "Liberty" here is more in the sense of "license." Elsewhere, and indisputably, Abdul-Baha speaks highly of liberty without such connotation....

>  
> Liberty must, in the end, lead to sedition, whose  
> flames none can quench. Thus warneth you He Who is  
> the Reckoner, the All-Knowing. Know ye that the  
> embodiment of liberty and its symbol is the animal.  
> That which beseemeth man is submission unto such  
> restraints as will protect him from his own ignorance,  
> and guard him against the harm of the mischief-maker.  
> Liberty causeth man to overstep the bounds of  
> propriety, and to infringe on the dignity of his station.  
> It debaseth him to the level of extreme depravity and  
> wickedness.

The Shiite interpretation of the Bahai Writings delights in this passage.... It reveals a brilliant insight into modern culture, East as well as West, I might add, having lived in Japan and traveled extensively in China.... This insight in the Writings does not gainsay the value of proper liberty and responsibility....

>  
> Regard men as a flock of sheep that need a  
> shepherd for their protection. This, verily, is the truth,

> the certain truth. We approve of liberty in certain  
> circumstances, and refuse to sanction it in others. We,  
> verily, are the All-Knowing.

Here is a point Shiite Bahais often neglect.... "We approve of liberty in certain circumstances...." They leaped over that weighty statement, given perhaps their own cultural background at times, and relish the last phrase....

>  
> Say: True liberty consisteth in man's submission  
> unto My commandments, little as ye know it. Were  
> men to observe that which We have sent down unto  
> them from the Heaven of Revelation, they would, of a  
> certainty, attain unto perfect liberty. Happy is the man  
> that hath apprehended the Purpose of God in whatever  
> He hath revealed from the Heaven of His Will that  
> pervadeth all created things. Say: The liberty that  
> profiteth you is to be found nowhere except in complete  
> servitude unto God, the Eternal Truth. Whoso hath  
> tasted of its sweetness will refuse to barter it for all the  
> dominion of earth and heaven.  
> (\_The Kitab-i-Aqdas\_, pages 63-64)  
>  
> This is no "interpretation." So how any Baha'i has can ignore,  
> belittle, or "dismiss" it is beyond me.

Your quoting it is certainly an interpretation since you advance it as evidence shoring up your views.... Influenced by Shiite Bahaism in my view.... which has suppressed or failed to give proper regard to much that is also in the Bahai Writings....

--  
FG  
UseNet: alt.religion.bahai

---

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Subject: SRB Censored: 6-12-97**  
**From: FG <FG@hotmail.com>**  
**Date: 1997/06/12**  
**Message-ID: <339FC9A8.3E4F@hotmail.com>**  
**Newsgroups: alt.religion.bahai**  
**[More Headers]**  
**[Subscribe to alt.religion.bahai]**

**[I'll let you figure out what the offending comment was....]**

**Subject:**  
**Re: Bahai terrorism**  
**Date:**  
**Thu, 12 Jun 1997 00:26:21 -0500**  
**From:**  
**smsmith@cybertrails.com (S. Michele Smith)**  
**To:**  
**<FG@hotmail.com>**  
**CC:**  
**"Baha'i SRB Moderators" <srb-mods@bccca.org>**

**Dear Mr. Glaysher,**

**Thank you for your submission to soc.religion.bahai. I am returning it to you unposted as your comment is not in keeping with the charter of srb. Specifically, your comment is derogatory in tone and an invitation to further inflammatory comments.**

**Thank you for your participation.**

**Sincerely,**  
**S. Michele Smith, co-moderator**  
**soc.religion.bahai**  
**srb-mods@bccca.org**

-----  
**> From: FG <FG@hotmail.com>**  
**> To: srb@bccca.org**

> Cc: FG@hotmail.com  
> Subject: Re: Bahai terrorism  
> Date: Tuesday, June 10, 1997 5:56 AM  
>  
> Bill & Jane Hyman wrote:  
> >  
> > Fred Glaysher wrote of Baha'is who are reluctant  
to post to Baha'i  
> > forums for fear of negative responses which he  
suggests approach  
> > "terrorism".  
> >  
> > I post to soc.religion.bahai because I know it is  
moderated and like  
the security that if I write anything too much off the  
wall it is unlikely  
> > to be sent out.  
>  
> This sounds to me like the Jews kissing Hitler's  
hand....  
>  
> >  
> > I have not yet posted to alt.religion.bahai for  
several reasons. First,  
> > I am satisfied with the challenges and information  
I experience posting  
> > to soc.religion.bahai. Second, I consider that  
alt.religion.bahai  
(which I did not vote for) is a manifestation of the  
American concept of  
> > "Freedom", rather than the Bahai concept of  
"moderation". Too much  
> > freedom promotes chaos and terrorism.  
> >  
> > Baha'u'llah states: (Bahai World Faith P136)  
> >  
> > "Consider the pettiness of mens minds. They  
ask for that which  
injureth them, and cast away the thing that profiteth  
them. They are, indeed, of  
> > those that are far astray. We find some men  
desiring liberty, and  
> > priding themselves therein. Such men are in the  
depth of ignorance.  
> > Liberty must, in the end, lead to sedition, whose  
flames none can  
> > quench. Thus warneth you He Who is the  
Reckoner, the All-Knowing. Know  
> > ye that the embodiment of liberty and its symbol is  
the animal. That  
> > which beseemeth man is submission unto such

restraints as will protect  
> > him from his own ignorance, and guard him  
against the harm of the  
> > mischief-maker. Liberty causeth man to overstep  
the bounds of  
propriety, and to infringe on the dignity of his station."  
>  
> --  
> FG  
> UseNet: alt.religion.bahai  
--  
FG  
UseNet: alt.religion.bahai

---

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---



# The Baha'i Faith & Religious Freedom of Conscience

Subject: SRB Censored: 8-13-97  
From: FG <FG@hotmail.com>  
Date: 1997/08/13  
Message-ID: <33F1A676.775B@hotmail.com>  
Newsgroups: alt.religion.bahai,talk.religion.misc,soc.rights.human,soc.culture.iranian,soc.culture.israel  
[More Headers]  
[Subscribe to alt.religion.bahai]

Another excellent example of censorship on soc.religion.bahai. All three of the reasons given below are bogus, in my opinion. This message does address the crucial existence of censorship in the Baha'i Faith; it adds to and states ideas not found in the other three messages (by my count); AND please someone point out to me WHERE in my message there is "abusive language."  
-----

Subject: Re: censorship - moderators  
Date: Wed, 13 Aug 1997 02:14:21 -0600  
From: "Rick Boatright" <boatright@cjnetworks.com>  
Organization: Topeka Business Computers  
To: FG <FG@hotmail.com>,  
FG@hotmail.com,  
CC: srb-mods@bccca.org

Frederick.

This one is coming back to you. It's your fifth message tonight on the same subject saying the same thing. I let you accuse Dick and myself of being liars, censors, I let you accuse us of being unwilling to listen to suggestion and being hopelessly inconsistent. But just for the record, I am returning this one on the following grounds:

- 1) Does not address the beliefs and teachings of the Baha'i Faith
- 2) Repetative, does not move the discussion forward, fifth message tonight by the poster on the same subject.
- 3) abusive language

Rick Boatright  
co-moderator  
soc.religion.bahai

> To: srb@bccca.org  
> From: FG <FG@hotmail.com>  
> Subject: Re: censorship - moderators  
> Date: Tue, 12 Aug 1997 08:35:10 -0400  
> Organization: None  
> Reply-to: FG@hotmail.com  
> Cc: FG@hotmail.com

> dmcadam wrote:

> >  
> > [Note: Followups should address the Baha'i Faith. -- Mods]  
> >  
> > In answer to your last message :  
> >

> > Dear friend-

> >

> > I can only speak from an individual point of view as a long time

> > Baha'i and my experience is that most folks today simply cannot

> > handle a wide open, no holds barred, let it all hang out type of

> > discussion. These open forums tend to be hostile and

> > attack/defend type things where one has great trouble achieving

> > unity and discovering truth.

>

> "Achieving unity and discovering truth": Usually means

> thinking the same as the moderators who know how others

> should regard any given subject....

>

> >

> > In time I feel we will be developed enough to be self regulating.

>

> Self-censoring is how I read that....

>

> > Personally the moderators are not trying to censor anyone, just

> > keep things in perspective by applying principles of full, frank

> > and honest opinions, tempered with courtesy, tact and wisdom. I

> > really appreciate the wonderful job they do. I too have had

> > submissions refused but they always kindly and lovingly give their

> > reason and most of the times I feel it is valid. Course they and

> > I both know that none of us is perfect.

>

> You too have been censored by them? "Most of the times" (note the

> plural) you think it's "valid"? "Not trying to censor anyone"? It

> appears to me there is much confused thinking here....

>

> >

> > We Baha'is know how suppressing it can be for a soul to want to

> > find the truth and not be able to because of negative emotions

> > clouding issues so we want to create a safe and secure, loving

> > atmosphere where freedom of speech can be enjoyed in such a way

> > that it will not distress anyone.

>

> A very frightening rationale, which horrible historical

> precedents....

>

> >

> > My children are not allowed to use foul language, attack one

> > another, use put downs, categorize things by labelling people or

> > showing racist or other forms of divisiveness that impede soul

> > relations. I feel to a great extent we are all kind of like

> > spiritual children and do need some detached moderation.

>

> > We have all sorts of wonderful teachings about speech and how we

> > must conduct ourselves in term of fulfilling our overall goal of

> > love and unity in the world and they all fit scientific findings.

> > However not everyone has read these or tried them on for size and

> > we lapse back into speech patterns that do not reflect our reality

> > and cause disunity.

>

> "Scientific findings"? Ahhhmmmm.... Can you quote those for

> us?

>

> >

> > In addition we join this list knowing that it is moderated and we

> > mostly all agree that it should be. So our part of the agreement

> > is to follow these list guidelines and cooperate to make the world

> > a better place.

>

> Or off with your head....

>

> >  
> > I believe it might be a good idea for the Moderators to post the  
> > List guidelines. If you don't agree with them then say why and I  
> > am sure they will listen.  
>  
> I am not so sure.  
>  
> >  
> > with all due respect,  
> > doug  
>  
> [clip]  
>  
> --  
> FG  
> UseNet: alt.religion.bahai  
> Ask your ISP to add it; also available on  
> www.dejanews.com, www.reference.com, and www.zippo.com.  
--  
FG  
UseNet: alt.religion.bahai  
Ask your ISP to add it; also available on  
www.dejanews.com, www.reference.com, and www.zippo.com.

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: SRB Censored: 8-14-97  
From: FG <FG@hotmail.com>  
Date: 1997/08/14  
Message-ID: <33F31C27.1468@hotmail.com>  
Newsgroups: alt.religion.bahai,talk.religion.misc,news.admin.censorship,news.admin.net-abuse.misc,news.admin.misc,soc.rights.human  
[More Headers]  
[Subscribe to alt.religion.bahai]

CENSORED BY SOC.RELIGION.BAHAI:

-----

Subject: Re: censorship - moderators  
Date: Wed, 13 Aug 1997 16:19:46 -0600  
From: "Rick Boatright" <boatright@cjnetworks.com>  
Organization: Topeka Business Computers  
To: FG <FG@hotmail.com>  
CC: srb-mods@bccca.org

Frederick,

I am sure you expected that I would bounce this one to. It appears that you especially constructed it just so that I would have to. So here you are. An official rejection note. Have fun with it.

I DIDN'T EXPECT ANYTHING OF THE SORT. I DON'T CONSIDER IT "FUN" TO HAVE TO POST CENSORED MESSAGES TO ALT.RELIGION.BAHAI AND ELSEWHERE. IN FACT, I FEEL IT'S A DISGRACE TO THE BAHAI FAITH THAT I HAVE TO IN ORDER TO PRESERVE THE FREEDOM OF CONSCIENCE THE BAHAI WRITINGS INDISPUTABLY STATED I HAVE A RIGHT TO....

It's kind of pointless to argue with you about your baseless conspiracy theories about the NSA somehow majically controlling the SRB mods, and the suspicious nature of the poor distribution of ARB, so I won't bother.

SINCE YOU WRAP YOURSELVES IN THE ROBES OF ORTHODOXY, IT IS DIFFICULT TO BELIEVE YOU CAN CONTINUOUSLY DO THAT WITHOUT SOME ENCOURAGEMENT FROM SOMEWHERE.... THERE ARE MESSAGES EXTANT ON WWW.DEJANEWS.COM WHEREIN YOU AND OTHERS STATE YOU HAVE MET WITH A SPIRITUAL ASSEMBLY IN THE PAST FOR GUIDANCE AND ADVICE. YOU KNOW QUITE WELL MOST BAHAI'S TAKE SOC.RELIGION.BAHAI AS GOD'S HOLY WORD WRIT LARGE....

AGAIN, YOU SEEM TO WANT TO CHARACTERIZE ME AS AN ABERRANT INDIVIDUAL. THAT'S AN OLD TIRESOME PLOY, ALL THE MORE SO NOW WHEN SO MANY HAVE FOUND THE COURAGE TO STATE THE TRUTH ABOUT THE CENSORIOUS PRACTICES OF SOC.RELIGION.BAHAI.

Rick Boatright

> Isaac freeman wrote:  
> >  
> > [Moderators Note: While the moderators allowed the original post,  
> > and will allow reasonable replys, please note that the subject of the  
> > newsgroup as stated in the monthly introduction posting is "the  
> > beliefs and teachings of the Baha'i Faith. Followups to this  
> > article should address the beliefs and teachings of the faith, or be  
> > directed to talk.religion.misc, alt.religion.bahai or news.groups.  
>  
> How about the beliefs and teachings of the Bahai Faith ON  
> censorship? I think that's a valid topic for discussion,  
> not suppression as the above note intimates in my  
> opinion. Using the charter as a means of silencing is not  
> a legitimate use of it. "Reasonable replys [sic]" is a  
> very suspicious construction in this context....  
>  
> >  
> > -- The Moderators]  
> >  
> > On 10 Aug 1997 00:29:34 shahin nikjoo wrote about "Re: censorship -  
> > moderator":  
> >  
> > > I would like to question the wisdom of having moderators on this  
> > > usenet.  
> >  
> > It's a subject worth discussing. Note that the moderators of  
> > soc.religion.bahai haven't vetoed this post.  
>  
> They just vetoed a posting of mine in response to shahin nikjoo!  
> I'll post on alt.religion.bahai titled "SRB Censored: 7-13-97"  
> and cc shahin nikjoo in case he/she doesn't have access (for  
> reasons we all know) to alt.religion.bahai.  
>  
> >  
> > > My own post was not accepted on thi usenet because it was seen as a  
> > > 'joke' (It was a serious joke).  
> >  
> > Perhaps you could rewrite, and resubmit it.  
> > Was it a joke that might have caused offense (even if you didn't mean  
> > it to)? That might explain it. The moderators are also expected to  
> > veto posts that don't discuss the Baha'i Faith.  
>  
> It seems to me this "principle" is highly abused....  
>  
> >  
> > > I've had a number of non-Bahais who were q. upset that their  
> > > comments were not posted on this usenet, and have become very  
> > > hostile to the group as a result.  
> >  
> > I've read their posts.  
>  
> How if they were suppressed?  
>  
> >  
> > > Is the 'moderator' policy asked for by the NSA??  
> >  
> > There's no official status to soc.religion.bahai - it has no  
> > connection with the Baha'i administration.  
>  
> It operates as though it does, many believe it does,  
> and one cannot help wondering whether there might  
> not be a connection of some sort.... It seems to  
> me that the long-term and consistent censorship  
> imposed by the moderators sullies the reputation of  
> the Bahai Faith and the institutions.... WHY is that

> being tolerated, if not supported?  
>  
> >  
> > > Is there an unmoderated Bahai usenet?  
> >  
> > There is now. A Baha'i who became frustrated at not getting his  
> > messages posted has started the alt.religion.bahai newsgroup, to be  
> > used for general unmoderated discussion about the Baha'i Faith. So  
> > far, it doesn't propagate very far, but we can expect to see it  
> > carried by more and more servers over time.  
> >  
> > Another option is talk.religion.misc.  
> >  
> > > I think censorship decreases the regard non-bahais have for the  
> > > faith & irritates to the extreme Bahais who gets censored.  
> > >  
> > > I also don't think Bahais have anything to be afraid of w.r.t.  
> > > questions posed - surely there are Bahai scholars well versed in  
> > > Laws etc.?  
> >  
> > Personally, I think there's a difference between the tone of a message  
> > and its content. If the content of messages was being vetoed by the  
> > moderators, that would constitute censorship. Some people claim this  
> > is happening, but I have yet to see any evidence I found convincing.  
> > Many posts make it onto soc.religion.bahai that strongly challenge the  
> > Baha'i Faith - they're welcomed.  
>  
> For vetoed CONTENT see my censored message mentioned above  
> on alt.religion.bahai. Permit me to add you might find my  
> censored message on the United Nations, currently reposted  
> to alt.religion.bahai of interest in this regard. And MANY  
> do not....  
>  
> >  
> > On the other hand, I don't think it's censorship if people are  
> > required to write their messages in a polite tone, and not to give  
> > undue offense. That's what the moderators are expected to do, and I  
> > find it makes soc.religion.bahai very good reading.  
> >  
> > Isaac Freeman  
>  
> --  
> FG  
> UseNet: alt.religion.bahai  
> Ask your ISP to add it; also available on  
> www.dejanews.com, www.reference.com, and www.zippo.com.  
>  
  
--  
FG  
UseNet: alt.religion.bahai  
Ask your ISP to add it; also available on  
www.dejanews.com, www.reference.com, and www.zippo.com.

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: SRB Censored: 4-23-97: Boatright  
From: FG@hotmail.com  
Date: 1997/04/23  
Message-ID: <5jl689\$ami\$1@bilbo.reference.com>  
Newsgroups: alt.religion.bahai,talk.religion.misc,talk.religion.newage  
[More Headers]  
[Subscribe to alt.religion.bahai]

Subject: Re: SRB Censored: 3-20-97  
Date: Wed, 23 Apr 1997 02:11:49 -0600  
From: "Rick Boatright" <boatright@cjnetworks.com>  
Organization: Topeka Business Computers  
To: FG@hotmail.com  
CC: srb-mods@bccca.org

Rick Boatright wrote:

>  
> Oh Please!!!! Stalin killed millions. Dick D. returned a mail  
> message. Hardly comparable. You remind me of the High School  
> debators I judge from time to time who try to convince me that a  
> change in the sentencing guidelines for juveniles in New York will  
> lead to a nuclear war with China. Get some perspective Frederick.

You fail here to confront the tyranny of his act. Hyperbole on my part? Yes. Does that justify denying myself and other Bahais a hearing? No.... Your high school comparison is cute Mr. Boatright, but I assure you I am not in high school nor playing a trivial forensic game....

>  
> Oh yeah, I presume you'll cross post this everywhere too. Here, I'll  
> make it official:

Osborn posted the United Nations statement on Bahais everywhere. Why should I not post my opinion in the same places? Are you and he now in control elsewhere too? Or want to be? God save us....

>  
> I am returning the below to you due to it being off charter, and it  
> will not be posted to soc.religion.bahai

You are hiding behind your charter and using it again to justify shameful suppression of opinions you don't want to hear. It's precisely this type of thing that led me to state on alt.religion.bahai in the day or two that Mr. Osborn's suggestion of a "charter" were merely another attempt to control the speech and the consciences of others. Your intolerance and hypocrisy are blatant....

>  
> Rick Boatright  
> co-moderator and Jack Booted Thug

As they say, if the shoe fits, wear it....

> soc.religion.bahai  
>  
> > To: srb@bccca.org

> > From: FG <FG@hotmail.com>  
> > Subject: SRB Censored: 3-20-97  
> > Date: Mon, 21 Apr 1997 08:03:26 -0400  
> > Organization: None  
> > Reply-to: FG@hotmail.com  
>  
> > [Sure, no censorship at soc.religion.bahai.... Mr. Detweiler is only  
> > doing his holy duty of "protecting" other Bahais from my "fractured  
> > logic".... It seems to me that while destroying millions, Stalin  
> > thought he was doing about the same thing....] --  
> >  
> > Subject: Re: Situation of Bahais in Iran (UN)  
> > Date: Sun, 20 Apr 1997 07:27:42 -0600 (MDT)  
> > From: "Richard C. Detweiler" <rdetweil@primenet.com>  
> > To: FG@hotmail.com  
> > CC: srb-mods@bccca.org  
> >  
> >  
> > Fred,  
> >  
> > Equating the systematic denial of basic human rights to a group of  
> > people by a government simply because of their religious beliefs  
> > with the practice of Baha'i review and your personal experience with  
> > the moderators of this group is completely beyond the pale.  
> >  
> > You are not being denied access to work, your children are not being  
> > denied an education, you are not being denied your inheritance, your  
> > marriage is not being annulled, you are not being threatened with  
> > imprisonment, your home is not being destroyed and you are not being  
> > sentenced to death nor executed simply for your convictions.  
> >  
> > Posting the fractured logic below would only lead to a lot of pain  
> > and rancor. It is pointlessly provocative. While browsing the  
> > newsgroups, I noticed this note was crossposted to many newsgroups  
> > so your point has been made. This is being returned to you unposted  
> > to soc.religion.bahai.  
> >  
> > Dick Detweiler  
> > co-moderator, soc.religion.bahai  
> >  
> >  
> > > From news@reference.com Sun Apr 20 04:31:45 1997  
> > > Received: from bcca.org (root@bounty.bcca.org [208.133.44.40])  
> > > by primenet.com (8.8.5/8.8.5) with SMTP id EAA25359  
> > > for <rdetweil@primenet.com>; Sun, 20 Apr 1997 04:31:43 -0700  
> > > (MST)  
> > > Received: from hekla.switch.ch by bcca.org with smtp  
> > > (Smail3.1.29.1 #3) id m0wIuqE-0003kuC; Sun, 20 Apr 97 07:31  
> > > EDT  
> > > Received: from bilbo.reference.com by hekla.switch.ch with SMTP  
> > > (PP); Sun, 20 Apr 1997 13:31:21 +0200 Received: (from  
> > > news@localhost)  
> > > by bilbo.reference.com (8.8.5/8.8.4)  
> > > id EAA19068; Sun, 20 Apr 1997 04:31:08 -0700 (PDT)  
> > > To: soc-religion-bahai@moderators.uu.net  
> > > Path: not-for-mail  
> > > From: FG@hotmail.com  
> > > Newsgroups: soc.religion.bahai,alt.religion.bahai  
> > > Subject: Re: Situation of Bahais in Iran (UN)  
> > > Date: 20 Apr 1997 11:31:08 GMT  
> > > Organization: Reference.Com Posting Service  
> > > Lines: 145  
> > > Message-ID: <5jcup\$ijn\$1@bilbo.reference.com>  
> > > NNTP-Posting-Host: shadowfax.reference.com  
> > > Originator: panuser@reference.com ()



> > > Content-Length: 7609  
> > >  
> > > [I tried to crosspost this to soc.religion.bahai a few days ago  
> > > but I may have made a mistake in the header that prevented it from  
> > > reaching you.]  
> > >  
> > > Subject: Re: Situation of Baha'is in Iran (from report to the UN  
> > > Commission on  
> > > Human Rights, 11 Feb. 97)  
> > > Date: Thu, 17 Apr 1997 08:50:50 -0400  
> > > From: FG <FG@hotmail.com>  
> > >  
> > >  
> > > As a Bahai, I fail to see why I should be so terribly concerned  
> > > about oppression of Bahais in Iran, while I'm supposed to condone  
> > > it here in the "evil, decadent" United States.... It has often  
> > > seemed to me contradictory that Bahais use the free speech and  
> > > human rights provided for in international instruments to curry  
> > > favor from the government of the United States, and the United  
> > > Nations, while depriving their own members those same rights in  
> > > the West and elsewhere. It can't be both ways....  
> > >

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# The Baha'i Faith & Religious Freedom of Conscience

From: Maryam Butson <maryam@netlink.com.au>  
To: srb-mods@bcca.org <srb-mods@bcca.org>; billh@samoatelco.com <billh@samoatelco.com>; FG@hotmail.com <FG@hotmail.com>  
Subject: Re: SRB censored 5-25-98  
Date: Tuesday, June 02, 1998 11:05 AM

Hmmm I re-read this in another area - and whilst this whole thing may seem rather petty - I can see where Fred is coming from (and believe me, anyone who searches the archives will see that Fred and I have occasionally had our "moments" - I am not his greatest fan (sorry Fred)). The thing that concerns me is this:

>>Mr. Glaysher:

>>

>>This submission will not be posted to srb as we do not accept cross posting.

AFAIK I've cross-posted before and gotten away with it, I was not aware this was a "rule". (Must admit Fred, sometimes it's a bit much to see the same post on every newsgroup I try to read), but notwithstanding that, this seems rather flimsy as I have seen SRB posters cross-post, and I've done it myself from time to time.

I can understand rules against someone spamming every newsgroup under the sun, but I don't think Fred has quite reached THAT level yet.

>>I considered advertising maillist.com to the srb readership against our charter as it has been posting CB material.

Firstly, there is nothing in Fred's sig. file that mentions CB material. If THAT were a genuine excuse all Baha'is should be banned from the internet because CB material exists on it! The fact that on an open list CB material \*can\* be posted is hardly a valid reason for snipping an entire sig. file that merely mentions the list - \*not\* the CB material. One might as well ban any header that says AOL because some CBers have AOL accounts.

Not to mention that this one is WAY out there for another reason. I've never seen \*other\* SRB posters have their signature files snipped left right and centre, not to mention that Fred's sig. file is hardly a huge advertisement. Bill you are giving Fred fuel for his fire. I used to think Fred was paranoid - now I am not so sure! Justice \*is\* the Best Beloved of all things remember, regardless if it means you have to occasionally allow Fred to post to SRB.

You may not like what Fred has to say, but purposefully snipping his sig.file to try and make it as difficult as possible for people to \*hear\* what he has to say, comes across at best, petty ... at worst, confirmation of his accusations.

Anyway here is Fred's file:

FG

Usenet: alt.religion.bahai

Listserv: bahai-faith@makelist.com

List Archive & Subscription:

<https://www.findmail.com/listsaver/bahai-faith/>

Email subscription: bahai-faith-subscribe@makelist.com

The Bahai Faith & Religious Freedom of Conscience:  
[index.htm](#)

Now lets look at some other SRB poster's sig. files:

Trisha Rainsford's:

TeeCee

TeeCee Publishing

P. O. Box 9110

Hamilton

New Zealand

Ph/Fax: 64-7-846-7484

email: tricia@glonet.co.nz

Graham Sorenson's (who happens to be a very good friend of mine - and I like all his sig.files \*G\*)

<https://www.fragrant.demon.co.uk/bahai.html> -- <https://www.bahai.org>

<https://www.baha.demon.co.uk> -- <https://www.onecountry.org>

<https://www.bcca.org/~glittle> -- <https://www.bcca.org/~cvooget>

"The Baha'is". A magazine format, Wonderful introduction to the Faith.

<https://oneworld.wa.com/bahai/magazine/cover.html>

and Chris Manvell's

Chris Manvell, Isle of Skye, Scotland.

Tel.: +44(0)1471-822317--

Newsgroup readers: Please remove SPAMGUARD from address before e-mailing.

Verily, Jesus said: "Come ye after Me, and I will make you to become fishers of men." In this day, however, We say: "Come ye after Me, that We may make you to become quickeners of mankind." [Baha'u'llah]

For more info goto: <<https://www.fragrant.demon.co.uk/bahai.html>>  
<<https://www.miracles.win-uk.net/Bahai>>, or <<https://www.baha.demon.co.uk>>

All of whom as much advertising as Fred.

>>Your web page address has  
>>already been posted, and due to negative comments from srb readers I will  
>>not be posting it again.

I'd be interested in seeing what these complaints are. I must admit I find it difficult to believe that SRB readers \*specifically\* objected to Fred posting his signature file because they didn't like his web page.

>>  
>>All your submissions, which meet the standards of our charter will be  
>>posted, but your advertising will not.  
>>  
>>Was the real purpose of your submission to srb to advertise your e-mail  
>>addresses, or to submit a quotation of Abdul-Baha? If the latter, your  
>goal  
>>was attained - so why are you complaining?  
>>

I am starting to understand \*why\* Fred is paranoid.

>>Bill Hyman  
>>co-moderator  
>>soc.religion.bahai

For my two cents Bill, and I normally have a fairly high regard for SRB moderation, the more you try and silence Fred, the more he will object, struggle, and a larger issue will be made. If he really has nothing of import to say - then air it and let it dissolve - this suppression only feeds fuel to the fire and makes people like \*me\* sympathetic to what he has to say about SRB.

Regards as always  
Maryam

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# The Baha'i Faith & Religious Freedom of Conscience

From: Island Business Center (Bill Hyman) <billh@samoatelco.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Cc: srb-mods@bccca.org <srb-mods@bccca.org>  
Subject: FW: SRB censored 5-25-98  
Date: Sunday, May 31, 1998 8:31 PM

Mr. Glaysher:

This submission will not be posted to srb as we do not accept cross posting. I considered advertising maillist.com to the srb readership against our charter as it has been posting CB material. Your web page address has already been posted, and due to negative comments from srb readers I will not be posting it again.

All your submissions, which meet the standards of our charter will be posted, but your advertising will not.

Was the real purpose of your submission to srb to advertise your e-mail addresses, or to submit a quotation of Abdul-Baha? If the latter, your goal was attained - so why are you complaining?

Bill Hyman  
co-moderator  
soc.religion.bahai

-----  
From: "FG" <FG@hotmail.com>  
To: "SRB" <bahai-faith@bccca.org>,"bahai-faith @ makelist.com" <bahai-faith@makelist.com>,"talisman" <talisman@umich.edu>  
Subject: Re: SRB censored 5-25-98  
Date: Wed, 27 May 1998 08:27:25 -0400

Maryam Butson wrote in message <896225055.167484@kermit.netlink.com.au>...  
>Hmmm...I am generally \*for\* the SRB moderators, but even \*I\* can see this  
>looks nothing LIKE a mere "personal note".

>  
>Maryam  
>  
>>>As this appears to be a personal note I have not posted it to srb.  
>  
>

Here's another instance of srb censoring in a subtle way. I post this to srb on the 18th. They only posted after I emailed them as I explain in another current thread you might read here. What they finally actually posted to srb clips my signature file, everything below alt.religion.bahai. See the current version on srb for yourself. Please note that while doing that the "moderator" added back in the right arrow symbol, ">," concealing his changes from unsuspecting readers of srb....

-----Original Message-----  
From: FG <FG@hotmail.com>  
Newsgroups: soc.religion.bahai

Date: Monday, May 18, 1998 6:45 AM

Subject: Re: New site: "The Baha'i Faith & Religious Freedom of Conscience"

>Roger Borseth wrote in message <"DRnaXC.A.mAG.10vX1"@bounty.bcca.org>...  
>>  
>>  
>>Say: True liberty consisteth....  
>  
>"These are effectual and sufficient proofs that the conscience of man is  
>sacred and to be respected; and that liberty thereof produces widening  
>of ideas, amendment of morals, improvement of conduct, disclosure of  
>the secrets of the contingent world. Moreover, if interrogation of  
>conscience, which is one of the private possessions of the heart and  
>the soul, take place in this world, what further recompense remains for  
>man in the court of divine justice at the day of general resurrection?  
>Convictions and ideas are within the scope of the comprehension of the  
>King of kings, not of kings; and soul and conscience are between the  
>fingers of control of the Lord of hearts, not of [His] servants."  
>  
>Abdul-Baha, A Traveler's Narrative, 91.  
>  
>  
>FG  
>Usenet: alt.religion.bahai  
>  
>Listserv: bahai-faith@makelist.com  
>List Archive & Subscription: <https://www.findmail.com/listsaver/bahai-faith/>  
>Email subscription: bahai-faith-subscribe@makelist.com  
>  
>The Bahai Faith & Religious Freedom of Conscience:  
> index.htm  
>  
>  
>  
>  
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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: SRB <bahai-faith@bccca.org>; bahai-faith @ makelist.com <bahai-faith@makelist.com>; talisman <talisman@umich.edu>  
Subject: Re: [bahai-faith] SRB censored 5-25-98  
Date: Wednesday, May 27, 1998 8:27 AM

Maryam Butson wrote in message <896225055.167484@kermit.netlink.com.au>...  
>Hmmm...I am generally \*for\* the SRB moderators, but even \*I\* can see this  
>looks nothing LIKE a mere "personal note".

>  
>Maryam  
>  
>>>As this appears to be a personal note I have not posted it to srb.  
>  
>

Here's another instance of srb censoring in a subtle way. I post this to srb on the 18th. They only posted after I emailed them as I explain in another current thread you might read here. What they finally actually posted to srb clips my signature file, everything below alt.religion.bahai. See the current version on srb for yourself. Please note that while doing that the "moderator" added back in the right arrow symbol, ">," concealing his changes from unsuspecting readers of srb....

-----Original Message-----

From: FG <FG@hotmail.com>  
Newsgroups: soc.religion.bahai  
Date: Monday, May 18, 1998 6:45 AM  
Subject: Re: New site: "The Baha'i Faith & Religious Freedom of Conscience"

>Roger Borseth wrote in message <"DRnaXC.A.mAG.10vX1"@bounty.bcca.org>...

>>  
>>  
>>Say: True liberty consisteth...  
>  
>"These are effectual and sufficient proofs that the conscience of man is  
>sacred and to be respected; and that liberty thereof produces widening  
>of ideas, amendment of morals, improvement of conduct, disclosure of  
>the secrets of the contingent world. Moreover, if interrogation of  
>conscience, which is one of the private possessions of the heart and  
>the soul, take place in this world, what further recompense remains for  
>man in the court of divine justice at the day of general resurrection?  
>Convictions and ideas are within the scope of the comprehension of the  
>King of kings, not of kings; and soul and conscience are between the  
>fingers of control of the Lord of hearts, not of [His] servants."

>  
>Abdul-Baha, A Traveler's Narrative, 91.  
>  
>  
>FG  
>Usenet: alt.religion.bahai  
>  
>Listserv: bahai-faith@makelist.com  
>List Archive & Subscription: <https://www.findmail.com/listsaver/bahai-faith/>  
>Email subscription: bahai-faith-subscribe@makelist.com  
>  
>The Baha'i Faith & Religious Freedom of Conscience:  
> index.htm  
>  
>  
>  
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>

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List Archive: <https://www.findmail.com/listsaver/bahai-faith/>  
To Subscribe: e-mail to bahai-faith-subscribe@makelist.com  
To Unsubscribe: e-mail to bahai-faith-unsubscribe@makelist.com

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: talisman <talisman@umich.edu>; bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: Re: [bahai-faith] SRB censored 5-25-98  
Date: Wednesday, May 27, 1998 7:56 AM

Maryam Butson wrote in message <896225055.167484@kermit.netlink.com.au>...  
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>looks nothing LIKE a mere "personal note".  
>  
>Maryam  
>  
>>>As this appears to be a personal note I have not posted it to srb.

Here's a recent example of srb pretending a message has "fallen through the cracks," been lost, etc., as a means of dispensing with it.... They conveniently manage to post many other messages on the same thread without losing them during the 8 days I waited for them to post mine....

From: Island Business Center (Bill Hyman) <billh@samoatelco.com>  
To: FG <FG@hotmail.com>  
Subject: Re: New site: "The Baha'i Faith & Religious Freedom of Conscience"  
Date: Tuesday, May 26, 1998 1:41 AM

Fred:

This one must have slipped through the cracks. I cannot quite see your point, quoting 4 words from Roger then answering with a quote from Abdu'l Baha, but maybe others will. I have posted it. I'd hate to be accused of censorship.

Bill Hyman  
co-moderator  
soc.religion.bahai  
-----

From: "FG" <FG@hotmail.com>  
To: "SRB" <bahai-faith@bcc.org>  
Subject: Fw: New site: "The Baha'i Faith & Religious Freedom of Conscience"  
Date: Tue, 26 May 1998 07:53:26 -0400

I submitted this message to you on the 18th. I have not yet seen it on srb nor have received a rejection notice.

If you're going to censor it, please notify me to that effect....

FG  
Usenet: alt.religion.bahai & talk.religion.misc

Listserv: bahai-faith@makelist.com  
List Archive & Subscription: <https://www.findmail.com/listsaver/bahai-faith/>  
Email subscription: bahai-faith-subscribe@makelist.com

The Baha'i Faith & Religious Freedom of Conscience:  
index.htm

-----Original Message-----  
From: FG <FG@hotmail.com>  
Newsgroups: soc.religion.bahai



Date: Monday, May 18, 1998 6:45 AM  
Subject: Re: New site: "The Baha'i Faith & Religious Freedom of Conscience"

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>of ideas, amendment of morals, improvement of conduct, disclosure of  
>the secrets of the contingent world. Moreover, if interrogation of  
>conscience, which is one of the private possessions of the heart and  
>the soul, take place in this world, what further recompense remains for  
>man in the court of divine justice at the day of general resurrection?  
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>King of kings, not of kings; and soul and conscience are between the  
>fingers of control of the Lord of hearts, not of [His] servants."  
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>Abdul-Baha, A Traveler's Narrative, 91.  
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>The Bahai Faith & Religious Freedom of Conscience:  
> index.htm  
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I

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List Archive: <https://www.findmail.com/listsaver/bahai-faith/>  
To Subscribe: e-mail to bahai-faith-subscribe@makelist.com  
To Unsubscribe: e-mail to bahai-faith-unsubscribe@makelist.com  
--  
Start Your Own Free Mailing List at <https://www.MakeList.com> !

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# The Baha'i Faith & Religious Freedom of Conscience

My first and second attempts to respond to William Collins on srb are given below. His original message appears at the end. I leave it to the reader to decide regarding the excuses given for suppressing my messages, that they are "personal responses" or "pure flame bait."

---

From: S. Michele Smith <smsmith@cybertrails.com>  
To: FG <FG@hotmail.com>  
Cc: Baha'i SRB Moderators <srb-mods@bccca.org>  
Subject: Re: Religious Freedom of Conscience; Liberal/Conservative  
Date: Tuesday, May 19, 1998 2:31 PM

Dear Mr. Glaysher,

Thank you for your submission to soc-religion-bahai. However, as it is a personal response, it is being returned to you unposted.

Sincerely,  
S. Michele Smith  
co-moderator  
soc-religion-bahai  
-----Original Message-----

From: FG <FG@hotmail.com>  
Newsgroups: soc.religion.bahai  
To: soc-religion-bahai@moderators.isc.org  
<soc-religion-bahai@moderators.isc.org>  
Date: Monday, May 18, 1998 5:57 AM  
Subject: Re: Religious Freedom of Conscience; Liberal/Conservative

>  
>William Collins wrote in message <"kLZ6vB.A.UZG.4WLV1"@bounty.bccca.org>...  
>  
>I'd like to respond to your statement but given the "moderators"  
>suppressing of my last message to you a week or so ago, as  
>they have done in the past, doubt any real discussion or exchange  
>on such serious issues can take place on srb.  
>  
>If you're sincere let me suggest you repost your message to  
>alt.religion.bahai, bahai-faith@makelist.com, or talk.religion.misc,  
>where there are no "moderators" to interfere, allowing only your  
>voice or opinion to be heard....  
>  
>FG  
>Usenet: alt.religion.bahai

---

From: FG <FG@hotmail.com>  
To: SRB <bahai-faith@bccca.org>; bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: SRB censored #2: 5-11-98  
Date: Monday, May 11, 1998 6:39 AM

-----Original Message-----  
From: Teri Rhan <trhan@serv.net>  
To: FG <FG@hotmail.com>  
Cc: srb moderators <srb-mods@bccca.org>  
Date: Monday, May 11, 1998 12:47 AM  
Subject: Re: Leaving Faith

>Dear Fred,  
>This is nothing more than pure flame bait. Please leave the broad  
>generalizations and criticisms out, and stick with the charter. This  
>newsgroup is for the discussion of the Baha'i Faith and it's teachings in  
>a consultative and respectful manner, not a grievance forum. Provide some  
>real facts and back them up with the Writings.

>Thanks  
 >Teri Rhan  
 >trhan@serv.net  
 >Co-moderator, soc.religion.bahai  
 >  
 >  
 >On Sat, 9 May 1998, FG wrote:  
 >  
 >>  
 >> William Collins wrote in message  
 <"ti6gJB.A.JhD.IVzU1"@bounty.bcca.org>...  
 >>  
 >> This is no less true  
 >> >of those who find their meaning in endless criticism of Baha'i  
 >> >institutions and of committed believers.  
 >>  
 >> The context within which you set any kind of criticism or opinion  
 >> other than what you think justifiable and appropriate obscures  
 >> the issues that cause the criticism in the first place. An approach  
 >> employed by many Bahais....  
 >>  
 >> And if those who hold to  
 >> >extremes are committed to continuing in those  
 >> >directions, the end results are retarded growth of the community, and/or  
 >> >the withdrawal of individuals or application of  
 >> >sanctions to them.  
 >>  
 >>  
 >> As is your blaming the individuals or victims....  
 >>  
 >> >It appears to me to be an unhealthy pattern in anyone's life to fix upon  
 >> >discontent, and then to be consumed with communicating  
 >> >that discontent to others - especially to those with whom one is willing  
 >> >to be continually angry.  
 >>  
 >> Abdul-Baha himself said that angry can serve the good.... There  
 >> is such a phrase in English, "righteous anger," for wrongs suffered  
 >> unjustly, wrongs that those who care about the Bahai Teachings  
 >> ought to want to see corrected if they have any sense of justice....  
 >>  
 >> If the Baha'i community, its  
 >> >institutions, and the believers are as hypocritical, fanatical,  
 >> >ungenerous, misguided and critical as portrayed by many of those  
 >> >who post here, then why waste the precious days of your short lives  
 >> >mired in lashing out at the them? Why not find something  
 >> >else more fulfilling?  
 >>  
 >> Again, the typical Bahai approach.... Drive out or banish anyone  
 >> who doesn't conform or agree with prevailing opinion.... This  
 >> opinion also fails to perceive that there is much of importance  
 >> the Bahai Faith needs to learn from many of its critics or voices  
 >> of conscience....  
 >>  
 >> The only other alternative is to arise and model  
 >> >for others the kind of Baha'i life you think Baha'is should  
 >> >lead, rather than telling the Baha'is how bad they are. Being  
 >> >constantly possessed of a critical spirit is self-destructive.  
 >>  
 >> The Voice in the Wilderness is usually the one humankind needs  
 >> the most.... The Bahai Faith is no different....  
 >>  
 >> >  
 >> >In the cyberworld that has opened up the possibility for people to put  
 >> >all of their immediate and unprocessed feelings up in  
 >> >print, it might also prove useful for those who post in response to the  
 >> >naysayers to ponder a few things. Does the person who  
 >> >blames the Baha'i institutions, community and believers for various  
 >> >failures actually want a dialogue, or simply a confirmation  
 >> >that he's right? Perhaps the best response to the angry words and  
 >> >criticism is no written response at all, but a continued  
 >> >demonstration of wisdom, and a willingness to follow the lived example  
 >> >of 'Abdul-Baha, who loved everyone but did not  
 >> >legitimize everyone's actions and words.  
 >>

>> The answer of many Bahais: ostracism...  
>>  
>> >  
>> >Since the founding of various internet discussion groups a few years  
>> >ago, I have observed them carefully, both in the Baha'i  
>> >context, and in the context of other religions and disciplines. Except  
>> >for very tightly controlled discussion groups (and  
>> >soc-religion.bahai is not so tightly controlled),  
>>  
>> In my opinion, it is tightly controlled. See my new web site,  
>> alt.religion.bahai, or bahai-faith@makelist.com for evidence and  
>> discussion to that effect....  
>>  
>> there is always a  
>> >significant percentage of participants whose purpose is criticism,  
>> >argumentation, negation and the expression of discontent.  
>>  
>> I would have to say that among Bahais there are always individuals  
>> willing to justify the most shameful abuse of the Teachings and  
>> ethics as long as they think it will further the growth of the Faith....  
>>  
>> FG  
>> Usenet: alt.religion.bahai

---

-----Original Message-----

From: William Collins <wcol@loc.gov>

Newsgroups: soc.religion.bahai

Date: Saturday, May 09, 1998 3:59 PM

Subject: Re: Religious Freedom of Conscience; Liberal/Conservative

>There have now been several discussions of the "reality" of the  
>existence of "liberals" and "conservatives" in the Faith, while  
>accusations are made that many Baha'is are opposed to the principles of  
>religious freedom advocated by 'Abdul-Baha.  
>

>I know no Baha'is opposed to the religious freedom commended by  
>'Abdul-Baha. I know many Baha'is who are loyal to Baha'u'llah's  
>covenant, who turn to the central authorities of the Faith for guidance,  
>and who sustain the Faith through their participation on its  
>institutions, processes and promulgation.  
>

>I also know that such loyalty and steadfastness are not admired by  
>people who have personal needs that they believe are somehow not being  
>met within the Baha'i Faith, but who find it difficult to move on to  
>something more fulfilling or to emulate spiritual behavior through  
>example. The Baha'i Faith is not going to be made over into the image  
>of any individual or group of individuals who have trouble accepting the  
>entire range of the teachings of Baha'u'llah (whether one has trouble  
>with the more flexible parts or the less flexible parts of those  
>teachings), or who place themselves in opposition to the considered  
>decisions and guidance of the Universal House of Justice and the other  
>institutions created by Baha'u'llah and His legitimate and authorized  
>successors.  
>

>If you are now going to divide the Baha'i community into liberal and  
>conservative camps, and own another of our culture's insidious  
>dichotomies, then may God truly help those who buy into it. My fear is  
>not for the Baha'i Faith, which will grow from strength to strength  
>among those who can summon the courage to remain teachable and humble.  
>My fear, rather, is for those who, through ignorance or lack of profound  
>contemplation, will let people of denial set the agenda for discussion  
>of the Baha'i Faith and thus find their spirit consumed in the fire of  
>conflict and contention. The struggle to triumph over our own worst  
>tendencies, and to overcome evil in ourselves, requires the utmost  
>commitment. It is not a game in which to indulge the basest of human  
>characteristics.  
>

>Several well-known names reappear here and elsewhere, touted as  
>representatives of liberation who are engaged in a crusade to tear down  
>the battlements of an imagined "fundamentalism" in the Baha'i community.  
>This "fundamentalism" (a term never fully defined) is implicitly and  
>explicitly represented by: (1) Baha'i institutional structure; (2)  
>Shoghi Effendi's interpretations (and by implication, 'Abdul-Baha's  
>judgment in appointing Shoghi Effendi as Guardian in His will); and (3)

>any Baha'i who is unwilling to throw aside parts of the writings that  
>are defined by the attackers as "conservative," "fundamentalist,"  
>"particularist" (sectarian), "non-democratic" or otherwise not in accord  
>with their views. It is most dramatically represented in the attempt to  
>create what amounts to a kind of "back-to-Baha'u'llah" intellectual  
>movement to rethink the entire range of Baha'i development after the  
>passing of 'Abdul-Baha and the propagation of His will. To all intents  
>and purposes, it is pointed implicitly but directly at the Guardianship  
>and the Universal House of Justice to call the legitimacy of their  
>decisions and actions into question, and to characterize them as  
>anti-intellectual, anti-democratic, dictatorial, patriarchal and  
>illiberal.

>

>There are spiritual consequences to covenantal commitment, as well as to  
>the denial of that commitment. Baha'u'llah would call upon us to see  
>Him before our faces. 'Abdul-Baha would plead with us to abandon this  
>willingness to attack faithfulness and to characterize the sincere with  
>labels drawn from the vicious and sickening political in-fighting of a  
>corrupted culture.

>

>Baha'u'llah stated it best in the Kitab-i-Aqdas:

>

>"This is not a Cause which may be made a plaything for your idle  
>fancies, nor is it a field for the foolish and the faint of heart. By  
>God, this is the arena of insight and detachment, of vision and  
>upliftment, where none may spur on their charges save the valiant  
>horsemen of the All-Merciful, who have severed all attachment to the  
>world of being. These, truly, are they that render God victorious on  
>earth, and are the dawning-places of His sovereign might amidst  
>mankind."

>

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# The Baha'i Faith & Religious Freedom of Conscience

Here's an example of a soc.religion.bahai moderator pretending a message is "personal" in order to suppress it.

From: Island Business Center (Bill Hyman) <billh@samoatelco.com>  
To: FG <FG@hotmail.com>  
Cc: srb-mods@bccca.org <srb-mods@bccca.org>  
Subject: Re: Letter from the Universal House of Justice about internet  
Date: Monday, May 25, 1998 6:29 PM

As this appears to be a personal note I have not posted it to srb.  
Bill Hyman  
co-moderator  
soc.religion.bahai  
-----

From: "FG" <FG@hotmail.com>  
To: soc-religion-bahai@moderators.isc.org  
Newsgroups: soc.religion.bahai  
Subject: Re: Letter from the Universal House of Justice about internet  
Date: Tue, 26 May 1998 07:58:17 -0400

Suzanne Gerstner wrote in message <"q0DKy.A.NAH.CsFZ1"@bounty.bcca.org>...  
>

>Dear Friends,

>  
>The following extracts from letters from the Universal House of Justice  
>throw some light on the House's attitude to e-mail discussions and how  
>it expects us to behave in them.

I don't see any proof at all that these "extracts" are actually from the  
Universal House of Justice.... It seems to me such messages should  
be given in full so that the entire context can be discerned as well as  
corroborating evidence of authorship....

FG

Usenet: alt.religion.bahai & talk.religion.misc

Listserv: bahai-faith@makelist.com

List Archive & Subscription: <https://www.findmail.com/listsaver/bahai-faith/>

Email subscription: bahai-faith-subscribe@makelist.com

The Bahai Faith & Religious Freedom of Conscience:  
[index.htm](#)

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: Island Business Center (Bill Hyman) <billh@samoatelco.com>  
To: FG <FG@hotmail.com>  
Subject: Re: New site: "The Baha'i Faith & Religious Freedom of Conscience"  
Date: Tuesday, May 26, 1998 1:41 AM

Fred:

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Bill Hyman  
co-moderator  
soc.religion.bahai  
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To: "SRB" <bahai-faith@bcca.org>  
Subject: Fw: New site: "The Baha'i Faith & Religious Freedom of Conscience"  
Date: Tue, 26 May 1998 07:53:26 -0400

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Usenet: alt.religion.bahai & talk.religion.misc

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The Bahai Faith & Religious Freedom of Conscience:  
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-----Original Message-----

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Newsgroups: soc.religion.bahai  
Date: Monday, May 18, 1998 6:45 AM  
Subject: Re: New site: "The Baha'i Faith & Religious Freedom of Conscience"

>Roger Borseth wrote in message <"DRnaXC.A.mAG.10vX1"@bounty.bcca.org>...

>>

>>

>>Say: True liberty consisteth....

>

>"These are effectual and sufficient proofs that the conscience of man is  
>sacred and to be respected; and that liberty thereof produces widening  
>of ideas, amendment of morals, improvement of conduct, disclosure of  
>the secrets of the contingent world. Moreover, if interrogation of  
>conscience, which is one of the private possessions of the heart and  
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>man in the court of divine justice at the day of general resurrection?  
>Convictions and ideas are within the scope of the comprehension of the  
>King of kings, not of kings; and soul and conscience are between the

>fingers of control of the Lord of hearts, not of [His] servants."  
>  
>Abdul-Baha, A Traveler's Narrative, 91.  
>  
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>FG  
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# The Baha'i Faith & Religious Freedom of Conscience

From: Alison and Steve Marshall <forumbahai@es.co.nz>  
To: talisman@umich.edu <talisman@umich.edu>  
Subject: adjectives and anger  
Date: Monday, June 15, 1998 7:19 AM

I've been reading this book called Surplus Powerlessness by Michael Lerner, which Eric P recommends. In it, Lerner argues that anger has a bad reputation in our society because it is a threat to "those who have power ... because it could be directed against them." He argues that it is an emotion that leads "people to feel strong" and to struggle against situations that are not right for them. He says that those in control "always supported an approach to culture that saw anger as ugly and destructive."

He goes on: "Creating an anti-anger bias in the culture is not a matter of giving good arguments against anger, but rather of indoctrinating people with feelings of guilt and shame about the anger they felt, and associating anger with everything that is repulsive and disgusting. It is more a matter of getting people to internalize a sense that 'good manners' requires the suppression of anger..." (p. 174)

As soon as I read this, I immediately thought about how we are trained to write letters to the AO. As I understand it, there is a right way and a wrong way to write to the institutions. It is better to write in a courtly style, and include open statements of obedience and respect. The more one moves away from this style, the more likely it is that your communications will be seen as an affront to what is assumed (as opposed to deserved) to be the mana of the institution, and the less likely you'll get a direct response to the issue you raise, and the more likely it is that you will be told to change your attitude. I read the correspondence relating to the removal of the voting rights of David Langness, and the only 'crime' I could see that he had committed was to have a 'bad attitude'.

The expectation that one should not express one's constructive criticism and emotions (and this includes not questioning too much) is all pervasive in Baha'i culture. It's a great clobbering machine that makes sure nothing ever changes. The other day, I was at a meeting and got angry and said that I was very unhappy that here we were listening to what a counsellor had said at convention as though it was gospel, when he was expressing ideas that had been expressed locally on many occasions before but no one had listened to them, and that this disempowering behaviour was never going to get us anywhere. One person eye-balled me and said, "You seem very angry, what's your problem." So you see, I \*personally\* had a problem; not, I give a damn about the mess our faith is in and am expressing that.

I agree whole heartedly that we go in for relentless cheerleading and that anyone who dares to say that the emperor has no clothes is crushed - most effectively by other Baha'is who can't bear it when someone breaks ranks and points out what we could all see, should we just choose to repeat the gaze.

Alison

-----  
Alison & Steve Marshall, Aotearoa | "Fanaticism consists in redoubling  
forumbahai@es.co.nz (New Zealand) | your efforts when you have forgotten  
Try: <https://www.rightwords.co.nz/> | your aim." - George Santayana



# The Baha'i Faith & Religious Freedom of Conscience

From: FG <fglaysh@hotmail.com>  
To: talisman <talisman@umich.edu>  
Subject: Bill Hyman on Bahai censorship  
Date: Tuesday, June 09, 1998 6:43 AM

Note that this was posted by the then future and now present srb moderator last August 1997:

Subject: Bahai "art"/hate mail #2  
From: FG <FG@hotmail.com>  
Date: 1997/07/08  
Message-ID: <33C23917.1614@hotmail.com>  
Newsgroups: alt.religion.bahai,talk.religion.misc,soc.rights.human,soc.culture.israel,so  
c.culture.iranian  
[More Headers][Subscribe to alt.religion.bahai]  
Bill & Jane Hyman wrote:  
>  
> I did not think much of F. Glaysher's posting to soc.religion.bahai on  
> "art". It did not portray the loving spirit which most of us have come  
> to expect in this forum. I would like to volunteer to censor his future  
> postings. Bill Hyman  
hymanfam@samoatelco.com

No fascism here.... Hitler felt the same way about his "art."

--  
FG  
UseNet: alt.religion.bahai

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: George & Marlana <geomar@ctaz.com>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Subject: [bahai-faith] Fw: Defrring to "cultural mores" (fwd)  
Date: Thursday, May 07, 1998 7:54 PM

Dear Frederick,  
In an effort to give a real example of the "censorship" on another newsgroup, I enclose this example. It was mine but you may use it (or not) if you want.  
George

-----Original Message-----

From: Teri Rhan <trhan@serv.net>  
To: geomar <geomar>  
Cc: srb moderators <srb-mods>  
Date: Tuesday, May 05, 1998 8:47 PM  
Subject: Re: Defrring to "cultural mores" (fwd)

>Dear George,  
>I'm returning your submittal unposted to soc.religion.bahai as the tone  
>appears to be somewhat condescending, particularly the last sentence. If  
>you would care to revise it and resubmit, I would be happy to reconsider  
>it for posting.

>Thanks  
>Teri Rhan  
>trhan@serv.net  
>Co-moderator, soc.religion.bahai

>

>

>----- Forwarded message -----  
>Date: 5 May 1998 06:37:01 GMT  
>From: George & Marlana <geomar@ctaz.com>  
>To: soc-religion-bahai@moderators.uu.net  
>Newsgroups: soc.religion.bahai  
>Subject: Re: Defrring to "cultural mores"  
>

>Dear Nancy,  
>While not trying to post against your post, I would like to remind you that  
>the Baha'i faith is growing in just about every country in the world. This  
>only shows the diversity of people the Faith attracts. Every person who  
>becomes a Baha'i, comes from a background that may or may not be even close  
>to the teaching of the Baha'i faith. The diversity of culture, the  
>diversity of spiritual growth is astronomical to think about. We, as  
>Baha'is have the writings for guidance, but what if we can not read, or  
>don't have a book? Becoming a Baha'i(on paper) doesn't make us a Baha'i in  
>anything but name.

>Also your post makes reference to "some" Baha'is that "may" still  
>practice.....

>While I agree completely with your point of view, I lack your passion. Get  
>the facts and try to do something positive about what you find.

>Regards,

>George

>

>

----

List Archive: <https://www.findmail.com/listsaver/bahai-faith/>

To Subscribe: e-mail to [bahai-faith-subscribe@makelist.com](mailto:bahai-faith-subscribe@makelist.com)

To Unsubscribe: e-mail to [bahai-faith-unsubscribe@makelist.com](mailto:bahai-faith-unsubscribe@makelist.com)

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Start Your Own Free Mailing List at <https://www.MakeList.com> !

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# The Baha'i Faith & Religious Freedom of Conscience

From: Matthew Cromer <matthew\_cromer@iname.com>  
Subject: Censored from S.R.B 6 Jun 1998  
Date: Sunday, June 07, 1998 12:37 PM

Dear Mr. Cromer,

I am returning your submission to you unposted as it falls outside the charter of soc-religion-bahai. Mainly, you level accusations at specific individuals, institutions, as well as bringing up the names of other individuals and their experiences. This is not to say what you have stated is not true. It is, however, outside the charter of this newsgroup to post submissions of this nature.

If you would care to revise your submission, leaving out specific individuals and institutions, we can reconsider posting it.

Sincerely,  
S. Michele Smith  
co-moderator  
srb

-----Original Message-----

From: Matthew Cromer <matthew\_cromer@iname.com>  
Newsgroups: soc.religion.bahai  
To: soc-religion-bahai@moderators.uu.net  
<soc-religion-bahai@moderators.uu.net>  
Date: Friday, June 05, 1998 1:27 PM  
Subject: Re: Leaving Faith

In article <"xv2A1B.A.Y8C.\_02d1"@bounty.bcca.org> ,  
rlittle33@my-dejanews.com writes:

Only after the individual demonstrates an unwillingness to  
>abide by these few basic laws would some action be taken, such as withdrawal  
>of administrative privileges. The aim is always to lovingly assist that  
>person to more closely align him/herself with the Laws of God.

Except that we are talking about people who choose to \_leave\_ the Baha'i religion, \_then\_ being investigated, not someone who chooses to stay and believes in and chooses to abide by the institutions.

You are referring to investigations of behavior of an individual identifying himself as a Baha'i.

>> In article <"6a5-SC.A.huF.Pgub1"@bounty.bcca.org> Kent Johnson,  
>> compx2k@javanet.com writes:  
>> >I believe National  
>> >investigates everyone who wants to withdraw from the Faith. We recently  
>> had  
>> >a woman resign from our spiritual assembly to lead a lesbian lifestyle and  
>> >National needed confirmation from members of the Assembly that it was not a  
>> >frivolous or spite induced resignation.

Here is the original quote--you can see that it refers to people who tell the National Baha'i Assembly they are not Baha'is anymore, then being

"investigated" in some manner to "confirm" that the resignation was not "frivolous or spite-induced".

I withdrew from the Baha'i faith myself in March timeframe of 1994, and was harassed by the Local Baha'i Assembly of Chapel Hill, NC, who refused to recognise my statement of withdrawal.

I decided to get married and my mentally-disturbed mother withdrew consent. I decided that the teachings no longer made sense--my doubts turned into disbelief in the whole package. I still believe in many individual truths I found in the Faith but not in the entire package as an entire truth which must be believed in every jot and tittle, and from which all deviation is naught but error.

It was a difficult time for me, but the fact that the Chapel Hill (NC) Baha'i Assembly continued to harass me, sending me carbon copies of mail sent to the National Assembly complaining about my "immoral" behavior with regards to my wife, and complaining about my getting married, and petitioned to have my voting rights removed after I clearly mailed them demanding they remove my names from the rolls, left a bad taste in my mouth.

So I have first hand knowlege of what kinds of "investigation" go on and if I had not frankly written both the National Assembly and the Chapel Hill Baha'i Assembly stating my withdrawal in the clearest terms and stating my demand that they accept my withdrawal at face value, I am certain I would have had my "voting rights" removed as a non-Baha'i. I guess the symbolic punishment of the "heretic", the desire to inflict retribution, runs deep in some Baha'is.

I hope my experience was an aberration, and that Baha'is in general desire to maintain their image of acceptance with the non-Baha'i community and not to persecute their "apostates", but after hearing about more "investigations" of everyone who withdraws I am finding it easy to believe otherwise.

Certainly the entire episode with Juan Cole, the Waldbridges, and the Talisman list would seem to indicate a religious organization intent on thought-control, suppression of dissent, non-freedom of thought, conformity, and spiritual decay. Although my experience in the faith was generally very positive and my encounters with this kind of fanaticism were few in number, perhaps that is no longer the case in these days of turmoil before the advent of the millenium. Perhaps the Baha'is whose lives are dominated by the desire to control and command the thoughts and beliefs of others have gained ascendancy and now rule the roost. Certainly the rampant censorship of numerous Baha'is on the internet by the Baha'i organization which has been reported would indicate such a sad trend. In a world of increasing openness and a place where everyone can now find a voice on the internet, the Baha'is have chosen to place themselves with such as the North Koreas of the world, with only officially sanctioned viewpoints allowed to speak.

I now find myself in the sad spectacle of seeing a faith that once taught so much love and understanding and compassion becoming now a muzzle stuffed in the mouths of those some would care not to hear, and now have the power to silence through their eccleastical offices.

Matthew Cromer

# The Baha'i Faith & Religious Freedom of Conscience

From: Matthew Cromer <matthew\_cromer@iname.com>  
Subject: censored from s.r.b also on Sat, 6 Jun 1998  
Date: Sunday, June 07, 1998 12:37 PM

Dear Mr. Cromer,

Thank you for your submission. I am returning it to you unposted as it appears to be more of a personal comment and does not elaborate on the current discussion nor does it have any link to the Baha'i Faith, which leaves it outside the charter of srb.

Sincerely,  
S. Michele Smith  
co-moderator  
srb

-----Original Message-----

From: Matthew Cromer <matthew\_cromer@iname.com>  
Newsgroups: soc.religion.bahai  
To: soc-religion-bahai@moderators.uu.net  
<soc-religion-bahai@moderators.uu.net>  
Date: Friday, June 05, 1998 1:41 PM  
Subject: Re: why choose bahai faith?

In article <"kSDVmC.A.\_6C.N02d1"@bounty.bcca.org> Kent Johnson, compx2k@javanet.com writes:  
>The trouble I have is that there are so few advantages now days offered by  
>the Faith. Those of us who grew up Baha'i in my day had some wonderful  
>examples to try to live up to. But these days the Baha'i pool has, it seems  
>to me, been diluted. I can't go to a Baha'i meeting any more and pick out  
>anyone at random and say I want my children to be like them.

If you look around you and all you see are people you don't admire and respect, perhaps you are in the wrong place.

Matthew Cromer

---

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: Bahai "art"/hate mail #2  
From: webmaster@iranvision.com  
Date: 1997/07/08  
Message-ID: <868398783.31710@dejanews.com>  
Newsgroups: alt.religion.bahai,talk.religion.misc,soc.rights.human,soc.culture.israel,soc.culture.iranian  
[More Headers][Subscribe to alt.religion.bahai]  
In article <33C23917.1614@hotmail.com>,  
FG@hotmail.com wrote:

>  
> Bill & Jane Hyman wrote:  
> >  
> > I did not think much of F. Glaysher's posting to soc.religion.bahai on  
> > "art". It did not portray the loving spirit which most of us have come  
> > to expect in this forum. I would like to volunteer to censor his future  
> > postings. Bill Hyman  
hymanfam@samoatelco.com  
>  
> No fascism here.... Hitler felt the same way about his "art."  
>  
> --  
> FG  
> UseNet: alt.religion.bahai

Censorship is the essence of Bahaism. As Bahauallah himself said those who oppose us are ignorant. Over and over my postings have been censored for sco.religion.bahai. They have spammed soc.culture.iranian with propaganda trash and yet censored every legitimate articles from poeple questioning their validity. I have also noticed all the anti-Bahai publications in my local library have gone missing. I would not be surprised if at some point they start to conduct book burning rituals to protect the faith.

"Thou shall flush the toilette at all times,  
after use, unless short of water"

Webmaster`u`llah

webmaster@iranvision.com

-----  
Iran Culture and Information Center  
<https://www.IranVision.com>  
Established January 1997  
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[Homepage](#)

# **The Baha'i Faith & Religious Freedom of Conscience**

**From: Harold Shinsato <shinsato@inxight.com>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Subject: Re: [bahai-faith] 1200+ hits: on "Bahai Faith & Religious Freedom of Conscience" in 1 month  
Date: Monday, June 08, 1998 4:44 PM**

**Frederick,**

**I'm a newcomer to the Baha'i faith.**

**I've been reading your distribution list, about the censorship in the Baha'i Faith that is accepted by the House. And I can't help but wonder if there's something amiss in the state of Denmark.**

**The messages from Juan Cole are particularly condemning. What is the state of the Covenant? I've heard rumors that the writings predict a tribulation would come over the Baha'i Faith, and it certainly seems that is what is going on.**

**How could the House of Justice in anyway shape or form condone a restriction of independent spiritual investigation? I mean, to restrict a message because some of the words were in all capitals? To restrict a message about Esperanto simply because someone had written something about it before, even though the person was answering an inquiry.**

**There appears to be a near impregnable case for allowing Women on the UHJ. It's very suspicious that the Talisman list would be shut down because free inquiry demonstrated this to be so. From Juan Cole's description,**

**Abdul-Baha's disallowing of women on the UHJ was to address the contingencies of the time. If anything, it is extremely embarrassing in this day and age that women would not be allowed on the UHJ. What the heck is going on?**

**It seems like there is an oppression over the Baha'i Faith, or this would have been ironed out long ago. And I think this is why there is so much interest in your website. If there is an oppression over the Baha'i Faith, then the next step is to see if the interest in your website doesn't cause you to be branded a Covenant Breaker if you don't shut down the website or sanitize its content. If there isn't an oppression, then SRB should be opened up, and some dynamic free inquiry would be allowed, as the writings demand!**

**Thank you for doing what you are doing.**

**Harold Shinsato**

**FG wrote:**

- >**
- > I'm a little surprised by the amount of interest on my web site**
- > during the last month.... It seems to be filling a real need among**
- > Bahais and non-Bahais....**
- >**
- > Any suggestions?**
- >**
- > I just recently added several links to the UN and other organizations**
- > interested in religious freedom and conscience and hope to**
- > add a few more....**
- >**
- > Soon too I hope to be able to upload 15k+ of back email on**
- > alt.religion.bahai and general discussion for talk.religion.bahai.**
- > Much of it is available on dejanews.com but there's no telling**
- > how long they'll preserve it and every effort should**

be made  
> to ensure it survives for study by future Bahai scholars....  
>  
> I suppose other scholars might find some of it interesting too....  
>  
> Well, anyway, those are at least a few things in the works,  
> so to speak.  
>  
> FG  
> Usenet: alt.religion.bahai & talk.religion.misc  
>  
> Listserv: bahai-faith@makelist.com  
> List Archive & Subscription:  
<https://www.findmail.com/listsaver/bahai-faith/>  
> Email subscription: bahai-faith-subscribe@makelist.com  
>  
> The Bahai Faith & Religious Freedom of Conscience:  
> index.htm  
>  
> ----  
> List Archive:  
<https://www.findmail.com/listsaver/bahai-faith/>  
> To Subscribe: e-mail to bahai-faith-subscribe@makelist.com  
> To Unsubscribe: e-mail to bahai-faith-unsubscribe@makelist.com  
> --  
> Start Your Own Free Mailing List at  
<https://www.MakeList.com> !  
----  
List Archive:  
<https://www.findmail.com/listsaver/bahai-faith/>  
To Subscribe: e-mail to bahai-faith-subscribe@makelist.com  
To Unsubscribe: e-mail to bahai-faith-unsubscribe@makelist.com  
--  
Start Your Own Free Mailing List at  
<https://www.MakeList.com> !

# The Baha'i Faith & Religious Freedom of Conscience

From: Matthew Cromer <matthew\_cromer@iname.com>  
To: talisman@umich.edu <talisman@umich.edu>  
Subject: Re: Ad hominem attacks?  
Date: Monday, June 08, 1998 5:23 PM

>Fred G. has asserted in many posts that the Soc.Religion.Bahai list  
>is moderated with a strong filter that blocks many of his messages,  
>and has responded with setting up his own list and web pages. OK,  
>that said, can we stop saying it and move on to what the original  
>point was, two years ago?

>

. . .

>

>I feel bad that Fred feels blocked, but, there are more important  
>problems in the world that need addressing, and interpersonal  
>attacks seem to me to simply hinder and distract the more important  
>processes of reaching agreement and consensus on the things we  
>DO agree with each other on. (syntax notwithstanding.)  
>

Fred is of course, not the only person who is censored from posting to S.R.B.

I have had numerous posts of mine rejected from S.R.B. for what appears to be no other reason except that the censors do not want my point of view raised.

Matthew Cromer

Matthew Cromer  
matthew\_cromer@iname.com

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# **The Baha'i Faith & Religious Freedom of Conscience**

**From: Rick Boatright <boatright@cjnetworks.com>  
To: FG <FG@hotmail.com>  
Cc: srb-mods@bccca.org <srb-mods@bccca.org>  
Subject: Re: censorship  
Date: Monday, June 08, 1998 11:19 AM**

**Bounce: 1) No content which discusses the beliefs and teachings of the Baha'i Faith  
2) Your web site still links to and advertises covenant breaker material.**

**Rick**

**[someone had posted on srb suggesting censorship might not be in the**

**best interest of the bahai faith.]**

**>  
>  
> It already exists and has for a very long time.... See my web site for  
> extensive documentation.... I would say more but it would only surely  
> be censored then. This brief note in itself will probably never see the  
> light of day on srb....  
>  
> FG  
> Usenet: alt.religion.bahai & talk.religion.misc  
>  
> Listserv: bahai-faith@makelist.com  
> List Archive & Subscription:  
<https://www.findmail.com/listsaver/bahai-faith/>  
> Email subscription: bahai-faith-subscribe@makelist.com  
>  
> The Bahai Faith & Religious Freedom of Conscience:**

> **index.htm**  
>

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: SRB <bahai-faith@bccca.org>; bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: SRB censored #3: 5-11-98  
Date: Monday, May 11, 1998 6:41 AM

-----Original Message-----

From: Teri Rhan <trhan@serv.net>  
To: FG <FG@hotmail.com>  
Cc: srb moderators <srb-mods@bccca.org>  
Date: Monday, May 11, 1998 12:40 AM  
Subject: Re: Leaving Faith

>Dear Fred,  
>I'm returning this to you unposted to soc.religion.bahai for once again  
>coming off as disrespectful.  
>Thanks  
>Teri Rhan  
>trhan@serv.net  
>Co-moderator, soc.religion.bahai  
>  
>On Sat, 9 May 1998, FG wrote:  
>  
>>  
>> Suzanne Gerstner wrote in message  
>> <"JSgW1D.A.3MD.kryU1"@bounty.bcca.org>...  
>>  
>> I wrote:  
>> >>The Baha'i faith is a beautiful dream on paper....  
>> >  
>> >  
>> >The Baha'i Faith isn't just "a beautiful dream", it is the Faith of God  
>> >renewed for this new Age. As such, its forward march is unstoppable.  
>>  
>> That's the claim or theory but I don't see it as a reality.... Bahais  
>> have done a very effective job of stopping its forward march....  
>>  
>> >According to Shoghi Effendi, the only influence that its detractors can  
>> >have, ultimately, is a positive one -- that of purifying the Faith of  
>> >unwholesome elements and of kindling the fire of faith in the hearts of  
>> >its ardent supporters:  
>>  
>>  
>> This interpretation is part of the problem, i.e., anyone who says  
>> anything other than the most predictable and mundane must be  
>> a miscreant....  
>>  
>> FG  
>> Usenet: alt.religion.bahai

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# The Baha'i Faith & Religious Freedom of Conscience

From: S. Michele Smith <smsmith@cybertrails.com>  
To: FG <FG@hotmail.com>  
Cc: Baha'i SRB Moderators <srb-mods@bccca.org>  
Subject: Re: "Investigation" of Withdrawals (was Leaving Faith)  
Date: Monday, June 08, 1998 2:03 AM

Dear Mr. Glaysher,

At the present time, it is the decision of the moderators of soc-religion-bahai not to include your URL signature. This decision has been made after much discussion and after having visited the site. While, as you state, you are not \*responsible\* for the contents of what gets posted to the two lists, or what others might say in the links included in your site, they do \*in fact\* contain materials or pointers to known Covenant Breakers. This is not allowable within the charter of soc-religion-bahai. Not one of the moderators of srb is insinuating anything, nor are we casting judgment on you. You are not being singled out, as there have been many other submissions which have been declined for similar reasons.

Your reference to the fact that there are any number of links that exist out there on the Internet that lead to CB material is a point well taken. However, please keep in mind that the charter of srb, and by default, the moderators, will make every effort to not publish any materials or possible links to those materials. In deleting your signature file, Mr. Hyman was, in fact, following the charter of srb, and not attempting to forge anything. That is his responsibility as a moderator. In future, we will, rather than deleting the sig file, return the submission to you unposted with the request that you edit it yourself. Mr. Hyman was simply trying to follow the charter while at the same time getting your submission posted in a timely fashion.

Please consider that any future submissions from you will not be posted if they contain the sig file. If you wish to include it, then we will return them to you for editing.

Sincerely,  
S. Michele Smith  
co-moderator  
soc-religion-bahai

-----Original Message-----

From: FG <FG@hotmail.com>  
Newsgroups: soc.religion.bahai  
To: soc-religion-bahai@moderators.isc.org  
<soc-religion-bahai@moderators.isc.org>  
Date: Sunday, June 07, 1998 7:24 PM  
Subject: Re: "Investigation" of Withdrawals (was Leaving Faith)

Bill Collins wrote in message <"IrytsD.A.mxB.wCYe1"@bounty.bcca.org>...

>  
>I continue to be amazed at the paranoia that seems to possess so many people  
>in this age.

There's no paranoia, only observation of the way many Bahais operate in the Baha'i Faith.... Your last response here to a message of mine and the refusal of srb moderators to post my reply, now available on my web site, is the precisely the type of thing that leads many Bahais to realize how controlled and contrived much discussion and information is....

FG  
Usenet: alt.religion.bahai & talk.religion.misc

Listserv: [bahai-faith@makelist.com](mailto:bahai-faith@makelist.com)

List Archive & Subscription: <https://www.findmail.com/listsaver/bahai-faith/>

Email subscription: [bahai-faith-subscribe@makelist.com](mailto:bahai-faith-subscribe@makelist.com)

The Bahai Faith & Religious Freedom of Conscience:  
[index.htm](#)

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[Homepage](#)

---

# The Baha'i Faith & Religious Freedom of Conscience

From: Rick Boatright <boatright@cjnetworks.com>  
To: FG <FG@hotmail.com>  
Cc: srb-mods@bccca.org <srb-mods@bccca.org>  
Subject: Re: "Investigation" of Withdrawals (was Leaving Faith)  
Date: Monday, June 08, 1998 11:20 AM

Ditto

> Bill Collins wrote in message <"IrytsD.A.mxB.wCYe1"@bounty.bcca.org>...  
> >  
> >I continue to be amazed at the paranoia that seems to possess so many  
> people  
> >in this age.  
>  
> There's no paranoia, only observation of the way many Bahais operate  
> in the Bahai Faith.... Your last response here to a message of mine  
> and the refusal of srb moderators to post my reply, now available on  
> my web site, is the precisely the type of thing that leads many Bahais  
> to realize how controlled and contrived much discussion and  
> information is....  
>  
> FG  
> Usenet: alt.religion.bahai & talk.religion.misc  
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> Listserv: bahai-faith@makelist.com  
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>  
> The Bahai Faith & Religious Freedom of Conscience:  
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# The Baha'i Faith & Religious Freedom of Conscience

From: M\_Iman@my-dejanews.com <M\_Iman@my-dejanews.com>  
Subject: Re: SRB Forgery of my signature file  
Date: Friday, June 05, 1998 9:02 PM

Roger wrote:

> You do make a good point about long signatures being accepted from  
> other individuals. IMHO, it would be best if there were a firm limit  
> on the length of signatures, with any exceeding that length to be  
> truncated or rejected for posting.  
>  
> Roger (rreini@wwnet.net)  
> <https://fp-www.wwnet.net/~rreini/>  
>

Dear Roger et al,

I don't think the issue for moderators has ever really been the length of sig. files despite the claims being tallied back and forth. I posted a couple of regular posters' longer sig. files to show that length of four or five lines of text isn't a consideration when moderating posts.

From memory Bill never mentioned the length of the sig. file being a problem, it was always because he felt it contravened his SRB moderator's code of ethics because it had a pointer to a mailing list that posted CB material. I feel this is a poor excuse however; because of a mere reference to a mailing list on the bottom of a sig. file that has the \*opportunity\* for CBs to post their material, I don't feel is a reasonable excuse for banning a pointer to the mailing list. Any CB can post to talk.religion.misc, alt.religion.bahai, MCD (a mailing list I used to belong to), they can fork out money and buy an ad in the Sunday Times if they want to - and no one would think of removing reference to these groups or forms of media. Not to mention Fred's mailing list is not set up for the sole purpose of propagating CB material, he simply doesn't disallow them avenue to speak on it AND it should be remembered that Baha'is are NOT forbidden from reading CB material, they are strongly discouraged! So this is, in my very humble opinion, a smokescreen.

Whatever the reasons for clipping Fred's sig. file, all these excuses I think are not valid, they are excuses put forth in hindsight because Fred made a fuss.

I don't think Fred will get an apology or a re-post, so for my mind, the iss>  
<input type=

-----= Posted via Deja News, The Leader in Internet Discussion =====  
<https://www.dejanews.com/> Now offering spam-free web-based newsreading

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: Matthew Cromer <matthew\_cromer@iname.com>  
Subject: Re: Where LIBERTY is LIMITED  
Date: Thursday, June 11, 1998 7:57 AM

In article  
<7E5C1E324C494E80.0CD84DA21B4C4F45.DAA44BB59B25097B@library-proxy.airne  
s.net> John Noland, dno543@airmail.net writes:  
>Nobody is forced to become a Baha'i, and nobody is forced to remain a Baha'i.

And with the present downward trend towards censorship, denigration of free discourse, and the like, it is no surprise that in the enlightened countries of the world where intellectual freedom is well understood many people are leaving the faith because of this issue and many more are never joining at all.

The  
>leadership of the Baha'i Faith is elected, they didn't seize their positions.

I won't go into the long off-topic morass of a debate of whether or not an "election" justifies anything.

Suffice it to say that this elected body which advocates censorship, which attacks free discourse, and which excommunicates all critics is creating a credibility problem for the Baha'is in the eyes of the world. This is the kind of religious organization we expect from the Scientologists, not the Baha'is.

There are  
>administrative channels to properly handle any Baha'i's concerns or complaints.

So you say. I guess the question is what is "proper" handling.

Yes, the Baha'i religion has avoided schism for the most part. However, the Baha'i religion has also avoided growth, dynamism, and has increasingly driven away its most intellectual, its most creative, and its most dynamic members because of the issue of a refusal to allow frank consultation of the issues, censorship, using the "covenant breaker" threat, usually whispered behind the back, as a thought control technique, and other sins against the developed conscience.

>AFAIK, the  
>UHJ is purely a legislative body and will never have any power to persecute people.

Except Baha'is. Spiritual persecution is still a form of persecution in my opinion.

I compared the ideas of censorship to those of the totalitarians. Obviously the totalitarians are far worse because there is no escaping their wrath by voluntary withdrawal. However, the "virtues" of censorship are espoused by both--a fact that ought to be acknowledged.

In a world where free and open discourse are the watchwords of all progress, it ought to bother people when a body advocates the exact opposite approach as an ideal to be implemented. Especially when the Baha'i scriptures themselves advocate honest open frank consultation.

>

>Every Baha'i has both rights AND responsibilities. One of those responsibilities is to be  
>faithful to the Covenant. This includes not questioning or criticizing the decisions of

>the Universal House of Justice. The UHJ is a divinely appointed institution and is  
>promised by Baha'u'llah to be guided by God and free from all error.

I'd like to see a reference for that.

As someone who is not a Baha'i any longer and is looking to judge institutions by their fruits rather than by claims of infallibility, I see some serious problems with the Baha'i leadership today.

Unfortunately if you are a Baha'i you cannot discuss this, you are not allowed to think for yourself, you are forced to espouse the party line. Censorship is truth. War is Peace.

Basically, if a  
>Baha'i questions the UHJ, then they are questioning God.

I question God all the time and sometimes I tell God I think her decisions stink. So far the heavens haven't been cleft asunder nor have any lightening bolts fallen.

I think that God is willing to work with people and listen to their complaints, unlike the UHJ apparently.

BTW, did you know that you are not supposed to say "UHJ", the censors have decreed that saying "UHJ" is not properly respectful. I'd suggest you refrain from doing so any longer before someone in an official capacity lets you know.

I think all Baha'is are aware of  
>this and feel that the statement above from the UHJ is perfectly appropriate.

And the myriad who do have a problem with it have, of course, left the Baha'i religion or never joined because they don't believe in thought control.

>

>I don't know what motivated you to compare the UHJ to North Korea or Cuba or Nazi Germany  
>(of all things).

The comparison of those who praise censorship as having positive and healthy results is obvious. I am only comparing the advocacy of censorship here, and suggesting that when the only others except for the Baha'i leadership who will stand up for a principle are the scum of the earth, perhaps the principle is, shall we say, flawed. Not that in other ways the leadership is equal to dictators.

As a Baha'i, I believe the UHJ will always act in the best interest of  
>the Faith and not in the personal interests of its members.

Of course you believe that, if you ever express doubts you risk getting drummed right out of the Baha'i religion.

Your entire spiritual experience which includes the Baha'i component you have identified with absolute belief in the orthodoxy of the Baha'i religion, as I once did. The idea that certain teachings of the Baha'i orthodoxy are in fact wrong is unthinkable to you--it threatens everything you value in your spiritual life and your relationship with God. Therefore you cannot judge anything which comes to you from the UHJ on its merits--you must applaud every act in every metaphoric play, you must cheerlead every censorship, every ruling is divinely ordained, every critic must be cast out, every disagreement must be squelched, the emperor is wearing fabulous luxuriant fabrics, silks, and gold, he is not naked, even if you think you see bare flesh it is in fact that you misunderstand, that is not really bare flesh, you just have to have more faith and if you were a truly spiritual person you would see the luxurious flowing purple robes. Censorship is good. Yeah. Right.

I'm sorry you feel  
>differently. I wish you well in resolving any bitterness you feel toward the Faith.

I am not bitter about the faith. I am pissed off that I am not allowed to post to S.R.B. because the "moderators" do not want my viewpoint

represented. Therefore I am essentially banned from electronic dialogue with Baha'is because most of them do not read alt.religion.bahai. I am saddened at the fact that thinking Baha'is are leaving in droves because they can no longer stomach the gut-wrenching contradictions of, on the one hand, a scripture which advocates truthfulness, honesty, and frank consultation, and on the other hand a religious leadership which will brook no dissent nor critical dialogue whatsoever. Baha'u'llah has a lot to teach the world but appearantly the Baha'i leadership hasn't learned much of it yet.

Matthew

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# The Baha'i Faith & Religious Freedom of Conscience

From: George & Marlana <geomar@ctaz.com>  
To: Teri Rhan <trhan@serv.net>  
Cc: baha-faith@makelist.com <baha-faith@makelist.com>  
Subject: Re: [baha-faith] Leaving Faith (fwd)  
Date: Friday, May 08, 1998 1:29 AM

Dear Teri,

If you would take the time to read Fred's entire message including the last line which says: "The Baha'i faith is a beautiful dream on paper..." you would see that he ended his statement with (...) which indicates to me and uncompleted thought. This uncompleted thought has relevance to the subject under discussion ie. leaving the Baha'i faith. Fred's further explaining would (I feel) indeed further the discussion.

George

-----Original Message-----

From: Teri Rhan <trhan@serv.net>  
To: geomar <geomar>  
Cc: srb moderators <srb-mods>  
Date: Thursday, May 07, 1998 9:59 PM  
Subject: Re: Leaving Faith (fwd)

>Dear George,

>I'm returning your message to you unposted to soc.religion.bahai as it appears more as personal email and does not further the discussion on this topic. You can contact Fred directly at FG@hotmail.com.

>Thank you for participating,

>Teri Rhan

>trhan@serv.net

>Co-moderator, soc.religion.bahai

>

>----- Forwarded message -----

>Date: Thu, 7 May 1998 14:33:56 -0700

>From: George & Marlana <geomar@ctaz.com>

>To: soc-religion-bahai@moderators.uu.net

>Newsgroups: soc.religion.bahai

>Subject: Re: Leaving Faith

>

>Dear Frederick,

>Would you please continue with your thought? I am interested in hearing your

>comments further. You seemed to stop before you were finished. Please go on.

>george

>

>FG wrote in message

<"q9z-ED.A.t6.0BdU1"@bounty.bcca.org>...

>>

>>CHRISTOPHER ERIK NASON wrote in message

>><"lyIdyC.A.3d.o0nT1"@bounty.bcca.org>...

>>

>>> I also have to say good-bye to the Baha'i Faith, as I can no longer

>>>stand the supremacist attitudes of many of the members, the

>>>evangelicism and hypocrisy.

>>

>>



>>You're probably making the best decision.... I believe your  
>>evaluation of the attitudes of many Bahais today is quite  
>>accurate, though few will admit it....  
>>  
>>What you call evangelicism, I would call fanaticism and  
>>extremism. I agree with you that there's plenty of hypocrisy,  
>>so much it's appalling....  
>>  
>>The Bahai faith is a beautiful dream on paper....  
>>  
>>FG  
>>Usenet: alt.religion.bahai  
>>Listserv: bahai-faith@makelist.com  
>>List Archive & Subscription:  
https://www.findmail.com/listsaver/bahai-faith/  
>>Email subscription: bahai-faith-subscribe@makelist.com  
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List Archive: https://www.findmail.com/listsaver/bahai-faith/  
To Subscribe: e-mail to bahai-faith-subscribe@makelist.com  
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# The Baha'i Faith & Religious Freedom of Conscience

From: Matthew Cromer <matthew\_cromer@iname.com>  
Subject: Re: Where LIBERTY is LIMITED  
Date: Thursday, June 11, 1998 8:21 PM

In article  
<BE87A0AFA64C1267.6F4EF5227DE466FF.B8B456E26E1FAEB2@library-proxy.airne  
s.net> Tapioca, seemo@cyberremp.net writes:  
>Howdy Matthew,  
>  
>I wrote,  
>  
>>>Every Baha'i has both rights AND responsibilities. One of those  
>>>responsibilities is to be faithful to the Covenant. This includes not  
>>>questioning or criticizing the decisions of the Universal House of  
>>>Justice. The UHJ is a divinely appointed institution and is promised by  
>>>Baha'u'llah to be guided by God and free from all error.  
>  
>You responded,  
>  
>>I'd like to see a reference for that.  
>  
>>As someone who is not a Baha'i any longer and is looking to judge  
>>institutions by their fruits rather than by claims of infallibility, I  
>>see some serious problems with the Baha'i leadership today.  
>  
>Here is the reference from the Will and Testament of `Abdul-Baha,  
>  
>The sacred and youthful branch, the guardian of the Cause of God as well as the Universal  
>House of Justice, to be universally elected and established, are both under the care and  
>protection of the Abha Beauty, under the shelter and unerring guidance of His Holiness,  
>the Exalted One (may my life be offered up for them both). Whatsoever they decide is of  
>God (page 11).  
>  
>...and now, concerning the House of Justice which God hath ordained as the source of all  
>good and freed from all error, it must be elected by universal suffrage, that is, by the  
>believers.

You see your quote about the House of Justice comes from Abdul-Baha' and not Baha'u'llah, although this is a quibble.

Frankly, I don't see Abdul-Baha' nor Baha'u'llah as infallible, and therefore I believe the imposition of a theocracy as a mistake. But that is neither here nor there.

>>BTW, did you know that you are not supposed to say "UHJ", the censors  
>>have decreed that saying "UHJ" is not properly respectful. I'd suggest  
>>you refrain from doing so any longer before someone in an official  
>>capacity lets you know.  
>  
>There aren't any censors on alt.religion.bahai. Unlike SRB it is unmoderated and doesn't  
>abide by a charter. But you're right, it is disrespectful. :)

However rest assured the Baha'i censors can and will see your posts here.

>  
>I've snipped most of your text simply to shorten the reply. You've made some good points.  
>In your original letter, I thought the comparisons you made were far too extreme, to say  
>the least. I don't have any personal experience with most of these things. I've never had  
>my opinion censored and I've never been the victim of any clandestine character  
>assinations and I've never been wrongly accused of being a covenant breaker. Had I  
>experienced these things, I would probably be able to at least empathize.

I never had these things happen to me, they did happen to other people I know. I had less terrible things happen to me--minor persecution by comparison.

>  
>I'll briefly give my opinion on each of these issues. The censorship on SRB at >the present  
>time appears excessive and seems to go beyond just sticking to the charter. I believe the

>complaints being voiced about the moderators are legitimate. I don't see this as an  
>unsolvable problem, but the different parties involved need to talk to each other in a  
>productive manner, not just trade barbs back and forth. No problem has ever >been solved in  
>such a manner, and the status quo almost always prevails by default. In this case, that  
>would be the SRB moderators.

I disagree with the entire principle of having soc.religion.bahai be moderated for content. I feel that it is a grave mistake to do so. However I cannot argue--the fundamentalist Baha'is own that newsgroup and they have the right to censor it as they see fit.

On the unmoderated newsgroups the word gets out however, and that word is not flattering to the censors.

I will probably start posting to the talk.religion.misc about the kinds of censorship that Baha'is practice on soc.religion.bahai and in the larger Baha'i orthodoxy.

It would also be helpful if the moderators took the  
>initiative to post an FAQ and a copy of the charter on a regular basis.

I don't have the time to deal with the content censors--I am not going to reword my posts, send them in again, ask the censors what happens to my posts that never get a response nor get approved, etc. I have zero faith in their good intentions to promote frank consultation on that group--I have better things to do with my time than write articles that the censors are going to throw into the trash heap.

>  
>The second issue is far more serious and demands far more community-wide >attention than it  
>is currently getting. We all know how the Writings portray back-biting and calumny.  
>They're really, really bad. I think it's high time the administration got serious about  
>doing something about this. No individual Baha'i has the right to defame another Baha'i.  
>And accusing another Baha'i of covenant breaking is most serious. Administration should  
>first warn and then impose sanctions against Baha'is guilty of such abhorrent behaviour.

Except that many of those engaging in this practice are members of the administration, which is about what one would expect. People who seek out positions of power and authority over others, whether in religious or political circles, are typically the worst of men in character, not the best.

>If members of administrative bodies are doing these things themselves, this is >information  
>that needs to be disseminated and acted upon either by the Universal House of Justice or  
>individual Baha'is at election time. Keeping in mind, of course, that accusation without  
>proof is nothing more than gossip.

When high-ranking members of the Baha'i religious authority such as councillors, National members, and the like start making accusations about someone's firmness in the covenant, you can expect the rank and file Baha'is to treat said member as if she was sprayed from head to toe with skunk juice.

>  
>Now back to censorship in the Faith as a whole. I don't think anybody sees >censorship as a  
>virtue. I believe we should all be able to openly and fully discuss issues concerning the  
>Faith. I believe this can be done without openly criticizing the people serving on  
>National Spiritual Assemblies or the Universal House of Justice or those institutions  
>themselves. There is a boundary there that we should all willingly respect.

Since Juan is no longer a Baha'i, he no longer feels the duty to claim that a wolf in the Baha'i administration who fell upon him and his friends with gaping jaws of enmity is anything but a savage predator, nor does he feel inclined to pass over the sins of that man in dealing with them.

Don't get me  
>wrong, I mean this boundary to apply strictly to matters concerning legislation >within the  
>scope of the Faith itself and I think the administration's affairs should be carried out  
>in full view with no secrecy. I don't think these people should be able to hide behind  
>their positions if their personal behaviour isn't up to the standards we >expect. If people  
>are being punished or hurt in some way for behaviour that falls within these boundaries,  
>then I think we have a definite problem that needs to be addressed.

>  
>Another thing that seems to me to be relevant is that the administrative bodies should be  
>able to deal with Baha'is that are putting forth misinformation about the Faith. This  
>seems to be an issue of putting the Faith's best interest above the individual Baha'is  
>interest. Here, the line is not so clear. The case of Talisman comes to mind, as I have  
>great difficulty determining if there are clear-cut examples of wrong-doing on >either side

>of this issue. There were people who obviously crossed the line by calling other Baha'is  
>covenant breakers and on the other side people wantonly criticized the Universal House of  
>Justice. IMO, that sort of behaviour is inexcusable.

The problem which I know you believe is not a problem, is that if a body sets itself up as the voice of God, believes itself to be the voice of God, infallible, and the like, and calls all criticism as unfaith and the voice of wrong, that body can find itself wandering astray in the morass of error and unable to see its way out because it refuses to listen to those who can see the predicament. The wholehearted adoption of censorship as a strategy by the Baha'i Administration, enforced by expulsion, is a spiritual dead-end IMHO and the Baha'i community is feeling the effects of this spiritual decay, again IMO.

I believe both sides were in the  
>right to some extent and both were wrong to some extent. But, both sides also appeared to  
>earnestly believe they were acting in the best interest of the Faith. I believe the  
>biggest problem was that both sides displayed a great deal of ego and very little  
>humility.

Why should the representatives of absolute truth, freed from all error, act humbly? They literally have a spiritual license to refuse to listen, and to demand obedience from all.

I wish Baha'u'llah and Abdu'l Baha had realized the fatal flaws of creating a theocratic succession after their deaths. Yes it has avoided schism but at what cost?

>As I said before, I have no personal experience with these things to draw upon. I try to  
>empathize as best I can from what I read around the Internet, but it's difficult. The  
>Baha'i Faith is my religion and my life, I can't imagine voluntarily withdrawing from it  
>no matter how dire the circumstances.

I couldn't imagine it either, but I found that, in the final analysis, the words "Baha'i Faith" were cheaper than my very real life and very real soul and very real relationship with the absolute.

When truth demands I give up my most precious beliefs, I eventually gave it up, kicking and screaming on the way.

I try my best to understand your point of view, but  
>I always naturally return to the opinion that the answer to our problems is each of us  
>striving to live our lives as true Baha'is.

For me, the words and concepts of "Baha'i" or "non-Baha'i", "Believer" and "infidel" are a veil between myself and the divine.

Matthew Cromer

---

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# The Baha'i Faith & Religious Freedom of Conscience

From: Matthew Cromer <matthew\_cromer@iname.com>

Subject: Re: Where LIBERTY is LIMITED

Date: Thursday, June 11, 1998 10:12 PM

In article <6lq13s\$nj9\$1@news.eli.net> George & Marlana, geomar@ctaz.com writes:

>Matthew Cromer wrote in message <6logmo\$37s\$1@samsara0.mindspring.com>...

>>In article

>><7E5C1E324C494E80.0CD84DA21B4C4F45.DAA44BB59B25097B@library-proxy.airne

>>s.net> John Noland, dno543@airmail.net writes:

>>>Nobody is forced to become a Baha'i, and nobody is forced to remain a  
>Baha'i.

>>

>>And with the present downward trend towards censorship, denigration of  
>>free discourse, and the like, it is no surprise that in the enlightened  
>>countries of the world where intellectual freedom is well understood many  
>>people are leaving the faith because of this issue and many more are  
>>never joining at all.

>

>

>Would you please list the statistical sources for this statement?

>

>(snip)

Juan posted that there are 60K Baha'is in the United States that identify themselves as Baha'is. This is no increase from 10 years ago, nor from 20 years ago for that matter.

>

>

>

>>Yes, the Baha'i religion has avoided schism for the most part. However,  
>>the Baha'i religion has also avoided growth, dynamism, and has  
>>increasingly driven away its most intellectual, its most creative, and  
>>its most dynamic members because of the issue of a refusal to allow frank  
>>consultation of the issues, censorship, using the "covenant breaker"  
>>threat, usually whispered behind the back, as a thought control  
>>technique, and other sins against the developed conscience.

>

>

>Would you please list the statistical sources for the above statement?

Of course I cannot give statistics on the number of dynamic, intellectual members who have left or been driven out, but I will name a few names:

K. Paul Johnson (author)

Juan Cole

Linda Waldbridge

Matthew Cromer (myself), certainly an intellectual, although I won't flatter myself my claiming to be in the same class with the previous three.

I can name dozens of "inactive" Baha'is who don't want anything to do with the Baha'i community who have become inactive for the same kinds of reasons.

I'm sure others here can come up with more people who have withdrawn--Juan Linda and myself left/were driven out in the last few years.

>  
>(snip)  
>  
>>In a world where free and open discourse are the watchwords of all  
>>progress, it ought to bother people when a body advocates the exact  
>>opposite approach as an ideal to be implemented. Especially when the  
>>Baha'i scriptures themselves advocate honest open frank consultation.  
>  
>  
>Sorry, I can't seem to find the quotes you used from the Universal House of  
>Justice that would show this conflict.

The quote is at the very beginning of this thread. To wit:

"In the Kitab-i-Aqdas Baha'u'llah states: "We approve of liberty in certain circumstances, and refuse to sanction it in other." One area in which LIBERTY is LIMITED in the Baha'i community is that governing methods and channels for the expression of CRITICISM..."

-The Universal House of Justice, letter  
dated 2 July 1996 to an individual believer

This quote obviously displays a misunderstanding of the principle of honest and frank consultation.

>  
>(snip)  
>  
>>Unfortunately if you are a Baha'i you cannot discuss this, you are not  
>>allowed to think for yourself, you are forced to espouse the party line.  
>>Censorship is truth. War is Peace.  
>  
>  
>  
>I never knew that. Could you tell me where that is written?

Simple. If you repeatedly question the established Baha'i authorities on an issue, you are quite likely to get thrown out of the faith or be declared a covenant breaker, unless you resign. Ask Juan Cole, he has personal experience with this.

Also, Baha'is are not allowed to publish anything about the faith without having their works vetted by the "proper" authorities. Ask Juan Cole about this if you have any questions.

>  
>(snip)  
>  
>Thanks for your help.  
>George

You are most welcome.

Matthew Cromer  
>

# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: SRB <bahai-faith@bccca.org>; bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: [bahai-faith] Bill Hyman's specious reasoning and excuses for censorship  
Date: Saturday, June 27, 1998 9:44 PM

Your unjust actions against me are clearly intended to prevent others from even hearing about the existence of my web site and preventing them, as srb has done in the past, from knowing about the interest polls for talk.religion.bahai.

I shall therefore continue emailing every single new poster to soc.religion.bahai until I am permitted to post to srb using the signature file of my choice. Since you and the other "moderators" have hardened your hearts, obstinately clinging to your censorious ways, seeking always new devices to justify your infamy, I see no alternative but to resist and circumvent your tyranny....

"If he exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praiseworthy...."  
Abdul-Baha, SAQ, 215

FG  
Usenet: alt.religion.bahai & talk.religion.misc

Listserv: bahai-faith@makelist.com  
List Archive & Subscription: <https://www.findmail.com/listsaver/bahai-faith/>  
Email subscription: bahai-faith-subscribe@makelist.com

The Baha'i Faith & Religious Freedom of Conscience:  
[index.htm](#)

-----Original Message-----

From: Island Business Center (Bill Hyman) <billh@samoatelco.com>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Cc: FG@hotmail.com <FG@hotmail.com>  
Date: Sunday, June 28, 1998 5:13 PM  
Subject: [bahai-faith] Glaysersham

Dear Mr. Glaysher:  
You were informed by one of the moderators of soc.religion.bahai that your submissions would be accepted if they conformed to its charter. It was considered against the charter to advertise your web-site which points to another web-site which has pointers to Covenant Breaker material. This was checked and confirmed by the srb moderating team. The bahai-faith@makelist.com address, which was also in your latest signature, has posted Covenant Breaker material so advertising this address was also considered to be against the charter. All you have to do is change your present "signature" and your submissions to soc.religion.bahai will be assessed, as are all submissions, to confirm that they meet the requirements of the charter.

I hope that if you do get TRB approved that you are able to find a way to prevent CB material being posted. I will vote against it unless this is guaranteed. Give me that guarantee, and I will vote for it.  
Bill Hyman

Date: Sat, 27 Jun 1998 09:56:39 -0400  
From: "FG" <FG@hotmail.com> Add  
to Address Book  
Subject: [bahai-faith] "Bahai Faith & Religious Freedom  
of Conscience"  
To: "bahai-faith @ makelist.com"  
<bahai-faith@makelist.com>  
Reply To: bahai-faith@makelist.com

[The following message has been sent this morning to  
75 people who have posted to soc.religion.bahai since  
Bill Hyman imposed his censorship on my signature file,  
thereby effectively banning me from srb and isolating these  
Bahais in a cult-like manner.]

I am emailing you directly because the moderators of  
soc.religion.bahai have censored my signature file,  
effectively banning me from srb, in an apparent effort  
to prevent you from hearing about the existence of my  
web site and the approaching third interest poll for  
talk.religion.bahai after August 28th.

More information about their decision can be found at  
  
srb22.htm

Permit me to mention for those who might be interested  
that my web site "The Bahai Faith & Religious Freedom of  
Conscience" focuses on the opposition of many Bahais to the  
religious freedom commended by Abdul-Baha. The site also  
includes extensive material relating to the two Usenet  
interest polls for talk.religion.bahai and censorship at  
soc.religion.bahai:

index.htm

A mailing list has also been created for those without  
access to the alt.\* hierarchy: bahai-faith@makelist.com

--  
FG  
Usenet: alt.religion.bahai & talk.religion.misc

Listserv: bahai-faith@makelist.com

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To Unsubscribe: e-mail to [bahai-faith-unsubscribe@makelist.com](mailto:bahai-faith-unsubscribe@makelist.com)  
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---

# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
Subject: Fw: 3rd RFD sent to David Lawrence  
Date: Friday, June 19, 1998 11:03 AM

-----Original Message-----

From: FG <FG@hotmail.com>  
To: musman1@aol.com <musman1@aol.com>  
Date: Sunday, January 04, 1998 11:42 AM  
Subject: Fw: 3rd RFD sent to David Lawrence

>Here's your message to me. I never saw it posted to news.groups so I  
>suppose it was strictly private email. I think it would help a lot for  
>others,  
>Bahais and non-Bahais, to hear your views.... Too often I'm the lone  
>voice with only an occasional person sharing their experiences with  
>the Baha'i Faith.....

>  
>FG  
>UseNet: alt.religion.bahai  
>The RFD for talk.religion.bahai can be found on news.groups,  
>news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>  
>

>-----Original Message-----

>From: MusMan1 <musman1@aol.com>  
>Newsgroups: news.groups  
>To: FG <FG@hotmail.com>  
>Date: Saturday, December 27, 1997 12:41 PM  
>Subject: Re: 3rd RFD sent to David Lawrence  
>

>  
>>Thanks for putting an RFD for talk.religion.bahai in.  
>>I think you're to be commended for your persistence in the face of  
>consistent  
>>censorship.  
>>One of the reasons why I left the faith is that there was consistent peer  
>>pressure to do as we were told. I can understand being told outright to do  
>>something; once it's out in the open, I can accept or reject that without  
>>feeling like an immature baby. People understand that perhaps obeying open  
>>orders might violate one's conscience. But subtle peer pressure to  
>conform -  
>>when you don't even know you're being pressured to do so - is what gives me  
>the  
>>willies. I am afraid that mainstream Baha'is might be subtly coerced to  
>violate  
>>their consciences (not to mention unwritten Internet policy, which is  
>actually  
>>written explicitly in many Internet books for newbies) and "stack the deck"  
>or  
>>"vote Chicago style - early and often" against talk.religion.bahai.  
>>Thanks again.  
>>Robin Peters  
>>  
>>  
>

# The Baha'i Faith & Religious Freedom of Conscience

From: Milissa Boyer Kafes <mbkafes@bestweb.net>  
To: FG <FG@hotmail.com>  
Subject: Re: "Bahai Hate Mail" page added PRIVATE MSG  
Date: Monday, June 22, 1998 10:13 PM

Hi Fred--

sure you can post it if you really think it would help anything.

Peace

MBK

-----Original Message-----

From: FG <FG@hotmail.com>  
To: Milissa Boyer Kafes <mbkafes@bestweb.net>  
Date: Monday, June 22, 1998 7:04 AM  
Subject: Re: "Bahai Hate Mail" page added PRIVATE MSG

>May I repost your message for the benefit of  
>others? I believe it could help both Bahais and non-Bahais  
>a lot....

>

>

>-----Original Message-----

>From: Milissa Boyer Kafes <mbkafes@bestweb.net>  
>To: FG <fglaysh@hotmail.com>  
>Date: Thursday, June 18, 1998 7:58 PM  
>Subject: Re: "Bahai Hate Mail" page added PRIVATE MSG

>

>

>>Hi Frederick--

>>

>>you must have the thickest skin in the universe!

>>

>>Anyway, I don't know why you bother. For me, I have posted a couple of  
>>times on soc.religion.bahai and have gotten a couple of nasty emails and  
it

>>just ruins my whole day! If I were you I would have given up.

>>

>>Don't you think you would be happier as a non-Baha'i? I mean you just  
seem

>>so hurt and angry all the time. I can relate to that. It just hurts me  
to

>>witness.

>>

>>Btw, are you officially still a Baha'i? If you are, I worry that your  
>>webpage could get you into trouble. I don't want to see you declared a  
CB.

>>Maybe its time to move on.

>>

>>Just some thoughts from a sympathetic Baha'i

>>

>>Love

>>Milissa

>>

>>\*\*\*\*\*

>>\* ".....who could imagine.....

>>\*

>>\* that you would freak out, somewhere in Kansas....." \*

>>\*

```
>>*
>>*
>>*
>>*****
>>
>>
>>
>
```

--Frank Zappa

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: YU ZIR <YUZIR@webtv.net>  
Subject: Re: Freedom of Choice  
Date: Tuesday, June 23, 1998 7:26 PM

I agree with George that SRB should not have to post anything its moderators don't wish to post. I'll go even farther. They should not even be asked to do so.

But SRB should be honest about its policies. If they don't wish to publish material from (or even relating to) CBs, or whomever else, they should just say so, in their policy, their charter, or whatever.

In my case, I was left feeling that I had been jerked around. I was asked to "re-word" my submission on what I felt were specious grounds, when in fact it was my defense of St Paul against unjust accusations (I had seen posted in SRB) that was the real problem.

In the few interchanges I had with Bill H, I found him to possess a politically correct humorlessness (IMHO), with which I could not establish any rapport despite my best efforts. Lighten up, Bill!

I must say that SRB is the nicest NG I've ever been kicked out of. I just wish they had done it without jerking me around first.

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: YU ZIR <YUZIR@webtv.net>  
Subject: Re: Freedom of Choice  
Date: Friday, June 26, 1998 6:25 PM

Bill Brewer's confidence in the Baha'i institutions is all well and fine. As I said in a previous post, SRB is the nicest NG I've ever been thrown out of.

But as an outsider, I can perhaps see the point Fred Glaysher is making, and which point none of SRB's defenders seem to address. The moderators at SRB probably do a generally good job in most instances. Their efforts and hard work will be appreciated by anyone who has never run afoul of them. We might liken this to most people's attitude toward the police. We all love them, until (may this never happen to you) we encounter that rare cop who abuses his authority. Suddenly, the entire institution of the law takes up for the bad cop, since no one in that institution wishes to believe that cops can go bad (even though they know in the abstract that it happens). This subjects the abused, loyal citizen to extreme stress.

In Fred's case I speculate, (since it happened to me), the milk went sour early on in the interchanges with SRB, and particularly with Bill H. In my case, my attempts to ameliorate the hostility that I sensed from Bill H were, as I perceived it, rebuffed by him. No problem for me. My response was simple and effective: to walk away from SRB and post on ARB.

Fred Glaysher's situation may be more difficult since he regards himself as one of the faithful, and therefore feels more keenly the sting of injustice. Or maybe not, I'm just guessing.

My personal impression of SRB is that it is in the hands of cadre loyalists who can be adequately defended on the technical letter of the law, but who really do as much as they can get away with to discourage those of us who make cogent arguments they don't like. That would cause me discomfort if an organization I belong to did that.

If you're comfortable with SRB, support it. Just don't cross them.

# The Baha'i Faith & Religious Freedom of Conscience

From: Matthew Cromer <matthew\_cromer@iname.com>  
Subject: Re: soc.religion.bahai - RFD/CFV  
Date: Wednesday, June 24, 1998 9:19 PM

In article  
<35395B99B5D83D99.95966FF9CE1223C2.E2AA0742210EDEF4@library-proxy.airne  
s.net> John Noland, dno543@airmail.net writes:  
>The newsgroup would be subject to standards of Baha'i consultation, a  
>decision-making process whose salient features include frank yet  
>respectful statement of views and the concerted, open-minded search  
>for truth. In practice, the moderators would reject personal attacks  
>(flames) directed at individual posters, similarly inflammatory  
>attacks directed at religious institutions, and articles which use  
>offensive language. These guidelines are intended to regulate only  
>the tone of the discussions, and not their contents.

The current moderators regulate the contents--posting articles which they agree with or which they feel they can present or respond to in a positive light, rejecting posts they feel put the faith in a bad light. No open-minded search for truth.

Matthew Cromer

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: Robin M Peters <tx200@juno.com>  
Subject: Re: third RFD on talk.religion.bahai  
Date: Monday, January 05, 1998 7:53 AM

Post this to news.groups and alt.religion.bahai, if you have access to the alt.\* hierarchy....

FG  
UseNet: alt.religion.bahai  
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----Original Message-----

From: Robin M Peters <tx200@juno.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, January 05, 1998 1:10 AM  
Subject: Re: third RFD on talk.religion.bahai

>I'm replying to your recent email to MusMan1@aol.com, using my Juno  
>account for a change (just because I feel like it).  
>You have a point; although many Baha'is are sincere in their beliefs, I  
>find the vast majority of my former Baha'i compadres to be somewhat  
>easily led by the NSA and worry about them for that reason. I mean, the  
>NSA could tell them that the moon is made of green cheese, and they'd  
>believe it. I don't mean to backbite - I'm sorry if it comes off that way  
>(I don't like to spread rumors any more than the next person, any more  
>than I like being the subject of false rumors) - but it seems to me  
>almost a fact of the universe that many Baha'is give up their critical  
>thinking skills when it comes time to examine the holy writings of their  
>faith or the dictates of their relevant NSA. That's why I think  
>talk.religion.bahai is so valuable. And that's why I decided to say what  
>I did about bringing out the vote, Chicago style (believe me, I am a  
>native of suburban Chicago - a lifelong native at that - and I feel I  
>know whereof I speak!).  
>Robin Peters  
>



# The Baha'i Faith & Religious Freedom of Conscience

From: hart@lycosemail.com <hart@lycosemail.com>  
To: Talisman <talisman@umich.edu>  
Subject: Catch-22 in Faith  
Date: Monday, December 22, 1997 6:18 PM

Hello Talisman,

I was a Baha'i for about 21 years and have since gone on to other things in my independent investigation of the truth. I still have much good will toward the Faith and I would like to make an observation:

I feel the Baha'i Faith is in a Catch-22 situation, certainly in the United States, and possibly in other countries as well. By this I mean that the very fact that the 'real' membership in the Faith in the U. S. is so low (anywhere from about 30,000 to 80,000 depending on the source of the statistics) hampers its growth. From my experience, most people who are in the market for a new religion are looking for a lot more than religious 'truth' and challenging dogma when they choose a religion. Many are looking for a religious community where they can feel security, companionship, as well as explore spiritual matters. Many can overlook various problems they may have with what they perceive as the 'truth' of a religion (or lack thereof) and the dogma, as long as the above qualities are present. Often potential converts to the Faith, when they learn of the extremely low numbers, decide that they do not want to be, in essence, 'pioneers'. They want companionship, a certain degree of security, and a candid and open-minded atmosphere where they can discuss things freely.

During my time as a Baha'i, I saw potential converts lied to by Baha'is regarding the membership of the Faith. The Baha'is, especially the Baha'i leadership, have always grossly inflated the 'official' numbers in order to present an inaccurate picture to the world (as well as to individuals considering conversion) and to make the Faith seem much more successful and influential than it really is. The Faith is really a 'footnote' religion, in my view, and all the peace/race unity statements and p. r. in the world will not change this.

I do not know how to solve the above problem, except to be completely honest and open to the public and to people who may be interested in the Faith. It does little good to 'hide' things regarding the Faith that may be unpleasant or misunderstood, intending to reveal these things later when the new Baha'i has been in the Faith for a few years. If people feel that they've had the wool pulled over their eyes, they will leave or become disenchanted. Believe me, I observed this phenomenon over and over during my years as a Baha'i.

These are just some friendly observations from someone who is familiar with Baha'i matters. Wishing everyone the best. Shalom. Scott

---

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[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: Teri Rhan <trhan@serv.net>  
To: FG <FG@hotmail.com>  
Cc: srb moderators <srb-mods@bccca.org>  
Subject: Re: Leaving Faith  
Date: Monday, May 11, 1998 12:47 AM

Dear Fred,

This is nothing more than pure flame bait. Please leave the broad generalizations and criticisms out, and stick with the charter. This newsgroup is for the discussion of the Baha'i Faith and it's teachings in a consultative and respectful manner, not a grievence forum. Provide some real facts and back them up with the Writings.

Thanks

Teri Rhan

trhan@serv.net

Co-moderator, soc.religion.bahai

On Sat, 9 May 1998, FG wrote:

>  
> William Collins wrote in message <"ti6gJB.A.JhD.IVzU1"@bounty.bcca.org>...  
>  
> This is no less true  
> >of those who find their meaning in endless criticism of Baha'i  
> >institutions and of committed believers.  
>  
> The context within which you set any kind of criticism or opinion  
> other than what you think justifiable and appropriate obscures  
> the issues that cause the criticism in the first place. An approach  
> employed by many Bahais....  
>  
> And if those who hold to  
> >extremes are committed to continuing in those  
> >directions, the end results are retarded growth of the community, and/or  
> >the withdrawal of individuals or application of  
> >sanctions to them.  
>  
>  
> As is your blaming the individuals or victims....  
>  
> >It appears to me to be an unhealthy pattern in anyone's life to fix upon  
> >discontent, and then to be consumed with communicating  
> >that discontent to others - especially to those with whom one is willing  
> >to be continually angry.  
>  
> Abdul-Baha himself said that angry can serve the good.... There  
> is such a phrase in English, "righteous anger," for wrongs suffered  
> unjustly, wrongs that those who care about the Bahai Teachings  
> ought to want to see corrected if they have any sense of justice....  
>  
> If the Baha'i community, its  
> >institutions, and the believers are as hypocritical, fanatical,  
> >ungenerous, misguided and critical as portrayed by many of those  
> >who post here, then why waste the precious days of your short lives  
> >mired in lashing out at the them? Why not find something

> >else more fulfilling?  
>  
> Again, the typical Bahai approach.... Drive out or banish anyone  
> who doesn't conform or agree with prevailing opinion.... This  
> opinion also fails to perceive that there is much of importance  
> the Bahai Faith needs to learn from many of its critics or voices  
> of conscience....  
>  
> The only other alternative is to arise and model  
> >for others the kind of Baha'i life you think Baha'is should  
> >lead, rather than telling the Baha'is how bad they are. Being  
> >constantly possessed of a critical spirit is self-destructive.  
>  
> The Voice in the Wilderness is usually the one humankind needs  
> the most.... The Bahai Faith is no different....  
>  
> >  
> >In the cyberworld that has opened up the possibility for people to put  
> >all of their immediate and unprocessed feelings up in  
> >print, it might also prove useful for those who post in response to the  
> >naysayers to ponder a few things. Does the person who  
> >blames the Baha'i institutions, community and believers for various  
> >failures actually want a dialogue, or simply a confirmation  
> >that he's right? Perhaps the best response to the angry words and  
> >criticism is no written response at all, but a continued  
> >demonstration of wisdom, and a willingness to follow the lived example  
> >of 'Abdul-Baha, who loved everyone but did not  
> >legitimize everyone's actions and words.  
>  
> The answer of many Bahais: ostracism....  
>  
> >  
> >Since the founding of various internet discussion groups a few years  
> >ago, I have observed them carefully, both in the Baha'i  
> >context, and in the context of other religions and disciplines. Except  
> >for very tightly controlled discussion groups (and  
> >soc-religion.bahai is not so tightly controlled),  
>  
> In my opinion, it is tightly controlled. See my new web site,  
> alt.religion.bahai, or bahai-faith@makelist.com for evidence and  
> discussion to that effect....  
>  
> there is always a  
> >significant percentage of participants whose purpose is criticism,  
> >argumentation, negation and the expression of discontent.  
>  
> I would have to say that among Bahais there are always individuals  
> willing to justify the most shameful abuse of the Teachings and  
> ethics as long as they think it will further the growth of the Faith....  
>  
> FG  
> Usenet: alt.religion.bahai  
>  
> Listserv: bahai-faith@makelist.com  
> List Archive & Subscription: <https://www.findmail.com/listsaver/bahai-faith/>  
> Email subscription: bahai-faith-subscribe@makelist.com  
>  
> The Bahai Faith & Religious Freedom of Conscience:  
> bahai.htm  
>

# The Baha'i Faith & Religious Freedom of Conscience

From: Zutetflute@aol.com <Zutetflute@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Subject: SRB censorship  
Date: Tuesday, July 14, 1998 9:28 PM

Hi Fred

I found this letter from Mr. Boatright in my files and thought it might be something you could put in the SRB censorship section of your webpage. Frankly I could not see anything in the letter I wrote which would prompt someone to ask whether or not I am a Baha'i.

Andree

Subj: Re: Beginning of 1000 years  
Date: 97-12-22 18:11:17 EST  
From: boatright@cjnetworks.com (Rick Boatright)  
Reply-to: boatright@cjnetworks.com  
To: zutetflute@aol.com (Zutetflute)

Dear Andree,

Are you a Baha'i? The councellors and the protection board are asking the moderators to be very very careful on this subject. Remeber that this is the one and only place in the writings where an interpretation \_other\_ than the clear, evident, literal meaning is excluded in the writings themselves. Normally, I would not hesitate to post this, but I am \_asking\_ you to include the 1000 year quote along with this, and perhaps explain how you can justify \_any\_ reading other than the clear, evident, stupid simple literal meaning.

Rick Boatright  
co-moderator  
soc.religion.bahai

>  
> "It is evident unto thee that the Birds of Heaven and Doves of Eternity speak  
> a two-fold language. One language, the outward language, is devoid of  
> allusions and unveiled, that it may be a guiding light and a beaconing light  
> whereby wayfarers may advance into the realm of eternal reunion. Such are the  
> unveiled traditions and evident verses already mentioned. The other language  
> is veiled and concealed, so that whatever lies hidden in the heart of the  
> malevolent may be made manifest and their innermost being to be disclosed.  
> Thus hath Sadiq, son of Muhammad, spoken:"God will verily test and sift them."  
> This is the divine standard, this is the Touchstone of god, wherewith He  
> proveth His servants. None apprehendeth the meaning of these utterances except  
> them whose hearts are assured, whose souls have found favour with God, and  
> whose minds are detached from all else save Him. In such utterances, the  
> literal meaning, AS GENERALLY UNDERSTOOD BY THE PEOPLE, is not what what hath  
> been intended." Kitab-i-Iqan,m pp 254-255.  
>  
> I think it behooves us to keep an open mind in all matters, and to see with our  
> own eyes, and not through the eyes of others.

>  
> Andree  
>  
> >Thanks for the information. What I was referring to was the tendency for  
> >folks to interpret the verse about a 1,000 years as being anything but  
> >literal. In other words, to me, Baha'u'llah has not given us this verse  
> >with a hidden meaning for it appears obvious that it is to be taken  
> >literally.  
> >  
> >regards,  
> >doug  
> >  
> >  
> >  
> >  
> >  
> >

----- Headers -----  
Return-Path: <boatright@topeka.cjnetworks.com>  
Received: from relay07.mail.aol.com (relay07.mail.aol.com [172.31.109.7]) by  
air16.mail.aol.com (v37.8) with SMTP; Mon, 22 Dec 1997 18:11:16 -0500  
Received: from topeka.cjnetworks.com (topeka.cjnetworks.com [206.52.158.250])  
by relay07.mail.aol.com (8.8.5/8.8.5/AOL-4.0.0)  
with ESMTP id QAA00475 for <zutetflute@aol.com>;  
Mon, 22 Dec 1997 16:35:56 -0500 (EST)  
Received: from rick.cjnetworks (Port13.cjnetworks.com [206.52.158.23])  
by topeka.cjnetworks.com (8.8.5/8.8.5) with SMTP id PAA08552  
for <zutetflute@aol.com>; Mon, 22 Dec 1997 15:35:59 -0600 (CST)  
Message-Id: <199712222135.PAA08552@topeka.cjnetworks.com>  
Comments: Authenticated sender is <boatright@mail.cjnetworks.com>  
From: "Rick Boatright" <boatright@cjnetworks.com>  
Organization: Topeka Business Computers  
To: zutetflute@aol.com (Zutetflute)  
Date: Mon, 22 Dec 1997 15:36:49 -0600  
MIME-Version: 1.0  
Content-type: text/plain; charset=US-ASCII  
Content-transfer-encoding: 7BIT  
Subject: Re: Beginning of 1000 years  
Reply-to: boatright@cjnetworks.com  
Priority: normal  
In-reply-to: <19971222161401.LAA16236@ladder01.news.aol.com>  
X-mailer: Pegasus Mail for Win32 (v2.54)

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# The Baha'i Faith & Religious Freedom of Conscience

From: Fran Baker <fran@crhc.uiuc.edu>  
To: FG@hotmail.com <FG@hotmail.com>  
Cc: fran@amber.crhc.uiuc.edu <fran@amber.crhc.uiuc.edu>  
Subject: little round with SRB moderators  
Date: Thursday, July 16, 1998 12:12 PM

Hi Fred,

Here's a little annotated email exchange I thought might interest you. Just FYI. You can reuse it if that's of any use.

--Fran

=====  
I sent something I'd like to post to SRB to Rick Boatright, because I know he's a moderator. Rick replied to send to another address.  
=====

From boatright@topeka.cjnetworks.com Mon Jul 13 10:45:42 1998  
Organization: Topeka Business Computers  
To: fran@crhc.uiuc.edu (Fran Baker)  
Date: Mon, 13 Jul 1998 10:52:04 -0600

Send your replys to bahai-faith@bccca.org, which is the general in-box for the moderators.

Rick Boatright

=====  
I did so.  
=====

From fran@crhc.uiuc.edu Mon Jul 13 11:44:39 1998  
>From fran Mon Jul 13 11:44:40 1998  
Date: Mon, 13 Jul 1998 11:48:12 -0500  
From: Fran Baker <fran@crhc.uiuc.edu>  
To: bahai-faith@bccca.org  
CC: fran  
Subject: When standard responses fail

Newsgroups: soc.religion.bahai  
Subject: Re: standard message  
References: <"R50HhD.A.R3D.LBCq1"@bounty.bcca.org>

Herbigjoe@aol.com writes:

>Dear Star, I think you are giving the people that ask you about the above  
>things mis-information:

>1. No one say that women cannot serve on the UHJ. 'Abdul-Baha explains  
>that  
>women are exempt from serving (IMO by the Grace of God), and as promised,  
>the  
>reason for this provision will be "clear as the noon day" in the future.

>2. The prayers are in English, not in gender oversensitive new American.  
>When one uses "he", this is considered gender neutral in English.

>3. There are no inheritance laws per se, only when one neglets to make a  
>will, Baha'u'llah addresses intestacy in the Aqdas.

>All of the 3 points above have been discussed on this srb in great detail.

>IMHO, it is important to present the facts of the Faith as accurately as  
>possible.

>Regards, Joe.....

Dear Joe,

It is a mistake to think that if you have an answer to an objection you have a good answer to that objection. Sometimes a pat or standard answer is just a way of \*failing to listen\*. These answers may deflect the objections in your own mind, but if they fail to satisfy the person raising them you might learn something by making the effort to understand why this is so.

I am assuming here that you are interested in having a genuine discussion (which is ideally approached with an open mind) and not just a teaching conversation (which driven by the missionary agenda).

Sincerely,  
Fran

"Freedom is the freedom to say that two plus two is four." Orwell

=====  
I got this response. Bogus? I don't really know.  
I'm pretty sure I've seen lots of posting that don't  
mention the Baha'i teachings per se.  
=====

From smsmith@cybertrails.com Tue Jul 14 14:19:18 1998  
From: "S. Michele Smith" <smsmith@cybertrails.com>  
To: "Fran Baker" <fran@crhc.uiuc.edu>  
Cc: "Baha'i SRB Moderators" <srb-mods@bccca.org>  
Subject: Re: When standard responses fail  
Date: Tue, 14 Jul 1998 12:12:49 -0500  
MIME-Version: 1.0  
Content-Type: text/plain;  
charset="iso-8859-1"  
Content-Transfer-Encoding: 7bit  
X-Priority: 3  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook Express 4.72.2106.4  
X-Mimeole: Produced By Microsoft MimeOLE V4.72.2106.4  
X-Mozilla-Status: 0011  
Content-Length: 2194

Dear Fran,

Your submission is being returned with the request that you make mention of the Baha'i Teachings somewhere in your response as per charter. That way it can be posted. As it is now, it appears to be simply a personal message to Joe.

Thank you for your understanding.

Sincerely,  
Michele Smith  
co-moderator  
soc-religion-bahai  
-----Original Message-----  
[deleted]

=====  
I tried again.  
=====

From - Tue Jul 14 14:58:11 1998  
Message-ID: <35ABB853.36D8@crhc.uiuc.edu>  
Date: Tue, 14 Jul 1998 14:58:11 -0500  
From: Fran Baker <fran@crhc.uiuc.edu>  
To: "S. Michele Smith" <smsmith@cybertrails.com>  
CC: Baha'i SRB Moderators fran <srb-mods@bccca.org>  
Subject: Re: When standard responses fail

Dear Michelle,

This is the best I can do. Hope it is good enough. I at least tried to make it less personal to Joe. I think it is relevant to Baha'is and refers in a very general way to your scriptures,

of which I am largely ignorant. I am interested in the nature of discourse about beliefs in general.

Thanks for your consideration,  
Fran

S. Michele Smith wrote:

>  
> Dear Fran,  
>  
> Your submission is being returned with the request that you make mention of the  
> Baha'i Teachings somewhere in your response as per charter. That way it can be  
> posted. As it is now, it appears to be simply a personal message to Joe.  
>  
> Thank you for your understanding.

>  
> Sincerely,  
> Michele Smith  
> co-moderator  
> soc-religion-bahai  
> -----Original Message-----  
> From: Fran Baker <fran@crhc.uiuc.edu>  
> To: bahai-faith@bccca.org <bahai-faith@bccca.org>  
> Cc: fran@amber.crhc.uiuc.edu <fran@amber.crhc.uiuc.edu>  
> Date: Monday, July 13, 1998 11:47 AM  
> Subject: When standard responses fail

>  
> Newsgroups: soc.religion.bahai  
> Subject: Re: standard message  
> References: <"R50HhD.A.R3D.LBCq1"@bounty.bcca.org>

> Herbigjoe@aol.com writes:

>  
> >Dear Star, I think you are giving the people that ask you about the above  
> >things mis-information:

>  
> >1. No one say that women cannot serve on the UHJ. 'Abdul-Baha explains  
> >that  
> >women are exempt from serving (IMO by the Grace of God), and as promised,  
> >the  
> >reason for this provision will be "clear as the noon day" in the future.

>  
> >2. The prayers are in English, not in gender oversensitive new American.  
> >When one uses "he", this is considered gender neutral in English.

>  
> >3. There are no inheritance laws per se, only when one neglects to make a  
> >will, Baha'u'llah addresses intestacy in the Aqdas.

>  
> >All of the 3 points above have been discussed on this srb in great detail.

>  
> >IMHO, it is important to present the facts of the Faith as accurately as  
> >possible.

>  
> >Regards, Joe.....

>  
> Dear Joe,

>  
> It is a mistake to think that if you have an answer to an objection you  
> have a good answer to that objection. Sometimes a pat or standard  
> answer is just a way of \*failing to listen\*. These answers may deflect  
> the objections in your own mind, but if they fail to satisfy the person  
> raising them you might learn something by making the effort to  
> understand why this is so.

>  
> I am assuming here that you are interested in having a genuine  
> discussion (which is ideally approached with an open mind) and not just  
> a teaching conversation (which driven by the missionary agenda).  
This is something I think all Bahai's who engage in teaching  
conversations would benefit from keeping in mind. Many people are quick  
to tune you out the minute they sense that the conversation is not "for  
real" but for the sole purpose of converting them, i.e., that you are



not really willing to examine your own beliefs as you ask them to examine theirs. Sorry, I can't make reference to Baha'i scripture, but it interests me that often missionaries (of whatever group) don't realize why they are not more effective, and I am suggesting one reason they fail. This might be of interest to people wishing to be more effective. It is important, though, not to pretend to be open minded, but to really strive to be. I admit I have seen conflicting evidence from people citing Baha'i scripture as to whether this is something Baha'is are supposed to do in general (be open-minded about religious matters). Perhaps being unable to doubt your position is a hallmark of a religious as opposed to a philosophical viewpoint.

>

> Sincerely,

> Fran

>

> "Freedom is the freedom to say that two plus two is four." Orwell

=====

So far, nothing, and of course the discussion is long gone.

=====

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# The Baha'i Faith & Religious Freedom of Conscience

From: S. Michele Smith <smsmith@cybertrails.com>  
To: FG <FG@hotmail.com>  
Cc: Baha'i SRB Moderators <srb-mods@bccca.org>  
Subject: Re: Leaving Faith  
Date: Tuesday, May 19, 1998 2:31 PM

Dear Mr. Glaysheer,

I am returning this submission to you unposted. It is inflammatory, rude, and untrue. Every person who participates on srb is requested to follow the charter. Nothing more, nothing less. The accusations you are making are ungrounded and false. The moderators simply follow the charter. Nothing more, nothing less.

-----Original Message-----

From: FG <FG@hotmail.com>  
Newsgroups: soc.religion.bahai  
To: soc-religion-bahai@moderators.isc.org  
<soc-religion-bahai@moderators.isc.org>  
Date: Monday, May 18, 1998 1:34 PM  
Subject: Re: Leaving Faith

>RMckin6046 wrote in message <"71i\_z.A.vXE.VphW1"@bounty.bcca.org>...

>

>>In Christopher Nason's original posting on this topic he decried the  
>>"evangelicism" of the Baha'is... along with our hypocrisy and supremacist  
>>attitudes.

>

>

>I believe he was criticizing the kind of thing so often found by Bahais and  
>non-Bahais when attempting to post to soc.religion.bahai: The confusion  
>of teaching the Faith with distorting truth and freely held conscience or  
>suppressing it, so often done by the "moderators," not to mention their  
>hypocrisy, pretending they don't know what it is they're doing, etc....

>

>FG

>Usenet: alt.religion.bahai

>

>Listserv: bahai-faith@makelist.com

>List Archive & Subscription: <https://www.findmail.com/listsaver/bahai-faith/>

>Email subscription: bahai-faith-subscribe@makelist.com

>

>The Baha'i Faith & Religious Freedom of Conscience:

> index.htm

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# **The Baha'i Faith & Religious Freedom of Conscience**

**From:**

**Subject: A Baha'i Technique**

**Date: Thursday, July 30, 1998 7:01 AM**

**Ron House observes in a message available on my web site at  
House2.htm that**

**"I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over."**

**I hope new comers to alt.religion.bahai will be able to see through this technique. It is the common one often noted as in the FAQ:**

**"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."**

**"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today."**

**The same techniques are obviously being used again by Bahais on alt.religion.bahai and bahai-faith@makelist.com to demonize me and ignore the fact that several different people, apparently all members of the Bahai Faith, unbeknownst to each other, apparently all thought of the same fearful thing: that the murder of Dr. Daniel Jordan may have possibly been by another Bahai, or ordered by one, or, God forbid, by a member of a the Bahai administration or a body of it....**

**These are the inevitable thoughts and consequences of censorship and suppression of free speech and conscience at every turn within the Bahai Faith. When people aren't permitted to express their freely arrived at thoughts and feelings, they inevitably begin to wonder why and what motives those suppressing others really have.**

**The storm of Bahai denial and attempts to portray me in a negative light speak for themselves. Notice that at no time have I accused Michael Kafes of knowing or committing anything in this regard. I have merely posted his message that reveals the fearful, distrustful, frightening environment that Bahais live in.... Instead**

**of being  
concerned that someone might actually be able to  
solve a  
despicable crime, they have rushed to conceal it and to  
attack and  
accuse me personally....**

**Enough of this technique.... It would be best if  
talk.religion.bahai  
were created with the help of Bahais, but, if need be, it  
can be  
created without them.... Using this threat against  
talk.religion.bahai  
at this time is in itself quite revealing....**

**FG....The Bahai Faith & Religious Freedom of  
Conscience:  
index.htm See alt.religion.bahai,  
talk.religion.misc, or bahai-faith@makelist.com  
(accepts all "cc" posts)  
Subscription & archive:  
<https://www.findmail.com/listsaver/bahai-faith/>**

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# The Baha'i Faith & Religious Freedom of Conscience

From: Ron House <house@usq.edu.au>  
To: bahai-faith@makelist.com <bahai-faith@makelist.com>  
Subject: [bahai-faith] Another rejection by soc.religion.bahai  
Date: Friday, August 21, 1998 2:30 AM

I think the following is a clear case of malicious rejection of an article by the worst of the moderators of soc.religion.bahai. The following is my response to the rejection slip.

Ron House wrote:

>  
> Island Business Center (Bill Hyman) wrote:  
> >  
> > Dear Ron:  
> > You may have some good points, but you need to back up your accusations. If  
> > you can add some precise instances which give you the \*opinion\* that there  
> > has been intentional suppression of Baha'i history I will post your  
> > submission.  
> > The only instance you referred to was Balyuzi's book on Baha'u'llah and the  
> > mention of His wives. This was a very thin book, and many things could not  
> > be included.  
> > Regards  
> > Bill Hyman  
> > co-moderator  
> > soc.religion.bahai  
>  
> As I have pointed out to you in the past, your job  
> is to post any article that meets the criteria of  
> the charter for this newsgroup. It is not to decide  
> whether you think the evidence provided is flimsy,  
> nor is it to impose (as you do) a higher standard  
> of proof on those with whom you disagree. Please  
> post the message as sent, as it most certainly passes  
> the test of the newsgroup charter. I remind you  
> that it is not a Baha'i quality to be any less than  
> impeccably proper in your dealings.  
>  
> > -----  
> > From: Ron House <house@usq.edu.au>  
> > To: soc-religion-bahai@moderators.uu.net  
> > Newsgroups: soc.religion.bahai  
> > Subject: Re: finding and leaving the Baha'i Faith  
> > Date: Fri, 21 Aug 1998 14:30:32 +1000  
> >  
> > Scott McKEE wrote:  
> > >  
> > > In response to this posting, I must say I am left scratching my head.  
> > > When I investigated the Baha'i Faith I was repeatedly told "not to  
> > > believe anything we tell you" and that it was my responsibility to  
> > > investigate for myself. This, being the Baha'i principle of  
> > > 'independent investigation of truth'. Having done so, there is no one  
> > > else that I can blame if I am not happy with some aspect of the  
> > > faith.  
> > >  
> > > Okay, take a read - no, take an in-depth study - of, say,  
> > > Balyuzi's history book about Baha'u'llah. Now tell me how  
> > > many wives he had. Do the same with any other major  
> > > historical book about Baha'u'llah. It's simply a plain  
> > > fact that uncomfortable information is carefully  
> > > suppressed by so many eminent Baha'is who pretend to

> > be historians but are in reality propagandists.  
> > Having taken upon themselves the right (contrary to  
> > Baha'u'llah's teaching which you mention) to deny  
> > others the access to the information they need in  
> > order to see with their own eyes, those who hide  
> > information have corrupted the Baha'i Faith. Those who  
> > thought before they joined that they were being given full  
> > information in good faith can hardly be blamed for changing  
> > their minds when they discover this was not the case.

> >

> > --

> > Ron House                    house@usq.edu.au

> >

> > Speed bumps are installed in the belief that if a road is  
> > unsafe at 50, we should make it unsafe at 30.

>

> --

> Ron House                    house@usq.edu.au

>

> Speed bumps are installed in the belief that if a road is  
> unsafe at 50, we should make it unsafe at 30.

--

Ron House                    house@usq.edu.au

Speed bumps are installed in the belief that if a road is  
unsafe at 50, we should make it unsafe at 30.

---

List Site: <https://www.findmail.com/list/bahai-faith/>  
To unsubscribe, send to [bahai-faith-unsubscribe@makelist.com](mailto:bahai-faith-unsubscribe@makelist.com)

FREE group e-mail lists at <https://www.findmail.com>

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# The Baha'i Faith & Religious Freedom of Conscience

From: RobertNik@aol.com <RobertNik@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Subject: Re: censorship  
Date: Thursday, July 30, 1998 8:20 AM

hi  
Ive just made posts to talk.religion.bahai.  
It does exist apparently ??

BTW - So do I presume that Soc.religion.bahai is personal property of Mr. Hymen and colleagues?

Ill forward you his post. You can post it so long as you delete my name from it - these guys are pompous arseholes IMHO.

In any case I dont particularly care. This is just a hobby, but I am very irritated.

regards

Robert

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# **The Baha'i Faith & Religious Freedom of Conscience**

**From: Timothy Mulligan <tmulligan@central.uh.edu>  
To: darricke@hotmail.com <darricke@hotmail.com>  
Subject: Re: Why I left (expanded version)  
Date: Monday, August 17, 1998 6:34 PM**

**darricke@hotmail.com wrote:**

**> Dear Timothy,  
> I'd like to reply to some of your comments:  
>  
> In article <35D30CCE.59BC2E38@central.uh.edu>,  
> Timothy Mulligan <tmulligan@central.uh.edu>  
wrote:  
> > Well, it's been a year since I left the Baha'i Faith  
after having  
> > been a member for only several months. I thought  
I would commemorate  
> > the return of my membership card by recounting  
why I left.  
> >  
> > First, let me say that, with hindsight, I can't  
imagine why I ever  
> > joined the faith. I had sworn off religion, but  
something in the  
> > advance literature (the pamphlets, the  
introductory books) seemed to  
> > superficially allay concerns I had that the  
multiplicity of religions  
> > signaled their invalidity. I thought to myself,  
"Here at last is a  
> > tolerant religion that reconciles the differences.  
They say they don't  
> > proselytize, and they affirm the truth of all the  
great religions." I  
> > had some lingering doubts, especially regarding  
the inclusion of Buddha,  
> > a man who refused to discuss metaphysics and  
who described Brahman as  
> > deluded about his divinity, as a Manifestation of  
God. Also, the Baha'i  
> > exegesis of the New Testament was tortured to  
say the least. But I  
> > jumped in anyway.**

>  
 > Darrick: Buddha discussed the existence of God many times, but He called Him  
 > "Truth", "The Uncreated", and like terms. You may say He was a metaphysical  
 > "purist"; a good thing in a time when Hinduism was overly metaphysical, and  
 > described millions of gods and goddesses in the forms of humans, monkeys,  
 > rats, and elephants. Buddha once gave a sermon which He said that Brahman  
 > thought He created the Universe, but He was mistaken; because the Universe  
 > had already existed, but had merely come from one form to another. Buddha was  
 > refuting the Hindu Brahma; the Creator deity of the Hindu Trimurti of Brahma,  
 > Vishnu, Shiva. While Brahma is a figment of the imagination of some  
 > polytheistic Hindu priest--who invented him thousands of years ago-- Buddha  
 > \_did\_ acknowledge the existence of BRAHMA: the One Supreme Being. Vaishnavist  
 > Hindus (worshippers of Vishnu) believe that Vishnu is Brahma, and Brahma  
 > Vishnu. The Bhagavad Gita confirms this. This is also a Baha'i belief. Brahm  
 > is Jehovah, or Vishnu, or Allah. He has many names. Buddha never refuted Him,  
 > but only false Hindu conceptions of Brahman (an anthropomorphic creator-deity  
 > who false thinks he is the highest god and who--in Hindu mythology--rapes his  
 > own daughter).

Darrick, I think you may be correct in your analysis. I stand corrected. But I should correct you on one point: Brahman is the "uncreated," and Brahma is the deluded, anthropomorphic deity. I confused that in my post, and I think you confuse it here also.

> > When I got to participate in actual feasts as a declared Baha'i, the  
 > > picture changed. There was almost zero attention paid to the spiritual  
 > > formation of members, especially new members. The unrelenting focus was  
 > > on getting new members.  
 >

**> Darrick: This is true! Actually, almost zero emphasis is put on moral or  
> religious teaching, and almost 100% of social teachings. The fact that you  
> saw people discuss entry-by-troops all the time is only because it has  
> recently been emphasized. But instead of leaving, you should have become a  
> change-agent. It is better to light a candle than to curse the darkness.**

**Contrary to what many have been surmising in response to my original post, it wasn't just the local Baha'i community and LSA that turned me off. It was also the emphasis of the U.S. NSA and the UHJ on gaining converts and contributing to the Baha'i Funds. It wasn't simply that I didn't receive spiritual nourishment.**

**Of course, as others have suggested, I could have buried my head in the "ocean" of Baha'u'llah's words and ignored the emphasis of the institutional Baha'i Faith.**

**What I objected to was the apparently general disregard for spiritual substance.**

**Of course, it's possible that on the Isle of Skye in Scotland or in Papua New Guinea, the community is very nurturing, spiritually, and doesn't manifest the rapacity that I encountered in Houston, Texas and in the messages of the NSA and the UHJ.**

**> The hackneyed phrase "entry by troops" was  
> > mindlessly and continuously repeated like a mantra. A goal was set by  
> > my state's Bahai's on the number of firesides to be held by  
> > Baha'u'llah's birthday. This rapacious attitude turned my stomach,  
> > reminding me of Jehovah's Witnesses. I thought the Baha'i Faith was  
> > tolerant toward other religions. Didn't this push for conversions imply  
> > intolerance?**

**>  
> Darrick: Who told you the Baha'i Faith was tolerant of other religions? You  
> were misinformed. The true Baha'i teaching is that the Faith has the greatest  
> Truth, and all must conform to this truth. The Faith is**

**not Unitarianism. If**

**> you wanted a religion that teaches that "all religions are true" then you**

**> should become a Unitarian. The Faith actually teaches that "all religions**

**> \_began\_ true, but were corrupted, and the Faith is the latest Revelation of**

**> the One True Religion--uncorrupted". God has only one Truth. Jehovah's**

**> Witnesses believe they have it, but Baha'is believe they do. NO! Both don't**

**> cancel each other out. It is equally as probably that one is in fact True,**

**> while the other is less true. If Baha'u'llah was Who He said He was, then the**

**> Faith is the fulness of Truth; not the exclusiveness of Truth.**

**Yes, indeed. Here is just one more example of the way in which the real Baha'i**

**Faith differs from the version presented to prospective Baha'is.**

**> > For this reason, I looked forward to my first attendance at a**

**> > "deepening." I thought, "Now at last I'll find some spiritual**

**> > substance." What did I find at the deepening? A videotape of a Baha'i**

**> > National Spiritual Assembly meeting, where every speaker to a man went**

**> > on and on about getting new members.**

**>**

**> Darrick: Again, the Baha'is in this country don't yet know \_HOW\_ to**

**> spiritually feed new Believers. But \_this will change\_, and is changing. The**

**> Faith is still in it's pioneer phase. The Faith in the U.S. has been very**

**> secularized and watered-down because it was invaded by tens of thousands of**

**> social-reform activists during the 30s to late 70s. These people tended to**

**> ignore the moral and religious teachings, and to overemphasize--again and**

**> again and again--the social teachings. Now, the need for converts is**

**> beginning to drown-out the overemphasis on social teachings. You \_still\_**

**> could have been spiritually fed in this Faith; but you need to "feed**

**> yourself" (get the Writings and study yourself).  
Some Baha'is today recognize  
> that the Faith in this country is too "social-activist"  
and not enough  
> "spirituality". This is changing, and you should have  
stayed and helped.**

**See the above. I purchased and read a virtual library  
of Baha'i writings,  
included all four volumes of "The Revelation of  
Baha'u'llah." I even bought a  
book of selections from the Bab's writings. Boy did  
that set me back a few  
bucks! So I can say that I got a thorough soaking in  
the "ocean" of Baha'i  
literature. But I didn't see the point in staying,  
because it was clear to me  
that the rapacity I mention above is now an integral  
part of the Faith. Let me make  
a prediction here. As "entry by troops" becomes more  
and more remote as a  
possibility, the institutions of the Baha'i Faith will  
become more desperate and  
frantic in their recruiting efforts, thereby driving even  
more people away.**

**> > Oh, how could I forget those memorable feasts  
where a tape recorded  
> > message would be played, usually, of course, on  
the subject either of  
> > getting new members or contributing to the Baha'i  
Funds. I felt like I  
> > was one of Charlie's Angels. (Can't you just  
imagine Bob Henderson,  
> > lounging by the pool, sipping a (non-alcoholic)  
drink and dictating to  
> > the tape recorder?)  
>  
> Darrick: The Mission of Baha'u'llah was to Unite  
Mankind. Why? Because the  
> human race will end if it is not united. Thus, He  
becomes the Savior of the  
> Human Species. But this collective salvation cannot  
be accomplished without  
> the help of every Baha'i, and this means sacrifice; in  
time and money. For  
> now, your own spiritual education and growth must  
be a personal private  
> affair. All forces in the Faith are geared toward  
growth. Because if the  
> Faith doesn't grow, then it can't conquer the world.**

Hopefully, some day  
> soon, the Faith will emphasize the moral and spiritual principles in the  
> meetings. In fact, plans have been drawn to do this, but won't be implemented  
> until \_after\_ the 4-year Plan (i.e. 2001 at the earliest).

See my prediction above. 2001 will come and go without entry by troops. The revolving door effect (experienced by yours truly) will continue to operate. The more the Baha'i Faith tries to "conquer the world," the less palatable and the less tolerant and therefore the less inherently consistent it will seem. Proselytism and tolerance don't mix. (I'm using the English definition of proselytism, not the superfluous Bahai-speak definition.)

> > I thought to myself: Are these people crazy? How in the world can  
> > they expect to keep the new members that they do recruit if all that the  
> > new members will encounter upon joining is an incessant demand to  
> > "teach" and get new members?  
>  
> Darrick: Good point! You should have been spiritually fed. You should have  
> been taught that you needed a spiritual conversion to Baha'u'llah; instead of  
> joining just because you agreed with some of the Principles. Those who are  
> not spiritually converted ("born-again") will not stand.

I was originally drawn to the Faith when I read the Hidden Words. I was much more interested in the person and writings of Baha'u'llah than in the social principles. Let me say something about the latter. You know, almost all of those principles are generally accepted now. In fact, they're rather passe. That makes the Baha'i Faith appear like a fellow-traveler—it looks like a big case of "me too"-ism. We all know racism is bad. Some Baha'is walk around telling people this as if it's a big revelation. When I detected flaws in

**the Baha'i institutions and their actions, I had to revisit my initial assessment of Baha'u'llah. And I changed my mind about him.**

**> Oh, and that's another thing. I have to  
> > laugh when I think back to what the "advance" literature said about  
> > Baha'is not proselytizing. I discovered, alas too late, that there is a  
> > particular and peculiar Baha'i definition of "proselytize," which means  
> > "to convert by force or threats." Oh, I see. So the happy-talk about  
> > not proselytizing meant, "Hey folks! We don't convert by force!" Wow.  
> > What an enticement. I found out that instead, Baha'is "teach." That's  
> > like saying, "I didn't abort my child. I terminated a pregnancy."  
>  
> Darrick: If the Baha'is told you that we don't proselyte, they were using  
> Shoghi Effendi's definition of the term. He defined it as "using coercion,  
> threat, or force in teaching". Of course Baha'is seek converts. They want to  
> convert the entire world. You should have known this.**

**There's a big difference between wanting the whole world to convert and converting the whole world.**

**> > In short, I found that the Baha'i Faith was the religious equivalent  
> > of AmWay.  
>  
> Darrick: Actually, Scientology is the religious equivalent of AmWay. Baha'is  
> don't expect personal gains by their sacrifices, but to help save the World  
> from destruction; spiritually and physically.**

**What's that about "teaching" being the greatest deed? I think a kind of spiritual greed can come into play here. I recommend to you the book, Cutting through Spiritual Materialism, by Chogyam Trungpa, as well as anything by Jiddu Krishnamurti.**

> > Then of course I found that lots of little  
 omissions had been made  
 > > in introductory literature. They don't tell you how  
 many wives  
 > > Baha'u'llah had. Or that he was a midget (see my  
 other post dated  
 > > today). Okay, that's not fair (although it's true --  
 didn't you know  
 > > that you were praying to a midget?).  
 >  
 > Darrick: Introductory literature is for the purpose of  
 attracting souls. What  
 > does the fact that Baha'u'llah had three wives to do  
 with attracting souls?  
 > Baha'is don't try to deny it, but it is something that  
 has nothing to do with  
 > a person's salvation, or the salvation of mankind.  
 The fact that Baha'u'llah  
 > was short (not a midget nor a dwarf) should make  
 short people feel happy! It  
 > should make tall people feel humble (for a change).  
 What does one's height  
 > have to do with one's spiritual stations anyway?

Height has nothing to do with Baha'u'llah's claims, and  
 everything to do with my  
 warped sense of humor. The number of Baha'u'llah's  
 wives, on the other hand, is  
 very disturbing to Western "seekers," and I think most  
 Baha'is know this. It  
 should be disclosed up front, to avoid disillusionment  
 later. Another poster here  
 has pointed out that the Baha'i Faith teaches that  
 Mohammed "really" taught that  
 one couldn't have more than one wife. How, then, was  
 Baha'u'llah acting in  
 accordance with Islamic law? I know, I know:  
 because he was perfect. Still,  
 that's not a very good example to set. I guess it's just  
 another one of those  
 "veils."

> One "teaching" book by Gary  
 > > Matthews lauds the perspicacity of Baha'u'llah in  
 writing that "every  
 > > star hath its planets," omitting that he says  
 immediately thereafter  
 > > "and every planet its creatures." Stuff like that  
 began to burn my ass  
 > > big time.  
 >



> Darrick: Every planet does have it's creature; sooner or later. Venus was once  
 > inhabited, and some day the Earth will look like Venus. Someday Mars will  
 > resemble the Earth. Billions of years from now, when the Sun expands, then the  
 > outer planets will congeal into Earth-like planets. Every star will have it's  
 > planets; but not all at the same time.  
 >  
 > > Contradictions began to emerge. I compared the "Tablet of the True  
 > > Seeker" in the Kitab-i-Iqan, which enjoins the independent investigation  
 > > of truth, with the dire, shrill threats hurled at unbelievers in the  
 > > Kitab-i-Aqdas and could only shake my head in wonder.  
 >  
 > Darrick: You are confusing "independent investigation of truth" with "every  
 > religion is true". This is not what Baha'u'llah taught. He taught that  
 > everyone should seek Truth regardless of their parentage, their geographical  
 > location, etc. But not everything is "Truth". For those who reject the  
 > Truth--after they have independently discovered it--then YES, there are  
 > eternal negative consequences.

Uh oh!

> There was so much  
 > > explaining and back-filling in Baha'i propaganda. For example, in the  
 > > Kitab-i-Aqdas, Baha'u'llah says that men can have two wives. Later,  
 > > Abdul Baha says that this meant men could only have one wife. Let the  
 > > mind games begin!  
 >  
 > Darrick: Baha'u'llah actually wrote "do not go beyond two". Now, did He mean:  
 > 1) You can marry no more than two women at the same time? 2) You can only  
 > marry twice (i.e. can only marry another women after the first is dead or  
 > divorced from you). 3) You can marry a second wife if the first one is  
 > incapacitated (i.e. crazy, or a total invalid). 4) You

can have two wives,  
> and as many concubines as you wish? 5) You can have two wives, but only if  
> you treat them equally, and since you can't do it-- because you are mere  
> mortals--then you can only have one. His statement can be interpreted in any  
> of the above ways. Since 'Abdul-Baha was His Interpreter, then He knew what  
> Baha'u'llah meant. I personally believe (just my opinion) that Baha'u'llah  
> allowed the marriage of a second wife if the first was infertile, or became  
> incapacitated. A Baha'i husband is not allowed to put his seed into a  
> surrogate; even by artificial insemination. But, again, this is only my  
> opinion. This verse troubled me too. But, I can see the wisdom in it.

Whew. This is all too complicated for me.

> > Anyway, it quickly dawned on me that this religion was going nowhere  
> > fast. Its stated objective of becoming a world religion and  
> > establishing a world Baha'i government is ludicrous. It will never  
> > happen.  
>  
> Darrick: Obviously, you signed the Declaration Card knowing \_very\_ little  
> about the Faith!!! The \_entire mission\_ of Baha'u'llah was to form a World  
> Commonwealth; so that mankind can avoid self-destruction. Why in the "world"  
> did you join this religion? The Baha'is in this country teach people a few  
> social-principles, and then have them sign a card and expect them to obey and  
> understand Baha'u'llah. WHEN WILL THEY EVER LEARN?  
>  
> The early Christians expected Jesus (the real Jesus, not  
> > Baha'u'llah-as-Jesus) to come back during their lifetimes; they were  
> > wrong, and they're still waiting.  
>  
> Darrick: Jesus DID return in their own lifetimes! I suggest you look at the

**> Preterist view of Christian history. I suggest you go to search engines on  
> the Internet and type in "Preterist". Jesus returned in 70 A.D.; not in His  
> physical body, but in His ethereal form; which can only be seen in visions.**

**Now you're getting weird on me. Stop that!**

**> Baha'u'llah is not the return of Jesus, but the return of "Christ"; the Holy  
> Spirit Who embodied Jesus from His baptism until His crucifixion.**

**That's the party line.**

**> Now the Bahai's are waiting for entry  
> > by troops, the collapse of world civilization, and the triumphant  
> > takeover of the world by Bahai's. It's not happening.  
>  
> Darrick: Many people doubted that the Soviet Union would fall for hundreds of  
> years, if ever. This World System \_will fall\_. This may be only an economic  
> collapse; which we may now be seeing the beginning of. It will fall; because  
> God has says it will. When that happens, mankind will be humbled, and seek a  
> divine system instead of a Humanist one.  
>  
> I don't care how  
> > many times Abdul Baha appears. In any case, he's got lots of  
> > competition from the Virgin Mary, the Ascended Masters, and little gray  
> > aliens.  
>  
> Darrick: How do you know the Virgin Mary has not appeared? How do you know  
> that Ascended Masters have not appeared? How do you know creatures from other  
> systems have not visited here? Each has a purpose; not all of them divine.**

**You misread me here. I believe they do appear. That's the point. The spiritual world is a zoo. Actually, I know this from my own experience, but I won't go into that here, because y'all already think I'm crazy.**

> > That brings me to a little metaphysical speculation. I'm sure there  
> > have been apparitions of Abdul Baha, as well as amazing synchronicities  
> > that Baha'is call "confirmations." But, folks, phenomena like this are  
> > reported in all religions and spiritual paths.  
>  
> Darrick: I've never heard of Unitarians having them! There are Seers and  
> visions in every major religion, and many of them have prophesied of  
> Baha'u'llah.

Huh? Examples please. And I hope you've got more than that loony guy who founded the Seventh Day Adventists.

> The world is awash in  
> > reports of these types of things. Moreover, there has been a gang of  
> > self-proclaimed god-men even in this century, from Reverend Moon to Adi  
> > Da, each with their fanatical followers willing to follow the leader all  
> > the way to martyrdom. This world, and the spiritual world, is a very  
> > complicated and diverse place. In ways that we don't fully understand,  
> > human beings can tap into spiritual realities and develop very real  
> > psychic powers. In Hinduism, these are called "siddhis," and they've  
> > been documented for several thousand years. They are not proof that  
> > those possessed of them are worthy of worship. In fact, the spiritual  
> > literature warns about the ego-inflation that can result from their  
> > exercise. It seems to me that Baha'u'llah didn't heed that warning.  
>  
> Darrick: 'Abdul-Baha actually preached again "psychic powers", and never  
> claimed to have them. All He had was the Holy Spirit to guide His  
> interpretations of what His Father wrote. 'Abdul-Baha was so humble, that He  
> refused to have people bow to Him. Baha'u'llah never practice Yoga or any  
> Hindu practices. He did, however, miraculously heal

people, but the Baha'is  
> don't offer these things as proofs; since they are only  
proofs to those that  
> witness them.

Yes, that's a sensible position. It originally was one of  
the things that  
attracted me to the Faith.

> > Anyway, I finally decided that I had to return my  
membership card to  
> > Bob Henderson. Bob, if you're reading this, I wish  
you all the best. I  
> > assure you that I will continue to wash my feet  
every day, not only in  
> > the summer, but all year round. And don't forget:  
ENTRY BY TROOPS!  
> > ENTRY BY TROOPS!  
> >  
> > Tim Mulligan  
> > [tmulligan@central.uh.edu](mailto:tmulligan@central.uh.edu)  
>  
> Darrick: Tim, I am sorry that the Baha'is in this  
country had you sign a card  
> not knowing what you were getting into, and not  
having a testimony of  
> Baha'u'llah. It was wrong and foolish of them, but  
you can't judge the Faith  
> by it's stupid members, but by Baha'u'llah. I hope  
you will get to know Him,  
> and His son, and not rely on what foolish Baha'is  
have told you (or failed to  
> tell you). You have not rejected the Faith--you've  
never known it! All you  
> have done is rejected what some ignorant and  
foolish Baha'is have told you. I  
> hope you will reexamine the Faith; this time from the  
Sources, and not from  
> the mouths of the American Believers.

Darrick, don't pick on the people I encountered in the  
Faith. They were all kind  
to me. (Except for a certain bigoted Pakistani  
psychiatrist who shall remain  
nameless.) You see, I contacted them after reading  
about the Faith. And then  
they kindly invited me to a fireside. At the fireside, I  
asked a lot of tough  
questions, especially about evolution. During the  
evening, they marveled at the  
extent of my knowledge about the faith, given that I

had never even been to a  
fireside before. You see, Darrick, I'm a librarian. I  
know how to find  
information for myself. This shocked a lot of the  
Baha'is I met subsequent to  
declaring, who would ask me, "Who brought you into  
the Faith?" and I would answer,  
"Baha'u'llah." It's just that the introductory literature  
available in libraries  
presents a more holistic picture of a religion than I  
actually encountered. The  
one I encountered after attending feasts—and as you  
know, I could not attend a  
feast until after I declared—was rapacious and  
vacuous.

> Darrick Evenson

>

> -----== Posted via Deja News, The Leader in Internet  
Discussion ==-----

> [https://www.dejanews.com/rg\\_mkgrp.xp](https://www.dejanews.com/rg_mkgrp.xp) Create  
Your Own Free Member Forum

Thanks for your remarks.  
Tim Mulligan  
[tmulligan@central.uh.edu](mailto:tmulligan@central.uh.edu)

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# The Baha'i Faith & Religious Freedom of Conscience

Email:franber@arrakis.es

Date:1997/02/16

Forums:news.groups, alt.config

<jgoldberg@megsinet.net> wrote:

>I refuse to post on soc.religion.bahai because of the arbitrary and  
>mean-spirited manner of censorship practiced by the moderators. The  
>discussion is so controlled that no self-respecting Baha'i or anyone  
>else should post there. I don't understand the newsgroup creation  
>process, but I support you in your quest for an unmoderated newsgroup.  
>

I suggest create the group alt.talk.religion.bahai , because I prefer  
the alt hierarchy . There is more freedom there .

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# **The Baha'i Faith & Religious Freedom of Conscience**

From: RobertNik@aol.com <RobertNik@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Subject: Re: censorship  
Date: Wednesday, July 29, 1998 7:01 PM

Hi,  
the SRB mod have succeeded in making me very irritated.  
Next time you want a vote on a free NG - contact me Ill vote yes.

BTW who elects these guys?

regards

Robert

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# The Baha'i Faith & Religious Freedom of Conscience

From: Timothy Mulligan <tmulligan@central.uh.edu>  
To: Timothy Mulligan <tmulligan@central.uh.edu>  
Subject: Re: Why I returned...  
Date: Friday, August 21, 1998 9:49 AM

FYI, this post of mine was bounced by soc.religion.bahai because I was disrespectful toward Esperanto.

(Sigh) Fred, I'm beginning to think you're right about those SRB moderators. I tried to be very measured and moderate in this post. Seems I can't win with Baha'is.

Tim Mulligan  
tmulligan@central.uh.edu

Timothy Mulligan wrote:

> Chris,  
>  
> Thank you for your refreshingly thoughtful and intellectually honest post.  
>  
> In many respects, I think you hit the nail on the head. What's lacking in  
> the Baha'i Faith is mysticism -- the direct experience of God. But you must see  
> that a religion that emphasizes the mediation of a "manifestation" between God  
> and humanity will naturally eschew mysticism. (Indeed, Christian mystics  
> throughout the ages have often come under fire, e.g., by the Inquisition, for  
> sharing their experience of God, as in the case of St. John of the Cross, as  
> "pure nothingness," without mentioning the humanity of Christ [which St. Theresa  
> of Avila insisted upon always remembering, perhaps to immunize her own mysticism  
> against charges of heresy]). Instead, we find in the Baha'i Faith what the  
> Bhagavad Gita calls "bhakti," or devotional religion, with Baha'u'llah as the  
> object of devotion.  
>  
> As you may have noticed, in several of my many posts over the past week,  
> I've recommended The Perennial Philosophy by Aldous Huxley, at title with  
> which I'm sure you are familiar. In that book, Huxley presents the kernel of  
> all great religious traditions as being an essentially mystical experience. The  
> exoteric features of religions, Huxley points out, are ultimately hindrances in  
> realizing the Divine. They may not even be particularly good at \*preparing\*  
> souls for the mystical journey. I think the Baha'i Faith bears witness to this  
> truth as much as any religion. Its extreme focus on evangelization,  
> proselytism, "teaching," gaining converts, call it what you will, shifts the  
> energy of its adherents toward pure exotericism, i.e., the outward features of  
> the religion. Even the existence of scriptures like The Four Valleys and the  
> Seven Valleys doesn't compensate for this focus -- it simply exists as a kind  
> of non sequitur.  
>  
> Many have argued, as you argue, that religions are necessary for an orderly  
> civilization. For instance, from the secular world, F.A. Hayek, the great  
> economist, in his book The Fatal Conceit: The Errors of Socialism, goes to  
> great lengths to point out that moral and religious systems evolve much like  
> language evolves, and that they evolve as they do because they serve a real  
> human need. They cannot, Hayek says, be dismantled without severe societal  
> consequences. Hayek makes this argument while insisting that he is an agnostic.  
>  
> Actually, the Baha'i Faith violates Hayek's principles, because it

> constitutes a kind of "social engineering." Although some evolution of its  
> institutions is envisioned, still, the form of the future "World Order" is  
> supposedly set out by the Central Figures. That's the kind of thing (in the  
> form of socialism and central planning) that Hayek was arguing against. It is  
> as futile as developing a language out of whole cloth (e.g., Esperanto -- where  
> the heck is \*that\* going??), although here, I would make an exception for  
> American Sign Language.

>  
> So while I agree with you, Chris, that organized religion serves an  
> important societal purpose, I can't agree that the Baha'i Faith even succeeds,  
> or will succeed, on that level. As von Hayek might have said, it's too  
> "engineered," too "pre-fabricated." Moreover, given its exoteric emphasis, the  
> spiritual experience of its members is more a type of "bhakti," or even less  
> than that -- an emotionalism -- that merely reinforces the ego, the false self,  
> instead of dismantling it in preparation for Divine Union in this life.

>  
> As a student of mysticism, I'm sure you know that the true goal of human  
> life is to "lose the self," and to allow God to live in us. There are many  
> insidious ways in which the ego, the self, perpetuates itself. One of these is  
> through grasping an identity ("I am a Baha'i"), and even through "doing good."  
> This is a very subtle matter, difficult to explain in a Usenet post. I  
> certainly don't understand it myself, let alone live it (as you can tell from my  
> nasty Usenet posts).

>  
> So my position, to sum up, is this: (1) organized religion \*is\* necessary  
> to civilization, or else it would not have evolved; (2) the Baha'i Faith, to the  
> extent that it is already "engineered" and pre-fabricated, may not even serve  
> the traditional civilizing role of the "evolved" and, hence, integrated,  
> religions; (3) my personal spiritual growth can only really occur through a  
> mystical path, not exoteric religion, and is probably not consistent with the  
> needs of society at large.

>  
> I welcome further dialog on this issue.

>  
> Tim Mulligan  
> tmulligan@central.uh.edu

>  
> Chris L. Donaldson wrote:

>  
> > Hello Everyone:

> > First of all, let me apologize up front for the length of this message.

> > Also, if you're a brand new Baha'i, read no further and might I suggest you  
> > unsubscribe from your Baha'i related news groups for at least a year...and  
> > deepen as best you can within your local community.

> > I left the Baha'i Faith officially a little over a year ago. I returned last  
> > month. When I left, I had no desire to publicly renounce and dispute the  
> > Faith on the news groups. It was a personal decision that I did not wish to  
> > air. Be that as it may, I would have agreed with many of Tim Mulligan's  
> > comments ( though Baha'u'llah's stature never really was an issue with me).

> >  
> > Although I left quietly, I did instigate a discussion string addressing  
> > similar subjects as Tim's regarding "Baha'i Mysticism" and the apparent lack  
> > of communal Baha'i spirituality see

> > <https://www.bcca.org/services/srb/archive/950721-951020/0599.html>

> > <<https://www.bcca.org/services/srb/archive/950721-951020/0599.html>> I only  
> > bring this up because some of the responses I received then are relevant  
> > here. A number of the responses suggested that my feelings and observations,  
> > though they certainly were valid, reflected an emptiness within myself and  
> > at the very least, indicated a personal responsibility for me to make  
> > positive change in that direction within my local Baha'i community. At the  
> > time, I thought these responses callous and diversionary, but the last year  
> > or so has played them out. In that time, I returned to Christianity only to  
> > find what I thought were "Baha'i shortcomings" followed me no matter what  
> > church community I joined. The historical inconsistencies continued to  
> > plague my intellect and the spiritual void returned with all its loneliness

> > and isolation. Hummm...

> > Over the year, I found myself "lurking" in the Baha'i new groups again (I  
> > see a few other ex-Baha'is are doing the same), hitting every "why I am a  
> > Muslim and not a Baha'i" web page I could find, and getting strangely  
> > excited every time something of the Baha'is appeared in the media. To make a  
> > long story a little shorter, I never really left the Baha'i Faith in my  
> > heart. I only separated myself from what I then thought was a superficial  
> > and tedious community. I wrote the NSA and got my card back. Enough said on  
> > that.

> > Now, lest you think I'm basking in my newly found Baha'ihood, let me share  
> > with you a few observations I bring with me from the deserts of religious  
> > nomadism. I realize that the majority of you, being devout Baha'is, will not  
> > agree with many or most of my points, but I'm not talking to you right now.  
> > Go to the next message quickly before the seeds of doubt are planted. For  
> > the rest of the lurkers, ex-Baha'is and dogma cynics, consider that:

> > The existence of a personal God maybe up for debate, but Man's  
> > insatiable search for the meaning of self-consciousness and a collective  
> > ground to give direction is not. It is a part of our history.

> > - The god that can be explained with words, or pointed to by religion, or  
> > imaged in mind or print is not God. It comes from our own limited  
> > understanding of reality and does not transcend Man as it must. The sooner  
> > we move past the simplistic notion of a creator god moving around  
> > souls/cities/ nations and building religions as interpreted in the  
> > Judeo-Christian era the better

> > - Religion is a creation of Man, for Man to understand and draw nearer to  
> > this collective ground and to provide structure and community for our  
> > personal search. Period. Mankind has achieved many great things throughout  
> > history; the many religious vehicles for our spirituality being among them.  
> > The best of what we have become and created could be "of God" but is not by  
> > God. Because these religions are culturally driven created man-made  
> > structures, under minute scrutiny the cracks and flaws invariably appear,  
> > the Baha'i Faith included.

> > - These religious structures do seem to be necessary for the majority of  
> > Mankind to progress spiritually (morally, ethically?). Without them, Man is  
> > reduced to a maelstrom of "isms", whether it be nihilism, narcissism, etc.  
> > Regardless, over time the end result is spiritual stagnation and moral  
> > degradation. Tim, we need religious community to grow!

> > - So, we need religion. The manifestations and siants, as we recognize the  
> > stations, build them for us. Life moves on and civilization, hopefully,  
> > moves forward.

> > - These manifestations (and institutions), though highly polished mirrors,  
> > are fallible; take a close look at any mirror! Writings contradict one  
> > another, stations are assumed by more than one person, Guardians die before  
> > appointing new ones. In the meantime the hungry starve, the poor suffer, the  
> > oppressed languish and die.

> > - A few poor and hungry souls might figure out that religious structures  
> > have very little to do with the reality of God. These individuals stop  
> > talking and reading and fighting and reforming and arguing...and they start  
> > listening. They cultivate the silence in their own mind and hearts so that  
> > the truths that may have been present there all along can be heard,  
> > experienced and to a limited degree shared. This is the life-giving pulse of  
> > any religion and is the one facet of the Baha'i Faith I have found most  
> > lacking.

> > - Strangely, the Baha'i literature is seeped in and demands this mystical  
> > relationship with God. I think the Americanization if the Baha'i Faith,  
> > though doing much to progress the cause by numbers and organization, has  
> > come at a great cost.

> > Can a Baha'i think like this? To sum things up, I think so. What's more,  
> > we need the Tims of the Faith not to leave but to be recognized and  
> > encouraged to stay and provide a rational and critical spingboard from which  
> > to grow our religion. We have inherited allot of baggage from our Jewish,  
> > Christian, and Muslim brothers and sisters. Baggage that they are going to  
> > have to deal with if they are going to survive into the 21st century, see  
> > Bishop Spong's call for christian reformation at  
> > <https://www.intac.com/~rollins/jsspong/reform.html>

> > <<https://www.intac.com/~rollins/jsspong/reform.html>> . But the Baha'is are  
> > not immune. We may have a really up-to-date list of "equalities" to get us  
> > into the new era, but the spiritual maturity of our people remains an issue  
> > with which every Baha'i institution from the Universal House of Justice on  
> > down will have to  
> > recognize and respond.  
> > Thanks for your patience ...Allah'u'abha  
> > Chris

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# The Baha'i Faith & Religious Freedom of Conscience

From: Bruce Burrill <brburl@mailbag.com>  
Subject: SRB censored msg?  
Date: Friday, July 24, 1998 7:15 AM

The following was posted to SRB in response to a question about the book mentioned. Looks like it never made it to the list. What are Baha'i afraid of?

As for MAITREYA, THE FUTURE BUDDHA, ed. by Alan Sponberg and Helen Hardacre, pub by Cambridge University Press, 1988, it might be useful for Baha'is in showing them their claim that Baha'u'llah is Maitreya is really not supported by the Buddhist prophetic texts.

Despite the contortions of Jamshed Fozdar and Moojan Momen in their writings on the subject, when you let the texts speak for themselves, the conditions for the Maitreya's decent to earth has not come to pass. You can find Fozdar/Momen's take on this on Joel Smith's prophecy website. Be warned that this site is full of inaccurate and very misleading information. In instance quoting a text as being a Buddhist text that is not. This has been carefully spelled to Joel Smith, but he has opted not to change it.

The earliest such text, and the only one that can even be remotely attributed to the Buddha, is found in the Pali Canon, Digha Nikaya (Long Discourses) 24. A lengthy study of this and related material, from a traditional point of view by Sayagyi U Chit Tin who has done a thorough survey of the Pali, can be found on line at

<https://www.webcom.com/~imcuk/welcome.html>

The Baha'i claim that Baha'u'llah is the supposed 5th Buddha rests on very shaky ground.

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# The Baha'i Faith & Religious Freedom of Conscience

From: Kent Johnson <comp2k@javanet.com>  
Subject: Re: The Baha'i Technique  
Date: Saturday, August 29, 1998 6:00 PM

As a Baha'i who has experienced and observed these things you talk about, I find it sad. The Baha'i Faith is not living up to its destiny in this regard. I have seen them do all the things you mention, and more. It turns my stomach that they call themselves a Baha'i Group while doing these things so obviously partisan and consciously unjust. I have pointed it out to some of the moderators and they are in an Us Vs Them mindset. I can only apologize for them.

--Kent

FG wrote in message <6s94hd\$6f4@news1.newsguy.com>...  
>During the last year and a half, a number of observers have noted  
>several common methods many Bahais use to avoid various issues  
>or discredit people who hold other opinions than their own...

["The Baha'i Technique" followed]

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# The Baha'i Faith & Religious Freedom of Conscience

From: Kent Johnson <comp2k@javanet.com>  
Subject: Re: Fran Baker page added to web site  
Date: Friday, September 04, 1998 7:50 PM

rlittle@nils.com wrote in message <6sk0qv\$2tm\$1@nnrp1.dejanews.com>...  
>Dear Friends:

>

>Let me put it this way: You live in a home. From time to time you invite  
>people into your home, but you control who enters, and you place limits on  
>their behavior. It is your home, you have the right and the obligation to  
do  
>so. SRB is like a home, and ARB is like a public park...

The trouble is that the SRB publicly claims to be a Baha'i home and that the rules it follows are fair. I dispute both assertions: the former on the grounds that the latter is not true. Baha'u'llah said "Best beloved of all things in My sight is justice..." Those who commit partisanship in His name should be challenged by those who believe His Word. But they do not allow their partisanship to be challenged....

Hence, we would be better off without such a partisan SRB which claims to be Baha'i.

--Kent

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# The Baha'i Faith & Religious Freedom of Conscience

From: Kent Johnson <comp2k@javanet.com>  
Subject: Re: the censorship that wasn't  
Date: Saturday, September 12, 1998 9:57 PM

If you are interested in real evidence of censorship for no good reason, I have some. I see no reason to put it here publicly, but it happened and there is plenty of evidence, at least where it concerns me.

Warm Baha'i Love. --Kent

rlittle@nils.com wrote in message <6tceu5\$nr\$1@nnrp1.dejanews.com>...  
>Dear friends:  
>  
>There has been discussion recently concerning a plot or conspiracy to  
>cancel  
>email messages to alt.religion.bahai in an attempt to censor vocal critics  
>of  
>either the Baha'i Faith or some adjunct or agency of that Faith. Some few  
>individuals expressed the opinion in very strong and unmistakable language  
>that they believed these canceled posts to be the work of Baha'is.  
>  
>Inasmuch as one of the alleged victims of this "plot" has publicly come  
>forward...  
>The source of the cancelled emails was not an individual Baha'i, or a  
>group of Baha'is, nor was it any agency or arm of the Baha'i Faith.

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# The Baha'i Faith & Religious Freedom of Conscience

From: Kent Johnson <comp2k@javanet.com>  
Subject: Re: fw Ron House Re: 2nd ROUGH DRAFT - RFD - talk.religion.bahai  
Date: Monday, September 07, 1998 10:10 PM

Donald Zhang Osborn wrote in message <35EDA739.41A7@pilot.msuNOSPAM.edu>...

>Anyway, as I understand it, a Covenant-breaker or Fred \*can\* post anything relating to the Baha'i teachings that doesn't include Covenant-breaking material (or links to it). One may or may not agree with the moderation policy, but moderation does not affect the accessibility of a newsgroup.<

If that were true none of us would have a complaint. The trouble, according to my experience, is the partisanship. They can easily make a rule "no covenant breaking links or sentiments" and no one would have a complaint. That is their prerogative. But they don't allow talk about how or why they should or shouldn't allow or disallow covenant breaker material. Or why they do, did, didn't or don't. And they claim to be open to such discussions, but they are not.

If you have ever been allowed to take part in their discussions you cannot know who answered you because, most likely, their answers were disallowed for any number or reasons. And those reasons cannot be discussed. They won't allow it.

We are better off without the srb. They serve no good purpose.

Allah'u'Abha. --Kent

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# The Baha'i Faith & Religious Freedom of Conscience

From: LaAeterna <laaeterna@aol.com>

Subject: Re: Moonies & Bahais

Date: Friday, October 02, 1998 9:02 AM

Rick asks what should one do when one is confronted with false allegations etc.

I am not referring to a serious debate, where point and counter point are offered, in a mature, intelligent and respectful manner. **I am talking about the mud slinging, the character assassination and name calling that goes on here.** Whatever one may feel about what someone has said, I don't think it's appropriate to dig out one's foulest vocabulary to characterize that person.

Good grief.

And, to tell you the truth, I think the Bab must be obeyed, period. It's not that hard to figure out what a "modest and polite" reply is, afterall. Maybe we can re-read our posts before we hit that "send" button.

And--by the way--this was not aimed at any one person, so please don't feel as though I am singling anyone out. I often don't even read the sender's name. **I just get a sick feeling in my stomach when I read some of that verbal violence, because in my youth, alot of that was aimed at me by alot of Baha'is, for not agreeing with their views and interpretations. I developed a real antipathy towards that method of silencing opponents.**  
Nancy



# The Baha'i Faith & Religious Freedom of Conscience

Subj: Fwd: Cal and Burl's dismissal of opposing viewpoints at Talisman  
Date: 10/4/1998 8:56:37 PM Eastern Daylight Time  
From: Barthaman  
To: FG  
CC: Barthaman

Fred, this was an earlier posting--for your records.

-----  
Forwarded Message:

Subj: Re: Cal and Burl's dismissal of opposing viewpoints at Talisman  
Date: 9/14/1998 3:36:58 PM Eastern Daylight Time  
From: Barthaman@aol.com  
To: crollins@webtv.net  
CC: Talisman@umich.edu

Yes, Cal--and Burl--you're "off base" from where I'm sitting. Is this posting site just a mirror for our own views, to merely find self-validation and vindication--a security-blanket in the cold winds of reality? I can expect a certain amount of opposition to my views because they stray from the party-line. I'm sorry our differences have to defeat our attempts at communication--the reason I subscribed to Talisman in the first place. I'm sure you're here for the same reason--to learn what others think and try to put ourselves in each others shoes.

You've both proved the point that FG was trying to make regarding the deaf ears of Baha'i apologists (people who are defensive or indifferent to opposing viewpoints). Come on, it's O.K. for Baha'is to be open-minded to dissenting views. We didn't all grow up with the same father and not all children sing the same praises for their father (maybe he treated each of them differently or unfairly). Why do Baha'is, like Christians and Muslims, always have this knee-jerk reaction to circle the wagons whenever someone doesn't quack like a duck?

Burl, I wasn't born yesterday--you don't need to remind me about what the writings say and how Baha'is are expected to behave. While you're getting up on your soap box to pontificate to me about the Universal House of Justice--you may be impressing your friends, but you're not really "listening" to me. Obviously, my experiences with the House and the rest of the administration has been dramatically different than yours. Does this make me a less honest and worthwhile person than yourself, aside from any assumed notions we have about God, Baha'u'llah, or the UHJ. No one has a monopoly on truth--not in my experience anyway. I think you're deluding yourselves to think someone's wrong about something simply because they sound disrespectful. Was the Bab wrong for disrespecting the authorities of Shiah Islam? Relax.

Reversely, you'll recall the story about Abdul-Baha. A Muslim man hated Abdul-Baha for what he stood for, and would spit at him whenever he approached. When Abdul-Baha later heard this man was sick, he went to him and nursed him back to health. Afterward, the disbelieving man asked the Master why he was so good to him after his disrespectful behavior. Abdul-Baha said, "Because you were

sincere." You needn't quote me here (the story is from memory) but the spirit of the story speaks volumes about how we mustn't judge another by our own agendas, not having walked in their shoes.

Baha'i dissenters, more or less, are wounded souls abandoned by their fathers, so-to-speak. They have been cast out and dismissed or shunned without having had a fair hearing. Consider their pain when the rest of their "family" dismisses them too. Can you know what it's like to be accused of heresy and shunned following a sincere intellectual conflict (inspired by doubt)--after you've sacrificed years in devoted service to your religion? Can you comprehend their sense of betrayal and injustice? This is why disillusioned believers leave their religions each year--while some still hang around, banging on the door now and then, demanding a refund for their lost youth. In time they will have to move on, however, writing the Baha'i Faith off as another lesson in fraud. Mock these people all you want--but for the grace of God, the next dissenter could be you. Don't be too confident, my friend.

----- Headers -----  
Return-Path: <talisman-errors@umich.edu>  
Received: from rly-zb04.mx.aol.com (rly-zb04.mail.aol.com [172.31.41.4]) by air-zb05.mail.aol.com (v49.1) with SMTP; Mon, 14 Sep 1998 15:36:58 -0400  
Received: from twins.rs.itd.umich.edu (twins.rs.itd.umich.edu [141.211.83.39])  
by rly-zb04.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)  
with ESMTP id PAA11798;  
Mon, 14 Sep 1998 15:36:55 -0400 (EDT)  
Received: (from root@localhost)  
by twins.rs.itd.umich.edu (8.8.6/2.5) with X.500 id PAA08057; Mon, 14 Sep 1998 15:30:50 -0400 (EDT)  
Received: (from root@localhost)  
by twins.rs.itd.umich.edu (8.8.6/2.5) with X.500 id PAA08055  
for talisman-members@umich.edu; Mon, 14 Sep 1998 15:30:50 -0400 (EDT)  
Received: from imo13.mx.aol.com (imo13.mx.aol.com [198.81.17.3])  
by twins.rs.itd.umich.edu (8.8.6/2.5) with ESMTP id PAA08022  
for <Talisman@umich.edu>; Mon, 14 Sep 1998 15:30:48 -0400 (EDT)  
From: Barthaman@aol.com  
Received: from Barthaman@aol.com  
by imo13.mx.aol.com (IMOV16.1) id 7JCW25245;  
Mon, 14 Sep 1998 15:30:24 -0400 (EDT)  
Message-ID: <3a17bf55.35fd6ed0@aol.com>  
Date: Mon, 14 Sep 1998 15:30:24 EDT  
To: crollins@webtv.net  
Cc: Talisman@umich.edu  
Mime-Version: 1.0  
Subject: Re: Cal and Burl's dismissal of opposing viewpoints at Talisman  
Content-type: text/plain; charset=US-ASCII  
Content-transfer-encoding: 7bit  
X-Mailer: AOL 4.0 for Windows 95 sub 214

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# **The Baha'i Faith & Religious Freedom of Conscience**

**It should be noted that Ron House has been posting for a number of years in many Bahais forums, including on soc.religion.bahai, and is known to be a Bahai and not what Bahais call a covenant breaker. The issue of CB material was specifically addressed in the early draft of the RFD by quoting the UHJ's support of civil rights for covenant breakers and unmoderated forums. Mr. Hyman's message here appears to me to be an attempt to cloud the waters after apparent agreement regarding the "neutral" RFD.**

---

-----Original Message-----

From: Island Business Center (Bill Hyman) <billh@samoatelco.com>

To: FG <FG@hotmail.com>

Date: Wednesday, October 14, 1998 5:53 PM

Subject: Talk.religion.bahai

>Dear Mr. Glaysher:

>I seem to recall that Mr. Ron House is not a Baha'i and I would like to  
>enquire why you would be interested in helping him to set up a forum for  
>Baha'i discussion which would have no control over CB material. My  
>understanding of our directives is that we should not engage in discussion  
>with Covenant Breakers, but I would be interested in your views and  
>interpretation.  
>Bill Hyman

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# The Baha'i Faith & Religious Freedom of Conscience

Shunning > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

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From: LaAeterna@aol.com <LaAeterna@aol.com>  
To: bahai-faith@egroups.com <bahai-faith@egroups.com>  
Subject: [bahai-faith] Re: Fwd: Barthaman Re Cal and Burl's dismissal of opposing viewpoints  
Date: Monday, October 05, 1998 9:25 AM

Barthaman's point about dissenters being lost youth banging at the door brought back to me my own experience with the wonderful Auxiliary Board member who told me that **in order to belong to the group-at-large, I would have to publicly denounce my family as heretics (or words to that effect), liars and fools. Then, I would have to shun them.**

Needless to say, I chose to leave the organization that asked this of me. This is too much to ask of anyone. I saw the "door" slam shut and have been on the outside ever since.

Actually, the view out here is pretty nice. One can actually see the forest, when one's view is not obstructed by all the huge, vine covered, oppressively shady trees. Just step back a little :-)

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: Doubt (has different meanings to different people).  
Date: 10/12/1998 6:59 PM Eastern Daylight Time  
From: Gibro28W  
Message-id: <19981012185925.22197.00000323@ng109.aol.com>

BRaynor781 writes:> The disease we are concerned with is spiritual, not intellectual and  
>therefore the remedy is probably best prescribed by by the One in whom we  
>have chosen fo follow.

Raynor, you're not getting it. The doctor's prescription for the so-called "disease" has made his practice suspect. How can anyone with intelligence accept this kind of dogma on blind faith? When is doubt or the sincere questioning of authoritarian abuses a spiritual disease? Was Baha'u'llah a victim of this pseudo-disease as well when he condemned the hypocrisies of each of the religious establishments of his day?

Again, you say:>The objective is unity. Intellectual freedom of expression may be a luxury on  
>this road.

Since when do the Baha'i writings (collectively) say that intellectual freedom is a "luxury"? Without it you simply have "a broken-winged bird" that's too crippled to get off the ground. Is that what you prefer?

Finally, you say:>It seems the ego is best expressed through intellect and not spirit.

What turned me off to the Baha'i Faith (after two and a half decades as a member), were the egotistical "spiritual" leaders who had often abandoned all logic and reason (intellect) in their enforcement of absurd policies and dogmas (contrary to hard science). If you're going to have one (spirit), you must have the other (intellect). I may have an immortal soul, but I know I have a brain-mind that I can call my intellect. Please don't ask me to put my faith in the unprovable--not the second time around.

Thank you for your sincere suggestions all the same, RaynorShine.

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: More Bahai censorship - moderators

From: FG <FG@hotmail.com>

Date: 1997/08/20

Message-ID: <33FAFDF9.3161@hotmail.com>

Newsgroups:

alt.religion.bahai,talk.religion.misc,soc.rights.human,soc.culture.israel,soc.culture.iranian,news.admin.censorship,news.admin.misc,news.admin.net-abuse.misc,news.admin.net-abuse.usenet

[More Headers]

[Subscribe to alt.religion.bahai]

POSTED TO SOC.RELIGION.BAHAI ON 8-20-97:

Mac0000013 wrote:

[clip]

> Greetings;

>

> Whoever this F. Glaysher is, he makes some assumptions which appear not to  
> be proven.

>

> He appears to claim, without evidence, that there is censorship in  
> regards to talk.religion.bahai ---- he then claims that the majority of  
> the Baha'i's are intolerant, as when he claims that "...both were crushed  
> by the intolerant Baha'i majority."

I and others have posted numerous censored messages to  
alt.religion.bahai as evidence. They may be found on  
www.dejanews.com by searching for "SRB Censored" from  
January 1, 1997 to the present under talk.religion.bahai  
and alt.religion.bahai. Well over 30 other people have  
stated they have been censored and their messages too  
may be found on www.dejanews.com.

In terms of an "intolerant Bahai majority," I am  
clearly referring to the 691 majority who voted NO for  
an unmoderated talk.religion.bahai--in clear excess  
of what usually takes place on UseNet where technical  
NO votes are the only legitimate ones....

>

> Before addressing some other issues, if I remember correctly, the  
> moderators have explained the policy of the newsgroup. If one wishes to  
> engage in the flame wars, the catcalling, the ad homin. attacks far too  
> prevalent in other newsgroups, then one's posting is returned with a  
> comment as to where one may wish to employ some degree of courtesy. One  
> is then free to resubmit the posting: a posting that should be on topic,  
> address the issues, and not make personal attacks.

This neglects that many people have stated their posts  
were innocuous and relevant to discussion. An unmoderated  
Big 8 newsgroup on the Bahai Faith would provide a place  
where people can discuss it with confidence that no one  
is suppressing their opinions. Soc.religion.bahai has  
lost its credibility for good reasons.

>

> ALSO, I believe that there was this particular individual quite loudly

> declaring that there was "trouble in RiverCity" and demanding a vote be  
> taken. The vote was taken. The proposal was defeated: I believe that  
> under two hundred voted for it and more than five or six hundred voted  
> against it... Rather than abide by the decision and accept the outcome,  
> within a short time, a newsgroup was formed by this same person.

All of the above is based on misperception and misunderstanding  
of the UseNet voting guidelines. First of all it's an interest  
poll. If 100+ people are interested in forming a newsgroup,  
they should be allowed to do so on any topic they choose. No  
ideological reasons are valid. NO votes should only be cast for  
technical reasons, i.e., the proposed group is in the wrong  
hierarchy of UseNet, which was not a problem with  
talk.religion.bahai, it was definitely in the right one, the  
talk.\* hierarchy. I did not form alt.religion.bahai. A member of  
the UseNet Volunteer Votetakers did. I believe he did because  
he perceived the manifest injustice of what Bahais did....

>  
> Perhaps I am mistaken by there was a vote, the vote went against the  
> person, and the person then implemented a Newsgroup meeting the parameters  
> of his particular wishes and that Newsgroup was not, to my limited  
> knowledge, opposed by any one of the establishment.

Alt.religion.bahai does not meet the parameters of what  
157 YES votes wanted: a Big 8 unmoderated newsgroup,  
open and highly accessible by all....

>  
> And now this individual claims that there is censorship when he is still  
> touting his statements publicly upon his own little Newsgroup and in this  
> newsgroup?

I am not the only person making that claim. I am  
surprised, somewhat, that you and others are still  
claiming that to be the case. Please read the record  
via [www.dejanews.com](http://www.dejanews.com) where you'll find many people  
saying so....

>  
> At the same time this person now claims that 157 people were suppressed  
> --- not, I hope, as has been done in Cambodia, or in parts of South  
> America---- and he now claims that there was fraud but in re-reading that  
> particular post I was unable to read of any specific evidence documenting  
> such an assertion.

Using [www.dejanews.com](http://www.dejanews.com) you can find many postings  
under "NO vote campaign" that I believe will  
document my accusation of voter fraud....

>  
> With all due respect to all concerned, it would appear that this  
> particular individual is demanding that everyone halt all activities and  
> heed his declarations, his opinions and accord him wondrous status of  
> knowledge and that we accept his statement of censorship (self-defined)  
> and fraud and intolerance.

You, like others, continue to attempt to present me  
as an isolated, aberrant individual with an unjust  
axe to grind. I believe that is tantamount to  
character assassination and very old and tiresome  
strategem for anyone who has followed the discussion  
all along these several months. I am not alone in  
believing censorship exists on soc.religion.bahai.

Why do you and others continue to insist otherwise?

>  
> I must apologize that I haven't been in his particular country for as many  
> years as he has, nor do I have the bounty of his vast education and  
> attainments, HOWEVER, many of the Baha'i's I have met in this country and  
> others have not been intolerant nor do they claim others are when a vote  
> goes against them.

I find it interesting that the moderators permit you to sarcastically attack and insult me in very personal terms but routinely reject much milder posts from myself and other Bahais and non-Bahais. I believe it is unfair and inconsistent of them and that they owe me an apology, as you do, and the decency of this response....

I respond above to the "intolerant" allegation.

>  
> Over the years I have met many Baha'i's who strive to submerge the ego  
> that they might serve others... for some it is an easier contest than for  
> others. Few wish to be so embroiled in battles and contests as to have  
> little energy for personal transformation that will help their  
> communities. THUS, I find myself at a loss to understand the statement  
> that, even in this alleged instance, so many Baha'i's were intolerant ---  
> as defined by F. Glaysher within the parameters of a proposal being  
> defeated.

Again, with all respect, you are ignoring what UseNet voting guidelines are and that they were ignored and abused by many Bahais.... Instead, you are in the above passage, I believe, blaming the victim of injustice and censorship and you seem to be intimating I'm a megalomaniac in the maw of my ego.... Unfair, I believe.

>  
> I lack the vast experience F. Glaysher must have so I can not make the  
> comments he has regarding others, but perhaps we might all practice  
> something I learned from two wonderful Baha'i ladies in Columbus, Ohio (  
> Olivia Kelsey and Emily Chavez ) who stated that if I managed to keep my  
> mouth shut and my eyes open and my ears attentive, then perhaps I might  
> learn something --- and especially, learn how good others are.

Your opening sentence seems quite derisive to me. The rest of the passage is irrelevant to the censorship issue.

>  
> There is not a day that goes by that I surely could take that injunction  
> to heart more and more: and especially when trying to learn some of the  
> foundations of patience and courtesy and submerging ego to serve others so  
> I might learn something of the Baha'i Faith.

Does the Bahai Faith support, stand for, and encourage censorship? That is the question.... Many have said YES. Many have experienced it. The first vote for talk.religion.bahai proved for most fair-minded observers. The next vote approaches come late September. You and other Bahais will have the opportunity once again to live up to the high ideals of the Bahai Writings on liberty and freedom of religious conscience....

--  
FG

UseNet: alt.religion.bahai  
Ask your ISP to add it; also available on  
www.dejanews.com, www.reference.com, and www.zippo.com.



# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: Faith doesn't harbor big egos? What's to prevent it?  
Date: 10/14/1998 10:31 PM Eastern Daylight Time  
From: Gibro28W  
Message-id: <19981014223124.15319.00000776@ng-fa2.aol.com>

> "I remember one Baha'i author, whose father knew Baha'u'llah and who is now  
>serving on the Universal House of Justice, saying that the Baha'i Faith  
>doesn't harbor people with big egos."

One would expect a member of the House of Justice to say this. This is an authoritarian statement that is really a wish. But the Faith harbors lots of big egos (everyone has one). You won't notice them until there is a major disagreement. Having a sin-covered eye will not prevent the existence of backbiting and prejudice by those in the community doing it. It just means one is not looking hard enough to notice. It will always be there, though, like ego.

Again: >"the Baha'i Faith doesn't harbor people with big egos. They end up either  
>losing their egos or losing their faith."

Sounds simple enough, but it's deceiving. This is true for some people. But I've witnessed huge egos in the Baha'i Faith that received the VIP treatment because of their relationship to famous Baha'is who knew Baha'u'llah. Part of the reason I'm no longer a Baha'i is because of this hypocrisy. These particular people were, in my direct observation of them, a great cause of disunity. For instance, one "big ego" (who was good at feigning humility) that I knew personally--he was Iranian--divided my whole community for ten years. The Iranians all sided with him because of his big-shot family name. He was far more destructive (backbiting, slander and litigation) than any "covenant-breaker." The UHJ and the Assemblies were not successful in containing the problem because they were routinely misinformed. And today, the same Mr. Big-Shot is still very a respectable member of the Faith. It was my encounters with these kinds of sweet-talking, learned, deeply devout Baha'is (who privately were tyrants) that sickened me enough to lose much of my faith when I had it. To this day, because of him and his Iranian supporters, families are still bitterly divided.

> "Some people don't want to believe this, or are just too hung up on their own  
>opinions and desires to be able to see the bigger picture."

The same can be said of the Baha'is who refuse to believe I'm telling the truth. It's relative.

> "We can pray for them..."  
Why bother? The hypocrites I've referred to above are always in a state of prayer (when not quoting the writings from memory).

Wendy, you mean well, I'm sure, but you don't know the whole story. I hope you never have to experience what I did in your love for Baha'u'llah. I once loved the Faith as much as you did. But your understanding about why people leave the Faith is inaccurate and incomplete. This is why you're hearing my

side out here in cyberworld.  
Best wishes.

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: The Baha'i Technique  
Date: 10/15/1998 7:02 PM Eastern Daylight Time  
From: Gibro28W  
Message-id: <19981015190244.15122.00001165@ng40.aol.com>

Frederick to Gibro:

>What you're seeing demonstrated here is merely "The Baha'i Technique":  
>  
>technique.htm

I just read "The Baha'i Technique" and I couldn't agree more with its statements.  
Because a number of the Baha'is who visit here may not check it out due to distrust, let me quote one section (1992) here for those open-minded enough to read it:

"The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on."

"Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

That's it in a nutshell, Fred. It's clear to me why the Baha'is are afraid of you. You're telling it like it is. And you always have, despite the kinds of words you've used to get your messages across. It's a shame they've dismissed you all this time.

What's funny is knowing that most Baha'is will apply "The Baha'i Technique" in their reading of this technique. That they're that predictable (once you understand this aspect of human nature), never seems to phase them in their determination. (By the same token, they've come to see us as predictable too :-)

They might understand our position, but they don't want to believe it's true. They'd have to give up something in return.

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: The General Idea (is correct)  
Date: 10/16/1998 3:39 AM Eastern Daylight Time  
From: Gibro28W  
Message-id: <19981016033917.14732.00001261@ng104.aol.com>

In response to Susan:

>What you and Fred are calling the "Baha'i Technique" has nothing particularly

>Baha'i about it, nor does it constitute a "technique."--Susan

How can you miss the obvious, Susan? Fred means it's a "Baha'i" defense "technique" in the face of critical opposition. It's just that simple. And it's a true statement nevertheless.

>You are simply witnessing the rather typical human reactions people have when

>you criticize thier religion. If you go out of your way to do this, you

>shouldn't be surprised at the response you receive. --Susan

You're quite correct. I think most people on both sides of the issue understand the basic psychology involved here; we know each other well in this regard. But the big question is: What can we do, sincerely and constructively, to help each other without seriously compromising our primary positions? Must mutual respect remain a futile proposition? If so, then we do not deserve for ourselves what we refuse to give others.

Divisive Baha'i talk, condoned in the writings and appearing in postings here, about "covenant-breakers" and "enemies of the Faith," etc., is only baiting the opposition. There are no boogie-men involved here--just imperfect, complex people--all of us. It irritates me when I see that the Baha'i leadership refuses to admit that they're a central part of this problem--because they set the global and national agendas that ultimately decide how Baha'is collectively behave. Finally, it would be unfair to put all the blame on the UHJ when their every move depends on the Baha'i writings, however flawed or perfect in their conception.

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Subject: Remember the function of this site.  
Date: 10/12/1998 6:11 PM Eastern Daylight Time  
From: Gibro28W  
Message-id:  
<19981012181129.12347.00000282@ng28.aol.com>**

**Susan,**

**You wrote:>Dr. Cole's  
>scholarship in general. His article entitled "Behold the Man"  
which  
describes  
>Baha'u'llah's treatment of Christ and appeared in the Journal  
of the  
>American Academy of Religion about a year ago was  
magnificent.**

**Thank you for pointing that out. This is the useful information  
that Baha'is  
need to hear from people like yourself.**

**You also said: > I would not have criticized Dr. Cole on this  
forum at all  
had it not been  
>for his intemperate condemnation of the Institutions which  
was forwarded to  
>this list.**

**The discriptive heading of this particular  
forum (folder) states: "for non-Baha'is to discuss why they left  
or never  
converted to the faith." What Dr. Cole has said critically  
about the Institutions (as others like myself  
have)--why he left the Baha'i Faith--is quite  
appropriate for this forum section. This is not  
the "Happy Thoughts" section. Baha'is lurking  
here, especially, should expect that.**

**If you feel the need to counter Dr. Cole by defending the UHJ,  
O.K. But by  
the same token, you should respect his right to criticize  
it for what he feels its members hurtfully did to him and others.**

**People  
need to know about the pros and cons in order to get a broader  
picture. Let  
it go at that.**

**The Bahai Faith, scripturally and institutionally, however  
beautiful to its  
believers, is not perfect. If it was, we wouldn't be  
communicating under  
these polarized circumstances.**

**None of the former members of this religion want to see it  
destroyed. What  
we would like to see exposed are the divisive dogmas and the  
abuses of  
administrative power that stunt its growth. If the Baha'i Faith  
has been  
somehow corrupted, then this needs to be discussed openly and  
objectively to  
remedy the problem. Yours should not merely be a public  
relations campaign  
to put the best spin on compromising revelations.**

**Surely you have to admit that these arguments haven't been  
foisted upon the  
Baha'i community by deluded malcontents. And simply denying  
our arguments  
won't make them go away. There will always be people after us  
who will  
continue this debate--until the issues are honestly and faithfully  
confronted to find the fairest resolution. With the present,  
unaccountable  
(off-the-hook "infallibility") mindset of the UHJ, however, this  
won't happen  
any time soon. Nor will I wait around that long. As Candy so  
well reminded  
me, there are better ways to spend one's life  
than beating a dead horse.**

**In summary, the biggest problem, as I see it,  
is that most Baha'is don't take criticism seriously--they tune it  
out as  
"negative" or "harmful to spiritual growth." This selfish  
attitude is very stupid. First of all, Baha'is entice people to join  
them.  
When they do, they indoctrinate them until they think like the  
group. But as  
soon as a red flare of doubt goes up in the convert's mind,  
they're cordoned  
off by the group and reminded of their "spiritual" obligations in  
the name**

**of Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place.**

**So, Susan, it's like you're telling Dr. Cole: "I would not have questioned your integrity had it not been for your complaints about Daddy after he chased you out of our house for not calling him All-Knowing, Loving King." Isn't that really what your definition of loyalty to Baha'u'llah and the Covenant mean?**

**P.S.--I'm only trying to reason with you, Susan. I'm not trying to put you down.**

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# The Baha'i Faith & Religious Freedom of Conscience

From: Chess Hazlett <ChessHazlett@msn.com>  
Subject: Re: soc.religion.bahai Signatures  
Date: Wednesday, October 07, 1998 2:50 PM

>Fred Glaysher wrote:  
>If that's it, then I can only say it's sophistry,  
>clear and simple....

Fred, you have a point here.

If the SRB moderators want to prevent one person from posting, then they shouldn't mince words about it; they should just do it. AFAIK, that's within their scope of authority as moderators (correct me if I'm wrong).

It's quite another thing to make a blanket ruling about sig files under the guise of advertising and then to enforce it selectively. The rule, as I remember, said "no links to anything other than emails...any website links will be deleted." Or words to that effect.

They made the rule...they should follow it. Anything else has a rather hypocritical ring to it, at least to me.  
Sinc ChessH

--

"And the crowd waved and cheered wildly, for, while they didn't care at all about anyone arriving, they were always very pleased to see someone go."  
--Norton Juster

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# The Baha'i Faith & Religious Freedom of Conscience

**Gibro28W was the author of the words attributed to me.**

**The reader**

**should note that Albert Verbrugh is a moderator at soc.religion.bahai.**

**One might want to compare this message to "The Baha'i Technique":**

**[technique.htm](#) since this provides,**

**I believe, some valuable insight into the thinking current at srb.**

**Please note the date: October 16, 1998, well after the "neutral" RFD**

**had been widely accepted and apparently agreed on by many Bahais**

**formerly opposed to talk.religion.bahai.**

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From: Albert Verbrugh <verbrugh@pionet.net>  
Cc: talk.religion.misc@pionet.net <talk.religion.misc@pionet.net>  
Subject: Re: fw Gibro28W Remember the function of this site.  
Date: Friday, October 16, 1998 4:29 PM

FG wrote:

.....

> In summary, the biggest problem, as I see it,  
> is that most Baha'is don't take criticism seriously--they tune it out as  
> "negative" or "harmful to spiritual growth." This selfish  
> attitude is very stupid. ....

Some thoughts on "criticism" from one infinitely more in tune with reality than you or I.

"When criticism and harsh words arise within a Bahá'í community, there is no remedy except to put the past behind one, and persuade all concerned

to turn over a new leaf, and for the sake of God and His Faith refrain from

mentioning the subjects which have led to misunderstanding and inharmony.

The more the friends argue back and forth and maintain, each side, that their point of view is the right one, the worse the whole situation becomes.

-- Shoghi Effendi, Directives from the Guardian, p. 17

...Vicious criticism is indeed a calamity. But its root is lack of faith in the system of Bahá'u'lláh, i.e., the Administrative Order--and lack of obedience to Him--for He has forbidden it! If the Bahá'ís would follow

the Bahá'í laws in voting, in electing, in serving and in abiding by Assembly decisions, all this waste of strength through criticizing others could be diverted into cöoperation and achieving the Plan..."

-- Shoghi Effendi, Directives from the Guardian, p. 17

Let them call to mind, fearlessly and determinedly, the example and conduct of `Abdu'l-Bahá while in their midst. Let them remember His courage, His genuine love, His informal and indiscriminating fellowship, His contempt for and impatience of criticism, tempered by His tact and wisdom. Let them revive and perpetuate the memory of those unforgettable and historic episodes and occasions on which He so strikingly demonstrated His keen sense of justice, His spontaneous sympathy for the downtrodden, His ever-abiding sense of the oneness of the human race, His overflowing love for its members, and His displeasure with those who dared to flout His wishes, to deride His methods, to challenge His principles, or to nullify His acts.

-- Shoghi Effendi, The Advent of Divine Justice, p. 34-35

>"...With the present, unaccountable  
>(off-the-hook "infallibility") mindset of the UHJ, however, this won't  
>happen any time soon...."

Am I further more, right in assuming you no longer see yourself as an upholder of the Covenant? If, your answer is affirmative than I would beg the question, why are you so eager to establish a new news group called 'talk.religion.bahai'. Why not call it 'talk.religion.general'?  
Is it, to soothe a bruised ego.

"The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of Bahá'u'lláh from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahá'í world save the Covenant of God; otherwise differences like unto a most great tempest will encompass the Bahá'í world. It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else. Had the Covenant not come to pass, had it not been revealed from the Supreme Pen and had not the Book of the Covenant, like unto the ray of the Sun of Reality, illuminated the world, the forces of the Cause of God would have been utterly scattered and certain souls who were the prisoners of their own passions and lusts would have taken into their hands an axe, cutting the root of this Blessed Tree. Every person would have pushed forward his own desire and every individual aired his own opinion! Notwithstanding this great Covenant, a few negligent souls galloped with their chargers into the battlefield, thinking perchance they might be able to weaken the foundation of the Cause of God: but praise be to God all of them were afflicted with regret and loss, and ere long they shall see themselves in poignant despair. Therefore, in the beginning the believers must make their steps firm in the Covenant so that the confirmations of Bahá'u'lláh may encircle them from all sides, the cohorts of the Supreme Concourse may become their supporters and helpers, and the exhortations and advices of `Abdu'l-Bahá, like unto the pictures engraved on stone, may remain permanent and ineffaceable in the tablets of all hearts.

-- `Abdu'l-Bahá, Tablets of the Divine Plan, p. 51-52

Regards,

Albert Verbrugh



# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: folders  
Date: 11/17/1998 2:58 PM Eastern Standard Time  
From: Ruletherod  
Message-id: <19981117145812.10010.00001884@ng36.aol.com>

>A suggestion for a folder:  
>  
>Bahai Censorship

I second that. Absolutely. Let's be honest about it. Too much damage has already been done in the name and to the name of Baha'u'llah by right-wing administrative bullies, linear-thinking apologists, and doctrinaire-fundamentalists. You can't just blame it all on the critics.

Wherever there is conflict, there are real problems that need resolution--not just in the interests of some, but for all. Why isn't the UHJ doing a better job addressing these issues honestly, without pretense, denial and obfuscation? Call in the outside conflict-resolution experts at least. Why let problems drift and fester until far more irreparable damage is done? To me this suggests that the Bahai are not prepared should they be confronted by larger, better organized and funded forces outside the Faith (should that day come at all).

It's time to officially level the playing field to include and welcome all voices, including Dr. Cole's. In fact, without recognizing the informed observations of Dr. Cole and others, I don't see how the Bahai faith can honestly succeed in the world. Such critical feedback is essential.

This is a wake up call, folks. How many Bahais are really listening? Can they afford not to? Where do Bahais begin from here to right the wrongs of their past? Will they admit to such wrongs? At the very least, a "censorship" folder would help legitimize the kinds of experiences that have traditionally been swept under the Persian carpet.

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# The Baha'i Faith & Religious Freedom of Conscience

From: Kavosh Soltani <kavosh@muslimsonline.com>  
Newsgroups: alt.religion.bahai  
Date: Wednesday, December 09, 1998 10:26 PM  
Subject: Re: Reply to "moderator" of soc.religion.bahai

>rlittle33@my-dejanews.com wrote in message  
><73unh9\$jgl\$1@nnrp1.dejanews.com>...  
>> I have been following Mr. Soltanis postings on  
>> alt.religion.bahai for some time, and wish to reply to  
>> what appears to be a veiled threat.  
>  
>A 'veiled threat'?! I don't understand why so many Bahais  
>have this urge to try to discredit people, imply something  
>negative, and resort to personal attack and name-calling!  
>Is this something inherent in the doctrine or the natural  
>defense mechanism that causes you to resort to this kind of  
>rhetoric to justify your membership in an ideologically  
>defeated doctrine?  
>  
>Actually, what I said was pretty clear - nothing 'veiled'  
>about it. Although no one single entity runs the internet,  
>there are ways to expose people who are abusing established  
>protocol and stop carrying of newsgroups whose moderators  
>are blatantly biased and are breaking netiquette.  
>  
>> For some time Mr. Soltani has been posting on this  
>> newsgroup, as well as others, and he has consistently  
>> rebutted the claims of Baha'u'llah and the Bab, and  
>> has taken the stand that Muhammad is the last Prophet,  
>> the Seal.  
>  
>This is a fair statement; but, I have been on and off this  
>newsgroup. I have to return and spend my valuable time  
>exposing deceptive Bahai claims, when I notice that certain  
>individuals, either naively or intentionally, are once again  
>misrepresenting my faith and spreading falsehood about the  
>Word of God. By now, many people have realized that doing  
>so is not only the just and decent thing to do, but also  
>is obligated upon me and other Muslims. I don't understand  
>why you seem to have a difficulty recognizing my duty and  
>right, even after I have repeatedly provided proofs from  
>the Scriptures!  
>  
>Why do the missionaries of all misguided groups want to  
>silence the voice of reason and the Word of God? Are they  
>threatened by the truth and are fearful that some of their  
>unfortunate followers will awaken to the Word of God and  
>find true guidance?  
>  
>Incidentally, if you have noticed, none of my replies to  
>similar postings on soc.religion.bahai have been allowed.  
>Don't you feel it odd that now, for almost a month, I have  
>been responding to all kind of allegation by Bahais on this  
>forum, but not one of my clarifications have been allowed  
>on SRB? Why do the moderators censor people who speak  
>reason and present clear evidence from Scriptures in support

>of their claims? Why do they allow baseless conjecture,  
>misquotation, and misrepresentation of Islam, but not the  
>truth and response to their false allegations? What are  
>they hiding and what do they fear?

>

>> Mr. Soltani is free to do so, free to think and feel and  
>> believe as he wishes.

>

>You are too kind! Thank you.

>

>> If he refuses to open his mind and heart to the  
>> possibility that God has renewed His religion, then  
>> that is between him and God.

>

>Actually, if I were to disobey what Allah has so clearly  
>decreed (in many ways), then I would be an unbeliever. No,  
>thanks! I know Al-Islam pretty well and I know what Allah  
>(the Exalted) has said about the people before us who  
>ignored the Clear guidance, followed their own whims and  
>wishes, invented new 'faiths', and were doomed...

>

>Incidentally, we had this discussion almost a year ago, when  
>I explained the misconceptions you have been taught and were  
>spreading and provided dozens upon dozens of clear passages  
>from the Muslim Scriptures confirming that any doctrine  
>invented after Al-Islam is misguided and manmade. Obviously,  
>you have forgotten all our discussions...

>

>Perhaps, in light of what you have said, you need ask yourself  
>two simple questions:

>

> 1. Why do you refuse to follow the Word of God in a religion  
>that you yourself bear witness to be Divine? Speaking  
>of someone's mind and heart being sealed, perhaps you  
>need to work on your own house first...

>

> 2. If someone were to turn around and give you this same  
>line of argument, what would you answer?

>

>What if a member of another one of these other manmade  
>"faiths" were to invite you to theirs, give you a lot  
>of mumbo-jumbo on why you should join, and - when you  
>refuse based on Hussain Ali's words - advance some  
>ridiculous statement like:

>

>"If you refuse to open your mind and heart to the  
>possibility that God has renewed His religion, then  
>that is between you and God."

>

>Would you give up your faith because some biased missionary  
>accused you of being closed-minded? I do not think so.

>Then I wonder, why are you even bothering to advance this  
>line of argument?

>

>When I say, this is cult mentality, some Bahais get all bent  
>out of shape and write all sort of articles to explain why  
>people should not see them as having been brainwashed! But,  
>the evidence is in pudding! So many Bahais on these forums  
>have shown to be ready to forget logic and reason, ignore  
>clear evidence and Word of God, and come up with exactly the  
>same line of tired and inaccurate excuses and arguments to  
>justify their position, that it can not be a simple coincidence.  
>To me, that smells like cult mentality.

>

>> Mr. Soltani bases his beliefs upon the Quran, and says  
>> that Book is the authority, the standard by which he

>> measures everything.  
>  
>As repeatedly I have stated, the people who ignore the  
>clear Word of God and resort to conjecture are doomed. I  
>base my ideas on clear Word of God and the teachings of  
>the last Messenger of Allah, Muhammad(pbuh), and always  
>have provided quote to substantiate what I have said.  
>  
>> However...  
>>  
>> The Quran requires a dependence upon God, an open,  
>> inquiring mind, a pure heart, a loving, gentle nature,  
>> a reverence for all things and all people.  
>  
>Some people rely on deception and misrepresent the religion  
>Of Allah, I am authorized to expose them the way I see fit.  
>Incidentally, calling someone who steals a "thief" is not  
>having an abusive nature...  
>  
>> In contrast, Mr. Soltani consistently misspells the  
>> name of the Baha'i Faith, and uses terms such as "Bahaism"  
>> which he knows to be not only incorrect, but disrespectful.  
>  
>I am sorry, but you are once more only reflecting negatively  
>on yourself. I refer you to Webster's dictionary to see that  
>the word "Bahaism" is perfectly legal. And as far as your  
>"baha'i" versus my "Bahai", I like mine more and I know Persian  
>language! At least I do not abbreviate as "Bah", as some Bahais  
>abbreviate Muhammad as "Moh"...  
>  
>It is amusing that Bahai missionaries have no problem using the  
>words "Hinduism" and "Buddism", even though the followers of  
>these doctrines are hundreds of times more in number than and  
>have been in existence for thousands of years, and yet object  
>to someone else calling their doctrine "Bahaism".  
>  
>No doubt, this is more of the predictable strategy of these people.  
>They like to change the subject, attack people who speak justly,  
>and distrust people from clear evidence to trivial and unfounded  
>arguments.  
>  
>> He comes into these Baha'i newsgroups with assertions which  
>> are inflammatory and says that he is offended by Baha'is.  
>  
>Of course I am offended and so should any decent person be.  
>  
>We have seen how Bahai "proofs" are blatant misrepresentation  
>of Islamic teachings which even sink as low as taking passages  
>out of context. As a long-time learned Bahai, you may find  
>it normal and acceptable to misrepresent the facts, truth, and  
>teachings of another faith and claim a different "interpretation";  
>to me that is dishonest and offensive...  
>  
>> He makes statements without documenting the conclusions  
>> which he reaches, either from the Quran, or from the Baha'i  
>> writings.  
>  
>This is indeed amusing. After testifying that you have been  
>reading my posts on these newsgroups for a while, you have the  
>cheek to claim that I have not been providing evidence from  
>Quran or Bahai arguments? Sadly, your own statements say  
>volumes about your true purpose for even bringing up this kind  
>of baseless inflammatory attack... Those interested to see  
>what I've said and whether I quote Quran and answer to Bahai  
>misrepresentations, can look into <https://www.dejanews.com/> and  
>search for "kavosh and Bahai" in recent and past folders...

>  
>Even my recent posting that exposed some of the misrepresentations  
>of Bahai missionaries, quoted what Bahais often use as "proof"  
>from Quran, next to actual passages of the Quran...  
>  
>I do not frankly believe anyone will fall for these baseless  
>attacks. Your strategy only goes to show the truth about what  
>knowledgeable Bahais do and what extents they will go to silence  
>the voice of reason and truth. I am glad this is not the time  
>of Shah and I am not living in Iran, otherwise I might have been  
>silenced in a more permanent way by those who collaborated with  
>Shah...  
>  
>> And finally, he makes what can only be considered to be  
>> threats.  
>  
>If you and your colleagues keep spreading falsehood about Islam  
>and Muslims on soc.religion.bahai and do not allow Muslims to  
>provide follow up responses, we will make the motion to discontinue  
>your propaganda forum, expose the falsehood of Bahais, and make  
>sure everyone on the Internet knows the truth about a doctrine  
>whose leaders purposely misrepresent other faiths and censor the  
>word of reason and truth... You want to consider this a threat?  
>I see it as a promise; one that it is right and justified...  
>  
>> Firstly, the Baha'i Faith is recognized as being a world  
>> religion by virtually every national government in the  
>> world, save a few, such as Iran.  
>  
>I am more interested with what God has said about this manmade  
>doctrine, than what some ignorant politicians have done... Those  
>people consider any two-bit cult a faith - even the ones Bahais  
>consider to be man-made... Secondly, there are almost 50 Muslim  
>nations in existence...  
>  
>> The Baha'i institutions are organized and established in  
>> over 200 nations.  
>  
>And, this should tell me something about the truthfulness  
>Of your doctrine? How many countries and localities has playboy?  
>  
>> Baha'i marriages are legal, students and employees are  
>> allowed to stay home on Baha'i holy days, Spiritual  
>> Assemblies are able to purchase and maintain properties  
>> for schools and centers, books and literature are  
>> legally printed and sold and owned and read.  
>  
>This is your evidence for being divine? Any cult would be  
>able to do the same.  
>  
>> The United Nations Organization has recognized the  
>> Baha'i Faith from the outset, and Baha'is are well  
>> represented in the non-governmental portions of this  
>> world organization.  
>  
>Being on the side of Israel and other anti-Islamic movements  
>has its advantages... Regardless, I do not see this as  
>truthfulness of your doctrine. The truth still remains  
>that you claim (obviously falsely) to accept divinity of  
>Al-Islam and Al-Islam rejects claims of Bahaism... The  
>fact that you lobby UN also goes to prove you are in truth  
>a political organization, regardless of all the talk of not  
>wanting to engage in politics...  
>  
>> Finally, Baha'is live in more localities in the world  
>> than Muslims, or any other religion save Christianity.

>  
>I seriously doubt that even your exaggerated numbers of 5  
>million cover more area than 1.6 billion Christians or 1.4  
>Billion Muslims. Having an office in city X does not make  
>your representation the same as 100 Mosques in the same area;  
>the same holds of all other nations around the world... Your  
>supporters may publish such statements, but those are obviously  
>unacceptable to every thinking person...  
>  
>> I think that the assertion that the Baha'i Faith is  
>> a world religion is easily verifiable to be true.  
>  
>I see it as a man-made one; so do the majority of people  
>around the globe.  
>  
>> The Baha'i Faith is not rejected by every Muslim. A  
>> large percentage of Baha'is formerly were Muslims, and  
>> large numbers of Muslims admire the high ethical  
>> standards and the devotion to God which the Baha'i  
>> teachings inculcate.  
>  
>As we have seen, Bahais are unable to respond to the word  
>of God in Al-Islam. I doubt any sincere believer would  
>feel anything but sorrow for people who are following a  
>misguided and man-made faith which leads nowhere but to  
>destruction in the hereafter. I also like to point out  
>that Bahaism is declared as a man-made doctrine by all  
>Muslim scholars of repute for 150 years. In fact, any  
>individual who would ever accept what Bahai missionaries  
>claim (naturally, without any evidence) would cease to be  
>a Muslim, since he would be ignoring the Clear Word of God.  
>  
>> Unfortunately, many people are not allowed access to  
>> the Baha'i writings, and have only the statements of  
>> people like Mr. Soltani to guide them. Since Mr.  
>> Soltani does not quote either the Quran or the Baha'i  
>> Writings, it is not possible for readers to make an  
>> informed decision for themselves, something which  
>> Baha'u'llah emphasizes.  
>  
>I think you enjoy saying things that are obviously false.  
>  
>But, then, Bahai missionaries and scholars have been also  
>spreading falsehood about Islam and Muslims for 150 years  
>and that should be expected... Once more, if anyone wants  
>to see if I have or have not quoted Muslim Scriptures, they  
>should check dejanews and see the truth...  
>  
>> The statement that Baha'is allow "anti-Islamic" postings  
>> is easily verifiable as being untrue.  
>  
>Misrepresenting Islam and preventing Muslims from replying  
>to allowed postings is blatant deception and subversion of  
>truth. The postings by Bahais missionaries about Islam, as  
>we have seen on this forum are often misquotations or  
>conjectures about selected passages and without merit.  
>  
>> The moderated newsgroup, soc.religion.bahai, is regulated  
>> by a very high standard of conduct which does not allow  
>> for any attacks upon any individual or group of people.  
>  
>This is the perfect forum for spreading "propaganda". Just  
>imagine if their so called "proofs", "arguments", and evidence  
>were being exposed freely everyday; would they be able to  
>create such an ideal atmosphere to misguide and brainwash?  
>

>> No posting attacking Muslims or Islam or the Quran would  
>> ever be permitted, and the rejection of Mr. Soltanis article  
>> is proof, if any is needed. On this newsgroup, which is not  
>> moderated, there are numerous postings attacking the Baha'i  
>> Faith itself, such as those of Mr. Soltani, but I do not  
>> recall any attacks upon Islam, Muslims or the Quran here,  
>> which were written by Baha'is.  
>  
>Any time Bahai missionaries misrepresent Islam, take Quran  
>out of context, attack Muslims, and misrepresent history,  
>they are attacking Islam and Muslims; not to mention all other  
>decent people.  
>  
>> Baha'is have responded to the many attacks on them and  
>> their Faith, by quoting from the Baha'i writings, the  
>> Quran and the Christian and Jewish holy books, but I do  
>> not believe an objective person would term these replies  
>> as being "attacks" themselves.  
>  
>I think any reasonable individual can see that while longtime  
>Bahai missionaries have been hiding in the background, unable  
>to defend the claims of their scholars and missionaries about  
>Islam, no response to usual Bahai propaganda has been allowed  
>on soc.religion.bahai. Do you think everyone is so gullible  
>to think for a minute, that Muslims whose duty include spreading  
>the truth and expose falsehood would patiently and politely  
>respond to all kind of unfounded argument by Bahai missionaries  
>on this forum, and keep quiet when it comes to SRB? Obviously,  
>not! The fact is that the lack of response by knowledgeable  
>Muslims on that forums is solely attributable to a blatant  
>pattern of censorship and abuse by the moderators of SRB...  
>  
>If I used a colorful title now (mind you the content is nothing  
>but supported discussion), it was to attract attention and  
>expose the truth about Bahai missionaries and their strategies.  
>Thank you for your help and collaboration in this regard...  
>  
>> Mr. Soltani states that he has received many complaints, and  
>> he appears to be attempting to force the Baha'is into silence.  
>  
>Obviously, I am not the only one and this is why all the talk  
>about creating a new forum talk.religion.bahai is going on.  
>However, my purpose is to stop this blatant abuse of Internet  
>netiquette by Bahai missionaries in SRB.  
>  
>> The Baha'i Faith is over 150 years old, and for every one of  
>> those years there have been attempts to silence Baha'is.  
>  
>Anytime you have mass graves come forth and I accept your  
>repeated assertions of massive abuse...  
>  
>Islam is over 1400 years old and every year there have been  
>hundreds of thousands of Muslims killed around the world.  
>While you wasted our time with your missionary propaganda,  
>probably a few dozen children died of disease and hunger in  
>Iraq, Bosnia, Kashmir, and elsewhere... If you think this is  
>reason for one's "divinity", I have a bridge to sell...  
>  
>If you have a complaint about the government of Iran, I  
>suggest you take it to an Iranian forum. After seeing the  
>blatant deceptive methods of Bahai missionaries, I know  
>better to take their word at face value...  
>  
>Besides, if I wanted to be impressed by every person who kills  
>himself or dies for some misguided idea (religious or otherwise),  
>I would be more impressed with heaven gates followers all of

>whom took their own lives... Were they also following a divine  
>religion? They all died for their belief...

>

>This is the usual amo of missionaries. As we have seen it here,  
>they proudly come out and state the Muslim "shahadah" and call  
>themselves Muslims, when they know too well even a dictionary  
>defines a Muslim differently... They use the same strategy on  
>their poor naive victims and get them to do the same in Muslim  
>counties...

>

>In a Muslim state, just as Christianity and Judaism state, the  
>punishment for committing treason to God and State is death.  
>The poor people, who are tricked to declare their faith in the  
>manner of a Muslim openly and then are allowed to recant publicly,  
>are punished, just like anyone else would be. A Muslim, Christian,  
>Jews, Hindu, Bahai, or any other person who did the same would be  
>penalized exactly in the same way. There is no bias against  
>Bahais on that regard...

>

>Nevertheless, we should know that Bahai missionaries have been  
>ideologically defeated when they come up with such "evidence"  
>and empty "proofs" for being a "faith"... Do they have nothing  
>left that attack the believers, spread falsehood, advance  
>baseless arguments, avoid discussion of Divine evidence, and  
>divert discussion to claims of abuse somewhere around the world...  
>Sorry, if I say I am not impressed!

>

>In the meanwhile, I see all this shouting another attempt to  
>misguide more gullible People, intimidate Muslims and silence them  
>from exposing the falsehood of your doctrine, and seek political  
>Asylum and financial help for your movement.

>

>After seeing what Bahais are capable of doing on a newsgroup, I am  
>glad they no longer have a controlling hand in Iran; Otherwise,  
>they would abuse power even more and try to silence the voice of  
>Muslims as it was done at the time of Shah.

>

> =====

> None can dispute about the Signs of Allah but the Unbelievers.  
> Let not, then, their strutting about through the land deceive thee!  
> (The holy Quran, 40.4)

>

> Fain would they extinguish Allah's light with their mouths, but  
> Allah will not allow but that His light should be perfected, even  
> though the Unbelievers may detest (it).  
> (The holy Quran, 9.32)

>

>



# The Baha'i Faith & Religious Freedom of Conscience

From: Kavosh Soltani <kavosh@muslimsonline.com>  
Newsgroups: alt.religion.bahai  
Date: Friday, December 04, 1998 11:09 PM  
Subject: Re: REPOST - alt.religion.bahai - FAQ

>FG wrote in message  
>>March 1997: soc.religion.bahai bans all discussion of  
>>talk.religion.bahai from its newsgroup. This ban is still in  
>>effect more than a year and a half later.  
>  
>>  
>>November 1997: At a time when discussion was highly  
>>favorable in support of talk.religion.bahai, the BCCA deprives  
>>FG of access to the private Bahai-only mailing  
>>list bahai-discuss and all of its other lists  
>>  
>>May 25, 1998: srb bans all messages from FG  
>>that contain his signature file:  
>  
>  
>Wow!!! I see you too had to put up with this kind of abuse for  
>a long time... This kind of censorship and vindictiveness only  
>goes to speak badly against them and all the long time Bahai  
>supporters of the House of "Justice" in Israel who are now  
>trying to put a spin on this and save face... It would be much  
>better for their souls, not to mention credibility, if instead they  
>came out and expressed their dismay at all the evidence.  
>  
>I just have to wonder about people who are willing to accept  
>someone's alleged claim of "abuse" and promote their "story"  
>of abuse all over the net, but then turn a blind eye to so many  
>reports of abuse and censorship by different people. I wonder  
>if their faith teaches them of Justice and Fairness...  
>  
>Regards.

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# The Baha'i Faith & Religious Freedom of Conscience

Subj: censorship  
Date: 12/3/1998 11:52:58 AM Eastern Standard Time  
From: stomljen@enteract.com (Steve Tomljenovic)  
To: FG@aol.com

Here is a something I've written recently in the thread "Re: Effective Prospecting" dated Dec 1, 1998. You might want to add it to your list of quotes..

I've had posts censored in the past as well. The moderators are a bit overzealous at times. Since all the controversy started, it has gotten worse. I think they are a bit defensive at the moment.

There is a concept in Baha'i thought that the Faith is like a sapling that needs to be protected until it can stand on it's own. Part of this "protection" is a degree of censorship. However, I don't think this is being handled very wisely in some respects. The Baha'i [soc.religion.bahai] moderators forget, I believe, how sensitive folks are on the Internet to these kinds of things.

----- Headers -----  
Return-Path: <stomljen@enteract.com>  
Received: from rly-zc01.mx.aol.com (rly-zc01.mail.aol.com [172.31.33.1]) by air-zc05.mail.aol.com (v53.17) with SMTP; Thu, 03 Dec 1998 11:52:58 -0500  
Received: from smtp.enteract.com (thor.enteract.com [207.229.143.11]) by rly-zc01.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0) with SMTP id LAA11240 for <FG@aol.com>; Thu, 3 Dec 1998 11:52:36 -0500 (EST)  
Received: (qmail 3579 invoked from network); 3 Dec 1998 16:52:27 -0000  
Received: from adam.enteract.com (stomljen@206.54.252.1) by thor.enteract.com with SMTP; 3 Dec 1998 16:52:27 -0000  
Date: Thu, 3 Dec 1998 10:52:27 -0600 (CST)  
From: Steve Tomljenovic <stomljen@enteract.com>  
To: FG@aol.com  
Subject: censorship  
Message-ID: <Pine.BSF.3.96.981203104807.1686A-100000@adam.enteract.com>  
MIME-Version: 1.0  
Content-Type: TEXT/PLAIN; charset=US-ASCII

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: SRB censored: 11-21-97  
From: Notarius <Use-Author-Address-Header@[127.1]>  
Date: 1997/11/25  
Message-ID: <19971125135951.29557.qmail@nym.alias.net>  
Newsgroups: alt.religion.bahai,news.groups  
[More Headers]  
[Subscribe to alt.religion.bahai]

1 Hymans note

Frederick wrote:

>----begin message posted to SRB:  
>Dear Mr. Glaysher:  
>Many thanks for your quotation but I saw no point to it except  
>to advertize the RFD for trb.  
>The moderators have decided that srb is not the place to discuss  
>this issue and a moderators' posting will be made shortly  
>explaining the reasons. If you would like to resubmit the  
>quotation in support of your views on the Bahai Faith, without  
>the reference to the RFD to trb, I will be happy to post it.  
  
>Bill Hyman  
>co-moderator  
>soc.religion.bahai

Has the message been posted? What is this about?

2 The decision of the BCCA-CC.

The decision creates uncertainty as to what is going on.  
Frederick is cut off.

3 TRB can be voted down for technical reasons.

SRB can introduce a new policy. No reason to have TRB anymore.

Tell me if I am wrong. If I spend more time with Kafka  
the urge to print NOTS will be irresistable.

notarius

---

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# The Baha'i Faith & Religious Freedom of Conscience

From: Kavosh Soltani <kavosh@muslimsonline.com>  
Subject: Re: Reply to "moderator" of soc.religion.bahai  
Date: Wednesday, December 09, 1998 9:37 PM

Pat Kohli wrote in message <366211D7.1FC785DF@mail.ameritel.net>...

>> Kavosh Soltani wrote:

>> I am very amused with your statements. Firstly, your assertion  
>> that Bahaism is a world religion is conjecture and an unproven  
>> fact which is reject by every Muslim.

>

> Pat Kohli

> Obviously not every Muslim accepts the Baha'i Faith as their  
> religion, but pretending it is not a religion does not make  
> it a non-religion. Check

> <https://www.interlog.com/~winters/encyclopedia/history.html>.

> Pretending that Sikh or Druse are not religions also does not  
> make them not religions.

You missed the irony in my reply...

Even though I was exposing the truth about some of the often  
misquoted text of Quran used by Bahai missionaries, the  
moderator claimed that my statement was "unproven"! I can't  
see what level of "proof" he demands nor do I understand why  
he feels it his right to prevent postings that aim to provide  
such proof or raise the discussion based on clear evidence...

If the moderator's excuse now is that everything to be discussed  
on SRB must have been "proven" apriori, then once more that's a  
double standard imposed solely on non-Bahais. Bahais routinely  
are allowed to post unproven accusations and misquotations about  
Islam and Muslims. I wonder why no one bothers to demand "proof"  
from Bahai missionaries when they speak of Islam and Muslims on  
SRB?

My reply pointed out that, if one wants to demand "proof",  
Bahaism itself has not been "proven", and the conjecture  
it advances about Islam is false...

>> Kavosh Soltani wrote:

>> Secondly, routinely you

>> and your colleagues allow anti-Islamic postings by Bahai

>> missionaries on your forum and then censor any follow up,

>> clarification, or reply by Muslims.

>

> Pat Kohli

> Here are the threads from srb that I see on my news server:

> Subject Sender

> ..... ..

> Please identify the anti-Islamic postings.

Pat, are you trying to pull our legs? I did not say "right  
now", but routinely... You know, I have not been compiling  
a listing of all such postings, but actually this lasy series  
of postings (from last month or so until now), began when  
some Bahais started posting articles on SRB about Islam and  
their so called evidence for continuation of prophethood.

My postings were rejected as "irrelevant", while Bahai Emails consisting of nothing but verses of Quran were allowed!

I am certain you can browse and find them in dejanews...

>> Kavosh Soltani wrote:  
>> What kind of a "newsgroup" is this? Is this a newsgroups about  
>> Bahaism, as it should be, or a house of Bahai missionaries and  
>> a forum for Bahais to openly misrepresent the teachings of a  
>> World Religion and offend Muslims? If you like to carry out with  
>> your missionary efforts to attack Islam without hearing the truth  
>> from Muslims, I suggest you get a private mailing list. If you allow  
>> a Bahai to make a posting on Islam on your forum (as you routinely  
>> do with finality of prophethood, Day of Judgment, etc.), it is  
>> dishonest not to allow Muslims to provide a reply.

>  
> Pat Kohli  
> srb is a moderated news group. I've gotten a rejection  
> message from Mr. Hyman as well. If you wish to discuss  
> finality of prophethood or Day of Judgement, there are  
> open threads on those topics right here at arb.

Once more you are oversimplifying things. If moderators of SRB feel that these topics are relevant to Bahaism when Bahai missionaries post their "evidence" from Islamic Scripture, then it only goes to show their bias when they reject replies by Muslims on the same topic.

>> Kavosh Soltani wrote:  
>> I have had many complaints from Muslims on this issue and  
>> know that the biased standard used by SRB is unlike that of  
>> any other soc.religion.xxx newsgroup.

>  
> Pat Kohli  
> Perhaps you could direct your Muslim friends to post their  
> views on finality of prophethood and Day of Judgment at an  
> unmoderated group or perhaps an xxx.xxx.islam.x moderated  
> group. I am unaware that Baha'is believe in finality of  
> prophethood in a meaningful way, so it would not seem like  
> a Baha'i topic. Jews believe that the Law of God was  
> completed through Moses and no new Covenant has followed.  
> Christians believe that the Covenant ends with the Injeel.  
> Muslims believe that the Covenant ends with the Qor'an.  
> Though Baha'is believe that the Manifestation of God for  
> this age is Baha'u'llah, we do not believe that the  
> Revelation of God ever ceases.

I am not concerned with what Jews, Christians, Bahais, or Heaven Gates followers have invented for themselves, at the moment. I am discussing Bias and Censor of follow up postings to SRB. Deliberate subversion of Islam by Bahai missionaries is ugly and their censor of Non-Bahais on SRB is unacceptable per Internet standards.

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# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re: Why can't you....?  
Date: 12/9/1998 9:15 AM Eastern Standard Time  
From: Ruletherod  
Message-id: <19981209091523.05401.00000013@ng34.aol.com>

>I have known the House to answer me in four days  
>and I have known them to take six months. The one that took six months was  
>well worth waiting for and the one that took four days would have caused me  
a  
>nervous break down if I'd had to wait any longer!  
>warmest, Susan

The logic the House used for taking for taking a year to answer my appeal was that they felt I would have come to my senses in all that time. I did. In my profound disillusionment (ridding myself of illusions) at their insensitivity--to a problem they helped create-- I began the long process of leaving the Faith. Of course, none of this is really important to anyone unless it is your faith being crushed.

I really believe, Susan, that if you had been put into my set of circumstances and had become too disgusted to continue making appeals--you would have lost your faith too.

The fact is Bahais leave the Faith quietly every year. They're typically called "inactive."  
For all you Bahais out there with your heads blistfully in the sand--when not crying "foul" to what I'm saying: Do your homework and quit chiming in with the mob mentality.

Cf.

## **The Baha'i Technique - Slander & Shunning**

<https://fglaysher.com/bahaicensorship/technique.htm>

## **Compare [Shunning](#) > [Menu](#)**

<https://fglaysher.com/bahaicensorship/Shunning.htm>

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# The Baha'i Faith & Religious Freedom of Conscience

From: Kavosh Soltani <kavosh@muslimsonline.com>  
Subject: How Soc.Religion.Bahai Censures the truth about Bahai activities....  
Date: Saturday, November 28, 1998 9:15 PM

A few weeks ago, these guys censured my reply to Bahai missionaries who routinely misquote and misrepresenting Islamic Scriptures on SRB. Now, they think they have found some good reason to reject what really are answers to well known Bahai misquotations of Quran....  
=====

-----Original Message-----

From: Island Business Center (Bill Hyman) <billh@samoatelco.com>  
To: Kavosh Soltani <kavosh@muslimsonline.com>  
Cc: srb <srb-mods@bccs.org>  
Date: Saturday, November 28, 1998 1:14 AM  
Subject: Re: Another Example of How Bahai Scholars and Missionaries Misguide their Unfortunate Followers

>Kavosh:  
>  
>I am returning your submission for several reasons.  
>  
>1. The title is disrespectful to another world religion.  
>  
>2. Your statement, "If anything, it is the Bahai scholars and missionaries who are guilty of knowingly spreading falsehood about the teachings of Al-Islam," is conjecture and unproven. Baha'is would certainly uphold everything in the Koran as true, but not necessarily your interpretation of it, or, in fact, the interpretation of anyone now living.  
>  
>3. I do not remember seeing the original submission from Rachel posted on this forum, and, even if it was, she is not a Baha'i but a follower of Al-Islam. You are therefore aguing Islamic points with someone from your own faith and that is not the purpose of this forum.  
>  
>I am forwarding this submission to Rachel so that she can reply to you.  
>  
>Bill Hyman  
>co-moderator  
>soc.religion.bahai  
>-----  
>From: "Kavosh Soltani" <kavosh@muslimsonline.com>  
>To: soc-religion-bahai@moderators.uu.net  
>Newsgroups: soc.religion.bahai  
>Subject: Another Example of How Bahai Scholars and Missionaries Misguide their Unfortunate Followers  
>Date: Fri, 27 Nov 1998 21:34:03 -0500  
>  
>Rachel r.woodlock@bigfoot.com (a Bahai) wrote:  
>>Allah may have protected His deen, but He also warned that if Muslims fail  
>>like the previous generations He would raise up \*another\* people ...  
>> a threat >to not take one's position as holders of Allah's Word for  
>> granted!  
>>  
>>"...If ye turn back (from the Path), He will substitute in your  
>> stead another people; then they would not be like you!"  
>> Surah Muhammad 47:38  
>

>I see that once more you are just repeating what the "scholars"  
>of your faith have been falsely claiming for years. As I mentioned  
>before, even if I were to mistakenly accept the quotes you have  
>presented as being addressed to Muslims, we still will not have  
>what you are claiming to be presenting in support of new religions  
>after Al-Islam. As long as there are any of us fulfilling our obligation  
>(and there are millions of us), we have not turned our back to faith.

>  
>Now, Rachel isn't rejecting the clear word of God in favor of mere  
>conjecture the biggest problem with Christianity? Is it not dangerous  
>for you to follow in their steps?

>  
>If you allow me, I will, enshaAllah, show how wrong it is to quote  
>this passage as you have. Let's read the sentence within proper  
>context:

>  
> "O ye who believe! Obey Allah, and obey the messenger,  
> and make not vain your deeds!  
>  
> Those who reject Allah, and hinder (men) from the Path of  
> Allah, then die rejecting Allah,- Allah will not forgive them.  
>  
> Be not weary and faint-hearted, crying for peace, when ye  
> should be uppermost: for Allah is with you, and will never put  
> you in loss for your (good) deeds.  
>  
> The life of this world is but play and amusement: and if ye  
> believe and guard against Evil, He will grant you your  
> recompense, and will not ask you (to give up) your possessions.  
>  
> If He were to ask you for all of them, and press you, ye would  
> covetously withhold, and He would bring out all your ill-feeling.  
>  
> Behold, ye are those invited to spend (of your substance) in  
> the Way of Allah: But among you are some that are niggardly.  
> But any who are niggardly are so at the expense of their own  
> souls. But Allah is free of all wants, and it is ye that are needy.  
> If ye turn back (from the Path), He will substitute in your stead  
> another people; then they would not be like you!"  
> (The holy Quran, 47:33-38)

>  
>I do not see how anyone can claim that this is a warning to Muslims  
>and a proof that prophethood will continue! This obviously is a  
>warning to those who:

- >  
> 1. Are niggardly;  
>  
> 2. Reject Allah, and hinder (men) from the Path of Allah  
> (i.e. follow false faiths or engage in vain talk).  
>

>>"It is We Who have sent down the Qur'án to thee by stages...  
>>It is We Who created them, and We have made their joints strong;  
>>but, when We will, We can substitute the like of them by a  
>>complete change. This is an admonition: Whosoever will, let him  
>>take a (straight) Path to his Lord."  
>>Surah Ad-Dahr 76:23,28-9

>  
>Once more, allow us to look at this passage within proper context:

>  
> "It is We Who have sent down the Qur'an to thee by stages.  
>  
> Therefore be patient with constancy to the Command of thy  
> Lord, and hearken not to the sinner or the ingrate among them.  
>  
> And celebrate the name of thy Lord morning and evening,  
>  
> And part of the night, prostrate thyself to Him; and glorify Him  
> a long night through.  
>

> As to these, they love the fleeting life, and put away behind  
> them a Day (that will be) hard.  
>  
> It is We Who created them, and We have made their joints  
> strong; but, when We will, We can substitute the like of  
> them by a complete change.  
>  
> This is an admonition: Whosoever will, let him take a (straight)  
> Path to his Lord."  
> (The holy Quran, 76:23-29)  
>  
>How can you claim this to be a reference to Muslims, when the  
>Merciful Allah(the Exalted) has addressed it clearly to those who  
>"love the fleeting life, and put away behind them a Day (day of  
>Judgment) hard". Perhaps, if you had included the entire passage,  
>you would not have made such a gross mistake and would not  
>have said of Allah(the Exalted) what is not true...  
>  
>>"Now I do call to witness the Lord of all points in the East and the West  
>>that We can certainly- Substitute for them better (men) than they; And We  
>>are not to be defeated (in Our Plan)." Surah Al-Ma'arij 70:40-41  
>  
>I hope you do see a pattern here! I am a Muslim, a follower of  
>truth and clear guidance. I hope I will not be accused of being an  
>"anti-Bahai apologetic", when all I am doing is setting the record  
>straight, standing for truth, and showing the true teachings of  
>Al-Islam. If anything, it is the Bahai scholars and missionaries  
>who are guilty of knowingly spreading falsehood about the  
>teachings of Al-Islam.  
>  
>Let's read this passage also within the proper context:  
>  
> "Now what is the matter with the Unbelievers that they rush  
> madly before thee-  
>  
> From the right and from the left, in crowds?  
>  
> Does every man of them long to enter the Garden of Bliss?  
>  
> By no means! For We have created them out of the (base  
> matter) they know!  
>  
> Now I do call to witness the Lord of all points in the East  
> and the West that We can certainly-  
>  
> Substitute for them better (men) than they; And We are not  
> to be defeated (in Our Plan).  
>  
> So leave them to plunge in vain talk and play about, until  
> they encounter that Day of theirs which they have been promised!-  
>  
> The Day whereon they will issue from their sepulchres in  
> sudden haste as if they were rushing to a goal-post (fixed  
> for them),-  
>  
> Their eyes lowered in dejection,- ignominy covering them  
> (all over)! such is the Day the which they are promised!"  
> (The Holy Quran, 70:36:44)  
>  
>I hope you see how this passage is also addressed to  
>"Unbelievers" and not Muslims. The passage immediately  
>before that was addressed to Muslims; those interested  
>are referred to an accurate translation of the holy Quran.  
>  
>>"We have already sent down to you verses making things clear,  
>>an illustration from (the story of) people who passed away  
>>before you, and an admonition for those who fear (God)."  
>>Surah An-Nur 24:34  
>



>How does this help your case? Isn't Allah(the Exalted)  
>saying: we ALREADY sent down (in Al-Islam) verse making  
>THINGS CLEAR? Then why would we need new guidance?  
>  
>Ps. I am not asking for more conjecture, but clear evidence.  
>  
>>"To every people is a term appointed: when their term is  
>>reached, not an hour can they cause delay, nor (an hour)  
>>can they advance (it in anticipation).  
>>  
>>O ye Children of Adam! whenever there come to you apostles  
>>from amongst you, rehearsing My signs unto you,- those who  
>>are righteous and mend (their lives),- on them shall be no  
>>fear nor shall they grieve." Surah Al-A'araf 7:34-5  
>  
>The entire chapter of Al-A'raf (7) deals with those who ignored  
>the covenant Allah had taken from them (to follow Messengers  
>of Allah - and no one else) and allowed themselves to be guided  
>astray. In your example (Quran, 7:35), we really need to go  
>back to (7:24) and study the entire passage to see what Quran  
>is actually talking about and who is being addressed.  
>  
>This, as recorded in hadith and books of tafseer, is an address  
>by Allah to Adam and his children at the beginning of creation.  
>This promise was certainly fulfilled through the 124,000 prophets  
>and 315 Messengers commissioned to mankind.  
>  
>As I've repeatedly mentioned, Allah has told us to understand  
>the verses of the Quran in light of other verses and the explanation  
>of the Prophet(pbuh). The passage you mentioned is also recorded  
>in several other chapters of the Quran (all discussions which took  
>place at the time of creation), and leave no doubt who is being  
>addressed. For instance, we read:  
>  
> "We said: "Get ye down all from here (Garden); and if,  
> as is sure, there comes to you Guidance from me,  
> whosoever follows My guidance, on them shall be no  
> fear, nor shall they grieve.  
>  
> But those who reject Faith and belie Our Signs, they  
> shall be companions of the Fire; they shall abide there in."  
> (The holy Quran, 2:38-39)  
>  
> He said: "Get ye down, both of you,- all together,  
> from the Garden, with enmity one to another: but if,  
> as is sure, there comes to you Guidance from Me,  
> whosoever follows My Guidance, will not lose his way,  
> nor fall into misery.  
>  
> But whosoever turns away from My Message, verily for  
> him is a life narrowed down, and We shall raise him  
> up blind on the Day of Judgment."  
> (The holy Quran, 20:123-124)  
>  
>I hope you see the absolute similarities and how what Allah  
>is speaking of is the covenant taken from all people at the  
>beginning of Life.  
>  
>But, the same Creator who took this covenant from all people  
>at the time of creation, has also clearly told us that Al-Islam  
>is the very last revelation and the way to salvation. So, this  
>verse can only apply to Non-Muslims who are ignoring their  
>covenant with Allah and are following false religions. Just so  
>that we are on the same page, let me review:  
>  
>1. The verse does not say: "O You Believers" or "O Muslims";  
>  
>2. There are other verses which indicate this must have taken  
> place at the time of creation;

>  
>3. The verse says "...If there come to you...", but Allah has clearly  
> told humanity that Al-Islam is the Perfected, Completed, Protected,  
> and Universal religion and the only deen accepted from humanity;  
>  
>4. Every Muslim is a Messenger of the Messenger of Allah(pbuh).  
> When we recite Quran/Hadith, and enjoin good/discourage evil,  
> we are doing exactly the same thing our Prophet(pbuh) did. We  
> are delivering the same exact message to the humanity (but not  
> creating new faiths or religions);  
>  
>Lastly, I like to point one more fundamental concept and  
>teaching of Islam contained in the short verse you mentioned:  
>  
>5. The verse says "... If there come to you messengers from  
> AMONGST YOU...".  
>  
> "From Amongst you", meaning human being and not God,  
> Son of God, Manifestation of God, or Angels...  
>  
> This idea is supported by many verse of the holy Quran;  
> for instance:  
>  
> Allah did confer a great favor on the believers when  
> He sent among them a messenger FROM AMONG  
> THEMSELVES, rehearsing unto them the Signs of Allah,  
> sanctifying them, and instructing them in Scripture and  
> Wisdom, while, before that, they had been in manifest error.  
> (The Holy Quran, 3.164)  
>  
> And on the Day of Judgment, people will be reminded of  
> this warning of Allah:  
>  
> The Unbelievers will be led to Hell in crowd: until,  
> when they arrive, there, its gates will be opened.  
> And its keepers will say, "Did not messengers come  
> to you from among yourselves, rehearsing to you the  
> Signs of your Lord, and warning you of the Meeting  
> of This Day of yours?" The answer will be: "True:  
> but the Decree of Punishment has been proved true  
> against the Unbelievers!" (The Holy Quran, 39.71)  
>  
> "O ye assembly of Jinns and men! came there not unto  
> you messengers from amongst you, setting forth unto  
> you My signs, and warning you of the meeting of this  
> Day of yours?" They will say: "We bear witness against  
> ourselves." It was the life of this world that deceived  
> them. So against themselves will they bear witness that  
> they rejected Faith. (The Holy Quran, 6.130)  
>  
> About the perfection of Al-Islam and the duty of all people to  
> embrace it whole-heartedly, we read:  
>  
> "Thus have We revealed it to be a judgment of authority  
> in Arabic. Wert thou to follow their desires after the  
> knowledge which hath reached thee, then wouldst thou  
> find neither protector nor defender against Allah."  
> (The holy Quran, 13.37)  
>  
> "Had We sent down this Qur'an on a mountain, verily,  
> thou wouldst have seen it humble itself and cleave  
> asunder for fear of Allah. Such are the similitudes  
> which We propound to men, that they may reflect."  
> (The holy Quran, 59.21)  
>  
> Verily this Qur'an doth explain to the Children of  
> Israel most of the matters in which they disagree.  
> And it certainly is A GUIDE and a Mercy to those  
> WHO BELIEVE.

> (The holy Quran, 27.76-77)  
>  
> (It is) a Qur'an in Arabic, without any crookedness  
> (therein): in order that they may guard against Evil.  
> (The holy Quran, 39.28)  
>  
> We have, without doubt, sent down the Message; and  
> We will assuredly GUARD IT (from corruption).  
> (The holy Quran, 15.9)  
>  
>In short, I do not see how these kind of misquotations and  
>unfounded "interpretation" of Bahai scholars would cause  
>any knowledgeable believer to ignore hundreds of clear  
>passages of Islamic Scripture telling us of the Finality of  
>Prophethood and Message.  
>  
>Allah is not our enemy nor the author of confusion. But People  
>at times ignore the obvious and resort to false arguments to resist  
>submitting to the will of the Creator. Some reject Allah altogether  
>and others reject Him by rejecting his perfect religion and following  
>man-made ways which are more compatible with their own desires...  
>  
>As I have repeatedly pointed out, Muslims are submitters to the  
>Guidance sent down by the Merciful Creator. I already produced  
>a few dozen of hundreds of clear passages of Muslim Scripture  
>which indicate no new faith will be born. It is very disturbing to me  
>that there were no relies to my posting except conjectures and  
>misrepresentation of clear words of God.  
>  
>I hope those who truly believe in God, realize that a faith whose  
>leaders and missionaries are actively engaged in spreading  
>>falsehood about another faith can not be divine...  
>  
>Rachel, I hope that you will reflect upon all the evidence so far  
>provided, realize the falsehood of Bahaism, and submit to the  
>Merciful Creator in Al-Islam.  
>  
>=====

>None can dispute about the Signs of Allah but the Unbelievers.  
>Let not, then, their strutting about through the land deceive thee!  
>(The holy Quran, 40.4)  
>  
>O ye who believe! Enter into Islam whole-heartedly; and follow  
>not the footsteps of the evil one; for he is to you an avowed enemy.  
>(The holy Quran, 2.208)  
>  
>Fain would they extinguish Allah's light with their mouths, but  
>Allah will not allow but that His light should be perfected, even  
>though the Unbelievers may detest (it).  
>(The holy Quran, 9.32)

# **The Baha'i Faith & Religious Freedom of Conscience**

From: Kavosh Soltani <kavosh@muslimsonline.com>  
Subject: Warning: soc.religion.Bahai Censures and is Biased against Muslims  
Date: Saturday, November 28, 1998 9:31 PM

Many Muslims have complaint that while the "moderators" allow anti-Islamic propaganda by Bahai missionaries on their forum, they block every reply by Muslims who attempt to expose the falsehood of their faith and their ideas. Over the last years and half I have repeatedly been blocked, even when I have just provided a reply to a Bahai initiated statement.

Does anyone know how we can put a stop to this or get the internet community not to carry their propaganda material disguised as a newsgroup? If they want a forum to say anything they like about Bahaism and deny those who know the truth from freely speaking, let them create a private mailing list... soc.religion.xxx are forums about a religion and not exclusively for the followers of a particular faith.

Regards.

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# The Baha'i Faith & Religious Freedom of Conscience

From: Robert J. Pease <bobpease@concentric.net>  
To: FG <FG@hotmail.com>  
Subject: Re: I would post on srb but they have been censoring me since May 1998  
Date: Saturday, December 05, 1998 11:58 AM

FG wrote:

>  
> I would post on srb but they have been censoring me since May 1998  
> when they began suppressing people's signature files:  
>  
> The Talk.Religion.Bahai Interest Poll has begun for an  
> unmoderated newsgroup on the Baha'i Faith.  
>  
> The Call For Votes (CFV) was posted on December 3, 1998.  
> You may vote at this time. Voting ends December 25, 1998.  
>  
> The talk.religion.bahai voter ballot is on  
> news.announce.newgroups  
> news.groups  
> alt.religion.bahai  
> soc.religion.bahai  
> soc.rights.human  
>  
> or email the votetaker Dave Cornejo at dave@dogwood.com requesting  
> the trb CFV ballot.  
> --  
> FG....The Bahai Faith & Religious Freedom of Conscience:  
> index.htm Talk.religion.bahai voter  
> ballot is on news.announce.newgroups, news.groups, alt.religion.bahai,  
> or email the votetaker dave@dogwood.com requesting the trb CFV ballot.

I support your efforts to expose SRB as a fundamentalist group.  
I have not been allowed to post there unless I back up any  
objection to their version of dogma with verse and chapter quotes.

[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: afshin.afrashteh@utoronto.ca <afshin.afrashteh@utoronto.ca>

Subject: O MUSLIM! Do your duty!

Date: Thursday, December 17, 1998 12:06 AM

Peace be upon those that receive true guidance,

In the last couple of days you have seen posts requesting that you vote for talk.religion.bahai.

Let me explain yet again why it is IMPERATIVE that you vote NOW!!

If you visit srb.htm you will see a partial archive of the dark history behind the censorship at soc.religion.bahai

It is true that alt.religion.bahai an unmoderated newsgroup already exists but it is VERY poorly carried by ISPs unlike the talk.\* hierarchy. Many people read the newsgroup via email also and don't have access to the web regularly so don't have access to dejanews.com. This is why the proposal for talk.religion.bahai has come up again and again and EVERY time baha'is have voted it DOWN.

Ask yourself WHY? WHY? WHY? WHAT are they hiding? WHAT are they afraid of if they feel they have the truth?

I as a muslim am coming to all you brothers and sisters in the spirit of Ramadan and am APPEALING to all of you to take a moment to VOTE for ISLAM and for LOVE of the PROPHET PBUH!!

I and other muslims have been censured MANY times at soc.religion.bahai when baha'is post articles attacking the finality of Islam and our beloved Prophet PBUH and then reject muslim replies. The baha'is then try to distort the picture by saying they allow buddhists to post. The fact is only ISLAM is a serious threat to bahaism and this is FACT that muslim replies have been REJECTED. Don't let these baha'is like Robert Little and Rachel to sugar-coat it for you. soc.religion.bahai is run by fanatic baha'is who even didn't allow posts by FG because his signature has a link to a site they DON'T LIKE. Check it out yourself by going to the above link or going to dejanews.com.

The Prophet PBUH said:

"Let not any one of you belittle himself. They said:

'O Messenger of Allah, how can any one of us belittle himself'? He said: 'He finds a matter concerning Allah about which he should say something, and he does not say [it], so Allah (mighty and sublime be He) says to him on the Day of Resurrection: "What prevented you from saying something about such-and-such and such-and-such"? He says: "[It was] out of fear of people." Then, He says: "Rather it is I whom you should more properly fear".'

Dear beloved brothers and sisters, talk.religion.bahai is needed by muslims so they can allow those who have been misled by bahaism see the muslim point of view. If this vote doesn't go through it might be at least a year before the issue comes up again. In the meantime, how many souls would have been misled into bahaism? How many souls will ALLAH swt hold us muslims partially responsible for, for having failed to do our divine duty.

Brothers and sisters, Ramadan is coming up. The reward for taking such a small step for the cause of Allah swt will be rewarded 70 times or more during

Ramadan.

If the proposal still fails then so be it but YOU DO YOUR BEST so you can stand in front of Allah swt and say that you tried at the very least!

Now I have been told by the votetaker that he doesn't like me posting voting instructions but that "he is the only legitimate source of these instructions". So I can't post the exact voting instructions now.

Here's what you can do though:

1) Email [vote@dogwood.com](mailto:vote@dogwood.com) and ask for the voting instructions OR 2) Read the CFV (Call For Votes) posted by the votetaker at : <https://x12.dejanews.com/getdoc.xp?AN=420102929> 3) Spread the action alert to muslim mailing lists you are on and other brothers and sisters you privately know

Remember voting ends by Dec 24th so there isn't much time

Also learn more about the bahai faith at my website and start doing to baha'is you personally know or on the NET :

Answering Bahauallah  
<https://www.geocities.com/pentagon/3016/main.htm>

May ALLAH swt reward in this effort and RAMADAN mubarak beloved brothers and sisters!

Afshin Afrashteh

-----== Posted via Deja News, The Discussion Network =====  
<https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

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# The Baha'i Faith & Religious Freedom of Conscience

From: hyle@my-dejanews.com <hyle@my-dejanews.com>  
Subject: Re: Action Alert - Easy Reward from Allah(SWT), EnshaAllah  
Date: Friday, December 18, 1998 3:35 AM

> Bismillahi arraHman arraHeem,  
>  
> ..... interested parties should cast their votes depending on whether they  
> feel yet another unmoderated forum about the Baha'i religion is warranted,  
> .....

It is somewhat misleading to claim that a readily available unmoderated forum exists for discussions on the Baha'i Faith. The existing unmoderated newsgroup, alt.religion.bahai, is hardly accessible due to it being on the obscure hierarchy of 'alt.' I for one cannot access this newsgroup directly because my Internet Service Provider and its feed from usenet does not carry this newsgroup. It is also extremely inconvenient, slow, complicated, and costly to access this newsgroup via webpage services.

The proposal to create an unmoderated forum 'talk.religion.bahai' for the open discussion of the Baha'i Faith, is essentially a proposal to rename alt.religion.bahai to talk.religion.bahai. The 'talk.' hierarchy is much more widely carried and hence available to Internet users, because it is considered one of the big-8 hierarchies (e.g. soc., talk., news.)

Furthermore, there is no good reason why there can't be several unmoderated or moderated groups in any serious and popular topic. And note that without a widely accessible unmoderated group, all moderated groups in that topic are of questionable legitimacy.

I would like to remind that the 'right to free and unfettered discussion' is one of our fundamental and inalienable rights. I take exception at those who call for limiting our civil liberties by opposing the creation of unmoderated groups. Civil liberties are not subject to a (negative) vote. Voting against the creation of unmoderated groups is an act of censorship, IMO.

It is only fair that usenet allow the creation of (one or more) unmoderated groups on a widely accessible hierarchy, for any serious and popular topic in which demand has been amply demonstrated. It is an error by usenet to apply the same rules used for the creation of moderated groups to the creation of serious and popular unmoderated groups.

Free and unfettered discussion is an inalienable right.

S. Shambashi

-----== Posted via Deja News, The Discussion Network =====  
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# The Baha'i Faith & Religious Freedom of Conscience

From: joanmiller@looksmart.com <joanmiller@looksmart.com>

Subject: BAHAI METHODS

Date: Monday, January 04, 1999 12:51 PM

I have been a victim of what I can only describe as a psychological assault by a Bahai recruiter who has all the warning signs of a zealot who will do anything to enlarge his little group of Bahai. Since he is in a profession which requires a license in my state and since I was subjected to his bizarre methods while in his "care" I have taken what legal steps I can to prevent this from happening to others. My stay in the faith was brief and painful and I am angry about what happened. Anyone out there with a similar story?

jm

-----== Posted via Deja News, The Discussion Network ==-----  
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# The Baha'i Faith & Religious Freedom of Conscience

From: budparker@my-dejanews.com <budparker@my-dejanews.com>  
Subject: Censored e-mail to srb  
Date: Saturday, March 06, 1999 6:50 AM

I have lurked on srb and trb and decided to post a comment on srb. I waited 24 hours and saw other messages, but not mine. I'll post it here. It relates to Dr. Maneck's post on Dr. Cole's post.

Smaneck wrote:

>While there were no doubt numerous mistakes made in the manner in which Dr. Cole and  
>some other academics were dealt with ...

I think there is a question about whether Dr. Cole was dealt with by individual members of the UHJ - or the House as a body. By dealing with him through ABMs and Counselors, is there a "legitimate sphere of authority" as you have written?

The way Dr. Cole, and other academics were dealt with, as well as the changed stance on unmoderated internet discussions -- it raises legitimate questions about...  
> whether or not the Universal House of Justice \*is\* operating within "its  
> legitimate sphere of authority"?

It would not hurt to review what is the legitimate sphere of authority of the UHJ!

Speaking for myself, a Bahai of over 20 years, I never paid too much attention to this and just lumped all their actions into "divinely inspired", but the events of last 5 years have been a wake-up call to deepen myself on this topic.

Bud

-----== Posted via Deja News, The Discussion Network =====  
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# The Baha'i Faith & Religious Freedom of Conscience

From: JerIversen <jeriversen@aol.com>

Subject: Help

Date: Wednesday, July 07, 1999 1:44 PM

Hi, everybody. I am having a big problem, and I wondered if you guys would be able to help me out.

I found out about the Baha'i Faith some time ago, and recently undertook some serious research to determine whether it was the right religion for me. At last, I have decided that I believe in Baha'u'llah as God's Prophet for this Age, and in his Son, 'Abdu'l-Baha, as the Center of his Covenant.

The next step would be to declare. I would love to declare. However, I am very scared of declaring. I feel scared because I have heard and read things that I find terrifying about what occurs within the Faith.

I have heard about seemingly innocent and pure-hearted Baha'is being publicly damned and excommunicated, or forced to resign from the Faith. They have done deeds that I cannot, no matter how hard I try, find in conflict with the Writings. They have written down some suggestions they had, maybe, or asked questions about some things. I really have looked, but I just can't find anything that says that Baha'u'llah doesn't want them to do that.

Apparently some people have been saying that writing suggestions and asking questions are in conflict with the Covenant. I just can't see where, no matter how hard I try. The only actual Covenant-Breakers I can find are the "Orthodox Baha'is," and the "Baha'is Under the Provisions of the Covenant," and little groups like those.

I heard most of these things on the Internet. I do not, however, believe they are false, or that they are lies. I am very sad and scared, because I think that many Baha'is would want these materials to disappear from the Internet. I feel with all my heart that it is very important that people be able to see them, and judge matters for themselves.

Because of this testimony, I cannot embrace the Baha'i Faith with all my being, which Baha'u'llah tells us is necessary for our salvation. The obstacle to my full immersion is that part of me experiences doubt and a desire for self-preservation in the face of this evidence. I feel that if I were completely honest and open within the Baha'i Faith, bad things might happen to me, just like what happens to other people. In short, I don't want to give myself completely over only to get "burned" beyond the possibility of healing.

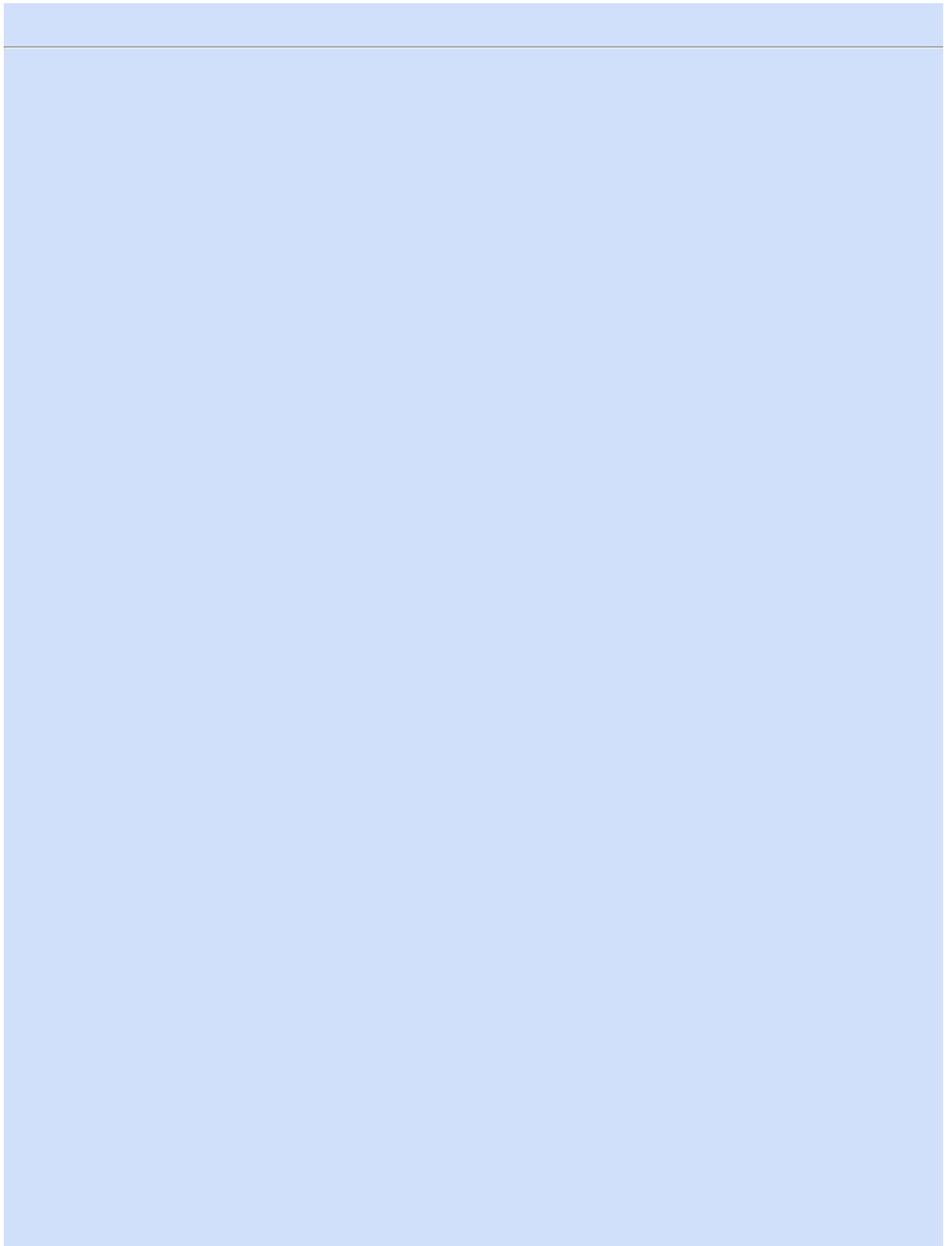
One of the reasons I have not declared is that I wanted to write this message. I thought that if I wrote it as a registered Baha'i, people would get angry and try to punish me, or call me a Covenant-Breaker. I thought you would be less harsh, hearing this message written by someone who is not technically a Baha'i.

I would be very grateful if you would please help me. Thank you all very much.

Best,

ji

cc: alt.religion.bahai, soc.religion.bahai



# The Baha'i Faith & Religious Freedom of Conscience

Subject: Re censorship (from SRB)  
From: FG <FG@hotmail.com>  
Date: 1997/08/12  
Message-ID: <33F05315.7462@hotmail.com>  
Newsgroups: alt.religion.bahai,talk.religion.misc  
[More Headers]  
[Subscribe to alt.religion.bahai]

shahin nikjoo wrote:

>  
> Hi,  
>  
> I would like to question the wisdom of having moderators on this  
> usenet.

I and others have basically been doing that for almost a year.  
Search [www.dejanews.com](http://www.dejanews.com) under talk.religion.bahai and  
alt.religion.bahai for nearly 3000 messages to that effect.

>  
> My own post was not accepted on thi usenet because it was seen as  
> a 'joke' (It was a serious joke).

Serious jokes aren't allowed, only frivolous ones....

>  
> I've had a number of non-Bahais who were q. upset that their  
> comments were not posted on this usenet, and have become very  
> hostile to the group as a result.

A topic of frequent discussion on alt.religion.bahai....

>  
> Is the 'moderator' policy asked for by the NSA??

An excellent question. I'm glad someone has finally  
had the prescence of mind to ask it....

> Is there an unmoderated Bahai usenet?

Talk.religion.bahai was unfairly defeated in my  
opinion by an abuse of the voting guidelines  
generally acceptable on UseNet. Alt.religion.bahai  
is now the only unmoderated forum for discussion on  
the Bahai Faith....

>  
> I think censorship decreases the regard non-bahais have for the  
> faith & irritates to the extreme Bahais who gets censored.

I have been saying this for several months at least and  
so have other participants. It appears that those  
responsible for committing censorship have apparently  
convinced themselves that they, and they only, are  
"serving" the Faith.... A very old story in human history....

>  
> I also don't think Bahais have anything to be afraid of w.r.t.

> questions posed - surely there are Bahai scholars well versed in  
> Laws etc.?

That's precisely the way it seems to me too....

>  
> --  
> shahin nikjoo

I for one appreciate your couragous, thoughtful comments  
on a very serious issue....

--  
FG  
UseNet: alt.religion.bahai  
Ask your ISP to add it; also available on  
www.dejanews.com, www.reference.com, and www.zippo.com.

---

[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

From: Alison Marshall <alisonz@clear.net.nz>  
Subject: Re: An apology to Fred  
Date: Wednesday, February 10, 1999 2:28 AM

The paragraph Counsellor Birkland wrote to this academic seems to me to entirely misrepresent the academic's "activities", making him out to be some kind of "proto-covenant breaker", as he describes below. What follows is a message to Talisman I (20.5.96) written by this academic defending his honour against the Counsellor's attacks. The message contains a clear statement by its author accepting the authority and legitimacy of the institutions. It also explains that accusations of acting "against the covenant" were made to a number of people who simply discussed ideas that Baha'is are not used to hearing discussed openly.

Alison

-----  
[three paragraphs omitted to protect the identity of the author]

For a time, I think, Talisman was successful. New ideas were discussed and launched. There were useful discussions on community life, worship, Baha'i governance, homosexuality, the infallibility and authority of the Universal House of Justice, and other subjects. Often these discussion produced consensus or, at least, a narrowing of disagreement, a clarification of concepts, and sometimes plausible proposals. A great deal of information was exchanged on history and texts. Draft translations were exchanged, with benefit both to those who read them and those who prepared them. Not least, friendships were made.

What I underestimated was the deeply conservative character of Baha'i governance, both formal and informal. Baha'is are \*used\* to hearing things discussed in particular ways, and a significant number of Baha'is will consider it contrary to the Faith to discuss these things in different ways. So, inevitably there were complaints, especially from those who felt themselves obliged to "defend" the Covenant against perceived attacks. There are, moreover, those in high positions in Baha'i administration who consider free speech to be a threat to the integrity of the Faith. Such a view, expressed as criticism of Western standards of human rights, has been increasingly evident in letters from the Universal House of Justice, beginning with the so-called "Rights and Freedoms" letter of 1988.

Such problems did not originate with Talisman. I was told as early as 1982 by a man who is now a member of the Universal House of Justice that he believed at least one participant in Talisman to be a covenant-breaker. I have heard similar things from responsible Baha'is, openly or more often by hint, many times since. It is an attitude that I consider reprehensible, but it exists and seems now to be dominant in the Faith--to our great shame, since it is a betrayal of the principle of freedom of conscience that Baha'u'llah stood for against the Muslim clergy and the Iranian state. Contrary to what Counselor Birkland says about me, I have no doubt about the authority or the legitimacy of Baha'i administrative institutions. However, I am deeply dismayed at a number of things that have been done in their name.

Talisman has clearly failed, and failed at considerable cost to the Faith as a whole, to the integrity of Baha'i administrative institutions, to the aspects of the Faith most dear to me, and to a number of individual participants.

1) David Langness' administrative rights were removed on the pretext of something he wrote on Talisman. I know this to be the case because I have read all the relevant documents available to David. He was chosen, I am certain, because he was already seen as an enemy by a number of influential Baha'is, particularly in the United States. Partly this was due to the \*dialogue\* fiasco of the late 80's. However, two other facts should also not be forgotten. First, last spring David wrote a commentary on the deliberations of the US national convention that he first posted on Talisman and then sent to the NSA. The NSA published this letter without David's permission with what was, to my mind, a rather lame and unconvincing rebuttal. Second, David has in the past received a significant number of votes at national convention. Given the way Baha'i elections work, he might well have been elected to a vacant NSA seat. The process by which his rights were removed was a travesty that has, in my opinion, besmirched the honor of the Universal House of Justice and the American NSA.

2) Juan Cole left the Faith because he believed--with justification, I think--that there was a significant risk of his being declared a covenant-breaker. Juan was the best-known advocate of the Faith in the field of Middle Eastern and Iranian studies. He has written extensively on the Faith and was seen by his non-Baha'i peers as a spokesman for the Faith. His recantation is a deep shock to other Baha'is in related academic fields. I think it will have a significant deleterious effect on the reputation of the Faith in academic circles.

3) Other people, myself included, have received phone calls from Stephen Birkland, wanting to talk to us about what we have written that the International Teaching Committee considers "against the Covenant." What these things might be is not specified (although I now read in \*The American Baha'i\* that I and others have "crossed the line into questioning the authority of institutions"), but the threat is clear. The fact that he is very clear that a \*group\* of people is being contacted only sharpens the point of the threat. I think it is inevitable that others will lose their administrative rights, be declared covenant-breakers, or be forced to leave the Faith. I do not wish to be the occasion of others being implicated in imaginary conspiracies.

4) Baha'i administrative institutions have been led to act in ways counter to their own honor and integrity. David Langness' case is the clearest example, but there has also been a haze of rumormongering, veiled threats, etc., that have no rightful place in Baha'i administration. The speeches of Birkland and Kazemzadeh at national convention is the clearest example.

5) Talisman itself has clearly ceased to function well. Discussion for weeks has been little more than namecalling, accusations, and belittling of the characters of others. It is not worth reading and is no credit to the Faith.

6) Finally, the net effect seems to have been only to discredit the ideas and standards that I stand for. The House and many other people now seem to consider academic intellectuals to be simply proto-covenant-breakers.

I fear that serious intellectual life is doomed in the Faith for at least a generation. The Universal House of Justice has become



increasingly suspicious of academic scholarship and Western notions of open discourse. Almost all the people who went into Middle Eastern studies in the 1970s have now been driven out of the Faith or marginalized. But these are the people who can read the Writings in their original form, who understand their original context, and who are both trained and inclined to look at the Faith and the Writings in new ways grounded in history and the original texts. They are not the only people who can say important things about the Writings, but their particular contribution cannot be made by others. They and others who do not think about the Faith in the usual way will continue to be condemned, if only by whispers, for deviating from the usual way of talking about the Faith and will be seen as threats and enemies, potential or actual. Baha'i intellectual life will wither without sources of new ideas, and a generation of administrators will conclude that new ideas are a threat rather than an opportunity. Though the Faith may continue to grow in the Third World, it will stagnate in Europe and America, becoming even more an intellectually-isolated cult--benign, perhaps, but also ineffectual. With time this may change, but the process will take a generation or more and great opportunities will have been lost. I don't like this, since I have devoted half my life to the intellectual development of the Faith, but I see no way that it can be avoided. I hope that I am wrong, but I do not think so.

>Again, the missing passage is as follows:

>

>"The nature of the problem which your activities were creating for  
>the Baha'i community were clarified when you accidentally posted  
>to the Talisman forum a private message apparently intended for a  
>smaller group of participants, identified by you as "Majnun." You  
>cannot be unaware of the sense of betrayal experienced by your  
>fellow Baha'is, who had believed themselves engaged in a scholarly  
>exploration of Baha'u'llah's purpose, when they read a statement  
>which appeared to lay out a cynical "winning strategy" designed to  
>use the Talisman forum to spread disinformation, attack the United  
>States National Spiritual Assembly, and bring the administrative  
>processes of the Cause into discredit. Nor should you be  
>surprised at the dismay caused by your readiness, in this same  
>statement, to recognize a parallel between the activities of this  
>inner group and those of the notorious Covenant-breaker Ahmad  
>Sohrab. It was keenly disappointing to all of us who respected  
>both your adherence to the Cause and your professional  
>credentials, that you failed to immediately explain what seemed a  
>disturbing departure from standards which participants in such a  
>forum had every right to expect."

>

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# **The Baha'i Faith & Religious Freedom of Conscience**

**From: <pdodenhoff@my-deja.com>  
Subject: Re: Another Inquiring Mind  
Date: Tuesday, June 29, 1999 3:36 PM**

**In article <7l952h\$1pb8@news2.newsguy.com>,  
"Rick Schaut" <RSSchaut@email.msn.NOSPAMcom> wrote:  
, what  
> the Universal House of Justice has done is to say that materialist  
> assumptions are not the only way to approach the Baha'i Faith and has  
> attempted to preserve, for all Baha'is, the right to use whatever  
approach  
> each of us deems best.**

**Dear Rick,  
While that may be your perception of what the House is saying in this  
letter, it is not the perception of many others, nor has it been the  
\_experience\_ of others who, trying to exercise that "right to use  
whatever approach" they deemed best, have been censored, castigated  
by  
individual members of the institutions, often castigated by the  
Institutions themselves, expelled or threatened with expulsion,  
investigated, and generally, by words or actions, told that these  
methods, \_because they do not always affirm the cherished ideas or  
beliefs, or because they do not support the "official" self-  
presentation made by The Faith to the public and academic community,  
and raise controversial questions\_ are the products of "dogmatic  
materialism" or not valid because they do not always take into account  
such categories as revelation.**

**If indeed such a right were being preserved, these things would not be  
happening, people would not be resigning or simply becoming inactive,  
and the Baha'i community would, no doubt, be experiencing a vital,  
progressive, useful, dynamic, and exhilarating dialogue between \_all\_  
the various groups and individuals: academics, artists, theologians,  
(not clerics, mind you), the Institutions, and every other sector of  
the Baha'i community, something no other religion has had the ability  
to accomplish without much pain, suffering, shunning, even bloodshed.  
But it appears to me and many others that the direction being taken is  
down the same slippery slope toward a fundamentalist mentality that  
outwardly calls for scholarship, but rejects any which may challenge  
its authority or long-held, perhaps outmoded, ideas.**

**Yours,  
Paul**

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# The Baha'i Faith & Religious Freedom of Conscience

From: <pdodenhoff@my-deja.com>  
Subject: Re: Another Inquiring Mind  
Date: Tuesday, June 29, 1999 10:59 PM

In article <71bkk3\$dtl@news1.newsguy.com>,  
"Rick Schaut" <RSSchaut@email.msn.NOSPAMcom> wrote:  
>How long are we going to be blamed for  
> our perceptions when, all along, we've been open to clear and  
convincing evidence that our perceptions have been faulty?

I think many on the other side of the issue have been saying the same thing, Rick.  
>Take an  
> objective look at the famous Majnun post, and tell me you don't see a bunker  
> mentality running rampant through it. One of the problems with people who  
> are paranoid is that it's next to impossible to convince them that nobody's  
> after them. Their \_perceptions\_ have become their reality.

Ditto on my coment above. Do you not see a "bunker mentality" in the April 7th letter? I do and so do many others. The numbers are not as small as you may think, though. I have met and spoken with many Baha'is, including many who are not engaged in any academic study, who feel the same way, but do not speak out or ask questions for \_fear\_ of being labeled as someone who is creating disunity, being "investigated," or expelled. I know that as an assistant for protection, one of the things we discussed many times in meetings was the reluctance, even animosity, on the part of many LSA's and groups to whom we were assigned towards assistants. They were very often considered as "spies." These people on the LSA's for the most part are not academics. But they have the same fears, though they do not openly acknowledge them. But I can attest to the fact that the LSA to whom I was assigned did everything they could \_never\_ to meet with me despite my assurances and the Institutins that I was there to help. No, they never called me a "spy" to my face. Bt the secretary and chairman did say, quite frankly, "We don't need anyone reporting on us." And this was not my experience alone. I am not saying it's every asistant who has this experience, but I think it happens with increasing frquency.

> The difference is, as always, evidence--evidence that's shorn of flourishing  
> rhetoric, facts that are simply presented unadorned and unembellished. We  
> \_never\_ see this. I have \_never\_ been given the opportunity to view the  
> evidence as simply evidence by those who claim that all sorts of shennanigans are going on.

I think that this could apply to the claims made in the April 7 letter as well!

> You know, this kind of open, respectful and mature interchange of ideas is  
> precisely the kind of discourse I was hoping to find when I

subscribed to

> Talisman I how many years ago. When I got there, what did I find?

One of

> the first posts I saw, under the subject "Guardianology" (or was it

> "Guardianologists"?), did little more than take pot-shots at other

Baha'is

> because the vews of those Baha'is didn't conform to the author's

views.

> That post didn't come from any allegedly "fundamentalist" Baha'i.

I don't doubt that there have been many comments made \_on both sides of the issue\_ that sounded like pot-shots and indeed may have been. I think most folk would agree with me. Heck, I've been wrong in that regard as well. That's unfortunately the nature of internet discussion.

Yours,

Paul

>

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# The Baha'i Faith & Religious Freedom of Conscience

From: Dale Grider <Howdybud@bellsouth.net>  
Subject: Re: Bahai Fireside, CHRISTIAN response and rebuttal  
Date: Friday, August 06, 1999 8:30 PM

I find Pat's 2 responses to the post I made indicating the Fireside Letters and the Grolin response very entertaining. In the first one Pat blasts me for using Townshend as if he were a manifestation. I didn't. I only said that his material accurately represents the Baha'i outlook and is very popularly used by Bahai's. Evidently Baha'is can use sources like Townshend to argue the Baha'i position, but if I do so it is an automatically invalid distortion of that position. Hmm Pat. You need to think that one through.

What was interesting was that in the second response in this thread Pat seems to accuse me of not being very thorough for not citing and reflecting upon the work of Sears! After reading Pat's first critical response one can imagine that I am in a no win situation with brother Pat!. If I cite Townsend it is the invalid use of a non authoritative author. If I fail to cite such an author on the other hand (such as Sears) then my treatment is incomplete. Pat says,

"I should like to read Dale's analysis of "Thief in the Night" as I would expect it to be addressed in an exhaustive treatment of the topic."

So now my treatment is not "exhaustive" by way of failing to cite the works of exactly the sort of author he blasted me for using in my citation of Townshend!

In fact, the Fireside Letters does quote and consider Sears' position from his book entitled, The Wine of Astonishment, which, like Townshend's works, accurately represents Baha'i principles with examples that end up helping reveal the fallacy of the basic Baha'i theological apologetic with respect to the Bible and Christian theology.

Will Pat consider such usage as the blasphemous inclusion of non authoritative material...or my thoroughness in covering the topic? We'll have to wait and see?

Dale:)

# The Baha'i Faith & Religious Freedom of Conscience

From: Kidnykid <kidnykid@aol.comspamfree>  
Subject: Re: Interesting Conversations...  
Date: Wednesday, February 24, 1999 1:04 AM

>The Faith as manifested in this country has always seemed  
>unpleasantly similar to the old Communist Party U.S.A. (right down to "5  
>year plans").

Nice to note that someone else caught that similarity!

>severe lack of anything  
>that met my spiritual needs

Once again, an opinion I share, even if we disagree about the existence (or lack thereof) of a monotheistic Middle Eastern-derived concept of a Deity. I happen to find this concept more satisfying than you do, but we both find the Bahai faith a faith which nowhere near met our spiritual needs. I could not go nineteen days between church services - and let's face it, the Feast is a church service pure and simple.

>I had noticed early on the heavy authoritarianism in the  
>faith, however well disguised under the rubric "Independent Search for the  
>Truth".

In addition, I noticed an amazing similarity in the content of teaching from teacher to teacher and fireside to fireside, almost as if someone were telling these people what to say. Hardly a group of people who believe in independent investigation of truth!

>The faith here seems amazingly stagnant. I have had  
>substantial contact with Muslims and even lived in the Middle East (both  
>practices are unofficially forbidden to American Bahais). I was struck at  
>how similar the ideals of the enlightened and progressive Muslims are to the  
>Bahais, but how much more vital and alive their faith is.

Gotta agree here too, at least about the faith of those Muslims I have had the privilege of being exposed to. The aggravating thing is that I have personally met Bahais who are remarkably judgmental with regard to the faith of other Bahais; someone might be a vital and wonderfully developed Bahai (I have known one or two) with little or no book learning (that is, they do not know much or anything about the sacred writings of the faith) but those with more knowledge of said sacred writings but a relatively stagnant faith judge the others to be less mature.

Little wonder that I left. I feel that throwing the baby (God) out with the bath water (a misguided faith with lots of wrongheaded believers) is a bad idea; therefore, I am still a monotheist. But I choose not to be a Bahai.

Robin Peters

One casualty - my wits, as in frightened out of.  
Leonard McCoy, MD, ship's surgeon, USS Enterprise





# The Baha'i Faith & Religious Freedom of Conscience

[See Mahmoudi's coercive email to FG](#)

[Further details on Hoda Mahmoudi's coercive email](#)

[David Langness on Hoda Mahmoudi](#)

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**From: <pdodenhoff@my-deja.com>  
Subject: Re: Letter of resignation  
Date: Sunday, July 25, 1999 10:44 PM**

**In article <19990724160412.22476.00001847@ng-cg1.aol.com>,**

**smaneck@aol.com (Smaneck) wrote:**

**> > And yet when the UHJ addresses  
> >\*Baha'i\* academics, firm believers, moderates like Paul Dodenhof, they do so so harshly as to chase them right out of the faith.**

**> >**

**>**

**> Paul was not being addressed in the April 7 letter at all. The House**

**was referring solely to certain persons whom I believe we are all**

**acquainted who attempted to use their academic standing to attack try and recreate**

**the Faith in their own image. It is a pity that Paul and his wife did not see fit**

**to consult with the House about the meaning of this letter and clarify any**

**> misunderstanding before taking such a grave step.**

**> Susan Stiles Maneck**

**> History, Stetson University**

**Dear Susan,**

I have been fairly quiet the past couple of weeks as we are in the throes of opening a new business and I have only a limited amount of time to read posts or post responses. But I do have to say again, as I have said before, that having been involved in the discussions between the Institutions and the Baha'i academic community the past couple of years, I am well aware of the standard type of response the House has given to various individuals regarding questions of academic methodologies, the "proper" use of scholarship in the Faith and the manner in which an increasing number of individuals, quite apart from Juan, have been treated with suspicion, investigation of their belief, etc. and how the House has merely given a slap on the wrist to ABM's and other AO leadership who have overstepped their authority.

**After the persecution of Terry Culhane by Dan Freeman and Hoda**

**Mahmoudi, who I still believe acted with the consent if not at the**

**instigation of Steve Birkland, what was the House response?**

To say "Gee, maybe you should examine the way you say things, Mr. Culhane." I am paraphrasing here, but you know as well as I that that was their response to Terry's letter. Terry I am sure still has the letter.

Further, where is Freeman now? He was not removed from his position but simply moved to another area. This is akin to the moving of a Catholic priest who abuses children to another parish instead of kicking his butt out and turning him over to the authorities! **You know as well as I do Susan, the disgusting manner in which Terry was treated by Freeman and Mahmoudi. In fact, \*you\* called me up on the phone at 11:30 p.m. and said, "We have a problem" referring to Birkland,**

**Freeman and Mahmoudi's actions.** You sent me all of the info that night. You asked me to write a letter in support of Terry. As far as waiting, I took four days to think and pray about the letter I wrote in support of Terry, so I am not one to act in a reactionary manner. The same is true of my letter of resignation. I felt, after reading the April 7 letter and taking the time to pray about it, that I had no reason to ask for further "clarification" because I don't believe they will ever clarify anything! They have been very clear: it's their way or the highway. No discussion. Consultation, in this situation, is a joke as it **\*must\*** ultimately result in agreement with their decision.

Also, your memory seems to be rather selective. As I recall, I first heard about this crisis between academics and the AO at the Irfan Colloquium in Wilmette a couple of years ago. At that time, you were irate at the treatment Juan and others were receiving. That anger continued and was **\*very\*** evident in Teaneck at the meeting I helped arrange between Counselor Abdu'l-Missagh **Ghadirian** and ABM **Gene Andrews** and you, me, and a few other Baha'i academics. You expressed as loudly as anyone your disdain of the way the AO was treating Baha'i academics and the resulting scholar bashing among the friends.

Now, it may be that since then you have reconciled yourself to some of these things or have received some sort of spiritual insight which has calmed all your fears, and allowed you to condone such practices or at least live comfortably with them. Well, the opposite is true with me. **I find the AO's actions reprehensible on many levels.** Have Baha'i academics always been open and honest? No, and I have stated that

clearly many times. But the actions of the AO, including the House, are all the more wrong since they are entrusted with the care of the Baha'i community, of whom Baha'i academics are a part.

**Investigations??? Yes, they \*do\* happen and they are no better than religious McCarthyism.**

You have accused me elsewhere of not continuing to dialogue. I am a firm advocate of dialogue, and you know this. \*But\* there comes a time when one must recognize that dialogue is monologue. In this case, the House and the AO do not listen as you believe they do. They smile benignly, nod their heads, and say, "You're wrong. We're right. Too bad. You either do it our way or you don't do it." **That's not dialogue.**

**Review??? You may be able to live with it, Susan, but I call it censorship. It was one of the things which I could not honestly accept and obey, and one which was a deciding factor in my leaving the Faith.**

I won't rehash here my entire letter nor will I begin a debate on yet another list with you about whether or not I have been "clear" about my issues with the AO and specifically the April 7 letter.

But I will say that I don't think you have been forthright in your own presentation of your own opinions of many of these issues and how you have made a 180 degree turn from what you were saying not so long ago. At that time, you had little respect or love for Steve Birkland and his shenanigans yourself as I recall.

So please Susan, come down a little from the high horse you're on these days! If you've had a renewal of your Faith, that's great. But please don't presume to be able to explain to others what I or Lisa or any other individual should have done or what we think or believe. And,

**yes, that is exactly what you have been doing.**  
**Yours,**  
**Paul**

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# The Baha'i Faith & Religious Freedom of Conscience

From: <pdodenhoff@my-deja.com>  
Subject: Re: Letter of resignation  
Date: Monday, July 26, 1999 9:44 AM

In response to my comment:

> >This is akin to the moving of a Catholic  
> >priest who abuses children to another parish instead of kicking his  
> >butt out and turning him over to the authorities!

Susan wrote:

> No, it is not. The ABM in question believed he was doing what he was  
supposed  
> to be doing, however misguided his understanding was. Now we can be  
punitive  
> and kick such people out, but what will we achieve? We will get some  
other  
> overly-zealous Baha'i in who will make the same mistakes because he  
hasn't  
> learned the lessons which the previous one has.

Susan. Please. This isn't the first time this guy has done this and I  
doubt it will be the last. How many more "misguided" mistakes at other  
peoples expense will the AO allow? And don't you think that even the  
\*idea\*of such "investigations" is wrong? You, who have even had your  
own loyalty questioned, I think, would be absolutely outraged by such  
nonsense!

>  
> >You asked  
> >me to write a letter in support of Terry.  
>  
> Indeed, I did. And you know full well all the efforts I went through  
to put a  
> stop to this. And as you know, by working with the Institutions  
(instead of  
> making and expose) we did put a stop to it and Terry received an  
apology from  
> the Counselor and from the Universal House of Justice. Note that  
Terry is not  
> only still within the Baha'i community today but is filled with more  
confidence  
> and faith than I have ever seen him. That wasn't easy, because at  
first Terry  
> was reluctant to accept even an apology from the House. It took  
literally hours  
> of effort on the part of two Counselors to bring healing into that  
situation.  
> But the point is that both the Counselors and the Hosue took that  
effort to do  
> that.For the resources that were expended in this effort it began to  
look like  
> a project of "Saving Private Ryan."  
>  
> >As I recall, I first  
> >heard about this crisis between academics and the AO at the Irfan  
> >Colloquium in Wilmette a couple of years ago. At that time, you were  
> >irate at the treatment Juan and others were receiving. That anger

> >continued and was \*very\* evident in Teaneck at the meeting I helped  
> >arrange between Counselor Abdu'l-Missagh Ghadirian and ABM Gene  
Andrews  
>  
> By the time the Teaneck meeting rolled around I understood what the  
problem  
> with Juan & Co. was and why the Institutions had taken the stand they  
did. I  
> was still concerned about the level of scholar-baiting in the  
community and  
> still felt that this played a role in creating people like Juan. I  
still  
> believe that is true and I continue to work with the Institutions to  
change  
> that climate.

Suan. I have said repeatedly that I disagree with Juan on many issues.  
In Teaneck that was made clear by me. And likewise by you. BUT the  
point is that you were as angry about the actions of those involved,  
including Birkland as I and some others were.

I won't go on to respond to the rest of your post because my point is  
simply this: If indeed you have now had a reconciliation of sorts with  
the Institutions, that's great. I do not begrudge you, nor anyone else,  
the right to remain within the community, to work with it, and to  
support it. I will defend your right to do so. But at least be honest  
when responding to my letter if you absolutely feel you must,  
especially here where I see your posts are rather recent, and openly  
admit that in the recent past you have not been the staunch defender of  
the AO's policies that you are now. It will at least make plain that  
even \*you\* Susan, have had the same complaints and issues.  
Paul

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# The Baha'i Faith & Religious Freedom of Conscience

From: <berekiah1@my-deja.com>  
Subject: Re: Letter of resignation  
Date: Wednesday, August 04, 1999 9:22 PM

Ok. This killfile seems to have only worked for one person. Once again we see Maneck at it with her smear and slander campaign:

smaneck@aol.com (Smaneck) wrote:

>I think we can see that by the fact that Berekiah, who participated on the Majnun list, stongly and vocally supports him against the Guardian.<

This is sheer poppy-cock.

Yes, I strongly and vocally support the right of any individual to their intellectual and religious liberties. Be they the joe down the street, Margaret Thatcher, Saddam Hossein, Ayatollah Khomeini, Vaclav Havel, Pol Pot, Andrei Sakharov or Ahmad Sohrab. As also would Baha'u'llah and `Abdul-Baha imo. But this does not mean I find everything Sohrab or Thatcher say agreeable, either. If Maneck had cared to pay attention to what I said instead reading things into what I said, she would know that I claimed that Remey and Holley had consistently lied to SE on many occasions in the past, and that I believed the Sohrab case to be another occasion when this happened. I also said that just as Galilleo and Copernicus had been condemned by the Roman Catholic Church, so would Baha'i intellectual dissidents in the future find similar exoneration. But given that Sohrab is such a taboo subject amongst the fundamentalist guardianolaters within the BF, just as the Mojahedin is with the Khomeinists, all flags go up when one even mentions him.

Now Maneck reads what I say and turns me into a Sohrabian. One should go to Princeton University and kick the Dean of the University as well as the History Department's Chair in the behind for awarding doctorates to people who don't even understand basic subtleties. Since in fact I don't believe Maneck is as dense as she would have us believe, I think she is being completely disengenuous (what else is new?).

Maneck was not on Majnun (and neither were the other reactionaries who have jumped down our throats for the past three years) and was in no way party to the conversations or vetting that was going on amongst some of us. The issue of Sohrab came up because someone had privately written Juan from the UK and warned him that the administration was about to move against him, strangle Talisman and throw him (i.e. Juan) out, and given this eventuality he should go quietly and not make noise as Sohrab did. FYI this was back in December of 95. And as I understand it was precisely Juan's correspondent who first raised the issue of Sohrab. Juan, please feel free to correct me if am I wrong here? David Langness was already being threatened by Wilmette and we all believed at the time that the fundamentalists were going to use David as a convenient pretext to move against Talisman and all the liberals - the proverbial Reichstag fire, if you will. So as soon as Stephen Birkland started posting about how CBs were on Talisman, etc., being vague in how he put it, Majnun was created in order that we could strategise and find a way to stop what was about to take place.



I felt that we should take the dialogue out into the open - even if it was bound to get unsweet -, accusations by one person of illegal activities committed by a member of the NSA were submitted, and I said we should go the proper legal authorities. Walbridge took what I said in the wrong way and said I was making manifestos. Then he posted his accidental response, and rest is history and has remained a matter of paranoid conjecture ever since.

This is the whole truth and nothing but the truth, so help me God.

Berekiah

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# The Baha'i Faith & Religious Freedom of Conscience

From: Steve Marshall <forumbahai@es.co.nz>  
Subject: Re: Letter of resignation  
Date: Monday, August 02, 1999 6:38 PM

Sorry, I don't listen to individuals when they accuse others of being "weak in the Covenant". We *could* argue back and forth what the Covenant is and who is within it or not, but I don't want to. As Rachel seems to indicate, it just perpetuates "chaos - the second stage of community functioning where the pretense of unity in pseudocommunity has been given up for the unproductive clamour and clash of opinions."

I think that the "program" you refer to is the Internet itself. Suddenly individual Baha'is aren't reliant on institutional events, magazines, functions and programs to communicate with each other. Formerly nearly all communication between individual Baha'is was through institutional channels. Now, alternate non-institutional channels are opening up and lateral communication, not just the hierarchical up-down stuff, is starting to flow.

The network model of communication that favours people in the middle of the organisation who maintain lots of links, is coming into its own. The hierarchical model of communication, that gives power to the body isolated at the top of the pyramid, is no longer the only model around.

So, welcome to the program!

ka kite,  
Steve

-----  
Alison & Steve Marshall, Aotearoa | "Fanaticism consists in redoubling  
forumbahai@es.co.nz (New Zealand) | your efforts when you have forgotten  
Try: <https://www.rightwords.co.nz/> | your aim." - George Santayana

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# The Baha'i Faith & Religious Freedom of Conscience

From: <pdodenhoff@my-deja.com>  
Subject: Re: Letter of resignation  
Date: Tuesday, June 29, 1999 11:23 AM

In article <718pea\$1h77@news2.newsguy.com>,  
"Rick Schaut" <RSSchaut@email.msn.NOSPAMcom> wrote:

>  
> Please know that both of you are in my prayers. When one is not sure  
whom  
> to believe, making such a serious decision, and taking the attendant  
steps,  
> must be monumentally difficult.  
>  
> I have, for quite some time now, believed that those who are sincere  
may  
> always find refuge in the fact that "Mercy" is one of God's  
attributes.  
>  
> I pray that you have not fallen victims to a campaign of  
misinformation and  
> betrayal, though I must say that this fear weighs very heavily on my  
heart,  
> particularly after reading your post.  
>  
> If you haven't already, I would strongly encourage both of you to  
take your  
> concerns directly to the Universal House of Justice. Their reply  
cannot do  
> you, or the Cause, any harm, can it?  
>  
> Regards,  
> Rick Schaut

Dear Rick,  
Thank you for your post and your concern.  
I feel I must point out, though, a couple of things I have said on  
other lists of which you may not be aware.

The decision to resign was ours alone. My views regarding the issues  
raised in our letter concerning methodologies, scholarship, academic  
freedom, etc and the attendant crises over them within the Bahai Faith,  
were arrived at independently long before I knew any of the individuals  
involved in them and before I was active at all on the internet, and  
are not the result of any "campaign of misinformation."

I have been clear elsewhere in the past and still am that I have not  
always agreed with some of the positions, actions, attitudes, etc.  
taken by various individuals or institutions involved in these issues.  
I'm certain they disagree with mine on many occasions. I say "my"  
views on the academic issues because, while my wife agrees with my  
positions, I am the one who is involved in the academic community.  
But, those concerns, especially heightened by the April 7 letter,  
raised in both of us other questions about positions the Faith has on  
other issues (see our letter again regarding these) and our own  
positions on those same issues. I don't want to reiterate here what we  
said in our letter, but simply, we came to the conclusion that, in order

to be honest with ourselves, with the Faith, and with God, we had to make the choice to resign. Some will say that, despite our assertion in our letter, we cannot believe in Baha'u'llah and not remain in the Faith and "just accept" these issues as they are. Again, we have said that our relationship to Baha'u'llah is our own, and He alone, not any individual or Institution, in His love and compassion, knows our hearts and our motives.

You encouraged us to write the House with our concerns. Frankly, Rick, the academic issues have been addressed in many letters, both public and private, most often in a much more eloquent manner than my own. The responses do not vary greatly and I am certain my concerns would elicit the same type of response. As for the other issues concerning Lisa and I which are addressed in our letter, these are, as I am sure you will agree (except possibly the issue of review) things that simply will not change, and on which there are definite positions held by the Faith, positions with which we wholeheartedly disagree.

Thus it is not a matter of asking the House for clarification. It would be simply pointless. The position on homosexuality, women on the UHJ, etc. are clear already. The April 7 letter was the catalyst that caused us to reexamine our own position on these and resulted in our decision to resign.

Yours,

Paul

Yours

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# **The Baha'i Faith & Religious Freedom of Conscience**

From: srb-mods@bccca.org <srb-mods@bccca.org>  
Subject: Moderator's Notice  
Date: Monday, September 14, 1998 1:59 AM

Moderators' Notice:

As some signature files contain advertising, which is against the charter for this newsgroup, the moderators have decided that only a subscriber's name and a return e-mail address will be allowed in signatures. Longer signatures will be truncated.

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# **The Baha'i Faith & Religious Freedom of Conscience**

Letter setting out the Official Baha'i Theology as Fundamentalism and Literalism

**. . . and Claiming the Right to Silence Baha'i Scholars**

**Continental Board of Counsellors  
for the  
Protection and Propagation of the Baha'i Faith in the Americas**

**16 July 1996**

**Dear X:**

**When I telephoned last May to ask for a second meeting to discuss in greater depth a number of concerns touched on in our earlier consultation, you indicated that you would prefer that I put these issues in writing. This letter, which has benefited from the comments of the International Teaching Center, seeks to respond to your request.**

**As I explained, my reason for the proposed meeting was a desire to assist you in understanding how a number of your postings to the members of [an] internet forum . . . were in conflict with the Teachings of the Baha'i Faith, and how their persistent promotion by you was becoming harmful to its interests. As you know, a special responsibility for the protection of the Faith is one of the primary functions assigned to the institution of the Counsellors.**

**While I have not archived your . . . postings, I retained a handful of them which seemed to me particularly inappropriate and**

**disquieting in the context of a discussion ostensibly intended as a serious study of Baha'u'llah's Message. Copies of some of these which illustrate the issues mentioned here are enclosed for your reference.**

**Essentially, your statements convey an image of the Faith in which the Covenant, although it is fundamental to Baha'u'llah's Message, has little substance beyond a kind of nominal legitimacy and certain very narrowly defined functions assigned to its central institutions. The broad and unique authority explicitly conferred on the Guardianship and the Universal House of Justice in the Writings of the Founders of the Faith is systematically whittled down to a point that would, if taken seriously, paralyze the ability of the Cause to carry out the mission laid on it by its Founder.**

**The issue is not one of your having views which may be incompatible with the Teachings. Baha'i life is a continuing endeavor to understand and implement the truths of the Revelation of God to which we are committed. Nor would expressions of opinion during discussions among groups of Baha'is, however misleading or objectionable some of these comments might seem to many members of the community, normally be matters that the institutions of the Faith would feel responsible to take up. What has aroused the concern of the International Teaching Centre with respect to your . . . interventions, and has disturbed many of your fellow believers, has rather been a pattern of comment that appears to reflect a calculated and determined effort on your**

part, in the name of detached scholarly discussion, to impose on the presentation of Baha'u'llah's Message a strongly held ideological view that contradicts the authoritative and explicit interpretation of Baha'i Texts . . . these comments left me with the impression that you feel no compunction in disagreeing with Baha'u'llah and `Abdul-Baha themselves when their statements come into conflict with your strongly held personal convictions . . .

In a statement posted over a year and a half ago--and repeated this past May . . . you explained with great frankness the beliefs that motivate you. Please let me be equally candid, then, in expressing my opinion that, if you were today to advance such views in support of an application for enrollment in the Baha'i Faith, no Baha'i Assembly would accept your application or regard you as fulfilling the basic requirements for Baha'i membership set out by the Guardian:

"Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Baha'i Cause, as set forth in Abdul-Baha's Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present day Baha'i administration throughout the world--these I conceive to be the fundamental and primary considerations that must be fairly, discreetly and thoughtfully ascertained



**before reaching  
such a vital decision."**

**I regret the bald tone of this necessarily brief and constrained presentation of my concerns as a Counsellor. As I say, it seemed to me greatly to be preferred if we could have discussed such important matters face to face, in an unhurried atmosphere of respect both for your personal convictions and the integrity of the Faith's Teachings. You are the only one who can know whether in your heart you do indeed believe in Baha'u'llah as the Manifestation of God to our age. Baha'i institutions do not have the right to pry into believers' innermost convictions, but they do have the obligation to counsel individuals whose dissemination of personal beliefs is doing harm to the interests of the Faith.**

**The International Teaching Centre has asked me--with the knowledge of the Universal House of Justice--to warn you that your promulgation of views contrary to the Teachings was damaging to the Cause. If you were to resume in any fashion this course of action, the effect would be to bring you into direct conflict with the Covenant.**

**With sincerity and concern,**

**Stephen Birkland, Member  
Continental Board of Counsellors in the Americas**

**cc: The International Teaching Centre  
Continental Board of Counsellors in the Americas  
National Spiritual Assembly of the United States**

**Editor's Note:** This letter was sent to a Baha'i academic a couple years after electronic mail fora began making a big impact on the Baha'i community. The 'ideology' of which the author stands accused appears to be classical Liberalism, in the sense of devotion to human rights, parliamentary governance and procedure, reason, and academic scholarship. One can only speculate as to what ideology is being urged on the author, but it is not, obviously, one of the Left, and if you subtract both Liberalism and Marxism from the main available ideologies, you are probably left with some form of Fascism. Those not versed in Baha'i technical terminology or practices will need to be informed that the last paragraph contains a threat to have this individual shunned by all Baha'is (i.e. his family, long-time friends and readers) if he does not fall silent.

## **Related Links**

- [Inquisition: An Introduction](#)
  - [Documents on the Spanish Inquisition](#)
- 

- [To Baha'i Studies](#)
- [To Talisman](#)

# The Baha'i Faith & Religious Freedom of Conscience

## **Straw man**

<https://fglaysher.com/bahaicensorship/straw-man.htm>

They need their straw man.... It doesn't matter who it is: me, you, etc.... anyone, the arguments don't matter, fundamentalists aren't about to pay any attention to ideas or their own history of perfidy, deceit, and dishonor.

Those who are really doing the ignoring is obvious to any fair-minded observer.... thoroughly documented below. And when one chooses NOT to play the role of their straw man, or simply go away, what do fundamentalists do?

FABRICATE ONE! Indeed, many, on [talk.religion.bahai](http://talk.religion.bahai) as elsewhere....

The OED offers some illustrative quotations.

1594. "A scarre-crowe to make them afraide, as wee vse to deale with children and with birdes by puppets and strawe-men."

1890. Frazer's Golden Bough provides an evocative quotation: "Some times a straw man was burned in the 'hut.'"

Webster 3rd New International.

Man of straw: "an imaginary argument of no substance advanced in order to be easily confuted or an imaginary adversary advancing such an argument. "Seems to be looking for a man of straw to belabor."

American Heritage Dictionary.

"One set up as an opponent to be easily defeated or refuted."

The Random House Dictionary

Strawman (2) A person used by another to disguise his own activities, as a perjured witness. (3) An unimportant person, object, or discussion: "Your argument is a straw man intended to divert us from the real issues."

Or I should emphasize the "etc," really, i.e., the straw men and women, who play the role, don it, fabricate it, versus those of us who are shunned and slandered into it....

For perceptive observers, it's pretty obvious who's playing the straw man around here.... Same tactics and techniques....

It may be true that the concept of straw man is related somehow to that of the scapegoat. Frazer's Golden Bough, and similarly sources, might be worthwhile for further exploration of these themes of ostracism, shunning, etc....

<https://fglaysher.com/bahaicensorship/Scapegoat.htm>

OXFORD ENGLISH DICTIONARY. Scapegoat. (Lev. xvi) 1. Invented by Tindale 1530.... One of the two goats that was chosen by Lot to be sent away into the wilderness, the sins of the people having been symbolically laid upon it, while the other was appointed to be sacrificed. 2. One who is blamed or punished for the sins of others. 1867 Freeman, He has been made the scapegoat for many of the sins both of other individuals and of the whole nation.

"...In mythology, a furious mob mobilizes against scapegoats held responsible for some huge crisis. The sacrifice of the guilty victim through collective violence ends the crisis and founds a new order ordained by the divine. Violence and scapegoating are always present in the mythological definition of the divine itself. .... As the Greeks thought, the shock of death of the victim brings about a catharsis that reconciles. It extinguishes the appetite for violence. For the Greeks, the tragic death of the hero enabled ordinary people to go back to their peaceful lives." FROM New Perspectives Quarterly interview. Summer 2005. "Ratzinger Is Right." René Girard

Regardless of whether or not there is an historical connection between the straw man and scapegoat, both resonate with the same timber of spiritual violence and purgation, laying bare the desperation behind the "community" that would resort to such stratagems....

Compare

Scapegoat

<https://fglaysher.com/bahaicensorship/Scapegoat.htm>

talk.religion.bahai on Usenet

<https://fglaysher.com/bahaicensorship/Usenet.htm>

"The Bahai Technique":

<https://fglaysher.com/bahaicensorship/technique.htm>

Shunning & Slander > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

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The Baha'i Faith & Religious Freedom of Conscience  
<https://fglaysher.com/bahaicensorship/>

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# **The Baha'i Faith & Religious Freedom of Conscience**

**----- Original Message -----**

**From: "Al-Kafir Al-Kabir" <kafiralkabir@hotmail.com>**

**Newsgroups: talk.religion.bahai**

**Sent: Saturday, August 23, 2003 12:29 AM**

**Subject: Spiritual abuse**

- > The following is taken from a Sufi list and perfectly articulates the**
- > kind of spiritual abuse rampant inside baha'ism.**
- >**
- >**
- > Spiritual abuse is any interaction which seeks to:**
- >**
- > compel -- whether through force, pressure, intimidation, emotional**
- > blackmail/duress, or other methods of covert control -**
- anyone to**
- > believe or act in certain ways. At the heart of any spiritual/mystical**
- > path is the inherent, God-given freedom to accept or reject the**
- > Divine purpose of life, and while individuals may wish to disagree or**
- > discuss various possibilities concerning the precise nature of what**
- > that Divine purpose is or what this purpose might entail, no one has**
- > the right to impose on others what this should be or demand that**
- > people must comply or conform with such possibilities. The freedom to**
- > choose -- which is a Divinely given gift -- should not be curtailed**
- > through coercive means -- physical, emotional, psychological, social,**
- > or spiritual.**
- >**
- > Or, approached from another direction, spiritual abuse is:**
- >**
- > any interaction in which the intention or niyat of one**

**person is to**

- > corrupt, obstruct, undermine, interfere with, subvert, mislead,**

- > destroy, or impair the essential relationship which each person**

- > enjoys with his or her Creator -- that is, spiritual abuse is any**

- > interaction in which there is some intention, agenda, purpose, or**

- > goal other than a wish for the constructive enhancement of another**

- > person's life -- not according to what one may believe is in someone**

- > else's best spiritual interests, but according to what God's plan for**

- > that individual is and, ultimately, the only person who has the**

- > responsibility for deciding or judging what God's plan is for an**

- > individual is the individual himself or herself. Others - - such as a**

- > spiritual guide, teacher, shaykh, murshid, guide or pir -- may be**

- > called upon as resources in assisting an individual to try to reach**

- > the best informed decision possible, but it is a breach of spiritual**

- > adab or etiquette to seek to manipulate that decision making process -**

- > - especially when this is done for self-serving purposes ... no**

- > matter how nobly and beautifully packaged this manipulation may be.**

- >**

- > Or, approached from, yet, another direction, spiritual abuse is:**

- >**

- > any form of interaction which seeks, intentionally, to treat**

- > deception, disinformation, lies, misinformation, and falsehoods as if**

- > they were spiritual guidance rather than error ... it is one thing to**

- > have differences of opinion about this or that teaching and to**

- > explore those differences in methodical, rigorous, but diplomatic**

- > ways, and it is quite another to use discussion as a tool of**

- > obfuscation for the purposes of influencing people to seek other than**

**> the truth -- for the truth is all that stands between us and error.**

**>**

**> And, finally, one might also say that spiritual abuse is:**

**>**

**> any form of interaction which is authoritarian in nature and which**

**> provides few or no degrees of freedom for full disclosure -- or, as**

**> much as is feasible at any given time -- with respect to critically**

**> examining -- in an appropriately respectful and discrete manner --**

**> issues involving identity, doubt, faith, truth, questions, concerns,**

**> purposes, meaning, methodology, justice, knowledge, understanding,**

**> integrity, adab, morality, duty, responsibility, or disparities**

**> between what is said and what is done with respect to any of the**

**> participants.**

**>**

**> The foregoing is not exhaustive, but it serves as something of a**

**> beginning I believe, for further discussion and critical exploration.**

**>**

**> (The above was written by a member of the Sufi Spiritual Abuse**

**> Recovery Group and is posted here with the permission of the author.)**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Summary of Hearing on Defendants' Motions to Dismiss in the case of DEBORAH BUCHHORN, for herself) and for MINORITY MEMBERS OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF ALBUQUERQUE, NEW MEXICO, Plaintiffs, vs. TRUSTEES OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í S OF ALBUQUERQUE, NEW MEXICO, and THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF ALBUQUERQUE, NEW MEXICO, a non-profit corporation, and the NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF THE UNITED STATES, an Illinois Corporation, Defendants. Case No. CV 2001-01978**

**July 18, 2001, 10:30 AM Judge Scott in Albuquerque, NM**

**The Local Spiritual Assembly of the Baha'is of Albuquerque and The National Spiritual Assembly of the Baha'is of the United States are the DEFENDANTS. Deborah Buchhorn is the Plaintiff.**

**The Plaintiff filed a complaint against the Defendants for various wrongs committed against her as a member of the Baha'i Faith by the local and national institutions.**

**The Defendants filed a Motion to Dismiss the Complaint based upon subject matter jurisdiction and failure to state a claim upon which relief may be granted. In addition the NSA brought a separate Motion to Dismiss challenging the Court's personal jurisdiction of the NSA, a non-citizen of New Mexico.**

**The Defendants' attorney argued first.**

**She said that the complaint was barred on First Amendment grounds, that all of the plaintiffs (minority shareholder/members of the LSA community) were not named as required by the Rules, that it was a corporate derivative suit that was not appropriate, that it pleads fraud but fails to plead with particularity as required by the Rules, that the defamation action was barred by admissions of the Plaintiff, and that it claimed an unspecified right to communicate that does not exist.**

**The Defendants argued that the free exercise clause of the First Amendment bars the claim. The relief requested in the complaint that: 1) seeks to remove the Trustees of the LSA from serving in that capacity for 19 years, 2) enjoin the NSA an LSA from enforcing its literature review policy; 3) seeks determination that Defendants' secrecy practices violated the law; and 4) enjoin the Defendants from following their secrecy practices. These claims for relief demonstrate that the complaint involves a religious controversy.**

**The US Supreme Court has ruled (in a number of cases cited in the briefs) that civil courts must abstain from religious controversies. The long line of US Supreme Court cases state that church government must not be interfered with by civil courts, and there can be no review or entanglement of the courts with religious affairs.**

**In the Baha'i Teachings, the Baha'is must obey the Institutions and may not engage in backbiting or questioning of the decisions of the LSA or NSA, for the sake of unity and harmony. The**

Teaching of 'Abdul-Baha was that God would right any wrong as long as the Baha'is remain united in obedience to the Institutions. These are the religious teachings of the Baha'i Faith and the secular courts must not entangle themselves in it.

The Defendants next argued that the complaint is brought on behalf of un-named minority shareholders of the LSA of Albuquerque. The court rules of procedure require that they all be named, and for that reason the complaint should be dismissed.

Next, the Defendants argued that the complaint is improperly plead as a derivative suit. An appropriate derivative suit is where a member of a corporation seeks to exercise a right that the corporation has (but has failed to exercise that right on its own). In this complaint, the Plaintiff seeks redress for alleged wrongdoing against her --- not wrongdoing against the corporation. Thus, a derivative action is not appropriate.

The next argument was that the complaint failed to plead fraud with particularity. That is, it must state facts showing the time, place, and contents of the fraudulent communication, the identity of the person making it, and what he obtained through the fraud. The complaint therefore fails to state a claim for fraud.

As for the defamation claim, paragraph 13 of the Plaintiff's complaint admits that the Defendants did not defame her.

As for the alleged right to communicate, the Defendants argued that it was vague and not specified as to what right this is. The Defendants know of no such legal right.

**The Plaintiff's attorney argued next.**

**The Plaintiff argued that for many years she was oppressed, defrauded, and abused in the manner of the Soviet KGB by Baha'i leaders. She appealed repeatedly to the NSA but received no relief. Plaintiff argued that Baha'is have the belief that the Universal House of Justice is infallible, but that they have misunderstood the Arabic word used by 'Abdul-Baha which translates into "morally immaculate" rather than infallible in the Papal sense.**

**American Baha'is view their Institutions as divinely guided and therefore they are particularly susceptible to authoritarian control techniques utilized by their leaders. Most of the Baha'is view the victims of these authoritarian control techniques as being sources of disunity in the community.**

**The Plaintiff next argued against the NSA's attempt to avoid personal jurisdiction of the court. She argued that the NSA and LSA are a single entity. The NSA asserts exclusive jurisdiction and authority over the LSA, tells the LSA what their bylaws are to be, and states in its own publications that the LSA is subject absolutely to NSA authority and jurisdiction, and that the LSA must obey and sustain the NSA.**

**As for the First Amendment issue, the Plaintiff argues that the assertion of a religious privilege should be raised by a motion for summary judgment instead of as an attack on the pleadings. It is a substantive defense and does not prevent a cause of action from being stated.**

**The First Amendment protects the spiritual aspect of religious teaching, except in cases of fraud (and this complaint is for fraud).**

**As for the temporal duties of the Baha'i leadership, the First**

**Amendment does not protect them. If the court accepted the**

**Defendants arguments, then religions would not be accountable to any court or anyone or anything else except their own religious laws.**

**The complaint deals with elections, inspection of books and records, and fraudulent activity in operating the corporation --- these are not religious issues.**

**The First Amendment does not protect fraud.**

**The Plaintiff's attorney said that he has a tape recording of**

**Defendants attempting to extract confessions out of Baha'is. The Defendants carry tape recorders.**

**He said the complaint details oppression by the Baha'i leadership against the Plaintiff and that religious law must yield to violations of state law against oppression.**

**As for the shareholder derivative suit, Plaintiff argued that it was properly plead. The LSA has multiple causes of action against the NSA that the LSA has failed to assert.**

**The NSA ignored all appeals. There is no rule that all of the plaintiffs be named in a derivative suit.**

**As for fraud, NM law says that only the circumstances of fraud must be plead with particularity -- not the evidence.**

**The Defendants next argued rebuttal.**

**There is no rational way to interpret the allegations of the complaint and the request for relief other than that she is a Baha'i that requires obedience to the LSA and NSA, and that resort to the secular courts is not appropriate. Religious dispute would entangle the courts.**

**Defendant NSA next argued the NSA's personal jurisdiction question. There is a 3 part test. Plaintiff has burden of showing that NSA committed an act to submit itself to jurisdiction of NM court, Plaintiff's cause of action arouse out of that act, and that the NSA had sufficient minimal contacts with NM. Act complained of in complaint is how the NSA handled appeals and its literature review policy. NSA has offices in Illinois. The acts complained of occurred in Illinois. The NSA has no office, bank account, phone, no address in New Mexico. None of the NSA members are residents of New Mexico. There is no registered agent and no meetings of the NSA in New Mexico. The only thing plaintiff could identify that NSA did in New Mexico was pay for media advertising to introduce public to the Baha'i Faith. That is not an act under NM law that subjects the NSA to jurisdiction here. There is nothing to show that Plaintiff's cause of action arouse of that act (advertising). And there were no minimal contacts to satisfy due process concerns.**

**Judge Scott remarked that it appeared the NSA filed a general appearance (suggesting that the NSA had waived its personal jurisdiction challenge by failing to file special appearance).**

**Judge Scott took the case under advisement. He will rule by mail.**

**This reporter will follow up in a month to see if the order is on file.**

**Jeffrey Goldberg**

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# **The Baha'i Faith & Religious Freedom of Conscience**

[originally written 1988?]

## **The Service of Women on the Institutions of the Baha'i Faith**

**Anthony A. Lee, Peggy Caton, Richard Hollinger, Marjan Nirou, Nader Saiedi, Shahin Carrigan, Jackson Armstong-Ingram, and Juan R. I. Cole.**

**From 1844, the year of the founding of the Babi religion, to the present day, women have played important roles in Baha'i history. Babi and Baha'i women have often acted as leaders in the community, holding its highest positions and participating in its most important decisions. In the first days of His Revelation, the Bab Himself appointed Qurratu'l-'Ayn, Tahirih, as one of His chief disciples - one of the nineteen Letters of the Living who were the first to believe in Him and were entrusted by Him with the mission of spreading His Faith and shepherding its believers. This remarkable woman would soon become one of the most radical and influential of the Bab's disciples and the leader of the Babis of Karbala. Her vision and achievement have become legend. [1]**

**In later periods of Baha'i history, women have acted in central roles of leadership within the community. Bahiyyih Khanum, the Greatest Holy Leaf, the sister of 'Abdul-Baha, several times in her lifetime was called upon to act as the de facto head of the Baha'i Faith. When 'Abdul-Baha left the Holy Land to travel to the West, for example, He chose to leave the affairs of the Cause in the hands of His sister. Likewise, immediately after the ascension of 'Abdul-Baha - before Shoghi Effendi, the new Guardian, could arrive in Palestine to assume control of the Faith, the Greatest Holy Leaf assumed leadership. The Baha'is in the Holy Land instinctively turned to her as their guide and protector. And again, during the Guardian's absences from his duties during the early years of his ministry, he repeatedly entrusted the affairs of the Cause to the Greatest Holy Leaf. [2]**

**After the passing of Shoghi Effendi, women were once more called upon to serve the Baha'i Faith at its highest levels. The international leadership of the religion fell to the Hands of the Cause, the chief stewards of the Faith who had been appointed by the Guardian during his lifetime. The women Hands served along with the men to guide the Baha'i community through the turbulent years preceding the election of the Universal House of Justice. Once again, Baha'i women demonstrated their capacity to administer the**



affairs of the Faith at its highest levels.

## THE BAHAI PRINCIPLE OF GRADUALISM.

Nonetheless, the service of women on the elected institutions of the Baha'i Faith has emerged only gradually. Although a few exceptional Baha'i women have always set the example for their sex, the role of women on Baha'i institutions in the community as a whole has not been comparable to that of men. Traditional notions of inequality, as well as the restrictions of a hostile environment, have caused the participation of women to lag behind. Even to the present day, the participation of women on National Spiritual Assemblies, Boards of Counsellors, and Auxiliary Boards is not equal to that of men, as the charts show. A long road has yet to be travelled.

### Participation of Women in Baha'i Institutions

"The equality of men and women is not, at the present time, universally applied. In those areas where traditional inequality still hampers its progress we must take the lead in practicing this Baha'i principle. Baha'i women and girls must be encouraged to take part in the social, spiritual and administrative activities of their communities." The Universal House of Justice, Ridvan 1984.

### Numbers of women members of National Spiritual Assemblies 1953 1963 1973 1979 1985

|             |    |    |    |     |     |
|-------------|----|----|----|-----|-----|
| Africa      | 0  | 4  | 58 | 53  | 103 |
| Americas    | 18 | 82 | 86 | 106 | 131 |
| Asia        | 0  | 11 | 35 | 33  | 39  |
| Australasia | 5  | 8  | 26 | 24  | 33  |
| Europe      | 11 | 44 | 40 | 44  | 48  |

|       |    |     |     |     |     |
|-------|----|-----|-----|-----|-----|
| World | 34 | 149 | 245 | 260 | 354 |
|-------|----|-----|-----|-----|-----|

The following table shows, by continent, the numbers of National Assemblies with their corresponding numbers of women members indicated by the column headings. For example, column 1, line 1, there are 4 Assemblies in Africa with no women members.

0 1 2 3 4 5 6 7 8 9

|             |   |    |    |    |    |   |   |   |   |   |
|-------------|---|----|----|----|----|---|---|---|---|---|
| Africa      | 4 | 9  | 13 | 6  | 6  | 4 | 1 | 0 | 0 | 0 |
| Americas    | 1 | 4  | 8  | 10 | 12 | 4 | 1 | 1 | 0 | 0 |
| Asia        | 5 | 14 | 3  | 3  | 0  | 2 | 0 | 0 | 0 | 0 |
| Australasia | 2 | 6  | 4  | 2  | 2  | 1 | 0 | 0 | 0 | 0 |
| Europe      | 1 | 4  | 6  | 7  | 1  | 0 | 0 | 1 | 0 | 0 |

## Percentage of Women members of Institutions

<here there was a rather nice graph: see dialogue vol 1 no 3>

(Information provided by the Department of Statistics at the Baha'i World Centre, and reprinted from dialogue, volume 1, no. 3 (Summer/Fall 1986), p 31.)

The gradual emergence of women on the institutions of the Faith should not come as a surprise, however. Virtually all Baha'i laws and practices have gone through a gradual evolution in Baha'i history. The recognition of the principle of the equality of men and women, and its gradual application in the development of Baha'i Administration is no exception.

The principle of progressive revelation, the concept of the gradual emergence of divine purpose, is a universal principle which applies within the dispensation of each Manifestation, as well as between dispensations. Baha'u'llah Himself has explained:

Know of a certainty that in every Dispensation the light of Divine Revelation hath been vouchsafed to men in direct proportion to their spiritual capacity. Consider the sun. How feeble its rays the moment it appeareth above the horizon. How gradually its warmth and potency increase as it approacheth its zenith, enabling meanwhile all created things to adapt themselves to the growing intensity of its light. How steadily it declineth until it reacheth its setting point. Were it all of a sudden to manifest the energies latent within it, it would no doubt cause injury to all created things....

In like manner, if the Sun of Truth were suddenly to reveal, at the earliest stages of its manifestation, the full measure of the potencies which the providence of the Almighty hath bestowed upon it, the earth of human understanding would waste away and be consumed; for men's hearts would neither sustain the intensity of its revelation, nor be able to mirror forth the radiance of its light. Dismayed and overpowered, they would cease to exist. [3]

The Universal House of Justice has demonstrated how this principle of progressive revelation has applied, and continues to apply, to the implementation of Baha'i law, particularly to the laws of the Kitab-i Aqdas. The Central Figures of the Faith have promulgated these laws only gradually as the condition of the Baha'i community would allow. [4]

Similarly, 'Abdul-Baha recognised that women could not take their rightful place in the affairs of the world all at once. Throughout history women have been deprived of education and opportunity. Therefore, it was impossible that they would be able

to immediately play an equal role in Baha'i life. But 'Abdul-Baha has insisted that all distinctions of sex will be erased once women attain proper education and experience. He says:

**Woman's lack of progress and proficiency has been due to her need for equal education and opportunity. Had she been allowed this equality, there is no doubt she would be the counterpart of man in ability and capacity. [5]**

In a talk given in New York, 'Abdul-Baha again pinpoints education as the key to women's equality:

**...if woman be fully educated and granted her rights, she will attain the capacity for wonderful accomplishments and prove herself the equal of man. She is the coadjutor of man; his complement and helpmeet. Both are human, both are endowed with potentialities of intelligence and embody the virtues of humanity. In all human powers and functions they are partners and co-equals. At present in spheres of human activity woman does not manifest her natal prerogatives owing to lack of education and opportunity.[6]**

In Paris He said:

**...the female sex is treated as though inferior, and is not allowed equal rights and privileges. This condition is not due to nature, but to education. In the Divine Creation there is no such distinction. Neither sex is superior to the other in the sight of God. Why then should one sex assert the inferiority of the other...If women received the same educational advantages as those of men, the result would demonstrate the equality of capacity of both for scholarship.  
[7]**

On another occasion he made the same point:

**The only difference between them [ie: men and women] now is due to lack of education and training. If woman is given equal opportunity of education, distinction and estimate of inferiority will disappear. [8]**

And again:

**Therefore, woman must receive the same education as man and all inequality be adjusted. Thus, imbued with the same virtues as man, rising through all the degrees of human attainment, women will become the peers of men, and until this equality is established, true progress and attainment for the human race will not be**

facilitated. [9]

It was clearly 'Abdul-Baha's position that lack of education and opportunity had relegated woman to an inferior position in society, and that through education and experience all inequalities of sex would be gradually removed. His own policies and actions concerning the service of women on the institutions of the Faith reflected this belief in gradualism.

## THE FIRST BAHAI INSTITUTIONS

Any investigation of the history of the development of the Baha'i Administrative Order will reveal that Baha'i women only gradually took their place beside the men in this area of service - and not without struggle. This has been especially true in the East, where women were most heavily restricted. But lack of education and other cultural circumstances have affected the participation of women on Baha'i institutions all over the world.

The first Hands of the Cause appointed by Baha'u'llah were, for example, all males. 'Abdul-Baha appointed no additional Hands, and it was only during the ministry of Shoghi Effendi that women were appointed to this rank. Even so, it has been only Western Baha'i women who have been found qualified for this distinction.

At later times, when the first Auxiliary Boards to the Hands of the Cause were appointed, and then the first contingents of Boards of Counsellors, women were included. But circumstances dictated that it be mostly Western women who were appointed, and that their numbers were far fewer than those of men. As the above chart shows, that situation remains the same today. This is not due to any policy of discrimination on the part of the institutions of the Faith, but simply due to historical circumstances. As the position of women improves - especially in Asia and Africa - with respect to education and experience, we can expect that the current situation will change in favour of more participation of women.

### The House of Justice of Tehran

The struggle for the equal participation of women in Baha'i Administration has been played out most dramatically, however, in the arena of the development of local institutions. The first of these bodies was formed in Tehran, Iran, at the initiative of individual believers.

In 1873, Baha'u'llah revealed the Kitab-i-Aqdas, the Most Holy Book, His book of laws. Here He established the institution of the House of Justice (bayt al-'adl). The Kitab-i-Aqdas states:

The Lord hath ordained that in every city a House of Justice (bayt al-'adl) be established wherein shall gather counsellors to the number of Baha [i.e., nine], and should it exceed this number it does not matter ... It behoveth them to

be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent on them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly.[10]

In the same book it is written:

O ye Men of Justice! (rijal al-'adl) Be ye in the realm of God shepherds unto His sheep and guard them from the ravaging wolves that have appeared in disguise, even as ye would guard your own sons. Thus exhorteth you the Counsellor, the Faithful.[11]

There are other references in the Kitab-i-Aqdas to the House of Justice (bayt al-'adl) or the Place of Justice (maqarr al-'adl) which define its function and fix some of its revenues. In most cases, these references are not specific but refer to the general concept of a House of Justice rather than a particular institution. The Universal House of Justice has explained:

In the Kitab-i-Aqdas Baha'u'llah ordains both the Universal House of Justice and the Local Houses of Justice. In many of His laws He refers simply to "the House of Justice" leaving open for later decision which level or levels of the whole institution each law would apply to.[12]

Although the Kitab-i-Aqdas was revealed in 'Akka in 1873, it was withheld for some time by Baha'u'llah before it was distributed to the Baha'is of Iran.[13] It appears that it was not until around 1878 that the Baha'is of Tehran received copies of the book and began to implement some of its laws in their personal lives.

Upon reading the Kitab-i-Aqdas, Mirza Asadu'llah Isfahani, a prominent Baha'i teacher living in Tehran, was particularly struck by the command of Baha'u'llah that a House of Justice should be established by the Baha'is in every city. Mirza Asadu'llah is an important figure in Baha'i history: he eventually married the sister of 'Abdul-Baha's wife; he was (as we shall see) one of the earliest Baha'i teachers sent to America by 'Abdul-Baha to instruct the new Western believers and he later accompanied 'Abdul-Baha on his travels in Europe. In any case, in 1878 he was the first to undertake the organization of a local House of Justice in Iran. He took the initiative to invite eight other prominent believers to form a body, responding to the laws of the Kitab-i-Aqdas, which they referred to as bayt al-'adl (House of Justice) or bayt al-a'zam (the Most Great House).

The organization of this first House of Justice was kept a secret, even from the believers. However, it met sporadically in the home of Mirza Asadu'llah for a couple of years. After consulting

with this body, the prominent Baha'i men who had been invited to attend its meetings would seek to take action as individual Baha'i teachers that would implement its decisions.

Around 1881, the Tehran House of Justice was reorganized and more members were added. The House adopted a written constitution and pursued its activities with more organization and vigour than before. The constitution mandated, however, that the meetings remain strictly confidential, hidden from the body of the believers. This constitution also assumes that the members of the House would all be men (aqayan). Naturally, considering the social conditions in Iran at the time, no other arrangement was possible.

Some of the minutes of this early House of Justice survive today. It was a gathering of the older and more prominent Baha'i men of Tehran. Meetings were attended by invitation only, and at times included fourteen members or more. Eventually, this meeting came to be called the Consultative Gathering (majlis-i shur), while the house where the body met was referred to as the House of Justice (bayt al-'adl). These meetings sought to assist and protect the Baha'is through consultation on various problems. The House in Tehran sent Baha'i teachers to other cities in Iran to organize Houses of Justice there. Again, the decisions of the House were always carried out by individuals, and the consultations remained secret.

The organization of this body eventually met with some controversy. One important Baha'i teacher, Jamal-i Burujurdi, who later - in the time of 'Abdul-Baha - would become a notorious Covenant-breaker, objected strongly to the organization of a House of Justice in Tehran. Because of these objections, the Baha'is involved on the House appealed to Baha'u'llah for guidance. Baha'u'llah replied with a Tablet in which He approved of the House of Justice and strongly upheld the principle of consultation in the Baha'i Faith. [14]

## Early Organisation in America

When the first rudimentary local Baha'i institutions were organized in the United States, their membership was also confined to men. Later, as various forms of Baha'i organization at the local level became more common, men and women served together. But it was the understanding of the Baha'is at the turn of the century that consultative bodies in the Baha'i community should be composed of men. This understanding became firmly institutionalized in the largest Baha'i communities of New York, Chicago, and Kenosha, Wisconsin, and was sanctioned by 'Abdul-Baha.

A scholarly history of the beginnings of Baha'i organization in America has yet to be written. Many of the details of these events have yet to be uncovered. However, it appears that the early American Baha'is were moved to form local councils for the first time in 1900, as a consequence of the defection of Ibrahim Kheiralla from the community. Kheiralla, a Lebanese Christian who had been converted to the Baha'i Faith in Egypt by a Persian Baha'i, 'Abdu'l-Karim Tihriani, had brought the Baha'i teachings to America and had acted as the head of the Faith in the West until

that point. His repudiation of 'Abdul-Baha as the rightful leader of the Faith and chosen successor to his Father caused a temporary rift among the Baha'is.

In the fall of 1899, Edward Getsinger, a leading American Baha'i, appointed five men as a "Board of Counsel" for the Baha'is of northern New Jersey.[15] Isabella Brittingham was made the honorary corresponding secretary, but was not a member of the body. Later, in a letter dated March 21, 1900, Thornton Chase wrote from Chicago: "We have formed a 'Board of Council' with 10 members." In this letter, Chase lists the names of nine of these members, all of whom were men. [16]

In June of 1900, however, it appears that the Chicago Board was reorganized. 'Abdu'l-Karim Tihrani had travelled to America at the request of 'Abdul-Baha and had arrived in Chicago at the end of May. The Baha'is of Chicago immediately asked him to draw up rules and regulations that would govern the affairs of their Board. As a result, the Board of Counsel was expanded to nineteen members, some of whom were women. In a statement to the press the Baha'is indicated that this Board was being organized to replace Ibrahim Kheiralla, whom they repudiated as the leader of the Faith. [18]

Although 'Abdu'l-Karim remained in Chicago for only a short time, his nineteen-member Board appears to have functioned for about a year. However, on May 15, 1901, a nine-member, all-male House of Justice was elected in Chicago to replace it. This was done at the direction of Mirza Asadu'llah Isfahani, who had been sent to America by 'Abdul-Baha. Writing to the House of Justice in New York that had already been established, the Chicago House wrote:

Recently His Honor, Mirza Assad'Ullah, received a Tablet from the Master, Abdul-Baha, in which He has positively declared to be necessary the establishment here of the House of Justice by election by the believers with order and just dealing. According to this blessed Announcement, our believers have elected those whom they deemed best fitted, and thus The House of Justice was established. [19]

It was Mirza Asadu'llah who instructed the Baha'is of Chicago that the new House of Justice should be composed only of men. He and his company appear to have regarded the nineteen-member Board as illegitimate, possibly because women served as members.

The change to an all-male institution was not accomplished without anguish. Writing years later, Fannie Lesch, who had served on the Board of Counsel, wrote:

We had a Council Board of men and women after Dr. Kheiralla left us... Mirza Assad'Ullah ignored us, although they were all invited to meet with us, and he established a House of Justice of men only...[20]



**Only days after the election of the Chicago House of Justice, a Ladies' Auxilliary Board was organized at the suggestion of Mrs. Ella Nash and Mrs. Corinne True. This Board was later to be known as the Women's Assembly of Teaching. It appears that the Ladies' Auxilliary was able to maintain control of the funds of the Chicago Baha'i community despite the election of the House of Justice.[21]**

## **Men of Justice**

**The belief that women were not eligible for service on local Baha'i institutions was based on the language of certain passages of the Kitab-i Aqdas which refer to the House of Justice. Of course, as we have noted above, these passages do not make a distinction between local, national, and international bodies. The institution as a whole is addressed. Baha'u'llah twice uses the Arabic word rijal (gentlemen) to refer to the members of the Houses of Justice. He says:**

**O ye Men (rijal) of Justice! Be ye in the realm of God  
shepherds unto His sheep... [22]**

**And:**

**We have designated a third of all fines for the Place of  
Justice (maqarr al-'adl), and exhort its members (rijal) to  
show forth perfect equity...[23]**

**The word rijal (plural; singular is rajul) is exclusively masculine in Arabic. A dictionary would render an English definition of rajul as: man, gentleman; important man, statesman, nobleman. (A related form of the word, rujula or rujuliyya, would be translated as: masculinity; virility.) Since Baha'u'llah addressed the members of the Houses of Justice using this term, it appears that it was universally assumed that only men were eligible for service on such institutions.**

**The word rijal, meaning men, is used in the Qur'an and is part of an important passage which establishes the relationship between men and women in Islam (Qur'an 4:34):**

**Men (rijal) are superior to women (nisa') on account of the qualities with which God hath gifted the one above the other, and on account of the outlay they make from their substance for them.**

**However, Baha'u'llah has in His Writings clearly established the principle of the equality of men and women. It is therefore possible that when He used the word rijal He did not intend its normal meaning.**



Although rijal is the normal Arabic word for men (as opposed to women), there are passages in the Writings of Baha'u'llah that indicate that He may have used the term in a special sense. Such passages suggest that, in a Baha'i context, the word may be understood to include women. Baha'u'llah has stated that women in His Cause are all to be accorded the same station as men - and He has used the very term rijal to make this point. For example, He writes:

**Today the Baha'i women (lit., the leaves of the Holy Tree) must guide the handmaidens of the earth to the Lofty Horizon with the utmost purity and sanctity. Today the handmaidens of God are regarded as gentlemen (rijal). Blessed are they! Blessed are they! [24]**

**And in another passage:**

**Today whoever among the handmaidens attains the knowledge of the Desire of the World [i.e., Baha'u'llah] is considered a gentleman (rajul) in the Divine Book. [25]**

**And in another place:**

**...many a man (rajul) hath waited expectant for God's Revelation, and yet when the Light shone forth from the horizon of the world, all but a few turned their faces away from it. Whosoever from amongst the handmaidens hath recognized the Lord of all Names is recorded in the Book as one of those men (rijal) by the Pen of the Most High. [26]**

**Likewise, 'Abdul-Baha in one of his Tablets has made the same point:**

**Verily, according to Baha'u'llah, women are judged as gentlemen (rijal). [27]**

**However, such passages were not raised as an issue at the time, either because the believers were not aware of them, or because they did not find them applicable. Certainly, the American Baha'is had no access to these texts and had to rely on the understandings of the Persian teachers who were sent by 'Abdul-Baha to guide them.**

**Names and Terminology**

In any case, it was the goal of Mirza Asadu'llah to establish a House of Justice among the believers in Chicago, as he indicated to the Baha'is that 'Abdul-Baha had instructed him to do. He had been at the centre of the organization of the first House of Justice in Tehran, and he assumed a similar role in Chicago. At his direction, the Baha'is in Chicago elected nine men by ballot to a new institution. Those elected were: George Lesch, Charles H. Greenleaf, John A. Guilford, Dr. Rufus H. Bartlett, Thornton Chase, Charles Hessler, Arthur S. Agnew, Byron S. Lane and Henry L. Goodall. [28]

At its first meeting, the House of Justice decided to raise the number of its members to twelve. The body appointed three additional Baha'i men to serve. The minutes of the meeting read:

Motion made and seconded that Messrs. Ioas, Pursels and Doney be selected as add'n [additional] members of this Board of Council. Said motion approved by Board. Secretary instructed to notify said members. [29]

This action was taken, no doubt, in accordance with the statement of Baha'u'llah in the Kitab-i Aqdas that the minimum number of members for a House of Justice is nine, "and should it exceed this number it does not matter." It is instructive to note that, in its first minutes, the secretary of the House of Justice refers to it as a "Board of Council." This illustrates the fluidity of terminology that was used for Baha'i meetings and institutions at the time. Standard terms for the Baha'i institutions did not become fixed and universal until well after the passing of 'Abdul-Baha. Today, the elected local and national Baha'i institutions are known as "Spiritual Assemblies," while the term "House of Justice" is reserved exclusively for the supreme, international institution. In the early years of this century, however, though these same terms were in use among the Baha'is, they were not used in the same ways.

'Abdul-Baha himself confirmed the legitimacy of the election of the first Chicago House of Justice. A Tablet, probably received in September 1901, is addressed from 'Abdul-Baha "To the members of the House of Justice, the servants of the Covenant, the faithful worshippers of the Holy Threshold of the Beauty of El-Abha." Two such Tablets addressed to the House of Justice of Chicago are translated in the compilation Tablets of Abdul-Baha Abbas. [31]

Shoghi Effendi, writing much later in 1929, has discussed the significance of these Tablets. He says:

That the Spiritual Assemblies of today will be replaced in time by Houses of Justice, and are to all intents and purposes identical and not separate bodies, is abundantly confirmed by 'Abdul-Baha Himself. He has in fact in a Tablet addressed to the members of the first Chicago Spiritual Assembly, the first elected Baha'i body instituted in the United States, referred to them as members of the "House of Justice" for that city,

and has thus with His own pen established beyond any doubt the identity of the present Baha'i Spiritual Assemblies with the House of Justice referred to by Baha'u'llah. For reasons which are not difficult to discover, it has been found advisable to bestow upon the elected representatives of Baha'i communities throughout the world the temporary appellation of Spiritual Assemblies, a term which, as the position and aims of the Baha'i Faith are better understood and more fully recognised, will gradually be superseded by the permanent and more appropriate designation of House of Justice. [32]

This "temporary appellation" was assumed at the instruction of 'Abdul-Baha about a year after the election of the Chicago House of Justice. The minutes of the House of Justice for May 10, 1902, read:

Mr/ Greenleaf stated that he was instructed by Mirza Assad Ullah to inform this Body that here after and until otherwise informed it shall be known as the "House of Spirituality," in accordance with a Tablet recently received from our Master.

Motion made and seconded that the command of Master changing name of this Body as transmitted by Mirza Assad Ullah be entered upon our records.

Approved by House.

Motion made and seconded that a copy (translation) of that portion of tablet setting forth the change as above mentioned be procured and placed on file.

Approved by House. [33]

Extracts from this Tablet were indeed translated for the House of Justice, now the House of Spirituality. The heading to the translation indicates that the Tablet was received in Chicago by Mirza Assadu'llah on May 3, 1902. One extract reads:

The House of Justice of Chicago should be called "the House of Spirituality" (or the Spiritual House).

In short, no one must hurt the weak ones, there, but must treat them in kindness. Because now is the cycle of kindness and forgiveness to all people. [34]

In what is apparently a second Tablet on the subject, 'Abdul-Baha explained the reasons for the change. This Tablet was, some time later, translated and published:

The signature of that meeting should be the Spiritual Gathering (House of Spirituality) and the wisdom therein is that hereafter the government should not infer from the term "House of Justice" that a court is signified, that it is connected with political affairs, or that at any time it will interfere with governmental affairs.

Hereafter, enemies will be many. They would use this subject as a cause for disturbing the mind of the government and confusing the thoughts of the public. The intention was to make known that by the term Spiritual Gathering (House of Spirituality), that Gathering has not the least connection with material matters, and that its whole aim and consultation is confined to matters connected with spiritual affairs. This was also instructed (performed) in all Persia.

[35]

At the same time, and in the original Tablet received on May 3, 'Abdul-Baha had instructed that the name of the Women's Assembly of Teaching be changed to the "Spiritual Assembly." He instructed that "Spiritual Assemblies" should be organized in every place. However, although the change of name for the House of Justice was effected immediately, the instruction to change the name of the women's institution was ignored. This is probably because the translation of this command into English was so poor as to render it incomprehensible.

And so we read the following in the minutes of the House of Spirituality three years later (July 29, 1905):

Mr. Windust read portions of the Tablet received from the Master in May, 1902 authorizing change of name of this body from "House of Justice" to "House of Spirituality"; as it also stated in said Tablet that the name of the Women's "Assembly of Teaching" be changed to "Spiritual Assembly." It was decided that this matter be spoken of at some future joint meeting [with the women's group], as it had evidently been overlooked. [37]

As we have seen in the Tablets quoted above, in the first year after the election of the Chicago House of Justice, 'Abdul-Baha Himself used various terms to refer to that body. (Of course, we have quoted His Tablets in translation - the translations available to the Baha'is at the time.) These Tablets reflect the use of at least three different designations during this period: House of Justice (bayt al-'adl) in the earliest Tablets, House of Spirituality (probably, bayt-i rawhani) in one Tablet, and Spiritual Gathering (mahfil-i rawhani) in another.

This last term, mahfil-i rawhani, can also be translated as "Spiritual Assembly." However, it was usually translated as "House of Spirituality" in the publications and translations made at this time, even though this translation was in error. The Chicago body came to be known as the House of Spirituality from 1902, and so the translators rendered 'Abdul-Baha's references to it in these words, even if the original Persian did not warrant such a designation. This was because the term "Spiritual Assembly" had no fixed meaning in the early community and could refer to a number of different Baha'i meetings. 'Abdul-Baha had asked, for example, that the term be used for the Ladies' Auxiliary. It was also used by the Baha'is of this time to refer to any Baha'i community as a

whole, some weekly teaching meetings, any consultative body, or any gathering of believers.

Terms used to designate the local administrative body were also fluid in 'Abdul-Baha's writings. In addition to the three designations above, the following additional names can be found: mahfil-i shur (Assembly of Consultation), mahfil-i shur rawhani (Spiritual Assembly of Consultation), bayt al-'adl rawhani (Spiritual House of Justice), anjuman (Council), anjuman-i adl (Council of Justice), and marakiz-i 'adl (Centres of Justice).

[38]

## **The Women's Struggle**

The election of an all-male House of Justice in Chicago was a development to which some of the women in the Baha'i community were never reconciled. It is Corinne True in particular who stands out in the struggle to overturn the exclusion of women from that body. After the election, she immediately helped to organize the Women's Assembly of Teaching which worked side by side with the House - and not always harmoniously - for over a decade. Beyond this, she appealed directly to 'Abdul-Baha, asking that women be elected to the House of Justice.

Mrs. True's letter, which has recently come to light, indicates clearly that the change to an all-male body was the cause of some dispute. She writes to 'Abdul-Baha:

There has existed a difference of opinion in our Assembly [that is, the Chicago community] as to how it should be governed. Every believer desires to carry out the Commands of the Blessed Perfection [Baha'u'llah] but we want to know from our Lord himself [that is, 'Abdul-Baha] what these Commands are, as they are written in Arabic and we do not know Arabic. Will Our Lord write me direct from Acca and not have it go through any Interpreter [sic] in America and thus grant me the Authority to say the Master says thus & so, for he has written it to me...

Many in our Assembly feel that the Governing Board in Chicago should be a mixed Board of both men & women. Woman in America stands so conspicuously for all that is highest & best in every department and for that reason it is contended the affairs should be in the hands of both sexes. [39]

She was, however, disappointed when the Master would not support her point of view. He confirmed the practise of electing only males to the Baha'i governing board of Chicago, admonishing her to be patient. She appears to have received her reply from 'Abdul-Baha in June of 1902, but refrained from sharing this Tablet with the Chicago House until the fall of that year.

The Tablet is a famous one and reads in part (in modern translation):

**Know thou, O handmaid, that in the sight of Baha, women are accounted the same as men, and God hath created all humankind in His own image, and after His own likeness. That is, men and women alike are the revealers of His names and attributes, and from the spiritual viewpoint there is no difference between them. Whosoever draweth nearer to God, that one is the most favoured, whether man or woman. How many a handmaid, ardent and devoted, hath, within the sheltering shade of Baha, proved superior to the men, and surpassed the famous of the earth.**

**The House of Justice, however, according to the explicit text of the Law of God, is confined to men; this for a wisdom of the Lord God's, which will ere long be made manifest as clearly as the sun at high noon.**

**As to you, O ye other handmaids who are enamoured of the heavenly fragrances, arrange ye holy gatherings, and found ye Spiritual Assemblies, for these are the basis for spreading the sweet savours of God, exalting His Word, uplifting the lamp of His grace, promulgating His religion and promoting His Teachings, and what bounty is there greater than this? [40]**

Since 'Abdul-Baha had confirmed that women should be excluded from the Chicago House of Justice (later, House of Spirituality), this practice continued for some time, in Chicago and elsewhere. We might assume that the belief that women were to be permanently excluded from local Baha'i executive bodies was widespread, at least amongst the men. Women were to be involved in forming women's groups, which 'Abdul-Baha had named "Spiritual Assemblies" in one Tablet.

That did not end the issue, of course. It appears that American Baha'i women continued to discuss the possibility of membership on governing boards, with Corinne True being prominent among them. In 1909, Mrs. True received a Tablet from 'Abdul-Baha in response to her insistent questioning. It reads, in part:

**According to the ordinances of the Faith of God, women are the equals of men in all rights save only that of membership on the Universal House of Justice [bayt al-'adl 'umumi], for, as hath been stated in the text of the Book, both the head and the members of the House of Justice are men. However, in all other bodies, such as the Temple Construction Committee, the Teaching Committee, the Spiritual Assembly, and in charitable and scientific associations, women share equally in all rights with men. [41]**

This new Tablet from 'Abdul-Baha to Corinne True appears to have opened up a nationwide controversy over the rights of women to serve on Baha'i institutions. The use of the term "Universal House of Justice" in this Tablet caused some confusion. Corinne True and others assumed that 'Abdul-Baha intended by this Tablet that women were now to be admitted to membership on local Baha'i bodies,



and more particularly to membership on the Chicago House of Spirituality.

Thornton Chase related the controversy which erupted in Chicago in a letter written a few months later (January 19, 1910):

Several years ago, soon after the forming of the "House of Justice" (name afterward changed by Abdul-Baha to House of Spirituality on account of political reasons - as stated by Him - and because also of certain jealousies) Mrs. True wrote to Abdul-Baha and asked if women should not be members of that House. He replied distinctly, that the House should be composed of men only, and told her that there was a wisdom in this. It was a difficult command for her to accept, and ever since (confidentially) there has been in that quarter and in those influenced by her a feeling of antagonism to the House of Spirituality, which has manifested itself in various forms... ..Mrs True received a Tablet, in which it was stated (in reply to her solicitation) that it was right for women to be members of all "Spiritual Gatherings" except the "Universal House of Justice", and she at once construed this to mean, that women were to be members of the House of Spirituality and the Council Boards, because in some of the Tablets for the House, it had been addressed as the "Spiritual Assembly" or "Spiritual Gathering".

But the House of Spirituality could not so interpret the Master's meaning... [42]

The difference of opinion was deep and serious. It took place within a wider context of gender tensions within the American Baha'i community at the time. The Chicago House of Spirituality consulted on the new Tablet to Corinne True at its meetings on August 31, 1909, and September 7, 1909. While it seemed clear to them that the Tablet did not admit women to membership on the House of Spirituality, they decided to write to 'Abdul-Baha for a clarification of His meaning. [43]

It appears that no record of a reply to the House on this point has survived. But, in the event, the practice of excluding women from membership did not change. The men of Chicago assumed that 'Abdul-Baha's reference to the "Universal House of Justice" intended the local Chicago institution. This is a reasonable assumption, given the lack of fixed terminology at the time.

The word 'umumi, with which 'Abdul-Baha qualified His reference to the House of Justice in Arabic, means public, general, or universal. Since it was known that Corinne True had asked about women's service on the Chicago House - which was understood to be a House of Justice, even if designated a House of Spirituality for various reasons - His reply seemed to indicate that only men could serve on the general (or universal) body, while women could serve on all subordinate bodies, such as the Assembly of Teaching, the Philanthropic Association, and so forth. And this is the interpretation of the Tablet that would stand for some years to come.

In May of 1910, Thornton Chase wrote to a believer about this

question, which was still being debated:

As to women being members of the House, there is no question at all. Abdul-Baha's reply to Mrs True years ago, settled that, viz, that the members of the House should be men, and that the time would come when she would see the wisdom of that. This was in direct answer to her question to Him as to this matter. He has never changed that command, and He cannot, because it is the command of Baha'o'llah also, as applied to such bodies of business controllers.

But, in a Tablet to me, 'Abdul-Baha said "The House of Spirituality must encourage the women as much as possible". There is the whole procedure. "Encourage the women as much as possible". That is what He does: that is what we should do. Not to be members of the H. of S., but to all good works in the Cause, which they can possibly accomplish. It seems to me that the matter of membership in H. of S. should be simply ignored, not talked about, but if it obtrudes itself too strongly, just get out that Tablet to Mrs. True and the one to me (just mentioned) and offer them as the full and sufficient answer. [44]

Chase's views are undoubtedly representative of the understandings of the majority of Baha'is at the time. It was the common understanding that the Chicago House of Spirituality was properly composed of men only, and that ultimately all local Baha'i boards should be similarly composed. This was a position which was repeatedly sustained by 'Abdul-Baha, but which was never fully accepted by some Baha'i women.

In Kenosha, which had had an all-male "Board of Consultation" for some years, the issue of women's service on the Board became a matter of dispute in 1910, as a result of Corinne True's 1909 "Universal House of Justice" Tablet. On July 4, 1910, the Kenosha Board wrote to the House of Spirituality in Chicago asking if they had any Tablets from 'Abdul-Baha which instructed that women should be elected to local institutions. They explained that two of the Baha'i ladies in their community had insisted that such Tablets existed. [45]

The reply from the House of Spirituality, dated July 23, 1910, is very instructive. [46] The House was able to find three Tablets from 'Abdul-Baha which had bearing on the subject. One was the 1909 Tablet to Corinne True which had opened the controversy. Two others had been received from 'Abdul-Baha in 1910, in reply to more inquiries.

In a Tablet to Louise Waite (April 20, 1910), 'Abdul-Baha had instructed:

The Spiritual Assemblies which are organized for the sake of teaching the Truth, whether assemblies for men, assemblies for women or mixed assemblies, are all accepted and are conducive to the spreading of the Fragrances of God.



**This is essential. [47]**

**'Abdul-Baha goes on to state that the time had not come for the establishment of the House of Justice, and he exhorts the men and the women to produce harmony and conduct their affairs in unity.**

**[48]**

**In another Tablet directed to the Baha'is of Cincinnati, where the question of women's participation in local organization had also become an issue, 'Abdul-Baha wrote something similar:**

**It is impossible to organize the House of Justice in these days; it will be formed after the establishment of the Cause of God. Now the Spiritual Assemblies are organized in most of the cities, you must also organize a Spiritual Assembly in Cincinnati. It is permissible to elect the members of the Spiritual Assembly from among the men and women; nay, rather, it is better, so that perfect union may result. [49]**

**The House of Spirituality concluded from these Tablets that:**

**...in organizing Spiritual Assemblies of Consultation now, it is deemed advisable by Abdul-Baha to have them composed of both men and women. The wisdom of this will become evident in due time, no doubt. [50]**

**By this time, Baha'is in different parts of the United States had established a variety of boards and committees as a means of local organization. Women had served on the Washington, D.C., "Working Committee" since its formation in 1907. They had been a part of the Boston "Executive Committee" from its beginning in 1908. Women also acted as officers of communities in places where Baha'is had elected no corporate body. But these were regarded, for the most part, as temporary, ad-hoc organizations not official Baha'i institutions, which were thought to be properly all male.**

**'Abdul-Baha's Tablets recognized all of these local bodies as "Spiritual Assemblies" (or Spiritual Gatherings, mahfil-i rawhani) and by 1910, He was urging that these Assemblies consist of both men and women. The House of Spirituality in Chicago was obviously puzzled by this command, though it expressed confidence that the wisdom of mixed Assemblies would "become evident in due time." However, since it knew that the Kenosha Board of Consultation had been established as an all-male body in accordance with earlier instructions from 'Abdul-Baha, the House of Spirituality suggested that the Kenosha Baha'is might wish to take a vote to determine whether a majority of believers would be in favour of a change. [51]**

**Rather than do this, however, the Kenosha Board of Consultation submitted the question to 'Abdul-Baha. The "supplication" (as they termed it) was signed by all of the men of the Board. It asked if the Board should be dissolved, to be reelected with women as members. The Board members pledged to the**

Master that if it was His wish they would dissolve, but they stated that their intentions had been pure at the founding of the Board and that it had been established in accordance with a Tablet that had been revealed for the House of Spirituality some years before. [52]

'Abdul-Baha, however, would not support the idea of dissolving the all-male Board. His reply, received March 4, 1911, explains:

Now Spiritual Assemblies must be organized and that is for teaching the Cause of God. In that city you have a spiritual Assembly of men and you can establish a spiritual Assembly for women. Both Assemblies must be engaged in diffusing the fragrances of God and be occupied with the service of the Kingdom.

The above is the best solution for this problem... [53]

As in other Tablets, He stated that conditions for the establishment of the House of Justice did not yet exist, and He urged unity between the men and women of the Baha'i community.

And so, through 1911, the status quo that had been established by Mirza Assadu'llah in Chicago in 1901, with the election of the first American House of Justice, held firm. All-male institutions continued to function in the most important Baha'i communities. These were supplemented by parallel women's groups. A variety of committees and boards had been established in smaller Baha'i communities that included women as members, but these were regarded by most Baha'is as only informal groups. While 'Abdul-Baha was urging that new "Spiritual Assemblies" include both men and women, He would not sanction the reorganization of the longer-established male bodies. Baha'i women in various parts of the country continued to discuss the need for change.

## **The Change Comes**

It was not until 1912, during the visit of 'Abdul-Baha to America, that a decisive change was finally made. While 'Abdul-Baha was in New York, He sent word to the Baha'is of Chicago that the House of Spirituality should be reorganized and a new election held. He chose Howard MacNutt, a prominent Baha'i from Brooklyn, to travel to Chicago as His personal representative. MacNutt was instructed to hold a new election for a "Spiritual Meeting" (probably mahfil-i rawhani) of the Baha'is of Chicago. For the first time, women were eligible for election to this body.

MacNutt arrived in Chicago on August 8, 1912. At 'Abdul-Baha's instructions, a feast was held on August 10, at the home of Mr. and Mrs. George Lesch, where the entire Chicago Baha'i community was invited to be the guests of 'Abdul-Baha. MacNutt delivered to the community 'Abdul-Baha's message of unity and love.

**The election was held the following day on August 11.**

**The Baha'i magazine, Star of the West, carried this account of that historic election:**

**On Sunday evening, the 11th, the Chicago Assembly [meaning here, the whole Baha'i community] selected a "Spiritual Meeting" of nine, composed of men and women, whose service - according to the wish of Abdul-Baha - is, first, to promulgate the teachings of the Revelation, and, second, to attend to other matters necessary to the welfare of the assembly. Mr. MacNutt was present and gave an inspiring address.**

**A long struggle had ended.**

### **Baha'i Institutions in the East**

**From the time of the dissolution of the Chicago House of Spirituality and its reelection, service on local Baha'i institutions has always remained open to women in America. 'Abdul-Baha had made it perfectly clear that the restrictions placed on women in this regard were intended to be only temporary ones. From that point forward, women were fully integrated into the emerging Baha'i Administration erected in the West.**

**The same was not true in the East, however. In Iran and in the rest of the Muslim world, social conditions made it impossible for the restriction on women's participation on local institutions to be lifted for some time. Local and National Spiritual Assemblies in Iran were limited to male membership during the entire period of the ministry of 'Abdul-Baha, and for most of the ministry of Shoghi Effendi. Again, the principle of gradualism was at play.**

**Of course, there were Baha'i women in Iran, as well in the United States, who campaigned for a greater role for women in the Baha'i community. Their concerns were not only with participation on local Houses of Justice, but also with the elimination of other social restrictions, such as the use of the veil in public. In a Tablet to one such woman activist, 'Abdul-Baha urged restraint and recommended a gradual approach:**

**The establishment of a women's assemblage (mahfil) for the promotion of knowledge is entirely acceptable, but discussions must be confined to educational matters. It should be done in such a way that differences will, day by day, be entirely wiped out, not that, God forbid, it will end in argumentation between man and women. As in the question of the veil, nothing should be done contrary to wisdom....**

**Now the world of women should be a spiritual world, not a political one, so that it will be radiant. The women of other nations are all immersed in political matters. Of what benefit**

is this, and what fruit doth it yield? To the extent that ye can, ye should busy yourself with spiritual matters which will be conducive to the exaltation of the Word of God and of the diffusion of His fragrances. Your demeanour should lead to harmony amongst all and to coalescence and the good-pleasure of all...

I am endeavouring, with Baha'u'llah's confirmations and assistance, so to improve the world of the handmaidens [that is, the world of women] that all will be astonished. This progress is intended to be in spirituality, in virtues, in human perfections and in divine knowledge. In America, the cradle of women's liberation, women are still debarred from political institutions because they squabble. (Also, the Blessed Beauty has said, "O ye Men [rijal] of the House of Justice.") Ye need to be calm and composed, so that the work will proceed with wisdom, otherwise there will be such chaos that ye will leave everything and run away. "This newly born babe is traversing in one night the path that needeth a hundred years to tread." In brief, ye should now engage in matters of pure spirituality and not contend with men. 'Abdul-Baha will tactfully take appropriate steps. Be assured. In the end thou wilt thyself exclaim, "This was indeed supreme wisdom!" [55]

Baha'i women were not admitted to service on the institutions of the Faith in Iran until 1954. But this restriction was understood to be temporary, to be removed as soon as circumstances would permit. As Iranian society allowed a greater role for women in general, and as Baha'i women became more educated and more prepared for administrative service, this restriction was lifted. The Guardian eventually made women's participation on Baha'i institutions in the East one of the goals of the Ten Year World Crusade (1953-1963). His hopes were rewarded by the signal distinction which some Baha'i women have achieved as administrators on local Assemblies and on the National Assembly of Iran.

## **The International House of Justice**

The only remaining body within the Baha'i Faith whose membership continues to be limited to men is its supreme institution, the Universal House of Justice. First established in 1963, the Universal House of Justice is elected by the members of the National Spiritual Assemblies of the world. Naturally, the electors include many women. But the members of the House of Justice itself, from its inception, have all been male.

Shoghi Effendi anticipated that the Universal House of Justice would be established as an all-male body, even though he passed away before he could see this implemented. He did not comment generally on the subject, and he does not seem to have devoted a great deal of time to the issue. But in answer to questions from individual Baha'is, some letters were written on the Guardian's behalf by his secretaries which comment on the

composition of the yet-to-be-formed House of Justice. For example, his secretary writes:

**As regards your question concerning the membership of the Universal House of Justice, there is a Tablet from 'Abdul-Baha in which He definitely states that the membership of the Universal House of Justice is confined to men, and that the wisdom of it will be fully revealed and appreciated in the future. In the local, as well as national Houses of Justice, however, women have the full right of membership. It is, however, only to the International House that they cannot be elected. [56]**

**And in another letter:**

**As regards the membership of the International House of Justice, 'Abdul-Baha states in a Tablet that it is confined to men, and that the wisdom of it will be revealed as manifest as the sun in the future. [57]**

**Again:**

**Regarding your question, the Master said the wisdom of having no women on the International House of Justice, would become manifest in the future. We have no indication other than this... [58]**

**Again:**

**People must just accept the fact that women are not eligible to the International House of Justice. As the Master says the wisdom of this will be known in the future, we can only accept, believing it is right...[59]**

**The remarkable similarity of these letters to individual believers should be noted. In each case, the Guardian directed his secretary to refer to the Tablet of 'Abdul-Baha to Corinne True which was written in reply to her petition that women be elected to the Chicago House of Justice. This Tablet explains that the reason for the exclusion of women will become manifest in the future. Subsequent events demonstrated that 'Abdul-Baha had intended that this exclusion be only temporary - an exclusion that would be followed by the full participation of women on this body.**

**The exclusion of women from the Universal House of Justice today is observed by the Baha'i community primarily in obedience to these letters of the Guardian. Most Baha'is assume that this exclusion was intended to be a permanent one. However, since this instruction of the Guardian is tied so closely to the meaning of the**

one Tablet of 'Abdul-Baha which promises that the wisdom of the exclusion of women will become manifest in the future, and since it is known that the meaning of the Tablet was that women should be excluded only temporarily from the Chicago House, the assumption that women will be permanently excluded from the current Universal House of Justice may be a faulty one. A temporary exclusion may be intended.

The answer to this question, as with all other questions in the Baha'i community, will have to be worked out over time. The elements of dialogue, struggle, persistence and anguish which are so evident in the history of the gradual participation of women on local Baha'i administrative bodies will, no doubt, all attend the working out of that answer in the future. These elements are all present today.

### **A Tablet of Assurance**

'Abdul-Baha repeatedly assured Baha'i women in His writings that the women of the future would achieve full and complete equality with men. In one of these Tablets He refers to the composition of the House of Justice. The Tablet is dated August 28, 1913, and it appears to have been written to a Baha'i woman in the East. In it, 'Abdul-Baha repeats His promise:

**In this Revelation of Baha'u'llah, the women go neck and neck with the men. In no movement will they be left behind. Their rights with men are equal in degree. They will enter all the administrative branches of politics. They will attain in all such a degree as will be considered the very highest station of the world of humanity and will take part in all affairs. Rest ye assured. Do ye not look upon the present conditions; in the not far distant future the world of women will become all-refulgent and all-glorious, FOR HIS HOLINESS BAHU'U'LLAH HATH WILLED IT SO! At the time of the elections the right to vote is the inalienable right of women, and the entrance of women into all human departments is an irrefutable and incontestable question. No soul can retard or prevent it...**

**As regards the constitution of the House of Justice, Baha'u'llah addresses the men. He says: "O ye men of the House of Justice!"**

**But when its members are to be elected, the right which belongs to women, so far as their voting and their voice is concerned, is indisputable. WHEN THE WOMEN ATTAIN TO THE ULTIMATE DEGREE OF PROGRESS, THEN, ACCORDING TO THE EXIGENCY OF THE TIME AND PLACE AND THEIR GREAT CAPACITY, THEY SHALL OBTAIN EXTRAORDINARY PRIVILEGES. Be ye confident on these accounts. His Holiness Baha'u'llah has greatly strengthened the cause of women, and the rights and privileges of women is one of the greatest principles of 'Abdul-Baha. Rest ye assured! [60] (Final emphasis added.)**



## Notes

1. Nabil-i A'zam, *The Dawn-Breakers*, Wilmette, Ill.: Baha'i Publishing Trust, 1932, pp 80-81, 270-71.
2. See, for example, Ruhiyyih Rabbani, *The Priceless Pearl*, London: Baha'i Publishing Trust, 1969, pp 39-42 and 57-58; Baha'i Administration, Wilmette, Ill.: Baha'i Publishing Trust, 1928, pp 25-26.
3. The Universal House of Justice, *A Synopsis and Codification of the Kitab-i-Aqdas, the Most Holy Book of Baha'u'llah*, Haifa: Baha'i World Centre, 1973, p 5.
4. Ibid., pp 3-7.
5. 'Abdul-Baha, *The Promulgation of Universal Peace*, Wilmette, Ill.: Baha'i Publishing Trust, 1922-25 (1982), pp 136-37.
6. Ibid., pp 136-37.
7. 'Abdul-Baha, *Paris Talks*, London: Baha'i Publishing Trust, 1912, p 161.
8. *Promulgation*, p 174.
9. Ibid., p 375.
10. *Synopsis*, p 13.
11. Ibid., p 16.
12. Ibid., p 57.
13. Ibid., pp 5-6.
14. All information in this section concerning the first House of Justice of Tehran is based on Ruhu'llah Mihrabkhani, *Mahafil-i shur dar 'ahd-i Jamal-i Aqdas-i Abha*, (Assemblies of consultation at the time of Baha'u'llah) in *Payam-i Baha'i*, nos. 28 and 29, pp 9-11 and pp 8-9 respectively.
15. *Minutes of the North Hudson, N.J., Board of Counsel*, National Baha'i Archives, Wilmette, Ill.
16. *Chase to Blake*, 21/3/00, Chase Papers, National Baha'i Archives.
17. *Regulations relating to the Chicago Board of Council* (Abdel Karim Effendi), Albert Windust Papers, National Baha'i Archives.
18. *Kenosha Evening News*, 29/6/00, p 1.
19. *House of Justice in Chicago to House of Justice in New York*, 23/5/01, House of Spirituality Papers, National Baha'i Archives.
20. Fannie Lesch, "Dr. C. I. Thatcher, Chicago, Illinois", (an obituary), Albert Windust Papers, National Baha'i Archives.
21. *Minutes of the House of Justice (Chicago)*, 26/1/02 and 28/6/01. House of Spirituality Papers, National Baha'i Archives.
22. Marzieh Gail and Fadil-i Mazandarani (trans.), typescript translation of the *Kitab-i Aqdas*.
23. Ibid.
24. Quoted in Ahmad Yazdani, *Mabadiy-i Ruhani*, Tehran: Baha'i Publishing Trust, 104 Badi', p 109.
25. Ibid.
26. *Women: Extracts from the Writings of Baha'u'llah, 'Abdul-Baha, Shoghi Effendi, and the Universal House of Justice*, comp. by The Research Department of the Universal House of Justice, Thornhill, Ont.: Baha'i Canada Publications, 1986, #7, p 3.
27. Quoted in Ahmad Yazdani, *Maqam va Huquq-i Zan dar Diyanat-i*

- Baha'i, vol. 1, Tehran: Baha'i Publishing Trust, 107 Badi'.
28. Minutes of the House of Spirituality, 24/5/01, House of Spirituality Papers, National Baha'i Archives.
29. Ibid., 20/5/01.
30. Synopsis, p 13.
31. Tablets of Abdul-Baha Abbas, Chicago: Baha'i Publishing Society, 1909, vol 1, p 3.
32. Shoghi Effendi, World Order of Baha'u'llah, Wilmette, Ill.: Baha'i Publishing Trust, 1938, p 6.
33. Minutes of 10/5/02, House of Spirituality Papers, National Baha'i Archives.
34. Extract from the Tablet of the Master, 'Abdul-Baha, to Mirza AssadUllah, received in Chicago on the 3rd of May, 1902. House of Spirituality Papers. National Baha'i Archives.
35. Tablets of Abdul Baha Abbas, p 6.
36. The translation reads "We named the assemblies of teaching in Chicago the Spiritual Assemblies; you should organize spiritual assemblies in every place"; ( extract from the Tablet from the Master, se note 35 above).
37. Minutes, 29/7/05, House of Spirituality Papers, National Baha'i Archives.
38. See various published Tablets and public talks of 'Abdul-Baha, including: Kitab-i baday 'u'l-athar, Bombay, 1921, vol.1, pp 65, 119, 120, 251; and
39. True to 'Abdul-Baha, 25/2/02, Document 11137, International Baha'i Archives, Haifa, Israel.
40. Selections from the Writings of 'Abdul-Baha, Haifa: Baha'i World Centre, 1978, pp 79-80.
41. 'Abdul-Baha to Corinne True, 24/7/09, microfilm, National Baha'i Archives.
42. Chase to Remey, 19/1/10, Chase Papers, National Baha'i Archives.
43. Minutes, 31/8/09 and 7/9/09, House of Spirituality Papers, National Baha'i Archives.
44. Chase to Scheffler, 10/5/10, Chase papers, National Baha'i Archives.
45. Bahai Assembly of Kenosha to House of Spirituality, 4/7/10, House of Spirituality Papers, National Baha'i Archives.
46. House of Spirituality (Albert R. Windust, Librarian) to Board of Consultation, Kenosha, Wis., 23/7/10, House of Spirituality Papers, National Baha'i Archives.
47. Ibid.
48. Ibid.
49. Ibid.
50. Ibid.
51. Ibid.
52. Kenosha Assembly to Albert Windust, 16/5/11, House of Spirituality Papers, National Baha'i Archives.
53. 'Abdul-Baha to the members of the Spiritual Assembly and Mr. Bernard M. Jacobsen, Kenosha, Wis., 4/5/11, House of Spirituality Papers, National Baha'i Archives.
54. Star of the West, vol. 3, no. 10 (August 20, 1912) p 16. See also, 'Abdul-Baha's instructions to Howard MacNutt, August 6, 1912, microfilm collection, National Baha'i Archives.
55. Women, #11, pp 6-7.



- 56. Letter written on behalf of Shoghi Effendi, dated July 28, 1936, Baha'i News, No. 105 (February 1937) p 2.**
- 57. Letter written on behalf of Shoghi Effendi, dated December 14, 1940, quoted in Dawn of a New Day (New Delhi: Baha'i Publishing Trust, n.d.) p 86.**
- 58. Letter written on behalf of Shoghi Effendi, dated September 17, 1952, Baha'i News, No 267 (May 1953) p 10.**
- 59. Letter written on behalf of Shoghi Effendi, dated July 15, 1947, quoted in "Extracts on Membership of the Universal House of Justice" (an unpublished compilation of the Universal House of Justice).**
- 60. Quoted in Paris Talks (London: Baha'i Publishing Trust, 1912) pp 182-83.**

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# The Baha'i Faith & Religious Freedom of Conscience

A SELECTION of messages on the H-BAHAI forum regarding taqiyyih, Hikmat & Taqiyya (taqqiya or taqiya, taqia), "wisdom" and dissimulation, key Baha'i concepts

[https://fglaysher.com/bahaicensorship/taqiyya\\_taqqiya\\_taqiya\\_taqiyyih\\_hikmat.html](https://fglaysher.com/bahaicensorship/taqiyya_taqqiya_taqiya_taqiyyih_hikmat.html)

Excerpts from - <https://fglaysher.com/bahaicensorship/archives/arb91197-62898.txt>

See also hikmat & taqiyya, "wisdom," "dissimulation" and "deception," key Baha'i concepts

<https://fglaysher.com/bahaicensorship/hikmatMENU.htm>

For anyone interested, the Wikipedia article on taqqiya cites an outstanding article by Raymond Ibrahim. "How Taqiyya Alters Islam's Rules of War: Defeating Jihadist Terrorism". Middle East Forum. Winter 2010. Having read a number of articles on taqiyya (taqqiya or taqiya, taqiyyih, taqia) over the years, I highly recommend Raymond Ibrahim's piece. It is available online: <https://www.meforum.org/2538/taqiyya-islam-rules-of-war>

Compare Lebanese journalist Joseph Bishara writing that Imam Feisal Abdul Rauf, chairman of the Cordoba Initiative [9/11 mosque], does not really believe in tolerance. He stated that Rauf is deceiving the public based on the Islamic principle of taqiyya (concealing one's true beliefs) – that is, he is hiding his real intentions, which are to spread Islam in the U.S. while exploiting the liberties granted him by the U.S.

<https://www.memri.org/report/en/0/0/0/0/0/0/4677.htm>

The 1997 discussion below represents well what happens to any individual Bahai, regardless of the forum, on or offline, who questions the doctrine of taqiyyih (taqiyya), or anything else in the Haifan interpretation of the Bahai teachings--and how their opinions, essentially any dissident, are marginalized and suppressed. The irony of Juan Cole's involvement here in 1997 is that he was increasingly subjected to these same tactics, driving him further away from and apparently out of the Baha'i Faith.

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From: Juan R. I. Cole[SMTP:jrc@UMICH.EDU]

Sent: Thursday, November 20, 1997 2:39 PM

To: Multiple recipients of list H-BAHAI

Subject: Re: Dissembling

From: "Susan Maneck" <smaneck@berry.edu>

Date: Thu, 20 Nov 1997 12:23:03 EST

Subject: Re: Dissembling

Fred Glaysher writes:

> More than a decade or so ago, I read somewhere of an Islamic word  
> or phrase that meant something like to dissemble one's faith when

> having to do so for the good of Islam. The nuance apparently was  
> favorable toward the practice.

The term is \*taqiyyih\* and is disallowed in the Writings. However, it is replaced by a term \*hikmat\* or wisdom which at times functions similarly. I recently wrote an article on this subject entitled "Wisdom and Dissimulation" which is published in Baha'i Studies Review, vol. 6.

Jonah has it posted on his web site.

[This paper can be reached on the Web under "Papers by Susan Maneck" via <https://www-personal.umich.edu/~jrcole/bhscholr.htm> - ed.]

If you can't locate a copy of it, let me know and I'll send it to you. But I will be gone until after Thanksgiving. I'll see you all in San Francisco at the AAR and MESA.

Susan Maneck  
Berry College

-----  
From: Juan R. I. Cole[SMTP:jrc@umich.edu]  
Sent: Thursday, November 20, 1997 6:26 PM  
To: FG  
Subject: Re: Dissembling

Frederick:

Do you think psychologically you could handle being on talisman again without flaming other participants? There are very obnoxious conservatives on that list, but Josh doesn't want the list roiled (any more than it is) by vituperative language.

I'll be incommunicado till Thanksgiving, but we can talk then.

cheers Juan

-----  
From: Juan R. I. Cole[SMTP:jrc@UMICH.EDU]  
Sent: Thursday, November 20, 1997 11:19 PM  
To: Multiple recipients of list H-BAHAI  
Subject: Re: Dissembling

Date: Thu, 20 Nov 1997 20:00:06 -0600  
From: "Bijan/Farnaz Ma'sumian" <masumian@austin.cc.tx.us>  
Subject: Re: Dissembling

The term you're looking for is probably "taqiyyih" (dissimulation/hiding one's religious belief system or pretending to belong to an accepted religious system to protect oneself) practiced by many Shi'is in time of

physical danger. Some Babis and Baha'is may have practiced it occasionally but, to my knowledge, the Baha'i Writings do not support dissimulation. The closest thing in the Baha'i writings to "taqiyyih" I can think of would be Baha'u'llah's suggestion to "observe wisdom" meant to encourage his followers to avoid volunteering their religious preference indiscriminately and, in the process, create problems for themselves and their fellow-believers. This was particularly understandable in the 19th century due to the size of the nascent Baha'i community and the frequency and severity of the persecutions.

Bijan Ma'sumian  
Austin, Texas

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From: Juan R. I. Cole[SMTP:jrcole@umich.edu]  
Sent: Sunday, November 30, 1997 12:57 PM  
To: FG  
Subject: Re: Dissembling

Dear Frederick:

The reason you were thrown off Talisman was that you called Sheila a "prig" and used similar abusive language toward several other participants, and \*everyone\* on the list was upset with you. Everyone of all ideological stripes. What Josh wanted from you was an acknowledgment that that behavior was inappropriate and that you will refrain from personally insulting other list members if you are readmitted. It was Josh's understanding that you had come to terms with this tendency to "flame" indiscriminately.

If I describe the situation correctly (i.e. that you are now willing to be civil even on an unmoderated list), message Josh at jsgreen@umich.edu and ask him to resubscribe you to Talisman, and tell him I said it was all right (you could forward him this message).

I think your point of view can be an important corrective to more hardline and rightwing ones, but only if you develop some "emotional intelligence" (the title of a book I highly recommend to you) about how to build a network of friends and supporters for your position.

cheers Juan

>FG  
>-----Original Message-----  
>From: Juan R. I. Cole <jrcole@umich.edu>  
>To: FG <FG@hotmail.com>  
>Date: Thursday, November 20, 1997 5:25 PM  
>Subject: Re: Dissembling  
>  
>  
>>  
>>Frederick:  
>>

>>Do you think psychologically you could handle being on talisman again  
>>without flaming other participants? There are very obnoxious conservatives  
>>on that list, but Josh doesn't want the list roiled (any more than it is)  
>by  
>>vituperative language.  
>>  
>>I'll be incommunicado till Thanksgiving, but we can talk then.  
>>  
>>cheers Juan  
>  
>Though I have never fully understood the reasons nor the manner  
>in which I was brusquely thrown off talisman and then kept  
>off, even after six months, I harbor no ill will towards talisman  
>or anyone there that needs to be revisited....  
>  
>Sure, I'd accept reinstatement.... Please use the following  
>address: fglaysh@hotmail.com which I use exclusively for  
>mailing lists.  
>  
>And thanks for the invitation. My having access to talisman might  
>help a great deal with the passing of talk.religion.bahai....  
>  
>FG  
>UseNet: alt.religion.bahai  
>The RFD for talk.religion.bahai can be found on news.groups,  
>news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd2.htm>>  
>  
>  
>

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From: L-Soft list server at H-Net - Humanities On-Line (1.8b)[SMTP:LISTSERV@h-net.msu.edu]

Sent: Sunday, November 30, 1997 2:32 PM

To: FG@HOTMAIL.COM

Subject: Message ("Your message dated Sun, 30 Nov 1997 13:32:37...")

Your message dated Sun, 30 Nov 1997 13:32:37 -0500 with subject "Re: Dissembling" has been submitted to the moderator of the H-BAHAI list: "Juan Cole, U of Michigan" <JR Cole@UMICH.EDU>.

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From: Juan R. I. Cole[SMTP:jrc@UMICH.EDU]

Sent: Sunday, November 30, 1997 4:16 PM

To: Multiple recipients of list H-BAHAI

Subject: Re: Dissembling

From: "FG" <FG@hotmail.com>

Subject: Re: Re: Dissembling

Date: Sun, 30 Nov 1997 13:32:37 -0500

Bijan Ma'sumian wrote:

>The term you're looking for is probably "taqiyyih" (dissimulation/hiding  
>one's religious belief system or pretending to belong to an accepted  
>religious system to protect oneself) practiced by many Shi'is in time of  
>physical danger.

Were there situations in which Shi'is would practice "taqiyyih" with other Muslims not only with infidels? If so, can you give me an example or historical illustration of the practice? Is the word "taqiyyih" ever used in the Bahai Writings? Would you cite the passage....

>Some Babis and Baha'is may have practiced it occasionally  
>but, to my knowledge, the Baha'i Writings do not support dissimulation. The  
>closest thing in the Baha'i writings to "taqiyyih" I can think of would be  
>Baha'u'llah's suggestion to "observe wisdom" meant to encourage his  
>followers to avoid volunteering their religious preference indiscriminately  
>and, in the process, create problems for themselves and their  
>fellow-believers.

Are there other passages you know of, translated or not, in which Baha'u'llah suggests the same? Similarly, as with Islam, are they always in regard to non-believers?

To Susan Maneck:

Thanks for mentioning your paper on hikmat. I'm working on reading it. Perhaps that will answer some of these and other questions I have in regard to dissembling in the Muslim/Bahai context....

FG

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From: Juan R. I. Cole[SMTP:jrc@umich.edu]  
Sent: Tuesday, December 02, 1997 12:58 AM  
To: Multiple recipients of list H-BAHAI  
Subject: Re: Dissembling

From: "Susan Maneck" <smaneck@berry.edu>  
Date: Mon, 1 Dec 1997 19:25:29 EST  
Subject: Re: Dissembling

Fred asks:

> Is the word "taqiyyih" ever used  
> in the Bahai Writings? Would you cite the passage....

Yes it is. Baha'u'llah explicitly forbids it and replaces it with  
\*hikmat.\* Here's the passage:

"In this Day, We can neither approve of the conduct of the fearful that seeketh to dissemble his faith, nor sanction the behaviour of the avowed believer that clamorously asserteth allegiance to this Cause. Both should observe the dictates of wisdom [bayad bi-hikmat amil bashand], and strive diligently to serve the best interests of the Faith." Gleanings. p. 343.

> Are there other passages you know of, translated or not, in which  
> Baha'u'llah suggests the same? Similarly, as with Islam, are they always  
> in regard to non-believers?

I don't think so. Passages involving hikmat seem to carry a broader meaning in the Lawh-i Maqsud, for instance.

"Every word is endowed with a spirit, therefore the speaker or expounder should deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. . . . One word may be likened unto fire, another unto light, and the influence of both is manifest in the world. Therefore, an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence... It behoveth the prudent man of wisdom to speak with the utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man's station." TAB 172

While at times hikmat involves concealing one's genuine views in situations of insecurity and possible persecution, Baha'u'llah at other times spoke of it in broader terms as that sagacity of spirit which ought to typify all of our human interactions at all times. Consider this passage:

O Son of Dust!

The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay. HW Persian no. 36

Susan Maneck  
Berry College

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From: Juan R. I. Cole[SMTP:jrc@UMICH.EDU]  
Sent: Tuesday, December 02, 1997 8:20 PM  
To: Multiple recipients of list H-BAHAI  
Subject: Re: Dissembling

From: "FG" <FG@hotmail.com>  
Subject: Re: Re: Dissembling  
Date: Tue, 2 Dec 1997 07:24:33 -0500

Susan Maneck wrote:

>Yes it is. Baha'u'llah explicitly forbids it and replaces it with  
>\*hikmat.\* Here's the passage:  
>  
>"In this Day, We can neither approve of the conduct of the fearful  
>that seeketh to dissemble his faith, nor sanction the behaviour of  
>the avowed believer that clamorously asserteth allegiance to this  
>Cause. Both should observe the dictates of wisdom [bayad bi-hikmat  
>amil bashand], and strive diligently to serve the best interests of  
>the Faith." Gleanings. p. 343.

Is THIS the only passage in the Bahai writings that uses the word  
"taqiyyih"?

Are there really no other passages? And yet your article, which I've now  
read, seems to acknowledge it as a much broader idea and influence on  
especially early Bahai life.... You're too hasty to move onto the Lawh-i  
Maqsd, and so forth, if you will.... Linger a little longer...  
[clip]

>While at times hikmat involves concealing one's genuine views in  
>situations of insecurity and possible persecution, Baha'u'llah at  
>other times spoke of it in broader terms as that sagacity of spirit  
>which ought to typify all of our human interactions at all times.

A change of subject, in my opinion.... I'm interested in the "broader  
terms" of the original concept and practice.... It seems to me more  
influential in the Bahai community, or the general tendency, I should  
say....

FG

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From: Negar Mottahedeh[SMTP:motta003@MAROON.TC.UMN.EDU]  
Sent: Wednesday, December 03, 1997 10:18 AM  
To: Multiple recipients of list H-BAHAI  
Subject: Dissembling

From: "Susan Maneck" <smaneck@berry.edu>  
Date: Wed, 3 Dec 1997 01:16:10 EST  
Subject: Re: Dissembling

Fred asks regarding the passage I cited from Gleanings:

>Is THIS the only passage in the Bahai writings that uses the word "taqiyyih"?



Probably not, but it is the one I know off the top of my head.

>Are there really no other passages? And yet your article, which I've now  
>read, seems to acknowledge it as a much broader idea and influence on  
>especially early Bahai life.... You're too hasty to move onto the Lawh-i  
>Maqsd, and so forth, if you will.... Linger a little longer....

What my article suggests is that \*in practice\* Baha'is tended to observe  
\*hikmat\* almost identically to the way Muslims observed \*taqiyyih.\* At  
times they would even explicitly deny being Baha'is. What they would not do  
is deny who Baha'u'llah was.

To my statement:

>>While at times hikmat involves concealing one's genuine views in  
>>situations of insecurity and possible persecution, Baha'u'llah at other  
>>times spoke of it in broader terms as that sagacity of spirit which ought  
>>to typify all of our human interactions at all times.

Fred says:

>A change of subject, in my opinion....

Or maybe an attempt to apply the principle to the present. :-)

Susan Maneck  
Berry College

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From: Negar Mottahedeh[SMTP:motta003@maroon.tc.umn.edu]  
Sent: Wednesday, December 03, 1997 6:58 PM  
To: Multiple recipients of list H-BAHAI  
Subject: Dissembling

From: "FG" <fglaysh@hotmail.com>  
Subject: Re: Dissembling  
Date: Wed, 3 Dec 1997 10:42:14 -0500

To my question:

>>Are there really no other passages? And yet your article, which I've now  
>>read, seems to acknowledge it as a much broader idea and influence on  
>>especially early Bahai life.... You're too hasty to move onto the Lawh-i  
>>Maqsd, and so forth, if you will.... Linger a little longer....

Susan responds:

>What my article suggests is that \*in practice\* Baha'is tended to observe  
>\*hikmat\* almost identically to the way Muslims observed \*taqiyyih.\* At  
>times they would even explicitly deny being Baha'is. What they would not  
>do is deny who Baha'u'llah was.

I'm more interested in "taqiyyih" becoming a broadly accepted way of conduct among Bahais.... What Marshall Hodgson states, whom you cite, as a "pattern of gradation and concealment of knowledge." Such patterns erode integrity and other virtues.... They lead to all manner of abuse, the end justifying the means....

>To Susan's statement:

>>>While at times hikmat involves concealing one's genuine views in  
>>>situations of insecurity and possible persecution, Baha'u'llah at other  
>>>times spoke of it in broader terms as that sagacity of spirit which  
>>>ought to typify all of our human interactions at all times.

>Fred says:

>>A change of subject, in my opinion....

Susan:

>Or maybe an attempt to apply the principle to the present. :-)

Not to my mind.... Or we might perhaps apply them in different ways....

FG

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From: Negar Mottahedeh[SMTP:motta003@MAROON.TC.UMN.EDU]  
Sent: Thursday, December 04, 1997 12:42 AM  
To: Multiple recipients of list H-BAHAI  
Subject: Disassembling

From: "Susan Maneck" <smaneck@berry.edu>  
Date: Wed, 3 Dec 1997 23:04:12 EST  
Subject: Re: Disassembling

Fred writes:

>I'm more interested in "taqiyyih" becoming a broadly accepted way of  
>conduct among Bahais.... What Marshall Hodgson states, whom you cite, as a  
>"pattern of gradation and concealment of knowledge." Such patterns erode  
>integrity and other virtues.... They lead to all manner of abuse, the end  
>justifying the means....

That is a real danger and one which I allude to in my article. In a recent letter I wrote to the Universal House of Justice I suggested that some of the tensions which have developed between academics and the administration have their roots in the Western emphasis on truth at all cost vs. the eastern emphasis on "wisdom." I asked how such principles can be reconciled without sacrificing integrity. It will be interesting to hear their response.

Susan Maneck  
Berry College

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From: Negar Mottahedeh[SMTP:motta003@MAROON.TC.UMN.EDU]  
Sent: Thursday, December 04, 1997 8:15 PM  
To: Multiple recipients of list H-BAHAI  
Subject: Dissembling

Date: Thu, 4 Dec 1997 00:54:21 -0800  
Subject: Re: Dissembling  
From: white-wolf-arts@juno.com (robert b stauffer)

There were not a few Baha'is who fled Iran in the early 1980's, after controls to prevent them from leaving the country were set up by the Revolutionary Government, by disguising themselves as other than Baha'is (i.e. dissembling their Faith, rather than risk being turned back or worse). The UHJ made it clear that those leaving by virtue of the false pretense of being other than a Baha'i would have their administrative rights removed. Here is one letter from the UHJ explaining this situation:

Letter from the Universal House of Justice 3 July 1985

Department of the Secretariat  
To the National Spiritual Assembly of the Baha'is of the United States

Dear Baha'i Friends,

In reply to your letter of 13 June concerning the restoration of administrative rights for those who left Iran with official exit permits, the Universal House of Justice has requested us to convey the following guidance on its behalf.

When a person who has been deprived of his administrative rights applies for reinstatement, various factors have to be considered by your National Spiritual Assembly before reaching any decision. The person should express regret for the action which has resulted in sanctions being imposed on him. An admission of guilt may be perceived as a sign of true repentance. Although there is no way to be absolutely sure of the feelings of the believer, the House of Justice suggests that one can judge to a certain extent the believer's sincerity by his outward expression of repentance i.e. the actions of the believer during the period he has been under sanction. In other words, if your National Assembly is convinced that during this period the person has not done anything to harm the Faith, has made evident his profound regret at the action he performed, and provided that other factors in his case do not indicate anything to the contrary, you may recommend to the House of Justice that the individual be reinstated.

In the cases of any competent Local Spiritual Assembly which enjoys the confidence of your National Assembly, you may wish to endorse its

recommendation provided you are satisfied that the above mentioned criteria have been considered by the Local Spiritual Assembly.

Those who have recanted their faith in order to come out of Iran should not receive the impression that after the passage of a year, by simply writing a letter of regret, they would be automatically admitted into the Baha'i community. Each case has to be studied separately. The result of this study must be conveyed to the House of Justice, which will reach a decision on the case in question only after consultation with the friends in Iran. One of the reasons why the House of Justice is so particular about these cases is that it does not wish any person to be under the false impression that anyone can use the Faith for his own personal convenience whenever it suits his self-interest. The believers who have denied their faith in order to leave Iran should realize that they have betrayed the many steadfast Baha'is who, at the cost of their lives, have steadfastly refused to recant their faith.

With loving Baha'i greetings,

(signed) Betty Frost  
For the Department of the Secretariat

There were some Baha'is who left Iran with relatives who dissembled for them without their relative's knowledge; that is, a few told the authorities that the relatives traveling with them were also not Baha'is [ i.e. we are Muslim]. While Baha'is would be retained and not allowed to leave Iran if they admitted on exit-visas they were Baha'i (in the place on the visa that asked what religion they belonged to), other religious followers could be allowed to go. Those relatives, be they knowledgeable or not of the manner in which another relative essentially lied for them to get them out of the country, also had their Baha'i administrative rights removed. Most who left in this manner have had their rights restored in the ensuing years. A few have never been reinstated, refusing to request reinstatement, feeling this punitive measure by the Baha'i administration was too harsh a treatment for people seeking refuge from the persecution they faced if they had admitted they were Baha'i to the Iranian authorities.

Rob S.

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From: Negar Mottahedeh[SMTP:motta003@MAROON.TC.UMN.EDU]  
Sent: Thursday, December 04, 1997 8:18 PM  
To: Multiple recipients of list H-BAHAI  
Subject: Dissembling

From: "FG" <fglaysh@HOTMAIL.COM>  
Subject: Re: Dissembling  
Date: Thu, 4 Dec 1997 08:35:13 -0500

>Frederick asked:

>>>>Are there really no other passages [regarding Wisdom/Hikmat]?

Bijan responds:

>Here are a few more passages from Baha'u'llah regarding the use of Hikmat  
>(Wisdom):

I'm more interested in "taqiyyih." I feel that's the more prevalent influence on Bahai thinking and practice for some.... Its moral tenor....

Susan Maneck mentions in her paper that Shiites commit taqiyyih with Sunnis. Does it work in reverse? That is, is there a Sunni form of taqiyyih? Or a universal sense of it for Muslims of any background, with any believer or non-believer?

In defense of Islam, is anything permissible?

FG

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From: Susan Maneck[SMTP:smaneck@berry.edu]  
Sent: Friday, December 05, 1997 12:37 PM  
To: FG (by way of Negar Mottahedeh)  
Cc: mod-hb@umich.edu  
Subject: Re: Dissembling

Dear Fred,

Negar and I have discussed your proposed posting to H-Bahai. We both agree it is rather too polemical for an academic forum. If you would like tone down its emotional content and focus on the issues involved you are welcome to resubmit. You do have an important point here to make, but it needs to be done without attacking.

Susan Maneck

>

> Susan Maneck writes:

>

> >That is a real danger and one which I allude to in my article. In a recent  
> >letter I wrote to the Universal House of Justice I suggested that some of  
> >the tensions which have developed between academics and the administration  
> >have their roots in the Western emphasis on truth at all cost vs. the  
> >eastern emphasis on "wisdom."

>

> There's no "wisdom" in deceit, lies, fabrications, distortions,  
> suppression, tyranny, blackballing, intrigue, ignominy,  
> skullduggery.... The euphemistic twisting of "wisdom" drains  
> all proper meaning from the word....

>  
> >I asked how such principles can be reconciled  
> >without sacrificing integrity. It will be interesting to hear their  
> >response.  
>  
> Or whether it will be sophistry....  
>  
> FG  
>  
>  
>

-----  
From: Susan Maneck[SMTP:smaneck@berry.edu]  
Sent: Friday, December 05, 1997 3:02 PM  
To: FG  
Subject: Re: Disassembling

Thank you for your cooperation.

-----  
From: Juan R. I. Cole[SMTP:jrc@umich.edu]  
Sent: Friday, December 05, 1997 6:15 PM  
To: FG  
Subject: Re: Fw: Disassembling

Dear Frederick:

Yes, Susan also cc'd me her comments. You should be aware in general that any rejection of a post can be politely appealed to the board of four moderators. In this case, though, I think we would all agree that she has a point.

cheers Juan

[The post was suppressed and never published on H-Bahai.]

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**[Homepage](#)**

Questions? CONTACT ME HERE > [https://en.allexperts.com/q/Bah-2728/indexExp\\_113873.htm](https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm)

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# The Baha'i Faith & Religious Freedom of Conscience

**The Baha'i Technique - Slander & Shunning**

<https://fglaysher.com/bahaicensorship/technique.htm>

**Compare [Shunning](#) > [Menu](#)**

<https://fglaysher.com/bahaicensorship/Shunning.htm>

**Shoot the Messenger, Character Assassination, ETC**

<https://fglaysher.com/bahaicensorship/Shoot%20the%20Messenger.htm>

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**"Men never do evil so completely and cheerfully as when they do it from religious conviction." Pascal, Penses #894.**

**"Unmeasured vituperation employed on the side of the prevailing opinion really does deter people from professing contrary opinions and from listening to those who profess them." --John Stuart Mill, *On Liberty* (51-52).**

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Compare Baha'i tactics to the [communist cadre](#) or [The Modern Inquisition of Catholicism](#).

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"Slandorous Vilification" = The Baha'i Technique - Ad Hominem, Libel, Slander, Demonize, Scapegoat, Ostracize, Shun, Banish, Backbite, Defame, Vilify, Discredit, Smear, Revile, Suppress, Attack, Bully, Intimidate, Threaten, Malign, Blackball, Deceive, Coerce, Silence, Harass... etc., etc.... CAUTION NON-BAHAI

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Numerous observers have noted common methods many fundamentalists among my fellow baha'is use to avoid various issues or discredit people who hold opinions other than their own:  
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Writing in 1941, Mirza Ahmad Sohrab may have been the earliest observer to note the Baha'i Technique: "The writer of the article in Bahai News reaches the height of his **slandorous vilification** when he likens Mr. and Mrs. Chanler and their Bahai friends to those enemies that preceded them. . . and their like" (138). See Excerpts from Mirza Ahmad Sohrab's *Broken Silence: The Story of Today's Struggle for Religious Freedom*. New York: Universal Publishing, 1942.  
<https://fglaysher.com/bahaicensorship/SohrabEx.htm>

Alison Marshall, 2002:

"I think the documentation illustrates how the Baha'i administration secretly watches, reports on and records the activities and views of members it sees as a threat. This spying can go on for years without the member knowing and despite general assurances to the contrary. When it suits the administration to act, it can summarily disenrol the person at any time and without any notice. In such circumstances, 'counselling' will comprise any communication that member has had with the institutions, whatever its nature, purpose and timing. This action will be accompanied by a backbiting campaign

designed to destroy the member's reputation in the community. **I think members of the Baha'i community, and those contemplating joining it, have a right to know how the Baha'i administration behaves.**" [2002]

<https://fglaysher.com/bahaicensorship/AlisonMarshall.htm>

Professor Juan Cole, University of Michigan, June 12, 1998:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB [Covenant Breaker (heretic)] to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket. Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://fglaysher.com/bahaicensorship/Cole10.htm>

Professor Juan Cole, February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all). Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith. The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fallsilent. With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by \*Baha'is\*, by prominent Baha'is. I have been backbitten by them. This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just \*talk\* among right wing Baha'is. **No one fights dirtier than they when they discover a voice they cannot silence and cannot refute.** Paul Johnson has seen all these things, as well, for the past five years. He can explain it to you."

<https://fglaysher.com/bahaicensorship/Cole71.htm>

Professor Juan Cole, 12/5/2002:

"The purpose of having this system where it is so easy to turn insiders into outsiders is to maintain very strict control over the community by its leaders. The idea is that everyone still on the inside will fear being made a non-person or being ostracized or being shunned, and so will keep quiet and let the leadership do as it pleases with them. **Silent suffering of tyranny and injustice from one's leaders is the actual definition of a Baha'i in good standing.** Of course, this requirement is cult-like...."

<https://fglaysher.com/bahaicensorship/Cole80.htm>

FG, November 21, 2007:

"The so-called administrative order, while publicly hiding behind a facade of liberalism, is essentially practicing Islamic "takfir," in the words of Bernard Lewis, "recognizing and denouncing apostasy," labeling people "kafir" or infidels, and issuing "fatwas" or decrees, denying the very existence of other Bahais and denominations, all indicative of the worst in the Islamic heritage of the Bahai Faith-

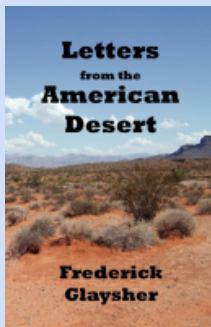


practices Baha'u'llah specifically rejected, teaching tolerance of different religious views, largely congruent with modern Western custom and practice. Nothing could be more diametrically opposed to the modern democracy of the Western civic and legal order than the jihad the ao is conducting...."

<https://fglaysher.com/bahaicensorship/apostates.htm>

FG, June 1998:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the soc.religion.bahai moderators or others who are opposed to talk.religion.bahai."



FG, May 12, 1992:

"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [since 1976]. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimidating

that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

**FROM my book *Letters from the American Desert*, 2008. "Read Inside" on Amazon:**

<https://www.amazon.com/Letters-American-Desert-Signposts-Journey/dp/0967042119/>

Ron House, November 14, 1997:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

<https://fglaysher.com/bahaicensorship/House2.htm>

Ron House <[house@usq.edu.au](mailto:house@usq.edu.au)> wrote in message [news:3DAE2CE7.7D7925AC@usq.edu.au](mailto:news:3DAE2CE7.7D7925AC@usq.edu.au)... October 2002, WROTE REGARDING SUSAN MANECK's Technique:

If this were the the first, or a rare, occasion on which this specimen had got up to this shenanigan, we might let it pass. But it is, in my experience, her typical pattern of "debate": take something from another poster, think out some uncharitable 'consequence' that she thinks follows from it, and then assert as factual that the original posters were in favour of her uncharitable interpretation. It is, imho, a

fundamentally malicious and dishonest way to conduct debate.

Steven Scholl, March 12, 2002:

"The problem in her [Susan Maneck] cult view of the world is the "dissident act" of shining a light on internal Baha'i affairs so that outsiders (and insiders) can learn about what really takes place in the Baha'i world. The great sin is ignoring the Baha'i taboo against speaking out against internal injustices because to do so is to tarnish the reputation of the Baha'i institutions. Good Baha'is are expected to take their abuse in silence. If they speak out against abuse, they are regarded as internal opposition and come under investigation from the Baha'i Inquisition. They are vilified and threatened, even told that their status in the afterlife is threatened if they don't change their ways. And, yes, this was a key element [in] the little drama that played out between the Baha'i leadership and myself."

<https://fglaysher.com/bahaicensorship/Scholl4.htm>

Rod Wicks, January 22, 2004:

I disagree...and my disagreement is based on years of online discussions in which Susans [Maneck] propensity to accuse (openly or through innuendo) is reflected by other fundamentalist Baha'is. So too the evasiveness, the glib, trite smarmy non answer, the drive by 'blipvert' of one line innuendo, the refusal to stand and defend/justify/explain any attack or allegation, the retreat into cowards killfile when her dishonesty is exposed.....all these are common features of what has been described as the Baha'i Technique. I did not believe such a phenomena could exist when I first came online... today the evidence is irrefutable and undeniable. Susan M perfectly reflects all that is worst about contemporary Baha'i culture...'they' know it and love her for it.

No....Manic and fundamentalist co workers do not simply "represent" the Baha'i community...they *\*ARE\** the community...their identification is total/complete. Any criticism of any aspect of Baha'i is perceived by Manic and Co as a direct personal attack and they respond by attacking the individual rather than the argument. They will invent and manufacture 'enemies of the faith', 'violators of the Covenant' and even stoop to open allegations of criminal activity.

The AO cannot possibly be deaf, dumb and blind to this activity any more than the online Baha'i gallery and lurkers are blind to it. It is granted approval, formal or informal, open or tacit...it matters not.

The truth is apparent in examination of the facts...the facts are available in review of the archives...the archives reveal incident after incident/event after event in which Susan (or co fundamentalist) levels a baseless and unprovoked serious allegation, refuses substantiation, hides behind glib and evasive [expletive] and/or killfile and receives open or tacit support for doing so.

Susan represents a prevailing culture of abuse, slander, denial and evasion.

<https://groups.google.com/groups?selm=8ccded73.0401212239.6e99f512%40posting.google.com&output=gplain>

"O beloved of the Lord! If any soul speak ill of an absent one, the only result will clearly be this: he will dampen the zeal of the friends and tend to make them indifferent. For backbiting is divisive, it is the leading cause among the friends of a disposition to withdraw. If any individual should speak ill of one who is absent, it is incumbent on his hearers, in a spiritual and friendly manner, to stop him, and say in effect: would this detraction serve any useful purpose? Would it please the Blessed Beauty, contribute to the lasting honour of the friends, promote the holy Faith, support the Covenant, or be of any possible

benefit to any soul? No, never! On the contrary, it would make the dust to settle so thickly on the heart that the ears would hear no more, and the eyes would no longer behold the light of truth."  
(Abdul-Baha, Selections from the Writings of Abdul-Baha, p. 230)

Fran Baker, May 1998:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dermod Ryder, February 28, 2002:

"This is what is known as the "love bomb" technique. Disregard and entirely ignore the substance of any complaint or criticism and throw out this carpet of "bahai love" which will overwhelm the reason and appeal to the emotion. I've been vaccinated! What I also glean from recourse to this technique is that there is no answer to the points I raised. In effect you guys who support the AO do so through thick and thin to the point where you cannot and will not admit that it has any faults of any substantive value. Because guys like me cannot agree with you - the fault is obviously ours."

K. Paul Johnson, September 15, 1998:

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"

<https://fglaysher.com/bahaicensorship/Johnson18.htm>

Dermod Ryder, September 19, 2001:

"And then Eureka! I realised why Fred gets the treatment he does . . . for Fred has painstakingly not only assembled the evidence of the canker within but he constantly publicises it to the extent that he really gets up noses and AO noses at that! . . . I basically agree with him that the AO terrorises people - terror is more than bombs or kamikaze aircraft. A whispered aside in the right circumstances can instil terror (like a threat to be made a CB) - most ethnic cleansing is carried out by a piece of "good" advice to the effect that one would be better off NOT living in this neighbourhood, from a gentleman who is known or assumed to have the "right connections" to ensure the advice is heeded. Twenty years ago the AO tried that particular threatening tactic on with me and were told where they could stick it! Others can also testify to that including Dennis Rogers whose experiences were posted on TRB recently. And you guys hate Fred for this, for his continued exposing of the sewer that the AO has become. Of course you all hate Juan, Alison, Michael, Nima etc as well and for the same reason and give them the same treatment but somewhat reduced for they don't post as much as Fred who is just a real pain in the butt for doing what he does so well! Fred is an avid counter terrorist and he's good at it as the whimpering from the BIGS proves!"

<https://fglaysher.com/bahaicensorship/Ryder2001.htm>

Nima Hazini, February 2007:

BAHA'IM Tactics & Technique

1. As far as possible they hold back from responding

2. Then they claim no knowledge [of the given issue] by feigning ignorance
  3. After the exposé has exposed they will try to divert to secondary and totally peripheral and irrelevant side-issues
  4. The exposé is then painted as someone with an axe to grind, biased, deluded (while they, the bahais, still have not responded to the main issue exposed)
  5. Next they relate mental instability and insanity to the exposé [i.e. [shoot the messenger](#)]
  6. Then, the last tactic, is to wheel out several dubious personas on the scene who claim to be neutral non-bahai observers who then begin attacking the exposé as well as the issue exposed and supporting the bahais and their issues as so-called non-bahais
- <https://groups.google.com.au/group/talk.religion.bahai/msg/e92d0d7971734039?hl=en&>

David Langness, 31 Mar 1997:

"I would advise you to be careful about any meetings, calls or correspondence with Hoda Mahmoudi, who used to be an ABM here in Southern California. She is quite conservative, and sees herself -- as do many of the appointed branch, sadly -- as a staunch defender of the Faith and the faithful, able and more than willing to marginalize people like you and I to discredit our ideas. This cultlike practice of shunning and casting out any dissidents has unfortunately become the chief tactic of those fundamentalist Baha'is bent on maintaining the current leadership. My worry is that the more progressive Baha'is like Juan Cole and Steve Scholl and yourself will all leave the Faith and thereby increase the power of the conservatives."

<https://fglaysher.com/bahaicensorship/Langness.htm>

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The Baha'i Technique is available on the web at

<https://fglaysher.com/bahaicensorship/technique.htm>

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For two excellent introductions to the Bahai Wars:

Professor Juan R. I. Cole, University of Michigan,  
"Fundamentalism in the Contemporary U.S. Baha'i Community,"  
Religious Studies Review, Vol. 43, no. 3 (March, 2002):195-217:  
<https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm>

Karen Bacquet, "Enemies Within: Conflict and Control in the Baha'i Community." Published in American Family Foundation's Cultic Studies Journal, Volume 18, pp.109-140:  
<https://www.angelfire.com/ca3/bigquestions/enemies.html>

#### COMPARE

Geoffrey Chaucer, AD 1340-1400.

Prologue to the Pardoner's Tale:

For in truth, many a sermon  
Comes often out of evil intention;  
Some for the pleasing and flattery of people,  
To have advancement by hypocrisy,  
And some for worldly fame, and some for hate.  
For, when I dare not oppose a man otherwise,  
Then I sting him with my sharp tongue  
In preaching, so that he cannot escape  
Being falsely slandered, if he  
Has wronged my brothers or myself.  
For, although I do not tell his exact name,  
Men can readily guess whom I mean  
By hints and by other devices.

Thus I pay back people who do us bad turns;  
Thus I spit out my venom under color  
Of holiness, while seeming holy and sincere....

(Translator, Vincent F. Hopper. 1948)

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OXFORD ENGLISH DICTIONARY. "Scapegoat (Lev. xvi) 1. Invented by Tindale 1530.... One of the two goats that was chosen by Lot to be sent away into the wilderness, the sins of the people having been symbolically laid upon it, while the other was appointed to be sacrificed. 2. One who is blamed or punished for the sins of others. 1867 Freeman, He has been made the scapegoat for many of the sins both of other individuals and of the whole nation."

<https://fglaysher.com/bahaicensorship/Scapegoat.htm>

For an individual's use of The Baha'i Technique, see  
Susan Maneck - DRIVING people out of the Bahai Faith

<https://fglaysher.com/bahaicensorship/Maneck9.htm>

Outside observers should be especially careful and alert to  
Hikmat & Taqiya, "wisdom" and dissimulation, key Baha'i concepts

<https://fglaysher.com/bahaicensorship/hikmatMENU.htm>

For anyone interested, the Wikipedia article on taqqiya (taqiyya or taqiya) cites an outstanding article by Ibrahim, Raymond. "How Taqiyya Alters Islam's Rules of War: Defeating Jihadist Terrorism". Middle East Forum. Winter 2010. Having read a number of articles on taqqiya over the years, I've highly recommend Raymon Ibrahim's piece. It is available online: <https://www.meforum.org/2538/taqiyya-islam-rules-of-war>

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From another perspective, Karen Bacquet's Net Games:

Fallacies, Gambits, and Maneuvers in Baha'i Cyberspace

<https://www.angelfire.com/ca3/bigquestions/Netgames.html>

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FG

The Bahai Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

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See Professor Juan R. I. Cole, University of Michigan,  
"Fundamentalism in the Contemporary U.S. Baha'i Community,"  
Religious Studies Review, Vol. 43, no. 3 (March, 2002):195-217:

<https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm>

In his book Modernity and the Millennium, published by Columbia University Press in 1998, Professor Cole observes the Baha'i administration has increasingly come under the control of fundamentalists, "stressing scriptural literalism . . . theocracy, censorship, intellectual intolerance, and denying key democratic values (196)."

**CAUTION \*\*\* Psychological War Zone \*\*\* Newcomers \_\_\_\_**  
<https://fglaysher.com/bahaicensorship/Caution.htm>



# **The Baha'i Faith & Religious Freedom of Conscience**

**I have deleted their names and email addresses to protect them from retaliation.**

---

**(1)**

**>Thanks, for the email. SRB is sort of \* tame \* and I was sure there  
>must be more going on than what one reads there. While the Bahai Faith  
>makes a lot of sense to me, the censorship and the people who practice  
>it do not. Good luck with your efforts. I am sure Baha'u'lah would  
>approve.**

**(2)**

**>thank you for your e-mail. I appreciate the link to your webpage. Only  
>had time to scan it really quickly, and it sounds very interesting. I'll go  
>back and give it the time it deserves asap.**

**(3)**

**>thanks for your message.  
>The ng seems to have a fundamentalist tone.  
>I think Bahai's must drop some axioms about infallibility  
>of interpretations by Abdul and Shoghi if they are to  
>attract any thinkers of substance.**

**(4)**

**>I assume that you've mailed this information because you obtained my email  
>address after I posted on the soc.religion.bahai newsgroup one time. While  
>I thought your web page was interesting and well done (and you are obviously  
>extremely well educated), I really don't have any interest in "things  
>Baha'i" any more.  
>**

>I was an active member of the faith for a few months  
(I guess my name  
>appeared "on the books" for about 2 years), I  
withdrew formally back in May.  
>Therefore, please don't send me anything similar in  
the future.  
>  
>Best of luck with your quest or mission or whatever. I  
hope that whomever  
>is bothering you stops it.  
>  
>Thanks & brightest blessings.....

(5)

>I would like to be added to the Bahaii mailing list, if I  
may.  
>  
>I found out about the mailing list from Fredericks  
approach to the Bahaii  
>newsgroup. And as so many others I am somewhat  
upset about the censorship  
>in effect on this list.  
>  
>So please add me to the mailing list...and I am in high  
hopes that my  
>writings will not be censored as it has been the case  
in previous times.  
>  
>Thank you and brgds

(6)

>This relatively new (one year) Baha'i couple, asking  
many of the same  
>questions you and others have raised, just found the  
SRB site which led us  
>to your Freedom of Conscience site. Bravo! Please put  
us on your mailing  
>list: [name & address deleted] We, too, have  
>discovered that "the Emperor has no clothes", and  
believe it's time for  
>some hard, honest, challenging discussion and  
reassessment.  
>  
>Our over-riding concern is, what now? Do we, like so  
many others, just  
>completely walk away from the Baha'i faith -- do we  
throw out all the  
>writings, all the potential the Baha'i faith has to offer,  
and passively  
>watch an authoritarian bureaucracy flush the whole  
thing down the tubes?



>In view of the unbreakable, if not infallible, choke-  
hold the  
>administration has over the minds of its followers, is  
there any reasonable  
>hope of accomplishing anything from within -- or will  
we probably just get  
>thrown out of the club with the rest of the naysayers?  
Have any (other than  
>the infamous Orthodox Bahai "Covenant Breakers")  
ever considered creating a  
>new group based on, or at least incorporating, the  
Baha'i writings? It all  
>just seems a darned shame.

(7)

>I have seen your posts over time and I know where  
you are coming from. I  
>don't always agree, but I admit there is more than a  
grain of truth to  
>your comments about the Baha'i community. This Faith  
is so new that  
>everyone is still trying to figure out what it is, even  
Baha'is that are  
>very deepened.  
>  
>I had an idea this weekend and since you have  
contacted me I will run it  
>by you. What do you think of a web discussion site for  
the Baha'i Faith?  
>If you are not familiar with this they work much like a  
newsgroup, but  
>are dependent on web access. The appearance is  
similar to the dejanews  
>setup. I am thinking of calling it [deleted] and  
formally state  
>that it is for discussion of things spiritual as I am  
sure that if I say  
>it is for discussion of the Baha'i Faith I will be  
harrassed by  
>individuals who don't like what they see.  
>  
>As a friend of mine once said, "Until the Baha'i Faith  
gets real and  
>shows the Baha'i Faith, wrinkles and all, it will never  
grow."



# **The Baha'i Faith & Religious Freedom of Conscience**

*The Modern Inquisition: Seven Prominent Catholics and their Struggles with the Vatican.* The Overlook Press, 2000. By the Australian and former priest Paul Collins.

Paul Collins' "Author's Note" is available online at  
[https://www.natcath.com/NCR\\_Online/documents/CollinsREASONS.htm](https://www.natcath.com/NCR_Online/documents/CollinsREASONS.htm)

**See also The Baha'i Cadre System**

<https://fglaysher.com/bahaicensorship/cadre.htm>

**Shoot the Messenger, Character Assassination, ETC**

<https://fglaysher.com/bahaicensorship/Shoot%20the%20Messenger.htm>

Given Shoghi Effendi's patterning the Baha'i organization on the Catholic Church, I highly recommend people interested in understanding the Baha'i Wars, FROM ANOTHER PERSPECTIVE, read this entire book. Copies are available through online booksellers.

"It is worth noting that there is no presumption of innocence as there is in the common law and in most civilised legal traditions. Here the old canonical view that 'error has no rights' clearly prevails. It is also important to spell out precisely what happens here: a group of anonymous bureaucrats, none of whom, except Ratzinger, has any demonstrated expertise in theology or ministry, let alone any established reputations as serious theologians, are 'evaluating the gravity of the question'. They often decide whether a professional theologian with established publications and a well-deserved reputation, or a person with a long track record in their particular ministry, should have their work submitted for judgement by an equally anonymous consultor who is also demonstrably a person of very limited theological and ministerial vision or competence" (37).

"From then on, all dialogue passes through the accused person's superior, conducted completely in writing. It is meant to be kept strictly secret on the grounds that this protects the accused person's reputation. In fact, it renders them more vulnerable. As I argue in my own story, the safest procedure is to 'go public' fairly quickly so that the CDF has to think seriously about its own reputation and public

image before it acts or uses arbitrary measures" (39).

"First, there is no precise definition of the offence. Second, the \*Regulations\* do not distinguish at all between judge, prosecutor and investigator. The CDF carries out all roles and often the same person acts in the various roles. Third, the accused is given little opportunity to plead his or her case. Fourth, there is no presumption of innocence. Fifth, there is no right of appeal. And, finally, the secrecy provisions mean that justice is not seen to be done, especially when the penalty is automatic excommunication. 'To rush into imposing an extreme sentence (perhaps even without ever having listened to the author) can hardly be a sign and symbol of justice' " (43).

"It [CDF] is a creature of the counter-reformation and has no place in the contemporary Church. It has proved on several occasions to be essentially irreformable. Nowadays it is . . . a manifestation of an exaggerated and over-centralised papalism. Its present personnel demonstrably have little or no pastoral experience nor, with the exception of the cardinal prefect, do they have well-established reputations as theologians. No doubt its personnel are well-intentioned but their view of the wider Church is not just ignorant, it is blinkered and myopic. As a result it is difficult to see what positive contribution the CDF makes to the contemporary Church" (44).

"Yet Rome [uhj] seems obsessed with control. In a personal letter reflecting his own experience of the Holy Office, the great French Dominican ecclesiologist Cardinal Yves Congar (1904-95) says that the Vatican wants the whole Christian world 'to think nothing, to say nothing, except what they propose'. He continues: 'It is clear to me that Rome has never looked for and even now does not look for anything but the affirmation of its own authority. Everything else interests it only as a matter for the exercise of this authority ... the whole history of Rome is about insisting on its own authority and the destruction of everything that cannot be reduced to submission.' " (44).

Charles Curran:

"Finally on 17 September 1985 Ratzinger wrote 'concluding the inquiry' and asking for a reply, saying that 'one who holds such positions cannot be called a Catholic theologian'. Right through the whole affair the core issue was that of dissent. In my very first response to them I focused on dissent, and simply did not respond to specifics about sexuality. Fundamentally, I argued that responsible dissent from the non-infallible magisterium

is legitimate. Basically, the CDF has responded that there can be no dissent from the non-infallible magisterium. But the problem is that they never argue their position; they simply state it. They never engage in any form of dialogue" (68-69).

Tissa Balasuriya:

"It strikes me that there is widespread fear among Catholics when they deal with theology and institutions such as the CDF. As a result, almost all of the structures of the Church become inoperative. At all levels--diocesan, national and even the international level--everyone becomes stymied. There is a sort of 'holy fear', a kind of religious reign of terror, with threats of hell, excommunication and exclusion. These psychological weapons are used to frighten people, as the threat of torture was in the past by the Inquisition. That is why it is important to emphasise that where there is love, there is no fear. If we do not become a community of love and acceptance, people will just bypass the Church" (107).

Tissa Balasuriya:

"At the heart of all this is the question of conscience. We cannot accept arbitrary authority, and there comes a point when we must say that eternal destiny is not determined by particular persons, or what is called 'orthodoxy', but by one's conscience and by our relationship to the divine. In India and Sri Lanka there is a tradition of spiritual resistance to dominant establishments. This comes originally from the Buddha and is exemplified by Gandhi and others. As a result, people in this culture support you if you are poor and manifest an understanding of the divine as universal, beneficent and compassionate" (108).

Jeannine Gramick and Robert Nugent

"As I look back over the whole affair, I feel that Church authorities follow rigid and totalitarian procedures. While I knew that in theory before, I now know it experientially. I guess it has made me more convinced than ever that we need governmental changes in our Church. In 1989, when we saw the totalitarian structures in Eastern Europe crumbling, we facetiously said that the Church is really the last bastion of totalitarianism, and I think it is true. We need to work harder to have processes in our Church that are more mutual, collaborative, open and respectful of due process" (156).

Jeannine Gramick and Robert Nugent

"But the administrators of the Bishop of Rome should be just that: administrators. The problem is that they assume authority and hierarchical power that they should not have. I have to admit that in the US the future of Church reform looks bleak. For reform to happen you need two things: reform-minded people who are in authority, like the bishops, and a willingness to work for reform at the grass-roots. On both counts, I see grave deficiencies" (157).

LAVINIA BYRNE

"The things that hurt me most in this war of nerves and attrition between the CDF and myself was first, that they did not know me; second, that they did not know my work; and third, that they thought it a good idea to ask me to sign up to two discrete bits of Catholic teaching, taking no account of my assent to the rest of the Church's teaching. You trivialise people's religious experience by demanding to know, 'Do you believe this or that particular teaching?' " (180).

LAVINIA BYRNE A nun for over 30 years, a particularly poignant story. See her website at <https://www.laviniabyrne.co.uk/>

"I wonder if we do not need a kind of 'post-Vatican' Church, one in which the way the Church is administered actually moves it into the twenty-first century, something much fleetier of foot, much more transparent, much more accountable. We need a Church structure which is missionary, zealous and apostolic. This would require a complete overhaul of what I see as the 'Whitehall' of the Church" (186).

Hans Kung

"I was enough of a Roman among Romans to know that you cannot win by debating the substantial theological issues with the CDF. They are always right, and there is no other possibility. It is just like dealing with the Kremlin: what they ultimately want is for you to say exactly what they say.... Occasionally, you won a point with them, but they were always adamant that I would not be allowed to see my file, was not permitted to know who would defend me, and was given no right of appeal" (201).

Hans Kung

"In retrospect, I can see a pattern in my life that I did not plan.... I was now free to move from Christianity, Christian existence and the Church, to the world at large: to world

religions, world literature and finally to the notion of a global ethic. It seems to me that this is an example of divine providence--God's plan emerges from our human confusion. I felt an invisible hand in my life guiding me.... Looking back, things seem to have worked out perfectly.... But what I see as the central challenge for Catholicism is a radical reform of the structure of the Catholic Church" (205).

Hans Kung

"I do not believe that the maintenance of a medieval dictatorship has any future.... All this demonstrates that the influence of the pope is increasingly limited: he can constantly travel the world and lecture Catholics through sermons and encyclicals, but he has not been able to change their views on a single controversial issue, neither on birth control, nor abortion, nor euthanasia, nor even on ecumenism. So now the Roman Curia tries to exercise control through manipulation: for example, the appointment of reactionary bishops, demanding special licenses to teach theology, the marginalisation of those (including bishops) of whom the Curia disapproves, and above all through the use of the Inquisition. In the end none of it has worked, nor will it work....

I have remained in the great Catholic tradition of two thousand years. I know that I am defending that great tradition, not a medieval paradigm which did not emerge until the eleventh century. Ultimately, I feel rooted in the Gospel itself. If anyone can show that my position is opposed to the Gospel, then I would say immediately, 'I am ready to correct myself.' But I am not ready to correct myself when I have scripture behind me and only the CDF against me" (206-207).

Paul Collins

"My book [Papal Power] is blunt: 'The Holy Office may have changed its name but the ideology underpinning it has survived. It has certainly not changed its methods. It still accepts anonymous accusations, hardly ever deals directly with the person accused, demands retractions and imposes silences, and continues to employ third-rate theologians as its assessors. This body has no place in the contemporary Church. It is irreformable and should be abolished" (214).

"What is important for the whole Church now is the urgent task of either the radical reform of the CDF, or its complete abolition. My own view is that history shows that reform has proved impossible on several previous occasions when it has been tried. Therefore, the Church's only recourse is abolition.... Whatever the demands of the Counter-Reformation may have been, the new millennium calls for a whole new approach: one that is

open, transparent and in accord with human dignity and rights....  
The transition we face is from inquisition to freedom." (244)

[Homepage](#)





# **The Baha'i Faith & Religious Freedom of Conscience**

**(Hoda Mahmoudi's email may be found at the end.)**

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**March 31, 1997**

**The Universal House of Justice of the Bahais of the World  
Haifa, Israel**

**Dear Members of the Universal House of Justice:**

**After careful reflection and prayer for the past few days, I've decided that open public discussion and knowledge are more important than my own status as a Bahai.**

**I have been a Bahai for more than twenty years, since 1976. I became a Bahai by reading almost every single Bahai book published at the time. Given my background as a Catholic and poet, I was deeply moved by the beauty and profundity of the Bahai Writings. As a young person, I spent two months travel teaching throughout Michigan with several other youthful, innocent Bahais. Like many, I have sacrificed financially to contribute to the Bahai Faith. I pioneered for a year and a half in Japan, for two years on an American Indian reservation, and have travel taught in China. The spiritual profundity of the Bahai vision, as reflected in the work of the African-American poet Robert Hayden, inspired me to study at the University of Michigan under him and to spend considerable time and labor editing his collected poems and prose for Liveright and the University of Michigan Press. I have published two essays in the Bahai magazine World Order and spent more time than I can remember at Bahai summer camps, workshops, and deepenings. Throughout all my varied Bahai experience, I have loved the Figures and Teachings of the Faith even as the conviction has grown that all information and discussion in the Bahai Faith is subtly manipulated, controlled, and distorted for the "good of the Faith." There seems to be a pervasive, rigid control of all thought, ideas, and information that calls into question the motives of the individuals in power in the Bahai Administration.**

As a published writer and former college and university instructor of rhetoric and literature for over ten years, I believe the whole process of "review" has become a complete farce and disgrace to the Bahai Faith and is suggestive of the worst censorship under the most repressive regimes, religious or secular, of historical experience. If one truly wishes to understand why many Bahais, both highly educated and others, leave the Bahai Faith or become "inactive" and withdraw into silence and uninvolvedness with the religion, one need only to look objectively at what seems to be the oppressive and coercive methods of people in the Bahai Administration itself to find the answer.

My experiencing of these same methods of censorship and distortion on soc.religion.bahai proved to be the last intolerable straw. My attempt to form an unmoderated newsgroup on the Internet that no one could manipulate and censor has a long experience of Bahai tyranny in the background. The resorting to deceit and back-channel communication by the moderators of soc.religion.bahai and others naively believing they're working for the benefit of the Bahai Faith by campaigning for 691 unethical NO votes on talk.religion.bahai further proves the pervasive acceptance of disreputable tactics by Bahais in their attempt to maintain a stranglehold over all thought and discussion.

Recently, more than ever, I've often recalled the words to me in private several times of Robert Hayden, the only Bahai to be appointed Consultant in Poetry to the Library of Congress: "Why I continue to have anything to do with the Bahai Faith, I do not know, I do not know." I myself no longer know.

I suppose I hope that the oppressive, coercive methods that have come to be accepted and justified in the Bahai Administration, demonstrated for instance in the crushing of the magazine Dialogue, the incidents surrounding the Bahai Encyclopedia, the listserv Talisman I, and the continually crude, unreadable propaganda vehicle of the American Bahai, might yet be put aside in favor of the beautiful vision of Baha'u'llah and Abdul-Baha for freedom of religious conscience and belief and a humane, tolerant universalism. I fear that all too often the religious totalitarianism of Baha'u'llah's fanatical homeland has seeped into every nook and cranny of His religion, smothering out the free light of the human soul and hamstringing His Administration.

It was with the bitterest of feelings that I observed some time ago the Bahai exhibition, a deceitful propaganda event really, on freedom of religious conscience and belief sponsored by the National Spiritual Assembly in the rotunda of the Capitol in Washington, D.C., so far in reality from the truth was it, so misled, trusting, and uninformed were the Congressmen of my country....

If censorship is allowed in the Bahai Faith, I would like to know what passages of the Bahai Writings support it and what are the "rules," if you will, of Bahai censorship. It seems to me that censorship pervades the Bahai Faith so thoroughly that some Bahais regularly use it as a method of intimidation and silencing of anyone with an unconventional opinion by accusing the individual of being a covenant breaker. This tactic was used against me by at least three Bahais during the discussion period for talk.religion.bahai and tacitly condoned by the moderators and others.

I include, at the end, a threatening, coercive email message I received on March 27, 1997, from Mr. Hoda Mahmoudi, Auxiliary Board Member for Michigan, at a crucial juncture of the discussion and voting for talk.religion.bahai and would like an explanation of his motives.

I, and perhaps the rest of the world, would greatly appreciate evidence that there are not now nine ayatollahs residing in Israel on Mt Carmel.

Respectfully,

FG

---

[Further details on Hoda Mahmoudi's coercive email](#)

[David Langness on Hoda Mahmoudi](#)

[Paul Dodenhoff on Mahmoudi](#)

Some might want to compare Mahmoudi's tactics with those used against [Kalimat Press](#) and Juan Cole. Below, Mahmoudi is clearly intervening in the first interest poll voting for talk.religion.bahai the very day when the [RESULTS](#) we're released, revealing over 600 bahais had voted NO to oppose the formation of the newsgroup, an unprecedented number of NO votes for any poll on Usenet. Since I was the primary

advocate of its creation, Mahmoudi's intentions below, to anyone familiar with how the bahai administration regularly operates, was to coerce and silence me and stop the creation of an unmoderated newsgroup forum uncontrolled by bahai fundamentalists.

---

>Date: Thu, 27 Mar 1997 15:45:46 -0500

>To: FG@hotmail.com

>From: Hoda Mahmoudi <hmahmoudi@olivetnet.edu>

>Dear Mr. Glaysher:

>

>I have been reading your e-mail postings recently. I would like to speak

>with you by phone about some of your thoughts and opinions regarding

>matters relevant to the Baha'i Faith. As an Auxiliary Board members for

>Michigan, I am always interested in issues which relate to individual

>spiritual responsibility and the Baha'i Faith's principle of unity.

My

>phone number is 616/789-0590.

>

>Hope to hear from you soon.

>

>Hoda

>

>

>

>

>

>Hoda Mahmoudi, Ph.D.

>Associate Vice President for Academic Affairs

>Olivet College

>Olivet, MI 49076

>616/749-7614

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Re: Letter to Mahmoudi: [The Old Lie](#)

**See also:**

**[From the UHJ: 14 October 1997](#)**

**[From the UHJ: 19 December 1997](#)**

**[To the UHJ: December 21, 1997](#)**

**[To the Universal House of Justice - July 24, 1998](#)**

**[To uhj 12-10-1999](#)**



# **The Baha'i Faith & Religious Freedom of Conscience**

**In additon to the message below, are a sampling of over thirty messages I sent to the UHJ1 in the fall of 1997:**

**[Re: TRB: Suggestions received--VERY LONG](#) 11/20/97**  
**[Re: Fred Glaysher gets it backwards again!](#) 11/22/97**  
**[To UHJ #1 \(FWD: anonymous remailers\)](#) 12/3/97**  
**[To UHJ #2 \(FWD: anonymous remailers\)](#) 12/4/97**  
**[To UHJ #3 \(FWD: anonymous remailers\)](#) 12/5/97**  
**[To UHJ #4 \(FWD: anonymous remailers\)](#) 12/5/97**  
**[Re: Talk.religion.bahai \(To UHJ \(FWD: anonymous remailers\)](#) 12/8/97**  
**[To UHJ #5 \(Juan Cole: "democratic \(ha!\)\)](#) 12/13/97**  
**[To UHJ # 6 \(Juan Cole: Protest to Islamic Authorities\)](#) 12/13/97**  
**[To UHJ #7 \(Juan Cole: The "Science" of history\)](#) 12/18/97**  
**[To UHJ #8 \(Juan Cole: Mutual Tolerance\)](#) 12/18/97**  
**[To UHJ #9 \(Re Response from UHJ](#) 12/21/97**  
**[Re: To UHJ #9 \(Re Response from UHJ\)](#) 12/23/97**  
**[Re: re: Re: To UHJ #9 \(Re Response from UHJ\)](#) 1/7/98**

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**Dear Members of the Universal House of Justice:**

**Thank you for your email response of 19 December 1997.**

**I have carefully read and considered it. I am concerned that it does not evince an understanding of the unusual nature of Usenet interest polling but seems to think of it as though it were a normal national election of some sort.**

**With all respect and humility, permit me to say that your repeated emphasis on conscience fails to take into account the fact that Bahais actually did deprive other people, Bahais and non-Bahais, of the rights of their own consciences during the last massive NO vote and will be doing so again if they vote NO a second time.**

**Every indication suggests that Bahais are about to make the same mistake. I am concerned that your response to me, as your earlier response to Mr. Roger Reini, may be misconstrued by such Bahais as giving your blessing to them, condoning their onslaught against talk.religion.bahai, as have the repeated interference of the Co-ordinating Committe for the Bahai Computer and Communication Association (BCCA).**

I ask you to consult with a Bahai who is actually well versed in the subtleties of Usenet interest polling, not "voting" in the everyday sense of the word. I suggest Roger Reini, (rreini@wwnet.com) to whom you allude.

I ask you to reflect on these words by a highly respected non-Bahai, Russ Allbery, much involved with Usenet newsgroup creation, on the general consensus that exists on reasons for voting:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There *is*, however, a general *consensus* that certain *patterns* of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting *will* earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i *could* vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."  
(Message-ID: <m3pvo9ggjh@windlord.Stanford.EDU>)

Because Bahais have already abused the interest polling system, analogous to what Baha'u'llah denounced in the Kitab-I-Aqdas as the "destruction of books," electronic books or magazines in this context, and appear about to do so again, actually smashing or keeping the printing press switch from being turned on, I appeal to you once more to attempt to understand the nature of the system governing Usenet and to provide fundamentalist Bahais with the guidance they apparently need in order to allow other people the sanctity of their own God-given consciences, and a forum within which to express themselves.

I appeal to you to do what is in the best interest of the Bahai Faith.

I can't imagine how the interest polling can possibly proceed in a just and fair manner without your mastering the difficult issues involved and rendering further guidance.

With sincere and heartfelt respect for your office,

FG  
[FG@hotmail.com](mailto:FG@hotmail.com)





# **The Baha'i Faith & Religious Freedom of Conscience**

## **Tomb of the Unknown Soldier of the American Revolution Washington Square, Philadelphia**



---

**Freedom is a Light for which Many Men have Died in Darkness**

**In Unmarked Graves within this Square Lie Thousands of Unknown Soldiers of Washington's Army Who Died of Wounds and Sickness during the Revolutionary War**

**The independence and liberty you possess are the work of joint councils and joint efforts of common dangers, suffering and success [Washington Farewell Address, Sept. 17, 1796]**

**Beneath this Stone Rests a Soldier of Washington's Army Who Died to Give You [Liberty](#)**

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**[Virtual Tour](#)**

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**[Homepage](#)**

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: UHJ <secretariat@bwc.org>  
Subject: To UHJ (FWD: anonymous remailers)  
Date: Wednesday, December 03, 1997 4:58 PM

Dear Members of the Universal House of Justice:

Since similar activities as these have occurred during the discussion period for talk.religion.bahai, and may occur again, I am forwarding and posting with permission this message from Professor Juan Cole on the mailing list irfan to you and news.groups, so you may consult on these types of activities by Bahais while there is still time to prevent another massive abuse of it the Usenet voting system.... A Bahai subscribed to Bahai-Discuss masquerading as me (bahai@hotmail.com) recently perpetrated a similar highly questionable act that led directly to the BCCA removing me from its mailing lists. Given this pervasive approach by many fundamentalist minded Bahais to their use of mailing lists and newsgroups, I request again, with all sincerity and respect for your office, that you intervene on the approaching vote for talk.religion.bahai and instruct Bahais not to further disgrace the Faith with their fanaticism in the eyes of non-Bahais on the Internet.

FG  
FG@hotmail.com

-----Forwarded message begins:

I am sorry to inform you that a devoted Baha'i who has in the past been a wonderful and thoughtful and polite contributor to irfan and talisman has been under investigation by the counselors and has received a threatening letter from the "universal" house of "justice". My information, which is second hand, appears to indicate that irfan postings were included in the indictment and had been archived and sent to the accused as proof of his perfidy. This use of Irfan messages (if my information is correct) strikes me as completely unethical (surprise!) on the part of the Baha'i authorities, since they can only have gotten the messages from someone who is on irfan under false pretenses and lied about their willingness to comply with the no-forwarding policy.

This individual was always unfailingly polite and never criticized the Baha'i institutions in any way. The only possible charge against him is that he is not a fundamentalist. In all the ridiculous and trumped-up heresy cases that have been brought by the uhj and its counsellors against devoted Baha'is in the past two years, to my knowledge not a single conservative, however rude or obstreperous, has been charged, which pretty clearly signals the real intent of these show trials and purges.

I think it may be time for any Baha'i of liberal views who is involved in regular email conversations to think seriously about becoming anonymous, for self-protection. Talisman is glad to accept anonymous email addresses; the Irfan board should decide the issue there, but I should think there is not a problem as long as anonymity doesn't encourage people to act up.

America Online (AOL) allows its subscribers up to six aliases. There are also numerous anonymous remailing services on the Web, the most famous of which is [www.hotmail.com](http://www.hotmail.com). I don't know much about this sort of thing, since I insist on speaking my mind under my own name and then enjoying my notoriety. But I have heard that there is at least one anonymous remailer that provides excellent security against surveillance of the account. Probably a Web keyword search under anonymous remailer would turn up more information.

Obviously, there are thousands of Baha'is who do not share the current uhj's fundamentalist mindset, and they can't put them all on trial, so most of you are probably safe enough. Their tactic appears to be to identify persons who are persistent posters and who therefore are becoming "prominent," with whom they disagree about their vision of the Baha'i faith, and then to target them in hopes of either silencing them or forcing them out of the religion. They probably also hope that a few such publicized cases will scare every other non-fundamentalist into silence, as well. If so, they haven't dealt with many Americans.

cheers    Juan

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: talisman <talisman@umich.edu>; UHJ <secretariat@bwc.org>  
Subject: Re: To UHJ #9 (Re Response from UHJ)  
Date: Tuesday, December 23, 1997 11:22 AM

Roger Reini wrote in message <349E655F.7F72@SPAMBLOCKford.com>...  
>FG wrote:

>>  
>> Dear Members of the Universal House of Justice:  
>>  
>> Thank you for your email response of 19 December 1997.  
>>  
>> I have carefully read and considered it. I am concerned that  
>> it does not evince an understanding of the unusual nature of  
>> Usenet interest polling but seems to think of it as though it  
>> were a normal democratic national election of some sort.  
>  
>When I originally asked the Universal House of Justice to consider the  
>issue, I supplied an extensive background file, the bulk of which was a  
>Joe Bernstein post from February 1997 (taken from the first  
>talk.religion.bahai discussion). This post listed the traditional  
>reasons and rationales for voting.

Joe Bernstein, "CANONICAL REASONS FOR VOTING on Usenet  
newsgroup proposals."

>  
>When the House issued its advice, it was aware of these issues. I am  
>sure that its advice reflected this awareness.

I'm not so sure. It seems quite doubtful even. It appears to me that  
it must have been too busy to attend to the details of Bernstein's  
piece or whoever handled it in the secretariat failed to pass on to  
them the subtleties of the issues involved in interest polling and  
made it appear a normal type of election voting. If it was aware  
of the nature of interest polling, it's disregarding the whole Usenet  
system. Many serious questions would result if that's the case for  
Usenet and Bahais, I would think....

>  
>If the House wished to consult with me on this issue (as you suggest), I  
>would be honored and willing to do so. Personally, I think this  
>unlikely, but you never know.

Well, I hope they do because whoever advised them last time must  
have given them an inaccurate understanding of interest polling.

>  
>Roger (rreini@wwnet.net)

If anyone can more clearly articulate than I have in my "To UHJ #9"  
the nature of interest polling, please write the UHJ at

secretariat@bwc.org

I'm forwarding this message to the UHJ as a further plea  
that they take the time and find the people capable of helping

them understand what interest polling is actually all about....

FG  
UseNet: alt.religion.bahai  
The RFD for talk.religion.bahai can be found on news.groups,  
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

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[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <fglaysh@hotmail.com>  
To: talisman@umich.edu <talisman@umich.edu>  
Cc: house@usq.edu.au <house@usq.edu.au>; Chris@breacais.demon.co.uk <Chris@breacais.demon.co.uk>  
Subject: Re: re: Re: To UHJ #9 (Re Response from UHJ)  
Date: Wednesday, January 07, 1998 8:43 AM

SOME KIND OF WEIRD CODE THING IS FAILING TO PUT  
IN THE ">" FOR THE ORIGINAL MESSAGE. SORRY TO  
HAVE TO USE CAPS.

-----Original Message-----

From: Eric D. Pierce <PIERCEED@sswdserver.sswd.csus.edu>  
To: fglaysh@hotmail.com <fglaysh@hotmail.com>; talisman@umich.edu  
<talisman@umich.edu>  
Cc: Chris@breacais.demon.co.uk <Chris@breacais.demon.co.uk>;  
house@usq.edu.au <house@usq.edu.au>  
Date: Tuesday, January 06, 1998 4:12 PM  
Subject: re: Re: To UHJ #9 (Re Response from UHJ)

Mr. Glaysher,

This is really becoming rather tedious in its repetition. I find your  
opinions about the communications from the BWC to be so wildly  
speculative as to be of very little value, and they continue to make  
it difficult to stomach the possibility of supporting t.r.b.

SORRY YOU FEEL THAT WAY....

For anyone that saw the original "pro-t.r.b." question that was put to  
the Universal House of Justice, it was obvious that the reply from the  
BWC neither supported nor opposed t.r.b., and they had no intent to  
send a coded "anti-t.r.b." message. Given the fact that the tone of  
the question was "pro-t.r.b.", the fact that the BWC declined to warn  
the questioner away from a "pro-t.r.b." opinion could easily been seen  
as implicit support of the legitimacy some "pro-t.r.b." views.

NOT SO OBVIOUS AT ALL, IN MY OPINION.... IT SEEMS TO  
ME THAT MANY BAHAIS, ON BAHAI-DISCUSS AND ELSEWHERE,  
HAVE TAKEN THE UHJ'S MESSAGE AS A CODED NOD TO  
ATTACK WITH ANOTHER MASSIVE NO VOTE....

Your attempts to over-interpret the message from the BWC in order to  
drum up support for a forum that will allow you to gain a wider  
audience for your frequently abusive and paranoid excesses and  
fanaticisms is discouraging.

I AM REACTING TO THE MANNER IN WHICH MANY BAHAIS  
HAVE INTERPRETED THE UHJ'S MESSAGE. I HAVE TRIED  
NOT TO INTERPRET IT. IT APPEARS TO ME THAT YOU YOURSELF  
INTERPRET IN EXTENSIVELY IN THIS MESSAGE. I DON'T BELIEVE  
SUCH CHARACTERIZATIONS OF MY POSTINGS ARE FAIR....  
INCIDENTALLY, I DO NOT WANT AN UNMODERATED FORUM  
FOR MYSELF ALONE, THOUGH MANY HAVE TRIED TO MAKE IT  
APPEAR AS SUCH. RATHER, FOR ALL BAHAIS AND NON-BAHAIS,  
AS MADE CLEAR IN THE RFD....

As far as I know, you have provided \*NO\* coherent supporting analysis  
from any scholars in Baha'i studies (or other sources, etc.) as to the

legitimacy of the use of the "book burning" comparison. I get the impression that you have discovered an emotionally laden issue that you have decided to use to flog your real or supposed opponents in the Baha'i community with (rather than explore consultatively).

IT IS MY OPINION THAT THE BOOK BURNING ANALOGY IS A LOGICAL EXTENSION OF ONE OF THE TEACHINGS TO COVER A MODERN, TECHNOLOGICAL DEVELOPMENT THAT DID NOT EXIST AT THE TIME OF REVELATION.... NO FLOGGING INTENDED.... RATHER, AN APT COMPARISON FOR THE REALITY OF THE RESULTS OF THE LAST MASSIVE NO VOTE (691 REMEMBER) THAT DEPRIVED BAHAI'S AND NON-BAHAI'S THE CHANCE TO CREATE AND READ TALK.RELIGION.BAHAI.....

I am also confused by the manner in which you consider the Usenet system to be analogous to some near-sacred social institution or democratic governmental entity. The nuances and minutiae of the interest polling mechanism for newsgroup creation is something that you should hardly expect Baha'i institutions to gloriously advocate or become immersed in, especially given the loose "enforcement" of a voluntary set of ideas in such a chaotic and decentralized environment.

BAHA'U'LLAH TEACHES WE SHOULD RESPECT THE LAWS OF ESTABLISHED SYSTEMS OF GOVERNING.... DO YOU ADVOCATE OTHERWISE? MANY, MANY INTEREST MANUALS HAVE PUBLISHED THE USENET CONSENSUS ON INTEREST POLLING AND MAKE IT CLEAR THAT NO VOTES ARE AN ABUSE OF THE SYSTEM. AS A BAHAI, WHY ARE YOU NOT CONCERNED ABOUT BAHAI ABUSE OF INTEREST POLLING? USENET VOTING IS NOT THE CHAOS YOU MAKE IT OUT TO BE. RUSS ALLBERY'S PASSAGE IN THE RFD MAKES THAT QUITE CLEAR. HE IS INCIDENTALLY A MEMBER OF THE USENET VOLUNTARY VOTETAKERS (UVV).

IF BAHAI'S WERE DESTROYING AND ATTACKING THE NEXT NATIONAL ELECTION FOR PRESIDENT OF THE UNITED STATES, SHOULD THE INSTITUTIONS BE CONCERNED? I HUMBLY THINK SO....

While some of the consensus-driven aspects of the Usenet system are probably laudible in their democratic underpinnings, there are many other aspects of Usenet that are hardly compatible with Baha'i ideals of enlightened social/ethical systems.

SO IS THAT A JUSTIFICATION TO UNDERMINE IT? BY ANALOGY, SHOULD BAHAI'S BOMB AND DESTROY OTHER SOCIAL STRUCTURES THEY DISAGREE WITH OR THINK INCOMPATIBLE WITH BAHAI IDEALS? LOGICALLY EXTENDED, SUCH THINKING AMONG BAHAI'S WORRIES ME A GREAT DEAL....

I hope I have been as clear as possible that the problems I have identified above seem counter-productive to a balanced "pro-t.r.b." agenda, and are obstacles to bringing about a positive acceptance of the legitimacy of an unmoderated usenet Baha'i forum.

ARE YOU ADVOCATING VOTING NO? SUCH A VOTE WOULD BE ANOTHER DISGRACE FOR THE BAHAI FAITH AND WOULD DO MORE TO HARM ITS REPUTATION, AS RUSS ALLBERY POINTS OUT IN THE RFD, THAN ANYTHING THAT COULD EVER BE SAID ON TRB....

Feel free to further distribute or post responses elsewhere, but if doing so, please remove Mr. Shuette's name/address (unless he has

instructed otherwise).

Eric D. Pierce  
(home email: EPierce@ns.net)  
Sacramento, California - USA

cc: talisman@umich.edu,  
"Chris Manvell" <Chris@breacais.demon.co.uk>,  
"Ron House" <house@usq.edu.au>

-----  
On 6 Jan 98 at 7:08, FG wrote:

> From: "FG" <fglaysh@hotmail.com>  
> To: "talisman" <talisman@umich.edu>  
> Copies to: "UHJ" <secretariat@bwc.org>  
> Subject: Re: To UHJ #9 (Re Response from UHJ)  
> Date sent: Tue, 6 Jan 1998 07:08:06 -0500

> -----Original Message-----

> From: Cheryll & Wade Schuette <schuette@s.imap.itd.umich.edu>  
> To: talisman@umich.edu <talisman@umich.edu>  
> Date: Wednesday, December 24, 1997 7:13 AM  
> Subject: Re: To UHJ #9 (Re Response from UHJ)

>

>

> >Fred Glaysheer wrote:

> >

> >>> I'm not so sure. It seems quite doubtful even. It appears to me that  
> >>> it must have been too busy to attend to the details of Berstein's  
> >>> piece or whoever handled it in the secretariat failed to pass on to  
> >>> them the subtleties of the issues involved in interest polling and  
> >>> made it appear a normal type of election voting.

> >

> >Don C commented:

> >>And perhaps they believe they have more important topics to consult on.

[WS:]

> >And I'll add:

> >

> >In any case, Fred's request is not internally consistent. The UHJ has  
> >taken a hands-off, let everyone decide for themselves what to do  
position,

> >which seems exactly what Fred wanted. What MORE does he want, now?

[FG:]

> I don't believe the UHJ has taken a "hands-off" position. The entire  
> notion of conscience is inappropriate to an interest poll. They entered  
> the discussion and have now affected it, for some, if not many, and  
> I would think it only reasonable to ascertain whether or not they truly  
> understand what they are doing.... I don't believe so.... It appears to  
> me they must have been misinformed. Their counsel of "conscience"  
> is actually tantamount to supporting voter fraud, in, let's say, a  
> national election in Canada or the United States.... I don't believe  
> the UHJ would or should do such a thing. Ergo, I assume someone  
> in the Secretariat failed them or they received flawed advice on  
> the nature of Usenet interest polling--notice, not "voting."

[WS:]

> >If the UHJ took a position FOR the newsgroup, wouldn't that be precisely  
> >the sort of "politically" motivated and centrally-sponsored group voting  
> >that he's been criticizing so vehemently for months as inappropriate or  
> >criminal?



[FG:]

> I am not advocating that the UHJ should take a position FOR  
> talk.religion.bahai. Rather, that they not take a position AGAINST  
> trb, which they have, I hope, inadvertently done.... Their "conscience"  
> is, by the way, against the consciences of many others, Bahai and  
> non-Bahai.... If one fully understands interest polling, it is reminiscent  
> of the hatred and passion that often animates old world politics and  
> religious intrigues.... 100+ people cannot honestly and fairly be  
> denied their right to form a newsgroup within which to express their  
> consciences. Baha'u'llah's injunction against the "destruction of  
> books" fits this context quite well.... To suppress trb would be  
> tantamount to a violation of his stricture in the Kitab-i-Aqdas....  
> If the UHJ knowingly chooses to do that, fine, it may.... But I hope  
> for better....

[WS:]

> >Call the vote, already. If it loses, wait 6 months, prove TRB has value  
> >with a longer track record, and call another vote. I just can't believe  
> >that all this endless jockeying around is accomplishing anything useful.

[FG:]

> Why would it lose? On what basis? Political and religious passion  
> and opposition are illegitimate reasons for voting NO. Over 5,000  
> postings to alt.religion.bahai is more than sufficient proof that  
> 100+ people are interested in creating a newsgroup on the subject,  
> as are the over 1,200 different threads and over 513 different  
> individuals who posted up to October 1997. I can't believe all the  
> endless opposition to free speech and conscience that many  
> Bahais have displayed.... If the UHJ opposes trb, it should come  
> out in the open and say so, not pretend it's neutral by employing  
> stratagems to justify and excuse the NO votes of fundamentalist  
> Bahais.... Again, I hope for better and will cc this message to  
> the UHJ to help them understand the nature of Usenet interest  
> polling....  
>  
> >Wade  
>  
> FG  
> UseNet: alt.religion.bahai  
> The RFD for talk.religion.bahai can be found on news.groups,  
> news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----  
Eric D. Pierce  
Information Technology Consultant  
Client-Server Database/PC Network Server  
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Lassen Hall 1008  
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la casa (home): [EPierce@ns.net](mailto:EPierce@ns.net)  
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[Homepage](#)

# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: bahai-st <bahai-st@johnco.cc.ks.us>; UHJ <secretariat@bwc.org>  
Subject: Re: Fred Glaysher gets it backwards again!  
Date: Saturday, November 22, 1997 9:48 AM

The Baha'i Studies List:

Dear Members of the Universal House of Justice:

Please consider this message in your consultation on talk.religion.bahai and the BCCA.

-----Message begins:

?@?.com wrote in message ...

Please don't feel you need to hide your identity. I won't personally threaten you as Bahais on Bahai-Discuss have threatened me....

>In article <653vht\$ivl@news2.zippo.com>, FG  
><FG@hotmail.com> writes

>>Dear Members of the Universal House of Justice:

>

>No point in putting this here as you know they are not in this  
>newsgroup.

There is every point in posting this message to news.groups.  
Continuing Bahai censorship has left me with no other option  
but to appeal directly to the Universal House of Justice.

>>

>>Please consider the following in your consultation on the BCCA.

>>

>

>Who says they are consulting on the BCCA?

All I can say is that I have requested that they do so.

>Quite frankly Fred, and you can read this as it is said, You disgust me  
>with your prejudices against the Persians, you disgust me in the way  
>that you name call the Universal House of Justice, You disgust me in the  
>way that your ego has to prevail, you disgust me that you call yourself  
>a Baha'i, you disgust me that you take an innocent statement and turn it  
>into a diatiabe against yourself. Not withstanding that you may have  
>moderated your language recently, it is obvious that the same ole Fred  
>is still here.

Even if any of this were true, none of it would be a sufficient  
reason to deprive others of their God-given right to freedom of  
conscience and opinion by subverting the "government" of  
the land of Usenet and by "book-burning" talk.religion.bahai  
through another massive NO vote.

FG  
UseNet: alt.religion.bahai  
The RFD for talk.religion.bahai can be found on news.groups,  
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd2.htm>>

-  
To switch to the digested list,  
send the following commands to `major@johnco.cc.ks.us` in the message body  
-  
unsubscribe bahai-st  
subscribe bahai-st-digest

---

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
Subject: Re: talk.religion.bahai (To UHJ (FWD: anonymous remailers))  
Date: Monday, December 08, 1997 7:54 AM

Chris wrote in message <5RgAABA+Tvi0Ewv\$@baha.demon.co.uk>...  
>In a message which I read on news.groups, FG  
><FG@hotmail.com> wrote  
>>You might recall, Chris, that bahai@hotmail.com was criticized by  
>>you and a few others and THEN responded to the effect explaining  
>>why he posted under a pseudonym.... Clearly, he was receiving  
>>messages, not just blind-posting.... They have his ID #....  
>  
>His/her original response to me was after he posted to ARB, I think.  
>But, now you mention it, you may well be right that he/she did respond  
>to posts on BD. Anyway, I didn't say that he/she wasn't subscribed to  
>BD under another name, I just said that it is possible to post blind,  
>though not always. Thus while they have his/her ID No., they may well  
>not know who b@h.c is even so.

When subscribing to BCCA lists, one is also asked for one's  
name and address and phone number. I could post the e-form here  
if anyone wants.... Bahai@hotmail.com served the BCCA interests,  
by attacking and discrediting me and talk.religion.bahai.... As did  
the woman who attacked me, and that's why they kicked me off and  
not them....

FG  
UseNet: alt.religion.bahai  
The RFD for talk.religion.bahai can be found on news.groups,  
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd2.htm>>

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: bahai-st <bahai-st@johnco.cc.ks.us>; BCCA <bcca-cc@bcca.org>; UHJ <secretariat@bwc.org>  
Subject: Re: TRB: Suggestions received -- VERY LONG  
Date: Thursday, November 20, 1997 8:37 AM

The Baha'i Studies List:

Dear Members of the Universal House of Justice:

I'm forwarding this message to you because I believe the BCCA has undermined your recent message to Roger Reini regarding your acceptance of unmoderated Usenet newsgroups, attacked me personally, depriving me of fundamental Bahai rights of free speech and religious conscience. I ask that you investigate the BCCA's motives for interfering in the Usenet vote on talk.religion.bahai.

Permit me to say with all respect that your emphasis on conscience and voting does not apply properly to Usenet proposals which are actually considered merely interest polls. This message contains a statement by Russ Allbery, someone highly versed in Usenet procedures, who points out such political abuse of the system by bloc voting NO will only further tarnish the image of the Bahai Faith. As it is not my wish to see this happen, I ask you to consider issuing a statement that in no uncertain terms requests that Bahais respect the worldwide voting system established on Usenet and not subvert it by another massive bloc vote.

I shall now be periodically forwarding to you messages that I believe might help inform you of the subversion by Bahais of the Usenet voting system.

Respectfully,

FG  
FG@hotmail.com

FG wrote in message <3472EA07.39C8@hotmail.com>...

>Chris Manvell wrote:

>>

>> My comments:

>> The version of the 2nd RFD I posted to Fred read, "All followup

>> discussion should be posted to news.groups and alt.religion.bahai."

>> This was changed slightly either by Fred, or more likely David, to read,

>> "All followup discussion should be crossposted to news.groups,alt religi

>> on.bahai."

>> I feel that this follows the spirit of Usenet by emphasising the role

>> of news.groups as the PRIME place for discussion. We cannot stop

>> discussion in other areas but, strictly speaking, it should also go to

>> NG.

>

>By David Lawrence. He made a few other minor ones for technical reasons.

>

>> How about changing the second sentence to read, "The newsgroup will be

>> part of the talk.\* hierarchy, which has to date been used most commonly

>> for unmoderated groups." Anyone come up with a better suggestion that

>> can be put in one sentence of less than 2 lines?  
>  
>The change is fine with me.  
>  
>> However, although this might buy more votes, I am rather uncomfortable  
>> about using a message from the House to "sell" a product. Certainly it  
>> should be taken into account, but I feel that it would be using the  
>> House unethically to put it in the RFD. The message is available for  
>> all to read on my web site at <www.baha.demon.co.uk/trb-uhj.htm>.  
>  
>I agree with you. The message can be reposted any time anyone  
>desires to do so.  
>  
>> >Ginger Glaser wrote:  
>> >>  
>> >> This group is for open discussion of issues relating to the Baha'i  
>> >> faith, and is not endorsed in any way by the Baha'i Church. (my  
>> >> apologies if I chose the incorrect term)  
>>  
>> Fred wrote  
>> >Well, maybe you have a good point. We don't use the word church.  
>> >No problem. Just Bahai Faith will do it though. Ginger's sentence  
>> >seems hard to make sense.... I'm willing to go with it. Chris, what  
>> >you think? Others?  
>>  
>> I like it. Perhaps "...in any way by any Institution of the Baha'i  
>> Faith"? May be a little hard for non-Baha'is to grasp though.  
>> "Baha'i Faith" would be fine by me. I think it would be a great  
>> addition. Good idea Fred.  
>>  
>> My comments: I am all for it. I suggest that anyone reading the group  
>> would get to know about the Institutions pretty quickly.  
>> I will add: "This group is for open discussion of issues relating to  
>> the Baha'i Faith, and is not endorsed in any way by the any of the  
>> Institutions of the Faith." to the RFD.  
>  
>As an unmoderated newsgroup, it ought to be obvious and self-evident  
>to anyone that by definition the postings do not represent institutional  
>opinion. Nevertheless, I am willing to accept Ginger's passage with  
>light emendation of "Church" to "Baha'i Faith." I will veto any  
>language, for historical reasons, that include the phrasing not  
>endorsed in any way "by any institution of the Baha'i Faith." I should  
>be forthright about why. The author of those words threatened to  
>rmgroup alt.religion.bahai shortly after it was created by Jonathan  
>Grobe, and I won't accept a single word from him in the RFD.  
>Ginger's passage should be used only after carefully comparing it  
>for similar language in the RFD/charter for soc.religion.bahai.  
>Compromise requires both sides meet half way. It's time for  
>others to show they can be conciliatory too....  
>  
>> Chris on FAQ:  
>> Also it must be of such a nature that it cannot be used as a  
>> whipping post for any poster, Baha'i or non-Baha'i. The FAQ, if there  
>> is one, could be totally independant of any disclaimer, the latter being  
>> very short and quickly read.  
>>  
>> Roger Reini attempted a FAQ in early August. It was soundly rejected  
>> by people other than myself as biased. I'm against an official FAQ,  
>> though people may post one to the newsgroup any time they wish after  
>> it's passed.  
>  
>In terms of a disclaimer, I would like the following sentence to follow  
>immediately after Ginger's: "This disclaimer is not intended to be used  
>as a 'whipping post,' by or against Bahais or non-Bahais, after the  
>passing of the RFD." This sentence would address my concern that such

>an intention lies behind the desire for a disclaimer.  
>  
>Chris wrote:  
>> > Even if TRB does not  
>> >make it, I feel that things have improved considerably this time round.  
>  
>Why should the RFD not make it? There are no valid and honest reasons  
>for voting NO.  
>  
>At this point, I believe that claiming anything in or out of the RFD  
>as a valid reason for voting NO is untenable. The only reason anyone  
>might still be considering to vote NO remains one of political and  
>religious passion against the expression of other people's  
>consciences.  
>  
>I believe the posting statistics should remain as is up to October 20,  
>1997, the day the 1st RFD was posted. That would avoid including  
>in the count discussion that took place in news.groups.  
>  
>On behalf of myself and Chris, if he is in agreement, I would like  
>to invite Sharon Bouchard, Ron House, and Michael McKenny to  
>be proponents, if they're willing. I think the offer always stands too  
>to Guy Macon and Russ Allbery. Each proponent would have veto  
>power over any changes to the RFD, which would then remain as  
>is--that is, either the status quo, or unanimous agreement. If it's  
>good enough for the UN, it's good enough for me....  
>  
>It seems to me that all the little changes to the RFD are really  
>substitute arguments for the underlying aversion of many Bahais  
>against speech they can't control.... It was for such reasons that  
>I added to the 2nd RFD "Readers are asked to observe standard . . .  
>voting procedure in their use of this newsgroup and during its  
>creation." I now think this should be emphasized even more so.  
>I would therefore like to include the following passage by Russ  
>Allbery in the RFD immediately after that sentence, if he does  
>not mind:  
>  
>"There is no official "list of acceptable reasons for voting." Nothing  
>of the sort is enforced. There's no way of knowing why people vote  
>the way they do. There *is*, however, a general *consensus* that  
>certain *patterns* of voting constitute abuse of the system. Block  
>voting on religious, cultural, ethnic, or political grounds is one of  
>the things that is frowned upon. It is unlikely that even extreme block  
>voting would cause a result to be overturned, but it's practically  
>assured that block voting *will* earn an extremely bad reputation for  
>the group doing the block voting. In other words, yes, the Baha'i  
>*could* vote down the newsgroup en masse and be successful. This would,  
>however, also earn the Faith a reputation (fairly or no) amongst those  
>people who followed the proposal as a religion that advocates  
>censorship. I think it's in the best interest of Baha'is and the  
>Baha'i Faith to avoid that."  
>(Message-ID: <m3pvo9ggjh.fsf\_-\_@windlord.Stanford.EDU>)  
>  
>I also urge Roger Reini, Sharon Bouchard, and Chris Manvell to share  
>this passage by Russ, with his permission, with Bahais on  
>Bahai-Discuss and elsewhere. It should greatly aid the augmentation  
>of their understanding of Usenet voting.  
>  
>It seems to me that the following revision to the 2nd RFD might be  
>reconsidered against Henrietta Thomas' version of it: "Readers are  
>asked to observe Baha'i standards of conduct and not to start or  
>prolong flamewars in the group, but to focus instead on articles and  
>threads written in more moderate terms." I do not have her original,  
>never compared this draft to it, feel uneasy about it, and yet have not  
>had the chance to search for it on [www.dejanews.com](http://www.dejanews.com).

>  
>Ultimately, it seems to me, tinkering with the RFD, like the making  
>of books, has no end....  
>  
>--  
>FG  
>UseNet: alt.religion.bahai  
>The RFD for talk.religion.bahai can be found on news.groups,  
>news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd2.htm>>  
  
-  
To switch to the digested list,  
send the following commands to [major@johnco.cc.ks.us](mailto:major@johnco.cc.ks.us) in the message body  
-  
unsubscribe bahai-st  
subscribe bahai-st-digest

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: UHJ <secretariat@bwc.org>  
Subject: To UHJ #2 (FWD anonymous remailers)  
Date: Thursday, December 04, 1997 8:28 AM

Dear Members of the Universal House of Justice:

Since the following message further elaborates on issues that also concern many Bahai and non-Bahai participants in regard to talk.religion.bahai, I am reposting this message from Professor Juan Cole at the University of Michigan to news.groups and to you and appeal to you again to stop fanatical Bahais from undermining the Usenet interest polling system, the justly established "government" of Internet newsgroups....

I ask you to help such Bahais understand your recent words:  
"In general, the House of Justice has no objection to Baha'is' participating in public, unmoderated discussions about the Faith, whether those discussions take place in person or through some form of electronic communication."

Respectfully,

FG  
UseNet: alt.religion.bahai  
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd2.htm>>

-----Begin forwarded message from talisman and irfan:

Look, my dear friends, I didn't send my message to Irfan about anonymous remailers in order to provoke a witch hunt against the people forwarding the messages. I have much more respect for the people who declined to sign on to Irfan because they knew they would feel an impulsion to pass "offending" messages over to the Baha'i administration. But it has long been obvious that a number of persons were signed on to Irfan under false pretences, as, essentially, spies. While I think this makes them "not Baha'is" since Shoghi Effendi strictly forbade lying, I think we can all understand the immature sense of "ethics" that drives them to do this. They are between 3 and 4 on the Kohlberg scale. They don't know how to reconcile their loyalty to the faith with their ethical obligations to other irfanis (stage 3); and they are willing to sacrifice their personal integrity for the sake of a group ideology (an odd mixture of stage 2 and stage 4). All totalitarian organizations and one-party states produce such people, and the Baha'i community is riddled with more informers per square inch than was the old Soviet Union or the Shah's Iran.

The reason I sent my message was simply to acknowledge that my expectation that the Baha'i \*institutions\* would not be so dishonorable as to act on information supplied unethically was incorrect. They appear entirely willing to snoop through informants' reports from private lists for signs of heresy and then to initiate proceedings against the poster.

In this situation, and given what has happened to devoted Baha'is who sacrificed so much of their lives for the good of the Baha'i faith and for service to humankind and universal ideals, such as Linda Walbridge, Steve Scholl, David Langness, Michael McKenny and a number of other persons who have been silenced behind the scenes, it appears to me that the only viable way to continue to function as a real Baha'i (as opposed to a fundamentalist

cultist masquerading as a Baha'i) in cyberspace is to become anonymous. I have forwarded some information about relatively secure anonymous remailers.

I personally think that one of the things that drives the ongoing inquisition is concern about cyberspace visibility translating into electability, so anonymity might be enough to induce the authorities to lay off.

The point is that the Baha'i institutions have developed a mixture of totalitarian and fundamentalist ideology that disallows academic scholarship (thus the silencing of Fadil Mazandarani, the expulsion of Abbas Amanat, and the charging of Linda Walbridge and me), disallows independent Baha'i media not controlled by the institutions, and disallows the public expression of individual faith commitments at variance with the totalitarian/fundamentalist orthodoxy. In a very clever set of reversals, these authoritarian policies are actually attributed to Baha'u'llah, `Abdul-Baha and Shoghi Effendi, despite the clear evidence that they did not and would not have approved of any such thing. The various repressive strategies adopted by this one-party Baha'i state, including informing, surveillance, blackballing, threats, administrative sanctions, and ultimately shunning, have been remarkably effective in stultifying Baha'i intellectual and spiritual life and keeping the religion a tiny cult in the industrialized world. (Most Baha'is have no idea how tiny the religion really is--only a few hundred in most European countries, e.g.).

The \*only\* way for the faith to break out of this gridlock and develop and flourish in the West is for the Baha'is to develop civil society. There have to be \*public\* institutional spaces wherein the failed policies that have caused such stagnation here and elsewhere can be critiqued, wherein critical thinking can be pursued in common, and an alternative to totalitarian fundamentalism developed. The hard-line, old-style Baha'is in the mold of Holley and Furutan are attempting to prevent this healthy development by targeting thinking Baha'is and chasing them out or dropping them off the rolls or silencing them. They think they are defending the faith even though they are wreaking enormous harm to it. Just as Brezhnev thought he was defending socialism in invading Czechoslovakia or Afghanistan, but was in fact digging its grave.

If anonymity in email is necessary to go forward with genuine Baha'i thinking, which is to say, with universal love, service to humankind, the unity of science and religion (and therefore of reason and faith), the equal rights of all, freedom of conscience and speech, and other principles we all thought we were endorsing when we joined the Baha'i faith (but the opposite of which are secretly held by the cult "administrative order")--then let there be anonymity.

cheers    Juan

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: UHJ <secretariat@bwc.org>  
Subject: To UHJ #3 (FWD anonymous remailers)  
Date: Friday, December 05, 1997 1:05 PM

Dear Members of the Universal House of Justice:

Please consider this forwarded message as further evidence of the atmosphere of fear and suspicion and distrust that fundamentalist-minded Baha'is have created on private mailing lists and during the discussion for talk.religion.bahai.

I beg you to prove to the world that it is not so.... That the glorious Words of Baha'u'llah and Abdul-Baha on free speech and religious conscience actually mean something among Baha'is....

With all respect, hope, and trust in your high office,

FG  
UseNet: alt.religion.bahai  
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd2.htm>>

-----Begin forwarded message:  
Dear Richard:

I must say I am shocked and disturbed at your diatribe at me. When did I ever attack you or bring your character and motivations into question? Are you really doing to others as you would have them do unto you?

> He has mounted a bitter campaign  
> against Baha'i institutions for some time now posting anything he can  
> find that might tend to discredit the Rulers and the Learned of this  
> Cause.

Well, actually, I am the one against whom a bitter campaign was mounted, by Farzam Arbab, Doug Martin, Ian Semple, Fred Schechter, Monajjem, Stephen Birkland, and others. I was just minding my own business, studying the writings and doing deepenings for the friends in cyberspace. All of a sudden I am being made out some kind of proto-covenant breaker. And the charges against me were things like talking about Baha'u'llah as a historical person. Stephen Birkland sat in my living room and accused me of talking about Baha'u'llah as a historical person. And this sort of nonsense was being construed by the uhj and the itc as covenantal. He was a historical person, by the way. And after they drove me out of the faith I loved with these utterly false and dishonest charges, the cued or at least allowed their minions to go around slandering me as mentally unbalanced or as thirsting for leadership or some such.

Let me ask you, Richard. What exactly have I done to any of these cultists that even slightly compares to what they did to me?

> There were several instances of this last year including an  
> attack on a very mild mannered and self-effacing Counselor who resides in  
> Canada. Those who were subscribed to the list last year will remember  
> this sad episode.

Your self-effacing Dr. Ghadirian stood up in front of a large crowd in London, where I was not present, and libelled me and David Langness as

"enemies from within" of the Baha'i faith. Being a counsellor does not give him license to backbite or to spread falsehoods in public. All I did was protest being treated this way by him. I still haven't gotten the apology from him I deserve, by the way.

>I'm not a member of Irfan because Juan Cole wouldn't allow me to join  
>when he started the list because he considered me one of those perfidious  
>fundamentalists he's always excoriating.

Richard, I haven't had anything to do with Irfan@umich.edu for a very long time. Take it up with their board. When it started it was a private list I ran off my x500 program, and I let people on to it who I thought were involved in serious Baha'i studies. I suppose you have amply demonstrated what you thought and think of me, which doesn't exactly call into question my earlier judgment. But I do want you to know that I bear you no ill will and that I know you can be very sweet, and that it is your desire for unity and harmony that drives you to demonize me for protesting injustice. I don't like the role that has been thrust on me, either, you know. But I don't see how I can lie down and let these people walk all over my friends; it wouldn't be right.

As for the Inquisition launched against a friend of ours, your questioning of my assertion is just a muddying of the waters. After what happened to the prominent Talismanians and to Michael McKenny, does a further Inquisition really sound so implausible to you?

Anyway, all I said was I now think if someone wants to be a true Baha'i in cyberspace, they'd better do it anonymously. What's wrong with my saying that?

cheers    Juan

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# **The Baha'i Faith & Religious Freedom of Conscience**

**From: FG <FG@hotmail.com>  
To: UHJ <secretariat@bwc.org>  
Subject: To UHJ #4 (FWD anonymous remailers)  
Date: Friday, December 05, 1997 1:15 PM**

**Dear Members of the Universal House of Justice:**

**Please accept this forwarded message as further evidence of the dire straits to which the Baha'i Faith has come as a result of the destructive attacks by literal-minded Baha'is on the consciences of others.... Some of these self-same fundamentalist vices have been demonstrated in regard to talk.religion.bahai....**

**Respectfully,**

**FG**

**UseNet: alt.religion.bahai**

**The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at  
<<http://www.baha.demon.co.uk/rfd2.htm>>**

**-----Original Message-----**

**From: Juan R. I. Cole <jrcole@umich.edu> [to talisman]  
Date: Friday, December 05, 1997 12:08 AM  
Subject: Re: anonymous remailers**

**>**

**>>I said I imagined you believe you are doing some kind of good and I meant**

**>>it, but I don't believe you can step back from yourself and see the harm**

**>>you are causing.**

**>**

**>Dear Richard:**

**>**

**>Could you please be more specific about \*my\* causing any harm? Human**

**>beings, real, living human beings, are being manipulated, libelled, given**

**>nightmares, silenced or forced out, and having the most treasured parts of**

>their identity torn from them. It happened to me. It happened to Linda  
>Walbridge. It happened to Steve Scholl. It happened to Michael McKenny.  
>And it has happened to many others behind the scenes, who decided to handle  
>it differently. This is being done to devoted Baha'is. Linda Walbridge  
>pioneered in difficult circumstances in both Lebanon and Jordan, and she  
>made enormous sacrifices (including monetary and quality-of-life sacrifices  
>with regard to her children) for the faith while her husband was working  
for  
>it on the Encyclopedia project. She never harmed the faith she loved.  
>Unlike the treasurer of the Phoenix LSA, she never embezzled \$70,000 from  
>the Baha'i faith, yet the treasurer of the Phoenix LSA is still a Baha'i  
and  
>has not been accused of contravening the covenant. Unlike some high Baha'i  
>officials she was never guilty of any infraction of Baha'i law or of sexual  
>harrassment or of lying to the Baha'is. Yet they have cushy offices and  
>make pompous speeches and are being paid out of your donations to the  
faith.  
>What was her crime? To express her views on email, views which were  
>legitimately hers as a Baha'i in good standing (i.e. she was guilty of  
doing  
>the same thing that Richard Logan and Burl Barer do every day). She had  
the  
>right to declare her conscience and express her views, according to Shoghi  
>Effendi. That right was withdrawn from her suddenly, by narrow-minded  
>elderly men eager to slap down an uppity woman. And she was forced out of  
>the faith she loved, by the very people who should have been nurturing her  
>faith and helping her forward. She was betrayed, deeply, treasonously,  
>inexcusably.  
>

**>And this is somehow \*my\* fault?**

**>**

**>>I'm convinced**

**>>that it was unnecessary for things to have come to this--that you allowed**

**>>yourself to be swept into a self-fulfilling prophecy. I could be very**

**>>wrong in this but I'm letting know as a brother and a collegial admirer.**

**>**

**>Richard, if I wanted revenge there are lots of ways for me to get it far**

**>more efficacious than sending occasional messages to 80 Baha'is. I was in**

**>the religion for nearly quarter of a century. I have lots of documentation**

**>of Baha'i leaders' peccadilloes. I'm not interested in that sort of thing.**

**>When you set out for revenge you have to be sure to dig \*two\* graves.**

**>**

**>What I am interested in doing is protesting against the \*systemic\***

**>injustices being committed against Baha'is by their own administration.**

**And**

**>I have the same interest in this as I do protesting, as a member of Amnesty**

**>International, violations of human rights in any setting. When the Baha'i**

**>administration stops conducting intellectual pogroms and inquisitions that**

**>are contrary to Baha'i law and contrary to basic Baha'i scriptural**

**>principle, then all you will hear from me is translations of Baha'u'llah's**

**>tablets.**

**>**

**>>The question of credibility is always at issue when allegations are made.**

**>**

**>I said that I was provided information from a source I trust (who was in**

**>direct contact with the principal), that an Irfani is currently being**

**>prosecuted for email messages that include Irfan messages, which the**

**>prosecutors (i.e. the uhj and the counselors) can only have received**

**>illicitly and can only use by disregarding the right to privacy and**

>confidentiality that should be enjoyed by everyone on irfan. I stand by  
>this statement and I think there are enough others who know the particulars  
>such that I need not be seen as the only source for this information, nor is  
>it biased in any way.  
>  
>As for the possibility that I could have handled things differently, I  
>respectfully disagree. While I am glad to say I am all to fallible and make  
>mistakes all the time (something your uhj, out of institutional pride, would  
>never admit about \*itself\*), I do not believe this was one of them.  
>You see, I put up with quite a lot over the years from the Baha'i  
>administration, and I never considered leaving the faith. It was not a  
>matter, as with Louis Gregory, of my simply being dropped off salary. I  
was  
>never on salary, and never sought to be. I endured being buttonholed and  
>hassled about my academic writing (which is no one's business but mine),  
and  
>I endured being backbitten & so forth. For 24 years.  
>  
>But when the Baha'i \*institutions& \*falsely\* accused me of contravening a  
>covenant for which I had risked my life on more than one occasion, it  
>demonstrated to me that the religion had gone seriously bad, that it had  
>become corrupt and cult-like, and that there was no place in it for persons  
>like myself except if they should live their lives in silence and in fear  
of  
>the ignorant and narrow-minded. Since this is demonstrably the opposite of  
>what Baha'u'llah and `Abdul-Baha wanted for the world, it is hard to  
escape  
>the conclusion that the religion has been betrayed by its leaders, just as



>Islam was betrayed by the ulama and Christianity was  
betrayed by the popes  
>and the priests.  
>  
>Roman Catholicism has benefitted enormously from the  
Protestant, secular  
and  
>other non-Catholic critique it has been submitted to in the past  
400 years,  
>and is demonstrably a better religion after Vatican II than it  
was during  
>the Inquisition. And in the same way that the non-Catholics  
have done so  
>much to help the Church right itself after it had gone deeply  
astray from  
>Jesus's principles, so non-Baha'is with an intimate knowledge  
of the Baha'i  
>faith have a duty to try to help that religion return to its  
scriptural  
>roots and principles. This is all the more urgent given that  
those Baha'is  
>within the administrative order who speak out about the  
problems they see  
>are swiftly silenced or expelled. And just as the Vatican has  
never  
thanked  
>Voltaire for helping reform it, I doubt the Baha'i authorities,  
after they  
>finally have their version of Vatican II and release the poor  
Baha'is from  
>intellectual bondage, will thank any of us who helped them  
achieve that  
>reform. So be it. But that is what is desirable: that the Baha'i  
>institutions start acting as Baha'u'llah and `Abdul-Baha and  
Shoghi  
Effendi  
>would have wanted them to, instead of like Inquisitors and  
musty  
Stalinists.  
>  
>  
>cheers Juan

# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: talisman <talisman@umich.edu>  
Subject: To UHJ #5 (Juan Cole: "democratic (ha!))  
Date: Saturday, December 13, 1997 6:47 AM

Dear Members of the Universal House of Justice:

I ask that you consider this forwarded message from Juan Cole, Professor of history at the University of Michigan, as further documentation of the abuses being wrought on the Bahai Faith by the fundamentalist mindset that seems to many to have overtaken it. Though he withdrew from the Bahai Faith, after being a member for 24 years, he has recently said of several individuals in the Bahai administration, and perhaps broadly, "they drove me out of the faith I loved."

Since many Bahais during the discussion appear to have followed seemingly similar tactics to those described here, while others during this consultation might worry that the Bahai administrative order has become this despotic, I am sharing this message on news.groups and hope you will redeem these much sullied and doubted words of Abdul-Baha:

"Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief. . . . When freedom of conscience, liberty of thought and right of speech prevail--that is to say, when every man according to his own idealization may give expression to his beliefs--development and growth are inevitable." The Promulgation of Universal Peace, 197.

I thank you for acknowledging the receipt of the 27 messages I have sent you since November 20, 1997, and hope that they might help you understand the broad and serious nature of the concerns represented by the vote for talk.religion.bahai.

Respectfully,

FG  
UseNet: alt.religion.bahai  
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd2.htm>>

-----begin forwarded message from talisman:

Richard:

After the barbaric and dishonest way the "universal" house of "justice" dealt with Michael McKenny, you are in some state of doubt as to whether there is a fight going on? The fight is to determine whether those who hold the views I listed yesterday may continue to be Baha'is in good standing. The answer is: only if they hide their consciences from view, quaking in fear of the conservatives and fundamentalists who have clawed their way onto the universal house of justice, and who are eager to institute inquisitions and expulsions against anyone who dares actually be a Baha'i and think for him or herself. And the point of these inquisitions and expulsions is to ensure conservative hegemony, to ensure that no voice can be heard in the community save a conservative one. This is not only a fight, it is a full-scale persecution. That would be all right if this were the sort of

thing Baha'u'llah or `Abdul-Baha had ordained. But it isn't. It is the most profound betrayal of a prophet by his successors since the popes instituted the Inquisition.

[Response to] Quanta:

I should think the current universal house of justice has by its pronouncements and actions made abundantly clear that it is not interested in consultation or group reasoning together as a means of problem solving. These people have worked themselves into a state of mind that they think they are prophets speaking with the voice of God, and you either agree with them or you are not a Baha'i and they can arrange to make your life miserable. (They even think they have the authority to say something about legitimate academic methodology! That's the funniest thing of all). They have said this over and over again in the past two years. They are not interested in your faith or sincerity or grappling with difficult questions or trying to work together through consultation to resolve problems. They are interested in dictating a narrow ideology to all Baha'is (despite the fact that there isn't the slightest scriptural mandate for their behaving in this manner), and in having all Baha'is kowtow to it. They don't throw around the word Supreme so much because they like Motown. Since most people don't join a religion because they are desperate for someone to tell them what they can or cannot think or say, the result of this sort of narrow-mindedness is to keep the religion tiny in literate countries. I can't tell you how many ex-Baha'is I have met in cyberspace who complain bitterly about being regimented and shepherded. I mean, you could understand this sort of thing in the Amish, who want to be a small isolationist sect, or in the Catholics, who have believers to spare. But as a tactic for a very small group (I doubt there are really more than 1 1/2 million Baha'is) to attract believers and grow itself into a world religion, it sucks.

There are some issues on which it is worthwhile writing to them. This is not one of them. My advice: Do your own thing as long as you can.

cheers Juan

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
Subject: To UHJ #6 (Juan Cole: Protest to Islamic Authorities)  
Date: Saturday, December 13, 1997 8:26 AM

Dear Members of the Universal House of Justice:

I ask you to consider this forwarded message, from some of today's most widely recognized writers of international stature, including one Nobel laureate. The oppressive atmosphere that has developed in the Bahai Faith during recent memory, as Dr. Juan Cole suggests here, and others have testified elsewhere, seems appallingly reminiscent of that in present day Iran.

As a published poet and literary critic, having edited the poems and prose of Robert Hayden, I deeply feel the irony and poignancy of this critique and comparison. Indeed, it was the initial conviction, born of 21 years of membership in the Bahai Faith, that no real artistic work of worth could ever be written in the present Bahai environment that has compelled me to sacrifice myself, my membership in the Bahai Faith, if need be, to help create an unmoderated forum on Usenet.

I beg you again with all my heart and soul to give evidence to the world that the Bahai Faith lives up to its own teachings on human rights and free speech and respects the conscience with which God has endowed humankind.

--  
FG  
UseNet: alt.religion.bahai  
The RFD for talk.religion.bahai can be found on news.groups,  
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd2.htm>>

-----begin forwarded message from talisman:

The following letter written to the heads of states participating in the Islamic Conference Organization meeting in Tehran groups some well-known progressive intellectuals and addresses issues of concern also to those on the present list.

It should be remembered that the same regime responsible for these crackdowns on writers has persecuted the Iranian Baha'i community. Ironically, there is every evidence that many in the Baha'i administration would also not allow freedom of speech to writers if they gained control of the machinery of state.

cheers

Juan Cole  
History  
U of Michigan

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OPEN LETTER

From: Edward Albee, Homero Aridjis, Yasar Kamal, Edward Said,  
Michael Scammell, Anthony Appiah, Paul Auster, Nadine Gordimer,  
Arthur Miller

To Heads of States participating in the Islamic Conference  
(December 8-11, 1997, Tehran)

December 8, 1997

We speak today as writers engaged in the constant struggle to defend our right and the right of our colleagues around the world to express ourselves freely without fear of reprisal. This week, two significant events coincide: International Human Rights Day (December 10th) and the Islamic Conference in Tehran (December 8th-11th).

In light of the rich literary heritage of the participating countries, we wish to draw attention to the plight of many writers who must struggle every day with the unacceptable choice to either protect their own safety and remain silent; or to speak their minds and risk imprisonment, torture and even death. In Tehran this week, many people will speak, and many will be spoken of: we wish to mention a few who will not. We turn our attention first to the host country of the conference, the Islamic Republic of Iran. By censoring many of its brightest literary figures and silencing all dissent, the government has gone to great lengths to undermine Iran's long and distinguished tradition of letters. The editor, Faraj Sarkuhi, is imprisoned today for nothing more than attempting to speak his mind. He will not be on any agenda at the Conference, but his presence in a cell somewhere nearby will surely cast a cloud over the proceedings. So will the deaths of writers and intellectuals such as Soltanpoor, Saidi-Sirjani, Mir'ala'i, Tafazzoli, and Zalzadeh. The recent suppression of Simin Behbahani shows that the signatories of the 1994 Declaration of 134 Iranian Writers remain in danger today.

It is not only in Iran that writers have been censored, imprisoned, exiled, or killed by official and unofficial groups. In Algeria, Abdel Kadr Alloula, the playwright, filmmaker and actor was gunned down for his denunciation of violence. In Syria, the poet, Faraj Birqdar, has been imprisoned for ten years. In Kuwait, Iraqi poet Khalaf Alwan Jallud Al-Maliki is serving 15 years in prison. In Iraq, Aziz Al-Syed Jasim, journalist and author, is imprisoned indefinitely for refusing to write a book about Saddam Hussein. In Turkey, Recep Marasli, a publisher, was arrested in March 1997 for expressing his views on Kurdish culture and identity. Even writers of international stature, such as Turkey's Yasar Kamal and Egypt's Naguib Mahfouz, have been targeted in recent years.

We condemn these violations irrespective of the perpetrator. We appeal to the participants in the Islamic Conference to put an end to these abuses and to promote freedom of expression which will inevitably enrich their cultural heritage.

We believe that the coincidence of International Human Rights Day and the 1997 Islamic Conference points to a larger truth in which the caprices of chance play no part: try as they may, governments who repress their own citizens cannot escape the standard of freedom set forth in the Universal Declaration of Human Rights. As we celebrate the declaration's forty-ninth anniversary this week, we reaffirm our commitment to human rights and our conviction that all leaders who violate such principles as freedom of expression shall witness the erosion of their power, and shall be defeated by the strength inherent in words.

Signed

Edward Albee, Homero Aridjis, Yasar Kamal, Edward Said,  
Michael Scammell, Anthony Appiah, Paul Auster,  
Nadine Gordimer, Arthur Miller

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
To: talisman <talisman@umich.edu>  
Subject: Re: To UHJ #7 (Juan Cole: The "Science" of history)  
Date: Thursday, December 18, 1997 8:48 AM

-----Original Message-----

From: David Bikman <dbikman@bwc.org>  
To: FG <FG@hotmail.com>  
Cc: talisman@umich.edu <talisman@umich.edu>  
Date: Thursday, December 18, 1997 7:25 AM  
Subject: Re: To UHJ #7 (Juan Cole: The "Science" of history)

>Mr. Glaysher,  
>  
>What exactly do you want the House of Justice to do?

While I don't necessarily believe it's my place to tell the UHJ what to do, I would think for starters it might want to recognize the extent to which a fanatical mindset has taken over among the rank and file, as well some in the administration below it.... I would think it might want to make clear to all that witch hunts and bookburning and public whippings are a little too overly zealous.... As it appears to me now, too often the literal-minded are allowed to run wild....

A few unambiguous statements along these lines, I would think, might go a long way toward reviving the broad, open, universal religion the Founders talked about.... Of course, as for all Bahais, words would have to be followed by deeds....

Talk.religion.bahai would be a most apropos occasion, providing evidence and restoring confidence and trust, clearing the air, as it were, perhaps for many....

>  
>David Bikman

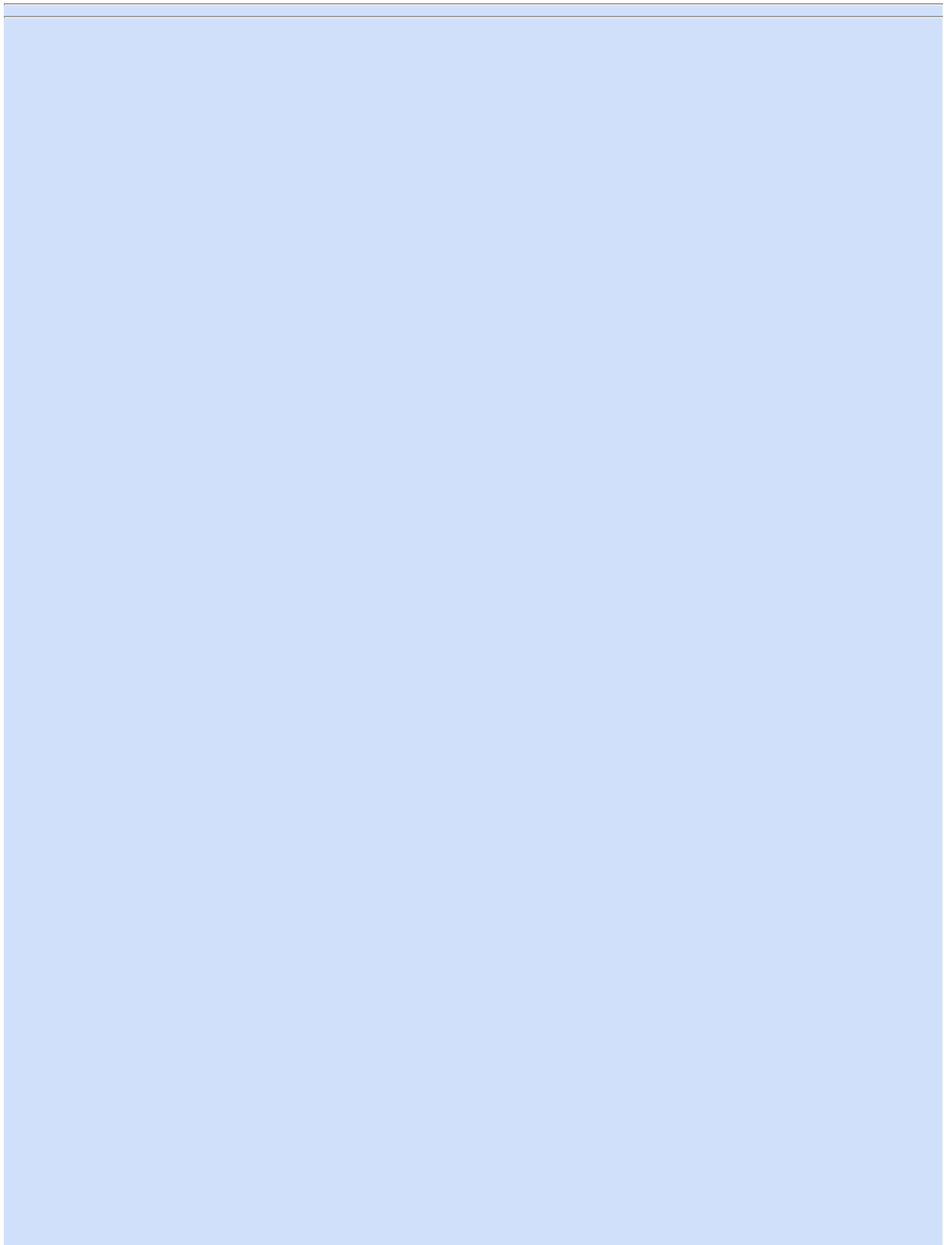
>  
>--  
>you wrote:

>  
>> Dear Members of the Universal House of Justice:

>>  
>> I fervently ask you to do something to stem the flood of  
>> fundamentalist fanaticism that many Bahais and non-Bahais  
>> believe has overwhelmed the Bahai Faith, reducing it to a  
>> gross distortion of its broad and liberal Teachings, and  
>> protect the Usenet interest poll on talk.religion.bahai from  
>> being once again a victim of Bahai intolerance.

>>  
>>FG

FG  
UseNet: alt.religion.bahai  
The RFD for talk.religion.bahai can be found on news.groups,  
news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>





# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>  
Subject: To UHJ #8 (Juan Cole: mutual tolerance)  
Date: Thursday, December 18, 1997 9:01 AM

Dear Members of the Universal House of Justice:

I believe this message speaks well to the lack of tolerance by some Bahais during the now much too long discussion period for talk.religion.bahai and the resulting abuse of the Usenet voting system....

FG  
UseNet: alt.religion.bahai  
The RFD for talk.religion.bahai can be found on news.groups, news.announce.newgroups, or at <<https://www.baha.demon.co.uk/rfd.htm>>

-----begin forwarded message from talisman:

"If men could only learn the lesson of mutual tolerance, understanding, and brotherly love, the unity of the world would soon be an established fact. Bahá'u'lláh spent His life teaching this lesson of Love and Unity. Let us then put away from us all prejudice and intolerance . . ." `Abdul-Baha, Paris Talks

Would not mutual tolerance and brotherly love require that we all listen respectfully to one another, without charging anyone with being a covenant breaker simply because he or she seems to be saying new things? Recognizing that there are conservative and liberal Baha'is, is it really "mutual tolerance," "brotherly love" and "unity" for conservative Baha'is to employ their control of the central institutions to declare the liberals "not Baha'is" or guilty of "making statements contrary to the covenant?" Isn't it a form of prejudice and intolerance for conservative Baha'is to wax suspicious of Baha'i academics, to mutter about "intellectual pride" (while ignoring the greater problem of institutional pride), and to attempt to silence them? Is this "tolerance"? Or is it intolerance? Is this to be free of "prejudice" or is it anti-intellectual bigotry? Notice that Baha'u'llah "spent His life" teaching this "lesson of Love and Unity." What love have Baha'i liberals found at the hands of the conservatives? Have they been unified with them or excluded from their midst? How can Baha'is hope to bring Christians and Muslims together if they cannot even bring devoted Baha'is of various opinions together? Is unity really achieved through intimidation, threats, sanctions, and expulsion? What sort of fascist unity is that? Does this sound like "brotherly love" to any of you?

cheers Juan

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# The Baha'i Faith & Religious Freedom of Conscience

From: FG <FG@hotmail.com>

To: Mark A. Foster <owner@sociologist.com>; talisman <talisman@umich.edu>; UHJ <secretariat@bwc.org>

Subject: To UHJ #9 (Re Response from UHJ)

Date: Sunday, December 21, 1997 11:23 AM

Dear Members of the Universal House of Justice:

Thank you for your email response of 19 December 1997.

I have carefully read and considered it. I am concerned that it does not evince an understanding of the unusual nature of Usenet interest polling but seems to think of it as though it were a normal democratic national election of some sort.

With all respect and humility, permit me to say that your repeated emphasis on conscience fails to take into account the fact that Bahais actually did deprive other people, Bahais and non-Bahais, of the rights of their own consciences during the last massive NO vote and will be doing so again if they vote NO a second time.

Every indication suggests that Bahais are about to make the same mistake. I am concerned that your response to me, as your earlier response to Mr. Roger Reini, may be misconstrued by such Bahais as giving your blessing to them, condoning their onslaught against talk.religion.bahai, as have the repeated interference and intrigues of the Co-ordinating Committee for the Bahai Computer and Communication Association (BCCA).

I ask you to consult with a Bahai who is actually well versed in the subtleties of Usenet interest polling, not "voting" in the everyday sense of the word. I suggest Roger Reini, (rreini@wwnet.com) to whom you allude.

I ask you to reflect on these words by a highly respected non-Bahai, Russ Allbery, much involved with Usenet newsgroup creation, on the general consensus that exists on reasons for voting:

"There is no official 'list of acceptable reasons for voting'; Nothing of the sort is enforced. There's no way of knowing why people vote the way they do. There *is*, however, a general *consensus* that certain *patterns* of voting constitute abuse of the system. Block voting on religious, cultural, ethnic, or political grounds is one of the things that is frowned upon. It is unlikely that even extreme block voting would cause a result to be overturned, but it's practically assured that block voting *will* earn an extremely bad reputation for the group doing the block voting. In other words, yes, the Baha'i *could* vote down the newsgroup en masse and be successful. This would, however, also earn the Faith a reputation (fairly or no) amongst those people who followed the proposal as a religion that advocates censorship. I think it's in the best interest of Baha'is and the Baha'i Faith to avoid that."  
(Message-ID: <m3pvo9ggjh@windlord.Stanford.EDU>)

Because Bahais have already abused the interest polling system, analogous to what Baha'u'llah denounced in the Kitab-I-Aqdas as the "destruction of books," electronic books or magazines in this context, and appear about to do so again, actually smashing or keeping the printing press switch from being turned on, I appeal to

you once more to attempt to understand the nature of the system governing Usenet and to provide fundamentalist Bahais with the guidance they apparently need in order to allow other people the sanctity of their own God-given consciences, and a forum within which to express themselves.

I appeal to you to do what is in the best interest of the Bahai Faith.

I can't imagine how the interest polling can possibly proceed in a just and fair manner without your mastering the difficult issues involved and rendering further guidance to Bahais.

With sincere and heartfelt respect for your office,

FG  
FG@hotmail.com

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# **The Baha'i Faith & Religious Freedom of Conscience**

> Subject: NO! vote campaign: talk.religion.bahai  
> From: FG@hotmail.com  
> Date: 1997/03/12  
> Message-Id: <5g674t\$6ba\$1@bilbo.reference.com>  
> Newsgroups: talk.religion.misc  
> [More Headers]  
>  
> This appeal for NO votes was apparently posted recently to the  
> Bahai woman's discussion listserv.  
>  
> >Mark Towfiq (towfiq@justice.medford.ma.us) wrote:  
>  
> >Subject: RE: Pointer: CFV talk.religion.bahai  
>  
> >Dear friends, a situation which has been developing over the past few  
> >months has finally come to a head.  
> >  
> >As many of you may already know, the soc.religion.bahai newsgroup  
> >was created in the Holy Year (1992) to serve as a forum for the  
> >Friends to discuss the Faith on USENET and a non-threatening  
> >place for people investigating the Baha'i Faith to ask questions  
> >and receive answers. As part of its creation, we decided that  
> >it should be moderated, and that the Charter should spell out  
> >very clearly what were unacceptable types of postings. Among  
> >such unacceptable postings were deemed personal insults and  
> >attacks on individuals and religious institutions.  
> >Later last year, the Charter was made more explicit to exclude  
> >postings which undermine the Covenant. The newsgroup has been  
> >moderated by a set of Baha'is since its inception who, in my  
> >opinion, have applied the Charter and Baha'i principles to a  
> >high degree of fairness, and have maintained a rather good tone

> >and environment. We have received numerous compliments  
about  
> >this over the years.  
> >  
> >Recently, an individual, FG (I do not know if  
> >he is a Baha'i or not), has accused the moderators of  
> >soc.religion.bahai of "censorship", claiming that they will  
not  
> >allow his point of view to be posted there. As a result, he  
> >has asked for the creation of a new, unmoderated forum,  
called  
> >talk.religion.bahai. The postings which Mr. Glaysher  
complains  
> >about were all rejected on the basis of tone; he wanted to  
> >post open insults and sarcasm, and the moderators  
> >asked him to re-phrase his postings. He refused, and  
claimed  
> >he was being censored, and embarked upon this campaign  
to  
> >create a new newsgroup.  
> >Dear Friends, if this new newsgroup is created, in my  
opinion  
> >it will cause great confusion; there will now be two, almost  
> >identical fora to discuss the Faith, but one of them will allow  
> >any sorts of postings, including postings from Covenant-  
breakers.  
> >Besides this fact, such a newsgroup is not necessary, as  
there  
> >exist plenty of open forums on USENET (such as  
> >talk.religion.misc) where Mr. Glaysher may post his opinions  
> >"freely".  
> >  
> >HOW TO VOTE NO: Send email to: jjd@primenet.com  
> >  
> >With the only text of the message being:  
> >  
> > I vote NO on talk.religion.bahai  
> >  
> >I would be happy to provide further information or  
> >answer any questions about this matter.  
> >  
> >Regards,  
> >Mark Towfiq  
> >

# The Baha'i Faith & Religious Freedom of Conscience

10-24-99

This file is the oldest export of Outlook Express that I have saved - 10-24-99. Many prior posts and files lost during system crashes. Many duplications may exist in subsequent or other archives. Some posts simply never made it into an archive.

From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, December 04, 1998 8:48 AM  
Subject: AOL Bahai Forums - Steve Case, Mark Foster

Dear Mr. Foster:

I and others on AOL would appreciate your resigning from your position [as Forum Leader] so that something may begin to improve. We have been discussing periodically since at least August your disappearance and now ask you to step down.

FG...The Baha'i Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter ballot is on news.announce.newgroups, news.groups, alt.religion.bahai, or email the votetaker dave@dogwood.com requesting the trb CFV ballot.

FG...The Baha'i Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter ballot is on news.announce.newgroups, news.groups, alt.religion.bahai, or email the votetaker dave@dogwood.com requesting the trb CFV ballot.

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Rough Draft to Steve Case:

Dear Mr. Case,

There are serious and long standing problems with the way the Bahai Forums are run. As members of AOL, who pay \$21.95 a month, we're concerned that AOL is permitting unknowingly a very high level of censorship and manipulation to take place by essentially religious zealots who will not permit others to speak their minds.

As members, former members, or non-members of the Bahai Faith, we have witnessed censorship practiced by Bahais in many forums on and off the Internet. We presently are attempting to create an unmoderated newsgroup, talk.religion.bahai on Usenet. FG's web site documents numerous abuses by Bahais of the human rights of members and non-Bahais:

The Baha'i Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm>

We ask you to investigate the situation on the AOL Forums and appoint someone as Forum Leader who will be a fair and objective person allowing all opinions to find expression and not abuse their duties in favor of fanatical views or perhaps appoint two or three people to counterbalance one another with veto power so that at least some kind of system of checks and balances might exist to protect people from the tyranny of past Bahai Forum Leaders.

At the very least, we feel the resolution must allow the following changes under the Bahai Forums which some members have been advocating since the middle of August 1998:

alt.religion.bahai and any new future newsgroups on the Bahai Faith, such as talk.religion.bahai, should it pass, ought to be added to the list of available Newsgroups under Bahai

Libraries should finally function and accept all postings to them of any point of view uncensored by the Forum Leader.

Such web sites as FG's The Baha'i Faith & Religious Freedom of Conscience should be added to Links <https://members.tripod.com/~FG/index.htm> and any other link suggested by an AOL member ought to be automatically added to the list and not censored for religious reasons.

We know that the Bahai AOL Forums have had a stormy history. We hope that you will help us find a lasting solution to these profound problems of religious freedom and conscience. At the moment, we believe the "frozen" nature of the Bahai Forums very much plays into the hands of those opposed to freedom of speech and hope a compromise can be reached allowing for a new atmosphere of openness and toleration on AOL's Bahai Forums.

FG...The Baha'i Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter ballot is on news.announce.newgroups, news.groups, alt.religion.bahai, or email the votetaker dave@dogwood.com requesting the trb CFV ballot.

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, December 16, 1998 7:14 AM  
To: FG  
Subject: My Response to AOL Shawna T

Subj: Bahai Forums - Why Susan Maneck should be made Message Board Manager  
Date: 12/16/1998 7:12:29 AM Eastern Standard Time  
From: FG  
To: ShawnaT  
CC: FG

Shawna T  
Office of the Chairman

Dear Shawna,

Thank you for acknowledging my message to Mr. Case.  
I appreciate your re-routing it to the appropriate person  
as AOL and I look forward to hearing from him or her.

Since my original message to you efforts by some Bahais  
to use the AOL forums to undermine the Usenet system  
of interest polling on talk.religion.bahai have only increased,  
especially by Susan Maneck. It's a very complicated  
situation with a long and tumultuous history on AOL.

I trust the person you're referring me to will have the  
patience and tenacity to help improve the Bahai Forums.

Respectfully,

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter  
ballot is on news.announce.newgroups, news.groups, alt.religion.bahai,  
or email the votetaker [dave@dogwood.com](mailto:dave@dogwood.com) requesting the "trb CFV."

-----

Subj: Bahai Forums - Why Susan Maneck should be made Message Board Manager  
Date: 12/15/1998 9:43:39 AM Eastern Standard Time  
From: Steve Case  
To: FG

Dear FG,

I am responding to your letter on behalf of Steve Case. Thank you for taking  
the time to write to us.

We appreciate member feedback because it is the best way for us to know what  
we are doing right -- and what we could do better.

I have passed your comments to the appropriate person at America Online.  
Please feel free to write us again at any time.

Sincerely,

Shawna T  
Office of the Chairman

-----

Dear Mr. Case:

The continuing serious neglect of the Bahai Forums  
would not be solved in the best interest of all AOL members  
by appointing Susan Maneck. My experience with her on a  
scholar mailing list h-bahai at the University of Michigan and  
her recent attacks on the creation of talk.religion.bahai on  
Usenet convince me that she would not be a fair arbiter. She  
has recently threatened to violate Usenet interest poll custom  
by calling for a NO vote against the proposed newsgroup  
talk.religion.bahai, which has been defeated in the past by  
a massive NO vote campaign mounted by other Bahais in a  
similar fashion: <https://members.tripod.com/~FG/Towfiq.htm>

I hope you will help find a solution to prevent another such Bahai  
from having control over the free speech and conscience of AOL  
members.

Specifically she has continued to ignore my and others' concerns  
about 3 key areas. I've clipped them out of the REVISED PETITION:

alt.religion.bahai and any new future newsgroups on the Bahai  
Faith, such as talk.religion.bahai, should it pass, ought to be  
added to the list of available Newsgroups under Bahai

Libraries should finally function and accept all postings to them  
of any point of view uncensored by the Forum Leader.

Such web sites as FG's The Bahai Faith &  
Religious Freedom of Conscience should be added to Links  
<https://members.tripod.com/~FG/index.htm> and any other

link suggested by an AOL member ought to be automatically added to the list and not censored for religious reasons.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter  
ballot is on news.announce.newgroups, news.groups, alt.religion.bahai,  
or email the votetaker dave@dogwood.com requesting the "trb CFV."

-----Original Message-----

From: Fran Baker <fran@crhc.uiuc.edu>  
To: FG@hotmail.com <FG@hotmail.com>; fbaker@ncsa.uiuc.edu  
<fbaker@ncsa.uiuc.edu>; house@usq.edu.au <house@usq.edu.au>;  
johnwalker@ozemail.com.au <johnwalker@ozemail.com.au>;  
fran@amber.crhc.uiuc.edu <fran@amber.crhc.uiuc.edu>; smaneck@stetson.edu  
<smaneck@stetson.edu>; rdsteph@ibm.net <rdsteph@ibm.net>  
Date: Monday, December 07, 1998 5:03 AM  
Subject: Re: [Fwd: talk.religion.bahai]

>Resending this to all due to a typo I made in Susan's email address.

>--Fran

>

>Fran Baker wrote:

>>

>> Sorry, Susan, but sometimes an appeal to courtesy is not appropriate.

>> I have to let my coproponents know what you are planning to do.

>> I can't believe you are letting a personality conflict resulting

>> from a passionate disagreement color your judgment in what is

>> essentially a human rights issue. You have crossed a line here.

>>

>> --Fran

>>

>> PS Who is rdsteph@ibm.net? Hi, whoever you are!

>>

>> -----

>>

>> Subject: talk.religion.bahai

>> Date: Mon, 7 Dec 1998 12:31:28 -0500

>> From: "Susan Maneck " <smaneck@stetson.edu>

>> To: rdsteph@ibm.net

>> CC: Fran Baker <fran@crhc.uiuc.edu>

>>

>> Dear Ron and Fran,

>>

>> I am seriously contemplating calling for a "no" vote on

>> talk.religion.bahai. I wanted to contact you first and explain to you

>> my rationale because I know this is something you have both

>> worked hard for. In the past I have not participated in the votes at

>> all. I wouldn't vote for it because I wanted nothing to do with a list

>> promoted by Fred and I felt that there ought to be the requisite

>> number of 150 truly interested individuals to form it. On the other

>> hand, I would not vote now because I thought it wrong because I

>> did not think that an unmoderated list should be opposed in

>> principle. Now, however, I find the manner in which Fred is going

>> about seeking to establish this list to be more than I can stomach

>> and publicly calling for a "no" vote appears to be the only way to

>> register the extent of our outrage against this kind of behaviour.

>> What I refer to specifically is the campaign of slander and calumny

>> against not only the Institutions, but against myself and the Bahai

>> Studies list. As you know, he accuses this list and me of

>> censorship, which you yourself know is not true. He is also trying

>> to prevent my managing the Baha'i Message Board of AOL for the

>> same reason. He constantly spams that Board making any

>> genuine discussions virtually impossible.

>>

>> I'm going to sit on this a couple of days and give myself a cooling

>> off period before taking any action, but I've really had it "up to here"

>> with this jerk.

>>

>> Please do me the courtesy of not forwarding this message to Fred

>> (although you may convey my sentiments and my intentions). I do

>> not care to see it up in his website tomorrow.

>>

>> warmest, Susan

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, December 27, 1998 9:47 AM  
To: FG  
Subject: 3 Issues

Subject: 3 Issues  
Date: 12/27/1998 9:28 AM Eastern Standard Time  
From: FG  
Message-id: <19981227092856.12903.00001848@ng-fd1.aol.com>

At the end of 1998, the 3 Issues remain here on the Bahai  
Forum:

alt.religion.bahai added to newsgroups

Libraries functioning and accepting all postings to them and  
uncensored by Bahais.

My web site The Bahai Faith & Religious Freedom of Conscience  
added to Web Sites and all others freely accepted as well:



<https://members.tripod.com/~FG/index.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

baha'i

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From: FG[SMTP:FG@hotmail.com]

Sent: Wednesday, January 06, 1999 8:44 AM

To: talisman; baha-faith @ egroups.com

Subject: Antinomies - Robert Browning, Dostoevsky

From a May 1992 letter:

I've been reading lately a narrative poem by Robert Browning, "Bishop Blougram's Apology." I've read it a number of times over the years, and it's one that I continue to think about. The character of the bishop is partly based on John Henry Newman and another contemporary figure in the Roman Catholic Church, the latter of whom was especially noted for his abuse of power and position. Over dinner, the bishop justifies his corruption to a young journalist who has noticed his calculation, insincerity, and hypocrisy. In much of the poem, Browning is dealing with the nature of religious doubt. While the bishop is a hypocrite who embraces Catholicism because it gives him "cabin comforts" and the "estimation" of the masses, the journalist is charmingly naive in his insistence that religious faith should be "absolute." In a marvelous passage Browning recognizes the complex duality of the human soul:

No, when the fight begins within himself,  
A man's worth something. God stoops o'er his head,  
Satan looks up between his feet--both tug--  
He's left, himself, i' the middle: the soul wakes  
And grows. Prolong that battle through his life!  
Never leave growing till the life to come!

ll. 690

Putting this truth in a sophist's mouth, Browning probes much deeper into the struggle for faith than the "pious" usually allow themselves. To my mind, the health of the spirit requires that freedom--given by God--to doubt and question and probe every single dogma of religion in its oppressively organized phase. On the other hand, Browning's point is partly that doubt itself, like evil and suffering, is a test of one's belief, for mature belief can only grow out of the struggle with doubt.

There is something deeply, inescapably, eternally dialectical in the human being and in the very nature of existence, the way it develops, evolves, progresses.

Dostoevsky, in his chapter "The Grand Inquisitor," In The Brothers Karamazov, meditates dialectically on the dilemma of free will and obedience to religious authority. Christ returns during the Spanish Inquisition and is imprisoned by the Grand Inquisitor who accuses Christ of leading men into confusion by giving them freedom of choice and conscience. The Grand Inquisitor informs Christ that

We have corrected Your work and have now founded it on miracle, mystery, and authority. And men rejoice at being led like cattle again, with the terrible gift of freedom that brought them so much suffering removed from them.

The Inquisitor goes on to tell Christ that man's "greatest need on earth" is "to find someone to worship, someone who can relieve him of the burden of his conscience, thus enabling him finally to unite into a harmonious ant-hill where there are no dissenting voices. . . ." In place of individual responsibility to God, the Inquisitor promises to free mankind from "the frightening torment they know today when they have to decide for themselves how to act." Christ listens to this sophist without uttering a word, and then, at the end, before being allowed to leave, rises and kisses the Inquisitor. Ivan, a nihilist, who relates this story, asserts all too accurately that in the modern world "everything is permitted." The Grand Inquisitor, grasping for power, a character to whom Nietzsche must have responded deeply, "doesn't believe in God." Dostoevsky knew these rich tensions were part of human nature. At times, the Bahá'í administration grossly fails to understand that Bahá'u'lláh has also blessed humankind with this burden of freedom and responsibility.

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 13, 1999 8:00 AM  
To: FG  
Subject: Antinomies - Frodo, Prospero

Frodo:  
"But I have been too deeply hurt, Sam. I tried to save the Shire,  
and it has been saved, but not for me. It must often be so, Sam,  
when things are in danger; some one has to give them up, lose  
them, so that others may keep them. But you are my heir...."

Prospero:  
"Now my charms are all o'erthrown,  
And what strength I have's mine own,  
Which is most faint....  
But release me from my bands,  
With the help of your good hands.  
Gentle breath of yours my sails  
Must fill, or else my project fails,  
Which was to please. Now I want  
Spirits to enforce, art to enchant;  
And my ending is despair  
Unless I be relieved by prayer,  
Which pierces so, that it assaults  
Mercy itself, and frees all faults.  
As you from crimes would pardoned be,  
Let your indulgence set me free."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, January 16, 1999 8:23 AM  
To: FG  
Subject: Antinomies - Milosz

"It appears that my oeuvre is Christian and even (practically)  
irreproachable according to the criteria of Catholic theology.  
I am not so sure, though I like to hear this. Certainly, it stands  
out against the background of twentieth century poetry, also  
Polish poetry, which is agnostic or atheist. Yet the religious  
content of my poems is not the result of design by a believer;  
it grew out of my doubts, turmoil, and despair, as they  
searched for a form. If not for a strong heretical seasoning,  
the religious content would not have been there. Thus, my  
resistance to being squeezed into the rubric of "Catholic  
poet" was well founded."

Czeslaw Milosz, Road-side Dog

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From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, January 16, 1999 8:50 AM  
To: FG  
Subject: soc.religion.bahai - brief quotations

Robert J. Pease, December 5, 1998:  
"I support your efforts to expose SRB as a fundamentalist group."  
<https://members.tripod.com/~FG/srb84.htm>

Kent Johnson:  
"It turns my stomach that they call themselves a Baha'i Group  
while doing these things so obviously partisan and consciously  
unjust."  
<https://members.tripod.com/~FG/srb61.htm>

Ron House:  
"I think the following is a clear case of malicious  
rejection of an article by the worst of the moderators of  
soc.religion.bahai."  
<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:  
"(Sigh) Fred, I'm beginning to think you're right about those  
SRB moderators."  
<https://members.tripod.com/~FG/srb59.htm>

RobertNik:  
"these guys are pompous arseholes IMHO."  
<https://members.tripod.com/~FG/srb54.htm>

Bruce Burrill:  
"What are Baha'i afraid of?"  
<https://members.tripod.com/~FG/srb60.htm>

Zute flute:  
"Frankly I could not see anything in the letter I wrote which would prompt someone to ask whether or not I am a Baha'i."  
<https://members.tripod.com/~FG/srb50.htm>

YU ZIR:  
"But as an outsider, I can perhaps see the point Fred Glaysher is making, and which point none of SRB's defenders seem to address."  
<https://members.tripod.com/~FG/srb46.htm>

Matthew Cromer:  
"The current moderators regulate the contents--posting articles which they agree with..."  
<https://members.tripod.com/~FG/srb47.htm>

Kavosh Soltani, December 9, 1998:  
"So many Bahais on these forums have shown to be ready to forget logic and reason, ignore clear evidence and Word of God, and come up with exactly the same line of tired and inaccurate excuses and arguments to justify their position, that it can not be a simple coincidence."  
<https://members.tripod.com/~FG/srb77.htm>

Shakti3, December 4, 1998:  
"Sorry to hear that you've been suppressed on srb. Your comments were always very "right on." Altho it does not surprise me one bit, seeing the way these newsgroups operate."  
<https://members.tripod.com/~FG/Ex7.htm>

Harold Shinsato:  
"It seems like there is an oppression over the Baha'i Faith."  
<https://members.tripod.com/~FG/srb33.htm>

Steve Tomljenovic, December 3, 1998:  
"The moderators are a bit overzealous at times. Since all the controversy started, it has gotten worse."  
<https://members.tripod.com/~FG/srb79.htm>

Laeterna:  
"To say I was flabberghasted at this type of "moderating" was putting it mildly indeed."  
<https://members.tripod.com/~FG/censored2.htm>

Guy Macon  
"Please explain which portion of the charter the following post violates."  
<https://members.tripod.com/~FG/censored1.htm>

Robin Peters:  
"I think you're to be commended for your persistence in the face of consistent censorship."  
<https://members.tripod.com/~FG/srb43.htm>

jgoldberg:  
"I refuse to post on soc.religion.bahai because of the arbitrary and mean-spirited manner of censorship practiced by the moderators. "  
<https://members.tripod.com/~FG/srb57.htm>

Ruletherod, November 17, 1998:  
"Too much damage has already been done in the name and to the name of Baha'u'llah by right-wing administrative bullies, linear-thinking apologists, and doctrinaire-fundamentalists. You can't just blame it all on the critics."  
<https://members.tripod.com/~FG/srb76.htm>

Many other similar messages may be found on my web site under soc.religion.bahai censorship.  
<https://members.tripod.com/~FG/srb.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 19, 1999 12:19 PM  
Subject: Abdul-Baha on conscience & liberty

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."

Abdul-Baha, A Traveler's Narrative, 91.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 21, 1999 6:38 AM  
Subject: To UHJ July 24, 1998

From: FG <FG@hotmail.com>  
To: UHJ <secretariat@bwc.org>; Letters to Editor <letters@nytimes.com>;  
bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: To UHJ July 24, 1998  
Date: Friday, July 24, 1998 9:03 PM  
July 24,1998

Dear Members of the Universal House of Justice:

As a Bahai, I am saddened by the news of the execution of yet another Bahai in Iran. However, the immediate public statements made by Firuz Kazemzadeh of the National Spiritual Assembly of the United States, reminiscent of Robert Henderson's piece in The New York Times on January 13th of this year, appear equally lamentable for their blatant hypocrisy: "We had hoped that President Khatami's assertions about freedom, justice and the rule of law in Iran would apply to the Baha'is of that country.... We urge the international community to protest vigorously Mr. Rowhani's killing and to seek justice for the beleaguered Iranian Baha'i community."

The tragic loss of Bahai lives in Iran and the subsequent exploitation of their deaths by Bahai spokesmen, often in the American media, always courting the President and other members of the government, has become a predictable pattern rendered intolerable in the context of continuing and pervasive Bahai censorship and denial of human and civil rights in the United States and elsewhere. Such incidents as I queried you about in my unanswered email of March 31, 1997, available on my Web site, regarding the crushing of the magazine Dialogue, the resignations of a number of scholars from the Bahai Encyclopedia, the attacks on the listserv known as Talisman I at Indiana University, the harassing and blacklisting of many individuals, Bahai and non-Bahai, suggest profoundly deep-seated problems within the Bahai community and administration.  
<https://members.tripod.com/~FG/To-UHJ1.htm>

To these incidents must now be added the apparent conspiracy for more than a year and a half of the Bahai Computer and Communications Committee (BCCA), under the chairmanship of Mark Towfiq, to defeat twice now, along with the collusion of other Bahais, the creation of an unmoderated newsgroup on the Bahai Faith which would be known as talk.religion.bahai. You may find extensive documentation for all of these violations of the basic human rights of many Bahais and non-Bahais on my Web site, "The Bahai Faith & Religious Freedom of Conscience": <https://members.tripod.com/~FG/index.htm>

Because the third interest poll for talk.religion.bahai on Usenet is approaching, after August 28th, I ask you again to investigate the BCCA and its depriving me of access last November from all private Bahai-only mailing lists at a crucial moment just when the tide of discussion was going very much in favor of the newsgroup, noted by many observers. I also ask whether you supported or were involved in that decision? The relevant files can be found on my Web site under Bahai-Discuss Archives.  
<https://members.tripod.com/~FG/archive.htm>

Similarly, I would like to know whether your institution or the BCCA has approved of or advocated the recent ban of my email signature file by the moderators of soc.religion.bahai, as well as their complete ban for more than a year and a half now on all discussion regarding talk.religion.bahai.

The prevailing atmosphere of suppression of free speech and religious conscience that now characterizes the Bahai Faith cannot but call into question the honesty of many members of the Bahai administration and perhaps the institutions themselves.

I ask once more whether censorship is allowed in the Bahai Faith and what passages of the Bahai Writings support it, what are the "rules," if you will, of Bahai censorship?

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 21, 1999 7:25 AM  
Subject: The Bahai Technique

During the last year and a half, a number of observers have noted several common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

FG, May 12, 1992:  
"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [over 22]. The usual stratagem in dealing with anyone who would express his conscience

in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

Ron House, November 14, 1997:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

<https://members.tripod.com/~FG/House2.htm>

FG, June 1998:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Fran Baker, May 1998:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole, June 12, 1998:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://members.tripod.com/~FG/Cole10.htm>

K. Paul Johnson, September 15, 1998:

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"

<https://members.tripod.com/~FG/Johnson18.htm>

Gibro28W, October 12, 1998:

"In summary, the biggest problem, as I see it, is that most Baha'is don't take criticism seriously--they tune it out as "negative" or "harmful to spiritual growth." This selfish

attitude is very stupid. First of all, Baha'is entice people to join them. When they do, they indoctrinate them until they think like the group. But as soon as a red flare of doubt goes up in the convert's mind, they're cordoned off by the group and reminded of their "spiritual" obligations in the name of Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place."  
<https://members.tripod.com/~FG/srb73.htm>

Barthaman on September 14, 1998:  
"Baha'i dissenters, more or less, are wounded souls abandoned by their fathers, so-to-speak. They have been cast out and dismissed or shunned without having had a fair hearing. Consider their pain when the rest of their "family" dismisses them too. Can you know what it's like to be accused of heresy and shunned following a sincere intellectual conflict (inspired by doubt)--after you've sacrificed years in devoted service to your religion? Can you comprehend their sense of betrayal and injustice? This is why disillusioned believers leave their religions each year--while some still hang around, banging on the door now and then, demanding a refund for their lost youth. In time they will have to move on, however, writing the Baha'i Faith off as another lesson in fraud. Mock these people all you want--but for the grace of God, the next dissenter could be you. Don't be too confident, my friend."  
<https://members.tripod.com/~FG/srb66.htm>

Cf. K. Paul Johnson's general reflections on coercive techniques  
<https://members.tripod.com/~FG/Johnson21.htm>

And LaAeterna's method of silencing opponents  
<https://members.tripod.com/~FG/srb65.htm>

This document at  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: Steven Scholl[SMTP:sscholl@jeffnet.org]  
Sent: Thursday, February 04, 1999 12:40 PM  
To: FG  
Subject: Re: Fw: Call for Manuscripts - - New Publisher

Dear Fredercik,

I noticed in your message the following:

>>While the first book I'll be publishing this August is moving along  
>>well, I'm considering also publishing this year a collection of the  
>>articles on my website I've called Assorted Controversial  
>>Documents:  
>>  
>>"A Modest Proposal" 1987  
>>"The Service of Women" 1988?  
>>"Crisis of Faith" 5/15/96  
>>Letter: Stephen Birkland, Continental Board of Counsellors 7/16/96  
>>"Baha'i Leaders Vexed by On-Line Critics" Winter 1997  
>>Mark Towfiq's NO Vote Campaign on BCCA mailing lists 3/12/97  
>>Susan Maneck's NO Vote Campaign on AOL 12/7/98

I have no problem with you posting my e-mail materials on your site but I do not want to see these writings end up in your proposed book. I suggest you stick to more official documents like the Service of Women paper, you CAN use A Modest Proposal and you should publish all the homosexuality documents and responses from gay and lesbian Baha'is. That would make for a stronger book.

Hope this helps.

Steve

---

Steven Scholl, Publisher  
White Cloud Press  
PO Box 3400  
Ashland OR 97520  
Phone/fax 541-488-6415

e-mail: [sscholl@jeffnet.org](mailto:sscholl@jeffnet.org)  
Web: <https://www.whitecloudpress.com>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 7:48 AM  
To: FG  
Subject: REPOST - alt/talk.religion.bahai - FAQ-history

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Frequently Asked Questions (FAQ) for  
Alt.Religion.Bahai, Talk.Religion.Bahai  
February 6, 1999  
This FAQ will be reposted approximately every two weeks.

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People with only web access might want to use [www.dejanews.com](http://www.dejanews.com)  
[www.reference.com](http://www.reference.com) or [www.newsguy.com](http://www.newsguy.com) They all offer reading and  
posting capabilities for people who can't directly access  
[alt.religion.bahai](mailto:alt.religion.bahai) or [talk.religion.bahai](mailto:talk.religion.bahai) and filter out spam.

Alt.religion.bahai and talk.religion.bahai are available on  
America Online (AOL) Keyword, Newsgroups, then search for  
[alt.religion.bahai](mailto:alt.religion.bahai) or [talk.religion.bahai](mailto:talk.religion.bahai)

If your ISP does not offer talk.religion.bahai, follow this  
news.groupie advice: "If your ISP doesn't have the group shortly,  
I suggest that you ask the newsmaster there to add it (Try  
[news@isp.net](mailto:news@isp.net), or [newsmaster@isp.net](mailto:newsmaster@isp.net)) Ask politely. Include  
the msg ID of the results posting, and of the newgroup msg."

Dave Cornejo's RESULT posting:  
<https://x3.dejanews.com/getdoc.xp?AN=431106082&CONTEXT=918305125.781648012&htnum=0>

David Lawrence's newgroup msg creating talk.religion.bahai:  
<https://x3.dejanews.com/getdoc.xp?AN=434026333&CONTEXT=918304600.713490686&htnum=3>

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NOTE: Not all people agree on the interpretations given below.

Question #1 "Why create arb or t.r.b.?"

ANSWER #1: Because many people believe they experienced or  
are continuing to experience censorship when attempting to post to  
[soc.religion.bahai](mailto:soc.religion.bahai). See the quotations from Abdul-Baha:  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #2: Because the Bahai writings support free speech and  
religious conscience.  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #3: [fill in the blank according to your own opinion.]

Question #2: "Why do the srb moderators oppose trb?"

ANSWER: Perhaps they'll supply an answer to place here.  
(Two years later their NO votes are their only answer.)

Question #3: "Are Bahais opposed to freedom of speech and  
conscience?"

ANSWER: Despite glowing words of love and support for  
other people's opinions, despite the Universal House of Justice  
stating at least publicly it is not opposed to an unmoderated forum,  
the record of actual behavior by Bahais and on [soc.religion.bahai](mailto:soc.religion.bahai)  
and the experience of many Bahais and people who have left the  
Bahai Faith give serious reason for concern.

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Chronology of major events: talk.religion.bahai

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January 17, 1997: The 1st proposal for talk.religion.bahai was  
submitted to [news.announce.newgroups](mailto:news.announce.newgroups).  
<https://members.tripod.com/~FG/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the  
Bahai Computer and Communication Association, posts to  
three Bahai-only mailing lists a call for Bahais to vote NO  
against talk.religion.bahai.  
<https://members.tripod.com/~FG/Towfiq.htm>

March 1997: [soc.religion.bahai](mailto:soc.religion.bahai) bans all discussion of  
talk.religion.bahai from its newsgroup. This ban is still in  
effect more than a year and a half later.

March 31, 1997: The 1st proposal was defeated 157 YES to  
691 NO.  
<https://members.tripod.com/~FG/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates  
[alt.religion.bahai](mailto:alt.religion.bahai).  
<https://members.tripod.com/~FG/arb.htm>

October 14, 1997: The Universal House of Justice releases  
a message stating it has no objection to unmoderated  
newsgroups:  
<https://members.tripod.com/~FG/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA committee:  
<https://members.tripod.com/~FG/archive.htm>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:  
<https://members.tripod.com/~FG/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.  
<https://members.tripod.com/~FG/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.  
<https://members.tripod.com/~FG/2ndRESULT.htm>

May 25, 1998: srb bans all messages from FG that contain his signature file:  
<https://members.tripod.com/~FG/srb23.htm>

September 9, 1998: America Online (AOL) places a Bahai-inspired TOS against FG; AOL removes the TOS after considering both sides of the issue, i.e., Bahai messages attacking and threatening him and the experience of others:  
<https://members.tripod.com/~FG/AOL.htm>

September 14, 1998: soc.religion.bahai extends its ban on FG's signature file to include all signature files and URLs from all posters, allowing only email addresses and the name of the poster:  
<https://members.tripod.com/~FG/srbban.htm>

October 14, 1998: Soc.religion.bahai moderator Bill Hyman backbites and casts aspersions on proponent Ron House and attempts to undermine the new support for the "neutral" RFD:  
<https://members.tripod.com/~FG/srb67.htm>

December 3, 1998: The Call For Votes (CFV) was posted to news.announce.newgroups and news.groups for the 3rd interest poll for talk.religion.bahai.  
<https://members.tripod.com/~FG/3rdRFD.htm>

December 7, 1998: Bahai scholar Susan Maneck begins her NO vote campaign on AOL and alt.religion.bahai.  
<https://members.tripod.com/~FG/Maneck1.htm>

January 10, 1999: Talk.religion.bahai passes 218: 63.  
<https://members.tripod.com/~FG/3rdRESULT.htm>

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For past discussion of censorship on soc.religion.bahai and other issues, including censorship within the Bahai community, see the website The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
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This document at <https://members.tripod.com/~FG/FAQ.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards



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From: K. Paul Johnson[SMTP:pjohnson@vsla.edu]  
Sent: Monday, February 08, 1999 11:56 AM  
To: FG  
Subject: Re: Your Gnosis article

According to FG:

>  
> Paul,  
>  
> I'd like to reprint your article "Baha'i Leaders Vexed by On-Line  
> Critics" from Gnosis in a collection of pieces I mentioned recently  
> on trb. It would at a minimum include these controversial pieces  
> from my website:  
>  
> A Modest Proposal" 1987  
> "The Service of Women" 1988?  
> "Crisis of Faith" 5/15/96  
> Letter: Stephen Birkland, Continental Board of Counsellors 7/16/96  
>  
> Please let me know if this would be acceptable to you and  
> whether you know of anything else I might include.

Hey Fred,

I'm OK with it, although have doubts about the market for such a book.

Cheers,  
Paul

-----  
From: Juan R Cole[SMTP:jrcole@umich.edu]  
Sent: Monday, February 15, 1999 1:34 PM  
To: FG  
Subject: Re: Collection of Articles

Fred:

Jackson's email is up under editors at the H-Bahai site.

I didn't actually have anything to do with writing that piece in the sense of composing words. I think I was in Egypt and incommunicado. I did, I suppose, help inspire it in the early 1980s with some informal comments to some of the authors. I didn't mind having my name appended, but I was out of the loop then and didn't know about the controversies generated till later.

cheers Juan

On Mon, 15 Feb 1999, FG wrote:

> Juan,  
>  
> I'm unfamiliar with Jackson. Could you send  
> me his email if you have it? I thought you were  
> one of the authors of the Service of Women.  
> The copy I have has your name on it:  
>  
> The Service of Women on the Institutions of the Baha'i Faith  
>  
> Anthony A. Lee, Peggy Caton, Richard Hollinger, Marjan Nirou, Nader  
> Saiedi, Shahin Carrigan, Jackson Armstong-Ingram, and Juan R. I.  
> Cole.  
>  
> Who did write it?  
>  
> Fred  
>  
> -----Original Message-----  
> From: Juan Cole <jrcole@umich.edu>  
> To: FG <FG@hotmail.com>  
> Date: Saturday, February 06, 1999 1:28 PM  
> Subject: Re: Collection of Articles  
>  
>  
>  
> Dear Fred:  
>  
> I don't know the history of the Service of Women paper from the inside  
> because I wasn't around then; maybe in Egypt. Steve Scholl or Jackson would  
> be the ones to ask.  
>  
>  
>  
> cheers Juan  
>  
>  
>  
>  
>

-----  
From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Monday, March 01, 1999 6:29 AM  
To: TOSGeneral@aol.com  
Cc: FG@hotmail.com; RBCFAdmin@aol.com  
Subject: (no subject)

This person is referring to my opinions as "vitriol"  
and in other insulting terms, while Mark Foster the

putative Forum Leader permits it employing his double standard since she's a true blue Bahai fundamentalist.

FG@aol.com

Subject: Re: Folder changes being discussed  
Date: 2/27/1999 3:14 PM Eastern Standard Time  
From: <A HREF="aol://3548:Wrldunity9">Wrldunity9</A>  
Message-id: <19990227151411.16109.00000862@ng116.aol.com>

Hi Susan,

Yes, but still ... "two wrongs don't make a right."

My original comment was for Fred also. And as I always tell my daughter, no matter what anyone or everyone else does, you are responsible for yourself, and you can't go wrong taking the high road.

I hope that one day Fred will realize that if he indeed had any valid point to make on his so-called "technique," his continual spamming and spreading of vitriol only influences people to avoid his message. Obsession is not a pretty thing, and I hope Fred can find a way to overcome it and be happy instead.

Most sincerely,  
Becky

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 2:57 PM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Kathy Pascoe wrote in message <36fc499b.240054124@news.newsguy.com>...

>

>Deana, please don't jump on Robert either. I don't think any threats to  
>shun people have come from him.

Like many of the Bahai fundamentalists here on trb,  
he has accused or intimidated that people were or are  
covenant breakers many times during the last few years.

Skim around in [www.dejanews.com](http://www.dejanews.com) or my archives for  
examples. Try keyword covenant breaker etc....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 2:59 PM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

RBCF Mark wrote in message <19990228103054.11960.00004460@ng-cg1.aol.com>...

>>You're a liar and you know it....

>

>Fred,

>

>I would be careful with those accusations. I have many remedies at my  
disposal

>(which I may have considered), you know. How much money do you have?

Notice, like Maneck, when caught redhanded, the new technique  
seems to be legal threats....

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 3:04 PM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Kathy Pascoe wrote in message <37067c0d.252969591@news.newsguy.com>...

>On Sun, 28 Feb 1999 16:47:19 GMT, mirele@newsguy.com (Deana Marie  
>Holmes) wrote:

>

>> On 28 Feb 1999 15:30:54 GMT, rbcfmark@aol.com (RBCF Mark) wrote:

>>

>> >>You're a liar and you know it...

>> >

>> >I would be careful with those accusations. I have many remedies at my

disposal  
>> >(which I may have considered), you know. How much money do you have?  
>>  
>> <snort>  
>>  
>> I'd like to see this one played out in court.  
>>  
>> It would be a black eye for the Baha'i Faith.  
>  
>No, it might be a black eye for Mark. It might be a black eye for the  
>Administrative Order if they supply the attorney.

The AO has lots of hack Iranian "attorneys" who have no respect for legal and political system. I would find it most eloquently amusing for the likes of Maneck, Foster, Towfiq, Hyman, and such other fanatics to attempt to redeem their "good" names in court. I doubt any jury of 12 would look at the evidence on www.dejanews.com or my archives and rule in their favor....

>People in lots of newsgroups make noises about attorneys that they never  
>follow though on, so I'm of the opinion that threats about taking legal  
>action shouldn't be posted at all.  
>  
>(In the news.admin.net-abuse.\* hierarchy, spammers get mocked about  
>their 'cartooneys', since the 'attorneys' they threaten people with are  
>invariably non-existent.)  
>  
>To Mark: stay above the fray. If someone calls you names repeatedly,  
>and you don't respond at that level, or with legal threats you've no  
>intention of carrying out, that person tars him or herself more than you  
>are tarred (my opinion, of course, YMMV, yadda yadda).

Far from tar, he has lied when he claimed he was not targetting me nor be unfair in his abuse of the AOL TOS system. Several other AOL members have emailed me. I'm sure they'd be happy to appear in court on my behalf too....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>--  
>Kathy Pascoe ~ kathy@scconsult.com (at home)  
>Confused about newsgroups? Visit <news:news.newusers.questions>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 3:04 PM  
To: TOSBoards1; HANI72@aol.com; CRust60001@aol.com; AAli929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786@aol.com; Member1700#ao  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

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>  
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>> >(which I may have considered), you know. How much money do you have?  
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>action shouldn't be posted at all.  
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>their 'cartooneys', since the 'attorneys' they threaten people with are  
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>--  
>Kathy Pascoe ~ kathy@scconsult.com (at home)  
>Confused about newsgroups? Visit <news:news.newusers.questions>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 3:07 PM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

RBCF Mark wrote in message <19990228171349.13527.00006519@ng-ch1.aol.com>...  
>Hi, Kathy -  
>  
>I appreciate the input, and you are probably right about staying out of the  
>fray. However, I don't say things that I don't mean.  
>  
>Of course, considering one's options doesn't \*necessarily\* mean that one  
will  
>pursue them. And there is nothing to be gained by rushing into such things.  
As  
>I see it, time is on my side. ;-)  
>  
>Cordially, Mark Foster

You're a liar. You claimed you have not targetted me, and you  
have.... Others have thought so too on AOL. You don't deserve  
to be called a "Forum Moderator." You're obviously censoring  
for the Bahai fundamentalists there, as has been done by  
others on soc.religion.bahai, bahai-discuss, and so forth.

Your specious excuses twisting the TOS rules only redounds  
to your shame....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 3:07 PM  
To: TOSBoards1; HANI72@aol.com; CRust60001@aol.com; AAli929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786@aol.com; Member1700#ao  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 3:10 PM  
Subject: Re: Baha'i Schools of Thought

RBCF Mark wrote in message <19990227231928.15440.00001973@ng-fi1.aol.com>...  
>Hi, Juan -  
>  
>I agree that the Baha'i community needs to be more tolerant of diversity.  
It  
>saddens me that we are so far from conforming to the standard that

^Abdul-Baha  
>taught us.

How about you Mark and your constant hatch jobs on  
people on AOL? I find it disgusting that you come in  
here and pretend to liberality of motive....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 3:12 PM  
Subject: Re: Baha'i Schools of Thought

RBCF Mark wrote in message <19990227232123.15440.00001976@ng-fi1.aol.com>...  
>I think that doctrinal unity means that we accept the essentials (whatever  
they  
>are <g>). However, I have also observed a tendency of people to simply echo  
>each other, which strikes me as a lack of critical thought.

You're obviously regularly exploiting this pronounced pattern  
of the fundamentalist lackies on AOL.... You know you can  
count on them to chime in when you need them to shore up  
your deceitful attacks that pretend to be supporting the TOS  
rules.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 3:12 PM  
To: HANI72@aol.com; CRust60001@aol.com; AAli929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786@aol.com; Member1700@aol.com; PParv  
Subject: Re: Baha'i Schools of Thought

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 3:21 PM  
Subject: Re: Open plea to Fred

Well, Paul, I know you mean well, and I respect your point  
of view. Yes, we have disagreed in the past and yes you  
have been candid. You're entitled to your opinions.

While thanking you for your many contributions that helped  
create talk.religion.bahai, we'll have to agree to disagree,  
as they say....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

K. Paul Johnson wrote in message <36dac2f3.0@vlnsvr>...  
>Dear Fred,  
>  
>Since I'm being accused of unfairness for criticizing Saman for  
>being consistently aggressive in tone (which he's since stopped),  
>but allegedly ignoring your level of aggression (although you  
>know I've commented negatively on it several times) I want to  
>make something perfectly clear. While I think you are on the  
>right side of the issues, your demeanor is a serious detriment  
>to the message you are trying to convey. You come across as if  
>your outrage valve has been stuck in the fully open position for  
>a very long time. Communicating in a nonstop tone of tirade,  
>personal denunciation, ranting, etc. makes people take you a lot  
>less seriously than if you said the same things differently. You  
>can see that in the case of others; can't you see it in your own?

>You are hurting the cause you profess to serve.  
>  
>If being around Baha'is in cyberspace really makes you this stressed out,  
>manically aggressive, whatever it is, and you can't change that,  
>it would be best to avoid them. Nothing, absolutely nothing, is  
>worth spending a large portion of your life in a state of  
>hyperarousal like this. Not only is it bad for one's mental  
>health, it is very dangerous physically.  
>  
>Please calm down, for your own sake and for the cause of open  
>exploration of the merits and demerits of the Baha'i religion and  
>administration. Shouting does no one any good.  
>  
>Sincerely,  
>  
>Paul  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 02, 1999 7:15 AM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Vinson Jamir wrote in message <36DB5708.437E577E@bellsouth.net>...  
>Dear Milissa,  
> Seems to me that Fred refers to behaviors of which he disapproves  
rather than  
>nationalities and races. I have yet to see any critical comments about  
Iranian  
>culture, language, and history emanating from Fred. He simply  
disapproves of  
>the behavior of some Iranians within the organization of the Baha'i Faith.  
I  
>would hope the term "Iranian bashing" would imply something more than such  
limited  
>criticisms.

Thank you for your more nuanced understanding of  
what I'm saying. It is the "behavior of some Iranians"  
within the Bahai Faith that I disapprove of and have  
always said so. There are exceptions. The general  
tendency, though, is not pleasant to watch nor  
experience, and quite destructive to the Bahai Faith....

> To be a qualified "basher" of any particular nationality or ethnicity,  
it  
>should be required that the alleged bashing involve denigration of the  
entire  
>ethnicity as such, not merely that some of its members exhibit certain  
behaviors  
>within one particular organized religious movement. Consider, for example,  
how  
>many times we hear about Italian crime families. Imagine someone being  
accused of  
>racism and prejudice for merely mentioning the existence of Italian crime  
>families! It is behavior we hear about from Fred, repeatedly, but not  
>condemnation of entire nationalities as such.  
> I'll wager there are certain aspects of Iranian culture and society  
Fred

Quite deeply, actually.... I've spent considerable parts of my  
adult life studying the Bahai Writings and the classical Iranian  
writers. If I had no respect for Iranians per se, I would certainly  
not have bothered. The accusation of racism against me is but  
merely another form of the Bahai Technique, in my opinion....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On [talk.religion.bahai](http://talk.religion.bahai),  
[alt.religion.bahai](http://alt.religion.bahai), and AOL: Keyword Bahai, Message Boards

>really likes.  
>  
>vinson  
>  
>  
>Milissa Boyer Kafes wrote:  
>  
>> Hi Frederick--  
>>  
>> you wrote:  
>> (snip)  
>>  
>> > The AO has lots of hack Iranian "attorneys" who have no  
>> > respect for legal and political system. I would find it most  
>> > eloquently amusing for the likes of Maneck, Foster, Towfiq,  
>> > Hyman, and such other fanatics to attempt to redeem their  
>> > "good" names in court. I doubt any jury of 12 would look at  
>> > the evidence on [www.dejanews.com](http://www.dejanews.com) or my archives and  
>> > rule in their favor....  
>>  
>> PLEASE Frederick, stop with the Iranian bashing! I know so many Iranians  
(both  
>> Baha'i and non-Baha'i)who are so cool.  
>>

>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 02, 1999 7:19 AM  
Subject: Re: Draper (was: "every planet hath its creatures.")

I would be quite interested in reading Draper's book as well. I have looked for it in the past but was unable at the time to find a copy of it. It should be fascinating reading as a crucial text influencing Abdu-l'Baha's intellectual development.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

jrcole@umich.edu wrote in message <7bfu6b\$145\$1@nnrp1.dejanews.com>...  
>Yeah, we have a copy of the 1873? edition here at U-M. I'm going to get it  
>out and have it photocopied (that would be more like \$20!) I have a  
scanner  
>with an Automatic Document Feed, so I can just put it right through.  
Anybody  
>who does any serious scanning should have an ADF. They aren't expensive  
any  
>more.  
>  
>cheers Juan  
>  
>  
>

>Juan Cole, History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>Buy \*Modernity and the Millennium: The Genesis of the Baha'i Faith\* at:  
><https://www.amazon.com/exec/obidos/ISBN%3D0231110812/002-4036721-8058448>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Wednesday, March 03, 1999 6:35 AM  
To: TOSGeneral@aol.com  
Cc: FG@hotmail.com  
Subject: Insult

This person is insulting me by referring to me and my ideas and posts as "bizarre" and in a derogatory fashion.

Subject: Re: Bahai Censorship Folder  
Date: 3/2/1999 5:02 PM Eastern Standard Time  
From: <A HREF="aol://3548:WScott1995">WScott1995</A>  
Message-id: <19990302170211.29244.00002443@ng31.aol.com>

Susan,

Fred said: >>>Do you support the terrorist tactics of Bahai fundamentalism?<<<

You said: >>>Did you see this? <<<

Nope, not until you posted it. I don't read Fred's posts usually, especially when he posts ten at a time. They are too bizarre and life is too short. :)

>>>Now we know why Fred posts our private correspondence. He's terrorized by us!<<<<

LOL! Yes, we're pretty terrible, everyone knows that! ;) <g>

Love and peace, Wendy-----<-@

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, March 03, 1999 6:07 AM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

The illustrious Bahai Forum Leader on AOL Mark Foster commenting on the request for a Folder titled Bahai Censorship:

>>Several people said that they wanted it. So, I thought that we could give it  
>>a try. If problems result because of it, it can always be removed later.

FG writes:

>So is this an example of Bahai love and tolerance? Here we appear to have the  
>real motives of what appears to be the Forum Censor, not Leader....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, March 03, 1999 8:05 AM  
Subject: Re: Love bombing

Dale Grider wrote in message <36DC7ABF.17E4AAC7@bellsouth.net>...

The problem of sin  
>and its eternal consequences is thus swept under the spiritual carpet.

As a Bahai, I couldn't agree more.... Many of my fellow Bahais live in a dreamy little state of mind that relegates the dark realities of man's human nature to non-existence. However, I don't believe the Bahai Writings neglect the reality of sin and evil....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 6:45 AM  
To: help@onelist.com  
Subject: false subscriptions to onelist.com

This morning I found 475 messages in my inbox mainly from several onelist.com mailing lists. I realize you have policies against this and don't blame your service. I would appreciate your help in unsubscribing my email from all of your lists or determining what false email I've been entered as or whatever you need to do to stop the bombardment. I've included three sample headers and messages.

Thanks.

FG  
FG@hotmail.com

Someone has subscribed me to

chatover21@onelist.com

111-homeworkers@onelist.com

a1opportunities@onelist.com

fortune@onelist.com

pchelp@onelist.com

ssbdfreeads-owner@onelist.com

40PlusSingles@onelist.com



pcworks@MailingList.net

From: Shannon Taylor <taylor@netpathway.com> Save Address Block Sender  
Reply-To: chatover21@onelist.com  
To: Chat\_Over <chatover21@onelist.com>  
Subject: [chatover21] Still A Little Girl  
Date: Wed, 03 Mar 1999 19:02:14 -0500  
MIME-Version: 1.0  
From testcase2@usa.net Wed Mar 3 17:00:11 1999  
Received: (qmail 9635 invoked by uid 0); 4 Mar 1999 01:00:05 -0000  
Received: from onelist.com [209.207.135.229] by mx03 via mtad (2.6)with  
ESMTP  
id 635DcDBaF0128M03; Thu, 04 Mar 1999 01:00:05 GMT  
Received: (qmail 27055 invoked by alias); 4 Mar 1999 00:54:31 -0000  
Received: (qmail 26975 invoked from network); 4 Mar 1999 00:54:29 -0000  
Received: from unknown (HELO sammy.netpathway.com) (208.137.139.2) by  
pop.onelist.com with SMTP; 4 Mar 1999 00:54:28 -0000  
Received: from netpathway.com (port34-wayn.netpathway.com [208.137.139.231])  
by  
sammy.netpathway.com (8.8.5/8.8.5) with ESMTP id SAA06217 for  
<chatover21@onelist.com>; Wed, 3 Mar 1999 18:56:44 -0600  
Message-ID: <36DDCD86.9F8BF85A@netpathway.com>  
X-Mailer: Mozilla 4.5 [en] (Win95; I)  
X-Accept-Language: en  
Mailing-List: list chatover21@onelist.com; contact  
chatover21-owner@onelist.com  
Delivered-To: mailing list chatover21@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:chatover21-unsubscribe@ONelist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 8bit

From: Shannon Taylor <taylor@netpathway.com>

Sarah I love the poems you sent ..here is one you may like...

The troubles outside seem so far away.  
The fighting of wars, making a world decay.  
But here in my private little world,  
I feel safe and secure, like a little girl.

But in my private retreat it's great.  
So different from the world outside, a world full of hate.  
I find only peace and love to surround me here.  
The feeling of goodness like God is near.

So let me be a little girl so small,  
Then I won't have to worry at all.  
I'll stay here where I'm safe from the world.  
I'll face tomorrow when I'm not a little girl.  
I'll settle down with a day dream or two,  
After the work is all done and the house is all clean.  
Feeling like a little girl, that is hiding from time,  
Knowing that I'm grown up in body and mind.

But WAIT, I can't give up my private little world.  
Maybe I'll just give up being a little girl.  
Life is hard when you are a grown up, it's so much colder.  
Oh well, I'll worry about it tomorrow...when I'm older.

© Shannon Taylor

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To unsubscribe from this mailing list, or to change your subscription  
to digest, go to the ONelist web site, at <https://www.onelist.com> and  
select the Member Center link from the menu bar on the left.

From: "Jeff Wilhelmi" <jwilh007@prairie.lakes.com> Save Address Block  
Sender  
Reply-To: 40PlusSingles@onelist.com  
To: <40PlusSingles@onelist.com>  
Subject: [40PlusSingles] Re: Oh, Yeah....  
Date: Wed, 3 Mar 1999 17:17:15 -0600  
MIME-Version: 1.0  
From testcase2@usa.net Wed Mar 3 15:15:22 1999  
Received: (qmail 10231 invoked by uid 0); 3 Mar 1999 23:15:15 -0000  
Received: from onelist.com [209.207.164.13] by mx04 via mtad (2.6)with ESMTP  
id  
591DccXPP0022M04; Wed, 03 Mar 1999 23:15:15 GMT  
Received: (qmail 31838 invoked by alias); 3 Mar 1999 23:16:15 -0000  
Received: (qmail 31827 invoked from network); 3 Mar 1999 23:16:13 -0000  
Received: from unknown (HELO Mail.lakes.com) (209.181.160.3) by  
pop.onelist.com  
with SMTP; 3 Mar 1999 23:16:13 -0000  
Received: from Prairie.lakes.com (Prairie.Lakes.com [209.181.160.1]) by  
Mail.lakes.com (8.8.7/8.8.7) with ESMTP id RAA10634 for  
<40PlusSingles@onelist.com>; Wed, 3 Mar 1999 17:17:15 -0600  
Received: from jwilh007.lakes.com (Modem036-Sleepyeye.lakes.com  
[209.181.177.168] (may be forged)) by Prairie.lakes.com (8.8.7/8.8.7)  
with SMTP  
id RAA14638 for <40PlusSingles@onelist.com>; Wed, 3 Mar 1999  
17:17:14 -0600  
Message-ID: <005f01be65cb\$fa88fa40\$a8b1b5d1@jwilh007.lakes.com>

X-Priority: 3  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook Express 4.72.2106.4  
X-MimeOLE: Produced By Microsoft MimeOLE V4.72.2106.4  
Mailing-List: list 40PlusSingles@onelist.com; contact  
40PlusSingles-owner@onelist.com  
Delivered-To: mailing list 40PlusSingles@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:40PlusSingles-unsubscribe@ONElist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

From: "Jeff Wilhelmi" <jwilh007@prairie.lakes.com>

Complex sounds more like duplex. But who loves ya baby??? Jeff  
-----Original Message-----  
From: Bluespearl@aol.com <Bluespearl@aol.com>  
To: 40PlusSingles@onelist.com <40PlusSingles@onelist.com>  
Date: Wednesday, March 03, 1999 2:27 PM  
Subject: [40PlusSingles] Re: Oh, Yeah....

>From: Bluespearl@aol.com  
>  
><< What is it, I send in my pic, next we go from # 1 to # 5, people on list  
> leave. Is it me or  
> just my damn complex again???? Jeff from Minnesota >>  
>  
>Ha Ha Jeff! I thought I was the one with the inferiority complex....  
>  
>Abby  
>  
>-----  
>Have you visited our new web site?  
><https://www.onelist.com>  
>Onelist: Helping to create Internet communities  
>

-----  
Start a new hobby. Meet a new friend.  
<https://www.onelist.com>  
Onelist: The leading provider of free email list services

From: "Tim Klymkow" <klymkow@a-znet.com> Save Address Block Sender  
Reply-To: pcworks@MailingList.net  
To: <pcworks@MailingList.net>  
Subject: Re: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98  
cd.  
Date: Wed, 3 Mar 1999 17:40:58 -0500  
MIME-Version: 1.0  
From testcase2@usa.net Wed Mar 3 14:49:21 1999  
Received: (qmail 10014 invoked by uid 0); 3 Mar 1999 22:49:15 -0000  
Received: from lion.esosoft.net [207.153.254.66] by mx03 via mtad (2.6)with  
ESMTP id 040DccwXN0117M03; Wed, 03 Mar 1999 22:49:14 GMT  
Received: from moose.esosoft.net (moose@moose.esosoft.net [192.41.5.145])by  
lion.esosoft.net (8.9.1/8.9.1) with ESMTP id RAA23724;Wed, 3 Mar 1999  
17:47:31  
-0500 (EST)  
Received: from localhost (moose@localhost) by moose.esosoft.net (8.8.5) id  
PAA25454; Wed, 3 Mar 1999 15:46:21 -0700 (MST)  
Received: by moose.esosoft.net (bulk\_mailer v1.9); Wed, 3 Mar 1999 15:43:56  
-0700  
Received: (moose@localhost) by moose.esosoft.net (8.8.5) id PAA24669; Wed, 3  
Mar 1999 15:43:53 -0700 (MST)  
Received: from mail.a-znet.com (root@[209.177.29.6]) by moose.esosoft.net  
(8.8.5) id PAA24640; Wed, 3 Mar 1999 15:43:48 -0700 (MST)  
X-Authentication-Warning: moose.esosoft.net: Host root@[209.177.29.6]  
claimed  
to be mail.a-znet.com  
Received: from klymkow1 (syr2161.a-znet.com [209.2.143.161])by  
mail.a-znet.com  
(8.8.7/8.8.7) with SMTP id RAA01585;Wed, 3 Mar 1999 17:53:33 -0500  
Message-ID: <005f01be65c7\$5065d1e0\$6950fea9@klymkow1>  
X-Priority: 3  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook Express 5.00.0810.800  
X-MimeOLE: Produced By Microsoft MimeOLE V5.00.0810.800  
Sender: owner-pcworks@MailingList.net  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

Gary,  
The only method that works is to rename (or mark as hidden, or delete) all  
instances of WIN.COM on your hard drives, and then run setup from the DOS  
prompt.

Info courtesy of Sean Erwins's Windows 98 FAQ at  
<https://www.listmaker.net/win98/index.html#upgrade> .

Hope this helps!

Tim Klymkow

----- Original Message -----  
From: Gary <ggshaw@uq.net.au>

Sent: Wednesday, March 03, 1999 4:55 AM  
Subject: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98 cd.

>Problem: Win95b installed. Want to  
>upgrade to Win98. I only have Win98 OEM  
>CD. I get the following message after  
>Win98 has copied temp files to begin  
>install.  
>"Your computer has an operating system  
>installed, which cannot be upgraded by  
>this version.  
>  
>"error SU0168"  
>  
<snip>

===== PCWorks Mailing List =====  
Visit Our Random "Member HomePage of the Week":  
Shelley Gaffney's "Shelley's Money Making Opportunities"  
<https://www.geocities.com/TimesSquare/Labyrinth/9790/>  
PCWorks WebPage <https://www.telesouth1.com/~pcworks>  
=====

-----  
From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Thursday, March 04, 1999 10:09 AM  
To: TOSGeneral@aol.com  
Cc: TOSBoards1@aol.com; FG@hotmail.com  
Subject: TOS Bahai Forums/Message Boards/For Non-Bahais

This person is also intimating that I'm a covenant breaker  
and therefore a heretic. As a Bahai in good standing for  
more than 23 years, I find this insulting and request that  
you place a TOS on his account.

Subject: Re: PS: Fred on being a Bahá'í  
Date: 3/3/1999 3:23 PM Eastern Standard Time  
From: <A HREF="aol://3548:Bennachti">Bennachti</A>  
Message-id: <19990303152323.15538.00002757@ng96.aol.com>

<< That someone professing to be a Bahá'í would create a link to this site on  
his own web site doesn't speak well for that person's profession of devotion  
to the Cause of Bahá'u'lláh. >>

Roy,

Of course there is a big difference between being a Baha'i, and being "a  
member of the Baha'i Faith". The person who you quoted just said he is "a  
member". 'Abdul-Baha was clear about what the qualities of a true Baha'i  
are.

True Baha'is believe in peace and unity, love, harmony, friendliness and  
fellowship with their fellow believers and humankind in general. They also  
engage themselves in service to humankind. The absence of those qualities  
shows a lack of Baha'i spirit, which is central to our Faith.

No matter how much some people offer their love and friendship, some others  
insist on eyeing it with suspicion and hatred. That is not the Baha'i way.  
So be it. To them their religion, and to us, our religion.

Zaynab

<A HREF="https://hometown.aol.com/rbcfbenna/aolchats.html">AOL Bahá'í Chats  
</A>  
A website with resources for  
learning about the Bahá'í Faith  
<A HREF="https://members.aol.com/bennachti/bahai.htm">Camphor Fountain</A>  
Bahá'í Faith Information  
For Seekers of Truth  
And Students of Life

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 8:28 AM  
To: abuse@usa.net  
Subject: listserv spam from testcase2@usa.net

Dear abuse@usa.net

Someone has been using an account at testcase2@usa.net  
for nearly a month now to bombard my FG@hotmail.com

account with false subscriptions to listservs. Two listserv administrators at Indiana.edu have helped a lot to figure out where it's coming from and I include their messages below along with the header and message of one piece of mailing showing testcase2@usa.net in the FROM.

If you could turn off that account completely it would really help. I also ask you to identify to me who the person is behind the spam so that I might be able to do something about it. They've begun a second wave of attacks just yesterday and today from lists at www.onelist.com whom I've notified but seem to still be passing many of the messages, though not all, through the testcase2@usa.net address. The last message here shows that address again.

I had 475 messages in my inbox this morning most from this account testcase2@usa.net

Thanks in advance for anything you can do to stop this.

Desperately in need of your help,

FG  
FG@hotmail.com

-----Original Message-----

From: LISTSERV Administrator <lstadmin@indiana.edu>  
To: FG <FG@hotmail.com>  
Cc: List Administrator <list-admin@indiana.edu>; stephenl@indiana.edu <stephenl@indiana.edu>  
Date: Friday, February 26, 1999 10:32 AM  
Subject: Re: false listserv subscription

>Frederick and Larry,  
>  
>Do you anything about the subscription testcase2@usa.net? If I'm  
>reading the headers right it looks like the message sent to Frederick  
>came from that address.  
>  
>Larry -- if you want to test this you could set testcase2 to nomail and  
>we could see if that stops the flow of mail to Frederick.  
>  
>Peg Bassett  
>UITS Messaging Team  
>  
>On Mon, 22 Feb 1999, FG wrote:  
>  
>> Sorry it's taken me a week or so to reply. I'm still receiving  
>> all the messages posted to your listservs. I'm going to try  
>> to attach them and insert them in here to give you the  
>> complete headers in one way or another.  
>>  
>> I really appreciate your help. My account is completely  
>> overwhelmed by all this junk mail and takes several  
>> minutes to download the few legitimate messages.  
>>  
>> FG  
>> FG@hotmail.com  
>>  
>>  
>> >From testcase2@USA.NET Mon Feb 22 08:25:12 1999  
>> Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id  
>> MHotMailB89ACFE724011D101708CCC44188B9B990; Mon Feb 22 08:25:12 1999  
>> Received: (qmail 18627 invoked by uid 0); 22 Feb 1999 12:28:53 -0000  
>> Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad (2.6)  
>> with ESMTD id 831DBVmoK0146M02; Mon, 22 Feb 1999 12:14:36 GMT  
>> Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for  
>> Windows NT v1.1a) with SMTP id <0.F38FDCE0@listserv.indiana.edu>; Mon, 22  
>> Feb 1999 7:14:14 -0500  
>> Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU  
>> (LISTSERV-TCP/IP  
>> release 1.8c) with spool id 17591351 for  
>> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU; Mon, 22 Feb 1999  
>> 07:14:12  
>> -0500  
>> Received: from imo12.mx.aol.com by listserv.indiana.edu (LSMTP for  
>> Windows  
>> NT  
>> v1.1a) with SMTP id <0.F2CC3EC0@listserv.indiana.edu>; Mon, 22  
>> Feb  
>> 1999 7:14:12 -0500  
>> Received: from BGeoT@aol.com by imo12.mx.aol.com (IMOV18.1) id ODDL24348  
>> for  
>> <deep-south-roots-l@listserv.indiana.edu>; Mon, 22 Feb 1999  
>> 07:14:08  
>> -0500 (EST)  
>> Mime-Version: 1.0  
>> Content-type: text/plain; charset=US-ASCII  
>> Content-transfer-encoding: 7bit  
>> X-Mailer: AOL 4.0 for Windows 95 sub 205  
>> Message-ID: <7f98222.36d14a10@aol.com>  
>> Date: Mon, 22 Feb 1999 07:14:08 EST  
>> Reply-To: BGeoT@AOL.COM  
>> Sender: "A discussion list for genealogy in AL, GA, FL and MS"  
>> <DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU>  
>> From: George Turnipseed <BGeoT@AOL.COM>  
>> Subject: [D-S] JOHNSTON&CALDWELL-HancockCoMS-1800s  
>> To: DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU

```
>> I am searching for info, ancestors of James Johnston born c1810 in NC,
>> married Eleonore ____ c1830 Hancock Co MS. Their son, George W Johnston
>> born 1841 married Victoria V Caldwell.
>> Please contact by e-mail: BGeoT@aol.com
>> George Turnipseed
>>
>> -----
>> List problems?
>> Check
>> your WELCOME message FIRST
>> https://php.indiana.edu/~stephenl/problems.htm SECOND
>> then contact stephenL@indiana.edu
>>
>>
>>
>>
>> -----Original Message-----
>> From: List Administrator <list-admin@indiana.edu>
>> To: Stephens, Larry V <stephenl@indiana.edu>; 'FG'
>> <FG@hotmail.com>; 'lstadmin@othello.ucs.indiana.edu'
>> <lstadmin@othello.ucs.indiana.edu>
>> Cc: 'help@hotmail.com' <help@hotmail.com>; 'support@hotmail.com'
>> <support@hotmail.com>
>> Date: Tuesday, February 16, 1999 12:49 PM
>> Subject: RE: false listserv subscription
>>
>>
>> >I've searched back through all of the LISTSERV log files for February I did
>> yes,
>> >not find a subscription request from Mr. Glaysher for the
>> Deep-South-Roots-L
>> >list. I also did not find any indication that mail to this list was
>> >distributed to
>> >the address FG@hotmail.com.
>> >
>> >Mr. Glaysher -- are you still receiving list mail from our server? If
>> yes,
>> >could
>> >you please forward a copy of a recent message, with full headers to me?
>> >
>> >
>> >Peggy Bassett
>> >University Information Technology Services
>> >Indiana University, Bloomington
>> >bassett@indiana.edu
>>
>>
>> >> owner-java-com@DISCUSS.MICROSOFT.COM
>> >> Java-COM@DISCUSS.MICROSOFT.COM
>> >>
>> >> LINGUIST@LINGUIST.LDC.UPENN.EDU
>> >> LISTSERV@LISTSERV.INDIANA.EDU
>> >> linguist@linguistlist.org
>> >>
>> >> PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU
>> >> owner-pennsylvania-roots-l@listserv.indiana.edu
>> >> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU
>> >>
>> >> MTG-STRATEGY-L@ORACLE.WIZARDS.COM
>> >> PLI-Y2KLAW@PLI.EDU
>> >> owner-pli-y2klaw@pli.edu
>>
>>
>
>
```

From: "Tim Klymkow" <klymkow@a-znet.com> Save Address Block Sender  
Reply-To: pcworks@MailingList.net  
To: <pcworks@MailingList.net>  
Subject: Re: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98 cd.  
Date: Wed, 3 Mar 1999 17:40:58 -0500  
MIME-Version: 1.0  
From testcase2@usa.net Wed Mar 3 14:49:21 1999  
Received: (qmail 10014 invoked by uid 0); 3 Mar 1999 22:49:15 -0000  
Received: from lion.esosoft.net [207.153.254.66] by mx03 via mtad (2.6)with  
ESMTD id 040DccwxN0117M03; Wed, 03 Mar 1999 22:49:14 GMT  
Received: from moose.esosoft.net (moose@moose.esosoft.net [192.41.5.145])by  
lion.esosoft.net (8.9.1/8.9.1) with ESMTD id RAA23724;Wed, 3 Mar 1999  
17:47:31  
-0500 (EST)  
Received: from localhost (moose@localhost) by moose.esosoft.net (8.8.5) id  
PAA25454; Wed, 3 Mar 1999 15:46:21 -0700 (MST)  
Received: by moose.esosoft.net (bulk\_mailer v1.9); Wed, 3 Mar 1999 15:43:56  
-0700  
Received: (moose@localhost) by moose.esosoft.net (8.8.5) id PAA24669; Wed,  
Mar 1999 15:43:53 -0700 (MST)  
Received: from mail.a-znet.com (root@[209.177.29.6]) by moose.esosoft.net  
(8.8.5) id PAA24640; Wed, 3 Mar 1999 15:43:48 -0700 (MST)  
X-Authentication-Warning: moose.esosoft.net: Host root@[209.177.29.6]  
claimed  
to be mail.a-znet.com  
Received: from klymkowl (syrt2161.a-znet.com [209.2.143.161])by

mail.a-znet.com  
(8.8.7/8.8.7) with SMTP id RAA01585;Wed, 3 Mar 1999 17:53:33 -0500  
Message-ID: <005f01be65c7\$5065d1e0\$6950fea9@klymkow1>  
X-Priority: 3  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook Express 5.00.0810.800  
X-MimeOLE: Produced By Microsoft MimeOLE V5.00.0810.800  
Sender: owner-pcworks@MailingList.net  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

Gary,  
The only method that works is to rename (or mark as hidden, or delete) all instances of WIN.COM on your hard drives, and then run setup from the DOS prompt.

Info courtesy of Sean Erwins's Windows 98 FAQ at  
<https://www.listmaker.net/win98/index.html#upgrade> .

Hope this helps!

Tim Klymkow

----- Original Message -----  
From: Gary <ggshaw@uq.net.au>

Sent: Wednesday, March 03, 1999 4:55 AM  
Subject: PCWorks: Error SU0168 uprgrade win95 to win98 with oem win98 cd.

>Problem: Win95b installed. Want to  
>upgrade to Win98. I only have Win98 OEM  
>CD. I get the following message after  
>Win98 has copied temp files to begin  
>install.  
>"Your computer has an operating system  
>installed, which cannot be upgraded by  
>this version.  
>  
>"error SU0168"  
>  
<snip>

===== PCWorks Mailing List =====  
Visit Our Random "Member HomePage of the Week":  
Shelley Gaffney's "Shelley's Money Making Opportunities"  
<https://www.geocities.com/TimesSquare/Labyrinth/9790/>  
PCWorks WebPage <https://www.telesouth1.com/~pcworks>  
=====

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 8:34 AM  
Subject: Technique Bahai

During the last year and a half, a number of observers have noted several common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

FG, May 12, 1992:  
"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [over 22]. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

Ron House, November 14, 1997:  
"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."  
<https://members.tripod.com/~FG/House2.htm>

FG, June 1998:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Fran Baker, May 1998:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole, June 12, 1998:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://members.tripod.com/~FG/Cole10.htm>

K. Paul Johnson, September 15, 1998:

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"

<https://members.tripod.com/~FG/Johnson18.htm>

Gibro28W, October 12, 1998:

"In summary, the biggest problem, as I see it, is that most Baha'is don't take criticism seriously--they tune it out as "negative" or "harmful to spiritual growth." This selfish attitude is very stupid. First of all, Baha'is entice people to join them. When they do, they indoctrinate them until they think like the group. But as soon as a red flare of doubt goes up in the convert's mind, they're cordoned off by the group and reminded of their "spiritual" obligations in the name of Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place."

<https://members.tripod.com/~FG/srb73.htm>

Barthaman on September 14, 1998:

"Baha'i dissenters, more or less, are wounded souls abandoned by their fathers, so-to-speak. They have been cast out and dismissed or shunned without having had a fair hearing. Consider their pain when the rest of their "family" dismisses them too. Can you know what it's like to be accused of heresy and shunned following a sincere intellectual conflict (inspired by doubt)--after you've sacrificed years in devoted service to your religion? Can you comprehend their sense of betrayal and injustice? This is why disillusioned believers leave their religions each year--while some still hang around, banging on the door now and then, demanding a refund for their lost youth. In time they will have to move on, however, writing the Baha'i Faith off as another lesson in fraud. Mock these people all you want--but for the grace of God, the next dissenter could be you. Don't be too confident, my friend."

<https://members.tripod.com/~FG/srb66.htm>

Juan Cole wrote, February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear

the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all)."

"Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith."

"The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent."

"With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by \*Baha'is\*, by prominent Baha'is. I have been backbitten by them."

"This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just \*talk\* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute."

"Paul Johnson has seen all these things, as well, for the past five years. He can explain it to you."

Cf. K. Paul Johnson's general reflections on coercive techniques  
<https://members.tripod.com/~FG/Johnson21.htm>

And LaAeterna's method of silencing opponents  
<https://members.tripod.com/~FG/srb65.htm>

This document at  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 8:37 AM  
Subject: Maneck's Technique

Juan Cole, February 13, 1999:  
"It is a very, very, very weird religion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and slander a university by adding it to her sig line. As if what she is about has anything at all to do with \*universities\*!"

FG, February 15, 1999:  
"Ms. Maneck's approach appears to me to be always to shunt the discussion off or back to who said what where when why how and so on.... The farther back in time the better, since the person's memory, being human, is bound to be unable to keep up or to have stocked the evidence needed on his or her hard drive or find it on dejanews.com. And it then allows her to claim pretty much anything she wants to while seeming to have discredited her opponent. Further, she relies on the tactics of demagoguery knowing they usually prevail and will be supported by other fundamentalist Bahais. By shrieking "slander" and referring to others' opinions as "garbage," she is able to create an emotional atmosphere that essentially negates whatever the topic or content might be and that allows her to appear to win what is often a narrowly legalistic point or interpretation."

"All of this is done, of course, in conjunction with her employing the more common Bahai techniques of intimidation and psychological demonization and terrorism."

<https://members.tripod.com/~FG/Maneck1.htm>

<https://members.tripod.com/~FG/technique.htm>



FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 8:38 AM  
Subject: FAQ - arb & trb - history

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Frequently Asked Questions (FAQ) for  
Alt.Religion.Bahai, Talk.Religion.Bahai  
March 3, 1999  
This FAQ will be reposted approximately every two weeks.

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People with only web access might want to use [www.dejanews.com](http://www.dejanews.com)  
[www.reference.com](http://www.reference.com) or [www.newsguy.com](http://www.newsguy.com) They all offer reading and  
posting capabilities for people who can't directly access  
alt.religion.bahai or talk.religion.bahai and filter out spam.

Alt.religion.bahai and talk.religion.bahai are available on  
America Online (AOL) Keyword, Newsgroups, then search for  
alt.religion.bahai or talk.religion.bahai

If your ISP does not offer talk.religion.bahai, follow this  
news.groupie advice: "If your ISP doesn't have the group shortly,  
I suggest that you ask the newsmaster there to add it (Try  
[news@isp.net](mailto:news@isp.net), or [newsmaster@isp.net](mailto:newsmaster@isp.net)) Ask politely. Include  
the msg ID of the results posting, and of the newgroup msg."

Dave Cornejo's RESULT posting:  
<https://x3.dejanews.com/getdoc.xp?AN=431106082&CONTEXT=918305125.781648012&htnum=0>

David Lawrence's newgroup msg creating talk.religion.bahai:  
<https://x3.dejanews.com/getdoc.xp?AN=434026333&CONTEXT=918304600.713490686&htnum=3>

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NOTE: Not all people agree on the interpretations given below.

Question #1 "Why create arb or t.r.b.?"

ANSWER #1: Because many people believe they experienced or  
are continuing to experience censorship when attempting to post to  
soc.religion.bahai. See the quotations from Abdul-Baha:  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #2: Because the Bahai writings support free speech and  
religious conscience.  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #3: [fill in the blank according to your own opinion.]

Question #2: "Why do the srb moderators oppose trb?"

ANSWER: Perhaps they'll supply an answer to place here.  
(Two years later their NO votes are their only answer.)

Question #3: "Are Bahais opposed to freedom of speech and  
conscience?"

ANSWER: Despite glowing words of love and support for  
other people's opinions, despite the Universal House of Justice  
stating at least publicly it is not opposed to an unmoderated forum,  
the record of actual behavior by Bahais and on soc.religion.bahai  
and the experience of many Bahais and people who have left the  
Bahai Faith give serious reason for concern.

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Chronology of major events: talk.religion.bahai

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January 17, 1997: The 1st proposal for talk.religion.bahai was  
submitted to news.announce.newsgroups.  
<https://members.tripod.com/~FG/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the  
Bahai Computer and Communication Association, posts to  
three Bahai-only mailing lists a call for Bahais to vote NO  
against talk.religion.bahai.  
<https://members.tripod.com/~FG/Towfiq.htm>

March 1997: soc.religion.bahai bans all discussion of talk.religion.bahai from its newsgroup. This ban is still in effect more than a year and a half later.

March 31, 1997: The 1st proposal was defeated 157 YES to 691 NO.  
<https://members.tripod.com/~FG/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates alt.religion.bahai.  
<https://members.tripod.com/~FG/arb.htm>

October 14, 1997: The Universal House of Justice releases a message stating it has no objection to unmoderated newsgroups:  
<https://members.tripod.com/~FG/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA committee:  
<https://members.tripod.com/~FG/archive.htm>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:  
<https://members.tripod.com/~FG/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.  
<https://members.tripod.com/~FG/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.  
<https://members.tripod.com/~FG/2ndRESULT.htm>

May 25, 1998: srb bans all messages from FG that contain his signature file:  
<https://members.tripod.com/~FG/srb23.htm>

September 9, 1998: America Online (AOL) places a Bahai-inspired TOS against FG; AOL removes the TOS after considering both sides of the issue, i.e., Bahai messages attacking and threatening him and the experience of others:  
<https://members.tripod.com/~FG/AOL.htm>

September 14, 1998: soc.religion.bahai extends its ban on FG's signature file to include all signature files and URLs from all posters, allowing only email addresses and the name of the poster:  
<https://members.tripod.com/~FG/srbban.htm>

October 14, 1998: Soc.religion.bahai moderator Bill Hyman backbites and casts aspersions on proponent Ron House and attempts to undermine the new support for the "neutral" RFD:  
<https://members.tripod.com/~FG/srb67.htm>

December 3, 1998: The Call For Votes (CFV) was posted to news.announce.newgroups and news.groups for the 3rd interest poll for talk.religion.bahai.  
<https://members.tripod.com/~FG/3rdRFD.htm>

December 7, 1998: Bahai scholar Susan Maneck begins her NO vote campaign on AOL and alt.religion.bahai.  
<https://members.tripod.com/~FG/Maneck1.htm>

January 10, 1999:  
Talk.religion.bahai passes 218: 63.  
<https://members.tripod.com/~FG/3rdRESULT.htm>

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For past discussion of censorship on soc.religion.bahai and other issues, including censorship within the Bahai community, see the website The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
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This document at <https://members.tripod.com/~FG/FAQ.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 8:40 AM  
Subject: brief - srb - quotes

Robert J. Pease, December 5, 1998:  
"I support your efforts to expose SRB as a fundamentalist group."  
<https://members.tripod.com/~FG/srb84.htm>

Kent Johnson:  
"It turns my stomach that they call themselves a Baha'i Group while doing these things so obviously partisan and consciously unjust."  
<https://members.tripod.com/~FG/srb61.htm>

Ron House:  
"I think the following is a clear case of malicious rejection of an article by the worst of the moderators of soc.religion.bahai."  
<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:  
"(Sigh) Fred, I'm beginning to think you're right about those SRB moderators."  
<https://members.tripod.com/~FG/srb59.htm>

RobertNik:  
"these guys are pompous arseholes IMHO."  
<https://members.tripod.com/~FG/srb54.htm>

Bruce Burrill:  
"What are Baha'i afraid of?"  
<https://members.tripod.com/~FG/srb60.htm>

Zute flute:  
"Frankly I could not see anything in the letter I wrote which would prompt someone to ask whether or not I am a Baha'i."  
<https://members.tripod.com/~FG/srb50.htm>

YU ZIR:  
"But as an outsider, I can perhaps see the point Fred Glaysher is making, and which point none of SRB's defenders seem to address."  
<https://members.tripod.com/~FG/srb46.htm>

Matthew Cromer:  
"The current moderators regulate the contents--posting articles which they agree with...."  
<https://members.tripod.com/~FG/srb47.htm>

Kavosh Soltani, December 9, 1998:  
"So many Bahais on these forums have shown to be ready to forget logic and reason, ignore clear evidence and Word of God, and come up with exactly the same line of tired and inaccurate excuses and arguments to justify their position, that it can not be a simple coincidence."  
<https://members.tripod.com/~FG/srb77.htm>

Shakti3, December 4, 1998:  
"Sorry to hear that you've been suppressed on srb. Your comments were always very "right on." Altho it does not surprise me one bit, seeing the way these newsgroups operate."  
<https://members.tripod.com/~FG/Ex7.htm>

Harold Shinsato:  
"It seems like there is an oppression over the Baha'i Faith."  
<https://members.tripod.com/~FG/srb33.htm>

Steve Tomljenovic, December 3, 1998:  
"The moderators are a bit overzealous at times. Since all the controversy started, it has gotten worse."  
<https://members.tripod.com/~FG/srb79.htm>

Laeterna:  
"To say I was flabberghasted at this type of "moderating" was putting it mildly indeed."  
<https://members.tripod.com/~FG/censored2.htm>

Guy Macon"

"Please explain which portion of the charter the following post violates."

<https://members.tripod.com/~FG/censored1.htm>

Robin Peters:

"I think you're to be commended for your persistence in the face of consistent censorship."

<https://members.tripod.com/~FG/srb43.htm>

jgoldberg:

"I refuse to post on soc.religion.bahai because of the arbitrary and mean-spirited manner of censorship practiced by the moderators. "

<https://members.tripod.com/~FG/srb57.htm>

Ruletherod, November 17, 1998:

"Too much damage has already been done in the name and to the name of Baha'u'llah by right-wing administrative bullies, linear-thinking apologists, and doctrinaire-fundamentalists. You can't just blame it all on the critics."

<https://members.tripod.com/~FG/srb76.htm>

Many other similar messages may be found on my web site under soc.religion.bahai censorship.

<https://members.tripod.com/~FG/srb.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, March 04, 1999 8:41 AM

Subject: 7-24-98 Universal House of Justice

From: FG <FG@hotmail.com>

To: UHJ <secretariat@bwc.org>; Letters to Editor <letters@nytimes.com>;

bahai-faith @ makelist.com <bahai-faith@makelist.com>

Subject: To UHJ July 24, 1998

Date: Friday, July 24, 1998 9:03 PM

July 24,1998

Dear Members of the Universal House of Justice:

As a Bahai, I am saddened by the news of the execution of yet another Bahai in Iran. However, the immediate public statements made by Firuz Kazemzadeh of the National Spiritual Assembly of the United States, reminiscent of Robert Henderson's piece in The New York Times on January 13th of this year, appear equally lamentable for their blatant hypocrisy: "We had hoped that President Khatami's assertions about freedom, justice and the rule of law in Iran would apply to the Baha'is of that country.... We urge the international community to protest vigorously Mr. Rowhani's killing and to seek justice for the beleaguered Iranian Baha'i community."

The tragic loss of Bahai lives in Iran and the subsequent exploitation of their deaths by Bahai spokesmen, often in the American media, always courting the President and other members of the government, has become a predictable pattern rendered intolerable in the context of continuing and pervasive Bahai censorship and denial of human and civil rights in the United States and elsewhere. Such incidents as I queried you about in my unanswered email of March 31, 1997, available on my Web site, regarding the crushing of the magazine Dialogue, the resignations of a number of scholars from the Bahai Encyclopedia, the attacks on the listserv known as Talisman I at Indiana University, the harassing and blacklisting of many individuals, Bahai and non-Bahai, suggest profoundly deep-seated problems within the Bahai community and administration.  
<https://members.tripod.com/~FG/To-UHJ1.htm>

To these incidents must now be added the apparent conspiracy for more than a year and a half of the Bahai Computer and Communications Committee (BCCA), under the chairmanship of Mark Towfiq, to defeat twice now, along with the collusion of other Bahais, the creation of an unmoderated newsgroup on the Bahai Faith which would be known as talk.religion.bahai. You may find extensive documentation for all of these violations of the basic human rights of many Bahais and non-Bahais on my Web site, "The Bahai Faith & Religious Freedom of Conscience": <https://members.tripod.com/~FG/index.htm>

Because the third interest poll for talk.religion.bahai on Usenet is approaching, after August 28th, I ask you again to investigate the BCCA and its depriving me of access last November from all private Bahai-only mailing lists at a crucial moment just when the tide of discussion was going very much in favor of the newsgroup, noted by many observers. I also ask whether you supported or were involved in that decision? The relevant files can be found on my Web site under Bahai-Discuss Archives.  
<https://members.tripod.com/~FG/archive.htm>

Similarly, I would like to know whether your institution or the BCCA has approved of or advocated the recent ban of my email signature file by

the moderators of soc.religion.bahai, as well as their complete ban for more than a year and a half now on all discussion regarding talk.religion.bahai.

The prevailing atmosphere of suppression of free speech and religious conscience that now characterizes the Bahai Faith cannot but call into question the honesty of many members of the Bahai administration and perhaps the institutions themselves.

I ask once more whether censorship is allowed in the Bahai Faith and what passages of the Bahai Writings support it, what are the "rules," if you will, of Bahai censorship?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 8:54 AM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Vinson Jamir wrote in message <36DE126C.100D27E2@bellsouth.net>...

He loves  
>Persian literature and maybe even certain Persian dishes,

"Love" is too unqualified of a word. While I respect Rumi and other classical Iranian poets, they fail, as Yeats once said of an idealistic poet, to have a Vision of Evil.... I was especially struck by this once reading the Mathnawi and simply put it aside and have never had any desire to pick it up again. Much Bahai "literature" strikes me the same way....

Koreshe bademjan.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 9:07 AM  
To: abuse@mindspring.net  
Subject: mindspring spammer

Please help stop the person who is spamming me with false listserv subscriptions. They may be originating from mindspring.com or usa.net. My note to usa.net should explain the situation to you. The last message here contains reference to mindspring.com:

Thank you.

FG  
FG@hotmail.com

Dear abuse@usa.net

Someone has been using an account at testcase2@usa.net for nearly a month now to bombard my FG@hotmail.com account with false subscriptions to listservs. Two listserv administrators at Indiana.edu have helped a lot to figure out where it's coming from and I include their messages below along with the header and message of one piece of mailing showing testcase2@usa.net in the FROM.

If you could turn off that account completely it would really help. I also ask you to identify to me who the person is behind the spam so that I might be able to do something about it. They've begun a second wave of attacks just yesterday and today from lists at www.onelist.com whom I've notified but seem to still be passing many of the messages, though not all, through the testcase2@usa.net address. The last message here shows that address again.

I had 475 messages in my inbox this morning most from this account testcase2@usa.net

Thanks in advance for anything you can do to stop this.

Desperately in need of your help,

FG  
FG@hotmail.com

-----Original Message-----

From: LISTSERV Administrator <lstdmin@indiana.edu>  
To: FG <FG@hotmail.com>  
Cc: List Administrator <list-admin@indiana.edu>; stephenl@indiana.edu  
<stephenl@indiana.edu>  
Date: Friday, February 26, 1999 10:32 AM  
Subject: Re: false listserv subscription

>Frederick and Larry,  
>

>Do you anything about the subscription testcase2@usa.net? If I'm  
>reading the headers right it looks like the message sent to Frederick  
>came from that address.

>  
>Larry -- if you want to test this you could set testcase2 to nomail and  
>we could see if that stops the flow of mail to Frederick.

>  
>Peg Bassett  
>UITS Messaging Team  
>

>On Mon, 22 Feb 1999, FG wrote:

>  
>> Sorry it's taken me a week or so to reply. I'm still receiving  
>> all the messages posted to your listservs. I'm going to try  
>> to attach them and insert them in here to give you the  
>> complete headers in one way or another.

>>  
>> I really appreciate your help. My account is completely  
>> overwhelmed by all this junk mail and takes several  
>> minutes to download the few legitimate messages.

>>  
>> FG  
>> FG@hotmail.com  
>>

>>  
>> >From testcase2@USA.NET Mon Feb 22 08:25:12 1999  
>> Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id  
>> MHotMailB89ACFE724011D101708CCC44188B9B990; Mon Feb 22 08:25:12 1999  
>> Received: (qmail 18627 invoked by uid 0); 22 Feb 1999 12:28:53 -0000  
>> Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad (2.6)  
>> with ESMTP id 831DBVmoK0146M02; Mon, 22 Feb 1999 12:14:36 GMT  
>> Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for  
>> Windows NT v1.1a) with SMTP id <0.F38FDCE0@listserv.indiana.edu>; Mon, 22  
>> Feb 1999 7:14:14 -0500

>> Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU  
(LISTSERV-TCP/IP  
>> release 1.8c) with spool id 17591351 for  
>> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU; Mon, 22 Feb 1999

07:14:12  
>> -0500  
>> Received: from imo12.mx.aol.com by listserv.indiana.edu (LSMTP for  
Windows

>> NT  
>> v1.1a) with SMTP id <0.F2CC3EC0@listserv.indiana.edu>; Mon, 22  
Feb  
>> 1999 7:14:12 -0500

>> Received: from BGeoT@aol.com by imo12.mx.aol.com (IMOV18.1) id ODDL24348  
>> for  
>> <deep-south-roots-l@listserv.indiana.edu>; Mon, 22 Feb 1999  
>> 07:14:08  
>> -0500 (EST)

>> Mime-Version: 1.0  
>> Content-type: text/plain; charset=US-ASCII  
>> Content-transfer-encoding: 7bit  
>> X-Mailer: AOL 4.0 for Windows 95 sub 205  
>> Message-ID: <7F98222.36d14a10@aol.com>  
>> Date: Mon, 22 Feb 1999 07:14:08 EST  
>> Reply-To: BGeoT@AOL.COM

>> Sender: "A discussion list for genealogy in AL, GA, FL and MS"  
>> <DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU>  
>> From: George Turnipseed <BGeoT@AOL.COM>  
>> Subject: [D-S] JOHNSTON&CALDWELL-HancockCoMS-1800s  
>> To: DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU  
>>

>> I am searching for info, ancestors of James Johnston born c1810 in NC,  
>> married Eleonore \_\_\_\_ c1830 Hancock Co MS. Their son, George W Johnston  
>> born 1841 married Victoria V Caldwell.  
>> Please contact by e-mail: BGeoT@aol.com  
>> George Turnipseed  
>>

>>  
>> -----  
>> List problems?  
>> Check  
>> your WELCOME message FIRST  
>> <https://php.indiana.edu/~stephenl/problems.htm> SECOND  
>> then contact stephenl@indiana.edu  
>>  
>>  
>>

>>  
>>  
>>  
>> -----Original Message-----  
>> From: List Administrator <list-admin@indiana.edu>  
>> To: Stephens, Larry V <stephenl@indiana.edu>; 'FG'  
>> <FG@hotmail.com>; 'lstdmin@othello.ucs.indiana.edu'  
>> <lstdmin@othello.ucs.indiana.edu>

>> Cc: 'help@hotmail.com' <help@hotmail.com>; 'support@hotmail.com'  
>> <support@hotmail.com>  
>> Date: Tuesday, February 16, 1999 12:49 PM  
>> Subject: RE: false listserv subscription  
>>  
>>  
>> >I've searched back through all of the LISTSERV log files for February I  
did  
>> >not find a subscription request from Mr. Glaysher for the  
>> Deep-South-Roots-L  
>> >list. I also did not find any indication that mail to this list was  
>> >distributed to  
>> >the address FG@hotmail.com.  
>> >  
>> >Mr. Glaysher -- are you still receiving list mail from our server? If  
yes,  
>> >could  
>> >you please forward a copy of a recent message, with full headers to me?  
>> >  
>> >  
>> >Peggy Bassett  
>> >University Information Technology Services  
>> >Indiana University, Bloomington  
>> >bassett@indiana.edu

>> >>  
>> >> owner-java-com@DISCUSS.MICROSOFT.COM  
>> >> Java-COM@DISCUSS.MICROSOFT.COM  
>> >>  
>> >> LINGUIST@LINGUIST.LDC.UPENN.EDU  
>> >> LISTSERV@LISTSERV.INDIANA.EDU  
>> >> linguist@linguistlist.org  
>> >>  
>> >> PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
>> >> owner-pennsylvania-roots-l@listserv.indiana.edu  
>> >> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU  
>> >>  
>> >> MTG-STRATEGY-L@ORACLE.WIZARDS.COM  
>> >> PLI-Y2KLAW@PLI.EDU  
>> >> owner-pli-y2klaw@pli.edu  
>>  
>>  
>  
>

From: "Tim Klymkow" <klymkow@a-znet.com> Save Address Block Sender  
Reply-To: pcworks@MailingList.net  
To: <pcworks@MailingList.net>  
Subject: Re: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98  
cd.  
Date: Wed, 3 Mar 1999 17:40:58 -0500  
MIME-Version: 1.0  
From testcase2@usa.net Wed Mar 3 14:49:21 1999  
Received: (qmail 10014 invoked by uid 0); 3 Mar 1999 22:49:15 -0000  
Received: from lion.esosoft.net [207.153.254.66] by mx03 via mtad (2.6)with  
ESMTP id 040DccwN0117M03; Wed, 03 Mar 1999 22:49:14 GMT  
Received: from moose.esosoft.net (moose@moose.esosoft.net [192.41.5.145]) by  
lion.esosoft.net (8.9.1/8.9.1) with ESMTP id RAA23724;Wed, 3 Mar 1999  
17:47:31  
-0500 (EST)  
Received: from localhost (moose@localhost) by moose.esosoft.net (8.8.5) id  
PAA25454; Wed, 3 Mar 1999 15:46:21 -0700 (MST)  
Received: by moose.esosoft.net (bulk\_mailer v1.9); Wed, 3 Mar 1999 15:43:56  
-0700  
Received: (moose@localhost) by moose.esosoft.net (8.8.5) id PAA24669; Wed, 3  
Mar 1999 15:43:53 -0700 (MST)  
Received: from mail.a-znet.com (root@[209.177.29.6]) by moose.esosoft.net  
(8.8.5) id PAA24640; Wed, 3 Mar 1999 15:43:48 -0700 (MST)  
X-Authentication-Warning: moose.esosoft.net: Host root@[209.177.29.6]  
claimed  
to be mail.a-znet.com  
Received: from klymkow1 (syr2161.a-znet.com [209.2.143.161])by  
mail.a-znet.com  
(8.8.7/8.8.7) with SMTP id RAA01585;Wed, 3 Mar 1999 17:53:33 -0500  
Message-ID: <005f01be65c7\$5065d1e0\$6950fea9@klymkow1>  
X-Priority: 3  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook Express 5.00.0810.800  
X-MimeOLE: Produced By Microsoft MimeOLE V5.00.0810.800  
Sender: owner-pcworks@MailingList.net  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

Gary,  
The only method that works is to rename (or mark as hidden, or delete) all  
instances of WIN.COM on your hard drives, and then run setup from the DOS  
prompt.

Info courtesy of Sean Erwins's Windows 98 FAQ at  
<https://www.listmaker.net/win98/index.html#upgrade> .

Hope this helps!

Tim Klymkow

----- Original Message -----  
From: Gary <ggshaw@uq.net.au>

Sent: Wednesday, March 03, 1999 4:55 AM  
Subject: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98 cd.

>Problem: Win95b installed. Want to  
>upgrade to Win98. I only have Win98 OEM  
>CD. I get the following message after  
>Win98 has copied temp files to begin  
>install.  
>"Your computer has an operating system  
>installed, which cannot be upgraded by  
>this version.  
>  
>"error SU0168"  
>  
<snip>

===== PCWorks Mailing List =====  
Visit Our Random "Member HomePage of the Week":  
Shelley Gaffney's "Shelley's Money Making Opportunities"  
<https://www.geocities.com/TimesSquare/Labyrinth/9790/>  
PCWorks WebPage <https://www.telesouth1.com/~pcworks>  
=====

Received: from unknown (HELO smtp1.mindspring.com) (207.69.200.31) by  
pop.onelist.com with SMTP; 4 Mar 1999 13:55:55 -0000

From testcase2@usa.net Thu Mar 4 05:40:36 1999  
Received: (qmail 8075 invoked by uid 0); 4 Mar 1999 13:40:16 -0000  
Received: from onelist.com [209.207.135.253] by mx03 via mtad (2.6)  
with ESMTP id 700DcDN0o0172M03; Thu, 04 Mar 1999 13:40:15 GMT  
Received: (qmail 29602 invoked by alias); 4 Mar 1999 13:35:28 -0000  
Received: (qmail 29557 invoked from network); 4 Mar 1999 13:35:27 -0000  
Received: from unknown (HELO smtp1.mindspring.com) (207.69.200.31) by  
pop.onelist.com with SMTP; 4 Mar 1999 13:35:27 -0000  
Received: from hp-customer (user-381c01j.dialup.mindspring.com  
[209.86.0.51]) by smtp1.mindspring.com (8.8.5/8.8.5) with SMTP id IAA01449;  
Thu, 4 Mar 1999 08:40:03 -0500 (EST)  
Message-Id: <3.0.1.32.19990304083637.006a7b0c@pop.mindspring.com>  
X-Sender: dufrinr@pop.mindspring.com  
X-Mailer: Windows Eudora Light Version 3.0.1 (32)  
Date: Thu, 04 Mar 1999 08:36:37 -0500  
To: (Recipient list suppressed)  
From: "Classify98.com" <dufrinr@mindspring.com>  
Mailing-List: list fortune@onelist.com; contact fortune-owner@onelist.com  
Delivered-To: mailing list fortune@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:fortune-unsubscribe@ONelist.com>  
Mime-Version: 1.0  
Content-Type: text/plain; charset="us-ascii"  
Subject: [fortune] Classify98.com On-line Classifeid Ad Submission Service  
From: "Classify98.com" <dufrinr@mindspring.com>

ANNOUNCING ! Classify98.com - On-line Classified Ad Submission Service

List your Classified Ad with up to 300 Classified sites for only \$19.95

Classify98.com will professionally submit your Ad within 24 hours and  
send you a detailed report of every submission. All you need to do is  
fill in the secure on-line order form

To accomplish the same task manually would take days if not weeks  
of your time, so why advertise in just a handful of places when your  
Ad can be seen all over the US and the world.

Submit you classified ad today at :

<https://www.trellian.com/cgi-bin/msw/entry?id=4625&file=https://www.classify98.com>

Continued Success

Rodney J. Dufrin

\* \* \* \* \*

NetPromo Site Submission Service : Submit to 900 Sites FREE

<https://www.myfreeoffice.com/netpromo/main.html>

16 SAFE to email list. Get your list today !  
<mailto:list@getresponse.com>

FREE Autoresponders that follow-up :  
<https://www.getresponse.com/?12795>

-----  
We have a new web site!



<https://www.onelist.com>

Onelist: The leading provider of free email community services

-----  
From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Thursday, March 04, 1999 10:01 AM  
To: TOSGeneral@aol.com  
Cc: TOSBoards1@aol.com; FG@hotmail.com  
Subject: TOS Bahai Forums/Message Boards/for Non Bahais

This person attacks the sincerity of my religious convictions:

Subject: Fred on being a Bahá'í  
Date: 3/3/1999 11:40 AM Eastern Standard Time  
From: <A HREF="aol://3548:Arhil">Arhil</A>  
Message-id: <19990303114024.00290.00002884@ng-fd1.aol.com>

<<As a MEMBER OF THE BAHAI FAITH for over 23 YEARS,>>

Fred -

You make a big point, both in these folders & in your web site, about how long you've been a Bahá'í & how devoted you are to the Faith. If this is true, then I have a question for you - Why do you have links on your web site to Christian & Muslim sites which declare Bahá'u'lláh to be a false prophet & the Bahá'í Faith to be a corruption of true religion (I'm speaking specifically of "Bahá'í Christian Fireside Letters" & "Answering Bahá'u'lláh")? This is not consistent w/ your claims of devotion.

In love and brotherhood,  
Roy

-----  
From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Thursday, March 04, 1999 10:06 AM  
To: TOSGeneral@aol.com  
Cc: TOSBoards1@aol.com; FG@hotmail.com  
Subject: TOS Bahai Forums/Message Boards/For Non-Bahais

This person is threatening me in a manner that only Bahais can do to other Bahais and which non-Bahais may entirely fail to perceive: He's intimating I'm disloyal to the Bahai Faith and its teachings and therefore a "covenant breaker," the worst accusation a Bahai can make of another. I request that you place a TOS on his account for this coercive tactic.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subject: PS: Fred on being a Bahá'í  
Date: 3/3/1999 2:46 PM Eastern Standard Time  
From: <A HREF="aol://3548:Arhil">Arhil</A>  
Message-id: <19990303144610.28354.00002877@ng117.aol.com>

Fred -

As a further note, the "Answering Bahá'u'lláh" web site displays a copy of Bahá'u'lláh's picture. The Universal House of Justice has given guidance on this matter:

"Concerning the question of display of the photograph of Baha'u'llah, the Guardian's instructions were that this should be done only with the utmost reverence, and then only on special occasions."  
(From a letter dated 1 August 17 written by the Universal House of Justice to an individual believer)

"It would be good to advise the young Persian believer who has this picture that, while we do not wish to suggest that he should remove the photograph from his book, it would be inappropriate for him to show it to others in a casual manner. As you know, the photograph of Baha'u'llah is very precious and it should be handled with due reverence and respect."  
(From a letter dated 7 February 1972 written by the Universal House of Justice to an individual believer)

"The portraits of the Bab and Baha'u'llah should be shown infrequently and on very special occasions, such as a special observance connected with an event intimately associated with the Forerunner or Founder of our Faith.

"We do not think that the regular National Convention is such a special occasion, and we feel that the privilege of displaying these very precious portraits should not be abused."  
(From a letter dated 12 July 1973 written by the Universal House of Justice to the National Spiritual Assembly of Panama)

Obviously, the creators of the web site had no such concerns regarding reverence. That someone professing to be a Bahá'í would create a link to this site on his own web site doesn't speak well for that person's profession of devotion to the Cause of Bahá'u'lláh.

In love and brotherhood,  
Roy

"Thy Name is my healing, O my God,  
and remembrance of Thee is my remedy."  
- Bahá'u'lláh

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 4:39 PM  
To: guylaw@yahoo.com  
Subject: testcase2usa.net spammer

Dear guylaw@yahoo.com

Someone has been using an account at testcase2@usa.net for nearly a month now to bombard my FG@hotmail.com account with false subscriptions to listservs. Two listserv administrators at Indiana.edu have helped a lot to figure out where it's coming from and I include their messages below along with the header and message of one piece of mailing showing testcase2@usa.net in the FROM.

If you could turn off that account completely it would really help. I also ask you to identify to me who the person is behind the spam so that I might be able to do something about it. They've begun a second wave of attacks just yesterday and today from lists at www.onelist.com whom I've notified but seem to still be passing many of the messages, though not all, through the testcase2@usa.net address. The last message here shows that address again.

I had 475 messages in my inbox this morning most from this account testcase2@usa.net and another 319 this afternoon!!

Thanks in advance for anything you can do to stop this.

Desperately in need of your help,

FG  
FG@hotmail.com

-----Original Message-----  
From: LISTSERV Administrator <lstdmin@indiana.edu>  
To: FG <FG@hotmail.com>  
Cc: List Administrator <list-admin@indiana.edu>; stephenl@indiana.edu <stephenl@indiana.edu>  
Date: Friday, February 26, 1999 10:32 AM  
Subject: Re: false listserv subscription

>Frederick and Larry,  
>  
>Do you anything about the subscription testcase2@usa.net? If I'm  
>reading the headers right it looks like the message sent to Frederick  
>came from that address.  
>  
>Larry -- if you want to test this you could set testcase2 to nomail and  
>we could see if that stops the flow of mail to Frederick.  
>  
>Peg Bassett  
>UITS Messaging Team  
>  
>On Mon, 22 Feb 1999, FG wrote:  
>  
>> Sorry it's taken me a week or so to reply. I'm still receiving  
>> all the messages posted to your listservs. I'm going to try  
>> to attach them and insert them in here to give you the  
>> complete headers in one way or another.  
>>  
>> I really appreciate your help. My account is completely  
>> overwhelmed by all this junk mail and takes several  
>> minutes to download the few legitimate messages.  
>>  
>> FG  
>> FG@hotmail.com  
>>  
>>  
>> >From testcase2@USA.NET Mon Feb 22 08:25:12 1999  
>> Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id  
>> MHotMailB89ACFE724011D101708CCC44188B9B990; Mon Feb 22 08:25:12 1999  
>> Received: (qmail 18627 invoked by uid 0); 22 Feb 1999 12:28:53 -0000  
>> Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad (2.6)  
>> with ESMTP id 831DBVmoK0146M02; Mon, 22 Feb 1999 12:14:36 GMT  
>> Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for  
>> Windows NT v1.1a) with SMTP id <0.F38FDCE0@listserv.indiana.edu>; Mon, 22  
>> Feb 1999 7:14:14 -0500  
>> Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU  
(LISTSERV-TCP/IP  
>> release 1.8c) with spool id 17591351 for

```

>> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU; Mon, 22 Feb 1999
07:14:12
>> -0500
>> Received: from imo12.mx.aol.com by listserv.indiana.edu (LSMTP for
Windows
>> NT
>> v1.1a) with SMTP id <0.F2CC3EC0@listserv.indiana.edu>; Mon, 22
Feb
>> 1999 7:14:12 -0500
>> Received: from BGeoT@aol.com by imo12.mx.aol.com (IMOV18.1) id ODDL24348
>> for
>> <deep-south-roots-l@listserv.indiana.edu>; Mon, 22 Feb 1999
>> 07:14:08
>> -0500 (EST)
>> Mime-Version: 1.0
>> Content-type: text/plain; charset=US-ASCII
>> Content-transfer-encoding: 7bit
>> X-Mailer: AOL 4.0 for Windows 95 sub 205
>> Message-ID: <7f98222.36d14a10@aol.com>
>> Date: Mon, 22 Feb 1999 07:14:08 EST
>> Reply-To: BGeoT@AOL.COM
>> Sender: "A discussion list for genealogy in AL, GA, FL and MS"
>> <DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU>
>> From: George Turnipseed <BGeoT@AOL.COM>
>> Subject: [D-S] JOHNSTON&CALDWELL-HancockCoMS-1800s
>> To: DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU
>>
>> I am searching for info, ancestors of James Johnston born c1810 in NC,
>> married Eleonore ____ c1830 Hancock Co MS. Their son, George W Johnston
>> born 1841 married Victoria V Caldwell.
>> Please contact by e-mail: BGeoT@aol.com
>> George Turnipseed
>>
>> -----
>> List problems?
>> Check
>> your WELCOME message FIRST
>> https://php.indiana.edu/~stephenl/problems.htm SECOND
>> then contact stephenL@indiana.edu
>>
>>
>>
>>
>> -----Original Message-----
>> From: List Administrator <list-admin@indiana.edu>
>> To: Stephens, Larry V <stephenl@indiana.edu>; 'FG'
>> <FG@hotmail.com>; 'lstadmin@othello.ucs.indiana.edu'
>> <lstadmin@othello.ucs.indiana.edu>
>> Cc: 'help@hotmail.com' <help@hotmail.com>; 'support@hotmail.com'
>> <support@hotmail.com>
>> Date: Tuesday, February 16, 1999 12:49 PM
>> Subject: RE: false listserv subscription
>>
>>
>> >I've searched back through all of the LISTSERV log files for February I
>> did
>> >not find a subscription request from Mr. Glaysheer for the
>> Deep-South-Roots-L
>> >list. I also did not find any indication that mail to this list was
>> >distributed to
>> >the address FG@hotmail.com.
>> >
>> >Mr. Glaysheer -- are you still receiving list mail from our server? If
>> yes,
>> >could
>> >you please forward a copy of a recent message, with full headers to me?
>> >
>> >
>> >Peggy Bassett
>> >University Information Technology Services
>> >Indiana University, Bloomington
>> >bassett@indiana.edu
>>
>> >>
>> >> owner-java-com@DISCUSS.MICROSOFT.COM
>> >> Java-COM@DISCUSS.MICROSOFT.COM
>> >>
>> >> LINGUIST@LINGUIST.LDC.UPENN.EDU
>> >> LISTSERV@LISTSERV.INDIANA.EDU
>> >> linguist@linguistlist.org
>> >>
>> >> PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU
>> >> owner-pennsylvania-roots-l@listserv.indiana.edu
>> >> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU
>> >>
>> >> MTG-STRATEGY-L@ORACLE.WIZARDS.COM
>> >> PLI-Y2KLAW@PLI.EDU
>> >> owner-pli-y2klaw@pli.edu
>>
>>
>>

```

From: "Tim Klymkow" <klymkow@a-znet.com> Save Address Block Sender  
Reply-To: pcworks@MailingList.net  
To: <pcworks@MailingList.net>  
Subject: Re: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98 cd.  
Date: Wed, 3 Mar 1999 17:40:58 -0500  
MIME-Version: 1.0  
From testcase2@usa.net Wed Mar 3 14:49:21 1999  
Received: (qmail 10014 invoked by uid 0); 3 Mar 1999 22:49:15 -0000  
Received: from lion.esosoft.net [207.153.254.66] by mx03 via mtad (2.6)with  
ESMTP id 040DccwxN0117M03; Wed, 03 Mar 1999 22:49:14 GMT  
Received: from moose.esosoft.net (moose@moose.esosoft.net [192.41.5.145]) by  
lion.esosoft.net (8.9.1/8.9.1) with ESMTP id RAA23724;Wed, 3 Mar 1999  
17:47:31  
-0500 (EST)  
Received: from localhost (moose@localhost) by moose.esosoft.net (8.8.5) id  
PAA25454; Wed, 3 Mar 1999 15:46:21 -0700 (MST)  
Received: by moose.esosoft.net (bulk\_mailer v1.9); Wed, 3 Mar 1999 15:43:56  
-0700  
Received: (moose@localhost) by moose.esosoft.net (8.8.5) id PAA24669; Wed, 3  
Mar 1999 15:43:53 -0700 (MST)  
Received: from mail.a-znet.com (root@[209.177.29.6]) by moose.esosoft.net  
(8.8.5) id PAA24640; Wed, 3 Mar 1999 15:43:48 -0700 (MST)  
X-Authentication-Warning: moose.esosoft.net: Host root@[209.177.29.6]  
claimed  
to be mail.a-znet.com  
Received: from klymkow1 (syr2161.a-znet.com [209.2.143.161])by  
mail.a-znet.com  
(8.8.7/8.8.7) with SMTP id RAA01585;Wed, 3 Mar 1999 17:53:33 -0500  
Message-ID: <005f01be65c7\$5065d1e0\$6950fea9@klymkow1>  
X-Priority: 3  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook Express 5.00.0810.800  
X-MimeOLE: Produced By Microsoft MimeOLE V5.00.0810.800  
Sender: owner-pcworks@MailingList.net  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

Gary,  
The only method that works is to rename (or mark as hidden, or delete) all  
instances of WIN.COM on your hard drives, and then run setup from the DOS  
prompt.

Info courtesy of Sean Erwins's Windows 98 FAQ at  
<https://www.listmaker.net/win98/index.html#upgrade> .

Hope this helps!

Tim Klymkow

----- Original Message -----  
From: Gary <ggshaw@uq.net.au>

Sent: Wednesday, March 03, 1999 4:55 AM  
Subject: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98 cd.

>Problem: Win95b installed. Want to  
>upgrade to Win98. I only have Win98 OEM  
>CD. I get the following message after  
>Win98 has copied temp files to begin  
>install.  
>"Your computer has an operating system  
>installed, which cannot be upgraded by  
>this version.  
>  
>"error SU0168"  
>  
<snip>

===== PCWorks Mailing List =====  
Visit Our Random "Member HomePage of the Week":  
Shelley Gaffney's "Shelley's Money Making Opportunities"  
<https://www.geocities.com/TimesSquare/Labyrinth/9790/>  
PCWorks WebPage <https://www.telesouth1.com/~pcworks>  
=====

From: "O'Flynn, Austin" <AOFlynn@CHW.EDU> Save Address Block Sender  
Reply-To: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>  
To: PLI-Y2KLAW@PLI.EDU  
Subject: Re: [PLI-Y2KLAW] Y2K Testing of Biomedical Equipment by Users  
Date: Wed, 3 Mar 1999 22:59:01 -0800  
MIME-Version: 1.0  
From testcase2@usa.net Thu Mar 4 07:16:52 1999  
Received: (qmail 17007 invoked by uid 0); 4 Mar 1999 15:16:42 -0000  
Received: from pli.pli.edu [208.205.105.1] by mx02 via mtad (2.6)with ESMTP  
id  
797DcDPqp0069M02; Thu, 04 Mar 1999 15:16:41 GMT  
Received: from pli (pli.pli.edu [208.205.105.1])by pli.pli.edu (8.8.8/8.8.8)  
with ESMTP id KAA13773;Thu, 4 Mar 1999 10:16:24 -0500 (EST)

Received: from PLI.PLI.EDU by PLI.PLI.EDU (LISTSERV-TCP/IP release 1.8c)  
withspool id 72642 for PLI-Y2KLAW@PLI.PLI.EDU; Thu, 4 Mar 1999  
10:14:48-0500  
Received: from pli (pli.pli.edu [208.205.105.1]) by pli.pli.edu  
(8.8.8/8.8.8)with ESMTP id KAA13456 for <PLI-Y2KLAW@PLI.PLI.EDU>; Thu, 4  
Mar  
199910:04:44 -0500 (EST)  
Approved-By: guylaw@YAHOO.COM  
Received: from plint7.pli.edu (PLINT7.pli.edu [208.205.105.9]) by  
pli.pli.edu(8.8.8/8.8.8) with ESMTP id CAA12884 for  
<pli-y2klaw@pli.pli.edu>;  
Thu, 4 Mar 1999 02:04:28 -0500 (EST)  
Received: by PLINT7 with Internet Mail Service (5.5.2232.9) id <GF5L79GM>;  
Thu,4 Mar 1999 02:02:01 -0500  
Received: from sfmh-imc-01.sfmh.chw.edu  
(sfmh-imc-external.CHW.edu[192.234.76.2]) by plint7.pli.edu with SMTP  
(Microsoft ExchangeInternet Mail Service Version 5.5.2232.9) id  
GF5L79GL; Thu,  
4 Mar1999 02:01:58 -0500  
Received: by sfmh-imc-01.sfmh.chw.edu with Internet Mail Service  
(5.0.1457.3)id  
<1WSD2QT5>; Wed, 3 Mar 1999 23:04:30 -0800  
X-Priority: 3  
X-Mailer: Internet Mail Service (5.0.1457.3)  
Message-ID:  
<699530BA536DD211A26300A0C9C7504E2D9B22@corp-msg-02.sfmh.chw.edu>  
Sender: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>  
Comments: To: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain

Year 200

Readiness Disclosure Statement

Re: Testing of Biomedical Equipment by Users.  
If you are concerned about the voiding a system warranty by doing your  
testing, it infers you are talking about a relatively new system, in  
which case such testing ought to have been provided for in the contract.  
We at Catholic Healthcare West have decided not to rely merely on  
statements from the vendor with respect to mission critical systems.  
All mission critical systems are being tested, including all interfaces.  
For newly installed systems, we include such right to test in the  
contract, and to test as per our scripts. For older systems, we obtain  
not merely a Y2K compliance statement, but all test scripts and results  
thereof. We also seek copies from the vendor of any third party  
verification of such testing. And then we test the application  
ourselves.  
You should note that many public Y2K Statements have the same caption as  
I have above, that is, they are given pursuant to the Federal Year 2000  
Information and Readiness Disclosure Act that such statement cannot be  
used against the issuer in any legal action, with certain exceptions.  
Therefore, often the public Y2K Statement by a vendor are no more than a  
heads up, leaving you to decide whether you want to act on it or not.  
Where there are patient lives at risk, due diligence warrants that you  
treat such statements as informational only; nothing more.  
I have not heard that the FDA is advising hospitals to the contrary.  
And even if they were, until they put their dollars on the line or  
appropriate regulation is passed, their advice is but circumstantial  
evidence at best on what the standard for due diligence should be.

The statement given above is personal and has not been approved or  
endorsed by CHW. Austin O'Flynn  
Associate Corporate Counsel  
CHW  
<https://www.chw.edu>

-----Original Message-----  
From: Hanson Research Service, Inc. [<mailto:lhanson@HANSONINFO.COM>]  
Sent: Tuesday, March 02, 1999 10:58 AM  
To: PLI-Y2KLAW@PLI.EDU  
Subject: Re: [PLI-Y2KLAW] Y2K Testing of Biomedical Equipment by Users

Debra --

I recently gave a speech to a medical society on Y2K issues that  
included a  
discussion about the status of biomedical devices. Research for the  
presentation clearly indicated that there are conflicting opinions about  
whether reliance on a vendor's claim of Y2K compliance is adequate, or  
whether the equipment should be tested independently by an experienced  
engineer. Hospitals have been cautious about relying on vendor  
certification, especially when the devices are critical to the welfare  
of  
patients. A New Zealand hospital reported that it had tested a number  
of  
pieces of one type of medical equipment and found that half were not Y2K  
compliant. This alarmed the hospital since the vendor had certified  
that  
the equipment was Y2K compliant. Some hospitals maintain that it is not  
only  
necessary to self test a particular device, but every single sample--a  
tedious and expensive process. I can supply the citations for the  
above,  
which do not represent formal medical studies but rather observations  
from  
medical practitioners. I would be interested in listserv opinion on

what  
constitutes due diligence in this matter.

Regards,  
Louise

>I represent a health-care provider which uses sophisticated biomedical  
>equipment. The company's inside biomedical administrators would like  
to be  
>able to rely on the public y2k compliance statements issued by the  
>equipment vendors to the FDA, and are hesitant to conduct their own  
testing  
>because, they say, (i) the FDA recommends (prohibits?) against user  
>testing, and (ii) the vendor warranties may be nullified if the user  
>"tampers" with the software. Does anyone have any opinions on these  
>issues, or any authority in support of or against this position? Is it  
>reasonable for an end-user to rely on vendor statements of compliance,  
or  
>should a user (who, of course, has less technical expertise than the  
vendor  
>concerning its particular piece of equipment) have to test on its own  
the  
>equipment supplied by a multitude of vendors? The concerns are  
two-fold:  
> (i) contractual rights of the company against the vendor if it turns  
out  
>that the equipment is non-compliant; and (ii) potential liability of  
the  
>company to patients using any equipment which malfunctions.  
>  
>Your thoughts and suggestions are appreciated.  
>Debra Glazer, Esq.  
>Irvine, CA 92612  
>(949) 854-0173  
>FAX (949) 854-0198  
>Debra.Glazer@worldnet.att.net  
>  
>  
>-----  
>PLI-Y2KLAW  
>Sponsored by The Practising Law Institute  
>810 Seventh Avenue New York, NY 10019  
><https://www.pli.edu> (800) 260-4PLI  
>List Moderator: Charles Kerr, [ckerr@mofo.com](mailto:ckerr@mofo.com)  
>Technical Contact: Guy Alvarez, [guylaw@yahoo.com](mailto:guylaw@yahoo.com)  
>  
>The electronic messages that appear on this list are for informational  
>purposes only. They are not intended to be and should not be  
>considered legal advice nor substitute for obtaining legal advice from  
>competent, independent, legal counsel in the relevant jurisdiction.  
>  
>Transmission of this information is not intended to create, and  
>receipt does not constitute, an attorney-client relationship. The  
>information contained on this list may or may not reflect the most  
>current legal developments.  
>  
>

Louise Hanson, President E-mail: [lhanson@hansoninfo.com](mailto:lhanson@hansoninfo.com)  
Hanson Research Services, Inc. Phone: (785) 832-9234 (business);  
1628 Dudley Court (785) 841-3026 (home)  
Lawrence, KS 66044 Fax: (785) 832-9242  
-----  
PLI-Y2KLAW  
Sponsored by The Practising Law Institute  
810 Seventh Avenue New York, NY 10019  
<https://www.pli.edu> (800) 260-4PLI  
List Moderator: Charles Kerr, [ckerr@mofo.com](mailto:ckerr@mofo.com)  
Technical Contact: Guy Alvarez, [guylaw@yahoo.com](mailto:guylaw@yahoo.com)  
  
The electronic messages that appear on this list are for informational  
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-----  
PLI-Y2KLAW  
Sponsored by The Practising Law Institute  
810 Seventh Avenue New York, NY 10019  
<https://www.pli.edu> (800) 260-4PLI  
List Moderator: Charles Kerr, [ckerr@mofo.com](mailto:ckerr@mofo.com)  
Technical Contact: Guy Alvarez, [guylaw@yahoo.com](mailto:guylaw@yahoo.com)  
  
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information contained on this list may or may not reflect the most  
current legal developments.

-----  
PLI-Y2KLAW  
Sponsored by The Practising Law Institute  
810 Seventh Avenue New York, NY 10019  
<https://www.pli.edu> (800) 260-4PLI  
List Moderator: Charles Kerr, [ckerr@mofo.com](mailto:ckerr@mofo.com)  
Technical Contact: Guy Alvarez, [guylaw@yahoo.com](mailto:guylaw@yahoo.com)  
  
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competent, independent, legal counsel in the relevant jurisdiction.

Transmission of this information is not intended to create, and receipt does not constitute, an attorney-client relationship. The information contained on this list may or may not reflect the most current legal developments.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 4:44 PM  
To: abuse@usa.net  
Subject: testcase2@usa.net spammer

Dear abuse@usa.net

319 more messages this afternoon:

Someone has been using an account at testcase2@usa.net for nearly a month now to bombard my FG@hotmail.com account with false subscriptions to listservs. Two listserv administrators at Indiana.edu have helped a lot to figure out where it's coming from and I include their messages below along with the header and message of one piece of mailing showing testcase2@usa.net in the FROM.

If you could turn off that account completely it would really help. I also ask you to identify to me who the person is behind the spam so that I might be able to do something about it. They've begun a second wave of attacks just yesterday and today from lists at www.onelist.com whom I've notified but seem to still be passing many of the messages, though not all, through the testcase2@usa.net address. The last message here shows that address again.

I had 475 messages in my inbox this morning most from this account testcase2@usa.net and another 319 this afternoon!!

Thanks in advance for anything you can do to stop this.

Desperately in need of your help,

FG  
FG@hotmail.com

-----Original Message-----  
From: LISTSERV Administrator <lstadmin@indiana.edu>  
To: FG <FG@hotmail.com>  
Cc: List Administrator <list-admin@indiana.edu>; stephenl@indiana.edu <stephenl@indiana.edu>  
Date: Friday, February 26, 1999 10:32 AM  
Subject: Re: false listserv subscription

>Frederick and Larry,  
>  
>Do you anything about the subscription testcase2@usa.net? If I'm  
>reading the headers right it looks like the message sent to Frederick  
>came from that address.  
>  
>Larry -- if you want to test this you could set testcase2 to nomail and  
>we could see if that stops the flow of mail to Frederick.  
>  
>Peg Bassett  
>UIITS Messaging Team  
>  
>On Mon, 22 Feb 1999, FG wrote:  
>  
>> Sorry it's taken me a week or so to reply. I'm still receiving  
>> all the messages posted to your listservs. I'm going to try  
>> to attach them and insert them in here to give you the  
>> complete headers in one way or another.  
>>  
>> I really appreciate your help. My account is completely  
>> overwhelmed by all this junk mail and takes several  
>> minutes to download the few legitimate messages.  
>>  
>> FG  
>> FG@hotmail.com  
>>  
>>  
>> >From testcase2@USA.NET Mon Feb 22 08:25:12 1999  
>> Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id  
>> MHotMailB89ACFE724011D101708CCC44188B9B990; Mon Feb 22 08:25:12 1999  
>> Received: (qmail 18627 invoked by uid 0); 22 Feb 1999 12:28:53 -0000  
>> Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad (2.6)  
>> with ESMTP id 831DBVmoK0146M02; Mon, 22 Feb 1999 12:14:36 GMT  
>> Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for  
>> Windows NT v1.1a) with SMTP id <0.F38FDCE0@listserv.indiana.edu>; Mon, 22  
>> Feb 1999 7:14:14 -0500  
>> Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU  
>> (LISTSERV-TCP/IP  
>> release 1.8c) with spool id 17591351 for  
>> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU; Mon, 22 Feb 1999  
>> 07:14:12  
>> -0500  
>> Received: from imo12.mx.aol.com by listserv.indiana.edu (LSMTP for  
>> Windows

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>> NT
>> v1.1a) with SMTP id <0.F2CC3EC0@listserv.indiana.edu>; Mon, 22
Feb
>> 1999 7:14:12 -0500
>> Received: from BGeoT@aol.com by imo12.mx.aol.com (IMOV18.1) id ODDLa24348
>> for
>> <deep-south-roots-l@listserv.indiana.edu>; Mon, 22 Feb 1999
>> 07:14:08
>> -0500 (EST)
>> Mime-Version: 1.0
>> Content-type: text/plain; charset=US-ASCII
>> Content-transfer-encoding: 7bit
>> X-Mailer: AOL 4.0 for Windows 95 sub 205
>> Message-ID: <7f98222.36d14a10@aol.com>
>> Date: Mon, 22 Feb 1999 07:14:08 EST
>> Reply-To: BGeoT@AOL.COM
>> Sender: "A discussion list for genealogy in AL, GA, FL and MS"
>> <DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU>
>> From: George Turnipseed <BGeoT@AOL.COM>
>> Subject: [D-S] JOHNSTON&CALDWELL-HancockCoMS-1800s
>> To: DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU
>>
>> I am searching for info, ancestors of James Johnston born c1810 in NC,
>> married Eleonore ____ c1830 Hancock Co MS. Their son, George W Johnston
>> born 1841 married Victoria V Caldwell.
>> Please contact by e-mail: BGeoT@aol.com
>> George Turnipseed
>>
>> -----
>> List problems?
>> Check
>> your WELCOME message FIRST
>> https://php.indiana.edu/~stephenl/problems.htm SECOND
>> then contact stephenL@indiana.edu
>>
>>
>>
>>
>> -----Original Message-----
>> From: List Administrator <list-admin@indiana.edu>
>> To: Stephens, Larry V <stephenl@indiana.edu>; 'FG'
>> <FG@hotmail.com>; 'lstadmin@othello.ucs.indiana.edu'
>> <lstadmin@othello.ucs.indiana.edu>
>> Cc: 'help@hotmail.com' <help@hotmail.com>; 'support@hotmail.com'
>> <support@hotmail.com>
>> Date: Tuesday, February 16, 1999 12:49 PM
>> Subject: RE: false listserv subscription
>>
>>
>> >I've searched back through all of the LISTSERV log files for February I
>> did
>> >not find a subscription request from Mr. Glaysher for the
>> Deep-South-Roots-L
>> >list. I also did not find any indication that mail to this list was
>> >distributed to
>> >the address FG@hotmail.com.
>> >
>> >Mr. Glaysher -- are you still receiving list mail from our server? If
>> yes,
>> >could
>> >you please forward a copy of a recent message, with full headers to me?
>> >
>> >
>> >Peggy Bassett
>> >University Information Technology Services
>> >Indiana University, Bloomington
>> >bassett@indiana.edu
>>
>>
>> >> owner-java-com@DISCUSS.MICROSOFT.COM
>> >> Java-COM@DISCUSS.MICROSOFT.COM
>> >>
>> >> LINGUIST@LINGUIST.LDC.UPENN.EDU
>> >> LISTSERV@LISTSERV.INDIANA.EDU
>> >> linguist@linguistlist.org
>> >>
>> >> PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU
>> >> owner-pennsylvania-roots-l@listserv.indiana.edu
>> >> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU
>> >>
>> >> MTG-STRATEGY-L@ORACLE.WIZARDS.COM
>> >> PLI-Y2KLAW@PLI.EDU
>> >> owner-pli-y2klaw@pli.edu
>>
>>
>>
>>

```

```

From: "Tim Klymkow" <klymkow@a-znet.com> Save Address Block Sender
Reply-To: pcworks@MailingList.net
To: <pcworks@MailingList.net>
Subject: Re: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98
cd.
Date: Wed, 3 Mar 1999 17:40:58 -0500

```



MIME-Version: 1.0  
From testcase2@usa.net Wed Mar 3 14:49:21 1999  
Received: (qmail 10014 invoked by uid 0); 3 Mar 1999 22:49:15 -0000  
Received: from lion.esosoft.net [207.153.254.66] by mx03 via mtad (2.6)with  
ESMTP id 040DccwxN0117M03; Wed, 03 Mar 1999 22:49:14 GMT  
Received: from moose.esosoft.net (moose@moose.esosoft.net [192.41.5.145])by  
lion.esosoft.net (8.9.1/8.9.1) with ESMTP id RAA23724;Wed, 3 Mar 1999  
17:47:31  
-0500 (EST)  
Received: from localhost (moose@localhost) by moose.esosoft.net (8.8.5) id  
PAA25454; Wed, 3 Mar 1999 15:46:21 -0700 (MST)  
Received: by moose.esosoft.net (bulk\_mailer v1.9); Wed, 3 Mar 1999 15:43:56  
-0700  
Received: (moose@localhost) by moose.esosoft.net (8.8.5) id PAA24669; Wed, 3  
Mar 1999 15:43:53 -0700 (MST)  
Received: from mail.a-znet.com (root@209.177.29.6] by moose.esosoft.net  
(8.8.5) id PAA24640; Wed, 3 Mar 1999 15:43:48 -0700 (MST)  
X-Authentication-Warning: moose.esosoft.net: Host root@[209.177.29.6]  
claimed  
to be mail.a-znet.com  
Received: from klymkow1 (syr2161.a-znet.com [209.2.143.161])by  
mail.a-znet.com  
(8.8.7/8.8.7) with SMTP id RAA01585;Wed, 3 Mar 1999 17:53:33 -0500  
Message-ID: <005f01be65c7\$5065d1e0\$6950fea9@klymkow1>  
X-Priority: 3  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook Express 5.00.0810.800  
X-MimeOLE: Produced By Microsoft MimeOLE V5.00.0810.800  
Sender: owner-pcworks@MailingList.net  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

Gary,  
The only method that works is to rename (or mark as hidden, or delete) all  
instances of WIN.COM on your hard drives, and then run setup from the DOS  
prompt.

Info courtesy of Sean Erwins's Windows 98 FAQ at  
<https://www.listmaker.net/win98/index.html#upgrade> .

Hope this helps!

Tim Klymkow

----- Original Message -----  
From: Gary <ggshaw@uq.net.au>

Sent: Wednesday, March 03, 1999 4:55 AM  
Subject: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98 cd.

>Problem: Win95b installed. Want to  
>upgrade to Win98. I only have Win98 OEM  
>CD. I get the following message after  
>Win98 has copied temp files to begin  
>install.  
>"Your computer has an operating system  
>installed, which cannot be upgraded by  
>this version.  
>  
>"error SU0168"  
>  
<snip>

===== PCWorks Mailing List =====  
Visit Our Random "Member HomePage of the Week":  
Shelley Gaffney's "Shelley's Money Making Opportunities"  
<https://www.geocities.com/TimesSquare/Labyrinth/9790/>  
PCWorks WebPage <https://www.telesouth1.com/~pcworks>  
=====

From: "O'Flynn, Austin" <AOFlynn@CHW.EDU> Save Address Block Sender  
Reply-To: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>  
To: PLI-Y2KLAW@PLI.EDU  
Subject: Re: [PLI-Y2KLAW] Y2K Testing of Biomedical Equipment by Users  
Date: Wed, 3 Mar 1999 22:59:01 -0800  
MIME-Version: 1.0  
From testcase2@usa.net Thu Mar 4 07:16:52 1999  
Received: (qmail 17007 invoked by uid 0); 4 Mar 1999 15:16:42 -0000  
Received: from pli.pli.edu [208.205.105.1] by mx02 via mtad (2.6)with ESMTP  
id  
797DcdPqp0069M02; Thu, 04 Mar 1999 15:16:41 GMT  
Received: from pli (pli.pli.edu [208.205.105.1])by pli.pli.edu (8.8.8/8.8.8)  
with ESMTP id KAA13773;Thu, 4 Mar 1999 10:16:24 -0500 (EST)  
Received: from PLI.PLI.EDU by PLI.PLI.EDU (LISTSERV-TCP/IP release 1.8c)  
withspool id 72642 for PLI-Y2KLAW@PLI.PLI.EDU; Thu, 4 Mar 1999  
10:14:48-0500  
Received: from pli (pli.pli.edu [208.205.105.1]) by pli.pli.edu  
(8.8.8/8.8.8)with ESMTP id KAA13456 for <PLI-Y2KLAW@PLI.PLI.EDU>; Thu, 4  
Mar

199910:04:44 -0500 (EST)  
Approved-By: guylaw@YAHOO.COM  
Received: from plint7.pli.edu (PLINT7.pli.edu [208.205.105.9]) by  
pli.pli.edu(8.8.8/8.8.8) with ESMTP id CAA12884 for  
<pli-y2klaw@pli.pli.edu>;  
Thu, 4 Mar 1999 02:04:28 -0500 (EST)  
Received: by PLINT7 with Internet Mail Service (5.5.2232.9) id <GF5L79GM>;  
Thu, 4 Mar 1999 02:02:01 -0500  
Received: from sfmh-imc-01.sfmh.chw.edu  
(sfmh-imc-external.CHW.edu[192.234.76.2]) by plint7.pli.edu with SMTP  
(Microsoft ExchangeInternet Mail Service Version 5.5.2232.9) id  
GF5L79GL; Thu,  
4 Mar1999 02:01:58 -0500  
Received: by sfmh-imc-01.sfmh.chw.edu with Internet Mail Service  
(5.0.1457.3)id  
<1WSD2QT5>; Wed, 3 Mar 1999 23:04:30 -0800  
X-Priority: 3  
X-Mailer: Internet Mail Service (5.0.1457.3)  
Message-ID:  
<699530BA536DD211A26300A0C9C7504E2D9B22@corp-msg-02.sfmh.chw.edu>  
Sender: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>  
Comments: To: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain

Year 200

Readiness Disclosure Statement

Re: Testing of Biomedical Equipment by Users.  
If you are concerned about the voiding a system warranty by doing your  
testing, it infers you are talking about a relatively new system, in  
which case such testing ought to have been provided for in the contract.  
We at Catholic Healthcare West have decided not to rely merely on  
statements from the vendor with respect to mission critical systems.  
All mission critical systems are being tested, including all interfaces.  
For newly installed systems, we include such right to test in the  
contract, and to test as per our scripts. For older systems, we obtain  
not merely a Y2K compliance statement, but all test scripts and results  
thereof. We also seek copies from the vendor of any third party  
verification of such testing. And then we test the application  
ourselves.  
You should note that many public Y2K Statements have the same caption as  
I have above, that is, they are given pursuant to the Federal Year 2000  
Information and Readiness Disclosure Act that such statement cannot be  
used against the issuer in any legal action, with certain exceptions.  
Therefore, often the public Y2K Statement by a vendor are no more than a  
heads up, leaving you to decide whether you want to act on it or not.  
Where there are patient lives at risk, due diligence warrants that you  
treat such statements as informational only; nothing more.  
I have not heard that the FDA is advising hospitals to the contrary.  
And even if they were, until they put their dollars on the line or  
appropriate regulation is passed, their advice is but circumstantial  
evidence at best on what the standard for due diligence should be.

The statement given above is personal and has not been approved or  
endorsed by CHW. Austin O'Flynn  
Associate Corporate Counsel  
CHW  
<https://www.chw.edu>

-----Original Message-----  
From: Hanson Research Service, Inc. [mailto:lhanson@HANSONINFO.COM]  
Sent: Tuesday, March 02, 1999 10:58 AM  
To: PLI-Y2KLAW@PLI.EDU  
Subject: Re: [PLI-Y2KLAW] Y2K Testing of Biomedical Equipment by Users

Debra --

I recently gave a speech to a medical society on Y2K issues that  
included a  
discussion about the status of biomedical devices. Research for the  
presentation clearly indicated that there are conflicting opinions about  
whether reliance on a vendor's claim of Y2K compliance is adequate, or  
whether the equipment should be tested independently by an experienced  
engineer. Hospitals have been cautious about relying on vendor  
certification, especially when the devices are critical to the welfare  
of  
patients. A New Zealand hospital reported that it had tested a number  
of  
pieces of one type of medical equipment and found that half were not Y2K  
compliant. This alarmed the hospital since the vendor had certified  
that  
the equipment was Y2K compliant. Some hospitals maintain that it is not  
only  
necessary to self test a particular device, but every single sample--a  
tedious and expensive process. I can supply the citations for the  
above,  
which do not represent formal medical studies but rather observations  
from  
medical practitioners. I would be interested in listserv opinion on  
what  
constitutes due diligence in this matter.

Regards,  
Louise

>I represent a health-care provider which uses sophisticated biomedical  
>equipment. The company's inside biomedical administrators would like

to be  
>able to rely on the public y2k compliance statements issued by the  
>equipment vendors to the FDA, and are hesitant to conduct their own  
testing  
>because, they say, (i) the FDA recommends (prohibits?) against user  
>testing, and (ii) the vendor warranties may be nullified if the user  
>"tampers" with the software. Does anyone have any opinions on these  
>issues, or any authority in support of or against this position? Is it  
>reasonable for an end-user to rely on vendor statements of compliance,  
or  
>should a user (who, of course, has less technical expertise than the  
vendor  
>concerning its particular piece of equipment) have to test on its own  
the  
>equipment supplied by a multitude of vendors? The concerns are  
two-fold:  
> (i) contractual rights of the company against the vendor if it turns  
out  
>that the equipment is non-compliant; and (ii) potential liability of  
the  
>company to patients using any equipment which malfunctions.

>  
>Your thoughts and suggestions are appreciated.

>Debra Glazer, Esq.  
>Irvine, CA 92612  
>(949) 854-0173  
>FAX (949) 854-0198  
>Debra.Glazer@worldnet.att.net

>  
>

>-----

>PLI-Y2KLAW  
>Sponsored by The Practising Law Institute  
>810 Seventh Avenue New York, NY 10019  
><https://www.pli.edu> (800) 260-4PLI  
>List Moderator: Charles Kerr, [ckerr@mofo.com](mailto:ckerr@mofo.com)  
>Technical Contact: Guy Alvarez, [guylaw@yahoo.com](mailto:guylaw@yahoo.com)  
>  
>The electronic messages that appear on this list are for informational  
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>receipt does not constitute, an attorney-client relationship. The  
>information contained on this list may or may not reflect the most  
>current legal developments.

>  
>

Louise Hanson, President E-mail: [lhanson@hansoninfo.com](mailto:lhanson@hansoninfo.com)  
Hanson Research Services, Inc. Phone: (785) 832-9234 (business);  
1628 Dudley Court (785) 841-3026 (home)  
Lawrence, KS 66044 Fax: (785) 832-9242

>-----

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List Moderator: Charles Kerr, [ckerr@mofo.com](mailto:ckerr@mofo.com)  
Technical Contact: Guy Alvarez, [guylaw@yahoo.com](mailto:guylaw@yahoo.com)

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current legal developments.

>-----

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810 Seventh Avenue New York, NY 10019  
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List Moderator: Charles Kerr, [ckerr@mofo.com](mailto:ckerr@mofo.com)  
Technical Contact: Guy Alvarez, [guylaw@yahoo.com](mailto:guylaw@yahoo.com)

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purposes only. They are not intended to be and should not be  
considered legal advice nor substitute for obtaining legal advice from  
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receipt does not constitute, an attorney-client relationship. The  
information contained on this list may or may not reflect the most  
current legal developments.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 5:11 PM  
To: admin@onelist.com  
Subject: FOR Lupe: testcase2@usa.net spammer

Lupe,

I appreciate your help. I've received another 320+ messages this afternoon for a total of over 800! My account won't even let me download anything it's so over taxed.

I hope you can figure this thing out.

Thanks!

Fred Glaysher  
FG@hotmail.com

From: Bluespearl@aol.com Save Address Block Sender  
Reply-To: 40PlusSingles@onelist.com  
To: 40PlusSingles@onelist.com  
Subject: [40PlusSingles] Re: List Complaint  
Date: Thu, 4 Mar 1999 10:33:20 EST  
MIME-Version: 1.0  
From testcase2@usa.net Thu Mar 4 13:42:10 1999  
Received: (qmail 4631 invoked by uid 0); 4 Mar 1999 15:36:31 -0000  
Received: from onelist.com [209.207.164.223] by nm199 via mtad (2.6)with ESMTTP  
id 976DcDPKE0121M19; Thu, 04 Mar 1999 15:36:30 GMT  
Received: (qmail 9489 invoked by alias); 4 Mar 1999 15:43:38 -0000  
Received: (qmail 9484 invoked from network); 4 Mar 1999 15:43:37 -0000  
Received: from unknown (HELO imo28.mx.aol.com) (198.81.17.72) by pop.onelist.com with SMTP; 4 Mar 1999 15:43:37 -0000  
Received: from Bluespearl@aol.com by imo28.mx.aol.com (IM0v19.3) id hQBDa02500  
for <40PlusSingles@onelist.com>; Thu, 4 Mar 1999 10:33:20 -0500 (EST)  
Message-ID: <3ce379d0.36dea7c0@aol.com>  
X-Mailer: AOL 4.0 for Windows 95 sub 4  
Mailing-List: list 40PlusSingles@onelist.com; contact 40PlusSingles-owner@onelist.com  
Delivered-To: mailing list 40PlusSingles@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:40PlusSingles-unsubscribe@ONElist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

From: Bluespearl@aol.com

<< because I love to flam, >>

New sport in Michigan, Jeff???  
Just teasin ya, big guy!  
Have a good day!  
Peace  
Abby

-----  
Ideas on how we can improve ONElist?  
<https://www.onelist.com>  
Check out the Suggestion Box feature on our new web site

From: Richard Diederer <Richard.Diederer@ICT.NL> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM  
Subject: Interface pointer leakage in Java?  
Date: Thu, 4 Mar 1999 10:39:46 +0100  
MIME-Version: 1.0  
From testcase2@USA.NET Thu Mar 04 07:00:34 1999  
Received: from [204.68.24.99] by hotmail.com (1.0) with SMTP id MHotMail30980124334803335065324993427014755607220; Thu Mar 04 07:00:34 1999  
Received: (qmail 28120 invoked by uid 0); 4 Mar 1999 11:13:47 -0000  
Received: from VMS.DC.LSOFT.COM [209.119.1.27] by nm199 via mtad (2.6)with ESMTTP id 089DcDLNS0024M19; Thu, 04 Mar 1999 11:13:46 GMT  
Received: from peach (209.119.0.4) by VMS.DC.LSOFT.COM (LSMTP for OpenVMS v1.1a) with SMTP id <7.3953A299@VMS.DC.LSOFT.COM>; Thu, 4 Mar 1999 5:42:16 -0500  
Received: from DISCUSS.MICROSOFT.COM by DISCUSS.MICROSOFT.COM (LISTSERV-TCP/IPrelease 1.8d) with spool id 730655 forJava-COM@DISCUSS.MICROSOFT.COM; Thu, 4 Mar 1999 05:46:24 -0500  
Received: from 193.79.216.3 by PEACH.EASE.LSOFT.COM (SMTP release 1.0d) withTCP; Thu, 4 Mar 1999 05:46:24 -0500  
Received: from duif.dev.ict.nl (duif.dev.ict.nl [192.168.1.7]) bycyberbus.ict.nl (8.9.3/8.9.3) with SMTP id LAA20185 forJava-COM@DISCUSS.MICROSOFT.COM; Thu, 4 Mar 1999 11:52:51 +0100  
Received: by duif.dev.ict.nl (Lotus SMTP MTA v4.6.2 (693.3 8-11-1998)) idC125672A.0036706E ; Thu, 4 Mar 1999 10:54:37 +0100

X-Lotus-FromDomain: ICT  
Message-ID: <C125672A.00366FAC.00@duif.dev.ict.nl>  
Sender: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Disposition: inline

Hi,

I was wondering why DLLHOST.EXE remains active after local or remote instantiation of a Java COM object.  
After running Rational Purify on my application, I found two stubborn interface pointer leaks:

```
[W] ILK: COM Interface leak from interface pointer 0x77bc9198, allocated in
CoGetMalloc
    Leak from IMalloc interface with reference count of 2 (0x77bc9198)
    Allocation location
        CoGetMalloc+0xc [C:\WINNT\SYSTEM32\ole32.dll
ip=0x67b2175c]
        VariantTimeToSystemTime+0x147e [C:\WINNT\SYSTEM32\oleaut32.dll
ip=0x6534bc9f]
        SysAllocStringLen+0x77 [C:\WINNT\SYSTEM32\oleaut32.dll
ip=0x653414be]
        SysAllocString+0xb [C:\WINNT\SYSTEM32\OLEAUT32.dll
ip=0x553418c0]
        execute_java_constructorV+0x3d6f [C:\WINNT\System32\msjava.dll
ip=0x7c03b5bd]
        execute_java_constructorV+0x37b4 [C:\WINNT\System32\msjava.dll
ip=0x7c03b002]
        execute_java_constructorV+0x3a94 [C:\WINNT\System32\msjava.dll
ip=0x7c03b2e2]
        JITResolveInterface+0x421f [C:\WINNT\System32\msjava.dll
ip=0x7c010686]
        JITResolveInterface+0x40a3 [C:\WINNT\System32\msjava.dll
ip=0x7c01050a]
        JITResolveInterface+0x902 [C:\WINNT\System32\msjava.dll
ip=0x7c00cd69]
[W] ILK: COM Interface leak from interface pointer 0x7c0da8f8, allocated in
CoGetClassObject
    Leak from IClassFactory interface with reference count of 1
(0x7c0da8f8)
    Allocation location
        CoGetClassObject+0xc [C:\WINNT\SYSTEM32\ole32.dll
ip=0x67b2178f]
        ???
[C:\Project\MIP\Java\PMSJClient_General\PMSJClient.exe ip=0x00401682]
        ???
[C:\Project\MIP\Java\PMSJClient_General\PMSJClient.exe ip=0x0040f059]
```

Could this be the reason for keeping DLLHOST.exe active or is there another explanation?  
If yes, is there a solution/workaround for my problem? I explicitly release my interface pointers and set my COM objects to null after using them.

Richard.

-----  
Users Guide <https://www.microsoft.com/workshop/essentials/mail.asp>  
contains important info including how to unsubscribe. Save time, search the archives at <https://discuss.microsoft.com/archives/index.html>

From: BetRTimes@aol.com Save Address Block Sender  
Reply-To: chatover21@onelist.com  
To: chatover21@onelist.com  
Subject: [chatover21] Re: see ya...  
Date: Thu, 4 Mar 1999 16:15:48 EST  
MIME-Version: 1.0  
From: testcase2@usa.net Thu Mar 04 13:55:34 1999  
Received: from [204.68.24.140] by hotmail.com (1.0) with SMTP id  
MHotMail309803733413894135065324753427014796395510; Thu Mar 04 13:55:34  
1999  
Received: (qmail 4544 invoked by uid 0); 4 Mar 1999 21:17:04 -0000  
Received: from onelist.com [209.207.164.13] by mx03 via mtad (2.6)with ESMTP  
id  
473DcDVRD0170M03; Thu, 04 Mar 1999 21:17:03 GMT  
Received: (qmail 4644 invoked by alias); 4 Mar 1999 21:17:58 -0000  
Received: (qmail 4638 invoked from network); 4 Mar 1999 21:17:57 -0000  
Received: from unknown (HELO imo27.mx.aol.com) (198.81.17.71) by  
pop.onelist.com with SMTP; 4 Mar 1999 21:17:57 -0000  
Received: from BetRTimes@aol.com by imo27.mx.aol.com (IMOV19.3) id  
h0LIa20330  
for <chatover21@onelist.com>; Thu, 4 Mar 1999 16:15:48 -0500 (EST)  
Message-ID: <443760b9.36def804@aol.com>  
X-Mailer: AOL 4.0 for Windows 95 sub 13  
Mailing-List: list chatover21@onelist.com; contact  
chatover21-owner@onelist.com  
Delivered-To: mailing list chatover21@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:chatover21-unsubscribe@ONelist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close

Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

From: BetRTimes@aol.com

In a message dated 3/4/99 3:11:27 PM Central Standard Time,  
elliemc@viptx.net  
writes:

<< BOP on the HEADOLA >>

Uh.. EL, sweetie....

Jill is the only one that gets to BOP me on the head..

-----  
Ideas on how we can improve ONelist?

<https://www.onelist.com>

Check out the Suggestion Box feature on our new web site

From: JCWagner@aol.com Save Address Block Sender

To: JCWagner@aol.com

CC: business\_express@onelist.com, psaclass@onelist.com,  
110@onelist.com,1aabiz@onelist.com, 1websuccess@onelist.com,  
A1-winner@onelist.com,a1biz@onelist.com, aaabiz4u@onelist.com,  
anyandall@onelist.com,aproject21@onelist.com, asafelist@onelist.com,  
bizoppseeks@onelist.com,emailops@onelist.com, eric@onelist.com,  
fdenton@onelist.com,freebies@onelist.com, freelow@onelist.com,  
homebasedbusiness@onelist.com,1world-list@onelist.com,  
wholesale@onelist.com,  
saf-t-mail@onelist.com,111-homeworkers@onelist.com, bizopps@onelist.com,  
freebiznet@onelist.com,freeadvertising@onelist.com,  
powermail@onelist.com,  
adrite@onelist.com,gema-media@onelist.com, adlist@onelist.com,  
euromarket@onelist.com,hotjobs@onelist.com, iMall@onelist.com,  
UR12\_ADS@onelist.com,millionaires@onelist.com,  
In4mation4U@onelist.com,ADvertisement@onelist.com,  
1111-network@onelist.com,  
info-foru@onelist.com,netsnooper@onelist.com, 1Help@onelist.com,  
imporex@onelist.com,trafgen@egroups.com, chances@onelist.com,  
ssbdfreeads@onelist.com,wildfire@onelist.com, -Web-Cash-@onelist.com,  
freehits@onelist.com,-ABigOpp@onelist.com, 1cashalert@onelist.com,  
20dollardeals@onelist.com,freestart@onelist.com

Subject: [NetSnooper] Looking for some new free Business

Opportunities...visit  
our sites today...

Date: Thu, 4 Mar 1999 11:30:45 EST

MIME-Version: 1.0

From testcase2@usa.net Thu Mar 04 08:59:23 1999

Received: from [204.68.24.141] by hotmail.com (1.0) with SMTP id  
MHotMail30980195627341235065324993427014797475210; Thu Mar 04 08:59:23  
1999

Received: (qmail 14798 invoked by uid 0); 4 Mar 1999 16:54:59 -0000

Received: from onelist.com [209.207.164.211] by mx04 via mtad (2.6)with  
ESMTP

id 073DcDq370010M04; Thu, 04 Mar 1999 16:54:58 GMT

Received: (qmail 14664 invoked by alias); 4 Mar 1999 17:00:46 -0000

Received: (qmail 14580 invoked from network); 4 Mar 1999 17:00:45 -0000

Received: from unknown (HELO imo13.mx.aol.com) (198.81.17.3) by  
pop.onelist.com

with SMTP; 4 Mar 1999 17:00:45 -0000

Received: from JCWagner@aol.com by imo13.mx.aol.com (IMOV18.1) id  
EVQLa05340;

Thu, 4 Mar 1999 11:30:45 -0500 (EST)

Message-ID: <e784edbe.36deb535@aol.com>

X-Mailer: AOL 4.0 for Windows 95 sub 236

Mailing-List: list netsnooper@onelist.com; contact

netsnooper-owner@onelist.com

Delivered-To: mailing list netsnooper@onelist.com

Precedence: bulk

List-Unsubscribe: <mailto:netsnooper-unsubscribe@ONelist.com>

View Email Message Source

Reply Reply All Forward Delete Previous Next Close

Content-Type: text/plain

Content-Transfer-Encoding: 7bit

From: JCWagner@aol.com

JCW Assocs. Marketing

has a gift for you..check these Biz Opps out today..

visit the Cyberfusion Network soon

<https://cfn-net.com/cfn/jcwassoc>

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<https://www.myfreeoffice.com/jcwagnerassocs>

become an account exec

<https://www.adgrafx.com/jcwagner>

courtesy of:

Joan C. Wagner Assocs.

Consulting Services

Management and Marketing

My Ffa Link Page  
<https://www.ffmpeg.com/links/6339.htm>  
 +AF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBf-  
 Get Your Own Free Classified Site  
<https://www.websitings.com/classads/1342813.htm>  
<https://go.citynews.com/dir.html/larrmac>

-----  
We have a new web site!  
<https://www.onelist.com>  
Onelist: The leading provider of free email community services

Reply Reply All Forward Delete Previous Next Close

(Move to Selected Folder)

In-Box  
Sent Messages  
Drafts  
Trash Can  
To-Messages

-----  
----  
© 1999 Microsoft Corporation. All Rights Reserved. [Contact Us|Help]

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 9:07 AM  
Subject: Evil (Re: three signs of maturity of humankind (was: Science and Religion))

Vinson Jamir wrote in message <36DF2DC1.87B4D101@bellsouth.net>...

> Help me with this. An authenticated source reports 'Abdul-Baha as  
>saying, "... all the qualities and admirable perfections of man, are purely  
>good, and exist. Evil is simply their nonexistence. So ignorance is the  
>want  
>of knowledge; error is the want of guidance; forgetfulness is the want of  
>memory; stupidity [my favorite!] is the want of GOOD SENSE. All these  
>things  
>have no real existence." (Some Answered Questions, p.263)(Emphasis ADDED)

The same man said this:

"This attachment of the soul and spirit to the human world, which  
is sin, was inherited by the descendants of Adam, and is the  
serpent which is \*always\* in the midst of, and at enmity with, the  
spirits and descendants of Adam. \*That enmity continues and  
endures.\*" (Emphasis ADDED....)

Bahais themselves have confirmed for me the Reality of Evil....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 9:11 AM  
Subject: Bahai hypocrisy (Re: Shunning (was: Interesting Conversations))

Ron House wrote in message <36DCC3FF.4F006B3@usq.edu.au>...

>  
>It is easy for Baha'is to be too critical of the rough and tumble of  
>Internet discussions. After attending one of the etherial, unworldly  
>Baha'i events, one could easily come here and be disappointed.  
>Fortunately for me, I learned that the ever so syruppy, hyper-polite,  
>prayer-filled people are the most hypocritical and hateful, and that  
>politeness is no measure of a person's real spirituality. I prefer to  
>ask: who is giving me their \_real\_ thoughts, held for sincere and good  
>reasons, trying to achieve some good in the world? Those are the people  
>I feel close to.

I believe Ron is touching on something quite significant about  
the Bahai Faith today, including here online.... In my experience  
in dealing with soc.religion.bahai, the BCCA, Bahais on Usenet  
and now AOL during the last two years, it has indeed been the  
nauseatingly spiritual and self-righteous who have been the most  
hypocritical, dishonest, and hateful in their opposition to the  
freedom of speech and conscience Abdul-Baha respected and  
admired....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]



Sent: Friday, March 05, 1999 9:19 AM  
To: abuse@usa.net  
Cc: admin@onelist.com  
Subject: testcase2@ usa.net spammer - 3 more headers

Three more headers in case these can help you stop  
testcase2@ usa.net

More than 1,700 messages have bombarded my account  
yesterday and today! Almost all of them are from www.onelist.com

Fred Glaysher  
FG@hotmail.com

From: Announce\_Your\_MLM-help@listbot.com Save Address Block Sender  
To: testcase2@usa.net  
Subject: ListBot Warning  
Date: 5 Mar 1999 07:12:36 -0000  
From testcase2@usa.net Thu Mar 4 23:12:53 1999  
Received: (qmail 24288 invoked by uid 0); 5 Mar 1999 07:12:51 -0000  
Received: from www61.linkexchange.com [216.32.177.237] by mx05 via mtad  
(2.6)with ESMTP id 319DceHmU0060M05; Fri, 05 Mar 1999 07:12:51 GMT  
Received: (qmail 16703 invoked from network); 5 Mar 1999 07:12:48 -0000  
Received: from yoda.linkexchange.com (216.32.177.231)by  
www61.linkexchange.com  
with QMQP; 5 Mar 1999 07:12:48 -0000  
Message-ID: <920617956.512.qmail@ech>  
Mailing-List: ListBot mailing list contact  
Announce\_Your\_MLM-help@listbot.com  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain

This is an automatically generated message created by the ListBot system.

This is a warning message to let you know that your mail is bouncing.  
If this email reaches you, then please disregard this message.

Thanks!

Sincerely,

The ListBot Team  
Part of the LinkExchange family at <https://www.linkexchange.com/>

From: "L-Soft list server at Practising Law Institute \ (1.8c\)"  
<LISTSERV@pli.pli.edu> Save Address Block Sender  
Reply-To: PLI-Y2KLAW-request@PLI.EDU  
To: Test Case <testcase2@USA.NET>  
CC: Guy Alvarez <guylaw@YAHOO.COM>  
Subject: Your removal from the PLI-Y2KLAW list  
Date: Thu, 4 Mar 1999 17:42:56 -0500  
From testcase2@usa.net Thu Mar 4 22:59:42 1999  
Received: (qmail 6300 invoked by uid 0); 4 Mar 1999 23:03:45 -0000  
Received: from pli.pli.edu [208.205.105.1] by mx02 via mtad (2.6)with ESMTP  
id  
395DcDwrk0114M02; Thu, 04 Mar 1999 22:43:10 GMT  
Received: from pli (pli.pli.edu [208.205.105.1])by pli.pli.edu (8.8.8/8.8.8)  
with ESMTP id RAA17027;Thu, 4 Mar 1999 17:42:56 -0500 (EST)  
Message-Id: <199903042242.RAA17027@pli.pli.edu>  
X-LSV-ListID: PLI-Y2KLAW  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain

Thu, 4 Mar 1999 17:42:56

You have been removed from the PLI-Y2KLAW list (PLI Year 2000 Law List)  
by Guy Alvarez <guylaw@YAHOO.COM>.

From: Guy Alvarez <guylaw@yahoo.com> Save Address Block Sender  
To: FG <FG@hotmail.com>  
Subject: Re: testcase2usa.net spammer  
Date: Thu, 4 Mar 1999 14:36:44 -0800 (PST)  
MIME-Version: 1.0  
From guylaw@yahoo.com Thu Mar 4 14:38:15 1999  
Received: from send1e.yahoomail.com (205.180.60.64)by sendaol.mail.yahoo.com  
with SMTP; 4 Mar 1999 14:37:01 -0800  
Message-ID: <19990304223644.26193.rocketmail@send1e.yahoomail.com>  
Received: from [153.35.219.72] by send1e; Thu, 04 Mar 1999 14:36:44 PST  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain

Wow!

Sound terrible. I will do anything I can to help

I will delete that address immediately.

Second, I cannot find out anything about the individual who subscribed to this list except for the name they supplied. test case.

Sorry no help there!

I would contact USA NET and find out who owns the account. They must have registered their names in order to set it up

Hope this helps!

==

Guy Alvarez  
List Manager

---

DO YOU YAHOO!?

Get your free @yahoo.com address at <https://mail.yahoo.com>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 9:37 AM  
To: abuse@usa.net  
Cc: admin@onelist.com  
Subject: testcase2@usa.net spammer - YET MORE HEADERS

Lupe  
ONElist Tech Support <admin@onelist.com>

abuse@usa.net

Here are more sample headers and messages.

The messages just keep pouring in. I hope you can help me. I need my account for business to make a living!

Fred Glaysher  
FG@hotmail.com

From: Sparked <sparked1@yahoo.com> Save Address Block Sender  
Reply-To: brandy@smartbot.net  
To: ads-to-the-max@onelist.com  
Subject: [fortune] Don't Miss Out On This One! Only \$20!  
Date: Fri, 5 Mar 1999 05:36:05 -0800 (PST)  
MIME-Version: 1.0  
From testcase2@usa.net Fri Mar 5 06:06:54 1999  
Received: (qmail 25631 invoked by uid 0); 5 Mar 1999 13:35:25 -0000  
Received: from onelist.com [209.207.135.229] by mx04 via mtad (2.6)with ESMTP  
id 855DceNjZ0120M04; Fri, 05 Mar 1999 13:35:25 GMT  
Received: (qmail 5218 invoked by alias); 5 Mar 1999 13:29:22 -0000  
Received: (qmail 5206 invoked from network); 5 Mar 1999 13:29:21 -0000  
Received: from unknown (HELO send201.yahoomail.com) (128.11.68.125) by pop.onelist.com with SMTP; 5 Mar 1999 13:29:21 -0000  
Message-ID: <19990305133605.11257.rocketmail@send201.yahoomail.com>  
Received: from [209.208.18.161] by send201.mail.yahoo.com; Fri, 05 Mar 1999 05:36:05 PST  
Mailing-List: list fortune@onelist.com; contact fortune-owner@onelist.com  
Delivered-To: mailing list fortune@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:fortune-unsubscribe@ONElist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain

From: Sparked <sparked1@yahoo.com>

Believe it or not!!!  
THIS SAME LITTLE AD can put \$200-\$300 in cash in your mailbox...EVERYDAY!  
Have you tried many other programs only to be disappointed in the results?  
Are you tired of MLM that makes someone else money while you still struggle to succeed?  
Can you afford \$20 to change your financial future forever?  
THEN LOOK NO FURTHER! This opportunity is for you!  
Begin working for yourself and not for someone else!  
NOT MLM.....YOUR OWN home business!  
It's working for me and it will for you too.....guaranteed!  
This little cookie cutter spits out \$20 checks to you everyday!  
It's a 3-part automated system, consisting of a  
KILLER classified ad...a powerful one page  
sales letter, delivered by auto responder.  
And a QUALITY product, delivered to  
your customer by the company.

You can set up today...and actually be  
getting checks mailed to you tomorrow.

For complete details: send a blank email to the address below and  
place "more info"  
in the subject line:

mailto: brandy@SmartBotPRO.net

To sign up for a free web page visit:  
<https://www.myfreeoffice.com/sparked2>

From: "T H" <zapit7@hotmail.com> Save Address Block Sender  
To: accesscom@onelist.com  
Subject: [tlraab] Money on the NET???  
Date: Fri, 05 Mar 1999 05:41:13 PST  
MIME-Version: 1.0  
From testcase2@usa.net Fri Mar 5 05:49:16 1999  
Received: (qmail 3358 invoked by uid 0); 5 Mar 1999 13:48:00 -0000  
Received: from onelist.com [209.207.164.13] by mx04 via mtad (2.6)with ESMTP  
id  
739DceNv80053M04; Fri, 05 Mar 1999 13:47:59 GMT  
Received: (qmail 28423 invoked by alias); 5 Mar 1999 13:42:26 -0000  
Received: (qmail 28408 invoked from network); 5 Mar 1999 13:42:24 -0000  
Received: from unknown (HELO hotmail.com) (207.82.251.117) by  
pop.onelist.com  
with SMTP; 5 Mar 1999 13:42:24 -0000  
Received: (qmail 8782 invoked by uid 0); 5 Mar 1999 13:41:14 -0000  
Message-ID: <19990305134114.8781.qmail@hotmail.com>  
Received: from 207.142.80.92 by www.hotmail.com with HTTP; Fri, 05 Mar 1999  
05:41:13 PST  
X-Originating-IP: [207.142.80.92]  
Mailing-List: list tlraab@onelist.com; contact tlraab-owner@onelist.com  
Delivered-To: mailing list tlraab@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:tlraab-unsubscribe@ONelist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain

From: "T H" <zapit7@hotmail.com>

If you are serious about tapping into the  
MULTI-BILLION DOLLAR internet marketplace...  
(and, make no mistake about it...  
it is not just the mega companies like  
Microsoft that are reaping huge profits...  
tens of thousands of "Mom and Pop" sites are  
earning serious income right now TODAY !!!  
and EVERY day , on the net)

Kick YOUR business into High Gear with this  
"Special Offer"

1. Addresses of opportunity seekers.
2. Listing of Websites that offer FREE services.  
(We have picked some of the BEST of these)
3. An introduction to HTML that will put you  
ahead of the class.

Here is just some of what Item 2 includes:

(autoresponder systems)  
(your own classified advertising site)  
(your own FFA link site)  
(guest book)  
(referral system)  
(banner creations)  
(business opportunities)  
(web space)  
(e-mail accounts)  
(translator)  
(software)  
(web site analysis)  
(credit card merchant account)

For all the details and ordering information:

<https://www.myfreeoffice.com/yoursite/specialintro2.html>

Don't DELAY start building TODAY ...

Or to order Items 2 & 3 without the addresses see:

<https://www.myfreeoffice.com/herschel/freestuff.html>

Thanks and have a great day !!!

<https://www.myfreeoffice.com/herschel/Tom4.html>  
(Custom Web Design and Banners)

\*\*\*\*\*

-----  
Come check out our brand new web site!

<https://www.onelist.com>  
Onelist: Making the Internet intimate

From: Sparked <sparked1@yahoo.com> Save Address Block Sender  
Reply-To: brandy@smartbot.net  
To: online\_marketing\_mlm@onelist.com  
Subject: [NetSnooper] Don't Miss Out On This One! Only \$20!  
Date: Fri, 5 Mar 1999 05:39:14 -0800 (PST)  
MIME-Version: 1.0  
From testcase2@usa.net Fri Mar 5 06:09:51 1999  
Received: (qmail 27307 invoked by uid 0); 5 Mar 1999 13:38:01 -0000  
Received: from onelist.com [209.207.164.207] by mx04 via mtad (2.6)with  
ESMTP  
id 954DceNMa0051M04; Fri, 05 Mar 1999 13:38:00 GMT  
Received: (qmail 16477 invoked by alias); 5 Mar 1999 13:32:00 -0000  
Received: (qmail 16442 invoked from network); 5 Mar 1999 13:31:59 -0000  
Received: from unknown (HELO send205.yahoomail.com) (128.11.68.129) by  
pop.onelist.com with SMTP; 5 Mar 1999 13:31:58 -0000  
Message-ID: <19990305133914.4463.rocketmail@send205.yahoomail.com>  
Received: from [209.208.18.161] by send205.mail.yahoo.com; Fri, 05 Mar 1999  
05:39:14 PST  
Mailing-List: list netsnooper@onelist.com; contact  
netsnooper-owner@onelist.com  
Delivered-To: mailing list netsnooper@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:netsnooper-unsubscribe@ONelist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain

From: Sparked <sparked1@yahoo.com>

Believe it or not!!!  
THIS SAME LITTLE AD can put \$200-\$300 in cash in your  
mailbox...EVERYDAY!  
Have you tried many other programs only to be disappointed in the  
results?  
Are you tired of MLM that makes someone else money while you still  
struggle to succeed?  
Can you afford \$20 to change your financial future forever?  
THEN LOOK NO FURTHER! This opportunity is for you!  
Begin working for yourself and not for someone else!  
NOT MLM.....YOUR OWN home business!  
It's working for me and it will for you too.....guaranteed!  
This little cookie cutter spits out \$20 checks to you everyday!  
It's a 3-part automated system, consisting of a  
KILLER classified ad...a powerful one page  
sales letter, delivered by auto responder.  
And a QUALITY product, delivered to  
your customer by the company.

You can set up today...and actually be  
getting checks mailed to you tomorrow.

For complete details: send a blank email to the address below and  
place "more info"  
in the subject line:

mailto: brandy@SmartBotPRO.net

To sign up for a free web page visit:  
<https://www.myfreeoffice.com/sparked2>

---

New hobbies? New curiosities? New enthusiasms?  
<https://www.onelist.com>  
Sign up for a new email list today

---

This safe email list is owned by NetLinks  
Stop by and place your FREE ad today!  
<https://onlinebiz.com/index.html>

From: "Doyle Smith" <d\_smith27@hotmail.com> Save Address Block Sender  
Reply-To: ssbdfreeads@onelist.com  
To: wildfire@onelist.com  
Subject: [ssbdfreeads] Pre-confirmed HOT LEADS.  
Date: Fri, 05 Mar 1999 05:14:09 PST  
MIME-Version: 1.0  
From testcase2@usa.net Fri Mar 5 06:00:44 1999  
Received: (qmail 13595 invoked by uid 0); 5 Mar 1999 13:14:17 -0000  
Received: from onelist.com [209.207.164.205] by mx02 via mtad (2.6)with  
ESMTP  
id 289DceNoo0175M02; Fri, 05 Mar 1999 13:14:14 GMT  
Received: (qmail 715 invoked by alias); 5 Mar 1999 13:08:16 -0000  
Received: (qmail 707 invoked from network); 5 Mar 1999 13:08:15 -0000  
Received: from unknown (HELO hotmail.com) (209.185.131.147) by  
pop.onelist.com

with SMTP; 5 Mar 1999 13:08:15 -0000  
Received: (qmail 15738 invoked by uid 0); 5 Mar 1999 13:14:10 -0000  
Message-ID: <19990305131410.15737.qmail@hotmail.com>  
Received: from 207.18.60.238 by www.hotmail.com with HTTP; Fri, 05 Mar 1999 05:14:09 PST  
X-Originating-IP: [207.18.60.238]  
Mailing-List: list ssbdfreeads@onelist.com; contact ssbdfreeads-owner@onelist.com  
Delivered-To: mailing list ssbdfreeads@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:ssbdfreeads-unsubscribe@ONelist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain

From: "Doyle Smith" <d\_smith27@hotmail.com>

Pre-confirmed HOT LEADS, qualified leads, advertising space  
AND RESIDUAL MONTHLY INCOME  
All in One Great Program!  
All for as low as \$29 per month.  
WOW ... THIS ONE IS HOT!!!!!!  
<https://www.leads4profit.com/cgi-bin/view.cgi/main/247m/>

-----  
Come check out our brand new web site!  
<https://www.onelist.com>  
Onelist: Making the Internet intimate  
-----

Get your business listed at Sunny Side Business Directory.  
<mailto:sunnyside@altavista.net> or visit  
<https://www.freeyellow.com/members5/richbizky/>

From: bhmoore2@yahoo.com Save Address Block Sender  
To: -0nlythebestOpps@onelist.com  
Subject: [-0nlythebestOpps] You'll MARVEL at This Little Money Maker...It's SO

simple...  
Date: 5 Mar 1999 07:42:48 -0000  
MIME-Version: 1.0  
From testcase2@usa.net Fri Mar 5 06:21:57 1999  
Received: (qmail 25882 invoked by uid 0); 5 Mar 1999 07:47:54 -0000  
Received: from onelist.com [209.207.164.219] by mx09.netaddress.usa.net via mtad (2.6)with ESMTP id 757DceHv20074M09; Fri, 05 Mar 1999 07:47:53 GMT  
Received: (qmail 10591 invoked by alias); 5 Mar 1999 07:42:48 -0000  
Received: (qmail 10586 invoked by uid 99); 5 Mar 1999 07:42:48 -0000  
Message-ID: <920619768.10585@onelist.com>  
Received: from 209.239.135.35 by www.onelist.com with HTTP; 5 Mar 1999 07:42:48 -0000  
Mailing-List: list -0nlythebestOpps@onelist.com; contact -0nlythebestOpps-owner@onelist.com  
Delivered-To: mailing list -0nlythebestOpps@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:-0nlythebestOpps-unsubscribe@ONelist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain

From: bhmoore2@yahoo.com

It works completely on Email...  
No Spamming Needed or Tolerated...  
It's automated in three steps...

ONE...We give you a KILLER ad...  
TWO...You send our POWERFUL one-page letter  
by auto responder explaining the whole system...  
THREE...We deliver a QUALITY product  
to your customers...

Set up and make money literally in hours...  
The best part is...  
Your customers get to do the same thing and  
make money too...  
That makes your business' IMAGE soar...

AND...You can do this over and over...  
For complete details send an Email with INFO as  
the subject to:  
[cookiesystem@smartbotpro.net](mailto:cookiesystem@smartbotpro.net)

ACT NOW...

-----  
Have you visited our new web site?  
<https://www.onelist.com>  
Onelist: Helping to create Internet communities  
-----

Check out this great site:  
<https://hotyellow98.com/rjnico/index.html>

From: AnnieL56@aol.com Save Address Block Sender  
Reply-To: 40PlusSingles@onelist.com  
To: 40PlusSingles@onelist.com  
Subject: [40PlusSingles] Re: I think.....  
Date: Fri, 5 Mar 1999 08:50:06 EST  
MIME-Version: 1.0  
From testcase2@usa.net Fri Mar 05 06:05:19 1999  
Received: from [204.68.24.141] by hotmail.com (1.2) with SMTP id  
MHotMailB8A92F9FBADAD1017093CC44188D80FC0; Fri Mar 05 06:05:19 1999  
Received: (qmail 5101 invoked by uid 0); 5 Mar 1999 13:50:16 -0000  
Received: from onelist.com [209.207.164.209] by mx04 via mtad (2.6)with  
ESMTP  
id 601DceNYP0036M04; Fri, 05 Mar 1999 13:50:15 GMT  
Received: (qmail 8771 invoked by alias); 5 Mar 1999 13:44:30 -0000  
Received: (qmail 8766 invoked from network); 5 Mar 1999 13:44:30 -0000  
Received: from unknown (HELO imo12.mx.aol.com) (198.81.17.2) by  
pop.onelist.com  
with SMTP; 5 Mar 1999 13:44:30 -0000  
Received: from AnnieL56@aol.com by imo12.mx.aol.com (IMOV19.3) id hIRVa19425  
for <40PlusSingles@onelist.com>; Fri, 5 Mar 1999 08:50:06 -0500 (EST)  
Message-ID: <ac28a06f.36dfe10e@aol.com>  
X-Mailer: AOL 4.0 for Windows 95 sub 236  
Mailing-List: list 40PlusSingles@onelist.com; contact  
40PlusSingles-owner@onelist.com  
Delivered-To: mailing list 40PlusSingles@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:40PlusSingles-unsubscribe@ONelist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

From: AnnieL56@aol.com

In a message dated 3/5/99 4:54:34 AM Pacific Standard Time,  
zankam@enetis.net  
writes:

<< Don't encourage her so early in the morning. >>

Well...i just got thru all the other mail from last night...you guys had  
much  
more excitement than Jeff asking for a private e-mail address. Proud of all  
of you...

-Annie

-----  
Is ONelist important to you? Has it changed your life?  
<https://www.onelist.com>  
Come visit our new web site and share with us your stories

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 9:45 AM  
Subject: Re: Love bombing

Dale Grider wrote in message <36DF5968.A1485DD2@bellsouth.net>...

It's not whether I think I am presenting inarguable  
>"facts" that makes the Fireside title valid, it's the fact that any  
>"Fireside" that is going to be more than an exercise is mutual back  
>patting is going to have to genuinely welcome and engage sincere dissent  
>as part and parcel of the process of discovering truth.

Dale touches here on a valid criticism of Bahai "Firesides." They  
are usually indoctrination sessions with little to no give and take.  
In general, really, my fellow Bahais are incapable of "engaging  
sincere dissent." All they are taught to do by the UHJ is categorically  
condemn it, shun it, and pat oneself on the back....

I respect Dale's site and his sincerely held Christian beliefs.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 9:48 AM  
Subject: Re: Newsgroup etiquette attn: Joel Marangella & followers

BrentMRreed wrote in message  
<19990305021550.20118.00000735@ng-cg1.aol.com>...  
>

>You are so arrogant. It seems that this group rarely ever manifests the  
>Spirits of Justice and Fairness, Courtesy and Eloquence, that were so  
>beautifully exemplified in the lives and writings of Baha'u'llah and  
>'Abd'ul-Baha.

All fair-minded observers will recognize these words as true....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 5:08 PM  
Subject: Re: infallibility (propositional or not?)

Meaningless pyscho-babble, from someone  
who regularly censors people on AOL....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

owner@sociologist.com wrote in message <7bovj5\$rpi\$1@nnrp1.dejanews.com>...  
>I am reposting this message from the listserv, Baha'i Studies.

>-----  
>  
>  
>Hi, xxxx,  
>  
>At 23:10 03/05/1999 +0900, you wrote:  
>>I think that, in not essentially different ways, this  
>>is the position that Mark takes with regards to  
>>religious truth and inerrancy (Mark, tell me if I am  
>>wrong).  
>  
>I agree with you, of course, with respect to objectivity. Some  
>people assume that it means total phenomenological reduction or  
>epoche (bracketing of biases); whereas most scientists recognize  
>the impossibility of Husserl's proposition. Objectivity refers,  
>of course, to the use of agreed-upon standards of measurement  
>(including tests of reliability and validity).  
>  
>An objective study is one in which bias (statistically, standard  
>error) is reduced through the implementation of proper controls.  
>Therefore, the scientist can be biased (who isn't?), while a  
>particular study need not be quite so biased (unless one accepts  
>the Marxian view that all researchers are terminally trapped in  
>bias by virtue of their social class membership).  
>  
>Anyway, it is all a matter of degree. No social scientists, that  
>I know anyway, would pretend that they are ever completely  
>unbiased. Such a situation would negate one's humanness.  
>  
>Now, with respect to inerrancy, I think you \_may\_ have missed my  
>point. What I am saying is that so-called propositional  
>infallibility is reductionistic, i.e., it reduces authoritative  
>divine guidance (which is, as I see it, synonymous with  
>infallibility [not propositional infallibility]) to rational  
>consistency.  
>  
>Now, I am not saying that the Baha'i teachings are not  
>rationaly consistent (although I doubt that this can be  
>demonstrated fully one way or the other). What I \*am\* saying is  
>that infallibility, IMO, has nothing to do with rational  
>consistency (propositional statements).  
>  
>As I see it, infallibility exists sui generis. It is an emergent  
>reality and is not something which can be demonstrated by  
>\*rational proofs\*. Rather, infallibility is \_transrational\_ (a  
>term sometimes used by Ken Wilber).  
>  
>The human mind has no ability to think in terms of  
>infallibility. To us (at least in this world), everything is  
>relative.  
>  
>For instance, what I have found is that each time I feel I have  
>resolved one contradiction, I am confronted by additional ones.  
>(As R. Khanum has said on more than one occasion, the Baha'i  
>Faith is loaded with contradictions.)  
>  
>Therefore, to my understanding, infallibility refers to  
>\*authoritative moral guidance\*. In other words, following the  
>Baha'i Teachings (normative conformity) produces, individually  
>and collectively, the outcome intended by its Author  
>(Baha'u'llah). Likewise, obeying the Guardian and the House of  
>Justice produces the outcome intended by its inspired Source  
>(the Bab and Baha'u'llah).  
>  
>That is why I think it is more useful to focus on authority than  
>infallibility. The latter is something we accept (but can't do  
>much of anything with). The former is a statement of our  
>covenantal responsibilities.  
>  
>Warmly,  
>Mark (A. Foster, Ph.D.), Assoc. Prof. of Sociology  
>Johnson County Community College \* <https://bahai.nu>  
><https://www.MarkFoster.net> \* <https://MarkFoster.org>  
>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----

><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 5:19 PM  
Subject: fw Maneck on AOL Re: Personal Statement on Baha'u'llah, 3 years on

Subject: Re: Juan Cole - Personal Statement on Baha'u'llah, 3 Years On  
Date: 3/3/1999 11:52 PM Eastern Standard Time  
From: Smaneck  
Message-id: <19990303235224.08680.00000731@ng-cg1.aol.com>

This is a most interesting statement of Dr. Cole's which has been posted here, wherein he reaffirms his continuing belief in Baha'u'llah. He also expresses confusion as to why anyone might have suggested that he was in any way challenging the Covenant. While there were no doubt numerous mistakes made in the manner in which Dr. Cole and some other academics were dealt with, it seems to me that there are and were some legitimate concerns involved from the standpoint of the Covenant. Leaving aside a discussion of who did what to whom, I would like to focus on just one passage from Dr. Cole's present statement. Juan wrote:

>I abhor schism and urge all Baha'is to recognize the legitimate  
>authority of the Universal House of Justice in its legitimate spheres of  
>authority;

Now it may be that I am misunderstand Juan here, but the question that arises in my mind is would Juan arrogate to individual Baha'is the right to decide whether or not the Universal House of Justice \*is\* operating within "its legitimate sphere of authority"? If so, it is clear that the Covenant would thereby be deprived of its very purpose, namely to maintain the unity of the community in responsiveness to God, for anyone could now choose to violate the directives and ignore the policies of the House on the grounds that the person didn't happen to believe the House was acting within its proper "sphere." The Covenant would thereby become meaningless and we would thereby be subject to the very kind schisms which Juan says he decries, for some could even go so far as to suggest that the House of Justice itself has violated the Covenant.  
warmest,

Susan Maneck

-----  
From: FG[SMTP:FG@aol.com]  
Sent: Friday, March 05, 1999 5:21 PM  
To: FG@hotmail.com  
Subject: Re: Juan Cole - Personal Statement on Baha'u'llah, 3 Years On

<HTML><FONT SIZE=3 PTSIZE=10>>While there were no doubt numerous mistakes made in the manner in which Dr.  
>Cole and some other academics were dealt with,

Wow, is that ever a mouthful....

>for some could even go so far as to suggest that the House of Justice itself  
>has violated the Covenant.

The UHJ has certainly violated the Teachings on freedom of speech and liberty....

</HTML>  
<HTML><FONT SIZE=3 PTSIZE=10><BR>  
FG...The Bahai Faith & Religious Freedom of Conscience:<BR>  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,<BR>  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards<BR>  
</HTML>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 5:26 PM  
Subject: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on

Subject: Rob: Juan Cole - Personal Statement on Baha'u'llah, 3 Years On  
Date: 3/4/1999 12:08 PM Eastern Standard Time  
From: Ruletherod  
Message-id: <19990304120855.21671.00003617@ng37.aol.com>

>To my way of thinking, a large part of the problem of Covenant-breaking –  
if not the entire problem – is that of ego. --Rob

In my experience, Rob, the Egos of Greatest Destruction have been select Baha'i VIPs with incorrigible egos who preach loyalty to the Covenant every chance they get. These people, because of this kind of posturing (for self-aggrandizement), in my observation, have done far more harm to the Faith than the people stigmatized as "Covenant-breakers," however justified or incorrect. The covenantbreakers are just easier targets....while the



Big Fish get way with murder. It's all a matter of perspective. It's the people with hidden agendas we need to worry about, not the soap box preachers of questionable information.

>Any authority that gets in the way of achieving their aims becomes suspect in their eyes.

Maybe. But before you cast Juan Cole (see post heading) as a traitor here, you'd have to walk in his shoes first...something few Baha'is here have done. As far as I know, the House hasn't branded him a covenantbreaker. Until then, we shouldn't even be arguing this in reference to him.

>God preserve us from falling into such a trap.

The hysteria surrounding this issue is itself a self-deceptive trap. If you don't agree with someone like him, simply ignore his message. But he has every right to express his sincere beliefs (however critical) like anyone else.....as other people have a right to listen if they so choose. We can be democratic about this, after all.

-----  
From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Friday, March 05, 1999 5:41 PM  
To: RBCFAdmin@aol.com  
Cc: FG@hotmail.com  
Subject: Re: False TOS by Mark Foster - hikmat folder

I believe Foster is using his power to target people with TOSs to silence and intimidate them and he does it here as well by deleting the person's message. Asserting false TOSs against people violates the TOS rules, and Foster does it constantly in my opinion.

The ones he's alleged against me are the same type and that's why I refused and refuse to accept the burden of emailing you TOSsed messages. AOL has them. I'm innocent untill proven guilty. The burden of proof is on you and Foster.

He continues to use his "authority" to the detriment of AOL members he disagrees with for religious reasons. I and others, for instance, requested a Folder titled "Bahai Censorship." He created one titled merely Censorship which misses the entire point of the Forum. Further, I've requested since August that alt.religion.bahai and talk.religion.bahai be added to the Newsgroup menu along with soc.religion.bahai, the fundamentalist newsgroup. He has continually made excuses and continues to drag it along.

I believe it's your responsibility to act as a fair arbiter and intervene. Notice it's a fair request. Alt.religion.bahai has had over 30,000 posts to it and existed since April of 1997. Talk.religion.bahai, newly formed on a Big 8 hierarchy, had 1,700+ posts in its first month.

AOL should not support the fundamentalists in what is essentially a legitimate debate over religious interpretations but allow a free and open discussion, which Foster is doing everything in his power to stymie.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 5:45 PM  
Subject: Re: fw Maneck on AOL Re: Personal Statement on Baha'u'llah, 3 years on

Maneck wrote:

While there were no doubt numerous mistakes made in the manner in which Dr. >Cole and some other academics were dealt with,

Wow, is that ever a mouthful....

>for some could even go so far as to suggest that the House of Justice itself  
>has violated the Covenant.

The UHJ has certainly violated the Teachings on freedom of speech and liberty....

FG...The Bahai Faith & Religious Freedom of Conscience:<BR>  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,<BR>  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards<BR>

-----  
From: FG[SMTP:FG@hotmail.com]

Sent: Monday, March 08, 1999 6:52 AM  
Subject: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on)

Bahais on AOL have been successful in terminating  
my account through a systematic campaign of slander  
and deceit.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 08, 1999 6:52 AM  
To: HANI72@aol.com; CRust60001@aol.com; AAli929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786@aol.com; Member1700@aol.com; PParv  
Subject: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on)

Bahais on AOL have been successful in terminating  
my account through a systematic campaign of slander  
and deceit.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: RobertNik@aol.com[SMTP:RobertNik@aol.com]  
Sent: Monday, March 08, 1999 6:53 AM  
To: FG@hotmail.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St.

In a message dated 08/03/99 11:52:02 GMT, you write:

<< Bahais on AOL have been successful in terminating  
my account through a systematic campaign of slander  
and deceit.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>>

Oh no. I nver thought it would get to this. look its not that big a deal. its  
just the internet after all.

all the best

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 08, 1999 8:04 AM  
Subject: Re: Censored e-mail to srb

budparker@my-dejanews.com wrote in message  
<7br4pb\$mg2\$1@nnrp1.dejanews.com>...

>  
>It would not hurt to review what is the legitimate sphere of authority of  
the  
>UHI!

>  
>Speaking for myself, a Bahai of over 20 years, I never paid to much  
attention  
>to this and just  
>lumped all their actions into "divinely inspired", but the events of last 5  
>years have been a wake-up call to deepen myself on this topic.

It is my belief that their "legitimate sphere of authority"  
is anything they say it is. What the Bahai Writings say is  
irrelevant, especially in terms of individual rights and free  
speech and liberty.

I hope my website documents many of the events of the last  
ten years. I shall be adding pertinent messages relating to  
the Majnun incidents before long, not to mention the events  
now on AOL which have affected more people than just myself....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 08, 1999 11:48 AM  
To: abuse@mindspring.net  
Subject: Re: Issue 990304-3411539

>We feel our user is responsibly maintaining an opt-in mailing list.  
>Have you tried the removal instructions? Although it's a bad idea  
>to reply to most spam, this is a managed list and I feel that following  
>the included procedure may work for you. Remember that someone may have  
>owned the address FG@hotmail.com before.  
>  
>Regards,  
>  
>Len Gordon  
>MindSpring AUP/Abuse Investigator

The spammer at testcase2@usa.net is definitely not running  
an opt-in mailing list. I DID NOT request 1,700 pieces of  
onelist.com email in a period of TWO days. My name is  
extremely rare and no else has owned my address.

Please help stop this bombarding of my account by  
deleting his and my address from every list you may run.

Thank you.

Fred Glaysher  
FG@hotmail.com

-----Original Message-----

From: abuse@mindspring.net <abuse@mindspring.net>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 11:04 AM  
Subject: Issue 990304-3411539

>> Received: from unknown (HELO smtp1.mindspring.com) (207.69.200.31) by  
>> pop.onelist.com with SMTP; 4 Mar 1999 13:55:55 -0000  
>>  
>>

>> >From testcase2@usa.net Thu Mar 4 05:40:36 1999  
>> Received: (qmail 8075 invoked by uid 0); 4 Mar 1999 13:40:16 -0000  
>> Received: from onelist.com [209.207.135.253] by mx03 via mtad (2.6)  
>> with ESMTP id 700DcDNOo0172M03; Thu, 04 Mar 1999 13:40:15 GMT  
>> Received: (qmail 29602 invoked by alias); 4 Mar 1999 13:35:28 -0000  
>> Received: (qmail 29557 invoked from network); 4 Mar 1999 13:35:27 -0000  
>> Received: from unknown (HELO smtp1.mindspring.com) (207.69.200.31) by  
>> pop.onelist.com with SMTP; 4 Mar 1999 13:35:27 -0000  
>> Received: from hp-customer (user-381c01j.dialup.mindspring.com  
>> [209.86.0.51]) by smtp1.mindspring.com (8.8.5/8.8.5) with SMTP id  
IAA01449;  
>> Thu, 4 Mar 1999 08:40:03 -0500 (EST)  
>> Message-Id: <3.0.1.32.19990304083637.006a7b0c@pop.mindspring.com>  
>> X-Sender: dufrinr@pop.mindspring.com  
>> X-Mailer: Windows Eudora Light Version 3.0.1 (32)  
>> Date: Thu, 04 Mar 1999 08:36:37 -0500  
>> To: (Recipient list suppressed)  
>> From: "Classify98.com" <dufrinr@mindspring.com>  
>> Mailing-List: list fortune@onelist.com; contact fortune-owner@onelist.com  
>> Delivered-To: mailing list fortune@onelist.com  
>> Precedence: bulk  
>> List-Unsubscribe: <mailto:fortune-unsubscribe@ONelist.com>  
>> Mime-Version: 1.0  
>> Content-Type: text/plain; charset="us-ascii"  
>> Subject: [fortune] Classify98.com On-line Classifeid Ad Submission  
Service  
>> From: "Classify98.com" <dufrinr@mindspring.com>  
>>  
>>

>> ANNOUNCING ! Classify98.com - On-line Classified Ad Submission Service  
>>  
>> List your Classified Ad with up to 300 Classified sites for only \$19.95  
>>  
>> Classify98.com will professionally submit your Ad within 24 hours and  
>> send you a detailed report of every submission. All you need to do is  
>> fill in the secure on-line order form  
>>  
>> To accomplish the same task manually would take days if not weeks  
>> of your time, so why advertise in just a handful of places when your  
>> Ad can be seen all over the US and the world.  
>>

>> Submit you classified ad today at :

>>  
>>  
>> <https://www.trellian.com/cgi-bin/msw/entry?id=4625&file=https://www.classify98.com>  
>> ..com  
>>

>> Continued Success

>> Rodney J. Dufrin

>> \* \* \* \* \*

>> NetPromo Site Submission Service : Submit to 900 Sites FREE

>> <https://www.myfreeoffice.com/netpromo/main.html>  
>>

>> 16 SAFE to email list. Get your list today !  
>> <mailto:list@getresponse.com>  
>>

>> FREE Autoresponders that follow-up :  
>> <https://www.getresponse.com/?12795>  
>>  
>>  
>>

>>  
>>  
>>  
>>  
>>  
>> -----  
>> We have a new web site!  
>> <https://www.onelist.com>  
>> Onelist: The leading provider of free email community services  
>  
>  
>Hello,  
>  
>We feel our user is responsibly maintaining an opt-in mailing list.  
>Have you tried the removal instructions? Although it's a bad idea  
>to reply to most spam, this is a managed list and I feel that following  
>the included procedure may work for you. Remember that someone may have  
>owned the address FG@hotmail.com before.  
>  
>Regards,  
>  
>Len Gordon  
>MindSpring AUP/Abuse Investigator  
>  
>"To protect and serve the MindSpring internet community"  
>  
>Appropriate Use Policy  
><https://www.mindspring.net/aboutms/policy.html>  
>User Agreement  
><https://www.mindspring.net/prod-svc/users.html>  
>Comprehensive Anti-Spam Site  
><https://www.mindspring.com/~nomorespam>  
>  
-----  
From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]  
Sent: Monday, March 08, 1999 12:15 PM  
To: FG@hotmail.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

This is very unfortunate and quite sinister what the bahais on AOL did to you. I had my account terminated twice, and all I did was get a new account on a different credit (my mom's credit card so they wont recognize my first name). Please dont let the fundamentalists win, meaning that if you dont ever get back on AOL again. You need to stand up for what's right, and not let tyranny make you quit. When my account was cancelled twice, in a few minutes I was back on AOL with a different account and screen name because I knew that injustice will never make me into a quitter. I hope you will do the same. I am not sure if they will recognize your name if you use a credit card with the same name, because on the first time my account was cancelled I use another credit card with my name and nothing unusual happened. The second time I used my mom's credit card because I didnt have any more credit cards. But I hope to see you soon and back on AOL. Being back on AOL is a slap to the faces on the bahais who were sucessful in their campaign in kicking you off. The next post I will tell you about what happened while I was in the bahai chat, and what Wendy said about you.

-----  
From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]  
Sent: Monday, March 08, 1999 12:23 PM  
To: FG@hotmail.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

Two days ago I was in the bahai chat room when I discussed bahai censorship with Wendy. I asked her about the treatment of some bahais when it came to independent thinking, and I cited you as an example. Wendy further said that Fred Glaysher is not a bahai and he might have some mental problems. I asked her why she said that about you, she replied that you spread lies about the bahai faith, you attack people with no reason at all, and you are trying to boost your ego. I told her what about all the personal verbal attacks against you, she said that you deserve such "criticism" because you have shown nothing but evil. I wonder where is Wendy's "compassion." Wendy said that bahais love everybody including their enemies, but how she expressed herself about you seem to be a clear cut contradiction to that principle.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 08, 1999 12:44 PM  
To: MrMahdi@aol.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

Thanks Mr. Mahdi for letting me know. May  
I post your message on talk.religion.bahai?

Fred

-----Original Message-----

From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 12:23 PM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

>Two days ago I was in the bahai chat room when I discussed bahai censorship  
>with Wendy. I asked her about the treatment of some bahais when it came to  
>independent thinking, and I cited you as an example. Wendy further said  
>that  
>Fred Glaysher is not a bahai and he might have some mental problems. I  
>asked

>her why she said that about you, she replied that you spread lies about the  
>bahai faith, you attack people with no reason at all, and you are trying to  
>boost your ego. I told her what about all the personal verbal attacks  
against  
>you, she said that you deserve such "criticism" because you have shown  
nothing  
>but evil. I wonder where is Wendy's "compassion." Wendy said that bahais  
>love everybody including their enemies, but how she expressed herself about  
>you seem to be a clear cut contradiction to that principle.  
>

-----  
From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]  
Sent: Monday, March 08, 1999 12:56 PM  
To: FG@hotmail.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

You're welcome. You can post my message, I feel that letting people know what's  
going on is something that we need to do. Is it possible to give me a link to  
"talk.religion.bahai?" I for some reason never tried to go and see that  
place, mainly because I really didn't know where it was exactly. Also, will  
you update your web page any time soon? Would you also list the posts from  
you and others that were yanked off by Mark?

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 08, 1999 1:20 PM  
To: MrMahdi@aol.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

Thanks.

Sure will list my and others' suppressed posts. Send  
anything you have and get them on as soon as I can  
which may take a while though.

On AOL go Keyword Newsgroups and then  
Expert Add talk.religion.bahai and it should be right  
there for you. Let me know if you can't find it.

Fred

-----Original Message-----  
From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 12:56 PM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re:  
Personal St...

>You're welcome. You can post my message, I feel that letting people know  
what's  
>going on is something that we need to do. Is it possible to give me a link  
to  
>"talk.religion.bahai?" I for some reason never tried to go and see that  
>place, mainly because I really didn't know where it was exactly. Also, will  
>you update your web page any time soon? Would you also list the posts  
from  
>you and others that were yanked off by Mark?  
>

-----  
From: Ruletherod@aol.com[SMTP:Ruletherod@aol.com]  
Sent: Monday, March 08, 1999 1:30 PM  
To: FG@hotmail.com  
Cc: Ruletherod@aol.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

So they finally did it. I'm not surprised because most of the regulars at the  
AOL board (there are many more where they came from) are the intolerant  
supporters of Baha'i orthodoxy. And then you have the rabid fanatics (mostly  
women in my opinion) who think they own the Baha'i faith ("Don't you go  
messing with MY religion, buddy!"). Even some Baha'is who've recently joined  
the Faith think it's their exclusive club and that you and I were born  
yesterday--that we're the unwelcome Strangers in the Night. The irony is that  
they're reducing the religions of both the Bab and Baha'u'llah to a series of  
sentimental tea cliques and spoiled brat clubs for women. I had higher hopes,  
but what can you accomplish when you're routinely perceived as one of the  
enemy to be shunned.

It's their shunning mentality, backed up by select writings, that kills it for  
me. (They conveniently forget the other writings about fanaticism, reason over  
emotion, justice, etc.) The more they hold those self-serving writings up like  
a crucifix and cloves of garlic, the more resigned I am never to support the  
Baha'i faith again. If they want enemies, they'll have them. And their  
definition of the word "enemy" is: "Think like us or you're not one of us."

One of our friends recently told me: The Baha'is like Wendy, Sunni  
and Zaynab are doing untold damage to the reputation of the Faith themselves  
(in their eyes of neutral lurkers) with their narrow-minded, smug and  
exclusionary attitudes...and that the harm they're doing to the Faith is an  
unrecognized justice. They're their own worst enemies but they're too filled  
with "holy certitude" to know this. They think I'm the one with a screw  
loose.....but that's another story.

Let me know how things ultimately turn out for you. There's no one else to  
side with me at the board anymore (as PL has left and Larry is too turned off)

and the regular crowd is giving me the cold shoulder in the hope that I'll just leave. I've pretty much done that for now.

Mark's arrival has somehow dulled everything. It was better when it was a free-for-all and the non-Bahai folder was at the top of the list. The threat of censorship chills everything.

I was also surprised to learn that many of the regulars at the board like Wendy, Roger, Debbie and some others are far older than I me. I'll be 46 myself this May.

Please keep these thoughts confidential or they'll hang me with them. Thanks. Take care, friend.

-----  
From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]  
Sent: Monday, March 08, 1999 2:15 PM  
To: FG@hotmail.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

Thanks again. I hope to see you back on AOL, I am sure that will be a slap in the face of the bahais who were successful in getting your account terminated (like they did mine account twice, but I came came with a "vengeance" so to speak).

-----  
From: Ruletherod@aol.com[SMTP:Ruletherod@aol.com]  
Sent: Tuesday, March 09, 1999 4:54 AM  
To: FG@hotmail.com  
Cc: Ruletherod@aol.com  
Subject: FYI: Posted views on the board

Fred, I followed the stream of thought of our last e-mail discussion by mentioning similar points (the one's that I wanted to reword) in some AOL board folders.

I was replying to comments (to earlier postings of mine) by Wendy and Roy. Wendy was saying I wasn't a Baha'i in the Forum Leader folder (not entirely true--but still none of her business) and in the Baha'i Laws folder, Roy was encouraging me to turn in my Baha'i card and "gracefully bow out." Anyway, I took the opportunity to express my views. Just wanted you to know. --Rule

PS--I've noticed that the discussions at the Baha'i Studies list rarely stoop to the levels we've encountered at the B. spirituality board. Susan also sounds closer to some of our positions there, despite her committed allegiance to the UHJ/Covenant. I would have been better suited to that site....less frustrated, perhaps.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 6:40 AM  
Subject: fw Mr Mahdi Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on)

FYI

-----Original Message-----  
From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 12:15 PM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

>This is very unfortunate and quite sinister what the bahais on AOL did to you.  
>I had my account terminated twice, and all I did was get a new account on a >different credit (my mom's credit card so they wont recognize my first name).  
>Please dont let the fundamentalists win, meaning that if you dont ever get >back on AOL again. You need to stand up for what's right, and not let tyranny  
>make you quit. When my account was cancelled twice, in a few minutes I was >back on AOL with a different account and screen name because I knew that >injustice will never make me into a quitter. I hope you will do the same.  
I  
>am not sure if they will recognize your name if you use a credit card with the  
>same name, because on the first time my account was cancelled I use another >credit card with my name and nothing unusual happened. The second time I used  
>my mom's credit card because I didnt have any more credit cards. But I hope  
>to see you soon and back on AOL. Being back on AOL is a slap to the faces on  
>the bahais who were sucessful in their campaign in kicking you off. The next  
>post I will tell you about what happened while I was in the bahai chat, and >what Wendy said about you.  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 6:53 AM  
Subject: Re: Baha'i Schools of Thought

Deana Marie Holmes wrote in message <36d83268.49279794@enews.newsguy.com>...  
>  
>I occasionally drop in on the Baha'i groups, and I am glad that t.r.b  
>passed this time around. I've voted for it on at least two of the

>three occasions it was up for a vote, because I believe in unfettered  
>discussion. I am glad to see Michael McKenny and Juan R. I. Cole  
>posting here. It distresses me that there are people out there who  
>simply have no concept of unfettered discussion, and are trying to  
>suppress discussion in the name of what, I am not sure. If your faith  
>is that insecure, then maybe you ought to examine your faith.

The people who now run the Bahai Faith are extremely insecure....

>

>I would only like to note that there are a number of people out there,  
>including myself, who dislike chaining up discussion, and harassing  
>people for their beliefs and their thoughts, and I am distressed to  
>hear accounts that this is happening in the Baha'i Faith. I would  
>only point to alt.religion.scientology and note that riling people up  
>over these issues only tends to make them want to do something about  
>it. I may not have much of an interest in Baha'i belief per se, but I  
>do have quite an interest in free and open discussion, and I commend  
>those who further that aim, and wonder about those whose intent is to  
>shut down discussion. (You know who you are.)

Thanks for letting Bahais know how their censorship looks  
from the outside.... Unfortunately, I'm sure they'll continue  
to ignore such views.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>

>Carry on!

>

>

>Deana Marie Holmes / member of the "Gang of Three" (Rod Keller)  
>The Few, The Proud, The Banned (2x + 1 ISP on Scientology ban list)  
>\$cientology: Sponsor Windows84: "Where CAN'T you go today?"  
>mirele@xmission.com

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 6:58 AM  
Subject: Re: Baha'i Schools of Thought

jrc@umich.edu wrote in message <7ba4jh\$bha\$1@nnrp1.dejanews.com>...

>

>

>Dear Deana:

>

>Bless you! Ever since cyberspace emerged, members of the house of justice  
>like Doug Martin, Farzam Arbab and Ian Semple, who live in Haifa, have been  
>sending around "counselors" like Stephen Birkland (a professor at Metro  
>University in Minneapolis!) and A.M. Ghadirian (Montreal), along with  
>lesser  
>lackeys like their "Auxiliary Board Members" such as Freeman (Kansas City)  
>to  
>call Baha'is to special meetings. At these meetings they are browbeaten  
>about their email messages being too liberal, depicting Baha'u'llah as a  
>mere  
>mortal, taking a historical view of scripture. And they are threatened that  
>if they don't shut up, they will be disfellowshipped or even shunned.  
>(Being  
>declared a "covenant breaker" in the Baha'i faith means that your Baha'i  
>spouse has to divorce you to face shunning, that Baha'i relatives can't see  
>you at family reunions, and that all your Baha'i friends of 25 years must  
>cut  
>you off without a further word).

This kind of shunning also takes place in cyberspace.

>

>And, of course, they simply declared Michael McKenny, a devoted Baha'i for  
>quarter of a century, "not a Baha'i", which, of course, led to his  
>ostracism  
>by many of his former Baha'i friends.

>

>The Baha'i authorities have also attempted to suppress scholarly papers,  
>like  
>the one examining the possibility of women serving on the all-male house of  
>justice.

>

>I had thought that they were behaving themselves better in the past year  
>and a  
>half, as they allowed TRB to be voted in, and hadn't moved against any  
>Baha'i  
>thinkers for a while. But in fact I have heard rumors of a new round of  
>Inquisition recently.

The Bahai fascists in the Administration did not "allow"  
talk.religion.bahai to be passed. They definitely fought  
it tooth and nail right up to the very last shrieks of Susan  
Maneck.... Once again, it was non-Bahais who voted for  
and created talk.religion.bahai. The record is in the RESULT  
on my website and elsewhere for those who care to look  
more in detail.

Let me mention that the moment trb passed, the  
fundamentalists dug in their heels on AOL by bringing  
back Mark Foster as "Forum Leader." More on that  
shortly.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>  
>cheers Juan  
>  
>  
>>  
>  
>Juan Cole  
>History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 7:00 AM  
Subject: Re: Baha'i Schools of Thought

McKenny Michael wrote in message <7bbn72\$5fv@freenet-news.carleton.ca>...

> Now, if any action is taken against anyone on account of what that  
>person has written here, this action should be detailed completely here,  
>so that the readers, Baha'is and non-Baha'is, may see what the current  
>practise, or lack thereof, of Baha'i principle is.

I shall detail what has taken place to terminate my  
AOL account shortly....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

> If really Counsellor Birkland or Counsellor Ghadirian or any other  
>Baha'i official is going after people who posted here, or, indeed, anyone  
>at all, for the expression of personal opinion, let us read fully about  
>it. Let us see what today is considered heresy in the Baha'i Faith, in  
>contradiction to Baha'u'llah's urging harmony rather than divisive efforts  
>to imposes uniform thought.

> In my opinion, the more openly this dark shadow of inquisition is  
>exposed to the light of public scrutiny, the more hesitant officials will  
>be to demonstrate their remoteness from the path presented by Baha'u'llah.

> Let us read a full account of all efforts to interfere with freedom of  
>expression. I include here all encouragement by such Baha'i officials that  
>talk.religion.bahai not be read. However, I especially underline the great  
>necessity to place on public record any attempt by such as Counsellors  
>Birkland and Ghadirian, acting on behalf of the UHJ, to intimidate and  
>silence anyone. If such people succeed in keeping secret their visits and  
>their demands people shut up, this allows them to imagine they can profit  
>from such unprincipled action. May they realize fully the negative impact  
>of such medieval behaviour.

> Let us see the true colour of this creature. In my opinion, by looking  
>closely at this, gods willing, a metamorphosis will take place, and the  
>entity will become what it was intended. Who, honestly, wishes to be known  
>as heading a fundamentalist cult dispatching inquisitors around to enforce  
>thought control? Since the thing is advertised as something quite different  
>and more beneficial than that, let's shine the spotlight on it, and see if  
>actually the light will banish these unwholesome shadows, leaving in real  
>existence what is a blessing to humans.

> May no iota of efforts at suppression of conscience remain hidden.

> May the light ever banish all darkness.

> May those charged with diffusing spiritual fragrances be about their  
>time consuming task, ceasing this contrary interference in matters of  
>conscience.

To the Future,  
Michael

>> cheers Juan

>>

>--

>"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

> (Tom Corbett #1 STAND BY FOR MARS p2)

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 8:24 AM  
To: FG  
Subject: Bahai Censorship on AOL



In August of 1998 I took out an account on AOL. It quickly became apparent that my fellow Bahais were using AOL in such a way as to further suppress knowledge and information.

It appeared to me that there were four main issues.

Alt.religion.bahai, which had been created in April of 1997 and which had had more than 20,000 messages posted to it, was not even offered in the list of AOL newsgroups. AOL personnel with which I spoke over the phone were very puzzled why it wasn't and even implied that some action would have had to have been taken to keep it from automatically being picked up and added to their newsgroups. It took more than a month of strenuous effort to get AOL to add alt.religion.bahai.

On the AOL Bahai Forums it became apparent that Bahais were manipulating and controlling information by NOT making it available, by essentially preserving the frozen, non-functioning state of affairs or the status quo:

1. The Libraries were not accepting new uploads for others then to download and read.
2. The list of Newsgroups on the Main Menu for Bahai offered only soc.religion.bahai with no mention of alt.religion.bahai or talk.religion.bahai once it was created in January of 1999. Coupled with soc.religion.bahai's suppression of all mention of alt.religion.bahai or talk.religion.bahai, this prevents people new to AOL from even hearing of their existence.
3. The available links for Web Sites on the Main Menu for Bahai did not offered my website The Bahai Faith & Religious Freedom of Conscience, though it has to be one of the most visited sites on the Bahai Faith with more than 7,000 hits since May 1998.

As the months went by my repeated attempts to improve these deficiencies met with greater and greater opposition from the Bahai fundamentalists on AOL. Similiarly, my requests, beginning in August of 1998, that the Forum Leader, Mark Foster, who no one had seen for months, resign, for derilection of duty, were increasingly opposed while various excuses were offered for his absence. Not until talk.religion.bahai was passed five months later in January 1999 did he suddenly reappear only to begin immediately reporting absolutely EVERY message I posted to AOL as a TOS. It quickly became clearly to me that he was back in order to target and build a case against me to have me suspended from AOL. My account was then temporarily suspended on three different occasions and finally terminated March 6, 1999.

Of the four issues, only two have partially been remedied.

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 8:31 AM  
Subject: Re: fw Mr Mahdi Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on)

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The immediate pretext for terminating my account, according to the AOL official with whom I spoke with on the phone, was that I had point out in a newly created Folder called Censorship that I and other AOL members requested one titled Bahai Censorship and thereby undermined the authority of the Forum Leader....

In closing let me add that AOL personnel are extremely uninformed about the Bahai Faith, especially its practice of censorship, and it's ability to exploit its TOS system....

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 8:31 AM  
To: HANI72@aol.com; CRust60001@aol.com; AAli929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786@aol.com; Member1700@aol.com; PParv  
Subject: Re: fw Mr Mahdi Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on)

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 8:42 AM  
Subject: fw Mr Mahdi Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on)

FYI

-----Original Message-----

From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 12:23 PM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...)

>Two days ago I was in the bahai chat room when I discussed bahai censorship  
>with Wendy. I asked her about the treatment of some bahais when it came to  
>independent thinking, and I cited you as an example. Wendy further said

that  
>Fred Glaysher is not a bahai and he might have some mental problems. I  
asked  
>her why she said that about you, she replied that you spread lies about the  
>bahai faith, you attack people with no reason at all, and you are trying to  
>boost your ego. I told her what about all the personal verbal attacks  
against  
>you, she said that you deserve such "criticism" because you have shown  
nothing  
>but evil. I wonder where is Wendy's "compassion." Wendy said that bahais  
>love everybody including their enemies, but how she expressed herself about  
>you seem to be a clear cut contradiction to that principle.  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 8:49 AM  
Subject: Bahai Censorship on AOL (Re: Bahais terminate my AOL account)

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 8:51 AM  
Subject: Re: fw Mr Mahdi Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on)

FYI

-----Original Message-----  
From: MrMahdi@aol.com <MrMahdi@aol.com>  
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Date: Monday, March 08, 1999 2:15 PM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

>Thanks again. I hope to see you back on AOL, I am sure that will be a slap  
>in  
>the face of the bahais who were successful in getting your account  
>terminated  
>(like they did mine account twice, but I came came with a "vengeance" so to  
>speak).  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 8:53 AM  
Subject: fw Mr Mahdi Re: Bahais terminate my AOL account

FYI

-----Original Message-----  
From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 12:56 PM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

>Youre welcome. You can post my message, I feel that letting people know  
>whats  
>going on is something that we need to do. Is it possible to give me a link  
>to  
>"talk.religion.bahai?" I for some reason never tried to go and see that  
>place, mainly because I really didnt know where it was exactly. Also, will  
>you updating your web page any time soon? Would you also list the posts  
>from  
>you and others that were yanked off by Mark?  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 8:57 AM  
To: Ruletherod@aol.com  
Subject: Re: Posted views on the board

>PS--I've noticed that the discussions at the Baha'i Studies list rarely  
>stoop to the levels we've encountered at the B. spirituality board. Susan  
>also sounds closer to some of our positions there, despite her committed  
>allegiance to the UHJ/Covenant.

Don't trust Susan. I've watched her on several lists and forums change and stab people when it suits her purposes.... You should read her article on hikmat to understand what she's really doing. There's a link to it on my website and on Cole's.

I'd really appreciate your revised message. It would help people on trb to understand that I was not alone in being attacked by Foster.

Fred

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 8:59 AM  
Subject: fw RobertNik@aol.com Re: Bahais terminate my AOL account

FYI

-----Original Message-----  
From: RobertNik@aol.com <RobertNik@aol.com>

To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 6:53 AM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St.

>In a message dated 08/03/99 11:52:02 GMT, you write:  
>  
><< Bahais on AOL have been successful in terminating  
> my account through a systematic campaign of slander  
> and deceit.  
>  
> FG...The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
> >>  
>  
>Oh no. I nver thought it would get to this. look its not that big a deal.  
its  
>just the internet after all.  
>  
>  
>all the best  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 9:01 AM  
Subject: Re: Bahais terminate my AOL account

Sent to Jerri White, Administrator, Lifestyles Forum,  
at AOL prior to my termination:

-----Original Message-----  
From: FG@aol.com <FG@aol.com>  
To: RBCFAdmin@aol.com <RBCFAdmin@aol.com>  
Cc: FG@hotmail.com <FG@hotmail.com>  
Date: Friday, March 05, 1999 5:41 PM  
Subject: Re: False TOS by Mark Foster - hikmat folder

>I believe Foster is using his power to target people  
>with TOSs to silence and intimidate them and he  
>does it here as well by deleting the person's message.  
>Asserting false TOSs against people violates the TOS  
>rules, and Foster does it constantly in my opinion.  
>  
>The ones he's alleged against me are the same type  
>and that's why I refused and refuse to accept the  
>burden of emailing you TOSsed messages. AOL has  
>them. I'm innocent untill proven guilty. The burden of  
>proof is on you and Foster.  
>  
>He continues to use his "authority" to the detriment of  
>AOL members he disagrees with for religious reasons.  
>I and others, for instance, requested a Folder titled  
>"Bahai Censorship." He created one titled merely  
>Censorship which misses the entire point of the Forum.  
>Further, I've requested since August that alt.religion.bahai  
>and talk.religion.bahai be added to the Newsgroup menu  
>along with soc.religion.bahai, the fundamentalist newsgroup.  
>He has continually made excuses and continues to drag  
>it along.  
>  
>I believe it's your responsibility to act as a fair arbiter and  
>intervene. Notice it's a fair request. Alt.religion.bahai has  
>had over 30,000 posts to it and existed since April of 1997.  
>Talk.religion.bahai, newly formed on a Big 8 hierarchy,  
>had 1,700+ posts in its first month.  
>  
>AOL should not support the fundamentalists in what is  
>essentially a legitimate debate over religious interpretations  
>but allow a free and open discussion, which Foster is  
>doing everything in his power to stymie.  
>  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 9:04 AM  
To: ONElist Tech Support  
Cc: abuse@usa.net  
Subject: Re: TESTCASE2@USA.NET Thanks!

I just want to thank everyone involved in stopping the  
testcase2@usa.net spammer. My mailbox is back  
to a normal four or five messages a day instead of  
800 plus!

Gratefully,

Fred Glaysher  
FG@hotmail.com

-----Original Message-----  
From: ONElist Tech Support <admin@onelist.com>

To: FG <FG@hotmail.com>  
Date: Friday, March 05, 1999 2:34 PM  
Subject: Re: TESTCASE2@USA.NET SPAMMER Re: Your account size is too large

>Hi Fred  
>  
>I have written to testcase2@usa.net and request he cease from sending you  
>any  
>mail. As you are subscribed to ONElist it must be being forwarded  
>directly from the email address.  
>  
>Kate  
>ONElist Team  
>--  
>When replying to this message, please include the entire message.  
>ONElist Tech Support                      Free Mailing Lists  
>https://www.onelist.com                      admin@onelist.com  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 1:12 PM  
Subject: REVISED: Bahai Censorship on AOL

In August of 1998 I took out an account on AOL. It quickly became apparent that my fellow Bahais were using AOL in such a way as to further withhold knowledge and information from AOL's more than 14 million members.

It appeared to me that there were four main issues.

Alt.religion.bahai, which had been created in April of 1997 and which had had more than 20,000 messages posted to it, was not even offered in the list of AOL newsgroups. AOL personnel with which I spoke over the phone were very puzzled why it wasn't and even implied that some action would have had to have been taken to keep it from automatically being picked up and added to their newsgroups. It took more than a month of strenuous effort to get AOL to add alt.religion.bahai.

On the AOL Bahai Forums it became apparent that Bahais were manipulating and controlling information by NOT making it available, by essentially preserving the frozen, non-functioning state of affairs or the status quo:

1. The Libraries were not accepting new uploads for others then to download and read.
2. The list of Newsgroups on the Main Menu for Bahai offered only soc.religion.bahai with no mention of alt.religion.bahai, or talk.religion.bahai once it was created in January of 1999. Coupled with soc.religion.bahai's suppression of all mention of alt.religion.bahai or talk.religion.bahai, this prevents people from even hearing of their existence.
3. The available links for Web Sites on the Main Menu for Bahai did not offered my website The Bahai Faith & Religious Freedom of Conscience, though it has to be one of the most visited sites on the Bahai Faith with more than 7,000 hits since May 1998.

As the months went by, my repeated attempts to improve these deficiencies met with greater and greater opposition from the Bahai fundamentalists on AOL. Similarly, my requests, beginning in August of 1998, that the Forum Leader, Mark Foster, who no one had seen for months, resign, for derilection of duty, were increasingly opposed while various excuses were offered for his absence. Not until talk.religion.bahai was passed five months later in January 1999 did he suddenly reappear only to begin immediately reporting absolutely EVERY message I posted to AOL as a TOS. It quickly became clear to me that he was back in order to target and build a case against me to have me suspended from AOL. My account was then temporarily suspended on three different occasions and finally terminated March 6, 1999.

Of the four issues, only two have partially been remedied.

1. Alt.religion.bahai and now talk.religion.bahai are available under AOL's Keyword Newsgroups, Expert Add.
2. The Libraries are accepting some uploads, though Foster banned the 15+ megabytes I uploaded in late February of my entire archive of discussion for talk.religion.bahai and which is at least available on my website. It's obvious Foster is finding pretexts for suppressing further uploads.

While Foster has claimed since mid-January that alt.religion.bahai and talk.religion.bahai would be added to the Main Menu under Newsgroups, he continued to make excuses for it not happening. As of March 9, 1999 they were not yet listed under Newsgroups along with soc.religion.bahai.

All of these factors, coupled with Mark Foster's abuse of his position as Forum Leader and his harassing and targetting of dissenting voices, not only mine, leaves no doubt that he and other Bahais, including some among the Bahai Administration, are involved in censoring discourse on AOL.

The immediate pretext for terminating my account, according to the AOL official with whom I spoke with on the phone, was that I had point out in a newly created Folder called Censorship that I and other AOL members had requested one entitled Bahai Censorship and thereby undermined the authority of the Forum Leader....

In closing let me add that AOL personnel are extremely uninformed about the Bahai Faith, especially its practice of censorship, and its ability to exploit the TOS system....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, March 10, 1999 7:54 AM  
Subject: REVISED: Bahai Censorship on AOL

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All of these factors, coupled with Mark Foster's abuse of his position as Forum Leader and his harassing and targetting of



dissenting voices, not only mine, leaves no doubt that he and other Bahais, including some among the Bahai Administration, are involved in censoring discourse on AOL.

For an instance of "back-channel" email coercion on AOL see <https://members.tripod.com/~FG/AOL.htm>

For an instance of Foster's double standard handling fundamentalist Bahais see Susan Maneck's accusations on AOL against me of "slander" and references to my views as "garbage": <https://members.tripod.com/~FG/Maneck1.htm>

The immediate pretext for terminating my account, according to the AOL official with whom I spoke on the phone, was that I had pointed out in a newly created Folder called Censorship that I and other AOL members had requested a Folder entitled Bahai Censorship and thereby undermined the authority of the Forum Leader....

In closing let me add that AOL personnel are extremely uninformed about the Bahai Faith, especially its practice of censorship, and its ability to exploit the TOS system....

FG...The Bahai Faith & Religious Freedom of Conscience: <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 11, 1999 7:07 AM  
To: Ruletherod@aol.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

Rule,

Looking again at your message, I'm not sure you need to revise it. I could post it as from an AOL member who request anonymity. I don't see anything in it that would identify you:

>So they finally did it. I'm not surprised because most of the regulars at the  
>AOL board (there are many more where they came from) are the intolerant  
>supporters of Baha'i orthodoxy. And then you have the rabid fanatics (mostly  
>women in my opinion) who think they own the Baha'i faith ("Don't you go  
>messing with MY religion, buddy!"). Even some Baha'is who've recently joined  
>the Faith think it's their exclusive club and that you and I were born  
>yesterday--that we're the unwelcome Strangers in the Night. The irony is that  
>they're reducing the religions of both the Bab and Baha'u'llah to a series of  
>sentimental tea cliques and spoiled brat clubs for women. I had higher hopes,  
>but what can you accomplish when you're routinely perceived as one of the  
>enemy to be shunned.  
>  
>It's their shunning mentality, backed up by select writings, that kills it for  
>me. (They conveniently forget the other writings about fanaticism, reason over  
>emotion, justice, etc.) The more they hold those self-serving writings up like  
>a crucifix and cloves of garlic, the more resigned I am never to support the  
>Baha'i faith again. If they want enemies, they'll have them. And their  
>definition of the word "enemy" is: "Think like us or you're not one of us."  
>  
>One of our friends recently told me: The Baha'is like Wendy, Sunni  
>and Zaynab are doing untold damage to the reputation of the Faith themselves  
>(in they eyes of neutral lurkers) with their narrow-minded, smug and  
>exclusionary attitudes...and that the harm they're doing to the Faith is an  
>unrecognized justice. They're their own worst enemies but they're too filled  
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>loose.....but that's another story.  
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>Let me know how things ultimately turn out for you. There's no one else to  
>side with me at the board anymore (as PL has left and Larry is too turned off)  
>and the regular crowd is giving me the cold shoulder in the hope that I'll  
>just leave. I've pretty much done that for now.

>  
>Mark's arrival has somehow dulled everything. It was better when it was a  
>free-for-all and the non-Bahai folder was at the top of the list. The  
threat  
>of censorship chills everything.  
>  
>I was also surprised to learn that many of the regulars at the board like  
>Wendy, Roger, Debbie and some others are far older than I me.  
>I'll be 46 myself this May.

-----  
From: Ruletherod@aol.com[SMTP:Ruletherod@aol.com]  
Sent: Friday, March 12, 1999 7:16 AM  
To: FG@hotmail.com  
Cc: Ruletherod@aol.com  
Subject: Revised version of my message for your site (anonymously)

Dear Fred,

I've edited the following Email you sent me (representing my previous message). Such revision is necessary or all the people I've mentioned will get hurt--not my intention. I want to avoid the personal and just speak to the issue. Because of select words in my original message, some Baha'is would know right away that I'd written it (and they might anyway). So I've changed them too. Yes, you can leave my name off it this time so readers will just consider the message on its own merits. People will be more accepting of my criticisms if they're not quite so harsh (words that were written when I was upset). After all, my target audience is a general one, representing all kinds of lurkers. We have to be tactful and accurate in the final analysis.

Thank you.

---

>So they finally did it [terminated your account]. I'm not surprised because some of the regulars at the AOL board (there are many more where they came from) are the intolerant supporters of Baha'i orthodoxy. And then you have a few zealous extremists who think they own the copyright on the name Baha'i ("Don't you go messing with MY religion, buddy!").

Because some Baha'is don't know "the opposition" well, they imagine we were born yesterday and haven't studied the Writings; that we're the unwelcome Strangers in the Night. The sad irony is that they're reducing the religions of the Bab and Baha'u'llah to a series of sentimental tea cliques and spoiled brat clubs for society's disfranchised women. I had higher hopes, but what can you accomplish when you're routinely perceived as one of the enemy to be shunned?

It's this shunning mentality, backed up by select Writings, that kills it for me. (They conveniently forget the other writings about fanaticism, reason over emotion, justice, etc.) The more they hold those self-serving Writings up like a crucifix and cloves of garlic, the more resigned I am not to support the Baha'is. If they want enemies, they'll have them. And their definition of the word "enemy" is: "Think like us or you're not one of us."

The religious extremists are their own worst enemies (an unrecognized justice) but they're too filled with "holy certitude" to know this. They think I'm the one with the screw loose.....but that's another story that I'm presently consulting my shrink about.

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-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 12, 1999 5:51 AM  
Subject: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

FYI - TO PROTECT THE INNOCENT:

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Sent: Friday, March 12, 1999 5:51 AM  
To: HANI72@aol.com; CRust60001@aol.com; AALi929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786@aol.com; Member1700@aol.com; PParv  
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So they finally did it. I'm not surprised because most of the regulars at the AOL board (there are many more where they came from) are the intolerant supporters of Baha'i orthodoxy. And then you have the rabid fanatics (mostly women in my opinion) who think they own the Baha'i faith ("Don't you go messing with MY religion, buddy!"). Even some Baha'is who've recently joined the Faith think it's their exclusive club and that you and I were born yesterday--that we're the unwelcome Strangers in the Night. The irony is that they're reducing the religions of both the Bab and Baha'u'llah to a series of sentimental tea cliques and spoiled brat clubs for women. I had higher hopes, but what can you accomplish when you're routinely perceived as one of the enemy to be shunned.

It's their shunning mentality, backed up by select writings, that kills it for me. (They conveniently forget the other writings about fanaticism, reason over emotion, justice, etc.) The more they hold those self-serving writings up like a crucifix and cloves of garlic, the more resigned I am never to support the Baha'i faith again. If they want enemies, they'll have them. And their definition of the word "enemy" is: "Think like us or you're not one of us."

One of our friends recently told me: The Baha'is like Wendy, Sunni and Zaynab are doing untold damage to the reputation of the Faith themselves (in they eyes of neutral lurkers) with their narrow-minded, smug and exclusionary attitudes...and that the harm they're doing to the Faith is an unrecognized justice. They're their own worst enemies but they're too filled with "holy certitude" to know this. They think I'm the one with a screw loose.....but that's another story.

Let me know how things ultimately turn out for you. There's no one else to side with me at the board anymore (as PL has left and Larry is too turned off) and the regular crowd is giving me the cold shoulder in the hope that I'll just leave. I've pretty much done that for now.

Mark's arrival has somehow dulled everything. It was better when it was a free-for-all and the non-Bahai folder was at the top of the list. The threat of censorship chills everything.

I was also surprised to learn that many of the regulars at the board like Wendy, Roger, Debbie and some others are far older than I me. I'll be 46 myself this May.

-----  
From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]  
Sent: Saturday, March 13, 1999 1:06 AM  
To: FG@hotmail.com  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

Its sad what happened to you, I hope things will work out for the better. I often am in the bahai chats, and some of the bahais like Wendy, Zaynab, and Jool are elated at your non-presense on AOL. It is kind of sad that they will consider you as a non-bahai and a mad man. I see often from people like then a snobbish type of I am better than you and I will not deal with those below me type of attitude. They give the impression that they are real bahais and anybody who is not up to their standards are less bahai are not bahai at all. Of course as you know I dont agree with the bahai faith, but that doesnt mean I will not stand up for a fellow human being when he is being oppressed or suppressed without right. In this case, a person's religion is irrelevant, but his honor and him being human is relevant. I have seen persons or groups of people try to bring down a person, but I never saw such a well-organized campaign of trying to take a person down all because his views on censorships are too much for them to handle.

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From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]  
Sent: Saturday, March 13, 1999 1:06 AM

To: FG@hotmail.com  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

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-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, March 13, 1999 8:36 AM  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

FYI - Draft #2 TO PROTECT THE INNOCENT:

>So they finally did it [terminated your account]. I'm not surprised because some of the regulars at the AOL board (there are many more where they came from) are the intolerant supporters of Baha'i orthodoxy. And then you have a few zealous extremists who think they own the copyright on the name Baha'i ("Don't you go messing with MY religion, buddy!").

Because some Baha'is don't know "the opposition" well, they imagine we were born yesterday and haven't studied the Writings; that we're the unwelcome Strangers in the Night. The sad irony is that they're reducing the religions of the Bab and Baha'u'llah to a series of sentimental tea cliques and spoiled brat clubs for society's disfranchised women. I had higher hopes, but what can you accomplish when you're routinely perceived as one of the enemy to be shunned?

It's this shunning mentality, backed up by select Writings, that kills it for me. (They conveniently forget the other writings about fanaticism, reason over emotion, justice, etc.) The more they hold those self-serving Writings up like a crucifix and cloves of garlic, the more resigned I am not to support the Baha'is. If they want enemies, they'll have them. And their definition of the word "enemy" is: "Think like us or you're not one of us."

The religious extremists are their own worst enemies (an unrecognized justice) but they're too filled with "holy certitude" to know this. They think I'm the one with the screw loose....but that's another story that I'm presently consulting my shrink about.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, March 13, 1999 8:44 AM  
To: Barthaman@aol.com  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

>Fred, you need to take this version down immediately and replace it with the  
>one I sent you this morning. This will burn all my bridges as Baha'is and non-  
>Baha'is will be forwarding it to others. Larry won't like it either because it  
>was sent out without his permission.

Barthaman, you are also Ruletherod, apparently?

I wouldn't worry about burning bridges with the Bahai fanatics since none really exist.... Who's Larry?

>Oh God, I thought you'd wait long enough for my response.  
>I'm writing under this screen name because I'd didn't see it under my other  
>one. Some of the Baha'is I mentioned below are friends who won't  
>like being listed in this context. I'm embarrassed and saddened. Zaynab, for  
>instance, changed toward me in recent days--now she'll think I've stabbed her  
>in the back.

You can blame it on me. My fellow Bahais need to hear the undiluted Truth.... I'm sorry if you're mad at me for posting it. I waited a few days and asked you if it would be okay anonymously. I clipped your name and closing and don't really think it will matter since the fanatics have gone into the shunning mode with anything I post.

Other people too need to know the truth....

You're first draft has more vigor and life to it.

Fred

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, March 14, 1999 1:36 PM  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

Smaneck wrote in message <19990313145342.11473.00000238@ng-cg1.aol.com>...  
>I have just finished communicating with the person who wrote this private  
>message to Fred. He had specifically requested Fred \*not\* publicize his  
private  
>email and is extremely distressed that his wishes were ignored and his  
privacy  
>violated in this fashion.

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, March 14, 1999 1:40 PM  
Subject: fw MrMahdi Re: Bahai Censorship on AOL

FYI

From: MrMahdi@aol.com  
To: FG@hotmail.com  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai  
Censorship  
on AOL)  
Date: Sat, 13 Mar 1999 01:06:28 EST  
MIME-Version: 1.0  
From mrmahdi@aol.com Fri Mar 12 22:08:45 1999  
Received: from MrMahdi@aol.com by imo17.mx.aol.com (IM0v19.3) id  
iWAJa09661for  
<FG@hotmail.com>; Sat, 13 Mar 1999 01:06:28 -0500 (EST)  
Message-ID: <d62d26f5.36ea0064@aol.com>  
X-Mailer: AOL 4.0 for Windows 95 sub 13  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

Its sad what happened to you, I hope things will work out for the better. I  
often am in the bahai chats, and some of the bahais like Wendy, Zaynab, and  
Jool are elated at your non-presense on AOL. It is kind of sad that they  
will  
consider you as a non-bahai and a mad man. I see often from people like  
then  
a snobbish type of I am better than you and I will not deal with those below  
me type of attitude. They give the impression that they are real bahais and  
anybody who is not up to their standards are less bahai are not bahai at  
all.  
Of course as you know I dont agree with the bahai faith, but that doesnt  
mean  
I will not stand up for a fellow human being when he is being oppressed or  
suppressed without right. In this case, a person's religion is irrelevant,  
but his honor and him being human is relevant. I have seen persons or  
groups  
of people try to bring down a person, but I never saw such a well-organized  
campaign of trying to take a person down all because his views on  
censorships  
are too much for them to handle.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, March 14, 1999 1:44 PM  
To: Barthaman@aol.com  
Cc: FG@hotmail.com  
Subject: Re: Fwd: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

Barthaman,

Maneck is making the claim below on talk.religion.bahai:

I have just finished communicating with the person who wrote this  
private  
message to Fred. He had specifically requested Fred \*not\* publicize his  
private  
email and is extremely distressed that his wishes were ignored and his  
privacy  
violated in this fashion.  
Susan Stiles Maneck  
History, Stetson University

May I post your message below there in response?

Fred

>From: Barthaman@aol.com  
>To: FG@hotmail.com

>CC: Barthaman@aol.com  
>Subject: Fwd: Anonymous AOL member on Bahai Forums (REVISED: Bahai  
Censorship on AOL)  
>Date: Sat, 13 Mar 1999 10:26:50 EST  
>MIME-Version: 1.0  
>From: barthaman@aol.com Sat Mar 13 07:38:29 1999  
>Received: from Barthaman@aol.com by imo23.mx.aol.com (IMOV19.3) id  
iENJa15478; Sat, 13 Mar 1999 10:26:50 -0500 (EST)  
>Message-ID: <472cc36f.36ea83ba@aol.com>  
>X-Mailer: AOL 4.0 for Windows 95 sub 4  
>  
>I lost my computer connection during that time. Larry is Nadle.  
>  
>Private conversations are often candidly to the point because we're  
>assuming our words are not being lurked upon by the people who would be  
most  
>offended -- including the people we care about. When we think  
otherwise, we're  
>less candid with the truth.....unless it's a public forum.....and  
even  
>there we don't invite people into our locker rooms to study our  
anatomy.  
>  
>I realize the misunderstanding in this instance. However, my silly  
comment  
>about some people being older than me may be taken wrong by some as a  
putdown  
>-- and age has nothing to do with the issues we've been addressing.  
Anyway, I  
>hope that when the dust clouds finally settle I won't be a handful of  
bones  
>six feet under.....with my soul stored  
>in someone's freezer.  
>  
><< attach3 >>

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Get Your Private, Free Email at <https://www.hotmail.com>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, March 14, 1999 1:56 PM  
To: MrMahdi@aol.com  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

Mr. Mahdi,

Thanks for saying all this. I appreciate hearing  
from someone on AOL who's fair and honest about  
what is taking place there. You fully understand the  
complexity of the deceit that some Bahais are  
committing there, unlike the people in charge of  
the AOL TOS system.

I've posted your message on talk.religion.bahai.  
Hope you don't mind. I think others would benefit  
from hearing your views too.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----Original Message-----  
From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Saturday, March 13, 1999 1:06 AM  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai  
Censorship on AOL)

>Its sad what happened to you, I hope things will work out for the better.  
I  
>often am in the bahai chats, and some of the bahais like Wendy, Zaynab, and  
>Jool are elated at your non-presense on AOL. It is kind of sad that they  
will  
>consider you as a non-bahai and a mad man. I see often from people like  
then  
>a snobbish type of I am better than you and I will not deal with those  
below  
>me type of attitude. They give the impression that they are real bahais  
and  
>anybody who is not up to their standards are less bahai are not bahai at  
all.  
>Of course as you know I dont agree with the bahai faith, but that doesnt  
mean  
>I will not stand up for a fellow human being when he is being oppressed or  
>suppressed without right. In this case, a person's religion is irrelevant,  
>but his honor and him being human is relevant. I have seen persons or  
groups  
>of people try to bring down a person, but I never saw such a well-organized  
>campaign of trying to take a person down all because his views on  
censorships  
>are too much for them to handle.  
>

---

From: FG[SMTP:FG@hotmail.com]

Sent: Sunday, March 14, 1999 2:02 PM  
Subject: Re: fw MrMahdi Re: Bahai Censorship on AOL

Mr. Mahdi,

Thanks for saying all this. I appreciate hearing from someone on AOL who's fair and honest about what is taking place there. You fully understand the complexity of the deceit that some Bahais are committing on AOL, while those in charge of the AOL TOS system definitely don't even have a clue....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

FG wrote in message <7ch0ae\$2f0u@news1.newsguy.com>...

>FYI  
>  
>From: MrMahdi@aol.com  
>To: FG@hotmail.com  
>Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai  
>Censorship  
> on AOL)  
>Date: Sat, 13 Mar 1999 01:06:28 EST  
>MIME-Version: 1.0  
>From mrmahdi@aol.com Fri Mar 12 22:08:45 1999  
>Received: from MrMahdi@aol.com by imo17.mx.aol.com (IMOV19.3) id  
>iWAlJa09661for  
> <FG@hotmail.com>; Sat, 13 Mar 1999 01:06:28 -0500 (EST)  
>Message-ID: <d62d26f5.36ea0064@aol.com>  
>X-Mailer: AOL 4.0 for Windows 95 sub 13  
>View Email Message Source  
>Reply Reply All Forward Delete Previous Next Close  
>Content-Type: text/plain  
>Content-Transfer-Encoding: 7bit  
>  
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I  
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>of people try to bring down a person, but I never saw such a well-organized  
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>censorships  
>are too much for them to handle.  
>  
>  
>  
>  
>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, March 14, 1999 2:02 PM  
To: RBCFAdmin@aol.com  
Subject: Re: fw MrMahdi Re: Bahai Censorship on AOL

Mr. Mahdi,

Thanks for saying all this. I appreciate hearing from someone on AOL who's fair and honest about what is taking place there. You fully understand the complexity of the deceit that some Bahais are committing on AOL, while those in charge of the AOL TOS system definitely don't even have a clue....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

FG wrote in message <7ch0ae\$2f0u@news1.newsguy.com>...

>FYI  
>  
>From: MrMahdi@aol.com  
>To: FG@hotmail.com  
>Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai  
>Censorship  
> on AOL)  
>Date: Sat, 13 Mar 1999 01:06:28 EST



>MIME-Version: 1.0  
>From mrmahdi@aol.com Fri Mar 12 22:08:45 1999  
>Received: from MrMahdi@aol.com by imo17.mx.aol.com (IMOV19.3) id  
>iWAlJa09661for  
> <FG@hotmail.com>; Sat, 13 Mar 1999 01:06:28 -0500 (EST)  
>Message-ID: <d62d26f5.36ea0064@aol.com>  
>X-Mailer: AOL 4.0 for Windows 95 sub 13  
>View Email Message Source  
>Reply Reply All Forward Delete Previous Next Close  
>Content-Type: text/plain  
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>Of course as you know I dont agree with the bahai faith, but that doesnt  
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>I will not stand up for a fellow human being when he is being oppressed or  
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>campaign of trying to take a person down all because his views on  
>censorships  
>are too much for them to handle.  
>  
>  
>  
>  
>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 15, 1999 6:40 AM  
Subject: Re: fw MrMahdi Re: Bahai Censorship on AOL

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Ken Roberts wrote in message <36EC1374.D82B7DEC@worldnet.att.net>...  
>Frederick,  
>

>I have only perused this list twice now. I don't normally even view  
>newsgroups, let alone participate in them. One thing, though, is  
>immediately obvious:  
>  
>Whenever your name appears in a thread, your name is the ONLY name in  
>the thread.  
>  
>Another thing that comes to mind is that you always claim there's some  
>conspiracy someplace. I'm not saying that there isn't, exactly, since I  
>have no firsthand knowledge.  
>

>Consider this: On most lists I've heard of, being the only person on a  
>thread that has many entries is considered spam. Spam is a big problem  
>on the internet. Most internet service providers will lock a user out  
>who can be proven to have sent spam. It's a perfectly valid complaint,  
>like when neighbors complain that a stereo is too loud, or that a party  
>is too obnoxious. Spam is like shouting in a library. Everyone knows  
>you're there, but nobody will acknowledge your existence until someone  
>comes to take you away.  
>

>Perhaps you should consider toning your attacks down so that people  
>would pay more attention? Talk with another human. It helps you get a  
>perspective.  
>

>FG wrote:  
>>  
>> Mr. Mahdi,  
>>

>> Thanks for saying all this. I appreciate hearing  
>> from someone on AOL who's fair and honest about  
>> what is taking place there. You fully understand the  
>> complexity of the deceit that some Bahais are  
>> committing on AOL, while those in charge of the AOL  
>> TOS system definitely don't even have a clue....  
>>

>> FG...The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 15, 1999 7:07 AM  
Subject: Re: Juan Cole and the "Orientalists"

mbkafes@bestweb.net wrote in message <7cc8fe\$9vm\$1@nnrp1.dejanews.com>...  
>Mr Mahdi--  
>  
>But why on earth would you want him to post a message where you admit to  
>fradulently getting an account on AOL twice and encouraging others to do  
so?  
>Its fraud and illegal. You could get sued. But if you don't care, that's  
>certainly ok with me.

Because he obviously doesn't have anything to hide, unlike  
the fanatic Bahais on AOL; because he obviously isn't  
about to allow himself to be beaten down by a hoard of  
liars; because he obviously recognizes that AOL's TOS  
system is rife with abuse and shortcomings, as do half the  
people on the Internet....

The significant point in all this is the fact that Bahais  
are manipulating AOL and driving people off it for  
reasons of conscience....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 15, 1999 7:10 AM  
Subject: Re: Juan Cole and the "Orientalists"

I defend the right of Mr. Mahdi and other Muslims to  
express their point of view on AOL and elsewhere.  
Further, it seems to me, the Bahai writings supposedly  
guarantee free speech and conscience to all peoples,  
including Muslims. I don't know of a caveat Baha'u'llah  
ever made denying such rights to Muslims....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Mr Mahdi wrote in message <19990313143540.07250.00000152@ng67.aol.com>...  
>Religion and obeying God are not the same, and dont cofuse the two. Islam  
is  
>about obeying God the way God want us to obey Him, not the way religion  
wants  
>us to obey Him.  
>  
>>Therefore, Baha'is do not 'convert' people from one religion to another.  
>>Baha'is believe in and love the prophet Muhammad. From the Baha'i  
viewpoint,  
>>Muhammad is Jusus (Muhammad says that in the Koran) and Baha'u'llah is  
>>Muhammad and Allah is Allah. Baha'is obey God as best they can, and  
Muslims  
>>do the same.  
>  
>I am sick and tired of the filthy lies coming from bahais about islam.  
>Muhammad (saaw) never said he was Jesus, and nor does the Quran. Show me a  
>verse where it says that. Islam is based on Quran and sunnah, and Islam  
>doesnt mean any religion that claims to "submit to God." "Buniya Islam  
'ala  
>khams" means Islam is built on five pillars, and the bahai faith dont have  
>these five pillars. The devil bahaullah is not Muhammad, Muhammad (saaw)  
will  
>always be Muhammad ibn 'Abdullah. Bahaullah wasnt that. Muhamamd was sent  
>with the Quran to all of mankind, while bahaullah try to undermine the  
Quran.  
>  
>>With all that said, God made a covenant with humanity. He kept His  
agreement,  
>>and has given us Baha'u'llah, so that we might build the 'Kingdom of God  
on  
>>earth as it is in heaven'.  
>  
>God never breaks His promise like the Quran says. Read 3:85, 48:28, 5:3,  
>3:110, and many other verses. Then come back to me with a response.  
>  
>>God renewed His Faith by sending Baha'u'llah, He did not 'abrogate' his  
own  
>>Faith. He changed certain social laws (as did Muhammad), due to changing  
>>social conditions. He requires Baha'is to love the authors of all  
religions,  
>>for they are one, and God is one, and religion is one.  
>  
>Allah said that Islam is perfect, completed, and chosen. Perfection and  
>Completion need no revision. Islam agrees with human natures, and human  
nature  
>hasnt changed since Adam and Eve. Allah changed laws, Muhammad didnt.  
>Muhamamd was obeying Allah not Allah was obeying Muhammad (saaw).

>  
>>Muhammad changed the Qiblih, and Baha'u'llah changed it also.  
>>  
>>Muhammad changed the laws on prayer and fasting. Baha'u'llah changed the laws  
>>also.  
>  
>Muhammad didnt change the Qiblah (not "Qiblih) nor did he change the prayer and  
>fasting, Allah did. Read 9:36 about the months. Muhammad said in his "khutba  
>ul-Wida' " that there will no new religion after me, nor will there be a new  
>prophet or messenger. This is in total contradiction to the bahai belief.

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 16, 1999 6:52 AM  
Subject: Technique Bahai

During the last few years or more a number of observers have noted several common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

FG, May 12, 1992:  
"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [over 22]. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

Ron House, November 14, 1997:  
"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."  
<https://members.tripod.com/~FG/House2.htm>

FG, June 1998:  
"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."  
"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Fran Baker, May 1998:  
"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole, June 12, 1998:  
"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to

depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"  
<https://members.tripod.com/~FG/Cole10.htm>

K. Paul Johnson, September 15, 1998:

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"  
<https://members.tripod.com/~FG/Johnson18.htm>

Gibro28W, October 12, 1998:

"In summary, the biggest problem, as I see it, is that most Baha'is don't take criticism seriously--they tune it out as "negative" or "harmful to spiritual growth." This selfish attitude is very stupid. First of all, Baha'is entice people to join them. When they do, they indoctrinate them until they think like the group. But as soon as a red flare of doubt goes up in the convert's mind, they're cordoned off by the group and reminded of their "spiritual" obligations in the name of Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place."  
<https://members.tripod.com/~FG/srb73.htm>

Barthaman on September 14, 1998:

"Baha'i dissenters, more or less, are wounded souls abandoned by their fathers, so-to-speak. They have been cast out and dismissed or shunned without having had a fair hearing. Consider their pain when the rest of their "family" dismisses them too. Can you know what it's like to be accused of heresy and shunned following a sincere intellectual conflict (inspired by doubt)--after you've sacrificed years in devoted service to your religion? Can you comprehend their sense of betrayal and injustice? This is why disillusioned believers leave their religions each year--while some still hang around, banging on the door now and then, demanding a refund for their lost youth. In time they will have to move on, however, writing the Baha'i Faith off as another lesson in fraud. Mock these people all you want--but for the grace of God, the next dissenter could be you. Don't be too confident, my friend."  
<https://members.tripod.com/~FG/srb66.htm>

Juan Cole wrote, February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all)."

"Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith."

"The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent."

"With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by \*Baha'is\*, by prominent Baha'is. I have been backbitten by them."

"This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just \*talk\* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute."

"Paul Johnson has seen all these things, as well, for the past five years. He can explain it to you."

Cf. K. Paul Johnson's general reflections on coercive techniques  
<https://members.tripod.com/~FG/Johnson21.htm>

And LaAeterna's method of silencing opponents  
<https://members.tripod.com/~FG/srb65.htm>

This document at  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 16, 1999 6:53 AM  
Subject: Maneck's Technique

Juan Cole, February 13, 1999:

"It is a very, very, very weird religion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and slander a university by adding it to her sig line. As if what she is about has anything at all to do with \*universities\*!"

FG, February 15, 1999:

"Ms. Maneck's approach appears to me to be always to shunt the discussion off or back to who said what where when why how and so on.... The farther back in time the better, since the person's memory, being human, is bound to be unable to keep up or to have stocked the evidence needed on his or her hard drive or find it on dejanews.com. And it then allows her to claim pretty much anything she wants to while seeming to have discredited her opponent. Further, she relies on the tactics of demagoguery knowing they usually prevail and will be supported by other fundamentalist Bahais. By shrieking "slander" and referring to others' opinions as "garbage," she is able to create an emotional atmosphere that essentially negates whatever the topic or content might be and that allows her to appear to win what is often a narrowly legalistic point or interpretation."

"All of this is done, of course, in conjunction with her employing the more common Bahai techniques of intimidation and psychological demonization and terrorism."

<https://members.tripod.com/~FG/Maneck1.htm>

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 16, 1999 6:54 AM  
Subject: FAQ - arb & trb - history

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Frequently Asked Questions (FAQ) for  
Alt.Religion.Bahai, Talk.Religion.Bahai  
March 16, 1999

This FAQ will be reposted approximately every two weeks.

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People with only web access might want to use [www.dejanews.com](http://www.dejanews.com)  
[www.reference.com](http://www.reference.com) or [www.newsguy.com](http://www.newsguy.com) They all offer reading and  
posting capabilities for people who can't directly access  
[alt.religion.bahai](mailto:alt.religion.bahai) or [talk.religion.bahai](mailto:talk.religion.bahai) and filter out spam.

Alt.religion.bahai and talk.religion.bahai are available on America Online (AOL) Keyword, Newsgroups, then search for alt.religion.bahai or talk.religion.bahai

If your ISP does not offer talk.religion.bahai, follow this news.groupie advice: "If your ISP doesn't have the group shortly, I suggest that you ask the newsmaster there to add it (Try news@isp.net, or newsmaster@isp.net) Ask politely. Include the msg ID of the results posting, and of the newgroup msg."

Dave Cornejo's RESULT posting:

<https://x3.dejanews.com/getdoc.xp?AN=431106082&CONTEXT=918305125.781648012&htnum=0>

David Lawrence's newgroup msg creating talk.religion.bahai:

<https://x3.dejanews.com/getdoc.xp?AN=434026333&CONTEXT=918304600.713490686&htnum=3>

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NOTE: Not all people agree on the interpretations given below.

Question #1 "Why create arb or t.r.b.?"

ANSWER #1: Because many people believe they experienced or are continuing to experience censorship when attempting to post to soc.religion.bahai. See the quotations from Abdul-Baha:  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #2: Because the Bahai writings support free speech and religious conscience.  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #3: [fill in the blank according to your own opinion.]

Question #2: "Why do the srb moderators oppose trb?"

ANSWER: Perhaps they'll supply an answer to place here.  
(Two years later their NO votes are their only answer.)

Question #3: "Are Bahais opposed to freedom of speech and conscience?"

ANSWER: Despite glowing words of love and support for other people's opinions, despite the Universal House of Justice stating at least publicly it is not opposed to an unmoderated forum, the record of actual behavior by Bahais and on soc.religion.bahai and the experience of many Bahais and people who have left the Bahai Faith give serious reason for concern.

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Chronology of major events: talk.religion.bahai

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January 17, 1997: The 1st proposal for talk.religion.bahai was submitted to news.announce.newgroups.  
<https://members.tripod.com/~FG/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the Bahai Computer and Communication Association, posts to three Bahai-only mailing lists a call for Bahais to vote NO against talk.religion.bahai.  
<https://members.tripod.com/~FG/Towfiq.htm>

March 1997: soc.religion.bahai bans all discussion of talk.religion.bahai from its newsgroup. This ban is still in effect more than a year and a half later.

March 31, 1997: The 1st proposal was defeated 157 YES to 691 NO.  
<https://members.tripod.com/~FG/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates alt.religion.bahai.  
<https://members.tripod.com/~FG/arb.htm>

October 14, 1997: The Universal House of Justice releases a message stating it has no objection to unmoderated newsgroups:  
<https://members.tripod.com/~FG/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA committee:  
<https://members.tripod.com/~FG/archive.htm>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:  
<https://members.tripod.com/~FG/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.  
<https://members.tripod.com/~FG/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.  
<https://members.tripod.com/~FG/2ndRESULT.htm>

May 25, 1998: srb bans all messages from FG  
that contain his signature file:  
<https://members.tripod.com/~FG/srb23.htm>

September 9, 1998: America Online (AOL) places a  
Bahai-inspired TOS against FG; AOL  
removes the TOS after considering both sides of the  
issue, i.e., Bahai messages attacking and threatening  
him and the experience of others:  
<https://members.tripod.com/~FG/AOL.htm>

September 14, 1998: soc.religion.bahai extends its ban on  
FG's signature file to include all signature  
files and URLs from all posters, allowing only email addresses  
and the name of the poster:  
<https://members.tripod.com/~FG/srbban.htm>

October 14, 1998: Soc.religion.bahai moderator Bill Hyman  
backbites and casts aspersions on proponent Ron House  
and attempts to undermine the new support for the  
"neutral" RFD:  
<https://members.tripod.com/~FG/srb67.htm>

December 3, 1998: The Call For Votes (CFV) was posted  
to news.announce.newgroups and news.groups for the  
3rd interest poll for talk.religion.bahai.  
<https://members.tripod.com/~FG/3rdRFD.htm>

December 7, 1998: Bahai scholar Susan Maneck begins  
her NO vote campaign on AOL and alt.religion.bahai.  
<https://members.tripod.com/~FG/Maneck1.htm>

January 10, 1999:  
Talk.religion.bahai passes 218: 63.  
<https://members.tripod.com/~FG/3rdRESULT.htm>

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For past discussion of censorship on soc.religion.bahai and  
other issues, including censorship within the Bahai community,  
see the website The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
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This document at <https://members.tripod.com/~FG/FAQ.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 16, 1999 6:55 AM  
Subject: brief - srbahai - quotes

Robert J. Pease, December 5, 1998:  
"I support your efforts to expose SRB as a fundamentalist group."  
<https://members.tripod.com/~FG/srb84.htm>

Kent Johnson:  
"It turns my stomach that they call themselves a Baha'i Group  
while doing these things so obviously partisan and consciously  
unjust."  
<https://members.tripod.com/~FG/srb61.htm>

Ron House:

"I think the following is a clear case of malicious rejection of an article by the worst of the moderators of soc.religion.bahai."

<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:

"(Sigh) Fred, I'm beginning to think you're right about those SRB moderators."

<https://members.tripod.com/~FG/srb59.htm>

RobertNik:

"these guys are pompous arseholes IMHO."

<https://members.tripod.com/~FG/srb54.htm>

Bruce Burrill:

"What are Baha'i afraid of?"

<https://members.tripod.com/~FG/srb60.htm>

Zute flute:

"Frankly I could not see anything in the letter I wrote which would prompt someone to ask whether or not I am a Baha'i."

<https://members.tripod.com/~FG/srb50.htm>

YU ZIR:

"But as an outsider, I can perhaps see the point Fred Glaysher is making, and which point none of SRB's defenders seem to address."

<https://members.tripod.com/~FG/srb46.htm>

Matthew Cromer:

"The current moderators regulate the contents--posting articles which they agree with...."

<https://members.tripod.com/~FG/srb47.htm>

Kavosh Soltani, December 9, 1998:

"So many Bahais on these forums have shown to be ready to forget logic and reason, ignore clear evidence and Word of God, and come up with exactly the same line of tired and inaccurate excuses and arguments to justify their position, that it can not be a simple coincidence."

<https://members.tripod.com/~FG/srb77.htm>

Shakti3, December 4, 1998:

"Sorry to hear that you've been suppressed on srb. Your comments were always very "right on." Altho it does not surprise me one bit, seeing the way these newsgroups operate."

<https://members.tripod.com/~FG/Ex7.htm>

Harold Shinsato:

"It seems like there is an oppression over the Baha'i Faith."

<https://members.tripod.com/~FG/srb33.htm>

Steve Tomljenovic, December 3, 1998:

"The moderators are a bit overzealous at times. Since all the controversy started, it has gotten worse."

<https://members.tripod.com/~FG/srb79.htm>

Laeterna:

"To say I was flabberghasted at this type of "moderating" was putting it mildly indeed."

<https://members.tripod.com/~FG/censored2.htm>

Guy Macon

"Please explain which portion of the charter the following post violates."

<https://members.tripod.com/~FG/censored1.htm>

Robin Peters:

"I think you're to be commended for your persistence in the face of consistent censorship."

<https://members.tripod.com/~FG/srb43.htm>

jgoldberg:

"I refuse to post on soc.religion.bahai because of the arbitrary and mean-spirited manner of censorship practiced by the moderators. "

<https://members.tripod.com/~FG/srb57.htm>

Ruletherod, November 17, 1998:

"Too much damage has already been done in the name and to the name of Baha'u'llah by right-wing administrative bullies, linear-thinking apologists, and doctrinaire-fundamentalists. You can't just blame it all on the critics."

<https://members.tripod.com/~FG/srb76.htm>

Many other similar messages may be found on my web site under soc.religion.bahai censorship.

<https://members.tripod.com/~FG/srb.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

On alt.religion.bahai and AOL, Keyword Bahai, Message Boards



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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 16, 1999 6:56 AM  
Subject: 7-24-98 Universal House of Justice

From: FG <FG@hotmail.com>  
To: UHJ <secretariat@bwc.org>; Letters to Editor <letters@nytimes.com>;  
bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: To UHJ July 24, 1998  
Date: Friday, July 24, 1998 9:03 PM  
July 24,1998

Dear Members of the Universal House of Justice:

As a Bahai, I am saddened by the news of the execution of yet another Bahai in Iran. However, the immediate public statements made by Firuz Kazemzadeh of the National Spiritual Assembly of the United States, reminiscent of Robert Henderson's piece in The New York Times on January 13th of this year, appear equally lamentable for their blatant hypocrisy: "We had hoped that President Khatami's assertions about freedom, justice and the rule of law in Iran would apply to the Baha'is of that country.... We urge the international community to protest vigorously Mr. Rowhani's killing and to seek justice for the beleaguered Iranian Baha'i community."

The tragic loss of Bahai lives in Iran and the subsequent exploitation of their deaths by Bahai spokesmen, often in the American media, always courting the President and other members of the government, has become a predictable pattern rendered intolerable in the context of continuing and pervasive Bahai censorship and denial of human and civil rights in the United States and elsewhere. Such incidents as I queried you about in my unanswered email of March 31, 1997, available on my Web site, regarding the crushing of the magazine Dialogue, the resignations of a number of scholars from the Bahai Encyclopedia, the attacks on the listserv known as Talisman I at Indiana University, the harassing and blacklisting of many individuals, Bahai and non-Bahai, suggest profoundly deep-seated problems within the Bahai community and administration.  
<https://members.tripod.com/~FG/To-UHJ1.htm>

To these incidents must now be added the apparent conspiracy for more than a year and a half of the Bahai Computer and Communications Committee (BCCA), under the chairmanship of Mark Towfiq, to defeat twice now, along with the collusion of other Bahais, the creation of an unmoderated newsgroup on the Bahai Faith which would be known as talk.religion.bahai. You may find extensive documentation for all of these violations of the basic human rights of many Bahais and non-Bahais on my Web site, "The Bahai Faith & Religious Freedom of Conscience": <https://members.tripod.com/~FG/index.htm>

Because the third interest poll for talk.religion.bahai on Usenet is approaching, after August 28th, I ask you again to investigate the BCCA and its depriving me of access last November from all private Bahai-only mailing lists at a crucial moment just when the tide of discussion was going very much in favor of the newsgroup, noted by many observers. I also ask whether you supported or were involved in that decision? The relevant files can be found on my Web site under Bahai-Discuss Archives.  
<https://members.tripod.com/~FG/archive.htm>

Similarly, I would like to know whether your institution or the BCCA has approved of or advocated the recent ban of my email signature file by the moderators of soc.religion.bahai, as well as their complete ban for more than a year and a half now on all discussion regarding talk.religion.bahai.

The prevailing atmosphere of suppression of free speech and religious conscience that now characterizes the Bahai Faith cannot but call into question the honesty of many members of the Bahai administration and perhaps the institutions themselves.

I ask once more whether censorship is allowed in the Bahai Faith and what passages of the Bahai Writings support it, what are the "rules," if you will, of Bahai censorship?

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 16, 1999 6:58 AM  
Subject: Bahai Censorship on AOL

In August of 1998 I took out an account on AOL. It quickly became apparent that my fellow Bahais were using AOL in such a way as to further withhold knowledge and information from AOL's more than 14 million members.

It appeared to me that there were four main issues.

Alt.religion.bahai, which had been created in April of 1997 and which had had more than 20,000 messages posted to it, was not even offered in the list of AOL newsgroups. AOL personnel with which I spoke over the phone were very puzzled why it wasn't and even implied that some action would have had to have been taken to keep it from automatically being picked up and added to their newsgroups. It took more than a month of strenuous effort to get AOL to add alt.religion.bahai.

On the AOL Bahai Forums it became apparent that Bahais were manipulating and controlling information by NOT making it available, by essentially preserving the frozen, non-functioning state of affairs or the status quo:

1. The Libraries were not accepting new uploads for others then to download and read.
2. The list of Newsgroups on the Main Menu for Bahai offered only soc.religion.bahai with no mention of alt.religion.bahai, or talk.religion.bahai once it was created in January of 1999. Coupled with soc.religion.bahai's suppression of all mention of alt.religion.bahai or talk.religion.bahai, this prevents people from even hearing of their existence.
3. The available links for Web Sites on the Main Menu for Bahai did not offered my website The Bahai Faith & Religious Freedom of Conscience, though it has to be one of the most visited sites on the Bahai Faith with more than 7,000 hits since May 1998.

As the months went by, my repeated attempts to improve these deficiencies met with greater and greater opposition from the Bahai fundamentalists on AOL. Similarly, my requests, beginning in August of 1998, that the Forum Leader, Mark Foster, who no one had seen for months, resign, for derilection of duty, were increasingly opposed while various excuses were offered for his absence. Not until talk.religion.bahai was passed five months later in January 1999 did he suddenly reappear only to begin immediately reporting absolutely EVERY message I posted to AOL as a TOS. It quickly became clear to me that he was back in order to target and build a case against me to have me suspended from AOL. My account was then temporarily suspended on three different occasions and finally terminated March 6, 1999.

Of the four issues, only two have partially been remedied.

1. Alt.religion.bahai and now talk.religion.bahai are available under AOL's Keyword Newsgroups, Expert Add.
2. The Libraries are accepting some uploads, though Foster banned the 15+ megabytes I uploaded in late February of my entire archive of discussion for talk.religion.bahai and which is at least available on my website. It's obvious Foster is finding pretexts for suppressing further uploads.

While Foster has claimed since mid-January that alt.religion.bahai and talk.religion.bahai would be added to the Main Menu under Newsgroups, he continued to make excuses for it not happening. As of March 9, 1999 they were not yet listed under Newsgroups along with soc.religion.bahai.

All of these factors, coupled with Mark Foster's abuse of his position as Forum Leader and his harassing and targetting of dissenting voices, not only mine, leaves no doubt that he and other Bahais, including some among the Bahai Administration, are involved in censoring discourse on AOL.

For an instance of "back-channel" email coercion on AOL see <https://members.tripod.com/~FG/AOL.htm>

For an instance of Foster's double standard handling fundamentalist Bahais see Susan Maneck's accusations on AOL against me of "slander" and references to my views as "garbage": <https://members.tripod.com/~FG/Maneck1.htm>

The immediate pretext for terminating my account, according to the AOL official with whom I spoke on the phone, was that I had pointed out in a newly created Folder called Censorship that I and other AOL members had requested a Folder entitled Bahai Censorship and thereby undermined the authority of the Forum Leader....

In closing let me add that AOL personnel are extremely uninformed about the Bahai Faith, especially its practice of censorship, and its ability to exploit the TOS system....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 16, 1999 6:59 AM  
Subject: Liberty and conscience - Abdul-Baha

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."

Abdul-Baha, A Traveler's Narrative, 91.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 16, 1999 7:00 AM  
Subject: Re: fw MrMahdi Re: Bahai Censorship on AOL

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Ken Roberts wrote in message <36ED9DEC.934280AF@worldnet.att.net>...  
>FG wrote:  
>>  
>> "The Bahai Technique":  
>> <https://members.tripod.com/~FG/technique.htm>  
>>  
>> FG...The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>  
>So, all you can do is post urls to pre-canned propaganda?  
>  
>I'm sorry I bothered to post a message to you. I can assure you it  
>won't  
>happen again.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 16, 1999 7:15 AM  
Subject: Re: Love bombing, i.e., Bahai

Somehow I had missed this message when it was first posted. I believe it is quite perceptive of some of the tactics that are used in the Bahai Faith, especially with new adherents who are regularly flattered for being so spiritual as to perceive and accept the Bahai truth....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Timothy F. Mulligan wrote in message <36D831DB.C4F8C463@central.uh.edu>...  
> I would like to caution non-Baha'is about a  
>conversion tactic employed in these newsgroups.  
>It is called "love bombing," and it is a common  
>cult recruitment ploy.  
>  
> Baha'i Robert Little is especially given to  
>"love bombing." He commonly "bombs" inquirers  
>with emotion. For instance, he once cited a  
>woman's warm, grandmotherly hugs as a reason to  
>believe in Baha'ism. Yesterday, he oozed about  
>"laughter" and "joy."  
>  
> I do not believe that Bahaism meets all the  
>criteria for a cult, although it does meet several  
>of them. DO NOT underestimate your susceptibility  
>to cult tactics like love bombing and the  
>withholding by adherents of "difficult" facts about  
>their religion.  
>  
> Mr. Little and other Baha'is here are as much  
>victims as they are victimizers. It is a sad  
>thing when a human life is spent trying to entice  
>others to share a delusion.  
>  
> You should base your beliefs on solid evidence  
>and sound reasoning. Accept no substitutes.

>  
>Tim Mulligan  
>tmulligan@central.uh.edu  
>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, March 17, 1999 6:55 AM  
Subject: Re: 'Here stand I..'

McKenny Michael wrote in message <7cmbv\$kmc@freenet-news.carleton.ca>...

The intent of Baha'u'llah was to  
>provide an all-inclusive, universal framework. By abandoning the essential  
>principles of the Baha'i Faith and underlining only the principle of  
>obedience, the Universal House of Justice has transformed what was meant  
>to be a world religion into a fundamentalist cult.

I believe these observations are true. Many non-Bahais need  
to understand that ultimately it is the Universal House of Justice  
that supports and encourages the fanaticism that some Bahais  
continue to demonstrate in forum after forum on the Internet,  
while negating and undermining the very words of Baha'u'llah  
Himself....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 18, 1999 6:30 AM  
Subject: Re: Qur'anic use of rijal = women as well

McKenny Michael wrote in message <7co7rg\$d3h@freenet-news.carleton.ca>...

>  
>In  
>my opinion it is quite regrettable that many people today, both Baha'is and  
>those in many other religions, feel it necessary to exclude views and  
>individuals, even considering such as inimical, which differ from their  
>own.

The reality is that the gentle universalism of its Founders  
has simply been lost as it has hardened into a fanatical  
institutionalism....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 18, 1999 6:37 AM  
Subject: Re: xxx and the "Orientalists"

Still nursing your grudge?

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Milissa Boyer Kafes wrote in message <7cp4m4\$9rs\$1@nnrp1.dejanews.com>...

>Frederick--

>

>You write:

>>the Bahai writings supposedly  
>> guarantee free speech and conscience to all peoples,  
>> including Muslims. I don't know of a caveat Baha'u'llah  
>> ever made denying such rights to Muslims....

>

>

>This is, of course, correct.

>

>It is also true that Baha'u'llah enjoined Baha'is to defend their religion.  
>Where is your post refuting Mr Mahd'i's calling Baha'u'llah a devil? Why do  
>you hold other's rights to free speech higher than your own duty to defend  
>Baha'u'llah?

>

>I think you will find your posts not only read, but much more persuasive if  
>people could see \*you\* using \*your\* freedom of speech to do something other  
>than bitch all the time.

>

>Peace

>Milissa Boyer Kafes

>mbkafes@bestweb.net

>

>===== Posted via Deja News, The Discussion Network =====

><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 19, 1999 6:32 AM  
Subject: Re: 'Here stand I..'

Michael McKenny wrote in message <7crect\$cr6@freenet-news.carleton.ca>...  
>

> It is identical within Baha'i. Despite the persecution by the Universal  
>House of Justice of those Baha'is who are able to convey convincingly the  
>current distance of practise by the Universal House of Justice from the  
>essential Baha'i principles, and the quite understandable rejection of the  
>Baha'i Faith by those most in tune with these principles, still there is  
>spirit in the Baha'i Faith and many spiritual people are drawing energy  
>from and walking along this spiritual path.

I couldn't agree more....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 22, 1999 6:06 AM  
Subject: Re: 'Here stand I..'

Michael McKenny wrote in message <7d0bua\$193@freenet-news.carleton.ca>...

>Fantastic constructions of "Compilations of compilations" of recorded  
>words of the prophet, the master, the guardian, their secretaries, the  
>UHJ, out of context and as literally understood, while permitting a  
>certain mindset to feel it has comprehended and contained a vast effusion  
>of spirituality, while allowing a certain temperament to exercise power  
>and impose its personal perception as authoritative, excludes other views,  
>drives away other people, divides instead of harmonizing humanity.

The "compilations" mentality is part of the problem  
of Bahai fundamentalism. It often has led to a narrow-minded,  
literal ignorance lording itself over others and driving people  
out of the Bahai Faith by the tens of thousands.

> May those who have the most invested, in ego, in personal power, in  
>self-identification as one of a tiny elite at the peak of an exclusive  
>club be empowered by the inspired spirit which is the wellspring of the  
>religion to take the essential, necessary and principled steps required  
>to transform Baha'i from a divisive cult into a beneficial, constructive  
>and harmonizing framework for the well-being, prosperity and advancement  
>of human civilization.

It's concomitant is a "tiny elite" that has clawed its way  
to the "top."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 22, 1999 6:27 AM  
Subject: Re: The Meekness of God

Smaneck wrote in message <19990321202115.08406.00000457@ng-ch1.aol.com>...

>  
>Dear friends,  
>  
>The problem which necessitated my withdrawal from this forum, I am happy to  
>report has been fully and satisfactorily resolved. Now begins the more  
>difficult task of finding ways to insure that this sort of thing does not  
>happen in the future. Notwithstanding the resolution of this problem, I  
have  
>decided that my energies can best be devoted elsewhere than on this forum,  
so I  
>will be spending most of my time on managing the Baha'i Studies list  
instead.

You mean your participation in the midwest inquisition  
is now complete? How many lashes did you apply?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, March 23, 1999 6:44 AM  
Subject: Re: The Meekness of God

Smaneck wrote in message <19990322075853.01127.00000001@ng-fi1.aol.com>...

FG wrote:  
>>You mean your participation in the midwest inquisition  
>>is now complete? How many lashes did you apply?  
>>  
>  
>No one would believe that but you Fred.

Ms. Maneck's quip does not respond to the fact that Juan Cole and she herself acknowledged approximately a month ago that a new Bahai inquisition in the midwest had begun. Perhaps she would like to share with people on Usenet the verdict....

I can only take her earlier remark regarding her being more "effective" on the bahai-studies mailing list to refer to her ability to censor and manipulate the discussion there as she and Mark Foster have done on AOL, and he in his previous position as the "moderator" of bahai-studies. Incidentally, evidence of Foster's censoring me on bahai-studies may be found in my archives on my website by searching for his name in files roughly a year to a year and a half ago.

<https://members.tripod.com/~FG/archive.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, March 24, 1999 6:29 AM  
Subject: Re: The Meekness of God

Smaneck wrote in message <19990323083504.10126.00000018@ng-fi1.aol.com>...

FG wrote:  
>>Ms. Maneck's quip does not respond to the fact that  
>>Juan Cole and she herself acknowledged approximately  
>>a month ago that a new Bahai inquisition in the midwest had  
>>begun. Perhaps she would like to share with people on  
>>Usenet the verdict....  
>  
>Innocent.

Quite laughable, really....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, March 24, 1999 6:35 AM  
Subject: Re: The Meekness of God

Smaneck wrote in message <19990323085855.10138.00000022@ng-fi1.aol.com>...

FG wrote:  
>>Perhaps she would like to share with people on  
>>Usenet the verdict....  
>>

Maneck wrote:  
>>Innocent.  
>

And then Maneck added:  
> The Universal House of Justice has made in clear that the Instituitons are  
>not to be concerned with policing the thoughts of the believers. But there will  
>always be individual members of the Institutions who just don't get it. These  
>matters can and do get corrected when one works \*with\* the Institutions.

How can you even write some a false and deceptive statement? The UHJ has done nothing for the past decade but tyrannize and terrorize the consciences of many, many Bahais, driving literally TENS of THOUSANDS out of the religion. Their tactics have been amply demonstrated and revealed on the Internet by their sycophants.

As far as I'm concerned, you're one of them....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 25, 1999 7:09 AM  
Subject: Re: The Meekness of God

FG wrote in message <7dai8l\$vb@news1.newsguy.com>...  
>Smaneck wrote in message <19990323083504.10126.00000018@ng-fi1.aol.com>...  
>  
>FG wrote:  
>>>Ms. Maneck's quip does not respond to the fact that  
>>>Juan Cole and she herself acknowledged approximately  
>>>a month ago that a new Bahai inquisition in the midwest had  
>>>begun. Perhaps she would like to share with people on  
>>>Usenet the verdict....  
>>  
>>Innocent.  
>  
>Quite laughable, really....

"These are effectual and sufficient proofs that the  
conscience of man is sacred and to be respected;  
and that liberty thereof produces widening of ideas,  
amendment of morals, improvement of conduct,  
disclosure of the secrets of the contingent world.  
Moreover, if interrogation of conscience, which is one  
of the private possessions of the heart and the soul, take  
place in this world, what further recompense remains for  
man in the court of divine justice at the day of general  
resurrection? Convictions and ideas are within the scope  
of the comprehension of the King of kings, not of kings;  
and soul and conscience are between the fingers of control  
of the Lord of hearts, not of [His] servants."

Abdul-Baha, A Traveler's Narrative, 91.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 25, 1999 10:53 AM  
Subject: Majnun page added to my website

I've added a page on the Majnun incident during  
1996 for those interested. It may very well be the earliest  
documented attack by Bahais on the Internet on free  
speech and conscience.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 30, 1999 6:35 AM  
Subject: REPOST - Technique Bahai

During the last few years or more a number of observers have noted  
several common methods many Bahais use to avoid various issues  
or discredit people who hold opinions other than their own:

FG, May 12, 1992:  
"The Baha'i Faith has become very oppressive and manipulative of  
the individual. That to me is merely a statement of fact, as I  
have experienced it, for nearly sixteen years now [over 22]. The usual  
stratagem in dealing with anyone who would express his conscience  
in good faith is to pretend the Cause is above any kind of  
criticism whatsoever while intimating that anyone who would speak  
honestly must have something wrong with him, i.e., his spiritual  
life isn't what it should be, he doesn't understand the nature of  
unity, or he's accused of trying to obtain power for himself,  
which at times seems merely a calculated way of discrediting the  
person, and so on. Another common strategy used to acquire  
control over the individual is to humor the person by letting him  
pour himself out, etc., and then self-righteously giving him the  
Truth."

Ron House, November 14, 1997:  
"I know what you mean. I've found over the years that  
there is a technique used by traditional Baha'is and  
others to squash dissension: harry the dissenter so  
much he says something intemperate, then point out

how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

<https://members.tripod.com/~FG/House2.htm>

FG, June 1998:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Fran Baker, May 1998:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole, June 12, 1998:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://members.tripod.com/~FG/Cole10.htm>

K. Paul Johnson, September 15, 1998:

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"

<https://members.tripod.com/~FG/Johnson18.htm>

Gibro28W, October 12, 1998:

"In summary, the biggest problem, as I see it, is that most Baha'is don't take criticism seriously--they tune it out as "negative" or "harmful to spiritual growth." This selfish attitude is very stupid. First of all, Baha'is entice people to join them. When they do, they indoctrinate them until they think like the group. But as soon as a red flare of doubt goes up in the convert's mind, they're cordoned off by the group and reminded of their "spiritual" obligations in the name of Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place."

<https://members.tripod.com/~FG/srb73.htm>

Barthaman on September 14, 1998:

"Baha'i dissenters, more or less, are wounded souls abandoned by their fathers, so-to-speak. They have been cast out and dismissed or shunned without having had a fair hearing. Consider their pain when the rest of their "family" dismisses them too. Can you know what it's like to be accused of heresy and shunned



following a sincere intellectual conflict (inspired by doubt)--after you've sacrificed years in devoted service to your religion? Can you comprehend their sense of betrayal and injustice? This is why disillusioned believers leave their religions each year--while some still hang around, banging on the door now and then, demanding a refund for their lost youth. In time they will have to move on, however, writing the Baha'i Faith off as another lesson in fraud. Mock these people all you want--but for the grace of God, the next dissenter could be you. Don't be too confident, my friend."

<https://members.tripod.com/~FG/srb66.htm>

Juan Cole wrote, February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all)."

"Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith."

"The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent."

"With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by \*Baha'is\*, by prominent Baha'is. I have been backbitten by them."

"This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just \*talk\* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute."

"Paul Johnson has seen all these things, as well, for the past five years. He can explain it to you."

Cf. K. Paul Johnson's general reflections on coercive techniques  
<https://members.tripod.com/~FG/Johnson21.htm>

And LaAeterna's method of silencing opponents  
<https://members.tripod.com/~FG/srb65.htm>

This document at  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 30, 1999 6:36 AM  
Subject: REPOST - Technique Maneck

Juan Cole, February 13, 1999:

"It is a very, very, very weird religion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and slander a university by adding it to her sig line. As if what she is about has anything at all to do with \*universities\*!"

FG, February 15, 1999:

"Ms. Maneck's approach appears to me to be always to shunt the discussion off or back to who said what where when why how and so on.... The farther back in time the better, since the person's memory, being human, is bound to be unable to keep up or to have stocked the evidence needed on his or her hard drive or find it on dejanews.com. And it then allows her to claim pretty much anything she wants to while seeming to

have discredited her opponent. Further, she relies on the tactics of demagoguery knowing they usually prevail and will be supported by other fundamentalist Bahais. By shrieking "slander" and referring to others' opinions as "garbage," she is able to create an emotional atmosphere that essentially negates whatever the topic or content might be and that allows her to appear to win what is often a narrowly legalistic point or interpretation."

"All of this is done, of course, in conjunction with her employing the more common Bahai techniques of intimidation and psychological demonization and terrorism."

<https://members.tripod.com/~FG/Maneck1.htm>

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 30, 1999 6:37 AM  
Subject: REPOST - alt/talk.religion.bahai FAQ & history

-----  
Frequently Asked Questions (FAQ) for  
Alt.Religion.Bahai, Talk.Religion.Bahai  
March 30, 1999  
This FAQ will be reposted approximately every two weeks.

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People with only web access might want to use [www.dejanews.com](http://www.dejanews.com)  
[www.reference.com](http://www.reference.com) or [www.newsguy.com](http://www.newsguy.com) They all offer reading and  
posting capabilities for people who can't directly access  
[alt.religion.bahai](mailto:alt.religion.bahai) or [talk.religion.bahai](mailto:talk.religion.bahai) and filter out spam.

[Alt.religion.bahai](mailto:alt.religion.bahai) and [talk.religion.bahai](mailto:talk.religion.bahai) are available on  
America Online (AOL) Keyword, Newsgroups, then search for  
[alt.religion.bahai](mailto:alt.religion.bahai) or [talk.religion.bahai](mailto:talk.religion.bahai)

If your ISP does not offer [talk.religion.bahai](mailto:talk.religion.bahai), follow this  
news.groupie advice: "If your ISP doesn't have the group shortly,  
I suggest that you ask the newsmaster there to add it (Try  
[news@isp.net](mailto:news@isp.net), or [newsmaster@isp.net](mailto:newsmaster@isp.net)) Ask politely. Include  
the msg ID of the results posting, and of the newgroup msg."

Dave Cornejo's RESULT posting:  
<https://x3.dejanews.com/getdoc.xp?AN=431106082&CONTEXT=918305125.781648012&htnum=0>

David Lawrence's newgroup msg creating [talk.religion.bahai](mailto:talk.religion.bahai):  
<https://x3.dejanews.com/getdoc.xp?AN=434026333&CONTEXT=918304600.713490686&htnum=3>

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NOTE: Not all people agree on the interpretations given below.

Question #1 "Why create arb or t.r.b.?"

ANSWER #1: Because many people believe they experienced or  
are continuing to experience censorship when attempting to post to  
[soc.religion.bahai](mailto:soc.religion.bahai). See the quotations from Abdul-Baha:  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #2: Because the Bahai writings support free speech and  
religious conscience.  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #3: [fill in the blank according to your own opinion.]

Question #2: "Why do the srb moderators oppose trb?"

ANSWER: Perhaps they'll supply an answer to place here.  
(Two years later their NO votes are their only answer.)

Question #3: "Are Bahais opposed to freedom of speech and  
conscience?"

ANSWER: Despite glowing words of love and support for other people's opinions, despite the Universal House of Justice stating at least publicly it is not opposed to an unmoderated forum, the record of actual behavior by Bahais and on soc.religion.bahai and the experience of many Bahais and people who have left the Bahai Faith give serious reason for concern.

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Chronology of major events: talk.religion.bahai  
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January 17, 1997: The 1st proposal for talk.religion.bahai was submitted to news.announce.newgroups.  
<https://members.tripod.com/~FG/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the Bahai Computer and Communication Association, posts to three Bahai-only mailing lists a call for Bahais to vote NO against talk.religion.bahai.  
<https://members.tripod.com/~FG/Towfiq.htm>

March 1997: soc.religion.bahai bans all discussion of talk.religion.bahai from its newsgroup. This ban is still in effect more than a year and a half later.

March 31, 1997: The 1st proposal was defeated 157 YES to 691 NO.  
<https://members.tripod.com/~FG/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates alt.religion.bahai.  
<https://members.tripod.com/~FG/arb.htm>

October 14, 1997: The Universal House of Justice releases a message stating it has no objection to unmoderated newsgroups:  
<https://members.tripod.com/~FG/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA committee:  
<https://members.tripod.com/~FG/archive.htm>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:  
<https://members.tripod.com/~FG/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.  
<https://members.tripod.com/~FG/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.  
<https://members.tripod.com/~FG/2ndRESULT.htm>

May 25, 1998: srb bans all messages from FG that contain his signature file:  
<https://members.tripod.com/~FG/srb23.htm>

September 9, 1998: America Online (AOL) places a Bahai-inspired TOS against FG; AOL removes the TOS after considering both sides of the issue, i.e., Bahai messages attacking and threatening him and the experience of others:  
<https://members.tripod.com/~FG/AOL.htm>

September 14, 1998: soc.religion.bahai extends its ban on FG's signature file to include all signature files and URLs from all posters, allowing only email addresses and the name of the poster:  
<https://members.tripod.com/~FG/srbban.htm>

October 14, 1998: Soc.religion.bahai moderator Bill Hyman backbites and casts aspersions on proponent Ron House and attempts to undermine the new support for the "neutral" RFD:  
<https://members.tripod.com/~FG/srb67.htm>

December 3, 1998: The Call For Votes (CFV) was posted to news.announce.newgroups and news.groups for the 3rd interest poll for talk.religion.bahai.  
<https://members.tripod.com/~FG/3rdRFD.htm>

December 7, 1998: Bahai scholar Susan Maneck begins her NO vote campaign on AOL and alt.religion.bahai.  
<https://members.tripod.com/~FG/Maneck1.htm>

January 10, 1999:  
Talk.religion.bahai passes 218: 63.  
<https://members.tripod.com/~FG/3rdRESULT.htm>

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For past discussion of censorship on soc.religion.bahai and other issues, including censorship within the Bahai community, see the website The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

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This document at <https://members.tripod.com/~FG/FAQ.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 30, 1999 6:38 AM  
Subject: REPOST - brief quotes - soc.religion.bahai

Robert J. Pease, December 5, 1998:  
"I support your efforts to expose SRB as a fundamentalist group."  
<https://members.tripod.com/~FG/srb84.htm>

Kent Johnson:  
"It turns my stomach that they call themselves a Baha'i Group  
while doing these things so obviously partisan and consciously  
unjust."  
<https://members.tripod.com/~FG/srb61.htm>

Ron House:  
"I think the following is a clear case of malicious  
rejection of an article by the worst of the moderators of  
soc.religion.bahai."  
<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:  
"(Sigh) Fred, I'm beginning to think you're right about those  
SRB moderators."  
<https://members.tripod.com/~FG/srb59.htm>

RobertNik:  
"these guys are pompous arseholes IMHO."  
<https://members.tripod.com/~FG/srb54.htm>

Bruce Burrill:  
"What are Baha'i afraid of?"  
<https://members.tripod.com/~FG/srb60.htm>

Zute flute:  
"Frankly I could not see anything in the letter I wrote which  
would prompt someone to ask whether or not I am a Baha'i."  
<https://members.tripod.com/~FG/srb50.htm>

YU ZIR:  
"But as an outsider, I can perhaps see the point Fred Glaysher  
is making, and which point none of SRB's defenders seem to  
address."  
<https://members.tripod.com/~FG/srb46.htm>

Matthew Cromer:  
"The current moderators regulate the contents--posting articles  
which they agree with...."  
<https://members.tripod.com/~FG/srb47.htm>

Kavosh Soltani, December 9, 1998:  
"So many Bahais on these forums  
have shown to be ready to forget logic and reason, ignore

clear evidence and Word of God, and come up with exactly the same line of tired and inaccurate excuses and arguments to justify their position, that it can not be a simple coincidence."  
<https://members.tripod.com/~FG/srb77.htm>

Shakti3, December 4, 1998:  
"Sorry to hear that you've been surpressed on srb. Your comments were alway very "right on." Altho it does not surprise me one bit, seeing the way these newsgroups operate."  
<https://members.tripod.com/~FG/Ex7.htm>

Harold Shinsato:  
"It seems like there is an oppression over the Baha'i Faith."  
<https://members.tripod.com/~FG/srb33.htm>

Steve Tomljenovic, December 3, 1998:  
"The moderators are a bit overzealous at times. Since all the controversy started, it has gotten worse."  
<https://members.tripod.com/~FG/srb79.htm>

Laeterna:  
"To say I was flabberghasted at this say of "moderating" was putting it mildly indeed."  
<https://members.tripod.com/~FG/censored2.htm>

Guy Macon"  
"Please explain which portion of the charter the following post violates."  
<https://members.tripod.com/~FG/censored1.htm>

Robin Peters:  
"I think you're to be commended for your persistence in the face of consistent censorship."  
<https://members.tripod.com/~FG/srb43.htm>

jgoldberg:  
"I refuse to post on soc.religion.bahai because of the arbitrary and mean-spirited manner of censorship practiced by the moderators. "  
<https://members.tripod.com/~FG/srb57.htm>

Ruletherod, November 17, 1998:  
"Too much damage has already been done in the name and to the name of Baha'u'llah by right-wing administrative bullies, linear-thinking apologists, and doctrinaire-fundamentalists. You can't just blame it all on the critics."  
<https://members.tripod.com/~FG/srb76.htm>

Many other similar messages may be found on my web site under soc.religion.bahai censorship.  
<https://members.tripod.com/~FG/srb.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 30, 1999 6:39 AM  
Subject: REPOST - Universal House of Justice - 7/24/98

From: FG <FG@hotmail.com>  
To: UHJ <secretariat@bwc.org>; Letters to Editor <letters@nytimes.com>;  
bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: To UHJ July 24, 1998  
Date: Friday, July 24, 1998 9:03 PM  
July 24,1998

Dear Members of the Universal House of Justice:

As a Bahai, I am saddened by the news of the execution of yet another Bahai in Iran. However, the immediate public statements made by Firuz Kazemzadeh of the National Spiritual Assembly of the United States, reminiscent of Robert Henderson's piece in The New York Times on January 13th of this year, appear equally lamentable for their blatant hypocrisy: "We had hoped that President Khatami's assertions about freedom, justice and the rule of law in Iran would apply to the Baha'is of that country.... We urge the international community to protest vigorously Mr. Rowhani's killing and to seek justice for the beleaguered Iranian Baha'i community."

The tragic loss of Bahai lives in Iran and the subsequent exploitation of their deaths by Bahai spokesmen, often in the American media, always courting the President and other members of the government, has become a predictable pattern rendered intolerable in the context of continuing and pervasive Bahai censorship and denial of human and civil rights in the United States and elsewhere. Such incidents as I queried you about in my unanswered email of March 31, 1997, available on my Web site, regarding the crushing of the magazine Dialogue, the resignations of a number of scholars from the Bahai Encyclopedia, the attacks on the listserv known as Talisman I at

Indiana University, the harassing and blacklisting of many individuals, Bahai and non-Bahai, suggest profoundly deep-seated problems within the Bahai community and administration.  
<https://members.tripod.com/~FG/To-UHJ1.htm>

To these incidents must now be added the apparent conspiracy for more than a year and a half of the Bahai Computer and Communications Committee (BCCA), under the chairmanship of Mark Towfiq, to defeat twice now, along with the collusion of other Bahais, the creation of an unmoderated newsgroup on the Bahai Faith which would be known as talk.religion.bahai. You may find extensive documentation for all of these violations of the basic human rights of many Bahais and non-Bahais on my Web site, "The Bahai Faith & Religious Freedom of Conscience": <https://members.tripod.com/~FG/index.htm>

Because the third interest poll for talk.religion.bahai on Usenet is approaching, after August 28th, I ask you again to investigate the BCCA and its depriving me of access last November from all private Bahai-only mailing lists at a crucial moment just when the tide of discussion was going very much in favor of the newsgroup, noted by many observers. I also ask whether you supported or were involved in that decision? The relevant files can be found on my Web site under Bahai-Discuss Archives.  
<https://members.tripod.com/~FG/archive.htm>

Similarly, I would like to know whether your institution or the BCCA has approved of or advocated the recent ban of my email signature file by the moderators of soc.religion.bahai, as well as their complete ban for more than a year and a half now on all discussion regarding talk.religion.bahai.

The prevailing atmosphere of suppression of free speech and religious conscience that now characterizes the Bahai Faith cannot but call into question the honesty of many members of the Bahai administration and perhaps the institutions themselves.

I ask once more whether censorship is allowed in the Bahai Faith and what passages of the Bahai Writings support it, what are the "rules," if you will, of Bahai censorship?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 30, 1999 6:40 AM  
Subject: REPOST - Liberty & Conscience - Abdu'l-Baha

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."

Abdul-Baha, A Traveler's Narrative, 91.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 30, 1999 6:41 AM  
Subject: REPOST - Bahai Censorship on AOL

In August of 1998 I took out an account on AOL. It quickly became apparent that my fellow Bahais were using AOL in such a way as to further withhold knowledge and information from AOL's more than 14 million members.

It appeared to me that there were four main issues.

Alt.religion.bahai, which had been created in April of 1997 and which had had more than 20,000 messages posted to it, was not even offered in the list of AOL newsgroups. AOL personnel with which I spoke over the phone were very puzzled why it wasn't and even implied that some action would have had to have been taken to keep it from automatically being picked up and added to their newsgroups. It took more than a month of strenuous effort to get AOL to add alt.religion.bahai.

On the AOL Bahai Forums it became apparent that Bahais were manipulating and controlling information by NOT making

it available, by essentially preserving the frozen, non-functioning state of affairs or the status quo:

1. The Libraries were not accepting new uploads for others then to download and read.
2. The list of Newsgroups on the Main Menu for Bahai offered only soc.religion.bahai with no mention of alt.religion.bahai, or talk.religion.bahai once it was created in January of 1999. Coupled with soc.religion.bahai's suppression of all mention of alt.religion.bahai or talk.religion.bahai, this prevents people from even hearing of their existence.
3. The available links for Web Sites on the Main Menu for Bahai did not offered my website The Bahai Faith & Religious Freedom of Conscience, though it has to be one of the most visited sites on the Bahai Faith with more than 7,000 hits since May 1998.

As the months went by, my repeated attempts to improve these deficiencies met with greater and greater opposition from the Bahai fundamentalists on AOL. Similiarly, my requests, beginning in August of 1998, that the Forum Leader, Mark Foster, who no one had seen for months, resign, for derilection of duty, were increasingly opposed while various excuses were offered for his absence. Not until talk.religion.bahai was passed five months later in January 1999 did he suddenly reappear only to begin immediately reporting absolutely EVERY message I posted to AOL as a TOS. It quickly became clear to me that he was back in order to target and build a case against me to have me suspended from AOL. My account was then temporarily suspended on three different occasions and finally terminated March 6, 1999.

Of the four issues, only two have partially been remedied.

1. Alt.religion.bahai and now talk.religion.bahai are available under AOL's Keyword Newsgroups, Expert Add.
2. The Libraries are accepting some uploads, though Foster banned the 15+ megabytes I uploaded in late February of my entire archive of discussion for talk.religion.bahai and which is at least available on my website. It's obvious Foster is finding pretexts for suppressing further uploads.

While Foster has claimed since mid-January that alt.religion.bahai and talk.religion.bahai would be added to the Main Menu under Newsgroups, he continued to make excuses for it not happening. As of March 9, 1999 they were not yet listed under Newsgroups along with soc.religion.bahai.

All of these factors, coupled with Mark Foster's abuse of his position as Forum Leader and his harassing and targetting of dissenting voices, not only mine, leaves no doubt that he and other Bahais, including some among the Bahai Administration, are involved in censoring discourse on AOL.

For an instance of "back-channel" email coercion on AOL see <https://members.tripod.com/~FG/AOL.htm>

For an instance of Foster's double standard handling fundamentalist Bahais see Susan Maneck's accusations on AOL against me of "slander" and references to my views as "garbage": <https://members.tripod.com/~FG/Maneck1.htm>

The immediate pretext for terminating my account, according to the AOL official with whom I spoke on the phone, was that I had pointed out in a newly created Folder called Censorship that I and other AOL members had requested a Folder entitled Bahai Censorship and thereby undermined the authority of the Forum Leader....

In closing let me add that AOL personnel are extremely uninformed about the Bahai Faith, especially its practice of censorship, and its ability to exploit the TOS system....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: billk@erols.com[SMTP:billk@erols.com]  
Sent: Tuesday, March 30, 1999 3:24 PM

To: FG@hotmail.com  
Subject: hello from a trb reader

Fredrick,

I have read your reposts today. I see you have requoted Juan Cole; I guess because it is a public e-mail, that is okay to do?

I thought your letter to the UHJ was a move in the right direction. While I do not support extremes of liberty (as Baha'u'llah has written), I am distressed at the closing down of dialog, Talisman 1 - and I think you should get an answer to your letter(s).

I do not equate the killing of an Iranian Bahai to be equal to the supressing of certain literature -- killing is worse. I do think there is an overboard attempt to get writing campaigns at every killing. Wasn't it Shoghi Effendi who prohibited Bahai's from leaving Iran? And now because of Fundamentalistic Muslims - they are being killed.

The effort a few months ago to actually go to school officials in local communities to protest the closing of a Bahai college -- that was way overboard -- and in that instance I could agree that it would be hypocritical to ban publications and yet protest the closing of a college.

Well I originally wrote not to critique your article but to ask you a few questions...

Are you still a Bahai? With some Bahais resigning or being forced out, I wasn't sure what your status was.

Was there ever pressure put on you to resign?

In the unlikely case anything I write here is of interest in stimulating other conversation and because I am not sure of net etiquette, here is the following request -- Do not put this or any part of this on your web site, trb, or any other internet or other place. You may however excerpt parts from it without naming me, however I would prefer if you just take these ideas as your own.

(I am a Bahai from NJ)

Bill K

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 01, 1999 6:34 AM  
Subject: fw a Bahai re Bahai Censorship

FYI

Notice the acknowledgment by this Bahai of "some Bahais being forced out."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----Original Message-----

From: [name & address deleted]  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Tuesday, March 30, 1999 7:20 AM  
Subject: hello from a trb reader

>Fredrick,

>

>I have read your reposts today. I see you have requoted Juan Cole; I guess because it is a public e-mail, that is okay to do?

>

>I thought your letter to the UHJ was a move in the right direction.

>While I do not support extremes of liberty (as Baha'u'llah has written), I am distressed at the closing down of dialog, Talisman 1 - and I think you should get an answer to your letter(s).

>

>I do not equate the killing of an Iranian Bahai to be equal to the supressing of certain literature -- killing is worse. I do think there is an overboard attempt to get writing campaigns at every killing. >Wasn't it Shoghi Effendi who prohibited Bahai's from leaving Iran? And now because of Fundamentalistic Muslims - they are being killed.

>

>The effort a few months ago to actually go to school officials in local communities to protest the closing of a Bahai college -- that was way overboard -- and in that instance I could agree that it would be hypocritical to ban publications and yet protest the closing of a college.

>

>Well I originally wrote not to critique your article but to ask you a few questions...

>

>Are you still a Bahai? With some Bahais resigning or being forced out, I wasn't sure what your status was.

>

>Was there ever pressure put on you to resign?

>

. . .

>(I am a Bahai from [location deleted])

>



>[name deleted]

>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 01, 1999 6:38 AM  
Subject: Re: 'Here stand I..'

The reality of the situation is that both these Bahais have repeatedly attacked and attempted or been successful at censoring other Bahais and non-Bahais in several different forums.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

RBCF Mark wrote in message <19990329153653.23482.00002634@ng-ch1.aol.com>...

>Rick Schaut wrote:

>>Given that the institutions are  
>>the ones calling for, and approving,  
>>the compilations with which Mr.  
>>Jamir is finding fault, this does  
>>constitute an attack on those  
>>institutions.

>

>Rick,

>

>Please don't take this message as anything other than the concern of a Baha'i brother.

>

>I really don't see how any of us, as individuals, have the right to say whether

>someone is attacking the institutions. Have you read many of Vinson's postings?

>He is a polite and thoughtful believer with a deep understanding of the teachings.

>

>You seem, to me, to be arguing for something like verbal inerrancy, or propositional infallibility, which is not something that "the institutions" you

>refer to (including the House of Justice) have, to my knowledge, ever claimed

>for themselves.

>

>If I said, ten years ago, that I think it is unfortunate that the Kitab-i-Iqan

>isn't numbered by paragraphs, would that be an attack on the institutions?

As

>you may know, future editions of that book will be numbered in this way.

>

>If I said that I think it is sad that more Writings of the Bab aren't published, would that be an attack on the institutions?

>

>My point, again, is that it only the institutions themselves which have the right to make this sort of determination. IMO, our responsibility, as

>individuals, is to focus on our own flaws while, at the same time, holding a

>sin-covering eye to those of others.

>

>Mark A. Foster

>owner@sociologist.com

>RBCF Mark (on AOL only)

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 01, 1999 7:54 AM  
Subject: Re: fw a Bahai re Bahai Censorship

It occurs to me I shouldn't excise this sentence in my attempt to protect this person from recrimination by our fellow Bahais:

"You may however excerpt parts from it without naming me. . . ."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

FG wrote in message <7dvlhs\$6jc@news1.newsguy.com>...

>FYI

>

>Notice the acknowledgment by this Bahai of "some Bahais being forced out."

>

>FG...The Bahai Faith & Religious Freedom of Conscience:

><https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,

>alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

>  
>  
>  
>  
>-----Original Message-----  
>From: [name & address deleted]  
>To: FG@hotmail.com <FG@hotmail.com>  
>Date: Tuesday, March 30, 1999 7:20 AM  
>Subject: hello from a trb reader  
>  
>  
>>Fredrick,  
>>  
>>I have read your reposts today. I see you have requoted Juan Cole; I  
>>guess because it is a public e-mail, that is okay to do?  
>>  
>>I thought your letter to the UHJ was a move in the right direction.  
>>While I do not support extremes of liberty (as Baha'u'llah has  
>>written), I am distressed at the closing down of dialog, Talisman 1 -  
>>and I think you should get an answer to your letter(s).  
>>  
>>I do not equate the killing of an Iranian Bahai to be equal to the  
>>supressing of certain literature -- killing is worse. I do think there  
>>is an overboard attempt to get writing campaigns at every killing.  
>>Wasn't it Shoghi Effendi who prohibited Bahai's from leaving Iran? And  
>>now because of Fundamentalistic Muslims - they are being killed.  
>>  
>>The effort a few months ago to actually go to school officials in local  
>>communities to protest the closing of a Bahai college -- that was way  
>>overboard -- and in that instance I could agree that it would be  
>>hypocritical to ban publications and yet protest the closing of a  
>>college.  
>>  
>>Well I originally wrote not to critique your article but to ask you a  
>>few questions...  
>>  
>>Are you still a Bahai? With some Bahais resigning or being forced out,  
>>I wasn't sure what your status was.  
>>  
>>Was there ever pressure put on you to resign?  
>>  
>>. . .  
>>  
>>(I am a Bahai from [location deleted])  
>>  
>>[name deleted]  
>>  
>  
>  
>  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 01, 1999 9:03 AM  
Subject: Technique REPOST Bahai

During the last few years or more a number of observers have noted several common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

FG, May 12, 1992:

"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [over 22]. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

Ron House, November 14, 1997:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."  
<https://members.tripod.com/~FG/House2.htm>

FG, June 1998:

"Some of the most striking methods demonstrated repeatedly by

many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Fran Baker, May 1998:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole, June 12, 1998:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"  
<https://members.tripod.com/~FG/Cole10.htm>

K. Paul Johnson, September 15, 1998:

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"  
<https://members.tripod.com/~FG/Johnson18.htm>

Gibro28W, October 12, 1998:

"In summary, the biggest problem, as I see it, is that most Baha'is don't take criticism seriously--they tune it out as "negative" or "harmful to spiritual growth." This selfish attitude is very stupid. First of all, Baha'is entice people to join them. When they do, they indoctrinate them until they think like the group. But as soon as a red flare of doubt goes up in the convert's mind, they're cordoned off by the group and reminded of their "spiritual" obligations in the name of Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place."  
<https://members.tripod.com/~FG/srb73.htm>

Barthaman on September 14, 1998:

"Baha'i dissenters, more or less, are wounded souls abandoned by their fathers, so-to-speak. They have been cast out and dismissed or shunned without having had a fair hearing. Consider their pain when the rest of their "family" dismisses them too. Can you know what it's like to be accused of heresy and shunned following a sincere intellectual conflict (inspired by doubt)--after you've sacrificed years in devoted service to your religion? Can you comprehend their sense of betrayal and injustice? This is why disillusioned believers leave their religions each year--while some still hang around, banging on the door now and then, demanding a refund for their lost youth. In time they will have to move on, however, writing the Baha'i Faith off as another lesson in fraud. Mock these people all you want--but for the grace of God, the next dissenter could be you. Don't be too confident, my friend."  
<https://members.tripod.com/~FG/srb66.htm>

Juan Cole wrote, February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to

being  
"Baha'i" at all).

"Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith."

"The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent."

"With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of 'claiming authority,' of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by \*Baha'is\*, by prominent Baha'is. I have been backbitten by them."

"This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just \*talk\* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute."

"Paul Johnson has seen all these things, as well, for the past five years. He can explain it to you."

Cf. K. Paul Johnson's general reflections on coercive techniques  
<https://members.tripod.com/~FG/Johnson21.htm>

And LaAeterna's method of silencing opponents  
<https://members.tripod.com/~FG/srb65.htm>

This document at  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 01, 1999 9:05 AM  
Subject: FAQ & History - alt/talk.religion.bahai

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Frequently Asked Questions (FAQ) for  
Alt.Religion.Bahai, Talk.Religion.Bahai  
March 30, 1999  
This FAQ will be reposted approximately every two weeks.

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People with only web access might want to use [www.dejanews.com](http://www.dejanews.com)  
[www.reference.com](http://www.reference.com) or [www.newsguy.com](http://www.newsguy.com) They all offer reading and  
posting capabilities for people who can't directly access  
[alt.religion.bahai](mailto:alt.religion.bahai) or [talk.religion.bahai](mailto:talk.religion.bahai) and filter out spam.

[Alt.religion.bahai](mailto:alt.religion.bahai) and [talk.religion.bahai](mailto:talk.religion.bahai) are available on  
America Online (AOL) Keyword, Newsgroups, then search for  
[alt.religion.bahai](mailto:alt.religion.bahai) or [talk.religion.bahai](mailto:talk.religion.bahai)

If your ISP does not offer [talk.religion.bahai](mailto:talk.religion.bahai), follow this  
news.groupie advice: "If your ISP doesn't have the group shortly,  
I suggest that you ask the newsmaster there to add it (Try  
[news@isp.net](mailto:news@isp.net), or [newsmaster@isp.net](mailto:newsmaster@isp.net)) Ask politely. Include  
the msg ID of the results posting, and of the newgroup msg."

Dave Cornejo's RESULT posting:  
<https://x3.dejanews.com/getdoc.xp?AN=431106082&CONTEXT=918305125.781648012&htnum=0>

David Lawrence's newgroup msg creating [talk.religion.bahai](mailto:talk.religion.bahai):  
<https://x3.dejanews.com/getdoc.xp?AN=434026333&CONTEXT=918304600.713490686&htnum=3>

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NOTE: Not all people agree on the interpretations given below.

Question #1 "Why create arb or t.r.b.?"

ANSWER #1: Because many people believe they experienced or are continuing to experience censorship when attempting to post to soc.religion.bahai. See the quotations from Abdul-Baha:  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #2: Because the Bahai writings support free speech and religious conscience.  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #3: [fill in the blank according to your own opinion.]

Question #2: "Why do the srb moderators oppose trb?"

ANSWER: Perhaps they'll supply an answer to place here.  
(Two years later their NO votes are their only answer.)

Question #3: "Are Bahais opposed to freedom of speech and conscience?"

ANSWER: Despite glowing words of love and support for other people's opinions, despite the Universal House of Justice stating at least publicly it is not opposed to an unmoderated forum, the record of actual behavior by Bahais and on soc.religion.bahai and the experience of many Bahais and people who have left the Bahai Faith give serious reason for concern.

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Chronology of major events: talk.religion.bahai  
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January 17, 1997: The 1st proposal for talk.religion.bahai was submitted to news.announce.newgroups.  
<https://members.tripod.com/~FG/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the Bahai Computer and Communication Association, posts to three Bahai-only mailing lists a call for Bahais to vote NO against talk.religion.bahai.  
<https://members.tripod.com/~FG/Towfiq.htm>

March 1997: soc.religion.bahai bans all discussion of talk.religion.bahai from its newsgroup. This ban is still in effect more than a year and a half later.

March 31, 1997: The 1st proposal was defeated 157 YES to 691 NO.  
<https://members.tripod.com/~FG/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates alt.religion.bahai.  
<https://members.tripod.com/~FG/arb.htm>

October 14, 1997: The Universal House of Justice releases a message stating it has no objection to unmoderated newsgroups:  
<https://members.tripod.com/~FG/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA committee:  
<https://members.tripod.com/~FG/archive.htm>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:  
<https://members.tripod.com/~FG/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.  
<https://members.tripod.com/~FG/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.  
<https://members.tripod.com/~FG/2ndRESULT.htm>

May 25, 1998: srb bans all messages from FG that contain his signature file:  
<https://members.tripod.com/~FG/srb23.htm>

September 9, 1998: America Online (AOL) places a Bahai-inspired TOS against FG; AOL removes the TOS after considering both sides of the issue, i.e., Bahai messages attacking and threatening him and the experience of others:  
<https://members.tripod.com/~FG/AOL.htm>

September 14, 1998: soc.religion.bahai extends its ban on FG's signature file to include all signature files and URLs from all posters, allowing only email addresses and the name of the poster:  
<https://members.tripod.com/~FG/srbban.htm>

October 14, 1998: Soc.religion.bahai moderator Bill Hyman backbites and casts aspersions on proponent Ron House and attempts to undermine the new support for the

"neutral" RFD:  
<https://members.tripod.com/~FG/srb67.htm>

December 3, 1998: The Call For Votes (CFV) was posted to news.announce.newgroups and news.groups for the 3rd interest poll for talk.religion.bahai.  
<https://members.tripod.com/~FG/3rdRFD.htm>

December 7, 1998: Bahai scholar Susan Maneck begins her NO vote campaign on AOL and alt.religion.bahai.  
<https://members.tripod.com/~FG/Maneck1.htm>

January 10, 1999:  
Talk.religion.bahai passes 218: 63.  
<https://members.tripod.com/~FG/3rdRESULT.htm>

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For past discussion of censorship on soc.religion.bahai and other issues, including censorship within the Bahai community, see the website The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
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This document at <https://members.tripod.com/~FG/FAQ.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 01, 1999 9:06 AM  
Subject: Bahai Censorship on AOL

In August of 1998 I took out an account on AOL. It quickly became apparent that my fellow Bahais were using AOL in such a way as to further withhold knowledge and information from AOL's more than 14 million members.

It appeared to me that there were four main issues.

Alt.religion.bahai, which had been created in April of 1997 and which had had more than 20,000 messages posted to it, was not even offered in the list of AOL newsgroups. AOL personnel with which I spoke over the phone were very puzzled why it wasn't and even implied that some action would have had to have been taken to keep it from automatically being picked up and added to their newsgroups. It took more than a month of strenuous effort to get AOL to add alt.religion.bahai.

On the AOL Bahai Forums it became apparent that Bahais were manipulating and controlling information by NOT making it available, by essentially preserving the frozen, non-functioning state of affairs or the status quo:

1. The Libraries were not accepting new uploads for others then to download and read.

2. The list of Newsgroups on the Main Menu for Bahai offered only soc.religion.bahai with no mention of alt.religion.bahai, or talk.religion.bahai once it was created in January of 1999. Coupled with soc.religion.bahai's suppression of all mention of alt.religion.bahai or talk.religion.bahai, this prevents people from even hearing of their existence.
3. The available links for Web Sites on the Main Menu for Bahai did not offered my website The Bahai Faith & Religious Freedom of Conscience, though it has to be one of the most visited sites on the Bahai Faith with more than 7,000 hits since May 1998.

As the months went by, my repeated attempts to improve these deficiencies met with greater and greater opposition from the Bahai fundamentalists on AOL. Similiarly, my requests, beginning in August of 1998, that the Forum Leader, Mark Foster, who no one had seen for months, resign, for derilection of duty, were increasingly opposed while various excuses were offered for his absence. Not until talk.religion.bahai was passed five months later in January 1999 did he suddenly reappear only to begin immediately reporting absolutely EVERY message I posted to AOL as a TOS. It quickly became clear to me that he was back in order to target and build a case against me to have me suspended from AOL. My account was then temporarily suspended on three different occasions and finally terminated March 6, 1999.

Of the four issues, only two have partially been remedied.

1. Alt.religion.bahai and now talk.religion.bahai are available under AOL's Keyword Newsgroups, Expert Add.
2. The Libraries are accepting some uploads, though Foster banned the 15+ megabytes I uploaded in late February of my entire archive of discussion for talk.religion.bahai and which is at least available on my website. It's obvious Foster is finding pretexts for suppressing further uploads.

While Foster has claimed since mid-January that alt.religion.bahai and talk.religion.bahai would be added to the Main Menu under Newsgroups, he continued to make excuses for it not happening. As of March 9, 1999 they were not yet listed under Newsgroups along with soc.religion.bahai.

All of these factors, coupled with Mark Foster's abuse of his position as Forum Leader and his harassing and targetting of dissenting voices, not only mine, leaves no doubt that he and other Bahais, including some among the Bahai Administration, are involved in censoring discourse on AOL.

For an instance of "back-channel" email coercion on AOL see <https://members.tripod.com/~FG/AOL.htm>

For an instance of Foster's double standard handling fundamentalist Bahais see Susan Maneck's accusations on AOL against me of "slander" and references to my views as "garbage": <https://members.tripod.com/~FG/Maneck1.htm>

The immediate pretext for terminating my account, according to the AOL official with whom I spoke on the phone, was that I had pointed out in a newly created Folder called Censorship that I and other AOL members had requested a Folder entitled Bahai Censorship and thereby undermined the authority of the Forum Leader....

In closing let me add that AOL personnel are extremely uninformed about the Bahai Faith, especially its practice of censorship, and its ability to exploit the TOS system....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 01, 1999 9:08 AM  
Subject: Liberty - Abdul-Baha - Conscience

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of

ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."

Abdul-Baha, A Traveler's Narrative, 91.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 02, 1999 8:51 AM  
Subject: Re: Has Baha'u'llah's Blueprint changed

starjo8853@my-dejanews.com wrote in message  
<7ds8mo\$u5j\$1@nnrp1.dejanews.com>...

>We know that prophecy is subject to change as all things are subject to  
>change  
>and it seems as we examine the Baha'i Faith as it exists today that the  
>Blueprint has altered.....

Alas, you seem to be right.... The Bahai Faith appears to be  
in the grips of a narrow-minded fanaticism that's thoroughly  
intolerant of the liberty and freedom of conscience its Founders  
lauded and respected. Like most reactionary coups, this one  
too seems merely bent on retrenchment and denial....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, April 07, 1999 10:26 AM  
Subject: Re: Survey Results: A Nosecount

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

ktooke@mail.coin.missouri.edu wrote in message  
<7eas90\$2g9\$1@nnrp1.dejanews.com>...

>Earlier, I posted a survey in hopes of getting a nosecount of readership in  
>this forum. Here are the results, for what it is worth.

>  
>Only 8 people responded to the survey. Of the eight, two classified  
>themselves as regular Baha'is, three as Baha'is with unusual views, two as  
>disaffected Baha'is, and one as a guest. Considering the number of posters  
>exceeded 8 during the time period, I think these results say more about  
>people's reluctance to participate in a survey than about readership.

>  
>As a followup, I looked at posters for about one week. I counted 17  
>posters,  
>many repeat posters. Of the 17, I inferred 6 were posting in favor of a  
>standard Baha'i approach, one posted in favor of an unusual interpretation  
>of  
>the Baha'i Faith, one in support of an administration other than the Haifa  
>UHJ, two sounded like disaffected former Baha'is, one sounded like a guest,  
>and one was definitely a critic. Five of the posters I was reluctant to  
>even  
>infer a classification. I note in passing that most of the posts in favor  
>of  
>a standard Baha'i approach were responses to an earlier post.

>  
>Obviously there are no statistically significant results here. It seems to  
>me  
>the majority of traffic is attacks on, disagreements with, and defenses of  
>some standard Baha'i position. (This is no surprise on the Internet.) I  
>initiated the survey upon noticing, while lurking, a distressing (to me)  
>lack  
>of discussion about as opposed to attacks, disagreements, defenses. You may,  
>of course, draw your own inferences at any time. Thanks for listening.

>  
>-----the original survey-----  
>Out of my own curiosity, I would like to do a nose count of readers of this  
>group.  
>Please self-classify yourself by answering the following questions:  
>(If I have accidentally used a word offensive to you, please substitute your  
>own  
>word)  
>  
>Do you post to this newsgroup regularly, occasionally, or not at all?



>Regular Occasional Quiet  
>  
>What is your relationship to the Baha'i Faith? (You may give your own  
answer,  
>but forgive me for suggesting a classification) Regular Baha'is with  
standard  
>views(usual Baha'i) Regular Baha'is with irregular views(unusual Baha'i)  
>member of a competing administration(alternate Baha'i) Former member of the  
>Baha'i Faith, involuntary termination (expelled Baha'i) Former member of  
the  
>Baha'i Faith, voluntary termination (disaffected Baha'i) Never enrolled in  
>the Baha'i Faith, please pick a word you like: (seeker,friend,guest,critic)  
>Usual, Unusual, Alternate, Expelled, Disaffected, Seeker, Friend, Guest,  
>Critic  
>  
>I promise not to use your email address for anything other than clarifying  
>the answer you send. (I accept anonymous answers, but please only one  
>response per newsgroup reader) I will post this unscientific nose count  
>(totals only) when responses stop coming, as a matter (I hope) of common  
>interest. I am NOT asking for arguments in favor of your position, so  
please  
>keep your response short.  
>  
>  
>Tookey  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@email.msn.com]  
Sent: Wednesday, April 07, 1999 11:12 AM  
Subject: Re: Maneck's Technique

Kent,

I must say that that's the way I see it too.... The real  
worry, though, to me is that the UHJ itself seems to  
support the fanatics and fundamentalists and have  
themselves perverted the Writings of Baha'u'llah  
incontestably supporting free speech and conscience.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Kent Johnson wrote in message <7e4tqv\$4pj\$1@autumn.news.rcn.net>...

>It seems to me Cole is referring to a very, very, very weird offshoot of  
the  
>Baha'i Faith that condones and institutionalizes heresy trials, specific  
>shunning practices, and curses. If such practices are Baha'i then I am not  
>Baha'i. It seems to me the Faith is better off when Baha'is denounce the  
>fundamentalist mind set of other Baha'is.  
>

>Warm Baha'i Love, --Kent

>  
>FG <FG@hotmail.com> wrote in message  
>news:7clgmk\$na5@news1.newsguy.com...  
>> Juan Cole, February 13, 1999:  
>> "It is a very, very, very weird religion. And if anyone is reading  
>> Susan Maneck's absolutely bone-chilling screeds on the  
>> desirability of Heresy Trials and carefulness in Shunning,  
>> they are seeing what it is like at the core of the religion."  
>>  
>> "I really am sorry for them and her, since they seem sort of filled with  
>> hate and quite paranoid, yet say they are preaching love, unity and  
>> tolerance. Susan will say, 'may your abdomen be split by lightning  
>> and your guts fall out you filthy heretic whom I wish I could just have  
>> shunned and buried', and then she'll sign herself "warmest" and  
>> slander a university by adding it to her sig line. As if what she is  
>> about has anything at all to do with \*universities\*!"  
>>

>> FG, February 15, 1999:  
>> "Ms. Maneck's approach appears to me to be always to  
>> shunt the discussion off or back to who said what where when  
>> why how and so on.... The farther back in time the better, since  
>> the person's memory, being human, is bound to be unable to  
>> keep up or to have stocked the evidence needed on his or her  
>> hard drive or find it on [dejanews.com](https://www.dejanews.com/). And it then allows her  
>> to claim pretty much anything she wants to while seeming to  
>> have discredited her opponent. Further, she relies on the  
>> tactics of demagoguery knowing they usually prevail and will be  
>> supported by other fundamentalist Bahais. By shrieking  
>> "slander" and referring to others' opinions as "garbage," she is  
>> able to create an emotional atmosphere that essentially negates  
>> whatever the topic or content might be and that allows her to  
>> appear to win what is often a narrowly legalistic point or  
>> interpretation."  
>>

>> "All of this is done, of course, in conjunction with her employing  
>> the more common Bahai techniques of intimidation and  
>> psychological demonization and terrorism."  
>>

>> <https://members.tripod.com/~FG/Maneck1.htm>

>> <https://members.tripod.com/~FG/technique.htm>



FG  
FG@hotmail.com

Soledad  
Robert Hayden

Read by the author

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----

(And I, I am no longer of that world)

Naked, he lies in the blinded room  
chainsmoking, cradled by drugs, by jazz  
as never by any lover's cradling flesh.

Miles Davis coolly blows for him:  
O pena negra, sensual Flamenco blues;  
the red clay foxfire voice of Lady Day

(Lady of the pure black magnolias)  
sobsings her sorrow and loss and fare you well,  
dyrweeps the pain his treacherous joiners [dryweeps]

have released him from for a while.  
His fears and his unfinished self  
await him down in the anywhere streets.

He hides on the dare side of the moon, [dark]  
takes refuge in a stained-glass cell,  
flies to a clockless country of crystal.

Only the ghost of Lady Day knows where  
he is. Only the music. And he swings  
oh swings: beyond complete immortal now.

From Collected Poems by Robert Hayden. Copyright © 1971 Erma Hayden. Used  
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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, April 11, 1999 8:17 AM  
Subject: Re: Maneck's Technique

planetjeff@my-dejanews.com wrote in message  
<7egkdf\$ri9\$1@nnrp1.dejanews.com>...  
>In article <uIZbbFRg#GA.239@upnetnews05>,  
> "FG" <FG@email.msn.com> wrote:  
>> Kent,  
>>  
>> I must say that that's the way I see it too.... The real  
>> worry, though, to me is that the UHJ itself seems to  
>> support the fanatics and fundamentalists and have  
>> themselves perverted the Writings of Baha'u'llah  
>> incontestably supporting free speech and conscience.  
>>  
>[clip]  
>  
>Huh?!?! In what way exactly do you believe the Universal House of Justice  
>has "perverted" the Writings of Baha'u'llah? This sounds like an extreme  
>stretch of the imagination and an intentional misuse of a word in an  
>incendiary manner.

Not in the least extreme nor incendiary.... The UHJ has  
betrayed the Teachings of Baha'u'llah on freedom of  
speech and individual liberty. It's consistently support  
the fundamentalists and fanatics on soc.religion.bahai,  
the BCCA mailing lists, AOL, and elsewhere in cyberspace.  
Offline, there's an irrefutable record of Bahai abuse of  
the consciences of many, many Bahais and non-Bahais.

The responsibility for these many acts of suppression and  
censorship lies in the hands of the members of the UHJ.

You might read Juan Cole's Modernity & the Millennium,  
available from Columbia University Press, for a discussion  
of Baha'u'llah and Abud'l-Baha's commitment to values  
that the UHJ has definitely abandoned and undermined.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, April 11, 1999 8:22 AM  
Subject: technique BAHAI REPOST

During the last few years or more a number of observers have noted several common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

FG, May 12, 1992:

"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [over 22]. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humiliate the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

Ron House, November 14, 1997:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

<https://members.tripod.com/~FG/House2.htm>

FG, June 1998:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Fran Baker, May 1998:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole, June 12, 1998:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://members.tripod.com/~FG/Cole10.htm>

K. Paul Johnson, September 15, 1998:

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've

"got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"  
<https://members.tripod.com/~FG/Johnson18.htm>

Gibro28W, October 12, 1998:

"In summary, the biggest problem, as I see it, is that most Baha'is don't take criticism seriously--they tune it out as "negative" or "harmful to spiritual growth." This selfish attitude is very stupid. First of all, Baha'is entice people to join them. When they do, they indoctrinate them until they think like the group. But as soon as a red flare of doubt goes up in the convert's mind, they're cordoned off by the group and reminded of their "spiritual" obligations in the name of Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place."  
<https://members.tripod.com/~FG/srb73.htm>

Barthaman on September 14, 1998:

"Baha'i dissenters, more or less, are wounded souls abandoned by their fathers, so-to-speak. They have been cast out and dismissed or shunned without having had a fair hearing. Consider their pain when the rest of their "family" dismisses them too. Can you know what it's like to be accused of heresy and shunned following a sincere intellectual conflict (inspired by doubt)--after you've sacrificed years in devoted service to your religion? Can you comprehend their sense of betrayal and injustice? This is why disillusioned believers leave their religions each year--while some still hang around, banging on the door now and then, demanding a refund for their lost youth. In time they will have to move on, however, writing the Baha'i Faith off as another lesson in fraud. Mock these people all you want--but for the grace of God, the next dissenter could be you. Don't be too confident, my friend."  
<https://members.tripod.com/~FG/srb66.htm>

Juan Cole wrote, February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all)."

"Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith."

"The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent."

"With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by \*Baha'is\*, by prominent Baha'is. I have been backbitten by them."

"This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just \*talk\* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute."

"Paul Johnson has seen all these things, as well, for the past five years. He can explain it to you."

Cf. K. Paul Johnson's general reflections on coercive techniques  
<https://members.tripod.com/~FG/Johnson21.htm>

And LaAeterna's method of silencing opponents  
<https://members.tripod.com/~FG/srb65.htm>

This document at  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, April 11, 1999 8:25 AM  
Subject: FAQ history & alt/talk.religion.bahai

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Frequently Asked Questions (FAQ) for  
Alt.Religion.Bahai, Talk.Religion.Bahai  
April 11, 1999  
This FAQ will be reposted approximately every two weeks.

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People with only web access might want to use [www.dejanews.com](http://www.dejanews.com)  
[www.reference.com](http://www.reference.com) or [www.newsguy.com](http://www.newsguy.com) They all offer reading and  
posting capabilities for people who can't directly access  
[alt.religion.bahai](mailto:alt.religion.bahai) or [talk.religion.bahai](mailto:talk.religion.bahai) and filter out spam.

[Alt.religion.bahai](mailto:alt.religion.bahai) and [talk.religion.bahai](mailto:talk.religion.bahai) are available on  
America Online (AOL) Keyword, Newsgroups, then search for  
[alt.religion.bahai](mailto:alt.religion.bahai) or [talk.religion.bahai](mailto:talk.religion.bahai)

If your ISP does not offer [talk.religion.bahai](mailto:talk.religion.bahai), follow this  
[news.groupie](mailto:news.groupie) advice: "If your ISP doesn't have the group shortly,  
I suggest that you ask the newsmaster there to add it (Try  
[news@isp.net](mailto:news@isp.net), or [newsmaster@isp.net](mailto:newsmaster@isp.net)) Ask politely. Include  
the msg ID of the results posting, and of the newgroup msg."

Dave Cornejo's RESULT posting:  
<https://x3.dejanews.com/getdoc.xp?AN=431106082&CONTEXT=918305125.781648012&htnum=0>

David Lawrence's newgroup msg creating [talk.religion.bahai](mailto:talk.religion.bahai):  
<https://x3.dejanews.com/getdoc.xp?AN=434026333&CONTEXT=918304600.713490686&htnum=3>

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NOTE: Not all people agree on the interpretations given below.

Question #1 "Why create arb or t.r.b.?"

ANSWER #1: Because many people believe they experienced or  
are continuing to experience censorship when attempting to post to  
[soc.religion.bahai](mailto:soc.religion.bahai). See the quotations from Abdul-Baha:  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #2: Because the Bahai writings support free speech and  
religious conscience.  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #3: [fill in the blank according to your own opinion.]

Question #2: "Why do the srb moderators oppose trb?"

ANSWER: Perhaps they'll supply an answer to place here.  
(Two years later their NO votes are their only answer.)

Question #3: "Are Bahais opposed to freedom of speech and  
conscience?"

ANSWER: Despite glowing words of love and support for  
other people's opinions, despite the Universal House of Justice  
stating at least publicly it is not opposed to an unmoderated forum,  
the record of actual behavior by Bahais and on [soc.religion.bahai](mailto:soc.religion.bahai)  
and the experience of many Bahais and people who have left the  
Bahai Faith give serious reason for concern.

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Chronology of major events: [talk.religion.bahai](mailto:talk.religion.bahai)

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January 17, 1997: The 1st proposal for [talk.religion.bahai](mailto:talk.religion.bahai) was  
submitted to [news.announce.newsgroups](mailto:news.announce.newsgroups).  
<https://members.tripod.com/~FG/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the  
Bahai Computer and Communication Association, posts to  
three Bahai-only mailing lists a call for Bahais to vote NO  
against [talk.religion.bahai](mailto:talk.religion.bahai).  
<https://members.tripod.com/~FG/Towfiq.htm>

March 1997: [soc.religion.bahai](mailto:soc.religion.bahai) bans all discussion of  
[talk.religion.bahai](mailto:talk.religion.bahai) from its newsgroup. This ban is still in  
effect more than a year and a half later.

March 31, 1997: The 1st proposal was defeated 157 YES to  
691 NO.  
<https://members.tripod.com/~FG/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates  
[alt.religion.bahai](mailto:alt.religion.bahai).  
<https://members.tripod.com/~FG/arb.htm>

October 14, 1997: The Universal House of Justice releases  
a message stating it has no objection to unmoderated  
newsgroups:  
<https://members.tripod.com/~FG/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA committee:  
<https://members.tripod.com/~FG/archive.htm>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:  
<https://members.tripod.com/~FG/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.  
<https://members.tripod.com/~FG/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.  
<https://members.tripod.com/~FG/2ndRESULT.htm>

May 25, 1998: srb bans all messages from FG that contain his signature file:  
<https://members.tripod.com/~FG/srb23.htm>

September 9, 1998: America Online (AOL) places a Bahai-inspired TOS against FG; AOL removes the TOS after considering both sides of the issue, i.e., Bahai messages attacking and threatening him and the experience of others:  
<https://members.tripod.com/~FG/AOL.htm>

September 14, 1998: soc.religion.bahai extends its ban on FG's signature file to include all signature files and URLs from all posters, allowing only email addresses and the name of the poster:  
<https://members.tripod.com/~FG/srbban.htm>

October 14, 1998: Soc.religion.bahai moderator Bill Hyman backbites and casts aspersions on proponent Ron House and attempts to undermine the new support for the "neutral" RFD:  
<https://members.tripod.com/~FG/srb67.htm>

December 3, 1998: The Call For Votes (CFV) was posted to news.announce.newgroups and news.groups for the 3rd interest poll for talk.religion.bahai.  
<https://members.tripod.com/~FG/3rdRFD.htm>

December 7, 1998: Bahai scholar Susan Maneck begins her NO vote campaign on AOL and alt.religion.bahai.  
<https://members.tripod.com/~FG/Maneck1.htm>

January 10, 1999: Talk.religion.bahai passes 218: 63.  
<https://members.tripod.com/~FG/3rdRESULT.htm>

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For past discussion of censorship on soc.religion.bahai and other issues, including censorship within the Bahai community, see the website The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
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This document at <https://members.tripod.com/~FG/FAQ.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, April 11, 1999 8:28 AM  
Subject: Bahai Censorship - AOL

In August of 1998 I took out an account on AOL. It quickly became apparent that my fellow Bahais were using AOL in such a way as to further withhold knowledge and information from AOL's more than 14 million members.

It appeared to me that there were four main issues.

Alt.religion.bahai, which had been created in April of 1997 and which had had more than 20,000 messages posted to it, was not even offered in the list of AOL newsgroups. AOL personnel with which I spoke over the phone were very puzzled why it wasn't and even implied that some action would have had to have been taken to keep it from automatically being picked up and added to their newsgroups. It took more than a month of strenuous effort to get AOL to add alt.religion.bahai.

On the AOL Bahai Forums it became apparent that Bahais were manipulating and controlling information by NOT making it available, by essentially preserving the frozen, non-functioning state of affairs or the status quo:

1. The Libraries were not accepting new uploads for others then to download and read.
2. The list of Newsgroups on the Main Menu for Bahai offered only soc.religion.bahai with no mention of alt.religion.bahai, or talk.religion.bahai once it was created in January of 1999. Coupled with soc.religion.bahai's suppression of all mention of alt.religion.bahai or talk.religion.bahai, this prevents people from even hearing of their existence.
3. The available links for Web Sites on the Main Menu for Bahai did not offered my website The Bahai Faith & Religious Freedom of Conscience, though it has to be one of the most visited sites on the Bahai Faith with more than 7,000 hits since May 1998.

As the months went by, my repeated attempts to improve these deficiencies met with greater and greater opposition from the Bahai fundamentalists on AOL. Similiarly, my requests, beginning in August of 1998, that the Forum Leader, Mark Foster, who no one had seen for months, resign, for derilection of duty, were increasingly opposed while various excuses were offered for his absence. Not until talk.religion.bahai was passed five months later in January 1999 did he suddenly reappear only to begin immediately reporting absolutely EVERY message I posted to AOL as a TOS. It quickly became clear to me that he was back in order to target and build a case against me to have me suspended from AOL. My account was then temporarily suspended on three different occasions and finally terminated March 6, 1999.

Of the four issues, only two have partially been remedied.

1. Alt.religion.bahai and now talk.religion.bahai are available under AOL's Keyword Newsgroups, Expert Add.
2. The Libraries are accepting some uploads, though Foster banned the 15+ megabytes I uploaded in late February of my entire archive of discussion for talk.religion.bahai and which is at least available on my website. It's obvious Foster is finding pretexts for suppressing further uploads.

While Foster has claimed since mid-January that alt.religion.bahai and talk.religion.bahai would be added to the Main Menu under Newsgroups, he continued to make excuses for it not happening. As of March 9, 1999 they were not yet listed under Newsgroups along with soc.religion.bahai.

All of these factors, coupled with Mark Foster's abuse of his position as Forum Leader and his harassing and targetting of dissenting voices, not only mine, leaves no doubt that he and other Bahais, including some among the Bahai Administration, are involved in censoring discourse on AOL.

For an instance of "back-channel" email coercion on AOL see <https://members.tripod.com/~FG/AOL.htm>

For an instance of Foster's double standard handling fundamentalist Bahais see Susan Maneck's accusations on



AOL against me of "slander" and references to my views as "garbage":  
<https://members.tripod.com/~FG/Maneck1.htm>

The immediate pretext for terminating my account, according to the AOL official with whom I spoke on the phone, was that I had pointed out in a newly created Folder called Censorship that I and other AOL members had requested a Folder entitled Bahai Censorship and thereby undermined the authority of the Forum Leader....

In closing let me add that AOL personnel are extremely uninformed about the Bahai Faith, especially its practice of censorship, and its ability to exploit the TOS system....

Half a megabyte of messages documenting Bahai censorship on AOL may be found at

<https://members.tripod.com/~FG/AOL.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, April 11, 1999 8:29 AM  
Subject: conscience, liberty: Abdul-Baha

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."

Abdul-Baha, A Traveler's Narrative, 91.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, April 11, 1999 8:30 AM  
Subject: Maneck, her technique

Juan Cole, February 13, 1999:  
"It is a very, very, very weird religion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and slander a university by adding it to her sig line. As if what she is about has anything at all to do with \*universities\*!"

FG, February 15, 1999:  
"Ms. Maneck's approach appears to me to be always to shunt the discussion off or back to who said what where when why how and so on.... The farther back in time the better, since the person's memory, being human, is bound to be unable to keep up or to have stocked the evidence needed on his or her hard drive or find it on dejanews.com. And it then allows her to claim pretty much anything she wants to while seeming to

have discredited her opponent. Further, she relies on the tactics of demagoguery knowing they usually prevail and will be supported by other fundamentalist Bahais. By shrieking "slander" and referring to others' opinions as "garbage," she is able to create an emotional atmosphere that essentially negates whatever the topic or content might be and that allows her to appear to win what is often a narrowly legalistic point or interpretation."

"All of this is done, of course, in conjunction with her employing the more common Bahai techniques of intimidation and psychological demonization and terrorism."

<https://members.tripod.com/~FG/Maneck1.htm>

<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, April 11, 1999 8:33 AM  
Subject: 7-24-98 - UHJ's betrayal of Baha'u'llah

From: FG <FG@hotmail.com>  
To: UHJ <secretariat@bwc.org>; Letters to Editor <letters@nytimes.com>;  
bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: To UHJ July 24, 1998  
Date: Friday, July 24, 1998 9:03 PM  
July 24,1998

Dear Members of the Universal House of Justice:

As a Bahai, I am saddened by the news of the execution of yet another Bahai in Iran. However, the immediate public statements made by Firuz Kazemzadeh of the National Spiritual Assembly of the United States, reminiscent of Robert Henderson's piece in The New York Times on January 13th of this year, appear equally lamentable for their blatant hypocrisy: "We had hoped that President Khatami's assertions about freedom, justice and the rule of law in Iran would apply to the Baha'is of that country.... We urge the international community to protest vigorously Mr. Rowhani's killing and to seek justice for the beleaguered Iranian Baha'i community."

The tragic loss of Bahai lives in Iran and the subsequent exploitation of their deaths by Bahai spokesmen, often in the American media, always courting the President and other members of the government, has become a predictable pattern rendered intolerable in the context of continuing and pervasive Bahai censorship and denial of human and civil rights in the United States and elsewhere. Such incidents as I queried you about in my unanswered email of March 31, 1997, available on my Web site, regarding the crushing of the magazine Dialogue, the resignations of a number of scholars from the Bahai Encyclopedia, the attacks on the listserv known as Talisman I at Indiana University, the harassing and blacklisting of many individuals, Bahai and non-Bahai, suggest profoundly deep-seated problems within the Bahai community and administration.  
<https://members.tripod.com/~FG/To-UHJ1.htm>

To these incidents must now be added the apparent conspiracy for more than a year and a half of the Bahai Computer and Communications Committee (BCCA), under the chairmanship of Mark Towfiq, to defeat twice now, along with the collusion of other Bahais, the creation of an unmoderated newsgroup on the Bahai Faith which would be known as talk.religion.bahai. You may find extensive documentation for all of these violations of the basic human rights of many Bahais and non-Bahais on my Web site, "The Bahai Faith & Religious Freedom of Conscience": <https://members.tripod.com/~FG/index.htm>

Because the third interest poll for talk.religion.bahai on Usenet is approaching, after August 28th, I ask you again to investigate the BCCA and its depriving me of access last November from all private Bahai-only mailing lists at a crucial moment just when the tide of discussion was going very much in favor of the newsgroup, noted by many observers. I also ask whether you supported or were involved in that decision? The relevant files can be found on my Web site under

Bahai-Discuss Archives.  
<https://members.tripod.com/~FG/archive.htm>

Similarly, I would like to know whether your institution or the BCCA has approved of or advocated the recent ban of my email signature file by the moderators of soc.religion.bahai, as well as their complete ban for more than a year and a half now on all discussion regarding talk.religion.bahai.

The prevailing atmosphere of suppression of free speech and religious conscience that now characterizes the Bahai Faith cannot but call into question the honesty of many members of the Bahai administration and perhaps the institutions themselves.

I ask once more whether censorship is allowed in the Bahai Faith and what passages of the Bahai Writings support it, what are the "rules," if you will, of Bahai censorship?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, April 11, 1999 8:34 AM  
Subject: srb - censorship

Robert J. Pease, December 5, 1998:  
"I support your efforts to expose SRB as a fundamentalist group."  
<https://members.tripod.com/~FG/srb84.htm>

Kent Johnson:  
"It turns my stomach that they call themselves a Baha'i Group while doing these things so obviously partisan and consciously unjust."  
<https://members.tripod.com/~FG/srb61.htm>

Ron House:  
"I think the following is a clear case of malicious rejection of an article by the worst of the moderators of soc.religion.bahai."  
<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:  
"(Sigh) Fred, I'm beginning to think you're right about those SRB moderators."  
<https://members.tripod.com/~FG/srb59.htm>

RobertNik:  
"these guys are pompous arseholes IMHO."  
<https://members.tripod.com/~FG/srb54.htm>

Bruce Burrill:  
"What are Baha'i afraid of?"  
<https://members.tripod.com/~FG/srb60.htm>

ZuteFlute:  
"Frankly I could not see anything in the letter I wrote which would prompt someone to ask whether or not I am a Baha'i."  
<https://members.tripod.com/~FG/srb50.htm>

YU ZIR:  
"But as an outsider, I can perhaps see the point Fred Glaysher is making, and which point none of SRB's defenders seem to address."  
<https://members.tripod.com/~FG/srb46.htm>

Matthew Cromer:  
"The current moderators regulate the contents--posting articles which they agree with..."  
<https://members.tripod.com/~FG/srb47.htm>

Kavosh Soltani, December 9, 1998:  
"So many Bahais on these forums have shown to be ready to forget logic and reason, ignore clear evidence and Word of God, and come up with exactly the same line of tired and inaccurate excuses and arguments to justify their position, that it can not be a simple coincidence."  
<https://members.tripod.com/~FG/srb77.htm>

Shakti3, December 4, 1998:  
"Sorry to hear that you've been suppressed on srb. Your comments were always very "right on." Altho it does not surprise me one bit, seeing the way these newsgroups operate."  
<https://members.tripod.com/~FG/Ex7.htm>

Harold Shinsato:

"It seems like there is an oppression over the Baha'i Faith."  
<https://members.tripod.com/~FG/srb33.htm>

Steve Tomljenovic, December 3, 1998:

"The moderators are a bit overzealous at times. Since all the controversy started, it has gotten worse."  
<https://members.tripod.com/~FG/srb79.htm>

Laeterna:

"To say I was flabberghasted at this type of "moderating" was putting it mildly indeed."  
<https://members.tripod.com/~FG/censored2.htm>

Guy Macon"

"Please explain which portion of the charter the following post violates."  
<https://members.tripod.com/~FG/censored1.htm>

Robin Peters:

"I think you're to be commended for your persistence in the face of consistent censorship."  
<https://members.tripod.com/~FG/srb43.htm>

jgoldberg:

"I refuse to post on soc.religion.bahai because of the arbitrary and mean-spirited manner of censorship practiced by the moderators. "  
<https://members.tripod.com/~FG/srb57.htm>

Ruletherod, November 17, 1998:

"Too much damage has already been done in the name and to the name of Baha'u'llah by right-wing administrative bullies, linear-thinking apologists, and doctrinaire-fundamentalists. You can't just blame it all on the critics."  
<https://members.tripod.com/~FG/srb76.htm>

Many other similar messages may be found on my web site under soc.religion.bahai censorship.  
<https://members.tripod.com/~FG/srb.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, April 11, 1999 9:38 AM  
To: msnmembercommunications3  
Subject: Re: United States TS MSN 2.6 FG 4/7/99 12:19:34 PM

Daniel,

You've misread my concern.

There are three newsgroups on the Bahai Faith:

alt.religion.bahai  
soc.religion.bahai  
talk.religion.bahai

MSN offers the first two but not the last one:  
talk.religion.bahai, which covers different topics  
from the first two.

I know all three of them are available on AOL.

Could you, or whoever the person would be,  
consider adding talk.religion.bahai too?

I'd appreciate it.

FG  
FG@hotmail.com

-----Original Message-----

From: msnmembercommunications3 <msnmembercommunications3@msn.com>  
To: 'FG@email.msn.com' <FG@email.msn.com>  
Date: Thursday, April 08, 1999 4:55 PM  
Subject: RE: United States TS MSN 2.6 FG 4/7/99 12:19:34 PM

>Hello,

>

>Thank you for posting to Ask msn Member Support. I appreciate the  
>opportunity to assist you.

>

>If you are having problems using the newsgroups with Outlook Express, then  
>here are some settings that we need to check:

>\* Open Outlook Express.

```

>* Click on Tools > Accounts.
>* Click on the News tab at the top of the Internet Accounts screen.
>* Highlight Msnnews.msn.com under Account, and click on Properties at the
>right.
>* Click on the Server tab at the top.
>* Make sure there is not a check mark next to "This server requires me to
>log on."
>* Click on Apply/OK.
>* Repeat these steps for Netnews.msn.com EXCEPT make sure there is a check
>mark next to "This server requires me to log on." Also, you will need to
>place a check in "Log on using Secure Password Authentication."
>
>This should allow you to access both newsgroups successfully.
>The Support for Internet Explorer (all versions), Outlook Express,
>Dial-Up Networking, NetMeeting, Internet Mail & News, etc., belongs
>to the Internet Support Technical team. You may contact them at
>425-635-7123, or online at https://support.microsoft.com/support/
>
>
>In order to ensure a quick response to future concerns; please continue to
>utilize the on-line forms at the address provided below.
>
>https://memberservices.msn.com/
>
>We hope you are enjoying The Microsoft Network, and we look forward to
>meeting all your service needs.
>
>
>Thanks,
>Daniel W.
>msn Member Support
>
>
>
>-----Original Message-----
>From: FG@email.msn.com [SMTP:FG@email.msn.com]
>Sent: Wednesday, April 07, 1999 11:22 AM
>To: msnmembercommunications3@msn.com
>Subject: United States TS MSN 2.6 FG 4/7/99 12:19:34 PM
>
>[Description]
>Question = I'm a new member to msn.com. I notice a favorite newsgroup I
>use all the time is not available: talk.religion.bahai Is there anyway you
>can add that to the list? It was just passed on a Usenet wide vote in
>January of 1999 and offers different discussion topics from
>alt.religion.bahai or soc.religion.bahai
>
>Thanks!
>
>Fred Glaysher
>FG@msn.com
>
>Error Message = None
>
>[Routing Information]
>Country = United States
>Member ID = FG
>Email ID = FG@email.msn.com
>Reference Number = FG471999121934
>
>[Technical Details]
>Modem Model =
>MSN Access # =
>CPU Type = 586
>OS = Win95
>Program Viewer = MSN 2.6
>Internet Explorer = MSIE 4.01
>
>[Question Details]
>Date/Time of occurrence = 4/7/99 12:19:34 PM
>
>[MSN Component Version Details]
>User Agent String = Mozilla/4.0 (compatible; MSIE 4.01; MSN 2.6; Windows
>95)
>
>ENUM::00000000D900B5FABC7BD211B4E100104B6DF96984353204
>
-----
From: FG[SMTP:FG@hotmail.com]
Sent: Monday, April 12, 1999 5:35 AM
Subject: Re: technique (Glaysher) - > REPOST

"The Bahai Technique":
https://members.tripod.com/~FG/technique.htm

FG...The Bahai Faith & Religious Freedom of Conscience:
https://members.tripod.com/~FG/bahai.htm On talk.religion.bahai,
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

kohli@mail.ameritel.net wrote in message
<7ere32$f5l$1@nnrp1.dejanews.com>...
>In article <923836925.376.102@news.remarQ.com>,
> "FG" <FG@hotmail.com> wrote:
>
>
>(familiar compilation snipped)
>

```

>Dear Fred,  
>  
>I share your concern about freedom of expression. I find the internet a  
>wonderful place for folks to express themselves. I see spam as one of the  
>biggest obstacles to that expression. When one individual presumes that  
>their  
>message is really what people want, despite lack of indication that the  
>message is wanted, that message gets the same priority as a message that  
>others really do want. With a sea of messages, spam dilutes the messages of  
>others, messages that are wanted, messages that are other people's  
>expressions.  
>  
>It is unfortunate that you have been banned from some segment(s) of the  
>internet. Please consider that some may see you as spamming and what you  
may  
>see as censorship, others see as protection of their freedom of expression  
>from someone who has their own canned means of diluting others expressions.  
>  
>v/r  
>Pat  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 12, 1999 3:59 PM  
Subject: Re: Susan Maneck: The anti-muslim bigot

Mr Mahdi wrote in message <19990412142029.02130.00002193@ng-fr1.aol.com>...  
>Susan has increased her racist attacks on Islam in the AOL bahai messages  
>boards. I want people who are members AOL to got to the bahai message  
boards  
>and see for yourself. I am just amazed on how Susan has a PhD, her  
rebuttals  
>and her apologetic nature in intellectual discussion just makes you wonder  
did  
>she pay someone to approve her dissertation. She with the help of other  
bahai  
>fundies launched a campaign against Fred Glaysher as as you all know he was  
>kicked off AOL. Susan can with impunity attack Islam and lie about  
Muhammad  
>(saaw) and the Quran and Hadith. But if a person is to respond to her  
lies, he  
>or she might get their post yanked off and sent to TOS. People need to the  
>that Susan Maneck has a history of bigotry esp. towards Islam and Muslims.  
>Mahdi

Can't say I'm surprised.... She has on many occasions  
shown herself to be quite capable of the most unscrupulous  
deceit and intrigue and on a number of forums. I doubt if  
anyone at AOL has enough sophistication to see through  
what she's really doing and how the AOL forums are  
manipulated by her and Mark Foster.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 12, 1999 3:59 PM  
To: HANI72@aol.com; CRust6001@aol.com; AAl1929596@aol.com; ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786@aol.com; Member1700@aol.com; PParv  
Subject: Re: Susan Maneck: The anti-muslim bigot

Mr Mahdi wrote in message <19990412142029.02130.00002193@ng-fr1.aol.com>...  
>Susan has increased her racist attacks on Islam in the AOL bahai messages  
>boards. I want people who are members AOL to got to the bahai message  
boards  
>and see for yourself. I am just amazed on how Susan has a PhD, her  
rebuttals  
>and her apologetic nature in intellectual discussion just makes you wonder  
did  
>she pay someone to approve her dissertation. She with the help of other  
bahai  
>fundies launched a campaign against Fred Glaysher as as you all know he was  
>kicked off AOL. Susan can with impunity attack Islam and lie about  
Muhammad  
>(saaw) and the Quran and Hadith. But if a person is to respond to her  
lies, he  
>or she might get their post yanked off and sent to TOS. People need to the  
>that Susan Maneck has a history of bigotry esp. towards Islam and Muslims.  
>Mahdi

Can't say I'm surprised.... She has on many occasions  
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what she's really doing and how the AOL forums are  
manipulated by her and Mark Foster.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 12, 1999 4:02 PM  
Subject: Re: Susan Maneck

Ken2040 wrote in message <19990412153508.06955.00001764@ng136.aol.com>...  
>Mahdi,  
> Susan has said some wonderful things about Islam on the Message Boards. I  
>don't think it is fair or accurate to name-call like this. Ken

Name call? I find it amusing that you defend her  
on such a count. Vintage Bahai Technique....

If you're truly concerned about name calling, you might wish to  
reprimand her for her references to my opinions as "slander"  
and "garbage."

<https://members.tripod.com/~FG/Maneck1.htm>

Or do you find those references palatable?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 12, 1999 4:09 PM  
Subject: Re: Susan Maneck: The anti-muslim bigot

R. G. Boomers wrote in message ...

>  
>Dr. Maneck has been one of the most interesting, helpful,  
>and friendly posters in the Bahai newsgroups. Not many are  
>going to listen to your accusations without you providing  
>examples of her alleged bigotry and lies.  
>  
>George

She's a deceitful liar who in conjunction with Mark Foster  
is manipulating and suppressing information on AOL.

I suggest you and others honestly seeking to decide for  
themselves read:

<https://members.tripod.com/~FG/AOL.htm>

<https://members.tripod.com/~FG/Maneck1.htm>

<https://209.185.176.10/~FG/AOLcensorship.txt>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 5:41 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

For an example of the way Wendy and other  
Bahais, including Maneck, operate on AOL  
see  
<https://members.tripod.com/~FG/AOL.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Mr Mahdi wrote in message <19990412200211.27487.00002043@ng16.aol.com>...  
>>Dr. Maneck has been one of the most interesting, helpful,  
>>and friendly posters in the Bahai newsgroups. Not many are  
>>going to listen to your accusations without you providing  
>>examples of her alleged bigotry and lies.  
>  
>LOL, only if you knew. I wish I can post all the things Susan said about  
me,  
>Islam, Fred, and many other people. After Fred was unjustly kicked off  
AOL,  
>Susan with boldness increased her misrepresentations by misquoting me,  
Islamic  
>texts, and other things and people in order to show me as a liar or one  
that  
>is ignorant, etc. I wish Fred was back on AOL or anybody else that can  
post

>all of the posts in the AOL bahai message boards where Susan is launching a  
>campaign against me. She and few other bahais esp. Wendy has tried to  
advocate  
>all the people who post on the message boards to not to respond to me, they  
are  
>calling for a boycott. They have went to main folder in the bahai message  
>boards on AOL writing posts begging people to ignore me. This is pure  
>censorship.  
>Mahdi

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 5:47 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

Mr Mahdi wrote in message <19990412233126.27518.00002128@ng25.aol.com>...  
>> I first met Mahdi in a chat room where he began  
>>to swear at me in Persian crying, "Death to Baha'is."  
>  
>You are misquoting me like you always do, it is becasue you are not a fair  
>minded or honest individual. You lack intellectual sincerity thats why you  
>wont last a second in a debate with intlellectuals. Regarding the chat  
room  
>incident, I was asked about Islam's punishment for bahais who left Islam  
for  
>the bahai faith. I said that in Islam the punishment for apostasy is  
death.  
>Susan of course didnt tell you guys that, she rather twist the truth and  
defame  
>my character. Susan is proof that you dont have to be an intellectual to  
get a  
>PhD, you just got to past tests and do a lot of homework and research.  
>  
>>Incidently, for those of you who have been hanging out on arb and trb for  
>>want  
>>of anything better to do, SRB appears to be up and running again.  
>  
>Susan, you are even try to make people ignore me right here. You will see  
me  
>in SRB as well as here if that is requires me to do so. What you said just  
now  
>is little in comparision to what you have said in AOL, you do things with  
>impunity, knowing that your posts wont be yanked.

It is true that she and the supposed "Forum Leader"  
Mark Foster have learned how to manipulated and  
cozen AOL personnel to their advantage and thereby  
"yank" with impunity other people's messages now  
on AOL.... It is a form of censorship and suppression.

You and the other cowards  
>use the Internet to attack people you dont even know, you will never to  
that to  
>me in real life. You probably shake in your boots when you realize who you  
>have been talking trash to all along. If you want to see me in person, I  
be at  
>the mosque at 1702 Hays St, San Antonio, TX 78202. I can assure you will  
treat  
>me with respect. You launch biased campaign agaist Fred Glaysher and  
>unfortunately you guys were successful, but you guys have kicked me off  
once  
>before, but like a street soldier I came back harder and stronger than  
ever.  
>I hope people have the chance to have AOL and see what Susan and other  
bahai  
>fundamentalists have done on the message boards, esp. recently.  
>Mahdi

<https://members.tripod.com/~FG/AOL.htm>

<https://209.185.176.10/~FG/AOLcensorship.txt>

<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 5:55 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

Smaneck wrote in message <19990412211918.05321.00000213@ng-ch1.aol.com>...  
>  
>Incidently, for those of you who have been hanging out on arb and trb for  
want  
>of anything better to do, SRB appears to be up and running again.

Where "scholars" like Maneck who refer to other  
Bahais' ideas as "garbage" and "litter" are given  
refuge and adjulation....



Her comment here above shows once again that Bahais are very much attempting to control available information to the unsuspecting....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

From: Smaneck <smaneck@aol.com>  
Subject: Re: AOL censorship via TOS allegations  
Date: Thursday, February 18, 1999 2:17 PM  
Fred writes:  
>I highly doubt the veracity of the  
>claim that he was so sick.  
What do you need Fred, a doctors excuse?  
>Regardless, I repeatedly emailed  
>directly to him and requested that he resign, a request he's  
>always ignored.  
The nerve of Mark! When Fred issues a demand like that Mark should comply immediately.  
>Ms. Maneck herself referred to my opinions on AOL a number  
>of times as "garbage."  
And nobody else would \*ever\* characterize the litter you spam these lists with in that manner.

Susan Stiles Maneck  
History, Stetson University

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 5:59 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

kohli@mail.ameritel.net wrote in message  
<7euj71\$51i\$1@nnrp1.dejanews.com>...  
>Mr Mahdi wrote:  
>>  
>> Susan has increased her racist attacks on Islam in the AOL bahai messages  
>> boards.  
>  
>I doubt that Islam can be considered an ethnicity or a race. Perhaps we  
>can play a game w/ racism. It is such a serious accusation, it  
>shouldn't be made lightly and we can have a game so that racism can have  
>an aspect of levity - see below.  
>  
>> I want people who are members AOL to got to the bahai message boards  
>> and see for yourself. I am just amazed on how Susan has a PhD, her  
>rebuttals  
>> and her apologetic nature in intellectual discussion just makes you  
>wonder did  
>> she pay someone to approve her dissertation. She with the help of other  
>bahai  
>> fundies launched a campaign against Fred Glaysher as as you all know he  
>was  
>> kicked off AOL.  
>  
>Fred needed the help of no Baha'is other than himself in getting kicked  
>off of AOL. His spamming approach to the internet is well known here.  
>Despite reasoned attempts to explain the mistaken tactic to him, he  
>seems to persist.  
>  
>> Susan can with impunity attack Islam and lie about Muhammad  
>> (saaw) and the Quran and Hadith.  
>  
>Please cite your examples. I still remember the pste job you did from  
>Imran and the similar attempt at character assasination on Dr. Cole, at  
>your keyboard.  
>  
>> But if a person is to respond to her lies, he  
>> or she might get their post yanked off and sent to TOS.  
>  
>Lies have ways of revealing themselves for what they are.  
>  
>> People need to the  
>> that Susan Maneck has a history of bigotry esp. towards Islam and  
>Muslims.  
>  
>Perhaps, if you know your racists you can identify who made the remarks  
>below on alt.religion.bahai and/or talk.religion.bahai?  
>  
>For five points, who, speaking of Iranian Baha'is, wrote:  
>"Part of their monopoly is the absolute control they have to interpret  
>out of existence the more liberal and democratic beliefs of Baha'u'llah  
>and Abdul-Baha."?

>  
>For five points, who wrote:  
>"... It's so revealing of the mentality many Iranian Bahais seek to  
>conceal behind their sneers of contempt.'?  
>  
>For ten points, about Iranians in general, not just Baha'is, who wrote:  
>"Here we have it again.... This cultural racism of Iranians manifests  
>itself in many ways in everyday Bahai "community" life...."?  
>  
>For ten points, who, when told that ethnic slurs have no place in the  
>Baha'i community, wrote:  
>"False. Nothing could be more common."?  
>  
>Since some reseach is allowed in this game, you might be able to get  
>help at <https://www.dejanews.com/>; that is a clue.  
>  
>Mr. Mahdi, both Baha'u'llah and 'Abdu'l Baha discouraged us from being  
>racists. As you may see, not all Baha'is take that guidance to heart.  
>  
>Blessings!  
>- Pat  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 6:27 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

Juan Cole, February 13, 1999:  
"It is a very, very, very weird religion. And if anyone is reading  
Susan Maneck's absolutely bone-chilling screeds on the  
desirability of Heresy Trials and carefulness in Shunning,  
they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with  
hate and quite paranoid, yet say they are preaching love, unity and  
tolerance. Susan will say, 'may your abdomen be split by lightning  
and your guts fall out you filthy heretic whom I wish I could just have  
shunned and buried', and then she'll sign herself "warmest" and  
slander a university by adding it to her sig line. As if what she is  
about has anything at all to do with \*universities\*!"

FG, February 15, 1999:  
"Ms. Maneck's approach appears to me to be always to  
shunt the discussion off or back to who said what where when  
why how and so on.... The farther back in time the better, since  
the person's memory, being human, is bound to be unable to  
keep up or to have stocked the evidence needed on his or her  
hard drive or find it on [dejanews.com](https://www.dejanews.com/). And it then allows her  
to claim pretty much anything she wants to while seeming to  
have discredited her opponent. Further, she relies on the  
tactics of demagoguery knowing they usually prevail and will be  
supported by other fundamentalist Bahais. By shrieking  
"slander" and referring to others' opinions as "garbage," she is  
able to create an emotional atmosphere that essentially negates  
whatever the topic or content might be and that allows her to  
appear to win what is often a narrowly legalistic point or  
interpretation."

"All of this is done, of course, in conjunction with her employing  
the more common Bahai techniques of intimidation and  
psychological demonization and terrorism."

<https://members.tripod.com/~FG/Maneck1.htm>

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On [talk.religion.bahai](http://talk.religion.bahai),  
[alt.religion.bahai](http://alt.religion.bahai), and AOL: Keyword Bahai or Newsgroups

Smaneck wrote in message <19990412211918.05321.00000213@ng-ch1.aol.com>...  
>  
>>Susan has increased her racist attacks on Islam in the AOL bahai messages  
>>boards.  
>

>Mr. Mahdi appears to be under the misapprehension that Islam is a race rather  
>than a religion. I believe however that those following my controversy with  
>Darrick are well aware of my views on racial issues. As for my views on Islam  
>and Muhammad, I dare say that I have a higher opinion of the Prophet and his  
>religion than does Mr. Mahdi who seems to be under the impression that Islam  
>sanctions violence and hatred. I first met Mahdi in a chat room where he began  
>to swear at me in Persian crying, "Death to Baha'is."  
>  
>Incidentally, for those of you who have been hanging out on arb and trb for want  
>of anything better to do, SRB appears to be up and running again.  
>  
>Susan Stiles Maneck  
>History, Stetson University  
>  
>  
>  
>  
>  
>  
>  
>Susan Stiles Maneck  
>History, Stetson University

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 6:33 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

Maneck's scholarly, loving-Bahai references  
to my views as garbage and "litter" may be  
found at  
<https://members.tripod.com/~FG/Maneck7.htm>

<https://members.tripod.com/~FG/AOL.htm>

<https://209.185.176.10/~FG/AOLcensorship.txt>

<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

FG wrote in message <924001102.466.101@news.remarQ.com>...

>

>

>"The Bahai Technique":

><https://members.tripod.com/~FG/technique.htm>

>

>FG...The Bahai Faith & Religious Freedom of Conscience:

><https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,

>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>

>

>

>kohli@mail.ameritel.net wrote in message

><7euj71\$51i\$1@nnrp1.dejanews.com>...

>>Mr Mahdi wrote:

>>>

>>> Susan has increased her racist attacks on Islam in the AOL bahai  
messages

>>> boards.

>>

>>I doubt that Islam can be considered an ethnicity or a race. Perhaps we

>>can play a game w/ racism. It is such a serious accusation, it

>>shouldn't be made lightly and we can have a game so that racism can have

>>an aspect of levity - see below.

>>

>>> I want people who are members AOL to get to the bahai message boards

>>> and see for yourself. I am just amazed on how Susan has a PhD, her

>>rebuttals

>>> and her apologetic nature in intellectual discussion just makes you

>>wonder did

>>> she pay someone to approve her dissertation. She with the help of other

>>bahai

>>> fundies launched a campaign against Fred Glaysher as as you all know he

>>was

>>> kicked off AOL.

>>

>>>Fred needed the help of no Baha'is other than himself in getting kicked

>>>off of AOL. His spamming approach to the internet is well known here.

>>Despite reasoned attempts to explain the mistaken tactic to him, he

>>seems to persist.

>>

>>> Susan can with impunity attack Islam and lie about Muhammad

>>> (saaw) and the Quran and Hadith.

>>

>>>Please cite your examples. I still remember the pste job you did from

>>Imran and the similar attempt at character assassination on Dr. Cole, at

>>your keyboard.

```
>>
>>> But if a person is to respond to her lies, he
>>> or she might get their post yanked off and sent to TOS.
>>
>>Lies have ways of revealing themselves for what they are.
>>
>>> People need to the
>>> that Susan Maneck has a history of bigotry esp. towards Islam and
>>Muslims.
>>
>>Perhaps, if you know your racists you can identify who made the remarks
>>below on alt.religion.bahai and/or talk.religion.bahai?
>>
>>For five points, who, speaking of Iranian Baha'is, wrote:
>>"Part of their monopoly is the absolute control they have to interpret
>>out of existence the more liberal and democratic beliefs of Baha'u'llah
>>and Abdul-Baha."?
>>
>>For five points, who wrote:
>>"... It's so revealing of the mentality many Iranian Bahais seek to
>>conceal behind their sneers of contempt."?
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>>For ten points, about Iranians in general, not just Baha'is, who wrote:
>>"Here we have it again.... This cultural racism of Iranians manifests
>>itself in many ways in everyday Bahai "community" life...."?
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>>For ten points, who, when told that ethnic slurs have no place in the
>>Baha'i community, wrote:
>>"False. Nothing could be more common."?
>>
>>Since some reseach is allowed in this game, you might be able to get
>>help at https://www.dejanews.com/; that is a clue.
>>
>>Mr. Mahdi, both Baha'u'llah and 'Abdu'l Baha discouraged us from being
>>racists. As you may see, not all Baha'is take that guidance to heart.
>>
>>Blessings!
>>- Pat
>>
>>===== Posted via Deja News, The Discussion Network =====
>>https://www.dejanews.com/ Search, Read, Discuss, or Start Your Own
>
>
```

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-----
From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, April 13, 1999 7:01 AM
Subject: Bahai Troll (Re: technique (Glaysher) - > REPOST)
```

This poster is obviously a Bahai troll - someone pretending to be someone he is not.... This may be confirmed by searching [www.dejanews.com](http://www.dejanews.com) for any other messages on Usenet posted by this individual - ZERO....

It is evident the Bahai fundamentalists are behind this technique too....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

numero919@my-dejanews.com wrote in message  
<7eugkd\$2q6\$1@nnrp1.dejanews.com>...

```
>Fred,
>
>In the post which I am responding to, you do nothing but clutter trb. You
do
>not acknowledge Pat. You do not say in what ways you might agree or
disagree
>with her. You just post back 3 some links to your writings and web site.
YOU
>have done this on other occasions.
>
>I agree with Pat (and I think she speaks for others) that you are
>overdoing your repetitive postings. I like many of the Bahai quotations, I
>think they need to be heard in "these times", you have some interesting
>perspectives, but perhaps you could condense them to 1 or 2 postings.
>As far as every 2 week postings, if you feel that is your mission, fine
>but keep it to 1 or 2 postings.
>
>By persisting in the way you are (spam postings and non-postings) you
>undermine the trb Forum which, I believe you aided in setting up.
>
>Also, let's hear more from you, (but new original stuff.)
>
>John
>
>In article <7esi89$95d$1@remarQ.com>,
> "FG" <FG@hotmail.com> wrote:
>> "The Bahai Technique":
>> https://members.tripod.com/~FG/technique.htm
>>
>> FG...The Bahai Faith & Religious Freedom of Conscience:
```

>> <https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>  
>>>snip  
>> >Dear Fred,  
>> >  
>> >I share your concern about freedom of expression. I find the internet a  
>> >wonderful place for folks to express themselves. I see spam as one of  
the  
>  
>>>snip  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 10:03 AM  
To: Mr Mahdi  
Subject: Re: Susan Maneck: The anti-muslim bigot

Mr. Mahdi,

I wonder whether you've noticed if alt.religion.bahai  
and talk.religion.bahai have yet been added to the  
Newsgroup menu on the main Bahai menu?

I had asked Foster to do it in the middle of January  
and he continued to drag his feet on it and make  
excuses about it. They obviously don't want the  
14+ million people on AOL to know about either one.

I'd appreciate it if you could check and let us know  
on talk.religion.bahai.

Thanks.

Fred

-----Original Message-----

From: Mr Mahdi <mrmahti@aol.com>  
Newsgroups: talk.religion.bahai  
Date: Monday, April 12, 1999 11:31 PM  
Subject: Re: Susan Maneck: The anti-muslim bigot

>> I first met Mahdi in a chat room where he began  
>> to swear at me in Persian crying, "Death to Baha'is."  
>  
>You are misquoting me like you always do, it is because you are not a fair  
> minded or honest individual. You lack intellectual sincerity that's why you  
> won't last a second in a debate with intellectuals. Regarding the chat  
room  
> incident, I was asked about Islam's punishment for bahais who left Islam  
for  
> the bahai faith. I said that in Islam the punishment for apostasy is  
death.  
> Susan of course didn't tell you guys that, she rather twist the truth and  
defame  
> my character. Susan is proof that you don't have to be an intellectual to  
get a  
> PhD, you just got to pass tests and do a lot of homework and research.  
>  
>> Incidentally, for those of you who have been hanging out on arb and trb for  
>> want  
>> of anything better to do, SRB appears to be up and running again.  
>  
> Susan, you are even trying to make people ignore me right here. You will see  
me  
> in SRB as well as here if that requires me to do so. What you said just  
now  
> is little in comparison to what you have said in AOL, you do things with  
> impunity, knowing that your posts won't be yanked. You and the other  
cowards  
> use the Internet to attack people you don't even know, you will never do  
that to  
> me in real life. You probably shake in your boots when you realize who you  
> have been talking trash to all along. If you want to see me in person, I  
be at  
> the mosque at 1702 Hays St, San Antonio, TX 78202. I can assure you will  
treat  
> me with respect. You launch biased campaign against Fred Glaysher and  
> unfortunately you guys were successful, but you guys have kicked me off  
once  
> before, but like a street soldier I came back harder and stronger than  
ever.  
> I hope people have the chance to have AOL and see what Susan and other  
bahai  
> fundamentalists have done on the message boards, esp. recently.  
> Mahdi

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 4:46 PM  
To: Ruletherod  
Subject: A favor to ask

Rule,

I wonder whether you've noticed if alt.religion.bahai and talk.religion.bahai have yet been added to the Newsgroup menu on the main Bahai menu?

I had asked Foster to do it in the middle of January and he continued to drag his feet on it and make excuses about it. They obviously don't want the 14+ million people on AOL to know about either one.

I'd appreciate it if you could check and let me know.

Thanks.

Fred

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, April 14, 1999 5:58 AM  
Subject: Re: FAQ - The TRUTH about FRED

Humor doesn't conceal

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Gyr Falcon wrote in message <3715b05b.1198095@news.dave-world.net>...  
>Now that trb is a reality, the three creators of the cyberjoke called  
>"FRED," Dr. Juanito Coleslaw of Michigan, Francesca Muffin Baker of  
>Champaign-Urbana and Ron Hovel of Australia, announced the true nature  
>of the project today.

>  
>FRED (Fanatical Robot E-Demonstration) is a computer science  
>experiment in artificial intelligence, the three explained.

>  
>Dr. Juanito Coleslaw, noted Arabist and cunnilinctus, said from his  
>Michigan campus, "This whole episode just shows the gullibility of  
>fundamentalist Baha'is who are being led like sheep by the ayatollahs  
>of the uhj. Do you really think an entity, FRED, stupid enough to get  
>thrown off Talisman I, all BCCA lists and even AOL could be a real  
>person?"

>  
>Dr. Coleslaw noted that in the first two instances the FRED ploy might  
>have seemed credible. "But rabid racists, pornographers and pedophiles  
>don't get thrown off AOL. That should have been the giveaway," he  
>chuckled.

>  
>"I can't believe that people took what was basically a random-thought  
>generator and spam program seriously," said Francesca Muffin Baker.  
>"Do they think a real person would spam hundreds of lists, message  
>boards and newsgroups with the same messages over and over? How can  
>people be so stupid?"

>  
>"I take that back. They fell for the Melissa virus too," she added.

>  
>"The poetry on the FRED homepage should have given us away," said  
>noted Australian misogynist Ron Hovel who never met a woman he didn't  
>dislike. "We entered all the poetry of T.S. Eliot, Lord Byron, and Rod  
>McKuen into a poetry-generator and used the scrambled results to  
>create the FRED poetry pages. We really had a belly laugh over that  
>pretentious drivel."

>  
>When the anemic trio emailed the FRED-bot of their plans to reveal its  
>identity, FRED parsed the message and wrote back: "It is one of those  
>Antinomian antinomies of human nature I'll just have to live with."

>  
>Reaction from arb and trb regulars was swift.

>  
>"I still bet I'm taller than FRED," huffed humorist and mental midget  
>Timothy Mullandgin.

>  
>Noted theologian Darrick Everkid of the Church of Latter Day Kooks,  
>founder of the CAIN project, remarked, "And I always thought FRED was  
>a negro."

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 15, 1999 5:57 AM  
Subject: Re: Hate mail from Fred

This allegation is false. The message this troll  
cites below as mine was not sent by me.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Gyr Falcon wrote in message <3715c0f6.8509420@news.dave-world.net>...  
>I received the following:

>  
>  
>Read Message

>  
Help

> - Next  
>  
> Back to Inbox  
>  
> Message - Download  
>  
>  
> From:  
> "FG" <FG@hotmail.com> Add to  
> Address Book  
> To:  
> "Gyr Falcon" <gyrfalcon01@yahoo.com>  
> Date:  
> Tue, 13 Apr 1999 21:30:43 -0500  
> Subject:  
> Leave me alone  
> Reply-to:  
> FG@hotmail.com  
>  
>  
>

>Gyr Falcon, what an idiotic name. I know you are some  
>fundamentalist hiding behind that fake name. Leave me the hell  
>alone you little worm or I will have you thrown off the Internet. You  
>people are disgusting.  
>  
>

>FG...The Bahai Faith & Religious Freedom of  
>Conscience: <https://members.tripod.com/~FG/bahai.htm> On  
>talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or  
>Newsgroups  
>  
>

>Get Free Email and Do More On The Web. Visit <https://www.msn.com>  
>  
>

> Message - Download  
>  
> - Next  
>  
> Back to Inbox  
>

>Terms of Service  
>Copyright © 1994-1999 Yahoo! Inc. All rights reserved.  
>  
>  
>  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 16, 1999 7:55 AM  
Subject: Bahai Bullies & the UHJ's Fundamentalism

I'm alarmed at the recent Bahai attempts, by someone writing under the pseudonym Gyr Falcon and others, at character assassination, ridicule, and generally portraying me and others as disturbed individuals. Please notice that the Bahai who is hiding behind Gyr Falcon has also been posting false messages under my name yet not a single Bahai has protested his doing so.

I have never claimed to be perfect. At times I have apologized to Bahais, Muslims, and other non-Bahais when I felt, or was convinced, that I was wrong or had spoken unfairly. I find the constant technique to portray me as a megalomaniac or paranoid quite offensive.

Fair-minded Bahai and non-Bahai observers may judge for themselves whether my and others' allegations of censorship are valid by reading the "Assorted Controversial Documents" on my website at

<https://members.tripod.com/~FG/bahai.htm>

As further corroboration that I am not the only person concerned with the intolerance and censorship that has overtaken the Bahai Faith, I recommend Professor Juan Cole's new book Modernity & the Millennium: The Genesis of the Bahai Faith in the Nineteenth-Century Middle East, available through Columbia University Press or Amazon.com at

<https://www.amazon.com/exec/obidos/ASIN/0231110812/o/qid=924015204/sr=2-1/002-1823748-4014252>

In his conclusion, which would never have passed the system of Bahai "review" that the UHJ imposes on all publications brought out under their control, Professor Cole quite accurately identifies the distortions that have been wreaked upon Baha'u'llah's Teachings:

"Some contemporary leaders of the Baha'i Faith have given answers increasingly similar to those of fundamentalists, stressing scriptural literalism, patriarchy, theocracy, censorship, intellectual intolerance, and denying key democratic values. While the values of the nineteenth-century Baha'i movement, which was far more tolerant, continue to exist as a minority view, by the late 1990s a different set of emphases prevailed." (196)

He himself and many others have suffered at the hands of the fundamentalists who have taken control of the religion:

"The rise of academic Baha'i scholarship has caused tension in the community, whose present-day leadership tends to be fundamentalist and antiliberal in orientation, and this has led to pressure on a number of prominent academics to resign or dissociate themselves from the movement." (201)

These same forces of fundamentalist orthodoxy are evident on talk.religion.bahai and alt.religion.bahai for impartial viewers to witness. They will be evident to all perceptive observers of whatever forum Bahais may be trying to influence.

As a Bahai for more than 23 years, I myself have always found especially repulsive the manner in which Bahai fundamentalists attempt to manipulate the institutions and leaders of government, the United Nations, and public opinion, while pretending to values they deride in private or at Bahai-only meetings.

Ultimately, it is the Bahai Universal House of Justice that is responsible for the perversion and corruption of such clear and elevating teachings of Baha'u'llah and Abdul-Baha as the following:

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."  
Abdul-Baha, A Traveler's Narrative, 91.

The UHJ is in the end responsible for inciting Bahai fanatics and fundamentalists to attack other Bahais and non-Bahais merely for their views expressed on and off line in free forums of public discussion.

I recommend all newcomers to these matters read "The Bahai Technique":

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
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FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 16, 1999 11:04 AM  
Subject: Re: Bahai Bullies & the UHJ's Fundamentalism

mcnabb.dave-world.net

From: gyrfalcon01@yahoo.com (Gyr Falcon)  
Newsgroups: alt.religion.bahai,talk.religion.misc  
Subject: Re: Bahai Bullies & the UHJ's Fundamentalism  
Date: Fri, 16 Apr 1999 15:31:26 GMT  
Message-ID: <371c5765.7757226@news.dave-world.net>  
References: <OHIGikAi#GA.226@upnetnews03>  
X-Newsreader: Forte Agent 1.5/32.452  
MIME-Version: 1.0  
Content-Type: text/plain; charset=us-ascii  
Content-Transfer-Encoding: 7bit  
NNTP-Posting-Host: m006.mcnabb.dave-world.net  
Lines: 52  
Path:  
rQdQ!remarQ73!supernews.com!remarQ.com!newsfeed.berkeley.edu!newsfeed.cwix.com!204.189.73.222!nt.dave-world.net!m006.mcnabb.dave-world.net  
Xref: rQdQ alt.religion.bahai:8447 talk.religion.misc:417204

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 16, 1999 4:20 PM  
Subject: Re: Note to FG

macleod wrote in message  
<924295110.22693.0.nnrp-04.c2de8324@news.demon.co.uk>...

>Dear Fred,  
>This is just a note to express my sincere admiration for the courage and  
>constancy with which you fight for what you believe.  
>John MacLeod

Thank you, John. Such words have been few and far  
between, and I appreciate them, as well as your own  
courage....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 16, 1999 4:37 PM  
To: abuse@yahoo.com  
Cc: help@yahoo.com  
Subject: gyrfalcon01@yahoo.com is impersonating me

The person using the gyrfalcon01@yahoo.com account  
is harassing me and impersonating me on Usenet on  
alt.religion.bahai and talk.religion.bahai. Here's a message  
he has posted pretending to be me. I'd appreciate it if you'd  
close his account. I did not write anything below that he has  
passed off as mine.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

From: Gyr Falcon <gyrfalcon01@yahoo.com>  
Subject: Hate mail from Fred  
Date: Wednesday, April 14, 1999 12:28 PM

I received the following:

Read Message

Help

- Next

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Message - Download

From: "FG" <FG@hotmail.com> Add to  
Address Book  
To: "Gyr Falcon" <gyrfalcon01@yahoo.com>  
Date: Tue, 13 Apr 1999 21:30:43 -0500  
Subject: Leave me alone  
Reply-to: FG@hotmail.com

Gyr Falcon, what an idiotic name. I know you are some  
fundamentalist hiding behind that fake name. Leave me the hell  
alone you little worm or I will have you thrown off the Internet. You  
people are disgusting.

FG...The Bahai Faith & Religious Freedom of  
Conscience: <https://members.tripod.com/~FG/bahai.htm> On  
talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or  
Newsgroups

---

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-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 23, 1999 5:24 PM  
To: Newsmaster@email.msn.com  
Subject: Re: talk.religion.bahai

I notice talk.religion.bahai is not yet available on  
MSN.com. I'd really appreciate seeing it added  
before my free one month trial runs out so I don't  
have to go back to AOL....

FG  
FG@hotmail.com

-----Original Message-----

From: Newsmaster@email.msn.com <Newsmaster@email.msn.com>  
To: FG <FG@hotmail.com>  
Date: Thursday, April 15, 1999 10:39 AM  
Subject: Re:

>Dear Mr. Glaysher,  
>  
>Thank you for your inquiry. You have the correct contact for requesting the  
>addition of a new newsgroup. I will submit your request for review. It may  
>take into next week as we are involved with some newsgroup work that will  
>delay adding new newsgroups, but your request is in the loop now.

>  
>Sincerely,  
>Newsmaster

>  
>-----Original Message-----

>>From: FG <FG@hotmail.com>  
>>To: newsmaster@msn.com <newsmaster@msn.com>  
>>Cc: FG@hotmail.com <FG@hotmail.com>  
>>Date: Thursday, April 15, 1999 4:11 AM

>>  
>>Dear Newsmaster:

>>  
>>About two weeks ago I took out a trial membership  
>>with MSN.com. There's a newsgroup I'd really like  
>>to be able to access that's not available on MSN.

>>  
>>There are three newsgroups on the Bahai Faith:

>>  
>>alt.religion.bahai (a typical alt group)  
>>soc.religion.bahai (moderated, even censored)  
>>talk.religion.bahai (unmoderated but better than alt)

>>  
>>MSN offers the first two but not the last one:  
>>talk.religion.bahai, which covers different topics  
>>from the first two. Talk.religion.bahai was created  
>>in January 1999 after a Usenet-wide vote but does  
>>not seem to have been automatically picked up by  
>>MSN.

>>  
>>I know all three of the Bahai newsgroups are available  
>>on AOL and would hate to have to go back to AOL....

>>  
>>Could you, or whoever the person would be,  
>>consider adding talk.religion.bahai too? I'd  
>>appreciate it.

>>  
>>FG  
>>FG@hotmail.com  
>>FG@msn.com

>>  
>>PS. I've written twice now to other people at  
>>MSN and they have referred me to you for help.

>>  
>>  
>>-----  
>>Get Free Email and Do More On The Web. Visit <https://www.msn.com>

>>  
>>  
>>  
>>  
>>  
-----  
From: FG[SMTP:FG@email.msn.com]

Sent: Saturday, April 24, 1999 6:02 AM

Subject: Re: Dismissal of Chairman of US National Bahai Assembly for Stealing Money from a Deceased Old Widow

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Richard Boyle wrote in message <37209175.48D6C566@penetics.com>...  
>And the proof of this statement is where?

>  
>FG wrote:

>  
>> This type of crime has happened repeatedly in the Bahai Faith  
>> and will certainly continue as long as there are no structural  
>> mechanisms to balance and limit the power and ruthlessness  
>> of Bahai administrators.

>>  
>> --  
>> FG...The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

>  
-----  
From: FG[SMTP:FG@hotmail.com]

Sent: Monday, April 26, 1999 5:55 AM  
Subject: Re: Me, Fred, and Justice are victims of bahai bigotry

Mr Mahdi's allegations of Bahai censorship on AOL  
are quite true.... For corroborating evidence, see

<https://members.tripod.com/~FG/AOL.htm>

<https://209.185.176.10/~FG/AOLcensorship.txt>

<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Mr Mahdi wrote in message <19990423173650.10048.00000661@ng34.aol.com>...  
>I would like to say that people who raise legitimate points here and in  
other  
>forums where bahais frequent are often victims of bahai bullying where to a  
>point a person telling the truth is seen as disturbed, selfish, malicious,  
etc.  
>The attempts to ridicule Fred by creating a web page mocking him is just  
>another example of people who hate to hear the truth. The bahais I met  
online  
>have shown me a new side to truth hating, blind faith, and intolerance of  
>legitimate ideas and points. I and many other people on AOL had their  
posts  
>yanked by Mark Foster while other posts from bahai extremists and bigots  
like  
>Susan and of course Wendy were not yanked, even when they were making fun  
of  
>me, insulting me, and backbiting Fred. When Fred was expelled from AOL,  
people  
>like Wendy were elated at the news and said that Fred was not a member of  
the  
>bahai faith, and he belongs to some pseudo-bahai cult. I am a muslim who  
tries  
>to invite people to truth, to show the falsehood in falsehood, to make  
people  
>think with their minds first not emotions, etc. The bahais I have met  
except  
>for a few like Fred have shown how ultra extremist fanatics can actually  
work  
>hard enough to a point where the truth is portrayed by them as a lie and a  
lie  
>is portrayed as the truth. All I have seen from these bahai bigots is a  
all-out  
>offensive against justice and truth.  
>Mahdi

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 6:03 AM  
Subject: Re: SRB service interruptions

A clear and irrefutable disclosure that the BCCA  
does indeed own and run soc.religion.bahai...

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Boatright Family wrote in message <1104\_925057592@rickboat>...  
>As most of you know, Soc.Religion.Bahai is a moderated  
>newsgroup.  
>  
>That means, that all posts to SRB go through a single gateway  
>machine. Unfortunately, that gateway has become unreliable of  
>late, and the sponsors who provide ISP service to SRB are  
>attempting to replace it with a newer computer.  
>  
>Until that happens, occasional service delays like the failing a  
>couple of weeks ago may continue on SRB.  
>  
>We are really sorry, and if anyone has a pentium class computer  
>in the 75 to 133 MHz range with 128 meg of ram that they  
>would like to donate to BCCA please let me know.  
>  
>Rick Boatright  
>co-moderator  
>soc.religion.bahai  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 6:06 AM  
Subject: Re: obedience, humanism, ect

The usual anti-intellectual ignorance....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Mike C wrote in message <925082597.803.28@news.remarQ.com>...

>  
> Dear Juan,  
>  
>  
>I have been reading your web site, you have a huge knowledge of the baha'i  
>faith. But i am really stunned that you are missing something which is the  
>cornerstone of the bahai faith. And this thing is the covenant of  
>Baha'u'llah. To understand and believe the covenant of Baha'u'llah is  
>unusual in this today 's society when  
>our leaders are not behaving right , not only them ,but all of us who are  
>products of this today 's corrupted  
>society . how can we believe in " light",when we know or only live only "  
in  
>darkeness"  
>  
> The other thing, you need to make a distinction between members of  
>universal house of justice and  
>the Universal house of justice.Those members do mistakes like us, there are  
>human beings.But Baha'u'llah  
>talks about the UHJ as one body which is ordained to be guided.  
>  
>your main concern ,if you are baha'i ,should be to accomplish your conenant  
>with God , instead of trying to  
>change the Authority and blessings ( "ie. will and testament  
>ofAbdul-Baha") ,Baha'u'llah (and Abdul-Baha) granted to the UHJ.  
>  
>Although you have this huge knowledge of the baha'i faith,I am sorry to  
>tell you tthat you need to read more about "the covenant of  
Baha'u'llah."  
>  
>  
>  
>juan said :  
><<Baha'u'llah most assuredly never called the Universal House of Justice  
>"infallible." There is a difference between being generally fortified by  
>inspiration and never being wrong. Moreover, he did not give its members  
the  
>charge of doing any blessed thing that comes into their heads. In the 8th  
>Ishraq it is written:>>  
>  
>Here you go with some passages from the " will and Testament of abdu'l-  
>baha"  
>-----  
>  
>-----  
>Abdu'l'baha said:"  
>  
>\*\*\*\*Page19 "Unto the most holy book,every one must turn and all that is no  
>expressly recorded therein must  
> be refered to the universal house of justice.That which this body  
>,whether unanimously or by a majority  
> doth carry,that is verily the truth and the purpose of God  
>himself."  
>  
>  
> Page 14 " And now concerning the house of justice which God  
>ordained as the source of all good and  
> freed from all error,it must be elected by universal suffrage ,  
>that is ,by all believers . "  
>  
>  
> I think your problems is not disbelieving the UHJ, instead i think you  
>don't believe in the "will and Testament of abdu'l- baha". i think It is  
>just beyond your mind ,reason, or human capacity. Remenber The all mighty  
>God is all powerfull, can change a weak to be strong,a fallible house to  
be  
>infallible.  
>  
>  
>Juan said :  
><<It is very bad for the Baha'i community to capitulate to the sort of  
>unthinking infallibilism you have proposed. It leads to rigidity and  
>stagnation, and it places an unfair and impossible burden on our  
>ordinary, every-day human brothers in the faith, the members of the House  
of  
>Justice, who cannot possibly live up to those sorts of expectations and  
>should  
>not have to try.>>  
>  
>\*\*\*\*Juan , this is your human,finite mind which leads you of not believing  
>the covenant.  
> You can't know understand infallibilty because you are fallible or  
not  
>perfect ,you are a  
> human being.  
> Myself , i don't understand it, but my main concern is just to follow  
>the covenant of Baha'u'llah.  
> I care less about what the members of justice behave, or if some of  
>them didn't act nicely toward you,  
> but i give all my respects ,submissioons to The House( May peace be  
>upon it ,may my life be a sacrifice  
> for it) when acted as one BODY, when taking decisions,as prescribed  
>by Baha'u'llah.  
>  
>



Mahdi and others off AOL is thinly disguised fascism,  
clear and simple....

Jerri White, Spirituality Forums Administrator for AOL,  
is an extremely naive person when it comes to understanding  
what Bahais like Mark Foster and Susan Maneck are actually  
using AOL for. It seemed to me at times he might even be  
sympathetic to the Bahai fundamentalist view of things and  
consciously protecting it. Those interested could write him at

RBCFAdmin@aol.com

It seems to me Foster is bring his campaign of lies and  
character assassination against Mr Mahdi on AOL over  
here to trb. Perhaps Mr Mahdi should contact the FBI for  
Foster's stalking him....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

RBCF Mark wrote in message <19990426015048.20855.00001200@ng-ch1.aol.com>...

>Mahdi,  
>  
>If I misunderstood your comments, then so did all the folks who run the  
Life  
>Area on AOL misunderstand them.  
>  
>Actually, I never even thought about contacting the authorities. I did it  
based  
>on the suggestions of my supervisors and one or two others.  
>  
>I don't have you (or anyone) blocked. However, if you try to email me from  
the  
>AOL newsgroup interface, it won't reach me. I block all Internet email on  
AOL  
>because of the constant flow of porn. You need to email me directly from an  
AOL  
>mail window.  
>  
>Mark A. Foster  
>owner@sociologist.com  
>RBCF Mark (on AOL only)

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 6:25 AM  
Subject: Re: Baha'i Scriptures and Universal Declaration of Human Rights

Juan,

Thank you for sharing this link with all of us on  
talk.religion.bahai. I look forward to reading your  
article.

Let me thank you for your book Modernity & the  
Millenium, which I have just recently read. It was a  
profound pleasure to read an intelligent work by a  
fellow Bahai on the great divide of modernity and  
Baha'u'llah's grappling with its awesome forces....

It's a pity and lasting disgrace that the ignoramuses  
on Mount Carmel have driven you out of the faith....

Please accept my heart-felt apologies.

Vaclav Havel: "It is my opinion that the advantage of a  
clear conscience is always paramount."

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

jrcole@umich.edu wrote in message <7frkae\$aq8\$1@nnrp1.dejanews.com>...

>  
>  
>FYI - Juan  
>  
>-----  
>Date: Fri, 23 Apr 1999 16:36:03 -0700  
>Sender: H-NET List for Bahai Studies  
>From: Bill Garlington  
>Subject: Publication Announcement  
>  
>H-Bahai proudly announces the latest addition to its Occasional Papers in  
>Shaykhi, Babi and Baha'i Studies series:  
>  
>  
>Juan R. I. Cole. "The Universal Declaration of Human Rights and the Baha'i  
>Scriptures." Occasional Papers in Shaykhi, Babi and Baha'i Studies, vol. 3,  
>no. 2 (April, 1999), available on the World Wide Web at  
><https://h-net2.msu.edu/~bahai/bhpapers/vol3/rights.htm>

```

>
>or via
>
>https://h-net2.msu.edu/~bahai/bhpapers.htm
>
>Bill Garlington [editor]
>
>
>
>--
>Juan Cole, History, U of Michigan
>https://www-personal.umich.edu/~jrcole/bahai.htm
>Buy *Modernity and the Millennium: The Genesis of the Baha'i Faith* at:
>https://www.amazon.com/exec/obidos/ISBN%3D0231110812/002-4036721-8058448
>
>-----== Posted via Deja News, The Discussion Network ==-----
>https://www.dejanews.com/      Search, Read, Discuss, or Start Your Own
>
>
>-----
>From: FG[SMTP:FG@hotmail.com]
>Sent: Monday, April 26, 1999 6:50 AM
>Subject: Re: Baha'i Faith pointer
>
>Comparing apples with oranges...
>
>FG...The Bahai Faith & Religious Freedom of Conscience:
>https://members.tripod.com/~FG/bahai.htm On talk.religion.bahai,
>alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups
>
>
>Richard Boyle wrote in message <371FAA07.47911944@penetics.com>...
>And do you REALLY think they should? After all I doubt very much whether
>you
>would do that if the positions were reversed. I mean, how much of the
>valid
>criticism and contraty point of view to what you believe do you promote on
>your
>web site?
>
>
>FG wrote:
>
>> Robert A. Little <rlittle33@my-dejanews.com> wrote in message
>> news:7fir7r$fpq$1@nnrp1.dejanews.com...
>> >
>> > If you are here in this newsgroup because you want to know something
>> about
>> the
>> > Baha'i Faith, then I humbly suggest that you go (electronically) to
>> > www.bahai.org or www.bahai.com. These sites await your thirst for
>> knowledge,
>> > and should provide answers to most of your questions. You are
>> encouraged
>> also
>> > to look up the Baha'is in your non-virtual community and get a feel for
>> how
>> > they behave.
>>
>> Please note that such a pointer to my website or talk.religion.bahai
>> could not appear on soc.religion.bahai, which continues it more
>> than two year policy of suppressing all mention of both...
>>
>> --
>> FG...The Bahai Faith & Religious Freedom of Conscience:
>> https://members.tripod.com/~FG/bahai.htm On talk.religion.bahai,
>> alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups
>>
>
>-----
>From: FG[SMTP:FG@hotmail.com]
>Sent: Monday, April 26, 1999 6:51 AM
>Subject: Re: A troll goes offline
>
>Obviously a Bahai troll.... One of many....
>
>FG...The Bahai Faith & Religious Freedom of Conscience:
>https://members.tripod.com/~FG/bahai.htm On talk.religion.bahai,
>alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups
>
>
>kohli@mail.ameritel.net wrote in message
><7fjgul$2n2$1@nnrp1.dejanews.com>...
>>Greetings!
>
>>I wanted to get the news out and Eric's message was not yet showing on
>>dejanews, so I'm starting a new thread. Despite my assumption that it
>>would
>>take a go round or two w/ dejanews, I've a recent report that the
>>fgaysher@dejanews.com troll may be taking a break from his newsgroup
>>contributions. I am not sure about the FGAYsher@hotmail.com troll. So
>>that
>>me be one yet to go.
>
>>Blessings!
>- Pat
>
>
>-----== Posted via Deja News, The Discussion Network ==-----

```



><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 6:56 AM  
Subject: Re: Dismissal of Chairman of US National Assembly

jrc@umich.edu wrote in message <7fthk0\$34\$1@nnrp1.dejanews.com>...

>  
>The secretive and dictatorial way that the National Baha'i administration  
in  
>the U.S. is run is the primary reason for which the national community is  
>sunk in stagnation, for which its intellectual life is stunted, for which  
>individual initiative is actively punished, for which so few are willing to  
>devote themselves wholeheartedly to its service

All of this is true too of the UHJ in Haifa.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 6:57 AM  
Subject: Re: Dismissal of Chairman of US National Bahai Assembly for Stealing Money from a Deceased Old Widow

The proof is widely known to Bahais who have  
any integrity whatsoever....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Richard Boyle wrote in message <37209175.48D6C566@penetics.com>...

>And the proof of this statement is where?

>

>FG wrote:

>

>> This type of crime has happened repeatedly in the Bahai Faith  
>> and will certainly continue as long as there are no structural  
>> mechanisms to balance and limit the power and ruthlessness  
>> of Bahai administrators.

>>

>> --

>> FG...The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

>

-----  
From: Mr Mahdi[SMTP:mrmahdi@aol.com]  
Sent: Monday, April 26, 1999 11:43 AM  
To: FG@hotmail.com  
Subject: Example of Mark's fanaticism

Subj: TOS  
Date: 4/26/99 1:37:05 AM Central Daylight Time  
From: RBCF Mark  
To: Mr Mahdi

And another one - for the same reason. Mahdi, you are returning to your old  
style.

Subject: Re: Muhammad said it would fall 1400 years ago  
Date: 04/25/1999 1:51 a.m. Central Daylight Time  
From: Mr Mahdi  
Message-id: <19990425025158.13284.00001299@ng16.aol.com>

>By the way, I finished posting that long article on the Finality of  
>Prophethood in the Interfaith discussion folder. I look forward to your  
>responses there after you have finished the entire article. You can access  
>the first part here: A Bahá'í Approach to the Claim of Finality in Islam p. 1

Susan, I have read the article. It is amazing that the article quotes hadiths  
that clearly indicate the finality of Muhammad (saaw) and Islam, but it doesn't  
try to refute the source, all it does is give how Muslims somehow "developed  
attitudes" that made them "believe" that Islam is the last and Muhammad (saaw)  
is what he is, khatam an nabiyeen. It is pure beating around the bush, anti  
Islamic polemics. In order to make a refuted belief sound not  
refuted or make a belief that refutes your belief to make it like it doesn't  
refute you belief techniques such as twisting the text, not answering or  
refuting the comments occurs. If Islam clearly shows in many ahadiths and ayats  
the finality of Muhammad (saaw) why don't you guys try to show the hadith is  
weak my checking the isnad? When Muslims read this, they from their point of  
view become more convinced that bahais are against Islam by twisting  
the text and not even answering the question. I thought when reading the  
article I would see bahais trying to refute the source of the ahadith by  
showing a defective isnad, etc., but actually they tried to blame muslims for  
wrongly assuming such clear cut texts really meant what it says.

Mahdi

Subj: TOS  
Date: 4/26/99 1:32:21 AM Central Daylight Time  
From: RBCF Mark  
To: Mr Mahdi

Another one sent to TOS for the same reason.

-----  
Subject: Re: Muhammad said it would fall 1400 years ago  
Date: 04/25/1999 8:14 p.m. Central Daylight Time  
From: Mr Mahdi  
Message-id: <19990425211411.03525.00001465@ng-fr1.aol.com>

>Because any sound academic scholarship illustrates that isnad criticism is  
>inadequate for determining the authenticity of a hadith. The article you read  
>utilized the modern academic techniques of higher criticism which, as I  
>mentioned, I accept. As I also mentioned, when one rejects such techniques  
>one is a fundamentalist by definition. That is why it is absurd to consider  
>me one. These methods, recognize what any reputable academic scholar on Islam  
>knows, that hadiths largely reached their present form two or three centuries  
>after Muhammad and pretty much reflected the concerns of the Islamic  
>community at that time.

Get out here, the orientalist also said that the Quran developed its present form after many years, despite the copies of the Quran from the caliph Uthman era. When you have independent thought and an enlighten mind, you develop not just common sense but you set intellectual trends not just follow trends like orientalism designed to discredit Islam. You don't accept real criticism of ahadith because it doesn't agree with your beliefs, but you accept "modern criticism" because not only people like you can formulate wild theories but it gives you a flexibility to discredit Islam that real criticism doesn't allow. You know that you can't find any hadith isnad as faulty, that's why you cling to the orientalist standards so tightly. The reason why the orientalist developed this standard was because they knew that they couldn't discredit the ahadith or Quran thru studying the sources, isnad, text, etc., but they figured out if they develop some standard that allow them to formulate wild theories it can give them a chance to try to discredit Islam. A person is known best for setting a standard, for having enlighten thought that allows him or her to give new insight to something. A person who lacks these attributes just believes in the hype and makes it bigger by being a spokesperson for it. I know that you were part of the 5-year plan in Lebanon that tried to convert Muslims to the Bahai faith. So discrediting Islam and having a genuine almost innate hatred for Islam is very apparent from you. Like Allah said in the Quran, the enemies of Allah try to put out the Light of Allah but Allah's Light can never be put out. The movement to discredit Islam has plagued Muslims since day one, but Allah is making Muslims every second and even all of the attempts from the enemies of Islam will prove futile. La'anat Allah 'ala Kafirien.  
Mahdi

Subj: sent to TOS  
Date: 4/26/99 1:28:05 AM Central Daylight Time  
From: RBCF Mark  
To: Mr Mahdi

Mahdi,

Again, you cannot argue with Baha'is. It was better when you were asking questions.

Mark A. Foster

-----  
Subject: Susan: Farewell Sermon Revisited  
Date: 04/25/1999 10:44 p.m. Central Daylight Time  
From: Mr Mahdi  
Message-id: <19990425234417.11709.00001820@ng26.aol.com>

Susan often talks about the so-called "modern standard" of criticism. Based on this concept, Susan rejects to examine the isnad or chain of the hadith, the source, the text, etc., because she claims that these things alone are not sufficient in determining the validity of something. Since Susan does not set intellectual trends but rather follows them, and easily believes the hype, she has adopted the orientalist standard in evaluating Islam that was solely designed to discredit Islam. The point I like to make here is that biographies of Muhammad (saaw) written by non muslim orientalist have in their books the Farewell Sermon of Muhammad (saaw). The interesting point is that Susan rejects this hadith although her fellow academic peers with their "modern standard" use this very hadith in their books. She rejects this hadith because 1. it conflicts the Bahai belief and 2. it doesn't refute Islam's claim of finality. To emphasize an obvious double standard, I would like Susan to comment on this to "clear" things up. If Susan can somehow prove that there is no double standard and there is intellectual sincerity on her part, I would like Susan to immediately address it.

Mahdi

Mahdi

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 27, 1999 6:50 AM  
Subject: Re: Baha'i Scriptures and Universal Declaration of Human Rights

Juan,

Not kind nor generous but honest. Modernity & the Millenium is a brilliant reading of the historical Baha'u'llah and the forces that helped to shape his revelation. It establishes beyond question what a huge variance exists

between the Teachings of Baha'u'llah and the distortions the Bahai administration continues to fob off today on Bahais and non-Bahais.

Actually, I wrote an essay on Hayden a few years ago but have been unable to find a journal willing to publish it since his thinking on spirituality and race are very far indeed from the prevailing postmodern cliches and, for that matter, the one-dimensional thinking of the UHJ....

I too believe it is part of God's wisdom to have mutilated the UHJ, restricting it to only legislative matters, though they continue to transgress on the consciences of avowed believers and others. You say at the end of your article that "There is room for optimism about the future." I must disagree with you. I really can't believe the future holds much promise for the Bahai Faith or the UHJ. The many abuses during the last decade show how flawed the institution is and how extreme the measures are to which it is willing to go to retain a kind of tyranny over people's minds and souls that Baha'u'llah himself denounced, as you document so well in your book and articles. These tensions and antinomies will prove lasting ones for the Bahai Faith, as they are for the human soul....

I do concur that public opinion is now the only recourse for counterbalancing the tyranny of the UHJ. If it is going to lie to people in general, as well as to elected government officials, about the nature of the Bahai Faith and its practices, there should be consequences. If it won't engage and answer direct questions or appeals, it should have to hear the same questions from the sources of intelligent social opinion that it seeks ultimately to seduce and deceive into its ranks. If I have learnt anything during the more than two year battle for talk.religion.bahai, it is that driving everything into the open for people to judge and decide for themselves is the only way to handle the outright lies and deceptions that are now routine in Bahai circles.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

jrcole@umich.edu wrote in message <7g2ven\$esq\$1@nnrp1.dejanews.com>...  
>Thanks so much for the kind words, Fred. I hope you will also do some  
>writing, on things like Robert Hayden's spirituality (I know it is far more  
>complex than the biographies allow).  
>  
>It is true that a subcommittee of the Universal House of Justice composed  
of  
>Farzam Arbab, Douglas Martin and Ian Semple had the counselors of the  
>International Teaching Center accuse me of 'making statements contrary to  
the  
>Covenant' in April 1996, just because they did not like my email postings.  
As  
>a result, I was confused for two and a half years. After all, I had not in  
>my own mind contravened "the Covenant" in any way. I mean, had I claimed  
to  
>be the 17th Guardian? No! Had I claimed to be able to do more than  
express  
>my personal and non-authoritative opinion about the meaning of Baha'i  
>scripture? No! Had I made any unreasonable demands on the UHJ? No! At  
that  
>very time, the UHJ had asked me and I had agreed to help with the  
>retranslation of \*Some Answered Questions\*! I had offered them, and they  
had  
>accepted, my provisional translations of the Tablets. What weird sort of  
>dealings did they have with people, to essentially employ them on the one  
>hand but to horsewhip them on the other? I'm afraid I thought that the only  
>sort of persons went about behind the scenes threatening college professors  
>with being shunned unless they fell silent were wild-eyed cultists, and I'm  
>afraid that is still my opinion of Farzam Arbab, Doug Martin, Ian Semple,  
>Fred Schechter, Monajjem, Stephen Birkland et al. Unfortunately, there are  
>lots of nooks and crannies in the Baha'i administration where cultists can  
>hide out and abuse adherents.  
>  
>However, I worked my way through things, and found my faith in Baha'u'llah  
>once more, even if I have become convinced by my dealings with them that  
the  
>Universal House of Justice has in fact been mutilated by the absence of a  
>living Guardian, just as he predicted would happen. But this 'mutilation'  
>can be a good thing, too. I think the reason we don't have a Guardian is  
>because God decided human beings needed to grow up and stand on their own  
two  
>feet. This maturity of humankind, which Baha'u'llah proclaims when he  
talks  
>of the "advent of Universal Reason" among "the people," is incompatible  
with  
>having someone interpret our scriptures for us authoritatively. So, we  
have  
>been left with a purely legislative body (the UHJ), and everyone is now  
free  
>to express their conscience and proclaim their views about Baha'i theology  
>and social principles.  
>  
>Because the UHJ has been, unfortunately, mutilated by the absence of a  
living

>Guardian, they have no one, as Shoghi Effendi explicitly predicted, to tell  
>them when they are straying from their proper legislative functions into  
>matters where they have no scriptural or constitutional authority (like the  
>email messages of Baha'i professors or those of Baha'i fiction writers like  
>Michael McKenny). I fear I have concluded that the \*only\* force that can  
in  
>some ways repair the damage of the mutilation, the only prosthesis that can  
>allow the House of Justice to walk normally again, is Baha'i Public Opinion  
>and the consensus of the believers. And that is why I speak out and will  
>continue to speak out every time the Baha'i administration contravenes the  
>Universal Declaration of Human Rights with regard to its own adherents,  
given  
>the close fit between the ideals of that document and those of Baha'u'llah  
>and the other holy figures.

>  
>So, you see, in the end I haven't been 'driven out' of anything. I am a  
>Baha'i, just like any other Baha'i, a believer in Baha'u'llah. Whether  
>others wish to recognize and acknowledge that, and whether they wish to  
>backbite me or listen to others backbite an innocent person, is completely  
>irrelevant to the facts.

>  
>cheers Juan

>  
>  
>--  
>Juan Cole, History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>Buy \*Modernity and the Millennium: The Genesis of the Baha'i Faith\* at:  
><https://www.amazon.com/exec/obidos/ISBN%3D0231110812/002-4036721-8058448>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 27, 1999 7:01 AM  
Subject: Re: An Example of Bahai Censorship on AOL

Mr Mahdi,

Thanks for posting this any other examples of  
Foster's double standard. You're apparently the only  
honest voice left on AOL....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Mr Mahdi wrote in message <19990426124444.14294.00007684@ng-cm1.aol.com>...

>Subj: TOS  
>Date: 4/26/99 1:37:05 AM Central Daylight Time  
>From: RBCF Mark  
>To: Mr Mahdi  
>  
>And another one - for the same reason. Mahdi, you are returning to your old  
>style.  
>  
>Subject: Re: Muhammad said it would fall 1400 years ago  
>Date: 04/25/1999 1:51 a.m. Central Daylight Time  
>From: Mr Mahdi  
>Message-id: <19990425025158.13284.00001299@ng16.aol.com>  
>

>>By the way, I finished posting that long article on the Finality of  
>>Prophethood in the Interfaith discussion folder. I look forward to your  
>>responses there after you have finished the entire article. You can access  
>>the first part here: A Bahá'í Approach to the Claim of Finality in Islam  
p. 1

>  
>Susan, I have read the article. It is amazing that the article quotes  
hadiths  
>that clearly indicate the finality of Muhammad (saaw) and Islam, but it  
doesnt  
>try to refute the source, all it does is give how Muslims somehow  
"developed  
>attitudes" that made them "believe" that Islam is the last and Muhammad  
(saaw)  
>is what he is, khatam an nabiyeen. It is pure beating around the bush,  
anti  
>Islamic polemics. In order to make a refuted belief sound not  
>refuted or make a belief that refutes your belief to make it like it doesnt  
>refute you belief techniques such as twisting the text, not answering or  
>refuting the comments occurs. If Islam clearly shows in many ahadiths and  
ayats  
>the finality of Muhammad (saaw) why dont you guys try to show the hadith is  
>weak my checking the isnad? When Muslims read this, they from their point  
of  
>view become more convinced that bahais are against Islam by twisting  
>the text and not even answering the question. I thought when reading the  
>article I would see bahais trying to refute the source of the ahadith by  
>showing a defective isnad, etc., but actually they tried to blame muslims  
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>wrongly assuming such clear cut texts really meant what it says.  
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>Date: 04/25/1999 8:14 p.m. Central Daylight Time  
>From: Mr Mahdi  
>Message-id: <19990425211411.03525.00001465@ng-fr1.aol.com>  
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>>mentioned, I accept. As I also mentioned, when one rejects such techniques  
>>one is a fundamentalist by definition. That is why it is absurd to  
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>accpet "modern criticism" because not only people like you can formulate  
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>theories but it gives you a flexibility to discredit Islam that real  
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>doesnt allow. You know that you cant find any hadith isnad as faulty,  
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>why you cling to the orietalists standards so tightly. The reason why the  
>orientalists developed this standard was because they knew that they  
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>discredit the ahadith or Quran thru studying the sources, isnad,  
>text, etc., but they figured out if they develop some standard that allow  
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>From: RBCF Mark  
>To: Mr Mahdi  
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>Mahdi,  
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>Again, you cannot argue with Baha'is. It was better when you were asking  
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>Mark A. Foster  
>-----  
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>Subject: Susan: Farewell Sermon Revisited  
>Date: 04/25/1999 10:44 p.m. Central Daylight Time  
>From: Mr Mahdi  
>Message-id: <19990425234417.11709.00001820@ng26.aol.com>  
>  
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Based on  
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>Mahdi  
>  
>Mahdi

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 27, 1999 7:06 AM  
Subject: Re: quotations re soc.religion.bahai censorship

A clear and irrefutable disclosure that the BCCA does indeed own and run soc.religion.bahai...

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Boatright Family wrote in message <1104\_925057592@rickboat>...  
>As most of you know, Soc.Religion.Bahai is a moderated newsgroup.  
>  
>That means, that all posts to SRB go through a single gateway machine. Unfortunately, that gateway has become unreliable of late, and the sponsors who provide ISP service to SRB are attempting to replace it with a newer computer.  
>  
>Until that happens, occasional service delays like the failing a couple of weeks ago may continue on SRB.  
>  
>We are really sorry, and if anyone has a pentium class computer in the 75 to 133 MHz range with 128 meg of ram that they would like to donate to BCCA please let me know.  
>  
>Rick Boatright  
>co-moderator  
>soc.religion.bahai  
>

Rick Boatright wrote in message <1103\_925166721@rick>...  
>Re Rachel's suggestion of a rejection summary report.  
>  
>Excellent suggestion, and I will forward it to the mods group. We've discussed it before.  
>It is a LOT of work, since we do not use an automated submission management system (our host machine just doesn't have the horsepower...) but I will submit it again. It may well be time  
>  
>Rick  
>

-----  
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>  
>Rick Boatright  
>co-moderator  
>soc.religion.bahai  
>

Boatright Family wrote in message <1103\_925057137@rickboat>...  
>Well, perhaps a word is in order from one of us.  
>  
>Seldom enough do any of the moderators of SRB choose to  
>post. In general, we have agreed among ourselves not to  
>participate in the fray \_IN\_ srb, and generally, we try to stay out  
>of the fray \_OFF\_ srb too.  
>  
>There are serious differences between what the various  
>moderators will post, with myself clearly the most "liberal"  
>among the group.  
>  
>However, we try to stay focused on the charter of the  
>newsgroup, that is, SRB is chartered for discussion of the  
>BELIEFS AND TEACHINGS OF THE BAHAI FAITH. Collateral  
>discussions, about the administration of SRB, about the beliefs  
>of individuals, personal histories of faith or of accusation, none  
>of these has any place in that newsgroup.  
>  
>In addition, a few years back, the moderators faced a crisis of  
>faith regarding those who promote a belief in an alternate  
>succession of authority within the Baha'i Faith. Long and heart  
>breaking discussion about freedom of speech, the role of the  
>internet, and our personal faith, led to the conclusion that  
>Baha'u'llah's injunction to shun Covenant breakers means shun,  
>and that we would not post messages by known cb's and would  
>not post messages argueing in favor of an alternate succession  
>of authority within the faith. This was, and continues to be a  
>horrid burdon.  
>  
>At this time, posts get rejected for several reasons.  
>  
>1) not about the beliefs and teachings of the Baha'i Faith  
>2) argumentative, not polite, insulting, obnoxious, rude. -- you  
>may say anything you like about the other persons position, but  
>you may say nothing about them. the moderators INSIST on  
>polite discourse  
>3) the alternate authority arguement above  
>4) signal to noise repetative multiple answer to the same  
>quesiton.  
>  
>I know of no other reasons for rejection in the past year.  
>  
>The second is a \_very\_ subjective and individual decision.  
>Each person on the hot seat has to choose for themselves  
>where to draw that line.  
>  
>Anyone interested in applying for a position as a mod, is  
>welcome to ask. It is a horrid, difficult, painful, hard, task.  
>  
>Rick Boatright  
>co-moderator  
>soc.religion.bahai  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 27, 1999 7:06 AM  
Subject: Re: Fred, SRB and censorship.

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>would like to donate to BCCA please let me know.  
>  
>Rick Boatright  
>co-moderator  
>soc.religion.bahai  
>

Boatright Family wrote in message <1106\_925058942@rickboat>...  
>Please note: I don't make it a habit to read this newsgroup, and  
>I don't intend to make it a habit to reply to Fred or anyone else  
>here, but for the third time today, I return to my keyboard to  
>clarify an issue about the operation of the moderators of SRB.  
>  
>The moderators of SRB are authorized and supervised by no  
>insitution of the Baha'i adiministration. We have been known

>to exchange emails with members of the protection Board, and  
>with the Conselors, but our policies, and our procedures, and  
>our decisions are entirely our own. We have \_never\_ received  
>direct instruction from any NSA, nor from the House. The  
>moderation of SRB, like the creation of TRB, the direction of the  
>Baha'i areas on AOL, the variousl Baha'i email lists, etc etc are a  
>function of individual initiative. What faults we may have, what  
>mistakes we may make are entirely our own.  
>  
>As to the censorhsip of discussion about TRB during its  
>formation, the moderators made the decision that we made a  
>mistake at the start allowing that discussion, since SRB is  
>chartered for the discussion of the Beliefs and Teachings of the  
>Baha'i Faith and not for the discussion of Usenet administration.  
> We consistantly directed that discussion to soc.religion.misc  
>and to news.groups, which are appropriate forums for that  
>discussion.  
>  
>Are the moderators of SRB censoring discussion there? Sure!  
>We reject posts, just as moderators do in \_any\_ moderated  
>group. Therefore, we censor. We choose this message and  
>not that one. Further, since our decisions are individual and not  
>corporate, the posting of a message may well depend on the  
>week, and moderator who takes the message as well as the  
>content. We're human, and we're trying to have aplace to have  
>a polite discussion of Baha'i beliefs. Most of the time we  
>manage that.  
>  
>Don't expect me to participate in a long drawn out discussion of  
>this, or my other messages, I do not make it a habit to read this  
>newsgroup. I hope that these short messages have provided  
>some clarification about our intent.  
>  
>Rick Boatright  
>co-moderator  
>soc.religion.bahai  
>  
>

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[Homepage](#)

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# The Baha'i Faith & Religious Freedom of Conscience

trb1199-22899

From: Ron House[SMTP:house@usq.edu.au]  
Sent: Sunday, January 03, 1999 11:51 PM  
To: FG  
Cc: Dave Cornejo; Frank Baker; Fran Baker; John Walker  
Subject: Re: Fw: Automatic reply to your test message.

FG wrote:

> Dave,  
>  
> I've hesitated to bring this message that was falsely  
> posted using my name and email address to your attention.  
> I've decided I should let you know about it in case you've heard of  
> it or it affects the poll in some way I don't realize.

I had a reply from a uni in England over what seems to be an identical message with my address as false author.

--  
Ron House house@usq.edu.au

You can only be right if you have the courage to be wrong.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 04, 1999 7:52 AM  
Subject: Re: Censorship on soc.religion.bahai

Kavosh Soltani wrote in message <76k41b\$icq\$13@remarQ.com>...  
>r1ittle33@my-dejanews.com wrote in message  
><74p4oh\$ps6\$1@nnrp1.dejanews.com>...

rlittle wrote:  
>>Firstly, moderators are "hired" (actually, they do this  
>>on their own time, using their own personal computers for  
>>no material compensation) to enforce a charter which was  
>>voted into existence through a democratic election.

The present "charter" was never voted on. It was imposed during the fall of 1996 by the "moderators" emphasizing in a new and major way covenant breaking and the "moderators" right to suppress it.

Most people on Usenet as well as most Bahais do not realize this important fact about soc.religion.bahai's "charter."

FG...The Baha'i Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 04, 1999 8:59 AM  
Subject: Demagoguery - The Baha'i Technique

During the last year and a half, a number of observers have noted several common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

FG, May 12, 1992:  
"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [over 22]. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

Ron House, November 14, 1997:  
"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious

effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

<https://members.tripod.com/~FG/House2.htm>

FG, June 1998:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Fran Baker, May 1998:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole, June 12, 1998:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://members.tripod.com/~FG/Cole10.htm>

K. Paul Johnson, September 15, 1998:

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"

<https://members.tripod.com/~FG/Johnson18.htm>

K. Paul Johnson, December 30, 1998:

"It seems to me that part of what Fred calls "the Baha'i technique" is in fact far broader. It's the technique of all defenders of some religious orthodoxy or another in response to criticism of their beliefs or organization. And you're engaging in it here. Some principles by which it can be discerned:

1. Show scornful contempt for all criticisms, and the individuals making them. This has the advantage of furthering group solidarity and encouraging believers to regard criticism as contemptible. It also tells them "This will happen to you, too, if you step out of line." Unfortunately, it has the disadvantage of saying to observers, "We true believers are a bunch of hostile, sarcastic nasties who don't care at all what people in the outside world think of us, since we're too busy bashing critics to worry about the impression our tone or attitude makes." (See the Eckists or Scientologists or fundamentalist Christians on Usenet for real virtuosity in this regard.)

2. Personalize, personalize, personalize. If you can relentlessly focus attention on the individual(s) raising

difficult issues, you just might keep yourself and others from facing the issues themselves. Not facing the crucial issues is of utmost priority.

3. Polarize at all possible opportunities. Never give an inch. Don't acknowledge even a single point that an "enemy" makes, or modify your vigilant tone for an instant. Prove that you're a "spiritual warrior" for the "true faith." Kindness is weakness, forbearance is never appropriate when God's on your side."  
<https://members.tripod.com/~FG/Johnson22.htm>

Gibro28W, October 12, 1998:

"In summary, the biggest problem, as I see it, is that most Baha'is don't take criticism seriously--they tune it out as "negative" or "harmful to spiritual growth." This selfish attitude is very stupid. First of all, Baha'is entice people to join them. When they do, they indoctrinate them until they think like the group. But as soon as a red flare of doubt goes up in the convert's mind, they're cordoned off by the group and reminded of their "spiritual" obligations in the name of Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place.  
<https://members.tripod.com/~FG/srb73.htm>

Barthaman on September 14, 1998:

"Baha'i dissenters, more or less, are wounded souls abandoned by their fathers, so-to-speak. They have been cast out and dismissed or shunned without having had a fair hearing. Consider their pain when the rest of their "family" dismisses them too. Can you know what it's like to be accused of heresy and shunned following a sincere intellectual conflict (inspired by doubt)--after you've sacrificed years in devoted service to your religion? Can you comprehend their sense of betrayal and injustice? This is why disillusioned believers leave their religions each year--while some still hang around, banging on the door now and then, demanding a refund for their lost youth. In time they will have to move on, however, writing the Baha'i Faith off as another lesson in fraud. Mock these people all you want--but for the grace of God, the next dissenter could be you. Don't be too confident, my friend."  
<https://members.tripod.com/~FG/srb66.htm>

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Cf. K. Paul Johnson's general reflections on coercive techniques  
<https://members.tripod.com/~FG/Johnson21.htm>

And LaAeterna's method of silencing opponents  
<https://members.tripod.com/~FG/srb65.htm>

This document at  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 04, 1999 5:38 PM  
To: Dave Cornejo  
Subject: RESULTS?

Dave,

I've tried not to bother you knowing you had accepted handling the poll on the condition of extra time. People are emailing me and wondering what's going on. It has been ten days now. I'd appreciate your just letting people know the RESULTS as soon as possible.

Thanks, again, for volunteering and contributing your time and effort on such a volatile proposal....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

-----  
From: Dave Cornejo[SMTP:dave@dogwood.com]  
Sent: Monday, January 04, 1999 5:46 PM  
To: FG  
Subject: Re: RESULTS?

FG wrote:

> I've tried not to bother you knowing you had accepted  
> handling the poll on the condition of extra time. People  
> are emailing me and wondering what's going on. It  
> has been ten days now. I'd appreciate your just letting  
> people know the RESULTS as soon as possible.  
>

> Thanks, again, for volunteering and contributing your  
> time and effort on such a volatile proposal....

I noted in the CFV that the results would be delayed - I anticipate  
that I will have the results tabulated next weekend. The results or  
an explanation of whatever actions will be posted then.

--

Dave Cornejo - Dogwood Media, Fremont, California  
General Magician & Registered Be Developer

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 04, 1999 6:13 PM  
Subject: Re: Censorship on soc.religion.bahai

Roger Reini wrote in message <3690de57.49706053@news.newsguy.com>...

>There was a note from the moderators which said that they could not  
>reject the message, since it did fall within the charter of the  
>newsgroup as it was at that time. The charter was revised shortly  
>thereafter to prevent CB material from being posted in the future.  
>This is a revision that I support.

The "moderators" at soc.religion.bahai are violating other  
parts of the "charter" by doing so and transgressing on the  
basic covenant they entered into when Usenet permitted  
them to form a newsgroup....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 04, 1999 6:16 PM  
To: Dave Cornejo  
Cc: Ron House; Frank Baker; Fran Baker; John Walker  
Subject: Re: RESULTS?

Dave,

I appreciate your letting us know the time frame  
you have in mind. I understand you have other  
things to do in life, and it was the holidays.

Thanks.

Fred

-----Original Message-----

From: Dave Cornejo <dave@dogwood.com>  
To: FG <FG@hotmail.com>  
Date: Monday, January 04, 1999 4:46 PM  
Subject: Re: RESULTS?

>FG wrote:

>> I've tried not to bother you knowing you had accepted  
>> handling the poll on the condition of extra time. People  
>> are emailing me and wondering what's going on. It  
>> has been ten days now. I'd appreciate your just letting  
>> people know the RESULTS as soon as possible.

>>

>> Thanks, again, for volunteering and contributing your  
>> time and effort on such a volatile proposal....

>

>I noted in the CFV that the results would be delayed - I anticipate  
>that I will have the results tabulated next weekend. The results or  
>an explanation of whatever actions will be posted then.

>

>--

>Dave Cornejo - Dogwood Media, Fremont, California  
>General Magician & Registered Be Developer

>

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From: Frank Baker[SMTP:fbaker@ncsa.uiuc.edu]  
Sent: Monday, January 04, 1999 7:18 PM  
To: FG; Dave Cornejo  
Cc: Ron House; Frank Baker; Fran Baker; John Walker  
Subject: Re: RESULTS?

Thanks, Dave, for the status note. And I just want to second  
Frederick's comment that we sincerely appreciate your willingness  
to accept and follow through on this vote-taking task.

And thanks, Frederick, for checking with Dave.

I'm sure that I speak for all of the proponents in saying that  
we look forward to learning the results.

Regards,  
-- Frank

At 05:16 PM 1/4/99 -0500, FG wrote:

>Dave,  
>  
>I appreciate your letting us know the time frame  
>you have in mind. I understand you have other  
>things to do in life, and it was the holidays.  
>  
>Thanks.  
>  
>Fred  
>  
>-----Original Message-----  
>From: Dave Cornejo <dave@dogwood.com>  
>To: FG <FG@hotmail.com>  
>Date: Monday, January 04, 1999 4:46 PM  
>Subject: Re: RESULTS?  
>  
>  
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>>that I will have the results tabulated next weekend. The results or  
>>an explanation of whatever actions will be posted then.  
>>  
>>--  
>>Dave Cornejo - Dogwood Media, Fremont, California  
>>General Magician & Registered Be Developer  
>>  
>  
>

-----  
From: K. Paul Johnson[SMTP:pjohnson@vsla.edu]  
Sent: Tuesday, January 05, 1999 12:45 PM  
To: FG@hotmail.com  
Subject: trb etc.

Dear Fred,

Is there anything you can tell me about why the vote should be taking so long? Seems like there must be some problem with the vote.

I wrote a comment on Roger R.'s last post, but when I did so as a followup to him the server rejected it. So I posted again, this time as a separate post entitled "Baha'i Fear and Loathing." Could you forward that from trm to arb? I don't have the means to do so.

Hope all works out well this time. Happy 1999,

Paul

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 05, 1999 7:31 AM  
Subject: REVISED - soc.religion.bahai - brief quotations

Robert J. Pease, December 5, 1998:  
"I support your efforts to expose SRB as a fundamentalist group."  
<https://members.tripod.com/~FG/srb84.htm>

Kent Johnson:  
"It turns my stomach that they call themselves a Baha'i Group while doing these things so obviously partisan and consciously unjust."  
<https://members.tripod.com/~FG/srb61.htm>

Ron House:  
"I think the following is a clear case of malicious rejection of an article by the worst of the moderators of soc.religion.bahai."  
<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:  
"(Sigh) Fred, I'm beginning to think you're right about those SRB moderators."  
<https://members.tripod.com/~FG/srb59.htm>

RobertNik:  
"these guys are pompous arseholes IMHO."  
<https://members.tripod.com/~FG/srb54.htm>

Bruce Burrill:  
"What are Baha'i afraid of?"  
<https://members.tripod.com/~FG/srb60.htm>

Zute flute:  
"Frankly I could not see anything in the letter I wrote which would prompt someone to ask whether or not I am a Baha'i."  
<https://members.tripod.com/~FG/srb50.htm>

YU ZIR:

"But as an outsider, I can perhaps see the point Fred Glaysher is making, and which point none of SRB's defenders seem to address."

<https://members.tripod.com/~FG/srb46.htm>

Matthew Cromer:

"The current moderators regulate the contents--posting articles which they agree with...."

<https://members.tripod.com/~FG/srb47.htm>

Kavosh Soltani, December 9, 1998:

"So many Bahais on these forums have shown to be ready to forget logic and reason, ignore clear evidence and Word of God, and come up with exactly the same line of tired and inaccurate excuses and arguments to justify their position, that it can not be a simple coincidence."

<https://members.tripod.com/~FG/srb77.htm>

Melissa Boyer Kafes:

"For me, I have posted a couple of times on soc.religion.bahai and have gotten a couple of nasty emails...."

<https://members.tripod.com/~FG/srb44.htm>

Shakti3, December 4, 1998:

"Sorry to hear that you've been suppressed on srb. Your comments were always very "right on." Altho it does not surprise me one bit, seeing the way these newsgroups operate."

<https://members.tripod.com/~FG/Ex7.htm>

Harold Shinsato:

"It seems like there is an oppression over the Baha'i Faith."

<https://members.tripod.com/~FG/srb33.htm>

Steve Tomljenovic, December 3, 1998:

"The moderators are a bit overzealous at times. Since all the controversy started, it has gotten worse."

<https://members.tripod.com/~FG/srb79.htm>

Laeterna:

"To say I was flabbergasted at this type of "moderating" was putting it mildly indeed."

<https://members.tripod.com/~FG/censored2.htm>

Guy Macon"

"Please explain which portion of the charter the following post violates."

<https://members.tripod.com/~FG/censored1.htm>

Robin Peters:

"I think you're to be commended for your persistence in the face of consistent censorship."

<https://members.tripod.com/~FG/srb43.htm>

jgoldberg:

"I refuse to post on soc.religion.bahai because of the arbitrary and mean-spirited manner of censorship practiced by the moderators. "

<https://members.tripod.com/~FG/srb57.htm>

Ruletherod, November 17, 1998:

"Too much damage has already been done in the name and to the name of Baha'u'llah by right-wing administrative bullies, linear-thinking apologists, and doctrinaire-fundamentalists. You can't just blame it all on the critics."

<https://members.tripod.com/~FG/srb76.htm>

Many other similar messages may be found on my web site under soc.religion.bahai censorship.

<https://members.tripod.com/~FG/srb.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, January 05, 1999 2:08 PM

To: K. Paul Johnson

Subject: fw Paul Johnson Re: Censorship on soc.religion.bahai

[Paul Johnson has asked me to forward this message to alt.religion.bahai. His server's having some kind of trouble denying him access to the alt.\* hierarchy.]

-----Original Message-----

From: K. Paul Johnson <pjohnson@vlnsvr.vsla.edu>

Newsgroups: talk.religion.misc

Date: Tuesday, January 05, 1999 10:41 AM

Subject: Baha'i Fear and Loathing

>Roger Reini writes that a 1996 post to soc.religion.bahai was  
>"an attack on the Covenant and the institutions of the Baha'i  
>Faith," which said "very disturbing things about the Hands of the  
>Cause of God that filled me with revulsion." This caused him  
>to "immediately see the wisdom behind the direction for Baha'is  
>to avoid materials by Covenant breakers." He supports the revision

>in the srb charter allowing censorship of all "Covenant-breaker"  
>posts since even two years later "Even thinking about that  
>message gives me the creeps!"  
>  
>Not being privy to the particular message in question, I can  
>nevertheless perceive Mr. Reini's attitude and wish to  
>comment on it. The post presumably said that the Hands of the  
>Cause had acted improperly in not accepting Charles Mason Remey's  
>claims. This \*in itself\* would be perceived by Baha'is as  
>"an attack on the Covenant and the institutions of the Baha'i  
>Faith." First, some parallels: Protestants reject the papacy,  
>saying its authority claims are not legitimate and past popes  
>have acted improperly. Should Catholics therefore demand that no  
>Protestant be allowed to say this on Christian discussion groups,  
>because it's hate-spewing, attacking the Pope, disturbing and  
>revolting to believers in his claims? More to the point, Baha'is  
>are regarded by Muslims as a minor sect, not a real world  
>religion, and one that has no legitimacy and which should be at  
>best discouraged and at worst exterminated. Should Muslims be  
>able to demand that Baha'is not be allowed to say anything about  
>their beliefs on a Muslim newsgroup, because an expression of  
>said belief is implicitly an attack on Islam and its  
>institutions, and Baha'i beliefs are inherently  
>"disturbing" and "revolting?" Ad nauseum.  
>  
>The way the post was phrased suggested that the "disturbing" and  
>"revolting" and "attacking" were \*objective\* qualities of the  
>"Covenant-breaker" post. In fact, they were \*subjective\* reactions  
>of a Baha'i who has been conditioned to be disturbed and revolted  
>by any challenge to the authority claims of his religious  
>institutions. If such subjective and conditioned reactions are  
>to be taken as criteria justifying censorship \*by\* Baha'is, then  
>does Mr. Reini accept that other people's fear/loathing reactions  
>should justify censorship \*of\* Baha'is?  
>  
>A crucial element of spiritual awakening is liberating oneself  
>from the fear-based reactions that have been conditioned by  
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>without shivering or trying to silence those who raise them.

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Sent: Tuesday, January 05, 1999 2:08 PM  
Subject: fw Paul Johnson Re: Censorship on soc.religion.bahai

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Newsgroups: talk.religion.misc  
Date: Tuesday, January 05, 1999 10:41 AM  
Subject: Baha'i Fear and Loathing

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>without shivering or trying to silence those who raise them.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 05, 1999 2:16 PM  
To: K. Paul Johnson  
Subject: Re: trb etc.

I don't know what's going on either. I'm worried something is really up. The votetaker had asked for more than the standard 5 days after the vote. We all assumed it was because of the holiday season. He's saying now he wants through this coming weekend....

I forwarded your message to arb.

I appreciate your words defending me to some extent lately. Few seem to realize I'm not the monster Bahais make me out to be....

Happy '99!

Fred

-----Original Message-----  
From: K. Paul Johnson <pjohnson@vsla.edu>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Tuesday, January 05, 1999 3:46 AM  
Subject: trb etc.

>Dear Fred,  
>  
>Is there anything you can tell me about why the vote should be  
>taking so long? Seems like there must be some problem with the  
>vote.  
>  
>I wrote a comment on Roger R.'s last post, but when I did so as a  
>followup to him the server rejected it. So I posted again, this  
>time as a separate post entitled "Baha'i Fear and Loathing."  
>Could you forward that from trm to arb? I don't have the means  
>to do so.  
>  
>Hope all works out well this time. Happy 1999,  
>  
>Paul

-----  
From: K. Paul Johnson[SMTP:pjohnson@vsla.edu]  
Sent: Tuesday, January 05, 1999 4:29 PM  
To: FG  
Subject: Re: trb etc.

Dear Fred,

Thanks for forwarding the post. It's not that I can't access the alt. hierarchy; never have been able to access arb from my server. But in addition, when I tried to answer Roger, I got an error message saying it was rejected. Otherwise my response would have gone to arb because it was already in the headers, even though I can't read it.

Could you also post this (leaving out the above para and this line):

Having received anonymous abusive email in the past from the UK, with the same slangy style as shown by today's anonymous Brit, I was curious about who might be up to this on arb today, and if it might be the same person who wrote to me a couple of years ago. So I looked up an author profile for his/her account. Someone at this account has posted to srb as Rachael, a 28-year-old lifetime Baha'i whose parents wouldn't celebrate Christmas but who encourages her own children to do so. But s/he or another also posted from the same account as "Pete," with a style more in keeping with today's anonymous offerings on arb-- enthusing about someone calling Tim "Tiffany."

What I'd like to know is what any Baha'i can possibly be thinking when s/he posts like this. What impression of the Faith does s/he imagine is being created before the public? Care to explain, Pete/Rachael?

-----  
From: Milissa Boyer Kafes[SMTP:mbkafes@bestweb.net]  
Sent: Tuesday, January 05, 1999 6:36 PM  
To: FG  
Subject: Context of my quote

Hello everybody--

On numerous occasions Frederick has posted a list of quotes regarding censorship and SRB. He quotes me:

>>For me, I have posted a couple of  
>>times on soc.religion.bahai and have gotten a couple of nasty emails and it  
>>just ruins my whole day!



This is an accurate quote. However, I think Frederick is misunderstanding/misusing the context. He is rightly concerned about censorship on SRB when posts are rejected. My comment, however, was about responses I received to posts that \*were\* put on SRB by the moderators. My comment, then, was not about censorship, since I did get to say what I wanted to. Some people did not like what I said and told me so. As far as I know they were not moderators.

In light of this, I'd appreciate it if Frederick would remove me from this list of quotes. Thanks.

Peace  
Milissa Boyer Kafes  
mbkafes@bestweb.net

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 05, 1999 9:37 PM  
Subject: fw Paul Johnson 2nd message Re: Censorship on soc.religion.bahai

[Mr. Johnson has also asked me to forward this 2nd message to alt.religion.bahai since he's receiving some type of error message that is preventing his crossposting from talk.religion.misc.]

-----Original Message-----  
From: K. Paul Johnson <pjohnson@vsla.edu>  
To: FG <FG@hotmail.com>  
Date: Tuesday, January 05, 1999 3:29 PM  
Subject: Re: trb etc.

>Having received anonymous abusive email in the past from the UK,  
>with the same slangy style as shown by today's anonymous Brit, I  
>was curious about who might be up to this on arb today, and if it might  
>be the same person who wrote to me a couple of years ago. So I looked  
>up an author profile for his/her account. Someone at this account has  
>posted to srb as Rachael, a 28-year-old lifetime Baha'i whose parents  
>wouldn't celebrate Christmas but who encourages her own  
>children to do so. But s/he or another also posted from the  
>same account as "Pete," with a style more in keeping with today's  
>anonymous offerings on arb-- enthusing about someone calling Tim  
>"Tiffany."  
>  
>What I'd like to know is what any Baha'i can possibly be thinking  
>when s/he posts like this. What impression of the Faith does  
>s/he imagine is being created before the public? Care to  
>explain, Pete/Rachael?  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 05, 1999 9:56 PM  
To: K. Paul Johnson  
Subject: Re: fw Paul Johnson 2nd message Re: Censorship on soc.religion.bahai

"Rachael" and "Pete" have also attacked me numerous times and I believe their messages may be found somewhere in my archives.

A Muslim, I believe Kavosh Soltani, remarked recently that Bahais are posting to alt.religion.bahai using various false accounts. I've noticed and suspected it myself many times....

I wonder if these "two" also "NeoLuddite":  
<https://members.tripod.com/~FG/hate11.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

FG wrote in message <76ueoj\$4f8@news1.newsguy.com>...  
>[Mr. Johnson has also asked me to forward this 2nd message  
>to alt.religion.bahai since he's receiving some type of error  
>message that is preventing his crossposting from talk.religion.misc.]  
>  
>

>-----Original Message-----  
>From: K. Paul Johnson <pjohnson@vsla.edu>  
>To: FG <FG@hotmail.com>  
>Date: Tuesday, January 05, 1999 3:29 PM  
>Subject: Re: trb etc.  
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>>with the same slangy style as shown by today's anonymous Brit, I  
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>>explain, Pete/Rachael?  
>>  
>>  
>  
>  
-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 05, 1999 9:56 PM  
Subject: Re: fw Paul Johnson 2nd message Re: Censorship on soc.religion.bahai

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>  
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>From: K. Paul Johnson <pjohnson@vsla.edu>  
>To: FG <FG@hotmail.com>  
>Date: Tuesday, January 05, 1999 3:29 PM  
>Subject: Re: trb etc.  
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>>s/he imagine is being created before the public? Care to  
>>explain, Pete/Rachael?  
>>  
>>  
>  
>  
-----

From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 06, 1999 9:41 AM  
Subject: Re: Context of my quote

Milissa Boyer Kafes wrote in message ...

>In light of this, I'd appreciate it if Frederick would remove me from this  
>list of quotes. Thanks.

I apologize for accidentally misrepresenting your views. It was  
not my intention. I shall be happy to remove the quotation from  
the next posting.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 06, 1999 9:44 AM  
Subject: Antinomies - Robert Browning, Dostoevsky

From a May 1992 letter:

I've been reading lately a narrative poem by Robert  
Browning, "Bishop Blougram's Apology." I've read it a number of

times over the years, and it's one that I continue to think about. The character of the bishop is partly based on John Henry Newman and another contemporary figure in the Roman Catholic Church, the latter of whom was especially noted for his abuse of power and position. Over dinner, the bishop justifies his corruption to a young journalist who has noticed his calculation, insincerity, and hypocrisy. In much of the poem, Browning is dealing with the nature of religious doubt. While the bishop is a hypocrite who embraces Catholicism because it gives him "cabin comforts" and the "estimation" of the masses, the journalist is charmingly naive in his insistence that religious faith should be "absolute." In a marvelous passage Browning recognizes the complex duality of the human soul:

No, when the fight begins within himself,  
A man's worth something. God stoops o'er his head,  
Satan looks up between his feet--both tug--  
He's left, himself, i' the middle: the soul wakes  
And grows. Prolong that battle through his life!  
Never leave growing till the life to come!

ll. 690

Putting this truth in a sophist's mouth, Browning probes much deeper into the struggle for faith than the "pious" usually allow themselves. To my mind, the health of the spirit requires that freedom--given by God--to doubt and question and probe every single dogma of religion in its oppressively organized phase. On the other hand, Browning's point is partly that doubt itself, like evil and suffering, is a test of one's belief, for mature belief can only grow out of the struggle with doubt.

There is something deeply, inescapably, eternally dialectical in the human being and in the very nature of existence, the way it develops, evolves, progresses.

Dostoevsky, in his chapter "The Grand Inquisitor," In The Brothers Karamazov, meditates dialectically on the dilemma of free will and obedience to religious authority. Christ returns during the Spanish Inquisition and is imprisoned by the Grand Inquisitor who accuses Christ of leading men into confusion by giving them freedom of choice and conscience. The Grand Inquisitor informs Christ that

We have corrected Your work and have now founded it on miracle, mystery, and authority. And men rejoice at being led like cattle again, with the terrible gift of freedom that brought them so much suffering removed from them.

The Inquisitor goes on to tell Christ that man's "greatest need on earth" is "to find someone to worship, someone who can relieve him of the burden of his conscience, thus enabling him finally to unite into a harmonious ant-hill where there are no dissenting voices. . . ." In place of individual responsibility to God, the Inquisitor promises to free mankind from "the frightening torment they know today when they have to decide for themselves how to act." Christ listens to this sophist without uttering a word, and then, at the end, before being allowed to leave, rises and kisses the Inquisitor. Ivan, a nihilist, who relates this story, asserts all too accurately that in the modern world "everything is permitted." The Grand Inquisitor, grasping for power, a character to whom Nietzsche must have responded deeply, "doesn't believe in God." Dostoevsky knew these rich tensions were part of human nature. At times, the Bahá'í administration grossly fails to understand that Bahá'u'lláh has also blessed humankind with this burden of freedom and responsibility.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

-----  
From: Ron House[SMTP:house@usq.edu.au]  
Sent: Wednesday, January 06, 1999 11:14 PM  
To: FG  
Subject: Re: RESULTS?

FG wrote:  
>  
> Dave,  
>  
> I appreciate your letting us know the time frame  
> you have in mind. I understand you have other  
> things to do in life, and it was the holidays.

Hi Fred, I must have missed something over my break. What's the latest?

--  
Ron House house@usq.edu.au

You can only be right if you have the courage to be wrong.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 07, 1999 9:19 AM  
To: Ron House  
Subject: Re: RESULTS?

Dave said he'd have to wait until this coming weekend to finish tabulating the RESULTS.  
I cc-ed you on it. I don't why it's taking so long.

Fred

-----Original Message-----  
From: Ron House <house@usq.edu.au>  
To: FG <FG@hotmail.com>  
Date: Wednesday, January 06, 1999 2:39 PM  
Subject: Re: RESULTS?

>FG wrote:  
>>  
>> Dave,  
>>  
>> I appreciate your letting us know the time frame  
>> you have in mind. I understand you have other  
>> things to do in life, and it was the holidays.  
>  
>Hi Fred, I must have missed something over my break. What's the latest?  
>  
>--  
>Ron House house@usq.edu.au  
>  
>You can only be right if you have the courage to be wrong.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 08, 1999 11:01 AM  
Subject: fw K. Paul Johnson Re: Considering Bahaism? Fact #4

Paul,

Hope you don't stop reading and contributing! I don't mind forwarding for you or others.

-----Original Message-----  
From: K. Paul Johnson <pjohnson@vsla.edu>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Friday, January 08, 1999 1:33 AM  
Subject: Baha's Arabic

>Dear Fred,  
>  
>I hate to keep asking you to forward. It's frustrating to be  
>able to read arb but not to be able to post. Thought I'd gotten  
>Dejanews functioning to that end, but so far no success. Could  
>you please forward this (and a couple more) and then I'll stop  
>reading rather than keep bothering you:  
>  
>Dear Arbdenizens:  
>  
>Intrigued by the Schaut/Mulligan discussion about Baha'u'llah's  
>Arabic, I wrote to an expert in both the author and the language  
>in question. Here's what Juan Cole replied: "Baha'u'llah was a  
>high notable, whose father was at one point the governor of  
>Luristan and Burujird (and who had married into the royal  
>family), and he had an excellent liberal arts education,  
>including in the basics of Arabic. However, his Arabic was not  
>in fact flawless. His early tablets are full of grammatical  
>errors and idiosyncrasies. Only later in life did he have these  
>rewritten in standard Arabic."  
>  
>Hope this sheds some light,  
>  
>Paul

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 08, 1999 11:04 AM  
Subject: fw K. Paul Johnson Critiqued or attacked? (Re: Considering Bahaism? Fact #4)

-----Original Message-----  
From: K. Paul Johnson <pjohnson@vsla.edu>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Friday, January 08, 1999 1:48 AM  
Subject: Critiqued or attacked?

>Dear Arbians,  
>  
>Robert Little says that "critiqued, attacked, assaulted, reviled,  
>it depends on your point of view." There's a grain of truth in  
>that but a large amount of error. The true part, from my own  
>perspective: I wrote books about H.P. Blavatsky and Edgar Cayce  
>that did the same thing, placing their work in historical  
>perspective, examining the sources of their teachings, evaluating  
>the claims made on their behalf. In each case I ended up with a  
>revisionist account of a movement founder that established a

>middle way between the hagiographies of believers and the attacks  
>of debunkers. But while Theosophical officialdom predominantly  
>saw this as "attacking, reviling" etc., the Cayce family and  
>A.R.E. leaders saw it as "critique" which they welcome with open  
>arms and have publicly embraced. The difference was indeed one  
>of point of view. Baha'is, too, if told "I think Baha'u'llah was  
>about half right and half wrong" (roughly my position) would tend  
>to see this in much more hostile terms than Cayceans. Why?  
>Cayce admitted his fallibility, didn't believe everything that  
>came through his trances, encouraged people to test and weigh and  
>discard whatever didn't suit them personally, and thus created a  
>climate much more friendly to critique. Baha, and implicitly  
>Blavatsky, made claims to infallibility which created an  
>atmosphere of rigid hyperorthodoxy and defensiveness in their  
>followers.

>  
>Nevertheless, in recent posts here Baha'u'llah \*has\* been  
>"attacked, assaulted, reviled"-- something I have never done. It  
>irks me somewhat to think that some Baha'is lump all criticism  
>together, not making the distinction between blatantly hostile  
>and disrespectful commentary and simple disagreement and  
>critique. The difference is not simply one of point of view of  
>the reader. It is objective. Scorn, contempt, ridicule have no  
>legitimate place in discourse among people committed to inter-religious  
>fellowship and discussion-- be they Baha'is or ex. IMO.

>  
>Cheers,  
>Paul

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 08, 1999 11:15 AM  
Subject: fw K. Paul Johnson CB double standard

-----Original Message-----  
From: K. Paul Johnson <pjohnson@vsla.edu>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Friday, January 08, 1999 2:08 AM  
Subject: CB double standard

>Dear Arbites,  
>

>One does not have to know all the details of a situation to  
>recognize the attitude expressed by someone reacting to it.  
>Roger Reini's reaction to a CB post involved revulsion, shivers,  
>being "made sick" thinking about it, and so on. This is  
>obviously fear-based and rests on an attitude. That attitude is  
>that "challenges to the legitimacy and authority of Baha'i  
>institutions are an outrage."

>  
>It has already been pointed out that Baha'is have no qualms about  
>making nasty personal remarks about CBs in history; read Shoghi  
>Effendi or Adib Taherzadeh for examples. But I am more concerned  
>about the double standard involving how Baha'is want to be  
>treated by other religions and how they treat their own  
>dissenters.

>  
>As a Christian, I find Baha'i claims about the Second Coming to  
>be misguided, misleading, and unfortunate. But not outrageous,  
>or offensive, or something to feel revulsion and shivers and  
>sickness over. Yet Baha'is are saying to Christians essentially  
>the same thing CBs are saying to Baha'is: "Your religious leaders  
>have it all wrong. The true succession is in our hands, not  
>yours. We are the true representatives of the Covenant, whereas  
>you have violated it." How have Christians reacted to this,  
>historically? "Well, fine, whatever you say. Come on in,  
>compete in the marketplace of ideas, see what you can accomplish.  
>We disagree with your claims but welcome you to press them  
>however you wish." Not all Christians, but Christian-dominated  
>societies have taken this approach all over the world. Same with  
>Hindu and Buddhist societies. Baha'i has been welcomed despite  
>its claims to supersede these religions. Why? Christianity,  
>Hinduism and Buddhism have such a long history of growing  
>tolerance for internal diversity (with a hell of a lot of  
>bloodshed and oppression getting to that point) that a climate  
>has been created which Baha'i can take advantage of, put down  
>roots and flourish. What world religion has been most hostile to  
>Baha'i? Islam, which was responsible for thousands of martyrdoms  
>and continues to either persecute or suppress Baha'i believers.  
>Yet Baha'is preach to Christians and Hindus and Buddhists that we  
>should accept Islam as the next stage in spiritual evolution, and  
>Baha'i as the one after that. We should embrace the Quran as  
>holy, and regard Islam as an advance on everything that went  
>before it. That is an extremely hard idea to sell to followers  
>of other world religions, all of which have experienced Islam  
>more as oppressive and destructive than as liberating and  
>enlightening.

>  
>But I digress. The problem with Baha'i attitudes to CBs as a  
>double standard is this. Baha'is think that the proper response  
>to people making succession claims at variance with orthodoxy is  
>to shun and silence them. Yet they don't want to be shunned and  
>silenced themselves, and are making parallel claims vis-a-vis  
>Judaism, Christianity, Hinduism, Buddhism, and Islam.

>  
>Do unto others...  
>

>PJ

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, January 09, 1999 12:27 PM  
Subject: Re: Good show!

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, January 10, 1999 9:22 AM  
To: RMckin6046  
Subject: Re: Good show!

I have not read your message. Please do not email when replying on arb.

-----Original Message-----  
From: RMckin6046 <rmckin6046@aol.com>  
Newsgroups: alt.religion.bahai  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Sunday, January 10, 1999 2:01 AM  
Subject: Re: Good show!

>Fred:  
>  
>I must apologize for offending you. I am sorry.  
>  
>Perhaps I am naive. Perhaps I am mistaken. But I did not think that I  
>deserves the standard "The Bahai Technique" reply to my recent post.  
>  
>I sincerely meant my last sentence: "I appreciate them both. Keep up the  
>good  
>work." This was a complimentary statement from me to you. It was not a  
>dig  
>nor was it some back-handed way to insult you.  
>  
>I have disagreed with you at times. And, I have tried to keep my posts on  
>topic, not on personality. Surely, it is okay that we disagree in an open  
>forum.  
>  
>I have also agreed with you at times, and I have said so. I have  
>especially  
>agreed that people tend to respond in the manner that they are addressed  
>causing them to react to your personality and to slights that they perceive  
>were aimed personally at them. I once suggested that we guard against  
>responding to the manner in which we perceive the posts were written and  
>stick  
>to the content of the posts. As I recall, your initial response to this  
>post  
>was favorable, but later you criticized it.  
>  
>I am at a loss. Can we discuss things without my criticizing your manner  
>and  
>the way you write and without you questioning my motives? Is there a way  
>that  
>we can be friends without me becoming a critic of the Faith and the  
>Baha'is?  
>  
>Sincerely,  
>  
>Richard  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, January 10, 1999 9:50 AM  
Subject: Re: Context of my quote

For the non-Bahai or news.groupie, I am responding to this message. Bahais have repeatedly, consistently attempted to threaten, intimidate, and coerce other Bahais and non-Bahais through "private" email. I agree with the many, many observers over the last few years that the only way to prevent such tactics by Bahais is the open light of day... where all may read and judge for themselves. Important links might be:

<https://members.tripod.com/~FG/hate.htm>

<https://members.tripod.com/~FG/AOL.htm>

<https://members.tripod.com/~FG/Maneck1.htm>

Among others....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

Smaneck wrote in message <19990109154142.00851.00010954@ng-fi1.aol.com>...  
>Dear Milissa,  
>  
>I applaud your integrity in not letting Fred take your statement out of  
>context. I'm surprised to see that he did agree to remove your quote. What  
>would be most appropriate would be if he removed everything he has put up  
>without the author's consent, especially those who have made it quite clear  
>that they object to his having done this. I point especially to the private  
>correspondence which he has placed on his website.  
>warmest,  
>  
>Susan

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 11, 1999 7:53 AM  
To: bahai-faith @ egroups.com  
Cc: talisman  
Subject: Fw: RESULT: talk.religion.bahai passes 218:63

-----Original Message-----  
From: Dave Cornejo <dave@dogwood.com>  
Newsgroups:  
news.announce.newgroups,news.groups,alt.religion.bahai,soc.rights.human,talk  
.religion.misc  
Date: Sunday, January 10, 1999 10:41 PM  
Subject: RESULT: talk.religion.bahai passes 218:63

> RESULT  
> unmoderated group talk.religion.bahai passes 218:63  
>  
>There were 218 YES votes and 63 NO votes, for a total of 281 valid  
>votes. There were 6 abstentions and 8 invalid ballots.  
>  
>For a group to pass, YES votes must be at least 2/3 of all valid  
>(YES and NO) votes. There must also be at least 100 more YES votes  
>than NO votes.  
>  
>A five day discussion period follows this announcement. If no  
>serious allegations of voting irregularities are raised, the  
>moderator of news.announce.newgroups will create the group shortly  
>thereafter.  
>  
>Newsgroups line:  
>talk.religion.bahai Discussion of the Baha'i Faith.  
>  
>Voting closed at 23:59:59 UTC, 25 Dec 1998.  
>  
>This vote was conducted by a neutral third party. Questions  
>about the proposed group should be directed to the proponent.  
>  
>Proponent: FG <FG@hotmail.com>  
>Proponent: Ron House <house@usq.edu.au>  
>Proponent: Fran Baker <fran@crhc.uiuc.edu>  
>Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>  
>Proponent: John Walker <johnwalker@ozemail.com.au>  
>Votetaker: Dave Cornejo <dave@dogwood.com>  
>  
>RATIONALE: talk.religion.bahai  
>  
>The newsgroup talk.religion.bahai is proposed to meet the need for an  
>open and unmoderated forum for discussion of the Baha'i Faith within  
>the structure of the Big 8 hierarchies.  
>  
>The proponents intend that talk.religion.bahai will complement, rather  
>than supplant, the existing moderated group soc.religion.bahai, and  
>will provide those without access to alt.religion.bahai the  
>opportunity to participate. It is noted that the alt.\* hierarchy is  
>less well propagated than the talk.\* hierarchy; this has meant that  
>many people who have voted YES on earlier proposals have been unable  
>to join discussions on alt.religion.bahai.  
>  
>CHARTER: talk.religion.bahai  
>  
>All topics or ideas relevant to the Baha'i faith -- its history,  
>teachings, theology, etc. -- would be appropriate areas for  
>discussion.  
>  
>Talk.religion.bahai fills the need for a fully open and universally  
>accessible Internet forum about the Baha'i Faith. Postings may take  
>any point of view with regard to the Baha'i Faith. While this allows  
>criticism, it also fully opens the door for enquirers to see with  
>their own eyes and not through the eyes of their neighbors, asking  
>questions and reading replies from anyone who is interested in their  
>question.  
>  
>Readers are asked to observe standard netiquette in their use of this  
>newsgroup.  
>  
>Readers are asked to observe Baha'i standards of conduct and not to  
>start or prolong flamewars in the group, but to focus instead on  
>articles and threads written in more moderate terms.  
>  
>The posting of articles not relevant to the Baha'i Faith is  
>prohibited. Large ASCII graphics, large binaries, pornography, spam,  
>and any postings of a purely personal or commercial nature are  
>prohibited. To facilitate viewing in news readers that are not

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>HTML-capable, HTML-formatted postings are strongly discouraged.
>
>Cross-posting to irrelevant groups is also discouraged, and readers
>are encouraged to redirect follow-ups to reduce excessive
>cross-posting. Readers may also post articles that have been rejected
>>from soc.religion.bahai, so long as they conform to this charter.
>
>END CHARTER.
>
>
>DISTRIBUTION:
>
>In addition to the groups named in the Newsgroups: header, the CFV
>and the eventual RESULT posts will be mailed to these mailing lists:
>
>Mailing list name: Talisman
>Submission address: talisman@umich.edu
>Request address: jsgreen@umich.edu
>
>Mailing list name: Bahai Studies
>Submission address: bahai-st@johnco.cc.ks.us
>Request address: major@johnco.cc.ks.us
>
>Mailing list name: h-Bahai
>Submission address: h-Bahai@h-net.msu.edu
>Request address: jrcole@umich.edu
>
>Mailing list name: bahai-faith
>Submission address: bahai-faith@egroups.com
>Request address: bahai-faith-subscribe@egroups.com
>
>Pointers directing readers to this CFV will be posted in these groups:
>
>alt.religion
>soc.religion.eastern
>soc.religion.gnosis
>soc.religion.hindu
>soc.religion.paganism
>soc.religion.quaker
>soc.religion.unitarian-univ
>talk.religion.buddhism
>talk.religion.newage
>talk.philosophy.humanism
>talk.philosophy.misc
>uk.religion.interfaith
>uk.religion.misc
>uk.religion.other-faiths
>
>
>
>talk.religion.bahai Final Voter list
>
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| >chriseb#nortelnetworks.com  | Chris                            |
| Ebenezer                     |                                  |
| >dc#panix.com                | David W.                         |
| Crawford                     |                                  |
| >persia#persia.com           | Robert                           |
| Moldenhauer                  |                                  |
| >Sandy-Allan#dial.pipex.com  | Sandy                            |
| Allan                        |                                  |
| >billh#samoatelco.com        | Bill                             |
| Hyman                        |                                  |
| >doug.obrien#the-spa.com     | Doug                             |
| O'Brien                      |                                  |
| >manialip#wowmail.com        | Kate                             |
| Sparks                       |                                  |
| >francis_uy@yahoo.com        |                                  |
| F Uy                         |                                  |
| >Ekkehard.Uthke#gmX.de       | Ekkehard                         |
| Uthke                        |                                  |
| >naddy#mips.rhein-neckar.de  | Christian                        |
| Weisgerber                   |                                  |
| >cnelson#calpoly.edu         | Craig                            |
| Nelson                       |                                  |
| >aull#ll.mit.edu             | Brian                            |
| Aull                         |                                  |
| >rick#bcm.tmc.edu            | Richard H.                       |
| Miller                       |                                  |
| >kohli@mail.ameritel.net     | Pat                              |
| Kohli                        |                                  |
| >helenko#bellsouth.net       | Helen                            |
| Oney                         |                                  |
| >cybrmage#dave-world.net     | Bud                              |
| Polk                         |                                  |
| >rogerb#foxinternet.net      | Roger                            |
| Borseth                      |                                  |
| >ellis#ftel.net              | Rick                             |
| Ellis                        |                                  |
| >vpdura#hiwaay.net           | Vic                              |
| Dura                         |                                  |
| >Scarecro#ime.net            | Tim                              |
| Griffin                      |                                  |
| >jcornell#lightspeed.net     | John B.                          |
| Cornell                      |                                  |

```

>verbrugh#pionet.net                                Albert
Verbrugh
>okoboji#prodigy.net
Loriann=20
>mehyar22#siol.net                                  Mehyar
Badii-Azandahi
>scooter#taranaki.ac.nz
>NUFAITH#wcnet.org                                  Dennis
Rule
>tr8770#bristol.ac.uk                               Tom
Richards
>srm103#york.ac.uk                                  Simon
Mawhinney
>merlin#A470.demon.co.uk                            Darren Wyn
Rees
>Graham#fragrant.demon.co.uk                       Graham
Sorenson
>leili#Justice.Medford.MA.US                       Leili
Towfigh
>
>Abstained
>-----
-----
>sw.unit02.msn#cwix.com                             Sue Klein
Gennario
>chris#kzim.com                                     Christopher Robin
Zimmerman
>tikal#mailcity.com                                 Samandar
Roshan-Zamir
>neilc#wallaby.stanford.edu                         Neil
Crellin
>schette#s.imap.itd.umich.edu                      Wade
Schuette
>rick#helix.nih.gov                                 Rick
Troxel
>
>Invalid ballots
>-----
-----
>afshin.afrashteh#utoronto.ca                      Afshin
Afrashteh
> ! Disqualified
>webmaster#muntada.com                             Abdul-Rashid
Abdullah
> ! Ineligible address
>ALTAFH#aol.com
> ! No vote statement in message
>MeCraigB#aol.com                                  Craig
Boyd
> ! No vote statement in message
>LISTSERV#H-NET.MSU.EDU L-Soft list server at H-Net - Humanities On-Line
(1.8c)
> ! No vote statement in message
>lbhollin#ust.hk                                    Richard
Hollinger
> ! No vote statement in message
>smeanver#tm.net.my
smeanver
> ! No vote statement in message
>mezmer#globalnet.co.uk
Bob/Zannie
> ! No vote statement in message
>
>To restore the email addresses above, pipe the ack list through the
>following command:
>
> sed -e 's/#/@/g'
>
>--
>Voting question & problems: Dave Cornejo <dave@dogwood.com>
>Voting address: vote@dogwood.com
-----
From: FG[SMTP:FG@hotmail.com]
Sent: Monday, January 11, 1999 6:43 PM
To: afshin.afrashteh@utoronto.ca
Subject: Re: RESULT: talk.religion.bahai passes 218:63

Afshin,

I couldn't agree more!

I better not say this on news.groups right now,
but thanks for your and your fellow Muslims' help.
It's hard to be sure, but I count possibly 48 Muslim
YES votes.

Fred

-----Original Message-----
From: afshin.afrashteh@utoronto.ca <afshin.afrashteh@utoronto.ca>
Newsgroups: news.groups
Date: Monday, January 11, 1999 4:00 PM
Subject: Re: RESULT: talk.religion.bahai passes 218:63

>In article <916026106.17084@isc.org>,
> Dave Cornejo <dave@dogwood.com> wrote:
>> RESULT
>> unmoderated group talk.religion.bahai passes 218:63

```

>>  
>  
>Peace be upon those that receive true guidance,  
>  
>Well I have to say I am extremely pleased and thank the Lord that this  
passed.  
>Everyone who voted YES deserves credit (whether my muslim brothers and  
>sisters or bahai's or for that matter other non-baha'is) for being  
open-minded  
>and not afraid of open discussion.  
>  
>I campaigned for the YES side based on a principle...that I and other  
muslims  
>should have the right and freedom to post articles on the truth of Islam  
>whenever we wished.  
>  
>I will be sure to take full advantage of this new development come summer  
time  
>:) For now...back to studies it is....wheeeewww!  
>  
>PS...it seems that soc.religion.bahai has been on a downward trend in terms  
of  
>articles posted there lately. May this new development  
(talk.religion.bahai)  
>serve as the nail in the coffin for that cesspool of censorship.  
>  
>Peace,  
>  
>Afshin Afrashteh  
>  
>Answering Bahaullah  
><https://www.geocities.com/pentagon/3016/main.htm>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: Dentler[SMTP:pcdd3@mw.sisna.com]  
Sent: Tuesday, January 12, 1999 2:41 AM  
To: FG@hotmail.com  
Subject: conference of the birds

Greetings. I recently finished reading this book as well as stumbling  
upon the bcca.org site. You mentioned that you taught this text in a  
course. I would be very interested in learning more about this text. Is  
there anyway I could purchase lecture notes, handouts, supplemental  
sources, etc. that you used while teaching? It would be greatly  
appreciated.

Best,  
David

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 12, 1999 8:48 AM  
To: pcdd3@mw.sisna.com  
Subject: Re: conference of the birds

Thank you for your interest but I've learnt not to  
respond to Bahais through private email. I'd be  
happy to discuss it on the newly created  
talk.religion.bahai or alt.religion.bahai. The former  
should be widely available within a week or so.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

-----Original Message-----  
From: Dentler <pcdd3@mw.sisna.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, January 11, 1999 7:40 PM  
Subject: conference of the birds

>Greetings. I recently finished reading this book as well as stumbling  
>upon the bcca.org site. You mentioned that you taught this text in a  
>course. I would be very interested in learning more about this text. Is  
>there anyway I could purchase lecture notes, handouts, supplemental  
>sources, etc. that you used while teaching? It would be greatly  
>appreciated.

>  
>Best,  
>David  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 12, 1999 9:19 AM  
To: Dave Cornejo  
Cc: Ron House; Frank Baker; Fran Baker; John Walker  
Subject: RESULT: talk.religion.bahai

Dave,

Thanks for taking on such a stormy proposal. I know it  
hasn't been easy for you and probably often a royal  
pain....

Has the RESULT been sent to soc.religion.bahai?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

-----  
From: Fran Baker[SMTP:fran@crhc.uiuc.edu]  
Sent: Tuesday, January 12, 1999 12:36 PM  
To: FG  
Cc: Dave Cornejo; Ron House; Frank Baker; John Walker  
Subject: Re: RESULT: talk.religion.bahai

FG wrote:  
>  
> Dave,  
>  
> Thanks for taking on such a stormy proposal. I know it  
> hasn't been easy for you and probably often a royal  
> pain....  
>  
> Has the RESULT been sent to soc.religion.bahai?  
>  
> FG...The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/index.htm>  
> On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

Dear Fred, Ron, John, Frank, Dave,

I am SO happy that the vote succeeded. I wish we could get together and exchange hugs. I feel so good about this. I feel the newsgroup will be a chink to let light in (though perhaps other stuff, too, but it's an imperfect world).

Love and good wishes for the future to you all,  
Fran

-----  
From: John Walker[SMTP:johnwalker@ozemail.com.au]  
Sent: Wednesday, January 13, 1999 7:22 AM  
To: Fran Baker; Frank Baker; FG; Ron House  
Subject: Successful vote for TRB

Dear fellow proponents

Even though I had a very limited role to play in the process of establishing Talk Religion Baha'i I am very happy to see that the vote was successful and congratulate you all in its success.

Unfortunately I don't have very much spare time and you probably won't see many contributions from me on TRB, nevertheless, I hope that the quality of the debate is both positive and highly stimulating and conducted in a true Baha'i spirit that will attract the hearts of people and assist them to come to a better understanding of the knowledge and love revealed by Baha'u'llah and which is so sorely needed in the world at this time.

John Walker

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 13, 1999 7:38 AM  
Subject: Bahai threats

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

For the non-Bahai or news.groupie, I am responding to this message. Bahais have repeatedly, consistently attempted to threaten, intimidate, and coerce other Bahais and non-Bahais through "private" email. I agree with the many, many observers over the last few years that the only way to prevent such tactics by Bahais is the open light of day... where all may read and judge for themselves. Important links might be:

<https://members.tripod.com/~FG/hate.htm>

<https://members.tripod.com/~FG/AOL.htm>

<https://members.tripod.com/~FG/Maneck1.htm>

Among others....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 13, 1999 7:49 AM  
To: Fran Baker; Frank Baker; Ron House; Dave Cornejo  
Subject: Re: RESULT: talk.religion.bahai passes 218:63



I'd like to thank Dave Cornejo, the votetaker, for volunteering to conduct this 3rd interest poll for talk.religion.bahai. Usenet truly depends on such people contributing their time and labor for the benefit of others.

I also thank all of the news.groups regulars who have participated and contributed in one way or another during this 3rd interest poll and/or the previous two polls over the last two years.

I and other Bahais and non-Bahais are deeply indebted to all of you for your help and advice.

Thank you....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 13, 1999 7:49 AM  
Subject: Re: RESULT: talk.religion.bahai passes 218:63

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I also thank all of the news.groups regulars who have participated and contributed in one way or another during this 3rd interest poll and/or the previous two polls over the last two years.

I and other Bahais and non-Bahais are deeply indebted to all of you for your help and advice.

Thank you....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 13, 1999 8:09 AM  
To: John Walker; Fran Baker; Frank Baker; Ron House  
Subject: Re: Successful vote for TRB

Re: "John Walker"

I don't believe you've had any role to play. You never once posted a single message in a public forum supporting trb nor did you even vote for the newsgroup, so profound was your "support" for it.

I've never been convinced that you were at all honest in your involvement and remained unconvinced. I find your message below quite contemptible....

Do not email me again....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----Original Message-----  
From: John Walker <johnwalker@ozemail.com.au>  
To: Fran Baker <fran@crhc.uiuc.edu>; Frank Baker <fbaker@ncsa.uiuc.edu>; FG <FG@hotmail.com>; Ron House <house@usq.edu.au>  
Date: Wednesday, January 13, 1999 6:23 AM  
Subject: Successful vote for TRB

>Dear fellow proponents

>

>Even though I had a very limited role to play in the process of establishing

>Talk Religion Baha'i I am very happy to see that the vote was successful and

>congratulate you all in its success.

>

>Unfortunately I don't have very much spare time and you probably won't see  
>many contributions from me on TRB, nevertheless, I hope that the quality of  
>the debate is both positive and highly stimulating and conducted in a true  
>Baha'i spirit that will attract the hearts of people and assist them to come

>to a better understanding of the knowledge and love revealed by Baha'u'llah  
>and which is so sorely needed in the world at this time.

>  
>John Walker  
>  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 13, 1999 9:00 AM  
To: FG  
Subject: Antinomies - Frodo, Prospero

Frodo:  
"But I have been too deeply hurt, Sam. I tried to save the Shire,  
and it has been saved, but not for me. It must often be so, Sam,  
when things are in danger; some one has to give them up, lose  
them, so that others may keep them. But you are my heir...."

Prospero:  
"Now my charms are all o'erthrown,  
And what strength I have's mine own,  
Which is most faint....  
But release me from my bands,  
With the help of your good hands.  
Gentle breath of yours my sails  
Must fill, or else my project fails,  
Which was to please. Now I want  
Spirits to enforce, art to enchant;  
And my ending is despair  
Unless I be relieved by prayer,  
Which pierces so, that it assaults  
Mercy itself, and frees all faults.  
As you from crimes would pardoned be,  
Let your indulgence set me free."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 13, 1999 12:53 PM  
Subject: talk.religion.bahai RESULT on soc.religion.bahai?

Has anyone seen the RESULT posted on soc.religion.bahai? It has  
appeared on the other newsgroups listed in the CFV.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: Ron House[SMTP:house@usq.edu.au]  
Sent: Thursday, January 14, 1999 1:29 AM  
To: FG  
Subject: Re: Successful vote for TRB

FG wrote:  
>  
> Re: "John Walker"  
>  
> I don't believe you've had any role to play. You  
> never once posted a single message in a public  
> forum supporting trb nor did you even vote for  
> the newsgroup, so profound was your "support"  
> for it.  
>  
> I've never been convinced that you were at all honest  
> in your involvement and remained unconvinced. I find  
> your message below quite contemptible....  
>  
> Do not email me again....

Don't be a dill, Fred! I KNOW why John joined and where his time goes,  
and people have told me that such a proponent made them think twice.  
Anyway, a sign of a great person is to be gracious in victory.

--  
Ron House house@usq.edu.au

You can only be right if you have the courage to be wrong.

-----  
From: K. Paul Johnson[SMTP:pjohnson@vsla.edu]  
Sent: Wednesday, January 13, 1999 5:40 PM  
To: FG@hotmail.com  
Subject: Congrats

Dear Fred,

I know you must be pleased with the results, as I am. Thanks for all your effort on behalf of trb. I just hope the bastards aren't cooking up some scheme to abort it. But the time is almost up for that.

Schaut is a real piece of work! 5 personal attacks on me in one day, a record. Think I'll start ignoring him again. Even though he's a total asshole and deserves harassment since he's dished it out so much, I'm softhearted and can't help feeling sorry for him the way Tim is lambasting him. "Epistle to the Weasel" indeed. Funny that Tim abuses him, I'm polite to him, but he abuses me and not Tim. Wonder what's behind that. Well, he's shut up today as far as I'm involved which is good to see.

Congratulations and let's hope the new newsgroup gets more traffic than srb and arb combined!

Cheers,

Paul

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 13, 1999 6:38 PM  
To: K. Paul Johnson  
Subject: Re: Congrats

<<File: Annotated NO voters - 3rd interest poll.txt>>

-----Original Message-----  
From: K. Paul Johnson <pjohnson@vsla.edu>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Wednesday, January 13, 1999 4:40 PM  
Subject: Congrats

>Dear Fred,

>

>I know you must be pleased with the results, as I am. Thanks for  
>all your effort on behalf of trb. I just hope the bastards  
>aren't cooking up some scheme to abort it. But the time is  
>almost up for that.

Thanks. You're about the only person who has said anything kind about it! I'm worrying too that they're up to something. They always have been in the past.... I've done an Annotated NO voters this time too but am waiting until trb is up and running before posting it there and on arb. I'll attach it, though, for you....

>

>Schaut is a real piece of work! 5 personal attacks on me in one  
>day, a record. Think I'll start ignoring him again. Even though  
>he's a total asshole and deserves harassment since he's dished it  
>out so much, I'm softhearted and can't help feeling sorry for him  
>the way Tim is lambasting him. "Epistle to the Weasel" indeed.  
>Funny that Tim abuses him, I'm polite to him, but he abuses me  
>and not Tim. Wonder what's behind that. Well, he's shut up  
>today as far as I'm involved which is good to see.

I couldn't agree more with you about Schaut. If he shows up again refer to him as "Schauting"-- Fran used it in email with me last August and when I accused him of it a few times he disappeared for months! Probably Reini and some of the other literalists tell him to back off as well.

>

>Congratulations and let's hope the new newsgroup gets more  
>traffic than srb and arb combined!

I appreciate it. Srb has really been on the boards lately. If you would, point out too that they haven't posted the RESULT as they should have as members of Usenet and participants all along otherwise in this poll. I love to kick Hyman every chance I get....

Srb shot itself in the foot (or ass) this time around in a number of ways. But I'm waiting for the 10 period to expire before I really get into it.

Thanks for all your help too, Paul. The first time I was really a lone voice. You and others have really made the difference....

Fred

>

>Cheers,

>

>Paul

>

-----  
From: Ron House[SMTP:house@usq.edu.au]  
Sent: Thursday, January 14, 1999 1:06 AM  
To: FG; Dave Cornejo; Frank Baker; Fran Baker; John Walker  
Subject: Re: RESULT: talk.religion.bahai

I wanted to thank all of my co-proponents, and you, Dave, for all the hard work and efforts that have gone into this proposal. I know it has been a hard road and tempers have frayed and feelings been hurt at

times, but the result shows that we all can co-operate and achieve results. When the NG is actually formed, I suggest that all of us proponents start with a fresh slate and make it a happy, pleasant place for people to go.

At long last we can start discussing issues rather than why we haven't got a place to discuss issues... :-)

--  
Ron House                   house@usq.edu.au

You can only be right if you have the courage to be wrong.

-----  
From:   Ron House[SMTP:house@usq.edu.au]  
Sent:   Thursday, January 14, 1999 1:16 AM  
To:     Fran Baker  
Cc:     FG; Frank Baker; John Walker  
Subject:       Re: RESULT: talk.religion.bahai

Hi Fran,

> I am SO happy that the vote succeeded. I wish we could get  
> together and exchange hugs. I feel so good about this.  
> I feel the newsgroup will be a chink to let light in  
> (though perhaps other stuff, too, but it's an imperfect world).

It's nice when things work out, especially as this one was a long time coming. I do think a major tragedy was averted for the Baha'i Faith, as failure would have resulted in a huge amount of accusations of intolerance and censorship. It will be interesting to see the pattern of posting to the NG. I notice that SRB struggles these days to get half a dozen posts a day, but I can not believe that that is the limit of world-wide interest in the Baha'i Faith. Clearly a better forum is needed, and TRB can be IT!

We have to start well, though. People have criticised Fred for posting so much to alt.religion.bahai, but Fred has had to cross-post other people's posts to mailing lists etc., which people don't seem to take account of. It would be good if we get a wide variety of participants instead of having the bulk of the articles from just a few. I believe it is up to us to set the tone, avoid acrimony, avoid discussing the past history of this proposal, and focus on the future. But like you, Fran, I believe we can do it.

--  
Ron House                   house@usq.edu.au

You can only be right if you have the courage to be wrong.

-----  
From:   FG[SMTP:FG@hotmail.com]  
Sent:   Thursday, January 14, 1999 7:44 AM  
To:     Fran Baker; Frank Baker; Ron House; Dave Cornejo  
Subject:       Re: RESULT: talk.religion.bahai passes 218:63

The RESULT posting has not yet appeared on  
soc.religion.bahai as it should.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>       On  
talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From:   FG[SMTP:FG@hotmail.com]  
Sent:   Thursday, January 14, 1999 7:44 AM  
Subject:       Re: RESULT: talk.religion.bahai passes 218:63

The RESULT posting has not yet appeared on  
soc.religion.bahai as it should.

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<https://members.tripod.com/~FG/index.htm>       On  
talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From:   FG[SMTP:FG@hotmail.com]  
Sent:   Friday, January 15, 1999 8:49 AM  
To:     Fran Baker; Frank Baker; Ron House; Dave Cornejo  
Subject:       Re: RESULT: talk.religion.bahai passes 218:63

From the RFD:

DISTRIBUTION:

This RFD has been posted to the following newsgroups:  
news.announce.newgroups,news.groups,soc.religion.bahai,  
alt.religion.bahai,talk.religion.misc,soc.rights.human

From the CFV:

Date: 1998/12/04

Forums: news.announce.newgroups, news.groups, alt.religion.bahai,  
soc.rights.human, talk.religion.misc

Dave Cornejo had removed srb and posted the RFD and CFV to soc.religion.bahai via email. It only stands to reason that it should also be done for the RESULT. If soc.religion.bahai is a participating member of Usenet, I don't see why they should object to sharing the news with their members and welcoming a newly formed group.

Because soc.religion.bahai has been suppressing all messages from me since May 29, 1998, I hardly seem to be the person now to post the RESULT.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 15, 1999 8:49 AM  
Subject: Re: RESULT: talk.religion.bahai passes 218:63

From the RFD:

DISTRIBUTION:

This RFD has been posted to the following newsgroups:  
news.announce.newgroups,news.groups,soc.religion.bahai,  
alt.religion.bahai,talk.religion.misc,soc.rights.human

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Forums: news.announce.newgroups, news.groups, alt.religion.bahai,  
soc.rights.human, talk.religion.misc

Dave Cornejo had removed srb and posted the RFD and CFV to soc.religion.bahai via email. It only stands to reason that it should also be done for the RESULT. If soc.religion.bahai is a participating member of Usenet, I don't see why they should object to sharing the news with their members and welcoming a newly formed group.

Because soc.religion.bahai has been suppressing all messages from me since May 29, 1998, I hardly seem to be the person now to post the RESULT.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 15, 1999 8:53 AM  
Subject: fw Juan Cole on mass teaching & Maneck's AOL slander

Subj: Re: What's going on?  
Date: 1/15/1999 2:09:31 AM Eastern Standard Time  
From: jrcole@umich.edu (Juan Cole)  
To: FG@aol.com (FG)

Dear Fred:

I became a Baha'i in 1972, when the news of the entry by troops in South Carolina was still fresh, and all of us were excited by it. What I did not know was that by then the NSA had already pulled the plug on the process. They ordered the traveling teachers, like Mag Carney, out (and sanctioned those who did not obey this order), and pulled monetary resources out of teaching and put it into 'consolidation.' There is no doubt that the NSA did stop the process; I have done interviews with a number of eyewitnesses of the time. A reporter who interviewed an NSA member told me that the latter admitted that 'we [the NSA] put the skids on it.'

Chain conversion, like chain immigration, is a spontaneous process. It spreads by word of mouth. You had entire Baptist congregations declaring for Baha'u'llah, the minister included. You saw notices outside Black churches advertising 'Baha'i meeting on Sunday Night at 7:00 pm.' There were some declaration cards that were signed in error. I know of no scientific study of what proportion of them were. Robert Stockman has suggested that the proportion has been exaggerated.

But when you stop chain conversion, it can often go cold altogether. It is over with. Forever. The immediate networks and conditions that made it possible evaporate. This is what happened in the South. The NSA stomped

out entry by troops, with deliberation and aforethought (and over the objections of a minority of NSA members like Dick Betts).

Why exactly the NSA stopped the process is not entirely clear. Obviously, the more conservative members of that body have tended to be very worried about losing their tight control over local communities, and the entry of large numbers of poor, rural, largely illiterate Blacks challenged their system of control mechanisms (you can't dissolve a sassy LSA if there isn't an LSA at all). Eyewitnesses did report to me hearing conservative NSA members speaking of their worries over loss of control. One Baha'i I knew personally who had done travel teaching in SC in 1971 mentioned to me problems with charismatic converts who raised alarums in Wilmette about the possibility for schism.

Eric Pierce reported that one prominent African-American believer active in the teaching work was convinced that it was stopped because of fears in Wilmette that the community would be swamped by the newcomers and that they might in turn elect a new NSA. I have lots of evidence that over the years the NSA's more repressive actions have often been motivated by fears of being unseated, and certainly a big demographic shift of this nature must have raised such fears. Whether they were the primary reason for the NSA to shut down the conversion process, I do not know. That some informed veteran Baha'is of the time thought they were is indisputable.

Dan Jordan told one friend of mine that in the mid-60s the NSA had voted on whether to punish a southern white Baha'i who refused to desegregate his shop. The NSA decided to take away his administrative rights. But Charlotte Linfoot had opposed this action. It seems to me incredible that in 1970-71 Charlotte was suddenly just delighted with the prospect of the influx of tens of thousands of poor, rural African-Americans (whom she had been content to have suffer Jim Crow segregation at the hands of \*Baha'i\* white shopkeepers on a few years before). Or that the idea that they might come to dominate the NSA thrilled her. Maneck has said that the NSA would have been delighted to see the South Carolina converts show up at national convention. Can she cite even one contemporary document, or even an interview with a principal, which would corroborate this unlikely proposition? It is a typical characteristic of propaganda that baseless allegations are put forward that seem contrary to common sense, which their authors hope will become plausible by virtue of the fallacy of authority or through constant repetition.

I have said before that I personally think that the issues in control outweighed the issues in race among most of the NSA members (but not all). I think both issues were present. What is truly amazing is that on the whole the NSA managed to a) stop this spontaneous chain conversion, b) avoid most of the community coming to know that they had stopped it, c) avoid any accountability whatsoever for doing so, and d) to implement a policy of disrupting further such outbreaks of spontaneous mass conversion, which they have pursued behind the scenes ever since. Do you think, if a referendum had been held in early 1971, a majority of US Baha'is would have voted to deliberately \*stop\* the process of the entry by troops in the South? Of course not. If the NSA had been so proud of what it did, it wouldn't have virtually covered it up. House of Justice member Ali Nakhjavani complained that this step set back the Baha'i faith in the U.S. 'by a generation.' He underestimated its impact.

But the real question is what can be learned from all this. The indication is that the structure and functioning of Baha'i national elections actually works against the best interests of the faith. The anxiety of sitting members about being unseated has caused them to act repressively over and over again. That is why I used to argue for term limits for NSA members, and for the abolition of a paid Secretary. Someone who receives \$150,000 or more per annum in cash and perquisites will naturally be worried about losing that income. If the NSA members were unremunerated and knew they would only be on for 3-5 years, then they would be less likely to worry about being unseated, and would allow more free and open discourse and teaching work in the community.

The current system is clearly a failure. If one subtracts the Iranian immigrants, there are no more adult Baha'is in the US now than there were in 1978. Many of the most capable Baha'is have been chased out of the faith. And anyone who points out the problems is branded an enemy of the faith.

So I just plead with the open-minded to ask themselves this question: What went wrong in 1971 such that the entry by troops was stopped? And how could things be changed so as to make this sort of ultra-conservative cautiousness less of a constraint on community growth in the future? The point is not to condemn what happened in the past, but to make things better. The Baha'i faith has a great deal to offer the world. Its leaders are ensuring that its light is hidden under a bushel.

cheers Juan Cole

----- Headers -----

Return-Path: <jrcole@umich.edu>

Received: from rly-zb02.mx.aol.com (rly-zb02.mail.aol.com [172.31.41.2]) by air-zb04.mail.aol.com (v56.22) with SMTP; Fri, 15 Jan 1999 02:09:31 -0500

Received: from nightbreed.rs.itd.umich.edu (nightbreed.rs.itd.umich.edu [141.211.83.15])

by rly-zb02.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)

with ESMTP id CAA12460 for <FG@aol.com>;

Fri, 15 Jan 1999 02:09:30 -0500 (EST)

Received: from ZVP (pm460-33.dialip.mich.net [207.75.176.91])

by nightbreed.rs.itd.umich.edu (8.8.8/2.5) with SMTP id CAA02552

for <FG@aol.com>; Fri, 15 Jan 1999 02:09:25 -0500 (EST)

Message-Id: <3.0.5.32.19990115021039.008841e0@j.imap.itd.umich.edu>  
X-Sender: jrcole@j.imap.itd.umich.edu  
X-Mailer: QUALCOMM Windows Eudora Light Version 3.0.5 (32)  
Date: Fri, 15 Jan 1999 02:10:39 -0500  
To: FG@aol.com (FG)  
From: Juan Cole <jrcole@umich.edu>  
Subject: Re: What's going on?  
In-Reply-To: <19990114065156.27856.00000472@ng28.aol.com>  
References: <19990113165503.09879.00000449@ng-fi1.aol.com>  
Mime-Version: 1.0  
Content-Type: text/plain; charset="us-ascii"

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 15, 1999 8:57 AM  
To: K. Paul Johnson  
Subject: Maneck responds

Subject: Re: 2nd: Maneck on AOL about YOU!  
Date: 1/14/1999 9:49 PM Eastern Standard Time  
From: Smaneck  
Message-id: <19990114214936.09878.00001354@ng-fi1.aol.com>

Dear Paul,

I hardly see anything which I posted in my introductory remarks which is all that different than what you yourself have said. Nor do I see how they could be interpreted as calumnies. For many of us the distinction between "serial monogamists" and "stable polygamists" in the spiritual realm is not all that important. The major purpose of my own introductory remarks was mostly to point out that you were not an unbiased observer but rather a disgruntled ex-Baha'i with a distaste for authority and a preference for the spiritual "flea market" approach of New Age Movements. I stand by that characterization. Or would you like to tell us you are not an ex-Baha'i, that you are perfectly happy with the Faith the way it is, or that obedience to authority presents no problems for you? If so, I will cheerfully admit my mistake and retract my remarks.

Susan

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 15, 1999 8:58 AM  
To: K. Paul Johnson  
Subject: 2nd maneck  
  
Subject: Re: Maneck on AOL about YOU!  
Date: 1/14/1999 9:32 PM Eastern Standard Time  
From: Smaneck  
Message-id: <19990114213227.09878.00001339@ng-fi1.aol.com>

K. Paul Johnson wrote:

>>PS-- All the ins and outs of the Talisman situation should be  
>>discussed on talk.religion.bahai, where some of the principals  
>>are likely to be. I'm copying this to Juan Cole so he will know  
>>of your personal attack, and may comment himself.

Dear Paul,

I discussed the article here because it was posted here. Had it not been, I certainly would not have brought it up! When you write things like this for publicly distribution their contents will be discussed and critiqued publicly. It is truly amazing to me the way you guys will say anything about anyone and then scream "backbiting" when anyone responds to your misrepresentations! But it was this hypocrisy that caused me to eventually begin see through all of this in the first place. Baha'u'llah urged the rulers to observe justice \*adl\* and the learned fairmindedness \*infsaf\*, but I found no fairmindedness among those who styled themselves "scholars."

Susan

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 15, 1999 9:25 AM  
To: Fran Baker; Frank Baker; Ron House; Dave Cornejo  
Subject: Re: RESULT: talk.religion.bahai passes 218:63

The "Bogus Usenet Groups" regularly posted by David Lawrence states:

talk.religion.bahai                    failed vote (use soc.religion.bahai)

I realize he'll know how to take care of this listing and send out the command to properly establish talk.religion.bahai but will the former bogus status create any kind of special problem, such as administrative reluctance to add it?

It has been five days since the RESULT was posted on January 10th by Dave Cornejo. What happens now?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 15, 1999 9:38 AM  
To: Dave Cornejo  
Subject: RESULT on soc.religion.bahai?

Dave,

Please let me know whether or not you emailed the RESULT to soc.religion.bahai. It's important for the historical record.

Thanks.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: Dave Cornejo[SMTP:dave@dogwood.com]  
Sent: Friday, January 15, 1999 11:00 AM  
To: FG  
Cc: fran@crhc.uiuc.edu; fbaker@ncsa.uiuc.edu; house@usq.edu.au; dave@dogwood.com  
Subject: Re: RESULT: talk.religion.bahai passes 218:63

Frederick,

I would appreciate it if you would not send me email anymore. I will see what happened to the soc.religion.bahai posting if/when I have time - despite your feelings on the matter it is hardly important for the record to get it posted there. The "record" resides on an isc.org ftp site and it is automatically maintained.

WRT when the group gets created; I don't know when that will happen, I don't and can't issue that message. Tale does that and quite frankly he's so busy right now I really wouldn't expect an answer any time soon. Emailing him will only annoy him and not acheive anything. It is in his queue and when he gets to it, it will be done. I'm sorry, but that's the state of Usenet today.

As for me, my participation in the process for talk.religion.bahai is all but over - you got your group passed so be happy and patient.

--  
Dave Cornejo - Dogwood Media, Fremont, California  
General Magician & Registered Be Developer

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 15, 1999 6:20 PM  
Subject: fw K. Paul Johnson re The Spirit of Truth



-----Original Message-----

From: K. Paul Johnson <pjohnson@vsla.edu>

To: FG@hotmail.com <FG@hotmail.com>

Date: Friday, January 15, 1999 10:19 AM

Subject: The Spirit of Truth

>Dear Fred,

>

>This is my swan song on arb; will be on trb when it comes up, and  
>hopefully able to post directly. Please forward for me one last  
>time:

>

>The Spirit of Truth

>

>Arguing over whether Muhammad or Baha'u'llah is the "Spirit of  
>Truth" of the Farewell Discourses in the Gospel of John is quite  
>misguided, as most any Christian would tell you. Not for  
>dogmatic reasons of not wanting to accept subsequent religions,  
>but simply because of the text and context of the quote. Jesus  
>is most emphatically \*not\* telling people "Wait 600 or 1800  
>years, and then a man will be sent from God with a message." He  
>is saying "as soon as I depart, you will have direct access to  
>the Father through the Spirit of Truth." I'll quote from my own  
>book Edgar Cayce in Context where this is discussed, because  
>Cayce most frequently recommended the Farewell Discourses  
>(chapters 14 through 17) of all Bible passages:

>

>In dozens of readings, Cayce recommended study of one small  
>section of the Bible which he said contained the essential  
>spiritual message of his own work. The fourteenth through  
>seventeenth chapters of the Gospel of John are known as the  
>"Farewell discourses." This is a core text for "paracletic"  
>Christian theosophy, asserting the interpenetration of the  
>Father, the Son, the Holy Spirit, and the soul of the believer.  
>After Jesus says at the conclusion of chapter 13 that he is going  
>where his disciples cannot follow, he reassures them that this  
>need not deprive them of his presence: "Let not your hearts be  
>troubled, ye believe in God, believe also in me. In my Father's  
>house are many mansions; if it were not so I would have told you.  
>I go to prepare a place for you." When Thomas asks how the  
>disciples could know the way without Jesus to show them, he  
>answers "I am the way, the truth, and the life; no man cometh  
>unto the Father, but my me. If ye had known me, you would have  
>known my father also; and from henceforth ye know him, and have  
>seen him." Philip then asks to be shown the Father, to which  
>Jesus replies that those who had seen him had seen the Father,  
>for "I am in the Father, and the Father in me...the Father that  
>dwelleth in me, he doeth the works...He that believeth on me, the  
>works that I do shall he do also, and greater works than these  
>shall he do..." Jesus then promises that the Father will send a  
>Counselor, the Spirit of truth, and manifest himself to all who  
>love him and keep his commandments.

>

>Chapter 15 opens with the metaphor of Jesus as the true vine, the  
>Father as the husbandman, and the believer as the branch. "I am  
>the vine, ye are the branches. He that abideth in me, and I in  
>him, the same bringeth forth much fruit, without me ye can do  
>nothing." Disciples are not servants of Christ but friends, for  
>he has shared all his knowledge of the Father with them. But  
>this friendship will bring persecution; in chapter 16, Jesus  
>develops the theme that terrible hatred will afflict the  
>disciples, but reiterates that the Spirit of truth will be sent  
>to guide them into all truth, closing with the promise that "In  
>the world ye shall have tribulation, but be of good cheer; I have  
>overcome the world.." In the seventeenth chapter, Jesus  
>announces that the hour of his sacrifice has come, but that no  
>outward separation can break the bond between him and his  
>friends, which will extend to all they convert after his death.  
>"Neither pray I for these alone, but for them also which shall  
>believe in me through their word, that they may all be one; as  
>thou, Father, art in me, and I in thee, that they also may be one  
>in us: that the world may believe that thou has sent me. And the  
>glory which thou gavest me I have given them; that they may be  
>one, even as we are one; I in them and thou in me, that they may  
>be made perfect in one; and that the world may know that thou has  
>sent me and hast loved them, as thou has loved me."

>

>There are valid historical questions about whether Jesus really  
>said any of this, since John was the last of the four gospels  
>and has quite distinctive emphases. But whether or not he spoke  
>these words, the promise conveyed in them has nothing to do with  
>the transcendent God of Islam and Baha'i, or with some far-off  
>messenger with a new set of laws. It is about the immanent God  
>of Jesus himself, whose immediate disciples are promised that  
>they can experience the same immanence and do even greater good  
>deeds. Jesus says "God and I are within you, and you are my friend and my  
>equal." Muhammad and Baha'u'llah say "God is without you, I am  
>in a privileged position closer to God than you are, and you have  
>to do what I say to get right with God." Take your choice. But  
>consider that "gospel" means "good news" and only one of these  
>options seems like particularly good news.

>

>Cheers,

>Paul

>

-----  
From: Juan Cole[SMTP:jrc@umich.edu]  
Sent: Saturday, January 16, 1999 4:27 PM  
To: FG  
Subject: Re: Fw: fw Juan Cole on mass teaching & Maneck's AOL slander

1) I have never said that the motive or even a motive of the NSA in closing down the mass teaching in the South in the early '70s was 'racism.' It can be alleged all anyone likes that I have said this, but it cannot be demonstrated, because I have not. I have simply reported that some African-Americans at the time feared that such considerations entered in, and I have specifically admitted that they may well have been wrong. It seems to me, given the NSA's record, that without any doubt whatsoever a kind of paternalism was involved.

There is evidence that Charlotte Linfoot was consistently unsympathetic to Baha'i involvement in the civil rights movement from the lunch counter demonstrations of 1960 forward, and I am afraid the interviewing I've done with people who knew her leads me strongly to suspect that her quietism acted as a screen for discomfort with uppity Blacks. Whether this feeling entered into her vote on the South Carolina process, I am happy to admit I do not know. I am glad that it is now uncontested that the NSA did shut down the mass conversions, because only once that is established can there then be reasoned consultation on what the full range of motives for that was, and whether that was a good thing. I think you can imagine what Ruhiyih Khanum thought about it.

2) Bill Davis in one of his interrogations of the Dialogue editors in spring, 1988, specifically said that the NSA had been worried that 'A Modest Proposal' might come across to the delegates as a critique of the sitting NSA's record (enrollments had fallen off drastically and virtually no money was being put into teaching), and cost some of them election. Only the poor naifs who have never actually had anything serious to do with Wilmette are under the impression that no NSA member cares if he or she is reelected. Some of these elected officials are drawing substantial money out of the faith. The men all think they have a shot at getting elected to the UHJ, and moving up to salaries in the large six figures as well as enormous power in a community of 3 million. It is worries about being reelected that drives the poor things to be so repressive sometimes, which hurts the community generally, and the community if it were smart would find a way out of this bad situation.

3) I have never called 'the Baha'i faith' a 'cult' globally. I rather like most Baha'is I have known, and I admire the values for which the Baha'i faith stands. I'd like to see it succeed better than it has. My definition of a cult is a religious organization that exercises undue control over adherents and that engages in deviant practices. The Baha'i faith is not deviant, though there is a certain amount of personal corruption among its officials. In some communities, and at some levels, the degree of control that officials attempt to gain over adherents is troubling to me. In particular, I believe that in an open society like the U.S., the practice of shunning is generally a cult marker (as you have it among Jehovah's Witnesses, e.g.). Thus, what I would say is that in some communities and among some officials there are cult-like behaviors among Baha'is, and that there is more such cult-like behavior in the Baha'i community than there is in the Episcopalian or Methodist or Unitarian Universalist communities.

4)

>It should be clear to anyone by now who has been following these discussion  
>that what happened between certain academics and the Baha'i administration  
>had little to do with scholarship \*per se.\*

Our current discussion cannot in fact shed any light whatsoever on the issues that caused Haifa to launch false and outrageous heresy accusations against a number of Baha'i academics and intellectuals in April, 1996, for their email messages. (Such a tolerant, universal, loving, Baha'i-like action!) One of the cheap polemical tricks used by some people is to employ things I have said and stances I have taken since I was mysteriously and suddenly assaulted as ex post facto justifications for the assault. Some of Talisman@indiana.edu is up on the Web. Anyone who can read my messages there and conclude that I was a covenant breaker is just a sicko. Obviously, once the high administration revealed to me how weird they are, I went on to critique them more seriously on the basis of this new knowledge. But using these new critiques, by someone now an outsider, to justify the initial assault is like saying the victim of an attempted rape provoked the rape when she sprayed mace at her assailant.

>As the House of Justice wrote me on  
>Feb. 8, 1998:  
>  
> "They sought to use the language, the occasions and the credibility of  
>scholarly activity to lend a counterfeit authority to a private enterprise  
>which was essentially ideological in nature and self-motivated in origin."

This sentence means absolutely nothing. It is obscurantist gobbledegook written by someone very anti-intellectual, very malicious and not very bright. 'Unduly vague' doesn't even come close! If this were a charge against a criminal in a U.S. judicial proceeding it would be laughed out of court.

I did not 'use' the language, 'occasions' (what does this mean--can't they learn \*English\*?), or 'credibility' (this also seems awkward) of academic scholarship. I \*practiced\* academic scholarship. I engaged my subject with the tools of analysis, contextualization, and the weighting of causality. I engaged in academic scholarship, in a sincere and frank search for the truth as I saw it (which I thought was what a Baha'i was

\*supposed\* to do). I did this with regard to 19th century Iranian Baha'i history. I did it with regard to 20th century American. If I got something wrong, it would have been enough to present alternative evidence and analysis for my consideration. As an academic scholar, I am always open to the latter. Instead, I was presented with threats and demands I fall silent on pain of being shunned. How nice, gentle, loving, tolerant that was.

What does it mean that this so-called 'counterfeit' authority was being lent to an enterprise that was 'self-motivated?' I was sending email messages to friends. How could that not be 'self-motivated?' Which of you reading this has sent email messages to friends about a subject of interest to you in a way that was not 'self-motivated?' I fear that the word 'cult-like' leaps out from this phrase. Behavior cannot be 'self-motivated' in the Baha'i faith? Everything has to come from Central Direction, ala the Bolsheviks?

And how were my talisman@indiana.edu messages any more or less 'ideological' than the messages of anyone else who posted there, including the UHJ itself, which certainly at any one time has a collective 'ideology' (even though it shouldn't, and this is not its prerogative)? I'll bet you our friends in Haifa couldn't even \*define\* ideology in a way that made any social science sense. The real problem was not 'ideology' but 'ideas.' And the fact is that a majority on the UHJ (or maybe even a minority--the institution doesn't act in a rationalized fashion) didn't \*like\* my ideas, and they didn't want me sharing them publicly.

The problem is that my ideas, expressed as non-authoritative individual opinion, were none of their business. They are only authorized to legislate. They aren't historians, they aren't sociologists, and they aren't even theologians. Some of them are electrical engineers. If they had any sense whatsoever they would keep their opinions about things like professional history to themselves, because no one is interested in what some fundamentalist engineer thinks about history, regardless of what he's managed to get himself elected to. And because they couldn't debate my ideas, they took the creepy, lazy path and declared them heretical and tried to make them taboo. In doing this they only made themselves look ridiculous for all time. In a hundred years people will still be reading my book on Baha'u'llah. In a hundred years no one will have heard of any of the current House members.

>They go on to say:

>

>"Your own familiarity with these same persons' behaviour will have provided  
>you with ample illustration of the violence being done by their public and  
>private statements to Baha'u'llah's teachings,

O.K. Somebody give me a concrete example of some 'behavior' of mine that did 'violence' to Baha'u'llah's teachings any time in the period August 1972-April 1996. Anything at all. These Baha'i officials don't have the slightest idea what Baha'u'llah even stood for on most issues, and they reverse him whenever they find him inconvenient.

>which they profess to honour,

I did honor Baha'u'llah's teachings when I was a Baha'i. Someone should give me some evidence to the contrary. Some of the people these individuals in Haifa have promoted have been real sleazeballs, so who are they to stand in judgment of my profession of faith 1972-1996?

>and to the cause of scholarship, which they profess to serve.

I have spent my life in the cause of academic scholarship. I have never, ever, done violence to its methods, its integrity, or its findings. In fact, to agree to allow myself to be silenced or censored by the UHJ or NSA and to withhold from the public my research findings, as they insisted, would have been a very serious derogation of my professional duties and a betrayal of the public trust. These people don't have any respect for academic scholarship. They have never supported it in any way. They insist it be vetted (and therefore distorted and made dishonest). They have managed to throw out or alienate a majority of the Baha'i academics in Middle East studies who have dared actually pursue their profession and write something serious on Baha'i studies.

>We cannot separate method from spirit and character."

Again, the UHJ is not empowered to stand in judgment of the character of Baha'is. It is supposed to be leading Baha'is to build Mashriqu'l-Adhkars, according to 'Abdul-Baha. It is supposed to be doing major philanthropical and charitable work, according to Shoghi Effendi. It is supposed to legislate laws. It can only sanction actual behavior, not sincere non-authoritative expressions of individual conscience. This is scriptural. In fact, the UHJ has become a center of tyranny, of authoritarianism, of censorship, of repression, of imposed superstition and dogma. It has almost completely betrayed everything the Baha'i holy figures stood for. And it could not do that if there weren't some \*very\* serious flaws in the character of its members. Everyone should please pray for them, and for me.

cheers Juan Cole

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From: FG[SMTP:FG@hotmail.com]

Sent: Saturday, January 16, 1999 9:23 AM  
To: FG  
Subject: Antinomies - Milosz

"It appears that my oeuvre is Christian and even (practically) irreproachable according to the criteria of Catholic theology. I am not so sure, though I like to hear this. Certainly, it stands out against the background of twentieth century poetry, also Polish poetry, which is agnostic or atheist. Yet the religious content of my poems is not the result of design by a believer; it grew out of my doubts, turmoil, and despair, as they searched for a form. If not for a strong heretical seasoning, the religious content would not have been there. Thus, my resistance to being squeezed into the rubric of "Catholic poet" was well founded."

Czeslaw Milosz, Road-side Dog

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, January 16, 1999 9:30 AM  
To: Juan Cole  
Subject: Fw: fw Juan Cole on mass teaching & Maneck's AOL slander

FYI

-----Original Message-----  
From: Smaneck <smaneck@aol.com>  
Newsgroups: alt.religion.bahai  
Date: Saturday, January 16, 1999 1:43 AM  
Subject: Re: fw Juan Cole on mass teaching & Maneck's AOL slander

>Let's look at Dr. Cole's post. He starts out with this statement about mass  
>teaching in South Carolina,  
>  
>"There is no doubt that the NSA  
>>did stop the process."  
>  
>No, there isn't. In fact as I recall we were just discussing the problems  
that  
>arose in South Carolina when this controversy erupted on the Board. I  
myself  
>had been involved in some of the mass teaching efforts during this period,  
>although not the ones in South Carolina. The technique they tried to teach  
us  
>was to go up to someone on the street and start talking about the Baha'i  
>teachings. We would mention a principle such as "equality of men and  
>women." Then we would say "You believe in equality of men and women, don't  
>you?" And we were supposed to nod our heads so they would nod their heads.  
By  
>the use of this technique we would go through the Baha'i basics and then  
fill  
>out a declaration card for them and ask them to sign. It was the same  
technique  
>one generally uses to sale cars or vacuum cleaners! We were told that when  
we  
>would go back to these people we might well find them hiding  
>behind the door and we were also taught techniques for what to do when  
that  
>happens.  
>  
>Now Dr. Cole has gone on record accusing the Baha'i Faith of being a cult,  
yet  
>he is critical of the Baha'i NSA for putting the skids on such cultish  
>practices! He has also accused the NSA of exaggerating its membership roles  
>when numbers of these do not participate in the community. Yet he objects  
to  
>the NSA stopping teaching projects that had declarants hiding behind the  
doors  
>rather than having to meet a Baha'i again! In California I was one of  
>the few mass teachers that bothered to stay around for the "consolidation"  
work  
>and I can tell you there was very little to consolidate indeed. I had other  
>friends who went pioneering to South Carolina to help consolidate. Some of  
them  
>became so disillusioned by what they saw there, they ended up leaving the  
>Faith. To this day South Carolina has the lowest percentage of acitve  
Baha'is  
>relative to their overall numbers on paper.  
>  
>Juan writes:  
>  
>>Why exactly the NSA stopped the process is not entirely clear. Obviously,  
>>the more conservative members of that body have tended to be very worried  
>>about losing their tight control over local communities  
>  
>Notice how Dr. Cole phrases these two sentences. First he says it is "not  
>entirely clear" why the NSA stopped the process but then he asserts  
>categorically that "Obviously" they were "worried about losing their tight  
>control over local communities." The only thing that is "obvious" to me is  
that  
>one of those assertions has to be false!  
>  
>But notice the implication of racism in how he words the rest of the  
sentence:  
>  
>>the entry of

>>large numbers of poor, rural, largely illiterate Blacks challenged their  
>>system of control mechanisms  
>  
>Juan goes on to say:  
>  
>>Eric Pierce reported that one prominent African-American believer active  
in  
>>the teaching work was convinced that it was stopped because of fears in  
>>Wilmette that the community would be swamped by the newcomers and that  
they  
>>might in turn elect a new NSA.  
>  
>I see. And because one mass teacher, unhappy with the NSA decision to stop  
the  
>project speculates, on the basis of no evidence whatsoever, that the  
members of  
>the NSA were doing this because they were afraid of losing their (mostly  
>unpaid) jobs to the votes of a bunch of "poor, rural, largely illiterate  
>Blacks" then it must be true! No responsible academic would give any  
credence  
>to something like this, let alone publish such unsubstantiated  
>allegations in an academic journal!  
>  
>> I have lots of evidence that over the years  
>>the NSA's more repressive actions have often been motivated by fears of  
>>being unseated,  
>  
>No doubt "evidence" as solid as the one he just presented!  
>  
>But this statement of Dr. Cole's is quite interesting. He writes:  
>  
>>Dan Jordan told one friend of mine that in the mid-60s the NSA had voted  
on  
>>whether to punish a southern white Baha'i who refused to desegregate his  
>>shop. The NSA decided to take away his administrative rights. But  
>>Charlotte Linfoot had opposed this action. It seems to me incredible that  
>>in 1970-71 Charlotte was suddenly just delighted with the prospect of the  
>>influx of tens of thousands of poor, rural African-Americans (whom she had  
>>been content to have suffer Jim Crow segregation at the hands of \*Baha'i\*  
>>white shopkeepers on a few years before).  
>  
>Let's consider what is being said here. It is the mid-60's when the  
controversy  
>over segregation in the deep south is at its height. What other religion  
would  
>have even considered punishing its members for refusing to desegregate  
their  
>private businesses? Keep in mind, that to this day, churches are the most  
>segregated institution in America! And the eggregationist in this case,  
despite  
>one person's objections was punished. Again, what other religion  
>would have done this? Help me out Mahdi! What would happen in Islam? I know  
>what the penalty is for drunkenness or slander; 80 lashes. I know what the  
>penalty is for fornication; 100 lashes. Pray tell me, what is the  
punishment  
>in Islam for racism?  
>Now we have one person on that NSA who objected to these sanctions, no  
doubt  
>feeling that punishment was not the best way to bring about the elimination  
of  
>prejudice in the Baha'i community. On the basis of that evidence, Dr. Cole  
>would have us believe, that the NSA would not want to see a large influx of  
>black people into the Baha'i community!  
>  
> Maneck has said that the NSA would  
>>have been delighted to see the South Carolina converts show up at national  
>>convention.  
>  
>Actually, I was thinking of District Conventions where the delegates to the  
>National Convention are elected. To have dominated the National Convention  
South  
>Carolina would have had to be given a lot more districts!  
>  
> Can she cite even one contemporary document, or even an  
>>interview with a principal, which would corroborate this unlikely  
>>proposition?  
>  
>Gee, Dr. Cole we can ask those people who were serving on the NSA at the  
time  
>how they would have felt about a large number of enthusiasitcally active  
new  
>converts showing up for convention! I'm sure they would be happy to tell  
us.  
>:-)  
>  
> It is a typical characteristic of propaganda that baseless  
>>allegations are put forward that seem contrary to common sense, which  
their  
>>authors hope will become plausible by virtue of the fallacy of authority  
or  
>>through constant repetition.  
>  
>NO KIDDING! Dr. Cole is giving us such a prime example of just that.  
>  
>But Dr. Cole continues his constant and baseless repetition of the charge  
that  
>they must have stopped the mass teaching because they were afraid of being  
>voted off the NSA! To support this he writes:

>  
>>Someone who receives \$150,000  
>>or more per annum in cash and perquisites will naturally be worried about  
>>losing that income.  
>  
>As if \*anyone\* on the NSA in the early '70's got anywhere near that amount  
of  
>money! In fact at present I think the only person who comes even close is  
>likely the Afro-American who serves as Secretary-General.  
>  
>I frankly do not know whether or not the American NSA made the right  
decision  
>in stopping the mass teaching. I know from my own experience with it that I  
>myself had grave misgivings about the rightness of what were doing. It  
might  
>have been better to have allowed to run its course, I don't know. What I do  
>know is that the NSA had legitimate reasons for being concerned. And to  
suggest  
>that they were motivated by racism or fear of not being re-elected  
>is nothing but sheer slander.  
>  
>It should be clear to anyone by now who has been following these discussion  
>that what happened between certain academics and the Baha'i administration  
had  
>little to do with scholarship \*per se.\* As the House of Justice wrote me on  
>Feb. 8, 1998:  
>  
> "They sought to use the language, the occasions and the credibility of  
>scholarly activity to lend a counterfeit authority to a private enterprise  
>which was essentially ideological in nature and self-motivated in origin."  
>  
>They go on to say:  
>  
>"Your own familiarity with these same persons' behaviour will have provided  
you  
>with ample illustration of the violence being done by their public and  
private  
>statements to Baha'u'llah's teachings, which they profess to honour, and to  
the  
>cause of scholarship, which they profess to serve. We cannot separate  
method  
>from spirit and character."  
>  
>Indeed it has.  
>  
>warmest,  
>  
>Susan Maneck  
>  
>"Lay not aside the fear of God, O ye the learned of the world, and judge  
>fairly"  
>Gleanings, p. 98  
>  
>  
>  
>  
>  
>  
>  
>  
>  
>warmest,  
>  
>Susan

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, January 16, 1999 9:31 AM  
To: Juan Cole  
Subject: Fw: fw Juan Cole on mass teaching & Maneck's AOL slander

FYI

-----Original Message-----  
From: david dorkin <ddorkin@aye.net>  
Newsgroups: alt.religion.bahai  
To: Smaneck <smaneck@aol.com>  
Date: Saturday, January 16, 1999 3:02 AM  
Subject: Re: fw Juan Cole on mass teaching & Maneck's AOL slander

>Your analysis is difficult to follow; Cole spoke of what "the more  
>conservative members of that body" could have been expected to desire  
>which allows for a more nuanced interplay of competing social actors and  
>factors. It is not at all evident that this is contradictory.  
>  
> COLE:  
>> >Why exactly the NSA stopped the process is not entirely clear.  
Obviously,  
>> >the more conservative members of that body have tended to be very  
worried  
>> >about losing their tight control over local communities  
>  
>MANECK:  
>> Notice how Dr. Cole phrases these two sentences. First he says it is "not  
>> entirely clear" why the NSA stopped the process but then he asserts  
>> categorically that "Obviously" they were "worried about losing their  
tight  
>> control over local communities." The only thing that is "obvious" to me

is that  
>> one of those assertions has to be false!  
>  
>> But notice the implication of racism in how he words the rest of the sentence:  
>>  
>> >the entry of  
>> >large numbers of poor, rural, largely illiterate Blacks challenged their  
>> >system of control mechanisms  
>  
>The implication of racism is not at all evident. No part of that  
>statement is out of place in any sociological document.  
>  
>> Juan goes on to say:  
>>  
>> >Eric Pierce reported that one prominent African-American believer active in  
>> >the teaching work was convinced that it was stopped because of fears in  
>> >Wilmette that the community would be swamped by the newcomers and that they  
>> >might in turn elect a new NSA.  
>>  
>> I see. And because one mass teacher, unhappy with the NSA decision to stop the  
>> project speculates, on the basis of no evidence whatsoever, that the members of  
>> the NSA were doing this because they were afraid of losing their (mostly  
>> unpaid) jobs to the votes of a bunch of "poor, rural, largely illiterate  
>> Blacks" then it must be true! No responsible academic would give any credence  
>> to something like this, let alone publish such unsubstantiated  
>> allegations in an academic journal!  
>  
>  
>If you mean to say that anecdotal evidence is inadmissable in general,  
>you might have quite a few problems explaining Bahai texts and claims as well as many others.  
>  
>> > I have lots of evidence that over the years  
>> >the NSA's more repressive actions have often been motivated by fears of  
>> >being unseated,  
>>  
>> No doubt "evidence" as solid as the one he just presented!  
>  
>I would like to be referred to "evidence" concerning divine revelation, if you have a moment  
>  
>> But this statement of Dr. Cole's is quite interesting. He writes:  
>>  
>> >Dan Jordan told one friend of mine that in the mid-60s the NSA had voted on  
>> >whether to punish a southern white Baha'i who refused to desegregate his  
>> >shop. The NSA decided to take away his administrative rights. But  
>> >Charlotte Linfoot had opposed this action. It seems to me incredible that  
>> >in 1970-71 Charlotte was suddenly just delighted with the prospect of the  
>> >influx of tens of thousands of poor, rural African-Americans (whom she had  
>> >been content to have suffer Jim Crow segregation at the hands of \*Baha'i\*  
>> >white shopkeepers on a few years before).  
>>  
>> Let's consider what is being said here. It is the mid-60's when the controversy  
>> over segregation in the deep south is at its height. What other religion would  
>> have even considered punishing its members for refusing to desegregate their  
>> private businesses? Keep in mind, that to this day, churches are the most  
>> segregated institution in America! And the egregationist in this case, despite  
>> one person's objections was punished. Again, what other religion  
>> would have done this? Help me out Mahdi! What would happen in Islam? I know  
>> what the penalty is for drunkenness or slander; 80 lashes. I know what the  
>> penalty is for fornication; 100 lashes. Pray tell me, what is the punishment  
>> in Islam for racism?  
>> Now we have one person on that NSA who objected to these sanctions, no doubt  
>> feeling that punishment was not the best way to bring about the elimination of  
>> prejudice in the Baha'i community. On the basis of that evidence, Dr. Cole  
>> would have us believe, that the NSA would not want to see a large influx of  
>> black people into the Baha'i community!  
>  
>I think a more nuanced view is being put forth here; the issue is one of  
>organizational survival versus growth  
>  
>>  
>> Maneck has said that the NSA would  
>> >have been delighted to see the South Carolina converts show up at national  
>> >convention.

>>  
>> Actually, I was thinking of District Conventions where the delegates to  
the  
>> National Convention are elected. To have dominated the National Convention  
South  
>> Carolina would have had to be given a lot more districts!  
>>  
>> Can she cite even one contemporary document, or even an  
>> >interview with a principal, which would corroborate this unlikely  
>> >proposition?  
>>  
>> Gee, Dr. Cole we can ask those people who were serving on the NSA at the  
time  
>> how they would have felt about a large number of enthusiasitcally active  
new  
>> converts showing up for convention! I'm sure they would be happy to tell  
us.  
>  
>Will this now be considered to be more incontrovertable evidence in this  
>face of competing explanations for why they might do so, easily  
>obtainable from game theory or psychology?  
>  
>  
>> > It is a typical characteristic of propaganda that baseless  
>> >allegations are put forward that seem contrary to common sense, which  
their  
>> >authors hope will become plausible by virtue of the fallacy of authority  
or  
>> >through constant repetition.  
>>  
>> NO KIDDING! Dr. Cole is giving us such a prime example of just that.  
>  
>Cole is vastly outnumbered in point of fact; very little in the way of  
>this position is available when contrasted with information made  
>available by Bahais, as I have discovered while attempting to find  
>sociological surveys on Bahais  
>  
> > But Dr. Cole continues his constant and baseless repetition of the  
>charge that  
>> they must have stopped the mass teaching because they were afraid of  
being  
>> voted off the NSA! To support this he writes:  
>>  
>> >Someone who receives \$150,000  
>> >or more per annum in cash and perquisites will naturally be worried  
about  
>> >losing that income.  
>>  
>> As if \*anyone\* on the NSA in the early '70's got anywhere near that  
amount of  
>> money! In fact at present I think the only person who comes even close is  
>> likely the Afro-American who serves as Secretary-General.  
>> I frankly do not know whether or not the American NSA made the right  
decision  
>> in stopping the mass teaching. I know from my own experience with it that  
I  
>> myself had grave misgivings about the rightness of what were doing. It  
might  
>> have been better to have allowed to run its course, I don't know. What I  
do  
>> know is that the NSA had legitimate reasons for being concerned. And to  
suggest  
>> that they were motivated by racism or fear of not being re-elected  
>> is nothing but sheer slander.  
>>  
>> It should be clear to anyone by now who has been following these  
discussion  
>> that what happened between certain academics and the Baha'i  
administration had  
>> little to do with scholarship \*per se.\* As the House of Justice wrote me  
on  
>> Feb. 8, 1998:  
>>  
>> "They sought to use the language, the occasions and the credibility of  
>> scholarly activity to lend a counterfeit authority to a private  
enterprise  
>> which was essentially ideological in nature and self-motivated in  
origin."  
>  
>What ideological is to mean here is unclear to me. Please explain and  
>perhaps we can discuss together epistemological differences as well as  
>how one could theoretically disprove tautological contentions while the  
>introduction of evidence or reasoning which might result in cognitive  
>dissonance or theoretical revision to the believer is ex ante  
>inadmissable  
>  
>Thank you

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, January 16, 1999 9:39 AM  
Subject: Re: TRB

Roger Reini wrote in message <36a18369.44740702@news.newsguy.com>...  
>On 16 Jan 1999 08:11:02 GMT, rmckin6046@aol.com (RMckin6046) wrote:  
>  
>>Good morning all!  
>>



>>I was able to access talk.religion.bahai [TRB] this morning from the list of  
>>newsgroups on AOL. You know it was months after its creation before I could  
>>access ARB from AOL.  
>>  
>>God bless all of you and the new newsgroup.  
>>  
>>Richard  
>  
>A bogus version of TRB has been in circulation for a few months, and  
>it was known to be on AOL. I don't believe that the official  
>newsgroup control messages have gone out yet, so this may still be the  
>bogus group.  
>  
>As of yesterday evening, Newsguy did not have t.r.b.  
>  
>  
>Roger (rreini@wnet.net)  
><https://fp-www.wwnet.net/~rreini/>

Roger's right, Richard. The legitimate talk.religion.bahai has not yet been created by David Lawrence; maybe within the week. In the meantime, you've posted to the bogus one!

My, how complicated life can be...

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, January 16, 1999 9:50 AM  
To: FG  
Subject: soc.religion.bahai - brief quotations

Robert J. Pease, December 5, 1998:  
"I support your efforts to expose SRB as a fundamentalist group."  
<https://members.tripod.com/~FG/srb84.htm>

Kent Johnson:  
"It turns my stomach that they call themselves a Baha'i Group while doing these things so obviously partisan and consciously unjust."  
<https://members.tripod.com/~FG/srb61.htm>

Ron House:  
"I think the following is a clear case of malicious rejection of an article by the worst of the moderators of soc.religion.bahai."  
<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:  
"(Sigh) Fred, I'm beginning to think you're right about those SRB moderators."  
<https://members.tripod.com/~FG/srb59.htm>

RobertNik:  
"these guys are pompous arseholes IMHO."  
<https://members.tripod.com/~FG/srb54.htm>

Bruce Burrill:  
"What are Baha'i afraid of?"  
<https://members.tripod.com/~FG/srb60.htm>

Zute flute:  
"Frankly I could not see anything in the letter I wrote which would prompt someone to ask whether or not I am a Baha'i."  
<https://members.tripod.com/~FG/srb50.htm>

YU ZIR:  
"But as an outsider, I can perhaps see the point Fred Glaysher is making, and which point none of SRB's defenders seem to address."  
<https://members.tripod.com/~FG/srb46.htm>

Matthew Cromer:  
"The current moderators regulate the contents--posting articles which they agree with..."  
<https://members.tripod.com/~FG/srb47.htm>

Kavosh Soltani, December 9, 1998:  
"So many Bahais on these forums have shown to be ready to forget logic and reason, ignore clear evidence and Word of God, and come up with exactly the same line of tired and inaccurate excuses and arguments to justify their position, that it can not be a simple coincidence."  
<https://members.tripod.com/~FG/srb77.htm>

Shakti3, December 4, 1998:  
"Sorry to hear that you've been suppressed on srb. Your comments were always very "right on." Altho it does not surprise me one bit, seeing the way these newsgroups operate."  
<https://members.tripod.com/~FG/Ex7.htm>

Harold Shinsato:

"It seems like there is an oppression over the Baha'i Faith."  
<https://members.tripod.com/~FG/srb33.htm>

Steve Tomljenovic, December 3, 1998:

"The moderators are a bit overzealous at times. Since all the controversy started, it has gotten worse."  
<https://members.tripod.com/~FG/srb79.htm>

Laeterna:

"To say I was flabberghasted at this type of "moderating" was putting it mildly indeed."  
<https://members.tripod.com/~FG/censored2.htm>

Guy Macon"

"Please explain which portion of the charter the following post violates."  
<https://members.tripod.com/~FG/censored1.htm>

Robin Peters:

"I think you're to be commended for your persistence in the face of consistent censorship."  
<https://members.tripod.com/~FG/srb43.htm>

jgoldberg:

"I refuse to post on soc.religion.bahai because of the arbitrary and mean-spirited manner of censorship practiced by the moderators. "  
<https://members.tripod.com/~FG/srb57.htm>

Ruletherod, November 17, 1998:

"Too much damage has already been done in the name and to the name of Baha'u'llah by right-wing administrative bullies, linear-thinking apologists, and doctrinaire-fundamentalists. You can't just blame it all on the critics."  
<https://members.tripod.com/~FG/srb76.htm>

Many other similar messages may be found on my web site under soc.religion.bahai censorship.  
<https://members.tripod.com/~FG/srb.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

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From: McKenny Michael[SMTP:bn872@freenet.carleton.ca]  
Sent: Saturday, January 16, 1999 10:57 PM  
To: FG@hotmail.com  
Subject: Re: TRB

Greetings, Frederick, from Ottawa.

Congratulations on the successful vote.  
You have put an enormous amount of effort into this and you deserve a tremendous amount of appreciation.  
You have my sincerest top wishes that this newsgroup will astound everyone in every beneficial way. May it have a remarkable and quite pleasing influence.

May this find you very well, and may the future amaze us by how well things turn out.

All the Best,  
Michael

>

> Roger's right, Richard. The legitimate talk.religion.bahai  
> has not yet been created by David Lawrence; maybe  
> within the week. In the meantime, you've posted to the  
> bogus one!

>

> My, how complicated life can be....

>

> FG....The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>

>

>

>

>

>

--

"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, January 17, 1999 4:33 PM  
Subject: fw 2nd Juan Cole on mass teaching & Maneck's AOL slander

-----Original Message-----

From: Juan Cole <jrcole@umich.edu>  
To: FG <FG@hotmail.com>  
Date: Saturday, January 16, 1999 7:26 AM  
Subject: Re: Fw: fw Juan Cole on mass teaching & Maneck's AOL slander

>  
>  
>1) I have never said that the motive or even a motive of the NSA in  
>closing down the mass teaching in the South in the early '70s was 'racism.'  
> It can be alleged all anyone likes that I have said this, but it cannot  
>be demonstrated, because I have not. I have simply reported that some  
>African-Americans at the time feared that such considerations entered in,  
>and I have specifically admitted that they may well have been wrong. It  
>seems to me, given the NSA's record, that without any doubt whatsoever a  
>kind of paternalism was involved.  
>  
>There is evidence that Charlotte Linfoot was consistently unsympathetic to  
>Baha'i involvement in the civil rights movement from the lunch counter  
>demonstrations of 1960 forward, and I am afraid the interviewing I've done  
>with people who knew her leads me strongly to suspect that her quietism  
>acted as a screen for discomfort with uppity Blacks. Whether this feeling  
>entered into her vote on the South Carolina process, I am happy to admit I  
>do not know. I am glad that it is now uncontested that the NSA did shut  
>down the mass conversions, because only once that is established can there  
>then be reasoned consultation on what the full range of motives for that  
>was, and whether that was a good thing. I think you can imagine what  
>Ruhiyyih Khanum thought about it.  
>  
>2) Bill Davis in one of his interrogations of the Dialogue editors in  
>spring, 1988, specifically said that the NSA had been worried that 'A  
>Modest Proposal' might come across to the delegates as a critique of the  
>sitting NSA's record (enrollments had fallen off drastically and virtually  
>no money was being put into teaching), and cost some of them election.  
>Only the poor naifs who have never actually had anything serious to do with  
>Wilmette are under the impression that no NSA member cares if he or she is  
>reelected. Some of these elected officials are drawing substantial money  
>out of the faith. The men all think they have a shot at getting elected to  
>the UHJ, and moving up to salaries in the large six figures as well as  
>enormous power in a community of 3 million. It is worries about being  
>reelected that drives the poor things to be so repressive sometimes, which  
>hurts the community generally, and the community if it were smart would  
>find a way out of this bad situation.  
>  
>3) I have never called 'the Baha'i faith' a 'cult' globally. I rather  
>like most Baha'is I have known, and I admire the values for which the  
>Baha'i faith stands. I'd like to see it succeed better than it has. My  
>definition of a cult is a religious organization that exercises undue  
>control over adherents and that engages in deviant practices. The Baha'i  
>faith is not deviant, though there is a certain amount of personal  
>corruption among its officials. In some communities, and at some levels,  
>the degree of control that officials attempt to gain over adherents is  
>troubling to me. In particular, I believe that in an open society like the  
>U.S., the practice of shunning is generally a cult marker (as you have it  
>among Jehovah's Witnesses, e.g.). Thus, what I would say is that in some  
>communities and among some officials there are cult-like behaviors among  
>Baha'is, and that there is more such cult-like behavior in the Baha'i  
>community than there is in the Episcopalian or Methodist or Unitarian  
>Universalist communities.  
>  
>4)  
>  
>>It should be clear to anyone by now who has been following these  
discussion  
>>that what happened between certain academics and the Baha'i administration  
>>had little to do with scholarship \*per se.\*  
>  
>Our current discussion cannot in fact shed any light whatsoever on the  
>issues that caused Haifa to launch false and outrageous heresy accusations  
>against a number of Baha'i academics and intellectuals in April, 1996, for  
>their email messages. (Such a tolerant, universal, loving, Baha'i-like  
>action!) One of the cheap polemical tricks used by some people is to  
>employ things I have said and stances I have taken since I was mysteriously  
>and suddenly assaulted as ex post facto justifications for the assault.  
>Some of Talisman@indiana.edu is up on the Web. Anyone who can read my  
>messages there and conclude that I was a covenant breaker is just a sicko.  
>Obviously, once the high administration revealed to me how weird they are,  
>I went on to critique them more seriously on the basis of this new  
>knowledge. But using these new critiques, by someone now an outsider, to  
>justify the initial assault is like saying the victim of an attempted rape  
>provoked the rape when she sprayed mace at her assailant.  
>  
>  
>>As the House of Justice wrote me on  
>>Feb. 8, 1998:  
>>  
>> "They sought to use the language, the occasions and the credibility of  
>>scholarly activity to lend a counterfeit authority to a private enterprise  
>>which was essentially ideological in nature and self-motivated in origin."  
>  
>This sentence means absolutely nothing. It is obscurantist gobbledegook  
>written by someone very anti-intellectual, very malicious and not very  
>bright. 'Unduly vague' doesn't even come close! If this were a charge  
>against a criminal in a U.S. judicial proceeding it would be laughed out  
>of court.  
>  
>I did not 'use' the language, 'occasions' (what does this mean--can't they  
>learn \*English\*?), or 'credibility' (this also seems awkward) of academic  
>scholarship. I \*practiced\* academic scholarship. I engaged my subject  
>with the tools of analysis, contextualization, and the weighting of  
>causality. I engaged in academic scholarship, in a sincere and frank  
>search for the truth as I saw it (which I thought was what a Baha'i was  
>\*supposed\* to do). I did this with regard to 19th century Iranian Baha'i  
>history. I did it with regard to 20th century American. If I got

>something wrong, it would have been enough to present alternative evidence  
>and analysis for my consideration. As an academic scholar, I am always  
>open to the latter. Instead, I was presented with threats and demands I  
>fall silent on pain of being shunned. How nice, gentle, loving, tolerant  
>that was.

>

>What does it mean that this so-called 'counterfeit' authority was being  
>lent to an enterprise that was 'self-motivated?' I was sending email  
>messages to friends. How could that not be 'self-motivated?' Which of you  
>reading this has sent email messages to friends about a subject of interest  
>to you in a way that was not 'self-motivated?' I fear that the word  
>'cult-like' leaps out from this phrase. Behavior cannot be  
>'self-motivated' in the Baha'i faith? Everything has to come from Central  
>Direction, a la the Bolsheviks?

>

>And how were my talisman@indiana.edu messages any more or less  
>'ideological' than the messages of anyone else who posted there, including  
>the UHJ itself, which certainly at any one time has a collective 'ideology'  
>(even though it shouldn't, and this is not its prerogative)? I'll bet you  
>our friends in Haifa couldn't even \*define\* ideology in a way that made any  
>social science sense. The real problem was not 'ideology' but 'ideas.'  
>And the fact is that a majority on the UHJ (or maybe even a minority--the  
>institution doesn't act in a rationalized fashion) didn't \*like\* my ideas,  
>and they didn't want me sharing them publicly.

>

>The problem is that my ideas, expressed as non-authoritative individual  
>opinion, were none of their business. They are only authorized to  
>legislate. They aren't historians, they aren't sociologists, and they  
>aren't even theologians. Some of them are electrical engineers. If they  
>had any sense whatsoever they would keep their opinions about things like  
>professional history to themselves, because no one is interested in what  
>some fundamentalist engineer thinks about history, regardless of what he's  
>managed to get himself elected to. And because they couldn't debate my  
>ideas, they took the creepy, lazy path and declared them heretical and  
>tried to make them taboo. In doing this they only made themselves look  
>ridiculous for all time. In a hundred years people will still be reading  
>my book on Baha'u'llah. In a hundred years no one will have heard of any  
>of the current House members.

>

>>They go on to say:

>>

>>"Your own familiarity with these same persons' behaviour will have  
provided  
>>you with ample illustration of the violence being done by their public and  
>>private statements to Baha'u'llah's teachings,

>

>O.K. Somebody give me a concrete example of some 'behavior' of mine that  
>did 'violence' to Baha'u'llah's teachings any time in the period August  
>1972-April 1996. Anything at all. These Baha'i officials don't have the  
>slightest idea what Baha'u'llah even stood for on most issues, and they  
>reverse him whenever they find him inconvenient.

>

>>which they profess to honour,

>

>I did honor Baha'u'llah's teachings when I was a Baha'i. Someone should  
>give me some evidence to the contrary. Some of the people these individuals  
>in Haifa have promoted have been real sleazeballs, so who are they to stand  
>in judgment of my profession of faith 1972-1996?

>

>>and to the cause of scholarship, which they profess to serve.

>

>I have spent my life in the cause of academic scholarship. I have never,  
>ever, done violence to its methods, its integrity, or its findings. In  
>fact, to agree to allow myself to be silenced or censored by the UHJ or NSA  
>and to withhold from the public my research findings, as they insisted,  
>would have been a very serious derogation of my professional duties and a  
>betrayal of the public trust. These people don't have any respect for  
>academic scholarship. They have never supported it in any way. The insist  
>it be vetted (and therefore distorted and made dishonest). They have  
>managed to throw out or alienate a majority of the Baha'i academics in  
>Middle East studies who have dared actually pursue their profession and  
>write something serious on Baha'i studies.

>

>>We cannot separate method from spirit and character."

>

>Again, the UHJ is not empowered to stand in judgment of the character of  
>Baha'is. It is supposed to be leading Baha'is to build Mashriqu'l-Adhkars,  
>according to 'Abdul-Baha. It is supposed to be doing major  
>philanthropical and charitable work, according to Shoghi Effendi. It is  
>supposed to legislate laws. It can only sanction actual behavior, not  
>sincere non-authoritative expressions of individual conscience. This is  
>scriptural. In fact, the UHJ has become a center of tyranny, of  
>authoritarianism, of censorship, of repression, of imposed superstition and  
>dogma. It has almost completely betrayed everything the Baha'i holy  
>figures stood for. And it could not do that if there weren't some \*very\*  
>serious flaws in the character of its members. Everyone should please pray  
>for them, and for me.

>

>

>cheers Juan Cole

>

>

>

>

>

>

>



>expressed, in a voice that cracked, my own  
>reservations that we were not respecting the  
>integrity of the people we taught, that we  
>seemed to be placing numerical goals over  
>everything else. Someone said something about  
>there not being enough consolidation but I  
>described how those of us who dedicated  
>ourselves to this task found ourselves with  
>basically nothing to consolidate after hundreds  
>of declarations.

>

>Mr. Kavelin carefully avoided saying whether the  
>methods I was describing were right or wrong.  
>But he said we must not become discouraged. We  
>must have faith and confidence and trust in our  
>Institutions. He said that the National  
>Spiritual Assembly knew what was happening and  
>was in contact with the World Centre. The  
>Baha'is, he said, needed to teach with certitude  
>and not out of desperation, then we would have  
>results. When we are presented with a challenge  
>we must strive to meet it, but not with  
>desperation. If one thing doesn't work we should  
>try something else with \*faith and confidence.\*

>

>After the meeting he seized my arm, held it very  
>tightly and said to me very intently that I must  
>decide for myself which way is right for me.  
>"Don't be a puppet, Suzy. Don't be a follower,  
>find your own way and become a leader, then you  
>will see how to reach the hearts."

>

>warmest, Susan

>

>

>

>warmest,

>

>Susan

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, January 17, 1999 4:48 PM  
Subject: Re: RESULT: talk.religion.bahai passes 218:63

Dave Ratcliffe wrote in message <36a385c5.92318762@news.ptd.net>...

>

>Post a copy of it there yourself if you wish.

Actually, thanks for the suggestion. I'll send the RESULT  
in to srb right away, just to be sure they receive it.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, January 17, 1999 4:56 PM  
To: srb  
Cc: billh@samoatelco.com  
Subject: RESULT: talk.religion.bahai passes 218: 63

Dear Mr. Hyman:

Since I have not seen the RESULT appear on soc.religion.bahai,  
I am taking the advice of a news.groupie and sending you myself  
a copy of it. You may verify its authenticity on news.groups or  
news.announce.newgroups.

I'm sure people on soc.religion.bahai, having read the RFD and  
the CFV, would like to hear of the RESULT.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
RESULT  
unmoderated group talk.religion.bahai passes 218:63

There were 218 YES votes and 63 NO votes, for a total of 281 valid  
votes. There were 6 abstentions and 8 invalid ballots.

For a group to pass, YES votes must be at least 2/3 of all valid  
(YES and NO) votes. There must also be at least 100 more YES votes  
than NO votes.

A five day discussion period follows this announcement. If no  
serious allegations of voting irregularities are raised, the  
moderator of news.announce.newgroups will create the group shortly  
thereafter.

Newsgroups line:  
talk.religion.bahai Discussion of the Baha'i Faith.

Voting closed at 23:59:59 UTC, 25 Dec 1998.

This vote was conducted by a neutral third party. Questions about the proposed group should be directed to the proponent.

Proponent: FG <FG@hotmail.com>  
Proponent: Ron House <house@usq.edu.au>  
Proponent: Fran Baker <fran@crhc.uiuc.edu>  
Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>  
Proponent: John Walker <johnwalker@ozemail.com.au>  
Votetaker: Dave Cornejo <dave@dogwood.com>

RATIONALE: talk.religion.bahai

The newsgroup talk.religion.bahai is proposed to meet the need for an open and unmoderated forum for discussion of the Baha'i Faith within the structure of the Big 8 hierarchies.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai the opportunity to participate. It is noted that the alt.\* hierarchy is less well propagated than the talk.\* hierarchy; this has meant that many people who have voted YES on earlier proposals have been unable to join discussions on alt.religion.bahai.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Talk.religion.bahai fills the need for a fully open and universally accessible Internet forum about the Baha'i Faith. Postings may take any point of view with regard to the Baha'i Faith. While this allows criticism, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbors, asking questions and reading replies from anyone who is interested in their question.

Readers are asked to observe standard netiquette in their use of this newsgroup.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not relevant to the Baha'i Faith is prohibited. Large ASCII graphics, large binaries, pornography, spam, and any postings of a purely personal or commercial nature are prohibited. To facilitate viewing in news readers that are not HTML-capable, HTML-formatted postings are strongly discouraged.

Cross-posting to irrelevant groups is also discouraged, and readers are encouraged to redirect follow-ups to reduce excessive cross-posting. Readers may also post articles that have been rejected >from soc.religion.bahai, so long as they conform to this charter.

END CHARTER.

DISTRIBUTION:

In addition to the groups named in the Newsgroups: header, the CFV and the eventual RESULT posts will be mailed to these mailing lists:

Mailing list name: Talisman  
Submission address: talisman@umich.edu  
Request address: jsgreen@umich.edu

Mailing list name: Bahai Studies  
Submission address: bahai-st@johnco.cc.ks.us  
Request address: major@johnco.cc.ks.us

Mailing list name: h-Bahai  
Submission address: h-Bahai@h-net.msu.edu  
Request address: jrcole@umich.edu

Mailing list name: bahai-faith  
Submission address: bahai-faith@egroups.com  
Request address: bahai-faith-subscribe@egroups.com

Pointers directing readers to this CFV will be posted in these groups:

alt.religion  
soc.religion.eastern  
soc.religion.gnosis  
soc.religion.hindu  
soc.religion.paganism  
soc.religion.quaker  
soc.religion.unitarian-univ  
talk.religion.buddhism  
talk.religion.newage  
talk.philosophy.humanism  
talk.philosophy.misc  
uk.religion.interfaith  
uk.religion.misc  
uk.religion.other-faiths

talk.religion.bahai Final Voter list

Voted YES

-----  
---  
garner#looksmart.com.au Rena  
Garner  
johnn#mpx.com.au John  
New  
mclark#tpgi.com.au Martin  
Clark  
house#usq.edu.au Ron  
House  
jmara#cyllene.uwa.edu.au Joel Jani  
Marangella  
ghous#osr.nsw.gov.au Gitie  
House  
billbrwr#compusmart.ab.ca Bill  
Brewer  
sugimotm#cuug.ab.ca Mike  
Sugimoto  
crleech#freenet.carleton.ca Colin R.  
Leech  
shaheedi#nbn.net.nb.ca Afzal  
Shaheedi  
trustone#bc.sympatico.ca Akbarally  
Meherally  
zarepour#mathstat.uottawa.ca Mahmoud  
Zarepour.  
narayan123#123india.com Kanva  
Narayan  
tierney#alloymail.com Sal  
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Elmasri  
macleod#beloved.com John  
MacLeod  
alex dawson#bigfoot.com Alex  
Dawson  
kindervater#businessweekmail.com "Doc"  
Kindervater  
tom4#canoemail.com Thomas  
Buckland  
sandraa#ccnmail.com S.  
A.  
habuhant#CH2M.com Haytham  
Abu-Hantash  
markow#chickmail.com Sassy  
Markow  
Laudrigan#collegeclub.com Bud  
Laudrigan  
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eridani#datasix.com  
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| McJohn                             |              |

|                                            |                      |
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| chesshazlett#email.msn.com                 | " and be immediately |
| followed                                   |                      |
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| Uhler                                      |                      |
| kakhtar#yours.com                          | Khalid               |
| Akhtar                                     |                      |
| vote#kholdan.snafu.de                      | tobias               |
| erle                                       |                      |
| indratmoko.poerwanto#heim6.tu-clausthal.de | Indratmoko           |
| Poerwanto                                  |                      |
| cstone#uclink4.berkeley.edu                | Chris                |
| Stone                                      |                      |
| nmcnelly#bu.edu                            | N.A.F.               |
| McNelly                                    |                      |
| hfung#CSUPomona.Edu                        | Henry                |
| Fung                                       |                      |
| jdeutsch#osf1.gmu.edu                      | Jeffrey              |
| Deutsch                                    |                      |
| jdresner#fas.harvard.edu                   | Jonathan             |
| Dresner                                    |                      |
| jwalbrid#indiana.edu                       | John                 |
| Walbridge                                  |                      |
| moslem#MIT.EDU                             | Tarik                |
| Alatovic                                   |                      |
| osborndo#pilot.msu.edu                     | Donald Z             |
| Osborn                                     |                      |

|                                 |                        |
|---------------------------------|------------------------|
| akhtars#ee.eng.ohio-state.edu   | Siraj                  |
| Akhtar                          |                        |
| daas#bobcat.ent.ohiou.edu       | Mutaz                  |
| Daas                            |                        |
| wajahat#bobcat.ent.ohiou.edu    | Wajahat A              |
| Khan                            |                        |
| slipstk#olemiss.edu             | Gordon                 |
| Smith                           |                        |
| kopetsbj#cs.purdue.edu          | Brett J.               |
| Kopetsky                        |                        |
| DELETE_Massoud.Ajami#sdsu.edu   | Massoud                |
| Ajami                           |                        |
| fran#crhc.uiuc.edu              | Frances R.             |
| Baker                           |                        |
| fbaker#ncsa.uiuc.edu            | Frank                  |
| Baker                           |                        |
| ashaikh#eecs.umich.edu          | Anees                  |
| Shaikh                          |                        |
| nedsaleh#engin.umich.edu        | Nedal                  |
| Saleh                           |                        |
| jrcole#umich.edu                | Juan                   |
| Cole                            |                        |
| nizam#umich.edu                 | Nizam                  |
| Araïn                           |                        |
| harinath#cs.umn.edu             | Raja R                 |
| Harinath                        |                        |
| hougen#cs.umn.edu               | Dean                   |
| Hougen                          |                        |
| whitl005#tc.umn.edu             | Jonathan R             |
| Whitling                        |                        |
| dbowie#sas.upenn.edu            | David                  |
| Bowie                           |                        |
| aabdalla#pollux.usc.edu         | Ahmed                  |
| Abd-Allah                       |                        |
| endro#sys3.cs.usu.edu           | Endro                  |
| Kusumo                          |                        |
| mal0#pop3.utoledo.edu           | Mohammed               |
| Alo                             |                        |
| ASyamil#uoft02.utoledo.edu      | John                   |
| Doe                             |                        |
| pjohnson#vsla.edu               | K. Paul                |
| Johnson                         |                        |
| aahmed#biology.biosci.wayne.edu | Aamina                 |
| Ahmed                           |                        |
| nali#med.wayne.edu              | Nasima                 |
| Ali                             |                        |
| rufinus#mbe.ece.wisc.edu        | J                      |
| Rufinus                         |                        |
| Paul.S.Wolf#alum.wpi.edu        | Paul S.                |
| Wolf                            |                        |
| vsaarine#cs.Helsinki.FI         | Vesa                   |
| Saarinén                        |                        |
| bmcewan#healthnet.mrc.gm        | Bob                    |
| McEwan.                         |                        |
| nmas#otenet.gr                  | Nikos                  |
| Mastrakoulis                    |                        |
| khairol#tm.net.my               | Khairol Azmi           |
| Yussof                          |                        |
| rinerin#tm.net.my               | shahrin shah bin abdul |
| rahman                          |                        |
| slipbx#ameritech.net            | Gene                   |
| Truto                           |                        |
| mbkafes#bestweb.net             | &nbsp; Milissa         |
| Boyer=20                        |                        |
| davetayl#concentric.net         | David                  |
| Taylor                          |                        |
| islam662#CSSN.NET               | Sabeel                 |
| Ahmed</FONT>                    |                        |
| booko#earthlink.net             | Sharon                 |
| Bouchard                        |                        |
| oreocat#ETINTERNET.NET          | Gary L.                |
| King                            |                        |
| ljmoore#freespace.net           |                        |
| LarryMoore                      |                        |
| sas#frontiernet.net             |                        |
| Stuart S                        |                        |
| baird#gate.net                  | Baird                  |
| Stafford                        |                        |
| sinanju#gateway.net             | John                   |
| Noland                          |                        |
| lightspring#jps.net             | Thomas                 |
| Spellman                        |                        |
| rreini#mediaone.net             | Roger                  |
| Reini                           |                        |
| peterry#megalink.net            |                        |
| Peter=20                        |                        |
| bmathieu#micron.net             | Brent                  |
| Mathieu                         |                        |
| EPierce#ns.net                  | Eric D.                |
| Pierce                          |                        |
| jonboy#onlink.net               | Trevor                 |
| Tymchuk                         |                        |
| r.marsou#pmail.net              | Robert                 |
| Marsou                          |                        |
| RPittman#postmark.net           | Richard                |
| Pittman                         |                        |
| trhan#serv.net                  | Teri                   |
| Rhan                            |                        |

|                               |                                  |
|-------------------------------|----------------------------------|
| alhadid#SoftHome.net          |                                  |
| Muhammad=20                   |                                  |
| m-t-head#surfari.net          | Lloyd                            |
| Madansky                      |                                  |
| ayloush#usa.net               | Hussam                           |
| Ayloush                       |                                  |
| ceo4life#usa.net              | Harry                            |
| Clinkhammer                   |                                  |
| Toadis#usa.net                | Andres Gutierrez de              |
| Cos                           |                                  |
| tommycarter#usa.net           | Tommy                            |
| Carter                        |                                  |
| emilyjackson#webtv.net        | Emily                            |
| Jackson                       |                                  |
| kaitlin_forrest#zensearch.net | Kaitlin                          |
| Forrest                       |                                  |
| irina#rempt.xs4all.nl         | Irina                            |
| Rempt                         |                                  |
| forumbahai#es.co.nz           | Steve                            |
| Marshall                      |                                  |
| iio#iio.org                   | Islamic Information              |
| Office                        |                                  |
| irshad#irshad.org             | Muhammad                         |
| Irshad                        |                                  |
| peewee#scc.mi.org             | Jason                            |
| Wright                        |                                  |
| barthelmes#studentcenter.org  | Sophia                           |
| Barthelmes                    |                                  |
| andrew#erlenstar.demon.co.uk  | Andrew                           |
| Gierth                        |                                  |
| neil#nkelley.demon.co.uk      | neil                             |
| kelley                        |                                  |
| Chambers#fetchmail.co.uk      | Scott                            |
| Chambers                      |                                  |
| SamtheMan#postmaster.co.uk    |                                  |
| SamTHEMan                     |                                  |
| Voted NO                      |                                  |
| -----                         |                                  |
| ---                           |                                  |
| mansouri#one.net.au           | Shahab                           |
| Mansouri                      |                                  |
| dany.steyaert#ping.be         | Dany                             |
| Steyaert                      |                                  |
| carol_bowie#mindlink.bc.ca    | David                            |
| Bowie                         |                                  |
| towfiq#401kforum.com          | Mark                             |
| Towfiq                        |                                  |
| AErfani#aol.com               |                                  |
| Hlpflhanna#aol.com            | Debbie                           |
| Jenkins                       |                                  |
| Mac0000013#aol.com            |                                  |
| Starlet001#aol.com            | Katherine                        |
| Mayerovitch                   |                                  |
| kimdv#best.com                | Kim                              |
| DeVaughn                      |                                  |
| stainles#bga.com              | Dwight                           |
| Brown                         |                                  |
| david.ritscher#bigfoot.com    | David                            |
| Ritscher                      |                                  |
| r.woodlock#bigfoot.com        | Rachel                           |
| Butson                        |                                  |
| lcs#zk3.dec.com               | Larry                            |
| Smith                         |                                  |
| camm#enhanced.com             | Camm                             |
| Maguire                       |                                  |
| caryenochr#enochsvision.com   | Enoch's Vision, Inc. (Cary Enoch |
| R.)                           |                                  |
| wcol#erols.com                | William                          |
| Collins                       |                                  |
| tom-hodges#geocities.com      | Tom                              |
| Hodges                        |                                  |
| aromatica45@hotmail.com       | Victoria                         |
| Williams                      |                                  |
| bearone1@hotmail.com          | Gary                             |
| Rosenbaum                     |                                  |
| fazlollahi@hotmail.com        | Ahmad                            |
| Fazlollahi                    |                                  |
| rachel_t@hotmail.com          | Theresa                          |
| McClendon                     |                                  |
| screamingb@hotmail.com        | Screaming                        |
| Banshee                       |                                  |
| swatchking@hotmail.com        | Fred                             |
| Tague                         |                                  |
| jjam#spica.hpl.hp.com         | Jim                              |
| Jam                           |                                  |
| nightbrd#humboldt1.com        | Douglas                          |
| Myers                         |                                  |
| shohre#itis.com               | Shohreh                          |
| Mansouri                      |                                  |
| bruce.limber#juno.com         | Bruce D.                         |
| Limber                        |                                  |
| lpolk01#juno.com              | Linda L                          |
| Polk                          |                                  |
| palmtop#mailtag.com           | Bonnie                           |
| Blanford                      |                                  |
| djull#mindspring.com          | David                            |
| Jull                          |                                  |

|                                |                                                  |
|--------------------------------|--------------------------------------------------|
| slr1bpz#mindspring.com         | George                                           |
| McCoy                          |                                                  |
| bfwkendo#netvigator.com        | Brian                                            |
| Walker                         |                                                  |
| chriseb#nortelnetworks.com     | Chris                                            |
| Ebenezer                       |                                                  |
| dc#panix.com                   | David W.                                         |
| Crawford                       |                                                  |
| persia#persia.com              | Robert                                           |
| Moldenhauer                    |                                                  |
| Sandy-Allan#dial.pipex.com     | Sandy                                            |
| Allan                          |                                                  |
| billh#samoatelco.com           | Bill                                             |
| Hyman                          |                                                  |
| doug.obrien#the-spa.com        | Doug                                             |
| O'Brien                        |                                                  |
| manialip#wowmail.com           | Kate                                             |
| Sparks                         |                                                  |
| francis_uy@yahoo.com           | F                                                |
| Uy                             |                                                  |
| Ekkehard.Uthke#gmx.de          | Ekkehard                                         |
| Uthke                          |                                                  |
| naddy#mips.rhein-neckar.de     | Christian                                        |
| Weisgerber                     |                                                  |
| cnelson#calpoly.edu            | Craig                                            |
| Nelson                         |                                                  |
| aull#ll.mit.edu                | Brian                                            |
| Aull                           |                                                  |
| rick#bcm.tmc.edu               | Richard H.                                       |
| Miller                         |                                                  |
| kohli#mail.ameritel.net        | Pat                                              |
| Kohli                          |                                                  |
| helenko#bellsouth.net          | Helen                                            |
| Oney                           |                                                  |
| cybrmage#dave-world.net        | Bud                                              |
| Polk                           |                                                  |
| rogerb#foxinternet.net         | Roger                                            |
| Borseth                        |                                                  |
| ellis#ftel.net                 | Rick                                             |
| Ellis                          |                                                  |
| vpdura#hiwaay.net              | Vic                                              |
| Dura                           |                                                  |
| Scarecro#ime.net               | Tim                                              |
| Griffin                        |                                                  |
| jcornell#lightspeed.net        | John B.                                          |
| Cornell                        |                                                  |
| verbrugh#pionet.net            | Albert                                           |
| Verbrugh                       |                                                  |
| okoboji#prodigy.net            |                                                  |
| Loriann=20                     |                                                  |
| mehyar22#siol.net              | Mehyar                                           |
| Badii-Azandahi                 |                                                  |
| scooter#taranaki.ac.nz         |                                                  |
| NUFAITH#wcnet.org              | Dennis                                           |
| Rule                           |                                                  |
| tr8770#bristol.ac.uk           | Tom                                              |
| Richards                       |                                                  |
| srm103#york.ac.uk              | Simon                                            |
| Mawhinney                      |                                                  |
| merlin#A470.demon.co.uk        | Darren Wyn                                       |
| Rees                           |                                                  |
| Graham#fragrant.demon.co.uk    | Graham                                           |
| Sorenson                       |                                                  |
| leili#Justice.Medford.MA.US    | Leili                                            |
| Towfigh                        |                                                  |
| Abstained                      |                                                  |
| -----                          |                                                  |
| ---                            |                                                  |
| sw.unit02.msn#cwix.com         | Sue Klein                                        |
| Gennario                       |                                                  |
| chris#kzim.com                 | Christopher Robin                                |
| Zimmerman                      |                                                  |
| tikal#mailcity.com             | Samandar                                         |
| Roshan-Zamir                   |                                                  |
| neilc#wallaby.stanford.edu     | Neil                                             |
| Crellin                        |                                                  |
| schuette#s.imap.itd.umich.edu  | Wade                                             |
| Schuette                       |                                                  |
| rick#helix.nih.gov             | Rick                                             |
| Troxel                         |                                                  |
| Invalid ballots                |                                                  |
| -----                          |                                                  |
| ---                            |                                                  |
| afshin.afraشتهh#utoronto.ca    | Afshin                                           |
| Afraشتهh                       |                                                  |
| ! Disqualified                 |                                                  |
| webmaster#muntada.com          | Abdul-Rashid                                     |
| Abdullah                       |                                                  |
| ! Ineligible address           |                                                  |
| ALTAfH#aol.com                 |                                                  |
| ! No vote statement in message |                                                  |
| McCraigB#aol.com               | Craig                                            |
| Boyd                           |                                                  |
| ! No vote statement in message |                                                  |
| LISTSERV#H-NET.MSU.EDU         | L-Soft list server at H-Net - Humanities On-Line |
| (1.8c)                         |                                                  |

! No vote statement in message  
lbhollin#ust.hk Richard  
Hollinger  
! No vote statement in message  
smeanver#tm.net.my  
smeanver  
! No vote statement in message  
mezmer#globalnet.co.uk  
Bob/Zannie  
! No vote statement in message

To restore the email addresses above, pipe the ack list through the following command:

```
sed -e 's/#/@/g'
```

--

Voting question & problems: Dave Cornejo <dave@dogwood.com>  
Voting address: vote@dogwood.com

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, January 17, 1999 4:58 PM  
Subject: To SRB & Bill Hyman (Re: RESULT: talk.religion.bahai passes 218:63)

-----Original Message-----

From: FG <FG@hotmail.com>  
To: srb <srb-mods@bcca.org>  
Cc: billh@samoatelco.com <billh@samoatelco.com>  
Date: Sunday, January 17, 1999 3:56 PM  
Subject: RESULT: talk.religion.bahai passes 218: 63

>Dear Mr. Hyman:

>  
>Since I have not seen the RESULT appear on soc.religion.bahai,  
>I am taking the advice of a news.groupie and sending you myself  
>a copy of it. You may verify its authenticity on news.groups or  
>news.announce.newgroups.

>  
>I'm sure people on soc.religion.bahai, having read the RFD and  
>the CFV, would like to hear of the RESULT.

>  
>FG...The Bahai Faith & Religious Freedom of Conscience:  
><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>-----  
> RESULT  
> unmoderated group talk.religion.bahai passes 218:63

>  
>There were 218 YES votes and 63 NO votes, for a total of 281 valid  
>votes. There were 6 abstentions and 8 invalid ballots.

>  
>For a group to pass, YES votes must be at least 2/3 of all valid  
>(YES and NO) votes. There must also be at least 100 more YES votes  
>than NO votes.

>  
>A five day discussion period follows this announcement. If no  
>serious allegations of voting irregularities are raised, the  
>moderator of news.announce.newgroups will create the group shortly  
>thereafter.

>  
>Newsgroups line:  
>talk.religion.bahai Discussion of the Baha'i Faith.

>  
>Voting closed at 23:59:59 UTC, 25 Dec 1998.

>  
>This vote was conducted by a neutral third party. Questions  
>about the proposed group should be directed to the proponent.

>  
>Proponent: FG <FG@hotmail.com>  
>Proponent: Ron House <house@usq.edu.au>  
>Proponent: Fran Baker <fran@crhc.uiuc.edu>  
>Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>  
>Proponent: John Walker <johnwalker@ozemail.com.au>  
>Votetaker: Dave Cornejo <dave@dogwood.com>

>  
>RATIONALE: talk.religion.bahai

>  
>The newsgroup talk.religion.bahai is proposed to meet the need for an  
>open and unmoderated forum for discussion of the Baha'i Faith within  
>the structure of the Big 8 hierarchies.

>  
>The proponents intend that talk.religion.bahai will complement, rather  
>than supplant, the existing moderated group soc.religion.bahai, and  
>will provide those without access to alt.religion.bahai the  
>opportunity to participate. It is noted that the alt.\* hierarchy is  
>less well propagated than the talk.\* hierarchy; this has meant that  
>many people who have voted YES on earlier proposals have been unable  
>to join discussions on alt.religion.bahai.

>  
>CHARTER: talk.religion.bahai

>  
>All topics or ideas relevant to the Baha'i faith -- its history,  
>teachings, theology, etc. -- would be appropriate areas for  
>discussion.

```

>
>Talk.religion.bahai fills the need for a fully open and universally
>accessible Internet forum about the Baha'i Faith. Postings may take
>any point of view with regard to the Baha'i Faith. While this allows
>criticism, it also fully opens the door for enquirers to see with
>their own eyes and not through the eyes of their neighbors, asking
>questions and reading replies from anyone who is interested in their
>question.
>
>Readers are asked to observe standard netiquette in their use of this
>newsgroup.
>
>Readers are asked to observe Baha'i standards of conduct and not to
>start or prolong flamewars in the group, but to focus instead on
>articles and threads written in more moderate terms.
>
>The posting of articles not relevant to the Baha'i Faith is
>prohibited. Large ASCII graphics, large binaries, pornography, spam,
>and any postings of a purely personal or commercial nature are
>prohibited. To facilitate viewing in news readers that are not
>HTML-capable, HTML-formatted postings are strongly discouraged.
>
>Cross-posting to irrelevant groups is also discouraged, and readers
>are encouraged to redirect follow-ups to reduce excessive
>cross-posting. Readers may also post articles that have been rejected
>from soc.religion.bahai, so long as they conform to this charter.
>
>END CHARTER.
>
>
>DISTRIBUTION:
>
>In addition to the groups named in the Newsgroups: header, the CFV
>and the eventual RESULT posts will be mailed to these mailing lists:
>
>Mailing list name: Talisman
>Submission address: talisman@umich.edu
>Request address: jsgreen@umich.edu
>
>Mailing list name: Bahai Studies
>Submission address: bahai-st@johnco.cc.ks.us
>Request address: major@johnco.cc.ks.us
>
>Mailing list name: h-Bahai
>Submission address: h-Bahai@h-net.msu.edu
>Request address: jrcole@umich.edu
>
>Mailing list name: bahai-faith
>Submission address: bahai-faith@egroups.com
>Request address: bahai-faith-subscribe@egroups.com
>
>Pointers directing readers to this CFV will be posted in these groups:
>
>alt.religion
>soc.religion.eastern
>soc.religion.gnosis
>soc.religion.hindu
>soc.religion.paganism
>soc.religion.quaker
>soc.religion.unitarian-univ
>talk.religion.buddhism
>talk.religion.newage
>talk.philosophy.humanism
>talk.philosophy.misc
>uk.religion.interfaith
>uk.religion.misc
>uk.religion.other-faiths
>
>
>
>talk.religion.bahai Final Voter list
>
>Voted YES
>-----
-
>---
>garner#looksmart.com.au          Rena
>Garner
>johnn#mpx.com.au                 John
>New
>mclark#tpgi.com.au              Martin
>Clark
>house#usq.edu.au                Ron
>House
>jmara#cyllene.uwa.edu.au        Joel Jani
>Marangella
>ghous#osr.nsw.gov.au           Gitie
>House
>billbrwr#compusmart.ab.ca      Bill
>Brewer
>sugimoto#cuug.ab.ca            Mike
>Sugimoto
>crleech#freenet.carleton.ca    Colin R.
>Leech
>shaheedi#nbnnet.nb.ca          Afzal
>Shaheedi
>trustone#bc.sympatico.ca        Akbarally
>Meherally

```

|                                     |                            |
|-------------------------------------|----------------------------|
| >zarepour#mathstat.uottawa.ca       | Mahmoud                    |
| >Zarepour.                          |                            |
| >narayan123#123india.com            | Kanva                      |
| >Narayan                            |                            |
| >tierney#alloymail.com              | Sal                        |
| >Tierney                            |                            |
| >hanv#angelfire.com                 | Haq                        |
| >Hanvey                             |                            |
| >AAlI929596#aol.com                 | Abdulnasser                |
| >Ali                                |                            |
| >BRaynor781#aol.com                 |                            |
| >CRust60001#aol.com                 |                            |
| >FG#aol.com                         | Frederick                  |
| >Glaysheer                          |                            |
| >HANI72#aol.com                     | Hani                       |
| >Ayyad                              |                            |
| >Jimo3#aol.com                      | Jim                        |
| >Overmyer                           |                            |
| >JoySafari#aol.com                  | Marcella                   |
| >Hamilton                           |                            |
| >KevinEco#aol.com                   | Kevin                      |
| >Haines                             |                            |
| >Macho786#aol.com                   | Maaz                       |
| >Khan                               |                            |
| >Member1700#aol.com                 | Anthony A.                 |
| >Lee                                |                            |
| >PParvin#aol.com                    |                            |
| >RayHanania#aol.com                 | John                       |
| >Doe                                |                            |
| >RobertNik#aol.com                  | Robert S                   |
| >Nikjoo                             |                            |
| >SAMaso#aol.com                     | J. Eddie                   |
| >Parent.                            |                            |
| >Shaksway#aol.com                   | jim Davis                  |
| >(shaksway)                         |                            |
| >Smastr#aol.com                     | Sam                        |
| >Masters                            |                            |
| >amasri#dcn.att.com                 | Ala'a                      |
| >Elmasri                            |                            |
| >macleod#beloved.com                | John                       |
| >MacLeod                            |                            |
| >alexdawson#bigfoot.com             | Alex                       |
| >Dawson                             |                            |
| >kindervater#businessweekmail.com   | "Doc"                      |
| >Kindervater                        |                            |
| >tom4#canoemail.com                 | Thomas                     |
| >Buckland                           |                            |
| >sandraa#ccnmail.com                |                            |
| S.                                  |                            |
| >A.                                 |                            |
| >habuhant#CH2M.com                  | Haytham                    |
| >Abu-Hantash                        |                            |
| >markow#chickmail.com               | Sassy                      |
| >Markow                             |                            |
| >Laudrigan#collegeclub.com          | Bud                        |
| >Laudrigan                          |                            |
| >jgoldberg#condolawyers.com         | Jeffrey A.                 |
| >Goldberg                           |                            |
| >kathleen#cybertrails.com           | McKibben                   |
| >Family                             |                            |
| >eridani#datasix.com                |                            |
| >Belinda                            |                            |
| >booda#datasync.com                 | Martin H.                  |
| >Booda                              |                            |
| >guymacon#deltanet.com              | guymacon#deltanet.com (Guy |
| >Macon)                             |                            |
| >vminai#spd.dsgcc.com               | Viqar                      |
| >Minai                              |                            |
| >carducci#easypost.com              | Ladislaus                  |
| >Carducci                           |                            |
| >UNGARINO#ECardMail.Com             | Eleanor                    |
| >Ungarino                           |                            |
| >john_brownston#educastmail.com     | John                       |
| >Brownston                          |                            |
| >mercado959#email.com               | Jennifer                   |
| >Mercado                            |                            |
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| >vote#kholdan.snafu.de                      | tobias     |
| >erle                                       |            |
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| >Poerwanto                                  |            |
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Camm

Enoch's Vision, Inc. (Cary Enoch

William

Tom

Victoria

Gary

Ahmad

Theresa

Screaming

Fred

Jim

Douglas

Shohreh

Bruce D.

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>Crellin
>schuette#s.imap.itd.umich.edu Wade
>Schuette
>rick#helix.nih.gov Rick
>Troxel
>
>Invalid ballots
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>afshin.afrashteh#utoronto.ca Afshin
>Afrashteh
> ! Disqualified
>webmaster#muntada.com Abdul-Rashid
>Abdullah
> ! Ineligible address
>ALTAfH#aol.com
> ! No vote statement in message
>MeCraigB#aol.com Craig
>Boyd
> ! No vote statement in message
>LISTSERV#H-NET.MSU.EDU L-Soft list server at H-Net - Humanities On-Line
>(1.8c)
> ! No vote statement in message
>lbhollin#ust.hk Richard
>Hollinger
> ! No vote statement in message
>smeanver#tm.net.my
>smeanver
> ! No vote statement in message
>mezmer#globalnet.co.uk
>Bob/Zannie
> ! No vote statement in message
>
>To restore the email addresses above, pipe the ack list through the
>following command:
>
> sed -e 's/#/@/g'
>
>--
>Voting question & problems: Dave Cornejo <dave@dogwood.com>
>Voting address: vote@dogwood.com

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>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, January 17, 1999 5:03 PM  
To: K. Paul Johnson  
Subject: Maneck aplogizes?  
  
Subject: Re: Paul Johnson on Maneck's slander  
Date: 1/16/1999 5:05 PM Eastern Standard Time  
From: Smaneck  
Message-id: <19990116170503.26738.00003246@ng-cg1.aol.com>

Dear friends,

I have continued the discussion of the Gnosis article with Mr. Paul Johnson on another list. I appears there were a number of misunderstandings. Besides being upset with my characterization of his religious background, Mr. Johnson believed I had compared his article to the National Enquirer and this prompted him to accuse me of backbiting. In fact I was comparing the National Enquirer to the discussions of community affairs that had gone on on Talisman, an assessment to which Mr. Johnson told me he agrees. He has since apologized to me. I would like to apologize to Mr. Johnson as well if I have misunderstood or misrepresented his spiritual journey in any way.  
warmest,

Susan Maneck

"Lay not aside the fear of God, O ye the learned of the world, and judge fairly"  
Gleanings, p. 98

-----  
From: Island Business Center (Bill Hyman)[SMTP:billh@samoatelco.com]  
Sent: Monday, January 18, 1999 3:16 PM  
To: FG@hotmail.com  
Cc: srb  
Subject: FW: RESULT: talk.religion.bahai passes 218: 63

Dear Mr. Glaysher:

Congratulations. Persistence pays off.

I am aware of the result of the TRB vote as one of the moderating team forwarded it to the moderators from another forum, for their information. The reason that the result has not been posted to soc.religion.bahai is that it has not yet been received as a submission for posting. The address bahai-faith@egroups.com is unknown to me.

If you would care to submit it I will post it. The address for submissions is:  
bahai-faith@bccca.org. I suggest that you do not include the charter as this was already posted with the CFV and, as Baha'is believe in secret ballots, I will take posting the names of individual voters under advisement with the other moderators.

Our present policy is that only names and return addresses can be present in submitters' signatures.

Bill Hyman  
co-moderator  
soc.religion.bahai  
-----

From: "FG" <FG@hotmail.com>  
To: "srb" <srb-mods@bccca.org>  
Subject: RESULT: talk.religion.bahai passes 218: 63  
Date: Sun, 17 Jan 1999 15:56:07 -0500

Dear Mr. Hyman:

Since I have not seen the RESULT appear on soc.religion.bahai, I am taking the advice of a news.groupie and sending you myself a copy of it. You may verify its authenticity on news.groups or news.announce.newgroups.

I'm sure people on soc.religion.bahai, having read the RFD and the CFV, would like to hear of the RESULT.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
RESULT  
unmoderated group talk.religion.bahai passes 218:63

There were 218 YES votes and 63 NO votes, for a total of 281 valid votes. There were 6 abstentions and 8 invalid ballots.

For a group to pass, YES votes must be at least 2/3 of all valid (YES and NO) votes. There must also be at least 100 more YES votes than NO votes.

A five day discussion period follows this announcement. If no serious allegations of voting irregularities are raised, the moderator of news.announce.newgroups will create the group shortly thereafter.

Newsgroups line:

talk.religion.bahai Discussion of the Baha'i Faith.

Voting closed at 23:59:59 UTC, 25 Dec 1998.

This vote was conducted by a neutral third party. Questions about the proposed group should be directed to the proponent.

Proponent: FG <FG@hotmail.com>

Proponent: Ron House <house@usq.edu.au>

Proponent: Fran Baker <fran@crhc.uiuc.edu>

Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>

Proponent: John Walker <johnwalker@ozemail.com.au>

Votetaker: Dave Cornejo <dave@dogwood.com>

RATIONALE: talk.religion.bahai

The newsgroup talk.religion.bahai is proposed to meet the need for an open and unmoderated forum for discussion of the Baha'i Faith within the structure of the Big 8 hierarchies.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai the opportunity to participate. It is noted that the alt.\* hierarchy is less well propagated than the talk.\* hierarchy; this has meant that many people who have voted YES on earlier proposals have been unable to join discussions on alt.religion.bahai.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Talk.religion.bahai fills the need for a fully open and universally accessible Internet forum about the Baha'i Faith. Postings may take any point of view with regard to the Baha'i Faith. While this allows criticism, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbors, asking questions and reading replies from anyone who is interested in their question.

Readers are asked to observe standard netiquette in their use of this newsgroup.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not relevant to the Baha'i Faith is prohibited. Large ASCII graphics, large binaries, pornography, spam, and any postings of a purely personal or commercial nature are prohibited. To facilitate viewing in news readers that are not HTML-capable, HTML-formatted postings are strongly discouraged.

Cross-posting to irrelevant groups is also discouraged, and readers are encouraged to redirect follow-ups to reduce excessive cross-posting. Readers may also post articles that have been rejected >from soc.religion.bahai, so long as they conform to this charter.

END CHARTER.

DISTRIBUTION:

In addition to the groups named in the Newsgroups: header, the CFV and the eventual RESULT posts will be mailed to these mailing lists:

Mailing list name: Talisman

Submission address: talisman@umich.edu

Request address: jsgreen@umich.edu

Mailing list name: Bahai Studies

Submission address: bahai-st@johnco.cc.ks.us

Request address: major@johnco.cc.ks.us

Mailing list name: h-Bahai

Submission address: h-Bahai@h-net.msu.edu

Request address: jrcole@umich.edu

Mailing list name: bahai-faith

Submission address: bahai-faith@egroups.com

Request address: bahai-faith-subscribe@egroups.com

Pointers directing readers to this CFV will be posted in these groups:

alt.religion

soc.religion.eastern

soc.religion.gnosis

soc.religion.hindu

soc.religion.paganism

soc.religion.quaker

soc.religion.unitarian-univ  
talk.religion.buddhism  
talk.religion.newage  
talk.philosophy.humanism  
talk.philosophy.misc  
uk.religion.interfaith  
uk.religion.misc  
uk.religion.other-faiths

talk.religion.bahai Final Voter list

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| jcornell#lightspeed.net       | John B.           |
| Cornell                       |                   |
| verbrugh#pionet.net           | Albert            |
| Verbrugh                      |                   |
| okoboji#prodigy.net           |                   |
| Loriann=20                    |                   |
| mehyar22#siol.net             | Mehyar            |
| Badii-Azandahi                |                   |
| scooter#taranaki.ac.nz        |                   |
| NUFAITH#wcnet.org             | Dennis            |
| Rule                          |                   |
| tr8770#bristol.ac.uk          | Tom               |
| Richards                      |                   |
| srm103#york.ac.uk             | Simon             |
| Mawhinney                     |                   |
| merlin#A470.demon.co.uk       | Darren Wyn        |
| Rees                          |                   |
| Graham#fragrant.demon.co.uk   | Graham            |
| Sorenson                      |                   |
| leili#Justice.Medford.MA.US   | Leili             |
| Towfigh                       |                   |
| Abstained                     |                   |
| -----                         |                   |
| ---                           |                   |
| sw.unit02.msn#cwix.com        | Sue Klein         |
| Gennario                      |                   |
| chris#kzim.com                | Christopher Robin |
| Zimmerman                     |                   |
| tikal#mailcity.com            | Samandar          |
| Roshan-Zamir                  |                   |
| neilc#wallaby.stanford.edu    | Neil              |
| Crellin                       |                   |
| schuette#s.imap.itd.umich.edu | Wade              |
| Schuette                      |                   |
| rick#helix.nih.gov            | Rick              |
| Troxel                        |                   |
| Invalid ballots               |                   |
| -----                         |                   |
| ---                           |                   |
| afshin.afraشتهh#utoronto.ca   | Afshin            |

Afrashteh  
! Disqualified  
webmaster#muntada.com Abdul-Rashid  
Abdullah  
! Ineligible address  
ALTAfH#aol.com  
! No vote statement in message  
McCraigB#aol.com Craig  
Boyd  
! No vote statement in message  
LISTSERV#H-NET.MSU.EDU L-Soft list server at H-Net - Humanities On-Line  
(1.8c)  
! No vote statement in message  
lbhollin#ust.hk Richard  
Hollinger  
! No vote statement in message  
smeanver#tm.net.my  
smeanver  
! No vote statement in message  
mezmer#globalnet.co.uk  
Bob/Zannie  
! No vote statement in message

To restore the email addresses above, pipe the ack list through the following command:

```
sed -e 's/#/@/g'
```

--  
Voting question & problems: Dave Cornejo <dave@dogwood.com>  
Voting address: vote@dogwood.com

-----  
From: Island Business Center (Bill Hyman)[SMTP:billh@samoatelco.com]  
Sent: Monday, January 18, 1999 7:18 PM  
To: dave@dogwood.com  
Cc: srb  
Subject: FW: RESULT: talk.religion.bahai passes 218:63

Dear Mr. Cornejo:

I have been forwarded the results of the CFV for talk.religion.bahai, by Mr. Glaysher, one of the proponents. I have no problem with posting the results, but query posting the Rationale and the Charter, which have already been posted on srb, but were included with the results. I consider that posting how individuals voted is also questionable unless each voter's permission has been obtained. I have placed these matters under advisement with the rest of the moderating team, but I would like your views on the subject before we make a decision.

Many thanks,  
Bill Hyman  
co-moderator  
soc.religion.bahai

-----  
From: "FG" <FG@hotmail.com>  
To: <bahai-faith@bcca.org>  
Subject: RESULT: talk.religion.bahai passes 218:63  
Date: Mon, 18 Jan 1999 17:25:58 -0500

From: Dave Cornejo <dave@dogwood.com>  
Subject: RESULT: talk.religion.bahai passes 218:63  
Date: Sunday, January 10, 1999 10:41 PM

RESULT  
unmoderated group talk.religion.bahai passes 218:63

There were 218 YES votes and 63 NO votes, for a total of 281 valid votes. There were 6 abstentions and 8 invalid ballots.

For a group to pass, YES votes must be at least 2/3 of all valid (YES and NO) votes. There must also be at least 100 more YES votes than NO votes.

A five day discussion period follows this announcement. If no serious allegations of voting irregularities are raised, the moderator of news.announce.newgroups will create the group shortly thereafter.

Newsgroups line:  
talk.religion.bahai Discussion of the Baha'i Faith.

Voting closed at 23:59:59 UTC, 25 Dec 1998.

This vote was conducted by a neutral third party. Questions about the proposed group should be directed to the proponent.

Proponent: FG <FG@hotmail.com>  
Proponent: Ron House <house@usq.edu.au>  
Proponent: Fran Baker <fran@crhc.uiuc.edu>  
Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>  
Proponent: John Walker <johnwalker@ozemail.com.au>  
Votetaker: Dave Cornejo <dave@dogwood.com>

RATIONALE: talk.religion.bahai

The newsgroup talk.religion.bahai is proposed to meet the need for an open and unmoderated forum for discussion of the Baha'i Faith within the structure of the Big 8 hierarchies.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai the opportunity to participate. It is noted that the alt.\* hierarchy is less well propagated than the talk.\* hierarchy; this has meant that many people who have voted YES on earlier proposals have been unable to join discussions on alt.religion.bahai.

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Readers are asked to observe standard netiquette in their use of this newsgroup.

The posting of articles not relevant to the Baha'i Faith is prohibited. Large ASCII graphics, large binaries, pornography, spam, and any postings of a purely personal or commercial nature are prohibited. To facilitate viewing in news readers that are not HTML-capable, HTML-formatted postings are strongly discouraged.

END CHARTER.

In addition to the groups named in the Newsgroups: header, the CFV and the eventual RESULT posts will be mailed to these mailing lists:

Mailing list name: Bahai Studies  
Submission address: bahai-st@johnco.cc.ks.us  
Request address: major@johnco.cc.ks.us

Mailing list name: bahai-faith  
Submission address: bahai-faith@egroups.com  
Request address: bahai-faith-subscribe@egroups.com

alt.religion  
soc.religion.eastern  
soc.religion.gnosis  
soc.religion.hindu  
soc.religion.paganism  
soc.religion.quaker  
soc.religion.unitarian-univ  
talk.religion.buddhism  
talk.religion.newage  
talk.philosophy.humanism  
talk.philosophy.misc  
uk.religion.interfaith  
uk.religion.misc  
uk.religion.other-faiths

Voted YES

|                           |           |
|---------------------------|-----------|
| garner#looksmart.com.au   | Rena      |
| Garner                    |           |
| johnn#mpx.com.au          | John      |
| New                       |           |
| mclark#tpgi.com.au        | Martin    |
| Clark                     |           |
| house#usq.edu.au          | Ron       |
| House                     |           |
| jmara#cyllene.uwa.edu.au  | Joel Jani |
| Marangella                |           |
| ghous#osr.nsw.gov.au      | Gitie     |
| House                     |           |
| billbrwr#compusmart.ab.ca | Bill      |
| Brewer                    |           |

|                                    |                            |
|------------------------------------|----------------------------|
| sugimotm#cuug.ab.ca                | Mike                       |
| Sugimoto                           |                            |
| crleech#freenet.carleton.ca        | Colin R.                   |
| Leech                              |                            |
| shaheedi#nbnnet.nb.ca              | Afzal                      |
| Shaheedi                           |                            |
| trustone#bc.sympatico.ca           | Akbarally                  |
| Meherally                          |                            |
| zarepour#mathstat.uottawa.ca       | Mahmoud                    |
| Zarepour.                          |                            |
| narayan123#123india.com            | Kanva                      |
| Narayan                            |                            |
| tierney#alloymail.com              | Sal                        |
| Tierney                            |                            |
| hanv#angelfire.com                 | Haq                        |
| Hanvey                             |                            |
| AAli929596#aol.com                 | Abdulnasser                |
| Ali                                |                            |
| BRaynor781#aol.com                 |                            |
| CRust60001#aol.com                 |                            |
| FG#aol.com                         | FG                         |
| HANI72#aol.com                     | Hani                       |
| Ayyad                              |                            |
| Jimo3#aol.com                      | Jim                        |
| Overmyer                           |                            |
| JoySafari#aol.com                  | Marcella                   |
| Hamilton                           |                            |
| KevinEco#aol.com                   | Kevin                      |
| Haines                             |                            |
| Macho786#aol.com                   | Maaz                       |
| Khan                               |                            |
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| PParvin#aol.com                    |                            |
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| Doe                                |                            |
| RobertNik#aol.com                  | Robert S                   |
| Nikjoo                             |                            |
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| Parent.                            |                            |
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| Masters                            |                            |
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| Elmasri                            |                            |
| macleod#beloved.com                | John                       |
| MacLeod                            |                            |
| alexdawson#bigfoot.com             | Alex                       |
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| kindervater#businessweekmail.com   | "Doc"                      |
| Kindervater                        |                            |
| tom4#canoemail.com                 | Thomas                     |
| Buckland                           |                            |
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| Abu-Hantash                        |                            |
| markow#chickmail.com               | Sassy                      |
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| Laudrigan#collegeclub.com          | Bud                        |
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| Belinda                            |                            |
| booda#datasync.com                 | Martin H.                  |
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| Macon)                             |                            |
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| Minai                              |                            |
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| john_brownston#educastmail.com     | John                       |
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| mercado959#email.com               | Jennifer                   |
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| rothbrian#mail.entrepreneurmag.com | Brian                      |
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| shaukat#erols.com                  | Khalid                     |
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| umaraadil#excite.com               |                            |
| Umar Aadil Abdul Rahman            | McKloskey                  |



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| Howard                        |                      |
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| <FONT =                       |                      |
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| sponseller#lycosmail.com      | David                |
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| EdythBadalian#MailAndNews.com | Edyth                |
| Badalian                      |                      |
| ogreen#mailcity.com           |                      |
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| jensen29#mailtag.com          | Edward               |
| Jensen                        |                      |
| hoffman#mailwire.com          | Larry                |
| Hoffman                       |                      |
| cipher#mindspring.com         |                      |
| Cipher                        |                      |
| unrein#cig.mot.com            | W.                   |
| Sanders-Unrein                |                      |
| billmc#email.msn.com          | Bill                 |
| McJohn                        |                      |
| chesshazlett#email.msn.com    | " and be immediately |
| followed                      |                      |
| olav#viking.mv.com            | Olav                 |
| Nieuwejaar                    |                      |
| hyle#my-dejanews.com          | Sohayl               |
| Shambashi                     |                      |
| marifok#my-dejanews.com       | Arif                 |
| Muljadi                       |                      |
| rlittle33#my-dejanews.com     | Robert               |
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|--------------------------------------------|------------|
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| rlcarr#animato.pn.com                      | Rich       |
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| E.Adams#pousa.com                          | Eileen     |
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| Raflin                                     |            |
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| Warren                                     |            |
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| Timken                                     |            |
| Safir_Ulhaque#raytheon.com                 | Safir      |
| Ulhaque                                    |            |
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| Shinsato                                   |            |
| imran#spsnet.com                           | Imran A.   |
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| Pan                                        |            |
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| Bernstein                                  |            |
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| lininger#theheadoffice.com                 | Lininger   |
| <BR>                                       |            |
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| Riecker                                    |            |
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| Mahmud                                     |            |
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| Lingel                                     |            |
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| arman_taj#yahoo.com                        | Arman      |
| Tajarobi                                   |            |
| galaxy001#yahoo.com                        |            |
| j.s.                                       |            |
| kruposki#yahoo.com                         | Andrew     |
| Krupowicz                                  |            |
| nimans#yahoo.com                           | Niman      |
| Shukairy                                   |            |
| padidehjan#yahoo.com                       |            |
| PadidehJan                                 |            |
| uhler668#yahoo.com                         | Nancy      |
| Uhler                                      |            |
| kakhtar#yours.com                          | Khalid     |
| Akhtar                                     |            |
| vote#kholdan.snafu.de                      | tobias     |
| erle                                       |            |
| indratmoko.poerwanto#heim6.tu-clausthal.de | Indratmoko |
| Poerwanto                                  |            |
| cstone#uclink4.berkeley.edu                | Chris      |
| Stone                                      |            |
| nmcnelly#bu.edu                            | N.A.F.     |
| McNelly                                    |            |
| hfung#CSUPomona.Edu                        | Henry      |
| Fung                                       |            |
| jdeutsch#osf1.gmu.edu                      | Jeffrey    |
| Deutsch                                    |            |
| jdresner#fas.harvard.edu                   | Jonathan   |
| Dresner                                    |            |
| jwalbrid#indiana.edu                       | John       |
| Walbridge                                  |            |
| moslem#MIT.EDU                             | Tarik      |
| Alatovic                                   |            |
| osborndo#pilot.msu.edu                     | Donald Z   |
| Osborn                                     |            |
| akhtars#ee.eng.ohio-state.edu              | Siraj      |
| Akhtar                                     |            |
| daas#bobcat.ent.ohiou.edu                  | Mutaz      |
| Daas                                       |            |
| wajahat#bobcat.ent.ohiou.edu               | Wajahat A  |
| Khan                                       |            |
| slipstk#olemiss.edu                        | Gordon     |
| Smith                                      |            |
| kopetsbj#cs.purdue.edu                     | Brett J.   |
| Kopetsky                                   |            |
| DELETE_Massoud.Ajami#sdsu.edu              | Massoud    |
| Ajami                                      |            |
| fran#crhc.uiuc.edu                         | Frances R. |
| Baker                                      |            |
| fbaker#ncsa.uiuc.edu                       | Frank      |
| Baker                                      |            |
| ashaikh#eecs.umich.edu                     | Anees      |

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|---------------------------------|------------------------|
| Shaikh                          |                        |
| nedsaleh#engin.umich.edu        | Nedal                  |
| Saleh                           |                        |
| jrcole#umich.edu                | Juan                   |
| Cole                            |                        |
| nizam#umich.edu                 | Nizam                  |
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| harinath#cs.umn.edu             | Raja R                 |
| Harinath                        |                        |
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| Hougen                          |                        |
| whitl005#tc.umn.edu             | Jonathan R             |
| Whitling                        |                        |
| dbowie#sas.upenn.edu            | David                  |
| Bowie                           |                        |
| aabdalla#pollux.usc.edu         | Ahmed                  |
| Abd-Allah                       |                        |
| endro#sys3.cs.usu.edu           | Endro                  |
| Kusumo                          |                        |
| malo#pop3.utoledo.edu           | Mohammed               |
| Alo                             |                        |
| ASyamil#uoft02.utoledo.edu      | John                   |
| Doe                             |                        |
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| Johnson                         |                        |
| aahmed#biology.biosci.wayne.edu | Aamina                 |
| Ahmed                           |                        |
| nali#med.wayne.edu              | Nasima                 |
| Ali                             |                        |
| rufinus#mbe.ece.wisc.edu        | J                      |
| Rufinus                         |                        |
| Paul.S.Wolf#alum.wpi.edu        | Paul S.                |
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| vsaarine#cs.Helsinki.FI         | Vesa                   |
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| bmcewan#healthnet.mrc.gm        | Bob                    |
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| Mastrakoulis                    |                        |
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| Yussof                          |                        |
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| sllpbx#ameritech.net            | Gene                   |
| Truto                           |                        |
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| davetayl#concentric.net         | David                  |
| Taylor                          |                        |
| islam662#CSSN.NET               | Sabeel                 |
| Ahmed</FONT>                    |                        |
| booko#earthlink.net             | Sharon                 |
| Bouchard                        |                        |
| oreocat#ETINTERNET.NET          | Gary L.                |
| King                            |                        |
| ljmoore#freespace.net           |                        |
| LarryMoore                      |                        |
| sas#frontiernet.net             |                        |
| Stuart S                        |                        |
| baird#gate.net                  | Baird                  |
| Stafford                        |                        |
| sinanju#gateway.net             | John                   |
| Noland                          |                        |
| lightspring#jps.net             | Thomas                 |
| Spellman                        |                        |
| rreini#mediaone.net             | Roger                  |
| Reini                           |                        |
| peterry#megalink.net            |                        |
| Peter=20                        |                        |
| bmathieu#micron.net             | Brent                  |
| Mathieu                         |                        |
| EPierce#ns.net                  | Eric D.                |
| Pierce                          |                        |
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| Tymchuk                         |                        |
| r.marsou#pmail.net              | Robert                 |
| Marsou                          |                        |
| RPittman#postmark.net           | Richard                |
| Pittman                         |                        |
| trhan#serv.net                  | Teri                   |
| Rhan                            |                        |
| alhadid#SoftHome.net            |                        |
| Muhammad=20                     |                        |
| m-t-head#surfari.net            | Lloyd                  |
| Madansky                        |                        |
| ayloush#usa.net                 | Hussam                 |
| Ayloush                         |                        |
| ceo4life#usa.net                | Harry                  |
| Clinkhammer                     |                        |
| Toadis#usa.net                  | Andres Gutierrez de    |
| Cos                             |                        |
| tommycarter#usa.net             | Tommy                  |
| Carter                          |                        |
| emilyjackson#webtv.net          | Emily                  |
| Jackson                         |                        |
| kaitlin_forrest#zensearch.net   | Kaitlin                |
| Forrest                         |                        |
| irina#rempt.xs4all.nl           | Irina                  |

|                              |                                  |
|------------------------------|----------------------------------|
| Rempt                        |                                  |
| forumbahai#es.co.nz          | Steve                            |
| Marshall                     |                                  |
| io#io.org                    | Islamic Information              |
| Office                       |                                  |
| irshad#irshad.org            | Muhammad                         |
| Irshad                       |                                  |
| peewee#scc.mi.org            | Jason                            |
| Wright                       |                                  |
| barthelmes#studentcenter.org | Sophia                           |
| Barthelmes                   |                                  |
| andrew#erlenstar.demon.co.uk | Andrew                           |
| Gierth                       |                                  |
| neil#nkelley.demon.co.uk     | neil                             |
| kelley                       |                                  |
| Chambers#fetchmail.co.uk     | Scott                            |
| Chambers                     |                                  |
| SamtheMan#postmaster.co.uk   |                                  |
| SamTHEMan                    |                                  |
| Voted NO                     |                                  |
| -----                        |                                  |
| ---                          |                                  |
| mansouri#one.net.au          | Shahab                           |
| Mansouri                     |                                  |
| dany.steyaert#ping.be        | Dany                             |
| Steyaert                     |                                  |
| carol_bowie#mindlink.bc.ca   | David                            |
| Bowie                        |                                  |
| towfiq#401kforum.com         | Mark                             |
| Towfiq                       |                                  |
| AErfani#aol.com              |                                  |
| Hlpflhanna#aol.com           | Debbie                           |
| Jenkins                      |                                  |
| Mac0000013#aol.com           |                                  |
| Starlet001#aol.com           | Katherine                        |
| Mayerovitch                  |                                  |
| kimdv#best.com               | Kim                              |
| DeVaughn                     |                                  |
| stainles#bga.com             | Dwight                           |
| Brown                        |                                  |
| david.ritscher#bigfoot.com   | David                            |
| Ritscher                     |                                  |
| r.woodlock#bigfoot.com       | Rachel                           |
| Butson                       |                                  |
| lcs#zk3.dec.com              | Larry                            |
| Smith                        |                                  |
| camm#enhanced.com            | Camm                             |
| Maguire                      |                                  |
| caryenochr#enochsvision.com  | Enoch's Vision, Inc. (Cary Enoch |
| R.)                          |                                  |
| wcol#erols.com               | William                          |
| Collins                      |                                  |
| tom-hodges#geocities.com     | Tom                              |
| Hodges                       |                                  |
| aromatica45@hotmail.com      | Victoria                         |
| Williams                     |                                  |
| bearone1@hotmail.com         | Gary                             |
| Rosenbaum                    |                                  |
| fazlollahi@hotmail.com       | Ahmad                            |
| Fazlollahi                   |                                  |
| rachel_t@hotmail.com         | Theresa                          |
| McClendon                    |                                  |
| screamingb@hotmail.com       | Screaming                        |
| Banshee                      |                                  |
| swatchking@hotmail.com       | Fred                             |
| Tague                        |                                  |
| jjam#spica.hpl.hp.com        | Jim                              |
| Jam                          |                                  |
| nightbrd#humboldt1.com       | Douglas                          |
| Myers                        |                                  |
| shohre#itis.com              | Shohreh                          |
| Mansouri                     |                                  |
| bruce.limber#juno.com        | Bruce D.                         |
| Limber                       |                                  |
| lpolk01#juno.com             | Linda L                          |
| Polk                         |                                  |
| palmtop#mailtag.com          | Bonnie                           |
| Blanford                     |                                  |
| djull#mindspring.com         | David                            |
| Jull                         |                                  |
| slr1bpz#mindspring.com       | George                           |
| McCoy                        |                                  |
| bfwkendo#netvigator.com      | Brian                            |
| Walker                       |                                  |
| chriseb#nortelnetworks.com   | Chris                            |
| Ebenezer                     |                                  |
| dc#panix.com                 | David W.                         |
| Crawford                     |                                  |
| persia#persia.com            | Robert                           |
| Moldenhauer                  |                                  |
| Sandy-Allan#dial.pipex.com   | Sandy                            |
| Allan                        |                                  |
| billh#samoatelco.com         | Bill                             |
| Hyman                        |                                  |
| doug.obrien#the-spa.com      | Doug                             |
| O'Brien                      |                                  |
| manialip#wowmail.com         | Kate                             |

|                             |            |
|-----------------------------|------------|
| Sparks                      |            |
| francis_uy@yahoo.com        | F          |
| Uy                          |            |
| Ekkehard.Uthke@gmx.de       | Ekkehard   |
| Uthke                       |            |
| naddy#mips.rhein-neckar.de  | Christian  |
| Weisgerber                  |            |
| cnelson#calpoly.edu         | Craig      |
| Nelson                      |            |
| aull#ll.mit.edu             | Brian      |
| Aull                        |            |
| rick#bcm.tmc.edu            | Richard H. |
| Miller                      |            |
| kohli#mail.ameritel.net     | Pat        |
| Kohli                       |            |
| helenko#bellsouth.net       | Helen      |
| Oney                        |            |
| cybrmage@dave-world.net     | Bud        |
| Polk                        |            |
| rogerb#foxinternet.net      | Roger      |
| Borseth                     |            |
| ellis#ftel.net              | Rick       |
| Ellis                       |            |
| vpdura#hiwaay.net           | Vic        |
| Dura                        |            |
| Scarecro#ime.net            | Tim        |
| Griffin                     |            |
| jcornell#lightspeed.net     | John B.    |
| Cornell                     |            |
| verbrugh#pionet.net         | Albert     |
| Verbrugh                    |            |
| okoboji#prodigy.net         |            |
| Loriann=20                  |            |
| mehyar22#siol.net           | Mehyar     |
| Badii-Azandahi              |            |
| scooter#taranaki.ac.nz      |            |
| NUFAITH#wcnet.org           | Dennis     |
| Rule                        |            |
| tr8770#bristol.ac.uk        | Tom        |
| Richards                    |            |
| srm103#york.ac.uk           | Simon      |
| Mawhinney                   |            |
| merlin#A470.demon.co.uk     | Darren Wyn |
| Rees                        |            |
| Graham#fragrant.demon.co.uk | Graham     |
| Sorenson                    |            |
| leili#Justice.Medford.MA.US | Leili      |
| Towfigh                     |            |

Abstained

|                               |                   |
|-------------------------------|-------------------|
| -----                         |                   |
| ---                           |                   |
| sw.unit02.msn#cwix.com        | Sue Klein         |
| Gennario                      |                   |
| chris#kzim.com                | Christopher Robin |
| Zimmerman                     |                   |
| tikal#mailcity.com            | Samandar          |
| Roshan-Zamir                  |                   |
| neilc#wallaby.stanford.edu    | Neil              |
| Crellin                       |                   |
| schuette#s.imap.itd.umich.edu | Wade              |
| Schuette                      |                   |
| rick#helix.nih.gov            | Rick              |
| Troxel                        |                   |

Invalid ballots

|                                                                                |              |
|--------------------------------------------------------------------------------|--------------|
| -----                                                                          |              |
| ---                                                                            |              |
| afshin.afrashteh#utoronto.ca                                                   | Afshin       |
| Afrashteh                                                                      |              |
| ! Disqualified                                                                 |              |
| webmaster#muntada.com                                                          | Abdul-Rashid |
| Abdullah                                                                       |              |
| ! Ineligible address                                                           |              |
| ALTAFH#aol.com                                                                 |              |
| ! No vote statement in message                                                 |              |
| McCraigB#aol.com                                                               | Craig        |
| Boyd                                                                           |              |
| ! No vote statement in message                                                 |              |
| LISTSERV#H-NET.MSU.EDU L-Soft list server at H-Net - Humanities On-Line (1.8c) |              |
| ! No vote statement in message                                                 |              |
| lbhollin#ust.hk                                                                | Richard      |
| Hollinger                                                                      |              |
| ! No vote statement in message                                                 |              |
| smeanver#tm.net.my                                                             |              |
| smeanver                                                                       |              |
| ! No vote statement in message                                                 |              |
| mezmer#globalnet.co.uk                                                         |              |
| Bob/Zannie                                                                     |              |
| ! No vote statement in message                                                 |              |

To restore the email addresses above, pipe the ack list through the following command:

```
sed -e 's/#/@/g'
```

--  
Voting question & problems: Dave Cornejo <dave@dogwood.com>  
Voting address: vote@dogwood.com

-----  
From: Island Business Center (Bill Hyman)[SMTP:billh@samoatelco.com]  
Sent: Monday, January 18, 1999 9:15 PM  
To: FG  
Cc: dave@dogwood.com  
Subject: Re: RESULT: talk.religion.bahai passes 218:63

Dear Mr. Glaysher:  
Your submission containing the results of the CFV for talk.religion.bahai  
will be replaced by the official report which has been requested.

Bill Hyman  
co-moderator  
soc.religion.bahai  
-----

> From: "FG" <FG@hotmail.com>  
> To: <bahai-faith@bccca.org>  
> Subject: RESULT: talk.religion.bahai passes 218:63  
> Date: Mon, 18 Jan 1999 17:25:58 -0500  
>  
>From: Dave Cornejo <dave@dogwood.com>  
>Subject: RESULT: talk.religion.bahai passes 218:63  
>Date: Sunday, January 10, 1999 10:41 PM  
>  
> RESULT  
> unmoderated group talk.religion.bahai passes 218:63  
>  
>There were 218 YES votes and 63 NO votes, for a total of 281 valid  
>votes. There were 6 abstentions and 8 invalid ballots.  
>  
>For a group to pass, YES votes must be at least 2/3 of all valid  
>(YES and NO) votes. There must also be at least 100 more YES votes  
>than NO votes.  
>  
>A five day discussion period follows this announcement. If no  
>serious allegations of voting irregularities are raised, the  
>moderator of news.announce.newgroups will create the group shortly  
>thereafter.  
>  
>Newsgroups line:  
>talk.religion.bahai Discussion of the Baha'i Faith.  
>  
>Voting closed at 23:59:59 UTC, 25 Dec 1998.  
>  
>This vote was conducted by a neutral third party. Questions  
>about the proposed group should be directed to the proponent.  
>  
>Proponent: FG <FG@hotmail.com>  
>Proponent: Ron House <house@usq.edu.au>  
>Proponent: Fran Baker <fran@crhc.uiuc.edu>  
>Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>  
>Proponent: John Walker <johnwalker@ozemail.com.au>  
>Votetaker: Dave Cornejo <dave@dogwood.com>  
>  
>RATIONALE: talk.religion.bahai  
>  
>The newsgroup talk.religion.bahai is proposed to meet the need for an  
>open and unmoderated forum for discussion of the Baha'i Faith within  
>the structure of the Big 8 hierarchies.  
>  
>The proponents intend that talk.religion.bahai will complement, rather  
>than supplant, the existing moderated group soc.religion.bahai, and  
>will provide those without access to alt.religion.bahai the  
>opportunity to participate. It is noted that the alt.\* hierarchy is  
>less well propagated than the talk.\* hierarchy; this has meant that  
>many people who have voted YES on earlier proposals have been unable  
>to join discussions on alt.religion.bahai.  
>  
>CHARTER: talk.religion.bahai  
>  
>All topics or ideas relevant to the Baha'i faith -- its history,  
>teachings, theology, etc. -- would be appropriate areas for  
>discussion.  
>  
>Talk.religion.bahai fills the need for a fully open and universally  
>accessible Internet forum about the Baha'i Faith. Postings may take  
>any point of view with regard to the Baha'i Faith. While this allows  
>criticism, it also fully opens the door for enquirers to see with  
>their own eyes and not through the eyes of their neighbors, asking  
>questions and reading replies from anyone who is interested in their  
>question.  
>  
>Readers are asked to observe standard netiquette in their use of this  
>newsgroup.  
>  
>Readers are asked to observe Baha'i standards of conduct and not to  
>start or prolong flamewars in the group, but to focus instead on  
>articles and threads written in more moderate terms.  
>  
>The posting of articles not relevant to the Baha'i Faith is  
>prohibited. Large ASCII graphics, large binaries, pornography, spam,

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>and any postings of a purely personal or commercial nature are
>prohibited. To facilitate viewing in news readers that are not
>HTML-capable, HTML-formatted postings are strongly discouraged.
>
>Cross-posting to irrelevant groups is also discouraged, and readers
>are encouraged to redirect follow-ups to reduce excessive
>cross-posting. Readers may also post articles that have been rejected
>>from soc.religion.bahai, so long as they conform to this charter.
>
>END CHARTER.
>
>
>DISTRIBUTION:
>
>In addition to the groups named in the Newsgroups: header, the CFV
>and the eventual RESULT posts will be mailed to these mailing lists:
>
>Mailing list name: Talisman
>Submission address: talisman@umich.edu
>Request address: jsgreen@umich.edu
>
>Mailing list name: Bahai Studies
>Submission address: bahai-st@johnco.cc.ks.us
>Request address: majon@johnco.cc.ks.us
>
>Mailing list name: h-Bahai
>Submission address: h-Bahai@h-net.msu.edu
>Request address: jrcole@umich.edu
>
>Mailing list name: bahai-faith
>Submission address: bahai-faith@egroups.com
>Request address: bahai-faith-subscribe@egroups.com
>
>Pointers directing readers to this CFV will be posted in these groups:
>
>alt.religion
>soc.religion.eastern
>soc.religion.gnosis
>soc.religion.hindu
>soc.religion.paganism
>soc.religion.quaker
>soc.religion.unitarian-univ
>talk.religion.buddhism
>talk.religion.newage
>talk.philosophy.humanism
>talk.philosophy.misc
>uk.religion.interfaith
>uk.religion.misc
>uk.religion.other-faiths
>
>
>
>talk.religion.bahai Final Voter list
>
>Voted YES
>-----
>---
>garner#looksmart.com.au          Rena
>Garner
>johnn#mpx.com.au                 John
>New
>mclark#tpgi.com.au               Martin
>Clark
>house#usq.edu.au                 Ron
>House
>jmara#cyllene.uwa.edu.au         Joel Jani
>Marangella
>ghous#osr.nsw.gov.au             Gitie
>House
>billbrwr#compusmart.ab.ca        Bill
>Brewer
>sugimoto#cuug.ab.ca              Mike
>Sugimoto
>crleech#freenet.carleton.ca      Colin R.
>Leech
>shaheedi#nbnnet.nb.ca            Afzal
>Shaheedi
>trustone#bc.sympatico.ca          Akbarally
>Meherally
>zarepour#mathstat.uottawa.ca     Mahmoud
>Zarepour.
>narayan123#123india.com           Kanva
>Narayan
>tierney#alloymail.com             Sal
>Tierney
>hanv#angelfire.com               Haq
>Hanvey
>AALi929596@aol.com               Abdulnasser
>Ali
>BRaynor781@aol.com
>CRust60001@aol.com
>FG@aol.com                        Frederick
>Glaysheer
>HANI72@aol.com                    Hani
>Ayyad
>Jimo3@aol.com                     Jim
>Overmyer

```

|                                     |                            |
|-------------------------------------|----------------------------|
| >JoySafari#aol.com                  | Marcella                   |
| >Hamilton                           |                            |
| >KevinEco#aol.com                   | Kevin                      |
| >Haines                             |                            |
| >Macho786#aol.com                   | Maaz                       |
| >Khan                               |                            |
| >Member1700#aol.com                 | Anthony A.                 |
| >Lee                                |                            |
| >PParvin#aol.com                    |                            |
| >RayHanania#aol.com                 | John                       |
| >Doe                                |                            |
| >RobertNik#aol.com                  | Robert S                   |
| >Nikjoo                             |                            |
| >SAMaso#aol.com                     | J. Eddie                   |
| >Parent.                            |                            |
| >Shaksway#aol.com                   | jim Davis                  |
| >(shaksway)                         |                            |
| >Smastr#aol.com                     | Sam                        |
| >Masters                            |                            |
| >amasri#dcn.att.com                 | Ala'a                      |
| >Elmasri                            |                            |
| >macleod#beloved.com                | John                       |
| >MacLeod                            |                            |
| >alexdawson#bigfoot.com             | Alex                       |
| >Dawson                             |                            |
| >kindervater#businessweekmail.com   | "Doc"                      |
| >Kindervater                        |                            |
| >tom4#canoemail.com                 | Thomas                     |
| >Buckland                           |                            |
| >sandraa#ccnmail.com                |                            |
| S.                                  |                            |
| >A.                                 |                            |
| >habuhant#CH2M.com                  | Haytham                    |
| >Abu-Hantash                        |                            |
| >markow#chickmail.com               | Sassy                      |
| >Markow                             |                            |
| >Laudrigan#collegeclub.com          | Bud                        |
| >Laudrigan                          |                            |
| >jgoldberg#condolawyers.com         | Jeffrey A.                 |
| >Goldberg                           |                            |
| >kathleenm#cybertrails.com          | McKibben                   |
| >Family                             |                            |
| >eridani#datasix.com                |                            |
| >Belinda                            |                            |
| >booda#datasync.com                 | Martin H.                  |
| >Booda                              |                            |
| >guymacon#deltanet.com              | guymacon#deltanet.com (Guy |
| >Macon)                             |                            |
| >vminai#spd.dsccc.com               | Viqar                      |
| >Minai                              |                            |
| >carducci#easypost.com              | Ladislaus                  |
| >Carducci                           |                            |
| >UNGARINO#ECardMail.Com             | Eleanor                    |
| >Ungarino                           |                            |
| >john_brownston#educastmail.com     | John                       |
| >Brownston                          |                            |
| >mercado959#email.com               | Jennifer                   |
| >Mercado                            |                            |
| >edwardiii#england.com              | Edward                     |
| >III                                |                            |
| >stomljen#enteract.com              | Steve                      |
| >Tomljenovic                        |                            |
| >rothbrian#mail.entrepreneurmag.com | Brian                      |
| >Roth                               |                            |
| >alshawa#erols.com                  | Amer                       |
| >Alshawa                            |                            |
| >shaukat#erols.com                  | Khalid                     |
| >Shaukat                            |                            |
| >tutstone#eudoramail.com            | Marlene                    |
| >Tutstone                           |                            |
| >lopezaz#excite.com                 | Jaime                      |
| >Lopez                              |                            |
| >umaraadil#excite.com               |                            |
| >Umar Aadil Abdul Rahman            | McKloskey                  |
| >Abdullah                           |                            |
| >gkerley#execpc.com                 | Gillam                     |
| >Kerley                             |                            |
| >david#farrar.com                   | David                      |
| >Farrar                             |                            |
| >lucie_vendome#fcmail.com           | Lucie                      |
| >Vendome                            |                            |
| >wilsonj#flashemail.com             | Jack                       |
| >Wilson                             |                            |
| >runchey467#fnmail.com              | Jeff                       |
| >Runchey                            |                            |
| >dave#frackit.com                   | Dave                       |
| >Ratcliffe                          |                            |
| >howie#giantsfan.com                | Ron                        |
| >Howard                             |                            |
| >kendrick64#GNWMail.com             | Steve                      |
| >Kendrick                           |                            |
| >BHoyt#goplay.com                   | Brian                      |
| >Hoyt                               |                            |
| >bjv#herbison.com                   | B.J.                       |
| >Herbison                           |                            |
| >maher#home.com                     | Maher                      |
| Bara                                |                            |
| >kat                                |                            |



|                                |                      |
|--------------------------------|----------------------|
| >c.nunez#hotbot.com            | Cindy                |
| >Nunez                         |                      |
| >burnettcj#hotmail.com         | Clara                |
| >Frade-Burnett                 |                      |
| >shakir_husain#hotmail.com     | Shakir               |
| >Husain                        |                      |
| >rdetweil#boi.hp.com           | Dick                 |
| >Detweiler                     |                      |
| >rshane#us.ibm.com             | Randall              |
| >Shane                         |                      |
| >goodlett#ignmail.com          | Jim                  |
| >Goodlett                      |                      |
| >takriti#ihorizons.com         | Mohamad              |
| >Takriti                       |                      |
| >hopegartner#iname.com         | Alice                |
| >Hopegartner                   |                      |
| >matthew_cromer#iname.com      | Matthew              |
| >Cromer                        |                      |
| >ramirazodi#iname.com          | Roohi                |
| >Amirazodi                     |                      |
| >muntada#inix.com              |                      |
| >Rashid                        |                      |
| >jaed#jaedworks.com            | Jeanne A. E.         |
| >DeVoto                        |                      |
| >kwame#jahoopa.com             | Kwame                |
| >Unanda                        |                      |
| >samorgan#java-man.com         |                      |
| ><FONT =                       |                      |
| >r_lee#jerusalemail.com        | Lee                  |
| >Rusan                         |                      |
| >Aansari#dc.jones.com          |                      |
| >Aamir=20                      |                      |
| >o_elkordy#juno.com            | Omar El              |
| >Kordy                         |                      |
| >Christensen#kansascity.com    | Len                  |
| >Christensen                   |                      |
| >henry42#mail.kmsp.com         | Henry                |
| >Wadsworth                     |                      |
| >todomanana#latino.com         | Miguel               |
| >Hernandez                     |                      |
| >David.Vessell#lpcorp.com      | David L.             |
| >Vessell                       |                      |
| >sponseller#lycosmail.com      | David                |
| >Sponseller                    |                      |
| >EdythBadalian#MailAndNews.com | Edyth                |
| >Badalian                      |                      |
| >ogreen#mailcity.com           |                      |
| >Ogreen                        |                      |
| >jensen29#mailtag.com          | Edward               |
| >Jensen                        |                      |
| >hoffman#mailwire.com          | Larry                |
| >Hoffman                       |                      |
| >cipher#mindspring.com         |                      |
| >Cipher                        |                      |
| >unrein#cig.mot.com            | W.                   |
| >Sanders-Unrein                |                      |
| >billmc#email.msn.com          | Bill                 |
| >McJohn                        |                      |
| >chesshazlett#email.msn.com    | " and be immediately |
| >followed                      |                      |
| >olav#viking.mv.com            | Olav                 |
| >Nieuwejaar                    |                      |
| >hyle#my-dejanews.com          | Sohayl               |
| >Shambashi                     |                      |
| >marifok#my-dejanews.com       | Arif                 |
| >Muljadi                       |                      |
| >rlittle33#my-dejanews.com     | Robert               |
| >Little                        |                      |
| >sutherland55#netradiomail.com | Lisa                 |
| >Sutherland                    |                      |
| >mirele#newsguy.com            | Deana M.             |
| >Holmes                        |                      |
| >dmarasco#npsnet.com           | David                |
| >Marasco                       |                      |
| >cgruber#us.oracle.com         | Christian Edward     |
| >Gruber                        |                      |
| >jtidwell#animato.pn.com       | Jenifer P.           |
| >Tidwell                       |                      |
| >rlcarr#animato.pn.com         | Rich                 |
| >Carreiro                      |                      |
| >ellenberg#popmail.com         | Jane                 |
| >Ellenberg                     |                      |
| >E.Adams#pousa.com             | Eileen               |
| >Adams                         |                      |
| >MRaflin#PREMIER-OIL.com       | Muhammad             |
| >Raflin                        |                      |
| >robertwarren#prontomail.com   | Robert               |
| >Warren                        |                      |
| >timken#prontomail.com         | Ruth                 |
| >Timken                        |                      |
| >Safir_Ulhaque#raytheon.com    | Safir                |
| >Ulhaque                       |                      |
| >jasonmeller#recyclermail.com  | Jason                |
| >Meller                        |                      |
| >griffin#rednecks.com          | Bud                  |
| >Griffin                       |                      |
| >chvatel#rotfl.com             | David                |
| >Chvatel                       |                      |

|                                             |            |
|---------------------------------------------|------------|
| >maruyama#sacbeemail.com                    | Victor     |
| >Maruyama                                   |            |
| >harold#shinsato.com                        | Harold     |
| >Shinsato                                   |            |
| >imran#spsnet.com                           | Imran A.   |
| >Mufti                                      |            |
| >pan#syix.com                               |            |
| >Pan                                        |            |
| >s.humes#talk21.com                         | Shirley    |
| >Humes                                      |            |
| >josephb#tezcat.com                         | Joe        |
| >Bernstein                                  |            |
| >charlotte#thedorm.com                      | Charlotte  |
| ><BR>                                       |            |
| >lininger#theheadoffice.com                 | Lininger   |
| ><BR>                                       |            |
| >AlvartRiecker#unbounded.com                | Alvart     |
| >Riecker                                    |            |
| >smahmud#uop.com                            | Shahid     |
| >Mahmud                                     |            |
| >lingel#email.women.com                     | Sam        |
| >Lingel                                     |            |
| >haldi#worldmailer.com                      | Kenneth    |
| >Haldi                                      |            |
| >arman_taj@yahoo.com                        | Arman      |
| >Tajarobi                                   |            |
| >galaxy001@yahoo.com                        |            |
| >j.s.                                       |            |
| >kruposki@yahoo.com                         | Andrew     |
| >Krupowicz                                  |            |
| >nimans@yahoo.com                           | Niman      |
| >Shukairy                                   |            |
| >padidehjan@yahoo.com                       |            |
| >PadidehJan                                 |            |
| >uhler668@yahoo.com                         | Nancy      |
| >Uhler                                      |            |
| >kakhtar#yours.com                          | Khalid     |
| >Akhtar                                     |            |
| >vote#kholdan.snafu.de                      | tobias     |
| >erle                                       |            |
| >indratmoko.poerwanto#heim6.tu-clausthal.de | Indratmoko |
| >Poerwanto                                  |            |
| >cstone#uclink4.berkeley.edu                | Chris      |
| >Stone                                      |            |
| >nmcnelly#bu.edu                            | N.A.F.     |
| >McNelly                                    |            |
| >hfung#CSUPomona.Edu                        | Henry      |
| >Fung                                       |            |
| >jdeutsch#osf1.gmu.edu                      | Jeffrey    |
| >Deutsch                                    |            |
| >jdresner#fas.harvard.edu                   | Jonathan   |
| >Dresner                                    |            |
| >jwalbrid#indiana.edu                       | John       |
| >Walbridge                                  |            |
| >moslem#MIT.EDU                             | Tarik      |
| >Alatovic                                   |            |
| >osborndo#pilot.msu.edu                     | Donald Z   |
| >Osborn                                     |            |
| >akhtars#ee.eng.ohio-state.edu              | Siraj      |
| >Akhtar                                     |            |
| >daas#bobcat.ent.ohiou.edu                  | Mutaz      |
| >Daas                                       |            |
| >wajahat#bobcat.ent.ohiou.edu               | Wajahat A  |
| >Khan                                       |            |
| >slipstk#olemiss.edu                        | Gordon     |
| >Smith                                      |            |
| >kopetsbj#cs.purdue.edu                     | Brett J.   |
| >Kopetsky                                   |            |
| >DELETE_Massoud.Ajami#sdsu.edu              | Massoud    |
| >Ajami                                      |            |
| >fran#crhc.uiuc.edu                         | Frances R. |
| >Baker                                      |            |
| >fbaker#ncsa.uiuc.edu                       | Frank      |
| >Baker                                      |            |
| >ashaikh#eecs.umich.edu                     | Anees      |
| >Shaikh                                     |            |
| >nedsaleh#engin.umich.edu                   | Nedal      |
| >Saleh                                      |            |
| >jrcole#umich.edu                           | Juan       |
| >Cole                                       |            |
| >nizam#umich.edu                            | Nizam      |
| >Arain                                      |            |
| >harinath#cs.umn.edu                        | Raja R     |
| >Harinath                                   |            |
| >hougen#cs.umn.edu                          | Dean       |
| >Hougen                                     |            |
| >whitl005#tc.umn.edu                        | Jonathan R |
| >Whitling                                   |            |
| >dbowie#sas.upenn.edu                       | David      |
| >Bowie                                      |            |
| >aabdalla#pollux.usc.edu                    | Ahmed      |
| >Abd-Allah                                  |            |
| >endro#sys3.cs.usu.edu                      | Endro      |
| >Kusumo                                     |            |
| >malo#pop3.utoledo.edu                      | Mohammed   |
| >Alo                                        |            |
| >ASyamil#uoft02.utoledo.edu                 | John       |
| >Doe                                        |            |

|                                  |                        |
|----------------------------------|------------------------|
| >pjohnson#vsla.edu               | K. Paul                |
| >Johnson                         |                        |
| >aahmed#biology.biosci.wayne.edu | Aamina                 |
| >Ahmed                           |                        |
| >nali#med.wayne.edu              | Nasima                 |
| >Ali                             |                        |
| >rufinus#mbe.ece.wisc.edu        | J                      |
| >Rufinus                         |                        |
| >Paul.S.Wolf#alum.wpi.edu        | Paul S.                |
| >Wolf                            |                        |
| >vsaarine#cs.Helsinki.FI         | Vesa                   |
| >Saarinen                        |                        |
| >bmcewan#healthnet.mrc.gm        | Bob                    |
| >McEwan.                         |                        |
| >nmas#otenet.gr                  | Nikos                  |
| >Mastrakoulis                    |                        |
| >khairol#tm.net.my               | Khairol Azmi           |
| >Yussof                          |                        |
| >rinerin#tm.net.my               | shahrin shah bin abdul |
| >rahman                          |                        |
| >sl1pbx#ameritech.net            | Gene                   |
| >Truto                           |                        |
| >mbkafes#bestweb.net             | &nbsp; Milissa         |
| >Boyer=20                        |                        |
| >davetayl#concentric.net         | David                  |
| >Taylor                          |                        |
| >islam662#CSSN.NET               | Sabeel                 |
| >Ahmed</FONT>                    |                        |
| >booko#earthlink.net             | Sharon                 |
| >Bouchard                        |                        |
| >oreocat#ETINTERNET.NET          | Gary L.                |
| >King                            |                        |
| >ljmoore#freespace.net           |                        |
| >LarryMoore                      |                        |
| >sas#frontiernet.net             |                        |
| >Stuart S                        |                        |
| >baird#gate.net                  | Baird                  |
| >Stafford                        |                        |
| >sinanju#gateway.net             | John                   |
| >Noland                          |                        |
| >lightspring#jps.net             | Thomas                 |
| >Spellman                        |                        |
| >rreini#mediaone.net             | Roger                  |
| >Reini                           |                        |
| >peterry#megalink.net            |                        |
| >Peter=20                        |                        |
| >bmathieu#micron.net             | Brent                  |
| >Mathieu                         |                        |
| >EPierce#ns.net                  | Eric D.                |
| >Pierce                          |                        |
| >jonboy#onlink.net               | Trevor                 |
| >Tymchuk                         |                        |
| >r.marsou#pmail.net              | Robert                 |
| >Marsou                          |                        |
| >RPittman#postmark.net           | Richard                |
| >Pittman                         |                        |
| >trhan#serv.net                  | Teri                   |
| >Rhan                            |                        |
| >alhadid#SoftHome.net            |                        |
| >Muhammad=20                     |                        |
| >m-t-head#surfari.net            | Lloyd                  |
| >Madansky                        |                        |
| >ayloush#usa.net                 | Hussam                 |
| >Ayloush                         |                        |
| >ceo4life#usa.net                | Harry                  |
| >Clinkhammer                     |                        |
| >Toadis#usa.net                  | Andres Gutierrez de    |
| >Cos                             |                        |
| >tommycarter#usa.net             | Tommy                  |
| >Carter                          |                        |
| >emilyjackson#webtv.net          | Emily                  |
| >Jackson                         |                        |
| >kaitlin_forrest#zensearch.net   | Kaitlin                |
| >Forrest                         |                        |
| >irina#rempt.xs4all.nl           | Irina                  |
| >Rempt                           |                        |
| >forumbahai#es.co.nz             | Steve                  |
| >Marshall                        |                        |
| >iio#iio.org                     | Islamic Information    |
| >Office                          |                        |
| >irshad#irshad.org               | Muhammad               |
| >Irshad                          |                        |
| >peewee#scc.mi.org               | Jason                  |
| >Wright                          |                        |
| >barthelmes#studentcenter.org    | Sophia                 |
| >Barthelmes                      |                        |
| >andrew#erlenstar.demon.co.uk    | Andrew                 |
| >Gierth                          |                        |
| >neil#nkelley.demon.co.uk        | neil                   |
| >kelley                          |                        |
| >Chambers#fetchmail.co.uk        | Scott                  |
| >Chambers                        |                        |
| >SamtheMan#postmaster.co.uk      |                        |
| >SamTHEMan                       |                        |
| >                                |                        |
| >Voted NO                        |                        |
| >-----                           |                        |
| -                                |                        |

|                              |                                  |
|------------------------------|----------------------------------|
| >---                         |                                  |
| >mansouri#one.net.au         | Shahab                           |
| >Mansouri                    |                                  |
| >dany.steyaert#ping.be       | Dany                             |
| >Steyaert                    |                                  |
| >carol_bowie#mindlink.bc.ca  | David                            |
| >Bowie                       |                                  |
| >towfiq#401kforum.com        | Mark                             |
| >Towfiq                      |                                  |
| >AERfani#aol.com             |                                  |
| >Hlpflhanna#aol.com          | Debbie                           |
| >Jenkins                     |                                  |
| >Mac0000013#aol.com          |                                  |
| >Starlet001#aol.com          | Katherine                        |
| >Mayerovitch                 |                                  |
| >kimdv#best.com              | Kim                              |
| >DeVaughn                    |                                  |
| >stainles#bga.com            | Dwight                           |
| >Brown                       |                                  |
| >david.ritscher#bigfoot.com  | David                            |
| >Ritscher                    |                                  |
| >r.woodlock#bigfoot.com      | Rachel                           |
| >Butson                      |                                  |
| >lcs#zk3.dec.com             | Larry                            |
| >Smith                       |                                  |
| >camm#enhanced.com           | Camm                             |
| >Maguire                     |                                  |
| >caryenochr#enochsvision.com | Enoch's Vision, Inc. (Cary Enoch |
| >R.)                         |                                  |
| >wcol#erols.com              | William                          |
| >Collins                     |                                  |
| >tom-hodges#geocities.com    | Tom                              |
| >Hodges                      |                                  |
| >aromatica45@hotmail.com     | Victoria                         |
| >Williams                    |                                  |
| >bearone1@hotmail.com        | Gary                             |
| >Rosenbaum                   |                                  |
| >fazlollahi@hotmail.com      | Ahmad                            |
| >Fazlollahi                  |                                  |
| >rachel_t@hotmail.com        | Theresa                          |
| >McClendon                   |                                  |
| >screamingb@hotmail.com      | Screaming                        |
| >Banshee                     |                                  |
| >swatchking@hotmail.com      | Fred                             |
| >Tague                       |                                  |
| >jjam#spica.hpl.hp.com       | Jim                              |
| >Jam                         |                                  |
| >nightbrd#humboldt1.com      | Douglas                          |
| >Myers                       |                                  |
| >shohreh#itis.com            | Shohreh                          |
| >Mansouri                    |                                  |
| >bruce.limber#juno.com       | Bruce D.                         |
| >Limber                      |                                  |
| >lpolk01#juno.com            | Linda L                          |
| >Polk                        |                                  |
| >palmtop#mailtag.com         | Bonnie                           |
| >Blanford                    |                                  |
| >djull#mindspring.com        | David                            |
| >Jull                        |                                  |
| >slr1bpz#mindspring.com      | George                           |
| >McCoy                       |                                  |
| >bfbwendo#netvigator.com     | Brian                            |
| >Walker                      |                                  |
| >chriseb#nortelnetworks.com  | Chris                            |
| >Ebenezer                    |                                  |
| >dc#panix.com                | David W.                         |
| >Crawford                    |                                  |
| >persia#persia.com           | Robert                           |
| >Moldenhauer                 |                                  |
| >Sandy-Allan#dial.pipex.com  | Sandy                            |
| >Allan                       |                                  |
| >billh#samoatelco.com        | Bill                             |
| >Hyman                       |                                  |
| >doug.obrien#the-spa.com     | Doug                             |
| >O'Brien                     |                                  |
| >manialip#wowmail.com        | Kate                             |
| >Sparks                      |                                  |
| >francis_uy@yahoo.com        |                                  |
| F                            |                                  |
| >Uy                          |                                  |
| >Ekkehard.Uthke#gmxd.de      | Ekkehard                         |
| >Uthke                       |                                  |
| >naddy#mips.rhein-neckar.de  | Christian                        |
| >Weisgerber                  |                                  |
| >cnelson#calpoly.edu         | Craig                            |
| >Nelson                      |                                  |
| >aull#ll.mit.edu             | Brian                            |
| >Aull                        |                                  |
| >rick#bcm.tmc.edu            | Richard H.                       |
| >Miller                      |                                  |
| >kohli#mail.ameritel.net     | Pat                              |
| >Kohli                       |                                  |
| >helenko#bellsouth.net       | Helen                            |
| >Oney                        |                                  |
| >cybrmage#dave-world.net     | Bud                              |
| >Polk                        |                                  |
| >rogerb#foxiinternet.net     | Roger                            |
| >Borseth                     |                                  |

```

>ellis#ftel.net                                Rick
>Ellis
>vpdura#hiwaay.net                             Vic
>Dura
>Scarecro#ime.net                             Tim
>Griffin
>jcornell#lightspeed.net                     John B.
>Cornell
>verbrugh#pionet.net                         Albert
>Verbrugh
>okoboji#prodigy.net
>Loriann=20
>mehyar22#siol.net                           Mehyar
>Badii-Azandahi
>scooter#taranaki.ac.nz
>NUFAITH#wcnet.org                           Dennis
>Rule
>tr8770#bristol.ac.uk                       Tom
>Richards
>srm103#york.ac.uk                           Simon
>Mawhinney
>merlin#A470.demon.co.uk                     Darren Wyn
>Rees
>Graham#fragrant.demon.co.uk                 Graham
>Sorenson
>leili#Justice.Medford.MA.US                 Leili
>Towfigh
>
>Abstained
>-----
-
>---
>sw.unit02.msn#cwix.com                       Sue Klein
>Gennario
>chris#kzim.com                               Christopher Robin
>Zimmerman
>ttikal@mailcity.com                         Samandar
>Roshan-Zamir
>neilc#wallaby.stanford.edu                  Neil
>Crellin
>schuette#s.imap.itd.umich.edu               Wade
>Schuette
>rick#helix.nih.gov                          Rick
>Troxel
>
>Invalid ballots
>-----
-
>---
>afshin.afrashteh#utoronto.ca                Afshin
>Afrashteh
>  ! Disqualified
>webmaster#muntada.com                       Abdul-Rashid
>Abdullah
>  ! Ineligible address
>ALTAFH#aol.com
>  ! No vote statement in message
>MeCraigB#aol.com                            Craig
>Boyd
>  ! No vote statement in message
>LISTSERV#H-NET.MSU.EDU  L-Soft list server at H-Net - Humanities On-Line
>(1.8c)
>  ! No vote statement in message
>lbhollin#ust.hk                             Richard
>Hollinger
>  ! No vote statement in message
>smeanver#tm.net.my
>smeanver
>  ! No vote statement in message
>mezmer#globalnet.co.uk
>Bob/Zannie
>  ! No vote statement in message
>
>To restore the email addresses above, pipe the ack list through the
>following command:
>
>  sed -e 's/#/@/g'
>
>---
>Voting question & problems: Dave Cornejo <dave@dogwood.com>
>Voting address: vote@dogwood.com
>

```

```

-----
From:    FG[SMTP:FG@hotmail.com]
Sent:    Monday, January 18, 1999 6:23 PM
To:      Island Business Center (Bill Hyman)
Subject:  Re: RESULT: talk.religion.bahai passes 218: 63

```

```

-----Original Message-----
From: Island Business Center (Bill Hyman) <billh@samoatelco.com>
To: FG@hotmail.com <FG@hotmail.com>
Cc: srb <srb-mods@bccca.org>
Date: Sunday, January 17, 1999 5:28 PM
Subject: FW: RESULT: talk.religion.bahai passes 218: 63

```

>Dear Mr. Glaysher:  
>  
>Congratulations. Persistence pays off.  
>  
>I am aware of the result of the TRB vote as one of the moderating team  
>forwarded it to the moderators from another forum, for their information.  
>The reason that the result has not been posted to soc.religion.bahai is  
>that  
>it has not yet been received as a submission for posting. The address  
>bahai-faith@egroups.com is unknown to me.  
>  
>If you would care to submit it I will post it. The address for submissions  
>is:  
>bahai-faith@bcca.org. I suggest that you do not include the charter as this  
>was already posted with the CFV and, as Baha'is believe in secret ballots,  
>I  
>will take posting the names of individual voters under advisement with the  
>other moderators.

I do not believe either one of us has the authority to delete the charter from the RESULT. It is part of the document and appears properly in each stage of the group formation process as regularly observed on Usenet. I am therefore sending you the original RESULT in a separate message to the address above.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>Our present policy is that only names and return addresses can be present  
>in  
>submitters' signatures.

>  
>Bill Hyman  
>co-moderator  
>soc.religion.bahai  
>-----  
>From: "FG" <FG@hotmail.com>  
>To: "srb" <srb-mods@bcca.org>  
>Subject: RESULT: talk.religion.bahai passes 218: 63  
>Date: Sun, 17 Jan 1999 15:56:07 -0500  
>

>Dear Mr. Hyman:  
>  
>Since I have not seen the RESULT appear on soc.religion.bahai,  
>I am taking the advice of a news.groupie and sending you myself  
>a copy of it. You may verify its authenticity on news.groups or  
>news.announce.newgroups.

>  
>I'm sure people on soc.religion.bahai, having read the RFD and  
>the CFV, would like to hear of the RESULT.

>  
>FG...The Bahai Faith & Religious Freedom of Conscience:  
><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>-----  
>                                RESULT  
>          unmoderated group talk.religion.bahai passes 218:63

>  
>There were 218 YES votes and 63 NO votes, for a total of 281 valid  
>votes. There were 6 abstentions and 8 invalid ballots.

>  
>For a group to pass, YES votes must be at least 2/3 of all valid  
>(YES and NO) votes. There must also be at least 100 more YES votes  
>than NO votes.

>  
>A five day discussion period follows this announcement. If no  
>serious allegations of voting irregularities are raised, the  
>moderator of news.announce.newgroups will create the group shortly  
>thereafter.

>  
>Newsgroups line:  
>talk.religion.bahai Discussion of the Baha'i Faith.

>  
>Voting closed at 23:59:59 UTC, 25 Dec 1998.

>  
>This vote was conducted by a neutral third party. Questions  
>about the proposed group should be directed to the proponent.

>  
>Proponent: FG <FG@hotmail.com>  
>Proponent: Ron House <house@usq.edu.au>  
>Proponent: Fran Baker <fran@crhc.uiuc.edu>  
>Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>  
>Proponent: John Walker <johnwalker@ozemail.com.au>  
>Votetaker: Dave Cornejo <dave@dogwood.com>  
>

>RATIONALE: talk.religion.bahai

>  
>The newsgroup talk.religion.bahai is proposed to meet the need for an  
>open and unmoderated forum for discussion of the Baha'i Faith within  
>the structure of the Big 8 hierarchies.

```

>
>The proponents intend that talk.religion.bahai will complement, rather
>than supplant, the existing moderated group soc.religion.bahai, and
>will provide those without access to alt.religion.bahai the
>opportunity to participate. It is noted that the alt.* hierarchy is
>less well propagated than the talk.* hierarchy; this has meant that
>many people who have voted YES on earlier proposals have been unable
>to join discussions on alt.religion.bahai.
>
>CHARTER: talk.religion.bahai
>
>All topics or ideas relevant to the Baha'i faith -- its history,
>teachings, theology, etc. -- would be appropriate areas for
>discussion.
>
>Talk.religion.bahai fills the need for a fully open and universally
>accessible Internet forum about the Baha'i Faith. Postings may take
>any point of view with regard to the Baha'i Faith. While this allows
>criticism, it also fully opens the door for enquirers to see with
>their own eyes and not through the eyes of their neighbors, asking
>questions and reading replies from anyone who is interested in their
>question.
>
>Readers are asked to observe standard netiquette in their use of this
>newsgroup.
>
>Readers are asked to observe Baha'i standards of conduct and not to
>start or prolong flamewars in the group, but to focus instead on
>articles and threads written in more moderate terms.
>
>The posting of articles not relevant to the Baha'i Faith is
>prohibited. Large ASCII graphics, large binaries, pornography, spam,
>and any postings of a purely personal or commercial nature are
>prohibited. To facilitate viewing in news readers that are not
>HTML-capable, HTML-formatted postings are strongly discouraged.
>
>Cross-posting to irrelevant groups is also discouraged, and readers
>are encouraged to redirect follow-ups to reduce excessive
>cross-posting. Readers may also post articles that have been rejected
>>from soc.religion.bahai, so long as they conform to this charter.
>
>END CHARTER.
>
>
>DISTRIBUTION:
>
>In addition to the groups named in the Newsgroups: header, the CFV
>and the eventual RESULT posts will be mailed to these mailing lists:
>
>Mailing list name: Talisman
>Submission address: talisman@umich.edu
>Request address: jsgreen@umich.edu
>
>Mailing list name: Bahai Studies
>Submission address: bahai-st@johnco.cc.ks.us
>Request address: majon@johnco.cc.ks.us
>
>Mailing list name: h-Bahai
>Submission address: h-Bahai@h-net.msu.edu
>Request address: jrcole@umich.edu
>
>Mailing list name: bahai-faith
>Submission address: bahai-faith@egroups.com
>Request address: bahai-faith-subscribe@egroups.com
>
>Pointers directing readers to this CFV will be posted in these groups:
>
>alt.religion
>soc.religion.eastern
>soc.religion.gnosis
>soc.religion.hindu
>soc.religion.paganism
>soc.religion.quaker
>soc.religion.unitarian-univ
>talk.religion.buddhism
>talk.religion.newage
>talk.philosophy.humanism
>talk.philosophy.misc
>uk.religion.interfaith
>uk.religion.misc
>uk.religion.other-faiths
>
>
>
>talk.religion.bahai Final Voter list
>
>Voted YES
>-----
>
>---
>garner#looksmart.com.au          Rena
>Garner
>johnn#mpx.com.au                 John
>New
>mclark#tpgi.com.au               Martin
>Clark
>house#usq.edu.au                 Ron
>House

```

|                                     |                            |
|-------------------------------------|----------------------------|
| >jmara#cyllene.uwa.edu.au           | Joel Jani                  |
| >Marangella                         |                            |
| >ghous#osr.nsw.gov.au               | Gitie                      |
| >House                              |                            |
| >billbrwr#compusmart.ab.ca          | Bill                       |
| >Brewer                             |                            |
| >sugimotm#cuug.ab.ca                | Mike                       |
| >Sugimoto                           |                            |
| >crleech#freenet.carleton.ca        | Colin R.                   |
| >Leech                              |                            |
| >shaheedi#nbnet.nb.ca               | Afzal                      |
| >Shaheedi                           |                            |
| >trustone#bc.sympatico.ca           | Akbarally                  |
| >Meherally                          |                            |
| >zarepour#mathstat.uottawa.ca       | Mahmoud                    |
| >Zarepour.                          |                            |
| >narayan123#123india.com            | Kanva                      |
| >Narayan                            |                            |
| >tierney#alloymail.com              | Sal                        |
| >Tierney                            |                            |
| >hanv#angelfire.com                 | Haq                        |
| >Hanvey                             |                            |
| >AAli929596#aol.com                 | Abdulnasser                |
| >Ali                                |                            |
| >BRaynor781#aol.com                 |                            |
| >CRust60001#aol.com                 |                            |
| >FG#aol.com                         | Frederick                  |
| >Glaysher                           |                            |
| >HANI72#aol.com                     | Hani                       |
| >Ayyad                              |                            |
| >Jimo3#aol.com                      | Jim                        |
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| >Zimmerman                                                               |                   |
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| >neilc#wallaby.stanford.edu                                              | Neil              |
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| >rick#helix.nih.gov                                                      | Rick              |
| >Troxel                                                                  |                   |
| >                                                                        |                   |
| >Invalid ballots                                                         |                   |
| >-----                                                                   |                   |
| -                                                                        |                   |
| >---                                                                     |                   |
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| >Afraشته                                                                 |                   |
| > ! Disqualified                                                         |                   |
| >webmaster#muntada.com                                                   | Abdul-Rashid      |
| >Abdullah                                                                |                   |
| > ! Ineligible address                                                   |                   |
| >ALTAfH#aol.com                                                          |                   |
| > ! No vote statement in message                                         |                   |
| >MeCraigB#aol.com                                                        | Craig             |
| >Boyd                                                                    |                   |
| > ! No vote statement in message                                         |                   |
| >LISTSERV#H-NET.MSU.EDU L-Soft list server at H-Net - Humanities On-Line |                   |
| >(1.8c)                                                                  |                   |
| > ! No vote statement in message                                         |                   |
| >lbhollin#ust.hk                                                         | Richard           |
| >Hollinger                                                               |                   |

```
> ! No vote statement in message
>smeanver#tm.net.my
>smeanver
> ! No vote statement in message
>mezmer#globalnet.co.uk
>Bob/Zannie
> ! No vote statement in message
>
>To restore the email addresses above, pipe the ack list through the
>following command:
>
> sed -e 's/#!/@/g'
>
>--
>Voting question & problems: Dave Cornejo <dave@dogwood.com>
>Voting address: vote@dogwood.com
>
>
```

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 18, 1999 6:25 PM  
To: bahai-faith@bcca.org  
Subject: RESULT: talk.religion.bahai passes 218:63

From: Dave Cornejo <dave@dogwood.com>  
Subject: RESULT: talk.religion.bahai passes 218:63  
Date: Sunday, January 10, 1999 10:41 PM

RESULT  
unmoderated group talk.religion.bahai passes 218:63

There were 218 YES votes and 63 NO votes, for a total of 281 valid votes. There were 6 abstentions and 8 invalid ballots.

For a group to pass, YES votes must be at least 2/3 of all valid (YES and NO) votes. There must also be at least 100 more YES votes than NO votes.

A five day discussion period follows this announcement. If no serious allegations of voting irregularities are raised, the moderator of news.announce.newgroups will create the group shortly thereafter.

Newsgroups line:  
talk.religion.bahai Discussion of the Baha'i Faith.

Voting closed at 23:59:59 UTC, 25 Dec 1998.

This vote was conducted by a neutral third party. Questions about the proposed group should be directed to the proponent.

Proponent: FG <FG@hotmail.com>  
Proponent: Ron House <house@usq.edu.au>  
Proponent: Fran Baker <fran@crhc.uiuc.edu>  
Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>  
Proponent: John Walker <johnwalker@ozemail.com.au>  
Votetaker: Dave Cornejo <dave@dogwood.com>

RATIONALE: talk.religion.bahai

The newsgroup talk.religion.bahai is proposed to meet the need for an open and unmoderated forum for discussion of the Baha'i Faith within the structure of the Big 8 hierarchies.

The proponents intend that talk.religion.bahai will complement, rather than supplant, the existing moderated group soc.religion.bahai, and will provide those without access to alt.religion.bahai the opportunity to participate. It is noted that the alt.\* hierarchy is less well propagated than the talk.\* hierarchy; this has meant that many people who have voted YES on earlier proposals have been unable to join discussions on alt.religion.bahai.

CHARTER: talk.religion.bahai

All topics or ideas relevant to the Baha'i faith -- its history, teachings, theology, etc. -- would be appropriate areas for discussion.

Talk.religion.bahai fills the need for a fully open and universally accessible Internet forum about the Baha'i Faith. Postings may take any point of view with regard to the Baha'i Faith. While this allows criticism, it also fully opens the door for enquirers to see with their own eyes and not through the eyes of their neighbors, asking questions and reading replies from anyone who is interested in their question.

Readers are asked to observe standard netiquette in their use of this newsgroup.

Readers are asked to observe Baha'i standards of conduct and not to start or prolong flamewars in the group, but to focus instead on articles and threads written in more moderate terms.

The posting of articles not relevant to the Baha'i Faith is prohibited. Large ASCII graphics, large binaries, pornography, spam, and any postings of a purely personal or commercial nature are prohibited. To facilitate viewing in news readers that are not HTML-capable, HTML-formatted postings are strongly discouraged.

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| Williams                    |                                  |
| bearone1@hotmail.com        | Gary                             |
| Rosenbaum                   |                                  |
| fazlollahi@hotmail.com      | Ahmad                            |
| Fazlollahi                  |                                  |
| rachel_t@hotmail.com        | Theresa                          |
| McClendon                   |                                  |
| screamingb@hotmail.com      | Screaming                        |
| Banshee                     |                                  |
| swatchking@hotmail.com      | Fred                             |
| Tague                       |                                  |
| jjam#spica.hpl.hp.com       | Jim                              |
| Jam                         |                                  |
| nightbrd#humboldt1.com      | Douglas                          |
| Myers                       |                                  |
| shohre#itis.com             | Shohreh                          |
| Mansouri                    |                                  |
| bruce.limber#juno.com       | Bruce D.                         |
| Limber                      |                                  |
| lpolk01#juno.com            | Linda L                          |
| Polk                        |                                  |
| palmtop#mailtag.com         | Bonnie                           |
| Blanford                    |                                  |
| djull#mindspring.com        | David                            |
| Jull                        |                                  |
| slr1bpz#mindspring.com      | George                           |
| McCoy                       |                                  |
| bfwkendo#netvigator.com     | Brian                            |
| Walker                      |                                  |
| chriseb#nortelnetworks.com  | Chris                            |
| Ebenezer                    |                                  |
| dc#panix.com                | David W.                         |
| Crawford                    |                                  |
| persia#persia.com           | Robert                           |
| Moldenhauer                 |                                  |
| Sandy-Allan#dial.pipex.com  | Sandy                            |
| Allan                       |                                  |
| billh#samoatelco.com        | Bill                             |
| Hyman                       |                                  |
| doug.obrien#the-spa.com     | Doug                             |
| O'Brien                     |                                  |
| manialip#wowmail.com        | Kate                             |
| Sparks                      |                                  |
| francis_uy@yahoo.com        | F                                |
| Uy                          |                                  |
| Ekkehard.Uthke@gmx.de       | Ekkehard                         |
| Uthke                       |                                  |
| naddy#mips.rhein-neckar.de  | Christian                        |
| Weisgerber                  |                                  |
| cnelson#calpoly.edu         | Craig                            |
| Nelson                      |                                  |
| aull#ll.mit.edu             | Brian                            |
| Aull                        |                                  |
| rick#bcm.tmc.edu            | Richard H.                       |
| Miller                      |                                  |
| kohli#mail.ameritel.net     | Pat                              |
| Kohli                       |                                  |
| helenko#bellsouth.net       | Helen                            |
| Oney                        |                                  |
| cybrmage#dave-world.net     | Bud                              |
| Polk                        |                                  |
| rogerb#foxinternet.net      | Roger                            |
| Borseth                     |                                  |
| ellis#ftel.net              | Rick                             |
| Ellis                       |                                  |
| vpdura#hiwaay.net           | Vic                              |
| Dura                        |                                  |
| Scarecro#ime.net            | Tim                              |
| Griffin                     |                                  |
| jcornell#lightspeed.net     | John B.                          |
| Cornell                     |                                  |
| verbrugh#pionet.net         | Albert                           |
| Verbrugh                    |                                  |
| okoboji#prodigy.net         |                                  |
| Loriann=20                  |                                  |
| mehyar22@siol.net           | Mehyar                           |

Badii-Azandahi  
scooter#taranaki.ac.nz  
NUFAITH#wcnet.org Dennis  
Rule  
tr8770#bristol.ac.uk Tom  
Richards  
srm103#york.ac.uk Simon  
Mawhinney  
merlin#A470.demon.co.uk Darren Wyn  
Rees  
Graham#fragrant.demon.co.uk Graham  
Sorenson  
leili#Justice.Medford.MA.US Leili  
Towfigh

Abstained

-----  
---  
sw.unit02.msn#cwix.com Sue Klein  
Gennario  
chris#kzim.com Christopher Robin  
Zimmerman  
tikal#mailcity.com Samandar  
Roshan-Zamir  
neilc#wallaby.stanford.edu Neil  
Crellin  
schuette#s.imap.itd.umich.edu Wade  
Schuette  
rick#helix.nih.gov Rick  
Troxel

Invalid ballots

-----  
---  
afshin.afraشته#utoronto.ca Afshin  
Afraشته  
! Disqualified  
webmaster#muntada.com Abdul-Rashid  
Abdullah  
! Ineligible address  
ALTAFH#aol.com  
! No vote statement in message  
MeCraigB#aol.com Craig  
Boyd  
! No vote statement in message  
LISTSERV#H-NET.MSU.EDU L-Soft list server at H-Net - Humanities On-Line  
(1.8c)  
! No vote statement in message  
lbhollin#ust.hk Richard  
Hollinger  
! No vote statement in message  
smeanver#tm.net.my  
smeanver  
! No vote statement in message  
mezmer#globalnet.co.uk  
Bob/Zannie  
! No vote statement in message

To restore the email addresses above, pipe the ack list through the  
following command:

```
sed -e 's/#/@/g'
```

--  
Voting question & problems: Dave Cornejo <dave@dogwood.com>  
Voting address: vote@dogwood.com

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 19, 1999 9:45 AM  
To: Fran Baker; Frank Baker; Ron House  
Subject: Fw: RESULT: talk.religion.bahai passes 218: 63

The latest ignorance from Hyman.....

-----Original Message-----  
From: Island Business Center (Bill Hyman) <billh@samoatelco.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Cc: srb <srb-mods@bccca.org>  
Date: Sunday, January 17, 1999 5:28 PM  
Subject: FW: RESULT: talk.religion.bahai passes 218: 63

>Dear Mr. Glaysher:  
>  
>Congratulations. Persistence pays off.  
>  
>I am aware of the result of the TRB vote as one of the moderating team  
>forwarded it to the moderators from another forum, for their information.  
>The reason that the result has not been posted to soc.religion.bahai is  
that  
>it has not yet been received as a submission for posting. The address  
>bahai-faith@egroups.com is unknown to me.  
>  
>If you would care to submit it I will post it. The address for submissions  
>is:  
>bahai-faith@bccca.org. I suggest that you do not include the charter as this  
>was already posted with the CFV and, as Baha'is believe in secret ballots,  
I  
>will take posting the names of individual voters under advisement with the

>other moderators.  
>  
>Our present policy is that only names and return addresses can be present  
in  
>submitters' signatures.  
>  
>Bill Hyman  
>co-moderator  
>soc.religion.bahai  
>-----  
>From: "FG" <FG@hotmail.com>  
>To: "srb" <srb-mods@bcca.org>  
>Subject: RESULT: talk.religion.bahai passes 218: 63  
>Date: Sun, 17 Jan 1999 15:56:07 -0500  
>  
>Dear Mr. Hyman:  
>  
>Since I have not seen the RESULT appear on soc.religion.bahai,  
>I am taking the advice of a news.groupie and sending you myself  
>a copy of it. You may verify its authenticity on news.groups or  
>news.announce.newgroups.  
>  
>I'm sure people on soc.religion.bahai, having read the RFD and  
>the CFV, would like to hear of the RESULT.  
>  
>FG...The Bahai Faith & Religious Freedom of Conscience:  
><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>  
>  
>  
>-----  
>  
>                                RESULT  
>                unmoderated group talk.religion.bahai passes 218:63  
>  
>There were 218 YES votes and 63 NO votes, for a total of 281 valid  
>votes. There were 6 abstentions and 8 invalid ballots.  
>  
>For a group to pass, YES votes must be at least 2/3 of all valid  
>(YES and NO) votes. There must also be at least 100 more YES votes  
>than NO votes.  
>  
>A five day discussion period follows this announcement. If no  
>serious allegations of voting irregularities are raised, the  
>moderator of news.announce.newgroups will create the group shortly  
>thereafter.  
>  
>Newsgroups line:  
>talk.religion.bahai Discussion of the Baha'i Faith.  
>  
>Voting closed at 23:59:59 UTC, 25 Dec 1998.  
>  
>This vote was conducted by a neutral third party. Questions  
>about the proposed group should be directed to the proponent.  
>  
>Proponent: FG <FG@hotmail.com>  
>Proponent: Ron House <house@usq.edu.au>  
>Proponent: Fran Baker <fran@crhc.uiuc.edu>  
>Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>  
>Proponent: John Walker <johnwalker@ozemail.com.au>  
>Votetaker: Dave Cornejo <dave@dogwood.com>  
>  
>RATIONALE: talk.religion.bahai  
>  
>The newsgroup talk.religion.bahai is proposed to meet the need for an  
>open and unmoderated forum for discussion of the Baha'i Faith within  
>the structure of the Big 8 hierarchies.  
>  
>The proponents intend that talk.religion.bahai will complement, rather  
>than supplant, the existing moderated group soc.religion.bahai, and  
>will provide those without access to alt.religion.bahai the  
>opportunity to participate. It is noted that the alt.\* hierarchy is  
>less well propagated than the talk.\* hierarchy; this has meant that  
>many people who have voted YES on earlier proposals have been unable  
>to join discussions on alt.religion.bahai.  
>  
>CHARTER: talk.religion.bahai  
>  
>All topics or ideas relevant to the Baha'i faith -- its history,  
>teachings, theology, etc. -- would be appropriate areas for  
>discussion.  
>  
>Talk.religion.bahai fills the need for a fully open and universally  
>accessible Internet forum about the Baha'i Faith. Postings may take  
>any point of view with regard to the Baha'i Faith. While this allows  
>criticism, it also fully opens the door for enquirers to see with  
>their own eyes and not through the eyes of their neighbors, asking  
>questions and reading replies from anyone who is interested in their  
>question.  
>  
>Readers are asked to observe standard netiquette in their use of this  
>newsgroup.  
>  
>Readers are asked to observe Baha'i standards of conduct and not to  
>start or prolong flamewars in the group, but to focus instead on  
>articles and threads written in more moderate terms.  
>  
>The posting of articles not relevant to the Baha'i Faith is

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>prohibited. Large ASCII graphics, large binaries, pornography, spam,
>and any postings of a purely personal or commercial nature are
>prohibited. To facilitate viewing in news readers that are not
>HTML-capable, HTML-formatted postings are strongly discouraged.
>
>Cross-posting to irrelevant groups is also discouraged, and readers
>are encouraged to redirect follow-ups to reduce excessive
>cross-posting. Readers may also post articles that have been rejected
>>from soc.religion.bahai, so long as they conform to this charter.
>
>END CHARTER.
>
>
>DISTRIBUTION:
>
>In addition to the groups named in the Newsgroups: header, the CFV
>and the eventual RESULT posts will be mailed to these mailing lists:
>
>Mailing list name: Talisman
>Submission address: talisman@umich.edu
>Request address: jsgreen@umich.edu
>
>Mailing list name: Bahai Studies
>Submission address: bahai-st@johnco.cc.ks.us
>Request address: major@johnco.cc.ks.us
>
>Mailing list name: h-Bahai
>Submission address: h-Bahai@h-net.msu.edu
>Request address: jrcole@umich.edu
>
>Mailing list name: bahai-faith
>Submission address: bahai-faith@egroups.com
>Request address: bahai-faith-subscribe@egroups.com
>
>Pointers directing readers to this CFV will be posted in these groups:
>
>alt.religion
>soc.religion.eastern
>soc.religion.gnosis
>soc.religion.hindu
>soc.religion.paganism
>soc.religion.quaker
>soc.religion.unitarian-univ
>talk.religion.buddhism
>talk.religion.newage
>talk.philosophy.humanism
>talk.philosophy.misc
>uk.religion.interfaith
>uk.religion.misc
>uk.religion.other-faiths
>
>
>
>talk.religion.bahai Final Voter list
>
>Voted YES
>-----
>
>---
>garner#looksmart.com.au          Rena
>Garner
>johnn#mpx.com.au                 John
>New
>mclark#tpgi.com.au               Martin
>Clark
>house#usq.edu.au                 Ron
>House
>jmara#cyllene.uwa.edu.au         Joel Jani
>Marangella
>ghous#osr.nsw.gov.au             Gitie
>House
>billbrwr#compusmart.ab.ca        Bill
>Brewer
>sugimotm#cuug.ab.ca              Mike
>Sugimoto
>crleech#freenet.carleton.ca      Colin R.
>Leech
>shaheedi#nbnet.nb.ca             Afzal
>Shaheedi
>trustone#bc.sympatico.ca          Akbarally
>Meherally
>zarepour#mathstat.uottawa.ca     Mahmoud
>Zarepour.
>narayan123#123india.com           Kanva
>Narayan
>tierney#alloymail.com             Sal
>Tierney
>hanv#angelfire.com               Haq
>Hanvey
>AAl929596@aol.com                Abdulnasser
>Ali
>BRaynor781@aol.com
>CRust60001@aol.com
>FG#aol.com                        Frederick
>Glaysheer
>HANI72@aol.com                    Hani
>Ayyad
>Jimo3@aol.com                     Jim

```

|                                     |                            |
|-------------------------------------|----------------------------|
| >Overmyer                           |                            |
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| >Hamilton                           |                            |
| >KevinEco#aol.com                   | Kevin                      |
| >Haines                             |                            |
| >Macho786#aol.com                   | Maaz                       |
| >Khan                               |                            |
| >Member1700#aol.com                 | Anthony A.                 |
| >Lee                                |                            |
| >PParvin#aol.com                    |                            |
| >RayHanania#aol.com                 | John                       |
| >Doe                                |                            |
| >RobertNik#aol.com                  | Robert S                   |
| >Nikjoo                             |                            |
| >SAMaso#aol.com                     | J. Eddie                   |
| >Parent.                            |                            |
| >Shaksway#aol.com                   | jim Davis                  |
| >(shaksway)                         |                            |
| >Smastr#aol.com                     | Sam                        |
| >Masters                            |                            |
| >amasri#dcn.att.com                 | Ala'a                      |
| >Elmasri                            |                            |
| >macleod#beloved.com                | John                       |
| >MacLeod                            |                            |
| >alexdawson#bigfoot.com             | Alex                       |
| >Dawson                             |                            |
| >kindervater#businessweekmail.com   | "Doc"                      |
| >Kindervater                        |                            |
| >tom4#canoemail.com                 | Thomas                     |
| >Buckland                           |                            |
| >sandraa#ccnmail.com                |                            |
| S.                                  |                            |
| >A.                                 |                            |
| >habuhant#CH2M.com                  | Haytham                    |
| >Abu-Hantash                        |                            |
| >markow#chickmail.com               | Sassy                      |
| >Markow                             |                            |
| >Laudrigan#collegeclub.com          | Bud                        |
| >Laudrigan                          |                            |
| >jgoldberg#condolawyers.com         | Jeffrey A.                 |
| >Goldberg                           |                            |
| >kathleenm#cybertrails.com          | McKibben                   |
| >Family                             |                            |
| >eridani#datasix.com                |                            |
| >Belinda                            |                            |
| >booda#datasync.com                 | Martin H.                  |
| >Booda                              |                            |
| >guymacon#deltanet.com              | guymacon#deltanet.com (Guy |
| >Macon)                             |                            |
| >vminai#spd.dsccc.com               | Viqar                      |
| >Minai                              |                            |
| >carducci#easypost.com              | Ladislaus                  |
| >Carducci                           |                            |
| >UNGARINO#ECardMail.Com             | Eleanor                    |
| >Ungarino                           |                            |
| >john_brownston#educastmail.com     | John                       |
| >Brownston                          |                            |
| >mercado959#email.com               | Jennifer                   |
| >Mercado                            |                            |
| >edwardiii#england.com              | Edward                     |
| >III                                |                            |
| >stomljen#enteract.com              | Steve                      |
| >Tomljenovic                        |                            |
| >rothbrian#mail.entrepreneurmag.com | Brian                      |
| >Roth                               |                            |
| >alshawaw#erols.com                 | Amer                       |
| >Alshawaw                           |                            |
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| >tutstone#eudoramail.com            | Marlene                    |
| >Tutstone                           |                            |
| >lopezaz#excite.com                 | Jaime                      |
| >Lopez                              |                            |
| >umaraadil#excite.com               |                            |
| >Umar Aadil Abdul Rahman            | McKloskey                  |
| >Abdullah                           |                            |
| >gkerley#execpc.com                 | Gillam                     |
| >Kerley                             |                            |
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| >Farrar                             |                            |
| >lucie_vendome#fcmail.com           | Lucie                      |
| >Vendome                            |                            |
| >wilsonj#flashemail.com             | Jack                       |
| >Wilson                             |                            |
| >runchey467#fnmail.com              | Jeff                       |
| >Runchey                            |                            |
| >dave#frackit.com                   | Dave                       |
| >Ratcliffe                          |                            |
| >howie#giantsfan.com                | Ron                        |
| >Howard                             |                            |
| >kendrick64#GNWMail.com             | Steve                      |
| >Kendrick                           |                            |
| >BHoyt#goplay.com                   | Brian                      |
| >Hoyt                               |                            |
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| >Herbison                           |                            |
| >maher#home.com                     | Maher                      |
| >Barakat                            |                            |



|                                |                      |
|--------------------------------|----------------------|
| >c.nunez#hotbot.com            | Cindy                |
| >Nunez                         |                      |
| >burnettcj#hotmail.com         | Clara                |
| >Frade-Burnett                 |                      |
| >shakir_husain#hotmail.com     | Shakir               |
| >Husain                        |                      |
| >rdetweil#boi.hp.com           | Dick                 |
| >Detweiler                     |                      |
| >rshane#us.ibm.com             | Randall              |
| >Shane                         |                      |
| >goodlett#ignmail.com          | Jim                  |
| >Goodlett                      |                      |
| >takriti#ihorizons.com         | Mohamad              |
| >Takriti                       |                      |
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| >Hopegartner                   |                      |
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| >Amirazodi                     |                      |
| >muntada#inix.com              |                      |
| >Rashid                        |                      |
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| >DeVoto                        |                      |
| >kwame#jahoopa.com             | Kwame                |
| >Unanda                        |                      |
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| ><FONT =                       |                      |
| >r_lee#jerusalemail.com        | Lee                  |
| >Rusan                         |                      |
| >Aansari#dc.jones.com          |                      |
| >Aamir=20                      |                      |
| >o_elkordy#juno.com            | Omar El              |
| >Kordy                         |                      |
| >Christensen#kansascity.com    | Len                  |
| >Christensen                   |                      |
| >henry42#mail.kmsp.com         | Henry                |
| >Wadsworth                     |                      |
| >todomanana#latino.com         | Miguel               |
| >Hernandez                     |                      |
| >David.Vessell#lpcorp.com      | David L.             |
| >Vessell                       |                      |
| >sponseller#lycosmail.com      | David                |
| >Sponseller                    |                      |
| >EdythBadalian#MailAndNews.com | Edyth                |
| >Badalian                      |                      |
| >ogreen#mailcity.com           |                      |
| >Ogreen                        |                      |
| >jensen29#mailtag.com          | Edward               |
| >Jensen                        |                      |
| >hoffman#mailwire.com          | Larry                |
| >Hoffman                       |                      |
| >cipher#mindspring.com         |                      |
| >Cipher                        |                      |
| >unrein#cig.mot.com            | W.                   |
| >Sanders-Unrein                |                      |
| >billmc#email.msn.com          | Bill                 |
| >McJohn                        |                      |
| >chesshazlett#email.msn.com    | " and be immediately |
| >followed                      |                      |
| >olav#viking.mv.com            | Olav                 |
| >Nieuwejaar                    |                      |
| >hyle#my-dejanews.com          | Sohayl               |
| >Shambashi                     |                      |
| >marifok#my-dejanews.com       | Arif                 |
| >Muljadi                       |                      |
| >rlittle33#my-dejanews.com     | Robert               |
| >Little                        |                      |
| >sutherland55#netradiomail.com | Lisa                 |
| >Sutherland                    |                      |
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| >Holmes                        |                      |
| >dmarasco#npsnet.com           | David                |
| >Marasco                       |                      |
| >cgruber#us.oracle.com         | Christian Edward     |
| >Gruber                        |                      |
| >jtidwell#animato.pn.com       | Jenifer P.           |
| >Tidwell                       |                      |
| >rlcarr#animato.pn.com         | Rich                 |
| >Carreiro                      |                      |
| >ellenberg#popmail.com         | Jane                 |
| >Ellenberg                     |                      |
| >E.Adams#pousa.com             | Eileen               |
| >Adams                         |                      |
| >MRaflin#PREMIER-OIL.com       | Muhammad             |
| >Raflin                        |                      |
| >robertwarren#prontomail.com   | Robert               |
| >Warren                        |                      |
| >timken#prontomail.com         | Ruth                 |
| >Timken                        |                      |
| >Safir_Ulhaque#raytheon.com    | Safir                |
| >Ulhaque                       |                      |
| >jasonmeller#recyclermail.com  | Jason                |
| >Meller                        |                      |
| >griffin#rednecks.com          | Bud                  |
| >Griffin                       |                      |
| >chvatel#rotfl.com             | David                |
| >Chvatel                       |                      |

|                                             |            |
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| >harold#shinsato.com                        | Harold     |
| >Shinsato                                   |            |
| >imran#spsnet.com                           | Imran A.   |
| >Mufti                                      |            |
| >pan#syix.com                               |            |
| >Pan                                        |            |
| >s.humes#talk21.com                         | Shirley    |
| >Humes                                      |            |
| >josephb#tezcat.com                         | Joe        |
| >Bernstein                                  |            |
| >charlotte#thedorm.com                      | Charlotte  |
| ><BR>                                       |            |
| >lininger#theheadoffice.com                 | Lininger   |
| ><BR>                                       |            |
| >AlvartRiecker#unbounded.com                | Alvart     |
| >Riecker                                    |            |
| >smahmud#uop.com                            | Shahid     |
| >Mahmud                                     |            |
| >lingel#email.women.com                     | Sam        |
| >Lingel                                     |            |
| >haldi#worldmailer.com                      | Kenneth    |
| >Haldi                                      |            |
| >arman_taj@yahoo.com                        | Arman      |
| >Tajarobi                                   |            |
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| >j.s.                                       |            |
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| >nimans@yahoo.com                           | Niman      |
| >Shukairy                                   |            |
| >padidehjan@yahoo.com                       |            |
| >PadidehJan                                 |            |
| >uhler668@yahoo.com                         | Nancy      |
| >Uhler                                      |            |
| >kakhtar#yours.com                          | Khalid     |
| >Akhtar                                     |            |
| >vote#kholdan.snafu.de                      | tobias     |
| >erle                                       |            |
| >indratmoko.poerwanto#heim6.tu-clausthal.de | Indratmoko |
| >Poerwanto                                  |            |
| >cstone#uclink4.berkeley.edu                | Chris      |
| >Stone                                      |            |
| >nmcnelly#bu.edu                            | N.A.F.     |
| >McNelly                                    |            |
| >hfung#CSUPomona.Edu                        | Henry      |
| >Fung                                       |            |
| >jdeutsch#osf1.gmu.edu                      | Jeffrey    |
| >Deutsch                                    |            |
| >jdresner#fas.harvard.edu                   | Jonathan   |
| >Dresner                                    |            |
| >jwalbrid#indiana.edu                       | John       |
| >Walbridge                                  |            |
| >moslem#MIT.EDU                             | Tarik      |
| >Alatovic                                   |            |
| >osborndo#pilot.msu.edu                     | Donald Z   |
| >Osborn                                     |            |
| >akhtars#ee.eng.ohio-state.edu              | Siraj      |
| >Akhtar                                     |            |
| >daas#bobcat.ent.ohiou.edu                  | Mutaz      |
| >Daas                                       |            |
| >wajahat#bobcat.ent.ohiou.edu               | Wajahat A  |
| >Khan                                       |            |
| >slipstk#olemiss.edu                        | Gordon     |
| >Smith                                      |            |
| >kopetsbj#cs.purdue.edu                     | Brett J.   |
| >Kopetsky                                   |            |
| >DELETE_Massoud.Ajami#sdsu.edu              | Massoud    |
| >Ajami                                      |            |
| >fran#crhc.uiuc.edu                         | Frances R. |
| >Baker                                      |            |
| >fbaker#ncsa.uiuc.edu                       | Frank      |
| >Baker                                      |            |
| >ashaikh#eecs.umich.edu                     | Anees      |
| >Shaikh                                     |            |
| >nedsaleh#engin.umich.edu                   | Nedal      |
| >Saleh                                      |            |
| >jrcole#umich.edu                           | Juan       |
| >Cole                                       |            |
| >nizam#umich.edu                            | Nizam      |
| >Arain                                      |            |
| >harinath#cs.umn.edu                        | Raja R     |
| >Harinath                                   |            |
| >hougen#cs.umn.edu                          | Dean       |
| >Hougen                                     |            |
| >whitl005#tc.umn.edu                        | Jonathan R |
| >Whitling                                   |            |
| >dbowie#sas.upenn.edu                       | David      |
| >Bowie                                      |            |
| >aabdalla#pollux.usc.edu                    | Ahmed      |
| >Abd-Allah                                  |            |
| >endro#sys3.cs.usu.edu                      | Endro      |
| >Kusumo                                     |            |
| >malo#pop3.utoledo.edu                      | Mohammed   |
| >Alo                                        |            |
| >ASyamil#uoft02.utoledo.edu                 | John       |
| >Doe                                        |            |

|                                  |                        |
|----------------------------------|------------------------|
| >pjohnson#vsla.edu               | K. Paul                |
| >Johnson                         |                        |
| >aahmed#biology.biosci.wayne.edu | Aamina                 |
| >Ahmed                           |                        |
| >nali#med.wayne.edu              | Nasima                 |
| >Ali                             |                        |
| >rufinus#mbe.ece.wisc.edu        | J                      |
| >Rufinus                         |                        |
| >Paul.S.Wolf#alum.wpi.edu        | Paul S.                |
| >Wolf                            |                        |
| >vsaarine#cs.Helsinki.FI         | Vesa                   |
| >Saarinen                        |                        |
| >bmcewan#healthnet.mrc.gm        | Bob                    |
| >McEwan.                         |                        |
| >nmas#otenet.gr                  | Nikos                  |
| >Mastrakoulis                    |                        |
| >khairol#tm.net.my               | Khairol Azmi           |
| >Yussof                          |                        |
| >rinerin#tm.net.my               | shahrin shah bin abdul |
| >rahman                          |                        |
| >sl1pbx#ameritech.net            | Gene                   |
| >Truto                           |                        |
| >mbkafes#bestweb.net             | &nbsp; Milissa         |
| >Boyer=20                        |                        |
| >davetayl#concentric.net         | David                  |
| >Taylor                          |                        |
| >islam662#CSSN.NET               | Sabeel                 |
| >Ahmed</FONT>                    |                        |
| >booko#earthlink.net             | Sharon                 |
| >Bouchard                        |                        |
| >oreocat#ETINTERNET.NET          | Gary L.                |
| >King                            |                        |
| >ljmoore#freespace.net           |                        |
| >LarryMoore                      |                        |
| >sas#frontiernet.net             |                        |
| >Stuart S                        |                        |
| >baird#gate.net                  | Baird                  |
| >Stafford                        |                        |
| >sinanju#gateway.net             | John                   |
| >Noland                          |                        |
| >lightspring#jps.net             | Thomas                 |
| >Spellman                        |                        |
| >rreini#mediaone.net             | Roger                  |
| >Reini                           |                        |
| >peterry#megalink.net            |                        |
| >Peter=20                        |                        |
| >bmathieu#micron.net             | Brent                  |
| >Mathieu                         |                        |
| >EPierce#ns.net                  | Eric D.                |
| >Pierce                          |                        |
| >jonboy#onlink.net               | Trevor                 |
| >Tymchuk                         |                        |
| >r.marsou#pmail.net              | Robert                 |
| >Marsou                          |                        |
| >RPittman#postmark.net           | Richard                |
| >Pittman                         |                        |
| >trhan#serv.net                  | Teri                   |
| >Rhan                            |                        |
| >alhadid#SoftHome.net            |                        |
| >Muhammad=20                     |                        |
| >m-t-head#surfari.net            | Lloyd                  |
| >Madansky                        |                        |
| >ayloush#usa.net                 | Hussam                 |
| >Ayloush                         |                        |
| >ceo4life#usa.net                | Harry                  |
| >Clinkhammer                     |                        |
| >Toadis#usa.net                  | Andres Gutierrez de    |
| >Cos                             |                        |
| >tommycarter#usa.net             | Tommy                  |
| >Carter                          |                        |
| >emilyjackson#webtv.net          | Emily                  |
| >Jackson                         |                        |
| >kaitlin_forrest#zensearch.net   | Kaitlin                |
| >Forrest                         |                        |
| >irina#rempt.xs4all.nl           | Irina                  |
| >Rempt                           |                        |
| >forumbahai#es.co.nz             | Steve                  |
| >Marshall                        |                        |
| >iio#iio.org                     | Islamic Information    |
| >Office                          |                        |
| >irshad#irshad.org               | Muhammad               |
| >Irshad                          |                        |
| >peewee#scc.mi.org               | Jason                  |
| >Wright                          |                        |
| >barthelmes#studentcenter.org    | Sophia                 |
| >Barthelmes                      |                        |
| >andrew#erlenstar.demon.co.uk    | Andrew                 |
| >Gierth                          |                        |
| >neil#nkelley.demon.co.uk        | neil                   |
| >kelley                          |                        |
| >Chambers#fetchmail.co.uk        | Scott                  |
| >Chambers                        |                        |
| >SamtheMan#postmaster.co.uk      |                        |
| >SamTHEMan                       |                        |
| >                                |                        |
| >Voted NO                        |                        |
| >-----                           |                        |
| -                                |                        |

|                              |                                  |
|------------------------------|----------------------------------|
| >---                         |                                  |
| >mansouri#one.net.au         | Shahab                           |
| >Mansouri                    |                                  |
| >dany.steyaert#ping.be       | Dany                             |
| >Steyaert                    |                                  |
| >carol_bowie#mindlink.bc.ca  | David                            |
| >Bowie                       |                                  |
| >towfiq#401kforum.com        | Mark                             |
| >Towfiq                      |                                  |
| >AERfani#aol.com             |                                  |
| >Hlpflhanna#aol.com          | Debbie                           |
| >Jenkins                     |                                  |
| >Mac0000013#aol.com          |                                  |
| >Starlet001#aol.com          | Katherine                        |
| >Mayerovitch                 |                                  |
| >kimdv#best.com              | Kim                              |
| >DeVaughn                    |                                  |
| >stainles#bga.com            | Dwight                           |
| >Brown                       |                                  |
| >david.ritscher#bigfoot.com  | David                            |
| >Ritscher                    |                                  |
| >r.woodlock#bigfoot.com      | Rachel                           |
| >Butson                      |                                  |
| >lcs#zk3.dec.com             | Larry                            |
| >Smith                       |                                  |
| >camm#enhanced.com           | Camm                             |
| >Maguire                     |                                  |
| >caryenochr#enochsvision.com | Enoch's Vision, Inc. (Cary Enoch |
| >R.)                         |                                  |
| >wcol#erols.com              | William                          |
| >Collins                     |                                  |
| >tom-hodges#geocities.com    | Tom                              |
| >Hodges                      |                                  |
| >aromatica45@hotmail.com     | Victoria                         |
| >Williams                    |                                  |
| >bearone1@hotmail.com        | Gary                             |
| >Rosenbaum                   |                                  |
| >fazlollahi@hotmail.com      | Ahmad                            |
| >Fazlollahi                  |                                  |
| >rachel_t@hotmail.com        | Theresa                          |
| >McClendon                   |                                  |
| >screamingb@hotmail.com      | Screaming                        |
| >Banshee                     |                                  |
| >swatchking@hotmail.com      | Fred                             |
| >Tague                       |                                  |
| >jjam#spica.hpl.hp.com       | Jim                              |
| >Jam                         |                                  |
| >nightbrd#humboldt1.com      | Douglas                          |
| >Myers                       |                                  |
| >shohreh#itis.com            | Shohreh                          |
| >Mansouri                    |                                  |
| >bruce.limber#juno.com       | Bruce D.                         |
| >Limber                      |                                  |
| >lpolk01#juno.com            | Linda L                          |
| >Polk                        |                                  |
| >palmtop#mailtag.com         | Bonnie                           |
| >Blanford                    |                                  |
| >djull#mindspring.com        | David                            |
| >Jull                        |                                  |
| >slr1bpz#mindspring.com      | George                           |
| >McCoy                       |                                  |
| >bfbwendo#netvigator.com     | Brian                            |
| >Walker                      |                                  |
| >chriseb#nortelnetworks.com  | Chris                            |
| >Ebenezer                    |                                  |
| >dc#panix.com                | David W.                         |
| >Crawford                    |                                  |
| >persia#persia.com           | Robert                           |
| >Moldenhauer                 |                                  |
| >Sandy-Allan#dial.pipex.com  | Sandy                            |
| >Allan                       |                                  |
| >billh#samoatelco.com        | Bill                             |
| >Hyman                       |                                  |
| >doug.obrien#the-spa.com     | Doug                             |
| >O'Brien                     |                                  |
| >manialip#wowmail.com        | Kate                             |
| >Sparks                      |                                  |
| >francis_uy@yahoo.com        |                                  |
| F                            |                                  |
| >Uy                          |                                  |
| >Ekkehard.Uthke#gmxd.de      | Ekkehard                         |
| >Uthke                       |                                  |
| >naddy#mips.rhein-neckar.de  | Christian                        |
| >>Weisgerber                 |                                  |
| >cnelson#calpoly.edu         | Craig                            |
| >Nelson                      |                                  |
| >aull#ll.mit.edu             | Brian                            |
| >Aull                        |                                  |
| >rick#bcm.tmc.edu            | Richard H.                       |
| >Miller                      |                                  |
| >kohli#mail.ameritel.net     | Pat                              |
| >Kohli                       |                                  |
| >helenko#bellsouth.net       | Helen                            |
| >Oney                        |                                  |
| >cybrmage#dave-world.net     | Bud                              |
| >Polk                        |                                  |
| >rogerb#foxiinternet.net     | Roger                            |
| >Borseth                     |                                  |

```

>ellis#ftel.net                                Rick
>Ellis
>vpdura#hiwaay.net                            Vic
>Dura
>Scarecro#ime.net                             Tim
>Griffin
>jcornell#lightspeed.net                     John B.
>Cornell
>verbrugh#pionet.net                         Albert
>Verbrugh
>okoboji#prodigy.net
>Loriann=20
>mehyar22#siol.net                           Mehyar
>Badii-Azandahi
>scooter#taranaki.ac.nz
>NUFAITH#wcnet.org                           Dennis
>Rule
>tr8770#bristol.ac.uk                       Tom
>Richards
>srm103#york.ac.uk                           Simon
>Mawhinney
>merlin#A470.demon.co.uk                    Darren Wyn
>Rees
>Graham#fragrant.demon.co.uk                Graham
>Sorenson
>leili#Justice.Medford.MA.US                Leili
>Towfigh
>
>Abstained
>-----
-
>---
>sw.unit02.msn#cwix.com                      Sue Klein
>Gennario
>chris#kzim.com                              Christopher Robin
>Zimmerman
>ttikal@mailcity.com                        Samandar
>Roshan-Zamir
>neilc#wallaby.stanford.edu                 Neil
>Crellin
>schuette#s.imap.itd.umich.edu              Wade
>Schuette
>rick#helix.nih.gov                         Rick
>Troxel
>
>Invalid ballots
>-----
-
>---
>afshin.afraشته#utoronto.ca                 Afshin
>Afraشته
>  ! Disqualified
>webmaster#muntada.com                      Abdul-Rashid
>Abdullah
>  ! Ineligible address
>ALTAFH#aol.com
>  ! No vote statement in message
>MeCraigB#aol.com                           Craig
>Boyd
>  ! No vote statement in message
>LISTSERV#H-NET.MSU.EDU L-Soft list server at H-Net - Humanities On-Line
>(1.8c)
>  ! No vote statement in message
>lbhollin#ust.hk                             Richard
>Hollinger
>  ! No vote statement in message
>smeanver#tm.net.my
>smeanver
>  ! No vote statement in message
>mezmer#globalnet.co.uk
>Bob/Zannie
>  ! No vote statement in message
>
>To restore the email addresses above, pipe the ack list through the
>following command:
>
>  sed -e 's/#/@/g'
>
>---
>Voting question & problems: Dave Cornejo <dave@dogwood.com>
>Voting address: vote@dogwood.com
>
>
-----
From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 19, 1999 9:46 AM
To: Fran Baker; Frank Baker; Ron House
Subject: Fw: RESULT: talk.religion.bahai passes 218:63

More benightedness...

-----Original Message-----
From: Island Business Center (Bill Hyman) <billh@samoatelco.com>
To: FG <FG@hotmail.com>
Cc: dave@dogwood.com <dave@dogwood.com>
Date: Sunday, January 17, 1999 11:23 PM
Subject: Re: RESULT: talk.religion.bahai passes 218:63

```

>Dear Mr. Glaysher:  
>Your submission containing the results of the CFV for talk.religion.bahai  
>will be replaced by the official report which has been requested.  
>  
>Bill Hyman  
>co-moderator  
>soc.religion.bahai  
>-----  
>> From: "FG" <FG@hotmail.com>  
>> To: <bahai-faith@bcca.org>  
>> Subject: RESULT: talk.religion.bahai passes 218:63  
>> Date: Mon, 18 Jan 1999 17:25:58 -0500  
>>  
>>From: Dave Cornejo <dave@dogwood.com>  
>>Subject: RESULT: talk.religion.bahai passes 218:63  
>>Date: Sunday, January 10, 1999 10:41 PM  
>>  
>>                                RESULT  
>>          unmoderated group talk.religion.bahai passes 218:63  
>>  
>>There were 218 YES votes and 63 NO votes, for a total of 281 valid  
>>votes. There were 6 abstentions and 8 invalid ballots.  
>>  
>>For a group to pass, YES votes must be at least 2/3 of all valid  
>>(YES and NO) votes. There must also be at least 100 more YES votes  
>>than NO votes.  
>>  
>>A five day discussion period follows this announcement. If no  
>>serious allegations of voting irregularities are raised, the  
>>moderator of news.announce.newgroups will create the group shortly  
>>thereafter.  
>>  
>>Newsgroups line:  
>>talk.religion.bahai Discussion of the Baha'i Faith.  
>>  
>>Voting closed at 23:59:59 UTC, 25 Dec 1998.  
>>  
>>This vote was conducted by a neutral third party. Questions  
>>about the proposed group should be directed to the proponent.  
>>  
>>Proponent: FG <FG@hotmail.com>  
>>Proponent: Ron House <house@usq.edu.au>  
>>Proponent: Fran Baker <fran@crhc.uiuc.edu>  
>>Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>  
>>Proponent: John Walker <johnwalker@ozemail.com.au>  
>>Votetaker: Dave Cornejo <dave@dogwood.com>  
>>  
>>RATIONALE: talk.religion.bahai  
>>  
>>The newsgroup talk.religion.bahai is proposed to meet the need for an  
>>open and unmoderated forum for discussion of the Baha'i Faith within  
>>the structure of the Big 8 hierarchies.  
>>  
>>The proponents intend that talk.religion.bahai will complement, rather  
>>than supplant, the existing moderated group soc.religion.bahai, and  
>>will provide those without access to alt.religion.bahai the  
>>opportunity to participate. It is noted that the alt.\* hierarchy is  
>>less well propagated than the talk.\* hierarchy; this has meant that  
>>many people who have voted YES on earlier proposals have been unable  
>>to join discussions on alt.religion.bahai.  
>>  
>>CHARTER: talk.religion.bahai  
>>  
>>All topics or ideas relevant to the Baha'i faith -- its history,  
>>teachings, theology, etc. -- would be appropriate areas for  
>>discussion.  
>>  
>>Talk.religion.bahai fills the need for a fully open and universally  
>>accessible Internet forum about the Baha'i Faith. Postings may take  
>>any point of view with regard to the Baha'i Faith. While this allows  
>>criticism, it also fully opens the door for enquirers to see with  
>>their own eyes and not through the eyes of their neighbors, asking  
>>questions and reading replies from anyone who is interested in their  
>>question.  
>>  
>>Readers are asked to observe standard netiquette in their use of this  
>>newsgroup.  
>>  
>>Readers are asked to observe Baha'i standards of conduct and not to  
>>start or prolong flamewars in the group, but to focus instead on  
>>articles and threads written in more moderate terms.  
>>  
>>The posting of articles not relevant to the Baha'i Faith is  
>>prohibited. Large ASCII graphics, large binaries, pornography, spam,  
>>and any postings of a purely personal or commercial nature are  
>>prohibited. To facilitate viewing in news readers that are not  
>>HTML-capable, HTML-formatted postings are strongly discouraged.  
>>  
>>Cross-posting to irrelevant groups is also discouraged, and readers  
>>are encouraged to redirect follow-ups to reduce excessive  
>>cross-posting. Readers may also post articles that have been rejected  
>>>from soc.religion.bahai, so long as they conform to this charter.  
>>  
>>END CHARTER.  
>>  
>>  
>>DISTRIBUTION:  
>>

```

>>In addition to the groups named in the Newsgroups: header, the CFV
>>and the eventual RESULT posts will be mailed to these mailing lists:
>>
>>Mailing list name: Talisman
>>Submission address: talisman@umich.edu
>>Request address: jsgreen@umich.edu
>>
>>Mailing list name: Bahai Studies
>>Submission address: bahai-st@johnco.cc.ks.us
>>Request address: major@johnco.cc.ks.us
>>
>>Mailing list name: h-Bahai
>>Submission address: h-Bahai@h-net.msu.edu
>>Request address: jrcole@umich.edu
>>
>>Mailing list name: bahai-faith
>>Submission address: bahai-faith@egroups.com
>>Request address: bahai-faith-subscribe@egroups.com
>>
>>Pointers directing readers to this CFV will be posted in these groups:
>>
>>alt.religion
>>soc.religion.eastern
>>soc.religion.gnosis
>>soc.religion.hindu
>>soc.religion.paganism
>>soc.religion.quaker
>>soc.religion.unitarian-univ
>>talk.religion.buddhism
>>talk.religion.newage
>>talk.philosophy.humanism
>>talk.philosophy.misc
>>uk.religion.interfaith
>>uk.religion.misc
>>uk.religion.other-faiths
>>
>>
>>
>>talk.religion.bahai Final Voter list
>>
>>Voted YES
>>-----
-
>>---
>>garner#looksmart.com.au          Rena
>>Garner
>>johnn#mpx.com.au
John
>>New
>>mclark#tpgi.com.au              Martin
>>Clark
>>house#usq.edu.au                Ron
>>House
>>jmara#cyllene.uwa.edu.au        Joel Jani
>>Marangella
>>ghous#osr.nsw.gov.au            Gitie
>>House
>>billbrwr#compusmart.ab.ca       Bill
>>Brewer
>>sugimotm#cuug.ab.ca             Mike
>>Sugimoto
>>crleech#freenet.carleton.ca     Colin R.
>>Leech
>>shaheedi#nbnnet.nb.ca          Afzal
>>Shaheedi
>>trustone#bc.sympatico.ca        Akbarally
>>Meherally
>>zarepour#mathstat.uottawa.ca    Mahmoud
>>Zarepour.
>>narayan123#123india.com         Kanva
>>Narayan
>>tierney#alloymail.com           Sal
>>Tierney
>>hanv#angelfire.com              Haq
>>Hanvey
>>AALI929596#aol.com
Abdulnasser
>>Ali
>>BRaynor781#aol.com
>>CRust60001#aol.com
>>FG#aol.com                      Frederick
>>Glaysheer
>>HANI72#aol.com                  Hani
>>Ayyad
>>Jimo3#aol.com                   Jim
>>Overmyer
>>JoySafari#aol.com              Marcella
>>Hamilton
>>KevinEco#aol.com               Kevin
>>Haines
>>Macho786#aol.com               Maaz
>>Khan
>>Member1700#aol.com             Anthony
A.
>>Lee
>>PParvin#aol.com
>>RayHanania#aol.com

```

|                                      |                            |
|--------------------------------------|----------------------------|
| John                                 |                            |
| >>Doe                                |                            |
| >>RobertNik@aol.com                  | Robert S                   |
| >>Nikjoo                             |                            |
| >>SAMaso@aol.com                     | J. Eddie                   |
| >>Parent.                            |                            |
| >>Shaksway@aol.com                   | jim Davis                  |
| >>(shaksway)                         |                            |
| >>Smastr@aol.com                     | Sam                        |
| >>Masters                            |                            |
| >>amasri#dcn.att.com                 | Ala'a                      |
| >>Elmasri                            |                            |
| >>macleod#beloved.com                | John                       |
| >>MacLeod                            |                            |
| >>alexdawson#bigfoot.com             | Alex                       |
| >>Dawson                             |                            |
| >>kindervater#businessweekmail.com   | "Doc"                      |
| >>Kindervater                        |                            |
| >>tom4#canoemail.com                 | Thomas                     |
| >>Buckland                           |                            |
| >>sandraa#ccnmail.com                |                            |
| >S.                                  |                            |
| >>A.                                 |                            |
| >>habuhant#CH2M.com                  | Haytham                    |
| >>Abu-Hantash                        |                            |
| >>markow#chickmail.com               | Sassy                      |
| >>Markow                             |                            |
| >>Laudrigan#collegeclub.com          | Bud                        |
| >>Laudrigan                          |                            |
| >>jgoldberg#condolawyers.com         | Jeffrey A.                 |
| >>Goldberg                           |                            |
| >>kathleenm#cybertrails.com          | McKibben                   |
| >>Family                             |                            |
| >>eridani#databasix.com              |                            |
| >>Belinda                            |                            |
| >>booda#datasync.com                 | Martin H.                  |
| >>Booda                              |                            |
| >>guymacon#deltanet.com              | guymacon#deltanet.com (Guy |
| >>Maccon)                            |                            |
| >>vminai#spd.dsccl.com               | Viqar                      |
| >>Minai                              |                            |
| >>carducci#easypost.com              | Ladislaus                  |
| >>Carducci                           |                            |
| >>UNGARINO#ECardMail.Com             | Eleanor                    |
| >>Ungarino                           |                            |
| >>john_brownston#educastmail.com     | John                       |
| >>Brownston                          |                            |
| >>mercado959#email.com               | Jennifer                   |
| >>Mercado                            |                            |
| >>edwardiii#england.com              |                            |
| Edward                               |                            |
| >>III                                |                            |
| >>stomljen#enteract.com              | Steve                      |
| >>Tomljenovic                        |                            |
| >>rothbrian#mail.entrepreneurmag.com | Brian                      |
| >>Roth                               |                            |
| >>alshawa#erols.com                  | Amer                       |
| >>Alshawa                            |                            |
| >>shaukat#erols.com                  | Khalid                     |
| >>Shaukat                            |                            |
| >>tutstone#eudoramail.com            | Marlene                    |
| >>Tutstone                           |                            |
| >>lopezaz#excite.com                 | Jaime                      |
| >>Lopez                              |                            |
| >>umaraadil#excite.com               |                            |
| >>Umar Aadil Abdul Rahman            | McKloskey                  |
| >>Abdullah                           |                            |
| >>gkerley#execpc.com                 | Gillam                     |
| >>Kerley                             |                            |
| >>david#farrar.com                   | David                      |
| >>Farrar                             |                            |
| >>lucie_vendome#fcmail.com           | Lucie                      |
| >>Vendome                            |                            |
| >>wilsonj#flashemail.com             | Jack                       |
| >>Wilson                             |                            |
| >>runchey467#fnmail.com              | Jeff                       |
| >>Runchey                            |                            |
| >>dave#frackit.com                   | Dave                       |
| >>Ratcliffe                          |                            |
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| >>Howard                             |                            |
| >>kendrick64#GNWMail.com             | Steve                      |
| >>Kendrick                           |                            |
| >>BHoyt#goplay.com                   | Brian                      |
| >>Hoyt                               |                            |
| >>bjv#herbison.com                   | B.J.                       |
| >>Herbison                           |                            |
| >>maher#home.com                     | Maher                      |
| >Bara                                |                            |
| >>kat                                |                            |
| >>c.nunez#hotbot.com                 | Cindy                      |
| >>Nunez                              |                            |
| >>burnettcj#hotmail.com              | Clara                      |
| >>Frade-Burnett                      |                            |
| >>shakir_husain#hotmail.com          | Shakir                     |
| >>Husain                             |                            |
| >>rdetweil#boi.hp.com                | Dick                       |
| >>Detweiler                          |                            |



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| >>Takriti                       |                      |
| >>hopegartner#iname.com         | Alice                |
| >>Hopegartner                   |                      |
| >>matthew_cromer#iname.com      | Matthew              |
| >>Cromer                        |                      |
| >>ramirazodi#iname.com          | Roohi                |
| >>Amirazodi                     |                      |
| >>muntada#inix.com              |                      |
| >>Rashid                        |                      |
| >>jaed#jaedworks.com            | Jeanne A. E.         |
| >>DeVoto                        |                      |
| >>kwame#jahoop.com              | Kwame                |
| >>Unanda                        |                      |
| >>samorgan#java-man.com         |                      |
| >><FONT =                       |                      |
| >>r_lee#jerusalem.com           | Lee                  |
| >>Rusan                         |                      |
| >>Aansari#dc.jones.com          |                      |
| >>Aamir=20                      |                      |
| >>o_elkordy#juno.com            | Omar El              |
| >>Kordy                         |                      |
| >>Christensen#kansascity.com    | Len                  |
| >>Christensen                   |                      |
| >>henry42#mail.kmsp.com         | Henry                |
| >>Wadsworth                     |                      |
| >>todomanana#latino.com         | Miguel               |
| >>Hernandez                     |                      |
| >>David.Vessell#lpcorp.com      | David L.             |
| >>Vessell                       |                      |
| >>sponseller#lycosmail.com      | David                |
| >>Sponseller                    |                      |
| >>EdythBadalian#MailAndNews.com | Edyth                |
| >>Badalian                      |                      |
| >>ogreen#mailcity.com           |                      |
| >>Ogreen                        |                      |
| >>jensen29#mailtag.com          | Edward               |
| >>Jensen                        |                      |
| >>hoffman#mailwire.com          | Larry                |
| >>Hoffman                       |                      |
| >>cipher#mindspring.com         |                      |
| >>Cipher                        |                      |
| >>unrein#cig.mot.com            | W.                   |
| >>Sanders-Unrein                |                      |
| >>billmc#email.msn.com          | Bill                 |
| >>McJohn                        |                      |
| >>chesshazlett#email.msn.com    | " and be immediately |
| >>followed                      |                      |
| >>olav#viking.mv.com            | Olav                 |
| >>Nieuwejaar                    |                      |
| >>hyle#my-dejanews.com          | Sohayl               |
| >>Shambashi                     |                      |
| >>marifok#my-dejanews.com       | Arif                 |
| >>Muljadi                       |                      |
| >>rLittle33#my-dejanews.com     | Robert               |
| >>Little                        |                      |
| >>sutherland55#netradiomail.com | Lisa                 |
| >>Sutherland                    |                      |
| >>mirele#newsguy.com            | Deana M.             |
| >>Holmes                        |                      |
| >>dmarasco#npsnet.com           | David                |
| >>Marasco                       |                      |
| >>cgruber#us.oracle.com         | Christian Edward     |
| >>Gruber                        |                      |
| >>jtidwell#animato.pn.com       | Jenifer P.           |
| >>Tidwell                       |                      |
| >>rlcarr#animato.pn.com         | Rich                 |
| >>Carreiro                      |                      |
| >>ellenberg#popmail.com         | Jane                 |
| >>Ellenberg                     |                      |
| >>E.Adams#pousa.com             | Eileen               |
| >>Adams                         |                      |
| >>MRaflin#PREMIER-OIL.com       | Muhammad             |
| >>Raflin                        |                      |
| >>robertwarren#prontomail.com   | Robert               |
| >>Warren                        |                      |
| >>timken#prontomail.com         | Ruth                 |
| >>Timken                        |                      |
| >>Safir_Ulhaque#raytheon.com    | Safir                |
| >>Ulhaque                       |                      |
| >>jasonmeller#recyclermail.com  | Jason                |
| >>Meller                        |                      |
| >>griffin#rednecks.com          | Bud                  |
| >>Griffin                       |                      |
| >>chvatel#rotfl.com             | David                |
| >>Chvatel                       |                      |
| >>maruyama#sacbeemail.com       | Victor               |
| >>Maruyama                      |                      |
| >>harold#shinsato.com           | Harold               |
| >>Shinsato                      |                      |
| >>imran#spsnet.com              | Imran A.             |
| >>Mufti                         |                      |
| >>pan#syix.com                  |                      |
| >>Pan                           |                      |

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| >>Humes                                      |            |
| >>josephb#tezcat.com                         | Joe        |
| >>Bernstein                                  |            |
| >>charlotte#thedorm.com                      | Charlotte  |
| >><BR>                                       |            |
| >>lininger#theheadoffice.com                 | Lininger   |
| >><BR>                                       |            |
| >>AlvartRiecker#unbounded.com                | Alvart     |
| >>Riecker                                    |            |
| >>smahmud#uop.com                            | Shahid     |
| >>Mahmud                                     |            |
| >>lingel#email.women.com                     | Sam        |
| >>Lingel                                     |            |
| >>haldi#worldmailer.com                      | Kenneth    |
| >>Haldi                                      |            |
| >>arman_taj@yahoo.com                        | Arman      |
| >>Tajarobi                                   |            |
| >>galaxy001@yahoo.com                        |            |
| >>j.s.                                       |            |
| >>kruposki@yahoo.com                         | Andrew     |
| >>Krupowicz                                  |            |
| >>nimans@yahoo.com                           | Niman      |
| >>Shukairy                                   |            |
| >>padidehjan@yahoo.com                       |            |
| >>Padidehjan                                 |            |
| >>uhler668@yahoo.com                         | Nancy      |
| >>Uhler                                      |            |
| >>kakhtar#yours.com                          | Khalid     |
| >>Akhtar                                     |            |
| >>vote#kholdan.snafu.de                      | tobias     |
| >>erle                                       |            |
| >>indratmoko.poerwanto#heim6.tu-clausthal.de | Indratmoko |
| >>Poerwanto                                  |            |
| >>cstone#uclink4.berkeley.edu                | Chris      |
| >>Stone                                      |            |
| >>nmcnelly#bu.edu                            | N.A.F.     |
| >>McNelly                                    |            |
| >>hfung#CSUPomona.Edu                        | Henry      |
| >>Fung                                       |            |
| >>jdeutsch#osf1.gmu.edu                      | Jeffrey    |
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| >>moslem#MIT.EDU                             | Tarik      |
| >>Alatovic                                   |            |
| >>osborndo#pilot.msu.edu                     | Donald Z   |
| >>Osborn                                     |            |
| >>akhtars#ee.eng.ohio-state.edu              | Siraj      |
| >>Akhtar                                     |            |
| >>daas#bobcat.ent.ohiou.edu                  | Mutaz      |
| >>Daas                                       |            |
| >>wajahat#bobcat.ent.ohiou.edu               | Wajahat A  |
| >>Khan                                       |            |
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| >>Smith                                      |            |
| >>kopetsbj#cs.purdue.edu                     | Brett J.   |
| >>Kopetsky                                   |            |
| >>DELETE_Massoud.Ajami#sdsu.edu              | Massoud    |
| >>Ajami                                      |            |
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| >>Baker                                      |            |
| >>fbaker#ncsa.uiuc.edu                       | Frank      |
| >>Baker                                      |            |
| >>ashaikh#eecs.umich.edu                     | Anees      |
| >>Shaikh                                     |            |
| >>nedsaleh#engin.umich.edu                   | Nedal      |
| >>Saleh                                      |            |
| >>jrcole#umich.edu                           | Juan       |
| >>Cole                                       |            |
| >>nizam#umich.edu                            | Nizam      |
| >>Arain                                      |            |
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| >>hougen#cs.umn.edu                          | Dean       |
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| >>Whitling                                   |            |
| >>dbowie#sas.upenn.edu                       | David      |
| >>Bowie                                      |            |
| >>aabdalla#pollux.usc.edu                    | Ahmed      |
| >>Abd-Allah                                  |            |
| >>endro#sys3.cs.usu.edu                      | Endro      |
| >>Kusumo                                     |            |
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| >>Alo                                        |            |
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| John                                         |            |
| >>Doe                                        |            |
| >>pjohnson#vsla.edu                          | K. Paul    |
| >>Johnson                                    |            |
| >>aahmed#biology.biosci.wayne.edu            | Aamina     |
| >>Ahmed                                      |            |
| >>nali#med.wayne.edu                         |            |
| Nasima                                       |            |

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>>Saarinen
>>bmcewan#healthnet.mrc.gm Bob
>>McEwan.
>>nmas#otenet.gr Nikos
>>Mastrakoulis
>>khairol#tm.net.my Khairol Azmi
>>Yussof
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>>rahman
>>sl1pbx#ameritech.net Gene
>>Truto
>>mbkafes#bestweb.net &nbsp; Milissa
>>Boyer=20
>>davetayl#concentric.net David
>>Taylor
>>islam662#CSSN.NET Sabeel
>>Ahmed</FONT>
>>booko#earthlink.net Sharon
>>Bouchard
>>oreocat#ETINTERNET.NET Gary L.
>>King
>>ljmoore#freespace.net
>>LarryMoore
>>sas#frontiernet.net
>>Stuart S
>>baird#gate.net Baird
>>Stafford
>>sinanju#gateway.net John
>>Noland
>>lightspring#jps.net Thomas
>>Spellman
>>rreini#mediaone.net Roger
>>Reini
>>peterry#megalink.net
>>Peter=20
>>bmathieu#micron.net Brent
>>Mathieu
>>EPierce#ns.net Eric D.
>>Pierce
>>jonboy#onlink.net Trevor
>>Tymchuk
>>r.marsou#pmail.net Robert
>>Marsou
>>RPittman#postmark.net Richard
>>Pittman
>>trhan#serv.net Teri
>>Rhan
>>alhadid#SoftHome.net
>>Muhammad=20
>>m-t-head#surfari.net Lloyd
>>Madansky
>>ayloush#usa.net Hussam
>>Ayloush
>>ceo4life#usa.net Harry
>>Clinkhammer
>>Toadis#usa.net Andres Gutierrez
de
>>Cos
>>tommycarter#usa.net Tommy
>>Carter
>>emilyjackson#webtv.net Emily
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>>kaitlin_forrest#zensearch.net Kaitlin
>>Forrest
>>irina#rempt.xs4all.nl Irina
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>>Marshall
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>>Office
>>irshad#irshad.org Muhammad
>>Irshad
>>peewee#scc.mi.org Jason
>>Wright
>>barthelmes#studentcenter.org Sophia
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>>neil#nkelley.demon.co.uk neil
>>kelley
>>Chambers#fetchmail.co.uk Scott
>>Chambers
>>SamtheMan#postmaster.co.uk
>>SamTHEMan
>>
>>Voted NO
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-
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>>mansouri#one.net.au Shahab
>>Mansouri

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|-------------------------------|----------------------------|
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| >>Hlpflhanna#aol.com          | Debbie                     |
| >>Jenkins                     |                            |
| >>Mac0000013#aol.com          |                            |
| >>Starlet001#aol.com          | Katherine                  |
| >>Mayerovitch                 |                            |
| >>kimdv#best.com              | Kim                        |
| >>DeVaughn                    |                            |
| >>stainles#bga.com            | Dwight                     |
| >>Brown                       |                            |
| >>david.ritscher#bigfoot.com  | David                      |
| >>Ritscher                    |                            |
| >>r.woodlock#bigfoot.com      | Rachel                     |
| >>Butson                      |                            |
| >>lcs#zk3.dec.com             | Larry                      |
| >>Smith                       |                            |
| >>camm#enhanced.com           | Camm                       |
| >>Maguire                     |                            |
| >>caryenochr#enochsvision.com | Enoch's Vision, Inc. (Cary |
| Enoch                         |                            |
| >>R.)                         |                            |
| >>wcol#erols.com              | William                    |
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| >>Banshee                     |                            |
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| >>Walker                      |                            |
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| >>Crawford                    |                            |
| >>persia#persia.com           | Robert                     |
| >>Moldenhauer                 |                            |
| >>Sandy-Allan#dial.pipex.com  | Sandy                      |
| >>Allan                       |                            |
| >>billh#samoatelco.com        | Bill                       |
| >>Hyman                       |                            |
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| >>O'Brien                     |                            |
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| >>francis_uy@yahoo.com        |                            |
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| >>Uy                          |                            |
| >>Ekkehard.Uthke#gmx.de       | Ekkehard                   |
| >>Uthke                       |                            |
| >>naddy#mips.rhein-neckar.de  | Christian                  |
| >>Weisgerber                  |                            |
| >>cnelson#calpoly.edu         | Craig                      |
| >>Nelson                      |                            |
| >>aull#ll.mit.edu             | Brian                      |
| >>Aull                        |                            |
| >>rick#bcm.tmc.edu            | Richard H.                 |
| >>Miller                      |                            |
| >>kohli#mail.ameritel.net     | Pat                        |
| >>Kohli                       |                            |
| >>helenko#bellsouth.net       | Helen                      |
| >>Oney                        |                            |
| >>cybrmage#dave-world.net     | Bud                        |
| >>Polk                        |                            |
| >>rogerb#foxinternet.net      | Roger                      |
| >>Borseth                     |                            |
| >>ellis#ftel.net              | Rick                       |

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>>okoboji#prodigy.net
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>>Richards
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>>Mawhinney
>>merlin#A470.demon.co.uk Darren Wyn
>>Rees
>>Graham#fragrant.demon.co.uk Graham
>>Sorenson
>>leili#Justice.Medford.MA.US Leili
>>Towfigh
>>
>>Abstained
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>>sw.unit02.msn#cwix.com Sue Klein
>>Gennario
>>chris#kzim.com Christopher Robin
>>Zimmerman
>>tikal#mailcity.com Samandar
>>Roshan-Zamir
>>neilc#wallaby.stanford.edu Neil
>>Crellin
>>schuette#s.imap.itd.umich.edu Wade
>>Schuette
>>rick#helix.nih.gov Rick
>>Troxel
>>
>>Invalid ballots
>>-----
>-
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>>---
>>afshin.afraشته#utoronto.ca Afshin
>>Afrashteh
>> ! Disqualified
>>webmaster#muntada.com Abdul-Rashid
>>Abdullah
>> ! Ineligible address
>>ALTAFFH#aol.com
>> ! No vote statement in message
>>McCraigB#aol.com Craig
>>Boyd
>> ! No vote statement in message
>>LISTSERV#H-NET.MSU.EDU L-Soft list server at H-Net - Humanities On-Line
>>(1.8c)
>> ! No vote statement in message
>>lbhollin#ust.hk Richard
>>Hollinger
>> ! No vote statement in message
>>smeanver#tm.net.my
>>smeanver
>> ! No vote statement in message
>>mezmer#globalnet.co.uk
>>Bob/Zannie
>> ! No vote statement in message
>>
>>To restore the email addresses above, pipe the ack list through the
>>following command:
>>
>> sed -e 's/#!/@/g'
>>
>>---
>>Voting question & problems: Dave Cornejo <dave@dogwood.com>
>>Voting address: vote@dogwood.com
>>
>
>
>
>
-----
From: FG[SMTP:FG@hotmail.com]
Sent: Tuesday, January 19, 1999 9:46 AM
To: Fran Baker; Frank Baker; Ron House
Subject: Fw: RESULT: talk.religion.bahai passes 218:63

The coup de grace....

-----Original Message-----
From: Island Business Center (Bill Hyman) <billh@samoatelco.com>
To: dave@dogwood.com <dave@dogwood.com>

```

Cc: srb <srb-mods@bccca.org>  
Date: Sunday, January 17, 1999 9:24 PM  
Subject: FW: RESULT: talk.religion.bahai passes 218:63

>Dear Mr. Cornejo:  
>  
>I have been forwarded the results of the CFV for talk.religion.bahai, by  
Mr.  
>Glaysher, one of the proponents. I have no problem with posting the  
results,  
>but query posting the Rationale and the Charter, which have already been  
>posted on srb, but were included with the results. I consider that posting  
>how individuals voted is also questionable unless each voter's permission  
>has been obtained. I have placed these matters under advisement with the  
rest  
>of the moderating team, but I would like your views on the subject before  
we  
>make a decision.  
>  
>Many thanks,  
>Bill Hyman  
>co-moderator  
>soc.religion.bahai  
>-----  
>From: "FG" <FG@hotmail.com>  
>To: <bahai-faith@bccca.org>  
>Subject: RESULT: talk.religion.bahai passes 218:63  
>Date: Mon, 18 Jan 1999 17:25:58 -0500  
>  
>From: Dave Cornejo <dave@dogwood.com>  
>Subject: RESULT: talk.religion.bahai passes 218:63  
>Date: Sunday, January 10, 1999 10:41 PM  
>  
>                                RESULT  
>                unmoderated group talk.religion.bahai passes 218:63  
>  
>There were 218 YES votes and 63 NO votes, for a total of 281 valid  
>votes. There were 6 abstentions and 8 invalid ballots.  
>  
>For a group to pass, YES votes must be at least 2/3 of all valid  
>(YES and NO) votes. There must also be at least 100 more YES votes  
>than NO votes.  
>  
>A five day discussion period follows this announcement. If no  
>serious allegations of voting irregularities are raised, the  
>moderator of news.announce.newgroups will create the group shortly  
>thereafter.  
>  
>Newsgroups line:  
>talk.religion.bahai Discussion of the Baha'i Faith.  
>  
>Voting closed at 23:59:59 UTC, 25 Dec 1998.  
>  
>This vote was conducted by a neutral third party. Questions  
>about the proposed group should be directed to the proponent.  
>  
>Proponent: FG <FG@hotmail.com>  
>Proponent: Ron House <house@usq.edu.au>  
>Proponent: Fran Baker <fran@crhc.uiuc.edu>  
>Proponent: Frank Baker <fbaker@ncsa.uiuc.edu>  
>Proponent: John Walker <johnwalker@ozemail.com.au>  
>Votetaker: Dave Cornejo <dave@dogwood.com>  
>  
>RATIONALE: talk.religion.bahai  
>  
>The newsgroup talk.religion.bahai is proposed to meet the need for an  
>open and unmoderated forum for discussion of the Baha'i Faith within  
>the structure of the Big 8 hierarchies.  
>  
>The proponents intend that talk.religion.bahai will complement, rather  
>than supplant, the existing moderated group soc.religion.bahai, and  
>will provide those without access to alt.religion.bahai the  
>opportunity to participate. It is noted that the alt.\* hierarchy is  
>less well propagated than the talk.\* hierarchy; this has meant that  
>many people who have voted YES on earlier proposals have been unable  
>to join discussions on alt.religion.bahai.  
>  
>CHARTER: talk.religion.bahai  
>  
>All topics or ideas relevant to the Baha'i faith -- its history,  
>teachings, theology, etc. -- would be appropriate areas for  
>discussion.  
>  
>Talk.religion.bahai fills the need for a fully open and universally  
>accessible Internet forum about the Baha'i Faith. Postings may take  
>any point of view with regard to the Baha'i Faith. While this allows  
>criticism, it also fully opens the door for enquirers to see with  
>their own eyes and not through the eyes of their neighbors, asking  
>questions and reading replies from anyone who is interested in their  
>question.  
>  
>Readers are asked to observe standard netiquette in their use of this  
>newsgroup.  
>  
>Readers are asked to observe Baha'i standards of conduct and not to  
>start or prolong flamewars in the group, but to focus instead on  
>articles and threads written in more moderate terms.  
>

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>The posting of articles not relevant to the Baha'i Faith is
>prohibited. Large ASCII graphics, large binaries, pornography, spam,
>and any postings of a purely personal or commercial nature are
>prohibited. To facilitate viewing in news readers that are not
>HTML-capable, HTML-formatted postings are strongly discouraged.
>
>Cross-posting to irrelevant groups is also discouraged, and readers
>are encouraged to redirect follow-ups to reduce excessive
>cross-posting. Readers may also post articles that have been rejected
>from soc.religion.bahai, so long as they conform to this charter.
>
>END CHARTER.
>
>
>DISTRIBUTION:
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>In addition to the groups named in the Newsgroups: header, the CFV
>and the eventual RESULT posts will be mailed to these mailing lists:
>
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>Request address: jsgreen@umich.edu
>
>Mailing list name: Bahai Studies
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>Request address: major@johnco.cc.ks.us
>
>Mailing list name: h-Bahai
>Submission address: h-Bahai@h-net.msu.edu
>Request address: jrcole@umich.edu
>
>Mailing list name: bahai-faith
>Submission address: bahai-faith@egroups.com
>Request address: bahai-faith-subscribe@egroups.com
>
>Pointers directing readers to this CFV will be posted in these groups:
>
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>soc.religion.eastern
>soc.religion.gnosis
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>talk.religion.buddhism
>talk.religion.newage
>talk.philosophy.humanism
>talk.philosophy.misc
>uk.religion.interfaith
>uk.religion.misc
>uk.religion.other-faiths
>
>
>
>talk.religion.bahai Final Voter list
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>cnelson#calpoly.edu                     Craig
>Nelson
>aull#ll.mit.edu                          Brian
>Aull
>rick#bcm.tmc.edu                        Richard H.
>Miller
>kohli#mail.ameritel.net                  Pat
>Kohli
>helenko#bellsouth.net                   Helen
>Oney
>cybrmage#dave-world.net                 Bud
>Polk

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>rogerb#foxinternet.net                      Roger
>Borseth
>ellis#ftel.net                               Rick
>Ellis
>vpdura#hiwaay.net                           Vic
>Dura
>Scarecro#ime.net                             Tim
>Griffin
>jcornell#lightspeed.net                     John B.
>Cornell
>verbrugh#pionet.net                         Albert
>Verbrugh
>okoboji#prodigy.net
>Loriann=20
>mehyar22#siol.net                           Mehyar
>Badii-Azandahi
>scooter#taranaki.ac.nz
>NUFAITH#wcnet.org                           Dennis
>Rule
>tr8770#bristol.ac.uk                       Tom
>Richards
>srm103#york.ac.uk                           Simon
>Mawhinney
>merlin#A470.demon.co.uk                     Darren Wyn
>Rees
>Graham#fragrant.demon.co.uk                 Graham
>Sorenson
>leili#Justice.Medford.MA.US                 Leili
>Towfigh
>
>Abstained
>-----
-
>---
>sw.unit02.msn#cwix.com                       Sue Klein
>Gennario
>chris#kzim.com                               Christopher Robin
>Zimmerman
>tikal#mailcity.com                           Samandar
>Roshan-Zamir
>neilc#wallaby.stanford.edu                   Neil
>Crellin
>schette#s.imap.itd.umich.edu                 Wade
>Schuette
>rick#helix.nih.gov                           Rick
>Troxel
>
>Invalid ballots
>-----
-
>---
>afshin.afraشته#utoronto.ca                  Afshin
>Afraشته
>    ! Disqualified
>webmaster#muntada.com                       Abdul-Rashid
>Abdullah
>    ! Ineligible address
>ALTAFH#aol.com
>    ! No vote statement in message
>MeCraigB#aol.com                             Craig
>Boyd
>    ! No vote statement in message
>LISTSERV#H-NET.MSU.EDU  L-Soft list server at H-Net - Humanities On-Line
>(1.8c)
>    ! No vote statement in message
>lbhollin#ust.hk                               Richard
>Hollinger
>    ! No vote statement in message
>smeanver#tm.net.my
>smeanver
>    ! No vote statement in message
>mezmer#globalnet.co.uk
>Bob/Zannie
>    ! No vote statement in message
>
>To restore the email addresses above, pipe the ack list through the
>following command:
>
>    sed -e 's/#!/@/g'
>
>---
>Voting question & problems: Dave Cornejo <dave@dogwood.com>
>Voting address: vote@dogwood.com
>
>
>
>
-----
From:   McKenny Michael[SMTP:bn872@freenet.carleton.ca]
Sent:   Tuesday, January 19, 1999 11:02 AM
To:     FG@hotmail.com
Subject: Re: TRB

```

Greetings, Frederick.

Thanks for your comment.

Well, whether others say anything nice or not, the credit is yours and the newsgroup has the potential to exert a beneficial influence, a

bit like a free press in a totalitarian state. Personally, I'm pretty busy with many other things, and doubt I'll post much. Yet, I hope the free flow of information will be very helpful.

Thanks again for such persistence in the face of such adversity.

May this find you with everything going well, and may the future be ever better than what it replaces.

All the Best,  
Michael

>  
>Thanks, Michael. You're one of the very few who have  
>said anything nice about it, as you might imagine...  
>  
>

--  
"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
(Tom Corbett #1 STAND BY FOR MARS p2)

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 19, 1999 1:24 PM  
Subject: Re: talk.religion.bahai

Kathy I. Morgan wrote in message  
<1dlvabi.nhv2ie1b6aq8qN@dialups-50.tok.ptialaska.net>...  
>  
>The newsgroup is now available on the NewsGuy server, which doesn't  
>honor the bogus newsgroup messages, so it is official now. The official  
>newsgroup messages are signed with PGP, so servers which check for  
>validity are able to tell the difference.

Thanks for letting us know.

Thanks again to everyone on news.groups.

Best wishes...

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 19, 1999 1:28 PM  
To: talisman; bahai-faith @ egroups.com  
Subject: talk.religion.bahai now available

Talk.religion.bahai does now seem to be available  
with several new posts to it.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 19, 1999 1:28 PM  
Subject: talk.religion.bahai now available

Talk.religion.bahai does now seem to be available  
with several new posts to it.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 19, 1999 1:44 PM  
Subject: Re: talk.religion.bahai now available

It might be necessary to reset or redownload your  
newsgroups list or file to receive it.

>Talk.religion.bahai does now seem to be available  
>with several new posts to it.  
>  
>FG...The Bahai Faith & Religious Freedom of Conscience:  
><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>  
>  
>

>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 20, 1999 7:34 AM  
Subject: cmsg newgroup talk.religion.bahai

WWW.dejanews.com is already archiving talk.religion.bahai.

David Lawrence's control message is below or at the link  
given:

<https://x3.dejanews.com/getdoc.xp?AN=434147783&CONTEXT=916831681.318373975&htnum=20>

cmsg newgroup talk.religion.bahai  
Author: David C Lawrence <group-admin@isc.org>  
Date: 1999/01/18  
Forum: talk.religion.bahai

more headers author posting history

-----  
----  
talk.religion.bahai is an unmoderated newsgroup which passed its vote for  
creation by 218:63 as reported in news.announce.newgroups on 11 Jan 1999.

For your newsgroups file:  
talk.religion.bahai Discussion of the Baha'i Faith.

The charter, culled from the vote result announcement:

All topics or ideas relevant to the Baha'i faith -- its history,  
teachings, theology, etc. -- would be appropriate areas for  
discussion.

Talk.religion.bahai fills the need for a fully open and universally  
accessible Internet forum about the Baha'i Faith. Postings may take  
any point of view with regard to the Baha'i Faith. While this allows  
criticism, it also fully opens the door for enquirers to see with  
their own eyes and not through the eyes of their neighbors, asking  
questions and reading replies from anyone who is interested in their  
question.

Readers are asked to observe standard netiquette in their use of this  
newsgroup.

Readers are asked to observe Baha'i standards of conduct and not to  
start or prolong flamewars in the group, but to focus instead on  
articles and threads written in more moderate terms.

The posting of articles not relevant to the Baha'i Faith is  
prohibited. Large ASCII graphics, large binaries, pornography, spam,  
and any postings of a purely personal or commercial nature are  
prohibited. To facilitate viewing in news readers that are not  
HTML-capable, HTML-formatted postings are strongly discouraged.

Cross-posting to irrelevant groups is also discouraged, and readers  
are encouraged to redirect follow-ups to reduce excessive  
cross-posting. Readers may also post articles that have been rejected  
>from soc.religion.bahai, so long as they conform to this charter.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 20, 1999 7:38 AM  
Subject: Antinomies - Frodo

Frodo:  
"But I have been too deeply hurt, Sam. I tried to save the Shire,  
and it has been saved, but not for me. It must often be so, Sam,  
when things are in danger; some one has to give them up, lose  
them, so that others may keep them. But you are my heir..."  
J.R.R. Tolkien

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 20, 1999 8:04 AM  
To: Juan Cole  
Subject: Maneck again; trb now available

If you wish, you could respond to her on trb.... I'm a little  
weary of playing the messenger.

Subject: Re: fw 2nd Juan Cole on mass teaching  
Date: 1/19/1999 3:47 PM Eastern Standard Time  
From: Smaneck  
Message-id: <19990119154759.01069.00001016@ng-fi1.aol.com>

DR Cole writes:

>>1) I have never said that the motive or even a motive of the NSA in  
>>closing down the mass teaching in the South in the early '70s was  
'racism.'

But then goes on to say of one of the members of that institution:

>the interviewing I've done  
>>with people who knew her leads me strongly to suspect that her quietism  
>>acted as a screen for discomfort with uppity Blacks.

Does anyone but me see a contradiction between those two statements? Why  
would one even bring this into the discussion if one did not feel it  
impacted the NSA's decision?

But I can do no better here than to quote the statement of one Baha'i on  
arb:

"The implication of racism seems abundantly clear to me. For someone to  
halt  
the influx of membership because the race of the people entering the  
organization "challenged their system of control mechanisms" is the very  
definition of racism."

As evidence that the NSA was concerned with their re-election prospects Juan  
writes:

>>2) Bill Davis in one of his interrogations of the Dialogue editors in  
>>spring, 1988, specifically said that the NSA had been worried that 'A  
>>Modest Proposal' might come across to the delegates as a critique of the  
>>sitting NSA's record (enrollments had fallen off drastically and  
>>virtually  
>>no money was being put into teaching), and cost some of them election.

My recollection is that Bill Davis' concern was not articulated in this way.  
He believed that the desire to distribute the paper to the delegates  
represented an attempt to manipulate the elections. From the standpoint of  
the NSA there was concern that this represented a form of campaigning  
forbidden in the Baha'i electoral process.

>>Only the poor naifs who have never actually had anything serious to do  
with  
>>Wilmette are under the impression that no NSA member cares if he or she is  
>>reelected.

Not the issue. The issue is whether such personal considerations, whether  
or not they might exist, swayed the decisions of the NSA such that they  
would have attempted to call a halt to mass teaching in order to stop an  
influx of black believers who might shake the status quo. Even if the NSA  
members were as enamored with their position as Dr. Cole would have us  
believe, such an action would have been totally illogical. Dr. Cole knows  
as well as I  
that people brought in through mass teaching efforts rarely vote in Baha'i  
elections. Not in the US not elsewhere. As we've seen even ex-Baha'is like  
Larry who had seen the aftermath of mass teaching projects were prepared to  
attest that this is so. India is the area with the most experience with  
mass teaching. Both Dr. Cole and myself have conducted research in India so  
we are both well informed of the situation there. In a few decades the size  
of the Baha'i community grew from a few thousand to millions. Along with  
this increase in numbers was a fast shift in the demographic makeup of the  
community. Hitherto it had been made up of middle class urbanites mostly of  
Zoroastrian and Muslim background, with a few Hindu intellectuals. As a  
result of mass teaching the majority of Baha'is are now of Hindu background,  
often tribals or untouchables. This vast demographic shift seems to have  
little effect at the level of administration, where things still tend to be  
dominated by these same urbanite Baha'is often of Irani Zoroastrian  
extraction, who controlled things previously.

>Some of these elected officials are drawing substantial money  
>>out of the faith.

I believe only four members of the current NSA are drawing any kind of  
salary. There were even fewer in the early seventies, which is the period  
we are talking about.

>The men all think they have a shot at getting elected to  
>>the UHJ, and moving up to salaries in the large six figures as well as  
>>enormous power in a community of 3 million.

Oh my, \*all\* the men think they have a shot at this? I'd sure like to see  
the evidence for this. Remember, since we are talking about "all the men"  
we have to have more evidence than an anecdotal story about one member.  
Also, I'd like to see the evidence that members of the House of Justice  
receive six digit salaries.

>>3) I have never called 'the Baha'i faith' a 'cult' globally.

On July 31, 1996 Dr. Cole wrote me the following: "This thing is a  
totalitarian cult, Susan; it destroys any thinking person who becomes active  
in it. Be careful." The title of Dr. Cole's article in the JSSR was to  
have been "Sects, Cults and Asian Religions: The Baha'i Faith in America as  
Panopticon, 1963-1996." I'm sure I can find other instances of this, if I  
had the time to look.



>But using these new critiques, by someone now an outsider, to  
>>justify the initial assault is like saying the victim of an attempted rape  
>>provoked the rape when she sprayed mace at her assailant.

Not a good analogy. A better one would be this: if a woman accuses another person of rape and then goes on to tell fantastic and impossible stories about her so-called assailant, how credible is her witness to the original crime?

Dr. Cole has given us here an example of his "scholarship" where the flimsiest evidence was being adduced, as Bruce points out, clearly to further a political agenda. From what I've seen of the Talisman archives, what Dr. Cole is doing now he was doing then, howbeit somewhat less hysterically.

>>What does it mean that this so-called 'counterfeit' authority was being  
>>lent to an enterprise that was 'self-motivated?'

It means people were using their authority as scholars to try and remake the Faith in their own image. Seems pretty clear to me, although perhaps it would not have six months earlier. The House of Justice had told me in their July 20, 1997 letter that I was being handed a crock of manure. I didn't believe them. So Baha'u'llah spent the next six months rubbing my nose in it. Eventually, I got the "whiff."

> In a hundred years people will still be reading  
>>my book on Baha'u'llah. In a hundred years no one will have heard of any  
>>of the current House members

Modest, aren't we? :-^)

>>Again, the UHJ is not empowered to stand in judgment of the character of  
>>Baha'is

It is empowered to stand in judgment, period. According to the Will and Testament:

"Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him!"

and

"Unto the Most Holy Book every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice, and turned away from the Lord of the Covenant."

Juan writes:

>It can only sanction actual behavior, not  
>>sincere non-authoritative expressions of individual conscience.

However, 'Abdul-Baha writes:

"To none is given the right to put forth his own opinion or express his particular conviction. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error."

Now as we have already discussed "opinion" in this case largely revolves around expressing opinions in matters of Baha'i law which go against the interpretations of the Guardian and the rulings of the House of Justice. It does not prohibit the expression of individual views (nazar) in general. But in many instances Dr. Cole was engaging in the former rather than the latter. In the case of the review he had been actively seeking to persuade people to boycott the review process. In other cases he had been encouraging agitation against various decisions on the part of the House of Justice. I submit that such behavior clearly constitutes \*ra'i\* in the explicit sense that it was intended in the Will and Testament.

warmest,

Susan Maneck

"Lay not aside the fear of God, O ye the learned of the world, and judge fairly"  
Gleanings, p. 98

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 20, 1999 8:22 AM

To: baha-faith @ egroups.com  
Subject: [baha-faith] 20 subscribers on baha-faith@egroups.com

<<File: [baha-faith] 20 subscribers on baha-faith@egroups.com.htm>>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 20, 1999 8:22 AM  
To: baha-faith @ egroups.com  
Subject: 20 subscribers on baha-faith@egroups.com

There are currently 20 subscribers on baha-faith:

| Member                        | Label                 | Since    | Mode   |
|-------------------------------|-----------------------|----------|--------|
| aborzo@hotmail.com            | (alias borzo)         | 09/22/98 | e-mail |
| amy-n-ezra@mindspring.com     | (Amy & Ezra Libowsky) | 01/12/99 | e-mail |
| bintyaya@aol.com              |                       | 05/11/98 | e-mail |
| dmarasco@npsnet.com           |                       | 10/09/98 | Web    |
| ewl@harvey.lib.il.us          |                       | 01/08/99 | e-mail |
| FG@hotmail.com                | (FG)                  | 04/15/98 | e-mail |
| harris632@aol.com             |                       | 04/18/98 | e-mail |
| house@usq.edu.au              | (Ron House)           | 05/19/98 | e-mail |
| kathleenm@cybertrails.com     | (McKibben Family)     | 10/08/98 | e-mail |
| laaeterna@aol.com             |                       | 04/18/98 | e-mail |
| mjavid@freenet.edmonton.ab.ca | (Mesbah Javid)        | 05/16/98 | e-mail |
| musdrava@c3.hu                | (Dráva Múzeum)        | 12/17/98 | e-mail |
| rbccrc@bellatlantic.net       |                       | 09/29/98 | Web    |
| seanm@bwc.org                 |                       | 11/20/98 | e-mail |
| shadab7@hotmail.com           | (hamid keshavarz)     | 11/15/98 | e-mail |
| silverwings@montana.com       |                       | 09/25/98 | e-mail |
| stephenb@polarnet.ca          |                       | 04/20/98 | e-mail |
| tracid@idirect.com            |                       | 01/19/99 | e-mail |
| whitbrandt@mailcity.com       | (John Whitbrandt)     | 05/16/98 | e-mail |
| xto73@dial.pipex.com          |                       | 08/10/98 | e-mail |

Talk.religion.bahai is now available. You may have to reset or redownload the list or file of newsgroups from your ISP in order to subscribe to it. Since the purpose of the this mailing list was to help those unable to follow the discussion on alt.religion.bahai to do so until trb was formed, it is no longer needed.

I will be deleting it as a viable mailing list in just a few minutes.

If any of you wish to continue it, you have everyone's address above with which to do so. Please do not include me.

Thank you one and all for participating!

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 20, 1999 8:28 AM  
Subject: Re: talk.religion.bahai RESULT on soc.religion.bahai?

The RESULT was posted on January 10th by the votetaker.  
It has not yet appeared on soc.religion.bahai.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

FG wrote in message <77ij27\$bnl@news3.newsguy.com>...  
>Has anyone seen the RESULT posted on soc.religion.bahai? It has  
>appeared on the other newsgroups listed in the CFV.

>  
>FG...The Bahai Faith & Religious Freedom of Conscience:  
><https://members.tripod.com/~FG/index.htm>  
>talk.religion.bahai,  
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>  
>  
>  
>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 20, 1999 8:33 AM  
Subject: baha-faith@egroups.com deleted

-----Original Message-----  
From: FG <FG@hotmail.com>  
To: baha-faith @ egroups.com <baha-faith@egroups.com>  
Date: Wednesday, January 20, 1999 7:22 AM  
Subject: 20 subscribers on baha-faith@egroups.com

>There are currently 20 subscribers on baha-faith:

>

> Member Label Since Mode  
 > aborzo@hotmail.com (alias borzo) 09/22/98 e-mail  
 > amy-n-ezra@mindspring.com (Amy & Ezra Libowsky) 01/12/99 e-mail  
 > bintyaya@aol.com 05/11/98 e-mail  
 > dmarasco@npsnet.com 10/09/98 Web  
 > ewl@harvey.lib.il.us 01/08/99 e-mail  
 > FG@hotmail.com (FG) 04/15/98 e-mail  
 > harris632@aol.com 04/18/98 e-mail  
 > house@usq.edu.au (Ron House) 05/19/98 e-mail  
 > kathleenm@cybertrails.com (McKibben Family) 10/08/98 e-mail  
 > laaeterna@aol.com 04/18/98 e-mail  
 > mjavid@freenet.edmonton.ab.ca (Mesbah Javid) 05/16/98 e-mail  
 > musdrava@c3.hu (Dráva Múzeum) 12/17/98 e-mail  
 > rbccrc@bellatlantic.net 09/29/98 Web  
 > seanm@bwc.org 11/20/98 e-mail  
 > shadab7@hotmail.com (hamid keshavarz) 11/15/98 e-mail  
 > silverwings@montana.com 09/25/98 e-mail  
 > stephenb@polarnet.ca 04/20/98 e-mail  
 > tracid@idirect.com 01/19/99 e-mail  
 > whitbrandt@mailcity.com (John Whitbrandt) 05/16/98 e-mail  
 > xto73@dial.pipex.com 08/10/98 e-mail  
 >  
 >Talk.religion.bahai is now available. You may have to  
 >reset or redownload the list or file of newsgroups from your  
 >ISP in order to subscribe to it. Since the purpose of the this  
 >mailing list was to help those unable to follow the discussion  
 >on alt.religion.bahai to do so until trb was formed, it is no  
 >longer needed.  
 >  
 >I will be deleting it as a viable mailing list in just a few minutes.  
 >  
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 >  
 >Thank you one and all for participating!  
 >  
 >FG...The Bahai Faith & Religious Freedom of Conscience:  
 ><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
 >alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
 >  
 >  
 >  
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 >  
 >  
 >

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 From: McKenny Michael[SMTP:bn872@freenet.carleton.ca]  
 Sent: Wednesday, January 20, 1999 10:47 AM  
 To: FG@hotmail.com  
 Subject: Re: Antinomies - Frodo

Greetings, Frederick.  
 If you are well, it is well.  
 This is just a short not to let you know that TRB is being picked  
 up on FreeNet here.  
 May the future exceed your highest hopes.  
 All the Best,  
 Michael

"FG" (FG@hotmail.com) writes:  
 > Frodo:  
 > "But I have been too deeply hurt, Sam. I tried to save the Shire,  
 > and it has been saved, but not for me. It must often be so, Sam,  
 > when things are in danger; some one has to give them up, lose  
 > them, so that others may keep them. But you are my heir...."  
 > J.R.R. Tolkien  
 >  
 > FG....The Bahai Faith & Religious Freedom of Conscience:  
 > <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
 > alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
 >  
 >  
 >  
 >  
 >

--  
 "My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
 (Tom Corbett #1 STAND BY FOR MARS p2)

-----  
 From: FG[SMTP:FG@hotmail.com]  
 Sent: Wednesday, January 20, 1999 11:35 AM  
 To: bn872@freenet.carleton.ca  
 Subject: Re: Antinomies - Frodo

Thanks! I appreciate knowing it.

Fred

-----Original Message-----

From: McKenny Michael <bn872@freenet.carleton.ca>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Wednesday, January 20, 1999 9:47 AM  
Subject: Re: Antinomies - Frodo

>Greetings, Frederick.

> If you are well, it is well.

> This is just a short not to let you know that TRB is being picked  
>up on FreeNet here.

> May the future exceed your highest hopes.

All the Best,  
Michael

>>"FG" (FG@hotmail.com) writes:

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>> "But I have been too deeply hurt, Sam. I tried to save the Shire,  
>> and it has been saved, but not for me. It must often be so, Sam,  
>> when things are in danger; some one has to give them up, lose  
>> them, so that others may keep them. But you are my heir...."  
>> J.R.R. Tolkien

>>

>> FG...The Bahai Faith & Religious Freedom of Conscience:

>> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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>>

>>"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."

>> (Tom Corbett #1 STAND BY FOR MARS p2)

>>

>>

>>

-----  
From: FG[SMTP:FG@hotmail.com]

Sent: Wednesday, January 20, 1999 7:51 PM

To: Juan Cole

Subject: Also....

Juan,

Let me add again that Maneck is still trying to  
get herself appointed, as I've mentioned, on AOL as  
the replacement for Mark Foster who disappeared  
more than several months ago. AOL has over 14  
MILLION subscribers, and a lot of them have to check  
in on the Bahai Forums since the Faith is listed on the  
main menus along with Xianity, Judaism, etc. There  
was a hugh influx in August onto alt.religion.bahai when  
I subscribed to AOL and a lot of AOL people voted YES  
this time around.

There are no URLs for newsgroups. Usenet is a  
separate system from the Web. [www.dejanews.com](http://www.dejanews.com) is  
the major archive for it; everything else is partial, e.g.,  
[www.reference.com](http://www.reference.com).

Hope you persevere and stick around, Juan. You're needed.  
After two years of constant warfare, pretty much alone, I'm  
trying to phase myself out....

Fred

-----  
From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, January 21, 1999 7:57 AM

To: jrcole@umich.edu

Subject: Netscape

Juan,

Okay, then, you're using Netscape. Click on Options at the  
top of the screen; then Mail and News Preferences; Servers;  
News (NNTP) Server is where the name of the U of M news  
server or whatever one you're using goes. Mine is

[news.newsguy.com](http://news.newsguy.com)

News RC Directory there should be a path on your  
hard drive for saving to:

d:\netscape\news

Click OK

Your menus might be slightly different with the  
version of Netscape you're using but essentially  
the same most likely.

Click on File; Add Newsgroup; enter talk.religion.bahai and see what happens. You may have to download the list of new newsgroups in order to find it since the old one won't have it.

Ask a tech person at U of M what the name of the newsreader is. There must be one people are using there somewhere.

Good luck!

Fred

--

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 21, 1999 8:17 AM  
Subject: Pointers announcing talk.religion.bahai sent

A pointer has been sent to all of the newsgroups listed in the RFD and CFV, under Distribution, announcing talk.religion.bahai.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 21, 1999 8:28 AM  
Subject: Antinomies - Czeslaw Milosz

"It appears that my oeuvre is Christian and even (practically) irreproachable according to the criteria of Catholic theology. I am not so sure, though I like to hear this. Certainly, it stands out against the background of twentieth century poetry, also Polish poetry, which is agnostic or atheist. Yet the religious content of my poems is not the result of design by a believer; it grew out of my doubts, turmoil, and despair, as they searched for a form. If not for a strong heretical seasoning, the religious content would not have been there. Thus, my resistance to being squeezed into the rubric of "Catholic poet" was well founded."

Czeslaw Milosz, Road-side Dog

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 21, 1999 8:31 AM  
To: Juan Cole  
Subject: Re: Maneck again; trb now available

>Until then, I personally am stuck with DejaNews for it; I haven't found it  
>a problem.

You have too many important things to do with your time....

Netscape will make posting much easier and faster. Don't give up on it though it may take some effort to get it correctly configured. Work on it for a while and then let me know if you can't get it connected.

Fred

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 21, 1999 9:45 AM  
To: Juan Cole  
Subject: Re: Maneck again; trb now available

>Netscape's Collabra still does not find TRB among new lists quite yet.

A thought: Explain to me what Collabra is - a software version of Netscape or a newgroup service on its website? If the later, you may have to ask the webmaster to add it to the list of available newsgroups. See below:

FYI

From: D E Siegel <desiegel@aol.com>  
Subject: Re: RESULT: talk.religion.bahai passes 218:63  
Date: Wednesday, January 13, 1999 6:59 PM

sharaf@my-dejanews.com wrote:

>What happens now?

>

>How is the new newsgroup promulgated?

Sometime shortly after the end of the 5-day discussion period, David Lawerence will send out the newgroup msg. He will repeat it after 1 week and 1 month. Many ISPs will automatically add the group based on this msg. Some will not. If your ISP doesn't have the group shortly, I suggest that you ask the newsmaster there to add it (Try news@isp.net, or newsmaster@isp.net) Ask politely. Include the msg ID of the results posting, and of the newgroup msg. Good luck.

-----  
From: Island Business Center (Bill Hyman)[SMTP:billh@samoatelco.com]  
Sent: Friday, January 22, 1999 5:12 PM  
To: mods  
Cc: FG@hotmail.com; fig99a@aol.com; frodo@teleport.com; eld4c@virginia.edu  
Subject: Re: talk.religion.bahai passed & now available on Usenet

gnox@vianet.on.ca  
    , Oreocat@etinternet.net  
    , gata@aol.com  
    , geof@vortex.is  
    ,  
glenda@smithville.net  
    , gdicks@UVic.CA  
    , slipstick@photobooks.com  
    ,  
thehans@iol.ie  
    , ctaylor@nque.com  
    , HellmannPete@pra-ww.com  
    ,  
Herbigjoe@aol.com  
    , heroinmyiz@aol.com  
    , howard\_perkins@hotmail.com  
    ,  
notme@nothere.net  
    , ak777@extra.lafn.org  
    , mosseler@onlink.net  
    ,  
jeffb716@aol.com  
    , bsolka@fls.infi.net  
    , Jet@linetap.com  
    ,  
jhonp@bellatlantic.net  
    , millington@on.aibn.com  
    , joanymom@aol.com  
    ,  
jcornell@lightspeed.net  
    , johnb@ipa.net  
    , jondavey@bconnex.net  
    ,  
jjozsa@webtv.net  
    , vj.mehrabi@zetnet.co.uk  
Mime-version: 1.0  
Content-type: text/plain; charset="us-ascii"  
Content-transfer-encoding: 7bit

Mr. Glaysher decided, on his own, not to submit to srb when his signature was truncated for containing a web-site address which had pointers to CB material. I had the privilege of truncated that first signature (after consultation with the other moderators). He accused me in other forums of forgery. It was mainly due to him that the moderators decided not to allow signatures to have more than the name and e-mail address. Mr. Glaysher has been able to post to srb at any time he so desired as long as he kept within our charter and current policy. This is still the case.

Bill Hyman  
co-moderator  
soc.religion.bahai

>> -----Original Message-----

>> From: FG [SMTP:FG@hotmail.com]  
>> Sent: Friday, January 22, 1999 5:42 AM  
>> To: FG@hotmail.com  
>> Cc: fig99a@aol.com; frodo@teleport.com; eld4c@virginia.edu;  
>> gnox@vianet.on.ca; Oreocat@etinternet.net; gata@aol.com; geof@vortex.is;  
>> glenda@smithville.net; gdicks@UVic.CA; slipstick@photobooks.com;  
>> thehans@iol.ie; ctaylor@nque.com; HellmannPete@pra-ww.com;  
>> Herbigjoe@aol.com; heroinmyiz@aol.com; howard\_perkins@hotmail.com;  
>> notme@nothere.net; ak777@extra.lafn.org; mosseler@onlink.net;  
>> jeffb716@aol.com; bsolka@fls.infi.net; Jet@linetap.com;  
>> jhonp@bellatlantic.net; millington@on.aibn.com; joanymom@aol.com;  
>> jcornell@lightspeed.net; johnb@ipa.net; jondavey@bconnex.net;  
>> jjozsa@webtv.net; vj.mehrabi@zetnet.co.uk  
>> Subject: talk.religion.bahai passed & now available on Usenet  
>>  
>> I am emailing you because the "moderator" of soc.religion.bahai  
>> has banned any posts from me since May of last year.  
>> <https://members.tripod.com/~FG/srb23.htm>  
>>

>> Talk.religion.bahai has now passed a Usenet interest poll and  
>> is available. Some people may have to reset or redownload the  
>> list of newsgroups on their news service in order to receive  
>> it. Others may have to request their ISP add it.  
>>  
>> It is already available on [www.newsguy.com](http://www.newsguy.com), [www.dejanews.com](http://www.dejanews.com),  
>> AOL, and elsewhere.  
>>  
>> --  
>> FG...The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: Manley, Timothy/CVO[SMTP:tmanley@CH2M.com]  
Sent: Friday, January 22, 1999 11:03 AM  
To: FG  
Subject: RE: talk.religion.bahai passed & now available on Usenet

Fred....you and I have talked about this and I've talked to the Moderators @  
soc.religion.bahai as well. But I see that this is your torch, either I'm  
amazed that in this world you can't find better issues to spend your efforts  
on that not helping Baha'is have access to CBs.

To reiterate what I thought was a made point:

1. Your signature provides links to groups that are frequented and supported by Covenant Breakers.
2. SRB will post your messages if you remove those links.
3. You won't remove those links, SRB has no problem with anything you say, they just don't want links to CB sites.
4. If you are a Baha'i, and you read the writings, then you should know that Baha'u'llah wishes us all to eschew the ungodly. Those that have been declared Covenant Breakers are pretty much the definition of this category. I don't care if their case is made strongly or not, or if you think they've been wrongly 'accused' or not. The choice of association is yours, the choice of declaring one a Covenant Breaker is not. If you become a Baha'i you are agreeing to certain principals and certain restrictions. If you are unwilling to be a Baha'i then don't, there is nothing forcing you.

What is my opinion on this?

Why I agree with your belief on freedom and the freedom of speech, I think your efforts are misplaced. From the communications I've had with you I think your perception of the Faith and supposed suppression in the Faith is warped. You can feel any way you wish, you can do anything you wish. SRB is a MODERATED newsgroup and as such reserves the right to not allow any posts that they see fit, just as any other moderated newsgroup, just as I moderate the mail-lists that I administrate. Move onto something else.

> -----Original Message-----  
> From: FG [SMTP:FG@hotmail.com]  
> Sent: Friday, January 22, 1999 2:43 AM  
> To: FG@hotmail.com  
> Cc: jet@linetap.com; jwiegley@inprise.com; orion@alaska.net;  
> judy@judy@aol.com; jules.joubert@tip.nl; jules@webaxs.net;  
> juliab@clear.net.nz; K0MPUTER@WORLDNET.ATT.NET; kjherman@RT66.com;  
> qadr@sympatico.ca; kathy@cati.org; BNDATTIE@inco.com.lb;  
> compx2k@javanet.com; Sharna@tm.net.my; lduper@aol.com;  
> lib.mike@mailexcite.com; lindax@edgenet.net; lindaet@netidea.com;  
> knight@hrfn.net; lmering@aol.com; LSchu23519@aol.com; Lspri80202@aol.com;  
> sparrow9@flash.net; mlut@u.washington.edu; mac0000013@aol.com;  
> tmanley@CH2M.com; marco@kidprov.com; m.mcdowell@bigfoot.com;  
> martydor@prodigy.net; mpower@uio.telconet.net; Merlin98@webtv.net;  
> mbacarter@aol.com; mclark@tpgi.com.au; mehyar22@siol.net  
> Subject: talk.religion.bahai passed & now available on Usenet  
>

> I am emailing you because the "moderator" of soc.religion.bahai  
> has banned any posts from me since May of last year.  
> <https://members.tripod.com/~FG/srb23.htm>

>  
> Talk.religion.bahai has now passed a Usenet interest poll and  
> is available. Some people may have to reset or redownload the  
> list of newsgroups on their news service in order to receive  
> it. Others may have to request their ISP add it.

>  
> It is already available on [www.newsguy.com](http://www.newsguy.com), [www.dejanews.com](http://www.dejanews.com),  
> AOL, and elsewhere.

>  
> --  
> FG...The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: Dr. Jai Maharaj[SMTP:jai@mantra.com]  
Sent: Friday, January 22, 1999 9:09 PM  
To: FG  
Subject: RE: talk.religion.bahai passed & now available on Usenet

Greetings:

Censorship must be eradicated.

It is strongly recommended that all posts appearing in the  
moderated newsgroup soc.religion.bahai be downloaded  
and then posted in the unmoderated talk.religion.bahai  
so that they can be discussed freely.

In freedom,

Jai Maharaj  
jai@mantra.com  
<https://www.flex.com/~jai>  
Om Shanti

> -----Original Message-----

> From: FG [mailto:FG@hotmail.com]  
> Date: Friday, January 22, 1999  
> To: FG@hotmail.com  
> Cc: bhhxx@yahoo.com; camm@enhanced.com; captcck@my-dejanews.com;  
> cbrehmer@northlink.com; Carol\_Bowie@mindlink.bc.ca; ehudgens@ufl.edu;  
> cch19@aol.com; cecilia.lind@swipnet.se; Chainwhl@aol.com;  
> lips@ihug.co.nz; ChessHazlett@msn.com; sevdy@webtv.net;  
> cNOSPAMkoller@worldnet.att.net; cafugate@worldnet.att.net;  
> curtis@leaco.net; dp10006@cam.ac.uk; djensen@kaweah.com;  
> grolin@mip.ou.dk; nabil@tm.net.my; Amicus@webtv.net;  
> dseagraves@worldnet.att.net; forthedean@yahoo.com;  
> dennisrt@ix.netcom.com; markite@gorge.net; jai@mantra.com;  
> dsaly33635@aol.com; sticking@wdg.mot.com; emaguire@nospam.rutgers.edu;  
> ethnomtrx@aol.com; faithc@hotmail.com; Felixthecatsays@hotmail.com  
> Subject: talk.religion.bahai passed & now available on Usenet

>  
> I am emailing you because the "moderator" of soc.religion.bahai  
> has banned any posts from me since May of last year.  
> <https://members.tripod.com/~FG/srb23.htm>

>  
> Talk.religion.bahai has now passed a Usenet interest poll and  
> is available. Some people may have to reset or redownload the  
> list of newsgroups on their news service in order to receive  
> it. Others may have to request their ISP add it.

>  
> It is already available on [www.newsguy.com](http://www.newsguy.com), [www.dejanews.com](http://www.dejanews.com),  
> AOL, and elsewhere.

> --  
> FG....The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]

Sent: Friday, January 22, 1999 6:38 AM

To: FG@hotmail.com

Cc: ae.rose@sympatico.ca; Abeattle@aol.com; agrove1756@aol.com; hodgfran@islands.vi; ab@iws.net.au; Angefly27@aol.com; afurlong@cs.mun.ca; annieruth@aol.

Subject: talk.religion.bahai passed & now available on Usenet

I am emailing you because the "moderator" of soc.religion.bahai has  
banned any posts from me since May of last year.  
<https://members.tripod.com/~FG/srb23.htm>

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it. Others may have to request their ISP add it.

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AOL, and elsewhere.

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FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]

Sent: Friday, January 22, 1999 6:40 AM

To: FG@hotmail.com

Cc: bhhxx@yahoo.com; camm@enhanced.com; captcck@my-dejanews.com; cbrehmer@northlink.com; Carol\_Bowie@mindlink.bc.ca; ehudgens@ufl.edu; cch19@aol.com; ce

Subject: talk.religion.bahai passed & now available on Usenet

I am emailing you because the "moderator" of soc.religion.bahai  
has banned any posts from me since May of last year.  
<https://members.tripod.com/~FG/srb23.htm>

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AOL, and elsewhere.

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FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]

Sent: Friday, January 22, 1999 6:42 AM

To: FG@hotmail.com

Cc: fig99a@aol.com; frodo@teleport.com; eld4c@virginia.edu; gnox@vianet.on.ca; Oreocat@etinternet.net; gata@aol.com; geof@vortex.is; glenda@smithville.n

Subject: talk.religion.bahai passed & now available on Usenet



I am emailing you because the "moderator" of soc.religion.bahai has banned any posts from me since May of last year.  
<https://members.tripod.com/~FG/srb23.htm>

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FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 22, 1999 6:43 AM  
To: FG@hotmail.com  
Cc: jet@linetap.com; jwiegley@inprise.com; orion@alaska.net; judyoyjudy@aol.com; jules.joubert@tip.nl; jules@webaxs.net; juliab@clear.net.nz; K0MPUTER@WC  
Subject: talk.religion.bahai passed & now available on Usenet

I am emailing you because the "moderator" of soc.religion.bahai has banned any posts from me since May of last year.  
<https://members.tripod.com/~FG/srb23.htm>

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FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 22, 1999 6:44 AM  
To: FG@hotmail.com  
Cc: lomike@freeyellow.com; mikebanister@mindspring.com; mikejb@ma.ultranet.com; MHeister@linkline.com; ak835@cleveland.Freenet.Edu; mrranjba@expert.cc.p  
Subject: talk.religion.bahai passed & now available on Usenet

I am emailing you because the "moderator" of soc.religion.bahai has banned any posts from me since May of last year.  
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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 22, 1999 6:46 AM  
To: FG@hotmail.com  
Cc: RBCCRC@bellatlantic.net; rfisher@bo.net; rscrawford@bigfoot.com.spamblock; rick@bounty.bcca.org; rj519@earthlink.net; rmckin6046@aol.com; bobpease@c  
Subject: talk.religion.bahai passed & now available on Usenet

I am emailing you because the "moderator" of soc.religion.bahai has banned any posts from me since May of last year.  
<https://members.tripod.com/~FG/srb23.htm>

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FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 22, 1999 6:47 AM  
To: FG@hotmail.com  
Cc: soheila1@airmail.net; stampcathy@aol.com; Sunday122@aol.com; gerstner@bart.nl; darlene@compworldnet.com; teresareitingen@worldnet.att.net; thamm4082  
Subject: talk.religion.bahai passed & now available on Usenet

I am emailing you because the "moderator" of soc.religion.bahai has banned any posts from me since May of last year.  
<https://members.tripod.com/~FG/srb23.htm>

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: Diana Gale Kite[SMTP:markite@gorge.net]  
Sent: Friday, January 22, 1999 2:04 PM  
To: FG  
Subject: Re: talk.religion.bahai passed & now available on Usenet

Frederick,  
Where have I seen your name before? I am trying to remember the context...were you involved in a thread of posts concerning covenant breaking and a CB web-site a while back???  
thanks,  
di

FG wrote:

> I am emailing you because the "moderator" of soc.religion.bahai  
> has banned any posts from me since May of last year.  
> <https://members.tripod.com/~FG/srb23.htm>  
>  
> Talk.religion.bahai has now passed a Usenet interest poll and  
> is available. Some people may have to reset or redownload the  
> list of newsgroups on their news service in order to receive  
> it. Others may have to request their ISP add it.  
>  
> It is already available on [www.newsguy.com](http://www.newsguy.com), [www.dejanews.com](http://www.dejanews.com),  
> AOL, and elsewhere.  
>  
> --  
> FG...The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 22, 1999 6:56 AM  
Subject: 200+ srb posters notified of talk.religion.bahai (Re: Pointers announcing talk.religion.bahai sent)

I've sent the following message to over 200 people who have posted to soc.religion.bahai since last June:

I am emailing you because the "moderator" of soc.religion.bahai has banned any posts from me since May of last year.  
<https://members.tripod.com/~FG/srb23.htm>

Talk.religion.bahai has now passed a Usenet interest poll and is available. Some people may have to reset or redownload the list of newsgroups on their news service in order to receive it. Others may have to request their ISP add it.

It is already available on [www.newsguy.com](http://www.newsguy.com), [www.dejanews.com](http://www.dejanews.com), AOL, and elsewhere.

--

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 22, 1999 7:51 AM  
Subject: Annotated NO voters - 3rd interest poll

Searching [www.dejanews.com](http://www.dejanews.com) for a history of posting to Usenet, the following results are obtained:

Voted NO

-----  
---

B=Bahai  
N=no hits on [www.dejanews.com](http://www.dejanews.com) or fewer than a recent dozen  
T=techie  
-----  
---

22 Bahais voted NO (only 27 YES)  
10 Techies  
26 or more NO hits or so very few as to raise the question of the legitimacy of the email address.  
-----  
---

|                             |                            |   |        |
|-----------------------------|----------------------------|---|--------|
| mansouri#one.net.au         | Shahab Mansouri            | N |        |
| dany.steyaert#ping.be       | Dany Steyaert              |   | T      |
| carol_bowie#mindlink.bc.ca  | David Bowie                | B |        |
| towfiq#401kforum.com        | Mark Towfiq                | B |        |
| Aerfani#aol.com             | Abbas Erfani               |   | B      |
| Hlpflhanna#aol.com          | Debbie Jenkins             | B |        |
| Mac000013#aol.com           | Dennis M. McDonnell        | B |        |
| Starlet001#aol.com          | Katherine Mayerovitch      |   | N      |
| kimdv#best.com              | Kim DeVaughn               | T |        |
| stainles#bga.com            | Dwight Brown               | T |        |
| david.ritscher#bigfoot.com  | David Ritscher             | N |        |
| r.woodlock#bigfoot.com      | Rachel Butson              | B |        |
| lcs#zk3.dec.com             | Larry Smith                |   | games  |
| camm#enhanced.com           | Camm Maguire               | T |        |
| caryenochr#enochsvision.com | Enoch's Vision Cary Enoch  | N |        |
| wcol#erols.com              | William Collins            |   | B      |
| tom-hodges#geocities.com    | Tom Hodges                 | B |        |
| aromatica45@hotmail.com     | Victoria Williams          | N |        |
| bearone1@hotmail.com        | Gary Rosenbaum             | N |        |
| fazlollahi@hotmail.com      | Ahmad Fazlollahi           |   | N      |
| rachel_t@hotmail.com        | Theresa McClendon          |   | N      |
| screamingb@hotmail.com      | Screaming Banshee          | N |        |
| swatchking@hotmail.com      | Fred Tague                 | N |        |
| jjam#spica.hpl.hp.com       | Jim Jam                    | N |        |
| nightbrd#humboldt1.com      | Douglas Myers              | B |        |
| shohre#itis.com             | Shohreh Mansouri           |   | B      |
| bruce.limber#juno.com       | Bruce D. Limber            | B |        |
| lpolk01#juno.com            | Linda L Polk               |   | B      |
| palmtop#mailtag.com         | Bonnie Blanford            | N |        |
| djull#mindspring.com        | David Jull                 | N |        |
| slr1bpz#mindspring.com      | George McCoy               | T |        |
| bfwkendo#netvigador.com     | Brian Walker               | B |        |
| chriseb#nortelnetworks.com  | Chris Ebenezer             | N |        |
| dc#panix.com                | David W. Crawford          |   | T      |
| persia#persia.com           | Robert Moldenhauer         | B |        |
| Sandy-Allan#dial.pipex.com  | Sandy Allan                | B |        |
| billh#samoatelco.com        | Bill Hyman                 |   | B      |
| doug.obrien#the-spa.com     | Doug O'Brien               |   | travel |
| manialip#wowmail.com        | Kate Sparks                | N |        |
| francis_uy@yahoo.com        | F Uy                       | T |        |
| Ekkehard.Uthke#gm.de        | Ekkehard Uthke             | T |        |
| naddy#mips.rhein-neckar.de  | Christian Weisgerber       | T |        |
| cnelson#calpoly.edu         | Craig Nelson               | N |        |
| aull#ll.mit.edu             | Brian Aull                 | N |        |
| rick#bcm.tmc.edu            | Richard H. Miller          | N |        |
| kohli#mail.ameritel.net     | Pat Kohli                  | B |        |
| helenko#bellsouth.net       | Helen Oney a.fan. happyman |   |        |
| cybrmage#dave-world.net     | Bud Polk                   | B |        |
| rogerb#foxinternet.net      | Roger Borseth              | B |        |
| ellis#ftel.net              | Rick Ellis                 |   | T      |
| vpdura#hiwaay.net           | Vic Dura                   | N |        |
| Scarecro#ime.net            | Tim Griffin                | N |        |
| johnell#lightspeed.net      | John B. Cornell            | N |        |
| verbrugh#pionet.net         | Albert Verbrugh            | B |        |
| okoboji#prodigy.net         | Loriann=20                 | B |        |
| mehyar22#siol.net           | Mehyar Badii-Azandahi      | N |        |
| scooter#taranaki.ac.nz      | Scooter                    | B |        |
| NUFAITH#wcnet.org           | Dennis Rule                | N |        |
| tr8770#bristol.ac.uk        | Tom Richards               | N |        |
| srm103#york.ac.uk           | Simon Mawhinney            | N |        |
| merlin#A470.demon.co.uk     | Darren Wyn Rees            | N |        |
| Graham#fragrant.demon.co.uk | Graham Sorenson            | B |        |
| leili#Justice.Medford.MA.US | Leili Towfigh              | N |        |

-----  
A few comments:

Mark Towfiq, a member of the "BCCA," the Bahai Computer and Communication Association, the far right wing of the Universal House of Justice online, campaigned against the 1st proposal for talk.religion.bahai: <https://members.tripod.com/~FG/Towfiq.htm>  
BCCA at <https://members.tripod.com/~FG/BCCA.txt>

Bill Hyman vowed as early as August 1997 to censor me and is a notorious "moderator" of soc.religion.bahai: <https://members.tripod.com/~FG/srb29.htm>

Albert Verbrugh is also a "moderator" of soc.religion.bahai; William Collins is a Bahai "administrator" in South Africa. Robert Moldenhauer, Graham Sorenson, and Tom Hodges are extremely rigid minds whose fanatical outpourings may be read in my BCCA archive opposing the 2nd interest poll: <https://209.185.180.230/~FG/Bahai-Discuss-Archive.txt>

This document available in a conveniently highlighted version: <https://members.tripod.com/~FG/NOvoters3rd.htm>

Some might wish to compare this to the Annotated NO voters for the 2nd interest poll: <https://members.tripod.com/~FG/NOvoters.htm>

FG...The Bahai Faith & Religious Freedom of Conscience: <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 22, 1999 3:04 PM  
To: Dr. Jai Maharaj  
Subject: Re: talk.religion.bahai passed & now available on Usenet

Dr. Maharaj:

Thanks for responding. Your suggestion sounds like a good idea. Would you be willing to repost them? I'm afraid I'm very busy with talk.religion.bahai, alt.religion.bahai, and the AOL Bahai Message Boards.

If you can regularly or once in a while, you might mark each subject as "SRB: " so people can distinguish them from those originally posted to talk.religion.bahai.

Thanks again.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----Original Message-----

From: Dr. Jai Maharaj <jai@mantra.com>  
To: FG <FG@hotmail.com>  
Date: Friday, January 22, 1999 4:10 AM  
Subject: RE: talk.religion.bahai passed & now available on Usenet

>Greetings:

>

>Censorship must be eradicated.

>It is strongly recommended that all posts appearing in the

>moderated newsgroup soc.religion.bahai be downloaded

>and then posted in the unmoderated talk.religion.bahai

>so that they can be discussed freely.

>

>In freedom,

>

>Jai Maharaj

>jai@mantra.com

><https://www.flex.com/~jai>

>Om Shanti

>

>> -----Original Message-----

>> From: FG [mailto:FG@hotmail.com]

>> Date: Friday, January 22, 1999

>> To: FG@hotmail.com

>> Cc: bhhxx@yahoo.com; camm@enhanced.com; captcck@my-dejanews.com;

>> cbrehmer@northlink.com; Carol\_Bowie@mindlink.bc.ca; ehudgens@ufl.edu;

>> cch19@aol.com; cecilia.lind@swipnet.se; Chainwhl@aol.com;

>> lips@ihug.co.nz; ChessHazlett@msn.com; sevdy@webtv.net;

>> cNOSPAMkoller@worldnet.att.net; cafugate@worldnet.att.net;

>> curtis@leaco.net; dp10006@cam.ac.uk; djensen@kaweah.com;

>> grolin@mip.ou.dk; nabil@tm.net.my; Amicus@webtv.net;

>> dseagraves@worldnet.att.net; fortheDean@yahoo.com;

>> dennisr@ix.netcom.com; markite@gorge.net; jai@mantra.com;

>> dsaly33635@aol.com; sticking@wdg.mot.com; emaguire@nosspam.rutgers.edu;

>> ethnomtr@aol.com; faithc@hotmail.com; Felixthecatsays@hotmail.com

>> Subject: talk.religion.bahai passed & now available on Usenet

>>

>>

>> I am emailing you because the "moderator" of soc.religion.bahai

>> has banned any posts from me since May of last year.

>> <https://members.tripod.com/~FG/srb23.htm>

>>

>> Talk.religion.bahai has now passed a Usenet interest poll and

>> is available. Some people may have to reset or redownload the

>> list of newsgroups on their news service in order to receive

>> it. Others may have to request their ISP add it.

>>

>> It is already available on [www.newsguy.com](http://www.newsguy.com), [www.dejanews.com](http://www.dejanews.com),

>> AOL, and elsewhere.

>>

>> --

>> FG...The Bahai Faith & Religious Freedom of Conscience:

>> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>>

>>

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From: Star Saffa[SMTP:starjo@arach.net.au]

Sent: Saturday, January 23, 1999 6:19 AM

To: FG@hotmail.com

Subject: Deja News

Hi Fred - Can you please explain to me on Deja News for Talk.Religion. Bahai why the amount of postings keeps decreasing. When I first got on there were 52

<starjo@arach.net.au>

Love is the bonding force of the Universe -

-----

From: also write to[SMTP:nbatra@ea.oac.uci.edu]

Sent: Saturday, January 23, 1999 2:30 AM

To: FG

Cc: lomike@freeyellow.com; mikebanister@mindspring.com; mikejb@ma.ultranet.com; MHeister@linkline.com; ak835@cleveland.Freenet.Edu; mrranjba@expert.cc.p

Subject: Re: talk.religion.bahai passed & now available on Usenet

Mr. Glaysher, why did the moderator ban you from posting? I don't have the Web.

-----  
From: Dr. Jai Maharaj[SMTP:jai@mantra.com]  
Sent: Saturday, January 23, 1999 8:27 PM  
To: FG  
Subject: RE: talk.religion.bahai passed & now available on Usenet

Greetings:

Certainly, I will, but please post an announcement every few days on talk.religion.bahai that participants are invited to bring censored discussions out into the open by cutting-and-pasting posts from soc.religion.bahai into talk.religion.bahai and thus starting unmoderated threads. This technique works if several persons take this measure! It eventually results in the moderated newsgroup dying down.

Best wishes,

Jai Maharaj  
Om Shanti

> -----Original Message-----  
> From: FG <FG@hotmail.com>  
> Date: Friday, January 22, 1999  
> To: Dr. Jai Maharaj  
> Subject: Re: talk.religion.bahai passed & now available on Usenet  
>  
> Dr. Maharaj:  
>  
> Thanks for responding. Your suggestion sounds like  
> a good idea. Would you be willing to repost them?  
> I'm afraid I'm very busy with talk.religion.bahai,  
> alt.religion.bahai, and the AOL Bahai Message Boards.  
>  
> If you can regularly or once in a while, you might  
> mark each subject as "SRB: " so people can  
> distinguish them from those originally posted to  
> talk.religion.bahai.  
>  
> Thanks again.  
>  
> FG...The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>  
>  
>

> -----Original Message-----  
> From: Dr. Jai Maharaj <jai@mantra.com>  
> To: FG <FG@hotmail.com>  
> Date: Friday, January 22, 1999 4:10 AM  
> Subject: RE: talk.religion.bahai passed & now available on Usenet  
>  
>

> Greetings:  
>  
> Censorship must be eradicated.  
> It is strongly recommended that all posts appearing in the  
> moderated newsgroup soc.religion.bahai be downloaded  
> and then posted in the unmoderated talk.religion.bahai  
> so that they can be discussed freely.  
>  
>

> In freedom,  
>  
> Jai Maharaj  
> jai@mantra.com  
> <https://www.flex.com/~jai>  
> Om Shanti  
>  
>

>> -----Original Message-----  
>> From: FG [mailto:FG@hotmail.com]  
>> Date: Friday, January 22, 1999  
>> To: FG@hotmail.com  
>> Cc: bhhxx@yahoo.com; camm@enhanced.com; captcck@my-dejanews.com;  
>> cbrehmer@northlink.com; Carol\_Bowie@mindlink.bc.ca; ehudgens@ufl.edu;  
>> cch19@aol.com; cecilia.lind@swipnet.se; Chainwhl@aol.com;  
>> lips@ihug.co.nz; ChessHazlett@msn.com; sevdy@webtv.net;  
>> cNOSPAMkoller@worldnet.att.net; cafugate@worldnet.att.net;  
>> curtis@leaco.net; dp10006@cam.ac.uk; djensen@kaweah.com;  
>> grolin@mip.ou.dk; nabil@tm.net.my; Amicus@webtv.net;  
>> dseagraves@worldnet.att.net; forthedean@yahoo.com;  
>> dennisrt@ix.netcom.com; markite@gorge.net; jai@mantra.com;  
>> dsaly33635@aol.com; sticking@wdg.mot.com; emaguire@nospam.rutgers.edu;  
>> ethnomtrx@aol.com; faithc@hotmail.com; Felixthecatsays@hotmail.com  
>> Subject: talk.religion.bahai passed & now available on Usenet  
>>  
>>  
>> I am emailing you because the "moderator" of soc.religion.bahai  
>> has banned any posts from me since May of last year.  
>> <https://members.tripod.com/~FG/srb23.htm>

> >>  
> >> Talk.religion.bahai has now passed a Usenet interest poll and  
> >> is available. Some people may have to reset or redownload the  
> >> list of newsgroups on their news service in order to receive  
> >> it. Others may have to request their ISP add it.  
> >>  
> >> It is already available on [www.newsguy.com](http://www.newsguy.com), [www.dejanews.com](http://www.dejanews.com),  
> >> AOL, and elsewhere.  
> >>  
> >> --  
> >> FG...The Bahai Faith & Religious Freedom of  
> Conscience:  
> >> <https://members.tripod.com/~FG/index.htm> On  
> talk.religion.bahai,  
> >> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
> >>  
> >  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, January 23, 1999 9:37 AM  
Subject: soc.religion.bahai - brief quotations

Robert J. Pease, December 5, 1998:  
"I support your efforts to expose SRB as a fundamentalist group."  
<https://members.tripod.com/~FG/srb84.htm>

Kent Johnson:  
"It turns my stomach that they call themselves a Baha'i Group  
while doing these things so obviously partisan and consciously  
unjust."  
<https://members.tripod.com/~FG/srb61.htm>

Ron House:  
"I think the following is a clear case of malicious  
rejection of an article by the worst of the moderators of  
soc.religion.bahai."  
<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:  
"(Sigh) Fred, I'm beginning to think you're right about those  
SRB moderators."  
<https://members.tripod.com/~FG/srb59.htm>

RobertNik:  
"these guys are pompous arseholes IMHO."  
<https://members.tripod.com/~FG/srb54.htm>

Bruce Burrill:  
"What are Baha'i afraid of?"  
<https://members.tripod.com/~FG/srb60.htm>

Zute flute:  
"Frankly I could not see anything in the letter I wrote which  
would prompt someone to ask whether or not I am a Baha'i."  
<https://members.tripod.com/~FG/srb50.htm>

YU ZIR:  
"But as an outsider, I can perhaps see the point Fred Glaysher  
is making, and which point none of SRB's defenders seem to  
address."  
<https://members.tripod.com/~FG/srb46.htm>

Matthew Cromer:  
"The current moderators regulate the contents--posting articles  
which they agree with...."  
<https://members.tripod.com/~FG/srb47.htm>

Kavosh Soltani, December 9, 1998:  
"So many Bahais on these forums  
have shown to be ready to forget logic and reason, ignore  
clear evidence and Word of God, and come up with exactly the  
same line of tired and inaccurate excuses and arguments to  
justify their position, that it can not be a simple coincidence."  
<https://members.tripod.com/~FG/srb77.htm>

Shakti3, December 4, 1998:  
"Sorry to hear that you've been suppressed on srb. Your comments  
were always very "right on." Altho it does not surprise me one bit,  
seeing the way these newsgroups operate."  
<https://members.tripod.com/~FG/Ex7.htm>

Harold Shinsato:  
"It seems like there is an oppression over the Baha'i Faith."  
<https://members.tripod.com/~FG/srb33.htm>

Steve Tomljenovic, December 3, 1998:  
"The moderators are a bit overzealous at times. Since all the  
controversy started, it has gotten worse."  
<https://members.tripod.com/~FG/srb79.htm>

Laeterna:  
"To say I was flabberghasted at this type of "moderating" was  
putting it mildly indeed."  
<https://members.tripod.com/~FG/censored2.htm>

Guy Macon"  
"Please explain which portion of the charter the following

post violates."  
<https://members.tripod.com/~FG/censored1.htm>

Robin Peters:  
"I think you're to be commended for your persistence in the  
face of consistent censorship."  
<https://members.tripod.com/~FG/srb43.htm>

jgoldberg:  
"I refuse to post on soc.religion.bahai because of the arbitrary and  
mean-spirited manner of censorship practiced by the moderators. "  
<https://members.tripod.com/~FG/srb57.htm>

Ruletherod, November 17, 1998:  
"Too much damage has already been done in the name and to  
the name of Baha'u'llah by right-wing administrative bullies,  
linear-thinking apologists, and doctrinaire-fundamentalists. You  
can't just blame it all on the critics."  
<https://members.tripod.com/~FG/srb76.htm>

Many other similar messages may be found on my web site under  
soc.religion.bahai censorship.  
<https://members.tripod.com/~FG/srb.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, January 23, 1999 9:43 AM  
To: also write to  
Subject: Re: talk.religion.bahai passed & now available on Usenet

From: Island Business Center (Bill Hyman) <billh@samoatelco.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Cc: srb-mods@bccca.org <srb-mods@bccca.org>  
Subject: FW: SRB censored 5-25-98  
Date: Sunday, May 31, 1998 8:31 PM  
Mr. Glaysher:  
This submission will not be posted to srb as we do not accept cross posting.  
I considered advertising maillist.com to the srb readership against our  
charter as it has been posting CB material. Your web page address has  
already been posted, and due to negative comments from srb readers I will  
not be posting it again.  
All your submissions, which meet the standards of our charter will be  
posted, but your advertising will not.

Was the real purpose of your submission to srb to advertise your e-mail  
addresses, or to submit a quotation of Abdul-Baha? If the latter, your goal  
was attained - so why are you complaining?

Bill Hyman  
co-moderator  
soc.religion.bahai  
-----

From: "FG" <FG@hotmail.com>  
To: "SRB" <bahai-faith@bccca.org>,"bahai-faith @ makelist.com"  
<bahai-faith@makelist.com>,"talisman" <talisman@umich.edu>  
Subject: Re: SRB censored 5-25-98  
Date: Wed, 27 May 1998 08:27:25 -0400  
Maryam Butson wrote in message <896225055.167484@kermit.netlink.com.au>...  
>Hmmm...I am generally \*for\* the SRB moderators, but even \*I\* can see this  
>looks nothing LIKE a mere "personal note".  
>

>Maryam  
>  
>>>As this appears to be a personal note I have not posted it to srb.  
>

>Here's another instance of srb censoring in a subtle way. I post this  
to srb on the 18th. They only posted after I emailed them as I explain  
in another current thread you might read here. What they finally  
actually posted to srb clips my signature file, everything below  
alt.religion.bahai. See the current version on srb for yourself. Please  
note that while doing that the "moderator" added back in the  
right arrow symbol, ">," concealing his changes from unsuspecting  
readers of srb....

-----Original Message-----  
From: FG <FG@hotmail.com>  
Newsgroups: soc.religion.bahai  
Date: Monday, May 18, 1998 6:45 AM  
Subject: Re: New site: "The Baha'i Faith & Religious Freedom of Conscience"  
>Roger Borseth wrote in message <"DRnaXC.A.mAG.l0vX1"@bounty.bcca.org>...  
>>  
>>  
>>Say: True liberty consisteth....  
>  
>"These are effectual and sufficient proofs that the conscience of man is  
>sacred and to be respected; and that liberty thereof produces widening  
>of ideas, amendment of morals, improvement of conduct, disclosure of  
>the secrets of the contingent world. Moreover, if interrogation of  
>conscience, which is one of the private possessions of the heart and  
>the soul, take place in this world, what further recompense remains for  
>man in the court of divine justice at the day of general resurrection?

>Convictions and ideas are within the scope of the comprehension of the  
>King of kings, not of kings; and soul and conscience are between the  
>fingers of control of the Lord of hearts, not of [His] servants."  
>  
>Abdul-Baha, A Traveler's Narrative, 91.  
>  
>  
>FG  
>Usenet: alt.religion.bahai  
>  
>Listserv: bahai-faith@makelist.com  
>List Archive & Subscription: <https://www.findmail.com/listsaver/bahai-faith/>  
>Email subscription: bahai-faith-subscribe@makelist.com  
>  
>The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/index.htm>  
>  
>  
>  
>  
>

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Homepage  
Bahai  
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-----F  
rom: Maryam Butson <maryam@netlink.com.au>  
To: srb-mods@bccca.org <srb-mods@bccca.org>; billh@samoatelco.com  
<billh@samoatelco.com>; FG@hotmail.com <FG@hotmail.com>  
Subject: Re: SRB censored 5-25-98  
Date: Tuesday, June 02, 1998 11:05 AM  
Hmmm I re-read this in another area - and whilst this whole thing may seem  
rather petty - I can see where Fred is coming from (and believe me, anyone  
who searches the archives will see that Fred and I have occasionally had our  
"moments" - I am not his greatest fan (sorry Fred)). The thing that  
concerns me is this:  
>>Mr. Glaysher:  
>>  
>>This submission will not be posted to srb as we do not accept cross  
>posting.  
AFAIK I've cross-posted before and gotten away with it, I was not aware this  
was a "rule". (Must admit Fred, sometimes it's a bit much to see the same  
post on every newsgroup I try to read), but notwithstanding that, this seems  
rather flimsy as I have seen SRB posters cross-post, and I've done it myself  
from time to time.  
I can understand rules against someone spamming every newsgroup under the  
sun, but I don't think Fred has quite reached THAT level yet.  
>>I considered advertising maillist.com to the srb readership against our  
>>charter as it has been posting CB material.  
Firstly, there is nothing in Fred's sig. file that mentions CB material. If  
THAT were a genuine excuse all Baha'is should be banned from the internet  
because CB material exists on it! The fact that on an open list CB material  
\*can\* be posted is hardly a valid reason for snipping an entire sig. file  
that merely mentions the list - \*not\* the CB material. One might as well  
ban any header that says AOL because some CBers have AOL accounts.  
Not to mention that this one is WAY out there for another reason. I've  
never seen \*other\* SRB posters have their signature files snipped left right  
and centre, not to mention that Fred's sig. file is hardly a huge  
advertisement. Bill you are giving Fred fuel for his fire. I used to  
think Fred was paranoid - now I am not so sure! Justice \*is\* the Best  
Beloved of all things remember, regardless if it means you have to  
occasionally allow Fred to post to SRB.  
You may not like what Fred has to say, but purposefully snipping his  
sig.file to try and make it as difficult as possible for people to \*hear\*  
what he has to say, comes across at best, petty ... at worst, confirmation  
of his accusations.  
Anyway here is Fred's file:  
FG  
Usenet: alt.religion.bahai  
Listserv: bahai-faith@makelist.com  
List Archive & Subscription:  
<https://www.findmail.com/listsaver/bahai-faith/>  
Email subscription: bahai-faith-subscribe@makelist.com  
The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
Now lets look at some other SRB poster's sig. files:  
Trisha Rainsford's:  
TeeCee  
TeeCee Publishing  
P. O. Box 9110  
Hamilton  
New Zealand  
Ph/Fax: 64-7-846-7484  
email: tricia@glonet.co.nz  
Graham Sorenson's (who happens to be a very good friend of mine - and I like  
all his sig.files \*G\*)  
<https://www.fragrant.demon.co.uk/bahai.html> -- <https://www.bahai.org>  
<https://www.baha.demon.co.uk> -- <https://www.onecountry.org>  
<https://www.bcca.org/~glittle> -- <https://www.bcca.org/~cvoogt>  
"The Baha'is". A magazine format, Wonderful introduction to the Faith.



<https://oneworld.wa.com/bahai/magazine/cover.html>  
and Chris Manvell's  
Chris Manvell, Isle of Skye, Scotland.  
Tel.:+44+(0)1471-822317--  
Newsgroup readers: Please remove SPAMGUARD from address before e-mailing.  
Verily, Jesus said: "Come ye after Me, and I will make you to become  
fishers of men." In this day, however, We say: "Come ye after Me, that  
We may make you to become quickeners of mankind." [Baha'u'llah]  
For more info goto: <<https://www.fragrant.demon.co.uk/bahai.html>>  
<<https://www.miracles.win-uk.net/Bahai>>, or <<https://www.baha.demon.co.uk>>  
All of whom as much advertising as Fred.  
>>Your web page address has  
>>already been posted, and due to negative comments from srb readers I will  
>>not be posting it again.  
I'd be interested in seeing what these complaints are. I must admit I find  
it difficult to believe that SRB readers \*specifically\* objected to Fred  
posting his signature file because they didn't like his web page.  
>>  
>>All your submissions, which meet the standards of our charter will be  
>>posted, but your advertising will not.  
>>  
>>Was the real purpose of your submission to srb to advertise your e-mail  
>>addresses, or to submit a quotation of Abdul-Baha? If the latter, your  
>goal  
>>was attained - so why are you complaining?  
>>  
I am starting to understand \*why\* Fred is paranoid.  
>>Bill Hyman  
>>co-moderator  
>>soc.religion.bahai  
For my two cents Bill, and I normally have a fairly high regard for SRB  
moderation, the more you try and silence Fred, the more he will object,  
struggle, and a larger issue will be made. If he really has nothing of  
import to say - then air it and let it dissolve - this suppression only  
feeds fuel to the fire and makes people like \*me\* sympathetic to what he has  
to say about SRB.  
Regards as always  
Maryam

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Homepage  
Bahai  
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-----Original Message-----  
From: also write to <nbatra@ea.oac.uci.edu>  
To: FG <FG@hotmail.com>  
Cc: lomike@freeyellow.com <lomike@freeyellow.com>;  
mikebanister@mindspring.com <mikebanister@mindspring.com>;  
mikejb@ma.ultranet.com <mikejb@ma.ultranet.com>; MHeister@linkline.com  
<MHeister@linkline.com>; ak835@cleveland.Freenet.Edu  
<ak835@cleveland.Freenet.Edu>; mrranjba@expert.cc.purdue.edu  
<mrranjba@expert.cc.purdue.edu>; majaj.bell@sk.sympatico.ca  
<majaj.bell@sk.sympatico.ca>; deanmoriarty@usa.net <deanmoriarty@usa.net>;  
MikeGhouse@aol.com <MikeGhouse@aol.com>; moin@qatar.net.qa  
<moin@qatar.net.qa>; Mona.M.Sana@aexp.com <Mona.M.Sana@aexp.com>;  
mspittal@isomedia.com <mspittal@isomedia.com>; mystiykal@aol.com  
<mystiykal@aol.com>; nehoyle@mindlink.bc.ca <nehoyle@mindlink.bc.ca>;  
nhough@innocon.com <nhough@innocon.com>; nbatra@ea.oac.uci.edu  
<nbatra@ea.oac.uci.edu>; zeke22@webtv.net <zeke22@webtv.net>; OdessJ@aol.com  
<OdessJ@aol.com>; freyd@uni-muenster.de <freyd@uni-muenster.de>;  
omnist@my-dejanews.com <omnist@my-dejanews.com>; PConway@NetComUK.Co.UK  
<PConway@NetComUK.Co.UK>; paul@scorpionics.demon.co.uk  
<paul@scorpionics.demon.co.uk>; peiss@dialup.nacamar.de  
<peiss@dialup.nacamar.de>; PHowardell@aol.com <PHowardell@aol.com>;  
plunkettm@aol.com <plunkettm@aol.com>; provi@snet.net <provi@snet.net>;  
r.g.boomers@centuryinter.net <r.g.boomers@centuryinter.net>;  
r.woodlock@bigfoot.com <r.woodlock@bigfoot.com>; ramr@indigo.ie  
<ramr@indigo.ie>; rdsteph@ibm.net <rdsteph@ibm.net>  
Date: Saturday, January 23, 1999 1:30 AM  
Subject: Re: talk.religion.bahai passed & now available on Usenet

>Mr. Glaysheer, why did the moderator ban you from posting? I don't have the  
>Web.

>  
>  
>  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, January 23, 1999 9:47 AM  
To: Star Saffa  
Subject: Re: Deja News

No idea. They'll vary depending on the weather  
and how you do the search....

-----Original Message-----  
From: Star Saffa <starjo@arach.net.au>

To: FG@hotmail.com <FG@hotmail.com>  
Date: Friday, January 22, 1999 9:13 PM  
Subject: Deja News

Hi Fred - Can you please explain to me on Deja News for Talk.Religion. Bahai why the amount of postings keeps decreasing. When I first got on there were  
<starjo@arach.net.au>  
Love is the bonding force of the Universe -

-----  
From: Angefly27@aol.com[SMTP:Angefly27@aol.com]  
Sent: Saturday, January 23, 1999 10:52 PM  
To: FG@hotmail.com  
Subject: Re: talk.religion.bahai passed & now available on Usenet

I haven't been on that the other Bahai newsgroup in several months, and I only read over the posts briefly when I was there. Why were you banned from posting? Are you a Bahai? I'm not an LSA member or anything like that, but I am a Bahai. I still have my card and I get my newspaper from National, at least. There are some issues I'm trying to resolve in my mind, so I'm just curious as to what happened on the newsgroup.

Sincerely,

Angela Shortt

-----  
From: Barbara L McLellan[SMTP:b.mclellan@auckland.ac.nz]  
Sent: Sunday, January 24, 1999 4:55 PM  
To: FG  
Subject: Re: talk.religion.bahai passed & now available on Usenet

Dear paranoid Freddie

I read all about the new discussion list on  
soc.religion.bahai.

Why don't you check the list before sending out your  
inaccurate emails?

Barbara

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, January 24, 1999 7:24 PM  
Subject: Re: Exterminating the Poor

starjo8853@my-dejanews.com wrote in message  
<78e47t\$143\$1@nnrp1.dejanews.com>...

So  
>while Baha'is are ignoring this fundamental principle the Pope is having  
the  
>courage to address it more honestly than we seem to presently be  
>doing.....Can we all really afford 'spiritually' to stick our heads in  
the  
>sand?.....Star\*

While Baha'u'llah enjoined Bahais to hear "the midnight sighing of the  
poor," I've never met too many AO types who really cared enough to give  
them a second thought, especially the Iranians....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, January 24, 1999 7:59 PM  
Subject: Re: Speak Up, Softly

McKenny Michael wrote in message <787sba\$74j@freenet-news.carleton.ca>...

> How eagerly I will read evidences that Baha'is, especially those in  
>high office, are following the fundamental principles of the Faith, that  
>they are a source of inspiration to everyone hoping that the future of  
>the human species will include that open, tolerant, accepting society,  
>that civilized place, matured above past oppressions and discriminations,  
>that peaceful, decent world which was the vision of the Founder of the  
>Faith.

I am reminded of the words of Montaigne, with a hundred years of  
religious wars behind them:

"In trying to make themselves angels, men transform themselves  
into beasts."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 9:29 AM  
Subject: rmgrou: soc.religion.bahai (Re: Annotated NO voters - 3rd interest poll)

I believe soc.religion.bahai has violated its charter and obligations to Usenet so thoroughly and the evidence of it is so overwhelming that the best interests of Bahais and non-Bahais would be served by removing soc.religion.bahai from Usenet. Usenet provides for this process. While I cannot be the driving force behind such an effort, I would support and vote for it.

I believe a number of news.groupies would support the removal of soc.religion.bahai for the above reasons.

The BCCA's complicity in the two years of opposition to talk.religion.bahai is indisputable and were involved in attempting to defeat the proposal once again this third time through putting together the same carefully calculated NO vote that succeeded the 2nd time in scuttling the proposal.

Their vow that "steps have been taken to prevent his [FG's] posting to any forum for which we have responsibility [including soc.religion.bahai] and repeated interference in the interest polls violates the duties and obligations owed to Usenet:  
<https://members.tripod.com/~FG/Towfiq.htm>

<https://members.tripod.com/~FG/BCCAvows.txt>

To all fair-minded observers, who scrutinize the RESULT with an impartial eye, it should be clear that Bahais did not vote for nor pass the talk.religion.bahai proposal. It was passed by mostly non-Bahais who could no longer tolerate the pervasive fanaticism and intolerance of the soc.religion.bahai "moderators."

Along these lines it has been suggested to me that people wishing to discuss a thread on soc.religion.bahai should repost it to talk.religion.bahai, perhaps marking each one in the Subject as "SRB:" so that all topics may be openly and freely discussed. Overtime, this should further ameliorate the censorship that has descended on srb and on the discussion of the Faith.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 9:40 AM  
Subject: TRB: Over 161 messages in one week....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 3:26 PM  
Subject: Re: bickering intellectuals

jrcole@umich.edu wrote in message <78i7d6\$r27\$1@nnrp1.dejanews.com>...

>What is this, an auto-da-fe? Look, my point was that Susan Maneck reacted to  
>"Counselor" Birkland's fascist 1996 letter to a Baha'i academic (which may be  
>read in all its glory at  
><https://www-personal.umich.edu/~jrcole/bahai/bhcouns.htm> ) at the time like  
>any normal person would have. She was appalled. She thought about leaving  
>the faith if this was followed through on. She could not imagine someone  
>being ordered to think differently than they thought.

Thank you for sharing this link. Since it's obviously a controversial document I've added a link to it on my website so that others may judge for themselves.

I must say I do agree with Juan's overall observations on Ms. Maneck, who was quite dishonest in her opposition to talk.religion.bahai and on trying to get herself appointed Bahai Forum Leader on AOL:  
<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 3:39 PM  
Subject: Re: destroying intellectuals

jrcole@umich.edu wrote in message <78abup\$4tq\$1@nnrp1.dejanews.com>...

The comparison is not meant to be  
>grandiose, since I am well aware I'm just a historian, but I think it  
>is true that to any extent that I am remembered at all in the future  
>it is as likely I will be seen as a 'Baha'i' as that Spinoza is now  
>seen as a Jew, despite his excommunication.

Juan,

I consider you a Bahai, more of a Bahai than the  
fanatics parading around on srb, or me, for that matter....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 3:47 PM  
Subject: Re: destroying intellectuals

jrcole@umich.edu wrote in message <78fnr5\$2kr\$1@nnrp1.dejanews.com>...

I suggest not even acknowledging the  
>sniping of what Shoghi Effendi contemptuously dismissed as the 'extreme  
>orthodox' "Baha'is."

What about all of their hate mail and accusations of  
covenant breaking and so forth?

I believe the only way to deal with them is to expose them  
to the light of day.... I shall continue to do so. It's the only  
way to get them to leave one alone.... It should come as  
no surprise that many of them whine so once caught....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 3:50 PM  
Subject: Re: destroying intellectuals

Smaneck wrote in message <19990124152435.23373.00003227@ng-cg1.aol.com>...

>  
>Then the bulk of Mr. Glaysher's website is certainly illegal. As Dr. Cole  
is  
>undoubtedly aware quoting a sentence or two from someone's letter would not  
be  
>taken seriously in any court. But I think there is certainly grounds for  
>considering a class action suit against that website.

My, what a frustrated fanatic you appear to be.... Loosing your little  
NO vote campaign seems to have really hurt your little feelings....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 3:57 PM  
Subject: Re: destroying intellectuals

jrcole@umich.edu wrote in message <78egu6\$98k\$1@nnrp1.dejanews.com>...

>His intent clearly was to establish a religious liberty that would match  
the  
>political liberty he so admired in the United States.

I believe this statement to be obviously true to any intelligent  
reading of the Bahai Writings....

Obviously, any system  
>of liberty must be a system of the rule of law, and officers of the court  
may  
>not blithely disregard the precedents and rulings of the highest judicial  
>body in the system. But ordinary believers may in `Abdul-Baha's view put  
>forth their beliefs and conscience without fear or trepidation.

Not today in the Bahai Faith....

Nor can this  
>vision, so attractive, so liberal, so unlike any existing religion with the  
>possible exception of Unitarian Universalism, forever be distorted or  
>prevented from coming to fruition.

I'm not so confident.... It may be hamstrung forever....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 4:11 PM  
Subject: Re: Scent of the Bahji Rose

Matthew Cromer wrote in message <78eqg0\$6ko\$1@camel29.mindspring.com>...

>  
>  
>-----  
>In article <78egu6\$98k\$1@nnrp1.dejanews.com>, jrc@umich.edu wrote:  
>  
>  
>> His intent clearly was to establish a religious liberty that would match  
the  
>> political liberty he so admired in the United States. Obviously, any  
system  
>> of liberty must be a system of the rule of law, and officers of the court  
may  
>> not blithely disregard the precedents and rulings of the highest judicial  
>> body in the system. But ordinary believers may in `Abdul-Baha's view  
put  
>> forth their beliefs and conscience without fear or trepidation. Nor can  
this  
>> vision, so attractive, so liberal, so unlike any existing religion with  
the  
>> possible exception of Unitarian Universalism, forever be distorted or  
>> prevented from coming to fruition.  
>  
>So where do we go from here?  
>  
>We have, on the one hand, a Baha'i religious heirarchy that has rejected  
its  
>own, cast away its scholars, made its thinkers depart, and assumed a moral  
>rigidity that has made countless more leave.

Many TENS of THOUSANDS have left or been driven  
out of the Bahai Faith by its "adminstrators."

>  
>On the other hand, we have the sweet words of Baha'u'llah and Abdul-Baha  
>and such shining examples among some of the other believers so as to make  
>hearts weep with joy and sadness at a world so indifferent to their melody.  
>  
>We have stalwart moral intellectuals like Juan, the Waldbridges, and  
others,  
>who have been silenced or driven from the faith. Others were driven from  
the  
>faith by assemblies that decided to prosecute moral choices.

Such is the reception that people of capacity always receive  
in the Bahai Faith. What irony, give all the despite pleas  
to convert such people... There's a real disconnect on the  
part of the "adminstrators."

>  
>I speak for myself when I say that I cannot leave Baha'i behind. I can't  
>"get past it". Nor can I associate myself with the witch-hunts, spiritual  
>pogroms, or the moneylenders in the temple who enrich themselves in marble  
>halls with the gold of the credulous. Where are the people like me to go?

Alas, the late Modern Soul....

>  
>I know Juan is finding some degree of compatibility with UU. But my  
parents  
>became Baha'is when I was two years old, I grew in the crucible of Baha'i  
>culture, sang Baha'i songs, saw the unity, heard the chants.  
>  
>Something draws me forward, something keeps me irrevocably away.

I respect your antinomies....

>  
>Can there be a faith that is Baha'i without a ministry of the orthodox

>telling us all how to think, how we must live our lives, upon pain of  
>excommunication for any questioning of authority?

Fanatics at the top seem to approve....

Is there a spirit that is  
>Baha'i that is inclusive, that embraces us all with our varying beliefs,  
>that does not require dogma and doctrine but allows all of us to call  
>ourselves Baha'i because we find something so Beautiful in the tales of the  
>Prince of Persia? Not that I can ever again believe the exclusivity  
>doctrine, or the belief that every word must never be questioned,  
regardless  
>if it came from that Blessed Beauty or someone else. My mind and heart  
tell  
>me that belief ends up in a wasteland.  
>  
>I don't know. But I do know that I love something deep about this faith, I  
>miss something about this faith. And I loathe what they have done to it,  
>the mockery they have made of it.

So do I....

The commanders of the army of inclusion  
>has chosen excommunication, character assassination, vilification,  
>ensorship, and all manner of evil deeds to perform against their own  
people  
>in pursuit of that which cannot last.

The only possibility is to drive the money changers from the  
temple.... It's my dearest wish that trb will help do precisely  
that....

But I cannot forget the scent of  
>Bahji Rose, I cannot leave behind the tapestry of life hung upon the walls,  
>I still taste the Pilgrim's tea, remember the pomegranate freshly plucked  
>from a tree so near that blessed spot.  
>  
>And this is but one dance among many, but one way to the Source, but it was  
>my way. One does not forget the walls and halls of childhood, they guide  
>the mind, they are the framework of every thought and dream and hope. And  
>my childhood was Baha'i, I learned to love God by loving the \_Baha'i\_ God,  
>and this cannot be undone, the cloth is woven, and ne'er shall be undone.  
>And yet I stand outside the garden now, in the winter land of ice and snow.  
>And the gate is barred by human hand--an army of occupation. No, that is  
>not correct--this army is instead a misery-infested bunch of turncoats who  
>have seized the gates and barred them shut to those who wish to enter, and  
>cast from within any who question their actions. Oh Tablet of the Holy  
>Mariner!

The masses, when they enter the Bahai Faith, will throw  
them out, you see, and THEY realize it.... The Writings  
state this unequivocally, by the way....

>  
>So I stand outside, the doors are closed, the walls insurmountable. But I  
>will honor the Gardener, and remember the fruits, and speak kindly of the  
>Planter, even if his successors deserve none of it.

All they deserve is a kick in the ass.... You could help drive  
them out by leading the charge to [rmgroup.soc.religion.bahai](mailto:rmgroup.soc.religion.bahai)....  
Alas, I'm exhausted from the last two years.... Someone else  
must pick up the banner and mount the barricades, O Heroes of  
God....

>I am not a Baha'i, and they are. I do not believe in infallibility, or  
>giving one's will to another person, regardless of how Holy He may be. And  
>they do. And they are the Baha'is, and I am not. A tear glistens in the  
>corner of the eye.

Life is bitter and tragic. Expect nothing else from  
it but sacrifice and struggle.... Wipe away the modern  
sentimental tear and DO something to scatter the forces  
of fanaticism and absolutely drive them into the obscurity  
they deserve....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On [talk.religion.bahai](mailto:talk.religion.bahai),  
[alt.religion.bahai](mailto:alt.religion.bahai), and AOL: Keyword Bahai, Message Boards

>  
>Matthew Cromer  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 5:21 PM  
Subject: Re: Redefining the Baha'i Faith

McKenny Michael wrote in message <78f3fc\$mal@freenet-news.carleton.ca>...

>  
>Greetings, Susan, from Ottawa.  
> You wrote:  
>>  
>> It means people were using their authority as scholars to try and remake  
the  
>> Faith in their own image.

This is the usual anti-intellectualism one hears from the literalists among Bahais, who of course are running the lemonade stand.... Real leaders wouldn't worry about the kind of things Michael mentions below but respect the diversity of human opinion and temperament....

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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
> Let's be more specific. Let's list some of these views which Susan  
>calls a redefining of the Baha'i Faith, some of these beliefs considered  
>so threatening to those in authority, some of these ideas deemed in the  
>past so worthy of censorship, harrassment and exclusion from the Baha'i  
>Faith.  
> Such views include that the Baha'i Faith be run according to the  
>fundamental principles of the Baha'i Faith, that discrimination cease in  
>the Baha'i Faith, that, as the prophet said there is no evil, then there  
>are no enemies, that there is room in the Baha'i Faith for those who  
>agree with the prophet that where the findings of modern science conflict  
>with the literal text of scripture, then science may be correct, that the  
>Baha'i "world" religion is big enough to include people of a Sufi-like  
>temperament, people who perceive deity with a feminine aspect, people  
>who understand that when a woman asked the son of the prophet before  
>World War One why only men were running Baha'i affairs in Chicago, the  
>answer was not tolerate a Baha'i world patriarchy to be established  
>in 1963.  
> These are some of the so shocking opinions, some of the so heretical  
>views (in a movement whose founder so insightfully said there are no  
>heretical views) that academic work was censored, that scholars were  
>interrogated, that some of the most broad minded members of the religion  
>were hounded out of it.  
> Now in an uncontrolled forum everyone will have the opportunity to  
>see these views, to observe what the reaction to them is now, to witness  
>just how the Baha'i Faith really is defined.  
> May this find you very well, and may each day ahead of us be better  
>than the one it succeeds.

All the Best,  
Michael

>--  
>"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
> (Tom Corbett #1 STAND BY FOR MARS p2)  
>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 5:27 PM  
Subject: Re: Redefining the Baha'i Faith

Much of the problem stems from the fact that most of the  
"Bahai leaders" are illiterate, ignorant Bozos and philistines who have  
only received technical educations and have relatively no experience  
in handling ideas....

FG...The Bahai Faith & Religious Freedom of Conscience:  
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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

McKenny Michael wrote in message <78i3is\$f73@freenet-news.carleton.ca>...  
>  
>Greetings, Susan.  
> You write:  
>> The chief conflict here is not in regards to the  
>> items Mr. McKenny names, but in regards to the authority of  
>> the Covenant.  
>>  
> Another time when I have more time I'll try to speak at some  
>considered length on this issue you see as most vital. Now, off the top  
>of my head, let me say that the issue of authority would not have been  
>involved had Baha'u'llah's insight in saying anyone could speak her/his  
>mind been followed, as well as other basic Baha'i principles.  
> What is authority? I think it comes from the Latin word auctoritas  
>and this word included what we think of as influence. The leaders of the  
>Baha'i Faith would exert more influence through the implementation of  
>the fundamental principles of the religion, by walking the talk, by  
>really living as Baha'u'llah intended than they possibly could through  
>such means as censorship, interrogation and insistence of a literalist  
>compliance with any command soever.  
> Yes, undeniably there are individuals who can be trained to obey  
>anything whatsoever, intimidated, compelled, forced to do all sorts of  
>unconscionable deeds. This is one of the things to check off in the  
>cult list I've asked be posted here. So, yes, one can exert unhealthy  
>influence over some people. Yet, looking at things with the broad-  
>minded vision of Baha'u'llah, if there is to be influence, and beneficial  
>influence at that, exerted by Baha'i leaders upon humanity as a whole,  
>then this preoccupation with absolute and literal compliance with un-  
>principled commands will be cast away.

> I'm outta time. I hope this is clear enough, especially to Baha'i  
> leaders.  
> All the Best,  
> Michael  
>  
>  
>  
>>  
>> warmest,  
>>  
>> Susan  
>  
>  
>--  
>"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
> (Tom Corbett #1 STAND BY FOR MARS p2)  
>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 5:32 PM  
Subject: Re: destroying intellectuals

Smaneck wrote in message <19990124021337.01049.00001385@ng-ch1.aol.com>...

>Oh, really? Well then let's get the specifics of those laws posted up here  
>immediately! That way we can force Fred Glaysher to take down all the  
>\*numerous\* complete private correspondence he has posted on his website.

What's the matter, Susan, got something to hide? Your NO vote campaign?

Not the kind of thing you'd like your colleagues to know about?

Ashamed of yourself, at last?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 5:36 PM  
Subject: Re: destroying intellectuals

Smaneck wrote in message <19990124123938.23380.00003346@ng-cg1.aol.com>...

But we cannot  
>pick and choose when we will obey the Institutions and the provisions of  
the  
>Covenant and when we will not.

What Susan is really saying here is HER interpretation of  
the covenant....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 5:50 PM  
Subject: Re: rmgroup: soc.religion.bahai (Re: Annotated NO voters - 3rd interest poll)

Roger Reini wrote in message <36ad8800.11406303@news.newsguy.com>...

>On Mon, 25 Jan 1999 08:29:54 -0500, "FG"

><FG@hotmail.com> wrote:

>  
>>

>>To all fair-minded observers, who scrutinize the RESULT  
>>with an impartial eye, it should be clear that  
>>Bahais did not vote for nor pass the talk.religion.bahai  
>>proposal. It was passed by mostly non-Bahais who could  
>>no longer tolerate the pervasive fanaticism and intolerance  
>>of the soc.religion.bahai "moderators."  
>

>IMHO, there are not enough Baha'is who use Usenet to be able to vote a  
>newsgroup into existence solely on their own. There would have to be  
>participation from non-Baha'is. Besides, did not more Baha'is vote  
>yes than no?

Over 600 Bahais voted NO on the first proposal. Roughly 240  
voted YES for srb in 1995. Nevertheless, there are enough votes  
to rmgroup soc.religion.bahai, and I believe it should be done in  
the best interests of the Faith. Bill Hyman and his little band of  
fanatics has revealed all too appallingly that the dangers of  
fundamentalism exist in the Bahai Faith too.... No one should  
control who or what gets a hearing, and Abdul-Baha thought  
so....



Far from censoring srb, rmgrouping it would be preserving the gains made here with trb and assuring that all the literalists have no alternative but to learn to tolerate other opinions and religions, such as Islam....

It's quite clear that the BCCA runs soc.religion.bahai and has played a role all along in trying to defeat trb. A religion should not control a newsgroup, newsgroupies agree, and, I believe, will help to remove it....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>I have nothing to say about the remainder of the proposal other than  
>this: I would not support removing s.r.b.  
>  
>Roger (rreini@wnnet.net)  
><https://fp-www.wnnet.net/~rreini/>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, January 25, 1999 5:58 PM  
To: Angefly27@aol.com  
Subject: Re: talk.religion.bahai passed & now available on Usenet

Much of this is all answered on my website or  
on talk.religion.bahai.

Check in and see what you think.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----Original Message-----  
From: Angefly27@aol.com <Angefly27@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Saturday, January 23, 1999 1:53 PM  
Subject: Re: talk.religion.bahai passed & now available on Usenet

>I haven't been on that the other Bahai newsgroup in several months, and I  
only  
>read over the posts briefly when I was there. Why were you banned from  
>posting? Are you a Bahai? I'm not an LSA member or anything like that,  
but I  
>am a Bahai. I still have my card and I get my newspaper from National, at  
>least. There are some issues I'm trying to resolve in my mind, so I'm just  
>curious as to what happened on the newsgroup.  
>  
>Sincerely,  
>  
>Angela Shortt

-----  
From: Bill & Jane Hyman[SMTP:hymanfam@samoatelco.com]  
Sent: Wednesday, January 27, 1999 2:12 AM  
To: FG@hotmail.com  
Subject: Response to Windmill

Dear Fred:

Do you really think that you will get much support for your current goal to have Usenet unclassify srb? Many Baha'is and non-Baha'is like a moderated channel. It is so much more warm and friendly. I have found that even unmoderated Baha'i channels are less polite than srb due to the moderators being there to make sure that submissions comply to the charter.

I suggest you find a more realistic windmill.

I was the only member of the moderating team to vote for or against the formation of trb. The moderators of srb did not discuss it and my vote was purely personal. You admit that it was mostly non-Baha'is that caused its passage. Doesn't that tell you something? I voted against it because I was a subscriber to bahai-faith@coollist.com, a mail-list you started when your previous bid for trb failed. I did not like the constant bickering, most of it yours. Without moderators it is hard to stop. trb's charter is very similar to srb's, the main difference being that srb can enforce its charter. It brings out the best in people.

Unfortunately there is no local newsgroup server here and trb does not have e-mail mirroring otherwise I would subscribe to trb to see how it is turning out. I will visit it on the archives occasionally.  
Bill Hyman

> Subject: rmgroup: soc.religion.bahai (Re: Annotated NO voters -  
> 3rd interest poll)  
> From: "FG" <FG@hotmail.com>  
> Date: 1/25/99 8:29 AM Eastern Standard Time  
> Message-id: <78hrjr\$19t@news1.newsguy.com>  
>  
> I believe soc.religion.bahai has violated its charter and  
> obligations to Usenet so thoroughly and the evidence of  
> it is so overwhelming that the best interests of Bahais

> and non-Bahais would be served by removing  
> soc.religion.bahai from Usenet. Usenet provides for this  
> process. While I cannot be the driving force behind such an  
> effort, I would support and vote for it.  
>  
> I believe a number of news.groupies would support the  
> removal of soc.religion.bahai for the above reasons.  
>  
> The BCCA's complicity in the two years of opposition to  
> talk.religion.bahai is indisputable and were involved in  
> attempting to defeat the proposal once again this third  
> time through putting together the same carefully calculated NO  
> vote that succeeded the 2nd time in scuttling the proposal.  
>  
> Their vow that "steps have been taken to prevent his  
> [FG's] posting to any forum for which we  
> have responsibility [including soc.religion.bahai] and repeated  
> interference in the interest polls violates the duties and  
> obligations owed to Usenet:  
> <https://members.tripod.com/~FG/Towfiq.htm>  
>  
> <https://members.tripod.com/~FG/BCCAvows.txt>  
>  
> To all fair-minded observers, who scrutinize the RESULT  
> with an impartial eye, it should be clear that  
> Bahais did not vote for nor pass the talk.religion.bahai  
> proposal. It was passed by mostly non-Bahais who could  
> no longer tolerate the pervasive fanaticism and intolerance  
> of the soc.religion.bahai "moderators."  
>  
> Along these lines it has been suggested to me that people  
> wishing to discuss a thread on soc.religion.bahai should  
> repost it to talk.religion.bahai, perhaps marking each one in the  
> Subject as "SRB:" so that all topics may be openly and freely  
> discussed. Overtime, this should further ameliorate the censorship  
> that has descended on srb and on the discussion of the Faith.  
>  
> FG....The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>  
>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 26, 1999 7:04 AM  
Subject: Re: Undermining the Baha'i Faith

dareve@my-dejanews.com wrote in message <78jgso\$uit\$1@nnrp1.dejanews.com>...

There IS evil. It has a  
>negative existence, but not a negative non-existence. Study Islamic  
Theosophy,  
>and you'll know better how to interpret the words of the Central Figures.

Now you're saying something I can relate to.... The trivialization of  
the Bahai Writings hinge on the common misreading of this dark  
Reality....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 26, 1999 8:22 AM  
Subject: Re: rmgroup: soc.religion.bahai (Re: Annotated NO voters - 3rd interest poll)

Emma Pease wrote in message ...

>  
>Let s.r.b. alone, and, if as you believe the moderators are so  
>terrible, the difference between t.r.b. and s.r.b. should make it  
>obvious to any thinking person.

I think you're right. The problem comes in that srb is controlled  
by an appointed body, the BCCA or Bahai Computer  
and Communication Association, directly installed by the  
Bahai administrative order. Think about that: a newsgroup  
CONTROLLED by a religious organization. The BCCA has  
been central to the efforts to defeat trb all along. Proof of this  
can be found in their statement to me that "steps have been  
taken to prevent his posting to any forum for which we have  
responsibility" during the 2nd poll when many people began  
to support the idea of trb. One such forum they control is  
soc.religion.bahai though Bahais often lie about it and deny it.  
See <https://members.tripod.com/~FG/BCCAvows.txt>

Far be it here from the oppressed becoming the oppressors;  
rather, this oppressed one would like to see a new world  
order in which others will not be likewise oppressed. That  
they can be shunted off to trb would be to permit indignities  
that are still transgressions of the basic openness of Usenet,

committed by a religious body exploiting a free system of communication.

There can be no doubt that the Bahai Universal House of Justice itself has condoned the actions of the BCCA and soc.religion.bahai.

Such travesties will only continue while srb exists.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, January 26, 1999 5:40 PM  
Subject: Re: Juan Cole=Pseudo-Baha'i and Rumi=Pseudo-Muslim

jrcole@umich.edu wrote in message <78kqgh\$12p\$1@nnrp1.dejanews.com>...  
>The great mystic Jalalu'd-Din Rumi was accused by narrow minded legalist  
>Muslims of not being a Muslim. He dared speak of `ishq or passionate love  
of  
>God! This is what he said to them, and I say it to you:  
>  
>What is to be done, O Moslems? for I do not recognise myself.  
>I am neither Christian, nor Jew, nor Gabr, nor Moslem.

Nor Bahai....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: Roger Reini[SMTP:rreini@wwnet.net]  
Sent: Wednesday, January 27, 1999 1:44 PM  
To: FG  
Subject: RE: soc.religion.bahai - brief quotations

I believe it was "jgoldberg", which I believe is a reference to Jeffrey Goldberg. I'm not 100% certain, but I'm pretty sure of this.

> -----Original Message-----  
> From: FG [mailto:FG@hotmail.com]  
> Sent: Wednesday, January 27, 1999 8:39 AM  
> To: rreini@wwnet.net  
> Subject: Re: soc.religion.bahai - brief quotations

>  
>  
> Roger,  
>  
> Please let me know the person's name.  
>  
> Fred

> -----Original Message-----  
> From: Roger Reini <rreini@wwnet.net>  
> Newsgroups: talk.religion.bahai  
> Date: Saturday, January 23, 1999 8:02 PM  
> Subject: Re: soc.religion.bahai - brief quotations

>  
>  
> >I have another observation: I believe that one of the individuals  
> >quoted in the posting is actually a Covenant breaker. I recall  
> >reading the formal notification of that individual's expulsion from  
> >the Faith in "The American Baha'i", and I also recall that individual  
> >posting to alt.religion.bahai. This happened about 1 1/2 to 2 years  
> >ago.

>  
> >If my recollection is correct (you'll not I am not identifying the  
> >individual here), then it's understandable that he/she would claim  
> >that he/she was being censored by the moderators on s.r.b, as his/her  
> >submissions violated the charter of the newsgroup.

>  
>  
> >On 23 Jan 1999 16:45:38 GMT, smaneck@aol.com (Smaneck) wrote:

>  
> >>Fred Glaysheer put up a bunch of quotations from people in  
> >connection with  
> >>soc.religion.bahai leaving readers with the impression that all of these  
> >>individuals had been victims of censorship on newsgroup. I would like to  
> >point  
> >>out that some of the people Fred quoted knew nothing about that  
> >newsgroup,  
> >>whatsoever. I just communicated with Ruletherod, for instance,  
> >who when I  
> >>asked him about his experience of censorship on soc.religion.bahai wrote  
> >me the  
> >>following:  
> >>

> >>"What is soc.baha'i relig. I've honestly never kept track. I  
> think all if  
> the  
> >>things he's taken were from Talisman and AOL Bahai boards--where I've  
> remained"  
> >>  
> >>  
> >>As in the case of Rachel's message, Mr. Glaysher apparently has  
> no qualms  
> about  
> >> taking people's statements completely out of the context. I wonder how  
> many  
> >>others he has done this with?  
> >>warmest,  
> >>  
> >>Susan  
> >  
> >Roger (rreini@wwnet.net)  
> >https://fp-www.wwnet.net/~rreini/  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 27, 1999 7:44 AM  
Subject: Re: Baha'u'llah's Tablet of Maq̣sud, on human unity, pt. 3

Juan,

At the outset I concede I'm unqualified to discuss the linguistic subtleties of Farsi and balk to even mention I was once many years ago a mediocre student of the language at the University of Michigan, retaining now next to nothing of the tongue, having learnt then very little of it.... With that plea for mercy, here goes:

>The 'station of learning'  
>or maqa:m-i ta'li:m is a reference to the entire range of learning, religious  
>and secular.

It seems to me the "received" translation also suggests the broad meaning; at least, I've always read it broadly....

>I think the phrase, "The Absolute Truth has taken nothing for himself" is  
>yet another proof-text for Baha'u'llah's opposition to the idea of theocracy.

> That is, God wants nothing of the world for himself or his religion, and his  
>religion is not to attempt to rule. God only wants the human soul for  
>himself.

You seem to neglect Baha'u'llah's passages relating to the creation of an organizational structure of some type. Metaphysically speaking, I agree with you.

> Baha'u'llah argues here for all human beings feeling themselves as 'one  
>soul' regardless of their backgrounds or beliefs, and he underlines that this  
>spiritual unity involves \*kindness\* and \*compassion\* toward all. It is not a  
>regimented unity imposed on individuals, but a voluntary unity that comes out  
>of a sense of God's spiritual power and an emulation of his tenderness and  
>mercy toward everyone.

"Regimented unity imposed": Your referent is clear; I would argue Baha'u'llah Himself does foreshadow this type of development in many tablets.... Given the nature of the human being, which is not capable of fundamental change, a teaching I would argue of Baha'u'llah himself, it only stands to reason....

> For "the clerics of this age" (`ulama:-yi `as.r ) the official translation  
>gives: "the learned and worldly-wise men of this age." This rendering is not  
>only erroneous but extremely misleading, since the Arabic word `ulama:' in  
>such a Persian passage could \*only\* mean at that point the Muslim clerics.  
>'Worldly-wise men' would have been something like da:nishmanda:n. And there  
>is no parallelism in the original Persian. Only the `ulama' are mentioned,  
>and in an unflattering manner.

At what point historically does the "official" translation suppress the word Ulama? Does a translation exist of this passage prior to the publication of the Tablets of Baha'u'llah in 1978? The anti-intellectual spin of "the learned and worldly-wise men of this age" has an obviously cynical usefulness in Bahai circles; many will admit having seen it put to such uses.... E.g., against people on Talisman, the Bahai Encyclopedia, Dialogue, etc....

>This point is important, because Baha'u'llah is wishing, in the original that  
>the `ulama'/clerics as a social class \*allow\* free investigation of his  
>religion. If that happened, he says, \*and\* if human beings discovered love and  
>unity, then the true meaning of liberty (hurriyyat) would become apparent.

Right here at this point is where the literalists may intervene and object. What a strange perverting of Baha'u'llah's own concerns.... Incidentally, I've always thought highly of your reading of the passage on liberty versus license.

>If we turn this around, we may conclude that he believed that people were  
>being prevented from discovering the meaning of liberty a) by the Muslim  
>clergy of that time and b) by a lack of appreciation for the need for human  
>beings to pull together harmoniously. In short, religious traditionalism on  
>the one hand and petty factionalism on the other stood in the way of the  
>recognition of the true nature of liberty. . . . He is \*advocating\*  
liberty,  
>and seems to me to be taking clear sides in the culture wars of the early  
>1880s.

My wife and I have often derisively referred to the "Bahai wars" over the  
last few years....

>Here is a case where I think the official translation turns the meaning of  
>the passage on its head, implying that Baha'u'llah is denouncing the  
notables  
>and intellectuals (men of the world) who were advocating liberty at that  
>time, for not understanding its true nature. If we realize he was  
denouncing  
>the reactionary ulama or Muslim clergy, it is immediately clear that he was  
>\*siding\* with the pro-democracy notables (though perhaps admonishing them  
>against undue factionalism and rancor).

To what extent do you believe the Bahai administration has  
made a calculated effort to obscure such aspects of Baha'u'llah's  
Writings? It has, I believe, often been my praise of such  
references and dimensions of his or Abdul-Baha's thought that has  
brought about the frenzied opposition of the fundamentalists. They're  
very threatened by this kind of reading of Baha'u'llah's Writings;  
i.e., recognizing their blatant support for freedom, liberty, and  
democracy.

>In this  
>context of Muslim reformist parliamentarism, and resistance to it by  
>colonially minded Europeans who manifested their superiority by attacking  
>'fanatical' Islam in the press and by occupying Muslim lands, Baha'u'llah's  
>defense of Muhammad and Islam seems exactly the sort of thing liberal  
Muslims  
>like Muhammad `Abduh were engaging in at precisely that time. Again, for  
>Baha'u'llah to begin by criticizing Muslim clerics for preventing the  
people  
>from appreciating "liberty" and at the same time to criticize those who  
>attacked Islam, situates him in the camp of Muslim modernism.

Can you speculate on why it appears so many Iranian Bahais  
and others have ended up in such a fanatical mindset? Why  
have they joined ranks with Khomeini?

Translating Baha'u'llah:  
>The evidence of hypocrisy is  
>visible everywhere under the horizon, even though all were created for the  
>sake of unity and concord.  
>Juan Cole  
>History, U of Michigan  
> <https://www-personal.umich.edu/~jrcole/bahai.htm>

Interesting use of the word "hypocrisy" in this passage. It's  
certainly been my experience of life, Bahai included....

What tragedy. It makes me remember Robert Hayden's lines:

"Oh, what a world we make,  
oppressor and oppressed."

Life has left me little time for the last few years. I intend now to  
buy your book and read it.

Is your article from JSSR, or whatever it was, which has recently  
ruffled some feathers, available on your website?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 27, 1999 7:49 AM  
Subject: Re: rmgroup: soc.religion.bahai (Re: Annotated NO voters - 3rd interest poll)

Ron House wrote in message <36AEA887.42EE953E@usq.edu.au>...  
>

>This isn't true. Scanning the list, I see positively heaps of names of  
>Baha'is and Persian names (likely Baha'is). I know our usenet friends  
>helped a great deal, but EVERYONE pulled together to get this NG.

Ron, you're mistaken. VERY FEW Bahais voted YES.... If you can  
annotated the YES, do so; I doubt there are more than the 27 Bahai  
names I identified, four of them including my family....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 27, 1999 8:47 AM  
Subject: Re: What is a Cult?

jrcole@umich.edu wrote in message <78kq9i\$ji\$1@nnrp1.dejanews.com>...  
>It would be silly to call the Baha'i faith a "dangerous religious cult," or  
>even a "cult" at all in an unqualified fashion. The position I have  
finally  
>come to is, however, that the Baha'i community is highly segmented.  
>Communities are quite different from one another. Individual  
administrators  
>differ radically from one another. This diversity means there are liberals  
>and conservatives, former hippies and retired colonels, all sorts of people  
>in the movement. Community discourse and community face-to-face  
interactions  
>are actually set up so as to allow Baha'is to mask from one another how  
>different they are. This is why cyberspace is so interesting, because for  
>the first time you get the frank statement of individual views in all their  
>variety. That information is so suppressed and the community is so various  
>helps explain why most liberal Baha'is don't even know the kinds of things  
>that go on behind the scenes, and find them difficult to believe when they  
do  
>hear them.  
>  
>What becomes clear is that amongst all this diversity, there are  
>administrators with a cult-like mentality, and there are some communities  
>that are more cult-like than others. It is also clear that the power  
>structures can act to reinforce such tendencies, though sometimes they  
>counteract them. The situation is extremely complex, which is why it is so  
>hard to understand.  
>  
>But let's look at the first checklist:  
>  
>>  
>> 1. Signs of unhealthy involvement  
>  
>These are there for some persons, not for others.

Yes, it would depend on the individual; however, I've never  
witnessed an administrator caution those who go TOO far  
in their zeal, almost destroying their own lives in the process.

>  
>> 2. Isolation from everyone or everything outside of the group and its  
>> control.  
>  
>Not characteristic of the Baha'i faith except in a very mild way. Though  
note  
>that the inability to join political parties or groups like Amnesty  
>International and the exhortation to pioneer can all have the effect of  
>isolating individuals more from mainstream society than would otherwise be  
the  
>case.

I take exception with Juan here. ISOLATION is highly characteristic  
of the Bahai Faith. I would not describe it as "very mild." Pioneering  
is certainly used to skim off many problem personalities by sending  
them out to the frontier, as it were. In my opinion, DAILY Bahai life  
is highly structured to create psychological ISOLATION which  
thereby increases the control the authorities have over such persons.  
This is a MAJOR factor in Bahai community life that needs to be  
recognized and discussed much more. The whole battle against  
trb has been an attempted to keep Bahais ISOLATED from others'  
views and typifies much of what I am referring to.

>  
>> 3. A we/they mentality. All those outside the group are somehow  
>> negative or not equal; one must be a member. Partial commitment  
>> or belief is not tolerated (no shades of gray).  
>  
>I think you will find this particular characteristic quite common among  
some  
>Baha'is, and I think it is obvious in some posters to this list.

Many Bahais very much have a cult-like mentality in this regard.  
I've witnessed it in several different Bahai "communities" in two  
countries.

>  
>  
>> 4. Everything outside of the group is evil, of the devil, or worldly.  
>  
>Some Baha'is do excoriate everything to do with the "Old World Order" (i.e.  
>everything outside the group). Even the Bill of Rights in the U.S.  
>constitution is sometimes trashed.

Including democracy, the "West," anything the Iranians running  
the Bahai Faith disapprove of. It occurs to me that the most  
ISOLATED Bahais are indeed the poor Iranians clinging to  
their derision of America and all of the above.

>  
>> 5. Excessive fasting and praying, extreme tension or stress, which  
>> may result in eating disorders, chronic depression, acute anxiety,  
>> physical exhaustion, or illness.  
>  
>Not characteristic of Baha'is.

I agree Bahais are not extreme in this regard. Moderation  
is usually the hallmark of Bahai fasting and prayer.

>  
>> 6. Hallucinations (i.e. visions or messages from God).  
>  
>Not characteristic of Baha'is  
>  
>> 7. Compulsively talking about the group, its leaders, and its  
>> doctrines.  
>  
>Characteristic of some Baha'is.

"Doctrines": It would have to be the covenant and the fanatical  
intrepretation given to it by the zealots whipping others with it...  
Much evidence on this point has appeared online during the  
two years of discussion for trb.

>  
>> 8. Repeatedly quoting certain scriptures emphasized by the group.  
>  
>Characteristic of some Baha'is.

Again, covenant fanatics....

>  
>> 9. Refusing to engage in conversation that may question the group  
>> and its leaders. Such criticism may even be characterized as satanic.  
>  
>Obviously, the shunning of covenant breakers and even of anyone who  
disagrees  
>with the religion's leaders is characteristic of many Baha'is so that point  
9  
>is present to a fair degree.

I would say it pervades Bahai life.... And I link it again to the ISOLATION  
that indeed does exist and shape EVERY Bahai and community.

>  
>> 10. Almost complete or total domination of the participant's time by  
>> the group. Attending study, crusades, revivals, prayer meetings,  
>> services, or other group activities constantly. With little time  
is  
>> left for family, old friends, or other interests.  
>  
>characteristic of some Baha'is.

Most in my experience. There is no life outside the Bahai  
community for the true believer, kudos to Eric Hoffer....

>  
>> 11. The group discourages questions concerning its leaders or  
>> doctrines.  
>  
>This is an attribute that is very strongly rooted in the Baha'i community.

The struggle over talk.religion.bahai certainly provides overwhelming  
evidence of this. It should be noted how the "administrators" use and  
hide behind stooges and lackies to accomplish their dirty work. The  
BCCA has especially been used this way by the UHJ.

>  
>> 12. Doubt may be equated to an attack by the devil upon the follower's  
>> mind.  
>  
>Doubts are not exactly encouraged by most Baha'is.

You're supposed to repent and believe all the more zealously....

>  
>> 13. Compulsively and constantly witnessing their beliefs to everyone,  
>> often in a confrontational or extreme manner.  
>  
>Characteristic of some Baha'is.

Again evident online; worse for some individuals.

>  
>> Author: Rick Ross, an exit-counselor Copyright 1995 IFAS Walk  
>> Away  
>>  
>> \*\*\*\*\*  
>  
>So, on this list, the Baha'i community racks up some mild scores, but is  
>obviously only minimally in this ballpark.

I disagree. I would not call them "mild scores," quite the reverse.

>  
>  
>Now let us turn to AFF's list.  
>  
>

> Checklist of Cult Characteristics -AFF Research

>>

>> Checklist of Cult Characteristics

>>

>> 1. The group is focused on a living leader to whom members seem to

>> display excessively zealous, unquestioning commitment.

>

>

>Well, if we put this in the plural and say "leaders", then the whole  
>infallibility of the UHJ thing and the manner in which it is forbidden to  
>dissent from their point of view certainly seems to fit this criterion.

I agree. What happens to the individual who expresses  
any point of view other than the received one is evident  
in what happened to Michael McKenny et al.

>

>> 2. The group is preoccupied with bringing in new members.

>

>Characteristic of Baha'is. Many communities and some leaders are fixated  
on  
>sudden mass conversion.

It IS the Bahai Faith.

>

>> 3. The group is preoccupied with making money.

>

>You can't spend \$500 million on remodeling Mt. Carmel unless you have  
raised

>that kind of money. The old Persian man who taught me the faith is in his  
>90s, and has resigned. "They turned that religion into an auction," he  
>complained to me. We have heard from many new Baha'is in cyberspace their  
>horror stories of being constantly dunned for money in their local  
>communities and on videotape from National.

The Bahai Faith should be on the Dow Jones along with other  
international businesses....

>

>> 4. Questioning, doubt, and dissent are discouraged or even punished.

>

>This is characteristic of the Baha'i faith. People are threatened behind  
the  
>scenes with being shunned for even mild dissent. And then it is denied  
that  
>this happens!

Proof of this can be seen in many places on my website.

The threats I received from a "counselor" at the end of  
the 1st interest poll can be read at the end of  
<https://members.tripod.com/~FG/To-UHJ1.htm>

>

>> 5. Mind-numbing techniques (such as meditation, chanting, speaking in  
>> tongues, denunciation sessions, debilitating work routines) are  
>> used to suppress doubts about the group and its leader(s).

>

>The denunciation sessions are the only part that is characteristic of the  
>Baha'i faith. Most of my friends have had them with ABMs or Counselors.

>

>> 6. The leadership dictates sometimes in great detail how members  
>> should think, act, and feel (for example: members must get  
permission

>> from leaders to date, change jobs, get married; leaders

>> may prescribe what types of clothes to wear, where to

>> live, how to discipline children, and so forth).

>

>Only mildly so among Baha'is. They have sometimes been told where they can  
>live (not in Palestine/Israel, e.g.).

It is more subtle in the Bahai Faith but should be described  
as "mild" in my opinion.

>

>> 7. The group is elitist, claiming a special, exalted status for

>> itself, its leader(s), and members (for example: the leader is

>> considered the Messiah or an avatar; the group and/or the leader

>> has a special mission to save humanity).

>

>This is characteristic of a lot of Baha'is.

The afnans and personality worship should be considered  
here: "prominent."

>

>> 8. The group has a polarized us- versus-them mentality, which causes  
>> conflict with the wider society.

>

>The polarization is often there (New World Order versus Old World Order,  
>corrupt liberal democracy versus campaignless elections), but not the  
>conflict.

Trb has revealed this bias against free speech often....

>

>> 9. The group's leader is not accountable to any authorities (as

>> are, for example, military commanders and ministers, priests,

>> monks, and rabbis of mainstream denominations).

>



>The UHJ is certainly not accountable to any outside body. No figures are  
>given for members' salaries and perquisites (which are rumored to be very  
>high). They order Counselors to push people out of the faith and then deny  
>they did so, etc., etc.

There is a long litany now of casualties, carefully concealed  
from the new converts. Again, the frenzy to oppose trb has  
often been motivated by a desire to hide the truth on such  
things....

>  
>> 10. The group teaches or implies that its supposedly exalted ends  
>> justify means that members would have considered unethical before  
>> joining the group (for example: collecting money for bogus charities).  
>  
>Some Baha'is fall into this.

True.

>  
>> 11. The leadership induces guilt feelings in members in order to control  
>> them.  
>  
>This is done in every issue of the American Baha'i.

I'm glad Juan has brought the "American" Bahai, a piece of  
propaganda trash I unsubscribed to 2 and half years ago  
out of disgust with the ever-worsening fanaticism and banality  
of the thing. I was shocked to receive a letter questioning my  
basic "loyalty" to the covenant and Baha'u'llah when I had merely  
asked that I not receive it anymore.... Clearly, it serves other  
purposes.

>  
>> 12. Members' subservience to the group causes them to cut ties with  
>> family and friends, and to give up personal goals and activities  
>> that were of interest before joining the group.  
>  
>Not typical of the Baha'i faith.

It does happen. I've seen it. Many marriages are destroyed and  
so forth.

>  
>> 13. Members are expected to devote inordinate amounts of time to the  
>> group.  
>  
>Can happen.

Often does, wrecking again families and marriages.

>  
>> 14. Members are encouraged or required to live and/or socialize only  
>> with other group members  
>  
>Not typical of the Baha'i faith.

ISOLATION, though, does take place and can be encouraged  
in some cases.

>  
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>> secular, nonprofit, tax-exempt research center and educational  
>> corporation, Bonita Springs, Florida All rights reserved.  
>  
>

>I think we may conclude that the Baha'i community in the U.S. is very far  
from  
>being in the 'dangerous cult' category of the first list. But it does  
score  
>pretty high on the AFF checklist merely for 'cults'.

Overall, I would include it in the cult category.

>  
>What I would conclude, then, is that most Baha'is are not cultists, but  
there  
>are some cultists who are Baha'is, and some of them are extremely powerful.  
>The way the community is structured, with manipulated national and  
>international elections, infallible and unchallengeable leaders, and no  
>accountability for their actions or even in how money is spent, tends to  
>enable cult-like behavior on the part of some. But I think the high values  
>of the Baha'i scriptures, with their emphasis on human dignity, militate  
>against these tendencies, and that in the long run the community will be  
able  
>to overcome some of its current bad habits.

>  
>  
>Juan Cole  
>History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>

I'm not so confident as Juan. While I agree all of the above  
corruption takes place in the Bahai Faith, I doubt it can be  
remedied. I often expect it only to worsen or continue.

Business is good as it is; why risk changing it? What would  
be the motivation?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 27, 1999 8:52 AM  
Subject: Re: bickering intellectuals

Smaneck wrote in message <19990126142356.22194.00004332@ng-fi1.aol.com>...

>My opposition to talk.religion.bahai was based solely on the slander being  
used  
>to promote it. As for trying to get myself appointed Forum Leader, I was  
asked  
>by several people to serve in that capacity who themselves arranged for my  
>nomination. I never sought or volunteered for the position.

Maneck's deceitful accusations of "slander" and references to my  
opinions as "garbage" may be read at  
<https://members.tripod.com/~FG/Maneck1.htm>

One can understand why now she would wish to suppress the truth  
of this record.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 27, 1999 8:58 AM  
Subject: Re: destroying intellectuals

Smaneck wrote in message <19990126164707.22194.00004429@ng-fi1.aol.com>

>There was never a campaign for a no vote. I suggested that anyone on the  
AOL  
>Message Board that objected to the slander you were putting up in order to  
>promote your list to register their dissatisfaction by voting no.  
Subsequently  
>for the week proceeding the end of the call for votes you stopped doing  
this.  
>Therefore I made no further mention of it  
>on AOL and did not even bother to vote myself. I'm sure you know this from  
>examining the no votes.

You're a deceitful liar, like so many Bahais....

>But I'm still waiting to hear what you have to say about Juan's assertion  
that  
>the kind of thing you are doing on your website is illegal.

My, you're desperate to suppress the truth....  
<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 27, 1999 9:17 AM  
Subject: Re: Juan Cole=Pseudo-Baha'i

> Dear Juan,  
>  
> You were \_never\_ a Baha'i, dear sir, but a Humanist in Baha'i clothing.  
You  
> were, in fact, a "Pseudo-Baha'i" (I'm being kind here). You saw the Faith  
as  
> a "way" to universalize some Liberal social-goals. I'm sure you hoped that  
> you and other Humanist intellectuals such as yourself could "mold" the  
Faith  
> into the perfect Humanist/New Age Religion; ...

This passage reveals quite well the ignorant fanaticism  
of many Bahais, especially the Iranians who run it like a  
family business.... Here we have what is always concealed  
from the new convert, under the requirements of "hikmat,"  
until he or she "matures" enough to understand this is  
indeed the Bahai "truth" for all those "loyal" to the "covenant."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 27, 1999 9:37 AM  
To: Ruletherod@aol.com  
Subject: Fw: soc.religion.bahai - brief quotations

Are Maneck's comments below true?

I'd appreciate hearing from you.

Fred

-----Original Message-----

From: Smaneck <smaneck@aol.com>  
Newsgroups: talk.religion.bahai  
Date: Saturday, January 23, 1999 11:45 AM  
Subject: soc.religion.bahai - brief quotations

>Fred Glaysher put up a bunch of quotations from people in connection with  
>soc.religion.bahai leaving readers with the impression that all of these  
>individuals had been victims of censorship on newsgroup. I would like to  
point  
>out that some of the people Fred quoted knew nothing about that newsgroup,  
>whatsoever. I just communicated with Ruletherod, for instance, who when I  
>asked him about his experience of censorship on soc.religion.bahai wrote me  
the  
>following:  
>  
>"What is soc.baha'i relig. I've honestly never kept track. I think all if  
the  
>things he's taken were from Talisman and AOL Bahai boards--where I've  
remained"  
>  
>  
>As in the case of Rachel's message, Mr. Glaysher apparently has no qualms  
about  
> taking people's statements completely out of the context. I wonder how  
many  
>others he has done this with?  
>warmest,  
>  
>Susan

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 27, 1999 9:38 AM  
To: rreini@wwnet.net  
Subject: Re: soc.religion.bahai - brief quotations

Roger,

Please let me know the person's name.

Fred

-----Original Message-----

From: Roger Reini <rreini@wwnet.net>  
Newsgroups: talk.religion.bahai  
Date: Saturday, January 23, 1999 8:02 PM  
Subject: Re: soc.religion.bahai - brief quotations

>I have another observation: I believe that one of the individuals  
>quoted in the posting is actually a Covenant breaker. I recall  
>reading the formal notification of that individual's expulsion from  
>the Faith in "The American Baha'i", and I also recall that individual  
>posting to alt.religion.bahai. This happened about 1 1/2 to 2 years  
>ago.  
>  
>If my recollection is correct (you'll not I am not identifying the  
>individual here), then it's understandable that he/she would claim  
>that he/she was being censored by the moderators on s.r.b, as his/her  
>submissions violated the charter of the newsgroup.  
>  
>  
>On 23 Jan 1999 16:45:38 GMT, smaneck@aol.com (Smaneck) wrote:  
>  
>>Fred Glaysher put up a bunch of quotations from people in connection with  
>>soc.religion.bahai leaving readers with the impression that all of these  
>>individuals had been victims of censorship on newsgroup. I would like to  
point  
>>out that some of the people Fred quoted knew nothing about that newsgroup,  
>>whatsoever. I just communicated with Ruletherod, for instance, who when I  
>>asked him about his experience of censorship on soc.religion.bahai wrote  
me the  
>>following:  
>>  
>>"What is soc.baha'i relig. I've honestly never kept track. I think all if  
the  
>>things he's taken were from Talisman and AOL Bahai boards--where I've  
remained"  
>>  
>>  
>>As in the case of Rachel's message, Mr. Glaysher apparently has no qualms  
about  
>> taking people's statements completely out of the context. I wonder how  
many

>>others he has done this with?  
>>warmest,  
>>  
>>Susan  
>  
>Roger (rreini@wwnet.net)  
>https://fp-www.wwnet.net/~rreini/

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 27, 1999 12:31 PM  
Subject: Re: Juan Cole=Pseudo-Baha'i

Since apparently Darrick was the author, I am in error here; otherwise, my comments remain the valid.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 27, 1999 12:41 PM  
Subject: Re: Attacking the Baha'i Faith

McKenny Michael wrote in message <78n7o5\$5tj@freenet-news.carleton.ca>...

Then the language of your new world order  
>too closely resembles the newspeak of Orwell's 1984, and, gods willing,  
>that lies behind us in the trash bin of human history.

Orwell really is the most appropriate analog for much  
of the Bahai-speak one hears on and off line today....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 27, 1999 4:33 PM  
To: Roger Reini  
Subject: Re: soc.religion.bahai - brief quotations

>I believe it was "jgoldberg", which I believe is a reference to Jeffrey  
>Goldberg. I'm not 100% certain, but I'm pretty sure of this.

Thanks, Roger. I shouldn't work on maybes though. Don't  
want to make any mistakes any such a sensitive issue.

Fred

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 28, 1999 7:08 AM  
Subject: Re: destroying intellectuals

Here's Ruletherod's response to me regarding Susan's  
slanders and false accusations:

Subj: Fwd: Fw: soc.religion.bahai - brief quotations  
Date: 1/27/1999 4:20:47 PM Eastern Standard Time  
From: Ruletherod  
To: FG  
CC: Ruletherod

No, the statement is incorrect, as I told Susan. But the mistake is mine  
because I was caught unprepared (she sent me an IM), when she asked me, and  
I couldn't remember where exactly I'd been before settling with the Baha'i  
AOL boards. Susan said she'd be prepared to apologize for the mistake (after  
I corrected her) as she seemed to be facing some deadline, hence the hurry  
on her part at the time.

You can disregard the statement as it presently stands. I did recall,  
moments after she signed off, that I did visit the kind of moderated  
(censored) Baha'i website in question--and I quickly e-mailed Susan with the  
correction. I told her that I was only interested in being honest and I  
wasn't interested in "stabbing" you in the back.

I hope this clears this up for you. Although my visit to the censored  
website was brief (forgive me for forgetting the name and the people  
involved--I haven't looked for my records from last summer/fall), my  
postings were censored and I complained about it to two moderators  
overseeing the site (in a series of e-mails). But Susan felt my description  
of the site (in the end) did support your assertions--even though she  
disagreed with your strategy.

Best wishes, as always

-----  
Forwarded Message:  
Subj: Fw: soc.religion.bahai - brief quotations  
Date: 1/27/1999 8:36:53 AM Eastern Standard Time

From: FG@hotmail.com (FG)  
To: Ruletherod@aol.com

Are Maneck's comments below true?

I'd appreciate hearing from you.

Fred

-----Original Message-----

From: Smaneck <smaneck@aol.com>  
Newsgroups: talk.religion.bahai  
Date: Saturday, January 23, 1999 11:45 AM  
Subject: soc.religion.bahai - brief quotations

>Fred Glaysher put up a bunch of quotations from people in connection with  
>soc.religion.bahai leaving readers with the impression that all of these  
>individuals had been victims of censorship on newsgroup. I would like to point  
>out that some of the people Fred quoted knew nothing about that newsgroup,  
>whatsoever. I just communicated with Ruletherod, for instance, who when I  
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>  
>"What is soc.baha'i relig. I've honestly never kept track. I think all if the  
>things he's taken were from Talisman and AOL Bahai boards--where I've remained"  
>  
>  
>As in the case of Rachel's message, Mr. Glaysher apparently has no qualms about  
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>warmest,  
>  
>Susan

----- Headers -----

Return-Path: <FG@hotmail.com>  
Received: from rly-ya03.mx.aol.com (rly-ya03.mail.aol.com [172.18.144.195])  
by air-ya01.mail.aol.com (v56.24) with SMTP; Wed, 27 Jan 1999 08:36:52 -0500  
Received: from hotmail.com (hm1.hotmail.com [207.82.250.80])  
by rly-ya03.mx.aol.com (8.8.8/8.8.5/AOL-4.0.0)  
with SMTP id IAA13343 for <Ruletherod@aol.com>;  
Wed, 27 Jan 1999 08:36:50 -0500 (EST)  
Received: (qmail 17875 invoked from network); 27 Jan 1999 13:36:50 -0000  
Received: from 208-176-26.ipt.aol.com (HELO glaysher.Library)  
(171.208.176.26)  
by hm1.hotmail.com with SMTP; 27 Jan 1999 13:36:50 -0000  
Message-ID: <00f301be49fa\$297f1ac0\$1ab0d0ab@glaysher.Library>  
From: "FG" <FG@hotmail.com>  
To: <Ruletherod@aol.com>  
Subject: Fw: soc.religion.bahai - brief quotations  
Date: Wed, 27 Jan 1999 08:37:16 -0500  
MIME-Version: 1.0  
Content-Type: text/plain;  
charset="iso-8859-1"  
Content-Transfer-Encoding: 7bit  
X-Priority: 3  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook Express 4.72.3110.5  
X-MimeOLE: Produced By Microsoft MimeOLE V4.72.3110.3

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 28, 1999 7:15 AM  
Subject: Re: The Bahai Technique

During the last year and a half, a number of observers have noted several common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

FG, May 12, 1992:

"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [over 22]. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

Ron House, November 14, 1997:

"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so

much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

<https://members.tripod.com/~FG/House2.htm>

FG, June 1998:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Fran Baker, May 1998:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole, June 12, 1998:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://members.tripod.com/~FG/Cole10.htm>

K. Paul Johnson, September 15, 1998:

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"

<https://members.tripod.com/~FG/Johnson18.htm>

Gibro28W, October 12, 1998:

"In summary, the biggest problem, as I see it, is that most Baha'is don't take criticism seriously--they tune it out as "negative" or "harmful to spiritual growth." This selfish attitude is very stupid. First of all, Baha'is entice people to join them. When they do, they indoctrinate them until they think like the group. But as soon as a red flare of doubt goes up in the convert's mind, they're cordoned off by the group and reminded of their "spiritual" obligations in the name of Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place."

<https://members.tripod.com/~FG/srb73.htm>

Barthaman on September 14, 1998:

"Baha'i dissenters, more or less, are wounded souls abandoned by their fathers, so-to-speak. They have been cast out and dismissed or shunned without having had a fair hearing. Consider their pain when the rest of their "family" dismisses them too."

Can you know what it's like to be accused of heresy and shunned following a sincere intellectual conflict (inspired by doubt)--after you've sacrificed years in devoted service to your religion? Can you comprehend their sense of betrayal and injustice? This is why disillusioned believers leave their religions each year--while some still hang around, banging on the door now and then, demanding a refund for their lost youth. In time they will have to move on, however, writing the Baha'i Faith off as another lesson in fraud. Mock these people all you want--but for the grace of God, the next dissenter could be you. Don't be too confident, my friend."  
<https://members.tripod.com/~FG/srb66.htm>

Cf. K. Paul Johnson's general reflections on coercive techniques  
<https://members.tripod.com/~FG/Johnson21.htm>

And LaAeterna's method of silencing opponents  
<https://members.tripod.com/~FG/srb65.htm>

This document at  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 28, 1999 7:31 AM  
Subject: Re: What is a Cult?

jrcole@umich.edu wrote in message <78om8c\$9br\$1@nnrp1.dejanews.com>...

>  
>  
>Dear JayLiz:  
>  
>I don't think that most of the problems in the community affect most Baha'is  
>most of the time, and that is why there is not more of an uproar (besides,  
>people tend to vote with their feet by just leaving).  
>  
>I would make the following suggestions:  
>  
>1) If an Assistant or an Auxiliary Board Member or a Counselor calls you to  
>a meeting to insist that you fall silent about some issue, simply firmly tell  
>him or her that Shoghi Effendi said Baha'is have the right to declare their  
>conscience and express their views. And then post a full account of this  
>attempt to browbeat you right here on the Net.

A sample may be found from the end of the first interest poll:  
<https://members.tripod.com/~FG/To-UHJ1.htm>

>  
>2) If a Baha'i body seems to you to be wasting the money you give it or is  
>not being fully accountable for how it spends your money, don't give it any  
>more. Restrict your donation to your local assembly if you think it is doing  
>a good job, or restrict the donation to "charitable purposes" (Baha'i  
>institutions are supposed to be doing \*way\* more charity work than they do).  
>  
>3) If you are a writer, insist on publishing without Baha'i prepublication  
>ensorship.

More on that shortly....

>  
>4) If someone suggests to you that you cannot disagree with some policy you  
>think is wrong because the author of the policy is infallible, tell that  
>person that only God is infallible and all human beings make mistakes,  
>including the Baha'i institutions.  
>  
>Basically, just don't allow yourself to be boxed in to a very authoritarian  
>situation, where if some Baha'i body ever actually does order you to drink  
>poisoned coolaid or do something unethical or be silent about something  
>unethical, you are still in a psychological frame of mind where you can tell  
>them to jump in a lake.  
>

>I myself dissent from the idea that the problem in any way resides in one  
>ethnicity more than another. Lots of Iranian Baha'is have seen all the  
scams  
>the AO types pull and are far more chary of them and canny about them than  
a  
>lot of earnest Americans.

There are perceptive Iranians, it is true. Most, in my opinion,  
run the family business and know it's in their best interest to  
keep doing so....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 28, 1999 7:35 AM  
Subject: Re: Nostalgia in ex-Baha'is

K. Paul Johnson wrote in message <36ae23cf.0@vlinvr>...

>I found Matthew's post quite moving, and can sympathize with his  
>plight. Although my years as a Baha'i were fewer than his and  
>started later, there is still a feeling of nostalgia for what  
>Baha'i life was back in the early 70s, for the dreams we all  
>shared

So did I and have gone back a couple of times to reread it.

Thanks, Matthew, for baring your soul with us... I think you've  
found the words to express what many, many people have  
experienced with the Bahai Faith.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 28, 1999 7:48 AM  
Subject: Re: rmgroup: soc.religion.bahai (Re: Annotated NO voters - 3rd interest poll)

Roger Reini wrote in message <36adfa56.15698928@news.newsguy.com>...

>  
>Actually, I believe that the membership of the BCCA consists of every  
>Baha'i in good standing who subscribes to one or more of the mailing  
>lists sponsored by the association, including the s.r.b newsgroup.  
>The Co-ordinating Committee has been elected from the membership, and  
>I am sure that continues to be the case (unfortunately, I did not  
>participate in the last election).

I've never seen such a vote announced... WHO are the members  
of the BCCA today? Even that fact seems to be hidden and  
suppressed....

>  
>While the BCCA has recently gained the sponsorship of the National  
>Spiritual Assembly of the Baha'is of the United States, it would be  
>inaccurate to say that the membership of the community was selected by  
>the National Spiritual Assembly or any other Baha'i institution.

The NSA then is responsible as well for the BCCA's attacks on  
talk.religion.bahai and freedom of speech and liberty....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 28, 1999 7:58 AM  
Subject: Re: rmgroup: soc.religion.bahai

Chris Manvell wrote in message ...

>  
>Your removal from various Baha'i only discussion groups (not SRB) was  
>not at the instigation of the BCCA but at the request of the  
>participants on those groups.

This is all false as can be. Those wishing to read the evidence  
may do so at  
<https://members.tripod.com/~FG/archive.htm>

As it was, after your removal from these  
>lists, I subscribed to several of them and found that many people who  
>had been against TRB first time round were gradually turning towards the  
>idea of creating the group.



Complete duplicity in my opinion....

Some of these people then followed my  
>advice and subscribed to news.groups in order to take part in the  
>discussions there. Not all, in the end, voted for the group, finding  
>what they read on NG totally unpalatable.

Chris, as far as I'm concerned, you don't have any integrity  
left. You have been deceitful and dishonest, if not all along, for  
well over a year. Those interested in reading what takes place  
on BCCA mailing lists can do so at this link:  
<https://members.tripod.com/~FG/archive.htm>

>  
>

>Quite frankly the idea of a world where "free speech" is the order of  
>the day is horrific.

Here we have a Bahai revealing what many actually believe,  
unlike Abdul-Baha, about that filthy Western concept of  
free speech....

>>There can be no doubt that the Bahai Universal House of  
>>Justice itself has condoned the actions of the BCCA and  
>>soc.religion.bahai.

>

>This is the sort of statement that comes into the "free speech" category  
>I mention above. You should supply documentary evidence to support this  
>statement as to state that it is beyond doubt implies that you have  
>clear irrefutable evidence, even if it is second hand. If you don't then  
>to make these sorts of assertions is criminal.

Trying to protect the duplicitious? Again, the evidence is in  
the over two year record of opposition to free speech; add to it  
the hounding and harassing of anyone who doesn't toe the party  
line, irrefutably documented over the past ten years on my website.  
For the BCCA see  
<https://members.tripod.com/~FG/archive.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 28, 1999 8:04 AM  
Subject: Re: rmgroup: soc.religion.bahai (Re: Annotated NO voters - 3rd interest poll)

Smaneck wrote in message <19990126174209.22194.00004459@ng-fil.aol.com>...

>

>>The BCCA's complicity in the two years of opposition to  
>>talk.religion.bahai is indisputable

>

>Never mind that as many of those in positions of leadership within BCCA  
have  
>voted \*trb\* as have voted against it! Most, of course, abstained.

This is false. First of all, who EXACTLY, by name, are the  
members of the BCCA? I know for certain only of a few.  
Please list the full roster here. Second, a carefully calculated  
margin to assure they could claim anything whatever the outcome  
is not convincing whatsoever....

>

>and were involved in  
>>attempting to defeat the proposal once again this third  
>>time through putting together the same carefully calculated NO  
>>vote that succeeded the 2nd time in scuttling the proposal.  
>  
>Oh? My understanding is that "no" votes did \*not\* scuttle the proposal the  
>second time. There simply weren't enough "yes" votes.

There were 109 YES votes. The NO votes DID defeat it.

>

>> it should be clear that  
>>Bahais did not vote for nor pass the talk.religion.bahai  
>>proposal.  
>  
>Which certainly suggests that it would not be in the interests of Baha'is  
to  
>get rid of soc.religion.bahai. Apparently, they like that newsgroup  
better.

Hah, hah, hah....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, January 28, 1999 8:06 AM  
Subject: Re: rmgroup: soc.religion.bahai (Re: Annotated NO voters - 3rd interest poll)

>Ron House wrote in message <36AEA887.42EE953E@usq.edu.au>...  
>>  
>>This isn't true. Scanning the list, I see positively heaps of names of  
>>Baha'is and Persian names (likely Baha'is).

I'm waiting, Ron, for the list of the "heaps" of Bahais who voted  
YES....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, January 28, 1999 8:50 AM  
Subject: fw CCrawfeild Beware!!!!

Subject: Beware!!!!  
Date: 1/27/1999 2:48 PM Eastern Standard Time  
From: CCrawfeild  
Message-id: <19990127144808.00826.00001343@ng-ch1.aol.com>

Anyone interested in this faith should take the time to question some of  
the Bahi members. This is just my opinion, but, I have found a lot of the  
Bahi membership completely change colors when you call into question any  
concern you have.  
I have been harassed, bullied, even had rocks thrown at me by so-called  
bahi's. There "words" are very attractive to smart sensitive people looking  
to come to turns with a lot of today's spiritual questions, but when you dig  
a little deeper a very self protective cult emerges.  
I'm just saying BE CAREFUL.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 7:55 AM  
Subject: Re: Baha'u'llah's Tablet of Maqsud, on human unity, pt. 3

jrcole@umich.edu wrote in message <78nnuf\$em9\$1@nnrp1.dejanews.com>...  
>  
>Thanks for your comments. I can't for the most part tell whether the odd  
>bits or mistranslations in the official versions of some Tablets published  
>since 1963 are ideologically loaded and deliberate or whether they are  
>honest  
>mistakes.

Some of the passages may be merely a matter of the  
individual translator's taste, but I would have to say the passage

>>"the clerics of this age" (`ulama:-yi `as.r ) the official translation  
>>gives: "the learned and worldly-wise men of this age."

was deliberately given this ideological spin; it's too far of a  
stretch or abuse of the original text to have been only a linguistic  
choice of synonyms, which this isn't even close to.... In this one  
revealing passage, published for the first time apparently in 1978  
in TOB, the fanaticism of the Bahai ulama asserts its crippling  
control of Baha'u'llah's Revelation....

(I don't think some of the passages we are discussing had ever been  
>translated before TOB). It seems to me very odd to translate the word  
'ulama'  
>in a 19th century Persian Tablet as anything but "Muslim clerics." It is  
>true that in contemporary Arabic scientists are also called 'ulama', with  
the  
>clerics demoted to al-'ulama' fi'd-Din or learned in religion, but this is  
a  
>modern development that can't be read back into the 19th century. I think  
a  
>large number of Baha'u'llah's Tablets condemning Absolutism (as-sultah  
>al-mutlaqah), praising democracy, etc., have not been translated or widely  
>published. I don't know why, for sure. It may be, as you say, that a  
small  
>clique of very powerful antiliberals are carefully ensuring that they not  
see  
>the light of day.

I don't see how the conclusion can be escaped. Every pronouncement  
demonstrates that the more liberal, self-evident, and enlightened side  
of the Writings mean less and less with every passing year....

>> You seem to neglect Baha'u'llah's passages relating to the  
>> creation of an organizational structure of some type. Metaphysically  
>> speaking, I agree with you.  
>  
>The only organizational structure Baha'u'llah mandated was the houses of

>justice, and these were imagined original as democratic. Only in the  
course  
>of the mid-20th century were their more democratic features gradually  
guttled  
>and were they turned into Soviets of a sort.

It seems this way to me too. In the Star of the West Abdul-Baha is  
very much progressively learning more about the West and benefitting  
from his contact with it at all levels. He clearly, consciously incorporates  
much from that experience. The party line has been to resolutely deny  
any of the figures learnt anything FROM the West--all is revelation and  
hikmat....

>> Can you speculate on why it appears so many Iranian Bahais  
>> and others have ended up in such a fanatical mindset? Why  
>> have they joined ranks with Khomeini?  
>

>I'm not comfortable ethnicizing the issue of theocracy.

Juan, all crude racial insinuations aside, the Bahai Faith  
is dominated by one racial group--it's indisputable, and we  
all know it's true.... To fail to take account of that dominance,  
leading often to abuse, would prevent an objective assessment  
of how decisions are often made behind the facade of peace  
and unity....

Many Baha'is have

>authoritarian personalities, regardless of ethnicity, and theocracy seems  
to  
>appeal to them. Horace Holley, a WASP, was very much like that. It is  
very  
>odd that Baha'u'llah's extensive disavowals of any desire for theocracy,  
>`Abdul-Baha's careful erection of walls of separation between religion and  
>state, and Shoghi Effendi's admonition that the Baha'i administration  
should  
>never be allowed to supersede the machinery of state, should all have been  
>shouldered aside by a zealous desire for theocracy. I can't explain it.

I agree with you that there are many Bahais of other racial backgrounds  
who have totalitarian personalities. No dispute there. The fact remains  
that the Bahai Faith came out of the Iranian culture and has brought  
and retained much of the debilitating debris from that milieu. I would  
cite the common Iranian racist mentality against the West and America,  
etc.... Any experienced and intelligently sensitive Bahai ought to be able  
to think of many examples....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 8:01 AM  
Subject: Re: rmgroup: soc.religion.bahai (Re: Annotated NO voters - 3rd interest poll)

Roger,

Please post the names of the members of the BCCA  
coordinating committee. I'd appreciate your emailing them,  
if you feel you must, for their permission to come out  
into the open.

For the BCCA's attack on me during the 2nd interest poll  
and their completely indefensible abuse of my right to  
subscribe to Bahai-Discuss and other BCCA lists, see  
the now annotated menu at  
<https://members.tripod.com/~FG/archive.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 8:04 AM  
Subject: Re: rmgroup: soc.religion.bahai

Vintage Maneck slander....

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]

Sent: Friday, January 29, 1999 8:11 AM  
Subject: Re: rmgroup: soc.religion.bahai

The evidence demonstrating the collusion of the BCCA with Bahai fundamentalists to undermine the support for talk.religion.bahai during the 2nd interest poll is overwhelming.

It should obvious to fair-minded people that Bahais like Mr. Schaut are very, very afraid of the evidence are indulging in slander techniques against me. Please be sure to read or skim through the brief 33k file of my pleas to the BCCA that they intervene on Bahai-Discuss to prevent the fanatics from once again disrupting an orderly interest poll. The brief Samplers should also be looked at and will give you a taste of what the 1 megabyte file of messages from Bahai-Discuss have to say about talk.religion.bahai....

<https://members.tripod.com/~FG/archive.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 8:14 AM  
Subject: Re: rmgroup: soc.religion.bahai (Re: Annotated NO voters - 3rd interest poll)

Smaneck wrote in message <19990128103250.01117.00000132@ng-ch1.aol.com>...

>>  
>>This is false. First of all, who EXACTLY, by name, are the  
>>members of the BCCA? I know for certain only of a few.  
>>Please list the full roster here.  
>  
>I wasn't talking about the membership (which I suppose would be anyone who  
>subscribes to any of their lists, I was talking about the leadership. And to  
>prove my case, I don't have to know all their names.

The non-Bahai observer will note the effort to continue to conceal the membership of the BCCA coordinating committee....  
One supposedly elected....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 8:17 AM  
Subject: Re: rmgroup: soc.religion.bahai (Re: Annotated NO voters - 3rd interest poll)

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 8:48 AM  
To: Ruletherod@aol.com  
Subject: Fw: destroying intellectuals

Rule,

FYI just to be sure she's not making false claims against ya....

-----Original Message-----

From: Smaneck <smaneck@aol.com>  
Newsgroups: talk.religion.bahai  
Date: Thursday, January 28, 1999 11:45 AM  
Subject: Re: destroying intellectuals

>I made an error in the last post. It should have read that Rule did retract his  
>statement that he had never been censored on SRB.  
>warmest,  
>  
>Susan

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 8:49 AM  
To: Ruletherod@aol.com  
Subject: Fw: destroying intellectuals

ditto

-----Original Message-----

From: Smaneck <smaneck@aol.com>  
Newsgroups: talk.religion.bahai  
Date: Thursday, January 28, 1999 10:45 AM  
Subject: Re: destroying intellectuals

>Ruletherod did later retract his statment that he had been censored on SRB  
>(although he sitll wasn't sure that was the list.) He also did not seem to  
>think that the statement Fred had posted of his had anything to do with it.  
>Rule also told me that the moderator in question had told him he could  
>repost  
>his message if it was re-written in a "non-threatening and respectful  
>manner"  
>suggesting that the problem with Rule's post revolved around something  
>which  
>any moderated list is designed to control.  
>warmest,  
>  
>Susan

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 9:05 AM  
Subject: Re: What is a Cult?

jrc@umich.edu wrote in message <78qtni\$6s6\$1@nnrp1.dejanews.com>...

>  
>  
>Dear Brian:  
>  
>You wrote:  
>  
>> I have yet to hear any Assistant or ABM suggest I or anyone else be  
>silent  
>about  
>> any issue. I do hear that I should avoid reading CB material, or entering  
>> discussion with CB, but that is another matter.  
>  
>You no doubt are not aware that it is fairly common for auxiliary board  
>members and counselors to take Baha'is aside and warn them to be silent on  
>certain issues. Of course, you don't hear about these events, because most  
>Baha'is who are browbeaten in this way do fall silent, or else withdraw  
>from  
>the faith. Frequently a dire overtone is adopted by the auxiliary board  
>members and counselors indicating that the person being counselled is in  
>contravention of the covenant and may end up being shunned if he or she  
>continues to speak publicly on these issues. However, the issues concerned  
>do not usually concern what most rational observers would consider  
>'covenantal'--i.e. they have nothing to do with 17th Guardians & etc. Lots  
>of Baha'is have contacted me privately with their stories of such  
>repression,  
>and I have been carefully archiving these cases.

For the attempt of an "Auxiliary Board" member to do this with  
me at the end of the first interest poll for talk.religion.bahai, see  
<https://members.tripod.com/~FG/To-UHJ1.htm>

>  
>Among the hot button questions that seem to elicit this response are the  
>question of women's service on the Universal House of Justice, the scope of  
>the latter body's infallibility, the ability of Baha'is to dissent publicly  
>from official policy, and even occasionally theological issues such as  
>whether God is a person or an impersonal essence. One Baha'i professor was  
>upbraided by a counselor for simply saying on the internet that Baha'i  
>metaphysics has a background in Neoplatonism.

What could be more obvious!!! The Hidden Words are FULL of  
Neoplatonic thought....

Another man I know was  
>investigated for renting a room to an unrelated woman. In another instance  
>an NSA member threatened an LSA secretary for writing too many letters to  
>National that did not display the proper tone. I have been informed of  
>literally dozens of such incidents over the past three years.  
>  
>It is true that usually such demands for silence are directed at persons  
>int  
>eh community who are felt by the counselors and ABMs to be particularly  
>eloquent exponents of views the latter dislike, who are 'prominent,' or who  
>are felt to be provoking too much discussion by the expression of their  
>views. Lots of ordinary Baha'is are never bothered in this way no matter  
>what they say, and so they take away the impression that no one is ever  
>bothered or silenced, which simply is not true.

As long as they're dumb cattle, sending in their money, they're left  
alone....

>  
>>  
>> > 2) If a Baha'i body seems to you to be wasting the money you give it  
>or is  
>> > not being fully accountable for how it spends your money, don't give it  
>any  
>> > more. Restrict your donation to your local assembly if you think it is  
>doing  
>> > a good job, or restrict the donation to "charitable purposes" (Baha'i  
>> > institutions are supposed to be doing \*way\* more charity work than they  
>do).  
>>

>> Juan - really - this is just what Baha'is have always done, at least in my  
>> experience in 3 continents and a lot more communities.  
>  
>I think it is scandalous that no full budget is published annually by the  
>National Spiritual Assembly of the United States, which is thereby in  
>contravention of the expectation of the Illinois law on incorporated  
nonprofit  
>organizations that members of the organization will be apprised if they so  
>desire of how their money is being spent. The salaries of the five NSA  
>members who are paid for their services are also not released, nor the  
value  
>of the perquisites they receive. Don't you think this lack of candor on  
>budgetary issues is suspicious?  
>  
>The unwillingness of some Baha'i institutions to be candid about budgets  
>allows speculation to occur more easily, as when a member of the Phoenix LSA  
>embezzled some \$70,000 in the 1990s before finally being reported by a  
fellow  
>member of the LSA (the community would never have known about it! And what  
>if the other LSA member had been less upright?).

The St. Louis Assembly lost \$10,000 in a similar scam by its  
"Treasurer." The NSA installed cameras to spy on its employees  
at the National Center because so much money was disappearing....  
Nary a word in the illustrious "American" Bahai....

>  
>> > 4) If someone suggests to you that you cannot disagree with some  
policy you  
>> > think is wrong because the author of the policy is infallible, tell  
that  
>> > person that only God is infallible and all human beings make mistakes,  
>> > including the Baha'i institutions.  
>>  
>> The only infallible one in this dispensation is Baha'u'llah. Has anyone  
>suggested  
>> otherwise?  
>  
>Rightwing Baha'is would like to spread the aura of infallibility over  
pretty  
>much all the Baha'i institutions, but especially the house of justice.

A number of similarly totalitarian personalities are beginning  
to assert themselves here on talk.religion.bahai....

>  
>>  
>> So you compare the Baha'i administration with Jones and Deaths Gate?? I  
have  
>yet  
>> to see anything unethical recommended by any Baha'i body on which I have  
>served  
>> or with which I have worked.  
>  
>I didn't compare anything with anything. I simply said that a wise person  
>does not surrender his or her individual conscience and autonomy to  
>supposedly 'infallible' leaders and then do unquestioningly whatever they  
>command. That way lies Jonestown, however noble the initial pious  
impulses.

The Bahai Faith has had its Jonestowns.... The murder of Dr. Daniel Jordan  
remains unsolved. Given the atmosphere of oppression and deceit,  
I continue to believe it quite possible that it was, as several other Bahais  
last summer independently acknowledged had occurred to them, an  
"inside job."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 9:09 AM  
Subject: Re: ra'y as idiosyncratic legal opinion

Rick Schaut wrote in message <78o8d5\$e4e@news3.newsguy.com>...

>  
>  
>I wouldn't have mentioned this, save that I think Dr. Cole's response is  
>demonstrative of a pattern in his relationship to the Baha'i Faith. Dr.  
>Cole is, admittedly, an expert in a number of fields of study. However,  
Dr.  
>Cole has repeatedly demonstrated a very poor understanding of the Baha'i  
>Faith.

Ad hominem--Mr. Schaut is back "schauting" once again....

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 9:18 AM  
Subject: Re: fw CCrawfeild Beware!!!!

I don't live in the Bahai underworld so I'm not proficient with the meaning of "perp." I'd appreciate your enlightening me on this word, so important to the Bahai Gestapo....

HMCME500N wrote in message <19990128224734.14593.00000736@ng31.aol.com>...  
>I am a Baha'i and have had my life( and the life of my business partner)  
>threatened via harassing phone calls (home, work, cellular) for the past 2+  
>years.  
>I met with a "regional counselor" who immediately stated that the "perp"  
was  
>either my husband (a non-bahai) or my business partners wife (an L.S.A.  
>member). To my knowledge, this "counselor" knows neither party! Needless  
to  
>say I was dumbfounded by these heartless statements!  
>Meanwhile, back at the ranch, my LSA has yet to be concerned with this  
matter.  
>In the meantime, I keep myself VERY distant from the bahai community for  
fear  
>of harm to my business partner and/or myself, and find comfort in knowing  
that  
>I can worship Bahauallah without having to participate in the "bahai  
community".  
>  
>I truly appreciate any and all responses.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 9:42 AM  
Subject: Re: Copyright

It should be obvious to most observers that the Bahai fundamentalists and fanatics who have been caught attempting to intimidate, blackball, bully, oppress, terrorize Bahais and non-Bahais through backchannel email communication are now frantic to suppress the evidence of their despicable, self-righteous deeds....

If they lived up to the Writings of Baha'u'llah in the first place, they wouldn't have anything to hide. I encourage anyone who receives such threats and hate mail as I've received in the past to create a website and post it online where the truth about such Bahai zealots can be read by any truth-seeking person:

<https://members.tripod.com/~FG/To-UHJ1.htm>

<https://members.tripod.com/~FG/hate.htm>

<https://members.tripod.com/~FG/AOL.htm>

<https://members.tripod.com/~FG/Maneck1.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 10:57 AM  
To: FG  
Subject: 3 Issues

3 Issues remain here on the Bahai Forum:

alt.religion.bahai and talk.religion.bahai added to Newsgroups on the main Bahai Forum Menu

Libraries functioning and accepting all postings to them and uncensored by Bahais.

My web site The Bahai Faith & Religious Freedom of Conscience added to Web Sites and all others freely accepted as well:  
<https://members.tripod.com/~FG/index.htm>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, January 29, 1999 10:59 AM  
Subject: 6,017+ hits - Bahai Faith & Religious Freedom of Conscience

This is what has the fundamentalists worried--the truth getting out....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 01, 1999 8:15 AM  
Subject: Call for Manuscripts - - New Publisher

, a new publishing company, seeks primarily manuscripts of poetry, fiction, and literary and social criticism.

The publisher will also consider works on or relating to the Bahai Faith, especially manuscripts that may have been rejected or suppressed through Bahai "review."

All submissions must include a Self Addressed Stamped Envelope (SASE) or they will not be returned.

P. O. Box 81842  
Rochester, Michigan 48308-1842 USA  
earthrisepress@hotmail.com

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 01, 1999 6:51 PM  
Subject: Instructions - ask your ISP for talk.religion.bahai

David Bowie wrote in message <36b5eb74\$0\$4716@fountain.mindlink.net>...  
>TRB has still not appeared on my server. Can someone repost the  
>instructions on how to ask for it?

From: FG <FG@aol.com>  
Subject: How is talk.religion.bahai promulgated?  
Date: Wednesday, January 20, 1999 8:09 AM

FYI

From: D E Siegel <desiegel@aol.com>  
Subject: Re: RESULT: talk.religion.bahai passes 218:63  
Date: Wednesday, January 13, 1999 6:59 PM

sharaf@my-dejanews.com wrote:

>What happens now?  
>  
>How is the new newsgroup promulgated?

Sometime shortly after the end of the 5-day discussion period, David Lawrence will send out the newgroup msg. He will repeat it after 1 week and 1 month. Many ISPs will automatically add the group based on this msg. Some will not. If your ISP doesn't have the group shortly, I suggest that you ask the newsmaster there to add it (Try news@isp.net, or newsmaster@isp.net) Ask politely. Include the msg ID of the results posting, and of the newgroup msg.  
Good luck.

-David E. Siegel  
Siegel@ACM.ORG

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 01, 1999 6:54 PM  
To: FG  
Subject: Add to alt/talk.religion.bahai FAQ-history

From: FG <FG@aol.com>  
Subject: How is talk.religion.bahai promulgated?  
Date: Wednesday, January 20, 1999 8:09 AM

FYI

From: D E Siegel <desiegel@aol.com>  
Subject: Re: RESULT: talk.religion.bahai passes 218:63  
Date: Wednesday, January 13, 1999 6:59 PM

sharaf@my-dejanews.com wrote:

>What happens now?  
>  
>How is the new newsgroup promulgated?

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Good luck.

-David E. Siegel  
Siegel@ACM.ORG

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 02, 1999 7:38 AM  
Subject: Re: Annotated NO voters - 3rd interest poll

Ron House:

You have not answered, that I've noticed, my request for you to document your suggestion that Bahais voted for and passed the proposal for talk.religion.bahai. I maintain that only approximately 27 Bahais voted YES. It seems clear looking again at the RESULT that non-Bahais interested in preserving free speech and conscience on the Internet passed trb.

Soc.religion.bahai was it's own worst enemy. I would have to cite a number of reasons talk.religion.bahai passed on the third interest poll:

1. Srb banned all discussion or even mention of talk.religion.bahai for nearly two years and apparently continues to do so.
2. Srb banned me for having a link on my website to Yahoo's Bahai links which in turn had a link to a covenant breaker's site, unequivocally revealing the fanaticism of the "moderators."
3. Srb then supposedly extended that ban to include all posters to srb, though in point of fact they've continued to allow others to post their web links.
4. Unlike the first two interest polls, my website created a memory or record of Bahai abuse of freedom of speech and conscience for the third poll that proved instrumental in documenting the intrigues of fundamentalist Bahais.
5. Alt.religion.bahai continued to grow providing a free forum for those concerned.

Please explain or defend your claim that Bahais voted YES for talk.religion.bahai. It appears to me there was a carefully calculated margin of votes essentially cancelling each other out, just enough to defeat talk.religion.bahai once again had not enough non-Bahais, news.groupies, and others demonstrated tyranny has not yet triumphed on Usenet....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

FG wrote in message <789oo1\$19s@news3.newsguy.com>...  
>Searching www.dejanews.com for a history of posting to Usenet, the  
>following results are obtained:

>  
>Voted NO  
>-----  
>  
>---  
>B=Bahai  
>N=no hits on www.dejanews.com or fewer than a recent dozen  
>T=techie  
>-----  
>  
>---  
>22 Bahais voted NO (only 27 YES)  
>10 Techies  
>26 or more NO hits or so very few as to raise the question of  
>the legitimacy of the email address.  
>-----  
>  
>---  
>mansouri#one.net.au Shahab Mansouri N  
>dany.steyaert#ping.be Dany Steyaert T  
>carol\_bowie#mindlink.bc.ca David Bowie B  
>towfiq#401kforum.com Mark Towfiq B  
>Aerfani#aol.com Abbas Erfani B  
>Hlpflhanna#aol.com Debbie Jenkins B  
>Mac0000013#aol.com Dennis M. McDonnell B  
>Starlet001#aol.com Katherine Mayerovitch N  
>kimdv#best.com Kim DeVaughn T  
>stainles#bga.com Dwight Brown T  
>david.ritscher#bigfoot.com David Ritscher N  
>r.woodlock#bigfoot.com Rachel Butson B  
>lcs#zk3.dec.com Larry Smith games  
>camm#enhanced.com Camm Maguire T  
>caryenochr#enochsvision.com Enoch's Vision Cary Enoch N  
>wcol#erols.com William Collins B  
>tom-hodges#geocities.com Tom Hodges B

|                              |                            |   |        |
|------------------------------|----------------------------|---|--------|
| >aromatica45@hotmail.com     | Victoria Williams          | N |        |
| >bearone1@hotmail.com        | Gary Rosenbaum             | N |        |
| >fazlollahi@hotmail.com      | Ahmad Fazlollahi           |   | N      |
| >rachel_t@hotmail.com        | Theresa McClendon          |   | N      |
| >screamingb@hotmail.com      | Screaming Banshee          | N |        |
| >swatchking@hotmail.com      | Fred Tague                 | N |        |
| >jjam#spica.hpl.hp.com       | Jim Jam                    | N |        |
| >nightbrd#humboldt1.com      | Douglas Myers              | B |        |
| >shohre#itis.com             | Shohreh Mansouri           |   | B      |
| >bruce.limber#juno.com       | Bruce D. Limber            | B |        |
| >lpolk01#juno.com            | Linda L Polk               |   | B      |
| >palmtop#mailtag.com         | Bonnie Blanford            | N |        |
| >djull#mindspring.com        | David Jull                 | N |        |
| >slr1bpz#mindspring.com      | George McCoy               | T |        |
| >bfwkendo#netvigator.com     | Brian Walker               | B |        |
| >chriseb#nortelnetworks.com  | Chris Ebenezer             | N |        |
| >dc#panix.com                | David W. Crawford          |   | T      |
| >persia#persia.com           | Robert Moldenhauer         | B |        |
| >Sandy-Allan#dial.pipex.com  | Sandy Allan                | B |        |
| >billh#samoatelco.com        | Bill Hyman                 |   | B      |
| >doug.obrien#the-spa.com     | Doug O'Brien               |   | travel |
| >manialip#wowmail.com        | Kate Sparks                | N |        |
| >francis_uy@yahoo.com        | F Uy                       | T |        |
| >Ekkehard.Uthke#gmxd.de      | Ekkehard Uthke             | T |        |
| >naddy#mips.rhein-neckar.de  | Christian Weisgerber       | T |        |
| >cnelson#calpoly.edu         | Craig Nelson               | N |        |
| >aull#ll.mit.edu             | Brian Aull                 | N |        |
| >rick#bcm.tmc.edu            | Richard H. Miller          | N |        |
| >kohli#mail.ameritel.net     | Pat Kohli                  | B |        |
| >helenko#bellsouth.net       | Helen Oney a.fan. happyman |   |        |
| >cybrmage#dave-world.net     | Bud Polk                   | B |        |
| >rogerb#foxinternet.net      | Roger Borseth              | B |        |
| >ellis#ftel.net              | Rick Ellis                 |   | T      |
| >vpdura#hiwaay.net           | Vic Dura                   | N |        |
| >Scarecro#ime.net            | Tim Griffin                | N |        |
| >jcornell#lightspeed.net     | John B. Cornell            | N |        |
| >verbrugh#pionet.net         | Albert Verbrugh            | B |        |
| >okoboji#prodigy.net         | Loriann=20                 | B |        |
| >mehyar22#siol.net           | Mehyar Badii-Azandahi      | N |        |
| >scooter#taranaki.ac.nz      | Scooter                    | B |        |
| >NUFAITH#wcnet.org           | Dennis Rule                | N |        |
| >tr8770#bristol.ac.uk        | Tom Richards               | N |        |
| >srm103#york.ac.uk           | Simon Mawhinney            | N |        |
| >merlin#A470.demon.co.uk     | Darren Wyn Rees            | N |        |
| >Graham#fragrant.demon.co.uk | Graham Sorenson            | B |        |
| >leili#Justice.Medford.MA.US | Leili Towfigh              | N |        |

>-----

>A few comments:

>

>Mark Towfiq, a member of the "BCCA," the Bahai  
 >Computer and Communication Association, the far  
 >right wing of the Universal House of Justice online,  
 >campaigned against the 1st proposal for talk.religion.bahai:  
 ><https://members.tripod.com/~FG/Towfiq.htm>  
 >BCCA at <https://members.tripod.com/~FG/BCCA.txt>

>

>Bill Hyman vowed as early as August 1997 to censor me  
 >and is a notorious "moderator" of soc.religion.bahai:  
 ><https://members.tripod.com/~FG/srb29.htm>

>

>Albert Verbrugh is also a "moderator" of soc.religion.bahai;  
 >William Collins is a Bahai "administrator" in South Africa.  
 >Robert Moldenhauer, Graham Sorenson, and Tom Hodges are  
 >extremely rigid minds whose fanatical outpourings may be read  
 >in my BCCA archive opposing the 2nd interest poll:  
 ><https://209.185.180.230/~FG/Bahai-Discuss-Archive.txt>

>

>This document available in a conveniently highlighted version:  
 ><https://members.tripod.com/~FG/NOvoters3rd.htm>

>

>Some might wish to compare this to the Annotated NO voters  
 >for the 2nd interest poll:  
 ><https://members.tripod.com/~FG/NOvoters.htm>

>

>FG...The Bahai Faith & Religious Freedom of Conscience:  
 ><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
 >alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>

>

>

>

>

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>-----

From: FG[SMTP:FG@hotmail.com]  
 Sent: Tuesday, February 02, 1999 8:34 AM  
 To: FG  
 Subject: Fw: The Glaysher Technique

-----Original Message-----

From: starjo8853@my-dejanews.com <starjo8853@my-dejanews.com>  
 Newsgroups: alt.religion.bahai,talk.religion.bahai  
 Date: Tuesday, February 02, 1999 2:48 AM  
 Subject: Re: The Glaysher Technique

>Kathy - All of us here on TRB should be grateful to Fred whether or not we  
>agree with his techniques (those are his talents from which we here are  
>benefiting). I think it is quite refreshing for him to stand back and give  
us  
>all a chance to develop this new medium without his personality dominating  
>(something he did when he was fighting for the right to have this free  
>communication). I too am interested to see what he says. One thing we know  
is  
>that he has confided in us that the Faith is deep in his soul. It seems to  
me  
>that he is angry at where it has gone wrong or not lived up to the  
principles  
>that many Westerners were led to believe the Faith stands for. So I think  
we  
>need to understand how brave he has been and give him a break. I am sure  
when  
>he comes back it will be with lots to say.....sometimes we have to soul  
>search so we have something to say that is meaningful.....regards, Star\*  
>  
>In article <36d79388.140876835@news.newsguy.com>,  
> kathy@scconsult.com (Kathy Pascoe) wrote:  
>> On Mon, 01 Feb 1999 16:20:07 +0800, "Brian F. Walker"  
>> <bfwkendo@netvigator.com> wrote:  
>>  
>> > As yet there has been no word from Fred concerning repeated requests to  
>> > engage in meaningful, adult communication. I am beginning to think him  
>> > incapable of such a discourse. Is there anyone here who agrees that it  
>> > is time to create an FAQ regarding the Glaysher technique, such that  
all  
>> > can be warned about his methods? I mean to say, after two weeks of  
>> > determined silence to the questions posed him, and after reading yet  
>> > more trolls from him, it seems time to draw a line. Anyone for comment?  
>>  
>> I think it would be more appropriate to post a brief FAQ on filtering  
>> and killfiles.  
>> --  
>> Kathy Pascoe ~ kathy@scconsult.com (at home)  
>> Confused about newsgroups? Visit <news:news.newusers.questions>  
>>  
>  
>"Look within and you will find Me standing there Mighty, Powerful, and  
>Selfsubsisting".....Baha'u'llah, Arabic HW #13  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 02, 1999 8:34 AM  
To: FG  
Subject: Fw: The Glaysher Technique

-----Original Message-----

From: starjo8853@my-dejanews.com <starjo8853@my-dejanews.com>  
Newsgroups: alt.religion.bahai,talk.religion.bahai  
Date: Tuesday, February 02, 1999 2:48 AM  
Subject: Re: The Glaysher Technique

>Kathy - All of us here on TRB should be grateful to Fred whether or not we  
>agree with his techniques (those are his talents from which we here are  
>benefiting). I think it is quite refreshing for him to stand back and give  
us  
>all a chance to develop this new medium without his personality dominating  
>(something he did when he was fighting for the right to have this free  
>communication). I too am interested to see what he says. One thing we know  
is  
>that he has confided in us that the Faith is deep in his soul. It seems to  
me  
>that he is angry at where it has gone wrong or not lived up to the  
principles  
>that many Westerners were led to believe the Faith stands for. So I think  
we  
>need to understand how brave he has been and give him a break. I am sure  
when  
>he comes back it will be with lots to say.....sometimes we have to soul  
>search so we have something to say that is meaningful.....regards, Star\*  
>  
>In article <36d79388.140876835@news.newsguy.com>,  
> kathy@scconsult.com (Kathy Pascoe) wrote:  
>> On Mon, 01 Feb 1999 16:20:07 +0800, "Brian F. Walker"  
>> <bfwkendo@netvigator.com> wrote:  
>>  
>> > As yet there has been no word from Fred concerning repeated requests to  
>> > engage in meaningful, adult communication. I am beginning to think him  
>> > incapable of such a discourse. Is there anyone here who agrees that it  
>> > is time to create an FAQ regarding the Glaysher technique, such that  
all  
>> > can be warned about his methods? I mean to say, after two weeks of  
>> > determined silence to the questions posed him, and after reading yet  
>> > more trolls from him, it seems time to draw a line. Anyone for comment?  
>>  
>> I think it would be more appropriate to post a brief FAQ on filtering  
>> and killfiles.  
>> --  
>> Kathy Pascoe ~ kathy@scconsult.com (at home)  
>> Confused about newsgroups? Visit <news:news.newusers.questions>  
>>

>  
>"Look within and you will find Me standing there Mighty, Powerful, and  
>Selfsubsisting".....Baha'u'llah, Arabic HW #13  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 03, 1999 7:22 AM  
To: talisman  
Subject: Re: Call for Manuscripts - - New Publisher

Just received my first series of 10 ISBNs from R. R. Bowker....

While the first book I'll be publishing this August is moving along well, I'm considering also publishing this year a collection of the articles on my website I've called Assorted Controversial Documents:

"A Modest Proposal" 1987  
"The Service of Women" 1988?  
"Crisis of Faith" 5/15/96  
Letter: Stephen Birkland, Continental Board of Counsellors 7/16/96  
"Baha'i Leaders Vexed by On-Line Critics" Winter 1997  
Mark Towfiq's NO Vote Campaign on BCCA mailing lists 3/12/97  
Susan Maneck's NO Vote Campaign on AOL 12/7/98

and, in the right format, perhaps the following:

alt.religion.bahai FAQ & Chronology (Frequently Asked Questions)  
The Bahai Technique (Essential Reading)

To the Universal House of Justice - March 31, 1997  
To the Universal House of Justice - July 24, 1998

I'm hoping to find a few other contributors and perhaps someone to write an introductory essay that suggests an historical perspective and sets the proper tone for the book.

I believe the book should sell well for its type to public and university libraries.

I'm sure no one will be surprised by the title I have in mind....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

jrcole@umich.edu wrote in message <79853j\$5fa\$1@nnrp1.dejanews.com>...  
>The British government of India made a law that it was illegal to make salt,  
>so as to be able to keep its monopoly on and profits from selling salt in  
>India.  
>  
>Mahatma Gandhi pointed out that such a law, in which Indians paid for the  
>perpetuation of their own colonial domination, could only be kept in place  
by  
>large numbers of Indians obeying it.  
>  
>And so he marched to the sea and made salt, and so did lots of other  
people,  
>and the British salt monopoly collapsed.  
>  
>cheers Juan  
>  
>In article <36b7e384.81263285@news.newsguy.com>,  
> rreini@wwnet.net wrote:  
>> On Mon, 1 Feb 1999 07:15:28 -0500, "FG"  
>> <FG@hotmail.com> wrote:  
>>  
>> >, a new publishing company, seeks primarily  
>> >manuscripts of poetry, fiction, and literary and social criticism.  
>> >  
>> >The publisher will also consider works on or relating to the  
>> >Bahai Faith, especially manuscripts that may have been rejected  
>> >or suppressed through Bahai "review."  
>>  
>> IMHO, this second paragraph could be interpreted as encouraging  
>> Baha'is to disobey the instructions of their lawfully established  
>> institutions, which include all committees under their jurisdiction.  
>> If a Baha'i were to arrange to have published a work related to the  
>> Faith which had either not been reviewed or had not passed review, he  
>> could be exposing himself to administrative sanctions. And if the  
>> publisher also happens to be Baha'i, he too might be subject to  
>> sanction.  
>>  
>> >  
>> >All submissions must include a Self Addressed Stamped Envelope  
>> >(SASE) or they will not be returned.  
>> >  
>> >  
>> >P. O. Box 81842  
>> >Rochester, Michigan 48308-1842 USA  
>> >[earthrisepress@hotmail.com](mailto:earthrisepress@hotmail.com)  
>> >  
>> >

>> >  
>>  
>> Roger (rreini@wwnet.net)  
>> <https://fp-www.wwnet.net/~rreini/>  
>>  
>  
>Juan Cole  
>History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, February 04, 1999 7:32 AM  
Subject: Re: Call for Manuscripts - - New Publisher

Smaneck wrote in message <19990203083201.00368.00000026@ng-ch1.aol.com>...  
>Dear Mr. Glaysheer,  
>  
>I suggest that you be very careful not to violate anyone's copyrights in  
your  
>book. Rest assured that if mine are violated I will not hesitate to take  
legal  
>action.  
>Susan Stiles Maneck  
>History, Stetson University

I can certainly understand why such a fine, outstanding  
scholar would want to hide all her lies, slander, and  
denunciations of the ideas of others as "garbage."

Interesting how all you can do is threaten people...

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, February 04, 1999 8:08 AM  
Subject: Re: Annotated NO voters - 3rd interest poll

Ron House wrote in message <36B92B29.4A5A292B@usq.edu.au>...  
>FG wrote:

>>  
>> Ron House:  
>>  
>> You have not answered, that I've noticed, my request for  
>> you to document your suggestion that Bahais voted for  
>> and passed the proposal for talk.religion.bahai.  
>  
>I posted my general impression that lots of Baha'is voted yes. I got  
>that opinion because I, who know the names of very few online Baha'is,  
>still recognised many of them. Add to that the fact that the whole  
>campaign was conducted on the basis of unity and creation of a NG that  
>would be good for the Faith, and I think my impression is likely  
>correct. I don't have to justify a general impression; I never claimed I  
>had evidence that X% of the voters were Baha'i. I see no point in  
>analysing this, but you are welcome to do so.

I believe your impression is mistaken. After two years of  
reading soc.religion.bahai, talisman, Bahai-Studies,  
Bahai-Discuss and other BCCA private lists, and h-bahai,  
I assure you very few Bahais voted YES--I can only identify  
approximately 27 names on the YES side of the RESULT....

Talk.religion.bahai owes its existence to the revulsion two  
years of Bahai fanaticism inspired in the broader Usenet  
community.... Talk.religion.bahai owes its existence to the  
respect most non-Bahais and ex-Bahais feel for freedom  
of speech and conscience....

Incidentally, Bill Hyman, "moderator" of soc.religion.bahai,  
attempted to find a way to suppress posting the full RESULT  
to srb by deleting the names and addresses of all voters,  
including the evidence that he and other fanatics had voted NO.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, February 04, 1999 9:06 AM  
Subject: Re: Censorship

Smaneck wrote in message <19990203135608.29027.00000170@ng-fi1.aol.com>...

>  
>Considering the amount of ad hominen arguments I have seen on this list,  
>including yours, where the merits of ideas are not addressed, but rather  
>simply, labeled and dismissed as "fundamentalist" or "liberalist" this  
>characterization is less than persuasive.

For Ms. Maneck's labelling the ideas of others as "garbage,"  
including similar treatment of talk.religion.bahai, see  
<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, February 04, 1999 9:25 AM  
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience

McKenny Michael wrote in message <79ac90\$0q@freenet-news.carleton.ca>...

> And one can point to his long-standing connection, not simply with  
>speculative fiction, but with speculative fiction of the XUSSR. When  
>Mr. McKenny published a number of lists of top ten SF and Fantasy books,  
>films, etc. according to the opinions of various readers and viewers of  
>the genre, this was dedicated to Yevgeny Zamyatin, stated by Mr. McKenny  
>to have written the best SF novel ever, WE, the book which inspired 1984,  
>and which was published in the Soviet Union only in 1989, although it was  
>originally written in the 20s by an author who had been a Bolshevik long  
>before the revolution, and saw earlier than most the totalitarian night-  
>mare that would distort previous Russian utopian visions.  
> All of this stuff may be of interest in trying to get a handle on an  
>individual, and why it was him, and not someone else who spoke up, and why  
>he spoke up the way he did, etc.

I read WE in 1989 along with most of the major distopias....

"You're in a bad way! Apparently, you have developed a soul" (79).

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, February 04, 1999 9:31 AM  
Subject: Re: Some thoughts

Smaneck wrote in message <19990202213420.01208.00003657@ng-fi1.aol.com>...

>Dear Robert,  
>  
>If people are afraid to criticize it is difficult for me to see how there  
will  
>be any real frank consultation from which the spark of truth can arise.  
There  
>is a difference between constructive criticism and attacks however. The  
major  
>difference is that constructive criticism ought to hold some realistic hope  
of  
>\*building\* something.

For a sample of Ms. Maneck's "constructive criticism," see her  
referring to others' ideas as "garbage" and her NO vote  
campaigning against talk.religion.bahai:

<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, February 04, 1999 9:42 AM  
Subject: Maneck's deceitful "hikmat"

Ms. Maneck's attack below on talk.religion.bahai should  
be compared to her use of lying as a Bahai technique  
known as "hikmat," a Bahai practice of deceiving non-Bahais.

I believe she's practicing this technique now on  
talk.religion.bahai in a number of ways.

<https://ccwf.cc.utexas.edu/~saf/bahai/docs/hikmat.html>

See also <https://members.tripod.com/~FG/Maneck1.htm>

Her hypocrisy should be quite clear to anyone who compares all these messages to some of her recent posts.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----Original Message-----

From: Fran Baker <[fran@crhc.uiuc.edu](mailto:fran@crhc.uiuc.edu)>  
To: FG@hotmail.com <[FG@hotmail.com](mailto:FG@hotmail.com)>; fbaker@ncsa.uiuc.edu  
<[fbaker@ncsa.uiuc.edu](mailto:fbaker@ncsa.uiuc.edu)>; house@usq.edu.au <[house@usq.edu.au](mailto:house@usq.edu.au)>;  
johnwalker@ozemail.com.au <[johnwalker@ozemail.com.au](mailto:johnwalker@ozemail.com.au)>;  
[fran@amber.crhc.uiuc.edu](mailto:fran@amber.crhc.uiuc.edu) <[fran@amber.crhc.uiuc.edu](mailto:fran@amber.crhc.uiuc.edu)>; smaneck@stetson.edu  
<[smaneck@stetson.edu](mailto:smaneck@stetson.edu)>; rdsteph@ibm.net <[rdsteph@ibm.net](mailto:rdsteph@ibm.net)>  
Date: Monday, December 07, 1998 5:03 AM  
Subject: Re: [Fwd: talk.religion.bahai]

>Resending this to all due to a typo I made in Susan's email address.

>--Fran

>

>Fran Baker wrote:

>>

>> Sorry, Susan, but sometimes an appeal to courtesy is not appropriate.

>> I have to let my coproponents know what you are planning to do.

>> I can't believe you are letting a personality conflict resulting

>> from a passionate disagreement color your judgment in what is

>> essentially a human rights issue. You have crossed a line here.

>>

>> --Fran

>>

>> PS Who is rdsteph@ibm.net? Hi, whoever you are!

>>

>>

>> Subject: talk.religion.bahai

>> Date: Mon, 7 Dec 1998 12:31:28 -0500

>> From: "Susan Maneck " <[smaneck@stetson.edu](mailto:smaneck@stetson.edu)>

>> To: rdsteph@ibm.net

>> CC: Fran Baker <[fran@crhc.uiuc.edu](mailto:fran@crhc.uiuc.edu)>

>>

>> Dear Ron and Fran,

>>

>> I am seriously contemplating calling for a "no" vote on

>> talk.religion.bahai. I wanted to contact you first and explain to you

>> my rationale because I know this is something you have both

>> worked hard for. In the past I have not participated in the votes at

>> all. I wouldn't vote for it because I wanted nothing to do with a list

>> promoted by Fred and I felt that there ought to be the requisite

>> number of 150 truly interested individuals to form it. On the other

>> hand, I would not vote now because I thought it wrong because I

>> did not think that an unmoderated list should be opposed in

>> principle. Now, however, I find the manner in which Fred is going

>> about seeking to establish this list to be more than I can stomach

>> and publicly calling for a "no" vote appears to be the only way to

>> register the extent of our outrage against this kind of behaviour.

>> What I refer to specifically is the campaign of slander and calumny

>> against not only the Institutions, but against myself and the Bahai

>> Studies list. As you know, he accuses this list and me of

>> censorship, which you yourself know is not true. He is also trying

>> to prevent my managing the Baha'i Message Board of AOL for the

>> same reason. He constantly spams that Board making any

>> genuine discussions virtually impossible.

>>

>> I'm going to sit on this a couple of days and give myself a cooling

>> off period before taking any action, but I've really had it "up to here"

>> with this jerk.

>>

>> Please do me the courtesy of not forwarding this message to Fred

>> (although you may convey my sentiments and my intentions). I do

>> not care to see it up in his website tomorrow.

>>

>> warmest, Susan

>>

>>

>>

>>

>>

-----  
From: FG[SMTP:FG@hotmail.com]

Sent: Thursday, February 04, 1999 12:36 PM

Subject: Re: Maneck's deceitful "hikmat"

Smaneck wrote in message <19990204103025.29033.00001036@ng-fi1.aol.com>...

>Dear Fred,

>

>I believe that my private correspondence, which you just posted explains

my

>motives in calling for a 'no' vote on the part of AOL participants who

objected

>to the use of slander in promoting the talk.religion.bahai list. The

readers

>can clearly see that issue had nothing to do with having any objections to

a

>moderated list.

Ms. Maneck's charge of "slander" against me is in itself slander as is evident from the message

Perhaps I'll sue her over that and her scholarly references to my opinions as "garbage."  
<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 05, 1999 7:52 AM  
Subject: Re: Copyright

K. Paul Johnson wrote in message <36ba03e7.0@vlnsvr>...  
>  
>BTW, Saman, in my opinion you are one of the most unpleasant  
>participants in arb and trb, because I don't recall you  
>ever posting anything constructive, or thoughtful, or kind, or  
>inspired. Nothing but snotty little sniping oneliners to express  
>your aggression/disapproval toward those who think differently than  
yourself.  
>Surely there's more to Saman than that-- isn't there? If so, why  
>not show some other side of yourself here?

I couldn't agree more. I suggest you consider filtering  
out his messages, if you use Outlook Express. It works  
quite well. I set it up a few days ago to filter out him and  
several other fanatics I'm weary of hearing repeat themselves.

As basically representing the true-blue Iranian mentality,  
Saman might be of interest to some who are inexperienced....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 05, 1999 9:17 AM  
Subject: Re: Copyright

Smaneck wrote in message <19990205075810.25320.00000405@ng-cg1.aol.com>...  
>>As basically representing the true-blue Iranian mentality,  
>>Saman might be of interest to some who are inexperienced....  
>  
>Sounds basically racist.

Ha, ha, ha, ha.... Yes, I'm such a terrible racist, having edited  
an African-American poet's prose and poems, lived in Japan  
for a year and a half, on an Indian reservation in third world  
conditions for two, taught multicultural literature for a number of  
years, had a Fulbright to China and a NEH grant on India....

Oh, I'm so racist.... Poor Saman.... There couldn't be anything  
the matter with him....

Well, I'm a white man.... How could I be otherwise? Ah, yes,  
that explains it all....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 05, 1999 9:28 AM  
To: Ruletherod@aol.com  
Subject: Fw: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

fyi

Foster placed a TOS against me for my questioning him  
in the Non-Bahai forum. I've been warned by AOL once  
more and I'm off for good. Really need your and others' help  
now. Seems to me they're seeking revenge for talk.religion.bahai



-----Original Message-----

From: FG <FG@hotmail.com>  
Newsgroups: alt.religion.bahai,talk.religion.bahai,talk.religion.misc  
Date: Friday, February 05, 1999 8:08 AM  
Subject: Bahai censorship on AOL (Re: 14+ million AOL members & Bahai censorship)

>Posted to the AOL Bahai Forums Message Boards/ Question to  
>Forum Leader  
>  
>Dear Mr. Mark Foster:  
>  
>You appear to have returned from your more than 8 MONTH long  
>absence.  
>  
>I'm concerned with the correction of primarily 3 ISSUES:  
>  
>alt.religion.bahai and talk.religion.bahai should be added to  
>Newsgroups on the main Bahai Forum Menu  
>  
>Libraries functioning and accepting all postings to them and  
>uncensored by Bahais.  
>  
>My web site The Bahai Faith & Religious Freedom of Conscience  
>added to Web Sites and all others freely accepted as well:  
><https://members.tripod.com/~FG/index.htm>  
>  
>Will you be helping to improve the AOL Bahai Forums for the  
>fair and open use of all AOL members? I ask this question  
>because of the Bahai FANATICISM that has overwhelmingly  
>been demonstrated on soc.religion.bahai during the last two  
>years of opposition to talk.religion.bahai, which has just  
>been recently created on Usenet. I am concerned that you  
>may actually represent a narrowly fundamentalist contingent  
>here on AOL as well. Having witnessed the way you censored  
>people a year and a half ago on your Bahai-Studies mailing list,  
>I have little confidence in you.  
>  
>Please reassure all of us otherwise and state your policies.  
>  
>FG...The Bahai Faith & Religious Freedom of Conscience:  
><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>  
>  
>  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 05, 1999 12:46 PM  
To: McKenny Michael  
Subject: Re: REPOST - To UHJ July 24, 1998

Michael,

Have to ask you off line, is this true? It's news  
to me, i.e., the UHJ ORDERED it now to be  
published?

Fred

-----Original Message-----

From: McKenny Michael <bn872@FreeNet.Carleton.CA>  
Newsgroups: talk.religion.bahai  
Date: Thursday, February 04, 1999 12:18 PM  
Subject: Re: REPOST - To UHJ July 24, 1998

>  
>Dia is Muire dhuit, Pat.  
> Actually, I understand this distinction fairly well.  
> When I looked at the maps proposed for the book PEACE IN THE ANCIENT  
>WORLD and said that one of them should alter the proposed wording "Scale  
>in miles" to "Scale in kilometres" to reflect the scale in which the map  
>had actually been drawn, this was review.  
> When the Universal House of Justice ordered that the Service of Women  
>paper not be published, as they did not wish Baha'is to read the contents  
>of the paper, academically sound as they were, this was censorship.  
> May this find you very well, and may each of the days in front of us  
>be better than the one it succeeds.

To the Future,  
Michael

>>  
>> The policy is editorial review. I'll infer that the distinction eludes  
you;

>> that the distinction eludes you does not make it doublespeak,

>>  
>>--  
>>"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
>>(Tom Corbett #1 STAND BY FOR MARS p2)  
>>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 05, 1999 1:20 PM  
Subject: Re: What I Admire about Baha'i

Paul,

I'm a little sad that no one has really responded to your message but largely cast it aside. I think you observe some very true things about the nature of the Bahai Faith these days that resonate with my experience of it as well. Too, I think highly of Baha'u'llah and Abdul-Baha for similar reasons you mention, while wondering what has gone wrong that such a vindictive fanaticism has supplanted their Teachings....

I've been fascinated too watching trb develop along different lines from alt.religion.bahai. I'm completely amazed to connect and watch 30 to 60 messages or more download at a time. With over 800 messages in only 2 and half weeks, it doesn't appear to be talk.religion.glaysheer after all as the fanatics always claimed it would be....

I share your sense of pity at what the Bahai Faith has become....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

K. Paul Johnson wrote in message <36b75fdb.0@vlinvr>...

>Reflecting on trb as it has evolved in its first  
>couple of weeks, I disagree with the assertion that  
>it's a twin of the "evil" arb. While there's more  
>conflict and criticism than would ever be allowed on  
>srb, the tone is far more constructive IMO than what  
>I saw on arb.  
>  
>Thinking about what is constructive and why I'm here,  
>it occurred to me that the frequency of my disagreements  
>with Baha'is makes some of them relegate me to the  
>category of "enemy of the faith" or "detractor" or whatnot.  
>And yet the reasons I'm here have at least as much to  
>do with the things I like and admire in the Baha'i tradition.  
>  
>To make those things clearer: I admire Baha'u'llah's world-  
>mindedness very much. All his passages about the oneness of  
>humanity, of religion, of God strike an inspiring note, e.g.  
>"Let your vision be world-embracing rather than confined to  
>your own selves." Moreover, the Hidden Words and Seven Valleys  
>bear witness to a mystical awareness on the author's part that  
>recommends the books to any reader seeking "light on the path."  
>Baha'u'llah saw far beyond the usual mental framework of his  
>time and place, in some ways, and became a spokesman for the  
>emergence of truly global spiritual perspectives.  
>Abdu'l Baha is an extremely admirable character, in my estim-  
>ation, due to his flexibility, charisma, liberal values,  
>and consistent outreach to the world around him.  
>Furthermore, to a 60s teenager with an interracial family,  
>Baha'i was a real haven of support and understanding in an  
>America far less comfortable than now with such situations.  
>And Baha'i community life, despite some unpleasant features, was  
>generally a positive experience for me leaving few scars or  
>resentments.  
>  
>None of those things are enough in themselves to keep me  
>interested in the Baha'is; the negative trends discussed here  
>every day, juxtaposed against the positive elements sketched  
>above, are fascinating because they make for a continuing  
>moral drama. "What's going to happen next?" has remained  
>a very interesting question about Baha'is in cyberspace  
>ever since I discovered them in 1994. And trb is the latest  
>and perhaps the most intriguing chapter in that ongoing drama.  
>  
>Having long been interested in tracing the interconnections among  
>spiritual movements of the late 19th and early 20th centuries, I  
>have come to see Baha'is as spiritual "cousins"-- which is also  
>>true of a number of other movements such as Radhasoami and  
>the Fourth Way, whose founders somehow influenced or were  
>influenced by the Western Theosophical movement. With  
>cousins, one feels a sense of kinship but at the same time  
>a certain distance, making it quite different from the  
>feelings one has for siblings. I wish more Baha'is could  
>appreciate and reciprocate the "spiritual cousin" feeling,  
>and fewer would interpret disagreement as enmity.  
>  
>Cheers,  
>PJ

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 05, 1999 1:41 PM  
To: jrcole@umich.edu  
Subject: Carl Ernest; Collection of Articles

Juan,

You've recently mentioned Carl Ernst. He directed the 8 week NEH seminar on India I participated in back in 1995. I assume you've met. I have a copy of his book Eternal Garden which you're perhaps familiar with. He's a little on the radical side to

my tastes, though I respect him and learned a great deal from the experience.

Steven Scholl has given me permission to publish "A Modest Proposal." I hope others will agree to my also publishing in one volume the most disputed texts of the last decade or so:

"A Modest Proposal" 1987  
"The Service of Women" 1988?  
"Crisis of Faith" 5/15/96  
Letter: Stephen Birkland, Continental Board of Counsellors 7/16/96  
"Baha'i Leaders Vexed by On-Line Critics" Winter 1997  
Mark Towfiq's NO Vote Campaign on BCCA mailing lists 3/12/97  
Susan Maneck's NO Vote Campaign on AOL 12/7/98  
alt.religion.bahai FAQ & Chronology (Frequently Asked Questions)  
The Bahai Technique (Essential Reading)  
To the Universal House of Justice - March 31, 1997  
To the Universal House of Justice - July 24, 1998

Would you be willing to write an introductory piece? And/or perhaps one on the Michael McKenny incident? Actually, I'd be grateful for anything you'd be willing to do for the project including selecting and editing it.

Respectfully,

FG

Mystics

>like Bayazid Bistami established the tradition that when one reaches fana'  
>one may speak 'words of ecstasy' (in Carl Ernst's phrase) which are  
>theopathic or expressive of the divine

-----

From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 05, 1999 1:47 PM  
To: Java and COM  
Subject: Re: Re: How to marshall Variants to a stream?

Please unsubscribe if someone, a hacker, or troll, or whatever, has subscribed me to your mailing list. I assure you I myself did not subscribe to it.

-----Original Message-----

From: Jamie Thomas <jamie@RICOMMUNITY.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM <Java-COM@DISCUSS.MICROSOFT.COM>  
Date: Friday, February 05, 1999 11:25 AM  
Subject: Re: How to marshall Variants to a stream?

>I've had similar problems with Variants. I hope that the VM team will look  
>into making them serializable in the near future. I assume you're  
concerned  
>with simple data types, not object pointers, arrays and such. If so, I  
have  
>found it easy to just send the Variant type and string representation,  
>allowing me to recreate the Variant on the other side.  
>  
>Send Variant.getvt() and Variant.toString() down the pipe, create a new  
>Variant on the other side using the passed string, and use the  
>Variant.changeType() method to coerce the value to the correct Variant  
type.  
>If you're working with dates, make sure you set the Short Date Style to use  
>a four digit year (under Regional Settings in the Control Panel), to avoid  
>Y2K bugs.

>  
>Good luck,  
>  
> Jamie  
>  
>

>-----Original Message-----

>From: Dan Adler [mailto:adan@INVEN.COM]  
>Sent: Friday, February 05, 1999 10:52 AM  
>To: Java-COM@DISCUSS.MICROSOFT.COM  
>Subject: How to marshall Variants to a stream?

>  
>  
>I'm hoping this is a trivial question...  
>  
>Obviously, COM can easily marshall Variants by value with its eyes  
>closed (including ones that hold SafeArrays etc.) as part of the  
>standard marshaller.  
>  
>I've tried to simply serialize Variants (below), but I get a not  
>serializable exception.  
>  
>I can't seem to find a simple method like Variant.writeObject(IStream)  
>and Variant.readObject(IStream). So, how do you take a Variant and push  
>it by value into a socket or some other stream such that it can be  
>faithfully recreated on the other side of the wire?

>  
>-Dan  
>  
>  
>import com.ms.com.\*;  
>import java.io.\*;  
>  
>class var\_ser implements Serializable  
>{

```

> Variant v;
> public var_ser(double d)
> {
>     v = new Variant(d);
> }
>
> public static void main(String[] args) throws Exception
> {
>     var_ser vs1 = new var_ser(100.234);
>     var_ser vs2 = new var_ser(123.345);
>
>     FileOutputStream fos = new FileOutputStream("foo.foo");
>     ObjectOutputStream oos = new ObjectOutputStream(fos);
>     oos.writeObject(vs1);
>     oos.writeObject(vs2);
>     oos.close();
>     fos.close();
>
>     System.out.println(vs1 + "," + vs2);
>
>     FileInputStream fis = new FileInputStream("foo.foo");
>     ObjectInputStream ois = new ObjectInputStream(fis);
>     var_ser v1, v2;
>
>     v1 = (var_ser)ois.readObject();
>     v2 = (var_ser)ois.readObject();
>     ois.close();
>     fis.close();
>
>     System.out.println(v1 + "," + v2);
> }
> }
>
>
>-----
>Users Guide https://www.microsoft.com/workshop/essentials/mail.asp
>contains important info including how to unsubscribe. Save time, search
>the archives at https://discuss.microsoft.com/archives/index.html
>
>-----
>Users Guide https://www.microsoft.com/workshop/essentials/mail.asp
>contains important info including how to unsubscribe. Save time, search
>the archives at https://discuss.microsoft.com/archives/index.html
>
>
From: FG[SMTP:FG@hotmail.com]
Sent: Friday, February 05, 1999 4:30 PM
To: support@hotmail.com
Cc: Abuse@hotmail.com
Subject: Serious problem

Someone has apparently subscribed me to three or four different
listservs. My mailbox is being absolutely flooded today with messages
from them. A hotmail.com tech person suggested I BLOCK them
under Options but it is not working. The blocking device is not reading
the message as coming from the listserv but the individual. That means
I'd have to BLOCK, who knows HOW MANY subscribers.

This is a serious disruption of the integrity of my account. In over
two years with Hotmail nothing like this has ever happen. I'm certainly
not blaming Hotmail. I realize it's some kind of kook out there.
I'm sorry to have to take up your time, but I really need your help to
figure out how to stop this.

Headers are below.

Thanks.

FG@hotmail.com

All these need to be blocked:
LINGUIST@LINGUIST.LDC.UPENN.EDU
LISTSERV@LISTSERV.INDIANA.EDU
Java-COM@DISCUSS.MICROSOFT.COM
linguist@linguistlist.org
PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU
owner-pennsylvania-roots-l@listserv.indiana.edu

From: Andr s_Aguiar <aaguia@GENEXUS.ES> Save Address Block Sender
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>
To: Java-COM@DISCUSS.MICROSOFT.COM Subject: COM .EXE Servers
Date: Fri, 5 Feb 1999 19:20:28 +0100 MIME-Version: 1.0
From owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 11:05:55 1999
Received: from [204.68.24.170] by hotmail.com (1.1) with SMTP id

From: Giles Douglas <giles@QUOTE.COM> Save Address Block Sender
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>
To: Java-COM@DISCUSS.MICROSOFT.COM
Subject: Re: How to marshall Variants to a stream?
Date: Fri, 5 Feb 1999 10:26:06 -0800 MIME-Version: 1.0
From owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 11:08:05 1999

From: "Knoll, Christopher \"(Chris)\"** CTR ***" <cknoll@LUCENT.COM> Save
Address Block Sender
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>

```

To: Java-COM@DISCUSS.MICROSOFT.COM Subject: Re: J++ or C++ ?  
Date: Fri, 5 Feb 1999 14:08:07 -0500 MIME-Version: 1.0  
From: owner-java-com@discuss.microsoft.com Fri Feb 5 11:10:00 1999  
Received: (qmail 17331 invoked by uid 0); 5 Feb 1999 19:09:52 -0000  
Received: from vms.dc.lsoft.com [209.119.1.27] by mx04 via mtad (2.6) with  
ESMTP  
id 497DBeTiM0114M04; Fri, 05 Feb 1999 19:09:47 GMT  
Received: from peach (209.119.0.4) by vms.dc.lsoft.com (LSMTP for OpenVMS  
v1.1a) with SMTP id <13.29814198@vms.dc.lsoft.com>; Fri, 5 Feb 1999  
14:06:17  
-0500 Received: from DISCUSS.MICROSOFT.COM by DISCUSS.MICROSOFT.COM

From: Ed Wayt <edwayt@MICROSOFT.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM Subject: Re: Weak references (not COM) in  
Java  
Date: Fri, 5 Feb 1999 11:36:22 -0800  
From: owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 11:37:22 1999  
Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id  
MHotMailB8849360356B2D1017077CC44188BA7150; Fri Feb 05 11:37:22 1999  
Received: (qmail 12813 invoked by uid 0); 5 Feb 1999 19:36:56 -0000  
Received: from vms.dc.lsoft.com [209.119.1.27] by mx02 via mtad (2.6) with  
ESMTP

From: "L-Soft list server at LINGUIST.LDC.UPENN.EDU  
(1.8c)" <LISTSERV@LINGUIST.LDC.UPENN.EDU> Save Address Block Sender  
To: FG@HOTMAIL.COM  
Subject: Message ("Your message dated Fri, 5 Feb 1999 12:45:18 -0500...")  
Date: Fri, 5 Feb 1999 12:45:26 -0500  
From: listserv@linguist.ldc.upenn.edu Fri Feb 5 11:53:39 1999  
Received: (qmail 27687 invoked from network); 5 Feb 1999 17:45:26 -0000  
Received: from linguist.ldc.upenn.edu (158.130.16.169) by  
linguist.ldc.upenn.edu

From: Ed Wayt <edwayt@MICROSOFT.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM Subject: Re: JDirect Shared Memory Bug  
Date: Fri, 5 Feb 1999 12:00:33 -0800  
From: owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 12:13:46 1999  
Received: from [204.68.24.170] by hotmail.com (1.1) with SMTP id  
MHotMailB8849BF337CE7D1017093CC4418AACC690; Fri Feb 05 12:13:46 1999  
Received: (qmail 10351 invoked by uid 0); 5 Feb 1999 20:01:51 -0000  
Received: from vms.dc.lsoft.com [209.119.1.27] by mx05 via mtad (2.6) with  
ESMTP

From: Dan Adler <adan@INVEN.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM  
Subject: Re: How to marshall Variants to a stream?  
Date: Fri, 5 Feb 1999 15:08:04 -0500 MIME-Version: 1.0  
From: owner-java-com@discuss.microsoft.com Fri Feb 5 12:14:15 1999  
Received: (qmail 17529 invoked by uid 0); 5 Feb 1999 20:11:40 -0000  
Received: from vms.dc.lsoft.com [209.119.1.27] by mx05 via mtad (2.6) with  
ESMTP  
id 936DBeuLa0029M05; Fri, 05 Feb 1999 20:11:38 GMT  
Received: from peach (209.119.0.4) by vms.dc.lsoft.com (LSMTP for OpenVMS  
v1.1a) with SMTP id <3.DC3D4FA5@vms.dc.lsoft.com>; Fri, 5 Feb 1999  
15:08:33  
-0500 Received: from DISCUSS.MICROSOFT.COM by DISCUSS.MICROSOFT.COM

-----  
From: Juan Cole[SMTP:jrc@umich.edu]  
Sent: Saturday, February 06, 1999 1:28 AM  
To: FG  
Subject: Re: Carl Ernest; Collection of Articles

Dear Fred:

I think it is wonderful you're doing the book, and am honored to be invited  
to be involved, but have to beg off. A whole line of editors will put me  
against the wall and shoot me if I take on anything else before I finish  
what's on the plate. I will try to keep contributing to TRB, since I think  
the hope of provisional translations and commentary on them actually is a  
draw and will help make that list more successful.

cheers Juan

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 6:17 AM  
To: PENNSYLVANIA-ROOTS-L-request@LISTSERV.INDIANA.EDU  
Subject: False Listserv subscription - help!

Someone has subscribed me to several listservs  
including yours that are flooding me with email.  
A hotmail tech person suggested I Block them under  
Options but it's not working because only the  
individual is being blocked. I need to block the  
entire listserv.

If you are the listowner or can help, please  
remove my address from your list of subscribers.

Please help! This is extremely frustrating. I've  
tried nearly a dozen times now to reach someone

at hotmail to help I just keep getting  
autoresponders!

FG@hotmail.com

owner-java-com@DISCUSS.MICROSOFT.COM  
Java-COM@DISCUSS.MICROSOFT.COM

LINGUIST@LINGUIST.LDC.UPENN.EDU  
LISTSERV@LISTSERV.INDIANA.EDU  
linguist@linguistlist.org

PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
owner-pennsylvania-roots-l@listserv.indiana.edu  
DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU

From: Andrés Aguiar <aaguia@GENEXUS.ES> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM Subject: COM .EXE Servers  
Date: Fri, 5 Feb 1999 19:20:28 +0100 MIME-Version: 1.0  
From owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 11:05:55 1999  
Received: from [204.68.24.170] by hotmail.com (1.1) with SMTP id

From: Giles Douglas <giles@QUOTE.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM  
Subject: Re: How to marshall Variants to a stream?  
Date: Fri, 5 Feb 1999 10:26:06 -0800 MIME-Version: 1.0  
From owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 11:08:05 1999

From: "Knoll, Christopher \\\(Chris\\)"\*\* CTR \*\*\* <cknoll@LUCENT.COM> Save  
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To: Java-COM@DISCUSS.MICROSOFT.COM Subject: Re: J++ or C++ ?  
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ESMTP  
id 497DBeTiM0114M04; Fri, 05 Feb 1999 19:09:47 GMT  
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v1.1a) with SMTP id <13.29814198@vms.dc.lsoft.com>; Fri, 5 Feb 1999  
14:06:17  
-0500 Received: from DISCUSS.MICROSOFT.COM by DISCUSS.MICROSOFT.COM

From: Ed Wayt <edwayt@MICROSOFT.COM> Save Address Block Sender  
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To: Java-COM@DISCUSS.MICROSOFT.COM Subject: Re: Weak references (not COM) in  
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MHotMailB884936035682D1017077CC44188BA7150; Fri Feb 05 11:37:22 1999  
Received: (qmail 12813 invoked by uid 0); 5 Feb 1999 19:36:56 -0000  
Received: from vms.dc.lsoft.com [209.119.1.27] by mx02 via mtad (2.6) with  
ESMTP

From: "L-Soft list server at LINGUIST.LDC.UPENN.EDU  
(1.8c)"<LISTSERV@LINGUIST.LDC.UPENN.EDU> Save Address Block Sender  
To: FG@HOTMAIL.COM  
Subject: Message ("Your message dated Fri, 5 Feb 1999 12:45:18 -0500...")  
Date: Fri, 5 Feb 1999 12:45:26 -0500  
From listserv@linguist ldc.upenn.edu Fri Feb 5 11:53:39 1999  
Received: (qmail 27687 invoked from network); 5 Feb 1999 17:45:26 -0000  
Received: from linguist ldc.upenn.edu (158.130.16.169) by  
linguist ldc.upenn.edu

From: Ed Wayt <edwayt@MICROSOFT.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM Subject: Re: JDirect Shared Memory Bug  
Date: Fri, 5 Feb 1999 12:00:33 -0800  
From owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 12:13:46 1999  
Received: from [204.68.24.170] by hotmail.com (1.1) with SMTP id  
MHotMailB8849BF337CE7D1017093CC4418AAC690; Fri Feb 05 12:13:46 1999  
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Received: from vms.dc.lsoft.com [209.119.1.27] by mx05 via mtad (2.6) with  
ESMTP

From: Dan Adler <adan@INVEN.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM  
Subject: Re: How to marshall Variants to a stream?  
Date: Fri, 5 Feb 1999 15:08:04 -0500 MIME-Version: 1.0  
From owner-java-com@discuss.microsoft.com Fri Feb 5 12:14:15 1999  
Received: (qmail 17529 invoked by uid 0); 5 Feb 1999 20:11:40 -0000  
Received: from vms.dc.lsoft.com [209.119.1.27] by mx05 via mtad (2.6) with  
ESMTP  
id 936DBeuLa0029M05; Fri, 05 Feb 1999 20:11:38 GMT  
Received: from peach (209.119.0.4) by vms.dc.lsoft.com (LSMTP for OpenVMS  
v1.1a) with SMTP id <3.DC3D4FA5@vms.dc.lsoft.com>; Fri, 5 Feb 1999  
15:08:33  
-0500 Received: from DISCUSS.MICROSOFT.COM by DISCUSS.MICROSOFT.COM

-----  
From: FG[SMTP:FG@hotmail.com]

Sent: Saturday, February 06, 1999 6:25 AM  
Subject: Re: Maneck's deceitful "hikmat"

Milissa Boyer Kafes wrote in message <79gqo8\$cmp\$1@nnrp1.dejanews.com>...  
>Frederick!  
>  
>When are you going to get out of attack mode?

You might ask that of Susan Maneck and Mark Foster, not  
to mention a number of other Bahais....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 6:34 AM  
Subject: Re: Copyright

Milissa Boyer Kafes wrote in message <79gt03\$edu\$1@nnrp1.dejanews.com>...  
>Frederick--  
>  
>> As basically representing the true-blue Iranian mentality,  
>> Saman might be of interest to some who are inexperienced....  
>  
>Why would you say this, Frederick? Ethnic slurs don't have a place in the  
>Baha'i Faith.

False. Nothing could be more common. You've never  
heard Iranian Bahais slander the United States and Western  
culture?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 6:51 AM  
Subject: Re: Some thoughts

Ron House wrote in message <36BBE406.4A981380@usq.edu.au>...

Fred blew the issue up into an accusation against Susan  
>before she took any action.

This assertion is false. Maneck had posted her NO vote  
campaign appeal against trb on AOL.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 6:54 AM  
Subject: Re: Houses of Justice

McKenny Michael wrote in message <79f3ju\$evo@freenet-news.carleton.ca>...

>I will ask again for someone to kindly post the Service of Women Paper.

Here's a link to the entire piece on my website:  
<https://members.tripod.com/~FG/5Women.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 7:14 AM  
To: Juan Cole  
Subject: Collection of Articles

Juan,

I can understand you have other more compelling interests.

Could you tell me what you know, though, about the history  
of the "Service of Women" and who wrote it? The copy I  
have from Michael McKenny more than a year ago shows

the following names below the title. Any idea to whom I should request permission to reprint?

The Service of Women on the Institutions of the Baha'i Faith

Anthony A. Lee, Peggy Caton, Richard Hollinger, Marjan Nirou, Nader Saiedi, Shahin Carrigan, Jackson Armstong-Ingram, and Juan R. I.

Cole.

As I mentioned Scholl has given me permission to reprint "A Modest Proposal" and his "Crisis of Faith." If you can think of anything else that might be suitable, I'd appreciate your mentioning it.

Thanks.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 7:20 AM  
To: K. Paul Johnson  
Subject: Your Gnosis article

Paul,

I'd like to reprint your article "Baha'i Leaders Vexed by On-Line Critics" from Gnosis in a collection of pieces I mentioned recently on trb. It would at a minimum include these controversial pieces from my website:

A Modest Proposal" 1987  
"The Service of Women" 1988?  
"Crisis of Faith" 5/15/96  
Letter: Stephen Birkland, Continental Board of Counsellors 7/16/96

Please let me know if this would be acceptable to you and whether you know of anything else I might include.

Thanks.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 8:00 AM  
To: 'PENNSYLVANIA-ROOTS-L-request@LISTSERV.INDIANA.EDU'  
Subject: False Listserv subscription

Someone has subscribed me to several listservs including yours that are flooding me with email. A hotmail tech person suggested I Block them under Options but it's not working because only the individual is being blocked. I need to block the entire listserv.

I you are the listowner or can help, please remove my address from your list of subscribers.

Please help! This is extremely frustrating. I've tried nearly a dozen times now to reach someone at hotmail to help I just keep getting autoresponders!

FG@hotmail.com

owner-java-com@DISCUSS.MICROSOFT.COM  
Java-COM@DISCUSS.MICROSOFT.COM

LINGUIST@LINGUIST.LDC.UPENN.EDU  
LISTSERV@LISTSERV.INDIANA.EDU  
linguist@linguistlist.org

PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
owner-pennsylvania-roots-l@listserv.indiana.edu  
DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU

From: Andrés Aguiar <aaguiar@GENEXUS.ES> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM Subject: COM .EXE Servers  
Date: Fri, 5 Feb 1999 19:20:28 +0100 MIME-Version: 1.0  
From owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 11:05:55 1999  
Received: from [204.68.24.170] by hotmail.com (1.1) with SMTP id

From: Giles Douglas <giles@QUOTE.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>



To: Java-COM@DISCUSS.MICROSOFT.COM  
Subject: Re: How to marshall Variants to a stream?  
Date: Fri, 5 Feb 1999 10:26:06 -0800MIME-Version: 1.0  
From owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 11:08:05 1999

From: "Knoll, Christopher \\\(Chris\\)"\*\* CTR \*\*\* <cknoll@LUCENT.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COMSubject: Re: J++ or C++ ?  
Date: Fri, 5 Feb 1999 14:08:07 -0500MIME-Version: 1.0  
From owner-java-com@discuss.microsoft.com Fri Feb 5 11:10:00 1999  
Received: (qmail 17331 invoked by uid 0); 5 Feb 1999 19:09:52 -0000  
Received: from vms.dc.lsoft.com [209.119.1.27] by mx04 via mtad (2.6)with ESMTTP  
id 497DBeTiM0114M04; Fri, 05 Feb 1999 19:09:47 GMT  
Received: from peach (209.119.0.4) by vms.dc.lsoft.com (LSMTTP for OpenVMS v1.1a) with SMTP id <13.29814198@vms.dc.lsoft.com>; Fri, 5 Feb 1999 14:06:17  
-0500Received: from DISCUSS.MICROSOFT.COM by DISCUSS.MICROSOFT.COM

From: Ed Wayt <edwayt@MICROSOFT.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COMSubject: Re: Weak references (not COM) in Java  
Date: Fri, 5 Feb 1999 11:36:22 -0800  
From owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 11:37:22 1999  
Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id MHotMail88849360356B2D1017077CC44188BA7150; Fri Feb 05 11:37:22 1999  
Received: (qmail 12813 invoked by uid 0); 5 Feb 1999 19:36:56 -0000  
Received: from vms.dc.lsoft.com [209.119.1.27] by mx02 via mtad (2.6)with ESMTTP

From: "L-Soft list server at LINGUIST.LDC.UPENN.EDU (1.8c)"<LISTSERV@LINGUIST.LDC.UPENN.EDU> Save Address Block Sender  
To: FG@HOTMAIL.COM  
Subject: Message ("Your message dated Fri, 5 Feb 1999 12:45:18 -0500...")  
Date: Fri, 5 Feb 1999 12:45:26 -0500  
From listserv@linguist.ldc.upenn.edu Fri Feb 5 11:53:39 1999  
Received: (qmail 27687 invoked from network); 5 Feb 1999 17:45:26 -0000  
Received: from linguist.ldc.upenn.edu (158.130.16.169)by linguist.ldc.upenn.edu

From: Ed Wayt <edwayt@MICROSOFT.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COMSubject: Re: JDirect Shared Memory Bug  
Date: Fri, 5 Feb 1999 12:00:33 -0800  
From owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 12:13:46 1999  
Received: from [204.68.24.170] by hotmail.com (1.1) with SMTP id MHotMail888498F337CE7D1017093CC4418AACC690; Fri Feb 05 12:13:46 1999  
Received: (qmail 10351 invoked by uid 0); 5 Feb 1999 20:01:51 -0000  
Received: from vms.dc.lsoft.com [209.119.1.27] by mx05 via mtad (2.6)with ESMTTP

From: Dan Adler <adan@INVEN.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM  
Subject: Re: How to marshall Variants to a stream?  
Date: Fri, 5 Feb 1999 15:08:04 -0500MIME-Version: 1.0  
From owner-java-com@discuss.microsoft.com Fri Feb 5 12:14:15 1999  
Received: (qmail 17529 invoked by uid 0); 5 Feb 1999 20:11:40 -0000  
Received: from vms.dc.lsoft.com [209.119.1.27] by mx05 via mtad (2.6)with ESMTTP  
id 936DBeuLa0029M05; Fri, 05 Feb 1999 20:11:38 GMT  
Received: from peach (209.119.0.4) by vms.dc.lsoft.com (LSMTTP for OpenVMS v1.1a) with SMTP id <3.DC3D4FA5@vms.dc.lsoft.com>; Fri, 5 Feb 1999 15:08:33  
-0500Received: from DISCUSS.MICROSOFT.COM by DISCUSS.MICROSOFT.COM

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 9:16 AM  
Subject: Antinomies - Browning & Dostoevsky

From a May 1992 letter:

I've been reading lately a narrative poem by Robert Browning, "Bishop Blougram's Apology." I've read it a number of times over the years, and it's one that I continue to think about. The character of the bishop is partly based on John Henry Newman and another contemporary figure in the Roman Catholic Church, the latter of whom was especially noted for his abuse of power and position. Over dinner, the bishop justifies his corruption to a young journalist who has noticed his calculation, insincerity, and hypocrisy. In much of the poem, Browning is dealing with the nature of religious doubt. While the bishop is a hypocrite who embraces Catholicism because it gives him "cabin comforts" and the "estimation" of the masses, the journalist is charmingly naive in his insistence that religious faith should be "absolute." In a marvelous passage Browning recognizes the complex duality of the human soul:

No, when the fight begins within himself,  
A man's worth something. God stoops o'er his head,  
Satan looks up between his feet--both tug--  
He's left, himself, i' the middle: the soul wakes  
And grows. Prolong that battle through his life!  
Never leave growing till the life to come!

Putting this truth in a sophist's mouth, Browning probes much deeper into the struggle for faith than the "pious" usually allow themselves. To my mind, the health of the spirit requires that freedom--given by God--to doubt and question and probe every single dogma of religion in its oppressively organized phase. On the other hand, Browning's point is partly that doubt itself, like evil and suffering, is a test of one's belief, for mature belief can only grow out of the struggle with doubt.

There is something deeply, inescapably, eternally dialectical in the human being and in the very nature of existence, the way it develops, evolves, progresses.

Dostoevsky, in his chapter "The Grand Inquisitor," In The Brothers Karamazov, meditates dialectically on the dilemma of free will and obedience to religious authority. Christ returns during the Spanish Inquisition and is imprisoned by the Grand Inquisitor who accuses Christ of leading men into confusion by giving them freedom of choice and conscience. The Grand Inquisitor informs Christ that

We have corrected Your work and have now founded it on miracle, mystery, and authority. And men rejoice at being led like cattle again, with the terrible gift of freedom that brought them so much suffering removed from them.

The Inquisitor goes on to tell Christ that man's "greatest need on earth" is "to find someone to worship, someone who can relieve him of the burden of his conscience, thus enabling him finally to unite into a harmonious ant-hill where there are no dissenting voices. . . ." In place of individual responsibility to God, the Inquisitor promises to free mankind from "the frightening torment they know today when they have to decide for themselves how to act." Christ listens to this sophist without uttering a word, and then, at the end, before being allowed to leave, rises and kisses the Inquisitor. Ivan, a nihilist, who relates this story, asserts all too accurately that in the modern world "everything is permitted." The Grand Inquisitor, grasping for power, a character to whom Nietzsche must have responded deeply, "doesn't believe in God." Dostoevsky knew these rich tensions were part of human nature. At times, the Bahá'í administration grossly fails to understand that Bahá'u'lláh has also blessed humankind with this burden of freedom and responsibility.

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 9:32 AM  
Subject: Bahai revenge - LISTSERV attack ( censorship on AOL (Re: 14+ million AOL members & Bahai censorship))

Fanatic Bahais have subscribed me to several listservs, including yours, that are flooding my account with email. This is apparently being done by Bahais in conjunction with a simultaneously attempt to have me removed from AOL by Bahai Forum Leader Mark Foster in retaliation for my role in helping to create an unmoderated forum on Usenet, talk.religion.bahai, which they opposed for more than two years.

If you are the listowner or can help, please remove my address from your list of subscribers.

FG@hotmail.com

owner-java-com@DISCUSS.MICROSOFT.COM  
Java-COM@DISCUSS.MICROSOFT.COM

LINGUIST@LINGUIST.LDC.UPENN.EDU  
LISTSERV@LISTSERV.INDIANA.EDU  
linguist@linguistlist.org

PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
owner-pennsylvania-roots-l@listserv.indiana.edu  
DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 9:36 AM

To: FG  
Subject: listserv message for help

Someone has subscribed me to several listservs,  
including yours, that are flooding my account with email.

If you are the listowner or can help, please remove my  
address from your list of subscribers.

FG@hotmail.com

owner-java-com@DISCUSS.MICROSOFT.COM  
Java-COM@DISCUSS.MICROSOFT.COM

LINGUIST@LINGUIST.LDC.UPENN.EDU  
LISTSERV@LISTSERV.INDIANA.EDU  
linguist@linguistlist.org

PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
owner-pennsylvania-roots-l@listserv.indiana.edu  
DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 10:41 AM  
To: owner-pennsylvania-roots-l@listserv.indiana.edu  
Subject: false listserv subscription

Someone has subscribed me to several listservs,  
including yours, that are flooding my account with email.

If you are the listowner or can help, please remove my  
address from your list of subscribers.

FG@hotmail.com

owner-java-com@DISCUSS.MICROSOFT.COM  
Java-COM@DISCUSS.MICROSOFT.COM

LINGUIST@LINGUIST.LDC.UPENN.EDU  
LISTSERV@LISTSERV.INDIANA.EDU  
linguist@linguistlist.org

PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
owner-pennsylvania-roots-l@listserv.indiana.edu  
DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 06, 1999 10:45 AM  
Subject: Re: Instructions - ask your ISP for talk.religion.bahai

See the alt/talk.religion.bahai FAQ-history for  
detailed instructions on how to request your ISP add  
talk.religion.bahai.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: Juan Cole[SMTP:jrc@umich.edu]  
Sent: Saturday, February 06, 1999 10:17 PM  
To: FG  
Subject: Re: Collection of Articles

Dear Fred:

I don't know the history of the Service of Women paper from the inside  
because I wasn't around then; maybe in Egypt. Steve Scholl or Jackson would  
be the ones to ask.

cheers Juan

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 07, 1999 12:50 PM  
To: Arash  
Subject: Re: Copyright

I have not read your message. Please do not email me.  
Post your opinions online in public.

-----Original Message-----  
From: Arash <emailXYZ@dallas.net>  
Newsgroups: alt.religion.bahai,talk.religion.bahai  
To: FG <FG@hotmail.com>

Date: Saturday, February 06, 1999 11:03 AM  
Subject: Re: Copyright

>  
>  
>FG wrote:  
>  
>> Milissa Boyer Kafes wrote in message <79gt03\$edu\$1@nnrp1.dejanews.com>...  
>> >Frederick--  
>> >  
>> >> As basically representing the true-blue Iranian mentality,  
>> >> Saman might be of interest to some who are inexperienced...  
>> >  
>> >Why would you say this, Frederick? Ethnic slurs don't have a place in  
the  
>> >Baha'i Faith.  
>>  
>> False. Nothing could be more common. You've never  
>> heard Iranian Bahais slander the United States and Western  
>> culture?  
>> \  
>  
>Oh, okay Fred! Just because there are, or maybe, some Iranian's who are  
>racist, you have full justification for making all of the racist,  
prejudicial  
>generalizations you want.  
>  
>In Farsi there is this saying translated it says: first engage car in gear  
>before driving, often it is used to remind people to think before voicing  
an  
>opinion. Think about it Fred! :)  
>  
>>  
>> FG...The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 07, 1999 12:57 PM  
Subject: Re: Bahai revenge - LISTSERV attack ( censorship on AOL (Re: 14+ million AOL members & Bahai censorship))

Smaneck wrote in message <19990207032153.23947.00001099@ng-ch1.aol.com>...  
>  
>I doubt very much if it was. Mr. Glaysher has presented absolutely no  
evidence  
>of any connection between the two.

Yes, just a coincidence that Mark Foster's campaign to lodge  
specious TOSs against me and get me kicked off AOL  
and the LISTSERV attack began on the same day....

And for some fanatics, the Holocaust never took place....

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 07, 1999 1:04 PM  
Subject: Re: Iranian Baha'is

Lucas Paqueno wrote in message  
<19990207150810.3950.rocketmail@send501.yahoo.com>...

>The Iranians control the UHJ. Nobody wants to hear that, but it is the  
>truth.

My over 22 years of experience as a member of the Bahai Faith  
leads me to concur with this judgment. I believe the two years of  
opposition to talk.religion.bahai is largely the result of the  
stranglehold the Iranian Bahais exert over the Bahai Faith.

>The Writings  
>The Iranians have a rather unique near monopoly on the Writings.  
>This monopoly gives them an advantage.

Part of their monopoly is the absolute control they have  
to interpret out of existence the more liberal and democratic  
beliefs of Baha'u'llah and Abdul-Baha.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>The Culture  
>Have you noticed that the Dawnbreakers is now treated as one of the  
>Gospels  
>of the Bible?

>Fadil-i Mazandarani was a Hand of the Cause and a historian.  
>His name has been erased. Have you ever heard of him?  
>His mistake was to contradict the Dawnbreakers.  
>The same book was involved when a British Baha'i scholar was silenced  
>20 years ago.  
>His name was Dennis [I don't know how to spell his last name].  
>The Iranian Baha'i pecking order is partly decided by such books  
>as the Dawnbreakers.  
>  
>Mankind is a body which needs unity and balance to function.  
>If one member engages in politics, suppresses history and monopolizes  
>the Writings, mankind and the Baha'i Faith will develop a limp.  
>  
>So what is the remedy?  
>Demand full translations of the Writings. Demand an end to anti  
>intellectual  
>censorship. End the salt monopoly.  
>And most importantly, vote for non Iranians. At the next national  
>convention  
>you can send someone who has never had the honor before.  
>This is good healthy policy with or without Iranians, btw.  
>  
>Regards,  
>Lucas  
>  
>  
>  
>  
>  
>  
-----  
>DO YOU YAHOO!?  
>Get your free @yahoo.com address at <https://mail.yahoo.com>  
>

From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 08, 1999 8:46 AM  
Subject: Re: Bahai revenge - AOL ( censorship on AOL (Re: 14+ million AOL members & Bahai censorship))

Subj: reply  
Date: 2/7/1999 3:07:54 PM Eastern Standard Time  
From: <A HREF="mailto:RBCF Mark">RBCF Mark</A>  
To: <A HREF="mailto:FG">FG</A>

In a message dated 02/07/1999 08:23:55 Central Standard Time, FG writes:

> I do not believe it is a TOS. Bahais regularly on the AOL Forums  
accuse other Bahais of being covenant breakers or worse and  
treat non-Bahais in extremely negative ways. Are you calling  
those people to account? I highly doubt it.<

Foster:  
I haven't seen these things go on since I have been back. However, if it happens, I will have to consider whether I feel it falls under the guidelines.

Glaysher:  
Susan Maneck has referred to my beliefs and opinions as "garbage." Will you be supporting such denigrating, derisive statements on the Bahai Forums by Bahais you deem within the pale?

> I asked three questions. Your answers are quite ambiguous.  
When will you recommend alt.religion.bahai and talk.religion.bahai be added to the main menu of the Bahai Forums?<

Foster:  
I make my report once a week. Next report that goes out.

Glaysher:  
Will you make your report public so that all people may see what you're actually submitting? As I have said, I have no confidence in you whatsoever and ask you to post all of your side of our correspondence in public on Questions to Forum Leader, where I originally posted mine.

> Your answer about the Libraries misses the point. They do not  
function now nor allow anyone to upload to them? When will  
they be corrected so that people of all opinions may post  
whatever they wish?<

Foster:  
Anyone can upload to the libraries. However, the forum manager must check all files for viruses and TOS violations before "releasing" them. I have never not released a file (at least not yet).

Glaysher:  
Are they presently working properly? The first and only message shown is dated January 1998. If there is a technical problem with the way I am uploading to them, please inform me so that I and other may immediately upload to them. Under what conditions would you refuse not to release a file? Will you be censoring the Libraries for content?

>You do not answer my third question: Will you add a link to my website the Bahai Faith & Religious Freedom of Conscience to the Web Sites on the main Forum menu? Will you allow other people to add their links as well regardless of their views?<

Foster:  
I am not sure about that one. There are so many Baha'i websites. I have a few, and they are not listed either. Some decision needs to be made on how to handle it. For what it's worth, I would rather have a link to a central links page from which someone could access all sorts of Baha'i-focused sites.

Glaysher:  
I'm a paying member of AOL. I'm asking for MY link to be placed on the list of Web Sites. I oppose adding only "central links pages" as I believe that will be tantamount to another form of censorship whereby only literalists and party-liners will be added. I specifically asked you that ALL links be added regardless of their point of view on the Bahai Faith. Obviously, sites not related to the Bahai Faith would not be appropriate and it is reasonable to limit such links to the topic. Again, a "central page" would be off-site, i.e., off AOL and manipulated by Bahais. I once more ask that MY link be added to the list of Web Sites immediately.

<https://members.tripod.com/~FG/index.htm>

> I asked you these questions in public under Question to Forum Leader. Please answer there in public so that others might know your policies as well.<

Foster:  
Feel free to post my responses to the forum, if you like.

Glaysher:  
I will post these exchanges there. In the future, please post them in the proper folder where I have posted and asked you the questions--Questions to Forum Leader. Please do not change to private email. I believe these are questions that broadly affect the Bahai Forums on AOL and should be discussed in public where other AOL members may contribute and follow along.

Mark Foster,  
Baha'i Forum Manager

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 08, 1999 8:25 PM  
Subject: Re: Bahai revenge - LISTSERV attack ( censorship on AOL (Re: 14+ million AOL members & Bahai censorship))

A Bahai has subscribed me to at least four more listservs today for a total of at least EIGHT.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

afshin.afraشته@utoronto.ca wrote in message <79n6li\$97o\$1@nnrp1.dejanews.com>...  
>Peace be upon those that receive true guidance,  
>  
>  
>  
>  
>In article <79hg82\$g3t@news1.newsguy.com>,  
> "FG" <FG@hotmail.com> wrote:  
>> Fanatic Bahais have subscribed me to several listservs,  
>> including yours, that are flooding my account with email.  
>> This is apparently being done by Bahais in conjunction  
>> with a simultaneously attempt to have me removed from  
>> AOL by Bahai Forum Leader Mark Foster in retaliation  
>> for my role in helping to create an unmoderated forum on  
>> Usenet, talk.religion.bahai, which they opposed for more  
>> than two years.  
>>  
>> If you are the listowner or can help, please remove my  
>> address from your list of subscribers.  
>>  
>> FG@hotmail.com  
>>  
>  
>Fred, as you may remember, baha'is did the exact same thing to me last year.  
>In fact one of them even emailed me to tell me "why" all those emails were coming to me. As you may remember, I took the case to my University computer administration department and made a big fuss of it on the newsgroups and voila! The emails stopped. It seems these baha'is wisened up that bad publicity for these tactics of theirs wasn't a by-product of their hideous

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>actions that they desired. It seems no matter what, this censorship
mentality
>is deeply ingrained within them. Its a good thing I am a student and also
>self-employed otherwise God knows what they would have tried to pull off
with
>my employer. If you remember two Iranian baha'is (I believe Shahram and
>Faryar on soc.culture.iranian) didn't like each other (Faryar was a
>fundamentalist while Shahram (?) wasn't) and Faryar tried to get the other
>guy fired. We found out about it, again, because Shahram posted his story
on
>the Net and again Voila! Faryar stopped what he was doing. Behind all that
>surface patronizing smiles, there are a lot of dark hideous workings in the
>minds of the above baha'is who have been doing these things.
>
>I wish you the best of luck.
>
>Afshin Afrashteh
>
>Answering Bahauallah
>https://www.geocities.com/pentagon/3016/main.htm
>
>
>
>> owner-java-com@DISCUSS.MICROSOFT.COM
>> Java-COM@DISCUSS.MICROSOFT.COM
>>
>> LINGUIST@LINGUIST.LDC.UPENN.EDU
>> LISTSERV@LISTSERV.INDIANA.EDU
>> linguist@linguistlist.org
>>
>> PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU
>> owner-pennsylvania-roots-l@listserv.indiana.edu
>> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU
>>
>>
>
>-----== Posted via Deja News, The Discussion Network ==-----
>https://www.dejanews.com/ Search, Read, Discuss, or Start Your Own
-----
From: FG[SMTP:FG@hotmail.com]
Sent: Monday, February 08, 1999 9:45 PM
Subject: Re: Bahai revenge - LISTSERV terrorism ( censorship on AOL (Re: 14+ million AOL members & Bahai censorship))

If anyone can help me figure out what Bahais have done
to subscribe me to these listservs and help me get off them
I'd appreciate it.

-----
Someone has subscribed me to several listservs
including yours that are flooding me with email.
I need to block the entire listserv.

I you are the listowner or can help, please
remove my address from your list of subscribers.

FG@hotmail.com

owner-java-com@DISCUSS.MICROSOFT.COM
Java-COM@DISCUSS.MICROSOFT.COM

LINGUIST@LINGUIST.LDC.UPENN.EDU
LISTSERV@LISTSERV.INDIANA.EDU
linguist@linguistlist.org

PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU
owner-pennsylvania-roots-l@listserv.indiana.edu
DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU

MTG-STRATEGY-L@ORACLE.WIZARDS.COM
PLI-Y2KLAW@PLI.EDU
owner-pli-y2klaw@pli.edu

From: Peter Tu <peter.tu@WEIL.COM> Save Address Block Sender
Reply-To: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>To: PLI-Y2KLAW@PLI.EDU
Subject: Re: [PLI-Y2KLAW] Disclosure of Y2K Windowing Technique
Date: Wed, 3 Feb 1999 10:19:42 -0500MIME-Version: 1.0
From owner-pli-y2klaw@pli.edu Mon Feb 8 08:48:08 1999
Received: (qmail 13277 invoked by uid 0); 8 Feb 1999 16:47:44 -0000
Received: from pli.pli.edu [208.205.105.1] by mx04 via mtad (2.6)with ESMT
id
659DBHqvn0019M04; Mon, 08 Feb 1999 16:47:41 GMT
Received: from pli (pli.pli.edu [208.205.105.1])by pli.pli.edu (8.8.8/8.8.8)
with ESMT id KAA15019;Mon, 8 Feb 1999 10:56:09 -0500 (EST)
Received: from PLI.PLI.EDU by PLI.PLI.EDU (LISTSERV-TCP/IP release 1.8c)
withspool id 66122 for PLI-Y2KLAW@PLI.PLI.EDU; Mon, 8 Feb 1999
10:45:18-0500
Received: from pli (pli.pli.edu [208.205.105.1]) by pli.pli.edu
(8.8.8/8.8.8)with ESMT id KAA14864 for <PLI-Y2KLAW@PLI.PLI.EDU>; Mon, 8
Feb
199910:45:16 -0500 (EST)Approved-By: guylaw@YAHOO.COM
Received: from plint7.pli.edu ([208.205.105.9]) by pli.pli.edu
(8.8.8/8.8.8)with ESMT id KAA23445 for <pli-y2klaw@pli.pli.edu>; Wed, 3
Feb
199910:21:55 -0500 (EST)
Received: by PLINT7 with Internet Mail Service (5.5.2232.9) id <DB1R8R00>;
Wed,3 Feb 1999 10:19:11 -0500

```

Received: from relay3.smtp.PSI.NET ([38.8.210.2]) by plint7.pli.edu with SMTP(Microsoft Exchange Internet Mail Service Version 5.5.2232.9) idDB1R8R09;  
Wed, 3 Feb 1999 10:19:00 -0500  
Received: from [38.228.47.4] (helo=smtp-ny01.weil.com) by relay3.smtp.psi.netwith smtp (Exim 1.90 #1) for pli-y2klaw@pli.edu id 10847o-0002eM-00;Wed, 3 Feb 1999 10:21:56 -0500  
Received: from SMTP-NY01 by smtp-ny01.weil.com via smtpd (forrelay3.smtp.psi.net [38.8.210.2]) with SMTP; 3 Feb 1999 15:24:38 UT  
Received: by smtp-ny01.weil.com(Lotus SMTP MTA v4.6.2 (693.3 8-11-1998)) id8525670D.0054A5C2 ; Wed, 3 Feb 1999 10:24:34 -0500X-Lotus-FromDomain: WGM  
Message-ID: <8525670D.0054A444.00@smtp-ny01.weil.com>  
Sender: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>  
Comments: To: pli-y2klaw@pli.edu

From: PlanetAll <friends@planetall.com> Save Address Block Sender  
To: Fred Glaysheer <FG@hotmail.com>  
Subject: Welcome to PlanetAll  
Date: Mon, 8 Feb 1999 12:12:45 -0500  
MIME-Version: 1.0  
From friends@planetall.com Mon Feb 08 09:15:16 1999  
Received: from [205.139.29.206] by hotmail.com (1.1) with SMTP id MHotMailB88866A12C194D1017094CD8B1DCE72A60; Mon Feb 08 09:15:16 1999  
Received: from MailCannon ([192.168.2.45])by relay2.planetall.com (8.8.7/8.8.7)  
with SMTP id MAA05870for FG@hotmail.com; Mon, 8 Feb 1999 12:12:45 -0500  
Message-Id: <199902081712.MAA05870@relay2.planetall.com>  
Errors-To: errorhandler@planetall.com  
X-Username: (FG69)  
X-Sender: sendmail V8.7  
X-Generator: PlanetAll Mail Generator 1.0  
X-MIME-Autoconverted: from 8bit to quoted-printable by relay2.planetall.com id MAA05870

From: Andrés Aguiar <aaguiar@GENEXUS.ES> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COMSubject: COM .EXE Servers  
Date: Fri, 5 Feb 1999 19:20:28 +0100MIME-Version: 1.0  
From owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 11:05:55 1999  
Received: from [204.68.24.170] by hotmail.com (1.1) with SMTP id

From: Giles Douglas <giles@QUOTE.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
To: Java-COM@DISCUSS.MICROSOFT.COM  
Subject: Re: How to marshall Variants to a stream?  
Date: Fri, 5 Feb 1999 10:26:06 -0800MIME-Version: 1.0  
From owner-java-com@DISCUSS.MICROSOFT.COM Fri Feb 05 11:08:05 1999

From: "L-Soft list server at LINGUIST.LDC.UPENN.EDU (1.8c)"<LISTSERV@LINGUIST.LDC.UPENN.EDU> Save Address Block Sender  
To: FG@HOTMAIL.COM  
Subject: Message ("Your message dated Fri, 5 Feb 1999 12:45:18 -0500...")  
Date: Fri, 5 Feb 1999 12:45:26 -0500  
From listserv@linguist.ldc.upenn.edu Fri Feb 5 11:53:39 1999  
Received: (qmail 27687 invoked from network); 5 Feb 1999 17:45:26 -0000  
Received: from linguist.ldc.upenn.edu (158.130.16.169)by linguist.ldc.upenn.edu

>From owner-deep-south-roots-l@listserv.indiana.edu Sat Feb 6 07:30:48 1999  
>Received: (qmail 12105 invoked by uid 0); 6 Feb 1999 15:30:47 -0000  
>Received: from listserv.indiana.edu [129.79.5.189] by mx03 via mtad (2.6)  
>with ESMTP id 863DBFPEU0035M03; Sat, 06 Feb 1999 15:30:46 GMT  
>Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for Windows NT v1.1a) with SMTP id <0.C10EA810@listserv.indiana.edu>; Sat, 6 Feb 1999 10:30:45 -0500  
>Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU (LISTSERV-TCP/IP  
> release 1.8c) with spool id 17539355 for  
> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU; Sat, 6 Feb 1999 10:30:44  
> -0500  
>Received: from imo29.mx.aol.com by listserv.indiana.edu (LSMTP for Windows NT v1.1a) with SMTP id <0.C035AD30@listserv.indiana.edu>;

From: Omar Djez <bdiez@PIE.XTEC.ES> Save Address Block SenderReply-To: Omar Djez <bdiez@pie.xtec.es>To: MTG-STRATEGY-L@ORACLE.WIZARDS.COMSubject: Re: FAQDate: Sat, 6 Feb 1999 06:57:07 +0100MIME-Version: 1.0From owner-mtg-strategy-l@oracle.wizards.com Sat Feb 6 08:08:33 1999Received: (qmail 4942 invoked by uid 0); 6 Feb 1999 16:08:33 -0000Received: from oracle.wizards.com [209.67.104.2] by mx04 via mtad (2.6)with ESMTP id 168DBFqif0067M04; Sat, 06 Feb 1999 16:08:32 GMTReceived: from oracle (209.67.104.2) by oracle.wizards.com (LSMTP for Windows NT v1.1a) with SMTP id <0.8B4EA280@oracle.wizards.com>; Sat, 6 Feb 1999 7:58:55 -0800Received: from ORACLE.WIZARDS.COM by ORACLE.WIZARDS.COM (LISTSERV-TCP/IPrelease 1.8c) with spool id 1923457 forMTG-STRATEGY-L@ORACLE.WIZARDS.COM; Sat, 6 Feb 1999 07:58:54 -0800 Received: from gregal.xtec.es by oracle.wizards.com (LSMTP for Windows NTV1.1a) with SMTP id <0.8A5DD9E0@oracle.wizards.com>; Sat, 6 Feb 19997:58:54 -0800Received: from



profes  
(i1072.infovia.xtec.es [193.145.91.72]) by gregal.xtec.es(8.8.8+Sun/8.8.8)  
with SMTP id  
RAA22585 for<MTG-STRATEGY-L@ORACLE.WIZARDS.COM>; Sat, 6 Feb 1999  
17:02:12 +0100(MET)X-Priority: 3X-MSMail-Priority: NormalX-Mailer: Microsoft  
Outlook Express 4.72.3110.5X-MimeOLE: Produced By Microsoft MimeOLE  
V4.72.3110.3  
Message-ID: <000401be51ea\$bef6e040\$485b91c1@profes>Sender: "Magic: The  
Gathering,  
strategy discussion" <MTG-STRATEGY-L@ORACLE.WIZARDS.COM>

From: Automatic digest processor <LISTSERV@LISTSERV.AOL.COM> Save Address  
Block SenderReply-To: "Life & Works of C.S. Lewis"  
<MERELEWIS@LISTSERV.AOL.COM>To: Recipients of MERELEWIS digests  
<MERELEWIS@LISTSERV.AOL.COM>Subject: MERELEWIS Digest - 5 Feb 1999 to 6  
Feb 1999 - Special issue (#1999-54)Date: Sat, 6 Feb 1999 21:42:23 -0500  
MIME-Version:  
1.0From owner-merelewis@listserv.aol.com Sat Feb 6 18:42:28 1999 Received:  
(qmail 23071  
invoked by uid 0); 7 Feb 1999 02:42:27 -0000Message-ID:  
<19990207024227.23070.qmail@mx04.netaddress.usa.net>Received: from  
lists.aol.com  
[152.163.216.26] by mx04 via mtad (2.6)with ESMTP id 232DBgcQA0033M04; Sun,  
07 Feb  
1999 02:42:26 GMTReceived: from LISTSERV.AOL.COM by lists.aol.com (LSMTP for  
Windows NT v1.1a) with SMTP id <2.9527B4E0@lists.aol.com>; Sat, 6 Feb 1999  
21:42:24 -  
0500Sender: "Life & Works of C.S. Lewis" <MERELEWIS@LISTSERV.AOL.COM>

Date: Sat, 6 Feb 1999 21:42:23 -0500Reply-To: "Life & Works of C.S. Lewis"  
<MERELEWIS@LISTSERV.AOL.COM>Sender: "Life & Works of C.S. Lewis"  
<MERELEWIS@LISTSERV.AOL.COM>From: Automatic digest processor  
<LISTSERV@LISTSERV.AOL.COM>Subject: MERELEWIS Digest - 5 Feb 1999 to 6 Feb  
1999 - Special issue (#1999-54)To: Recipients of MERELEWIS digests  
<MERELEWIS@LISTSERV.AOL.COM>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 09, 1999 7:49 AM  
Subject: Re: Call for Manuscripts - - New Publisher

Smaneck wrote in message <19990207040108.23947.00001111@ng-ch1.aol.com>...  
>Andy writes:

>  
>>But Mr. Glaysheer was unclear as to exactly what he was going to  
>>publish, and rather than asking for clarification, you jumped  
>>on him with both feet, assuming the worst.  
>  
>Dear Andy,  
>  
>I don't have to ask what Fred intends to publish because it is all up on  
his  
>website right now.

What Ms. Maneck seeks now to conceal may be  
read and judged for yourself at  
<https://members.tripod.com/~FG/Maneck1.htm>

>  
>>How can you justify  
>>this as a Baha'i or as a scholar, even in the light of Mr.  
>>Glaysheer's past errors?  
>  
>If it were a matter of "past errors" Mr. Glaysheer would have long ago  
taken  
>down people's personal correspondence from his web which he put up under  
>protest.

Other than a few rightwing Bahais like Ms. Maneck, who wish  
to conceal their various forms of deceit and treachery, only a  
couple of people have ever complained about their messages  
appearing on my website. She's definitely attempting to inflate  
the numbers and obscure that facts of how low she and other  
literalist Bahai lackies are willing to go to "serve" the Faith.

>  
>>What I am most seriously suggesting, though, is that when we  
>>have something to say to someone that concerns possible  
>>litigation or is more of a one on one issue that does not  
>>concern others beyond their appetites for gossip and scandal,  
>>or is of a personal nature, it should be done privately or not  
>>at all. Not everything is for the public view.

>  
>Again, Andy, it is Fred's own policy of loudly demanding that no one send  
him  
>personal posts and then posting them publicly if they do, which forces me  
into  
>the position of voices all my objections quite publicly.

I should permit people to threaten and intimidate me in  
secrecy? Such Bahais certainly demonstrate the old  
saw evil thrives on secrecy....

<https://members.tripod.com/~FG/AOL.htm>

<https://members.tripod.com/~FG/hate.htm>

>Susan Stiles Maneck  
>History, Stetson University

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 09, 1999 7:56 AM  
Subject: Re: Bahai revenge - LISTSERV attack ( censorship on AOL (Re: 14+ million AOL members & Bahai censorship))

Smaneck wrote in message <19990208205338.22221.00000404@ng-fi1.aol.com>...  
>>A Bahai has subscribed me to at least four more  
>>listservs today for a total of at least EIGHT.  
>  
>Where's your evidence?

The same day Mark Foster, Bahai Forum Leader on AOL,  
after an absence of more than EIGHT MONTHS,  
began to forward every message I posted to the TOSGeneral,  
the LISTSERV onslaught commenced.... My messages on  
AOL were no more off-topic than anyone else's in those  
forums.

It's precisely the type of terrorist techniques Ms. Maneck and  
other Bahais so frequently use. See her denouncing and  
calling for a NO vote on talk.religion.bahai one week before  
the end of the interest poll. Note well that she never participated  
during the entire previous TWO years of discussion but came  
in screaming hysterics at the most sensitive of moments. Her  
demanding evidence here now smacks of more deceit....

<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 09, 1999 8:06 AM  
To: talisman  
Subject: 1,118+ posts to talk.religion.bahai in 3 weeks

Over 1, 118 posts to talk.religion.bahai in, what,  
three weeks....

More posts than I can keep up with, and I'm sure  
many of you must be finding it equally difficult.

Talk.religion.glaysher, indeed....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 09, 1999 8:06 AM  
Subject: 1,118+ posts to talk.religion.bahai in 3 weeks

Over 1, 118 posts to talk.religion.bahai in, what,  
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More posts than I can keep up with, and I'm sure  
many of you must be finding it equally difficult.

Talk.religion.glaysher, indeed....

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 09, 1999 8:19 AM  
Subject: fw CCrawfeild REPRINT OF CENSORED POST(corrected)

Subject: REPRINT OF CENSORED POST(corrected)  
Date: 2/8/1999 3:29 PM Eastern Standard Time

From: CCrawfeild  
Message-id: <19990208152902.22205.00000162@ng-fi1.aol.com>

Sorry, I had to pull this one. Calling people "thugs" is not really appropriate on the forum. I suggest that you focus on why you might disagree with a person's views and not call people names.

Mark A. Foster, Baha'i Forum Manager

[AOL Bahai Forum Censor]

Subject: Re: Christine - ??  
Date: 2/8/99 13:25 Central Standard Time  
From: CCrawfeild  
Message-id: <19990208142528.22223.00000093@ng-fi1.aol.com>

Dear PL,  
May I pleas respond.  
>But what you are really saying is that you simply don't \_like\_ what the  
>Baha'i Faith does or says all the time.  
Of course I don't like the faith..and more, the Baha'i faith is seldom questioned, so almost all the time all you ever hear is unopposed dogma(except on-line) Most people are nice when they are not threatened.  
  
>regard to the women on the UHJ issue, you do what you accuse them of doing:  
>you simply dismiss their answer out of hand \_because it  
>doesn't suit you\_ or fit whatever you perceive to be "right."  
Not true- I don't dismiss their answer I am using their standards of equality on the equality of men and woman. Therefore I like to bring it up in front of seekers in order to aid their "independent investigation of the truth"

>No one is forced to join or declare.  
But often Seekers are not given the full picture. I have witnessed many times Baha'i attempting to paint a picture of the faith to suit the seekers preconceived notions of religion. If a seeker was Christian they will paint a picture that Jesus is the ONLY son of God. The wont come out and say that directly, but they will twist the truth around to the limit without actually lying, just to give that impression.

> If a seeker has a particular issue(s) that they are concerned with, they  
>should have commonsense enough to ask about it before they become Baha'is.  
A seeker is usually an honest person asking for the first time about the Baha'i faith. A baha'i usually is very skilled at twisting words around to try to "sell" the faith. Since the Baha'i aren't too well known, a lot of times the poor seeker has only the Baha'i word to go on BAHAI's want to keep it that way for as long as posable to maintain control. That is why people like Wendy and \*\*\*\*\* (censored by Mark Foster) look under a microscope for reasons to TOS people who criticize the faith.

>They may even get nasty.  
PL--Not may. They have been nasty. and manipulative, and mean, and violent.

>As far as warning seekers to be careful, I wonder why anyone feels such  
>responsibility? Is it to warn them or could it be that you simply are still  
>so upset by the fact that the Baha'i Faith and individual Baha'i don't meet  
>your standards?

It is because the Baha'is have hurt me, and wouldn't support me when I needed help. I was very hurt by members of the faith and the "faith" turned a blind eye.. So yes, I hold resentment. Good or bad that's why I like to come and post here.  
Love,  
Christine

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 09, 1999 8:27 AM  
Subject: Re: Copyright

Arash Tirandaz wrote in message <36BFCD7D.4DBDD6FF@dallas.net>...

>  
>

>Vinson Jamir wrote:

>

>> My favorite slur in Baha'i literature is Shoghi Effendi's public remark about

>> his "faithless brother" Hussein's choice for a wife as a "lowborn Christian girl."

>> (Shoghi Effendi, "Citadel of Faith," p.78)

Mine too.... It's so revealing of the mentality many Iranian Bahais seek to conceal behind their sneers of contempt.

To call someone a "lowborn  
>Christian girl" is not a derogatory term, it merely represents the writer's  
wish to  
>explain that she was not born in a family of great means. But, for you to  
take this out  
>of context and to further call this a "slur" is certainly repugnant,  
offensive, and  
>derogatory!!

Here we have it again.... This cultural racism of Iranians  
manifests itself in many ways in everyday Bahai "community"  
life....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: K. Paul Johnson[SMTP:pjohnson@vsla.edu]  
Sent: Tuesday, February 09, 1999 5:49 PM  
To: FG  
Subject: Re: Relentlessly Aggressive

According to FG:

>  
> Paul,  
>  
> I'm not sure which message you mean. I've been  
> filtering out Schaut for more than week. Just tired  
> of wasting time on him. Send it to me and I'll  
> repost it though.  
>  
> Fred  
>

Hi Fred,

I mean the one on your website entitled "Relentlessly Aggressive  
Cult Apologists." I didn't save it, and can't print it from the  
site for some reason. But never mind, I would just rather try to  
forget all about him.

Thanks,

Paul

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 09, 1999 5:39 PM  
To: K. Paul Johnson  
Subject: Re: Relentlessly Aggressive

Paul,

I'm not sure which message you mean. I've been  
filtering out Schaut for more than week. Just tired  
of wasting time on him. Send it to me and I'll  
repost it though.

Fred

-----Original Message-----  
From: K. Paul Johnson <pjohnson@vsla.edu>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Tuesday, February 09, 1999 1:51 AM  
Subject: Relentlessly Aggressive

>Dear Fred,  
>  
>Is there any way you can repost my talk.religion.misc post  
>inspired by Schaut's nastiness, or at least a link to it, on trb?  
>Since he brought it up, I'd like for people to know what it was.  
>  
>Cheers,  
>  
>Paul

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 10, 1999 7:25 AM  
To: K. Paul Johnson  
Subject: Re: Relentlessly Aggressive

Ignore him. Shun him in reverse....

-----Original Message-----  
From: K. Paul Johnson <pjohnson@vsla.edu>  
To: FG <FG@hotmail.com>  
Date: Tuesday, February 09, 1999 8:50 AM  
Subject: Re: Relentlessly Aggressive

>According to FG:

>>  
>> Paul,  
>>  
>> I'm not sure which message you mean. I've been

>> filtering out Schaut for more than week. Just tired  
>> of wasting time on him. Send it to me and I'll  
>> repost it though.  
>>  
>> Fred  
>>  
>  
>Hi Fred,  
>  
>I mean the one on your website entitled "Relentlessly Aggressive  
>Cult Apologists." I didn't save it, and can't print it from the  
>site for some reason. But never mind, I would just rather try to  
>forget all about him.  
>  
>Thanks,  
>  
>Paul

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 10, 1999 7:28 AM  
To: Stephens, Larry V  
Cc: help@hotmail.com; abuse@hotmail.com; support@hotmail.com  
Subject: Re: false listserv subscription

I appreciate your attempt. I'm forwarding to you and  
hotmail.com the full headers from a number of messages  
in case that helps. I'm definitely still receiving messages  
from your list and others.

FG@hotmail.com

-----Original Message-----  
From: Stephens, Larry V <stephenl@indiana.edu>  
To: 'FG' <FG@hotmail.com>  
Date: Monday, February 08, 1999 12:07 AM  
Subject: RE: false listserv subscription

>I did a remove for your address and it found no entries.  
>

>> -----Original Message-----  
>> From: FG [SMTP:FG@hotmail.com]  
>> Sent: Monday, February 08, 1999 7:00 AM  
>> To: STEPHENL@indiana.edu  
>> Subject: false listserv subscription  
>>

>> I've tried to receive your Review of subscribers list  
>> but the robot won't permit me to get it. Someone must  
>> have subscribed me under a false name and then is  
>> forwarding it through another address or something.  
>> It just started on the 4th or 5th if you can determine  
>> what addresses are newly added.  
>>

>> Thanks.

>> I appreciate your help.

>>  
>> FG  
>> FG@hotmail.com  
>>  
>>

>> Get Your Private, Free Email at <https://www.hotmail.com>

Someone has subscribed me to several listservs  
including yours that are flooding me with email.  
A hotmail tech person suggested I Block them under  
Options but it's not working because only the  
individual is being blocked. I need to block the  
entire listserv.

I you are the listowner or can help, please  
remove my address from your list of subscribers.

Please help! This is extremely frustrating. I've  
tried nearly a dozen times now to reach someone  
at hotmail to help I just keep getting  
autoresponders!

FG@hotmail.com

owner-java-com@DISCUSS.MICROSOFT.COM  
Java-COM@DISCUSS.MICROSOFT.COM

LINGUIST@LINGUIST.LDC.UPENN.EDU  
LISTSERV@LISTSERV.INDIANA.EDU  
linguist@linguistlist.org

PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
owner-pennsylvania-roots-l@listserv.indiana.edu  
DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU

MTG-STRATEGY-L@ORACLE.WIZARDS.COM  
PLI-Y2KLAW@PLI.EDU  
owner-pli-y2klaw@pli.edu

From: Stan Berkovich <stan@BEDOUIN.COM> Save Address Block Sender  
Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>

To: Java-COM@DISCUSS.MICROSOFT.COM  
Subject: Re: com.ms.vm.WeakReference and finalize() (Slightly off-topic)  
Date: Tue, 9 Feb 1999 15:30:33 -0600  
MIME-Version: 1.0  
From owner-java-com@DISCUSS.MICROSOFT.COM Tue Feb 09 13:57:57 1999  
Received: from [204.68.24.170] by hotmail.com (1.1) with SMTP id  
MHotMailB889FA534AE09D1017077CC4418AA9CF90; Tue Feb 09 13:57:57 1999  
Received: (qmail 22907 invoked by uid 0); 9 Feb 1999 21:36:55 -0000  
Received: from vms.dc.lsoft.com [209.119.1.27] by mx05 via mtad (2.6)with  
ESMTP  
id 281DBiVKU0044M05; Tue, 09 Feb 1999 21:36:53 GMT  
Received: from peach (209.119.0.4) by vms.dc.lsoft.com (LSMTP for OpenVMS  
v1.1a) with SMTP id <15.6FE18B68@vms.dc.lsoft.com>; Tue, 9 Feb 1999  
16:33:50  
-0500  
Received: from DISCUSS.MICROSOFT.COM by DISCUSS.MICROSOFT.COM  
(LISTSERV-TCP/IPrelease 1.8d) with spool id 687592  
forJava-COM@DISCUSS.MICROSOFT.COM; Tue, 9 Feb 1999 16:37:38 -0500  
Received: from smaug ([199.249.167.186]) by mobil.exoc.com (Post.Office  
MTAv3.5.2 release 221 ID# 0-56482U1000L100S0V35) with SMTP id com  
forJava-COM@DISCUSS.MICROSOFT.COM>; Tue, 9 Feb 1999 15:35:11 -0600  
X-Priority: 3 (Normal)  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook 8.5, Build 4.71.2173.0  
Importance: Normal  
X-MimeOLE: Produced By Microsoft MimeOLE V4.72.3110.3  
Message-ID: <000301be5473\$6d155780\$0601a8c0@smaug.bedouin.nunet.net>  
Sender: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
In-Reply-To: <ED7E7104F236D11190D800805FFE899514DD7991@RED-MSG-49>  
  
From: Phyllis Porter <PmpGenie@AOL.COM> Save Address Block Sender  
Reply-To: PmpGenie@AOL.COM  
To: DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU  
Subject: [D-S] Floyd County, GA  
Date: Tue, 9 Feb 1999 18:57:04 EST  
MIME-Version: 1.0  
From owner-deep-south-roots-l@listserv.indiana.edu Tue Feb 9 16:09:42 1999  
Received: (qmail 11130 invoked by uid 0); 10 Feb 1999 00:04:27 -0000  
Received: from listserv.indiana.edu [129.79.5.189] by mx04 via mtad  
(2.6)with  
ESMTP id 198DBJaeA0004M04; Wed, 10 Feb 1999 00:04:26 GMT  
Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for  
Windows  
NT v1.1a) with SMTP id <0.01F93C50@listserv.indiana.edu>; Tue, 9 Feb  
1999  
19:04:24 -0500  
Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU  
(LISTSERV-TCP/IPrelease 1.8c) with spool id 17539710  
forDEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU; Tue, 9 Feb 1999  
19:04:23-0500  
Received: from imo21.mx.aol.com by listserv.indiana.edu (LSMTP for Windows  
NTv1.1a) with SMTP id <0.012C7670@listserv.indiana.edu>; Tue, 9 Feb1999  
19:04:23 -0500  
Received: from PmpGenie@aol.com by imo21.mx.aol.com (IMOV18.1) id  
UXIMa07798for  
<DEEP-SOUTH-ROOTS-L@listserv.indiana.edu>; Tue, 9 Feb 199918:57:04 -0500  
(EST)  
X-Mailer: AOL 4.0 for Windows sub 214  
Message-ID: <1edb19a3.36c0cb50@aol.com>  
Sender: "A discussion list for genealogy in AL, GA, FL and MS"  
<DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU>  
  
From: "Hannon, James" <hannonje@KL.COM> Save Address Block Sender  
Reply-To: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>To: PLI-Y2KLAW@PLI.EDU  
Subject: Re: [PLI-Y2KLAW] New Jersey class action suit against AT&T  
andLucent  
Date: Tue, 9 Feb 1999 10:32:33 -0500MIME-Version: 1.0  
From owner-pli-y2klaw@PLI.EDU Tue Feb 09 17:43:21 1999  
Received: from [204.68.24.141] by hotmail.com (1.1) with SMTP id  
MHotMailB88A2F3353CD7D101708FCC44188DE23B0; Tue Feb 09 17:43:21 1999  
Received: (qmail 93 invoked by uid 0); 10 Feb 1999 01:43:38 -0000  
Received: from pli.pli.edu [208.205.105.1] by mx04 via mtad (2.6)with ESMTP  
id  
278DBJBk0148M04; Wed, 10 Feb 1999 01:43:37 GMT  
Received: from pli (pli.pli.edu [208.205.105.1])by pli.pli.edu (8.8/8.8.8)  
with ESMTP id TAA00213;Tue, 9 Feb 1999 19:28:48 -0500 (EST)  
Received: from PLI.PLI.EDU by PLI.PLI.EDU (LISTSERV-TCP/IP release 1.8c)  
withspool id 64541 for PLI-Y2KLAW@PLI.PLI.EDU; Tue, 9 Feb 1999  
19:22:59-0500  
Received: from pli (pli.pli.edu [208.205.105.1]) by pli.pli.edu  
(8.8/8.8.8)with ESMTP id TAA00148 for <PLI-Y2KLAW@PLI.PLI.EDU>; Tue, 9  
Feb  
199919:22:57 -0500 (EST)Approved-By: guylaw@YAH00.COM  
Received: from plint7.pli.edu (PLINT7.pli.edu [208.205.105.9]) by  
pli.pli.edu(8.8/8.8.8.8) with ESMTP id KAA28026 for  
<pli-y2klaw@pli.pli.edu>;  
Tue, 9 Feb 1999 10:22:50 -0500 (EST)  
Received: by PLINT7 with Internet Mail Service (5.5.2232.9) id <1N3T1VBH>;  
Tue,9 Feb 1999 10:20:46 -0500  
Received: from PGHDEC2.KL.COM (kl.com [205.184.228.10]) by plint7.pli.edu  
withSMTP (Microsoft Exchange Internet Mail Service Version 5.5.2232.9)  
id1N3T1VBG; Tue, 9 Feb 1999 10:20:39 -0500  
Received: from pghimc2.kl.com (pghimc.kl.com [1.1.7.5]) by PGHDEC2.KL.COM  
withSMTP (Microsoft Exchange Internet Mail Service Version 5.5.2448.0)  
id1NSWBHTA; Tue, 9 Feb 1999 10:25:56 -0500  
Received: by pghimc2.kl.com with SMTP (Microsoft Exchange Server Internet  
MailConnector Version 4.0.995.52) id

<01BE5414.E218FC80@pghimc2.kl.com>;Tue, 9  
Feb 1999 10:13:48 -0500  
X-Mailer: Microsoft Exchange Server Internet Mail Connector Version  
4.0.995.52  
Message-ID:  
  
<c=US%a=\_%p=KIRKPATRICK\_?\_L0%1=PIEXC-990209153233Z-559675@pghimc2.kl.com>  
Sender: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>  
Comments: To: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>  
  
From: Joan Hamilton <JHami828@AOL.COM> Save Address Block Sender  
Reply-To: JHami828@AOL.COMTo: PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
Subject: [PENN] McCandless Surname postDate: Tue, 9 Feb 1999 20:51:34 EST  
MIME-Version: 1.0  
From owner-pennsylvania-roots-l@listserv.indiana.edu Tue Feb 9 18:16:50  
1999  
Received: (qmail 969 invoked by uid 0); 10 Feb 1999 02:16:43 -0000  
Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad  
(2.6)with  
ESMTP id 750DBJcqQ0141M02; Wed, 10 Feb 1999 02:16:42 GMT  
Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for  
Windows  
NT v1.1a) with SMTP id <0.7B291480@listserv.indiana.edu>; Tue, 9 Feb  
1999  
21:16:38 -0500Received: from LISTSERV.INDIANA.EDU by  
LISTSERV.INDIANA.EDU  
(LISTSERV-TCP/IPrelease 1.8c) with spool id 17543628  
forPENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU; Tue, 9 Feb 1999  
21:16:37-0500  
Received: from imo14.mx.aol.com by listserv.indiana.edu (LSMTP for Windows  
NTv1.1a) with SMTP id <0.76D0B6E0@listserv.indiana.edu>; Tue, 9 Feb1999  
21:16:31 -0500  
Received: from JHami828@aol.com by imo14.mx.aol.com (IMOV18.1) id  
WKGfA05506for  
<PENNSYLVANIA-ROOTS-L@listserv.indiana.edu>; Tue, 9 Feb 199920:51:34  
+1900  
(EST)X-Mailer: AOL 3.0 for Windows 95 sub 64  
Message-ID: <efee3bbd.36c0e626@aol.com>  
Sender: "Genealogy discussion for Pennsylvania."  
<PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 10, 1999 7:41 AM  
To: Juan Cole  
Subject: Stephen Birkland Letter (Re: Call for Manuscripts - - New Publisher)

Juan Cole will have to answer this one. What's on my  
website is merely a copy from his.

Notice Ms. Maneck doesn't deny her involvement in deceit  
and treachery and now her attempt to conceal it....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Smaneck wrote in message <19990209090527.22206.00000645@ng-fi1.aol.com>...

>>Other than a few rightwing Bahais like Ms. Maneck, who wish  
>>to conceal their various forms of deceit and treachery, only a  
>>couple of people have ever complained about their messages  
>>appearing on my website.

>  
>Speaking of deceit, Fred, why don' tyou explain your leaving out this key  
>passage from your posting of Mr. Birkland's letter to the academic from  
your  
>website?

>  
>"The nature of the problem which your activities were creating for  
>the Baha'i community were clarified when you accidentally posted  
>to the Talisman forum a private message apparently intended for a  
>smaller group of participants, identified by you as "Majnun." You  
>cannot be unaware of the sense of betrayal experienced by your  
>fellow Baha'is, who had believed themselves engaged in a scholarly  
>exploration of Baha'u'llah's purpose, when they read a statement  
>which appeared to lay out a cynical "winning strategy" designed to  
>use the Talisman forum to spread disinformation, attack the United  
>States National Spiritual Assembly, and bring the administrative  
>processes of the Cause into discredit. Nor should you be  
>surprised at the dismay caused by your readiness, in this same  
>statement, to recognize a parallel between the activities of this  
>inner group and those of the notorious Covenant-breaker Ahmad  
>Sohrab. It was keenly disappointing to all of us who respected  
>both your adherence to the Cause and your professional  
>credentials, that you failed to immediately explain what seemed a  
>disturbing departure from standards which participants in such a  
>forum had every right to expect."

>  
>You wouldn't be trying to mislead people would you?  
>Susan Stiles Maneck  
>History, Stetson University

-----  
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>disturbing departure from standards which participants in such a  
>forum had every right to expect."

>  
>You wouldn't be trying to mislead people would you?  
>Susan Stiles Maneck  
>History, Stetson University

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 10, 1999 7:51 AM  
Subject: Re: Bahai revenge - Maneck's Slander ( censorship on AOL (Re: 14+ million AOL members & Bahai censorship))

Smaneck wrote in message <19990209085942.22206.00000642@ng-fi1.aol.com>...

>Fred asserts:

>  
>>>>A Bahai has subscribed me to at least four more  
>>>>listservs today for a total of at least EIGHT.

>  
>To which I asked:  
>>>  
>>>Where's your evidence?

>  
>To which Fred replies:

>  
>>The same day Mark Foster, Bahai Forum Leader on AOL,  
>>after an absence of more than EIGHT MONTHS,  
>>began to forward every message I posted to the TOSGeneral,  
>>the LISTSERV onslaught commenced..  
>  
>That's evidence? I'm if you'd gotten hit by a car the same day it would be  
>prove that Mark or I were trying to kill you as well!

A predictable equivocation....

>  
>>It's precisely the type of terrorist techniques Ms. Maneck and  
>>other Bahais so frequently use. See her denouncing and  
>>calling for a NO vote on talk.religion.bahai one week before  
>>the end of the interest poll.  
>  
>Couldn't have had anything to do with the kind of slander against the  
Baha'i  
>forum on AOL which you using to promote the newsgroup during the time of  
the  
>interest poll? One week before the end of the interest poll, incidently I  
had  
>stopped calling for a NO vote because you had temporarily stopped posting  
such  
>slander.

Your vague blanket accusation of slander is no more  
true because you continue to repeat it week after week. I've  
asked you before and ask you again to present the "evidence."



I'm entitled to my opinions, and you may imagine they're "slander," but I certainly think otherwise. Your attack of slander may have slowed slightly before the very end of the poll. The exact time frame is now difficult to recall. I remember I thought it best to deal with your slander and demagoguery by attempting to ignore it. You were obviously trying to whip up passions. You were and are mistaken if you think that proves something for you....

It should be noted that one of the Bahai Techniques is to change the subject into who said what when why how etc.... In fact, this should perhaps be called the Maneck Technique. Might be a new regular posting in that....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>  
>Susan Stiles Maneck  
>History, Stetson University

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 10, 1999 7:54 AM  
Subject: Re: Bahai revenge - LISTSERV attack ( censorship on AOL (Re: 14+ million AOL members & Bahai censorship))

afshin.afrashteh@utoronto.ca wrote in message  
<79r4tp\$mem\$1@nnrp1.dejanews.com>...

>  
>Any postings on a public newsgroup are public and not subject to "requests  
>for permission to post to another web site". If you do not wish it to be  
>posted then don't write it in the first place and put it on newsgroups.

Maneck is attempting to hide her anti-intellectual, non-scholarly fascism and terrorist techniques.... Perhaps she's worrying about getting tenure someday....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 10, 1999 7:57 AM  
Subject: Re: Bahai revenge - LISTSERV attack ( censorship on AOL (Re: 14+ million AOL members & Bahai censorship))

Smaneck wrote in message <19990210005341.28843.00001383@ng-ch1.aol.com>...  
>Afshin writes:

>  
>>Any postings on a public newsgroup are public and not subject to "requests  
>>for permission to post to another web site". If you do not wish it to be  
>>posted then don't write it in the first place and put it on newsgroups.  
>  
>Fred does not just put up postings to a public newgroup on his website. He  
>places private correspondence there as well.

"Private"? Letters of coercion and deceit are not matters of private concern but public.... Notice this is the real issue. Bahai fundamentalists like Maneck want to continue to be able to terrorize people with impunity....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 10, 1999 1:21 PM  
Subject: Re: An apology to Fred

jrcole@umich.edu wrote in message <79sbme\$o16\$1@nnrp1.dejanews.com>...

>  
>I mean, I'd be glad to be a Baha'i. But not at the price  
>of my personal integrity.

Pretty much the way I feel too.... Given all the lies and deceit and "hikmat" and hiding behind contemptible lackies, I don't know why I don't resign too....

I recall the words of Robert Hayden to me so many times:  
"Why I continue to have anything to do with Bahais,  
I do not know. I do not know."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 10, 1999 8:10 PM  
To: abuse@hotmail.com  
Cc: help@hotmail.com  
Subject: Re: CST294059ID - No body

Can you help me identify WHERE outside of hotmail they are coming from? The managers of the LISTSERVS all say they are not coming from their lists and my name does not appear on their subscriptions lists.

-----Original Message-----  
From: abuse@hotmail.com <abuse@hotmail.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Wednesday, February 10, 1999 2:06 PM  
Subject: RE: CST294059ID - No body

>Dear Hotmail Member,

>

>Thank you for your message to Hotmail. We are unable to take action  
>against this person since this unsolicited email was sent from an outside  
>source, not Hotmail. We thank you for bringing it to our attention and we  
>suggest that you use the Filters and/or the Block Sender options. Hotmail  
>offers the option of blocking a sender or filtering messages, giving you  
>more control over the type of email that you receive. You can use the  
>Block Sender option to block unwanted email from specific senders. By  
>adding an email address to the Block Sender List, any email sent from that  
>address is automatically filtered to your Trash Can. By using filters, you  
>can direct incoming messages to specific folders. This is especially  
>useful when a sender of unsolicited bulk email (AKA "spam") changes his or  
>her address slightly, but the message content remains the same.

>

>To Block a Sender by Using the Options Page

>1. Click the "Options" button on the Navigation Bar.

> You are taken to the Options page.

>2. Click the "Filters" button.

> You are taken to the Filters page.

>3. In the Block Senders List, type the exact email address that you  
>want to block.

>4. If you want to add more than one address, separate each address by  
>a space and a comma.

>5. Click "OK" at the bottom of the page.

>

>If you are reading a message and you want to block the person who sent  
>that message, click the "Block Sender" button, located next to the  
>address.

>To delete a blocked sender, select the address that you want to delete and  
>delete it from Block Senders List.

-----

>To Create a Filter

>1. Click the "Options" button on the Navigation Bar.

> You are taken to the Options page.

>2. Click the "Filters" button.

> You are taken to the Filters page.

>3. Scroll down to Incoming Mail Filters.

> You see several table rows containing the filter number and criteria.

>4. In the Filter 1 row, from the first menu, choose "Subject," "From  
>Name," or "From Addr." "Subject" filters the message based on its subject.  
>"From Name" filters the message based on the sender's name.

>"From Addr" filters the message based on the sender's email address.

>5. From the second menu, choose "contains," "does not contain,"

>"contains word," "starts with," or "ends with."

> a. "contains" searches for a specified word, partial word, or partial  
>sentence

> Example: If you typed "Fred" the filter would find all instances of  
> "Fred," "Fredrick," "Freddie," etc.

> b. "does not contain" is the opposite of "contains" Example:

> If you typed "Fred" the filter would find all instances of

> anything other than "Fred"; "Scarlett," "Rhett," etc.

> c. "contains word" searches for the EXACT word. No partial words are  
>included.

> Example: If you typed "Fred" the filter would find all instances of  
> "Fred" NOT INCLUDING "Frederick," "Freddie," etc.

> d. "starts with" searches for a sentence or word that begins with

> the specified word or partial word. Example:

> If you typed "FredTech@hot" the filter would search for all

> messages that contain: "FredTech@hot", such as

> "FredTech@hotmail.com," "FredTech@hots.com," "FredTech@hotmail.com,"  
>etc.

> e. "ends with" searches for a sentence or word that ends with the

> specified word or partial word. Example:

> If you typed in "@aol.com" the filter would search for all

> messages that contain "@aol.com" such as

> "vleigh\_gwtw@aol.com," "gblec\_gwtw@aol.com," etc.

>6. In the text field, type the string for which you want to search.

>7. From the "Then Deliver To" menu, choose the name of the folder to  
>which you want the filtered mail delivered.

>8. To save your filters, click the "Apply Filters Now" button; then click  
>"OK".

>  
>  
>MSN Hotmail Support  
>--- Original Message ---  
>From: FG@hotmail.com  
>To: abuse@hotmail.com  
>Sent: 2/10/99 5:06:12 AM  
>Subject: No body  
>  
>Someone has subscribed me to several listservs  
>including yours that are flooding me with email.  
>A hotmail tech person suggested I Block them under  
>Options but it's not working because only the  
>individual is being blocked. I need to block the  
>entire listserv.  
>I you are the listowner or can help, please  
>remove my address from your list of subscribers.  
>Please help! This is extremely frustrating. I've  
>tried nearly a dozen times now to reach someone  
>at hotmail to help I just keep getting  
>autoresponders!  
>FG@hotmail.com  
>owner-java-com@DISCUSS.MICROSOFT.COM  
>Java-COM@DISCUSS.MICROSOFT.COM  
>LINGUIST@LINGUIST.LDC.UPENN.EDU  
>LISTSERV@LISTSERV.INDIANA.EDU  
>linguist@linguistlist.org  
>PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
>owner-pennsylvania-roots-l@listserv.indiana.edu  
>DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU  
>MTG-STRATEGY-L@ORACLE.WIZARDS.COM  
>PLI-Y2KLAW@PLI.EDU  
>owner-pli-y2klaw@pli.edu  
>From: Stan Berkovich <stan@BEDOUIN.COM> Save Address Block Sender  
>Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>  
>To: Java-COM@DISCUSS.MICROSOFT.COM  
>Subject: Re: com.ms.vm.WeakReference and finalize() (Slightly off-topic)  
>Date: Tue, 9 Feb 1999 15:30:33 -0600  
>MIME-Version: 1.0  
>From owner-java-com@DISCUSS.MICROSOFT.COM Tue Feb 09 13:57:57 1999  
>Received: from [204.68.24.170] by hotmail.com (1.1) with SMTP id  
> MHotMailB889FA534AE09D1017077CC4418AA9CF90; Tue Feb 09 13:57:57 1999  
>Received: (qmail 22907 invoked by uid 0); 9 Feb 1999 21:36:55 -0000  
>Received: from vms.dc.lsoft.com [209.119.1.27] by mx05 via mtad  
>D/LM/W3SVC/1/Root/CSS  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 12, 1999 9:07 AM  
Subject: Re: Majnun post

jrcole@umich.edu wrote in message <79vn9b\$o5o\$1@nnrp1.dejanews.com>...  
>  
>And it was all for naught. H-Bahai has replaced Talisman for the academic  
>stuff, talk.religion.bahai for the general schmoozing. (I, incidentally,  
>was  
>the one who put Fred up to promoting talk.religion.bahai, after my  
>discussions  
>with Usenet officials about the censorship policies on srb). Neither list  
>is  
>controlled by the 'institutions'. So they completely failed in their  
>objectives, and just made the faith look bad in the attempt.

While it is true Juan suggested to me the possibility of creating  
talk.religion.bahai, I am the one who decided to sacrifice for  
two arduous years.... Juan leaves out the fact that the censorship  
he imposed on talisman was just as central to my decision to  
persevere as that on soc.religion.bahai. Having witnessed both his,  
Maneck's, and others' use and abuse of talisman and h-bahai for  
their own little academic projects, I became all the more determined  
that an unmoderated forum no one could control was essential.

Incidentally, I have intentionally restrained the number of my posts  
since January 18th so that the news.groupies and others who are  
still following along may judge for themselves whether the level of  
interest justifies the creation of talk.religion.bahai.

1,348 messages this morning....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: Juan Cole[SMTP:jrcole@umich.edu]  
Sent: Friday, February 12, 1999 12:45 PM  
To: FG@hotmail.com  
Subject: hi! and mischief

Dear Fred:

I hastened to clarify that you are certainly the protagonist of trb and  
to give you full credit.

Incidentally, why don't you try to find out Henderson's and the other NSA members' salaries and perks? You are still an enrolled member in good standing, as I understand it. And my understanding is that by Illinois law they have to let you inspect the budget, since it is an incorporated non-profit. And it is not as if they can do anything to you? I wish I'd done this before I left!

cheers Juan

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 13, 1999 7:32 AM  
To: hostmgr@aol.com  
Subject: Re: Majnun post

jrcole@umich.edu wrote in message <7a37u4\$o79\$1@nnrp1.dejanews.com>...

Dr. Juan Cole wrote:

It is a very, very, very weird  
>religion. And if anyone is reading Susan Maneck's absolutely bone-chilling  
>screeds on the desirability of Heresy Trials and carefulness in Shunning,  
>they are seeing what it is like at the core of the religion.  
>  
>I really am sorry for them and her, since they seem sort of filled with  
hate  
>and quite paranoid, yet say they are preaching love, unity and tolerance.  
>Susan will say, 'may your abdomen be split by lightning and your guts fall  
>out you filthy heretic whom I wish I could just have shunned and buried',  
and  
>then she'll sign herself "warmest" and slander a university by adding it  
to  
>her sig line. As if what she is about has anything at all to do with  
>\*universities\*!

For Maneck, Mark Foster, and other Bahai fundamentalists,  
"hikmat" justifies anything.... This is all very true too of the way she's  
operating on AOL, where she knows AOL personnel are naive in  
these matters and can be easily manipulated....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 13, 1999 7:32 AM  
Subject: Re: Majnun post

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FG....The Bahai Faith & Religious Freedom of Conscience:  
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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 13, 1999 7:47 AM  
Subject: Re: `Abdul-Baha on rights & President Wilson's 14 points

jrcole@umich.edu wrote in message <7a38dr\$ok1\$1@nnrp1.dejanews.com>...

>Selections from the Writings of `Abdu'l-Bahá, pp. 109-110:

>  
>. . .religion must be the cause of amity, union and harmony among men. They  
>establish the equality of both sexes and propound economic principles which  
>are for the happiness of individuals. They diffuse universal education,  
that

>every soul may as much as possible have a share of knowledge. They abrogate  
>and nullify religious, racial, political, patriotic and economic prejudices  
>and the like. Those teachings that are scattered throughout the Epistles  
and  
>Tablets are the cause of the illumination and the life of the world of  
>humanity. Whoever promulgeth them will verily be assisted by the Kingdom  
of  
>God. The President of the Republic, Dr. Wilson, is indeed serving the  
Kingdom  
>of God for he is restless and strives day and night that the rights of all  
>men may be preserved safe and secure, that even small nations, like greater  
>ones, may dwell in peace and comfort, under the protection of Righteousness  
>and Justice. This purpose is indeed a lofty one. I trust that the  
>incomparable Providence will assist and confirm such souls under all  
>conditions.

A passage I have always revered.

But perhaps only Abdul-Baha's "hikmat," lying deceit, Towfiqism,  
calculated to appeal to the gullible Westerners who know no  
better? I would like to think not, but, given what the Bahai Faith  
has become for so many, I am less confident....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 13, 1999 3:19 PM  
Subject: Re: Baha'i Schools of Thought

Smaneck wrote in message <19990212193747.20959.00001091@ng-fil.aol.com>...

>  
>Certainly this passage from the Feb. 8 letter of the House of Justice  
suggests  
>that:  
>  
>"It is not surprising that individual Baha'is hold and express different  
>and sometimes defective understandings of the Teachings; this is but an  
>evidence of the magnitude of the change that this Revelation is to effect  
>in human consciousness. As believers with various insights into the  
>Teachings converse -- with patience, tolerance and open and unbiased minds  
>-- a deepening of comprehension should take place. The strident  
>insistence on individual views, however, can lead to contention, which is  
>detrimental not only to the spirit of Baha'i association and collaboration  
>but to the search for truth itself."

Sounds fascist. The kind of thing one finds on soc.religion.bahai  
and AOL Bahai "Forums."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 15, 1999 8:12 AM  
To: Juan Cole  
Subject: Re: Collection of Articles

Juan,

I'm unfamiliar with Jackson. Could you send  
me his email if you have it? I thought you were  
one of the authors of the Service of Women.  
The copy I have has your name on it:

The Service of Women on the Institutions of the Baha'i Faith

Anthony A. Lee, Peggy Caton, Richard Hollinger, Marjan Nirou, Nader  
Saiedi, Shahin Carrigan, Jackson Armstong-Ingram, and Juan R. I.  
Cole.

Who did write it?

Fred

-----Original Message-----  
From: Juan Cole <jrcole@umich.edu>  
To: FG <FG@hotmail.com>  
Date: Saturday, February 06, 1999 1:28 PM  
Subject: Re: Collection of Articles

>  
>Dear Fred:  
>  
>I don't know the history of the Service of Women paper from the inside  
>because I wasn't around then; maybe in Egypt. Steve Scholl or Jackson would  
>be the ones to ask.  
>  
>

>cheers Juan  
>  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 15, 1999 10:24 AM  
Subject: Re: The Maneck Technique

Juan Cole, February 13, 1999:  
"It is a very, very, very weirdreligion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and slander a university by adding it to her sig line. As if what she is about has anything at all to do with \*universities\*!"

FG, February 15, 1999:  
"Ms. Maneck's approach appears to me to be always to shunt the discussion off or back to who said what where when why how and so on.... The farther back in time the better since the person's memory, being human, is bound to be unable to keep up or to have stocked the evidence needed on his or her hard drive or find it on dejanews.com. Further, she relies on the tactics of demagoguery knowing they usually prevail and will be supported by other fundamentalist Bahais. By shrieking slander and referring to others' opinions as "garbage," she is able to create an emotional atmosphere that essentially negates whatever the topic or content might be."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: Bruce Burrill[SMTP:brbur1@mailbag.com]  
Sent: Monday, February 15, 1999 4:27 PM  
To: FG@hotmail.com

Are the screeds that Juan is talking available online?

Juan Cole, February 13, 1999:  
"It is a very, very, very weirdreligion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and slander a university by adding it to her sig line. As if what she is about has anything at all to do with \*universities\*!"

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FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 16, 1999 7:48 AM  
Subject: Re: Bahai revenge - LISTSERV attack ( censorship on AOL (Re: 14+ million AOL members & Bahai censorship))

While Bahais continue their bombing of my account with bogus subscriptions from listservs, hotmail.com has helped to remove the attack as a problem.... It has also been remedied in other ways that I shan't disclose for obvious reasons.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 16, 1999 8:16 AM  
Subject: Re: All are pure, consort with all--Baha'u'llah

Smaneck wrote in message <19990214113832.20954.00002202@ng-fi1.aol.com>...

>Quite true. And Baha'is are required to uphold the rights of  
Covenant-breakers  
>as well

Not that Bahais ever do....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 16, 1999 8:20 AM  
Subject: Re: American Coverions: Islam vs. Baha'i

jrcole@umich.edu wrote in message <7a5eqa\$ftq\$1@nnrp1.dejanews.com>...  
>

If things  
>go on this way, they have a \*far\* brighter future in the U.S. than do  
>Baha'is, who constitute only 60,000 or so adults in reality, many of whom  
>join for relatively short periods and leave, to be replaced by other  
>short-timers.

I've heard you cite the number before of only about  
25,000 Bahais in the US after sifting through the inflated  
official numbers, such as 140,000.

Are you revising that up now?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 16, 1999 8:26 AM  
Subject: Re: American Coverions: Islam vs. Baha'i

jrcole@umich.edu wrote in message <7a89ad\$mgc\$1@nnrp1.dejanews.com>...  
>

>>The Baha'is had 48,000 or so adults in 1979; 12,000 Iranians came in  
during  
>the 1980s; and they have 60,000 or so adults they can actually find now.  
>This means that there has been no growth through conversion in the past 20  
>years in the U.S. Baha'i community, despite the phoney numbers put out from  
>Wilmette.

"Actually find now" in reality only means that the NSA  
can mail their piece of propaganda trash, the American  
Bahai, to them and it doesn't bounce....

I demanded they stop mailing it to me over two and a  
half years ago and that in itself required THREE requests  
and an initial letter accusing me of being a covenant  
breaker for even asking....

My guess is that many of those 60,000 are also people  
who feel little more than contempt and disgust for the  
way the fanatics are running the Bahai Faith....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, February 16, 1999 8:30 AM  
Subject: Re: Baha'is Ruling the World :)

Smaneck wrote in message <19990215132021.19984.00002091@ng-cg1.aol.com>...

>Rachel asks:

>

>>When the whole world is Baha'i what happens if you don't want to be a

>>Baha'i?

>>

>Dear Rachel,

>

>Other than to say that everyone has the right not to be a Baha'i, I'm not sure

>we have adequately worked out an answer to that question. We will need to soon,

>not because we are likely to take over the world in the near future, but

>because once we are noticed a lot of people are going to want to know the

>answer to this question if they are not to feel threatened by our growth.

The way Bahais have opposed and suppressed people for more than a decade now is the best answer to the question above along with the fundamentalist battle against the creation of talk.religion.bahai....

See Assorted Controversial Documents on my website for the details.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 16, 1999 8:34 AM  
Subject: Re: The Message That Isn't

Smaneck wrote in message <19990215133139.19984.00002101@ng-cg1.aol.com>...

>Rachel writes:

>

>>Nevertheless as I was extolling the virtues of this wonderful medium around

>>one of the conference's breakfast tables, someone my own age who was on a

>>national committee quickly warned that the internet was a dangerous medium

>>due to its being virtually uncensorable (my paraphrase) and that Baha'is

>>should be slow to take it up.

>>

>>Obviously she was just expressing her opinion, as I had been expressing

>>mine, but in hindsight I do wonder if she was referring to the Talisman

>>issue - but I will never know (and that is pure speculation on my part).

>>But I do remember her not being very keen on the internet at all - precisely

>>because it is not a form of communication that can be regulated through the

>>usual channels.

>

>Dear Rachel,

>

>I don't doubt that a lot of Baha'is alarmed at what goes on on the internet,

>feel threatened by this medium. From the material I have seen, however, the

>policy of the Continental Board of Counselors is to stress the positive aspects

>of this medium. At least, this is what they have instructed their Auxiliary

>Board Members and Assistants.

I.e., their hacks and underlings who attack and coerce people at night in secret while pretending otherwise in public....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 16, 1999 8:45 AM  
Subject: Re: Correspondence with the House

The Universal House of Justice is definitely to blame for all of this.... They've created and maintain an atmosphere of distrust and oppression. It's obviously what they want....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Smaneck wrote in message <19990212232038.20959.00001229@ng-fi1.aol.com>...

>Rick Schaut asked about my correspondence with the Universal House of Justice.

>For your convenience, rather than put the links up, I'll go ahead and post those letters directly here. Below is my first letter to the House:



>  
>  
>Letter One, from Maneck to the Universal House of Justice  
>To: Baha'i World Centre  
>Subject: Letter to the Universal House of Justice  
>Date: Sat, 10 May 1997 22:38:25 EST  
>  
>Dear Universal House of Justice:  
>  
>I wish to bring to your attention a situation which I view with increasing  
>dismay, and which I believe fosters an unhealthy atmosphere within the body  
of  
>the believers. If left unchecked, I fear the problem threatens not only the  
>unity of the community, but the image of the Baha'i Faith in the eyes of  
people  
>of capacity and influence in the world at large. I refer to the present  
>atmosphere of distrust and marginalization towards Baha'i academics, and  
>the corresponding fear among some academics that there are those within the  
>Administrative Order who are "out to get them."  
>  
>Deeply concerned over this issue, I have recently consulted with  
Counsellors  
>... and .... What I have observed is that some academics have, at times,  
abused  
>their calling as a scholars to make pronouncements on matters which are not  
at  
>all within their area of expertise or responsibility. To be more explicit,  
it  
>is my current conviction that it is a grave error for academics to attempt  
any  
>interference whatsoever with the proper affairs and  
>functioning of Baha'u'llah's Administrative Order. Much of the  
deterioration of  
>relations between academics and the Administration is due to a significant  
lack  
>of wisdom in this regard by certain scholars. Correspondingly, an  
increasing  
>and alarming atmosphere of suspicion towards Baha'i academics and scholars  
has  
>led to the disaffection of several believers. This same atmosphere has  
fuelled  
>an anti-intellectual mind-set which is further encouraged  
>by the current wave of "right-wing" political rhetoric so prevalent in the  
>tempest-tossed and reactionary society around us. Anything causing a breach  
in  
>the body of the believers, or that gives rise to animosity, decreases  
>enthusiasm, or stunts the efforts of expansion and consolidation, is of  
serious  
>concern.  
>  
>I am convinced that the fear and intimidation under which many scholars are  
>currently forced to operate will, in the long run, prove highly detrimental  
to  
>the progress of scholarship within the Baha'i community. Just as the  
>Administrative Order cannot rightly function without the believers trusting  
in  
>its self-correcting nature, so history has shown that scholarship cannot  
>flourish unless it is pursued in an atmosphere of freedom from intimidation  
>and interference. When the principle of the independent investigation of  
truth  
>(which secular scholars term academic freedom) is upheld scholarship  
exercises  
>the same qualities of self-correction as does our Administrative Order.  
Serious  
>errors will be quickly overtaken by new and better scholarship. Just as  
>strident criticism often undermines the ability of the Administrative Order  
to  
>fulfill its sacred mandate, so institutional interference with  
>scholarly issues destroys scholarship's ability to conduct an independent  
>investigation of truth and to make needed corrections. Religion itself is  
>damaged, for under such circumstances it often then sinks into the abyss of  
>superstition.  
>  
>Dr. xxxx, in a widely promulgated public talk, echoed the words of our  
Beloved  
>Master warning of dangers posed by "enemies within" and the "mental tests"  
>facing the American believers. These warnings were both prophetic and  
timely.  
>An upsurge of Remeyite Covenant breaking afflicted some areas of the United  
>States, and increasingly their delusions were promulgated on the Internet.  
>  
>Unfortunately, Dr. xxxx's statements were used by many to validate their  
>personal suspicions about the activities of Baha'i scholars who use  
standard  
>research methodology to investigate Baha'i themes. Many times I have heard  
Dr.  
>xxxx's talk interpreted as a direct reference to the "dangers" we scholars  
and  
>academics pose to the Faith. The greatest "mental test" for me has been  
dealing  
>with the way my thoughts and motives as a scholar are so often  
>misunderstood and misrepresented within the Baha'i community. This has  
become  
>like acid eating away at my soul. Sadly, I find this experience is shared  
by  
>nearly all other Baha'i academics involved in history, religion, and Middle  
>East Studies.  
>

>The paralysis created by such an atmosphere often prevents scholars and  
 >academics from participating as they might towards meeting the goals of the  
 >Four Year Plan. A major area in which a considerable amount of research has  
 >been conducted is in the field of the mass teaching within the Baha'i  
 >community. Yet the information which might assist the community in reaching  
 its  
 >goal of "entry by troops" is not being utilized. Many scholars have striven  
 to  
 >encourage regular devotional meetings, yet their efforts have been largely  
 >ignored or even discouraged. Nor have the expertise of many Baha'i  
 academics  
 >been called upon in developing Baha'i institutes.  
 >  
 >The fears afflicting academics, and the corresponding suspicions about  
 them,  
 >often seem to be perpetuated at conferences on Baha'i scholarship itself.  
 While  
 >these conferences and workshops strengthen solidarity with the Covenant,  
 >discussions of Baha'i scholarship are perceived by participants as  
 "warnings"  
 >rather than encouragement. One such conference was held on 31 August 1996  
 at  
 >Green Acre Baha'i School. Although I am relying on others' notes on  
 >that occasion, these points seemed to be the prevailing themes:  
 >  
 >  
 >A condemnation of statements made by Prof. ... and Prof. ....  
 >A reassertion of the principle of infallibility in order to discourage the  
 >questioning of authority.  
 >That materialistic and power-oriented scholars value liberty of thought and  
 >personal freedom in order to further their elitist agenda.  
 >That one should beware of the "odor of mischief" among intellectuals.  
 >No mention whatsoever seems to have been made of any of the recent  
 achievements  
 >of scholarship and the contributions it could make to our understanding of  
 the  
 >Faith. It should come as no surprise that attendees at such a conference  
 would  
 >come away with the impression that scholars and their work was, at best,  
 >something to be wary of. It is inconceivable that anyone would come away  
 >valuing scholarship or encouraged to pursue it in any way.  
 >  
 >In another case, Dr. ... attended a Baha'i Studies conference in Persian at  
 >Louhelen Baha'i School where Counsellor ... spoke on a number of themes,  
 >including the Internet. As you are aware, many Baha'i academics participate  
 on  
 >Internet forums. According to Dr. ..., "He [the Counsellor] categorically  
 >stated that the Internet has become a place for those suffering from such  
 deep  
 >spiritual illness. I must say that I was absolutely bewildered by his  
 >sweeping generalizations, particularly as they made a deep impression on  
 the  
 >friends gathered at the event." Counselor ... is deservedly admired for his  
 >open-mindedness, so such statements coming from him were especially  
 alarming.  
 >Internet media, as predicted by the Guardian, will clearly increase in  
 global  
 >importance. If the Baha'i community adopts a distrustful attitude to email  
 fora  
 >and the people who use them—who for the present are largely  
 >academics—it is the development of the community which will be retarded.  
 >  
 >Other well-intentioned statements by Counsellors are received in ways that  
 >reinforce this atmosphere of distrust. In another case, Counsellor ...,  
 >speaking in London, described the renewed efforts of the Remeiyites. He then  
 >went on to talk about Talisman's activities. I have spoken directly with  
 >Counsellor ... on this particular talk and the Counsellor assured me that  
 it  
 >had not been his intention to compare the activities on Talisman with that  
 of  
 >the  
 >Covenant Breakers, and I don't doubt his sincerity in this matter. But the  
 >interpretation that was generally given of his talk further validates my  
 >concern that when Covenant Breaking, the Internet, and Baha'i Scholars are  
 all  
 >mentioned together, the perceived message is that Baha'i scholars and  
 >academics, on the Internet or not, are at worst Covenant Breakers, or at  
 least  
 >suspected of disloyalty to our beloved Faith.  
 >  
 >A dramatic and tragic example comes from [a state in the Northeast] where  
 >Baha'is who were known to participate on Talisman were actively shunned by  
 >their fellow believers until the LSA intervened. This was too late,  
 however, to  
 >keep a new believer, dismayed by the community's behavior, from withdrawing  
 >from the Cause. While the LSA is to be praised, the very fact that the  
 >situation existed demonstrates the extent to which paranoia has permeated  
 the  
 >Baha'i community. In other cases speakers at Baha'i summer schools have had  
 >their engagements cancelled because of their association with suspect  
 scholars.  
 >  
 >  
 >In my consultations with Counsellor ..., we discussed specifics of his  
 London  
 >talk in which he stated that Talisman participants were in favor of a  
 "Baha'i  
 >Ulama" type class, openly attacked all branches of the Administration,

>questioned the Infallibility of the Universal House of Justice and the  
>Guardianship, and objected to Baha'i "review" as a form of censorship.  
>  
>I pointed out to Dr. ... that far from wishing to claim special authority  
>within the Baha'i community similar to that of the 'Ulama in Iran, the  
Baha'i  
>scholars and academics largely suffer from the opposite fault. As Dr. Peter  
>xxxx rightly pointed out in one of his talks, Baha'i scholars have all too  
>often isolated themselves from the body of the believers and become  
insensitive  
>to many of their concerns. Their presence is all too seldom seen at  
>conferences and summer schools. Although I did not mention this in my  
>conversation with Dr. ..., I might add Baha'i review, as it applies  
>specifically to academic publications, jeopardizes academic integrity and  
>violates professional ethics. This discredits both their work and the Faith  
>itself in the eyes of their colleagues. While I recognize and accept that  
the  
>House of Justice currently finds it necessary to continue review for the  
time  
>being, it  
>must also be acknowledged that it will continue to represent a moral  
dilemma  
>for most Baha'i academicians. I would also suggest that it is healthy to  
>study/question the spheres of Infallibility conferred upon the Guardian and  
the  
>Universal House of Justice when such study and questioning is undertaken to  
>gain greater understanding, insight, and appreciation. Questioning does not  
>always mean opposing or denying, it is most often a quest for deeper  
>understanding.  
>  
>It is quite true that certain individuals, which included some scholars,  
>marginalized by what they perceived as a history of Baha'i administrators  
>stifling public discourse, began to consider their shared negative  
experiences  
>as normative and characteristic of Baha'i organizational practices. Through  
a  
>process of mutual validation and encouragement, they made ill-advised  
>statements regarding our Faith's administrative institutions and enmeshed  
>themselves inappropriately in administrative affairs. Cyberspace  
communication  
>ought to have been a natural environment for broadening the horizons of  
>intellectual exchange, creating a synergy of mind and soul power amongst  
us,  
>enriching our community by the services that we could render by our  
>scholarship. Instead, all too much energy was dissipated in airing past  
>aggravations, and in the case of Talisman this eventually set off a sad  
chain  
>of  
>events. These lamentable actions should not, however, be an excuse to  
>stigmatize so much of scholarship and intellectual life itself.  
>  
>Lest I be perceived as overstating the situation, allow me to share one  
recent  
>instance where such suspicions have led to immoderate and unfounded  
statements  
>concerning the loyalty of a British Baha'i [who] put together an excellent  
>compilation of research material. In response to the posting of Mr. ...'s  
>compilation, an Auxiliary Board Member asserted that this was from a  
>"dissident" and "critic" of the Baha'i Faith and the friends should perhaps  
>"disregard it altogether."  
>  
>Mr. ... is most assuredly neither a dissident nor critic. Since the  
original  
>post had been made to H-Baha'i, a list sponsored by the National Endowment  
for  
>the Humanities which I moderate, I vigorously, but privately, protested the  
>Board Member's statements. Although the Board Member immediately admitted  
that  
>he had exceeded his jurisdiction in this matter, and Counsellor ... also  
>addressed this issue in a positive manner [correspondence to follow] ,  
>as yet nothing has been done which would clear the good name of Mr. ... on  
the  
>lists where such accusations were made.  
>  
>My hope is that the opening of Centre for the Study of the Holy Text will  
>inaugurate a new era in relations between Baha'i academics and the  
>Administrative Order. To further that end I would ask the Universal House  
of  
>Justice to consider the following steps:  
>  
>  
>Strongly encourage the International Teaching Center to quickly implement  
its  
>mandate to foster a climate of tolerance on diversity of opinion within the  
>Baha'i community and actively discourage the shunning, accusing, and  
suspicious  
>behavior towards equally devoted believers who simply pursue a different  
>vocation -- one of academic scholarship related to the Baha'i Faith.  
>  
>That intensive consultations take place as quickly as possible between  
>Counselors and Baha'i academics in non-threatening environment free from  
>recrimination in which the means for creating mutual cooperation can be  
>developed.  
>  
>That concerted efforts be made towards harnessing the energy and expertise  
of  
>Baha'i scholars and academics towards meeting the goals of the Four Year  
Plan.

>Again, I implore this Supreme Institution to do whatever is in its power to  
>heal this state of affairs, and guide us towards a healthy and productive  
>resolution of this disheartening situation; a resolution which will foster  
>a  
>relationship of consultation and cooperation between academicians and the  
>Institutions. I fear that if nothing is done the bulk of this generation of  
>scholars might well be lost. Please remember the Baha'i academics in your  
>prayers at the Sacred Threshold.  
>  
>Obediently yours,  
>  
>Susan Stiles Maneck  
>  
>  
>Susan Stiles Maneck  
>History, Stetson University

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 16, 1999 8:49 AM  
Subject: Re: Correspondence with the House

Laughable that you'd even waste your energy writing the UHJ  
as though their answers aren't being broadcast from Bahai  
podium....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Smaneck wrote in message <19990212232839.20959.00001237@ng-fi1.aol.com>...  
>Third Letter to the House

>  
>To: Bahai World Centre  
>Subject: Addendum to Sept. 21 letter  
>Date: Mon, 17 Nov 1997  
>Dear Universal House of Justice,  
>

>I am writing this letter as an addendum to the letter I sent you dated  
>September 21, 1997. There was a question I still had in regards to your  
>message  
>to me dated 20 July 1997 which I did not ask because at the time I could  
>not  
>decide how best to articulate it in a befitting manner. You will recall  
>that I  
>had suggested that many of the difficulties had arisen because many Baha'i  
>historians and Middle East specialists had exceeded the proper bounds of  
>their calling as scholars by interfering in administrative affairs with  
>their  
>constant criticisms of the institutions. You responded by stating that  
>there  
>were far greater problems involved, referring to "the behavior of a very  
>small  
>group of Baha'is who . . . aggressively sought to promote their  
>misconceptions  
>of the Teachings among their fellow believers." You further refer to  
>attempts  
>"to alter the essential nature of Baha'u'llah's message."

>  
>While I recognize that in some cases certain Baha'is have done precisely  
>that,  
>these statements were troubling to me inasmuch as they raised questions in  
>regards to the limits of tolerance within the Baha'i Faith. Specifically,  
>as  
>you are no doubt aware, Dr. ... has been vigorously insisting that the  
>investigation which was launched by the International Teaching Center  
>against  
>himself and others was motivated by a desire to impose a rigid doctrinal  
>conformity on Baha'i scholars which would be inconsistent with our ability  
>to  
>function as academics. I had argued, to the contrary, that the  
>investigation  
>was largely launched in reaction to what was seen as an attack on the  
>Institutions themselves. For this reason your letter of 20 July created  
>much  
>confusion for me because it seemed to vindicate Dr. ...'s perception of  
>these  
>events.

>  
>My question is, to what extent does the House see these problems as issues  
>of  
>doctrinal heresy which must therefore be suppressed and to what extent are  
>the  
>Institutions empowered to do this? I am aware, for instance, of the verse  
>in  
>the Will and Testament which reads: "To none is given the right to put  
>forth  
>his own opinion or express his particular conviction. All must seek  
>guidance  
>and turn unto the Centre of the Cause and the House of Justice." I  
>note, however that the term for opinion here is rai which is one of the  
>principles (usul) of Islamic jurisprudence. Given the juridical language of  
>this entire section of the Will and Testament I would assume that  
>`Abdul-Baha

>was speaking here largely of opinions in regard to matters of Baha'i law  
and  
>practice rather than doctrine.  
>  
>If the Universal House of Justice does regard the imposition of orthodoxy  
on  
>the Baha'i community as within the purview of the authority of the  
Institutions  
>I wonder if you could explain to me how this fits in with the tolerance  
which  
>`Abdul-Baha calls for elsewhere within the Writings. I am thinking for  
>instance of the passage in Kitab-I Bada'i al-Athar 1:294 where `Abdul-Baha  
>insists that there must be no interference in beliefs or conscience. I  
>also note that in another Tablet `Abdul-Baha states that so long as  
courtesy  
>is maintained that in the Faith no one can rule over a persons conscience.  
He  
>goes on to say that such freedom does not extend to matters of divine law.  
>(Ma'idih-yi Asmani 5:17-18.) I also have in mind Baha'u'llah's Tablet to  
>Bourjerdi where even over the vital issue of the station of the  
Manifestation,  
>Baha'u'llah refuses to allow the imposition of rigid dogma.  
>  
>Thank you for your careful consideration of the issues I raise and for your  
>continued prayers at the Sacred Shrines.  
>  
>Obediently yours,  
>Susan Maneck  
>  
>  
>Susan Stiles Maneck  
>History, Stetson University

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 16, 1999 8:53 AM  
Subject: Re: Correspondence with the House

McKenny Michael wrote in message <7a6gap\$d4@freenet-news.carleton.ca>...

>  
>Greetings, Susan, from Ottawa.  
> Many thanks for posting this little gem.

Michael,

Please repost it if you kept a copy of it. My server is  
coming back with the message that it has been removed  
from the server.... After only TWO days?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 16, 1999 9:01 AM  
Subject: Re: Correspondence with the House

Smaneck wrote in message <19990214120237.20954.00002209@ng-fi1.aol.com>...

>Dear Michael,

>

>When the House of Justice states:

>

>>Truth in such fields cannot be found

>>> if the evidence of Revelation is systematically excluded and if  
discourse

>>> is limited by a basically deterministic view of the world.

>

>They are not referring to question as to whether the Greeks got their  
knowledge

>from Hebrew Prophets, nor are they suggesting that Revelation has the final  
>word in matters of science or history. They are referring to the fact that  
>academics are required to ignore the question as to whether or not  
Revelation

>has actually occurred within history or God's active participation in it.  
This

>is a very genuine problem, one which I frankly do not know the answer to,  
>because I don't know anyway of folding revelation and history together  
without

>doing violence to both. It does seem that the House of Justice's hope is  
that

>Baha'i scholars will find ways to do that.

Other Bahai "scholars" like Ms. Maneck shall surely find a way....

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<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 16, 1999 9:08 AM  
Subject: Re: Correspondence with the House

jrc@umich.edu wrote in message <7a9qfc\$tud\$1@nnrp1.dejanews.com>...  
> So why exactly should this motley collection of individuals in Haifa  
> get to tell Amanat how to write history?

They're right, and he's wrong....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 16, 1999 9:21 AM  
Subject: Re: Correspondence with the House

jrc@umich.edu wrote in message <7a4mr3\$sl1\$1@nnrp1.dejanews.com>...  
> In article <199902131113424.29362.00001707@ng-ch1.aol.com>,  
>  
> What kind of totalitarian, Orwellian, Stalinist claptrap is being put out  
> from Haifa? Do they think that anyone will swallow this swill? First,  
they  
> redefine 'freedom of conscience' in the Baha'i faith as the freedom to be  
> \*their\* kind of Baha'i and to think exactly as they do, or to renounce  
> Baha'u'llah and change one's faith. This is freedom of conscience? Isn't  
> this the freedom of conscience that the Soviet Union offered Aleksandr  
> Solzhenitsyn? He could express himself exactly as Brezhnev desired, or he  
> could live in Vermont! That is the "freedom of conscience" on offer from  
> Haifa. As if \*allowing\* people to leave the religion is some big favor!  
> What are they going to do to stop them, kidnap them?

They'll sic all their little fanatic worshippers on you the way  
they have done to me with the BCCA, sr, and other contemptible  
hacks for the last two years, some of whom are now attempting  
to destroy, quite literally, my email account....

>

> This is nothing but cult-speak. It is the demand for complete and total  
> conformity to the views of the nine people who claw their way onto the UHJ  
> (often by stabbing other potential candidates in the back and mistreating  
> people behind the scenes). Well, of course, such a demand is impractical.  
> It couldn't be enforced or there would only be 9 Baha'is. So it is  
> selectively enforced. It is enforced against 'the prominent.' It is  
enforced  
> against persons who can make a good argument for liberalism in Baha'i  
> scriptural terms. The silencing is done quietly, behind the scenes, with  
> angry and threatening letters and phone calls.

And emails that I have posted to my website and which all  
the lackies denounce as oh so unethical and violating the  
privacy etc....

>

> And what if someone refuses to be run off by the UHJ (basically, for them  
> 'freedom of conscience' is the freedom to obey or be run off)? Why, then  
> they are threatened with being shunned. And of course this threat of  
> shunning is generalized to all humankind. Yes, a person is free to allow  
her  
> conscience to be coerced and to be forced out of the Baha'i faith, but even  
> then shunning is an option that is hung over her head, unless she quietly  
> fades away and makes no more fuss. What a manipulative, coercive,  
monstrous  
> way of thinking this is, that represents itself as 'freedom of  
conscience'!!

That's the way the UHJ runs itself today and all its sycophants....  
It's had plenty of opportunity to prove otherwise during the last  
TWO years of debate for talk.religion.bahai....

>

> And then the 'institutions' \*do\* busy themselves with the views of  
individual  
> believers, you see, and the "actions" that are "inimical" to the Baha'i  
faith  
> are no "actions" at all, but \*e-mail\* messages (which is to say, speech,  
not  
> actions) that lay out a view of the faith that actually has some  
resemblance  
> to what Baha'u'llah himself thought, rather than the cult-like religion of  
> shunning and scriptural literalism and authoritarian governance that these  
> hardliners have constructed. When non-criminal speech is criminalized, you  
> get 1984 (maybe these people are aiming at 2084?)

It exists today within the narrow, spiritually stiflingly little  
"world" of Bahai fundamentalism all across America....

>

> This kind of thing doesn't \*border\* on 'restrictions on freedom of speech';  
it  
> \*is\* restrictions on freedom of speech. Horrible restrictions.  
Totalitarian

>restrictions. And to suggest that for someone to point out that  
>`Abdul-Baha  
>was historically inaccurate in suggesting that Socrates met Jewish prophets  
>in  
>Palestine, or that the virgin birth of Jesus is a myth (in the good sense)  
>is  
>anything like "sedition" in civil law (and these were the sorts of things  
>that  
>led to some the the charges in 1996) is complete nonsense.

In a "world" of one-eyed men, Nonsense is Truth....

>  
>Apparently these people in Haifa have worked themselves up into a state  
>where  
>they think they are God Almighty or something and whatever they say goes  
>and  
>can't be analyzed or controverted, or else no one in his right mind would  
>be  
>so stupid as openly to reveal the workings of a Stalinist mindset this way.  
>The UHJ's of the 1970s and 1980s were \*far\* more cautious. But what I  
>think  
>they will find is that they haven't (obviously) been given any particular  
>brief to engage in Authoritative Interpretation of scripture, or to impose  
>their weird and proto-fascist ideology on the Baha'is. They were set up to  
>make laws necessary to keeping the Baha'i faith in the vanguard of  
>progressive movements in the world, repealing old ones that had become  
>outdated and instituting new ones. Instead, they are wasting the Baha'is'  
>money by spending their time putting out letters like the one to Maneck  
>that  
>has no standing whatsoever in Baha'i law since it departs from their sphere  
>of authority, and which is riddled with illogic, bad faith and Kafkaesque  
>visions of a totalitarian society.

Well, in truth, the illiterate sycophants, in the basement or  
wherever, in Haifa who crank out such schlock, work for free....  
Though it does cost Bahais money to feed and house them,  
I suppose....

>  
>I have lived under the Syrian government, and I have lived in societies  
>with  
>freedom of conscience and speech. The UHJ's letter sounds to me like what  
>I  
>saw when I lived under the Syrians (who also, by the way, subjected my  
>writing to prepublication censorship). I do know freedom of conscience when  
>I see it. This isn't it, folks, and it is about as far away from  
>`Abdul-Baha's vision of society as you could get. It is very sad. More  
>people should be mad about it.

That's the way I see too. The emperor has no clothes. Say so.  
His nakedness is a disgrace....

FG...The Bahai Faith & Religious Freedom of Conscience:  
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alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>>  
>Cole said:  
>> >Note that the house of so-called justice never bothered actually to  
>reply to  
>> >the specific quotations raised below, from `Abdul-Baha, which forbid  
>houses  
>> >of justice from interfering in individual freedom of conscience and  
>> >expression and restrict them to punishing \*actions\*, as well as  
>forbidding  
>> >them to launch persecutions of people on merely doctrinal bases (which  
>is  
>> >what `Abdul-Baha hoped would distinguish the Baha'i faith from early  
>> >Christianity; alas, his hopes have been dashed).  
>  
>  
>> As we have already seen, Dr. Cole's understanding of freedom of speech  
>included  
>> the kind of \*ra'i\* explicitly forbidden in the Will and Testament as well  
>as  
>> acts of outright slander against the Institutions.  
>> Susan Stiles Maneck  
>> History, Stetson University  
>>  
>  
>Juan Cole  
>History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>  
>===== Posted via Deja News, The Discussion Network =====  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 17, 1999 7:57 AM  
Subject: Instructions - ask your ISP for talk.religion.bahai

See the alt/talk.religion.bahai FAQ-history for  
detailed instructions on how to request your ISP add

talk.religion.bahai.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 17, 1999 8:01 AM  
Subject: REPOST - The Maneck Technique

Juan Cole, February 13, 1999:

"It is a very, very, very weird religion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and slander a university by adding it to her sig line. As if what she is about has anything at all to do with \*universities\*!"

FG, February 15, 1999:

"Ms. Maneck's approach appears to me to be always to shunt the discussion off or back to who said what where when why how and so on.... The farther back in time the better, since the person's memory, being human, is bound to be unable to keep up or to have stocked the evidence needed on his or her hard drive or find it on dejanews.com. And it then allows her to claim pretty much anything she wants to while seeming to have discredited her opponent. Further, she relies on the tactics of demagoguery knowing they usually prevail and will be supported by other fundamentalist Bahais. By shrieking "slander" and referring to others' opinions as "garbage," she is able to create an emotional atmosphere that essentially negates whatever the topic or content might be and that allows her to appear to win what is often a narrowly legalistic point or interpretation."

"All of this is done, of course, in conjunction with her employing the more common Bahai techniques of intimidation and psychological demonization and terrorism."

<https://members.tripod.com/~FG/Maneck1.htm>

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 17, 1999 8:12 AM  
Subject: Re: (long) Service of Women paper

Also available at

<https://members.tripod.com/~FG/SWomen.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, February 18, 1999 8:25 AM  
Subject: talk.religion.bahai - 1700+ postings in 1 month

Since January 18, 1999, there have been over 1,700 postings to talk.religion.bahai....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards



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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, February 18, 1999 8:58 AM  
Subject: fw Mr Mahdi The evil of dissimulation

FYI

Subject: The evil of dissimulation  
Date: 2/13/1999 1:41 PM Eastern Standard Time  
From: Mr Mahdi  
Message-id: <19990213134140.04249.00001072@ng43.aol.com>

Bismillah al-Rehman al-Raheem

In the name of Allah, One. His Peace, Love and Blessings may always shower on Holy Prophet Muhammad, after whom there is no prophet.

Legitimacy of Dissimulation in The Bahai Faith????

by

Imran

Bahais as is their wont make a lot of unsubstantiated claims, like the Bahai Faith is in perfect harmony with other Divine faiths like Islam, Judaism, Christianity, etc., ....we have come to unite mankind on one platform without any bias and prejudice, ...we wish to establish unity, peace and equality among the people. These and such other statements though apparently very noble are masked with deception. To make the Bahais as well as non-Bahais aware of this deception was felt necessary. This article was written with this very objective in mind. Mentioned below are a series of incidents that will distinctly underline my claims. Hopefully at the end, this article will leave the reader more enlightened.

Bahais give credence to disguising their Faith from the common gullible populace, disclosing it, only once they convert to Bahaism. This practice is described as Dissimulation. As per principles of Taqaiya, Bahais conceal their Faith (or are at least permitted to conceal their Faith), if it serves their interests. (This practice was actually followed in Indonesia quite successfully. But when they had got too widespread and the Government got wise they were driven out.)

Mirza Haider Ali Isfahani, one of Bahaisms most renowned missionaries, has written a book Behjatus Sudoor (in Persian) in 1914 A.H. His treatise is considered noteworthy among the Bahais. This book was written by him under explicit instructions from Abbas Affandi.. Mirza Haider Ali Isfahani is buried in Akka (the Bahai Mecca) near Bahaulлахs tomb.

In his book (Bombay edition) he states that ...when Bahaulлах sent me to Istanbul on Abdul Bahaas recommendation for preaching Bahaism there he advised me ...you should meet the masses with tact and your meeting with me should be disclosed in a very nonchalant manner, so they are not alarmed. And at all times bear in mind never to disclose your wealth, your destination and your religion, and implement this till the last possibility

Further in his book Mirza Haider Ali Isfahani has mentioned many meetings with the populace where he has strictly abided by Bahaulлахs edict i.e. concealing the faith. I have made an attempt below wherein such incidents are mentioned that will make evident to my readers the objective behind this dissimulation

#### Incident 1

Mirza Haider Ali Isfahani narrates When I was condemned in Egypt and the people said about me az deene Islam kharij shudeh ast wa deene aaeene jadeedee bidat namudeh ast ... this man has forsaken the religion of Islam and accepted a new religion, I wrote a letter to the police officer saying with selfishness and the malice which they bore towards us have blamed us of following a new religion and a new book. But after a thorough scrutiny of facts, the falsehood of these accusations will be as evident for the king as the midday sun (Pg. 107) But he himself later mentions on pg. 184 ...it was made apparent with clear proofs (to one person) about the culmination of Islam and the advent of a new religion. The deceit in the two statements mentioned above is also as evident as the midday sun , wherein, on one hand Mirza Haider Ali Isfahani vociferously denies his (new) faith and on the other he makes apparent to others this very (new) faith.

#### Incident 2

Mirza Haider Ali Isfahani narrates on pg. 86-88 of the same book that ... after I had been appointed as a missionary by Bahaulлах for preaching the religion of Bahaism and I arrived in Egypt, the Iranians protested that you have abandoned your belief on the Finality of Prophethood (Khatame Nabuwwat) and forsaken Islam and Muslims and you preach that Muhammad (PBUH) is not the last Prophet. Then I told them, baraaye tabligh naya aamdeheem wa khud ra qaabile eenkeh nisbat momineen een amr badheem namee daaneem ta cheh rasd bemuballageen ....I have not come to preach Bahaism, let alone being a Bahai, I do not consider myself equal to even a simple Bahai

Again, the doublespeak in Mirza Haider Ali Isfahanis words is unmistakable. He denies his Bahai inclination when he himself was appointed by Bahaulлах on the counsel of Abbas Affandi as a missionary. (Pg. 83) Then why this contradiction ??? This hypocrisy is in stark contrast with the teachings of Prophet Muhammad (PBUH) who said Lie is the key to all evil. No where does one find a single instance of Prophet Muhammad (PBUH) or Prophet Jesus (PBUH) advising their disciples to lie about their faith to the gullible so as to spread the message of Islam or Christianity. In fact Prophet Muhammad (PBUH)

used to say "Refrain from lying even if it to your benefit, and always speak the truth even if it to your detriment". But we find Bahaullah and his successor advocating the philosophy of 'dissimulation' that totally contradicts the philosophy of the divine 'abrogated' religions. An institution based on lies and deceit can hardly be expected to survive for long, even though it may seem beneficial in the short term. This is something the Bahais must realise. Simply, increasing ones numbers is a very short sighted approach. The Bahais must focus more on resolving the glaring discrepancies inherent in their faith that I have mentioned in my earlier articles. They should not be too concerned about numbers. People will come to the Faith, provided the truth is with them.

#### Incident 3

Mirza Haider Ali Isfahani, was once called to meet the Shah of Iran, Shujaudaulah. The latter had got wind of Bahai activism . Mirza Haider Ali Isfahani as was his wont, did not disclose his identity. However, unable to conceal his enthusiasm, in the course of his meeting, he extolled the virtues of Akka. Shujaudaulah, a very perceptive individual, remarked that ..unless a person is a Bahai, he will not speak such. You are a Bahai, however you are loathe to disclose it. But Mirza Haider Ali Isfahani keeping Bahaullahs admonition in mind tried to deceive the Shah by saying agar faanee momin wa mokin ast baayad hazratash dar jameea jahaat etaaat konam If I am a Bahai and have (truly) accepted the Faith, then I must observe all the commands of Hazrat Bahaullah (Behjatoos Sudoor Pg. 196) However by concealing his true identity (from the Shah) he has indeed observed one of the basic tenets of dissimulation laid down by Bahaullah.

Mirza Haider Ali Isfahani's words: We have shattered the Muslims , coupled with the Bahai deceit and dissimulation with the Muslims (and others) bear ample testimony to his and Bahaullahs intentions. Bahai missionaries then as well today, propagate with this objective. These words of Mirza Haider Ali Isfahani should serve as a warning for people across all faiths especially the Muslims. Muslim Ulama (scholars) should take the initiative in this matter. They should study more about the Bahai faith and launch an awareness campaign amongst the common gullible Muslims. Protecting the faith (Imaan) of common Muslims in this era from attacks of Bahai missionaries (like Mirza Haider Ali Isfahani) is crucial.

#### Incident 4

Mirza Haider Ali Isfahani recounts on pg. 206-7 of the same book ...I alongwith two other Bahais, Ghulam Hussain and Muhammad Sadiq had gathered at a place in Iran. In the morning, the Muslims had besieged the place. I handed over all the important documents regarding Bahaism to my companions and surrendered myself to the Muslims. They took me to a house outside the city and warned me that if I do not give them all the important documents to them they would cut me into pieces. Mirza Haider Ali Isfahani deceived them by saying that ..at midnight yesterday, a man representing Shah Shujaudaulah had come, and I surrendered everything to him. Consequently I was spared and my two companions meanwhile, also made good their escape with the documents.

#### Incident 5

The Bahais to preach their Faith among the Muslims, even go to the extent of praying Namaaz with Muslims. This is in stark violation of the Bahai tenet which strictly forbids a Bahai from praying like the Muslims. Let alone Namaaz they are not even permitted even to perform their ablutions (Wuzu) like the Muslims. This is quite evident, as Bahaullah claims to have abrogated Islam. However, Mirza Haider Ali Isfahani states in Behjatus Sudoor (Pg. 97) faanee wa Mirza Hussain Shirazi wa Darvesh Hussain sab meeaad bakhaaneh concal fateem wa nazde u wa aakhareen ham dar zaahir aadaabe Islam laahifz me namud zilm wa lu yatee bekitaabe jadeed wa shorue jadeed ra ham bedaleel aafakeeh wa anfaseeh saabit me kard One night I, Mirza Hussain Shirazi and Darvesh Hussain met at the residence of the council as planned. I used to prove the veracity of the new Book (Aqdas) and the new religion (Bahaism) with hidden as well as apparent proofs as the religion of Islam was abrogated. However we prayed Namaaz at the residence of the council in a manner similar to the other Muslims. And we always did this in front of others (non-Muslims) as well

Mirza Haider Ali Isfahani and his fellow missionaries went to the extent of contravening the Bahai principle just to convert a few Muslims. They performed an unlawful act (as per their Faith) only to get close to the Muslims. Why did they resort to such deceitful ways to propagate ? Or did they believe that so long as the ends justify the means, then everything is permissible ? This mode of propagation of Bahaism is indeed strange. Never did Prophet

Muhammad (PBUH) advice the missionaries to pretend to pray along with the Jews (of his time), although the Jews were Islams sworn enemies. He always used words of kindness and compassion with the people and attracted them towards Islam with his excellent morals. Quran says We have created the Prophet as an excellent exemplar for you To the extent that even the bloodthirsty infidels used to call Prophet Muhammad (PBUH) him Sadiq (Truthful) and Amin (Trustworthy). Now compare this, with Bahaullah, his character, his morals and the means he has employed to propagate Bahaism. Can anyone ever call him Sadiq (Truthful) and Amin (Trustworthy)?

And to think Bahaism has come to abrogate Islam! Why are the Bahais so insidious in their approach ? If Bahaism is such a beautiful religion then why use such means ? Why dont they attract the people with this so called beauty ? What is the need to resort to such guile ? Never in the history of the Divine religions (Islam, Judaism, Christianity) was such a mode of propagation permitted. On the contrary Prophet Muhammad (PBUH), and Prophet

Jesus (PBUH) and Prophet Moses (PBUH), etc. always adopted sincerity in their approach and never cared to simply enhance the strength of their followers. In fact certain prophets had only a handful of followers, inspite of preaching for hundreds of years. Adam (PBUH) had preached for 930 years and managed to gather a negligible number of followers. As it is widely known even Prophet Noah (PBUH) at the time of the deluge had only eighty companions on his ark. Noah (PBUH) had preached for 950 years. Even Prophet Abraham (PBUH) after years of preaching could muster, but a few disciples. Even Prophet Jesus (PBUH) after all his exhortations and appeals had only twelve close disciples. Yet he never adopted deception to counter the Pharisees, who were thirsty for his blood. As a matter of fact a close study of past prophets will tell us that most, if not all, had only a paltry number of followers. However none of the Prophets took recourse to such populist measures even in the face of severe persecution.

#### Incident 6

Besides praying Namaaz along with the Muslims, the Bahai missionaries also employed other means such as becoming disciples/followers of renowned Muslim sages.

Mirza Haider Ali Isfahani mentions on pg. 27 of the same book az Yazd be Kaashshaan wa Tehran raft wa dar Tehran bejahat satr wa hifz wa ameed wa iqbaale izhaar iradat bejanaab ustad Ghulam Rezaae Shishe gar mar shud mashur muslim namud During my journey to Iran, I traveled from Yazd to Kaashaan and from there to Tehran. In Tehran, I visited a prominent Muslim sage/soothsayer, Ghulam Reza Shishah, and entered his fold. By doing this I hoped on one hand, to conceal my identity and on the other, to convert that sage/soothsayer. Mirza Haider Ali Isfahani was indeed a very intelligent missionary. He realised that if he was successful in converting a prominent Muslim sage, it would only be matter of time before all the other followers/disciples followed suit. Another example of Bahai guile. This is where the Muslim Ulama (scholars) have to be careful. Because if even one Aalim (scholar) falls prey to such Bahai cunning, their students/companions are most likely to emulate them. More incidents of a similar nature can be found on pg. 50

#### Incident 7

Mulla Ali Akbar was among students of Mulla Muhammad Sadiq. He was the leader (Imam-e-Jamaat) of the mosque in Shiraz. And from the pulpit he used to announce the claim of Mahdi of Mirza Ali Muhammad Shirazi ( Hazrat Aala). This was done with utmost discretion. Indeed what can be of greater danger to the Muslims that Bahaai propoganda is carried from their places of worship. The consummation of this dissimulation is very aptly described by Abbas

Affandi in his book Al Kaukabe Durriyah (pg. 452) peyusteh een taaefeh dar har dastgaahraah dashtand wa az kaar har keesi agaah budeh chandaan keh az harm saraae sultaanee har raaz nahaaee betawassit bahaaiyyaan keh dar pardeh een mastur daair medaad amur bedabd baraee ishaan makshuf meegasht

the result was that the Bahaais had spread their tentacles everywhere. And they were aware of everyones activities. To the extent that the discreet affairs of the women in the kings harem were known to them through the Bahaais who were employed with in the palaces This then was the extent of espionage among the Bahaais at that time. And it is shocking to say the least. And what is even more shocking is that Abdul Bahaa himself is the one admitting it.

And he does seem to confess it without any regret or remorse. As if he was proud of the Bahaai network functioning at that time.

Dissimulation in the Sayings of Abbas Affandi (Abdul Bahaa)

1) In Bahaism preaching discreetly has been emphasised to the extent that Abdul Bahaa has mentioned in his book Makaatab vol. 3, pg. 327 Hiding your faith has been made obligatory upon you. Also the author of Nuktatul Qaaf, Mirza Jaani writes on pg. 211 of the same book The father was concealing his faith from the son and the son from his father and the people of his house. 2) Abbas Affandi writes in a letter to Shaykh Farjullah Zaki who was sent to Egypt for preaching Bahauallah has made haraam (forbidden) the preaching of Islam in Egypt. It is required that Bahai friends keep low for a while. And even if someone questions about the Faith, they should pretend to be unaware of it. This letter was written on October 22, 1921

3) This decree on preaching in a concealed manner has been expressed further in no uncertain terms by Abdul Bahaa in his Makaatab vol. 3 pg. 496 to Shaikh Mohiddeen Kardi, masaaile hakeemeh ra asaas tazkereh karaar dheed na aqaad ra .while trying to incline the thoughts (towards Bahaism), priority must be given to skills, rather than fundamentals (of the Faith).

What can be more unsettling than a decree like this one issued by none other than the successor of Bahauallah??? Again this fashion of propagation is alien to the divine faiths, where all the past prophets had emphasised strictly on fundamentals of the religion. At no point of time did the prophets ever make any concessions on the principles. They were prepared to sacrifice their lives but unprepared to compromise on the foundation of religion. Again we see that the Bahai philosophy is the exact antithesis of the Sunnah of the earlier prophets.

This, then, was the mode employed by the Bahaais to spread the Faith. And it is very much in vogue till date in certain countries, like Indonesia. And that is very disturbing. It is a cause for concern for all Muslims. As it is said an hidden enemy is more dangerous than a thousand open enemies. The objective of this article was to make evident this hidden enemy, as it is also said forewarned is forearmed.

Mahdi

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, February 18, 1999 9:01 AM  
Subject: fw CCrawfeild MORE CENSORED POST!

FYI

Subject: MORE CENSORED POST!  
Date: 2/14/1999 10:32 AM Eastern Standard Time  
From: CCrawfeild  
Message-id: <19990214103226.20959.00001937@ng-fil.aol.com>

I am too tied to go into detail. But I just want people to know that someone has deleted 2 of my post. IMHO I find it Ironic that spammers can spread porno-emails all over the place, but honest opinions are deleted.

The Baha'i should start living by example, again, IMHO.  
If anyone has the power to bring my post back, please do.  
Love,  
Christine.

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, February 18, 1999 5:53 PM  
Subject: Re: American Conversions: Islam vs. Baha'i

jrcole@umich.edu wrote in message <7aghck\$nlm\$1@nnrp1.dejanews.com>...  
>  
>But beyond my own dilemma, I felt and feel an obligation toward all the other  
>Baha'i intellectuals, to fight this insidious and cult-like behind the scenes  
>use of threats of shunning to bully and silence them. I was a very sincere  
>Baha'i, and could not, however, imagine waging such a fight while still a  
>member. Although it has been at an enormous and unfortunate cost, both to me  
>and to the faith, I feel that I have succeeded in that fight. An academic  
>listserv of the sort that was attacked does exist and is flourishing; and for  
>general discussions TRB now exists; and none of the people who were  
>threatened has actually been sanctioned but one. Were those threats ever to  
>be acted upon, this repression would get spread all over the Net and I'd  
>write it up for the academic journals, and I think the major press has now  
>been educated to the point where it might even make those newspapers. I  
>could be wrong, but I think this is not a scenario the Baha'i authorities  
>would enjoy seeing played out, and so they have backed off the purges and  
>show trials.

It too is the sense of duty and obligation to others that keeps me fighting this battle.... That and a sense of betrayal.... And evil....

>  
>I think the Baha'i authorities in the old Print era were very good at making  
>people go away; they basically had succeeded in that with MacEoin. And if  
>you can make someone you dislike go away without too great a cost, any  
>administrator would be tempted to do so. You just misuse the trust an  
>adherent reposes in you to stab him in the back and shatter his faith, and  
>then \*poof\*--he's gone. But in the new world of cyberspace, those so  
>stabbed  
>don't necessarily disappear after all, and in fact stick around to yell  
>bloody murder. And doing so is the only way I know of to help ensure that  
15  
>years from now some other young Baha'i intellectual isn't pushed off a cliff  
>by the narrow-minded--or if it is done, that everyone understands there will  
>be hell to pay.

They're still working on AOL to suppress and drive people out. I believe this is because AOL has more than 14 MILLION members who, if they ever look at the Religion Main Menu, will see something called the Bahai Faith right there along with the mainline faiths....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 19, 1999 8:37 AM  
Subject: Re: Interesting Conversations...

Smaneck wrote in message <19990219003435.26429.00003539@ng-cg1.aol.com>...  
>Dr. Cole writes:  
>  
>>If you stick around, you'll see a fair amount of  
>>character assassination, slander, lies and backbiting aimed at anyone who  
>>dares critique the status quo.  
>  
>And you'll see even more from those who critique the status quo.

Ha, ha, ha, ha....

<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 19, 1999 8:56 AM  
Subject: Re: Baha'u'llah as Democrat

Juan,

You select some very appropriate texts to demonstrate  
your case. I know you could have just as easily chosen  
another twenty or thirty or more passages as well. It is  
strange indeed to see the thinking of a man distorted  
into exactly the opposite of his published writings....

For the fundamentalists, their esoteric interpretations  
or corruptions rest on or are justified by hikmat, are they not?

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

jrc@umich.edu wrote in message <7aivvv\$sue\$1@nnrp1.dejanews.com>...

>  
>  
>  
>It has been alleged that the Baha'i faith is not democratic in its  
>administration. That may be, but it has nothing to do with the teachings of  
>its holy figures.

>  
>Baha'u'llah was an unabashed democrat. In a Middle East governed by  
Absolute  
>monarchs, he dared decry despotism and to call forthrightly for  
parliamentary  
>democracy, though he preferred to retain the monarchs as constitutional  
>figureheads.

>  
>In 1868 or 1869 he wrote to Queen Victoria:

>  
>We have also heard that thou hast entrusted the reins of counsel into the  
>hands of . . . the people. Thou, indeed, hast done well, for thereby the  
>foundations of the edifice of thine affairs will be strengthened, and the  
>hearts of all that are beneath thy shadow, whether high or low, will be  
>tranquillized. It behoveth them, however, to be trustworthy among His  
>servants, and to regard themselves as the representatives of all that dwell  
>on earth. This is what counselleth them, in this Tablet, He Who is the  
Ruler,  
>the All-Wise... Blessed is he that entereth the assembly for the sake of  
God,  
>and judgeth between men with pure justice. He, indeed, is of the  
blissful....

>  
>[note that the official translation says 'into the hands of the  
>representatives of the people;' but in the original Arabic, it just says  
>'into the hands of the people']

>  
>In his 1873 Most Holy Book, Baha'u'llah openly advocated popular  
sovereignty  
>in Iran:

>  
>"Rejoice with great joy, for God hath made thee [Tihraan] "the Dayspring of  
>His light", inasmuch as within thee was born the Manifestation of His  
Glory.  
>Be thou glad for this name that hath been conferred upon thee--a name  
through  
>which the Day-Star of grace hath shed its splendour, through which both  
earth  
>and heaven have been illumined. 93 Erelong will the state of affairs within

>thee be changed, and the reins of power fall into the hands of the people."  
>  
>This passage, in which Baha'u'llah is both predicting and approving, speaks  
>of power being \*in the hands of the people\*. That was Baha'u'llah's ideal.  
In  
>his view power should always be in the hands of the people. He predicted  
the  
>end of absolute monarchy, precisely on the grounds that universal Reason  
had  
>now appeared amongst the people, and they could rule themselves.  
>  
>In 1891, at the height of the Tobacco Revolt in Iran, Baha'u'llah in the  
>Tablet of the World upbraided Nasir al-Din Shah for his tyranny in Iran and  
>that of his governors, and tells him that only by calling a parliament and  
>instituting democracy can Iran's problems be solved:  
>  
>"Having pondered on that which We have enunciated, every man of equity and  
>discernment will readily perceive, with his inner and outer eyes, the  
>splendours of the day-star of justice which radiate therefrom. The system  
of  
>government which the British people have adopted in London appeareth to be  
>good, for it is adorned with the light of both kingship and of the  
>consultation of the people."  
>  
>Note that, as Professor Bernard Lewis has demonstrated, in 19th century  
Middle  
>Eastern reformist literature 'consultation' is a way of translating  
>'parliamentary governance.'  
>  
>So, the evidence is abundant that as his favored form of government,  
>\*Baha'u'llah\* advocated parliamentary democracy, and since he approved so  
>much of the British form of government, about the details of which he was  
>intimately informed from the press and Persian travel accounts, it appears  
>that he favored a multi-party parliamentary system.  
>  
>How his followers went to preferring a one-party, hierarchical model that  
>more resembles 'the government of the people in Beijing' would be a very  
>interesting story to know. But there isn't any doubt about where  
Baha'u'llah  
>stood. He was a democrat no less than Washington or Madison, and Sultan  
>Abdulaziz and Nasir al-Din Shah played King George III.  
>  
>cheers Juan  
>  
>Juan Cole History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>  
>  
>  
>Juan Cole  
>History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 19, 1999 9:09 AM  
To: David Bowie  
Subject: Re: Instructions - ask your ISP for talk.religion.bahai

See the alt/talk.religion.bahai FAQ-history for  
detailed instructions on how to request your ISP add  
talk.religion.bahai.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----Original Message-----

From: David Bowie <carol\_bowie@mindlink.bc.ca>  
Newsgroups: alt.religion.bahai  
Date: Saturday, February 06, 1999 1:08 PM  
Subject: Re: Instructions - ask your ISP for talk.religion.bahai

>I checked out your site but was unable to find what I wanted. I had to  
wade  
>through too much other stuff.  
>  
>I really would appreciate someone posting instruction to get my ISDP to add  
>TRB.  
>  
>Thanks, David Bowie  
>  
>FG wrote in message <79hkgp\$9lb@news3.newsguy.com>...  
>>See the alt/talk.religion.bahai FAQ-history for  
>>detailed instructions on how to request your ISP add  
>>talk.religion.bahai.  
>>  
>>FG...The Bahai Faith & Religious Freedom of Conscience:  
>><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

>>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: lewismm@uregina.ca[SMTP:lewismm@uregina.ca]  
Sent: Friday, February 19, 1999 9:22 PM  
To: FG@hotmail.com  
Subject: Crisis of Faith letter

Hello Mr. Glaysher,

I just read with interest the letter by Steve Scholl (sp?) to the Universal House of Justice re: Crisis of Faith on your website. However, I couldn't find any response on the page. Was there a response on the part of the House, and if so, do you have it elsewhere on your site? I would like to see how they responded. Thanks.

Peace,  
Mary

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 20, 1999 9:57 AM  
To: lewismm@uregina.ca  
Subject: Re: Crisis of Faith letter

I don't believe the UHJ every responded to it.  
I might be wrong though. You might ask on talk.religion.bahai; others would know more about it than I do.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----Original Message-----

From: lewismm@uregina.ca <lewismm@uregina.ca>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Friday, February 19, 1999 8:22 PM  
Subject: Crisis of Faith letter

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>

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>part of the House, and if so, do you have it elsewhere on your site? I  
>would like to see how they responded. Thanks.

>

>Peace,  
>Mary

>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, February 20, 1999 10:07 AM  
Subject: Re: AOL censorship via TOS allegations

Kathy Pascoe wrote in message <37390389.934284069@news.newsguy.com>...

>

>Make that three votes for AOL's Terms of Service being off-topic outside  
>of AOL.

I believe the abuse of free speech on AOL is a legitimate topic of discussion for talk.religion.bahai and shall continue to post here anything I wish regarding it.

Some might want to notice that the same desire to prevent diverse opinions from being heard is the reason Bahais are attempting to drive myself and other people off of AOL through their false allegations of TOS violations. I have appealed this to the proper people at AOL and believe all people on Usenet and the Internet have the right to hear about the consistent opposition of Bahais to free speech and conscience....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 21, 1999 9:35 AM  
To: FG  
Subject: Fw: (no subject)

FYI

I had uploaded 15+ megabytes from my talk.religion.bahai archive on Saturday....

-----Original Message-----

From: FG@aol.com <FG@aol.com>  
To: TOSBoards1@aol.com <TOSBoards1@aol.com>  
Cc: FG@hotmail.com <FG@hotmail.com>  
Date: Sunday, February 21, 1999 12:21 AM  
Subject: (no subject)

>The Bahai Forum Leader Mark Foster is exploiting the  
>TOS rules as a form of censorship and in particular in  
>using them to have my account permanently suspended.  
>On Saturday I uploaded a number of files to the Bahai  
>Libraries which he has now stated he has found ways  
>of suppressing and alleging TOSs against. Please  
>read his messages below as further evidence of his  
>pattern to citing people with TOSs in order to control  
>the information available to people on AOL.

>  
>Incidentally, the messages he falsely accuses me of  
>"spamming" were in separate folders, Bahai Forums/  
>message boards/For Non-Bahais and Bahai Forums/  
>Message Boards/Announcements. The messages are  
>different in content and definitely not spam. By making  
>such bogus charges Mark Foster has found that usually  
>AOL TOSs can be used to drive people out of the Forums  
>for ideological reasons.

>  
>I ask you to please, as the very least, cite him with a TOS  
>for this harassment. I believe he should actually be removed  
>as Forum Leader because he will never be a fair and impartial  
>person in his conduct towards people who do not share his  
>fundamentalist Bahai views. Let me add I myself am a Bahai.

>  
>FG...The Bahai Faith & Religious Freedom of Conscience:  
><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>  
>  
>  
>  
>Subj: files  
>Date: 2/20/1999 11:51:17 AM Eastern Standard Time  
>From: <A HREF="mailto:RBCF Mark">RBCF Mark</A>  
>To: <A HREF="mailto:FG">FG</A>

>  
>Fred,

>  
>Since there are so many of them, I am going wait until our new librarian  
comes  
>on board (which should be shortly). She will be able to look at your  
uploads,  
>check them for TOS, etc.

>  
>I will send her a note to that effect.

>  
>Mark A. Foster

>  
>  
>  
>THE MESSAGE BELOW WAS POSTED IN A FOLDER  
>TITLED "Announcements":

>  
>Subj: to TOS  
>Date: 2/20/1999 2:34:41 PM Eastern Standard Time  
>From: <A HREF="mailto:RBCF Mark">RBCF Mark</A>  
>To: <A HREF="mailto:FG">FG</A>

>  
>Fred,

>  
>I have TOSed the below message (and the other one, which I am sending to  
you  
>separately) for spamming.

>  
>After checking into it, I have determined that your files which include  
>transcripts of conversations on newsgroups, listservs, etc. are not  
permitted  
>according to AOL TOS regulations. I have also deleted your other library  
files  
>which include the same.

>  
>Sorry for any inconvenience.

>  
>Subject: 15+ megabytes of files uploaded to Libraries  
>Date: 02/20/1999 12:35 Central Standard Time  
>From: <A HREF="aol://3548:FG">FG</A>  
>Message-id: <19990220133543.17520.00000155@ng139.aol.com>

>  
>I've uploaded more than 15 megabytes of files to the AOL  
>Libraries today. They range from the earliest discussions  
>on soc.religion.bahai about talk.religion.bahai during late  
>1996 to as recently as October 1998.

>  
>  
>  
>FG...The Bahai Faith & Religious Freedom of Conscience:





>as Forum Leader because he will never be a fair and impartial  
>person in his conduct towards people who do not share his  
>fundamentalist Bahai views. Let me add I myself am a Bahai.  
>  
>FG...The Bahai Faith & Religious Freedom of Conscience:  
><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>[alt.religion.bahai](mailto:alt.religion.bahai), and AOL: Keyword Bahai, Message Boards  
>  
>  
>  
>  
>  
>Subj: files  
>Date: 2/20/1999 11:51:17 AM Eastern Standard Time  
>From: <[A HREF="mailto:RBCF\\_Mark">RBCF Mark](mailto:RBCF_Mark)>  
>To: <[A HREF="mailto:FG">FG](mailto:FG)>  
>  
>Fred,  
>  
>Since there are so many of them, I am going wait until our new librarian  
comes  
>on board (which should be shortly). She will be able to look at your  
uploads,  
>check them for TOS, etc.  
>  
>I will send her a note to that effect.  
>  
>Mark A. Foster  
>  
>  
>  
>THE MESSAGE BELOW WAS POSTED IN A FOLDER  
>TITLED "Announcements":  
>  
>Subj: to TOS  
>Date: 2/20/1999 2:34:41 PM Eastern Standard Time  
>From: <[A HREF="mailto:RBCF\\_Mark">RBCF Mark](mailto:RBCF_Mark)>  
>To: <[A HREF="mailto:FG">FG](mailto:FG)>  
>  
>Fred,  
>  
>I have TOSed the below message (and the other one, which I am sending to  
you  
>separately) for spamming.  
>  
>After checking into it, I have determined that your files which include  
>transcripts of conversations on newsgroups, listservs, etc. are not  
permitted  
>according to AOL TOS regulations. I have also deleted your other library  
files  
>which include the same.  
>  
>Sorry for any inconvenience.  
>  
>Subject: 15+ megabytes of files uploaded to Libraries  
>Date: 02/20/1999 12:35 Central Standard Time  
>From: <[A HREF="aol://3548:FG">aol://3548:FG](mailto:aol://3548:FG)>  
>Message-id: <19990220133543.17520.00000155@ng139.aol.com>  
>  
>I've uploaded more than 15 megabytes of files to the AOL  
>Libraries today. They range from the earliest discussions  
>on soc.religion.bahai about talk.religion.bahai during late  
>1996 to as recently as October 1998.  
>  
>  
>  
>  
>FG...The Bahai Faith & Religious Freedom of Conscience:  
><https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>[alt.religion.bahai](mailto:alt.religion.bahai), and AOL: Keyword Bahai, Message Boards  
>  
>  
>  
>  
>  
>MY MESSAGE WAS POSTED IN A FOLDER TITLED  
>FOR NON-BAHAIS:  
>  
>Subj: the other one sent to TOS for spamming  
>Date: 2/20/1999 2:37:05 PM Eastern Standard Time  
>From: <[A HREF="mailto:RBCF\\_Mark">RBCF Mark](mailto:RBCF_Mark)>  
>To: <[A HREF="mailto:FG">FG](mailto:FG)>  
>  
>Here is the other one,  
>  
>Mark A. Foster,  
>Baha'i Faith Forum Manager  
>  
>Subject: For Non-Bahais  
>Date: 02/20/1999 12:42 Central Standard Time  
>From: <[A HREF="aol://3548:FG">aol://3548:FG](mailto:aol://3548:FG)>  
>Message-id: <19990220134259.17520.00000160@ng139.aol.com>  
>  
>Non-Bahais may like to know that I've uploaded  
>more than 15 megabytes of files today to the AOL  
>Libraries documenting the discussion for talk.religion.bahai  
>from late 1996 through late 1998.  
>  
>  
>They are also available on my website under the



-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 21, 1999 10:37 AM  
Subject: Re: Houses of IN-Justice

Houses of INJUSTICE would be closer to the truth....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

McKenny Michael wrote in message <79sp7n\$qbm@freenet-news.carleton.ca>...

>  
>Greetings, Robert, from Ottawa.  
> Many thanks for your comments.  
>  
> (rlittle33@my-dejanews.com) writes:  
>> Dear Mr. McKenny and friends:  
>  
>> These three people, all mature and experieinced, evinced the sort of  
humility  
>> and love and powerful devotion which make them stand out in a crowd, any  
>> crowd. They, and the other Baha'is I know here who have worked or are  
working  
>> at the world center, all speak about their time there, and their  
association  
>> with the other Baha'is, including the Hands of the Cause of God, their  
>> Councilors and the members of the Universal House of Justice, with  
enormous  
>> respect and liking. Or, liking and respect. I have never heard one single  
>  
> I'd like to express my appreciation for the individuals and the  
>characteristics you mention. I have no doubt and I have never asserted that  
>it is impossible for some people, especially those who focus on "humility,  
>love and devotion" to have enormous respect and liking for the high  
officers  
>of the Baha'i religion.  
> Of course, those who are the most obedient troops, and never look at  
>anything except how high to jump and how long to stay in the air in  
>response to the order, "Jump!" from their general, are going to feel  
>good about him.  
> The only problem with this in a movement whose stated reason to  
>exist is to put an end to war and achieve the harmony of humanity is that  
>there are quite a few humans who do not have this military mindset. There  
>are lots of people who do require the essential principles of the Baha'i  
>Faith, the harmony of reason and faith, the equality of women and men, the  
>freedom of thought and expression, etc.  
> I do not have any enmity towards the individuals and the institutions  
>of the Baha'i Faith. I would much rather have the people who've put so  
>much of their lives into it that they've become members of the Universal  
>House of Justice die after they've been able to play a role in starting to  
>guide the religion back onto the Middle Path by means of which it can most  
>effectively achieve its purpose than be described in history books, if they  
>and the Baha'i Faith are to receive any notice at all in history books, as  
>those who went to their death beds refusing to permit their religion  
>to practise its essential principles, insisting to their dying breath on  
>the divisive excesses of fundamentalism from which the founder of their  
>Faith suffered so terribly. I would far rather see the Universal House of  
>Justice guiding in such a manner that it is earning the esteem, respect  
>and love of humanity than only the feelings, however intense, of the few  
>who are able to forget about fundamental principles and concentrate on  
>the soldier's motto of obedience of anything at all.  
> And if anyone sees anything other than good will in what I've written  
>then I've failed to communicate as effectively as I hoped.  
> May this find you very well, may the future treat you ever better, and  
>may each of the days to come be better than the one it succeeds.  
>  
> To the Future,  
> Michael  
>  
>  
>  
>  
>--

>"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
> (Tom Corbett #1 STAND BY FOR MARS p2)  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 21, 1999 9:15 PM  
Subject: Re: Baha'u'llah as Democrat

Milissa Boyer Kafes wrote in message <7aq1o7\$krcl1@nnrp1.dejanews.com>...

>  
>Its the total lack of goodwill on this list that is so depressing.....

It's called "Bahai love."

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]

Sent: Sunday, February 21, 1999 9:56 PM  
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience

Matthew Cromer wrote in message <79dpl1\$kt0\$1@camel0.mindspring.com>

>  
>I'm not sure what more there is to say. The Baha'i institutions stand  
>for censorship (Review), for telling people they must be quiet or leave  
>the faith (ala Juan Cole, Mike McKinney, et. al), for sending out  
>"Councillors" and "Board members" to kow those who speak up things they  
>do not wish to hear. Either that is in consonance with the spirit of  
>Baha'u'llah, or not. I claim it is not.

What's truly appalling is so many of the hatchet men  
are ignoramuses like Rick Schaut.... How the AO thinks  
anyone could ever have any respect for such people is  
beyond me....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 21, 1999 10:06 PM  
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience

Smaneck wrote in message <19990209105502.01033.00000101@ng-cg1.aol.com>...

I might add that at one point when  
>Dr. Cole was having second thoughts about his resignation from the Faith  
what  
>the House of Justice demanded of him was not that he recant his scholarship  
or  
>his theology, but rather that he apologize to the NSA for calling them a  
bunch  
>of Third World dictators!

They certainly seem like Third World dictators to me.... working  
through crude, contemptible hacks to silence those who perceive  
their nakedness....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 21, 1999 10:27 PM  
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience

jrc@umich.edu wrote in message <79vjom\$ksu\$1@nnrp1.dejanews.com>...  
>  
>As for corruption, that's not the way that manipulating national elections  
is  
>viewed by the Baha'i elite. They think they are doing what they are doing  
for  
>'the good of the cause' because some incumbent or up and coming possible  
>candidate is unsuited to the office. Prepublication censorship and the  
closed  
>nature of most Baha'i meetings make it completely possible for the  
authorities  
>to keep such manipulation from being known to the general electorate.

Kathy,

I'm afraid this is indeed the way much of the Bahai Faith  
works, on and off line....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 21, 1999 10:35 PM  
Subject: Re: Universal Declaration of Human Rights and Freedom of Conscience

jrc@umich.edu wrote in message <7a1lco\$d2n\$1@nnrp1.dejanews.com>...

That this is my reading is one reason that I met the threats against  
>me with publicity, since it was clear that people were being bullied this  
way  
>all the time and it was being gotten away with precisely because those  
>bullied covered it up or fell silent, making it easy for the next person to  
>be victimized. I decided that this behavior was cult-like and needed to be  
>challenged. And I am quite convinced that my speaking out has prevented a  
>whole string of further victims from being silenced or sanctioned.

This is my hope with talk.religion.bahai too....

>And don't worry, ultimately it is good for the community to have an outsider  
>gadfly like me. It only got to the point where administrators thought they  
>could get away with dictating permitted speech to major academics because  
>everyone was being too nice to and compliant with these bullies, who got more  
>and more arrogant. They've scaled back, now, and the community will benefit.

Robert Hayden used to refer to them as THAT CROWD...  
Most apropos. The man never expressed anything but contempt for them behind their backs.... complaining to me once he had given them too much too easily. I often recall that when I hear of another attempt to exploit his career by THAT CROWD....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 22, 1999 7:16 AM  
To: brian@bfwalker.com  
Subject: Re: Open Letter to Fred

I have not read your message. Please do not email me directly. Post your opinions online in public. I have placed your address in a filter.

-----Original Message-----  
From: Brian F. Walker <bfwkendo@netvigator.com>  
Newsgroups: alt.religion.bahai,talk.religion.bahai  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Sunday, February 21, 1999 3:11 PM  
Subject: Open Letter to Fred

>Dear Fred,  
>  
>you may not have noticed, but I have been silent over the last few weeks  
>observing the fora on \*.r.b and letting my emotions calm down. From your  
>complete lack of response to my earlier posts I have assumed you have  
>killfiled me.  
>  
>Listening to the various strands of conversation going on, I see a great  
>deal of positive discussion. It is wonderful to see opposing views being  
>aired and discussed. Even the on-going strife between Juan and Susan  
>(sadly, Susans posts do not penetrate to my browser and I wonder if  
>anyone could tell me why?) is of benefit because of the variety of  
>responses we can read.  
>  
>Michael (Ciamar a tha Thu mo ghraidh?) M has a POV I cannot accept, but  
>I appreciate his crafted and thoughtful posts. Timothy is a person I  
>cannot agree with at all, but I appreciate the way he puts across his  
>POV in a persuasive albeit abrasive manner. They all share a feature  
>which makes the groups a delight:  
>  
>THEY HAVE SOMETHING TO SAY  
>  
>Which brings me to my request and the reason for this letter:  
>  
>Would it be possible for you, FG, to contribute  
>something positive to this group that you have fought so hard to create?  
>I have not killfiled you, in the hope that I will be able to find  
>something worthwhile in your thoughts. Would you delight us with a POV  
>which is clearly expressed, positive in style and creative?  
>  
>Would you not rather that you, as the instigator of this group, occupy a  
>position of eminence as a person of clear and rational thought,  
>innovative and bold, daring to be at the forefront of thought, instead  
>of languishing in your present role? Will you not dare to find new  
>arenas of action rather than dragging up irrelevant TOS battles and  
>reposting stale items.? Is promoting your URL more important than  
>providing reasoned thought? Will reposting dubious articles from Mr  
>Mahdi or pseudo articles from CCrawfield bring you satisfaction and joy?  
>  
>Reading the recent exchanges concerning the manner of our interaction  
>together, do you not agree that the differing views we hold can be  
>expressed far better than has been the case? And if so, will you, as  
>founder, not join in the move to make trb a centre of excellence?  
>  
>Please reconsider your place in the structure of trb, and reclaim the  
>role which awaits you.  
>  
>Best regards,  
>  
>Brian  
>--  
>Brian F. Walker  
>brian@bfwalker.com  
><https://www.bfwalker.com>

>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 22, 1999 7:23 AM  
Subject: Re: What I Admire about Baha'i

Kent,

I had missed this message of yours until now. There have been so many to trb I've had real trouble keeping up. I too understand what you mean. When people like Rick Schaut and some of the other literalists are known as what Bahais are, it's best to be considered a pink rhinoceros....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Kent Johnson wrote in message <79rpd3\$19\$1@winter.news.rcn.net>...  
>I often tell the other Baha'is in town that I am the only Baha'i in town.  
>They know what I mean. It is very difficult to live a Baha'i life even when  
>all the other Baha'is do not. They seem to think that I care whether or not  
>they are on the rolls as Baha'is when, in actuality, it would be better for  
>the Cause, in my opinion, if they were not. But that is not my decision.  
>  
>Baha'u'llah said that what they do to Him cannot harm Him. But what those  
>who claim to be His supporters do can damage His Cause. I see it happening  
>wherever I look.  
>  
>Warm Baha'i Love, --Kent  
>  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 22, 1999 8:01 AM  
Subject: Re: Ms Maneck, Dr Cole

This  
>> is deliberate on the part of my interlocutors; they have marching orders to  
>> muddy the waters and 'make Cole the issue.' So there isn't good will on  
>> their parts.

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 22, 1999 8:06 AM  
Subject: Re: Ms Maneck, Dr Cole

Ron House wrote in message <36D10915.5B719DF7@usq.edu.au>...  
>Smaneck wrote:  
>  
>> Okay let me put it this way. Dr. Cole is uttering  
>> things that are false when he has evidence  
>> that runs in exactly the opposite direction. He also deliberately presents  
>> materials in ways he knows are misleading such presenting rumors of why the  
>> deep south teaching was stopped in such a way that those not familiar with the  
>> members of the NSA would be left with the definite impression that members of  
>> that body like Dr. Khazemzadeh were racist.  
>  
>I have read Juan's paper in which he discusses this, and I have to put on record that no implication of racism was apparent to me. The clear  
>implication of his comments was that the NSA feared losing control, not  
>that they were racist. Now having read some bad things about that  
>campaign, I suspect Juan's criticism is in this case misdirected; but it  
>was NOT an accusation of racism. Definitely not.

Thanks, Ron, for saying so. I myself have not had the opportunity to read Cole's paper but knew Maneck was lying....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 22, 1999 8:09 AM  
Subject: Re: who is this, really?

Ron House wrote in message <36D102D9.666A6694@usq.edu.au>...

>Kathy Pascoe wrote:

>

>> My first exposure to the fact that the Baha'i faith existed was in early  
>> 1997, when Fred began screaming about Mark Towfiq in news.groups. Those  
>> who participated in the last two debates over the group's creation can  
>> attest to my participation as a news.groupie, if they care to bother.

>

>I remember Kathy joining in the discussion.

Kathy,

Now that you know more about the Bahai Faith,  
do you really blame me? If you'd like to read what  
I was "screaming" about in now a fuller context, see  
<https://members.tripod.com/~FG/Towfiq.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 22, 1999 8:29 AM  
Subject: Re: Majnun post

jrcole@umich.edu wrote in message <7aijth\$j3j\$1@nnrp1.dejanews.com>...

Either way,

>she should be ashamed of herself for backbiting and slandering innocent  
>Baha'is who are also old friends of hers.

Backbiting and slander are what Maneck excels at....

<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 22, 1999 8:33 AM  
Subject: Re: American Cversions: Islam vs. Baha'i

jrcole@umich.edu wrote in message <7ad3mc\$p5m\$1@nnrp1.dejanews.com>...

>

>

>Fred:

>

>The NSA claims 130,000 Baha'is in the U.S.

The NSA now inflates it to 140,000 on occasion,  
when needed, to sound good....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

But there are only about 60,000

>for whom they have good addresses who are eligible to vote in Baha'i  
>elections. These are the Baha'is in good standing, who might actually be  
>receiving \*The American Baha'i\* and bother to send in change of address  
forms

>when they move (since most are apartment dwellers, they tend to move about  
>once every two years, the average for U.S. apartment dwellers).

>

>Of the 60,000, the NSA's own figures show that about 1/3 actually attend  
feast

>and are 'active', giving to the fund, etc. That would be about 20,000.

>

>When the City University of New York did a nationwide poll of 110,000  
>households on religion in 1990, which has a very low margin of error, they  
>found only 24 persons who identified themselves as Baha'is, which gave them  
>as estimate of 28,000 U.S. adult Baha'is. This is low if one is  
considering  
>everyone with voting rights and 'good' addresses, but it is about right for  
>'active' Baha'is.

>

>The NSA figures suggest that between 1988 and the present they have managed



>to increase by 40,000 the number of Baha'is in the U.S. However, if you go  
>back over the figures given in the American Baha'i, it is clear that there  
>has in fact been no such increase in the past decade (and if there had  
been,  
>it would have been very big news). The U.S. NSA is simply not being  
truthful  
>about its own statistics, apparently because the truth--that membership has  
>been stagnant since 1979 if one subtracts the Iranian immigrants--would  
>reflect badly on how the current officials have run the Baha'i faith in the  
>U.S.

>  
>cheers Juan  
>  
>In article <7abnq1\$12rn@news1.newsguy.com>,  
> "FG" <FG@hotmail.com> wrote:  
>> jrcole@umich.edu wrote in message <7a5eqa\$ftq\$1@nnrp1.dejanews.com>...  
>> >  
>> If things  
>> >go on this way, they have a \*far\* brighter future in the U.S. than do  
>> >Baha'is, who constitute only 60,000 or so adults in reality, many of  
whom  
>> >join for relatively short periods and leave, to be replaced by other  
>> >short-timers.

>>  
>> I've heard you cite the number before of only about  
>> 25,000 Bahais in the US after sifting through the inflated  
>> official numbers, such as 140,000.  
>>  
>> Are you revising that up now?  
>>  
>> FG...The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>>  
>>  
>

>Juan Cole  
>History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 22, 1999 8:42 AM  
Subject: Re: Baha'is Ruling the World :)

Milissa Boyer Kafes wrote in message <7afn1o\$21j\$1@nnrp1.dejanews.com>...

>But TRB now exists! Can't you just let it go now? you won! There's no  
need  
>to be bitter anymore.

I didn't win. Others won. The non-Bahais who voted  
for free speech and conscience won.... The fanatics  
have demonstrated already quite convincingly here  
on talk.religion.bahai that they remain opposed to the  
indisputable Teachings of Baha'u'llah on these matters....

I feel very, very bitter about that....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 22, 1999 6:31 PM  
To: knight@hrfn.net  
Subject: Re: nature of the list

I don't have them but you should be able to find  
them on [www.dejanews.com](http://www.dejanews.com)

Good luck.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----Original Message-----  
From: Linda/Brendan Ring <knight@hrfn.net>  
To: FG <FG@hotmail.com>  
Date: Monday, February 22, 1999 11:37 AM  
Subject: Re: nature of the list

>Mr. Glaysher,  
>  
> Do you still have the original Baha'i discussion list messages with the  
>subject "nature of the list"? If so, will you please forward them to me?

>I'm afraid I deleted mine, and I would like to look at them again to  
>examine what I wrote and how people responded to it in light of the e-mail  
>and web page you sent me. I was responding to two messages from Anne  
>Furlong. I would like those as well, if you still have them. Thank you!

>  
>Sincerely,  
>Linda Ring  
>

>-----  
>> From: FG <FG@hotmail.com>  
>> To: Linda/Brendan Ring <knight@hrfn.net>  
>> Subject: Re: nature of the list  
>> Date: Sunday, February 21, 1999 8:43 PM  
>>  
>> Bahais have begun a concerted effort to extend  
>> their censorship from soc.religion.bahai to AOL.  
>> Further information may be found on alt.religion.bahai  
>> or talk.religion.bahai.  
>>  
>> FG...The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, February 22, 1999 6:47 PM  
To: List Administrator  
Subject: Re: false listserv subscription

<<Message: [D-S] Will do lookups>> <<Message: [PENN] HOLSTON/HOLSTEIN 17th-18...>>  
Sorry it's taken me a week or so to reply. I'm still receiving  
all the messages posted to your listservs. I'm going to try  
to attach them and insert them in here to give you the  
complete headers in one way or another.

I really appreciate your help. My account is completely  
overwhelmed by all this junk mail and takes several  
minutes to download the few legitimate messages.

FG  
FG@hotmail.com

From testcase2@USA.NET Mon Feb 22 08:25:12 1999  
Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id  
MHotMailB89ACFE724011D101708CCC44188B9B990; Mon Feb 22 08:25:12 1999  
Received: (qmail 18627 invoked by uid 0); 22 Feb 1999 12:28:53 -0000  
Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad (2.6)  
with ESMTP id 831DBVMOK0146M02; Mon, 22 Feb 1999 12:14:36 GMT  
Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for  
Windows NT v1.1a) with SMTP id <0.F38FDCE0@listserv.indiana.edu>; Mon, 22  
Feb 1999 7:14:14 -0500  
Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU (LISTSERV-TCP/IP  
release 1.8c) with spool id 17591351 for  
DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU; Mon, 22 Feb 1999 07:14:12  
-0500  
Received: from imo12.mx.aol.com by listserv.indiana.edu (LSMTP for Windows  
NT  
v1.1a) with SMTP id <0.F2CC3EC0@listserv.indiana.edu>; Mon, 22 Feb  
1999 7:14:12 -0500  
Received: from BGeoT@aol.com by imo12.mx.aol.com (IMOV18.1) id ODDLa24348  
for  
<deep-south-roots-l@listserv.indiana.edu>; Mon, 22 Feb 1999  
07:14:08  
-0500 (EST)  
Mime-Version: 1.0  
Content-type: text/plain; charset=US-ASCII  
Content-transfer-encoding: 7bit  
X-Mailer: AOL 4.0 for Windows 95 sub 205  
Message-ID: <7f98222.36d14a10@aol.com>  
Date: Mon, 22 Feb 1999 07:14:08 EST  
Reply-To: BGeoT@AOL.COM  
Sender: "A discussion list for genealogy in AL, GA, FL and MS"  
<DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU>  
From: George Turnipseed <BGeoT@AOL.COM>  
Subject: [D-S] JOHNSTON&CALDWELL-HancockCoMS-1800s  
To: DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU

I am searching for info, ancestors of James Johnston born c1810 in NC,  
married Eleonore \_\_\_\_ c1830 Hancock Co MS. Their son, George W Johnston  
born 1841 married Victoria V Caldwell.  
Please contact by e-mail: BGeoT@aol.com  
George Turnipseed

-----  
List problems?  
Check  
your WELCOME message FIRST  
<https://php.indiana.edu/~stephen1/problems.htm> SECOND  
then contact [stephenL@indiana.edu](mailto:stephenL@indiana.edu)

From testcase2@USA.NET Mon Feb 22 09:02:04 1999  
Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id  
MHotMailB89AD88C27E5AD101707BCC44188BDFD40; Mon Feb 22 09:02:04 1999  
Received: (qmail 27973 invoked by uid 0); 22 Feb 1999 14:56:46 -0000  
Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad (2.6)

with ESMTP id 212DBVozY0136M02; Mon, 22 Feb 1999 14:51:50 GMT  
Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for  
Windows NT v1.1a) with SMTP id <0.7FB7F830@listserv.indiana.edu>; Mon, 22  
Feb 1999 9:27:00 -0500  
Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU (LISTSERV-TCP/IP  
release 1.8c) with spool id 17595104 for  
PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU; Mon, 22 Feb 1999  
09:26:57  
-0500  
Received: from dfw-ix15.ix.netcom.com by listserv.indiana.edu (LSMTP for  
Windows NT v1.1a) with SMTP id <0.17BCAA60@listserv.indiana.edu>;  
Mon, 22 Feb 1999 9:16:56 -0500  
Received: (from smap@localhost) by dfw-ix15.ix.netcom.com (8.8.4/8.8.4) id  
IAA21131; Mon, 22 Feb 1999 08:16:46 -0600 (CST)  
Received: from sav-ga1-09.ix.netcom.com(205.184.8.41) by  
dfw-ix15.ix.netcom.com  
via smap (V1.3) id rma021113; Mon Feb 22 08:16:24 1999  
X-Mailer: Mozilla 4.04 [en] (Win95; U)  
MIME-Version: 1.0  
Content-Type: text/plain; charset=us-ascii  
Content-Transfer-Encoding: 7bit  
Message-ID: <36D16753.A1B6DF27@ix.netcom.com>  
Date: Mon, 22 Feb 1999 09:18:59 -0500  
Reply-To: groucho5@IX.NETCOM.COM  
Sender: "Genealogy discussion for Pennsylvania."  
<PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU>  
From: groucho5@IX.NETCOM.COM  
Subject: [PENN] HOLSTON/HOLSTEIN 17th-18th C. PA  
To: PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU

Greetings,

This is my first post to the list. If any other readers have  
connections to or information on the surname HOLSTON (also spelled  
HOLSTEIN, HOLESTON/HOLSTINE/etc), I'd appreciate a response.

The HOLSTONS/HOLSTEINS apparently were Swedes who immigrated to the  
Delaware Valley region in the first half of the 1600s. I'm trying to  
see if my HOLSTONS (in SW Virginia by the 1790s) are connected to those  
from colonial Pennsylvania and Delaware.

Thanks,

Don Holston  
Savannah, GA

-----  
List problems?  
Check  
your WELCOME message FIRST  
<https://php.indiana.edu/~stephenl/problems.htm> SECOND  
then contact [stephenL@indiana.edu](mailto:stephenL@indiana.edu)

-----Original Message-----

From: List Administrator <list-admin@indiana.edu>  
To: Stephens, Larry V <stephenl@indiana.edu>; 'FG'  
<FG@hotmail.com>; 'lstadmin@othello.ucs.indiana.edu'  
<lstadmin@othello.ucs.indiana.edu>  
Cc: 'help@hotmail.com' <help@hotmail.com>; 'support@hotmail.com'  
<support@hotmail.com>  
Date: Tuesday, February 16, 1999 12:49 PM  
Subject: RE: false listserv subscription

>I've searched back through all of the LISTSERV log files for February I did  
>not find a subscription request from Mr. Glaysher for the  
Deep-South-Roots-L  
>list. I also did not find any indication that mail to this list was  
>distributed to  
>the address FG@hotmail.com.

>  
>Mr. Glaysher -- are you still receiving list mail from our server? If yes,  
>could  
>you please forward a copy of a recent message, with full headers to me?

>  
>  
>Peggy Bassett  
>University Information Technology Services  
>Indiana University, Bloomington  
>bassett@indiana.edu  
>  
>

>> -----Original Message-----

>> From: Stephens, Larry V  
>> Sent: Wednesday, February 10, 1999 12:27 PM  
>> To: 'FG'; List Administrator  
>> Cc: [help@hotmail.com](mailto:help@hotmail.com); [support@hotmail.com](mailto:support@hotmail.com)  
>> Subject: RE: false listserv subscription

>>  
>> List Admin:

>>  
>> I'm at a loss here. One of the lists you see below (that is here) is  
>> DEEP-SOUTH-ROOTS-L. I scanned it for FG and I scanned it for  
>> hotmail.com and I can't find any subscription for him. The headers still  
>> don't look complete to me. If you look in the message from Stan Berkovich  
>> and the message from Hannon below you'll see where hotmail.com received  
>> the message (and those lists are not lists here). The messages from the

>> lists here don't show hotmail in their headers.  
>>  
>> Do you have any thoughts on this?  
>>  
>> -----Original Message-----  
>> From: FG [SMTP:FG@hotmail.com]  
>> Sent: Wednesday, February 10, 1999 6:28 AM  
>> To: Stephens, Larry V  
>> Cc: help@hotmail.com; abuse@hotmail.com; support@hotmail.com  
>> Subject: Re: false listserv subscription  
>>  
>> I appreciate your attempt. I'm forwarding to you and  
>> hotmail.com the full headers from a number of messages  
>> in case that helps. I'm definitely still receiving messages  
>> from your list and others.  
>>  
>> FG@hotmail.com  
>>  
>>  
>>  
>> -----Original Message-----  
>> From: Stephens, Larry V <stephenl@indiana.edu>  
>> To: 'FG' <FG@hotmail.com>  
>> Date: Monday, February 08, 1999 12:07 AM  
>> Subject: RE: false listserv subscription  
>>  
>>  
>> >I did a remove for your address and it found no entries.  
>> >  
>> > -----Original Message-----  
>> > From: FG [SMTP:FG@hotmail.com]  
>> > Sent: Monday, February 08, 1999 7:00 AM  
>> > To: STEPHENL@indiana.edu  
>> > Subject: false listserv subscription  
>> >  
>> > I've tried to receive your Review of subscribers list  
>> > but the robot won't permit me to get it. Someone must  
>> > have subscribed me under a false name and then is  
>> > forwarding it through another address or something.  
>> > It just started on the 4th or 5th if you can determine  
>> > what addresses are newly added.  
>> >  
>> > Thanks.  
>> >  
>> > I appreciate your help.  
>> >  
>> > FG  
>> > FG@hotmail.com  
>> >  
>> >  
>> >  
>> > \_\_\_\_\_  
>> > Get Your Private, Free Email at <https://www.hotmail.com>  
>> >  
>> >  
>> > Someone has subscribed me to several listservs  
>> > including yours that are flooding me with email.  
>> > A hotmail tech person suggested I Block them under  
>> > Options but it's not working because only the  
>> > individual is being blocked. I need to block the  
>> > entire listserv.  
>> >  
>> > I you are the listowner or can help, please  
>> > remove my address from your list of subscribers.  
>> >  
>> > Please help! This is extremely frustrating. I've  
>> > tried nearly a dozen times now to reach someone  
>> > at hotmail to help I just keep getting  
>> > autoresponders!  
>> >  
>> >  
>> > FG@hotmail.com  
>> >  
>> >  
>> >  
>> > owner-java-com@DISCUSS.MICROSOFT.COM  
>> > Java-COM@DISCUSS.MICROSOFT.COM  
>> >  
>> > LINGUIST@LINGUIST.LDC.UPENN.EDU  
>> > LISTSERV@LISTSERV.INDIANA.EDU  
>> > linguist@linguistlist.org  
>> >  
>> > PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
>> > owner-pennsylvania-roots-l@listserv.indiana.edu  
>> > DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU  
>> >  
>> > MTG-STRATEGY-L@ORACLE.WIZARDS.COM  
>> > PLI-Y2KLAW@PLI.EDU  
>> > owner-pli-y2klaw@pli.edu

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 23, 1999 7:46 AM  
Subject: Re: Correspondence with the House

jrcole@umich.edu wrote in message <7ad37u\$p0q\$1@nnrp1.dejanews.com>...  
>And what has been the role of rightwing Baha'is on lists like this but to  
>flame people, put them on trial, contend with them, fight them verbally,

and  
>generally spread conflict? How are they engaged in anything different from  
>what the polemicists of all religions do?  
>  
>Baha'u'llah was in fact distressed about contention. But he was also  
>distressed about the lack of justice. It caused contention for him to call  
>for a parliament in the Absolutist Ottoman and Qajar empires. He did it  
>anyway. It caused contention for him to condemn the Iranian state's  
failure  
>to respect the rights (huquq) of its subjects. He did it anyway.  
>Baha'u'llah contended. He preferred peace, harmony and unity. But when  
>rights were run roughshod over and authoritarian repression was undertaken,  
>then he was quite willing to denounce it loudly and in no uncertain terms.

"If he exercises his anger and wrath against the  
bloodthirsty tyrants who are like ferocious beasts,  
it is very praiseworthy..."  
Abdul-Baha, SAQ, 215

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 23, 1999 7:50 AM  
Subject: Re: Correspondence with the House

McKenny Michael wrote in message <7aem5k\$bsf@freenet-news.carleton.ca>...

> The contention arrives from such an insistence on one shade of opinion  
>that everything is done to prevent the expression of other views, in total  
>violation of fundamental Baha'i principle.  
> Honestly, what is the cause of contention, Baha'i liberals presenting  
>thoughts, or others, including the Universal House of Justice, seeking,  
>with great effort, to stop the presentation of such thoughts, to prevent  
>other people from meeting these thoughts, to respond to such thoughts with  
>comments on personality and claims of contention.  
> I repeat, if Baha'u'llah is heeded, then expressions of thoughts can  
>cause no contention. For, he said that the means to human harmony included  
>the unrestrained search for truth, the freedom of thought and expression,  
>and the acceptance that each shade of opinion had an element of truth. To  
>no one, including the Universal House of Justice, is it allowable to deny  
>others freedom of belief, thought and expression.

It's the Bahai fundamentalists who made contention  
unavoidable. Typically, they blame the victims of their  
oppressive tactics....

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 23, 1999 7:54 AM  
Subject: Re: Correspondence with the House

jrcole@umich.edu wrote in message <7af8k8\$kuo\$1@nnrp1.dejanews.com>...

>  
>Was \*The Babi and Baha'i  
>Religions: From Shi'i Messianism to a World Religion\* (Cambridge University  
>Press, 1987) carried in the Baha'i World Center bookstore?

By Peter Smith. For those unfamiliar with it, in my opinion,  
the first intelligent book on the Bahai Faith....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 23, 1999 7:58 AM  
Subject: Re: Correspondence with the House

jrcole@umich.edu wrote in message <7agemm\$1ha\$1@nnrp1.dejanews.com>...

>  
>From my perspective the source of my complaint is the behavior of the UHJ,  
>which has been for some time now un-Baha'i-like on this particular issue,  
>even to the extent of chasing out of the faith persons who ought to be  
>cultivated (and I don't mean me). But even if the complaint did well up  
from  
>some characteristic of mine or from some feeling of mine, that would be  
>irrelevant as to the justice of the complaint. The question still remains,  
>did Baha'u'llah and `Abdul-Baha intend to create a religion in which

>academic historians are threatened with being declared covenant breakers  
for  
>their email messages? If they did not, then the religion is not being run  
>according to their plan, now is it? And the complaint would be justified,  
>regardless of its precise motivation or the character of the complainant.

There can be no doubt that the UHJ itself is responsible  
for the fanaticism that now hangs over the Bahai Faith....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 23, 1999 8:10 AM  
Subject: Re: sanctions for email

Samples of such Bahai techniques may be found at

<https://members.tripod.com/~FG/hate.htm>

<https://members.tripod.com/~FG/AOL.htm>

<https://members.tripod.com/~FG/Maneck1.htm>

<https://members.tripod.com/~FG/Towfiq.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

jrc@umich.edu wrote in message <7ath42\$jqd\$1@nnrp1.dejanews.com>...

>

>

>Dear Kathy:

>

>Within the Baha'i administration there are "Auxiliary Board Members" or  
>"Counselors", who are appointed by the elective institutions to impose  
>orthodoxy and encourage proselytization. Although they are said to 'have  
no  
>power', in fact they wield the most powerful tool of all. They are  
>influential in advising the elective bodies that a Baha'i should be  
>disfellowshipped, ostracized, expelled or shunned. All Baha'is know that  
>being investigated by an ABM or a Counselor could be the prelude to losing  
a  
>lifetime of friends and family, and are usually quite frightened at the  
>prospect.

>

>Since the rise of email, there have been a number of instances in which  
>individual Baha'is have been summoned to meetings with these officials and  
>accused of heretical views expressed in their email postings, with demands  
>that they recant these views and henceforth fall silent. Frequently a  
sheaf  
>of archived email messages to which exception has been taken is sent along  
to  
>the poster. I was myself investigated for my email postings and threatened  
>with being sanctioned over them, but I am only one of dozens. Typically,  
>those threatened want to hush it up, and aside from emailing me (I have a  
>vast archive of such incidents) they simply fall silent. You will no doubt  
>yourself see that some of the more liberal voices on this forum gradually  
>disappear as they are identified and threatened. Or most likely you won't  
>notice that a regular has mysteriously disappeared.

>

>Such a meeting was held on Monday in a Midwestern state with an old friend  
of

>mine who is accused of holding the wrong theology about Baha'u'llah among  
>other things. (He is not an academic, by the way). This is an everyday  
>occurrence in the Baha'i faith, at least in North America. I have come to  
>think about the Baha'is as an odd sort of Mennonite or 7th Day Adventist.  
>They are skittish about certain kinds of technology, especially printing  
and  
>the Internet, just as the Mennonites saw the telephone as a menace.  
>Rightwing Baha'is are sort of like a peace church, which seeks to control  
>conflict by the threat or reality of shunning, and which demands lack of  
>"ego" from the individual Baha'i.

>

>Thinking of them like this, despite the admitted 'stretch' involved, helps  
me  
>to put into perspective the very \*controlling\* aspect of the community as  
>well as its admirable devotion to peace and world-mindedness. (It is no  
fun  
>to be a nonconformist among the Amish, either; you end up being shunned;  
>ditto with Watchtower). One difference is that the Baha'is on the whole  
have  
>managed to have the controlling aspect of their community not foregrounded  
in  
>the consciousness of mainstream U.S. society, and it can even remain hidden  
>from a lot of ordinary Baha'is. After all, if you've never been personally  
>threatened; and if those in your community who have been threatened are  
>concerned enough about their reputations to keep it to themselves; then you

>would never know it had gone on, would you?  
>  
>cheers Juan  
>  
>In article <7as8vu\$s4c@drn.newsguy.com>,  
> Kathy Pascoe <kathy@scconsult.com> wrote:  
>> In article <7antko\$v8e\$1@nnrp1.dejanews.com>, jrcole@umich.edu says...  
>> >  
>> >There have been people who pleaded with me to confide in them, saying  
>> >they were 'objective' or were 'friends' and then immediately forwarded  
>> >my messages to officials.  
>>  
>> Except in limited cases [1], the use of someone's email or newsgroup  
>> postings against him or her in Real Life is repulsive to me.  
>>  
>  
>Juan Cole  
>History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 23, 1999 8:41 AM  
Subject: Re: Majnun post

jrcole@umich.edu wrote in message <7athg7\$k5o\$1@nnrp1.dejanews.com>...

If  
>the house of justice can't even stand to have Michael McKenny in the same  
>religion with it, can it ever hope to be a force for true harmony and  
concord  
>amongst the contending peoples of the earth??

Platonists, pantheists, and pagans contributed immensely  
to the development of Christianity....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, February 23, 1999 5:18 PM  
Subject: Re: sanctions for email

Smaneck wrote in message <19990223110452.01159.00002907@ng-fi1.aol.com>...  
>Juan writes:

>  
>>Such a meeting was held on Monday in a Midwestern state with an old friend  
of  
>>mine who is accused of holding the wrong theology about Baha'u'llah among  
>>other things. (He is not an academic, by the way).  
>  
>Juan has his facts garbled here but there is a problem and I will be  
staying  
>off of TRB for the time being in order to devote my energies to trying to  
get  
>the it straightened out.

Good riddance. As far as I'm concerned you've done  
nothing on talk.religion.bahai but lie, falsely accuse others of  
"slander," and refer to people's views as "garbage." I hope you  
learn something from the current inquisition, enough to  
wake up....

Incidentally, I hope you stay off AOL too, since you and  
Mark Foster are obviously in cahoots. It would be a much  
nicer forum there to get rid of two Bahai fanatics at once....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 24, 1999 8:03 AM  
Subject: Re: sanctions for email

jayliz77@my-dejanews.com wrote in message  
<7avlm5\$gej\$1@nnrp1.dejanews.com>...

juan writes:  
>  
>Such a meeting was held on Monday in a Midwestern state with an old friend  
of  
>mine who is accused of holding the wrong theology about Baha'u'llah among  
>other things. (He is not an academic, by the way).

>  
Maneck writes:  
>Juan has his facts garbled here but there is a problem and I will be  
> staying off of TRB for the time being in order to devote my energies to  
trying to  
> get the it straightened out.  
>  
jayliz writes:  
>Is this for real? My God, what are we (Baha'is) doing to each other in the  
>name of Baha'u'llah...?

All kinds of dirty things.... History is most gruesomely  
stocked with suggestions of what the future might  
hold should the Bahai Faith ever amount to anything....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, February 24, 1999 9:05 AM  
Subject: Re: sanctions for email

>jayliz writes:  
>>Is this for real? My God, what are we (Baha'is) doing to each other in the  
>>name of Baha'u'llah...?  
>

Glaysheer wrote:  
>All kinds of dirty things.... History is most gruesomely  
>stocked with suggestions of what the future might  
>hold should the Bahai Faith ever amount to anything....

Permit me to expatiate.... Sending email accusing other  
Bahais of being covenant breakers or having erred or  
being "dangerously close" to their thinking or creating "disunity"  
by not swallowing the approved idiocies; threatening others  
in numerous ways with email and anonymous telephone  
calls, several a day at crucial junctures of discussion or voting  
on talk.religion.bahai; cars pulling up in front of my house  
with people craning their necks to gawk in at the "center of  
sedition"; the BCCA lying and deceiving for more than TWO  
years about its opposition to free speech and conscience  
and scheming, apparently under the direction of Mark Towfiq,  
in sundry ways, for the defeat of talk.religion.bahai; the UHJ  
itself incontestably, tacitly supporting such techniques....

And now some other poor victim writhes on the rack....

I feel for him and know his pain.... Pray God, they not rip  
out his tongue so that some grace-filled day he may bear  
witness here, on talk.religion.bahai, to the horrors of the  
Bahai gulag....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 26, 1999 8:08 AM  
Subject: Re: communicating intellectuals (?)

It seems to me the Bahai right wing is primarily made  
up of Iranian Bahais, though many other nationalities  
have been dragooned into their faction or Jesuit order. This  
is especially true when it comes to the Bahai elections which  
are often quite meaningless. It should be obvious to anyone with  
any real sensitivity to what's taking place that the people with  
the real power are often behind the scenes influencing the  
outcome of "consultation."

I've witnessed this many, many times during my 23 years  
as a Bahai.

I blame the UHJ for this state of affairs and the continuing  
fanatical atmosphere that beclouds the Bahai Faith.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

jrc@umich.edu wrote in message <7b5hc9\$haa\$1@nnrp1.dejanews.com>...  
>  
>  
>Dear Robert:  
>  
>Well, I think you will have noticed that the PH level has rather declined  
now  
>that a couple of the more abusive posters are apparently busy elsewhere.



It  
>  
>I would like, though, to defend my use of the phrase 'right wing Baha'is.'  
>Actually, I think just saying the phrase is very positive for all sorts of  
>reasons. Anyone who lives in a Baha'i community eventually meets very  
>narrow-minded Baha'is, often having a great deal of power or influence.  
>  
>These narrow-minded Baha'is believe that anyone who disagrees with them is  
a  
>covenant breaker or at least 'infirm in the covenant.' They emphasize fear  
>and absolute obedience over love and forgiveness. They consistently  
>interpret scripture in a somewhat literal fashion, putting religion above  
>science, so that if `Abdul-Baha says that Socrates conversed with Hebrew  
>prophets in Palestine, then, by God, he did and no one may question this.  
>(We know quite a lot about Socrates, and it is clear from the sources that  
he  
>never travelled out of Greece; and he didn't live at a time when there were  
>any known Hebrew prophets to converse with). Or if Baha'u'llah says every  
>planet has life, then even Venus and Mercury must, somewhere. They believe  
>that women are inferior to men, which is why they can't dilute the  
universal  
>house of justice with their presence. They denounce the U.S. Bill of  
Rights  
>as a corrupt manifestation of the old world order and trumpet its  
abrogation.  
> They believe in establishing a Baha'i theocracy that would supplant  
>multiparty democracies. They believe that the expression of individual  
>conscience in the Baha'i faith is allowed only if one agrees with people  
like  
>them.  
>  
>Now, these sorts of individuals exist in the Baha'i community; they exist  
in  
>some numbers; and they often enjoy high elective or appointive office. I  
>don't think they are the sum and total of the Baha'i community, which is  
>usually substantially to their left. But they are somewhat hegemonic. Some  
>critics of the Baha'i faith speak of it as if these right-wing Baha'is  
\*are\*  
>the sum total of the faith. What identifying them as having right-wing  
>beliefs does is allow us to see that they are only one subculture in the  
>Baha'i religion, which is quite diverse. And it also allows us to begin  
>tallying up how many ABM, Counselor, and NSA slots they have as opposed to  
>the normal Baha'is. My own suspicion is that the right-wing Baha'is have  
>established informal networks of patronage and clientelage that have  
>gradually allowed them to become dominant in the power structures. But you  
>can't see that until you can see that the community is differentiated.  
>  
>Now, there are a lot of objectionable features of the Baha'i Right, which  
in  
>its denunciation of secular humanism sounds very much like Jerry Falwell  
and  
>the Christian Coalition instead of the Baha'i faith. If one cannot  
identify  
>these people as \*right-wing\* Baha'is, then when one criticizes these things  
>one is forced to criticize \*the Baha'i faith\* in toto. That is what the  
>Right wants, but it isn't correct, it isn't fair to the Baha'is, and it  
isn't  
>right.  
>  
>cheers Juan  
>  
>  
>In article <7b2uuk\$7qa\$1@nnrp1.dejanews.com>,  
> rlittle33@my-dejanews.com wrote:  
>> Dear Dr. Cole and friends:  
>>  
>> While I have profound reservations about the use of terms such as "right  
>> wing", "fundamentalist", "liberal" and other similar masks, I do  
generally  
>> agree that rationality should be prevalent, although I feel that love  
ought  
>> to be the foundation. Rationality, important as it is can take you only  
so  
>> far, eh? But love.....!  
>>  
>> my two sense,  
>>  
>> Robert A. Little  
>>  
>  
>  
>Juan Cole  
>History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 26, 1999 8:16 AM  
Subject: Re: Baha'i Schools of Thought

Kidnykid wrote in message <19990224235651.28424.00000896@ng04.aol.com>...  
>>It seems to me that the existence of different schools of thought within  
the  
>>Baha'i community is a reality at the present time,

>  
>I must share an observation at this point.  
>  
>One of the things that actually drove me away from the faith is the  
similarity  
>of interpretations and viewpoints. Now, I'm not talking about believing  
that  
>Baha'u'llah was the Founder or that Shoghi Effendi was the Guardian. I  
consider  
>these givens that a Bahai must accept.  
>  
>However, it seemed to me that people giving lectures on certain topics  
sounded  
>almost identical to each other on every single detail - not the essentials,  
but  
>every single detail, as if they had to run their oral statements by  
Wilmette  
>like a book or magazine article.  
>  
>I don't like that - I don't want to say what it smacks of but suffice it to  
say  
>that it isn't pleasant.

I believe you're onto something that's very important  
to understand. We're witnessing this phenomenon all  
the time here on Usenet. There's a set collection of  
answers and defenses that are repeated over and over,  
coached I'm sure, at times, from the sidelines by the  
Bahai Jesuit Order. In this sense, it has seemed to me  
for a very long time that the Bahai Faith is not a "living  
religion," but one quite ossified. There's a text; it's taught  
at summer schools and by Iranian Bahais and one mustn't  
depart from it.... Living religions evolve and permit their  
followers to probe its depths, returning with precious  
jewels all may share and benefit from.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, February 26, 1999 8:25 AM  
Subject: Re: Questions for Ex-Bahais

jrcole@umich.edu wrote in message <7b5g9r\$gft\$1@nnrp1.dejanews.com>...

One problem in the  
>past has been that ex-Baha'is just fade away, and there is no way to  
>register \*their\* experiences for history.

I've noticed the same thing and last fall created a page on my  
website Ex-Bahais Explain Why....

<https://members.tripod.com/~FG/Ex.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: Fred Laister[SMTP:laisters@granite.net.au]  
Sent: Friday, February 26, 1999 8:16 PM  
To: FG@hotmail.com  
Subject: Information Please

Dear Fred,  
Congradulations on your web page it is most informative in sorting out  
the truth from fiction. I recently became a member of the bahai some months  
ago, (I live in South Australia) like a lot of people I was drawn to the  
philosophy of the unity of bahais. However right from the beginning I  
noticed some reluctance to give me information where I can obtain some  
historical facts regarding the history of Hussein Ali (bahaullah) from an  
independant source. All I've managed to read of his early life is nonsense  
about having superior intelligence without ever having attended school etc.  
Even something about him arguing a case in the courts at the tender age of  
seven etc. I'm sure you have come across this yourself. Anyway every time I  
question the veracity of these claims I'm promptly told that in time I'll  
come to understand.

My basic questions are: who or what confined him to the prison in Akka, (I  
presume his wife also lived there with him) what was the purpose of this  
penal city?  
Also who provided the funds for his very comfortable existence in later years?  
In fact my basic questions about bahaullah and his organization are simply,  
how, what, where and when.

I apologise for imposing on you but if you could give me some info on the  
history of bahaullah I would be most appreciative.

Yours sincerely, Frederick Laister.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 28, 1999 7:52 AM  
To: Fred Laister  
Subject: Re: Information Please

I really don't know the answers to your questions.  
My best advice would be for you to ask them on  
talk.religion.bahai where Juan Cole, of the University  
of Michigan, might be able to help you and other  
scholars.

Do you have access to Usenet? If not you could  
use www.dejanews.com by search for talk.religion.bahai  
and setting up your own free account on dejanews.

Good luck.

FG

-----Original Message-----  
From: Fred Laister <laisters@granite.net.au>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Saturday, February 27, 1999 10:31 AM  
Subject: Information Please

>Dear Fred,  
> Congradulations on your web page it is most informative in sorting out  
>the truth from fiction. I recently became a member of the bahai some months  
>ago, (I live in South Australia) like a lot of people I was drawn to the  
>philosophy of the unity of bahais. However right from the beginning I  
>noticed some reluctance to give me information where I can obtain some  
>historical facts regarding the history of Hussein Ali (bahauallah) from an  
>independant source. All I've managed to read of his early life is nonsense  
>about having superior intelligence without ever having attended school etc.  
>Even something about him arguing a case in the courts at the tender age of  
>seven etc. I'm sure you have come across this yourself. Anyway every time I  
>question the veracity of these claims I'm promptly told that in time I'll  
>come to understand.  
>  
>My basic questions are: who or what confined him to the prison in Akka, (I  
>presume his wife also lived there with him) what was the purpose of this  
>penal city?  
>Also who provided the funds for his very comfortable existence in later  
years?  
>In fact my basic questions about bahauallah and his organization are simply,  
>how, what, where and when.  
>  
>I apologise for imposing on you but if you could give me some info on the  
>history of bahauallah I would be most appreciative.  
>  
>Yours sincerely, Frederick Laister.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, February 28, 1999 8:02 AM  
To: LISTSERV Administrator  
Cc: List Administrator; stephenl@indiana.edu  
Subject: Re: false listserv subscription

It looks like testcase2@usa.net must have been it. For  
reasons I don't understand, not only have you set that  
account to nomail and turned off the listserv mail to me  
from Indiana.edu but it's also turned off ALL the listservs  
that were bombarding me with a 100+ messages a day!

Thanks a lot!

I'm really grateful to both of you for the time and effort you  
must have put into correcting this situation.

FG  
FG@hotmail.com

-----Original Message-----  
From: LISTSERV Administrator <lstadmin@indiana.edu>  
To: FG <FG@hotmail.com>  
Cc: List Administrator <list-admin@indiana.edu>; stephenl@indiana.edu  
<stephenl@indiana.edu>  
Date: Friday, February 26, 1999 10:32 AM  
Subject: Re: false listserv subscription

>Frederick and Larry,  
>  
>Do you anything about the subscription testcase2@usa.net? If I'm  
>reading the headers right it looks like the message sent to Frederick  
>came from that address.  
>  
>Larry -- if you want to test this you could set testcase2 to nomail and  
>we could see if that stops the flow of mail to Frederick.  
>  
>Peg Bassett  
>UITS Messaging Team  
>  
>On Mon, 22 Feb 1999, FG wrote:  
>  
>> Sorry it's taken me a week or so to reply. I'm still receiving  
>> all the messages posted to your listservs. I'm going to try

```

>> to attach them and insert them in here to give you the
>> complete headers in one way or another.
>>
>> I really appreciate your help. My account is completely
>> overwhelmed by all this junk mail and takes several
>> minutes to download the few legitimate messages.
>>
>> FG
>> FG@hotmail.com
>>
>>
>> >From testcase2@USA.NET Mon Feb 22 08:25:12 1999
>> Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id
>> MHotMailB89ACFE724011D101708CCC44188B9B990; Mon Feb 22 08:25:12 1999
>> Received: (qmail 18627 invoked by uid 0); 22 Feb 1999 12:28:53 -0000
>> Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad (2.6)
>> with ESMTD id 831DBVmoK0146M02; Mon, 22 Feb 1999 12:14:36 GMT
>> Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for
>> Windows NT v1.1a) with SMTP id <0.F38FDCE0@listserv.indiana.edu>; Mon, 22
>> Feb 1999 7:14:14 -0500
>> Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU
>> (LISTSERV-TCP/IP
>> release 1.8c) with spool id 17591351 for
>> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU; Mon, 22 Feb 1999
07:14:12
>> -0500
>> Received: from imo12.mx.aol.com by listserv.indiana.edu (LSMTP for
>> Windows
>> NT
>> v1.1a) with SMTP id <0.F2CC3EC0@listserv.indiana.edu>; Mon, 22
>> Feb
>> 1999 7:14:12 -0500
>> Received: from BGeoT@aol.com by imo12.mx.aol.com (IM0v18.1) id ODDLa24348
>> for
>> <deep-south-roots-l@listserv.indiana.edu>; Mon, 22 Feb 1999
>> 07:14:08
>> -0500 (EST)
>> Mime-Version: 1.0
>> Content-type: text/plain; charset=US-ASCII
>> Content-transfer-encoding: 7bit
>> X-Mailer: AOL 4.0 for Windows 95 sub 205
>> Message-ID: <7f98222.36d14a10@aol.com>
>> Date: Mon, 22 Feb 1999 07:14:08 EST
>> Reply-To: BGeoT@AOL.COM
>> Sender: "A discussion list for genealogy in AL, GA, FL and MS"
>> <DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU>
>> From: George Turnipseed <BGeoT@AOL.COM>
>> Subject: [D-S] JOHNSTON&CALDWELL-HancockCoMS-1800s
>> To: DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU
>>
>> I am searching for info, ancestors of James Johnston born c1810 in NC,
>> married Eleonore ____ c1830 Hancock Co MS. Their son, George W Johnston
>> born 1841 married Victoria V Caldwell.
>> Please contact by e-mail: BGeoT@aol.com
>> George Turnipseed
>>
>> -----
>> List problems?
>> Check
>> your WELCOME message FIRST
>> https://php.indiana.edu/~stephenl/problems.htm SECOND
>> then contact stephenL@indiana.edu
>>
>>
>>
>>
>> >From testcase2@USA.NET Mon Feb 22 09:02:04 1999
>> Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id
>> MHotMailB89AD88C27E5AD101707BCC44188BDFD40; Mon Feb 22 09:02:04 1999
>> Received: (qmail 27973 invoked by uid 0); 22 Feb 1999 14:56:46 -0000
>> Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad (2.6)
>> with ESMTD id 212DBVozY0136M02; Mon, 22 Feb 1999 14:51:50 GMT
>> Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for
>> Windows NT v1.1a) with SMTP id <0.7FB7F830@listserv.indiana.edu>; Mon, 22
>> Feb 1999 9:27:00 -0500
>> Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU
>> (LISTSERV-TCP/IP
>> release 1.8c) with spool id 17595104 for
>> PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU; Mon, 22 Feb 1999
>> 09:26:57
>> -0500
>> Received: from dfw-ix15.ix.netcom.com by listserv.indiana.edu (LSMTP for
>> Windows NT v1.1a) with SMTP id
>> <0.17BCAA60@listserv.indiana.edu>;
>> Mon, 22 Feb 1999 9:16:56 -0500
>> Received: (from smap@localhost) by dfw-ix15.ix.netcom.com (8.8.4/8.8.4)
>> id
>> IAA21131; Mon, 22 Feb 1999 08:16:46 -0600 (CST)
>> Received: from sav-ga1-09.ix.netcom.com (205.184.8.41) by
>> dfw-ix15.ix.netcom.com
>> via smap (V1.3) id rma021113; Mon Feb 22 08:16:24 1999
>> X-Mailer: Mozilla 4.04 [en] (Win95; U)
>> MIME-Version: 1.0
>> Content-Type: text/plain; charset=us-ascii
>> Content-Transfer-Encoding: 7bit
>> Message-ID: <36D16753.A1B6DF27@ix.netcom.com>
>> Date: Mon, 22 Feb 1999 09:18:59 -0500

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>> Reply-To: groucho5@IX.NETCOM.COM  
>> Sender: "Genealogy discussion for Pennsylvania."  
>> <PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU>  
>> From: groucho5@IX.NETCOM.COM  
>> Subject: [PENN] HOLSTON/HOLSTEIN 17th-18th C. PA  
>> To: PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
>>  
>> Greetings,  
>>  
>> This is my first post to the list. If any other readers have  
>> connections to or information on the surname HOLSTON (also spelled  
>> HOLSTEIN, HOLESTON/HOLSTINE/etc), I'd appreciate a response.  
>>  
>> The HOLSTONS/HOLSTEINS apparently were Swedes who immigrated to the  
>> Delaware Valley region in the first half of the 1600s. I'm trying to  
>> see if my HOLSTONS (in SW Virginia by the 1790s) are connected to those  
>> from colonial Pennsylvania and Delaware.  
>>  
>>  
>> Thanks,  
>>  
>> Don Holston  
>> Savannah, GA  
>>  
>> -----  
>> List problems?  
>> Check  
>> your WELCOME message FIRST  
>> <https://php.indiana.edu/~stephenl/problems.htm> SECOND  
>> then contact [stephenl@indiana.edu](mailto:stephenl@indiana.edu)  
>>  
>>  
>>  
>>  
>> -----Original Message-----  
>> From: List Administrator <list-admin@indiana.edu>  
>> To: Stephens, Larry V <stephenl@indiana.edu>; 'FG'  
>> <FG@hotmail.com>; 'lstadmin@othello.ucsf.indiana.edu'  
>> <lstadmin@othello.ucsf.indiana.edu>  
>> Cc: 'help@hotmail.com' <help@hotmail.com>; 'support@hotmail.com'  
>> <support@hotmail.com>  
>> Date: Tuesday, February 16, 1999 12:49 PM  
>> Subject: RE: false listserv subscription  
>>  
>>  
>> >I've searched back through all of the LISTSERV log files for February I  
>> did  
>> >not find a subscription request from Mr. Glaysher for the  
>> Deep-South-Roots-L  
>> >list. I also did not find any indication that mail to this list was  
>> >distributed to  
>> >the address FG@hotmail.com.  
>> >  
>> >Mr. Glaysher -- are you still receiving list mail from our server? If  
>> yes,  
>> >could  
>> >you please forward a copy of a recent message, with full headers to me?  
>> >  
>> >  
>> >Peggy Bassett  
>> >University Information Technology Services  
>> >Indiana University, Bloomington  
>> >bassett@indiana.edu  
>> >  
>> >  
>> > -----Original Message-----  
>> >> From: Stephens, Larry V  
>> >> Sent: Wednesday, February 10, 1999 12:27 PM  
>> >> To: 'FG'; List Administrator  
>> >> Cc: help@hotmail.com; support@hotmail.com  
>> >> Subject: RE: false listserv subscription  
>> >>  
>> >> List Admin:  
>> >>  
>> >> I'm at a loss here. One of the lists you see below (that is here) is  
>> >> DEEP-SOUTH-ROOTS-L. I scanned it for FG and I scanned it for  
>> >> hotmail.com and I can't find any subscription for him. The headers  
>> >> still  
>> >> don't look complete to me. If you look in the message from Stan  
>> >> Berkovich  
>> >> and the message from Hannon below you'll see where hotmail.com  
>> >> received  
>> >> the message (and those lists are not lists here). The messages from  
>> >> the  
>> >> lists here don't show hotmail in their headers.  
>> >>  
>> >> Do you have any thoughts on this?  
>> >>  
>> >> -----Original Message-----  
>> >> From: FG [SMTP:FG@hotmail.com]  
>> >> Sent: Wednesday, February 10, 1999 6:28 AM  
>> >> To: Stephens, Larry V  
>> >> Cc: help@hotmail.com; abuse@hotmail.com; support@hotmail.com  
>> >> Subject: Re: false listserv subscription  
>> >>  
>> >> I appreciate your attempt. I'm forwarding to you and  
>> >> hotmail.com the full headers from a number of messages

>> >> in case that helps. I'm definitely still receiving messages  
>> >> from your list and others.  
>> >>  
>> >> FG@hotmail.com  
>> >>  
>> >>  
>> >>  
>> >> -----Original Message-----  
>> >> From: Stephens, Larry V <stephenl@indiana.edu>  
>> >> To: 'FG' <FG@hotmail.com>  
>> >> Date: Monday, February 08, 1999 12:07 AM  
>> >> Subject: RE: false listserv subscription  
>> >>  
>> >>  
>> >> >I did a remove for your address and it found no entries.  
>> >> >  
>> >> >> -----Original Message-----  
>> >> >> From: FG [SMTP:FG@hotmail.com]  
>> >> >> Sent: Monday, February 08, 1999 7:00 AM  
>> >> >> To: STEPHENL@indiana.edu  
>> >> >> Subject: false listserv subscription  
>> >> >>  
>> >> >> I've tried to receive your Review of subscribers list  
>> >> >> but the robot won't permit me to get it. Someone must  
>> >> >> have subscribed me under a false name and then is  
>> >> >> forwarding it through another address or something.  
>> >> >> It just started on the 4th or 5th if you can determine  
>> >> >> what addresses are newly added.  
>> >> >>  
>> >> >> Thanks.  
>> >> >>  
>> >> >> I appreciate your help.  
>> >> >>  
>> >> >> FG  
>> >> >> FG@hotmail.com  
>> >> >>  
>> >> >>  
>> >> >> \_\_\_\_\_  
>> >> >> Get Your Private, Free Email at <https://www.hotmail.com>  
>> >> >>  
>> >> >>  
>> >> >> Someone has subscribed me to several listservs  
>> >> >> including yours that are flooding me with email.  
>> >> >> A hotmail tech person suggested I Block them under  
>> >> >> Options but it's not working because only the  
>> >> >> individual is being blocked. I need to block the  
>> >> >> entire listserv.  
>> >> >>  
>> >> >> I you are the listowner or can help, please  
>> >> >> remove my address from your list of subscribers.  
>> >> >>  
>> >> >> Please help! This is extremely frustrating. I've  
>> >> >> tried nearly a dozen times now to reach someone  
>> >> >> at hotmail to help I just keep getting  
>> >> >> autoresponders!  
>> >> >>  
>> >> >>  
>> >> >> FG@hotmail.com  
>> >> >>  
>> >> >>  
>> >> >>  
>> >> >> owner-java-com@DISCUSS.MICROSOFT.COM  
>> >> >> Java-COM@DISCUSS.MICROSOFT.COM  
>> >> >>  
>> >> >> LINGUIST@LINGUIST.LDC.UPENN.EDU  
>> >> >> LISTSERV@LISTSERV.INDIANA.EDU  
>> >> >> linguist@linguistlist.org  
>> >> >>  
>> >> >> PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
>> >> >> owner-pennsylvania-roots-l@listserv.indiana.edu  
>> >> >> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU  
>> >> >>  
>> >> >> MTG-STRATEGY-L@ORACLE.WIZARDS.COM  
>> >> >> PLI-Y2KLAW@PLI.EDU  
>> >> >> owner-pli-y2klaw@pli.edu  
>> >> >>  
>> >> >>  
>> >> >>  
>> >> >>



# The Baha'i Faith & Religious Freedom of Conscience

trb3199-43099

From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, December 04, 1998 9:48 AM  
Subject: AOL Bahai Forums - Steve Case, Mark Foster

Dear Mr. Foster:

I and others on AOL would appreciate your resigning from your position [as Forum Leader] so that something may begin to improve. We have been discussing periodically since at least August your disappearance and now ask you to step down.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter ballot is on news.announce.newgroups, news.groups, alt.religion.bahai, or email the votetaker dave@dogwood.com requesting the trb CFV ballot.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter ballot is on news.announce.newgroups, news.groups, alt.religion.bahai, or email the votetaker dave@dogwood.com requesting the trb CFV ballot.

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Rough Draft to Steve Case:

Dear Mr. Case,

There are serious and long standing problems with the way the Bahai Forums are run. As members of AOL, who pay \$21.95 a month, we're concerned that AOL is permitting unknowingly a very high level of censorship and manipulation to take place by essentially religious zealots who will not permit others to speak their minds.

As members, former members, or non-members of the Bahai Faith, we have witnessed censorship practiced by Bahais in many forums on and off the Internet. We presently are attempting to create an unmoderated newsgroup, talk.religion.bahai on Usenet. FG's web site documents numerous abuses by Bahais of the human rights of members and non-Bahais:

The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm>

We ask you to investigate the situation on the AOL Forums and appoint someone as Forum Leader who will be a fair and objective person allowing all opinions to find expression and not abuse their duties in favor of fanatical views or perhaps appoint two or three people to counterbalance one another with veto power so that at least some kind of system of checks



and balances might exist to protect people from the tyranny of past Bahai Forum Leaders.

At the very least, we feel the resolution must allow the following changes under the Bahai Forums which some members have been advocating since the middle of August 1998:

alt.religion.bahai and any new future newsgroups on the Bahai Faith, such as talk.religion.bahai, should it pass, ought to be added to the list of available Newsgroups under Bahai

Libraries should finally function and accept all postings to them of any point of view uncensored by the Forum Leader.

Such web sites as FG's The Bahai Faith & Religious Freedom of Conscience should be added to Links <https://members.tripod.com/~FG/index.htm> and any other link suggested by an AOL member ought to be automatically added to the list and not censored for religious reasons.

We know that the Bahai AOL Forums have had a stormy history. We hope that you will help us find a lasting solution to these profound problems of religious freedom and conscience. At the moment, we believe the "frozen" nature of the Bahai Forums very much plays into the hands of those opposed to freedom of speech and hope a compromise can be reached allowing for a new atmosphere of openness and toleration on AOL's Bahai Forums.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter ballot is on news.announce.newgroups, news.groups, alt.religion.bahai, or email the votetaker [dave@dogwood.com](mailto:dave@dogwood.com) requesting the trb CFV ballot.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, December 16, 1998 8:14 AM  
To: FG  
Subject: My Response to AOL Shawna T

Subj: Bahai Forums - Why Susan Maneck should be made Message Board Manager  
Date: 12/16/1998 7:12:29 AM Eastern Standard Time  
From: FG  
To: ShawnaT  
CC: FG

Shawna T  
Office of the Chairman

Dear Shawna,

Thank you for acknowledging my message to Mr. Case. I appreciate your re-routing it to the appropriate person as AOL and I look forward to hearing from him or her.

Since my original message to you efforts by some Bahais to use the AOL forums to undermine the Usenet system of interest polling on talk.religion.bahai have only increased, especially by Susan Maneck. It's a very complicated situation with a long and tumultuous history on AOL.

I trust the person you're referring me to will have the patience and tenacity to help improve the Bahai Forums.

Respectfully,

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter  
ballot is on news.announce.newgroups, news.groups, alt.religion.bahai,  
or email the votetaker [dave@dogwood.com](mailto:dave@dogwood.com) requesting the "trb CFV."

-----  
Subj: Bahai Forums - Why Susan Maneck should be made Message Board Manager  
Date: 12/15/1998 9:43:39 AM Eastern Standard Time  
From: Steve Case  
To: FG

Dear FG,

I am responding to your letter on behalf of Steve Case. Thank you for taking  
the time to write to us.

We appreciate member feedback because it is the best way for us to know what  
we are doing right -- and what we could do better.

I have passed your comments to the appropriate person at America Online.  
Please feel free to write us again at any time.

Sincerely,

Shawwna T  
Office of the Chairman

-----  
Dear Mr. Case:

The continuing serious neglect of the Bahai Forums  
would not be solved in the best interest of all AOL members  
by appointing Susan Maneck. My experience with her on a  
scholar mailing list h-bahai at the University of Michigan and  
her recent attacks on the creation of talk.religion.bahai on  
Usenet convince me that she would not be a fair arbiter. She  
has recently threatened to violate Usenet interest poll custom  
by calling for a NO vote against the proposed newsgroup  
talk.religion.bahai, which has been defeated in the past by  
a massive NO vote campaign mounted by other Bahais in a  
similar fashion: <https://members.tripod.com/~FG/Towfiq.htm>

I hope you will help find a solution to prevent another such Bahai  
from having control over the free speech and conscience of AOL  
members.

Specifically she has continued to ignore my and others' concerns  
about 3 key areas. I've clipped them out of the REVISED PETITION:

alt.religion.bahai and any new future newsgroups on the Bahai  
Faith, such as talk.religion.bahai, should it pass, ought to be  
added to the list of available Newsgroups under Bahai

Libraries should finally function and accept all postings to them  
of any point of view uncensored by the Forum Leader.

Such web sites as FG's The Bahai Faith &  
Religious Freedom of Conscience should be added to Links  
<https://members.tripod.com/~FG/index.htm> and any other

link suggested by an AOL member ought to be automatically added to the list and not censored for religious reasons.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> Talk.religion.bahai voter ballot is on news.announce.newgroups, news.groups, alt.religion.bahai, or email the votetaker dave@dogwood.com requesting the "trb CFV."

-----Original Message-----

From: Fran Baker <fran@crhc.uiuc.edu>  
To: FG@hotmail.com <FG@hotmail.com>; fbaker@ncsa.uiuc.edu <fbaker@ncsa.uiuc.edu>; house@usq.edu.au <house@usq.edu.au>; johnwalker@ozemail.com.au <johnwalker@ozemail.com.au>; fran@amber.crhc.uiuc.edu <fran@amber.crhc.uiuc.edu>; smaneck@stetson.edu <smaneck@stetson.edu>; rdsteph@ibm.net <rdsteph@ibm.net>  
Date: Monday, December 07, 1998 5:03 AM  
Subject: Re: [Fwd: talk.religion.bahai]

>Resending this to all due to a typo I made in Susan's email address.

>--Fran

>

>Fran Baker wrote:

>>

>> Sorry, Susan, but sometimes an appeal to courtesy is not appropriate.

>> I have to let my coproponents know what you are planning to do.

>> I can't believe you are letting a personality conflict resulting

>> from a passionate disagreement color your judgment in what is

>> essentially a human rights issue. You have crossed a line here.

>>

>> --Fran

>>

>> PS Who is rdsteph@ibm.net? Hi, whoever you are!

>>

>> -----

>>

>> Subject: talk.religion.bahai

>> Date: Mon, 7 Dec 1998 12:31:28 -0500

>> From: "Susan Maneck " <smaneck@stetson.edu>

>> To: rdsteph@ibm.net

>> CC: Fran Baker <fran@crhc.uiuc.edu>

>>

>> Dear Ron and Fran,

>>

>> I am seriously contemplating calling for a "no" vote on

>> talk.religion.bahai. I wanted to contact you first and explain to you

>> my rationale because I know this is something you have both

>> worked hard for. In the past I have not participated in the votes at

>> all. I wouldn't vote for it because I wanted nothing to do with a list

>> promoted by Fred and I felt that there ought to be the requisite

>> number of 150 truly interested individuals to form it. On the other

>> hand, I would not vote now because I thought it wrong because I

>> did not think that an unmoderated list should be opposed in

>> principle. Now, however, I find the manner in which Fred is going

>> about seeking to establish this list to be more than I can stomach

>> and publicly calling for a "no" vote appears to be the only way to

>> register the extent of our outrage against this kind of behaviour.

>> What I refer to specifically is the campaign of slander and calumny

>> against not only the Institutions, but against myself and the Bahai

>> Studies list. As you know, he accuses this list and me of

>> censorship, which you yourself know is not true. He is also trying

>> to prevent my managing the Baha'i Message Board of AOL for the

>> same reason. He constantly spams that Board making any

>> genuine discussions virtually impossible.

>>

>> I'm going to sit on this a couple of days and give myself a cooling

>> off period before taking any action, but I've really had it "up to here"  
>> with this jerk.  
>>  
>> Please do me the courtesy of not forwarding this message to Fred  
>> (although you may convey my sentiments and my intentions). I do  
>> not care to see it up in his website tomorrow.  
>>  
>> warmest, Susan

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, December 27, 1998 10:47 AM  
To: FG  
Subject: 3 Issues

Subject: 3 Issues  
Date: 12/27/1998 9:28 AM Eastern Standard Time  
From: FG  
Message-id: <19981227092856.12903.00001848@ng-fd1.aol.com>

At the end of 1998, the 3 Issues remain here on the Bahai  
Forum:

alt.religion.bahai added to newsgroups

Libraries functioning and accepting all postings to them and  
uncensored by Bahais.

My web site The Bahai Faith & Religious Freedom of Conscience  
added to Web Sites and all others freely accepted as well:  
<https://members.tripod.com/~FG/index.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

baha'i

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 06, 1999 9:44 AM  
To: talisman; bahai-faith @ egroups.com  
Subject: Antinomies - Robert Browning, Dostoevsky

From a May 1992 letter:

I've been reading lately a narrative poem by Robert  
Browning, "Bishop Blougram's Apology." I've read it a number of  
times over the years, and it's one that I continue to think  
about. The character of the bishop is partly based on John Henry  
Newman and another contemporary figure in the Roman Catholic  
Church, the latter of whom was especially noted for his abuse of  
power and position. Over dinner, the bishop justifies his  
corruption to a young journalist who has noticed his calculation,

insincerity, and hypocrisy. In much of the poem, Browning is dealing with the nature of religious doubt. While the bishop is a hypocrite who embraces Catholicism because it gives him "cabin comforts" and the "estimation" of the masses, the journalist is charmingly naive in his insistence that religious faith should be "absolute." In a marvelous passage Browning recognizes the complex duality of the human soul:

No, when the fight begins within himself,  
A man's worth something. God stoops o'er his head,  
Satan looks up between his feet--both tug--  
He's left, himself, i' the middle: the soul wakes  
And grows. Prolong that battle through his life!  
Never leave growing till the life to come!

ll. 690

Putting this truth in a sophist's mouth, Browning probes much deeper into the struggle for faith than the "pious" usually allow themselves. To my mind, the health of the spirit requires that freedom--given by God--to doubt and question and probe every single dogma of religion in its oppressively organized phase. On the other hand, Browning's point is partly that doubt itself, like evil and suffering, is a test of one's belief, for mature belief can only grow out of the struggle with doubt.

There is something deeply, inescapably, eternally dialectical in the human being and in the very nature of existence, the way it develops, evolves, progresses.

Dostoevsky, in his chapter "The Grand Inquisitor," In The Brothers Karamazov, meditates dialectically on the dilemma of free will and obedience to religious authority. Christ returns during the Spanish Inquisition and is imprisoned by the Grand Inquisitor who accuses Christ of leading men into confusion by giving them freedom of choice and conscience. The Grand Inquisitor informs Christ that

We have corrected Your work and have now founded it on miracle, mystery, and authority. And men rejoice at being led like cattle again, with the terrible gift of freedom that brought them so much suffering removed from them.

The Inquisitor goes on to tell Christ that man's "greatest need on earth" is "to find someone to worship, someone who can relieve him of the burden of his conscience, thus enabling him finally to unite into a harmonious ant-hill where there are no dissenting voices. . . ." In place of individual responsibility to God, the Inquisitor promises to free mankind from "the frightening torment they know today when they have to decide for themselves how to act." Christ listens to this sophist without uttering a word, and then, at the end, before being allowed to leave, rises and kisses the Inquisitor. Ivan, a nihilist, who relates this story, asserts all too accurately that in the modern world "everything is permitted." The Grand Inquisitor, grasping for power, a character to whom Nietzsche must have responded deeply, "doesn't believe in God." Dostoevsky knew these rich tensions were part of human nature. At times, the Bahá'í administration grossly fails to understand that Bahá'u'lláh has also blessed humankind with this burden of freedom and responsibility.

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>

On alt.religion.bahai and AOL, Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, January 13, 1999 9:00 AM  
To: FG  
Subject: Antinomies - Frodo, Prospero

Frodo:

"But I have been too deeply hurt, Sam. I tried to save the Shire, and it has been saved, but not for me. It must often be so, Sam, when things are in danger; some one has to give them up, lose them, so that others may keep them. But you are my heir...."

Prospero:

"Now my charms are all o'erthrown,  
And what strength I have's mine own,  
Which is most faint....  
But release me from my bands,  
With the help of your good hands.  
Gentle breath of yours my sails  
Must fill, or else my project fails,  
Which was to please. Now I want  
Spirits to enforce, art to enchant;  
And my ending is despair  
Unless I be relieved by prayer,  
Which pierces so, that it assaults  
Mercy itself, and frees all faults.  
As you from crimes would pardoned be,  
Let your indulgence set me free."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm>  
talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, January 16, 1999 9:23 AM  
To: FG  
Subject: Antinomies - Milosz

"It appears that my oeuvre is Christian and even (practically) irreproachable according to the criteria of Catholic theology. I am not so sure, though I like to hear this. Certainly, it stands out against the background of twentieth century poetry, also Polish poetry, which is agnostic or atheist. Yet the religious content of my poems is not the result of design by a believer; it grew out of my doubts, turmoil, and despair, as they searched for a form. If not for a strong heretical seasoning, the religious content would not have been there. Thus, my resistance to being squeezed into the rubric of "Catholic poet" was well founded."

Czeslaw Milosz, Road-side Dog

-----  
From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Monday, March 01, 1999 7:29 AM  
To: TOSGeneral@aol.com  
Cc: FG@hotmail.com; RBCFAdmin@aol.com  
Subject: (no subject)

This person is referring to my opinions as "vitriol" and in other insulting terms, while Mark Foster the putative Forum Leader permits it employing his double standard since she's a true blue Bahai fundamentalist.

FG@aol.com

Subject: Re: Folder changes being discussed  
Date: 2/27/1999 3:14 PM Eastern Standard Time  
From: <A HREF="aol://3548:Wrldunity9">Wrldunity9</A>  
Message-id: <19990227151411.16109.00000862@ng116.aol.com>

Hi Susan,

Yes, but still ... "two wrongs don't make a right."  
My original comment was for Fred also. And as I always tell my daughter, no matter what anyone or everyone else does, you are responsible for yourself, and you can't go wrong taking the high road.

I hope that one day Fred will realize that if he indeed had any valid point to make on his so-called "technique," his continual spamming and spreading of vitriol only influences people to avoid his message. Obsession is not a pretty thing, and I hope Fred can find a way to overcome it and be happy instead.

Most sincerely,  
Becky

-----  
From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Monday, March 01, 1999 9:23 AM  
To: RBCFAdmin@aol.com  
Cc: FG@hotmail.com  
Subject: Fwd: Bahai Forums - False TOSs by Mark Foster, Forum Leader

<<Message: Re: Bahai Forums - False TOSs by Mar...>>  
Dear Jerry White:

Referring to me as having "long pink ears" is not insulting to me? I beg your pardon. It certainly is. If I were say anything even remotely like this Foster would TOS me. She's obviously taunting me and getting away with it to the delight of Bahai fundamentalists.

In my opinion, Maneck also violates the TOS rules by accusing me of "violating standard netiquette" when she and other Bahais are secretly emailing me, demonizing me on AOL, accusing me of being a covenant breaker (a Bahai heretic), and

slander my character in sundry manner. "Unconscionable" is a loaded word that in my view applies to Maneck and Foster's tactics. Please read The Bahai Technique under Libraries if you have not yet a chance to do so.

In the second message below Maneck accuses me of slander, a charge she has repeatedly made with impunity on AOL, for expressing my own opinions about how she and Mark Foster are manipulating the TOS system to suppress Bahais like myself who do not share her fanatic views.

Maneck's own slander of me may be read at

<https://members.tripod.com/~FG/Maneck1.htm>

The tactics she and other Bahais use against AOL members may be seen at

<https://members.tripod.com/~FG/AOL.htm>

I also believe she and Foster are taking advantage of AOL's TOS system since one can email in just about anything to it and have a TOS lodged against people. That to me constitutes harassment and it is exactly what she and Foster have been doing to me and others in the Bahai Forums. Their intent is clearly to drive us out of the Forums and suppress the availability of all information that fails to pass their rigid criteria of orthodoxy.

That I referred to Mark Foster as the "putative Forum Leader" is not vitriol at all. It is a fact as I see it. He is neither interested in creating a forum, a public space where all citizens may speak freely, nor in leading but rather dominating and manipulating discussion by harassing and driving out people of different points of view. In my view, he does not deserve to be referred to as a Forum Leader but has betrayed the trust placed in him by AOL.

Please note that I had requested that alt.religion.bahai and talk.religion.bahai be added to the main menu for Newsgroups for the Bahai Forums. It has yet to be done. My uploading of files, which you referred to, has been suppressed by Foster for spurious reasons seeking to conceal information from Bahais and non-Bahais. To say that that information is available elsewhere is to miss the point. It is NOT available on AOL and many members will not find it on my website. It belongs also for easy convenience, which the Libraries are intended for too, on AOL. Foster constantly uses bogus reasons for his decisions to conceal his real intent of censoring dissident viewpoints. Similarly, he has refused to add a link to my website, The Bahai Faith & Religious Freedom of Conscience on the main menu for Web Sites while allowing many literal-minded fundamentalists to appear there that I and other AOL members and Bahais find narrow, dishonest, and restricting.

I continue to believe the only solution to the censorship that Foster has imposed on AOL is his resignation as Forum Leader or his removal by AOL, as AOL had to remove the former putative Bahai Forum Leader, Vahid whose real name was Edmund. Rather, Shakespearean, really....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subject: Re: alt.religion.bahai & talk.religion.bahai  
Date: 2/25/1999 11:22 AM Eastern Standard Time



From: <A HREF="">Smaneck</A>  
Message-id: <19990225112245.13529.00000211@ng-ch1.aol.com>

Charlotte writes:

>So.... I will ask Mark to NOT add these newsgroups if you will not agree to  
>immediately remove those items placed there without permission and agree to  
>stop the practice of putting them there in the future.

Dear Charlotte,

While your annoyance to Fred doing this is well taken and he is certainly violating standard netiquette and perhaps copyright laws in forwarding other's posts, I don't think we can oppose the addition of newsgroups because of the unconscionable behavior of one of its members.

I think it is sufficient reason to refuse to add Mr. Glaysher's own website, however since he has total control of its contents. Besides, it is not like he doesn't "provide" us with that website address on a regular basis.

Hey Fred, do you have long pink ears?

warmest,

Susan Maneck

Subj:TOS - personal insult - Maneck  
Date:2/26/1999 7:51:56 AM Eastern Standard Time  
From:<A HREF="mailto:FG">FG</A>  
To:<A HREF="mailto:TOSGeneral">TOSGeneral</A>  
CC:<A HREF="mailto:TOSBoards1">TOSBoards1</A>,  
<A HREF="mailto:FG@hotmail.com">FG@hotmail.com</A>

This person is consistently insulting me on the Bahai Forums while the Forum Leader permits it, though charging me with TOSs for all kinds of innocuous statements.

FG@aol.com

Subject: Re: alt.religion.bahai & talk.religion.bahai  
Date: 2/25/1999 11:22 AM Eastern Standard Time  
From: <A HREF="">Smaneck</A>  
Message-id: <19990225112245.13529.00000211@ng-ch1.aol.com>

Charlotte writes:

>So.... I will ask Mark to NOT add these newsgroups if you will not agree to  
>immediately remove those items placed there without permission and agree to  
>stop the practice of putting them there in the future.

Dear Charlotte,

While your annoyance to Fred doing this is well taken and he is certainly violating standard netiquette and perhaps copyright laws in forwarding other's posts, I don't think we can oppose the addition of newsgroups because of the unconscionable behavior of one of its members.

I think it is sufficient reason to refuse to add Mr. Glaysher's own website, however since he has total control of its contents. Besides, it is not like he doesn't "provide" us with that website address on a regular basis.

Hey Fred, do you have long pink ears?

warmest,

Susan Maneck

Subj:TOS - false allegation of slander - Maneck  
Date:2/26/1999 7:57:44 AM Eastern Standard Time  
From:<A HREF="mailto:FG">FG</A>  
To:<A HREF="mailto:TOSGeneral">TOSGeneral</A>  
CC:<A HREF="mailto:TOSBoards1">TOSBoards1</A>,  
<A HREF="mailto:FG@hotmail.com">FG@hotmail.com</A>

This person is constantly allowed by the Bahai  
Forum Leader Mark Foster to accuse me of "slander"  
with impunity. I maintain that no such thing is true.  
For her references to my opinions as "garbage,"  
for which the Forum Leader also looked the other way,  
see

<https://members.tripod.com/~FG/Maneck1.htm>

Subject: Re: Folder changes being discussed  
Date: 2/25/1999 11:27 PM Eastern Standard Time  
From: <A HREF="">Smaneck</A>  
Message-id: <19990225232704.15438.00000711@ng-fi1.aol.com>

Becky writes:

>Now, boys, let's be nice!

Dear Becky,

It is hard to be nice to someone who pretends he wants to open up the  
consultation when all the time he is slandering our Forum Leader on other  
lists for enforcing AOL TOS rules.  
warmest,

Susan Maneck

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 3:57 PM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Kathy Pascoe wrote in message <36fc499b.240054124@news.newsguy.com>...

>

>Deana, please don't jump on Robert either. I don't think any threats to  
>shun people have come from him.

Like many of the Bahai fundamentalists here on trb,  
he has accused or intimated that people were or are  
covenant breakers many times during the last few years.

Skim around in [www.dejanews.com](http://www.dejanews.com) or my archives for  
examples. Try keyword covenant breaker etc....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]

Sent: Monday, March 01, 1999 3:59 PM

Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

RBCF Mark wrote in message <19990228103054.11960.00004460@ng-cg1.aol.com>...

>>You're a liar and you know it....

>

>Fred,

>

>I would be careful with those accusations. I have many remedies at my  
disposal

>(which I may have considered), you know. How much money do you have?

Notice, like Maneck, when caught redhanded, the new technique  
seems to be legal threats....

<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]

Sent: Monday, March 01, 1999 4:04 PM

To: TOSBoards1; HANI72@aol.com; CRust60001@aol.com; AAli929596@aol.com;  
ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786@aol.com;  
Member1700@aol.com; PParvin@aol.com; RayHanania@aol.com; RobertNik@aol.com;  
Shaksway@aol.com; Barthaman

Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Kathy Pascoe wrote in message <37067c0d.252969591@news.newsguy.com>...

>On Sun, 28 Feb 1999 16:47:19 GMT, mirele@newsguy.com (Deana Marie  
>Holmes) wrote:

>

>> On 28 Feb 1999 15:30:54 GMT, rbcfmark@aol.com (RBCF Mark) wrote:

>>

>> >>You're a liar and you know it....

>> >

>> >I would be careful with those accusations. I have many remedies at my  
disposal

>> >(which I may have considered), you know. How much money do you have?  
>>  
>> <snort>  
>>  
>> I'd like to see this one played out in court.  
>>  
>> It would be a black eye for the Baha'i Faith.  
>  
>No, it might be a black eye for Mark. It might be a black eye for the  
>Administrative Order if they supply the attorney.

The AO has lots of hack Iranian "attorneys" who have no respect for legal and political system. I would find it most eloquently amusing for the likes of Maneck, Foster, Towfiq, Hyman, and such other fanatics to attempt to redeem their "good" names in court. I doubt any jury of 12 would look at the evidence on [www.dejanews.com](http://www.dejanews.com) or my archives and rule in their favor....

>People in lots of newsgroups make noises about attorneys that they never  
>follow through on, so I'm of the opinion that threats about taking legal  
>action shouldn't be posted at all.

>  
>(In the news.admin.net-abuse.\* hierarchy, spammers get mocked about  
>their 'cartoons', since the 'attorneys' they threaten people with are  
>invariably non-existent.)

>  
>To Mark: stay above the fray. If someone calls you names repeatedly,  
>and you don't respond at that level, or with legal threats you've no  
>intention of carrying out, that person tars him or herself more than you  
>are tarred (my opinion, of course, YMMV, yadda yadda).

Far from tar, he has lied when he claimed he was not targetting me nor be unfair in his abuse of the AOL TOS system. Several other AOL members have emailed me. I'm sure they'd be happy to appear in court on my behalf too....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>--  
>Kathy Pascoe ~ [kathy@scconsult.com](mailto:kathy@scconsult.com) (at home)  
>Confused about newsgroups? Visit <[news:news.newusers.questions](mailto:news:news.newusers.questions)>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 4:04 PM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

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>  
>> On 28 Feb 1999 15:30:54 GMT, rbcfmark@aol.com (RBCF Mark) wrote:

>>  
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>> >  
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>>

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>  
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FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>--  
>Kathy Pascoe ~ [kathy@scconsult.com](mailto:kathy@scconsult.com) (at home)  
>Confused about newsgroups? Visit <[news:news.newusers.questions](mailto:news:news.newusers.questions)>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 4:07 PM  
To: TOSBoards1; HANI72@aol.com; CRust60001@aol.com; AAli929596@aol.com;  
ccrawfeild@aol.com; Mr Mahdi; Nadle; Ruletherod; Macho786@aol.com;  
Member1700@aol.com; PParvin@aol.com; RayHanania@aol.com; RobertNik@aol.com;  
Shaksway@aol.com; Barthaman  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

RBCF Mark wrote in message <19990228171349.13527.00006519@ng-ch1.aol.com>...

>Hi, Kathy -

>  
>I appreciate the input, and you are probably right about staying out of the  
>fray. However, I don't say things that I don't mean.

>  
>Of course, considering one's options doesn't \*necessarily\* mean that one  
will  
>pursue them. And there is nothing to be gained by rushing into such things.  
As  
>I see it, time is on my side. ;-)

>

>Cordially, Mark Foster

You're a liar. You claimed you have not targetted me, and you have.... Others have thought so too on AOL. You don't deserve to be called a "Forum Moderator." You're obviously censoring for the Bahai fundamentalists there, as has been done by others on soc.religion.bahai, bahai-discuss, and so forth.

Your specious excuses twisting the TOS rules only redounds to your shame....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 4:07 PM  
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FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 4:10 PM  
Subject: Re: Baha'i Schools of Thought

RBCF Mark wrote in message <19990227231928.15440.00001973@ng-fi1.aol.com>...

>Hi, Juan -

>

>I agree that the Baha'i community needs to be more tolerant of diversity.

It  
>saddens me that we are so far from conforming to the standard that  
`Abdul-Baha  
>taught us.

How about you Mark and your constant hatch jobs on  
people on AOL? I find it disgusting that you come in  
here and pretend to liberality of motive....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 4:12 PM  
Subject: Re: Baha'i Schools of Thought

RBCF Mark wrote in message <19990227232123.15440.00001976@ng-fi1.aol.com>...  
>I think that doctrinal unity means that we accept the essentials (whatever  
they  
>are <g>). However, I have also observed a tendency of people to simply echo  
>each other, which strikes me as a lack of critical thought.

You're obviously regularly exploiting this pronounced pattern  
of the fundamentalist lackies on AOL.... You know you can  
count on them to chime in when you need them to shore up  
your deceitful attacks that pretend to be supporting the TOS  
rules.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 01, 1999 4:21 PM  
Subject: Re: Open plea to Fred

Well, Paul, I know you mean well, and I respect your point  
of view. Yes, we have disagreed in the past and yes you  
have been candid. You're entitled to your opinions.

While thanking you for your many contributions that helped  
create talk.religion.bahai, we'll have to agree to disagree,  
as they say....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

K. Paul Johnson wrote in message <36dac2f3.0@vlinsvr>...  
>Dear Fred,  
>  
>Since I'm being accused of unfairness for criticizing Saman for  
>being consistently aggressive in tone (which he's since stopped),  
>but allegedly ignoring your level of aggression (although you

>know I've commented negatively on it several times) I want to  
>make something perfectly clear. While I think you are on the  
>right side of the issues, your demeanor is a serious detriment  
>to the message you are trying to convey. You come across as if  
>your outrage valve has been stuck in the fully open position for  
>a very long time. Communicating in a nonstop tone of tirade,  
>personal denunciation, ranting, etc. makes people take you a lot  
>less seriously than if you said the same things differently. You  
>can see that in the case of others; can't you see it in your own?  
>You are hurting the cause you profess to serve.

>  
>If being around Baha'is in cyberspace really makes you this stressed out,  
>manically aggressive, whatever it is, and you can't change that,  
>it would be best to avoid them. Nothing, absolutely nothing, is  
>worth spending a large portion of your life in a state of  
>hyperarousal like this. Not only is it bad for one's mental  
>health, it is very dangerous physically.

>  
>Please calm down, for your own sake and for the cause of open  
>exploration of the merits and demerits of the Baha'i religion and  
>administration. Shouting does no one any good.

>  
>Sincerely,

>  
>Paul

>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 02, 1999 8:15 AM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Vinson Jamir wrote in message <36DB5708.437E577E@bellsouth.net>...

>Dear Milissa,  
>Seems to me that Fred refers to behaviors of which he disapproves  
rather than  
>nationalities and races. I have yet to see any critical comments about  
Iranian  
>culture, language, and history emanating from Fred. He simply  
disapproves of  
>the behavior of some Iranians within the organization of the Baha'i Faith.  
I  
>would hope the term "Iranian bashing" would imply something more than such  
limited  
>criticisms.

Thank you for your more nuanced understanding of  
what I'm saying. It is the "behavior of some Iranians"  
within the Bahai Faith that I disapprove of and have  
always said so. There are exceptions. The general  
tendency, though, is not pleasant to watch nor  
experience, and quite destructive to the Bahai Faith....

>To be a qualified "basher" of any particular nationality or ethnicity,  
it  
>should be required that the alleged bashing involve denigration of the  
entire  
>ethnicity as such, not merely that some of its members exhibit certain  
behaviors  
>within one particular organized religious movement. Consider, for example,  
how  
>many times we hear about Italian crime families. Imagine someone being  
accused of  
>racism and prejudice for merely mentioning the existence of Italian crime  
>families! It is behavior we hear about from Fred, repeatedly, but not



>condemnation of entire nationalities as such.  
> I'll wager there are certain aspects of Iranian culture and society  
Fred

Quite deeply, actually.... I've spent considerable parts of my adult life studying the Bahai Writings and the classical Iranian writers. If I had no respect for Iranians per se, I would certainly not have bothered. The accusation of racism against me is but merely another form of the Bahai Technique, in my opinion....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>really likes.  
>  
>vinson  
>  
>  
>Milissa Boyer Kafes wrote:  
>  
>> Hi Frederick--  
>>  
>> you wrote:  
>> (snip)  
>>  
>> > The AO has lots of hack Iranian "attorneys" who have no  
>> > respect for legal and political system. I would find it most  
>> > eloquently amusing for the likes of Maneck, Foster, Towfiq,  
>> > Hyman, and such other fanatics to attempt to redeem their  
>> > "good" names in court. I doubt any jury of 12 would look at  
>> > the evidence on [www.dejanews.com](http://www.dejanews.com) or my archives and  
>> > rule in their favor....  
>>  
>> PLEASE Frederick, stop with the Iranian bashing! I know so many Iranians  
(both  
>> Baha'i and non-Baha'i)who are so cool.  
>>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 02, 1999 8:19 AM  
Subject: Re: Draper (was: "every planet hath its creatures.")

I would be quite interested in reading Draper's book as well. I have looked for it in the past but was unable at the time to find a copy of it. It should be fascinating reading as a crucial text influencing Abdu-l'Baha's intellectual development.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

jrcole@umich.edu wrote in message <7bfu6b\$145\$1@nnrp1.dejanews.com>...  
>Yeah, we have a copy of the 1873? edition here at U-M. I'm going to get it  
>out and have it photocopied (that would be more like \$20!) I have a  
scanner  
>with an Automatic Document Feed, so I can just put it right through.  
Anybody

>who does any serious scanning should have an ADF. They aren't expensive  
any  
>more.  
>  
>cheers Juan  
>  
>  
>  
>Juan Cole, History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>Buy \*Modernity and the Millennium: The Genesis of the Baha'i Faith\* at:  
><https://www.amazon.com/exec/obidos/ISBN%3D0231110812/002-4036721-8058448>  
>  
>-----== Posted via Deja News, The Discussion Network -----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, March 03, 1999 7:07 AM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

The illustrious Bahai Forum Leader on AOL Mark Foster commenting  
on the request for a Folder titled Bahai Censorship:

>>Several people said that they wanted it. So, I thought that we could give  
it  
>>a try. If problems result because of it, it can always be removed later.

FG writes:

>So is this an example of Bahai love and tolerance? Here we appear to have  
the  
>real motives of what appears to be the Forum Censor, not Leader....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Wednesday, March 03, 1999 7:35 AM  
To: TOSGeneral@aol.com  
Cc: FG@hotmail.com  
Subject: Insult

This person is insulting me by referring to me and  
my ideas and posts as "bizarre" and in a derogatory  
fashion.

Subject: Re: Bahai Censorship Folder  
Date: 3/2/1999 5:02 PM Eastern Standard Time  
From: <A HREF="aol://3548:WScott1995">WScott1995</A>  
Message-id: <19990302170211.29244.00002443@ng31.aol.com>

Susan,

Fred said: >>>Do you support the terrorist tactics of Bahai fundamentalism?<<<

You said: >>>Did you see this? <<<

Nope, not until you posted it. I don't read Fred's posts usually, especially  
when he posts ten at a time. They are too bizarre and life is too short. :)

>>>Now we know why Fred posts our private correspondence. He's terrorized by us!<<<<

LOL! Yes, we're pretty terrible, everyone knows that! ;) <g>

---

Love and peace, Wendy-----<-@

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, March 03, 1999 9:05 AM  
Subject: Re: Love bombing

Dale Grider wrote in message <36DC7ABF.17E4AAC7@bellsouth.net>...

The problem of sin  
>and its eternal consequences is thus swept under the spiritual carpet.

As a Bahai, I couldn't agree more.... Many of my fellow Bahais live in a dreamy little state of mind that relegates the dark realities of man's human nature to non-existence. However, I don't believe the Bahai Writings neglect the reality of sin and evil....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 7:45 AM  
To: help@onelist.com  
Subject: false subscriptions to onelist.com

This morning I found 475 messages in my inbox mainly from several onelist.com mailing lists. I realize you have policies against this and don't blame your service. I would appreciate your help in unsubscribing my email from all of your lists or determining what false email I've been entered as or whatever you need to do to stop the bombardment. I've included three sample headers and messages.

Thanks.

FG  
FG@hotmail.com

Someone has subscribed me to

chatover21@onelist.com

111-homeworkers@onelist.com

a1opportunities@onelist.com

fortune@onelist.com

pchelp@onelist.com

ssbdfreeads-owner@onelist.com

40PlusSingles@onelist.com

pcworks@MailingList.net

From: Shannon Taylor <taylor@netpathway.com> Save Address Block Sender  
Reply-To: chatover21@onelist.com  
To: Chat\_Over <chatover21@onelist.com>  
Subject: [chatover21] Still A Little Girl  
Date: Wed, 03 Mar 1999 19:02:14 -0500  
MIME-Version: 1.0  
From testcase2@usa.net Wed Mar 3 17:00:11 1999  
Received: (qmail 9635 invoked by uid 0); 4 Mar 1999 01:00:05 -0000  
Received: from onelist.com [209.207.135.229] by mx03 via mtad (2.6)with  
ESMTP  
id 635DcDBaF0128M03; Thu, 04 Mar 1999 01:00:05 GMT  
Received: (qmail 27055 invoked by alias); 4 Mar 1999 00:54:31 -0000  
Received: (qmail 26975 invoked from network); 4 Mar 1999 00:54:29 -0000  
Received: from unknown (HELO sammy.netpathway.com) (208.137.139.2) by  
pop.onelist.com with SMTP; 4 Mar 1999 00:54:28 -0000  
Received: from netpathway.com (port34-wayn.netpathway.com [208.137.139.231])  
by  
sammy.netpathway.com (8.8.5/8.8.5) with ESMTP id SAA06217 for  
<chatover21@onelist.com>; Wed, 3 Mar 1999 18:56:44 -0600  
Message-ID: <36DDCD86.9F8BFB5A@netpathway.com>  
X-Mailer: Mozilla 4.5 [en] (Win95; I)  
X-Accept-Language: en

Mailing-List: list chatover21@onelist.com; contact  
chatover21-owner@onelist.com  
Delivered-To: mailing list chatover21@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:chatover21-unsubscribe@ONElist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 8bit

From: Shannon Taylor <taylor@netpathway.com>

Sarah I love the poems you sent ..here is one you may like...

The troubles outside seem so far away.  
The fighting of wars, making a world decay.  
But here in my private little world,  
I feel safe and secure, like a little girl.

But in my private retreat it's great.  
So different from the world outside, a world full of hate.  
I find only peace and love to surround me here.  
The feeling of goodness like God is near.

So let me be a little girl so small,  
Then I won't have to worry at all.  
I'll stay here where I'm safe from the world.  
I'll face tomorrow when I'm not a little girl.  
I'll settle down with a day dream or two,  
After the work is all done and the house is all clean.  
Feeling like a little girl, that is hiding from time,  
Knowing that I'm grown up in body and mind.

But WAIT, I can't give up my private little world.  
Maybe I'll just give up being a little girl.  
Life is hard when you are a grown up, it's so much colder.  
Oh well, I'll worry about it tomorrow...when I'm older.

© Shannon Taylor

-----  
To unsubscribe from this mailing list, or to change your subscription  
to digest, go to the ONElist web site, at <https://www.onelist.com> and  
select the Member Center link from the menu bar on the left.

From: "Jeff Wilhelmi" <jwilh007@prairie.lakes.com> Save Address Block  
Sender  
Reply-To: 40PlusSingles@onelist.com  
To: <40PlusSingles@onelist.com>  
Subject: [40PlusSingles] Re: Oh, Yeah....  
Date: Wed, 3 Mar 1999 17:17:15 -0600  
MIME-Version: 1.0  
From testcase2@usa.net Wed Mar 3 15:15:22 1999  
Received: (qmail 10231 invoked by uid 0); 3 Mar 1999 23:15:15 -0000  
Received: from onelist.com [209.207.164.13] by mx04 via mtad (2.6)with ESMT  
id  
591DccXPP0022M04; Wed, 03 Mar 1999 23:15:15 GMT  
Received: (qmail 31838 invoked by alias); 3 Mar 1999 23:16:15 -0000  
Received: (qmail 31827 invoked from network); 3 Mar 1999 23:16:13 -0000  
Received: from unknown (HELO Mail.lakes.com) (209.181.160.3) by  
pop.onelist.com  
with SMTP; 3 Mar 1999 23:16:13 -0000  
Received: from Prairie.lakes.com (Prairie.Lakes.com [209.181.160.1]) by

Mail.lakes.com (8.8.7/8.8.7) with ESMTTP id RAA10634 for  
<40PlusSingles@onelist.com>; Wed, 3 Mar 1999 17:17:15 -0600  
Received: from jwilh007.lakes.com (Modem036-Sleepyeye.lakes.com  
[209.181.177.168] (may be forged)) by Prairie.lakes.com (8.8.7/8.8.7)  
with SMTP  
id RAA14638 for <40PlusSingles@onelist.com>; Wed, 3 Mar 1999  
17:17:14 -0600  
Message-ID: <005f01be65cb\$fa88fa40\$a8b1b5d1@jwilh007.lakes.com>  
X-Priority: 3  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook Express 4.72.2106.4  
X-MimeOLE: Produced By Microsoft MimeOLE V4.72.2106.4  
Mailing-List: list 40PlusSingles@onelist.com; contact  
40PlusSingles-owner@onelist.com  
Delivered-To: mailing list 40PlusSingles@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:40PlusSingles-unsubscribe@ONElist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

From: "Jeff Wilhelmi" <jwilh007@prairie.lakes.com>

Complex sounds more like duplex. But who loves ya baby??? Jeff

-----Original Message-----

From: Bluespearl@aol.com <Bluespearl@aol.com>

To: 40PlusSingles@onelist.com <40PlusSingles@onelist.com>

Date: Wednesday, March 03, 1999 2:27 PM

Subject: [40PlusSingles] Re: Oh, Yeah....

>From: Bluespearl@aol.com

>

><< What is it, I send in my pic, next we go from # 1 to # 5, people on list

> leave. Is it me or

> just my damn complex again???? Jeff from Minnesota >>

>

>Ha Ha Jeff! I thought I was the one with the inferiority complex....

>

>Abby

>

>-----

>Have you visited our new web site?

><https://www.onelist.com>

>Onelist: Helping to create Internet communities

>

-----  
Start a new hobby. Meet a new friend.

<https://www.onelist.com>

Onelist: The leading provider of free email list services

From: "Tim Klymkow" <klymkow@a-znet.com> Save Address Block Sender

Reply-To: pcworks@MailingList.net

To: <pcworks@MailingList.net>

Subject: Re: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98  
cd.

Date: Wed, 3 Mar 1999 17:40:58 -0500

MIME-Version: 1.0

From testcase2@usa.net Wed Mar 3 14:49:21 1999

Received: (qmail 10014 invoked by uid 0); 3 Mar 1999 22:49:15 -0000

Received: from lion.esosoft.net [207.153.254.66] by mx03 via mtad (2.6)with  
ESMTP id 040DccwxN0117M03; Wed, 03 Mar 1999 22:49:14 GMT  
Received: from moose.esosoft.net (moose@moose.esosoft.net [192.41.5.145])by  
lion.esosoft.net (8.9.1/8.9.1) with ESMTP id RAA23724;Wed, 3 Mar 1999  
17:47:31  
-0500 (EST)  
Received: from localhost (moose@localhost) by moose.esosoft.net (8.8.5) id  
PAA25454; Wed, 3 Mar 1999 15:46:21 -0700 (MST)  
Received: by moose.esosoft.net (bulk\_mailer v1.9); Wed, 3 Mar 1999 15:43:56  
-0700  
Received: (moose@localhost) by moose.esosoft.net (8.8.5) id PAA24669; Wed, 3  
Mar 1999 15:43:53 -0700 (MST)  
Received: from mail.a-znet.com (root@[209.177.29.6]) by moose.esosoft.net  
(8.8.5) id PAA24640; Wed, 3 Mar 1999 15:43:48 -0700 (MST)  
X-Authentication-Warning: moose.esosoft.net: Host root@[209.177.29.6]  
claimed  
to be mail.a-znet.com  
Received: from klymkow1 (syr2161.a-znet.com [209.2.143.161])by  
mail.a-znet.com  
(8.8.7/8.8.7) with SMTP id RAA01585;Wed, 3 Mar 1999 17:53:33 -0500  
Message-ID: <005f01be65c7\$5065d1e0\$6950fea9@klymkow1>  
X-Priority: 3  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook Express 5.00.0810.800  
X-MimeOLE: Produced By Microsoft MimeOLE V5.00.0810.800  
Sender: owner-pcworks@MailingList.net  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

Gary,  
The only method that works is to rename (or mark as hidden, or delete) all  
instances of WIN.COM on your hard drives, and then run setup from the DOS  
prompt.

Info courtesy of Sean Erwins's Windows 98 FAQ at  
<https://www.listmaker.net/win98/index.html#upgrade> .

Hope this helps!

Tim Klymkow

----- Original Message -----

From: Gary <ggshaw@uq.net.au>

Sent: Wednesday, March 03, 1999 4:55 AM

Subject: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98 cd.

```
>Problem: Win95b installed. Want to
>upgrade to Win98. I only have Win98 OEM
>CD. I get the following message after
>Win98 has copied temp files to begin
>install.
>"Your computer has an operating system
>installed, which cannot be upgraded by
>this version.
>
>"error SU0168"
>
<snip>
```

===== PCWorks Mailing List =====  
Visit Our Random "Member HomePage of the Week":  
Shelley Gaffney's "Shelley's Money Making Opportunities"

<https://www.geocities.com/TimesSquare/Labyrinth/9790/>  
PCWorks WebPage <https://www.telesouth1.com/~pcworks>

=====

-----

From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 9:28 AM  
To: abuse@usa.net  
Subject: listserv spam from testcase2@usa.net

Dear abuse@usa.net

Someone has been using an account at testcase2@usa.net for nearly a month now to bombard my FG@hotmail.com account with false subscriptions to listservs. Two listserv administrators at Indiana.edu have helped a lot to figure out where it's coming from and I include their messages below along with the header and message of one piece of mailing showing testcase2@usa.net in the FROM.

If you could turn off that account completely it would really help. I also ask you to identify to me who the person is behind the spam so that I might be able to do something about it. They've begun a second wave of attacks just yesterday and today from lists at www.onelist.com whom I've notified but seem to still be passing many of the messages, though not all, through the testcase2@usa.net address. The last message here shows that address again.

I had 475 messages in my inbox this morning most from this account testcase2@usa.net

Thanks in advance for anything you can do to stop this.

Desperately in need of your help,

FG  
FG@hotmail.com

-----Original Message-----

From: LISTSERV Administrator <lstadmin@indiana.edu>  
To: FG <FG@hotmail.com>  
Cc: List Administrator <list-admin@indiana.edu>; stephenl@indiana.edu <stephenl@indiana.edu>  
Date: Friday, February 26, 1999 10:32 AM  
Subject: Re: false listserv subscription

>Frederick and Larry,  
>  
>Do you anything about the subscription testcase2@usa.net? If I'm  
>reading the headers right it looks like the message sent to Frederick  
>came from that address.  
>  
>Larry -- if you want to test this you could set testcase2 to nomail and  
>we could see if that stops the flow of mail to Frederick.  
>  
>Peg Bassett  
>UITs Messaging Team  
>  
>On Mon, 22 Feb 1999, FG wrote:  
>  
>> Sorry it's taken me a week or so to reply. I'm still receiving  
>> all the messages posted to your listservs. I'm going to try



```

>> to attach them and insert them in here to give you the
>> complete headers in one way or another.
>>
>> I really appreciate your help. My account is completely
>> overwhelmed by all this junk mail and takes several
>> minutes to download the few legitimate messages.
>>
>> FG
>> FG@hotmail.com
>>
>>
>> >From testcase2@USA.NET Mon Feb 22 08:25:12 1999
>> Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id
>> MHotMailB89ACFE724011D101708CCC44188B9B990; Mon Feb 22 08:25:12 1999
>> Received: (qmail 18627 invoked by uid 0); 22 Feb 1999 12:28:53 -0000
>> Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad (2.6)
>> with ESMTP id 831DBVmOK0146M02; Mon, 22 Feb 1999 12:14:36 GMT
>> Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for
>> Windows NT v1.1a) with SMTP id <0.F38FDCE0@listserv.indiana.edu>; Mon, 22
>> Feb 1999 7:14:14 -0500
>> Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU
>> (LISTSERV-TCP/IP
>> release 1.8c) with spool id 17591351 for
>> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU; Mon, 22 Feb 1999
07:14:12
>> -0500
>> Received: from imo12.mx.aol.com by listserv.indiana.edu (LSMTP for
>> Windows
>> NT
>> v1.1a) with SMTP id <0.F2CC3EC0@listserv.indiana.edu>; Mon, 22
>> Feb
>> 1999 7:14:12 -0500
>> Received: from BGeoT@aol.com by imo12.mx.aol.com (IMOV18.1) id ODDL24348
>> for
>> <deep-south-roots-l@listserv.indiana.edu>; Mon, 22 Feb 1999
>> 07:14:08
>> -0500 (EST)
>> Mime-Version: 1.0
>> Content-type: text/plain; charset=US-ASCII
>> Content-transfer-encoding: 7bit
>> X-Mailer: AOL 4.0 for Windows 95 sub 205
>> Message-ID: <7f98222.36d14a10@aol.com>
>> Date: Mon, 22 Feb 1999 07:14:08 EST
>> Reply-To: BGeoT@AOL.COM
>> Sender: "A discussion list for genealogy in AL, GA, FL and MS"
>> <DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU>
>> From: George Turnipseed <BGeoT@AOL.COM>
>> Subject: [D-S] JOHNSTON&CALDWELL-HancockCoMS-1800s
>> To: DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU
>>
>> I am searching for info, ancestors of James Johnston born c1810 in NC,
>> married Eleonore ____ c1830 Hancock Co MS. Their son, George W Johnston
>> born 1841 married Victoria V Caldwell.
>> Please contact by e-mail: BGeoT@aol.com
>> George Turnipseed
>>
>> -----
>> List problems?
>> Check
>> your WELCOME message FIRST
>> https://php.indiana.edu/~stephenl/problems.htm SECOND
>> then contact stephenL@indiana.edu
>>
>>
>>

```

>>  
>>  
>>  
>> -----Original Message-----  
>> From: List Administrator <list-admin@indiana.edu>  
>> To: Stephens, Larry V <stephenl@indiana.edu>; 'FG'  
>> <FG@hotmail.com>; 'lstadmin@othello.ucs.indiana.edu'  
>> <lstadmin@othello.ucs.indiana.edu>  
>> Cc: 'help@hotmail.com' <help@hotmail.com>; 'support@hotmail.com'  
>> <support@hotmail.com>  
>> Date: Tuesday, February 16, 1999 12:49 PM  
>> Subject: RE: false listserv subscription  
>>  
>>  
>> >I've searched back through all of the LISTSERV log files for February I  
did  
>> >not find a subscription request from Mr. Glaysher for the  
>> Deep-South-Roots-L  
>> >list. I also did not find any indication that mail to this list was  
>> >distributed to  
>> >the address FG@hotmail.com.  
>> >  
>> >Mr. Glaysher -- are you still receiving list mail from our server? If  
yes,  
>> >could  
>> >you please forward a copy of a recent message, with full headers to me?  
>> >  
>> >  
>> >Peggy Bassett  
>> >University Information Technology Services  
>> >Indiana University, Bloomington  
>> >bassett@indiana.edu  
  
>> >>  
>> >> owner-java-com@DISCUSS.MICROSOFT.COM  
>> >> Java-COM@DISCUSS.MICROSOFT.COM  
>> >>  
>> >> LINGUIST@LINGUIST.LDC.UPENN.EDU  
>> >> LISTSERV@LISTSERV.INDIANA.EDU  
>> >> linguist@linguistlist.org  
>> >>  
>> >> PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
>> >> owner-pennsylvania-roots-l@listserv.indiana.edu  
>> >> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU  
>> >>  
>> >> MTG-STRATEGY-L@ORACLE.WIZARDS.COM  
>> >> PLI-Y2KLAW@PLI.EDU  
>> >> owner-pli-y2klaw@pli.edu  
>>  
>>  
>  
>

From: "Tim Klymkow" <klymkow@a-znet.com> Save Address Block Sender  
Reply-To: pcworks@MailingList.net  
To: <pcworks@MailingList.net>  
Subject: Re: PCWorks: Error SU0168 uprgrade win95 to win98 with oem win98  
cd.  
Date: Wed, 3 Mar 1999 17:40:58 -0500  
MIME-Version: 1.0  
From testcase2@usa.net Wed Mar 3 14:49:21 1999  
Received: (qmail 10014 invoked by uid 0); 3 Mar 1999 22:49:15 -0000  
Received: from lion.esosoft.net [207.153.254.66] by mx03 via mtad (2.6)with  
ESMTP id 040DccwxN0117M03; Wed, 03 Mar 1999 22:49:14 GMT

Received: from moose.esosoft.net (moose@moose.esosoft.net [192.41.5.145]) by lion.esosoft.net (8.9.1/8.9.1) with ESMTP id RAA23724; Wed, 3 Mar 1999 17:47:31 -0500 (EST)  
Received: from localhost (moose@localhost) by moose.esosoft.net (8.8.5) id PAA25454; Wed, 3 Mar 1999 15:46:21 -0700 (MST)  
Received: by moose.esosoft.net (bulk\_mailer v1.9); Wed, 3 Mar 1999 15:43:56 -0700  
Received: (moose@localhost) by moose.esosoft.net (8.8.5) id PAA24669; Wed, 3 Mar 1999 15:43:53 -0700 (MST)  
Received: from mail.a-znet.com (root@[209.177.29.6]) by moose.esosoft.net (8.8.5) id PAA24640; Wed, 3 Mar 1999 15:43:48 -0700 (MST)  
X-Authentication-Warning: moose.esosoft.net: Host root@[209.177.29.6] claimed to be mail.a-znet.com  
Received: from klymkow1 (syr2161.a-znet.com [209.2.143.161]) by mail.a-znet.com (8.8.7/8.8.7) with SMTP id RAA01585; Wed, 3 Mar 1999 17:53:33 -0500  
Message-ID: <005f01be65c7\$5065d1e0\$6950fea9@klymkow1>  
X-Priority: 3  
X-MSMail-Priority: Normal  
X-Mailer: Microsoft Outlook Express 5.00.0810.800  
X-MimeOLE: Produced By Microsoft MimeOLE V5.00.0810.800  
Sender: owner-pcworks@MailingList.net  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

Gary,  
The only method that works is to rename (or mark as hidden, or delete) all instances of WIN.COM on your hard drives, and then run setup from the DOS prompt.

Info courtesy of Sean Erwins's Windows 98 FAQ at  
<https://www.listmaker.net/win98/index.html#upgrade> .

Hope this helps!

Tim Klymkow

----- Original Message -----

From: Gary <ggshaw@uq.net.au>

Sent: Wednesday, March 03, 1999 4:55 AM

Subject: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98 cd.

>Problem: Win95b installed. Want to  
>upgrade to Win98. I only have Win98 OEM  
>CD. I get the following message after  
>Win98 has copied temp files to begin  
>install.  
>"Your computer has an operating system  
>installed, which cannot be upgraded by  
>this version.  
>  
>"error SU0168"  
>  
<snip>

===== PCWorks Mailing List =====

Visit Our Random "Member HomePage of the Week":

Shelley Gaffney's "Shelley's Money Making Opportunities"

<https://www.geocities.com/TimesSquare/Labyrinth/9790/>

PCWorks WebPage <https://www.telesouth1.com/~pcworks>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 9:54 AM  
Subject: Re: False TOSs on AOL - Bahai Forum Leader Mark Foster

Vinson Jamir wrote in message <36DE126C.100D27E2@bellsouth.net>...

He loves  
>Persian literature and maybe even certain Persian dishes,

"Love" is too unqualified of a word. While I respect Rumi and other classical Iranian poets, they fail, as Yeats once said of an idealistic poet, to have a Vision of Evil.... I was especially struck by this once reading the Mathnawi and simply put it aside and have never had any desire to pick it up again. Much Bahai "literature" strikes me the same way....

Koreshe bademjan.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 10:07 AM  
To: abuse@mindspring.net  
Subject: mindspring spammer

Please help stop the person who is spamming me with false listserv subscriptions. They may be originating from mindspring.com or usa.net. My note to usa.net should explain the situation to you. The last message here contains reference to mindspring.com:

Thank you.

FG  
FG@hotmail.com

Dear abuse@usa.net

Someone has been using an account at testcase2@usa.net for nearly a month now to bombard my FG@hotmail.com account with false subscriptions to listservs. Two listserv administrators at Indiana.edu have helped a lot to figure out where it's coming from and I include their messages below along with the header and message of one piece of mailing showing testcase2@usa.net in the FROM.

If you could turn off that account completely it would really help. I also ask you to identify to me who the person is behind the spam so that I might be able to do something about it. They've begun a second wave of attacks just yesterday and today from lists at www.onelist.com whom I've notified but seem to still be passing many of the messages, though not all, through the

testcase2@usa.net address. The last message here shows that address again.

I had 475 messages in my inbox this morning most from this account testcase2@usa.net

Thanks in advance for anything you can do to stop this.

Desperately in need of your help,

FG  
FG@hotmail.com

-----Original Message-----

From: LISTSERV Administrator <lstadmin@indiana.edu>  
To: FG <FG@hotmail.com>  
Cc: List Administrator <list-admin@indiana.edu>; stephenl@indiana.edu <stephenl@indiana.edu>  
Date: Friday, February 26, 1999 10:32 AM  
Subject: Re: false listserv subscription

>Frederick and Larry,

>

>Do you anything about the subscription testcase2@usa.net? If I'm  
>reading the headers right it looks like the message sent to Frederick  
>came from that address.

>

>Larry -- if you want to test this you could set testcase2 to nomail and  
>we could see if that stops the flow of mail to Frederick.

>

>Peg Bassett  
>UITS Messaging Team

>

>On Mon, 22 Feb 1999, FG wrote:

>

>> Sorry it's taken me a week or so to reply. I'm still receiving  
>> all the messages posted to your listservs. I'm going to try  
>> to attach them and insert them in here to give you the  
>> complete headers in one way or another.

>>

>> I really appreciate your help. My account is completely  
>> overwhelmed by all this junk mail and takes several  
>> minutes to download the few legitimate messages.

>>

>> FG  
>> FG@hotmail.com

>>

>>

>> >From testcase2@USA.NET Mon Feb 22 08:25:12 1999  
>> Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id  
>> MHotMailB89ACFE724011D101708CCC44188B9B990; Mon Feb 22 08:25:12 1999  
>> Received: (qmail 18627 invoked by uid 0); 22 Feb 1999 12:28:53 -0000  
>> Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad (2.6)  
>> with ESMTP id 831DBVmoK0146M02; Mon, 22 Feb 1999 12:14:36 GMT  
>> Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for  
>> Windows NT v1.1a) with SMTP id <0.F38FDCE0@listserv.indiana.edu>; Mon, 22  
>> Feb 1999 7:14:14 -0500  
>> Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU  
>> (LISTSERV-TCP/IP

>> release 1.8c) with spool id 17591351 for  
>> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU; Mon, 22 Feb 1999  
07:14:12

>> -0500

>> Received: from imo12.mx.aol.com by listserv.indiana.edu (LSMTP for  
Windows

```

>> NT
>> v1.1a) with SMTP id <0.F2CC3EC0@listserv.indiana.edu>; Mon, 22
Feb
>> 1999 7:14:12 -0500
>> Received: from BGeoT@aol.com by imo12.mx.aol.com (IMOV18.1) id ODDL24348
>> for
>> <deep-south-roots-l@listserv.indiana.edu>; Mon, 22 Feb 1999
>> 07:14:08
>> -0500 (EST)
>> Mime-Version: 1.0
>> Content-type: text/plain; charset=US-ASCII
>> Content-transfer-encoding: 7bit
>> X-Mailer: AOL 4.0 for Windows 95 sub 205
>> Message-ID: <7f98222.36d14a10@aol.com>
>> Date: Mon, 22 Feb 1999 07:14:08 EST
>> Reply-To: BGeoT@AOL.COM
>> Sender: "A discussion list for genealogy in AL, GA, FL and MS"
>> <DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU>
>> From: George Turnipseed <BGeoT@AOL.COM>
>> Subject: [D-S] JOHNSTON&CALDWELL-HancockCoMS-1800s
>> To: DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU
>>
>> I am searching for info, ancestors of James Johnston born c1810 in NC,
>> married Eleonore ____ c1830 Hancock Co MS. Their son, George W Johnston
>> born 1841 married Victoria V Caldwell.
>> Please contact by e-mail: BGeoT@aol.com
>> George Turnipseed
>>
>> -----
>> List problems?
>> Check
>> your WELCOME message FIRST
>> https://php.indiana.edu/~stephenl/problems.htm SECOND
>> then contact stephenL@indiana.edu
>>
>>
>>
>>
>> -----Original Message-----
>> From: List Administrator <list-admin@indiana.edu>
>> To: Stephens, Larry V <stephenl@indiana.edu>; 'FG'
>> <FG@hotmail.com>; 'lstadmin@othello.ucs.indiana.edu'
>> <lstadmin@othello.ucs.indiana.edu>
>> Cc: 'help@hotmail.com' <help@hotmail.com>; 'support@hotmail.com'
>> <support@hotmail.com>
>> Date: Tuesday, February 16, 1999 12:49 PM
>> Subject: RE: false listserv subscription
>>
>>
>> >I've searched back through all of the LISTSERV log files for February I
did
>> >not find a subscription request from Mr. Glaysher for the
>> Deep-South-Roots-L
>> >list. I also did not find any indication that mail to this list was
>> >distributed to
>> >the address FG@hotmail.com.
>> >
>> >Mr. Glaysher -- are you still receiving list mail from our server? If
yes,
>> >could
>> >you please forward a copy of a recent message, with full headers to me?
>> >

```

```
>> >
>> >Peggy Bassett
>> >University Information Technology Services
>> >Indiana University, Bloomington
>> >bassett@indiana.edu

>> >>
>> >> owner-java-com@DISCUSS.MICROSOFT.COM
>> >> Java-COM@DISCUSS.MICROSOFT.COM
>> >>
>> >> LINGUIST@LINGUIST.LDC.UPENN.EDU
>> >> LISTSERV@LISTSERV.INDIANA.EDU
>> >> linguist@linguistlist.org
>> >>
>> >> PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU
>> >> owner-pennsylvania-roots-l@listserv.indiana.edu
>> >> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU
>> >>
>> >> MTG-STRATEGY-L@ORACLE.WIZARDS.COM
>> >> PLI-Y2KLAW@PLI.EDU
>> >> owner-pli-y2klaw@pli.edu
>>
>>
>
>
```

From: "Tim Klymkow" <klymkow@a-znet.com> Save Address Block Sender

Reply-To: pcworks@MailingList.net

To: <pcworks@MailingList.net>

Subject: Re: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98 cd.

Date: Wed, 3 Mar 1999 17:40:58 -0500

MIME-Version: 1.0

From testcase2@usa.net Wed Mar 3 14:49:21 1999

Received: (qmail 10014 invoked by uid 0); 3 Mar 1999 22:49:15 -0000

Received: from lion.esosoft.net [207.153.254.66] by mx03 via mtad (2.6)with  
ESMTP id 040DccwxN0117M03; Wed, 03 Mar 1999 22:49:14 GMT

Received: from moose.esosoft.net (moose@moose.esosoft.net [192.41.5.145])by  
lion.esosoft.net (8.9.1/8.9.1) with ESMTP id RAA23724;Wed, 3 Mar 1999  
17:47:31

-0500 (EST)

Received: from localhost (moose@localhost) by moose.esosoft.net (8.8.5) id  
PAA25454; Wed, 3 Mar 1999 15:46:21 -0700 (MST)

Received: by moose.esosoft.net (bulk\_mailer v1.9); Wed, 3 Mar 1999 15:43:56  
-0700

Received: (moose@localhost) by moose.esosoft.net (8.8.5) id PAA24669; Wed, 3  
Mar 1999 15:43:53 -0700 (MST)

Received: from mail.a-znet.com (root@[209.177.29.6]) by moose.esosoft.net  
(8.8.5) id PAA24640; Wed, 3 Mar 1999 15:43:48 -0700 (MST)

X-Authentication-Warning: moose.esosoft.net: Host root@[209.177.29.6]  
claimed

to be mail.a-znet.com

Received: from klymkow1 (syr2161.a-znet.com [209.2.143.161])by  
mail.a-znet.com

(8.8.7/8.8.7) with SMTP id RAA01585;Wed, 3 Mar 1999 17:53:33 -0500

Message-ID: <005f01be65c7\$5065d1e0\$6950fea9@klymkow1>

X-Priority: 3

X-MSMail-Priority: Normal

X-Mailer: Microsoft Outlook Express 5.00.0810.800

X-MimeOLE: Produced By Microsoft MimeOLE V5.00.0810.800

Sender: owner-pcworks@MailingList.net

View Email Message Source

Reply Reply All Forward Delete Previous Next Close

Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

Gary,  
The only method that works is to rename (or mark as hidden, or delete) all instances of WIN.COM on your hard drives, and then run setup from the DOS prompt.

Info courtesy of Sean Erwins's Windows 98 FAQ at  
<https://www.listmaker.net/win98/index.html#upgrade> .

Hope this helps!

Tim Klymkow

----- Original Message -----

From: Gary <ggshaw@uq.net.au>

Sent: Wednesday, March 03, 1999 4:55 AM

Subject: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98 cd.

>Problem: Win95b installed. Want to  
>upgrade to Win98. I only have Win98 OEM  
>CD. I get the following message after  
>Win98 has copied temp files to begin  
>install.  
>"Your computer has an operating system  
>installed, which cannot be upgraded by  
>this version.  
>  
>"error SU0168"  
>  
<snip>

===== PCWorks Mailing List =====  
Visit Our Random "Member HomePage of the Week":  
Shelley Gaffney's "Shelley's Money Making Opportunities"  
<https://www.geocities.com/TimesSquare/Labyrinth/9790/>  
PCWorks WebPage <https://www.telesouth1.com/~pcworks>  
=====

Received: from unknown (HELO smtp1.mindspring.com) (207.69.200.31) by  
pop.onelist.com with SMTP; 4 Mar 1999 13:55:55 -0000

From testcase2@usa.net Thu Mar 4 05:40:36 1999

Received: (qmail 8075 invoked by uid 0); 4 Mar 1999 13:40:16 -0000

Received: from onelist.com [209.207.135.253] by mx03 via mtad (2.6)  
with ESMTP id 700DcDN0o0172M03; Thu, 04 Mar 1999 13:40:15 GMT

Received: (qmail 29602 invoked by alias); 4 Mar 1999 13:35:28 -0000

Received: (qmail 29557 invoked from network); 4 Mar 1999 13:35:27 -0000

Received: from unknown (HELO smtp1.mindspring.com) (207.69.200.31) by  
pop.onelist.com with SMTP; 4 Mar 1999 13:35:27 -0000

Received: from hp-customer (user-38lc01j.dialup.mindspring.com  
[209.86.0.51]) by smtp1.mindspring.com (8.8.5/8.8.5) with SMTP id IAA01449;  
Thu, 4 Mar 1999 08:40:03 -0500 (EST)

Message-Id: <3.0.1.32.19990304083637.006a7b0c@pop.mindspring.com>

X-Sender: dufrinr@pop.mindspring.com

X-Mailer: Windows Eudora Light Version 3.0.1 (32)

Date: Thu, 04 Mar 1999 08:36:37 -0500

To: (Recipient list suppressed)



From: "Classify98.com" <dufrinr@mindspring.com>  
Mailing-List: list fortune@onelist.com; contact fortune-owner@onelist.com  
Delivered-To: mailing list fortune@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:fortune-unsubscribe@ONElist.com>  
Mime-Version: 1.0  
Content-Type: text/plain; charset="us-ascii"  
Subject: [fortune] Classify98.com On-line Classifeid Ad Submission Service  
From: "Classify98.com" <dufrinr@mindspring.com>

ANNOUNCING ! Classify98.com - On-line Classfied Ad Submission Service

List your Classified Ad with up to 300 Classfied sites for only \$19.95

Classify98.com will professionally submit your Ad within 24 hours and send you a detailed report of every submission. All you need to do is fill in the secure on-line order form

To accomplish the same task manually would take days if not weeks of your time, so why advertise in just a handful of places when your Ad can be seen all over the US and the world.

Submit you classified ad today at :

<https://www.trellian.com/cgi-bin/msw/entry?id=4625&file=https://www.classify98..com>

Continued Success

Rodney J. Dufrin

\* \* \* \* \*

NetPromo Site Submission Service : Submit to 900 Sites FREE

<https://www.myfreeoffice.com/netpromo/main.html>

16 SAFE to email list. Get your list today !

<mailto:list@getresponse.com>

FREE Autoresponders that follow-up :

<https://www.getresponse.com/?12795>

-----  
We have a new web site!

<https://www.onelist.com>

Onelist: The leading provider of free email community services

-----  
From: FG@aol.com[SMTP:FG@aol.com]

Sent: Thursday, March 04, 1999 11:01 AM

To: TOSGeneral@aol.com

Cc: TOSBoards1@aol.com; FG@hotmail.com

Subject: TOS Bahai Forums/Message Boards/for Non Bahais

This person attacks the sincerity of my religious convictions:

Subject: Fred on being a Bahá'í

Date: 3/3/1999 11:40 AM Eastern Standard Time

From: <A HREF="aol://3548:Arhil">Arhil</A>  
Message-id: <19990303114024.00290.00002884@ng-fd1.aol.com>

<<As a MEMBER OF THE BAHAI FAITH for over 23 YEARS,>>

Fred -

You make a big point, both in these folders & in your web site, about how long you've been a Bahá'í & how devoted you are to the Faith. If this is true, then I have a question for you - Why do you have links on your web site to Christian & Muslim sites which declare Bahá'u'lláh to be a false prophet & the Bahá'í Faith to be a corruption of true religion (I'm speaking specifically of "Bahá'í Christian Fireside Letters" & "Answering Bahá'u'lláh")? This is not consistent w/ your claims of devotion.

In love and brotherhood,  
Roy

-----  
From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Thursday, March 04, 1999 11:06 AM  
To: TOSGeneral@aol.com  
Cc: TOSBoards1@aol.com; FG@hotmail.com  
Subject: TOS BAhai Forums/Message Boards/For Non-BAhais

This person is threatening me in a manner that only Bahais can do to other Bahais and which non-Bahais may entirely fail to perceive: He's intimating I'm disloyal to the Bahai Faith and its teachings and therefore a "covenant breaker," the worst accusation a Bahai can make of another. I request that you place a TOS on his account for this coercive tactic.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Subject: PS: Fred on being a Bahá'í  
Date: 3/3/1999 2:46 PM Eastern Standard Time  
From: <A HREF="aol://3548:Arhil">Arhil</A>  
Message-id: <19990303144610.28354.00002877@ng117.aol.com>

Fred -

As a further note, the "Answering Bahá'u'lláh" web site displays a copy of Bahá'u'lláh's picture. The Universal House of Justice has given guidance on this matter:

"Concerning the question of display of the photograph of Baha'u'llah, the Guardian's instructions were that this should be done only with the utmost reverence, and then only on special occasions."  
(From a letter dated 1 August 17 written by the Universal House of Justice to an individual believer)

"It would be good to advise the young Persian believer who has this picture that, while we do not wish to suggest that he should remove the photograph from his book, it would be inappropriate for him to show it to others in a casual manner. As you know, the photograph of Baha'u'llah is very precious and it should be handled with due reverence and respect."

(From a letter dated 7 February 1972 written by the Universal House of Justice to an individual believer)

"The portraits of the Bab and Baha'u'llah should be shown infrequently and on very special occasions, such as a special observance connected with an event intimately associated with the Forerunner or Founder of our Faith.

"We do not think that the regular National Convention is such a special occasion, and we feel that the privilege of displaying these very precious portraits should not be abused."

(From a letter dated 12 July 1973 written by the Universal House of Justice to the National Spiritual Assembly of Panama)

Obviously, the creators of the web site had no such concerns regarding reverence. That someone professing to be a Bahá'í would create a link to this site on his own web site doesn't speak well for that person's profession of devotion to the Cause of Bahá'u'lláh.

In love and brotherhood,

Roy

"Thy Name is my healing, O my God,  
and remembrance of Thee is my remedy."

- Bahá'u'lláh

-----  
From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Thursday, March 04, 1999 11:09 AM  
To: TOSGeneral@aol.com  
Cc: TOSBoards1@aol.com; FG@hotmail.com  
Subject: TOS Bahai Forums/Message Boards/For Non-Bahais

This person is also intimating that I'm a covenant breaker and therefore a heretic. As a Bahai in good standing for more than 23 years, I find this insulting and request that you place a TOS on his account.

Subject: Re: PS: Fred on being a Bahá'í  
Date: 3/3/1999 3:23 PM Eastern Standard Time  
From: <A HREF="aol://3548:Bennachti">Bennachti</A>  
Message-id: <19990303152323.15538.00002757@ng96.aol.com>

<< That someone professing to be a Bahá'í would create a link to this site on his own web site doesn't speak well for that person's profession of devotion to the Cause of Bahá'u'lláh. >>

Roy,

Of course there is a big difference between being a Baha'i, and being "a member of the Baha'i Faith". The person who you quoted just said he is "a member". 'Abdul-Baha was clear about what the qualities of a true Baha'i are.

True Baha'is believe in peace and unity, love, harmony, friendliness and fellowship with their fellow believers and humankind in general. They also engage themselves in service to humankind. The absence of those qualities shows a lack of Baha'i spirit, which is central to our Faith.

No matter how much some people offer their love and friendship, some others insist on eyeing it with suspicion and hatred. That is not the Baha'i way.

So be it. To them their religion, and to us, our religion.

Zaynab

<A HREF="https://hometown.aol.com/rbcfbenna/aolchats.html">AOL Bahá'í Chats  
</A>

A website with resources for  
learning about the Bahá'í Faith

<A HREF="https://members.aol.com/bennachti/bahai.htm">Camphor Fountain</A>

Bahá'í Faith Information

For Seekers of Truth

And Students of Life

-----  
From: ONElist Tech Support[SMTP:admin@onelist.com]  
Sent: Thursday, March 04, 1999 5:29 PM  
To: FG  
Subject: Re: false subscriptions to onelist.com

Hi Could you email us a copy of the messages you have been receiving?

Thanks,  
Lupe  
ONElist Team

>  
> This morning I found 475 messages in my inbox  
> mainly from several onelist.com mailing lists. I  
> realize you have policies against this and don't  
> blame your service. I would appreciate your help  
> in unsubscribing my email from all of your lists or  
> determining what false email I've been entered as  
> or whatever you need to do to stop the bombardment.  
> I've included three sample headers and messages.

>  
> Thanks.

>  
> FG  
> FG@hotmail.com

>  
>  
>  
> Someone has subscribed me to

>  
>  
>  
> chatover21@onelist.com

>  
> 111-homeworkers@onelist.com

>  
> a1opportunities@onelist.com

>  
> fortune@onelist.com

>  
> pchelp@onelist.com

>

> ssbdfreeads-owner@onelist.com  
>  
> 40PlusSingles@onelist.com  
>  
> pcworks@MailingList.net  
>  
>  
>  
> From: Shannon Taylor <taylor@netpathway.com> Save Address Block Sender  
> Reply-To: chatover21@onelist.com  
> To: Chat\_Over <chatover21@onelist.com>  
> Subject: [chatover21] Still A Little Girl  
> Date: Wed, 03 Mar 1999 19:02:14 -0500  
> MIME-Version: 1.0  
> >From testcase2@usa.net Wed Mar 3 17:00:11 1999  
> Received: (qmail 9635 invoked by uid 0); 4 Mar 1999 01:00:05 -0000  
> Received: from onelist.com [209.207.135.229] by mx03 via mtad (2.6)with  
> ESMT  
> id 635DcDBaF0128M03; Thu, 04 Mar 1999 01:00:05 GMT  
> Received: (qmail 27055 invoked by alias); 4 Mar 1999 00:54:31 -0000  
> Received: (qmail 26975 invoked from network); 4 Mar 1999 00:54:29 -0000  
> Received: from unknown (HELO sammy.netpathway.com) (208.137.139.2) by  
> pop.onelist.com with SMTP; 4 Mar 1999 00:54:28 -0000  
> Received: from netpathway.com (port34-wayn.netpathway.com [208.137.139.231])  
> by  
> sammy.netpathway.com (8.8.5/8.8.5) with ESMT id SAA06217 for  
> <chatover21@onelist.com>; Wed, 3 Mar 1999 18:56:44 -0600  
> Message-ID: <36DDCD86.9F8BFB5A@netpathway.com>  
> X-Mailer: Mozilla 4.5 [en] (Win95; I)  
> X-Accept-Language: en  
> Mailing-List: list chatover21@onelist.com; contact  
> chatover21-owner@onelist.com  
> Delivered-To: mailing list chatover21@onelist.com  
> Precedence: bulk  
> List-Unsubscribe: <mailto:chatover21-unsubscribe@ONElist.com>  
> View Email Message Source  
> Reply Reply All Forward Delete Previous Next Close  
> Content-Type: text/plain  
> Content-Transfer-Encoding: 8bit  
>  
> From: Shannon Taylor <taylor@netpathway.com>  
>  
> Sarah I love the poems you sent ..here is one you may like...  
>  
> The troubles outside seem so far away.  
> The fighting of wars, making a world decay.  
> But here in my private little world,  
> I feel safe and secure, like a little girl.  
>  
> But in my private retreat it's great.  
> So different from the world outside, a world full of hate.  
> I find only peace and love to surround me here.  
> The feeling of goodness like God is near.  
>  
> So let me be a little girl so small,  
> Then I won't have to worry at all.  
> I'll stay here where I'm safe from the world.  
> I'll face tomorrow when I'm not a little girl.  
> I'll settle down with a day dream or two,  
> After the work is all done and the house is all clean.  
> Feeling like a little girl, that is hiding from time,  
> Knowing that I'm grown up in body and mind.  
>  
> But WAIT, I can't give up my private little world.  
> Maybe I'll just give up being a little girl.

> Life is hard when you are a grown up, it's so much colder.  
> Oh well, I'll worry about it tomorrow...when I'm older.  
>  
> @ Shannon Taylor  
>  
> -----  
> To unsubscribe from this mailing list, or to change your subscription  
> to digest, go to the ONElist web site, at <https://www.onelist.com> and  
> select the Member Center link from the menu bar on the left.  
>  
>  
>  
>  
>  
> From: "Jeff Wilhelmi" <jwilh007@prairie.lakes.com> Save Address Block  
> Sender  
> Reply-To: 40PlusSingles@onelist.com  
> To: <40PlusSingles@onelist.com>  
> Subject: [40PlusSingles] Re: Oh, Yeah....  
> Date: Wed, 3 Mar 1999 17:17:15 -0600  
> MIME-Version: 1.0  
> >From testcase2@usa.net Wed Mar 3 15:15:22 1999  
> Received: (qmail 10231 invoked by uid 0); 3 Mar 1999 23:15:15 -0000  
> Received: from onelist.com [209.207.164.13] by mx04 via mtad (2.6)with ESMTP  
> id  
> 591DccXPP0022M04; Wed, 03 Mar 1999 23:15:15 GMT  
> Received: (qmail 31838 invoked by alias); 3 Mar 1999 23:16:15 -0000  
> Received: (qmail 31827 invoked from network); 3 Mar 1999 23:16:13 -0000  
> Received: from unknown (HELO Mail.lakes.com) (209.181.160.3) by  
> pop.onelist.com  
> with SMTP; 3 Mar 1999 23:16:13 -0000  
> Received: from Prairie.lakes.com (Prairie.Lakes.com [209.181.160.1]) by  
> Mail.lakes.com (8.8.7/8.8.7) with ESMTP id RAA10634 for  
> <40PlusSingles@onelist.com>; Wed, 3 Mar 1999 17:17:15 -0600  
> Received: from jwilh007.lakes.com (Modem036-Sleepyeye.lakes.com  
> [209.181.177.168] (may be forged)) by Prairie.lakes.com (8.8.7/8.8.7)  
> with SMTP  
> id RAA14638 for <40PlusSingles@onelist.com>; Wed, 3 Mar 1999  
> 17:17:14 -0600  
> Message-ID: <005f01be65cb\$fa88fa40\$a8b1b5d1@jwilh007.lakes.com>  
> X-Priority: 3  
> X-MSMail-Priority: Normal  
> X-Mailer: Microsoft Outlook Express 4.72.2106.4  
> X-MimeOLE: Produced By Microsoft MimeOLE V4.72.2106.4  
> Mailing-List: list 40PlusSingles@onelist.com; contact  
> 40PlusSingles-owner@onelist.com  
> Delivered-To: mailing list 40PlusSingles@onelist.com  
> Precedence: bulk  
> List-Unsubscribe: <mailto:40PlusSingles-unsubscribe@ONElist.com>  
> View Email Message Source  
> Reply Reply All Forward Delete Previous Next Close  
> Content-Type: text/plain  
> Content-Transfer-Encoding: 7bit  
>  
> From: "Jeff Wilhelmi" <jwilh007@prairie.lakes.com>  
>  
> Complex sounds more like duplex. But who loves ya baby??? Jeff  
> -----Original Message-----  
> From: Bluespearl@aol.com <Bluespearl@aol.com>  
> To: 40PlusSingles@onelist.com <40PlusSingles@onelist.com>  
> Date: Wednesday, March 03, 1999 2:27 PM  
> Subject: [40PlusSingles] Re: Oh, Yeah....  
>  
>  
> >From: Bluespearl@aol.com

```

> >
> >>> What is it, I send in my pic, next we go from # 1 to # 5, people on list
> > leave. Is it me or
> > just my damn complex again???? Jeff from Minnesota >>
> >
> >Ha Ha Jeff! I thought I was the one with the inferiority complex....
> >
> >Abby
> >
> >-----
> >Have you visited our new web site?
> >https://www.onelist.com
> >Onelist: Helping to create Internet communities
> >
> >
> >-----
> >Start a new hobby. Meet a new friend.
> >https://www.onelist.com
> >Onelist: The leading provider of free email list services
> >
> >
> >
> >
> >
> >
> >
> >
> From: "Tim Klymkow" <klymkow@a-znet.com> Save Address Block Sender
> Reply-To: pcworks@MailingList.net
> To: <pcworks@MailingList.net>
> Subject: Re: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98
> cd.
> Date: Wed, 3 Mar 1999 17:40:58 -0500
> MIME-Version: 1.0
> >From testcase2@usa.net Wed Mar 3 14:49:21 1999
> Received: (qmail 10014 invoked by uid 0); 3 Mar 1999 22:49:15 -0000
> Received: from lion.esosoft.net [207.153.254.66] by mx03 via mtad (2.6)with
> ESMTP id 040DccwxN0117M03; Wed, 03 Mar 1999 22:49:14 GMT
> Received: from moose.esosoft.net (moose@moose.esosoft.net [192.41.5.145])by
> lion.esosoft.net (8.9.1/8.9.1) with ESMTP id RAA23724;Wed, 3 Mar 1999
> 17:47:31
> -0500 (EST)
> Received: from localhost (moose@localhost) by moose.esosoft.net (8.8.5) id
> PAA25454; Wed, 3 Mar 1999 15:46:21 -0700 (MST)
> Received: by moose.esosoft.net (bulk_mailer v1.9); Wed, 3 Mar 1999 15:43:56
> -0700
> Received: (moose@localhost) by moose.esosoft.net (8.8.5) id PAA24669; Wed, 3
> Mar 1999 15:43:53 -0700 (MST)
> Received: from mail.a-znet.com (root@[209.177.29.6]) by moose.esosoft.net
> (8.8.5) id PAA24640; Wed, 3 Mar 1999 15:43:48 -0700 (MST)
> X-Authentication-Warning: moose.esosoft.net: Host root@[209.177.29.6]
> claimed
> to be mail.a-znet.com
> Received: from klymkow1 (syr2161.a-znet.com [209.2.143.161])by
> mail.a-znet.com
> (8.8.7/8.8.7) with SMTP id RAA01585;Wed, 3 Mar 1999 17:53:33 -0500
> Message-ID: <005f01be65c7$5065d1e0$6950fea9@klymkow1>
> X-Priority: 3
> X-MSMail-Priority: Normal
> X-Mailer: Microsoft Outlook Express 5.00.0810.800
> X-MimeOLE: Produced By Microsoft MimeOLE V5.00.0810.800
> Sender: owner-pcworks@MailingList.net
> View Email Message Source
> Reply Reply All Forward Delete Previous Next Close
> Content-Type: text/plain

```





where it's coming from and I include their messages below along with the header and message of one piece of mailing showing testcase2@usa.net in the FROM.

If you could turn off that account completely it would really help. I also ask you to identify to me who the person is behind the spam so that I might be able to do something about it. They've begun a second wave of attacks just yesterday and today from lists at www.onelist.com whom I've notified but seem to still be passing many of the messages, though not all, through the testcase2@usa.net address. The last message here shows that address again.

I had 475 messages in my inbox this morning most from this account testcase2@usa.net and another 319 this afternoon!!

Thanks in advance for anything you can do to stop this.

Desperately in need of your help,

FG  
FG@hotmail.com

-----Original Message-----

From: LISTSERV Administrator <lstadmin@indiana.edu>  
To: FG <FG@hotmail.com>  
Cc: List Administrator <list-admin@indiana.edu>; stephenl@indiana.edu <stephenl@indiana.edu>  
Date: Friday, February 26, 1999 10:32 AM  
Subject: Re: false listserv subscription

>Frederick and Larry,

>

>Do you anything about the subscription testcase2@usa.net? If I'm  
>reading the headers right it looks like the message sent to Frederick  
>came from that address.

>

>Larry -- if you want to test this you could set testcase2 to nomail and  
>we could see if that stops the flow of mail to Frederick.

>

>Peg Bassett  
>UITS Messaging Team

>

>On Mon, 22 Feb 1999, FG wrote:

>

>> Sorry it's taken me a week or so to reply. I'm still receiving  
>> all the messages posted to your listservs. I'm going to try  
>> to attach them and insert them in here to give you the  
>> complete headers in one way or another.

>>

>> I really appreciate your help. My account is completely  
>> overwhelmed by all this junk mail and takes several  
>> minutes to download the few legitimate messages.

>>

>> FG  
>> FG@hotmail.com

>>

>>

>> >From testcase2@USA.NET Mon Feb 22 08:25:12 1999  
>> Received: from [204.68.24.139] by hotmail.com (1.1) with SMTP id  
>> MHotMailB89ACFE724011D101708CCC44188B9B990; Mon Feb 22 08:25:12 1999  
>> Received: (qmail 18627 invoked by uid 0); 22 Feb 1999 12:28:53 -0000  
>> Received: from listserv.indiana.edu [129.79.5.189] by mx02 via mtad (2.6)  
>> with ESMTP id 831DBVmOK0146M02; Mon, 22 Feb 1999 12:14:36 GMT

```

>> Received: from piano (129.79.5.189) by listserv.indiana.edu (LSMTP for
>> Windows NT v1.1a) with SMTP id <0.F38FDCE0@listserv.indiana.edu>; Mon, 22
>> Feb 1999 7:14:14 -0500
>> Received: from LISTSERV.INDIANA.EDU by LISTSERV.INDIANA.EDU
(LISTSERV-TCP/IP
>>         release 1.8c) with spool id 17591351 for
>>         DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU; Mon, 22 Feb 1999
07:14:12
>>         -0500
>> Received: from imo12.mx.aol.com by listserv.indiana.edu (LSMTP for
Windows
>> NT
>>         v1.1a) with SMTP id <0.F2CC3EC0@listserv.indiana.edu>; Mon, 22
Feb
>>         1999 7:14:12 -0500
>> Received: from BGeoT@aol.com by imo12.mx.aol.com (IMOV18.1) id ODDL24348
>> for
>>         <deep-south-roots-l@listserv.indiana.edu>; Mon, 22 Feb 1999
>> 07:14:08
>>         -0500 (EST)
>> Mime-Version: 1.0
>> Content-type: text/plain; charset=US-ASCII
>> Content-transfer-encoding: 7bit
>> X-Mailer: AOL 4.0 for Windows 95 sub 205
>> Message-ID: <7f98222.36d14a10@aol.com>
>> Date: Mon, 22 Feb 1999 07:14:08 EST
>> Reply-To: BGeoT@AOL.COM
>> Sender: "A discussion list for genealogy in AL, GA, FL and MS"
>> <DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU>
>> From: George Turnipseed <BGeoT@AOL.COM>
>> Subject: [D-S] JOHNSTON&CALDWELL-HancockCoMS-1800s
>> To: DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU
>>
>> I am searching for info, ancestors of James Johnston born c1810 in NC,
>> married Eleonore ____ c1830 Hancock Co MS. Their son, George W Johnston
>> born 1841 married Victoria V Caldwell.
>> Please contact by e-mail: BGeoT@aol.com
>> George Turnipseed
>>
>> -----
>> List problems?
>> Check
>> your WELCOME message FIRST
>> https://php.indiana.edu/~stephenl/problems.htm SECOND
>> then contact stephenL@indiana.edu
>>
>>
>>
>> -----Original Message-----
>> From: List Administrator <list-admin@indiana.edu>
>> To: Stephens, Larry V <stephenl@indiana.edu>; 'FG'
>> <FG@hotmail.com>; 'lstadmin@othello.ucs.indiana.edu'
>> <lstadmin@othello.ucs.indiana.edu>
>> Cc: 'help@hotmail.com' <help@hotmail.com>; 'support@hotmail.com'
>> <support@hotmail.com>
>> Date: Tuesday, February 16, 1999 12:49 PM
>> Subject: RE: false listserv subscription
>>
>>
>> >I've searched back through all of the LISTSERV log files for February I
did

```

>> >not find a subscription request from Mr. Glaysher for the  
>> Deep-South-Roots-L  
>> >list. I also did not find any indication that mail to this list was  
>> >distributed to  
>> >the address FG@hotmail.com.  
>> >  
>> >Mr. Glaysher -- are you still receiving list mail from our server? If  
yes,  
>> >could  
>> >you please forward a copy of a recent message, with full headers to me?  
>> >  
>> >  
>> >Peggy Bassett  
>> >University Information Technology Services  
>> >Indiana University, Bloomington  
>> >bassett@indiana.edu  
  
>> >>  
>> >> owner-java-com@DISCUSS.MICROSOFT.COM  
>> >> Java-COM@DISCUSS.MICROSOFT.COM  
>> >>  
>> >> LINGUIST@LINGUIST.LDC.UPENN.EDU  
>> >> LISTSERV@LISTSERV.INDIANA.EDU  
>> >> linguist@linguistlist.org  
>> >>  
>> >> PENNSYLVANIA-ROOTS-L@LISTSERV.INDIANA.EDU  
>> >> owner-pennsylvania-roots-l@listserv.indiana.edu  
>> >> DEEP-SOUTH-ROOTS-L@LISTSERV.INDIANA.EDU  
>> >>  
>> >> MTG-STRATEGY-L@ORACLE.WIZARDS.COM  
>> >> PLI-Y2KLAW@PLI.EDU  
>> >> owner-pli-y2klaw@pli.edu  
>>  
>>  
>  
>

From: "Tim Klymkow" <klymkow@a-znet.com> Save Address Block Sender  
Reply-To: pcworks@MailingList.net  
To: <pcworks@MailingList.net>  
Subject: Re: PCWorks: Error SU0168 upgrde win95 to win98 with oem win98  
cd.  
Date: Wed, 3 Mar 1999 17:40:58 -0500  
MIME-Version: 1.0  
From testcase2@usa.net Wed Mar 3 14:49:21 1999  
Received: (qmail 10014 invoked by uid 0); 3 Mar 1999 22:49:15 -0000  
Received: from lion.esosoft.net [207.153.254.66] by mx03 via mtad (2.6)with  
ESMTP id 040DccwxN0117M03; Wed, 03 Mar 1999 22:49:14 GMT  
Received: from moose.esosoft.net (moose@moose.esosoft.net [192.41.5.145])by  
lion.esosoft.net (8.9.1/8.9.1) with ESMTP id RAA23724;Wed, 3 Mar 1999  
17:47:31  
-0500 (EST)  
Received: from localhost (moose@localhost) by moose.esosoft.net (8.8.5) id  
PAA25454; Wed, 3 Mar 1999 15:46:21 -0700 (MST)  
Received: by moose.esosoft.net (bulk\_mailer v1.9); Wed, 3 Mar 1999 15:43:56  
-0700  
Received: (moose@localhost) by moose.esosoft.net (8.8.5) id PAA24669; Wed, 3  
Mar 1999 15:43:53 -0700 (MST)  
Received: from mail.a-znet.com (root@[209.177.29.6]) by moose.esosoft.net  
(8.8.5) id PAA24640; Wed, 3 Mar 1999 15:43:48 -0700 (MST)  
X-Authentication-Warning: moose.esosoft.net: Host root@[209.177.29.6]  
claimed  
to be mail.a-znet.com  
Received: from klymkow1 (syr2161.a-znet.com [209.2.143.161])by

mail.a-znet.com

(8.8.7/8.8.7) with SMTP id RAA01585;Wed, 3 Mar 1999 17:53:33 -0500

Message-ID: <005f01be65c7\$5065d1e0\$6950fea9@klymkow1>

X-Priority: 3

X-MSMail-Priority: Normal

X-Mailer: Microsoft Outlook Express 5.00.0810.800

X-MimeOLE: Produced By Microsoft MimeOLE V5.00.0810.800

Sender: owner-pcworks@MailingList.net

View Email Message Source

Reply Reply All Forward Delete Previous Next Close

Content-Type: text/plain

Content-Transfer-Encoding: 7bit

Gary,

The only method that works is to rename (or mark as hidden, or delete) all instances of WIN.COM on your hard drives, and then run setup from the DOS prompt.

Info courtesy of Sean Erwins's Windows 98 FAQ at

<https://www.listmaker.net/win98/index.html#upgrade> .

Hope this helps!

Tim Klymkow

----- Original Message -----

From: Gary <ggshaw@uq.net.au>

Sent: Wednesday, March 03, 1999 4:55 AM

Subject: PCWorks: Error SU0168 upgrade win95 to win98 with oem win98 cd.

>Problem: Win95b installed. Want to  
>upgrade to Win98. I only have Win98 OEM  
>CD. I get the following message after  
>Win98 has copied temp files to begin  
>install.

>"Your computer has an operating system  
>installed, which cannot be upgraded by  
>this version.

>  
>"error SU0168"

>  
<snip>

===== PCWorks Mailing List =====

Visit Our Random "Member HomePage of the Week":

Shelley Gaffney's "Shelley's Money Making Opportunities"

<https://www.geocities.com/TimesSquare/Labyrinth/9790/>

PCWorks WebPage <https://www.telesouth1.com/~pcworks>

=====

From: "O'Flynn, Austin" <AOFlynn@CHW.EDU> Save Address Block Sender

Reply-To: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>

To: PLI-Y2KLAW@PLI.EDU

Subject: Re: [PLI-Y2KLAW] Y2K Testing of Biomedical Equipment by Users

Date: Wed, 3 Mar 1999 22:59:01 -0800

MIME-Version: 1.0

From testcase2@usa.net Thu Mar 4 07:16:52 1999

Received: (qmail 17007 invoked by uid 0); 4 Mar 1999 15:16:42 -0000  
Received: from pli.pli.edu [208.205.105.1] by mx02 via mtad (2.6)with ESMT  
id  
797DcDPqp0069M02; Thu, 04 Mar 1999 15:16:41 GMT  
Received: from pli (pli.pli.edu [208.205.105.1])by pli.pli.edu (8.8.8/8.8.8)  
with ESMT id KAA13773;Thu, 4 Mar 1999 10:16:24 -0500 (EST)  
Received: from PLI.PLI.EDU by PLI.PLI.EDU (LISTSERV-TCP/IP release 1.8c)  
withspool id 72642 for PLI-Y2KLAW@PLI.PLI.EDU; Thu, 4 Mar 1999  
10:14:48-0500  
Received: from pli (pli.pli.edu [208.205.105.1]) by pli.pli.edu  
(8.8.8/8.8.8)with ESMT id KAA13456 for <PLI-Y2KLAW@PLI.PLI.EDU>; Thu, 4  
Mar  
199910:04:44 -0500 (EST)  
Approved-By: guylaw@YAH00.COM  
Received: from plint7.pli.edu (PLINT7.pli.edu [208.205.105.9]) by  
pli.pli.edu(8.8.8/8.8.8) with ESMT id CAA12884 for  
<pli-y2klaw@pli.pli.edu>;  
Thu, 4 Mar 1999 02:04:28 -0500 (EST)  
Received: by PLINT7 with Internet Mail Service (5.5.2232.9) id <GF5L79GM>;  
Thu,4 Mar 1999 02:02:01 -0500  
Received: from sfmh-imc-01.sfmh.chw.edu  
(sfmh-imc-external.CHW.edu[192.234.76.2]) by plint7.pli.edu with SMTP  
(Microsoft ExchangeInternet Mail Service Version 5.5.2232.9) id  
GF5L79GL; Thu,  
4 Mar1999 02:01:58 -0500  
Received: by sfmh-imc-01.sfmh.chw.edu with Internet Mail Service  
(5.0.1457.3)id  
<1WSD2QT5>; Wed, 3 Mar 1999 23:04:30 -0800  
X-Priority: 3  
X-Mailer: Internet Mail Service (5.0.1457.3)  
Message-ID:  
<699530BA536DD211A26300A0C9C7504E2D9B22@corp-msg-02.sfmh.chw.edu>  
Sender: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>  
Comments: To: PLI Year 2000 Law List <PLI-Y2KLAW@PLI.EDU>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain

Year 200

#### Readiness Disclosure Statement

Re: Testing of Biomedical Equipment by Users.

If you are concerned about the voiding a system warranty by doing your testing, it infers you are talking about a relatively new system, in which case such testing ought to have been provided for in the contract. We at Catholic Healthcare West have decided not to rely merely on statements from the vendor with respect to mission critical systems. All mission critical systems are being tested, including all interfaces. For newly installed systems, we include such right to test in the contract, and to test as per our scripts. For older systems, we obtain not merely a Y2K compliance statement, but all test scripts and results thereof. We also seek copies from the vendor of any third party verification of such testing. And then we test the application ourselves.

You should note that many public Y2K Statements have the same caption as I have above, that is, they are given pursuant to the Federal Year 2000 Information and Readiness Disclosure Act that such statement cannot be used against the issuer in any legal action, with certain exceptions. Therefore, often the public Y2K Statement by a vendor are no more than a heads up, leaving you to decide whether you want to act on it or not. Where there are patient lives at risk, due diligence warrants that you treat such statements as informational only; nothing more. I have not heard that the FDA is advising hospitals to the contrary. And even if they were, until they put their dollars on the line or

appropriate regulation is passed, their advice is but circumstantial evidence at best on what the standard for due diligence should be.

The statement given above is personal and has not been approved or endorsed by CHW. Austin O'Flynn  
Associate Corporate Counsel  
CHW  
<https://www.chw.edu>

-----Original Message-----

From: Hanson Research Service, Inc. [mailto:lhanson@HANSONINFO.COM]  
Sent: Tuesday, March 02, 1999 10:58 AM  
To: PLI-Y2KLAW@PLI.EDU  
Subject: Re: [PLI-Y2KLAW] Y2K Testing of Biomedical Equipment by Users

Debra --

I recently gave a speech to a medical society on Y2K issues that included a discussion about the status of biomedical devices. Research for the presentation clearly indicated that there are conflicting opinions about whether reliance on a vendor's claim of Y2K compliance is adequate, or whether the equipment should be tested independently by an experienced engineer. Hospitals have been cautious about relying on vendor certification, especially when the devices are critical to the welfare of patients. A New Zealand hospital reported that it had tested a number of pieces of one type of medical equipment and found that half were not Y2K compliant. This alarmed the hospital since the vendor had certified that the equipment was Y2K compliant. Some hospitals maintain that it is not only necessary to self test a particular device, but every single sample--a tedious and expensive process. I can supply the citations for the above, which do not represent formal medical studies but rather observations from medical practitioners. I would be interested in listserv opinion on what constitutes due diligence in this matter.

Regards,

Louise

>I represent a health-care provider which uses sophisticated biomedical  
>equipment. The company's inside biomedical administrators would like  
to be  
>able to rely on the public y2k compliance statements issued by the  
>equipment vendors to the FDA, and are hesitant to conduct their own  
testing  
>because, they say, (i) the FDA recommends (prohibits?) against user  
>testing, and (ii) the vendor warranties may be nullified if the user  
>"tampers" with the software. Does anyone have any opinions on these  
>issues, or any authority in support of or against this position? Is it  
>reasonable for an end-user to rely on vendor statements of compliance,  
or  
>should a user (who, of course, has less technical expertise than the  
vendor  
>concerning its particular piece of equipment) have to test on its own  
the  
>equipment supplied by a multitude of vendors? The concerns are  
two-fold:  
> (i) contractual rights of the company against the vendor if it turns  
out  
>that the equipment is non-compliant; and (ii) potential liability of

the  
>company to patients using any equipment which malfunctions.  
>

>Your thoughts and suggestions are appreciated.

>Debra Glazer, Esq.

>Irvine, CA 92612

>(949) 854-0173

>FAX (949) 854-0198

>Debra.Glazer@worldnet.att.net

>

>

>-----

>PLI-Y2KLAW

>Sponsored by The Practising Law Institute

>810 Seventh Avenue New York, NY 10019

><https://www.pli.edu> (800) 260-4PLI

>List Moderator: Charles Kerr, [ckerr@mofo.com](mailto:ckerr@mofo.com)

>Technical Contact: Guy Alvarez, [guylaw@yahoo.com](mailto:guylaw@yahoo.com)

>

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>purposes only. They are not intended to be and should not be  
>considered legal advice nor substitute for obtaining legal advice from  
>competent, independent, legal counsel in the relevant jurisdiction.

>

>Transmission of this information is not intended to create, and  
>receipt does not constitute, an attorney-client relationship. The  
>information contained on this list may or may not reflect the most  
>current legal developments.

>

>

Louise Hanson, President E-mail: [lhanson@hansoninfo.com](mailto:lhanson@hansoninfo.com)  
Hanson Research Services, Inc. Phone: (785) 832-9234 (business);  
1628 Dudley Court (785) 841-3026 (home)  
Lawrence, KS 66044 Fax: (785) 832-9242

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-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 04, 1999 6:11 PM  
To: admin@onelist.com  
Subject: FOR Lupe: testcase2@usa.net spammer

Lupe,

I appreciate your help. I've received another 320+ messages this afternoon for a total of over 800! My account won't even let me download anything it's so over taxed.

I hope you can figure this thing out.

Thanks!

Fred Glaysher  
FG@hotmail.com

From: Bluespearl@aol.com Save Address Block Sender  
Reply-To: 40PlusSingles@onelist.com  
To: 40PlusSingles@onelist.com  
Subject: [40PlusSingles] Re: List Complaint  
Date: Thu, 4 Mar 1999 10:33:20 EST  
MIME-Version: 1.0  
From testcase2@usa.net Thu Mar 4 13:42:10 1999  
Received: (qmail 4631 invoked by uid 0); 4 Mar 1999 15:36:31 -0000  
Received: from onelist.com [209.207.164.223] by nm199 via mtad (2.6)with  
ESMTP  
id 976DcDPKE0121M19; Thu, 04 Mar 1999 15:36:30 GMT  
Received: (qmail 9489 invoked by alias); 4 Mar 1999 15:43:38 -0000  
Received: (qmail 9484 invoked from network); 4 Mar 1999 15:43:37 -0000  
Received: from unknown (HELO imo28.mx.aol.com) (198.81.17.72) by  
pop.onelist.com with SMTP; 4 Mar 1999 15:43:37 -0000  
Received: from Bluespearl@aol.com by imo28.mx.aol.com (IMOV19.3) id  
hQBDa02500  
for <40PlusSingles@onelist.com>; Thu, 4 Mar 1999 10:33:20 -0500 (EST)  
Message-ID: <3ce379d0.36dea7c0@aol.com>  
X-Mailer: AOL 4.0 for Windows 95 sub 4  
Mailing-List: list 40PlusSingles@onelist.com; contact  
40PlusSingles-owner@onelist.com  
Delivered-To: mailing list 40PlusSingles@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:40PlusSingles-unsubscribe@ONElist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit  
  
From: Bluespearl@aol.com



<< because I love to flam, >>

New sport in Michigan, Jeff???

Just teasin ya, big guy!

Have a good day!

Peace

Abby

-----

Ideas on how we can improve ONElist?

<https://www.onelist.com>

Check out the Suggestion Box feature on our new web site

From: Richard Diederer <Richard.Diederer@ICT.NL> Save Address Block Sender

Reply-To: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>

To: Java-COM@DISCUSS.MICROSOFT.COM

Subject: Interface pointer leakage in Java?

Date: Thu, 4 Mar 1999 10:39:46 +0100

MIME-Version: 1.0

From testcase2@USA.NET Thu Mar 04 07:00:34 1999

Received: from [204.68.24.99] by hotmail.com (1.0) with SMTP id MHotMail30980124334803335065324993427014755607220; Thu Mar 04 07:00:34 1999

Received: (qmail 28120 invoked by uid 0); 4 Mar 1999 11:13:47 -0000

Received: from VMS.DC.LSOFT.COM [209.119.1.27] by nm199 via mtad (2.6)with ESMTP id 089DcDLNS0024M19; Thu, 04 Mar 1999 11:13:46 GMT

Received: from peach (209.119.0.4) by VMS.DC.LSOFT.COM (LSMTP for OpenVMS v1.1a) with SMTP id <7.3953A299@VMS.DC.LSOFT.COM>; Thu, 4 Mar 1999 5:42:16 -0500

Received: from DISCUSS.MICROSOFT.COM by DISCUSS.MICROSOFT.COM (LISTSERV-TCP/IPrelease 1.8d) with spool id 730655 forJava-COM@DISCUSS.MICROSOFT.COM; Thu, 4 Mar 1999 05:46:24 -0500

Received: from 193.79.216.3 by PEACH.EASE.LSOFT.COM (SMTPL release 1.0d) withTCP; Thu, 4 Mar 1999 05:46:24 -0500

Received: from duif.dev.ict.nl (duif.dev.ict.nl [192.168.1.7]) bycyberberus.ict.nl (8.9.3/8.9.3) with SMTP id LAA20185 for<Java-COM@DISCUSS.MICROSOFT.COM>; Thu, 4 Mar 1999 11:52:51 +0100

Received: by duif.dev.ict.nl(Lotus SMTP MTA v4.6.2 (693.3 8-11-1998)) idC125672A.0036706E ; Thu, 4 Mar 1999 10:54:37 +0100

X-Lotus-FromDomain: ICT

Message-ID: <C125672A.00366FAC.00@duif.dev.ict.nl>

Sender: Java and COM <Java-COM@DISCUSS.MICROSOFT.COM>

View Email Message Source

Reply Reply All Forward Delete Previous Next Close

Content-Type: text/plain

Content-Disposition: inline

Hi,

I was wondering why DLLHOST.EXE remains active after local or remote instatiation of a Java COM object.

After running Rational Purify on my application, I found two stubborn interface pointer leaks:

[W] ILK: COM Interface leak from interface pointer 0x77bc9198, allocated in CoGetMalloc

Leak from IMalloc interface with reference count of 2 (0x77bc9198)

Allocation location

CoGetMalloc+0xc [C:\WINNT\SYSTEM32\ole32.dll

```

ip=0x67b2175c]
    VariantTimeToSystemTime+0x147e [C:\WINNT\SYSTEM32\oleaut32.dll
ip=0x6534bcdf]
    SysAllocStringLen+0x77 [C:\WINNT\SYSTEM32\oleaut32.dll
ip=0x653414be]
    SysAllocString+0xb [C:\WINNT\SYSTEM32\OLEAUT32.dll
ip=0x553418c0]
    execute_java_constructorV+0x3d6f [C:\WINNT\System32\msjava.dll
ip=0x7c03b5bd]
    execute_java_constructorV+0x37b4 [C:\WINNT\System32\msjava.dll
ip=0x7c03b002]
    execute_java_constructorV+0x3a94 [C:\WINNT\System32\msjava.dll
ip=0x7c03b2e2]
    JITResolveInterface+0x421f [C:\WINNT\System32\msjava.dll
ip=0x7c010686]
    JITResolveInterface+0x40a3 [C:\WINNT\System32\msjava.dll
ip=0x7c01050a]
    JITResolveInterface+0x902 [C:\WINNT\System32\msjava.dll
ip=0x7c00cd69]
[W] ILK: COM Interface leak from interface pointer 0x7c0da8f8, allocated in
    CoGetClassObject
    Leak from IClassFactory interface with reference count of 1
(0x7c0da8f8)
    Allocation location
    CoGetClassObject+0xc [C:\WINNT\SYSTEM32\ole32.dll
ip=0x67b2178f]
    ???
[C:\Project\MIP\Java\PMSJClient_General\PMSJClient.exe ip=0x00401682]
    ???
[C:\Project\MIP\Java\PMSJClient_General\PMSJClient.exe ip=0x0040f059]

```

Could this be the reason for keeping DLLHOST.exe active or is there another explanation?

If yes, is there a solution/workaround for my problem? I explicitly release my interface pointers and set my COM objects to null after using them.

Richard.

-----  
Users Guide <https://www.microsoft.com/workshop/essentials/mail.asp>  
contains important info including how to unsubscribe. Save time, search  
the archives at <https://discuss.microsoft.com/archives/index.html>

From: BetRTimes@aol.com Save Address Block Sender  
Reply-To: chatover21@onelist.com  
To: chatover21@onelist.com  
Subject: [chatover21] Re: see ya...  
Date: Thu, 4 Mar 1999 16:15:48 EST  
MIME-Version: 1.0  
From testcase2@usa.net Thu Mar 04 13:55:34 1999  
Received: from [204.68.24.140] by hotmail.com (1.0) with SMTP id  
MH0tMail309803733413894135065324753427014796395510; Thu Mar 04 13:55:34  
1999  
Received: (qmail 4544 invoked by uid 0); 4 Mar 1999 21:17:04 -0000  
Received: from onelist.com [209.207.164.13] by mx03 via mtad (2.6)with ESMT  
id  
473DcDVRD0170M03; Thu, 04 Mar 1999 21:17:03 GMT  
Received: (qmail 4644 invoked by alias); 4 Mar 1999 21:17:58 -0000  
Received: (qmail 4638 invoked from network); 4 Mar 1999 21:17:57 -0000  
Received: from unknown (HELO imo27.mx.aol.com) (198.81.17.71) by  
pop.onelist.com with SMTP; 4 Mar 1999 21:17:57 -0000

Received: from BetRTimes@aol.com by imo27.mx.aol.com (IMOV19.3) id hOLia20330

for <chatover21@onelist.com>; Thu, 4 Mar 1999 16:15:48 -0500 (EST)  
Message-ID: <443760b9.36def804@aol.com>  
X-Mailer: AOL 4.0 for Windows 95 sub 13  
Mailing-List: list chatover21@onelist.com; contact  
chatover21-owner@onelist.com  
Delivered-To: mailing list chatover21@onelist.com  
Precedence: bulk  
List-Unsubscribe: <mailto:chatover21-unsubscribe@ONElist.com>  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

From: BetRTimes@aol.com

In a message dated 3/4/99 3:11:27 PM Central Standard Time,  
elliemc@viptx.net  
writes:

<< BOP on the HEADOLA >>

Uh.. EL, sweetie.....

Jill is the only one that gets to BOP me on the head..

-----  
Ideas on how we can improve ONElist?

<https://www.onelist.com>

Check out the Suggestion Box feature on our new web site

From: JCWagner@aol.com Save Address Block Sender

To: JCWagner@aol.com

CC: business\_express@onelist.com, psaclass@onelist.com,  
110@onelist.com,1aabiz@onelist.com, 1websuccess@onelist.com,  
A1-winner@onelist.com,a1biz@onelist.com, aaabiz4u@onelist.com,  
anyandall@onelist.com,aproject21@onelist.com, asafelist@onelist.com,  
bizoppseeks@onelist.com,emailops@onelist.com, eric@onelist.com,  
fdenton@onelist.com,freebies@onelist.com, freelow@onelist.com,  
homebasedbusiness@onelist.com,1world-list@onelist.com,  
wholesale@onelist.com,  
saf-t-mail@onelist.com,111-homeworkers@onelist.com, bizopps@onelist.com,  
freebiznet@onelist.com,freeadvertising@onelist.com,  
powermail@onelist.com,  
adrite@onelist.com,gema-media@onelist.com, adlist@onelist.com,  
euromarket@onelist.com,hotjobs@onelist.com, iMall@onelist.com,  
UR12\_ADS@onelist.com,millionaires@onelist.com,  
In4mation4U@onelist.com,ADvertisement@onelist.com,  
1111-network@onelist.com,  
1info-foru@onelist.com,netsnooper@onelist.com, 1Help@onelist.com,  
imporex@onelist.com,trafgen@egroups.com, chances@onelist.com,  
ssbdfreeads@onelist.com,wildfire@onelist.com, -Web-Cash-@onelist.com,  
freehits@onelist.com,-ABigOpp@onelist.com, 1cashalert@onelist.com,  
20dollardeals@onelist.com,freestart@onelist.com

Subject: [NetSnooper] Looking for some new free Business  
Opportunities...visit  
our sites today...

Date: Thu, 4 Mar 1999 11:30:45 EST

MIME-Version: 1.0

From testcase2@usa.net Thu Mar 04 08:59:23 1999

Received: from [204.68.24.141] by hotmail.com (1.0) with SMTP id

MHotMail30980195627341235065324993427014797475210; Thu Mar 04 08:59:23

1999

Received: (qmail 14798 invoked by uid 0); 4 Mar 1999 16:54:59 -0000

Received: from onelist.com [209.207.164.211] by mx04 via mtad (2.6)with  
ESMTP

id 073DcDq370010M04; Thu, 04 Mar 1999 16:54:58 GMT

Received: (qmail 14664 invoked by alias); 4 Mar 1999 17:00:46 -0000

Received: (qmail 14580 invoked from network); 4 Mar 1999 17:00:45 -0000

Received: from unknown (HELO imo13.mx.aol.com) (198.81.17.3) by  
pop.onelist.com

with SMTP; 4 Mar 1999 17:00:45 -0000

Received: from JCWagner@aol.com by imo13.mx.aol.com (IMOV18.1) id  
EVQLa05340;

Thu, 4 Mar 1999 11:30:45 -0500 (EST)

Message-ID: <e784edbe.36deb535@aol.com>

X-Mailer: AOL 4.0 for Windows 95 sub 236

Mailing-List: list netsnooper@onelist.com; contact  
netsnooper-owner@onelist.com

Delivered-To: mailing list netsnooper@onelist.com

Precedence: bulk

List-Unsubscribe: <mailto:netsnooper-unsubscribe@ONElist.com>

View Email Message Source

Reply Reply All Forward Delete Previous Next Close

Content-Type: text/plain

Content-Transfer-Encoding: 7bit

From: JCWagner@aol.com

JCW Assocs. Marketing

has a gift for you...check these Biz Opps out today..

visit the Cyberfusion Network soon

<https://cfn-net.com/cfn/jcwassoc>

get a free office suite

<https://www.myfreeoffice.com/jcwagnerassocs>

become an account exec

<https://www.adgrafix.com/jcwagner>

courtesy of:

Joan C. Wagner Assocs.

Consulting Services

Management and Marketing

301-774-1371

phone or fax

<https://www.joanwagner.com/index2.htm>

<https://jcwagner.hypermart.net>

my eCode is : JCWagner

<https://eCode.com/?JCWagner>

Get yours yet?

-----  
Start a new hobby. Meet a new friend.

<https://www.onelist.com>

Onelist: The leading provider of free email list services

-----  
This safe email list is owned by NetLinks

Stop by and place your FREE ad today!

<https://onlinebiz.com/index.html>



My Ffa Link Page  
<https://www.ffanet.com/links/6339.htm>  
+AF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBfAF8AXwBf-  
Get Your Own Free Classified Site  
<https://www.websitings.com/classads/1342813.htm>  
<https://go.citynews.com/dir.html/larrmac>

Reply Reply All Forward Delete Previous Next Close  
(Move to Selected Folder)  
In-Box  
Sent Messages  
Drafts  
Trash Can  
To-Messages

From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 10:07 AM  
Subject: Evil (Re: three signs of maturity of humankind (was: Science and Religion))

> Help me with this. An authenticated source reports 'Abdul-Baha as  
>saying, "... all the qualities and admirable perfections of man, are purely  
>good, and exist. Evil is simply their nonexistence. So ignorance is the  
want  
>of knowledge; error is the want of guidance; forgetfulness is the want of  
>memory; stupidity [my favorite!] is the want of GOOD SENSE. All these  
things  
>have no real existence." (Some Answered Questions, p.263)(Emphasis ADDED)

"This attachment of the soul and spirit to the human world, which is sin, was inherited by the descendants of Adam, and is the serpent which is *\*always\** in the midst of, and at enmity with, the spirits and descendants of Adam. *\*That enmity continues and endures.\*"* (Emphasis ADDED....)

Bahais themselves have confirmed for me the Reality of Evil....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 10:11 AM  
Subject: Bahai hypocrisy (Re: Shunning (was: Interesting Conversations))

Ron House wrote in message <36DCC3FF.4F0006B3@usq.edu.au>...

>  
>It is easy for Baha'is to be too critical of the rough and tumble of  
>Internet discussions. After attending one of the etherial, unworldly  
>Baha'i events, one could easily come here and be disappointed.  
>Fortunately for me, I learned that the ever so syruppy, hyper-polite,  
>prayer-filled people are the most hypocritical and hateful, and that  
>politeness is no measure of a person's real spirituality. I prefer to  
>ask: who is giving me their \_real\_ thoughts, held for sincere and good  
>reasons, trying to achieve some good in the world? Those are the people  
>I feel close to.

I believe Ron is touching on something quite significant about  
the Bahai Faith today, including here online.... In my experience  
in dealing with soc.religion.bahai, the BCCA, Bahais on Usenet  
and now AOL during the last two years, it has indeed been the  
nauseatingly spiritual and self-righteous who have been the most  
hypocritical, dishonest, and hateful in their opposition to the  
freedom of speech and conscience Abdul-Baha respected and  
admired....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 10:45 AM  
Subject: Re: Love bombing

Dale Grider wrote in message <36DF5968.A1485DD2@bellsouth.net>...

It's not whether I think I am presenting inarguable  
>"facts" that makes the Fireside title valid, it's the fact that any  
>"Fireside" that is going to be more than an exercise is mutual back  
>patting is going to have to genuinely welcome and engage sincere dissent  
>as part and parcel of the process of discovering truth.

Dale touches here on a valid criticism of Bahai "Firesides." They  
are usually indoctrination sessions with little to no give and take.  
In general, really, my fellow Bahais are incapable of "engaging  
sincere dissent." All they are taught to do by the UHJ is categorically  
condemn it, shun it, and pat oneself on the back....

I respect Dale's site and his sincerely held Christian beliefs.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 10:48 AM  
Subject: Re: Newsgroup etiquette attn: Joel Marangella & followers

BrentMReed wrote in message  
<19990305021550.20118.00000735@ng-cg1.aol.com>...

>  
>You are so arrogant. It seems that this group rarely ever manifests the  
>Spirits of Justice and Fairness, Courtesy and Eloquence, that were so  
>beautifully exemplified in the lives and writings of Baha'u'llah and  
>'Abd'ul-Baha.

All fair-minded observers will recognize these words as true....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: Alex von Hochtritt[SMTP:netsec@oracle.wizards.com]  
Sent: Friday, March 05, 1999 12:14 PM  
To: FG  
Subject: Re: testcase2@usa.net spammer - Re: Your request to sign off the  
MTG-STRATEGY-L list

-----Original Message-----  
From: FG <FG@hotmail.com>  
To: MTG-STRATEGY-L-request@ORACLE.WIZARDS.COM  
<MTG-STRATEGY-L-request@ORACLE.WIZARDS.COM>  
Cc: abuse@usa.net <abuse@usa.net>  
Date: Friday, March 05, 1999 6:15 AM  
Subject: testcase2@usa.net spammer - Re: Your request to sign off the MTG-STRATEGY-L list

>Someone using testcase2@usa.net is spamming my mailbox  
>with more than 1,700 messages during the last few days,  
>including from your list. Please delete any subscription  
>for that address or for test case. Apparently they're  
>being forwarded from that account onto me. I have contacted  
>abuse@usa.net but the messages keep coming in!!

>  
>FG  
>FG@hotmail.com  
>

I'm blocking email from that account to our server, and removing that account's subscriptions to our lists.

I'm terribly sorry you were a victim of this; I'm also taking it up with usa.net

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 6:08 PM  
Subject: Re: infallibility (propositional or not?)



Meaningless pyscho-babble, from someone  
who regularly censors people on AOL....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

owner@sociologist.com wrote in message <7bovj5\$рпи\$1@nnrp1.dejanews.com>...

>I am reposting this message from the listserv, Baha'i Studies.

>-----

>

>

>Hi, xxxx,

>

>At 23:10 03/05/1999 +0900, you wrote:

>>I think that, in not essentially different ways, this

>>is the position that Mark takes with regards to

>>religious truth and inerrancy (Mark, tell me if I am

>>wrong).

>

>I agree with you, of course, with respect to objectivity. Some  
>people assume that it means total phenomenological reduction or  
>epoche (bracketing of biases); whereas most scientists recognize  
>the impossibility of Husserl's proposition. Objectivity refers,  
>of course, to the use of agreed-upon standards of measurement  
>(including tests of reliability and validity).

>

>An objective study is one in which bias (statistically, standard  
>error) is reduced through the implementation of proper controls.  
>Therefore, the scientist can be biased (who isn't?), while a  
>particular study need not be quite so biased (unless one accepts  
>the Marxian view that all researchers are terminally trapped in  
>bias by virtue of their social class membership).

>

>Anyway, it is all a matter of degree. No social scientists, that  
>I know anyway, would pretend that they are ever completely  
>unbiased. Such a situation would negate one's humanness.

>

>Now, with respect to inerrancy, I think you may have missed my  
>point. What I am saying is that so-called propositional  
>infallibility is reductionistic, i.e., it reduces authoritative  
>divine guidance (which is, as I see it, synonymous with  
>infallibility [not propositional infallibility]) to rational  
>consistency.

>

>Now, I am not saying that the Baha'i teachings are not  
>rationaly consistent (although I doubt that this can be  
>demonstrated fully one way or the other). What I *am* saying is  
>that infallibility, IMO, has nothing to do with rational  
>consistency (propositional statements).

>

>As I see it, infallibility exists sui generis. It is an emergent  
>reality and is not something which can be demonstrated by  
>*rational proofs*\*. Rather, infallibility is transrational (a  
>term sometimes used by Ken Wilber).

>

>The human mind has no ability to think in terms of  
>infallibility. To us (at least in this world), everything is  
>relative.

>

>For instance, what I have found is that each time I feel I have  
>resolved one contradiction, I am confronted by additional ones.  
>(As R. Khanum has said on more than one occasion, the Baha'i

>Faith is loaded with contradictions.)  
>  
>Therefore, to my understanding, infallibility refers to  
>\*authoritative moral guidance\*. In other words, following the  
>Baha'i Teachings (normative conformity) produces, individually  
>and collectively, the outcome intended by its Author  
>(Baha'u'llah). Likewise, obeying the Guardian and the House of  
>Justice produces the outcome intended by its inspired Source  
>(the Bab and Baha'u'llah).  
>  
>That is why I think it is more useful to focus on authority than  
>infallibility. The latter is something we accept (but can't do  
>much of anything with). The former is a statement of our  
>covenantal responsibilities.  
>  
>Warmly,  
>Mark (A. Foster, Ph.D.), Assoc. Prof. of Sociology  
>Johnson County Community College \* <https://bahai.nu>  
><https://www.MarkFoster.net> \* <https://MarkFoster.org>  
>  
>  
>-----== Posted via Deja News, The Discussion Network -----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 6:19 PM  
Subject: fw Maneck on AOL Re: Personal Statement on Baha'u'llah, 3 years on

Subject: Re: Juan Cole - Personal Statement on Baha'u'llah, 3 Years On  
Date: 3/3/1999 11:52 PM Eastern Standard Time  
From: Smaneck  
Message-id: <19990303235224.08680.00000731@ng-cg1.aol.com>

This is a most interesting statement of Dr. Cole's which has been posted here, wherein he reaffirms his continuing belief in Baha'u'llah. He also expresses confusion as to why anyone might have suggested that he was in any way challenging the Covenant. While there were no doubt numerous mistakes made in the manner in which Dr. Cole and some other academics were dealt with, it seems to me that there are and were some legitimate concerns involved from the standpoint of the Covenant. Leaving aside a discussion of who did what to whom, I would like to focus on just one passage from Dr. Cole's present statement. Juan wrote:

>I abhor schism and urge all Baha'is to recognize the legitimate  
>authority of the Universal House of Justice in its legitimate spheres of  
>authority;

Now it may be that I am misunderstand Juan here, but the question that arises in my mind is would Juan arrogate to individual Baha'is the right to decide whether or not the Universal House of Justice \*is\* operating within "its legitimate sphere of authority"? If so, it is clear that the Covenant would thereby be deprived of its very purpose, namely to maintain the unity of the community in responsiveness to God, for anyone could now choose to violate the directives and ignore the policies of the House on the grounds that the person didn't happen to believe the House was acting within its proper "sphere." The Covenant would thereby become meaningless and we would thereby be subject to the very kind schisms which Juan says he decries, for some could even go so far as to suggest that the House of Justice itself has violated the Covenant.

warmest,

Susan Maneck

-----  
From: FG[SMTP:FG@aol.com]  
Sent: Friday, March 05, 1999 6:21 PM  
To: FG@hotmail.com  
Subject: Re: Juan Cole - Personal Statement on Baha'u'llah, 3 Years On

<HTML><FONT SIZE=3 PTSIZE=10>>While there were no doubt numerous mistakes made in the manner in which Dr.  
>Cole and some other academics were dealt with,

Wow, is that ever a mouthful....

>for some could even go so far as to suggest that the House of Justice itself  
>has violated the Covenant.

The UHJ has certainly violated the Teachings on freedom of speech and liberty....

</HTML>  
<HTML><FONT SIZE=3 PTSIZE=10><BR>  
FG...The Bahai Faith & Religious Freedom of Conscience:<BR>  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,<BR>  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards<BR>  
</HTML>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 6:26 PM  
Subject: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on

Subject: Rob: Juan Cole - Personal Statement on Baha'u'llah, 3 Years On  
Date: 3/4/1999 12:08 PM Eastern Standard Time  
From: Ruletherod  
Message-id: <19990304120855.21671.00003617@ng37.aol.com>

>To my way of thinking, a large part of the problem of Covenant-breaking –  
if not the entire problem – is that of ego. --Rob

In my experience, Rob, the Egos of Greatest Destruction have been select Baha'i VIPs with incorrigible egos who preach loyalty to the Covenant every chance they get. These people, because of this kind of posturing (for self-aggrandizement), in my observation, have done far more harm to the Faith than the people stigmatized as "Covenant-breakers," however justified or incorrect. The covenantbreakers are just easier targets.....while the Big Fish get away with murder. It's all a matter of perspective. It's the people with hidden agendas we need to worry about, not the soap box preachers of questionable information.

>Any authority that gets in the way of achieving their aims becomes suspect in their eyes.

Maybe. But before you cast Juan Cole (see post heading) as a traitor here, you'd have to walk in his shoes first....something few Baha'is here have

done. As far as I know, the House hasn't branded him a covenantbreaker. Until then, we shouldn't even be arguing this in reference to him.

>God preserve us from falling into such a trap.

The hysteria surrounding this issue is itself a self-deceptive trap. If you don't agree with someone like him, simply ignore his message. But he has every right to express his sincere beliefs (however critical) like anyone else.....as other people have a right to listen if they so choose. We can be democratic about this, after all.

-----  
From: FG@aol.com[SMTP:FG@aol.com]  
Sent: Friday, March 05, 1999 6:41 PM  
To: RBCFAdmin@aol.com  
Cc: FG@hotmail.com  
Subject: Re: False TOS by Mark Foster - hikmat folder

I believe Foster is using his power to target people with TOSs to silence and intimidate them and he does it here as well by deleting the person's message. Asserting false TOSs against people violates the TOS rules, and Foster does it constantly in my opinion.

The ones he's alleged against me are the same type and that's why I refused and refuse to accept the burden of emailing you TOSsed messages. AOL has them. I'm innocent untill proven guilty. The burden of proof is on you and Foster.

He continues to use his "authority" to the detriment of AOL members he disagrees with for religious reasons. I and others, for instance, requested a Folder titled "Bahai Censorship." He created one titled merely Censorship which misses the entire point of the Forum. Further, I've requested since August that alt.religion.bahai and talk.religion.bahai be added to the Newsgroup menu along with soc.religion.bahai, the fundamentalist newsgroup. He has continually made excuses and continues to drag it along.

I believe it's your responsibility to act as a fair arbiter and intervene. Notice it's a fair request. Alt.religion.bahai has had over 30,000 posts to it and existed since April of 1997. Talk.religion.bahai, newly formed on a Big 8 hierarchy, had 1,700+ posts in its first month.

AOL should not support the fundamentalists in what is essentially a legitimate debate over religious interpretations but allow a free and open discussion, which Foster is doing everything in his power to stymie.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 05, 1999 6:45 PM  
Subject: Re: fw Maneck on AOL Re: Personal Statement on Baha'u'llah, 3 years on

Maneck wrote:

While there were no doubt numerous mistakes made in the manner in which Dr.  
>Cole and some other academics were dealt with,

Wow, is that ever a mouthful....

>for some could even go so far as to suggest that the House of Justice  
itself  
>has violated the Covenant.

The UHJ has certainly violated the Teachings on freedom of speech and  
liberty....

FG....The Bahai Faith & Religious Freedom of Conscience:<BR>  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,<BR>  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards<BR>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 08, 1999 7:52 AM  
Subject: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal  
Statement on Baha'u'llah, 3 years on)

Bahais on AOL have been successful in terminating  
my account through a systematic campaign of slander  
and deceit.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: RobertNik@aol.com[SMTP:RobertNik@aol.com]  
Sent: Monday, March 08, 1999 7:53 AM  
To: FG@hotmail.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal  
St.

In a message dated 08/03/99 11:52:02 GMT, you write:

<< Bahais on AOL have been successful in terminating  
my account through a systematic campaign of slander  
and deceit.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>>

Oh no. I nver thought it would get to this. look its not that big a deal. its  
just the internet after all.

all the best

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 08, 1999 9:04 AM  
Subject: Re: Censored e-mail to srb

budparker@my-dejanews.com wrote in message  
<7br4pb\$mg2\$1@nnrp1.dejanews.com>...

>  
>It would not hurt to review what is the legitimate sphere of authority of  
the  
>UHJ!  
>  
>Speaking for myself, a Bahai of over 20 years, I never paid to much  
attention  
>to this and just  
>lumped all their actions into "divinely inspired", but the events of last 5  
>years have been a wake-up call to deepen myself on this topic.

It is my belief that their "legitimate sphere of authority"  
is anything they say it is. What the Bahai Writings say is  
irrelevant, especially in terms of individual rights and free  
speech and liberty.

I hope my website documents many of the events of the last  
ten years. I shall be adding pertinent messages relating to  
the Majnun incidents before long, not to mention the events  
now on AOL which have affected more people than just myself....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 08, 1999 12:48 PM  
To: abuse@mindspring.net  
Subject: Re: Issue 990304-3411539

>We feel our user is responsibly maintaining an opt-in mailing list.  
>Have you tried the removal instructions? Although it's a bad idea  
>to reply to most spam, this is a managed list and I feel that following  
>the included procedure may work for you. Remember that someone may have  
>owned the address FG@hotmail.com before.

>  
>Regards,  
>  
>Len Gordon  
>MindSpring AUP/Abuse Investigator

The spammer at testcase2@usa.net is definitely not running  
an opt-in mailing list. I DID NOT request 1,700 pieces of  
onelist.com email in a period of TWO days. My name is  
extremely rare and no else has owned my address.

Please help stop this bombarding of my account by  
deleting his and my address from every list you may run.

Thank you.

Fred Glaysher  
FG@hotmail.com

-----Original Message-----

From: abuse@mindspring.net <abuse@mindspring.net>

To: FG@hotmail.com <FG@hotmail.com>

Date: Monday, March 08, 1999 11:04 AM

Subject: Issue 990304-3411539

>> Received: from unknown (HELO smtp1.mindspring.com) (207.69.200.31) by  
>> pop.onelist.com with SMTP; 4 Mar 1999 13:55:55 -0000

>>

>>

>> >From testcase2@usa.net Thu Mar 4 05:40:36 1999

>> Received: (qmail 8075 invoked by uid 0); 4 Mar 1999 13:40:16 -0000

>> Received: from onelist.com [209.207.135.253] by mx03 via mtad (2.6)

>> with ESMTP id 700DcDNOo0172M03; Thu, 04 Mar 1999 13:40:15 GMT

>> Received: (qmail 29602 invoked by alias); 4 Mar 1999 13:35:28 -0000

>> Received: (qmail 29557 invoked from network); 4 Mar 1999 13:35:27 -0000

>> Received: from unknown (HELO smtp1.mindspring.com) (207.69.200.31) by

>> pop.onelist.com with SMTP; 4 Mar 1999 13:35:27 -0000

>> Received: from hp-customer (user-38lc01j.dialup.mindspring.com

>> [209.86.0.51]) by smtp1.mindspring.com (8.8.5/8.8.5) with SMTP id

IAA01449;

>> Thu, 4 Mar 1999 08:40:03 -0500 (EST)

>> Message-Id: <3.0.1.32.19990304083637.006a7b0c@pop.mindspring.com>

>> X-Sender: dufrinr@pop.mindspring.com

>> X-Mailer: Windows Eudora Light Version 3.0.1 (32)

>> Date: Thu, 04 Mar 1999 08:36:37 -0500

>> To: (Recipient list suppressed)

>> From: "Classify98.com" <dufrinr@mindspring.com>

>> Mailing-List: list fortune@onelist.com; contact fortune-owner@onelist.com

>> Delivered-To: mailing list fortune@onelist.com

>> Precedence: bulk

>> List-Unsubscribe: <mailto:fortune-unsubscribe@ONElist.com>

>> Mime-Version: 1.0

>> Content-Type: text/plain; charset="us-ascii"

>> Subject: [fortune] Classify98.com On-line Classifeid Ad Submission

Service

>> From: "Classify98.com" <dufrinr@mindspring.com>

>>

>>

>> ANNOUNCING ! Classify98.com - On-line Classified Ad Submission Service

>>

>> List your Classified Ad with up to 300 Classified sites for only \$19.95

>>

>> Classify98.com will professionally submit your Ad within 24 hours and

>> send you a detailed report of every submission. All you need to do is

>> fill in the secure on-line order form

>>

>> To accomplish the same task manually would take days if not weeks

>> of your time, so why advertise in just a handful of places when your

>> Ad can be seen all over the US and the world.

>>

>> Submit you classified ad today at :

>>

>>

<https://www.trellian.com/cgi-bin/msw/entry?id=4625&file=https://www.classify98>

>> ..com

>>

>> Continued Success

>> Rodney J. Dufrin

>> \* \* \* \* \*

>>

>> NetPromo Site Submission Service : Submit to 900 Sites FREE

>> <https://www.myfreeoffice.com/netpromo/main.html>

>>

>> 16 SAFE to email list. Get your list today !

```
>> mailto:list@getresponse.com
>>
>> FREE Autoresponders that follow-up :
>> https://www.getresponse.com/?12795
>>
>>
>>
>>
>>
>>
>>
>>
>> -----
>> We have a new web site!
>> https://www.onelist.com
>> Onelist: The leading provider of free email community services
>
>
>Hello,
>
>We feel our user is responsibly maintaining an opt-in mailing list.
>Have you tried the removal instructions? Although it's a bad idea
>to reply to most spam, this is a managed list and I feel that following
>the included procedure may work for you. Remember that someone may have
>owned the address FG@hotmail.com before.
>
>Regards,
>
>Len Gordon
>MindSpring AUP/Abuse Investigator
>
>"To protect and serve the MindSpring internet community"
>
>Appropriate Use Policy
>https://www.mindspring.net/aboutms/policy.html
>User Agreement
>https://www.mindspring.net/prod-svc/users.html
>Comprehensive Anti-Spam Site
>https://www.mindspring.com/~nomorespam
>
-----
From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]
Sent: Monday, March 08, 1999 1:15 PM
To: FG@hotmail.com
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal
St...
```

This is very unfortunate and quite sinister what the bahais on AOL did to you. I had my account terminated twice, and all I did was get a new account on a different credit (my mom's credit card so they wont recognize my first name). Please dont let the fundamentalists win, meaning that if you dont ever get back on AOL again. You need to stand up for what's right, and not let tyranny make you quit. When my account was cancelled twice, in a few minutes I was back on AOL with a different account and screen name because I knew that injustice will never make me into a quitter. I hope you will do the same. I am not sure if they will recognize your name if you use a credit card with the same name, because on the first time my account was cancelled I use another credit card with my name and nothing unusual happened. The second time I used my mom's credit card because I didnt have any more credit cards. But I hope to see you soon and back on AOL. Being back on AOL is a slap to the faces on the bahais who were sucessful in their campaign in kicking you off. The next post I will tell you about what happened while I was in the bahai chat, and what Wendy said about you.



-----  
From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]  
Sent: Monday, March 08, 1999 1:23 PM  
To: FG@hotmail.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

Two days ago I was in the bahai chat room when I discussed bahai censorship with Wendy. I asked her about the treatment of some bahais when it came to independent thinking, and I cited you as an example. Wendy further said that Fred Glaysher is not a bahai and he might have some mental problems. I asked her why she said that about you, she replied that you spread lies about the bahai faith, you attack people with no reason at all, and you are trying to boost your ego. I told her what about all the personal verbal attacks against you, she said that you deserve such "criticism" because you have shown nothing but evil. I wonder where is Wendy's "compassion." Wendy said that bahais love everybody including their enemies, but how she expressed herself about you seem to be a clear cut contradiction to that principle.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 08, 1999 1:44 PM  
To: MrMahdi@aol.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

Thanks Mr. Mahdi for letting me know. May  
I post your message on talk.religion.bahai?

Fred

-----Original Message-----

From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 12:23 PM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

>Two days ago I was in the bahai chat room when I discussed bahai censorship  
>with Wendy. I asked her about the treatment of some bahais when it came to  
>independent thinking, and I cited you as an example. Wendy further said  
>that  
>Fred Glaysher is not a bahai and he might have some mental problems. I  
>asked  
>her why she said that about you, she replied that you spread lies about the  
>bahai faith, you attack people with no reason at all, and you are trying to  
>boost your ego. I told her what about all the personal verbal attacks  
>against  
>you, she said that you deserve such "criticism" because you have shown  
>nothing  
>but evil. I wonder where is Wendy's "compassion." Wendy said that bahais  
>love everybody including their enemies, but how she expressed herself about  
>you seem to be a clear cut contradiction to that principle.  
>

-----  
From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]  
Sent: Monday, March 08, 1999 1:56 PM  
To: FG@hotmail.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

You're welcome. You can post my message, I feel that letting people know what's going on is something that we need to do. Is it possible to give me a link to "talk.religion.bahai?" I for some reason never tried to go and see that place, mainly because I really didn't know where it was exactly. Also, will

you updating your web page any time soon? Would you also list the posts from you and others that were yanked off by Mark?

-----

From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 08, 1999 2:20 PM  
To: MrMahdi@aol.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

Thanks.

Sure will list my and others' suppressed posts. Send anything you have and get them on as soon as I can which may take a while though.

On AOL go Keyword Newsgroups and then Expert Add talk.religion.bahai and it should be right there for you. Let me know if you can't find it.

Fred

-----Original Message-----

From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 12:56 PM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

>You're welcome. You can post my message, I feel that letting people know  
whats  
>going on is something that we need to do. Is it possible to give me a link  
to  
>"talk.religion.bahai?" I for some reason never tried to go and see that  
>place, mainly because I really didn't know where it was exactly. Also, will  
>you updating your web page any time soon? Would you also list the posts  
from  
>you and others that were yanked off by Mark?  
>

-----

From: Ruletherod@aol.com[SMTP:Ruletherod@aol.com]  
Sent: Monday, March 08, 1999 2:30 PM  
To: FG@hotmail.com  
Cc: Ruletherod@aol.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

So they finally did it. I'm not surprised because most of the regulars at the AOL board (there are many more where they came from) are the intolerant supporters of Baha'i orthodoxy. And then you have the rabid fanatics (mostly women in my opinion) who think they own the Baha'i faith ("Don't you go messing with MY religion, buddy!"). Even some Baha'is who've recently joined the Faith think it's their exclusive club and that you and I were born yesterday--that we're the unwelcome Strangers in the Night. The irony is that they're reducing the religions of both the Bab and Baha'u'llah to a series of sentimental tea cliques and spoiled brat clubs for women. I had higher hopes, but what can you accomplish when you're routinely perceived as one of the enemy to be shunned.

It's their shunning mentality, backed up by select writings, that kills it for me. (They conveniently forget the other writings about fanaticism, reason over emotion, justice, etc.) The more they hold those self-serving writings up like

a crucifix and cloves of garlic, the more resigned I am never to support the Baha'i faith again. If they want enemies, they'll have them. And their definition of the word "enemy" is: "Think like us or you're not one of us."

One of our friends recently told me: The Baha'is like Wendy, Sunni and Zaynab are doing untold damage to the reputation of the Faith themselves (in they eyes of neutral lurkers) with their narrow-minded, smug and exclusionary attitudes...and that the harm they're doing to the Faith is an unrecognized justice. They're their own worst enemies but they're too filled with "holy certitude" to know this. They think I'm the one with a screw loose.....but that's another story.

Let me know how things ultimately turn out for you. There's no one else to side with me at the board anymore (as PL has left and Larry is too turned off) and the regular crowd is giving me the cold shoulder in the hope that I'll just leave. I've pretty much done that for now.

Mark's arrival has somehow dulled everything. It was better when it was a free-for-all and the non-Bahai folder was at the top of the list. The threat of censorship chills everything.

I was also surprised to learn that many of the regulars at the board like Wendy, Roger, Debbie and some others are far older than I me. I'll be 46 myself this May.

Please keep these thoughts confidential or they'll hang me with them. Thanks. Take care, friend.

-----  
From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]  
Sent: Monday, March 08, 1999 3:15 PM  
To: FG@hotmail.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

Thanks again. I hope to see you back on AOL, I am sure that will be a slap in the face of the bahais who were successful in getting your account terminated (like they did mine account twice, but I came came with a "vengeance" so to speak).

-----  
From: Ruletherod@aol.com[SMTP:Ruletherod@aol.com]  
Sent: Monday, March 08, 1999 3:30 PM  
To: FG@hotmail.com  
Cc: Ruletherod@aol.com  
Subject: A revision for public consumption

<<Message: Re: Bahais terminate my AOL account ...>>  
Sure, Fred. Give me some time to make a revision that's more instructive than inflammatory (I've got some errands to run today). I think it's always best to try to reach (communicate with) the opposite camp instead of inspiring more of the hatred that blinds them. And then there are the neutral observers that need to be informed too without doing serious harm to the sincere ideals and aims that the Faith has to offer.  
Best wishes.

Until later.....Rule

-----  
From: Ruletherod@aol.com[SMTP:Ruletherod@aol.com]  
Sent: Tuesday, March 09, 1999 5:54 AM  
To: FG@hotmail.com  
Cc: Ruletherod@aol.com  
Subject: FYI: Posted views on the board

Fred, I followed the stream of thought of our last e-mail discussion by mentioning similar points (the one's that I wanted to reword) in some AOL board folders.

I was replying to comments (to earlier postings of mine) by Wendy and Roy. Wendy was saying I wasn't a Baha'i in the Forum Leader folder (not entirely true--but still none of her business) and in the Baha'i Laws folder, Roy was encouraging me to turn in my Baha'i card and "gracefully bow out." Anyway, I took the opportunity to express my views. Just wanted you to know. --Rule

PS--I've noticed that the discussions at the Baha'i Studies list rarely stoop to the levels we've encountered at the B. spirituality board. Susan also sounds closer to some of our positions there, despite her committed allegiance to the UHJ/Covenant. I would have been better suited to that site....less frustrated, perhaps.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 7:40 AM  
Subject: fw Mr Mahdi Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on)

FYI

-----Original Message-----

From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 12:15 PM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

>This is very unfortunate and quite sinister what the bahais on AOL did to you.  
>I had my account terminated twice, and all I did was get a new account on a >different credit (my mom's credit card so they wont recognize my first name).  
>Please dont let the fundamentalists win, meaning that if you dont ever get >back on AOL again. You need to stand up for what's right, and not let tyranny  
>make you quit. When my account was cancelled twice, in a few minutes I was >back on AOL with a different account and screen name because I knew that >injustice will never make me into a quitter. I hope you will do the same.  
I  
>am not sure if they will recognize your name if you use a credit card with the  
>same name, because on the first time my account was cancelled I use another >credit card with my name and nothing unusual happened. The second time I used  
>my mom's credit card because I didnt have any more credit cards. But I hope  
>to see you soon and back on AOL. Being back on AOL is a slap to the faces on  
>the bahais who were sucessful in their campaign in kicking you off. The next  
>post I will tell you about what happened while I was in the bahai chat, and >what Wendy said about you.  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 7:53 AM  
Subject: Re: Baha'i Schools of Thought

Deana Marie Holmes wrote in message <36d83268.49279794@enews.newsguy.com>...  
>

>I occasionally drop in on the Baha'i groups, and I am glad that t.r.b  
>passed this time around. I've voted for it on at least two of the  
>three occasions it was up for a vote, because I believe in unfettered  
>discussion. I am glad to see Michael McKenny and Juan R. I. Cole  
>posting here. It distresses me that there are people out there who  
>simply have no concept of unfettered discussion, and are trying to  
>suppress discussion in the name of what, I am not sure. If your faith  
>is that insecure, then maybe you ought to examine your faith.

The people who now run the Bahai Faith are extremely insecure....

>  
>I would only like to note that there are a number of people out there,  
>including myself, who dislike chaining up discussion, and harassing  
>people for their beliefs and their thoughts, and I am distressed to  
>hear accounts that this is happening in the Baha'i Faith. I would  
>only point to alt.religion.scientology and note that riling people up  
>over these issues only tends to make them want to do something about  
>it. I may not have much of an interest in Baha'i belief per se, but I  
>do have quite an interest in free and open discussion, and I commend  
>those who further that aim, and wonder about those whose intent is to  
>shut down discussion. (You know who you are.)

Thanks for letting Bahais know how their censorship looks  
from the outside.... Unfortunately, I'm sure they'll continue  
to ignore such views.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>Carry on!  
>  
>  
>Deana Marie Holmes / member of the "Gang of Three" (Rod Keller)  
>The Few, The Proud, The Banned (2x + 1 ISP on Scientology ban list)  
>\$cientology: Sponsor Windows84: "Where CAN'T you go today?"  
>mirele@xmission.com

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 7:58 AM  
Subject: Re: Baha'i Schools of Thought

jrcole@umich.edu wrote in message <7ba4jh\$bha\$1@nnrp1.dejanews.com>...

>  
>  
>Dear Deana:

>  
>Bless you! Ever since cyberspace emerged, members of the house of justice  
>like Doug Martin, Farzam Arbab and Ian Semple, who live in Haifa, have been  
>sending around "counselors" like Stephen Birkland (a professor at Metro  
>University in Minneapolis!) and A.M. Ghadirian (Montreal), along with  
>lesser  
>lackeys like their "Auxiliary Board Members" such as Freeman (Kansas City)  
>to  
>call Baha'is to special meetings. At these meetings they are browbeaten  
>about their email messages being too liberal, depicting Baha'u'llah as a  
>mere  
>mortal, taking a historical view of scripture. And they are threatened that  
>if they don't shut up, they will be disfellowshipped or even shunned.  
>(Being

>declared a "covenant breaker" in the Baha'i faith means that your Baha'i  
>spouse has to divorce you to face shunning, that Baha'i relatives can't see  
>you at family reunions, and that all your Baha'i friends of 25 years must  
cut  
>you off without a further word).

This kind of shunning also takes place in cyberspace.

>  
>And, of course, they simply declared Michael McKenny, a devoted Baha'i for  
>quarter of a century, "not a Baha'i", which, of course, led to his  
ostracism  
>by many of his former Baha'i friends.  
>  
>The Baha'i authorities have also attempted to suppress scholarly papers,  
like  
>the one examining the possibility of women serving on the all-male house of  
>justice.  
>  
>I had thought that they were behaving themselves better in the past year  
and a  
>half, as they allowed TRB to be voted in, and hadn't moved against any  
Baha'i  
>thinkers for a while. But in fact I have heard rumors of a new round of  
>Inquisition recently.

The Bahai fascists in the Administration did not "allow"  
talk.religion.bahai to be passed. They definitely fought  
it tooth and nail right up to the very last shrieks of Susan  
Maneck.... Once again, it was non-Bahais who voted for  
and created talk.religion.bahai. The record is in the RESULT  
on my website and elsewhere for those who care to look  
more in detail.

Let me mention that the moment trb passed, the  
fundamentalists dug in their heels on AOL by bringing  
back Mark Foster as "Forum Leader." More on that  
shortly.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>  
>  
>cheers Juan  
>  
>  
>>  
>  
>Juan Cole  
>History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 8:00 AM  
Subject: Re: Baha'i Schools of Thought

McKenny Michael wrote in message <7bbn72\$5fv@freenet-news.carleton.ca>...

> Now, if any action is taken against anyone on account of what that  
> person has written here, this action should be detailed completely here,  
> so that the readers, Baha'is and non-Baha'is, may see what the current  
> practise, or lack thereof, of Baha'i principle is.

I shall detail what has taken place to terminate my  
AOL account shortly....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

> If really Counsellor Birkland or Counsellor Ghadirian or any other  
> Baha'i official is going after people who posted here, or, indeed, anyone  
> at all, for the expression of personal opinion, let us read fully about  
> it. Let us see what today is considered heresy in the Baha'i Faith, in  
> contradiction to Baha'u'llah's urging harmony rather than divisive efforts  
> to impose uniform thought.

> In my opinion, the more openly this dark shadow of inquisition is  
> exposed to the light of public scrutiny, the more hesitant officials will  
> be to demonstrate their remoteness from the path presented by Baha'u'llah.

> Let us read a full account of all efforts to interfere with freedom of  
> expression. I include here all encouragement by such Baha'i officials that  
> talk.religion.bahai not be read. However, I especially underline the great  
> necessity to place on public record any attempt by such as Counsellors  
> Birkland and Ghadirian, acting on behalf of the UHJ, to intimidate and  
> silence anyone. If such people succeed in keeping secret their visits and  
> their demands people shut up, this allows them to imagine they can profit  
> from such unprincipled action. May they realize fully the negative impact  
> of such medieval behaviour.

> Let us see the true colour of this creature. In my opinion, by looking  
> closely at this, gods willing, a metamorphosis will take place, and the  
> entity will become what it was intended. Who, honestly, wishes to be known  
> as heading a fundamentalist cult dispatching inquisitors around to enforce  
> thought control? Since the thing is advertised as something quite different  
> and more beneficial than that, let's shine the spotlight on it, and see if  
> actually the light will banish these unwholesome shadows, leaving in real  
> existence what is a blessing to humans.

> May no iota of efforts at suppression of conscience remain hidden.

> May the light ever banish all darkness.

> May those charged with diffusing spiritual fragrances be about their  
> time consuming task, ceasing this contrary interference in matters of  
> conscience.

To the Future,  
Michael

>  
>  
>  
>  
>  
>  
>>  
>> cheers Juan

>>  
>--  
>"My name's McKenny, Mike McKenny, Warrant Officer, Solar Guard."  
> (Tom Corbett #1 STAND BY FOR MARS p2)  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 9:24 AM  
To: FG  
Subject: Bahai Censorship on AOL



In August of 1998 I took out an account on AOL. It quickly became apparent that my fellow Bahais were using AOL in such a way as to further suppress knowledge and information.

It appeared to me that there were four main issues.

Alt.religion.bahai, which had been created in April of 1997 and which had had more than 20,000 messages posted to it, was not even offered in the list of AOL newsgroups. AOL personnel with which I spoke over the phone were very puzzled why it wasn't and even implied that some action would have had to have been taken to keep it from automatically being picked up and added to their newsgroups. It took more than a month of strenuous effort to get AOL to add alt.religion.bahai.

On the AOL Bahai Forums it became apparent that Bahais were manipulating and controlling information by NOT making it available, by essentially preserving the frozen, non-functioning state of affairs or the status quo:

1. The Libraries were not accepting new uploads for others then to download and read.
2. The list of Newsgroups on the Main Menu for Bahai offered only soc.religion.bahai with no mention of alt.religion.bahai or talk.religion.bahai once it was created in January of 1999. Coupled with soc.religion.bahai's suppression of all mention of alt.religion.bahai or talk.religion.bahai, this prevents people new to AOL from even hearing of their existence.
3. The available links for Web Sites on the Main Menu for Bahai did not offered my website The Bahai Faith & Religious Freedom of Conscience, though it has to be one of the most visited sites on the Bahai Faith with more than 7,000 hits since May 1998.

As the months went by my repeated attempts to improve these deficiencies met with greater and greater opposition from the Bahai fundamentalists on AOL. Similiarly, my requests, beginning in August of 1998, that the Forum Leader, Mark Foster, who no one had seen for months, resign, for derilection of duty, were increasingly opposed while various excuses were offered for his absence. Not until talk.religion.bahai was passed five months later in January 1999 did he suddenly reappear only to begin immediately reporting absolutely EVERY message I posted to AOL as a TOS. It quickly became clearly to me that he was back in order to target and build a case against me to have me suspended from AOL. My account was then temporarily suspended on three different occasions and finally terminated March 6, 1999.

Of the four issues, only two have partially been remedied.

1. Alt.religion.bahai and now talk.religion.bahai are available on AOL's list of newsgroups.
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FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 9:31 AM  
Subject: Re: fw Mr Mahdi Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on)

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From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 9:42 AM  
Subject: fw Mr Mahdi Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL  
Re: Personal Statement on Baha'u'llah, 3 years on)

FYI

-----Original Message-----  
From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 12:23 PM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

>Two days ago I was in the bahai chat room when I discussed bahai censorship  
>with Wendy. I asked her about the treatment of some bahais when it came to  
>independent thinking, and I cited you as an example. Wendy further said  
that  
>Fred Glaysher is not a bahai and he might have some mental problems. I  
asked  
>her why she said that about you, she replied that you spread lies about the  
>bahai faith, you attack people with no reason at all, and you are trying to  
>boost your ego. I told her what about all the personal verbal attacks  
against  
>you, she said that you deserve such "criticism" because you have shown  
nothing  
>but evil. I wonder where is Wendy's "compassion." Wendy said that bahais  
>love everybody including their enemies, but how she expressed herself about  
>you seem to be a clear cut contradiction to that principle.  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 9:49 AM  
Subject: Bahai Censorship on AOL (Re: Bahais terminate my AOL account)

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-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 9:51 AM  
Subject: Re: fw Mr Mahdi Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal Statement on Baha'u'llah, 3 years on)

FYI

-----Original Message-----  
From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 2:15 PM

Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

>Thanks again. I hope to see you back on AOL, I am sure that will be a slap in  
>the face of the bahais who were successful in getting your account terminated  
>(like they did mine account twice, but I came came with a "vengeance" so to  
>speak).  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 9:53 AM  
Subject: fw Mr Mahdi Re: Bahais terminate my AOL account

FYI

-----Original Message-----

From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 12:56 PM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

>Youre welcome. You can post my message, I feel that letting people know  
whats  
>going on is something that we need to do. Is it possible to give me a link  
to  
>"talk.religion.bahai?" I for some reason never tried to go and see that  
>place, mainly because I really didnt know where it was exactly. Also, will  
>you updating your web page any time soon? Would you also list the posts  
from  
>you and others that were yanked off by Mark?  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 9:57 AM  
To: Ruletherod@aol.com  
Subject: Re: Posted views on the board

>PS--I've noticed that the discussions at the Baha'i Studies list rarely  
>stoop to the levels we've encountered at the B. spirituality board. Susan  
>also sounds closer to some of our positions there, despite her committed  
>allegiance to the UHJ/Covenant.

Don't trust Susan. I've watched her on  
several lists and forums change and stab people  
when it suits her purposes.... You should read her  
article on hikmat to understand what she's really  
doing. There's a link to it on my website and on  
Cole's.

I'd really appreciate your revised message. It  
would help people on trb to understand that I was  
not alone in being attacked by Foster.

Fred

-----  
From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, March 09, 1999 9:59 AM  
Subject: fw RobertNik@aol.com Re: Bahais terminate my AOL account

FYI

-----Original Message-----

From: RobertNik@aol.com <RobertNik@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Monday, March 08, 1999 6:53 AM  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St.

>In a message dated 08/03/99 11:52:02 GMT, you write:

>

><< Bahais on AOL have been successful in terminating  
> my account through a systematic campaign of slander  
> and deceit.

>

> FG....The Bahai Faith & Religious Freedom of Conscience:  
> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
> >>

>

>Oh no. I nver thought it would get to this. look its not that big a deal.  
its

>just the internet after all.

>

>

>all the best

>

-----

From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 10:01 AM  
Subject: Re: Bahais terminate my AOL account

Sent to Jerri White, Administrator, Lifestyles Forum,  
at AOL prior to my termination:

-----Original Message-----

From: FG@aol.com <FG@aol.com>  
To: RBCFAdmin@aol.com <RBCFAdmin@aol.com>  
Cc: FG@hotmail.com <FG@hotmail.com>  
Date: Friday, March 05, 1999 5:41 PM  
Subject: Re: False TOS by Mark Foster - hikmat folder

>I believe Foster is using his power to target people  
>with TOSs to silence and intimidate them and he  
>does it here as well by deleting the person's message.  
>Asserting false TOSs against people violates the TOS  
>rules, and Foster does it constantly in my opinion.

>

>The ones he's alleged against me are the same type  
>and that's why I refused and refuse to accept the  
>burden of emailing you TOSsed messages. AOL has  
>them. I'm innocent untill proven guilty. The burden of  
>proof is on you and Foster.

>

>He continues to use his "authority" to the detriment of  
>AOL members he disagrees with for religious reasons.  
>I and others, for instance, requested a Folder titled  
>"Bahai Censorship." He created one titled merely  
>Censorship which misses the entire point of the Forum.  
>Further, I've requested since August that alt.religion.bahai  
>and talk.religion.bahai be added to the Newsgroup menu

>along with soc.religion.bahai, the fundamentalist newsgroup.  
>He has continually made excuses and continues to drag  
>it along.  
>  
>I believe it's your responsibility to act as a fair arbiter and  
>intervene. Notice it's a fair request. Alt.religion.bahai has  
>had over 30,000 posts to it and existed since April of 1997.  
>Talk.religion.bahai, newly formed on a Big 8 hierarchy,  
>had 1,700+ posts in its first month.  
>  
>AOL should not support the fundamentalists in what is  
>essentially a legitimate debate over religious interpretations  
>but allow a free and open discussion, which Foster is  
>doing everything in his power to stymie.  
>  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 10:04 AM  
To: ONElist Tech Support  
Cc: abuse@usa.net  
Subject: Re: TESTCASE2@USA.NET      Thanks!

I just want to thank everyone involved in stopping the  
testcase2@usa.net spammer. My mailbox is back  
to a normal four or five messages a day instead of  
800 plus!

Gratefully,

Fred Glaysher  
FG@hotmail.com

-----Original Message-----

From: ONElist Tech Support <admin@onelist.com>  
To: FG <FG@hotmail.com>  
Date: Friday, March 05, 1999 2:34 PM  
Subject: Re: TESTCASE2@USA.NET SPAMMER Re: Your account size is too large

>Hi Fred  
>  
>I have written to testcase2@usa.net and request he cease from sending you  
>any  
>mail. As you are subscribed to ONElist it must be being forwarded  
>directly from the email address.  
>  
>Kate  
>ONElist Team  
>--  
>When replying to this message, please include the entire message.  
>ONElist Tech Support                      Free Mailing Lists  
><https://www.onelist.com>                      admin@onelist.com  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 09, 1999 2:12 PM  
Subject: REVISED: Bahai Censorship on AOL

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For an instance of "back-channel" email coercion on AOL see <https://members.tripod.com/~FG/AOL.htm>

For an instance of Foster's double standard handling fundamentalist Bahais see Susan Maneck's accusations on AOL against me of "slander" and references to my views as "garbage":  
<https://members.tripod.com/~FG/Maneck1.htm>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 11, 1999 8:07 AM  
To: Ruletherod@aol.com  
Subject: Re: Bahais terminate my AOL account (Re: fw Ruletherod on AOL Re: Personal St...

Rule,

Looking again at your message, I'm not sure you need to revise it. I could post it as from an AOL member who request anonymity. I don't see anything in it that would identify you:

>So they finally did it. I'm not surprised because most of the regulars at the  
>AOL board (there are many more where they came from) are the intolerant  
>supporters of Baha'i orthodoxy. And then you have the rabid fanatics (mostly  
>women in my opinion) who think they own the Baha'i faith ("Don't you go  
>messing with MY religion, buddy!"). Even some Baha'is who've recently  
joined  
>the Faith think it's their exclusive club and that you and I were born  
>yesterday--that we're the unwelcome Strangers in the Night. The irony is that  
>they're reducing the religions of both the Bab and Baha'u'llah to a series of  
>sentimental tea cliques and spoiled brat clubs for women. I had higher hopes,  
>but what can you accomplish when you're routinely perceived as one of the  
>enemy to be shunned.  
>  
>It's their shunning mentality, backed up by select writings, that kills it for  
>me. (They conveniently forget the other writings about fanaticism, reason over  
>emotion, justice, etc.) The more they hold those self-serving writings up like  
>a crucifix and cloves of garlic, the more resigned I am never to support the  
>Baha'i faith again. If they want enemies, they'll have them. And their  
>definition of the word "enemy" is: "Think like us or you're not one of us."  
>  
>One of our friends recently told me: The Baha'is like Wendy, Sunni  
>and Zaynab are doing untold damage to the reputation of the Faith themselves  
>(in they eyes of neutral lurkers) with their narrow-minded, smug and  
>exclusionary attitudes...and that the harm they're doing to the Faith is an  
>unrecognized justice. They're their own worst enemies but they're too filled  
>with "holy certitude" to know this. They think I'm the one with a screw

>loose.....but that's another story.  
>  
>Let me know how things ultimately turn out for you. There's no one else to  
>side with me at the board anymore (as PL has left and Larry is too turned  
>off)  
>and the regular crowd is giving me the cold shoulder in the hope that I'll  
>just leave. I've pretty much done that for now.  
>  
>Mark's arrival has somehow dulled everything. It was better when it was a  
>free-for-all and the non-Bahai folder was at the top of the list. The  
threat  
>of censorship chills everything.  
>  
>I was also surprised to learn that many of the regulars at the board like  
>Wendy, Roger, Debbie and some others are far older than I am.  
>I'll be 46 myself this May.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 12, 1999 6:51 AM  
Subject: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

FYI - TO PROTECT THE INNOCENT:

So they finally did it. I'm not surprised because most of the regulars at the  
AOL board (there are many more where they came from) are the intolerant  
supporters of Baha'i orthodoxy. And then you have the rabid fanatics (mostly  
women in my opinion) who think they own the Baha'i faith ("Don't you go  
messing with MY religion, buddy!"). Even some Baha'is who've recently joined  
the Faith think it's their exclusive club and that you and I were born  
yesterday--that we're the unwelcome Strangers in the Night. The irony is  
that  
they're reducing the religions of both the Bab and Baha'u'llah to a series  
of  
sentimental tea cliques and spoiled brat clubs for women. I had higher  
hopes,  
but what can you accomplish when you're routinely perceived as one of the  
enemy to be shunned.

It's their shunning mentality, backed up by select writings, that kills it  
for  
me. (They conveniently forget the other writings about fanaticism, reason  
over  
emotion, justice, etc.) The more they hold those self-serving writings up  
like  
a crucifix and cloves of garlic, the more resigned I am never to support the  
Baha'i faith again. If they want enemies, they'll have them. And their  
definition of the word "enemy" is: "Think like us or you're not one of us."

One of our friends recently told me: The Baha'is like Wendy, Sunni  
and Zaynab are doing untold damage to the reputation of the Faith themselves  
(in their eyes of neutral lurkers) with their narrow-minded, smug and  
exclusionary attitudes...and that the harm they're doing to the Faith is an  
unrecognized justice. They're their own worst enemies but they're too filled  
with "holy certitude" to know this. They think I'm the one with a screw  
loose.....but that's another story.

Let me know how things ultimately turn out for you. There's no one else to  
side with me at the board anymore (as PL has left and Larry is too turned  
off)  
and the regular crowd is giving me the cold shoulder in the hope that I'll  
just leave. I've pretty much done that for now.

Mark's arrival has somehow dulled everything. It was better when it was a free-for-all and the non-Bahai folder was at the top of the list. The threat of censorship chills everything.

I was also surprised to learn that many of the regulars at the board like Wendy, Roger, Debbie and some others are far older than I am.  
I'll be 46 myself this May.

-----  
From: Ruletherod@aol.com[SMTP:Ruletherod@aol.com]  
Sent: Friday, March 12, 1999 8:16 AM  
To: FG@hotmail.com  
Cc: Ruletherod@aol.com  
Subject: Revised version of my message for your site (anonymously)

Dear Fred,

I've edited the following Email you sent me (representing my previous message). Such revision is necessary or all the people I've mentioned will get hurt--not my intention. I want to avoid the personal and just speak to the issue. Because of select words in my original message, some Baha'is would know right away that I'd written it (and they might anyway). So I've changed them too. Yes, you can leave my name off it this time so readers will just consider the message on its own merits. People will be more accepting of my criticisms if they're not quite so harsh (words that were written when I was upset). After all, my target audience is a general one, representing all kinds of lurkers. We have to be tactful and accurate in the final analysis.

Thank you.

---

>So they finally did it [terminated your account]. I'm not surprised because some of the regulars at the AOL board (there are many more where they came from) are the intolerant supporters of Baha'i orthodoxy. And then you have a few zealous extremists who think they own the copyright on the name Baha'i ("Don't you go messing with MY religion, buddy!").

Because some Baha'is don't know "the opposition" well, they imagine we were born yesterday and haven't studied the Writings; that we're the unwelcome Strangers in the Night. The sad irony is that they're reducing the religions of the Bab and Baha'u'llah to a series of sentimental tea cliques and spoiled brat clubs for society's disfranchised women. I had higher hopes, but what can you accomplish when you're routinely perceived as one of the enemy to be shunned?

It's this shunning mentality, backed up by select Writings, that kills it for me. (They conveniently forget the other writings about fanaticism, reason over emotion, justice, etc.) The more they hold those self-serving Writings up like a crucifix and cloves of garlic, the more resigned I am not to support the Baha'is. If they want enemies, they'll have them. And their definition of the word "enemy" is: "Think like us or you're not one of us."

The religious extremists are their own worst enemies (an unrecognized justice) but they're too filled with "holy certitude" to know this. They think I'm the one with the screw loose....but that's another story that I'm presently consulting my shrink about.

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-----

From: Barthaman@aol.com[SMTP:Barthaman@aol.com]  
Sent: Friday, March 12, 1999 10:30 AM  
To: FG@hotmail.com  
Cc: Barthaman@aol.com  
Subject: Fwd: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

<<Message: Anonymous AOL member on Ba...>>

Fred, you need to take this version down immediately and replace it with the one I sent you this morning. This will burn all my bridges as Baha'is and non-Baha'is will be forwarding it to others. Larry won't like it either because it was sent out without his permission.

Oh God, I thought you'd wait long enough for my response. I'm writing under this screen name because I'd didn't see it under my other one. Some of the Baha'is I mentioned below are friends who won't like being listed in this context. I'm embarrassed and saddened. Zaynab, for instance, changed toward me in recent days--now she'll think I've stabbed her in the back.

-----  
From: MrMahdi@aol.com[SMTP:MrMahdi@aol.com]  
Sent: Saturday, March 13, 1999 2:06 AM  
To: FG@hotmail.com  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

Its sad what happened to you, I hope things will work out for the better. I often am in the bahai chats, and some of the bahais like Wendy, Zaynab, and Jool are elated at your non-presence on AOL. It is kind of sad that they will consider you as a non-bahai and a mad man. I see often from people like then a snobbish type of I am better than you and I will not deal with those below me type of attitude. They give the impression that they are real bahais and anybody who is not up to their standards are less bahai are not bahai at all. Of course as you know I dont agree with the bahai faith, but that doesnt mean I will not stand up for a fellow human being when he is being oppressed or suppressed without right. In this case, a person's religion is irrelevant, but his honor and him being human is relevant. I have seen persons or groups of people try to bring down a person, but I never saw such a well-organized campaign of trying to take a person down all because his views on censorships are too much for them to handle.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, March 13, 1999 9:36 AM  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

FYI - Draft #2 TO PROTECT THE INNOCENT:

>So they finally did it [terminated your account]. I'm not surprised because some of the regulars at the AOL board (there are many more where they came from) are the intolerant supporters of Baha'i orthodoxy. And then you have a few zealous extremists who think they own the copyright on the name Baha'i ("Don't you go messing with MY religion, buddy!").

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The religious extremists are their own worst enemies (an unrecognized justice) but they're too filled with "holy certitude" to know this. They think I'm the one with the screw loose.....but that's another story that I'm presently consulting my shrink about.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Saturday, March 13, 1999 9:44 AM



To: Barthaman@aol.com  
Subject: Re: Annonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

>Fred, you need to take this version down immediately and replace it with the  
>one I sent you this morning. This will burn all my bridges as Baha'is and non-  
>Baha'is will be forwarding it to others. Larry won't like it either because it  
>was sent out without his permission.

Barthaman, you are also Ruletherod, apparently?

I wouldn't worry about burning bridges with the Bahai fanatics since none really exist.... Who's Larry?

>Oh God, I thought you'd wait long enough for my response.  
>I'm writing under this screen name because I'd didn't see it under my other  
>one. Some of the Baha'is I mentioned below are friends who won't  
>like being listed in this context. I'm embarrassed and saddened. Zaynab, for  
>instance, changed toward me in recent days--now she'll think I've stabbed her  
>in the back.

You can blame it on me. My fellow Bahais need to hear the undiluted Truth.... I'm sorry if you're mad at me for posting it. I waited a few days and asked you if it would be okay anonymously. I clipped your name and closing and don't really think it will matter since the fanatics have gone into the shunning mode with anything I post.

Other people too need to know the truth....

You're first draft has more vigor and life to it.

Fred

-----  
From: Barthaman@aol.com[SMTP:Barthaman@aol.com]  
Sent: Saturday, March 13, 1999 11:26 AM  
To: FG@hotmail.com  
Cc: Barthaman@aol.com  
Subject: Fwd: Annonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

<<Message: Re: Annonymous AOL member on Bahai F...>>  
I lost my computer connection during that time. Larry is Nadle.

Private conversations are often candidly to the point because we're assuming our words are not being lurked upon by the people who would be most offended -- including the people we care about. When we think otherwise, we're less candid with the truth.....unless it's a public forum.....and even there we don't invite people into our locker rooms to study our anatomy.

I realize the misunderstanding in this instance. However, my silly comment about some people being older than me may be taken wrong by some as a putdown -- and age has nothing to do with the issues we've been addressing. Anyway, I hope that when the dust clouds finally settle I won't be a handful of bones six feet under.....with my soul stored in someone's freezer.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, March 14, 1999 2:36 PM



Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

Smaneck wrote in message <19990313145342.11473.00000238@ng-cg1.aol.com>...  
>I have just finished communicating with the person who wrote this private  
>message to Fred. He had specifically requested Fred \*not\* publicize his  
private  
>email and is extremely distressed that his wishes were ignored and his  
privacy  
>violated in this fashion.

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, March 14, 1999 2:40 PM  
Subject: fw MrMahdi Re: Bahai Censorship on AOL

FYI

From: MrMahdi@aol.com  
To: FG@hotmail.com  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)  
Date: Sat, 13 Mar 1999 01:06:28 EST  
MIME-Version: 1.0  
From mrmahdi@aol.com Fri Mar 12 22:08:45 1999  
Received: from MrMahdi@aol.com by imo17.mx.aol.com (IMOV19.3) id iWAJa09661for  
<FG@hotmail.com>; Sat, 13 Mar 1999 01:06:28 -0500 (EST)  
Message-ID: <d62d26f5.36ea0064@aol.com>  
X-Mailer: AOL 4.0 for Windows 95 sub 13  
View Email Message Source  
Reply Reply All Forward Delete Previous Next Close  
Content-Type: text/plain  
Content-Transfer-Encoding: 7bit

Its sad what happened to you, I hope things will work out for the better. I often am in the bahai chats, and some of the bahais like Wendy, Zaynab, and Jool are elated at your non-presence on AOL. It is kind of sad that they will consider you as a non-bahai and a mad man. I see often from people like then a snobbish type of I am better than you and I will not deal with those below me type of attitude. They give the impression that they are real bahais and anybody who is not up to their standards are less bahai are not bahai at all. Of course as you know I dont agree with the bahai faith, but that doesnt mean I will not stand up for a fellow human being when he is being oppressed or suppressed without right. In this case, a person's religion is irrelevant, but his honor and him being human is relevant. I have seen persons or groups of people try to bring down a person, but I never saw such a well-organized campaign of trying to take a person down all because his views on censorships are too much for them to handle.

-----

From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, March 14, 1999 2:44 PM  
To: Barthaman@aol.com  
Cc: FG@hotmail.com  
Subject: Re: Fwd: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

Barthaman,

Maneck is making the claim below on talk.religion.bahai:

I have just finished communicating with the person who wrote this private message to Fred. He had specifically requested Fred \*not\* publicize his private email and is extremely distressed that his wishes were ignored and his privacy violated in this fashion.  
Susan Stiles Maneck  
History, Stetson University

May I post your message below there in response?

Fred

>From: Barthaman@aol.com  
>To: FG@hotmail.com  
>CC: Barthaman@aol.com  
>Subject: Fwd: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)  
>Date: Sat, 13 Mar 1999 10:26:50 EST  
>MIME-Version: 1.0  
>From barthaman@aol.com Sat Mar 13 07:38:29 1999  
>Received: from Barthaman@aol.com by imo23.mx.aol.com (IMOV19.3) id iENJa15478; Sat, 13 Mar 1999 10:26:50 -0500 (EST)  
>Message-ID: <472cc36f.36ea83ba@aol.com>  
>X-Mailer: AOL 4.0 for Windows 95 sub 4  
>  
>I lost my computer connection during that time. Larry is Nadle.  
>  
>Private conversations are often candidly to the point because we're  
>assuming our words are not being lurked upon by the people who would be most  
>offended -- including the people we care about. When we think otherwise, we're  
>less candid with the truth.....unless it's a public forum.....and even  
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Anyway, I  
>hope that when the dust clouds finally settle I won't be a handful of bones  
>six feet under.....with my soul stored  
>in someone's freezer.

>  
><< attach3 >>

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Get Your Private, Free Email at <https://www.hotmail.com>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, March 14, 1999 2:56 PM  
To: MrMahdi@aol.com  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

Mr. Mahdi,

Thanks for saying all this. I appreciate hearing from someone on AOL who's fair and honest about what is taking place there. You fully understand the complexity of the deceit that some Bahais are committing there, unlike the people in charge of the AOL TOS system.

I've posted your message on talk.religion.bahai. Hope you don't mind. I think others would benefit from hearing your views too.

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----Original Message-----

From: MrMahdi@aol.com <MrMahdi@aol.com>  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Saturday, March 13, 1999 1:06 AM  
Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai Censorship on AOL)

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I  
>often am in the bahai chats, and some of the bahais like Wendy, Zaynab, and  
>Jool are elated at your non-presence on AOL. It is kind of sad that they  
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>consider you as a non-bahai and a mad man. I see often from people like  
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>anybody who is not up to their standards are less bahai are not bahai at  
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>Of course as you know I dont agree with the bahai faith, but that doesnt  
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>I will not stand up for a fellow human being when he is being oppressed or  
>suppressed without right. In this case, a person's religion is irrelevant,  
>but his honor and him being human is relevant. I have seen persons or  
groups  
>of people try to bring down a person, but I never saw such a well-organized  
>campaign of trying to take a person down all because his views on  
censorships  
>are too much for them to handle.  
>

-----  
From: FG[SMTP:FG@hotmail.com]

Sent: Sunday, March 14, 1999 3:02 PM  
To: RBCFAdmin@aol.com  
Subject: Re: fw MrMahdi Re: Bahai Censorship on AOL

Mr. Mahdi,

Thanks for saying all this. I appreciate hearing from someone on AOL who's fair and honest about what is taking place there. You fully understand the complexity of the deceit that some Bahais are committing on AOL, while those in charge of the AOL TOS system definitely don't even have a clue....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

FG wrote in message <7ch0ae\$2f0u@news1.newsguy.com>...

>FYI

>

>From: MrMahdi@aol.com

>To: FG@hotmail.com

>Subject: Re: Anonymous AOL member on Bahai Forums (REVISED: Bahai

>Censorship

> on AOL)

>Date: Sat, 13 Mar 1999 01:06:28 EST

>MIME-Version: 1.0

>From mrmahdi@aol.com Fri Mar 12 22:08:45 1999

>Received: from MrMahdi@aol.com by imo17.mx.aol.com (IMOV19.3) id

>iWAJa09661for

> <FG@hotmail.com>; Sat, 13 Mar 1999 01:06:28 -0500 (EST)

>Message-ID: <d62d26f5.36ea0064@aol.com>

>X-Mailer: AOL 4.0 for Windows 95 sub 13

>View Email Message Source

>Reply Reply All Forward Delete Previous Next Close

>Content-Type: text/plain

>Content-Transfer-Encoding: 7bit

>

>Its sad what happened to you, I hope things will work out for the better.

I

>often am in the bahai chats, and some of the bahais like Wendy, Zaynab, and

>Jool are elated at your non-presence on AOL. It is kind of sad that they

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>anybody who is not up to their standards are less bahai are not bahai at

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>I will not stand up for a fellow human being when he is being oppressed or

>suppressed without right. In this case, a person's religion is irrelevant,

>but his honor and him being human is relevant. I have seen persons or

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>of people try to bring down a person, but I never saw such a well-organized

>campaign of trying to take a person down all because his views on

>censorships

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>

>

>

>  
>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 15, 1999 7:40 AM  
Subject: Re: fw MrMahdi Re: Bahai Censorship on AOL

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Ken Roberts wrote in message <36EC1374.D82B7DEC@worldnet.att.net>...

>Frederick,

>

>I have only perused this list twice now. I don't normally even view  
>newsgroups, let alone participate in them. One thing, though, is  
>immediately obvious:

>

>Whenever your name appears in a thread, your name is the ONLY name in  
>the thread.

>

>Another thing that comes to mind is that you always claim there's some  
>conspiracy someplace. I'm not saying that there isn't, exactly, since I  
>have no firsthand knowledge.

>

>Consider this: On most lists I've heard of, being the only person on a  
>thread that has many entries is considered spam. Spam is a big problem  
>on the internet. Most internet service providers will lock a user out  
>who can be proven to have sent spam. It's a perfectly valid complaint,  
>like when neighbors complain that a stereo is too loud, or that a party  
>is too obnoxious. Spam is like shouting in a library. Everyone knows  
>you're there, but nobody will acknowledge your existence until someone  
>comes to take you away.

>

>Perhaps you should consider toning your attacks down so that people  
>would pay more attention? Talk with another human. It helps you get a  
>perspective.

>

>

>FG wrote:

>>

>> Mr. Mahdi,

>>

>> Thanks for saying all this. I appreciate hearing  
>> from someone on AOL who's fair and honest about  
>> what is taking place there. You fully understand the  
>> complexity of the deceit that some Bahais are  
>> committing on AOL, while those in charge of the AOL  
>> TOS system definitely don't even have a clue....

>>

>> FG....The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 15, 1999 8:07 AM  
Subject: Re: Juan Cole and the "Orientalists"

mbkafes@bestweb.net wrote in message <7cc8fe\$9vm\$1@nnrp1.dejanews.com>...

>Mr Mahdi--

>

>But why on earth would you want him to post a message where you admit to  
>fradulently getting an account on AOL twice and encouraging others to do  
so?

>Its fraud and illegal. You could get sued. But if you don't care, that's  
>certainly ok with me.

Because he obviously doesn't have anything to hide, unlike  
the fanatic Bahais on AOL; because he obviously isn't  
about to allow himself to be beaten down by a hoard of  
liars; because he obviously recognizes that AOL's TOS  
system is rife with abuse and shortcomings, as do half the  
people on the Internet....

The significant point in all this is the fact that Bahais  
are manipulating AOL and driving people off it for  
reasons of conscience....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 15, 1999 8:10 AM  
Subject: Re: Juan Cole and the "Orientalists"

I defend the right of Mr. Mahdi and other Muslims to  
express their point of view on AOL and elsewhere.  
Further, it seems to me, the Bahai writings supposedly  
guarantee free speech and conscience to all peoples,  
including Muslims. I don't know of a caveat Baha'u'llah  
ever made denying such rights to Muslims....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Mr Mahdi wrote in message <19990313143540.07250.00000152@ng67.aol.com>...  
>Religion and obeying God are not the same, and dont cofuse the two. Islam  
is  
>about obeying God the way God want us to obey Him, not the way religion  
wants  
>us to obey Him.

>

>>Therefore, Baha'is do not 'convert' people from one religion to another.  
>>Baha'is believe in and love the prophet Muhammad. From the Baha'i  
viewpoint,  
>>Muhammad is Jusus (Muhammad says that in the Koran) and Baha'u'llah is  
>>Muhammad and Allah is Allah. Baha'is obey God as best they can, and  
Muslims  
>>do the same.

>

>I am sick and tired of the filthy lies coming from bahais about islam.  
>Muhammad (saaw) never said he was Jesus, and nor does the Quran. Show me a  
>verse where it says that. Islam is is based on Quran and sunnah, and Islam  
>doesnt mean any religion that claims to "submit to God." "Buniya Islam  
'ala

>khams" means Islam is built on five pillars, and the bahai faith dont have  
>these five pillars. The devil bahaullah is not Muhammad, Muhammad (saaw)  
will  
>always be Muhammad ibn 'Abdullah. Bahaullah wasnt that. Muhamamd was sent  
>with the Quran to all of mankind, while bahaullah try to undermine the  
Quran.  
>  
>>With all that said, God made a covenant with humanity. He kept His  
agreement,  
>>and has given us Baha'u'llah, so that we might build the 'Kingdom of God  
on  
>>earth as it is in heaven'.  
>  
>God never breaks His promise like the Quran says. Read 3:85, 48:28, 5:3,  
>3:110, and many other verses. Then come back to me with a response.  
>  
>>God renewed His Faith by sending Baha'u'llah, He did not 'abrogate' his  
own  
>>Faith. He changed certain social laws (as did Muhammad), due to changing  
>>social conditions. He requires Baha'is to love the authors of all  
religions,  
>>for they are one, and God is one, and religion is one.  
>  
>Allah said that Islam is perfect, completed, and chosen. Perfection and  
>Completion need no revision. Islam agrees with human natures, and human  
nature  
>hasnt changed since Adam and Eve. Allah changed laws, Muhammad didnt.  
>Muhamamd was obeying Allah not Allah was obeying Muhammad (saaw).  
>  
>>Muhammad changed the Qiblih, and Baha'u'llah changed it also.  
>>  
>>Muhammad changed the laws on prayer and fasting. Baha'u'llah changed the  
laws  
>>also.  
>  
>Muhammad didnt change the Qiblah (not "Qiblih) nor did he change the prayer  
and  
>fasting, Allah did. Read 9:36 about the months. Muhammad said in his  
"khutba  
>ul-Wida' " that there will no new religion after me, nor will there be a  
new  
>prophet or messenger. This is in total contradiction to the bahai belief.

-----  
From: Barthaman@aol.com[SMTP:Barthaman@aol.com]  
Sent: Monday, March 15, 1999 11:31 AM  
To: FG@hotmail.com  
Cc: Barthaman@aol.com  
Subject: Fwd: Anonymous AOL member on Bahai Forums (REVISED: Bahai  
Censorship on AOL)

<<Message: Re: Fwd: Anonymous AOL member on Ba...>>  
Nah, Fred. I'd rather you didn't. I'd like this particular thread to end,  
because it's unnecessary. There are positive alternatives that you need to  
explore now to achieve your goals. This one just takes us in circles.  
Trust yourself. You can do better. Take care.

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 16, 1999 8:00 AM  
Subject: Re: fw MrMahdi Re: Bahai Censorship on AOL

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Ken Roberts wrote in message <36ED9DEC.934280AF@worldnet.att.net>...

>FG wrote:

>>

>> "The Bahai Technique":

>> <https://members.tripod.com/~FG/technique.htm>

>>

>> FG....The Bahai Faith & Religious Freedom of Conscience:

>> <https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,

>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>

>So, all you can do is post urls to pre-canned propaganda?

>

>I'm sorry I bothered to post a message to you. I can assure you it

>won't

>happen again.

-----

From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, March 16, 1999 8:15 AM

Subject: Re: Love bombing, i.e., Bahai

Somehow I had missed this message when it was first posted. I believe it is quite perceptive of some of the tactics that are used in the Bahai Faith, especially with new adherents who are regularly flattered for being so spiritual as to perceive and accept the Bahai truth....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Timothy F. Mulligan wrote in message <36D831DB.C4F8C463@central.uh.edu>...

> I would like to caution non-Baha'is about a

>conversion tactic employed in these newsgroups.

>It is called "love bombing," and it is a common

>cult recruitment ploy.

>

> Baha'i Robert Little is especially given to

>"love bombing." He commonly "bombs" inquirers

>with emotion. For instance, he once cited a

>woman's warm, grandmotherly hugs as a reason to

>believe in Baha'ism. Yesterday, he oozed about

>"laughter" and "joy."

>

> I do not believe that Bahaism meets all the

>criteria for a cult, although it does meet several

>of them. DO NOT underestimate your susceptibility

>to cult tactics like love bombing and the

>withholding by adherents of "difficult" facts about

>their religion.

>

> Mr. Little and other Baha'is here are as much

>victims as they are victimizers. It is a sad

>thing when a human life is spent trying to entice

>others to share a delusion.

>

> You should base your beliefs on solid evidence

>and sound reasoning. Accept no substitutes.

>



>Tim Mulligan  
>tmulligan@central.uh.edu  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, March 17, 1999 7:55 AM  
Subject: Re: 'Here stand I..'

McKenny Michael wrote in message <7cmbv\$kmc@freenet-news.carleton.ca>...

The intent of Baha'u'llah was to  
>provide an all-inclusive, universal framework. By abandoning the essential  
>principles of the Baha'i Faith and underlining only the principle of  
>obedience, the Universal House of Justice has transformed what was meant  
>to be a world religion into a fundamentalist cult.

I believe these observations are true. Many non-Bahais need  
to understand that ultimately it is the Universal House of Justice  
that supports and encourages the fanaticism that some Bahais  
continue to demonstrate in forum after forum on the Internet,  
while negating and undermining the very words of Baha'u'llah  
Himself....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 18, 1999 7:30 AM  
Subject: Re: Qur'anic use of rijal = women as well

McKenny Michael wrote in message <7co7rg\$d3h@freenet-news.carleton.ca>...

>  
In  
>my opinion it is quite regrettable that many people today, both Baha'is and  
>those in many other religions, feel it necessary to exclude views and  
>individuals, even considering such as inimical, which differ from their  
>own.

The reality is that the gentle universalism of its Founders  
has simply been lost as it has hardened into a fanatical  
institutionalism....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 18, 1999 7:37 AM  
Subject: Re: xxx and the "Orientalists"

Still nursing your grudge?

<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Milissa Boyer Kafes wrote in message <7cpcm4\$9rs\$1@nnrp1.dejanews.com>...  
>Frederick--

>  
>You write:  
>>the Bahai writings supposedly  
>> guarantee free speech and conscience to all peoples,  
>> including Muslims. I don't know of a caveat Baha'u'llah  
>> ever made denying such rights to Muslims....

>  
>  
>This is, of course, correct.

>  
>It is also true that Baha'u'llah enjoined Baha'is to defend their religion.  
>Where is your post refuting Mr Mahd'i's calling Baha'u'llah a devil? Why do  
>you hold other's rights to free speech higher than your own duty to defend  
>Baha'u'llah?

>  
>I think you will find your posts not only read, but much more persuasive if  
>people could see \*you\* using \*your\* freedom of speech to do something other  
>than bitch all the time.

>  
>Peace  
>Milissa Boyer Kafes  
>mbkafes@bestweb.net  
>

>-----== Posted via Deja News, The Discussion Network -----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, March 19, 1999 7:32 AM  
Subject: Re: 'Here stand I..'

Michael McKenny wrote in message <7crect\$cr6@freenet-news.carleton.ca>...

>  
> It is identical within Baha'i. Despite the persecution by the Universal  
>House of Justice of those Baha'is who are able to convey convincingly the  
>current distance of practise by the Universal House of Justice from the  
>essential Baha'i principles, and the quite understandable rejection of the  
>Baha'i Faith by those most in tune with these principles, still there is  
>spirit in the Baha'i Faith and many spiritual people are drawing energy  
>from and walking along this spiritual path.

I couldn't agree more....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 22, 1999 7:06 AM  
Subject: Re: 'Here stand I..'

Michael McKenny wrote in message <7d0bua\$193@freenet-news.carleton.ca>...

>Fantastic constructions of "Compilations of compilations" of recorded  
>words of the prophet, the master, the guardian, their secretaries, the  
>UHJ, out of context and as literally understood, while permitting a  
>certain mindset to feel it has comprehended and contained a vast effusion  
>of spirituality, while allowing a certain temperament to exercise power  
>and impose its personal perception as authoritative, excludes other views,  
>drives away other people, divides instead of harmonizing humanity.

The "compilations" mentality is part of the problem  
of Bahai fundamentalism. It often has led to a narrow-minded,  
literal ignorance lording itself over others and driving people  
out of the Bahai Faith by the tens of thousands.

> May those who have the most invested, in ego, in personal power, in  
>self-identification as one of a tiny elite at the peak of an exclusive  
>club be empowered by the inspired spirit which is the wellspring of the  
>religion to take the essential, necessary and principled steps required  
>to transform Baha'i from a divisive cult into a beneficial, constructive  
>and harmonizing framework for the well-being, prosperity and advancement  
>of human civilization.

It's concomitant is a "tiny elite" that has clawed its way  
to the "top."

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, March 22, 1999 7:27 AM  
Subject: Re: The Meekness of God

Smaneck wrote in message <19990321202115.08406.00000457@ng-ch1.aol.com>...

>  
>Dear friends,  
>  
>The problem which necessitated my withdrawal from this forum, I am happy to  
>report has been fully and satisfactorily resolved. Now begins the more  
>difficult task of finding ways to insure that this sort of thing does not  
>happen in the future. Notwithstanding the resolution of this problem, I  
have  
>decided that my energies can best be devoted elsewhere than on this forum,  
so I  
>will be spending most of my time on managing the Baha'i Studies list  
instead.

You mean your participation in the midwest inquisition  
is now complete? How many lashes did you apply?

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, March 23, 1999 7:44 AM  
Subject: Re: The Meekness of God

Smaneck wrote in message <19990322075853.01127.00000001@ng-fi1.aol.com>...

FG wrote:

>>You mean your participation in the midwest inquisition  
>>is now complete? How many lashes did you apply?  
>>  
>  
>No one would believe that but you Fred.

Ms. Maneck's quip does not respond to the fact that Juan Cole and she herself acknowledged approximately a month ago that a new Bahai inquisition in the midwest had begun. Perhaps she would like to share with people on Usenet the verdict....

I can only take her earlier remark regarding her being more "effective" on the bahai-studies mailing list to refer to her ability to censor and manipulate the discussion there as she and Mark Foster have done on AOL, and he in his previous position as the "moderator" of bahai-studies. Incidentally, evidence of Foster's censoring me on bahai-studies may be found in my archives on my website by searching for his name in files roughly a year to a year and a half ago.

<https://members.tripod.com/~FG/archive.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, March 24, 1999 7:29 AM  
Subject: Re: The Meekness of God

Smaneck wrote in message <19990323083504.10126.00000018@ng-fi1.aol.com>...

FG wrote:

>>Ms. Maneck's quip does not respond to the fact that  
>>Juan Cole and she herself acknowledged approximately  
>>a month ago that a new Bahai inquisition in the midwest had  
>>begun. Perhaps she would like to share with people on  
>>Usenet the verdict....  
>  
>Innocent.

Quite laughable, really....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, March 24, 1999 7:35 AM  
Subject: Re: The Meekness of God

Smaneck wrote in message <19990323085855.10138.00000022@ng-fi1.aol.com>...

FG wrote:

>>Perhaps she would like to share with people on  
>>>Usenet the verdict....  
>>

Maneck wrote:

>>Innocent.  
>

And then Maneck added:

> The Universal House of Justice has made it clear that the Institutions  
are  
>not to be concerned with policing the thoughts of the believers. But there  
will  
>always be individual members of the Institutions who just don't get it.  
These  
>matters can and do get corrected when one works \*with\* the Institutions.

How can you even write some a false and deceptive  
statement? The UHJ has done nothing for the past  
decade but tyrannize and terrorize the consciences  
of many, many Bahais, driving literally TENS of  
THOUSANDS out of the religion. Their tactics have been  
amply demonstrated and revealed on the Internet by their  
sycophants.

As far as I'm concerned, you're one of them....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 25, 1999 8:09 AM  
Subject: Re: The Meekness of God

FG wrote in message <7dai81\$ybe@news1.newsguy.com>...  
>Smaneck wrote in message <19990323083504.10126.00000018@ng-fi1.aol.com>...  
>

>FG wrote:  
>>>Ms. Maneck's quip does not respond to the fact that  
>>>Juan Cole and she herself acknowledged approximately  
>>>a month ago that a new Bahai inquisition in the midwest had  
>>>begun. Perhaps she would like to share with people on  
>>>Usenet the verdict....  
>>  
>>Innocent.  
>  
>Quite laughable, really....

"These are effectual and sufficient proofs that the  
conscience of man is sacred and to be respected;  
and that liberty thereof produces widening of ideas,  
amendment of morals, improvement of conduct,  
disclosure of the secrets of the contingent world.  
Moreover, if interrogation of conscience, which is one  
of the private possessions of the heart and the soul, take  
place in this world, what further recompense remains for  
man in the court of divine justice at the day of general  
resurrection? Convictions and ideas are within the scope  
of the comprehension of the King of kings, not of kings;

and soul and conscience are between the fingers of control of the Lord of hearts, not of [His] servants."

Abdul-Baha, A Traveler's Narrative, 91.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, March 25, 1999 11:53 AM  
Subject: Majnun page added to my website

I've added a page on the Majnun incident during 1996 for those interested. It may very well be the earliest documented attack by Bahais on the Internet on free speech and conscience.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: billk@erols.com[SMTP:billk@erols.com]  
Sent: Tuesday, March 30, 1999 4:24 PM  
To: FG@hotmail.com  
Subject: hello from a trb reader

Fredrick,

I have read your reposts today. I see you have requoted Juan Cole; I guess because it is a public e-mail, that is okay to do?

I thought your letter to the UHJ was a move in the right direction. While I do not support extremes of liberty (as Baha'u'llah has written), I am distressed at the closing down of dialog, Talisman 1 - and I think you should get an answer to your letter(s).

I do not equate the killing of an Iranian Bahai to be equal to the supressing of certain literature -- killing is worse. I do think there is an overboard attempt to get writing campaigns at every killing. Wasn't it Shoghi Effendi who prohibited Bahai's from leaving Iran? And now because of Fundamentalistic Muslims - they are being killed.

The effort a few months ago to actually go to school officials in local communities to protest the closing of a Bahai college -- that was way overboard -- and in that instance I could agree that it would be hypocritical to ban publications and yet protest the closing of a college.

Well I originally wrote not to critique your article but to ask you a few questions...

Are you still a Bahai? With some Bahais resigning or being forced out, I wasn't sure what your status was.

Was there ever pressure put on you to resign?

In the unlikely case anything I write here is of interest in stimulating other conversation and because I am not sure of net etiquette, here is the following request -- Do not put this or any part of this on your web site, trb, or any other internet or other place. You may however excerpt parts from it without naming me, however I would prefer if you just take these ideas as your own.

(I am a Bahai from NJ)

Bill K

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 01, 1999 7:34 AM  
Subject: fw a Bahai re Bahai Censorship

FYI

Notice the acknowledgment by this Bahai of "some Bahais being forced out."

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----Original Message-----

From: [name & address deleted]  
To: FG@hotmail.com <FG@hotmail.com>  
Date: Tuesday, March 30, 1999 7:20 AM  
Subject: hello from a trb reader

>Fredrick,  
>  
>I have read your reposts today. I see you have requoted Juan Cole; I  
>guess because it is a public e-mail, that is okay to do?  
>  
>I thought your letter to the UHJ was a move in the right direction.  
>While I do not support extremes of liberty (as Baha'u'llah has  
>written), I am distressed at the closing down of dialog, Talisman 1 -  
>and I think you should get an answer to your letter(s).  
>  
>I do not equate the killing of an Iranian Bahai to be equal to the  
>supressing of certain literature -- killing is worse. I do think there  
>is an overboard attempt to get writing campaigns at every killing.  
>Wasn't it Shoghi Effendi who prohibited Bahai's from leaving Iran? And  
>now because of Fundamentalistic Muslims - they are being killed.  
>  
>The effort a few months ago to actually go to school officials in local  
>communities to protest the closing of a Bahai college -- that was way  
>overboard -- and in that instance I could agree that it would be  
>hypocritical to ban publications and yet protest the closing of a  
>college.  
>  
>Well I originally wrote not to critique your article but to ask you a  
>few questions...  
>  
>Are you still a Bahai? With some Bahais resigning or being forced out,  
>I wasn't sure what your status was.  
>  
>Was there ever pressure put on you to resign?  
>  
. . .

>(I am a Bahai from [location deleted])  
>  
>[name deleted]  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 01, 1999 7:38 AM  
Subject: Re: 'Here stand I..'

The reality of the situation is that both these Bahais have repeatedly attacked and attempted or been successful at censoring other Bahais and non-Bahais in several different forums.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

RBCF Mark wrote in message <19990329153653.23482.00002634@ng-ch1.aol.com>...

>Rick Schaut wrote:

>>Given that the institutions are  
>>the ones calling for, and approving,  
>>the compilations with which Mr.  
>>Jamir is finding fault, this does  
>>constitute an attack on those  
>>institutions.

>

>Rick,

>

>Please don't take this message as anything other than the concern of a  
Baha'i  
>brother.

>

>I really don't see how any of us, as individuals, have the right to say  
whether

>someone is attacking the institutions. Have you read many of Vinson's  
postings?

>He is a polite and thoughtful believer with a deep understanding of the  
>teachings.

>

>You seem, to me, to be arguing for something like verbal inerrancy, or  
>propositional infallibility, which is not something that "the institutions"  
you  
>refer to (including the House of Justice) have, to my knowledge, ever  
claimed  
>for themselves.

>

>If I said, ten years ago, that I think it is unfortunate that the  
Kitab-i-Iqan

>isn't numbered by paragraphs, would that be an attack on the institutions?  
As

>you may know, future editions of that book will be numbered in this way.

>

>If I said that I think it is sad that more Writings of the Bab aren't  
>published, would that be an attack on the institutions?

>

>My point, again, is that it only the institutions themselves which have the  
>right to make this sort of determination. IMO, our responsibility, as  
>individuals, is to focus on our own flaws while, at the same time, holding

a



>sin-covering eye to those of others.  
>  
>Mark A. Foster  
>owner@sociologist.com  
>RBCF Mark (on AOL only)

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 01, 1999 8:54 AM  
Subject: Re: fw a Bahai re Bahai Censorship

It occurs to me I shouldn't excise this sentence  
in my attempt to protect this person from  
recreation by our fellow Bahais:

"You may however excerpt  
parts from it without naming me. . . ."

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

FG wrote in message <7dvlhs\$6jc@news1.newsguy.com>...  
>FYI

>  
>Notice the acknowledgment by this Bahai of "some  
>Bahais being forced out."

>  
>FG...The Bahai Faith & Religious Freedom of Conscience:  
><https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
>alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

>  
>  
>  
>  
>-----Original Message-----  
>From: [name & address deleted]  
>To: FG@hotmail.com <FG@hotmail.com>  
>Date: Tuesday, March 30, 1999 7:20 AM  
>Subject: hello from a trb reader

>  
>  
>>Fredrick,

>>  
>>I have read your reposts today. I see you have requoted Juan Cole; I  
>>guess because it is a public e-mail, that is okay to do?

>>  
>>I thought your letter to the UHJ was a move in the right direction.  
>>While I do not support extremes of liberty (as Baha'u'llah has  
>>written), I am distressed at the closing down of dialog, Talisman 1 -  
>>and I think you should get an answer to your letter(s).

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>>supressing of certain literature -- killing is worse. I do think there  
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>>now because of Fundamentalistic Muslims - they are being killed.

>>  
>>The effort a few months ago to actually go to school officials in local  
>>communities to protest the closing of a Bahai college -- that was way  
>>overboard -- and in that instance I could agree that it would be  
>>hypocritical to ban publications and yet protest the closing of a

>>college.  
>>  
>>Well I originally wrote not to critique your article but to ask you a  
>>few questions...  
>>  
>>Are you still a Bahai? With some Bahais resigning or being forced out,  
>>I wasn't sure what your status was.  
>>  
>>Was there ever pressure put on you to resign?  
>>  
>. . .  
>  
>>(I am a Bahai from [location deleted])  
>>  
>>[name deleted]  
>>  
>  
>  
>  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 02, 1999 9:51 AM  
Subject: Re: Has Baha'u'llah's Blueprint changed

starjo8853@my-dejanews.com wrote in message  
<7ds8mo\$u5j\$1@nnrp1.dejanews.com>...

>We know that prophecy is subject to change as all things are subject to  
change  
>and it seems as we examine the Baha'i Faith as it exists today that the  
>Blueprint has altered.....

Alas, you seem to be right.... The Bahai Faith appears to be  
in the grips of a narrow-minded fanaticism that's thoroughly  
intolerant of the liberty and freedom of conscience its Founders  
lauded and respected. Like most reactionary coups, this one  
too seems merely bent on retrenchment and denial....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, April 07, 1999 11:26 AM  
Subject: Re: Survey Results: A Nosecount

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/index.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

kttookey@mail.coin.missouri.edu wrote in message  
<7eas90\$2g9\$1@nnrp1.dejanews.com>...  
>Earlier, I posted a survey in hopes of getting a nosecount of readership in  
>this forum. Here are the results, for what it is worth.

>  
>Only 8 people responded to the survey. Of the eight, two classified  
>themselves as regular Baha'is, three as Baha'is with unusual views, two as  
>disaffected Baha'is, and one as a guest. Considering the number of posters  
>exceeded 8 during the time period, I think these results say more about  
>people's reluctance to participate in a survey than about readership.  
>  
>As a followup, I looked at posters for about one week. I counted 17  
posters,  
>many repeat posters. Of the 17, I inferred 6 were posting in favor of a  
>standard Baha'i approach, one posted in favor of an unusual interpretation  
of  
>the Baha'i Faith, one in support of an administration other than the Haifa  
>UHJ, two sounded like disaffected former Baha'is, one sounded like a guest,  
>and one was definitely a critic. Five of the posters I was reluctant to  
even  
>infer a classification. I note in passing that most of the posts in favor  
of  
>a standard Baha'i approach were responses to an earlier post.  
>  
>Obviously there are no statistically significant results here. It seems to  
me  
>the majority of traffic is attacks on, disagreements with, and defenses of  
>some standard Baha'i position. (This is no surprise on the Internet.) I  
>initiated the survey upon noticing, while lurking, a distressing (to me)  
lack  
>of discussion about as opposed to attacks, disagreements, defenses. You may,  
>of course, draw your own inferences at any time. Thanks for listening.  
>  
>-----the original survey-----  
>Out of my own curiosity, I would like to do a nose count of readers of this  
>group.  
>Please self-classify yourself by answering the following questions:  
>(If I have accidentally used a word offensive to you, please substitute your  
own  
>word)  
>  
>Do you post to this newsgroup regularly, occasionally, or not at all?  
>Regular Occasional Quiet  
>  
>What is your relationship to the Baha'i Faith? (You may give your own  
answer,  
>but forgive me for suggesting a classification) Regular Baha'is with  
standard  
>views(usual Baha'i) Regular Baha'is with irregular views(unusual Baha'i)  
>member of a competing administration(alternate Baha'i) Former member of the  
>Baha'i Faith, involuntary termination (expelled Baha'i) Former member of  
the  
>Baha'i Faith, voluntary termination (disaffected Baha'i) Never enrolled in  
>the Baha'i Faith, please pick a word you like: (seeker,friend,guest,critic)  
>Usual, Unusual, Alternate, Expelled, Disaffected, Seeker, Friend, Guest,  
>Critic  
>  
>I promise not to use your email address for anything other than clarifying  
>the answer you send. (I accept anonymous answers, but please only one  
>response per newsgroup reader) I will post this unscientific nose count  
>(totals only) when responses stop coming, as a matter (I hope) of common  
>interest. I am NOT asking for arguments in favor of your position, so  
please  
>keep your response short.  
>  
>  
>Tookey  
>  
>-----== Posted via Deja News, The Discussion Network -----

>https://www.dejanews.com/ Search, Read, Discuss, or Start Your Own

-----

From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, April 07, 1999 3:00 PM  
Subject: AOL Censorship page added to my website

For those interested I've added a 1/2 megabyte file  
of messages relating specifically to Bahai censorship  
on AOL. It may be found at

<https://members.tripod.com/~FG/AOL.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, April 07, 1999 3:11 PM  
Subject: AOL Bahai Censorship page added to my website

Make that AOL Bahai censorship....

FG wrote in message <7eg9us\$na3\$1@remarQ.com>...

>For those interested I've added a 1/2 megabyte file  
>of messages relating specifically to Bahai censorship  
>on AOL. It may be found at

>  
><https://members.tripod.com/~FG/AOL.htm>

>FG....The Bahai Faith & Religious Freedom of Conscience:  
><https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
>alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

>  
>  
>  
>  
>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Sunday, April 11, 1999 9:17 AM  
Subject: Re: Maneck's Technique

planetjeff@my-dejanews.com wrote in message  
<7egkdf\$ri9\$1@nnrp1.dejanews.com>...

>In article <uIZbbFRg#GA.239@upnetnews05>,

> "FG" <FG@email.msn.com> wrote:

>> Kent,

>>

>> I must say that that's the way I see it too.... The real  
>> worry, though, to me is that the UHJ itself seems to  
>> support the fanatics and fundamentalists and have  
>> themselves perverted the Writings of Baha'u'llah  
>> incontestably supporting free speech and conscience.

>>

>[clip]

>

>Huh?!?! In what way exactly do you believe the Universal House of Justice

>has "perverted" the Writings of Baha'u'llah? This sounds like an extreme  
>stretch of the imagination and an intentional misuse of a word in an  
>incendiary manner.

Not in the least extreme nor incendiary.... The UHJ has betrayed the Teachings of Baha'u'llah on freedom of speech and individual liberty. It's consistently support the fundamentalists and fanatics on soc.religion.bahai, the BCCA mailing lists, AOL, and elsewhere in cyberspace. Offline, there's an irrefutable record of Bahai abuse of the consciences of many, many Bahais and non-Bahais.

The responsibility for these many acts of suppression and censorship lies in the hands of the members of the UHJ.

You might read Juan Cole's Modernity & the Millennium, available from Columbia University Press, for a discussion of Baha'u'llah and Abud'l-Baha's commitment to values that the UHJ has definitely abandoned and undermined.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 12, 1999 6:35 AM  
Subject: Re: technique (Glaysher) - > REPOST

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

kohli@mail.ameritel.net wrote in message  
<7ere32\$f5l\$1@nnrp1.dejanews.com>...  
>In article <923836925.376.102@news.remarQ.com>,  
> "FG" <FG@hotmail.com> wrote:  
>  
>(familiar compilation snipped)  
>  
>Dear Fred,  
>  
>I share your concern about freedom of expression. I find the internet a  
>wonderful place for folks to express themselves. I see spam as one of the  
>biggest obstacles to that expression. When one individual presumes that  
>their  
>message is really what people want, despite lack of indication that the  
>message is wanted, that message gets the same priority as a message that  
>others really do want. With a sea of messages, spam dilutes the messages of  
>others, messages that are wanted, messages that are other people's  
>expressions.  
>  
>It is unfortunate that you have been banned from some segment(s) of the  
>internet. Please consider that some may see you as spamming and what you  
>may  
>see as censorship, others see as protection of their freedom of expression  
>from someone who has their own canned means of diluting others expressions.  
>  
>v/r

>Pat  
>  
>-----== Posted via Deja News, The Discussion Network -----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 12, 1999 4:59 PM  
Subject: Re: Susan Maneck: The anti-muslim bigot

Mr Mahdi wrote in message <19990412142029.02130.00002193@ng-fr1.aol.com>...  
>Susan has increased her racist attacks on Islam in the AOL bahai messages  
>boards. I want people who are members AOL to got to the bahai message  
boards  
>and see for yourself. I am just amazed on how Susan has a PhD, her  
rebuttals  
>and her apologetic nature in intellectual discussion just makes you wonder  
did  
>she pay someone to approve her dissertation. She with the help of other  
bahai  
>fundies launched a campaign against Fred Glaysher as as you all know he was  
>kicked off AOL. Susan can with impunity attack Islam and lie about  
Muhammad  
>(saaw) and the Quran and Hadith. But if a person is to respond to her  
lies, he  
>or she might get their post yanked off and sent to TOS. People need to the  
>that Susan Maneck has a history of bigotry esp. towards Islam and Muslims.  
>Mahdi

Can't say I'm surprised.... She has on many occasions  
shown herself to be quite capable of the most unscrupulous  
deceit and intrigue and on a number of forums. I doubt if  
anyone at AOL has enough sophistication to see through  
what she's really doing and how the AOL forums are  
manipulated by her and Mark Foster.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 12, 1999 5:02 PM  
Subject: Re: Susan Maneck

Ken2040 wrote in message <19990412153508.06955.00001764@ng136.aol.com>...  
>Mahdi,  
> Susan has said some wonderful things about Islam on the Message Boards. I  
>don't think it is fair or accurate to name-call like this. Ken

Name call? I find it amusing that you defend her  
on such a count. Vintage Bahai Technique....

If you're truly concerned about name calling, you might wish to  
reprimand her for her references to my opinions as "slander"  
and "garbage."

<https://members.tripod.com/~FG/Maneck1.htm>

Or do you find those references palatable?

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 12, 1999 5:09 PM  
Subject: Re: Susan Maneck: The anti-muslim bigot

R. G. Boomers wrote in message ...

>  
>Dr. Maneck has been one of the most interesting, helpful,  
>and friendly posters in the Bahai newsgroups. Not many are  
>going to listen to your accusations without you providing  
>examples of her alleged bigotry and lies.  
>  
>George

She's a deceitful liar who in conjunction with Mark Foster  
is manipulating and suppressing information on AOL.

I suggest you and others honestly seeking to decide for  
themselves read:

<https://members.tripod.com/~FG/AOL.htm>

<https://members.tripod.com/~FG/Maneck1.htm>

<https://209.185.176.10/~FG/AOLcensorship.txt>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 6:41 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

For an example of the way Wendy and other  
Bahais, including Maneck, operate on AOL  
see  
<https://members.tripod.com/~FG/AOL.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Mr Mahdi wrote in message <19990412200211.27487.00002043@ng16.aol.com>...

>>Dr. Maneck has been one of the most interesting, helpful,  
>>and friendly posters in the Bahai newsgroups. Not many are  
>>going to listen to your accusations without you providing  
>>examples of her alleged bigotry and lies.  
>  
>LOL, only if you knew. I wish I can post all the things Susan said about  
me,  
>Islam, Fred, and many other people. After Fred was unjustly kicked off  
AOL,

>Susan with boldness increased her misreprensations by misquoting me,  
Islamic  
>texts, and other things and people in order to show me as a liar or one  
that  
>is ignorant, etc. I wish Fred was back on AOL or anybody else that can  
post  
>all of the posts in the AOL bahai message boards where Susan is launching a  
>campaign against me. She and few other bahais esp. Wendy has tried to  
advocate  
>all the people who post on the message boards to not to respond to me, they  
are  
>calling for a boycott. They have went to main folder in the bahai message  
>boards on AOL writing posts begging people to ignore me. This is pure  
>censorship.  
>Mahdi

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 6:47 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

Mr Mahdi wrote in message <19990412233126.27518.00002128@ng25.aol.com>...  
>> I first met Mahdi in a chat room where he began  
>>to swear at me in Persian crying, "Death to Baha'is."  
>  
>You are misquoting me like you always do, it is becasue you are not a fair  
>minded or honest individual. You lack intellectual sincerity thats why you  
>>wont last a second in a debate with intlellectuals. Regarding the chat  
room  
>incident, I was asked about Islam's punishment for bahais who left Islam  
for  
>the bahai faith. I said that in Islam the punishment for apostasy is  
death.  
>Susan of course didnt tell you guys that, she rather twist the truth and  
defame  
>my character. Susan is proof that you dont have to be an intellectual to  
get a  
>PhD, you just got to past tests and do a lot of homework and research.  
>  
>>Incidently, for those of you who have been hanging out on arb and trb for  
>>want  
>>of anything better to do, SRB appears to be up and running again.  
>  
>Susan, you are even try to make people ignore me right here. You will see  
me  
>in SRB as well as here if that is requires me to do so. What you said just  
now  
>is little in comparision to what you have said in AOL, you do things with  
>impunity, knowing that your posts wont be yanked.

It is true that she and the supposed "Forum Leader"  
Mark Foster have learned how to manipulated and  
cozen AOL personnel to their advantage and thereby  
"yank" with impunity other people's messages now  
on AOL.... It is a form of censorship and suppression.

You and the other cowards  
>use the Internet to attack people you dont even know, you will never to  
that to  
>me in real life. You probably shake in your boots when you realize who you  
>have been talking trash to all along. If you want to see me in person, I  
be at  
>the mosque at 1702 Hays St, San Antonio, TX 78202. I can assure you will  
treat  
>me with respect. You launch biased campaign agaist Fred Glaysher and



>unfortunately you guys were successful, but you guys have kicked me off  
once  
>before, but like a street soldier I came back harder and stronger than  
ever.  
>I hope people have the chance to have AOL and see what Susan and other  
bahai  
>fundamentalists have done on the message boards, esp. recently.  
>Mahdi

<https://members.tripod.com/~FG/AOL.htm>

<https://209.185.176.10/~FG/AOLcensorship.txt>

<https://members.tripod.com/~FG/Maneck1.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 6:55 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

Smaneck wrote in message <19990412211918.05321.00000213@ng-ch1.aol.com>...  
>  
>Incidently, for those of you who have been hanging out on arb and trb for  
want  
>of anything better to do, SRB appears to be up and running again.

Where "scholars" like Maneck who refer to other  
Bahais' ideas as "garbage" and "litter" are given  
refuge and adjulation....

Her comment here above shows once again that  
Bahais are very much attempting to control available  
information to the unsuspecting....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

From: Smaneck <smaneck@aol.com>  
Subject: Re: AOL censorship via TOS allegations  
Date: Thursday, February 18, 1999 2:17 PM  
Fred writes:  
>I highly doubt the veracity of the  
>claim that he was so sick.  
What do you need Fred, a doctors excuse?  
>Regardless, I repeatedly emailed  
>directly to him and requested that he resign, a request he's  
>always ignored.  
The nerve of Mark! When Fred issues a demand like that Mark should comply  
immediately.  
>Ms. Maneck herself referred to my opinions on AOL a number  
>of times as "garbage."  
And nobody else would \*ever\* characterize the litter you spam these lists  
with  
in that manner.

Susan Stiles Maneck  
History, Stetson University

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 6:59 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

kohli@mail.ameritel.net wrote in message  
<7euj71\$51i\$1@nnrp1.dejanews.com>...

>Mr Mahdi wrote:

>>

>> Susan has increased her racist attacks on Islam in the AOL bahai messages  
>> boards.

>

>I doubt that Islam can be considered an ethnicity or a race. Perhaps we  
>can play a game w/ racism. It is such a serious accusation, it  
>shouldn't be made lightly and we can have a game so that racism can have  
>an aspect of levity - see below.

>

>> I want people who are members AOL to got to the bahai message boards  
>> and see for yourself. I am just amazed on how Susan has a PhD, her  
>rebuttals

>> and her apologetic nature in intellectual discussion just makes you  
>wonder did

>> she pay someone to approve her dissertation. She with the help of other  
>bahai

>> fundies launched a campaign against Fred Glaysher as as you all know he  
>was

>> kicked off AOL.

>

>Fred needed the help of no Baha'is other than himself in getting kicked  
>off of AOL. His spamming approach to the internet is well known here.

>Despite reasoned attempts to explain the mistaken tactic to him, he  
>seems to persist.

>

>> Susan can with impunity attack Islam and lie about Muhammad  
>> (saaw) and the Quran and Hadith.

>

>Please cite your examples. I still remember the pste job you did from  
>Imran and the similar attempt at character assasination on Dr. Cole, at  
>your keyboard.

>

>> But if a person is to respond to her lies, he  
>> or she might get their post yanked off and sent to TOS.

>

>Lies have ways of revealing themselves for what they are.

>

>> People need to the  
>> that Susan Maneck has a history of bigotry esp. towards Islam and  
>Muslims.

>

>Perhaps, if you know your racists you can identify who made the remarks  
>below on alt.religion.bahai and/or talk.religion.baha1?

>

>For five points, who, speaking of Iranian Baha'is, wrote:  
>"Part of their monopoly is the absolute control they have to interpret  
>out of existence the more liberal and democratic beliefs of Baha'u'llah  
>and Abdul-Baha."?  
>  
>For five points, who wrote:  
>"... It's so revealing of the mentality many Iranian Bahais seek to  
>conceal behind their sneers of contempt.'?  
>  
>For ten points, about Iranians in general, not just Baha'is, who wrote:  
>"Here we have it again.... This cultural racism of Iranians manifests  
>itself in many ways in everyday Bahai "community" life...."?  
>  
>For ten points, who, when told that ethnic slurs have no place in the  
>Baha'i community, wrote:  
>"False. Nothing could be more common."?  
>  
>Since some research is allowed in this game, you might be able to get  
>help at <https://www.dejanews.com/>; that is a clue.  
>  
>Mr. Mahdi, both Baha'u'llah and 'Abdu'l Baha discouraged us from being  
>racists. As you may see, not all Baha'is take that guidance to heart.  
>  
>Blessings!  
>- Pat  
>  
>-----== Posted via Deja News, The Discussion Network -----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 7:27 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

Juan Cole, February 13, 1999:  
"It is a very, very, very weird religion. And if anyone is reading  
Susan Maneck's absolutely bone-chilling screeds on the  
desirability of Heresy Trials and carefulness in Shunning,  
they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with  
hate and quite paranoid, yet say they are preaching love, unity and  
tolerance. Susan will say, 'may your abdomen be split by lightning  
and your guts fall out you filthy heretic whom I wish I could just have  
shunned and buried', and then she'll sign herself "warmest" and  
slander a university by adding it to her sig line. As if what she is  
about has anything at all to do with \*universities\*!"

FG, February 15, 1999:  
"Ms. Maneck's approach appears to me to be always to  
shunt the discussion off or back to who said what where when  
why how and so on.... The farther back in time the better, since  
the person's memory, being human, is bound to be unable to  
keep up or to have stocked the evidence needed on his or her  
hard drive or find it on [dejanews.com](https://www.dejanews.com/). And it then allows her  
to claim pretty much anything she wants to while seeming to  
have discredited her opponent. Further, she relies on the  
tactics of demagoguery knowing they usually prevail and will be  
supported by other fundamentalist Bahais. By shrieking  
"slander" and referring to others' opinions as "garbage," she is  
able to create an emotional atmosphere that essentially negates  
whatever the topic or content might be and that allows her to  
appear to win what is often a narrowly legalistic point or  
interpretation."

"All of this is done, of course, in conjunction with her employing the more common Bahai techniques of intimidation and psychological demonization and terrorism."

<https://members.tripod.com/~FG/Maneck1.htm>

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Smaneck wrote in message <19990412211918.05321.00000213@ng-ch1.aol.com>...

>

>>Susan has increased her racist attacks on Islam in the AOL bahai messages  
>>boards.

>

>Mr. Mahdi appears to be under the misapprehension that Islam is a race  
rather

>than a religion. I believe however that those following my controversy with  
>Darrick are well aware of my views on racial issues. As for my views on  
Islam

>and Muhammad, I dare say that I have a higher opinion of the Prophet and  
his

>religion than does Mr. Mahdi who seems to be under the impression that  
Islam

>sanctions violence and hatred. I first met Mahdi in a chat room where he  
began

>to swear at me in Persian crying, "Death to Baha'is."

>

>Incidently, for those of you who have been hanging out on arb and trb for  
want

>of anything better to do, SRB appears to be up and running again.

>

>Susan Stiles Maneck

>History, Stetson University

>

>

>

>

>

>

>

>Susan Stiles Maneck

>History, Stetson University

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 7:33 AM  
Subject: Re: Susan Maneck: The anti-muslim bigot

Maneck's scholarly, loving-Bahai references  
to my views as garbage and "litter" may be  
found at

<https://members.tripod.com/~FG/Maneck7.htm>

<https://members.tripod.com/~FG/AOL.htm>

<https://209.185.176.10/~FG/AOLcensorship.txt>

<https://members.tripod.com/~FG/Maneck1.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

FG wrote in message <924001102.466.101@news.remarQ.com>...

>

>

>"The Bahai Technique":

><https://members.tripod.com/~FG/technique.htm>

>

>FG....The Bahai Faith & Religious Freedom of Conscience:

><https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,

>alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

>

>

>

>

>kohli@mail.ameritel.net wrote in message

><7euj71\$51i\$1@nnrp1.dejanews.com>...

>>Mr Mahdi wrote:

>>>

>>> Susan has increased her racist attacks on Islam in the AOL bahai  
messages

>>> boards.

>>

>>I doubt that Islam can be considered an ethnicity or a race. Perhaps we

>>can play a game w/ racism. It is such a serious accusation, it

>>shouldn't be made lightly and we can have a game so that racism can have

>>an aspect of levity - see below.

>>

>>> I want people who are members AOL to got to the bahai message boards

>>> and see for yourself. I am just amazed on how Susan has a PhD, her

>>>rebuttals

>>> and her apologetic nature in intellectual discussion just makes you

>>>wonder did

>>> she pay someone to approve her dissertation. She with the help of other

>>>bahai

>>> fundies launched a campaign against Fred Glaysher as as you all know he

>>>was

>>> kicked off AOL.

>>

>>Fred needed the help of no Baha'is other than himself in getting kicked

>>off of AOL. His spamming approach to the internet is well known here.

>>Despite reasoned attempts to explain the mistaken tactic to him, he

>>seems to persist.

>>

>>> Susan can with impunity attack Islam and lie about Muhammad

>>> (saaw) and the Quran and Hadith.

>>

>>Please cite your examples. I still remember the pste job you did from  
>>Imran and the similar attempt at character assassination on Dr. Cole, at  
>>your keyboard.  
>>  
>>> But if a person is to respond to her lies, he  
>>> or she might get their post yanked off and sent to TOS.  
>>  
>>Lies have ways of revealing themselves for what they are.  
>>  
>>> People need to the  
>>> that Susan Maneck has a history of bigotry esp. towards Islam and  
>>Muslims.  
>>  
>>Perhaps, if you know your racists you can identify who made the remarks  
>>below on alt.religion.bahai and/or talk.religion.bahai?  
>>  
>>For five points, who, speaking of Iranian Baha'is, wrote:  
>>"Part of their monopoly is the absolute control they have to interpret  
>>out of existence the more liberal and democratic beliefs of Baha'u'llah  
>>and Abdul-Baha."?  
>>  
>>For five points, who wrote:  
>>"... It's so revealing of the mentality many Iranian Bahais seek to  
>>conceal behind their sneers of contempt.'?  
>>  
>>For ten points, about Iranians in general, not just Baha'is, who wrote:  
>>"Here we have it again.... This cultural racism of Iranians manifests  
>>itself in many ways in everyday Bahai "community" life...."?  
>>  
>>For ten points, who, when told that ethnic slurs have no place in the  
>>Baha'i community, wrote:  
>>"False. Nothing could be more common."?  
>>  
>>Since some reseach is allowed in this game, you might be able to get  
>>help at <https://www.dejanews.com/>; that is a clue.  
>>  
>>Mr. Mahdi, both Baha'u'llah and 'Abdu'l Baha discouraged us from being  
>>racists. As you may see, not all Baha'is take that guidance to heart.  
>>  
>>Blessings!  
>>- Pat  
>>  
>>-----== Posted via Deja News, The Discussion Network -----  
>><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own  
>  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 8:01 AM  
Subject: Bahai Troll (Re: technique (Glaysheer) - > REPOST)

This poster is obviously a Bahai troll - someone  
pretending to be someone he is not.... This may  
be confirmed by searching [www.dejanews.com](http://www.dejanews.com)  
for any other messages on Usenet posted by this  
individual - ZERO....

It is evident the Bahai fundamentalists are behind  
this technique too....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

numero919@my-dejanews.com wrote in message  
<7eugkd\$2q6\$1@nnrp1.dejanews.com>...  
>Fred,  
>  
>In the post which I am responding to, you do nothing but clutter trb. You  
do  
>not acknowledge Pat. You do not say in what ways you might agree or  
disagree  
>with her. You just post back 3 some links to your writings and web site.  
YOU  
>have done this on other occasions.  
>  
>I agree with Pat (and I think she speaks for others) that you are  
>overdoing your repetitive postings. I like many of the Bahai quotations, I  
>think they need to heard in "these times", you have some interesting  
>perspectives, but perhaps you could condense them to 1 or 2 postings.  
>As far as every 2 week postings, if you feel that is your mission, fine  
>but keep it to 1 or 2 postings.  
>  
>By persisiting in the way you are (spam postings and non-postings) you  
>undermine the trb Forum which, I believe you aided in setting up.  
>  
>Also, let's hear more from you, (but new original stuff.)  
>  
>John  
>  
>In article <7esi89\$95d\$1@remarQ.com>,  
> "FG" <FG@hotmail.com> wrote:  
>> "The Bahai Technique":  
>> <https://members.tripod.com/~FG/technique.htm>  
>>  
>> FG...The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai, Message Boards  
>  
>\*\*snip  
>> >Dear Fred,  
>> >  
>> >I share your concern about freedom of expression. I find the internet a  
>> >wonderful place for folks to express themselves. I see spam as one of  
the  
>  
>\*\*snip  
>  
>-----== Posted via Deja News, The Discussion Network -----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 13, 1999 11:03 AM  
To: Mr Mahdi  
Subject: Re: Susan Maneck: The anti-muslim bigot

Mr. Mahdi,

I wonder whether you've noticed if alt.religion.bahai  
and talk.religion.bahai have yet been added to the  
Newsgroup menu on the main Bahai menu?

I had asked Foster to do it in the middle of January  
and he continued to drag his feet on it and make

excuses about it. They obviously don't want the 14+ million people on AOL to know about either one.

I'd appreciate it if you could check and let us know on talk.religion.bahai.

Thanks.

Fred

-----Original Message-----

From: Mr Mahdi <mrmahdi@aol.com>

Newsgroups: talk.religion.bahai

Date: Monday, April 12, 1999 11:31 PM

Subject: Re: Susan Maneck: The anti-muslim bigot

>> I first met Mahdi in a chat room where he began  
>>to swear at me in Persian crying, "Death to Baha'is."  
>  
>You are misquoting me like you always do, it is because you are not a fair  
>minded or honest individual. You lack intellectual sincerity that's why you  
>wont last a second in a debate with intellectuals. Regarding the chat  
room  
>incident, I was asked about Islam's punishment for bahais who left Islam  
for  
>the bahai faith. I said that in Islam the punishment for apostasy is  
death.  
>Susan of course didnt tell you guys that, she rather twist the truth and  
defame  
>my character. Susan is proof that you dont have to be an intellectual to  
get a  
>PhD, you just got to pass tests and do a lot of homework and research.  
>  
>>Incidentally, for those of you who have been hanging out on arb and trb for  
>>want  
>>of anything better to do, SRB appears to be up and running again.  
>  
>Susan, you are even try to make people ignore me right here. You will see  
me  
>in SRB as well as here if that is requires me to do so. What you said just  
now  
>is little in comparison to what you have said in AOL, you do things with  
>impunity, knowing that your posts wont be yanked. You and the other  
cowards  
>use the Internet to attack people you dont even know, you will never do  
that to  
>me in real life. You probably shake in your boots when you realize who you  
>have been talking trash to all along. If you want to see me in person, I  
be at  
>the mosque at 1702 Hays St, San Antonio, TX 78202. I can assure you will  
treat  
>me with respect. You launch biased campaign against Fred Glaysher and  
>unfortunately you guys were successful, but you guys have kicked me off  
once  
>before, but like a street soldier I came back harder and stronger than  
ever.  
>I hope people have the chance to have AOL and see what Susan and other  
bahai  
>fundamentalists have done on the message boards, esp. recently.  
>Mahdi

-----

From: FG[SMTP:FG@hotmail.com]

Sent: Tuesday, April 13, 1999 5:46 PM



To: Ruletherod  
Subject: A favor to ask

Rule,

I wonder whether you've noticed if alt.religion.bahai and talk.religion.bahai have yet been added to the Newsgroup menu on the main Bahai menu?

I had asked Foster to do it in the middle of January and he continued to drag his feet on it and make excuses about it. They obviously don't want the 14+ million people on AOL to know about either one.

I'd appreciate it if you could check and let me know.

Thanks.

Fred

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Wednesday, April 14, 1999 6:58 AM  
Subject: Re: FAQ - The TRUTH about FRED

Humor doesn't conceal

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Gyr Falcon wrote in message <3715b05b.1198095@news.dave-world.net>...  
>Now that trb is a reality, the three creators of the cyberjoke called  
>"FRED," Dr. Juanito Coleslaw of Michigan, Francesca Muffin Baker of  
>Champaign-Urbana and Ron Hovel of Australia, announced the true nature  
>of the project today.

>  
>FRED (Fanatical Robot E-Demonstration) is a computer science  
>experiment in artificial intelligence, the three explained.

>  
>Dr. Juanito Coleslaw, noted Arabist and cunnilinctus, said from his  
>Michigan campus, "This whole episode just shows the gullibility of  
>fundamentalist Baha'is who are being led like sheep by the ayatollahs  
>of the uhj. Do you really think an entity, FRED, stupid enough to get  
>thrown off Talisman I, all BCCA lists and even AOL could be a real  
>person?"

>  
>Dr. Coleslaw noted that in the first two instances the FRED ploy might  
>have seemed credible. "But rabid racists, pornographers and pedophiles  
>don't get thrown off AOL. That should have been the giveaway," he  
>chuckled.

>  
>"I can't believe that people took what was basically a random-thought  
>generator and spam program seriously," said Francesca Muffin Baker.  
>"Do they think a real person would spam hundreds of lists, message  
>boards and newsgroups with the same messages over and over? How can  
>people be so stupid?"

>  
>"I take that back. They fell for the Melissa virus too," she added.

>  
>"The poetry on the FRED homepage should have given us away," said  
>noted Australian misogynist Ron Hovel who never met a woman he didn't

>dislike. "We entered all the poetry of T.S. Eliot, Lord Byron, and Rod  
>Mckuen into a poetry-generator and used the scrambled results to  
>create the FRED poetry pages. We really had a belly laugh over that  
>pretentious drivel."  
>  
>When the anemic trio emailed the FRED-bot of their plans to reveal its  
>identity, FRED parsed the message and wrote back: "It is one of those  
>Antinomian antinomies of human nature I'll just have to live with."  
>  
>Reaction from arb and trb regulars was swift.  
>  
>"I still bet I'm taller than FRED," huffed humorist and mental midget  
>Timothy Mullandgin.  
>  
>Noted theologian Darrick Everkid of the Church of Latter Day Kooks,  
>founder of the CAIN project, remarked, "And I always thought FRED was  
>a negro."

-----  
From: Ruletherod@aol.com[SMTP:Ruletherod@aol.com]  
Sent: Wednesday, April 14, 1999 2:47 PM  
To: FG@hotmail.com  
Cc: Ruletherod@aol.com  
Subject: Fwd: A favor to ask

<<Message: A favor to ask>>  
Yes, Fred, I checked and they're all up and listed now.  
--Rule

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Thursday, April 15, 1999 6:57 AM  
Subject: Re: Hate mail from Fred

This allegation is false. The message this troll  
cites below as mine was not sent by me.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Gyr Falcon wrote in message <3715c0f6.8509420@news.dave-world.net>...  
>I received the following:

>  
>  
>Read Message  
>  
>Help  
> - Next  
> Back to Inbox  
> Message - Download  
>  
>  
> From:  
> "FG" <FG@hotmail.com> Add to  
> Address Book  
> To:  
> "Gyr Falcon" <gyrfalcon01@yahoo.com>  
> Date:  
> Tue, 13 Apr 1999 21:30:43 -0500  
> Subject:  
> Leave me alone  
> Reply-to:  
> FG@hotmail.com  
>

>  
>Gyr Falcon, what an idiotic name. I know you are some  
>fundamentalist hiding behind that fake name. Leave me the hell  
>alone you little worm or I will have you thrown off the Internet. You  
>people are disgusting.

>  
>  
>FG....The Bahai Faith & Religious Freedom of  
>Conscience: <https://members.tripod.com/~FG/bahai.htm> On  
>talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or  
>Newsgroups

>  
>  
>-----  
>Get Free Email and Do More On The Web. Visit <https://www.msn.com>

> Message - Download

> - Next

Back to Inbox

>Terms of Service  
>Copyright © 1994-1999 Yahoo! Inc. All rights reserved.

>  
>  
>  
>  
>  
>  
-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 16, 1999 8:55 AM  
Subject: Bahai Bullies & the UHJ's Fundamentalism

I'm alarmed at the recent Bahai attempts, by someone writing under the pseudonym Gyr Falcon and others, at character assassination, ridicule, and generally portraying me and others as disturbed individuals. Please notice that the Bahai who is hiding behind Gyr Falcon has also been posting false messages under my name yet not a single Bahai has protested his doing so.

I have never claimed to be perfect. At times I have apologized to Bahais, Muslims, and other non-Bahais when I felt, or was convinced, that I was wrong or had spoken unfairly. I find the constant technique to portray me as a megalomaniac or paranoid quite offensive.

Fair-minded Bahai and non-Bahai observers may judge for themselves whether my and others' allegations of censorship are valid by reading the "Assorted Controversial Documents" on my website at

<https://members.tripod.com/~FG/bahai.htm>

As further corroboration that I am not the only person concerned with the intolerance and censorship that has overtaken the Bahai Faith, I recommend Professor Juan Cole's new book *Modernity & the Millennium: The Genesis of the Bahai Faith in the Nineteenth-Century Middle East*, available through Columbia University Press or Amazon.com at

<https://www.amazon.com/exec/obidos/ASIN/0231110812/o/qid=924015204/sr=2-1/002-1823748-4014252>

In his conclusion, which would never have passed the system of Bahai "review" that the UHJ imposes on all publications brought out under their control, Professor Cole quite accurately identifies the distortions that have been wreaked upon Baha'u'llah's Teachings:

"Some contemporary leaders of the Baha'i Faith have given answers increasingly similar to those of fundamentalists, stressing scriptural literalism, patriarchy, theocracy, censorship, intellectual intolerance, and denying key democratic values. While the values of the nineteenth-century Baha'i movement, which was far more tolerant, continue to exist as a minority view, by the late 1990s a different set of emphases prevailed." (196)

He himself and many others have suffered at the hands of the fundamentalists who have taken control of the religion:

"The rise of academic Baha'i scholarship has caused tension in the community, whose present-day leadership tends to be fundamentalist and antiliberal in orientation, and this has led to pressure on a number of prominent academics to resign or dissociate themselves from the movement." (201)

These same forces of fundamentalist orthodoxy are evident on talk.religion.bahai and alt.religion.bahai for impartial viewers to witness. They will be evident to all perceptive observers of whatever forum Bahais may be trying to influence.

As a Bahai for more than 23 years, I myself have always found especially repulsive the manner in which Bahai fundamentalists attempt to manipulate the institutions and leaders of government, the United Nations, and public opinion, while pretending to values they deride in private or at Bahai-only meetings.

Ultimately, it is the Bahai Universal House of Justice that is responsible for the perversion and corruption of such clear and elevating teachings of Baha'u'llah and Abdul-Baha as the following:

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."

Abdul-Baha, A Traveler's Narrative, 91.

The UHJ is in the end responsible for inciting Bahai fanatics and fundamentalists to attack other Bahais and non-Bahais merely for their views expressed on and off line in free forums of public discussion.

I recommend all newcomers to these matters read "The Bahai Technique":

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
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-----  
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Sent: Friday, April 16, 1999 9:01 AM  
Subject: Bahai Bullies & the UHJ's Fundamentalism

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FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 16, 1999 12:04 PM  
Subject: Re: Bahai Bullies & the UHJ's Fundamentalism

mcnabb.dave-world.net

From: gyrfalcon01@yahoo.com (Gyr Falcon)  
Newsgroups: alt.religion.bahai,talk.religion.misc  
Subject: Re: Bahai Bullies & the UHJ's Fundamentalism  
Date: Fri, 16 Apr 1999 15:31:26 GMT  
Message-ID: <371c5765.7757226@news.dave-world.net>  
References: <OHIGikAi#GA.226@upnetnews03>  
X-Newsreader: Forte Agent 1.5/32.452  
MIME-Version: 1.0  
Content-Type: text/plain; charset=us-ascii

Content-Transfer-Encoding: 7bit  
NNTP-Posting-Host: m006.mcnabb.dave-world.net  
Lines: 52  
Path:  
rQdQ!remarQ73!supernews.com!remarQ.com!newsfeed.berkeley.edu!newsfeed.cwix.c  
om!204.189.73.222!nt.dave-world.net!m006.mcnabb.dave-world.net  
Xref: rQdQ alt.religion.bahai:8447 talk.religion.misc:417204

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 16, 1999 5:20 PM  
Subject: Re: Note to FG

macleod wrote in message  
<924295110.22693.0.nnrp-04.c2de8324@news.demon.co.uk>...  
>Dear Fred,  
>This is just a note to express my sincere admiration for the courage and  
>constancy with which you fight for what you believe.  
>John MacLeod

Thank you, John. Such words have been few and far  
between, and I appreciate them, as well as your own  
courage....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 23, 1999 6:24 PM  
To: Newsmaster@email.msn.com  
Subject: Re: talk.religion.bahai

I notice talk.religion.bahai is not yet available on  
MSN.com. I'd really appreciate seeing it added  
before my free one month trial runs out so I don't  
have to go back to AOL....

FG  
FG@hotmail.com

-----Original Message-----  
From: Newsmaster@email.msn.com <Newsmaster@email.msn.com>  
To: FG <FG@hotmail.com>  
Date: Thursday, April 15, 1999 10:39 AM  
Subject: Re:

>Dear Mr. Glaysheer,  
>  
>Thank you for your inquiry. You have the correct contact for requesting the  
>addition of a new newsgroup. I will submit your request for review. It may  
>take into next week as we are involved with some newsgroup work that will  
>delay adding new newsgroups, but your request is in the loop now.  
>  
>Sincerely,  
>Newsmaster  
>  
>-----Original Message-----

>From: FG <FG@hotmail.com>  
>To: newsmaster@msn.com <newsmaster@msn.com>  
>Cc: FG@hotmail.com <FG@hotmail.com>  
>Date: Thursday, April 15, 1999 4:11 AM  
>  
>  
>>Dear Newsmaster:  
>>  
>>About two weeks ago I took out a trial membership  
>>with MSN.com. There's a newsgroup I'd really like  
>>to be able to access that's not available on MSN.  
>>  
>>There are three newsgroups on the Bahai Faith:  
>>  
>>alt.religion.bahai (a typical alt group)  
>>soc.religion.bahai (moderated, even censored)  
>>talk.religion.bahai (unmoderated but better than alt)  
>>  
>>MSN offers the first two but not the last one:  
>>talk.religion.bahai, which covers different topics  
>>from the first two. Talk.religion.bahai was created  
>>in January 1999 after a Usenet-wide vote but does  
>>not seem to have been automatically picked up by  
>>MSN.  
>>  
>>I know all three of the Bahai newsgroups are available  
>>on AOL and would hate to have to go back to AOL....  
>>  
>>Could you, or whoever the person would be,  
>>consider adding talk.religion.bahai too? I'd  
>>appreciate it.  
>>  
>>FG  
>>FG@hotmail.com  
>>FG@msn.com  
>>  
>>PS. I've written twice now to other people at  
>>MSN and they have referred me to you for help.  
>>  
>>  
>>\_\_\_\_\_

>>Get Free Email and Do More On The Web. Visit <https://www.msn.com>

-----  
From: FG[SMTP:FG@email.msn.com]  
Sent: Saturday, April 24, 1999 7:02 AM  
Subject: Re: Dismissal of Chairman of US National Bahai Assembly for Stealing Money  
from a Deceased Old Widow

"The Bahai Technique":  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

Richard Boyle wrote in message <37209175.48D6C566@penetics.com>...  
>And the proof of this statement is where?

>FG wrote:

>> This type of crime has happened repeatedly in the Bahai Faith



>> and will certainly continue as long as there are no structural  
>> mechanisms to balance and limit the power and ruthlessness  
>> of Bahai administrators.  
>>  
>> --  
>> FG...The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 6:55 AM  
Subject: Re: Me, Fred, and Justice are victims of bahai bigotry

Mr Mahdi's allegations of Bahai censorship on AOL  
are quite true.... For corroborating evidence, see

<https://members.tripod.com/~FG/AOL.htm>

<https://209.185.176.10/~FG/AOLcensorship.txt>

<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Mr Mahdi wrote in message <19990423173650.10048.00000661@ng34.aol.com>...  
>I would like to say that people who raise legitimate points here and in  
other  
>forums where bahais frequent are often victims of bahai bullying where to a  
>point a person telling the truth is seen as disturbed, selfish, malicious,  
etc.  
> The attempts to ridicule Fred by creating a web page mocking him is just  
>another example of people who hate to hear the truth. The bahais I met  
online  
>have shown me a new side to truth hating, blind faith, and intolerance of  
>legitimate ideas and points. I and many other people on AOL had their  
posts  
>yanked by Mark Foster while other posts from bahai extremists and bigots  
like  
>Susan and of course Wendy were not yanked, even when they were making fun  
of  
>me, insulting me, and backbiting Fred. When Fred was expelled from AOL,  
people  
>like Wendy were elated at the news and said that Fred was not a member of  
the  
>bahai faith, and he belongs to some pseudo-bahai cult. I am a muslim who  
tries  
>to invite people to truth, to show the falsehood in falsehood, to make  
people  
>think with their minds first not emotions, etc. The bahais I have met  
except  
>for a few like Fred have shown how ultra extremist fanatics can actually  
work  
>hard enough to a point where the truth is portrayed by them as a lie and a  
lie  
>is portrayed as the truth. All I have seen from these bahai bigots is a  
all-out  
>offensive against justice and truth.  
>Mahdi

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 7:03 AM  
Subject: Re: SRB service interruptions

A clear and irrefutable disclosure that the BCCA  
does indeed own and run soc.religion.bahai....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Boatright Family wrote in message <1104\_925057592@rickboat>...  
>As most of you know, Soc.Religion.Bahai is a moderated  
>newsgroup.  
>  
>That means, that all posts to SRB go through a single gateway  
>machine. Unfortunately, that gateway has become unreliable of  
>late, and the sponsors who provide ISP service to SRB are  
>attempting to replace it with a newer computer.  
>  
>Until that happens, occasional service delays like the failing a  
>couple of weeks ago may continue on SRB.  
>  
>We are really sorry, and if anyone has a pentium class computer  
> in the 75 to 133 MHz range with 128 meg of ram that they  
>would like to donate to BCCA please let me know.  
>  
>Rick Boatright  
>co-moderator  
>soc.religion.bahai  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 7:06 AM  
Subject: Re: obedience,humaninsm,ect

The usual anti-intellectual ignorance....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Mike C wrote in message <925082597.803.28@news.remarQ.com>...  
>  
> Dear juan,  
>  
>  
>  
>I have been reading your web site, you have a huge knowledge of the baha'i  
>faith. But i am really stunned that you are missing something which is the  
>cornerstone of the bahai faith. And this thing is the covenant of  
>Baha'u'llah. To understand and believe the covenant of Baha'u'llah is  
>unusual in this today 's society when  
>our leaders are not behaving right , not only them ,but all of us who are  
>products of this today 's corrupted  
>society . how can we believe in " light",when we know or only live only "  
>in  
>darkeness"  
>  
> The other thing, you need to make a distinction between members of  
>universal house of justice and

>the Universal house of justice.Those members do mistakes like us, there are  
>human beings.But Baha'u'llah  
>talks about the UHJ as one body which is ordained to be guided.  
>  
>your main concern ,if you are baha'i ,should be to accomplish your conenant  
>with God , instead of trying to  
>change the Authority and blessings ( "ie. will and testament  
>ofAbdul-Baha") ,Baha'u'llah (and Abdul-Baha) granted to the UHJ.  
>  
>Although you have this huge knowledge of the baha'i faith,I am sorry to  
>tell you tthat you need to read more about "the covenant of  
Baha'u'llah."  
>  
>  
>  
>  
>juan said :  
><<Baha'u'llah most assuredly never called the Universal House of Justice  
>"infallible." There is a difference between being generally fortified by  
>inspiration and never being wrong. Moreover, he did not give its members  
the  
>charge of doing any blessed thing that comes into their heads. In the 8th  
>Ishraq it is written:>>  
>  
>Here you go with some passages from the " will and Testament of abdu'l-  
>baha"  
>-----  
-  
>-----  
>Abdu'lbaha said:"  
>  
>\*\*\*\*\*Page19 "Unto the most holy book,every one must turn and all that is no  
>expressly recorded therein must  
> be refered to the universal house of justice.That which this body  
>,whether unanimously or by a majority  
> doth carry,that is verily the truth and the purpose of God  
>himself."  
>  
> Page 14 " And now concerning the house of justice which God  
>ordained as the source of all good and  
> freed from all error,it must be elected by universal suffrage ,  
>that is ,by all believers . "  
>  
>  
> I think your problems is not disbelieving the UHJ, instead i think you  
>don't believe in the "will and Testament of abdu'l- baha". i think It is  
>just beyond your mind ,reason, or human capacity. Remember The all mighty  
>God is all powerfull, can change a weak to be strong,a fallible house to  
be  
>infallible.  
>  
>  
>  
>Juan said :  
><<It is very bad for the Baha'i community to capitulate to the sort of  
>unthinking infallibilism you have proposed. It leads to rigidity and  
>stagnation, and it places an unfair and impossible burden on our  
>ordinary, every-day human brothers in the faith, the members of the House  
of  
>Justice, who cannot possibly live up to those sorts of expectations and  
>should  
>not have to try.>>  
>  
>\*\*\*\*Juan , this is your human,finite mind which leads you of not believing  
>the covenant.  
> You can't know understand infallibilty because you are fallible or

not  
>perfect ,you are a  
> human being.  
> Myself , i don't understand it, but my main concern is just to follow  
>the covenant of Baha'u'llah.  
> I care less about what the members of justice behave, or if some of  
>them didn't act nicely toward you,  
> but i give all my respects ,submissioons to The House( May peace be  
>upon it ,may my life be a sacrifice  
> for it) when acted as one BODY, when taking decisions,as prescribed  
>by Baha'u'llah.  
>  
>  
>Juan said:  
><<I have to say that there was a time I was really angry with them because  
>they  
>bungled the advent of Baha'i cyberspace and the advent of Baha'i academia.  
>>>  
>  
> \*\*\*\*\* About the advent of Baha'i cyberspace , i don't know about what was  
>going on,  
> but we need to see things in persepective, we need to use wisdom ,because  
>this faith is still  
>in its enfancy,we need to take care of it , protect it , because this is  
the  
>shelter of mankind .  
>Is not Abdul-Baha who said that this faith ,to be still around just one  
day  
>,means that it is traversing a 1000  
>years  
>  
> About the advent of Baha'i academia, i have a different view, if  
>you are Baha'i , you need to be considered scholar relatively. Now Holy  
>books of past religions are opened , if you know little bit about the  
>baha'i faith, Understanding past religions is easy. This is the power of  
>this faith.  
> A really baha'i academia should focused on understanding the  
>covenant. A scholar who don't  
>know or believe in covenant should no be called a scholar, because " the  
>will and testament of Abdul-Baha is  
>clear , even someone who is uneducated , just kew how to read ,can  
>understand it.  
> You wonder why baha'u'llah abolished priesthood.  
>  
> Baha'u'llah said: "Verily ,i say! No one hath apprehended the root of  
>this cause.It is incumbent  
>upon everyone,in this day to perceive in this day with the eye of God and  
>to hearken with his ear.  
>None among the manifestations of old ,except to a prescribed degree,hath  
>ever completelty ap-  
>prehended the nature of this revelation"  
>  
> Juan, with this passage above, don't you see that none knows the nature  
of  
>this revelation.  
>in other words there is no any baha'i, included members of the house  
>individually ,can proclaim to know how baha'is can practice or live this  
>faith.  
>So, be carefull with with your reasons or intellectual capacities. Because  
>without using those  
>gifts in right directions, they can hurt you spiritually.  
>  
>juan said :  
><<  
>But on mature reflection I see that it was unreasonable for me to expect



RBCF Mark wrote in message <19990426015048.20855.00001200@ng-ch1.aol.com>...  
>Mahdi,  
>  
>If I misunderstood your comments, then so did all the folks who run the  
Life  
>Area on AOL misunderstand them.  
>  
>Actually, I never even thought about contacting the authorities. I did it  
based  
>on the suggestions of my supervisors and one or two others.  
>  
>I don't have you (or anyone) blocked. However, if you try to email me from  
the  
>AOL newsgroup interface, it won't reach me. I block all Internet email on  
AOL  
>because of the constant flow of porn. You need to email me directly from an  
AOL  
>mail window.  
>  
>Mark A. Foster  
>owner@sociologist.com  
>RBCF Mark (on AOL only)

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 7:25 AM  
Subject: Re: Baha'i Scriptures and Universal Declaration of Human Rights

Juan,

Thank you for sharing this link with all of us on  
talk.religion.bahai. I look forward to reading your  
article.

Let me thank you for your book Modernity & the  
Millenium, which I have just recently read. It was a  
profound pleasure to read an intelligent work by a  
fellow Bahai on the great divide of modernity and  
Baha'u'llah's grappling with its awesome forces....

It's a pity and lasting disgrace that the ignoramuses  
on Mount Carmel have driven you out of the faith....

Please accept my heart-felt apologies.

Vaclav Havel: "It is my opinion that the advantage of a  
clear conscience is always paramount."

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

jrcole@umich.edu wrote in message <7frkae\$aq8\$1@nnrp1.dejanews.com>...  
>  
>  
>FYI - Juan  
>  
>-----

>Date: Fri, 23 Apr 1999 16:36:03 -0700  
>Sender: H-NET List for Bahai Studies  
>From: Bill Garlington  
>Subject: Publication Announcement  
>  
>H-Bahai proudly announces the latest addition to its Occasional Papers in  
>Shaykhi, Babi and Baha'i Studies series:  
>  
>  
>Juan R. I. Cole. "The Universal Declaration of Human Rights and the Baha'i  
>Scriptures." Occasional Papers in Shaykhi, Babi and Baha'i Studies, vol. 3,  
>no. 2 (April, 1999), available on the World Wide Web at  
><https://h-net2.msu.edu/~bahai/bhpapers/vol3/rights.htm>  
>  
>or via  
>  
><https://h-net2.msu.edu/~bahai/bhpapers.htm>  
>  
>Bill Garlington [editor]  
>  
>  
>  
>--  
>Juan Cole, History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>Buy \*Modernity and the Millennium: The Genesis of the Baha'i Faith\* at:  
><https://www.amazon.com/exec/obidos/ISBN%3D0231110812/002-4036721-8058448>  
>  
>-----== Posted via Deja News, The Discussion Network -----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 7:50 AM  
Subject: Re: Baha'i Faith pointer

Comparing apples with oranges...

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Richard Boyle wrote in message <371FAA07.47911944@penetics.com>...  
>And do you REALLY think they should? After all I doubt very much whether  
you  
>would do that if the positions were reversed. I mean, how much of the  
valid  
>criticism and contraty point of view to what you believe do you promote on  
your  
>web site?  
>  
>FG wrote:  
>  
>> Robert A. Little <rlittle33@my-dejanews.com> wrote in message  
>> news:7fir7r\$fqp\$1@nnrp1.dejanews.com...  
>> >  
>> > If you are here in this newsgroup because you want to know something  
about  
>> the  
>> > Baha'i Faith, then I humbly suggest that you go (electronically) to  
>> > [www.bahai.org](http://www.bahai.org) or [www.bahai.com](http://www.bahai.com). These sites await your thirst for  
>> knowledge,  
>> > and should provide answers to most of your questions. You are  
encouraged

>> also  
>> > to look up the Baha'is in your non-virtual community and get a feel for  
>> how  
>> > they behave.  
>>  
>> Please note that such a pointer to my website or talk.religion.bahai  
>> could not appear on soc.religion.bahai, which continues it more  
>> than two year policy of suppressing all mention of both...  
>>  
>> --  
>> FG...The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 7:51 AM  
Subject: Re: A troll goes offline

Obviously a Bahai troll.... One of many....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

kohli@mail.ameritel.net wrote in message  
<7fjgul\$2n2\$1@nnrp1.dejanews.com>...  
>Greetings!

>  
>I wanted to get the news out and Eric's message was not yet showing on  
>dejanews, so I'm starting a new thread. Despite my assumption that it  
would  
>take a go round or two w/ dejanews, I've a recent report that the  
>fgaysher@dejanews.com troll may be taking a break from his newsgroup  
>contributions. I am not sure about the FGAYsher@hotmail.com troll. So  
that  
>me be one yet to go.  
>  
>Blessings!  
>- Pat  
>  
>  
>-----== Posted via Deja News, The Discussion Network ==-----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 7:56 AM  
Subject: Re: Dismissal of Chairman of US National Assembly

jrcole@umich.edu wrote in message <7fthko\$s34\$1@nnrp1.dejanews.com>...

>  
>The secretive and dictatorial way that the National Baha'i administration  
in  
>the U.S. is run is the primary reason for which the national community is  
>sunk in stagnation, for which its intellectual life is stunted, for which  
>individual initiative is actively punished, for which so few are willing to  
>devote themselves wholeheartedly to its service

All of this is true too of the UHJ in Haifa.



FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Monday, April 26, 1999 7:57 AM  
Subject: Re: Dismissal of Chairman of US National Bahai Assembly for Stealing Money  
from a Deceased Old Widow

The proof is widely known to Bahais who have  
any integrity whatsoever....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Richard Boyle wrote in message <37209175.48D6C566@penetics.com>...  
>And the proof of this statement is where?

>  
>FG wrote:  
>  
>> This type of crime has happened repeatedly in the Bahai Faith  
>> and will certainly continue as long as there are no structural  
>> mechanisms to balance and limit the power and ruthlessness  
>> of Bahai administrators.  
>>  
>> --  
>> FG....The Bahai Faith & Religious Freedom of Conscience:  
>> <https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
>> alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups  
>

-----  
From: Mr Mahdi[SMTP:mrmahdi@aol.com]  
Sent: Monday, April 26, 1999 12:43 PM  
To: FG@hotmail.com  
Subject: Example of Mark's fanaticism

Subj:TOS  
Date:4/26/99 1:37:05 AM Central Daylight Time  
From:RBCF Mark  
To:Mr Mahdi

And another one - for the same reason. Mahdi, you are returning to your old  
style.

Subject: Re: Muhammad said it would fall 1400 years ago  
Date: 04/25/1999 1:51 a.m. Central Daylight Time  
From: Mr Mahdi  
Message-id: <19990425025158.13284.00001299@ng16.aol.com>

>By the way, I finished posting that long article on the Finality of  
>Prophethood in the Interfaith discussion folder. I look forward to your  
>responses there after you have finished the entire article. You can access  
>the first part here: A Bahá'í Approach to the Claim of Finality in Islam p. 1

Susan, I have read the article. It is amazing that the article quotes hadiths  
that clearly indicate the finality of Muhammad (saaw) and Islam, but it doesn't

try to refute the source, all it does is give how Muslims somehow "developed attitudes" that made them "believe" that Islam is the last and Muhammad (saaw) is what he is, khatam an nabiyeen. It is pure beating around the bush, anti Islamic polemics. In order to make a refuted belief sound not refuted or make a belief that refutes your belief to make it like it doesnt refute you belief techniques such as twisting the text, not answering or refuting the comments occurs. If Islam clearly shows in many ahadiths and ayats the finality of Muhammad (saaw) why dont you guys try to show the hadith is weak my checking the isnad? When Muslims read this, they from their point of view become more convinced that bahais are against Islam by twisting the text and not even answering the question. I thought when reading the article I would see bahais trying to refute the source of the ahadith by showing a defective isnad, etc., but actually they tried to blame muslims for wrongly assuming such clear cut texts really meant what it says.

Mahdi

Subj:TOS

Date:4/26/99 1:32:21 AM Central Daylight Time

From:RBCF Mark

To:Mr Mahdi

Another one sent to TOS for the same reason.

-----

Subject: Re: Muhammad said it would fall 1400 years ago

Date: 04/25/1999 8:14 p.m. Central Daylight Time

From: Mr Mahdi

Message-id: <19990425211411.03525.00001465@ng-fr1.aol.com>

>Because any sound academic scholarship illustrates that isnad criticism is  
>inadequate for determining the authenticity of a hadith. The article you read  
>utilized the modern academic techniques of higher criticism which, as I  
>mentioned, I accept. As I also mentioned, when one rejects such techniques  
>one is a fundamentalist by definition. That is why it is absurd to consider  
>me one. These methods, recognize what any reputable academic scholar on Islam  
>knows, that hadiths largely reached their present form two or three centuries  
>after Muhammad and pretty much reflected the concerns of the Islamic  
>community at that time.

Get out here, the orientalist also said that the Quran developed its present form after many years, despite the copies of the Quran from the caliph Uthman era. When you have independent thought and an enlighten mind, you develop not just common sense but you set intellectual trends not just follow trends like orientalism designed to discredit Islam. You dont accept real criticism of ahadith because it doesnt agree with your beliefs, but you accept "modern criticism" because not only people like you can formulate wild theories but it gives you a flexibility to discredit Islam that real criticism doesnt allow. You know that you cant find any hadith isnad as faulty, thats why you cling to the orientalist standards so tightly. The reason why the orientalist developed this standard was because they knew that they couldnt discredit the ahadith or Quran thru studying the sources, isnad, text, etc., but they figured out if they develop some standard that allow them to formulate wild theories it can give them a chance to try to discredit Islam. A person is known best for setting a standard, for having enlighten thought that allows him or her to give new insight to something. A person who lacks these attributes just believes in the hype and makes it bigger by being a spokesperson for it. I know that you were part of the 5-year plan in Lebanon that tried to convert Muslims to the bahai faith. So discrediting Islam and having a genuine almost innate hatred for Islam is very apparent from you. Like Allah said in the Quran, the enemies of Allah try to put out the Light of Allah but Allah's Light can never be put out. The movement to discredit Islam has plagued Muslims since day one, but Allah is making Muslims every second and even all of the attempts from the enemies of Islam will prove futile. La'anat Allah 'ala Kafirien.

Mahdi

Subj:sent to TOS  
Date:4/26/99 1:28:05 AM Central Daylight Time  
From:RBCF Mark  
To:Mr Mahdi

Mahdi,

Again, you cannot argue with Baha'is. It was better when you were asking questions.

Mark A. Foster

-----

Subject: Susan: Farewell Sermon Revisited  
Date: 04/25/1999 10:44 p.m. Central Daylight Time  
From: Mr Mahdi  
Message-id: <19990425234417.11709.00001820@ng26.aol.com>

Susan often talks about the so-called "modern standard" of criticism. Based on this concept, Susan rejects to examine the isnad or chain of the hadith, the source, the text, etc., because she claims that these things alone are not sufficient in determining the validity of something. Since Susan does not set intellectual trends but rather follows them, and easily believes the hype, she has adopted the orientalist standard in evaluating Islam that was solely designed to discredit Islam. The point I like to make here is that biographies of Muhammad (saaw) written by non muslim orientalist have in their books the Farewell Sermon of Muhammad (saaw). The interesting point is that Susan rejects this hadith although her fellow academic peers with their "modern standard" use this very hadith in their books. She rejects this hadith because 1. it conflicts the bahai belief and 2. it doesn't refute Islam's claim of finality. To emphasize an obvious double standard, I would like Susan to comment on this to "clear" things up. If Susan can somehow prove that there is no double standard and there is intellectual sincerity on her part, I would like Susan to immediately address it.

Mahdi

Mahdi

-----

From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 27, 1999 7:50 AM  
Subject: Re: Baha'i Scriptures and Universal Declaration of Human Rights

Juan,

Not kind nor generous but honest. Modernity & the Millennium is a brilliant reading of the historical Baha'u'llah and the forces that helped to shape his revelation. It establishes beyond question what a huge variance exists between the Teachings of Baha'u'llah and the distortions the Bahai administration continues to fob off today on Bahais and non-Bahais.

Actually, I wrote an essay on Hayden a few years ago but have been unable to find a journal willing to publish it since his thinking on spirituality and race are very far indeed from the prevailing postmodern cliches and, for that matter, the one-dimensional thinking of the UHJ....

I too believe it is part of God's wisdom to have mutilated the UHJ, restricting it to only legislative matters, though they continue to transgress on the consciences of avowed believers and others. You say at the end of your article that "There is room for optimism about the future." I must disagree with you. I really can't believe the future holds much promise

for the Bahai Faith or the UHJ. The many abuses during the last decade show how flawed the institution is and how extreme the measures are to which it is willing to go to retain a kind of tyranny over people's minds and souls that Baha'u'llah himself denounced, as you document so well in your book and articles. These tensions and antinomies will prove lasting ones for the Bahai Faith, as they are for the human soul....

I do concur that public opinion is now the only recourse for counterbalancing the tyranny of the UHJ. If it is going to lie to people in general, as well as to elected government officials, about the nature of the Bahai Faith and its practices, there should be consequences. If it won't engage and answer direct questions or appeals, it should have to hear the same questions from the sources of intelligent social opinion that it seeks ultimately to seduce and deceive into its ranks. If I have learnt anything during the more than two year battle for talk.religion.bahai, it is that driving everything into the open for people to judge and decide for themselves is the only way to handle the outright lies and deceptions that are now routine in Bahai circles.

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

jrc@umich.edu wrote in message <7g2ven\$esq\$1@nnrp1.dejanews.com>...  
>Thanks so much for the kind words, Fred. I hope you will also do some  
>writing, on things like Robert Hayden's spirituality (I know it is far more  
>complex than the biographies allow).  
>  
>It is true that a subcommittee of the Universal House of Justice composed  
of  
>Farzam Arbab, Douglas Martin and Ian Semple had the counselors of the  
>International Teaching Center accuse me of 'making statements contrary to  
the  
>Covenant' in April 1996, just because they did not like my email postings.  
As  
>a result, I was confused for two and a half years. After all, I had not in  
>my own mind contravened "the Covenant" in any way. I mean, had I claimed  
to  
>be the 17th Guardian? No! Had I claimed to be able to do more than  
express  
>my personal and non-authoritative opinion about the meaning of Baha'i  
>scripture? No! Had I made any unreasonable demands on the UHJ? No! At  
that  
>very time, the UHJ had asked me and I had agreed to help with the  
>retranslation of \*Some Answered Questions\*! I had offered them, and they  
had  
>accepted, my provisional translations of the Tablets. What weird sort of  
>dealings did they have with people, to essentially employ them on the one  
>hand but to horsewhip them on the other? I'm afraid I thought that the only  
>sort of persons went about behind the scenes threatening college professors  
>with being shunned unless they fell silent were wild-eyed cultists, and I'm  
>afraid that is still my opinion of Farzam Arbab, Doug Martin, Ian Semple,  
>Fred Schechter, Monajjem, Stephen Birkland et al. Unfortunately, there are  
>lots of nooks and crannies in the Baha'i administration where cultists can  
>hide out and abuse adherents.  
>  
>However, I worked my way through things, and found my faith in Baha'u'llah  
>once more, even if I have become convinced by my dealings with them that  
the  
>Universal House of Justice has in fact been mutilated by the absence of a

>living Guardian, just as he predicted would happen. But this 'mutilation'  
>can be a good thing, too. I think the reason we don't have a Guardian is  
>because God decided human beings needed to grow up and stand on their own  
>two  
>feet. This maturity of humankind, which Baha'u'llah proclaims when he  
>talks  
>of the "advent of Universal Reason" among "the people," is incompatible  
>with  
>having someone interpret our scriptures for us authoritatively. So, we  
>have  
>been left with a purely legislative body (the UHJ), and everyone is now  
>free  
>to express their conscience and proclaim their views about Baha'i theology  
>and social principles.  
>  
>Because the UHJ has been, unfortunately, mutilated by the absence of a  
>living  
>Guardian, they have no one, as Shoghi Effendi explicitly predicted, to tell  
>them when they are straying from their proper legislative functions into  
>matters where they have no scriptural or constitutional authority (like the  
>email messages of Baha'i professors or those of Baha'i fiction writers like  
>Michael McKenny). I fear I have concluded that the \*only\* force that can  
>in  
>some ways repair the damage of the mutilation, the only prosthesis that can  
>allow the House of Justice to walk normally again, is Baha'i Public Opinion  
>and the consensus of the believers. And that is why I speak out and will  
>continue to speak out every time the Baha'i administration contravenes the  
>Universal Declaration of Human Rights with regard to its own adherents,  
>given  
>the close fit between the ideals of that document and those of Baha'u'llah  
>and the other holy figures.  
>  
>So, you see, in the end I haven't been 'driven out' of anything. I am a  
>Baha'i, just like any other Baha'i, a believer in Baha'u'llah. Whether  
>others wish to recognize and acknowledge that, and whether they wish to  
>backbite me or listen to others backbite an innocent person, is completely  
>irrelevant to the facts.  
>  
>cheers Juan  
>  
>  
>--  
>Juan Cole, History, U of Michigan  
><https://www-personal.umich.edu/~jrcole/bahai.htm>  
>Buy \*Modernity and the Millennium: The Genesis of the Baha'i Faith\* at:  
><https://www.amazon.com/exec/obidos/ISBN%3D0231110812/002-4036721-8058448>  
>  
>-----== Posted via Deja News, The Discussion Network -----  
><https://www.dejanews.com/> Search, Read, Discuss, or Start Your Own

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 27, 1999 8:01 AM  
Subject: Re: An Example of Bahai Censorship on AOL

Mr Mahdi,

Thanks for posting this any other examples of  
Foster's double standard. You're apparently the only  
honest voice left on AOL....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Mr Mahdi wrote in message <19990426124444.14294.00007684@ng-cm1.aol.com>...

>Subj: TOS  
>Date: 4/26/99 1:37:05 AM Central Daylight Time  
>From: RBCF Mark  
>To: Mr Mahdi  
>  
>And another one - for the same reason. Mahdi, you are returning to your old  
>style.  
>  
>Subject: Re: Muhammad said it would fall 1400 years ago  
>Date: 04/25/1999 1:51 a.m. Central Daylight Time  
>From: Mr Mahdi  
>Message-id: <19990425025158.13284.00001299@ng16.aol.com>  
>  
>>By the way, I finished posting that long article on the Finality of  
>>Prophethood in the Interfaith discussion folder. I look forward to your  
>>responses there after you have finished the entire article. You can access  
>>the first part here: A Bahá'í Approach to the Claim of Finality in Islam  
p. 1  
>  
>Susan, I have read the article. It is amazing that the article quotes  
hadiths  
>that clearly indicate the finality of Muhammad (saaw) and Islam, but it  
doesnt  
>try to refute the source, all it does is give how Muslims somehow  
"developed  
>attitudes" that made them "believe" that Islam is the last and Muhammad  
(saaw)  
>is what he is, khatam an nabiyeen. It is pure beating around the bush,  
anti  
>Islamic polemics. In order to make a refuted belief sound not  
>refuted or make a belief that refutes your belief to make it like it doesnt  
>refute you belief techniques such as twisting the text, not answering or  
>refuting the comments occurs. If Islam clearly shows in many ahadiths and  
ayats  
>the finality of Muhammad (saaw) why dont you guys try to show the hadith is  
>weak my checking the isnad? When Muslims read this, they from their point  
of  
>view become more convinced that bahais are against Islam by twisting  
>the text and not even answering the question. I thought when reading the  
>article I would see bahais trying to refute the source of the ahadith by  
>showing a defective isnad, etc., but actually they tried to blame muslims  
for  
>wrongly assuming such clear cut texts really meant what it says.  
>Mahdi  
>  
>Subj: TOS  
>Date: 4/26/99 1:32:21 AM Central Daylight Time  
>From: RBCF Mark  
>To: Mr Mahdi  
>  
>Another one sent to TOS for the same reason.  
>-----  
>  
>Subject: Re: Muhammad said it would fall 1400 years ago  
>Date: 04/25/1999 8:14 p.m. Central Daylight Time  
>From: Mr Mahdi  
>Message-id: <19990425211411.03525.00001465@ng-fr1.aol.com>  
>  
>>Because any sound academic scholarship illustrates that isnad criticism is  
>>inadequate for determining the authenticity of a hadith. The article you  
read

>>utilized the modern academic techniques of higher criticism which, as I  
>>mentioned, I accept. As I also mentioned, when one rejects such techniques  
>>one is a fundamentalist by definition. That is why it is absurd to  
consider  
>>me one. These methods, recognize what any reputable academic scholar on  
Islam  
>>knows, that hadiths largely reached their present form two or three  
centuries  
>>after Muhammad and pretty much reflected the concerns of the Islamic  
>>community at that time.  
>  
>Get out here, the orientalists also said that the Quran developed its  
present  
>form after many years, despite the copies of the Quran from the caliph  
Uthman  
>era. When you have independent thought and an enlighten mind, you develop  
not  
>just common sense but you set intellectual trends not just follow trends  
like  
>orientalism designed to discredit Islam. You don't accept real criticism of  
>ahadith because it doesn't agree with your beliefs, but you  
>accept "modern criticism" because not only people like you can formulate  
wild  
>theories but it gives you a flexibility to discredit Islam that real  
criticism  
>doesn't allow. You know that you can't find any hadith isnad as faulty,  
that's  
>why you cling to the orientalist standards so tightly. The reason why the  
>orientalists developed this standard was because they knew that they  
couldn't  
>discredit the ahadith or Quran thru studying the sources, isnad,  
>text, etc., but they figured out if they develop some standard that allow  
>them to formulate wild theories it can give them a chance to try to  
discredit  
>Islam. A person is known best for setting a standard, for having enlighten  
>thought that allows him or her to give new insight to something. A person  
who  
>lacks these attributes just believes in the hype and makes it bigger by  
being a  
>spokeperson for it. I know that you were part of the 5-year plan  
>in Lebanon that tried to convert Muslims to the Bahai faith. So  
discrediting  
>Islam and having a genuine almost innate hatred for Islam is very apparent  
from  
>you. Like Allah said in the Quran, the enemies of Allah try to put out the  
>Light of Allah but Allah's Light can never be put out. The movement to  
>discredit Islam has plagued Muslims since day one, but Allah is making  
Muslims  
>every second and even all of the attempts from the enemies of Islam  
>will prove futile. La'anat Allah 'ala Kafirien.  
>Mahdi  
>  
>Subj: sent to TOS  
>Date: 4/26/99 1:28:05 AM Central Daylight Time  
>From: RBCF Mark  
>To: Mr Mahdi  
>  
>Mahdi,  
>  
>Again, you cannot argue with Baha'is. It was better when you were asking  
>questions.  
>  
>Mark A. Foster  
>-----  
>



>Subject: Susan: Farewell Sermon Revisited  
>Date: 04/25/1999 10:44 p.m. Central Daylight Time  
>From: Mr Mahdi  
>Message-id: <19990425234417.11709.00001820@ng26.aol.com>  
>  
>Susan often talks about the so-called "modern standard" of criticism.  
Based on  
>this concept, Susan rejects to examine the isnad or chain of the hadith,  
the  
>source, the text, etc., because she claims that these things alone are not  
>sufficient in determining the validity of something. Since Susan does not  
set  
>intellectual trends but rather follows them, and easily believes the hype,  
she  
>has adopted the orientalist  
>standard in evaluating Islam that was solely designed to discredit Islam.  
The  
>point I like to make here is that biographies of Muhammad (saaw) written by  
non  
>muslim orientalist have in their books the Farewell Sermon of Muhammad  
(saaw).  
>The interesting point is that Susan rejects this hadith although her fellow  
>academic peers with their "modern standard" use this very hadith in their  
>books. She rejects this hadith because 1. it conflicts the bahai  
>belief and 2. it doesn't refute Islam's claim of finality. To emphasize an  
>obvious double standard, I would like Susan to comment on this to "clear"  
>things up. If Susan can somehow prove that there is no double standard and  
>there is intellectual sincerity on her part, I would like Susan to immediately  
>address it.  
>Mahdi  
>  
>Mahdi

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 27, 1999 8:06 AM  
Subject: Re: quotations re soc.religion.bahai censorship

A clear and irrefutable disclosure that the BCCA  
does indeed own and run soc.religion.bahai....

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Boatright Family wrote in message <1104\_925057592@rickboat>...  
>As most of you know, Soc.Religion.Bahai is a moderated  
>newsgroup.  
>  
>That means, that all posts to SRB go through a single gateway  
>machine. Unfortunately, that gateway has become unreliable of  
>late, and the sponsors who provide ISP service to SRB are  
>attempting to replace it with a newer computer.  
>  
>Until that happens, occasional service delays like the failing a  
>couple of weeks ago may continue on SRB.  
>  
>We are really sorry, and if anyone has a pentium class computer  
> in the 75 to 133 MHz range with 128 meg of ram that they  
>would like to donate to BCCA please let me know.  
>  
>Rick Boatright  
>co-moderator



>soc.religion.bahai  
>  
Boatright Family wrote in message <1103\_925057137@rickboat>...  
>Well, perhaps a word is in order from one of us.  
>  
>Seldom enough do any of the moderators of SRB choose to  
>post. In general, we have agreed among ourselves not to  
>participate in the fray \_IN\_ srb, and generally, we try to stay out  
>of the fray \_OFF\_ srb too.  
>  
>There are serious differences between what the various  
>moderators will post, with myself clearly the most "liberal"  
>among the group.  
>  
>However, we try to stay focused on the charter of the  
>newsgroup, that is, SRB is chartered for discussion of the  
>BELIEFS AND TEACHINGS OF THE BAHAI FAITH. Collateral  
>discussions, about the administration of SRB, about the beliefs  
>of individuals, personal histories of faith or of accusation, none  
>of these has any place in that newsgroup.  
>  
>In addition, a few years back, the moderators faced a crisis of  
>faith regarding those who promote a belief in an alternate  
>succession of authority within the Baha'i Faith. Long and heart  
>breaking discussion about freedom of speech, the role of the  
>internet, and our personal faith, led to the conclusion that  
>Baha'u'llah's injunction to shun Covenant breakers means shun,  
>and that we would not post messages by known cb's and would  
>not post messages arguing in favor of an alternate succession  
>of authority within the faith. This was, and continues to be a  
>horrid burden.  
>  
>At this time, posts get rejected for several reasons.  
>  
>1) not about the beliefs and teachings of the Baha'i Faith  
>2) argumentative, not polite, insulting, obnoxious, rude. -- you  
>may say anything you like about the other persons position, but  
>you may say nothing about them. the moderators INSIST on  
>polite discourse  
>3) the alternate authority argument above  
>4) signal to noise repetitive multiple answer to the same  
>question.  
>  
>I know of no other reasons for rejection in the past year.  
>  
>The second is a \_very\_ subjective and individual decision.  
>Each person on the hot seat has to choose for themselves  
>where to draw that line.  
>  
>Anyone interested in applying for a position as a mod, is  
>welcome to ask. It is a horrid, difficult, painful, hard, task.  
>  
>Rick Boatright  
>co-moderator  
>soc.religion.bahai  
>

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Tuesday, April 27, 1999 8:06 AM  
Subject: Re: Fred, SRB and censorship.

A clear and irrefutable disclosure that the BCCA  
does indeed own and run soc.religion.bahai....

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Boatright Family wrote in message <1104\_925057592@rickboat>...

>As most of you know, Soc.Religion.Bahai is a moderated  
>newsgroup.

>

>That means, that all posts to SRB go through a single gateway  
>machine. Unfortunately, that gateway has become unreliable of  
>late, and the sponsors who provide ISP service to SRB are  
>attempting to replace it with a newer computer.

>

>Until that happens, occasional service delays like the failing a  
>couple of weeks ago may continue on SRB.

>

>We are really sorry, and if anyone has a pentium class computer  
> in the 75 to 133 MHz range with 128 meg of ram that they  
>would like to donate to BCCA please let me know.

>

>Rick Boatright

>co-moderator

>soc.religion.bahai

>

Boatright Family wrote in message <1106\_925058942@rickboat>...

>Please note: I don't make it a habit to read this newsgroup, and  
>I don't intend to make it a habit to reply to Fred or anyone else  
>here, but for the third time today, I return to my keyboard to  
>clarify an issue about the operation of the moderators of SRB.

>

>The moderators of SRB are authorized and supervised by no  
>insitution of the Baha'i adiministration. We have been known  
>to exchange emails with members of the protection Board, and  
>with the Conselors, but our policies, and our procedures, and  
>our decisions are entirely our own. We have never received  
>direct instruction from any NSA, nor from the House. The  
>moderation of SRB, like the creation of TRB, the direction of the  
>Baha'i areas on AOL, the variousl Baha'i email lists, etc etc are a  
>function of individual initiative. What faults we may have, what  
>mistakes we may make are entirely our own.

>

>As to the censorhsip of discussion about TRB during its  
>formation, the moderators made the decision that we made a  
>mistake at the start allowing that discussion, since SRB is  
>chartered for the discussion of the Beliefs and Teachings of the  
>Baha'i Faith and not for the discussion of Usenet administration.  
> We consistantly directed that discussion to soc.religion.misc  
>and to news.groups, which are appropriate forums for that  
>discussion.

>

>Are the moderators of SRB censoring discussion there? Sure!

>We reject posts, just as moderators do in any moderated  
>group. Therefore, we censor. We choose this message and  
>not that one. Further, since our decisions are individual and not  
>corporate, the posting of a message may well depend on the  
>week, and moderator who takes the message as well as the  
>content. We're human, and we're trying to have aplace to have  
>a polite discussion of Baha'i beliefs. Most of the time we  
>manage that.

>

>Don't expect me to participate in a long drawn out discussion of  
>this, or my other messages, I do not make it a habit to read this  
>newsgroup. I hope that these short messages have provided  
>some clarification about our intent.  
>  
>Rick Boatright  
>co-moderator  
>soc.religion.bahai  
>  
>

-----  
From: Mr Mahdi[SMTP:mrmahdi@aol.com]  
Sent: Thursday, April 29, 1999 12:25 AM  
To: FG@hotmail.com  
Subject: The Identity of Gry Falcon

Fred, I am 99.99 percent certain that the cowardly clown aka "Gry Falcon" is an AOL member who is very familiar with the bahai message boards. On the page mocking me, he used the same backround that I used on my webpage that is only available to AOL members. Second, somehow he knew my AOL experience with bahais and the bahai message boards. I have narrowed it down to a few candidates who could be Gry Falcon: Ruletherod (Rule has recently "reverted" to the bahai faith and made an apology to all bahais he offended and retracted on his previous beliefs of bahai censorship), Nadle, Susan, and of course Mark. I believe it to be Rule because for the simple fact of the style of the "humor," but it could be any of the above.  
Mahdi

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 30, 1999 6:36 AM  
Subject: Bahai Censorship - Technique

During the last several years or more a number of observers have noted the common methods many Bahais use to avoid various issues or discredit people who hold opinions other than their own:

FG, May 12, 1992:  
"The Baha'i Faith has become very oppressive and manipulative of the individual. That to me is merely a statement of fact, as I have experienced it, for nearly sixteen years now [over 22]. The usual stratagem in dealing with anyone who would express his conscience in good faith is to pretend the Cause is above any kind of criticism whatsoever while intimating that anyone who would speak honestly must have something wrong with him, i.e., his spiritual life isn't what it should be, he doesn't understand the nature of unity, or he's accused of trying to obtain power for himself, which at times seems merely a calculated way of discrediting the person, and so on. Another common strategy used to acquire control over the individual is to humor the person by letting him pour himself out, etc., and then self-righteously giving him the Truth."

Ron House, November 14, 1997:  
"I know what you mean. I've found over the years that there is a technique used by traditional Baha'is and others to squash dissension: harry the dissenter so much he says something intemperate, then point out how 'loving' and 'compassionate' they are and how nasty the dissenter is. The trouble is that this technique works, so I've been making a conscious effort not to fall for it. Also, when they get the dissenter discouraged and miserable enough, he invariably makes a slip-up sooner or later that they

can REALLY let loose the venom over. IMHO, they did this to you when you misread Sharon's intentions. At any other time, they would overlook faults, as Baha'u'llah says, but when they're in this mode they go for the jugular. Very sad."

<https://members.tripod.com/~FG/House2.htm>

FG, June 1998:

"Some of the most striking methods demonstrated repeatedly by many Bahais during the last year and a half of discussion about an unmoderated newsgroup is their refusal to listen and respond to the criticisms of those who are in favor of talk.religion.bahai, ignoring their concerns, never responding analytically to their messages and reasoning and logic and evidence, attacking them through character assassination and ad hominem, ganging up on individuals, and "circling the wagons" around every action of the srb moderators or others who are opposed to talk.religion.bahai."

"More than twenty different people on my web site have posted messages explaining their experience with srb censorship yet many srb Bahais NEVER address their concerns. Ignoring such charges will not make them go away. NO ONE has to "try" to link the trb interest poll with censorship on srb; the moderators themselves have done that by suppressing droves of people for years. There are many people who believe such suppression is part and parcel of the Bahai community as it exists today. A YES vote need not necessarily support such a belief. There are other reasons Bahais might vote YES."

Fran Baker, May 1998:

"Just have to say that in my experience this is a common technique of manipulative people in general; it is especially effective with thoughtful people who are willing to see both sides of things, i.e., their own fault. I consider this brow-beating technique to be a form of abuse. The only way to deal with it is to call them on it every time and to refuse to let yourself be beat up, i.e., not to do your part of the "tango." This can be very hard to do, but it works. You can break this pattern in a personal relationship. I don't know whether it's possible when a group acts this way. Very scary."

Dr. Juan Cole, June 12, 1998:

"Let me ask you why in the world you think that I would risk my professional reputation by publicly stating falsehoods? ...The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

"Of course, this technique of making liberals go away has been enormously successful, and ex-Baha'i liberals have no credibility with the remaining Baha'is nor do most of them have any energy to continue to make a case, either to the Baha'is or the outside world, for the incredible abuses that go on inside this organization ostensibly committed to tolerance!"

<https://members.tripod.com/~FG/Cole10.htm>

K. Paul Johnson, September 15, 1998:

"If that principle [people are innocent until proven guilty] were followed by Baha'i administration and individuals in their condemnations of their fellow believers, I would have very little to complain about regarding Baha'i affairs. But character assassination by innuendo is the preferred way of dealing with anything remotely resembling dissidence. Seems like that's exactly what you're doing to Juan

Cole in your message. Saying I don't want to know what you've "got" on him, thus attacking me but insinuating you have some awful proof of unspecified guilt on his part. If that's not character assassination by innuendo, what is?"  
<https://members.tripod.com/~FG/Johnson18.htm>

Gibro28W, October 12, 1998:

"In summary, the biggest problem, as I see it, is that most Baha'is don't take criticism seriously--they tune it out as "negative" or "harmful to spiritual growth." This selfish attitude is very stupid. First of all, Baha'is entice people to join them. When they do, they indoctrinate them until they think like the group. But as soon as a red flare of doubt goes up in the convert's mind, they're cordoned off by the group and reminded of their "spiritual" obligations in the name of Baha'u'llah or the "Covenant." If left unresolved and doubt gives vent to prolonged criticism, the convert is sent packing or is kicked out. What we have here is a broken family that had failed to truly listen to the needs of its members in the first place."  
<https://members.tripod.com/~FG/srb73.htm>

Barthaman on September 14, 1998:

"Baha'i dissenters, more or less, are wounded souls abandoned by their fathers, so-to-speak. They have been cast out and dismissed or shunned without having had a fair hearing. Consider their pain when the rest of their "family" dismisses them too. Can you know what it's like to be accused of heresy and shunned following a sincere intellectual conflict (inspired by doubt)--after you've sacrificed years in devoted service to your religion? Can you comprehend their sense of betrayal and injustice? This is why disillusioned believers leave their religions each year--while some still hang around, banging on the door now and then, demanding a refund for their lost youth. In time they will have to move on, however, writing the Baha'i Faith off as another lesson in fraud. Mock these people all you want--but for the grace of God, the next dissenter could be you. Don't be too confident, my friend."  
<https://members.tripod.com/~FG/srb66.htm>

Juan Cole wrote, February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all)."

"Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith."

"The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent."

"With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by \*Baha'is\*, by prominent Baha'is. I have been backbitten by them."

"This shows that all the talk about the danger a sharp tongue can do, all the

talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just \*talk\* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute."

"Paul Johnson has seen all these things, as well, for the past five years. He can explain it to you."

Cf. K. Paul Johnson's general reflections on coercive techniques  
<https://members.tripod.com/~FG/Johnson21.htm>

And LaAeterna's method of silencing opponents  
<https://members.tripod.com/~FG/srb65.htm>

Comments on the related techniques of Susan Maneck:

Juan Cole, February 13, 1999:

"It is a very, very, very weird religion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and slander a university by adding it to her sig line. As if what she is about has anything at all to do with \*universities\*!"

FG, February 15, 1999:

"Ms. Maneck's approach appears to me to be always to shunt the discussion off or back to who said what where when why how and so on.... The farther back in time the better, since the person's memory, being human, is bound to be unable to keep up or to have stocked the evidence needed on his or her hard drive or find it on dejanews.com. And it then allows her to claim pretty much anything she wants to while seeming to have discredited her opponent. Further, she relies on the tactics of demagoguery knowing they usually prevail and will be supported by other fundamentalist Bahais. By shrieking "slander" and referring to others' opinions as "garbage," she is able to create an emotional atmosphere that essentially negates whatever the topic or content might be and that allows her to appear to win what is often a narrowly legalistic point or interpretation."

"All of this is done, of course, in conjunction with her employing the more common Bahai techniques of intimidation and psychological demonization and terrorism."

<https://members.tripod.com/~FG/Maneck1.htm>

<https://members.tripod.com/~FG/technique.htm>

This document at  
<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai, Message Boards

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 30, 1999 6:38 AM  
Subject: Bahai Censorship - arb/trb FAQ

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Frequently Asked Questions (FAQ) for  
Alt.Religion.Bahai, Talk.Religion.Bahai  
April 30, 1999  
This FAQ will be reposted approximately every two weeks.

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People with only web access might want to use [www.dejanews.com](http://www.dejanews.com)  
[www.reference.com](http://www.reference.com) or [www.newsguy.com](http://www.newsguy.com) They all offer reading and  
posting capabilities for people who can't directly access  
[alt.religion.bahai](mailto:alt.religion.bahai) or [talk.religion.bahai](mailto:talk.religion.bahai) and filter out spam.

[Alt.religion.bahai](mailto:alt.religion.bahai) and [talk.religion.bahai](mailto:talk.religion.bahai) are available on  
America Online (AOL) Keyword, Newsgroups, then search for  
[alt.religion.bahai](mailto:alt.religion.bahai) or [talk.religion.bahai](mailto:talk.religion.bahai)

If your ISP does not offer [talk.religion.bahai](mailto:talk.religion.bahai), follow this  
news.groupie advice: "If your ISP doesn't have the group shortly,  
I suggest that you ask the newsmaster there to add it (Try  
[news@isp.net](mailto:news@isp.net), or [newsmaster@isp.net](mailto:newsmaster@isp.net)) Ask politely. Include  
the msg ID of the results posting, and of the newgroup msg."

Dave Cornejo's RESULT posting:  
<https://x3.dejanews.com/getdoc.xp?AN=431106082&CONTEXT=918305125.781648012&hitnum=0>

David Lawrence's newgroup msg creating [talk.religion.bahai](mailto:talk.religion.bahai):  
<https://x3.dejanews.com/getdoc.xp?AN=434026333&CONTEXT=918304600.713490686&hitnum=3>

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NOTE: Not all people agree on the interpretations given below.

Question #1 "Why create arb or t.r.b.?"

ANSWER #1: Because many people believe they experienced or  
are continuing to experience censorship when attempting to post to  
[soc.religion.bahai](mailto:soc.religion.bahai). See the quotations from Abdul-Baha:  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #2: Because the Bahai writings support free speech and  
religious conscience.  
<https://members.tripod.com/~FG/bahai.htm>

ANSWER #3: [fill in the blank according to your own opinion.]

Question #2: "Why do the srb moderators oppose trb?"



ANSWER: Perhaps they'll supply an answer to place here.  
(Two years later their NO votes are their only answer.)

Question #3: "Are Bahais opposed to freedom of speech and conscience?"

ANSWER: Despite glowing words of love and support for other people's opinions, despite the Universal House of Justice stating at least publicly it is not opposed to an unmoderated forum, the record of actual behavior by Bahais and on soc.religion.bahai and the experience of many Bahais and people who have left the Bahai Faith give serious reason for concern.

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Chronology of major events: talk.religion.bahai  
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January 17, 1997: The 1st proposal for talk.religion.bahai was submitted to news.announce.newgroups.  
<https://members.tripod.com/~FG/1stRFD.htm>

Early March 1997: Mark Towfiq, chairman of the BCCA, the Bahai Computer and Communication Association, posts to three Bahai-only mailing lists a call for Bahais to vote NO against talk.religion.bahai.  
<https://members.tripod.com/~FG/Towfiq.htm>

March 1997: soc.religion.bahai bans all discussion of talk.religion.bahai from its newsgroup. This ban is still in effect more than a year and a half later.

March 31, 1997: The 1st proposal was defeated 157 YES to 691 NO.  
<https://members.tripod.com/~FG/1stRESULT.htm>

April 3, 1997: Jonathan Grobe, a non-Bahai, creates alt.religion.bahai.  
<https://members.tripod.com/~FG/arb.htm>

October 14, 1997: The Universal House of Justice releases a message stating it has no objection to unmoderated newsgroups:  
<https://members.tripod.com/~FG/UHJ1.htm>

November 1997: At a time when discussion was highly favorable in support of talk.religion.bahai, the BCCA deprives FG of access to the private Bahai-only mailing list bahai-discuss and all of its other lists, inflaming Bahai passions against trb. See bahai-discuss archived files and correspondence between FG and the BCCA committee:  
<https://members.tripod.com/~FG/archive.htm>

December 19, 1997: The Universal House of Justice releases a message that suggests it does not understand the nature of Usenet interest polling:  
<https://members.tripod.com/~FG/UHJ2.htm>

January 12, 1998: The 2nd proposal for talk.religion.bahai was submitted.  
<https://members.tripod.com/~FG/2ndRFD.htm>

February 22, 1998: The 2nd proposal was defeated 109 YES to 65 NO.  
<https://members.tripod.com/~FG/2ndRESULT.htm>



May 25, 1998: srb bans all messages from FG  
that contain his signature file:

<https://members.tripod.com/~FG/srb23.htm>

September 9, 1998: America Online (AOL) places a  
Bahai-inspired TOS against FG; AOL  
removes the TOS after considering both sides of the  
issue, i.e., Bahai messages attacking and threatening  
him and the experience of others:

<https://members.tripod.com/~FG/AOL.htm>

September 14, 1998: soc.religion.bahai extends its ban on  
FG's signature file to include all signature  
files and URLs from all posters, allowing only email addresses  
and the name of the poster:

<https://members.tripod.com/~FG/srbban.htm>

October 14, 1998: Soc.religion.bahai moderator Bill Hyman  
backbites and casts aspersions on proponent Ron House  
and attempts to undermine the new support for the  
"neutral" RFD:

<https://members.tripod.com/~FG/srb67.htm>

December 3, 1998: The Call For Votes (CFV) was posted  
to news.announce.newgroups and news.groups for the  
3rd interest poll for talk.religion.bahai.

<https://members.tripod.com/~FG/3rdRFD.htm>

December 7, 1998: Bahai scholar Susan Maneck begins  
her NO vote campaign on AOL and alt.religion.bahai.

<https://members.tripod.com/~FG/Maneck1.htm>

January 10, 1999:

Talk.religion.bahai passes 218: 63.

<https://members.tripod.com/~FG/3rdRESULT.htm>

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For past discussion of censorship on soc.religion.bahai and  
other issues, including censorship within the Bahai community,  
see the website The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/index.htm>  
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This document at <https://members.tripod.com/~FG/FAQ.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 30, 1999 6:45 AM  
Subject: Bahai Censorship - On AOL

In August of 1998 I took out an account on AOL. It quickly became apparent that my fellow Bahais were using AOL in such a way as to further withhold knowledge and information from AOL's more than 14 million members.

It appeared to me that there were four main issues.

Alt.religion.bahai, which had been created in April of 1997 and which had had more than 20,000 messages posted to it, was not even offered in the list of AOL newsgroups. AOL personnel with which I spoke over the phone were very puzzled why it wasn't and even implied that some action would have had to have been taken to keep it from automatically being picked up and added to their newsgroups. It took more than a month of strenuous effort to get AOL to add alt.religion.bahai.

On the AOL Bahai Forums it became apparent that Bahais were manipulating and controlling information by NOT making it available, by essentially preserving the frozen, non-functioning state of affairs or the status quo:

1. The Libraries were not accepting new uploads for others then to download and read.
2. The list of Newsgroups on the Main Menu for Bahai offered only soc.religion.bahai with no mention of alt.religion.bahai, or talk.religion.bahai once it was created in January of 1999. Coupled with soc.religion.bahai's suppression of all mention of alt.religion.bahai or talk.religion.bahai, this prevents people from even hearing of their existence.

3. The available links for Web Sites on the Main Menu for Bahai did not offered my website The Bahai Faith & Religious Freedom of Conscience, though it has to be one of the most visited sites on the Bahai Faith with more than 7,000 hits since May 1998.

As the months went by, my repeated attempts to improve these deficiencies met with greater and greater opposition from the Bahai fundamentalists on AOL. Similiarly, my requests, beginning in August of 1998, that the Forum Leader, Mark Foster, who no one had seen for months, resign, for derilection of duty, were increasingly opposed while various excuses were offered for his absence. Not until talk.religion.bahai was passed five months later in January 1999 did he suddenly reappear only to begin immediately reporting absolutely EVERY message I posted to AOL as a TOS. It quickly became clear to me that he was back in order to target and build a case against me to have me suspended from AOL. My account was then temporarily suspended on three different occasions and finally terminated March 6, 1999.

Of the four issues, only two have partially been remedied.

1. Alt.religion.bahai and now talk.religion.bahai are available under AOL's Keyword Newsgroups, Expert Add.
2. The Libraries are accepting some uploads, though Foster banned the 15+ megabytes I uploaded in late February of my entire archive of discussion for talk.religion.bahai and which is at least available on my website. It's obvious Foster is finding pretexts for suppressing further uploads.

While Foster has claimed since mid-January that alt.religion.bahai and talk.religion.bahai would be added to the Main Menu under Newsgroups, he continued to make excuses for it not happening. As of March 9, 1999 they were not yet listed under Newsgroups along with soc.religion.bahai.

All of these factors, coupled with Mark Foster's abuse of his position as Forum Leader and his harassing and targetting of dissenting voices, not only mine, leaves no doubt that he and other Bahais, including some among the Bahai Administration, are involved in censoring discourse on AOL.

For an instance of "back-channel" email coercion on AOL see <https://members.tripod.com/~FG/AOL.htm>

For an instance of Foster's double standard handling fundamentalist Bahais see Susan Maneck's accusations on AOL against me of "slander" and references to my views as "garbage": <https://members.tripod.com/~FG/Maneck1.htm>

The immediate pretext for terminating my account, according to the AOL official with whom I spoke on the phone, was that I had pointed out in a newly created Folder called Censorship that I and other AOL members had requested a Folder entitled Bahai Censorship and thereby undermined the authority of the Forum Leader....

In closing let me add that AOL personnel are extremely uninformed about the Bahai Faith, especially its practice of censorship, and its ability to exploit the TOS system....

Half a megabyte of messages documenting Bahai censorship on AOL may be found at

<https://members.tripod.com/~FG/AOL.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 30, 1999 6:46 AM  
Subject: Bahai Censorship - UHJ's Betrayal of Baha'u'llah

From: FG <FG@hotmail.com>  
To: UHJ <secretariat@bwc.org>; Letters to Editor <letters@nytimes.com>;  
bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: To UHJ July 24, 1998  
Date: Friday, July 24, 1998 9:03 PM  
July 24,1998

Dear Members of the Universal House of Justice:

As a Bahai, I am saddened by the news of the execution of yet another Bahai in Iran. However, the immediate public statements made by Firuz Kazemzadeh of the National Spiritual Assembly of the United States, reminiscent of Robert Henderson's piece in The New York Times on January 13th of this year, appear equally lamentable for their blatant hypocrisy: "We had hoped that President Khatami's assertions about freedom, justice and the rule of law in Iran would apply to the Baha'is of that country.... We urge the international community to protest vigorously Mr. Rowhani's killing and to seek justice for the beleaguered Iranian Baha'i community."

The tragic loss of Bahai lives in Iran and the subsequent exploitation of their deaths by Bahai spokesmen, often in the American media, always courting the President and other members of the government, has become a predictable pattern rendered intolerable in the context of continuing and pervasive Bahai censorship and denial of human and civil rights in the United States and elsewhere. Such incidents as I queried you about in my unanswered email of March 31, 1997, available on my Web site, regarding the crushing of the magazine Dialogue, the resignations of a number of scholars from the Bahai Encyclopedia, the attacks on the listserv known as Talisman I at Indiana University, the harassing and blacklisting of many individuals, Bahai and non-Bahai, suggest profoundly deep-seated problems within

the Bahai community and administration.

<https://members.tripod.com/~FG/To-UHJ1.htm>

To these incidents must now be added the apparent conspiracy for more than a year and a half of the Bahai Computer and Communications Committee (BCCA), under the chairmanship of Mark Towfiq, to defeat twice now, along with the collusion of other Bahais, the creation of an unmoderated newsgroup on the Bahai Faith which would be known as talk.religion.bahai. You may find extensive documentation for all of these violations of the basic human rights of many Bahais and non-Bahais on my Web site, "The Bahai Faith & Religious Freedom of Conscience": <https://members.tripod.com/~FG/index.htm>

Because the third interest poll for talk.religion.bahai on Usenet is approaching, after August 28th, I ask you again to investigate the BCCA and its depriving me of access last November from all private Bahai-only mailing lists at a crucial moment just when the tide of discussion was going very much in favor of the newsgroup, noted by many observers. I also ask whether you supported or were involved in that decision? The relevant files can be found on my Web site under Bahai-Discuss Archives.

<https://members.tripod.com/~FG/archive.htm>

Similarly, I would like to know whether your institution or the BCCA has approved of or advocated the recent ban of my email signature file by the moderators of soc.religion.bahai, as well as their complete ban for more than a year and a half now on all discussion regarding talk.religion.bahai.

The prevailing atmosphere of suppression of free speech and religious conscience that now characterizes the Bahai Faith cannot but call into question the honesty of many members of the Bahai administration and perhaps the institutions themselves.

I ask once more whether censorship is allowed in the Bahai Faith and what passages of the Bahai Writings support it, what are the "rules," if you will, of Bahai censorship?

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 30, 1999 6:47 AM  
Subject: Bahai Censorship - soc.religion.bahai

Robert J. Pease, December 5, 1998:

"I support your efforts to expose SRB as a fundamentalist group."

<https://members.tripod.com/~FG/srb84.htm>

Kent Johnson:

"It turns my stomach that they call themselves a Baha'i Group while doing these things so obviously partisan and consciously unjust."

<https://members.tripod.com/~FG/srb61.htm>

Ron House:

"I think the following is a clear case of malicious rejection of an article by the worst of the moderators of soc.religion.bahai."

<https://members.tripod.com/~FG/srb53.htm>

Timothy Mulligan:

"(Sigh) Fred, I'm beginning to think you're right about those SRB moderators."

<https://members.tripod.com/~FG/srb59.htm>

RobertNik:

"these guys are pompous arseholes IMHO."

<https://members.tripod.com/~FG/srb54.htm>

Bruce Burrill:

"What are Baha'i afraid of?"

<https://members.tripod.com/~FG/srb60.htm>

Zute flute:

"Frankly I could not see anything in the letter I wrote which would prompt someone to ask whether or not I am a Baha'i."

<https://members.tripod.com/~FG/srb50.htm>

YU ZIR:

"But as an outsider, I can perhaps see the point Fred Glaysher is making, and which point none of SRB's defenders seem to address."

<https://members.tripod.com/~FG/srb46.htm>

Matthew Cromer:

"The current moderators regulate the contents--posting articles which they agree with...."

<https://members.tripod.com/~FG/srb47.htm>

Kavosh Soltani, December 9, 1998:

"So many Bahais on these forums have shown to be ready to forget logic and reason, ignore clear evidence and Word of God, and come up with exactly the same line of tired and inaccurate excuses and arguments to justify their position, that it can not be a simple coincidence."

<https://members.tripod.com/~FG/srb77.htm>

Shakti3, December 4, 1998:

"Sorry to hear that you've been suppressed on srb. Your comments were always very "right on." Altho it does not surprise me one bit, seeing the way these newsgroups operate."

<https://members.tripod.com/~FG/Ex7.htm>

Harold Shinsato:

"It seems like there is an oppression over the Baha'i Faith."

<https://members.tripod.com/~FG/srb33.htm>

Steve Tomljenovic, December 3, 1998:

"The moderators are a bit overzealous at times. Since all the controversy started, it has gotten worse."

<https://members.tripod.com/~FG/srb79.htm>

Laeterna:

"To say I was flabberghasted at this type of "moderating" was

putting it mildly indeed."

<https://members.tripod.com/~FG/censored2.htm>

Guy Macon"

"Please explain which portion of the charter the following post violates."

<https://members.tripod.com/~FG/censored1.htm>

Robin Peters:

"I think you're to be commended for your persistence in the face of consistent censorship."

<https://members.tripod.com/~FG/srb43.htm>

jgoldberg:

"I refuse to post on soc.religion.bahai because of the arbitrary and mean-spirited manner of censorship practiced by the moderators. "

<https://members.tripod.com/~FG/srb57.htm>

Ruletherod, November 17, 1998:

"Too much damage has already been done in the name and to the name of Baha'u'llah by right-wing administrative bullies, linear-thinking apologists, and doctrinaire-fundamentalists. You can't just blame it all on the critics."

<https://members.tripod.com/~FG/srb76.htm>

Many other similar messages may be found on my web site under soc.religion.bahai censorship.

<https://members.tripod.com/~FG/srb.htm>

FG....The Bahai Faith & Religious Freedom of Conscience:

<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]

Sent: Friday, April 30, 1999 6:50 AM

Subject: Bahai Censorship - Bullying & UHJ's Fundamentalism

I'm alarmed at the recent Bahai attempts, by the troll Gyr Falcon and others, at character assassination, ridicule, and generally portraying me and others as disturbed individuals.

I have never claimed to be perfect. At times I have apologized to Bahais, Muslims, and other non-Bahais when I felt, or was convinced, that I was wrong or had spoken unfairly. I find the constant technique to portray me as a megalomaniac or paranoid quite offensive.

Similarly, the tactic of accusing me of spam for posting my opinions is calculated to discredit the validity of my and others' concerns regarding censorship in Bahai forums and has also been used on AOL. Such accusations reveal the frustration that Bahai fundamentalists apparently feel over

my having found ways of enduring and resisting the onslaught of their concerted attacks, while preserving a historical record on a markedly ephemeral medium for innocent Bahais and non-Bahais....

Fair-minded Bahai and non-Bahai observers may judge for themselves whether my and others' allegations of censorship are valid by reading the record preserved under "Assorted Controversial Documents" on my website at

<https://members.tripod.com/~FG/bahai.htm>

As further corroboration that I am not the only person concerned with the intolerance and censorship that has overtaken the Bahai Faith, I recommend Professor Juan Cole's new book *Modernity & the Millennium: The Genesis of the Bahai Faith in the Nineteenth-Century Middle East*, available through Columbia University Press or Amazon.com at

<https://www.amazon.com/exec/obidos/ASIN/0231110812/o/qid=924015204/sr=2-1/002-1823748-4014252>

In his conclusion, which would never have passed the system of Bahai "review" that the UHJ imposes on all publications brought out under its tight control, Professor Cole, of the Department of History at The University of Michigan, quite accurately identifies the distortions that have been wreaked upon Baha'u'llah's Teachings:

"Some contemporary leaders of the Baha'i Faith have given answers increasingly similar to those of fundamentalists, stressing scriptural literalism, patriarchy, theocracy, censorship, intellectual intolerance, and denying key democratic values. While the values of the nineteenth-century Baha'i movement, which was far more tolerant, continue to exist as a minority view, by the late 1990s a different set of emphases prevailed." (196)

He himself and many others, as evidence under the "Assorted Controversial Documents," have suffered at the hands of the fundamentalists who have taken control of the religion:

"The rise of academic Baha'i scholarship has caused tension in the community, whose present-day leadership tends to be fundamentalist and antiliberal in orientation, and this has led to pressure on a number of prominent academics to resign or dissociate themselves from the movement." (201)

These same forces of fundamentalist orthodoxy are evident on AOL, talk.religion.bahai, and alt.religion.bahai for impartial viewers to witness. They will be evident to all perceptive observers of whatever forum Bahais may be trying to control and influence.

As a Bahai for more than 23 years, I myself have always found especially repulsive the manner in which Bahai fundamentalists attempt to manipulate the institutions and leaders of government, the United Nations, and public opinion, while pretending to values they deride in private or at Bahai-only meetings.

Ultimately, it is the Bahai Universal House of Justice that is responsible for the perversion and corruption of such clear



and elevating teachings of Baha'u'llah and Abdul-Baha as the following:

"These are effectual and sufficient proofs that the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of the contingent world."

Abdul-Baha, A Traveler's Narrative, 91.

The UHJ is also in the end responsible for inciting Bahai fanatics and fundamentalists to attack other Bahais and non-Bahais merely for their views expressed on and off line in free forums of public discussion.

I recommend all newcomers to these matters read "The Bahai Technique":

<https://members.tripod.com/~FG/technique.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai, alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 30, 1999 7:09 AM  
Subject: Re: Susan: the academic outcast

Comments on the related techniques of Susan Maneck:

Juan Cole, February 13, 1999:

"It is a very, very, very weird religion. And if anyone is reading Susan Maneck's absolutely bone-chilling screeds on the desirability of Heresy Trials and carefulness in Shunning, they are seeing what it is like at the core of the religion."

"I really am sorry for them and her, since they seem sort of filled with hate and quite paranoid, yet say they are preaching love, unity and tolerance. Susan will say, 'may your abdomen be split by lightning and your guts fall out you filthy heretic whom I wish I could just have shunned and buried', and then she'll sign herself "warmest" and slander a university by adding it to her sig line. As if what she is about has anything at all to do with \*universities\*!"

FG, February 15, 1999:

"Ms. Maneck's approach appears to me to be always to shunt the discussion off or back to who said what where when why how and so on.... The farther back in time the better, since the person's memory, being human, is bound to be unable to keep up or to have stocked the evidence needed on his or her hard drive or find it on dejanews.com. And it then allows her to claim pretty much anything she wants to while seeming to have discredited her opponent. Further, she relies on the tactics of demagoguery knowing they usually prevail and will be supported by other fundamentalist Bahais. By shrieking "slander" and referring to others' opinions as "garbage," she is able to create an emotional atmosphere that essentially negates whatever the topic or content might be and that allows her to appear to win what is often a narrowly legalistic point or interpretation."

"All of this is done, of course, in conjunction with her employing the more common Bahai techniques of intimidation and psychological demonization and terrorism."

<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Mr Mahdi wrote in message <19990430012924.10949.00000381@ng-cm1.aol.com>...  
>Susan has been kicked out of several institutions because of her  
controverisal  
>academic views that many academics regard as "herectical." Susan is known  
for  
>responding or "rebutting" with an insult rather than an answer. Her  
absolute  
>lack of independent and enlighten thought shows her inability to carry a  
>serious intellectual conversation. I am amazed that an "educated" women  
can  
>have the most simple-minded easy-to-rebut responses in the world. She  
lacks  
>the ability to debate. Susan is an expert in insulting people, thinking  
people  
>as inferior if they dont have a PhD, etc. Susan is like a walking  
reference  
>book, all she knows how to is just repeat what she learned. She cant go  
any  
>further and give ensight or an enlighten explanation of what she knows.  
Thats  
>why you see Susan attack people with independent thought like Fred and a  
few  
>other people. Susan is the poster-child and spokesperson for rigid  
>fundamentalists views and beliefs of her bigotted fundamentalist peers.  
Susan  
>will continue to avoid critical questions and comments, she will continue  
to  
>answer with insults and lies, etc. This is Susan. I have a saying that  
some  
>of the most dumbest people on earth have PhDs, and Susan is one of them.  
You  
>wonder how can a person who knows so much understands so little. You  
wonder  
>why cant all that knowldge give her the ability to debate and have  
independent  
>and enlighten thought and not a person who believes the hype when it suits  
>their selfish agendas.  
>Mahdi

-----  
From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 30, 1999 7:16 AM  
Subject: Bahai NSA Chairman Steals from Deceased Widow

FYIDismissal of Judge James F. Nelson, Chair of the National Spiritual  
Assembly  
of the Baha'is of the United States, in April, 1999.April 6, 1999

Delegates to the 1999 Baha'i National ConventionBeloved Friends,  
We deeply regret the necessity of informing you that James F. Nelson has  
been guilty of gross negligence in the performance of his duties as a member  
of the National Spiritual Assembly and that, although he has expressed his  
profound regret for the related occurrences, and has effected full  
restitution of the damage done, he has felt impelled, by his awareness of

the high responsibility of the post in which he has been serving, to tender his resignation from the membership of the National Spiritual Assembly, and the National Spiritual Assembly has accepted this resignation.

At this painful moment the National Spiritual Assembly offers James Nelson its loving support and prayers.

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF THE UNITED STATES[signed]  
Robert C. Henderson Secretary-General  
cc: Continental Counselors serving the United States

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CommentaryDate: Tue, 13 Apr 1999 09:14:15 -0700From: Steven Scholl  
Subject: NelsonTo: talisman@umich.edu

Here is all I know about the situation.

Jim Nelson was helping an elderly Baha'i in Pasadena with her finances. I believe he had some power to sign checks from her account for paying bills, etc. She told Jim that she wanted her payment to the huquq [the 19% tax on some income to be paid to the Universal House of Justice in Haifa, Israel according to Baha'i law] to be set up as an endowment rather than being a lump sum payment. On her death, Jim placed the huquq funds from her accounts into a new account under his name. This led to protests from the estate's executor and prompted the NSA to go on the war path with claims of wrongdoing. I do not know if the executor of the estate is a Baha'i or not. Since the huquq funds would be directed to Haifa, one can imagine why [National Spiritual Assembly secretary-general Robert C.] Henderson would be upset by Jim's action. Henderson has been accused in the past of mismanagement of funds, of hijacking contributions earmarked to the World Centre into a special NSA account, skimming off the interest and then at the end of the year sending the principle along to Haifa. But this is purely personal speculation on my part.

This is the only thing I have heard in terms of "wrongdoing" on Nelson's part, whereas Henderson's letter to the delegates refers to "related occurrences" in the plural. As for restitution, I understand that the money never went anywhere and, in the end, the funds were handled according to the wishes of the deceased Baha'i in the way Jim was planning to set up in the first place.

So, what does this all indicate? My take is that for years there has been rivalries and factions on the NSA, especially between the West Coast Gang led by the Nelsons (with Bill Davis and Juana Conrad) vs. the Henderson/Kazemzadeh block. I have heard that in their rebuke to Nelson the NSA referred to his "careless" behavior, while in the letter to the delegates they refer to "gross negligence in the performance of duties." My view is that if the NSA was sincere in their concern for Nelson and his spiritual growth, they would have simply accepted his resignation and informed the delegates that after years of service, Judge Nelson has resigned for health or personal reasons. The letter to the delegates seems to me to be a blatant campaign maneuver. It seems aimed at (1) publicly humiliating Jim Nelson and (2) helping guide the delegates in their voting for a candidate from the Henderson/Kazemzadeh Good Old Boys Network rather than from the now suspect Nelson Network.

As someone who has dealt with Henderson and Kazemzadeh in the past and had them use lies and slander in their attacks on my beliefs and behavior, this latest outburst is not at all surprising and fits their modus operandi perfectly. That is to say, the timing and the pure sleaziness of this blatant political maneuvering fits with their history of self-promotion combined with vicious personal attacks against those who might threaten their grip of power over the American Baha'i community.

Having been absent from these Baha'i cultural wars now for several years, I do find it fascinating that since many of us old "heretics" have either left

the faith, lost rights, or gone into the grand occultation of self-imposed exile and inactivity, the leadership, at a loss for enemies, seems intent on feeding on each other.

Needless to say, it will be interesting how the delegates respond to this news, whether they will back Henderson and Kazemzadeh by voting in one of their cronies or protest this action by voting in a West coast candidate. Steve

-----Date: 4-14-99  
To: talisman@umich.edu From: Juan Cole Subject: Re: NSA elections

Actually, early twentieth century Baha'is under `Abdul-Baha had perfectly democratic elections, and were instructed to do it that way by `Abdul-Baha. During WW I when there was conflict over whether to support the war effort or adopt a pacifist stance, hawks like Mason Remey organized a campaign for the NSA in 1917 in which they captured it and reversed the previous pacifist policy! Older Baha'is spoke of the times when Republican and Democratic Baha'is wouldn't speak with one another.

The problem with the current situation is not merely that the voting records of the NSA members are completely unknown. It is that the activities and policies of the NSA as a whole are almost completely unknown! What exactly do these people do? What policies have they made? What effect have the policies had? Have they been good for the growth of the community, numerically and spiritually? Without knowing the answer to this question, how can the delegates even begin to vote intelligently? Though, as we have seen, the very rules of the elections leave them with little potential impact.

We know that there were about 48,000 adult Baha'is with good addresses in the US in 1978. There are now about 60,000. In the meantime 12,000 Iranians immigrated. This means that there has been no growth in over twenty years. \*None\*. Of course, hundreds if not a few thousands of people have come in during the past two decades, but enormous numbers of them have gone right back out. Would any CEO who had not increased his earnings a single penny over twenty years be reappointed by the board?

The exclusivistic policies of Mr. Henderson, who is frankly mean-spirited, have contributed enormously to this Great Stagnation. He was the one who cracked down on Dialogue magazine in such a nasty way. He bullied Baha'i travel agents in 1991, for the Lord knows what reward from the corrupt Corporate Travel Consultants. He agitated behind the scenes for a crackdown on talisman@indiana.edu. He has chased travel teachers out of the country, seeing them as an electoral threat should they become successful. I have no idea about the propriety of Jim Nelson's book-keeping practices, but surely for Henderson to publicly smear him after Jim served on the NSA 1971-1999, in circumstances where Nelson cannot even publicly defend himself, is the height of sleaze. Henderson has arranged for himself to live rent free free in a 9-bedroom mansion (having the Bourgeois studio knocked down to build it, against UHJ instructions) with free Baha'i maids and gardeners, and his main business seems to be bullying Baha'is into silence behind the scenes. And I fully acknowledge that he is probably acting rationally given the way the Baha'i system is structured.

So, I think all these things are related: the fact that the Baha'i faith in the US has been going nowhere fast for decades; the fact that the electoral system seems to elect the ambitious and greedy (and paranoid) to the top offices; the fact that even initially upright people are made perpetual incumbents, exposing them to the temptations of absolute power held for decades and corrupting them; the fact that the electoral system provides an incentive for the incumbents to slap down and chase out potential competitors; the fact that it would not be in the incumbents' interest for the faith to expand, become more open, attract a lot of new voters who might rock the boat.

Term limits would go a long way toward solving all these problems. In fact, why not have staggered elections for 4-year terms? You could elect 5 members in 2000 and 4 in 2002. People who don't serve as long as Nelson did might not become tempted to act high-handedly. They wouldn't face reelection and so would have no reason to fear being unseated by active young folks. Counselor Fred Schechter, one of the people who falsely accused me, once told a friend of mine that anyone who becomes active in the faith will be attacked (by the faith's officials, it is implied). We hadn't at the time realized that Schechter intended to \*act\* on this observation!

This is a dysfunctional system, folks. There are ways in which it destroyed Dan Jordan (forcing him to live a lie and to resort to secret trysts), Allen Ward, and now Jim Nelson--not to mention the spiritual harm it has wreaked on the Baby Boom intellectuals who were enticed in with promises of tolerance and justice (!!!).

When Glenford Mitchell had become a huge pain in the ass as NSA secretary and was finally elected off it to the UHJ, everyone breathed a big sigh of relief. And when Henderson came in, the word was that he was a good guy, and we were all relieved. And then in a few short years he demonstrated that he was an even bigger pain in the ass than Mitchell had been. Even dumping Henderson wouldn't solve the problem. The \*system\* creates the Hendersons and the Nelsons. If anyone cared about the fortunes of the faith as opposed to the size of their marble offices, they would fix the system.

cheers Juan

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Return to DocumentsTo Baha'i StudiesTo Talisman  
<jricole@my-dejanews.com> wrote in message  
news:7focup\$gi9\$1@nnrp1.dejanews.com...  
> Documents and discussions regarding the recent dismissal of the chairman of  
> the National Spiritual Assembly of the Baha'is of the US for 'financial  
> improprieties' may be found at:>  
> <https://www-personal.umich.edu/~jrcole/bahai/bhnsa.htm>>> cheers  
Juan>>> --  
> Juan Cole, History, U of Michigan  
> <https://www-personal.umich.edu/~jrcole/bahai.htm>  
> Buy \*Modernity and the Millennium: The Genesis of the Baha'i Faith\* at:  
> <https://www.amazon.com/exec/obidos/ISBN%3D0231110812/002-4036721-8058448>>

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From: FG[SMTP:FG@hotmail.com]  
Sent: Friday, April 30, 1999 7:30 AM  
Subject: Re: An Example of Bahai Censorship on AOL

This is all sheer duplicity. Foster targets people on AOL. See....

<https://ccwf.cc.utexas.edu/~saf/bahai/docs/hikmat.html>

<https://members.tripod.com/~FG/AOL.htm>

<https://209.185.176.10/~FG/AOLcensorship.txt>

<https://members.tripod.com/~FG/Maneck1.htm>

FG...The Bahai Faith & Religious Freedom of Conscience:  
<https://members.tripod.com/~FG/bahai.htm> On talk.religion.bahai,  
alt.religion.bahai, and AOL: Keyword Bahai or Newsgroups

Mark A. Foster wrote in message  
<19990427114940.24242.00000010@ng-ch1.aol.com>...

>Mahdi,  
>  
>When violates TOS, I send them a warning. If they persist, I report them to  
>TOS. That is what you are referring to.  
>  
>I realize you probably don't believe me about the Baha'i Faith Forum being  
a  
>"support" forum, so you might want to check with the manager of the Muslim  
>Forum. He will tell you the same thing.  
>  
>The religion forums exist almost exclusively for the host religions (and  
for  
>non-members to post non-argumentative, non-proselytizing questions).  
>  
>Mark A. Foster  
>owner@sociologist.com  
>RBCF Mark (on AOL only)

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[Homepage](#)

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# [The Baha'i Faith & Religious Freedom of Conscience](#)

## **Talk.religion.bahai > Menu**

<https://fglaysher.com/bahaicensorship/trbmenu.htm>

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**All related RFDs and Results appear below:**

**Talk.Religion.Bahai passed 218: 63**

[1st RFD: Talk.Religion.Bahai Jan 17 1997](#)

[1st RESULT: Talk.Religion.Bahai Mar 27 1997](#)

[2nd RFD: Talk.Religion.Bahai Jan 12, 1998](#)

[2nd RESULT: Talk.Religion.Bahai Feb 22, 1998](#)

[3rd RFD: Talk.Religion.Bahai Sept 28, 1998](#)

[3rd RESULT: Talk.Religion.Bahai Jan 10, 1999](#)

[Annotated NO Voters List for the 2nd Interest Poll](#)

[Annotated NO Voters List for the 3rd Interest Poll](#)

**See all RFDs and RESULTS Archived at**

<https://www.faqs.org/usenet/news.announce.newgroups/talk/talk.religion.bahai>

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Google Archive for

[alt.religion.bahai](#)

<https://groups.google.com.au/group/alt.religion.bahai/about?hl=en>

[talk.religion.bahai](#)

<https://groups.google.com.au/group/talk.religion.bahai/about?hl=en>

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## **Talk.Religion.Bahai - Frequently Asked Questions**

[FAQ](#)

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**See also Alt.Religion.Bahai:**

[alt.religion.bahai](#) History of its creation by Jonathan Grobe

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**Newspaper Articles, News Releases, Letters to the Editor:**

[Media](#)

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[Homepage](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Selections from the Writings of Baha'u'llah on Tyranny and Oppression**

<https://fglaysher.com/bahaicensorship/Tyranny.htm>

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### ***Epistle to the Son of the Wolf:***

**O Shaykh! My Pen is abashed to recount what actually took place. In the land of Sad (Isfahan) the fire of tyranny burned with such a hot flame that every fair-minded person groaned aloud.**

--

**Briefly, in every city the evidences of a tyranny, beyond like or equal, were unmistakably clear and manifest, and yet none arose in self-defence!**

--

**The Faith of God hath cried everywhere, by reason of thy tyranny, and yet thou disportest thyself and art of them that exult. There is no hatred in Mine heart for thee nor for anyone. Every man of discernment beholdeth thee, and such as are like thee, engulfed in evident folly. Hadst thou realized that which thou hast done, thou wouldst have cast thyself into the fire, or abandoned thine home and fled unto the mountains, or wouldst have groaned until thou hadst returned unto the place destined for thee by Him Who is the Lord of strength and of might.**

--

**We have heard that the provinces of Persia have been adorned with the adornment of justice. When We observed closely, however, We found them to be the dawning-places of tyranny and**



**the daysprings of injustice. We behold justice in the clutches of tyranny.  
We beseech God to set  
it free through the power of His might and His sovereignty.**

**--**

**How numerous the oppressors before thee who have arisen to quench  
the light of God, and how  
many the impious who murdered and pillaged until the hearts and souls  
of men groaned by  
reason of their cruelty! The sun of justice hath been obscured, inasmuch  
as the embodiment of  
tyranny hath been stablished upon the throne of hatred, and yet the  
people understand not. O  
foolish one! Thou hast slain the children of the Apostle and pillaged their  
possessions. Say: Was  
it, in thine estimation, their possessions or themselves that denied God?  
Judge fairly, O ignorant  
one that hath been shut out as by a veil from God. Thou hast clung to  
tyranny, and cast away  
justice; whereupon all created things have lamented, and still thou art  
among the wayward. Thou  
hast put to death the aged, and plundered the young. Thinkest thou that  
thou wilt consume that  
which thine iniquity hath amassed? Nay, by Myself! Thus informeth thee  
He Who is cognizant of  
all. By God! The things thou possessest shall profit thee not, nor what  
thou hast laid up through  
thy cruelty. Unto this beareth witness thy Lord, the All-Knowing. Thou  
hast arisen to put out the  
light of this Cause; ere long will thine own fire be quenched, at His  
behest. He, verily, is the Lord  
of strength and of might. The changes and chances of the world, and the  
powers of the nations,  
cannot frustrate Him. He doeth what He pleaseth, and ordaineth what He  
willeth through the  
power of His sovereignty.**

**--**

**O Shaykh! While hemmed in by tribulations this Wronged One is  
occupied in setting down these  
words. On every side the flame of oppression and tyranny can be  
discerned.**

***Kitab-I-Aqdas:***

Do thou remember the one whose power transcended thy power, and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect.

--

Hearken ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: "There is none other God but Me, the Ever-Abiding, the Forgiving, the All-Bountiful." Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus counselleth you He Who is the Dayspring of Names, as bidden by Him Who is the All-Knowing, the All-Wise. The Promised One hath appeared in this glorified Station, whereat all beings, both seen and unseen, have rejoiced. Take ye advantage of the Day of God. Verily, to meet Him is better for you than all that whereon the sun shineth, could ye but know it. O concourse of rulers! Give ear unto that which hath been raised from the Dayspring of Grandeur: "Verily, there is none other God but Me, the Lord of Utterance, the All-Knowing." Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise.

--

O people of Constantinople! Lo, from your midst We hear the baleful hooting of the owl. Hath the drunkenness of passion laid hold upon you, or is it that ye are sunk in heedlessness? O Spot that art situate on the shores of the two seas! The throne of tyranny hath, verily, been established upon thee, and the flame of hatred hath been kindled within thy bosom,

**in such wise that the  
Concourse on high and they who circle around the Exalted Throne have  
wailed and lamented.  
We behold in thee the foolish ruling over the wise, and darkness  
vaunting itself against the light.**

**--**

**Say: O people, should ye choose to disbelieve in Him, refrain at least  
from rising up against Him.  
By God! Sufficient are the hosts of tyranny that are leagued against Him!**

***Tablets of Baha'u'llah:***

**Neither the ascendancy of the oppressor nor the tyranny of the wicked  
hath been able to thwart  
His Purpose. How glorified is His sovereignty, how exalted His dominion!**

**--**

**Great God! Although His signs have encompassed the world and His  
proofs and testimonies are  
shining forth and manifest as the light, yet the ignorant appear heedless,  
nay rather, rebellious.  
Would that they had been content with opposition. But at all times they  
are plotting to cut down  
the sacred Lote-Tree. Since the dawn of this Revelation the embodiments  
of selfishness have, by  
resorting to cruelty and oppression, striven to extinguish the Light of  
divine manifestation. But  
God, having stayed their hands, revealed this Light through His  
sovereign authority and  
protected it through the power of His might until earth and heaven were  
illuminated by its radiance  
and brightness. Praise be unto Him under all conditions.**

**--**

**May Our Glory rest upon the people of Baha whom neither the tyranny  
of the oppressor nor the  
ascendancy of the aggressor have been able to withhold from God, the  
Lord of the worlds.  
(Effulgences)**

**--**

**O thou who dost magnify My praise! Give ear unto that which the people  
of tyranny ascribe unto**

**Me in My days. Some of them say: `He hath laid claim to divinity'; others say: `He hath devised a lie against God'; still others say: `He is come to foment sedition'. Base and wretched are they. Lo! They are, in truth, enslaved to idle imaginings.**

**--**

**O kindreds of the earth! Incline your ears unto the Voice from the divine Lote-Tree which overshadoweth the world and be not of the people of tyranny on earth-- men who have repudiated the Manifestation of God and His invincible authority and have renounced His favours-- they in truth are reckoned with the contemptible in the Book of God, the Lord of all mankind. (Words of Paradise)**

**--**

**Well is it with the king who keepeth a tight hold on the reins of his passion, restraineth his anger and preferreth justice and fairness to injustice and tyranny.**

**--**

**The word of God which the Supreme Pen hath recorded on the sixth leaf of the Most Exalted Paradise is the following: The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny.**

**--**

**Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the Pen of this Wronged One to mankind.**

**--**

**Referring to the land of Ta (Tihiran) We have revealed in the *Kitab-i-Aqdas* that which will**

admonish mankind. They that perpetrate tyranny in the world have usurped the rights of the peoples and kindreds of the earth and are sedulously pursuing their selfish inclinations. The tyrant [Prince Mahm d Mirz , the Jal lu'd'Dawlih, Governor of Yazd, Persia.] of the land of Ya (Yazd), committed that which hath caused the Concourse on High to shed tears of blood.

--

But where are to be found earnest seekers and inquiring minds? Whither are gone the equitable and the fair-minded? At present no day passeth without the fire of a fresh tyranny blazing fiercely, or the sword of a new aggression being unsheathed. Gracious God! The great and the noble in Persia glory in acts of such savagery that one is lost in amazement at the tales thereof.

--

Verily, the birds abiding within the domains of My Kingdom and the doves dwelling in the rose-garden of My wisdom utter such melodies and warblings as are inscrutable to all but God, the Lord of the kingdoms of earth and heaven; and were these melodies to be revealed even to an extent smaller than a needle's eye, the people of tyranny would utter such calumnies as none among former generations hath ever uttered, and would commit such deeds as no one in past ages and centuries hath ever committed. They have rejected the bounty of God and His proofs and have repudiated the testimony of God and His signs.

--

A year ago an oppressor ruled over this city, and at every instant caused fresh harm. By the righteousness of the Lord! He wrought that which cast terror into the hearts of men. But to the Pen of Glory the tyranny of the world hath never been nor will it ever be a hindrance. In the abundance of Our grace and loving-kindness We have revealed specially for the rulers and ministers of the world that which is conducive to safety and protection, tranquillity and peace; haply the children of men may rest secure from the evils of oppression.

--

The Great Being saith: O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny. If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate themselves to whatever will promote the highest interests of the whole of humanity, the reign of justice will assuredly be established amongst the children of men, and the effulgence of its light will envelop the whole earth.

--

There can be no doubt whatever that if the day-star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed.

--

The Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name

**of God, may attain unto this station, and shield mankind from the onslaught of tyranny.**

**--**

**In these days the tabernacle of justice hath fallen into the clutches of tyranny and oppression.**

**Beseech ye the One true God--exalted be His glory--not to deprive mankind of the ocean of true understanding, for were men but to take heed they would readily appreciate that whatever hath streamed from and is set down by the Pen of Glory is even as the sun for the whole world and that therein lie the welfare, security and true interests of all men; otherwise the earth will be tormented by a fresh calamity every day and unprecedented commotions will break out.**

**--**

**Be ye warned, O men of understanding. It ill beseemeth the station of man to commit tyranny; rather it behoveth him to observe equity and be attired with the raiment of justice under all conditions. Beseech ye the One true God that He may, through the power of the hand of loving-kindness and spiritual education, purge and purify certain souls from the defilement of evil passions and corrupt desires, that they may arise and unloose their tongues for the sake of God, that perchance the evidences of injustice may be blotted out and the splendour of the light of justice may shed its radiance upon the whole world.**

**--**

**The Faith of God hath cried everywhere, by reason of thy tyranny, and yet thou disportest thyself and art of them that exult. There is no hatred in Mine heart for thee nor for anyone. Every man of learning beholdeth thee, and such as are like thee, engulfed in evident folly.**

**--**

**We have heard that the provinces of Persia have been adorned with the adornment of justice. When We observed closely, however, We found them to be the dawning-places of tyranny and the daysprings of injustice. We behold justice in the clutches of tyranny.**

**We beseech God to set  
it free through the power of His might and His sovereignty.**

**--**

**How numerous the oppressors before thee who have arisen to quench  
the light of God, and how  
many the impious who murdered and pillaged until the hearts and souls  
of men groaned by  
reason of their cruelty! The sun of justice hath been obscured, inasmuch  
as the embodiment of  
tyranny hath been stablished upon the throne of hatred, and yet the  
people understand not. The  
children of the Apostle have been slain and their possessions pillaged.  
Say: Was it, in thine  
estimation, their possessions or themselves that denied God? Judge  
fairly, O ignorant one that  
hath been shut out as by a veil from God. Thou hast clung to tyranny and  
cast away justice;  
whereupon all created things have lamented, and still thou art among  
the wayward. Thou hast put  
to death the aged, and plundered the young. Thinkest thou that thou wilt  
consume that which  
thine iniquity hath amassed? Nay, by Myself! Thus informeth thee He  
Who is cognizant of all.  
By God! The things thou possessest shall profit thee not, nor what thou  
hast laid up through thy  
cruelty. Unto this beareth witness Thy Lord, the All-Knowing.**

**--**

**O `Ali! Woes and sorrows are powerless to restrain thy Lord, the All-  
Merciful. Indeed He hath  
risen to champion the Cause of God in such wise that neither the  
overpowering might of the  
world nor the tyranny of the nations can ever alarm Him. He calleth  
aloud betwixt earth and  
heaven, saying: The Promised Day is come. The Lord of creation  
proclaimeth: Verily, there is no  
God besides Me, the Almighty, the All-Bountiful.**

**--**

**How vast the number of places that have been ennobled with your blood  
for the sake of God.  
How numerous the cities wherein the voice of your lamentation hath  
been raised and the wailing  
of your anguish uplifted. How many the prisons into which ye have been  
cast by the hosts of  
tyranny. Know ye of a certainty that He will render you victorious, will**



**exalt you among the  
peoples of the world and will demonstrate your high rank before the  
gaze of all nations. Surely  
He will not suffer the reward of His favoured ones to be lost.**

**--**

**Persevere thou in helping His Cause through the strengthening power of  
the hosts of wisdom and  
utterance. Thus hath it been decreed by God, the Gracious, the All-  
Praised. Blessed is the  
believer who hath in this Day embraced the Truth and the man of fixed  
resolve whom the hosts  
of tyranny have been powerless to affright.**

**--**

**In this Day the Straight Path is made manifest, the Balance of divine  
justice is set and the light of  
the sun of His bounty is resplendent, yet the oppressive darkness of the  
people of tyranny hath,  
even as clouds, intervened and caused a grievous obstruction between  
the Day-Star of heavenly  
grace and the people of the world. Blessed is he who hath rent the  
intervening veils asunder and  
is illumined by the radiant light of divine Revelation. Consider how  
numerous were those who  
accounted themselves among the wise and the learned, yet in the Day of  
God were deprived of  
the outpourings of heavenly bounties.**

***Hidden Words:***

**23. O DWELLERS IN THE CITY OF LOVE! Mortal blasts have beset the  
everlasting candle,  
and the beauty of the celestial Youth is veiled in the darkness of dust.  
The chief of the monarchs  
of love is wronged by the people of tyranny and the dove of holiness lies  
prisoned in the talons of  
owls. The dwellers in the pavilion of glory and the celestial concourse  
bewail and lament, while  
ye repose in the realm of negligence, and esteem yourselves as of the  
true friends. How vain are  
your imaginings!**

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**64. O OPPRESSORS OF EARTH! Withdraw your hands from tyranny, for I have pledged  
Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed  
in the preserved tablet and sealed it with My seal of glory.**

[Homepage](#)

# **The Baha'i Faith & Religious Freedom of Conscience**

**3 August 1999**

**From: Department of the Secretariat  
Baha'i World Center**

**Dear Baha'i Friend,**

**Clearly, no one would dispute the right of Dr. Cole to write and publish whatever work a publisher is prepared to handle. Nor has anyone questioned the right of a Baha'i who is interested in such a book to purchase it. To suggest that the House of Justice is saying otherwise would be to seriously misconstrue the nature of its concern . . .**

**As a participant in various Internet discussion groups over the past five years, and particularly in the last year or two, you cannot but be aware from these exchanges that Dr. Cole has embarked on a deliberate assault against the Baha'i Cause, in which he has not hesitated to attack its institutions, to misrepresent its fundamental teachings, and to abuse the trust of Baha'is who had been led to believe that they were engaged with him in a detached and scholarly search for the truth. These same Internet exchanges exposed you, like other participants, to a flood of calumny and invective against a great many of your fellow believers, on the part of Dr. Cole, that is scarcely credible in rational discourse.**

**Had such a book as *Modernity and the Millennium* been written by a disinterested non-Baha'i scholar, its misconception of the nature of Baha'u'llah's Mission and its other shortcomings would have represented no more than understandable weaknesses of an honest attempt to explore a religious phenomenon as yet little understood in the West. Indeed, in this context, such an attempt to make the Baha'i Faith comprehensible to the Western academic mind, however inadequate it might appear to knowledgeable Baha'i scholars, would surely have earned its author a measure of genuine Baha'i appreciation for the writing and research skills deployed in devising it.**

**As you -- like other participants in certain Internet discussion groups -- are well aware, however, the book's author is not a disinterested scholar.**

**Rather, he is a deeply embittered individual who, as his book was in preparation, had just denounced in the most intemperate language an apparent twenty-year allegiance to Baha'u'llah, in the wake of a failed attempt on his part to impose his private ideological agenda on the Baha'i community's study of Baha'u'llah's Message. Modernity and the Millennium represents an effort to provide the current stage of this long-running scheme with the underpinnings of scholarly rationalization.**

**What is this rationalization? Although distorted by its evasion of Baha'i Texts that contradict its main assertions, and blurred by reliance on speculations peculiar to its author's purpose, the thesis appears to run somewhat as follows: Baha'u'llah's work and Writings represent essentially**

**one of several efforts by Middle East thinkers to work out a "response" to**

**the challenges posed by European modernity in the form of rationalism, revolution, nationalism, economic upheaval, feminism and other contemporary**

**developments. Although Oriental in origin, this particular "response", in contrast to various others, was unusually "progressive", "liberal", "idealistic", even "radical". Because it "grew up" in a congenial modernist**

**era, its Author was able gradually to adjust and revise the ideas with which**

**He had been "grappling", through benefiting (in a manner generally insinuated rather than explicitly stated) from successive interactions with**

**other thinkers and movements. By 1862, apparently in order to deal with the**

**problem of religious exclusivity in the Muslim world, and in response to some form of "private mystical experience", He "decided to make a prophetic**

**claim of his own" . . .**

**The Covenant, the distinguishing feature of Baha'u'llah's Revelation, has been made the central target of this effort (a maneuver that Dr. Cole's book**

**is at particular pains to shore up). Although forced to acknowledge the appointments of `Abdul-Baha and the Guardian as Interpreters of Baha'u'llah's Message, every effort has been made to call such authoritative**

**interpretation into question wherever it presents a problem for the notions being promoted.**

**Similarly, although ostensibly acknowledging that the Universal House of Justice is Head of the Baha'i Faith today, this opposition has tried by**

**every means possible to undermine the broad authority conferred in Baha'u'llah's own words and emphasized in the Master's Will and Testament.**

**(In Dr. Cole's book, this agenda makes its appearance in the conclusion: namely, that the Faith founded by Baha'u'llah has failed in its mission because, like "the Khomeinist state in Iran", it has been somehow captured by "fundamentalists", by which term Dr. Cole has repeatedly characterized the members of the Universal House of Justice.) . . .**

**With loving Baha'i greetings,**

**Department of the Secretariat**

**-----**

**For Juan Cole's comments and response, see  
<https://www-personal.umich.edu/~jrcole/bahai/1999/modernit.htm>**

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**FG**

**[www.FG.com](http://www.FG.com)  
The Bahai Faith & Religious Freedom of Conscience  
<https://members.nbci.com/FG/index.htm>**

# **The Baha'i Faith & Religious Freedom of Conscience**

[A much-quoted message regarding talk.religion.bahai.]

TO: (name deleted)

DATE: 14 October 1997 U.S.A.

Email address: (address deleted)

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MESSAGE:

The Universal House of Justice has received your two email messages of 6 October 1997

regarding the proposed newsgroup "talk.religion.bahai", and we have been asked to reply.

The House of Justice does not feel that it can comment on the validity or appropriateness of

various reasons for voting for or against the proposed newsgroup.

Individual Baha'is who are

interested in the matter must come to their own decision, based upon the dictates of their

conscience and their understanding of the principles of the Faith.

In general, the House of Justice has no objection to Baha'is' participating in public, unmoderated

discussions about the Faith, whether those discussions take place in person or through some

form of electronic communication. The wisdom of participating in particular discussions, must,

of necessity, depend upon circumstances prevailing at the time.

When, through such discussions, the Faith is attacked or erroneous information about it is

disseminated, it may become necessary for individual Baha'is to actively defend it. In some

circumstances, however, to avoid participating in argumentative exchanges, attracting attention

to enemies of the Faith, or engaging Covenant-breakers, it will be more appropriate to withdraw from the discussion.

While the institutions of the Faith may, on occasion, find it necessary to offer the friends

guidance related to their participation in particular discussions, generally

**this, too, is a matter  
left to the individual.**

**You are free to share this advice, electronically or otherwise, if you feel  
it appropriate.**

**Department of the Secretariat**

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[Homepage](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

Religious organizations that treat individuals the way the uhj does usually have, at times or eventually, throughout history, stooped to murder people who speak out against tyranny and reprehensible suppression of human rights and freedom of conscience. Many rational people, fully informed of what was in fact done to the people named below, would not fail to arrive, hesitation aside, at the same conclusion:

**From: Patrick Henry <patrick\_Henry@bigfoot.com>  
Subject: Re: Fred's Baha'i Membership Could Not Confirmed  
Date: Friday, December 10, 1999 8:33 AM**

**Given the uhj's oppressive tactics and violation of the human rights of Linda and John Walbridge, Stephen Scholl, other editors of the Dialogue magazine, the Bahai Encyclopedia editors who resigned in protest, David Langness, Juan Cole, Michael McKenny, Nima Hazini, former Assistant to the Auxiliary Board Paul Dodenhoff who resigned, and so on, and so on, and so on.... All the victims documented on my website.... I hesitate to put the uhj above any reprehensible act.... Including conspiracy to murder Dr. Daniel Jordan.**

**I have been a member of the Bahai faith since 1976. My ID Card may be found on my website. I have never been contacted by the uhj or any of its underlings to the contrary.**

**Anything I have ever said is a matter of the sanctity of my individual God-given conscience that both Baha'u'llah and Abdul-Baha claimed would never be violated in their religion.**



**I shall "cc" this message to the uhj so that they hear from me directly on the matter.**

**I would consider it an honor to be one of its official victims; indeed, the highest spiritual achievement of my Bahai life, defending Baha'u'llah's Teachings from the fanaticism that has overwhelmed and hamstrung his Revelation.**

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**FG.... "Give me liberty or give me death!"  
The Bahai Faith & Religious Freedom of Conscience:  
[bahai.htm](#)**

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**(Confirmation of receipt by the uhj of the message above.)  
From: Incoming Electronic Communication Operations  
<ieco@bwc.org>  
Subject: Your Message Has Been Received...  
Date: Friday, December 10, 1999 5:36 AM**

**Dear Friend,**

**This is an automated acknowledgement.**

**Your message regarding:**

**Re: Fred's Baha'i Membership Could Not Confirmed**

**has been received at the Baha'i World Centre.**

[Homepage](#)

# **The Baha'i Faith & Religious Freedom of Conscience**

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**Transmitted by email**

**TO: Mr. FG DATE: 19 December 1997**

**Email address: FG@hotmail.com**  
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**MESSAGE:**

**The Universal House of Justice has asked us to reply as follows to your email of 20 November 1997 concerning the proposed Internet newsgroup "talk.religion.bahai."**

**To a previous inquiry about the proposal addressed by an individual to the House of Justice, we conveyed the following reply on its behalf:**

**The House of Justice does not feel that it can comment on the validity or appropriateness of various reasons for voting for or against the proposed newsgroup. Individual Baha'is who are interested in the matter must come to their own decision, based upon the dictates of their conscience and their understanding of the principles of the Faith.**

**The clear purpose of this statement was to indicate that the House of Justice did not wish to get involved in this matter, since it feels that the friends should not need its guidance in this instance and are free to make their own decision.**

**Department of the Secretariat**

[Homepage](#)

# **The Baha'i Faith & Religious Freedom of Conscience**

**From: Patrick Henry patrick\_Henry@bigfoot.com  
To: UHJ <secretariat@bwc.org>; Letters to Editor  
<letters@nytimes.com>;  
bahai-faith @ makelist.com <bahai-faith@makelist.com>  
Subject: To UHJ July 24, 1998  
Date: Friday, July 24, 1998 9:03 PM**

**July 24,1998**

**Dear Members of the Universal House of Justice:**

**As a Bahai, I am saddened by the news of the execution of yet another Bahai in Iran. However, the immediate public statements made by Firuz Kazemzadeh of the National Spiritual Assembly of the United States, reminiscent of Robert Henderson's piece in The New York Times on January 13th of this year, appear equally lamentable for their blatant hypocrisy: "We had hoped that President Khatami's assertions about freedom, justice and the rule of law in Iran would apply to the Baha'is of that country.... We urge the international community to protest vigorously Mr. Rowhani's killing and to seek justice for the beleaguered Iranian Baha'i community."**

**The tragic loss of Bahai lives in Iran and the subsequent exploitation of their deaths by Bahai spokesmen, often in the American media, always courting the President and other members of the government, has become a predictable pattern rendered intolerable in the context of continuing and pervasive Bahai censorship and denial of human and civil rights in the United States and elsewhere. Such incidents as I queried you about in my unanswered email of March 31, 1997, available on my Web site, regarding the crushing of the magazine Dialogue, the resignations of a number of scholars from the Bahai Encyclopedia, the attacks on the listserv known as Talisman I at Indiana University, the harassing and blacklisting of many individuals, Bahai and non-Bahai, suggest profoundly deep-seated problems within the Bahai community and administration.**  
**[To-UHJ1.htm](#)**

**To these incidents must now be added the apparent conspiracy for more than a year and a half of the Bahai Computer and Communications**

**Committee (BCCA),  
under the chairmanship of Mark Towfiq, to defeat twice now, along  
with the  
collusion of other Bahais, the creation of an unmoderated  
newsgroup on the  
Bahai Faith which would be known as talk.religion.bahai. You may  
find  
extensive documentation for all of these violations of the basic  
human  
rights of many Bahais and non-Bahais on my Web site, "The Bahai  
Faith &  
Religious Freedom of Conscience":  
[bahai.htm](http://bahai.htm)**

**Because the third interest poll for talk.religion.bahai on Usenet is  
approaching, after August 28th, I ask you again to investigate the  
BCCA and its depriving me of access last November from all  
private  
Bahai-only mailing lists at a crucial moment just when the tide of  
discussion was going very much in favor of the newsgroup, noted  
by  
many observers. I also ask whether you supported or were  
involved in  
that decision? The relevant files can be found on my Web site  
under  
Bahai-Discuss Archives.  
[BCCAmenu.htm](http://BCCAmenu.htm)**

**Similarly, I would like to know whether your institution or the  
BCCA has  
approved of or advocated the recent ban of my email signature file  
by  
the moderators of soc.religion.bahai, as well as their complete ban  
for  
more than a year and a half now on all discussion regarding  
talk.religion.bahai.**

**The prevailing atmosphere of suppression of free speech and  
religious conscience that now characterizes the Bahai Faith cannot  
but call into question the honesty of many members of the Bahai  
administration and perhaps the institutions themselves.**

**I ask once more whether censorship is allowed in the Bahai Faith  
and  
what passages of the Bahai Writings support it, what are the  
"rules," if  
you will, of Bahai censorship?**

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**FG  
www.FG.com  
The Bahai Faith & Religious Freedom of Conscience  
<https://members.nbc.com/FG/>**



# **The Baha'i Faith & Religious Freedom of Conscience**

My Response to:

**uhj message to Iranian bahais - 26 November 2003 -  
Day of the Covenant**

**Passages from The Secret of Divine Civilization that the  
uhj has  
conveniently left out of the balance in its 26 November  
2003 message  
to Iranian bahais:**

**O ye that have minds to know! Raise up your suppliant  
hands to the  
heaven of the one God, and humble yourselves and be  
lowly before  
Him, and thank Him for this supreme endowment, and  
implore Him to  
succor us until, in this present age, godlike impulses  
may radiate  
from the conscience of mankind, and this divinely  
kindled fire which  
has been entrusted to the human heart may never die  
away.**

**(Abdul-Baha, The Secret of Divine Civilization, p. 1)**

**One of the principal reasons why people of other  
religions have  
shunned and failed to become converted to the Faith of  
God is  
fanaticism and unreasoning religious zeal.**

**(Abdul-Baha, The Secret of Divine Civilization, p. 52)**

**We regard fanaticism and zealotry as redounding to our  
credit and  
honor, and not content with this, we denounce one  
another and plot  
each other's ruin, and whenever we wish to put on a**

show of wisdom  
and learning, of virtue and godliness, we set about  
mocking and  
reviling this one and that. "The ideas of such a one,"  
we say, "are  
wide of the mark, and so-and-so's behavior leaves  
much to be  
desired. The religious observances of Zayd are few and  
far between,  
and Amr is not firm in his faith. So-and-so's opinions  
smack of  
Europe. Fundamentally, Blank thinks of nothing but his  
own name and  
fame....

With words such as these they assault the minds of the  
helpless  
masses and disturb the hearts of the already  
bewildered poor, who  
know nothing of the true state of affairs and the real  
basis for all  
such talk, and remain completely unaware of the fact  
that a thousand  
selfish purposes are concealed behind the supposedly  
religious  
eloquence of certain individuals. They imagine that  
speakers of this  
type are motivated by virtuous zeal, when the truth is  
that such  
individuals keep up a great hue and cry because they  
see their own  
personal ruin in the welfare of the masses, and believe  
that if the  
people's eyes are opened, their own light will go out.  
Only the  
keenest insight will detect the fact that if the hearts of  
these  
individuals were really impelled by righteousness and  
the fear of  
God, the fragrance of 58 it would, like musk, be  
spreading  
everywhere. Nothing in the world can ever be  
supported by words  
alone.

(Abdul-Baha, The Secret of Divine Civilization, p. 55)

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The uhj writes, "Protest, even the mildest and most reasonable, was smothered by a secret police unconstrained by any constitutional oversight"! Their hypocrisy clearly knows no bounds. The "personal files" mentioned by Lena, essentially dossiers of slander and abuse compiled by spying on fellow Bahais, ought to be considered in this context, as should the uhj's treatment of many dozens, if not thousands, of people during the last decade, documented thoroughly now on a number of websites.

The uhj further writes, "From all sides today one hears cries of protest against endemic rights and the suppression of thought," clearly deaf to the protest they themselves have provoked by their incessant abuse of Abdul-Baha's Teachings respecting free speech and conscience.

The uhj goes on to mention "the slander of Baha'u'llah's Cause" as though they themselves have not participated and supported one of the most vitriolic and deceitful campaigns of slander against numerous individuals for well over several years, always "grossly false and whose sole aim is to arouse popular contempt and antagonism. No calumny has been too vile; no lie too outrageous. At no point during those long years ... were ... the victims of this vilification, given an opportunity, however slight, to defend yourselves and to provide the facts that would have exposed such calculated poisoning of the public mind." One need only think of the treatment of Juan Cole, the Walbridges, Michael McKenny, Alison Marshall, and many others, by the likes of the lowest creatures of



**the administrative order to perceive the appalling degree of hypocrisy used by the uhj on the Day of the Covenant. (Mirza Ahmad Sohrab and the Chanlers received the same "slanderous vilification" decades ago.)**

**The uhj demonstrates it knows well how to wield the weapons of slander and personal abuse and how to train its spokespersons to their designs: "...the spiritual damage done to the victims. Deliberate oppression aims at dehumanizing those whom it subjugates and at de-legitimizing them as members of society, entitled to neither rights nor consideration. Where such conditions persist over any length of time, many of those affected lose confidence in their own perception of themselves. Inexorably, they become drained of that spirit of initiative that is integral to human nature and are reduced to the level of objects to be dealt with as their rulers decide." Few familiar with the record of the "administrative order" over the last decade or so will think for a moment that such knowledge was learned by observing events in Iran rather than by meting out its own tyrannical and dastardly deeds upon all too many innocents.**

**No better than the Son of the Wolf and the other oppressors and despots who tyrannized over Baha'u'llah....**

**That the uhj has been successful in deceiving government and ecclesiastical officials, the general public through its manipulation of the media, as well as itself, does not change the appalling record of its own disgraceful, fundamentalist acts of censorship and tyranny in defiance of Abdul-Baha's indelible Teaching "that the conscience of man is sacred and to be respected;**

and that liberty thereof produces widening of ideas,  
amendment of  
morals, improvement of conduct, disclosure of the  
secrets of  
creation, and manifestation of the hidden verities of the  
contingent  
world." Abdul-Baha's Words were not a tactic; they  
were and are the  
standard by which every tyrant must be judged,  
including the  
corrupted "universal" house of "justice."

**FG**

**The Bahai Faith & Religious Freedom of Conscience**  
<https://fglaysher.com/bahaicensorship/>

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**Professor Juan R. I. Cole, University of Michigan,**  
**"Fundamentalism in the Contemporary U.S. Baha'i**  
**Community,"**  
**Religious Studies Review, Vol. 43, no. 3 (March,**  
**2002):195-217:**  
[https://www-  
personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm](https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm)

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**Day of the Covenant**  
**26 November 2003**

**To the Followers of Baha'u'llah in the Cradle of the**  
**Faith**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**THE UNIVERSAL HOUSE OF JUSTICE  
BAHA'I WORLD CENTRE**

**Department of the Secretariat  
7 April 1999  
To all National Spiritual Assemblies**

**Dear Baha'i Friends,**

**Issues Related to the Study of the Baha'i Faith**

**In May of 1998, Baha'i Canada reproduced a collection of letters which the Universal House of Justice had written to various individuals on the subject of the academic study of the Baha'i Faith. Copies of this compilation were subsequently mailed by the Canadian National Spiritual Assembly to its sister Assemblies. The reprint has now been made generally available in booklet form by the United States Baha'i Publishing Trust. The House of Justice has asked us to forward you a copy of the latter publication with the following comments.**

**As a number of the friends are aware, a campaign of internal opposition to the Teachings is currently being carried on through the use of the Internet, a communications system that now reaches virtually every part of the world. Differing from attacks familiar in the past, it seeks to recast the entire Faith into a socio-political ideology alien to Baha'u'llah's intent. In the place of the institutional authority established by His Covenant, it promotes a kind of interpretive authority which those behind it attribute to the views of persons technically trained in Middle East studies.**

**Early in 1996, the deliberate nature of the plan was revealed in an accidental posting to an Internet list which Baha'i subscribers had believed was dedicated to scholarly exploration of the Cause. Some of the people responsible resigned from the Faith when Counsellors pointed out to**

them the direction their activities were taking. A small number of others continue to promote the campaign within the Baha'i community.

In the past, in situations of a somewhat similar nature, the patience and compassion shown by 'Abdul-Baha and the Guardian helped various believers who had been misled by ill-intentioned persons to eventually free themselves from such entanglements. In this same spirit of forbearance the Universal House of Justice has intervened in the current situation only to the extent that has been unavoidable, trusting to the good sense and the goodwill of the believers involved to awaken to the spiritual dangers to which they are exposing themselves. Nevertheless, certain Counsellors and National Spiritual Assemblies are monitoring the problem closely, and the friends can be confident that whatever further steps are needed to protect the integrity of the Cause will be taken.

As passages in the enclosed reprint make clear, this campaign of internal opposition -- while purporting to accept the legitimacy of the Guardianship and the Universal House of Justice as twin successors of Baha'u'llah and the Centre of His Covenant -- attempts to cast doubt on the nature and scope of the authority conferred on them in the Writings. When other Baha'is have pointed out that such arguments contradict explicit statements of the Master, persons

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To all National Spiritual Assemblies  
Page 2

7 April 1999

behind the scheme have responded by calling into question the soundness of 'Abdul-Baha's own judgement and perspective. Gradually, these arguments have exposed the view of those involved that Baha'u'llah Himself was not the voice of God to our age but merely a particularly enlightened moral philosopher, one whose primary concern was to reform existing society.

By itself, such opposition would likely stand little chance of influencing reasonably informed Baha'is. As one of the letters in the enclosed reprint (20 July 1997) points out, the scheme relies for effect, therefore, on exploiting the confusion created in modern thought by the reigning doctrines of materialism. Although the reality of God's continuous relationship with His creation and His intervention in human life and history are the very essence of the teachings of the Founders of the revealed religions, dogmatic materialism today insists that even the

nature  
of religion itself can be adequately understood only through the use of  
an  
academic methodology designed to ignore the truths that make religion  
what  
it is.

In general, the strategy being pursued has been to avoid direct attacks  
on  
the Faith's Central Figures. The effort, rather, has been to sow the seeds  
of doubt among believers about the Faith's teachings and institutions by  
appealing to unexamined prejudices that Baha'is may have  
unconsciously  
absorbed from non-Baha'i society. In defiance of the clear interpretation  
of 'Abdul-Baha and the Guardian, for example, Baha'u'llah's limiting of  
membership on the Universal House of Justice to men is misrepresented  
as  
merely a "temporary measure" subject to eventual revision if sufficient  
pressure is brought to bear. Similarly, Shoghi Effendi's explanation of  
Baha'u'llah's vision of the future Baha'i World Commonwealth that will  
unite spiritual and civil authority is dismissed in favour of the assertion  
that the modern political concept of "separation of church and state" is  
somehow one that Baha'u'llah intended as a basic principle of the World  
Order He has founded. Particularly subtle is an attempt to suggest that  
the  
Mashriqu'l-Adhkar should evolve into a seat of quasi-doctrinal authority,  
parallel to and essentially independent of the Local House of Justice,  
which would permit various interests to insinuate themselves into the  
direction of the life processes of the Cause.

Typically, when misrepresentations of the kind described are challenged,  
the reaction of those behind the campaign has been to claim that their  
civil rights are being threatened, an assertion that is of course  
meaningless in the light of the purely voluntary nature of Baha'i  
membership. Much emphasis is placed by them also on academic  
freedom, their  
view of which proves, on examination, to be merely freedom on their  
part to  
pervert scholarly discourse to the promotion of their own ideological  
agenda, while seeking to exclude from discussion features of the Baha'i  
Faith that are central to the Writings of its Founders.

The effect of continued exposure to such insincerity about matters vital  
to  
humanity's well-being is spiritually corrosive. When we encounter minds  
that are closed and hearts that are darkened by evident malice,  
Baha'u'llah  
urges that we leave such persons to God and turn our attention to the  
opportunities which multiply daily for the promotion of the truths which  
He  
teaches. In words written at the direction of the Guardian, regarding a

situation similar to, though much less serious than, the present one, " ... the friends should be advised to just leave these people alone, for their influence can be nothing but negative and destructive...."

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**To all National Spiritual Assemblies**  
**Page 3**

**7 April 1999**

**The enclosed material is being sent to your Assembly less out of concern over the immediate situation, which is being systematically addressed, than**

**because of longer-term considerations to which it lends perspective. What**

**we are currently seeing, in a relatively primitive form, is the emergence of a new kind of internal opposition to Baha'u'llah's Mission. While it will no doubt assume other features as time passes, it is a kind of opposition that takes aim directly at Baha'u'llah's assertion of the spiritual nature of reality and of humanity's dependence on the interventions of Divine Revelation.**

**Developments of the kind described will come as no surprise to friends who**

**are familiar with the Guardian's description of the successive waves of "crisis" and "victory" that have marked the history of the Faith ever since**

**its inception. It is precisely this cyclical process, Shoghi Effendi says, that has propelled the steady unfoldment of Baha'u'llah's intent, testing our commitment to His Teachings, purifying His community, and releasing a**

**greater measure of the capacities latent in His Revelation. That resistance**

**to Baha'u'llah should now be emerging in yet a new guise is itself a tribute to the gathering strength of the Cause, offering the friends everywhere new opportunities for the deepening of their faith and the energizing of their work.**

**With loving Baha'i greetings,**

**---**

**For Department of the Secretariat**

**Enclosure**

**cc: International Teaching Centre**

[Homepage](#)

Questions? CONTACT ME HERE > [https://en.allexperts.com/q/Bah-2728/indexExp\\_113873.htm](https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm)

# **The Baha'i Faith & Religious Freedom of Conscience**

**Subject: \*\* bahai \*\* uhj LIES to United Nations & US Government  
Date: Saturday, June 10, 2000 9:37 AM**

**The uhj in "The Turning Point for All Nations," a 1997 policy piece aimed at the United Nations, presented to many prominent people in several different governments, hypocritically writes,**

**"The minimum standards for conduct by a government towards its people have been well established in the Universal Declaration of Human Rights and subsequent international covenants, collectively referred to as the International Bill of Human Rights."**

**"Without an unshakable commitment to regular and periodic elections with universal participation by secret ballot, to \*\*\*freedom of expression\*\*\* and to other such \*\*\*human rights\*\*\*, a member state stands in the way of the active and intelligent participation of the vast majority of its population in the affairs of its own communities."**

**"We propose that there should be \*\*\*consequences\*\*\* for member states that violate these standards. Similarly, nations seeking recognition should be denied membership until they openly espouse these standards or make recognizable efforts to move in that direction."**

**Yet the truth is that uhj has hypocritically violated the human rights of many, many Bahais, often intellectuals who have candidly expressed their views, often in the context of their studies and research, driving them out of the Bahai faith or ostracizing them, including academics in major American universities.**

**It has done so without any \*\*\*consequences\*\*\* whatsoever, with impunity. The UN and other official government bodies should at least hold it accountable, instead of always being deceived by Bahai public relations people every time there is a crisis in Iran.**

**The uhj continues its hypocrisy by saying**

**"Far from encouraging the punitive spirit that has often masqueraded under its name in past ages, justice is the**

**practical expression of awareness that, in the achievement of human progress, the interests of the individual and those of society are inextricably linked. To the extent that justice becomes a guiding concern of human interaction, a \*\*\*consultative climate\*\*\* is encouraged that permits options to be examined dispassionately and appropriate courses of action selected. In such a climate the perennial tendencies toward manipulation and partisanship are far less likely to deflect the decision-making process."**

**It is the uhj itself that has poisoned the climate of the Bahai faith through suppression and tyranny and a pervasive \*\*\*punitive spirit\*\*\* that can only tolerate its own fundamentalist voice. Many such passages of hypocrisy exist in the documents the uhj generates for release to the UN and various governments and public officials.**

**Full text of "The Turning Point for All Nations" may be found at <https://home.vicnet.net.au/~bahai/turning.html>**

**Professor Juan Cole, of the University of Michigan, discusses other related human rights issues in his journal article "The Baha'i Faith in America as Panopticon, 1963-1997": <https://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm>**

**Professor Juan Cole's "The Universal Declaration of Human Rights and the Baha'i Scriptures" further explores the discrepancies between the Bahai writings on human rights and the fundamentalism that now characterizes the uhj: <https://www2.h-net.msu.edu/~bahai/bhpapers/vol3/rights.htm>**

**See also Letter of Resignation from Paul Dodenhoff, former Assistant to the Auxiliary Board which suggests how widespread hypocrisy is in the Bahai faith [LetterResignationPD.htm](#)**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**bahai faith & its Influence at the United Nations 5/2002**  
**<https://fglaysher.com/bahaicensorship/UNmenu.htm>**

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**FG**  
**The Bahai Faith & Religious Freedom of Conscience**  
**<https://fglaysher.com/bahaicensorship/>**

**To understand the influence of the bahai faith on the United Nations, I suggest the reader might find it helpful to consider these documents in the following order:**

**Doug Martin, member of the bahai universal house of justice on the United Nations:**

**"In the highest circles of the UN, people are consulting on Baha'u'llah's issues! Baha'is coordinated the work of all the NGO's at the Millennial Summit. The permanent representative of the Baha'i International Community was the Chair. Then the BIC was called to represent all of Civil Society at the governmental Millennium Summit -- the only NGO to do so."**  
**{If interested in reading full text:**  
**<https://www.bahai-library.org/talks/martin.watson.html>**  
**(Edit>Find > "UN" match case, several clicks into it)}**

**Cf. " dangerous delusion from Christianity" = Individual conscience**  
**9/23/2001 Doug Martin, uhj member**  
**<https://fglaysher.com/bahaicensorship/DMartin.htm>**

**See then my messages on the bahai faith & the UN:**

**uhj LIES to United Nations & US Government June 2000**  
**<https://fglaysher.com/bahaicensorship/UN.htm>**

**Bahais at United Nations Millennium Forum & Summit June 2000**  
**<https://fglaysher.com/bahaicensorship/UN2.htm>**

**Bahai international community Abuses its Access to UN MF Mailing List**  
**4/2002**  
**<https://fglaysher.com/bahaicensorship/OneCountry.htm> Note**

especially at the end that the bic abused its control over [MFDiscuss@yahoo.com](mailto:MFDiscuss@yahoo.com) in order to suppress my informing other Forum members of its abuse.

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After reading ALL of the above, think carefully about the influence on the UN of someone like Doug Martin who holds such a fundamentalist interpretation of the bahai faith.

Does the UN know the record of the bahai faith regarding freedom of conscience within its own ranks? I would find it very worrisome if it does.

My guess is that bahais at the UN, such as Techeste Ahderom, co-chair of the Millennium Forum and the principal bahai representative to the United Nations, dismiss concerns whenever they are raised by anyone within the Organization, essentially participating in deception.

Brief History of Douglas Martin Professor Juan Cole, University of Michigan  
<https://www-personal.umich.edu/~jrcole/talisman/dmartin.htm>

Professor Juan Cole's "Fundamentalism in the Contemporary U.S. Baha'i Community," Religious Studies Review 2002:  
<https://www-personal.umich.edu/~jrcole/bahai/2002/fundbhfn.htm>

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# **The Baha'i Faith & Religious Freedom of Conscience**

**To understand the influence of the bahai faith on the United Nations, I suggest the reader might find it helpful to consider these documents in the following order.**

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**Doug Martin, member of the bahai universal house of justice on the United Nations:**

**"In the highest circles of the UN, people are consulting on Baha'u'llah's issues! Baha'is coordinated the work of all the NGO's at the Millennial Summit. The permanent representative of the Baha'i International Community was the Chair. Then the BIC was called to represent all of Civil Society at the governmental Millennium Summit -- the only NGO to do so."**

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**(Edit>Find > "UN" match case, several clicks into it)}**

**Cf. Individual conscience = " dangerous delusion from Christianity" 9/23/2001 Doug Martin, uhj member  
<https://fglaysher.com/bahaicensorship/DMartin.htm>**

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**See then my messages on the bahai faith & the UN:**

**uhj LIES to United Nations & US Government June 2000  
<https://fglaysher.com/bahaicensorship/UN.htm>**

**Bahais at United Nations Millennium Forum & Summit  
June 2000  
<https://fglaysher.com/bahaicensorship/UN2.htm>**

**Bahai international community Abuses Access to United Nations MF Mailing List 4/2002  
<https://fglaysher.com/bahaicensorship/OneCountry.htm>  
Note especially at the end that the bic abused its control over [MFDiscuss@yahoo.com](mailto:MFDiscuss@yahoo.com) in order to suppress my informing other Forum members of its abuse.**

---

**After reading ALL of the above, think carefully about the *POLITICAL* influence on the UN of a bahai like Doug Martin who holds such a fundamentalist interpretation of the bahai faith.**

**Does the UN know the record of the bahai faith regarding freedom of conscience within its own ranks? I would find it very worrisome if it did. My guess is that bahais at the UN, such as Techeste Ahderom, co-chair of the Millennium Forum and the principal bahai representative to the United Nations, dismiss and whitewash concerns whenever they are raised by anyone within the Organization, essentially participating in deception.**

**[Brief History of Douglas Martin](#) Professor Juan Cole, University of Michigan**

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**To understand the uhj's playing to the NGO community, a further instance of its subtle involvement in politics, see its use of Marxist historian [Eric Hobsbawm cited in The Century of Light](#).**

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# The Baha'i Faith & Religious Freedom of Conscience

Opinion of US 7th Circuit Court of Appeals, Case No. 08-2306 - November 23, 2010

[https://fglaysher.com/bahaicensorship/US\\_7th\\_Circuit\\_Court\\_of\\_Appeals\\_11-23-2010.html](https://fglaysher.com/bahaicensorship/US_7th_Circuit_Court_of_Appeals_11-23-2010.html)

Baha'i Faith & 7th Circuit Court of Appeals

<https://bahaifaith7thcircuitcourtofappeals.blogspot.com>

Judge: Baha'i believers can call themselves Baha'i Chicago BreakingNews November 23, 2010.

[Federal appeals court rules in favor of splinter Baha'i group](#) Orthodox believers can keep calling themselves Baha'i, court says. November Full link available on The Chicago Tribune at

[https://articles.chicagotribune.com/2010-11-25/news/ct-met-bahai-decision-20101125\\_1\\_baha-u-llah-baha-i-community-shoghi-effendi](https://articles.chicagotribune.com/2010-11-25/news/ct-met-bahai-decision-20101125_1_baha-u-llah-baha-i-community-shoghi-effendi)

7th Circuit Court of Appeals Judges hammer NSA's attorney February 20, 2009 (3 minute MP3 from the court website)

Judge Diane S. Sykes: **"Clearly raises some constitutional concerns."**

[https://fglaysher.com/bahaicensorship/USCourt\\_Appeals09.htm](https://fglaysher.com/bahaicensorship/USCourt_Appeals09.htm)

**7th Cir: Public online 08-2306 case documents as PDF and oral argument MP3**

**Opinion in case# 08-2306, Judge Sykes:**

"When a district judge takes sides in a religious schism, purports to decide matters of spiritual succession, and excludes dissenters from **church**) [boldface added], the First Amendment line appears to have been crossed." If the document you are looking for is not in this system. Alternatively, the server seems to do down a lot; try back another time.

Might be a broken link:

<https://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=2306>

Accessed on October 8, 2015:

<https://media.ca7.uscourts.gov/oralArguments/oar.jsp?caseyear=08&casenumber=2306&listCase=List+case%28s%29>

**If link dead, try Public Access to Oral Argument recordings. Enter 08 and 2306, respectively:**

<https://media.ca7.uscourts.gov/oralArguments/oar.jsp?caseyear=08&casenumber=2306&listCase=List+case%28s%29>

[https://media.ca7.uscourts.gov/sound/2009/migrated.orig.08-2306\\_02\\_20\\_2009.mp3](https://media.ca7.uscourts.gov/sound/2009/migrated.orig.08-2306_02_20_2009.mp3)

Public Access to Opinions and Unpublished Orders

<https://media.ca7.uscourts.gov/cgi-bin/rssExec.pl?>

[Time=any&FromMonth=&FromDay=&FromYear=&ToMonth=&ToDay=&ToYear=&Author=any&AuthorName=&Case=any&CaseY1=0&CaseY2=0](https://media.ca7.uscourts.gov/cgi-bin/rssExec.pl?Time=any&FromMonth=&FromDay=&FromYear=&ToMonth=&ToDay=&ToYear=&Author=any&AuthorName=&Case=any&CaseY1=0&CaseY2=0)

**Or download the written Opinion as a PDF from this website by clicking here:**

[https://fglaysher.com/bahaicensorship/archives/US\\_Court\\_of\\_Appeals\\_7th\\_District\\_11-23-2010.pdf](https://fglaysher.com/bahaicensorship/archives/US_Court_of_Appeals_7th_District_11-23-2010.pdf)

**Oral Argument, not available above at the Court website, may be listened to here:** <https://fglaysher.com/bahaicensorship/>

**From Judge Sykes' Opinion:**

p 7: False finding of "fact" by Judge Austin in 1966

p 13: "...civil authorities may not make judgments about religious controversies when deciding church property disputes. Kedroff, 344 U. federal constitutional protection as a part of the free exercise of religion against state interference."")"

"Building on Kedroff, the Supreme Court held in Presbyterian Church that "the First Amendment severely circumscribes the role that civ

p 14-15: "Considered in light of these First Amendment limitations on the court's authority, certain aspects of the 1966 injunction are tro Guardian and none has come since, and the National Spiritual Assembly was its representative and "highest authority" in the United Stat exclusive use of the word "Bahá'í." Declarations of this sort push the boundaries of the court's authority under Kedroff and Presbyterian C limits the sphere in which civil courts may operate. When a district judge takes sides in a religious schism, purports to decide matters of faith (as distinct from the name and marks of **a church**) [boldface added], the First Amendment line appears to have been crossed."

p 17: "It is a principle of general application in Anglo-American jurisprudence that one is not bound by a judgment in personam in a litiga of process.' ""

p 20: The court expands on and concludes that the parties were simply not in privity with the 1966 flawed decision by Judge Austin.

NOTE WELL: "**a church**," i.e., the Court clearly states, as a matter of incontestable historical fact, that the Wilmette nsa merely constitute

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The root of the problem with the Wilmette, Haifan interpretation of the Baha'u'llah's Teachings is that it leaves out Abdul-Baha's actual [19](#) Effendi's family in 1921.

The Bahai Faith can be Reformed but only by returning to the Interpretation clearly outlined by Abdul-Baha in Europe and America prior to West for anyone willing to read with an independent mind, free of the decades of deception and brainwashing into blind belief administered

## Selected Newspaper Articles

[Ian RoeBuck commented on November 24, 2010 9:43 AM on chicagobreakingnews.com](#)

"Actually after reading the decision, it did not "sidestep the issue of whether a religious organization can trademark its name or icons." It because there is a difference between symbols and icons of a faith rather than a church. In other words one can trademark symbol of ht are generic to the faith and not the church."

Federal appeals court rules in favor of splinter Baha'i group  
(FULL TEXT on one page)

[https://www.chicagobreakingnews.com/2010/11/federal-appeals-court-rules-in-favor-of-splinter-bahai-group.html?utm\\_source=feedburn](https://www.chicagobreakingnews.com/2010/11/federal-appeals-court-rules-in-favor-of-splinter-bahai-group.html?utm_source=feedburn)

The Kansas City Star

Orthodox believers can keep calling themselves Baha'i, court rules  
(FULL TEXT on one page)

<https://www.kansascity.com/2010/11/25/2472247/orthodox-believers-can-keep-calling.html>

Chicago Tribune: Orthodox believers can keep calling themselves Baha'i, court rules STILL AVAILABLE 4-14-2012

The Pew Forum on Religion & Public Life

<https://pewforum.org/Religion-News/Chicago-Tribune-Orthodox-believers-can-keep-calling-themselves-Bahai-court-rules.aspx>

Orthodox believers can keep calling themselves Baha'i, court rules

The News & Observer

<https://www.newsobserver.com/2010/11/25/826913/orthodox-believers-can-keep-calling.html>

Breaking: Judge Rules in Favor of Minority Bahá'í Sect STILL AVAILABLE 4-14-2012

<https://wilmette.patch.com/articles/breaking-judge-rules-in-favor-of-minority-bahai-sect>

7th Circuit: Baha'i Groups Not Bound By Old Trademark Injunction STILL AVAILABLE 4-14-2012

By Howard M. Friedman

<https://religionclause.blogspot.com/2010/11/7th-circuit-bahai-groups-not-bound-by.html>

India Times

<https://oneclick.indiatimes.com/article/00XA8NY3JId9y>

7th Circuit Rules for Splinter Baha'i Group STILL AVAILABLE 4-14-2012

By JOE CELENTINO

<https://www.courthousenews.com/2010/11/29/32158.htm>

Orthodox believers can keep calling themselves Baha'i, court rules

The Republic, Columbus, Indiana

[https://www.therepublic.com/view/story/RELIG-BAHAI\\_3810181/RELIG-BAHAI\\_3810181/](https://www.therepublic.com/view/story/RELIG-BAHAI_3810181/RELIG-BAHAI_3810181/)

Orthodox believers can keep calling themselves Baha'i, court rules

The State, South Carolina's largest newspaper

<https://www.thestate.com/2010/11/25/1578536/orthodox-believers-can-keep-calling.html>

The Herald, Rock Hill, S.C.

<https://www.heraldonline.com/2010/11/25/2642982/orthodox-believers-can-keep-calling.html>

Orthodox believers can keep calling themselves Baha'i, court rules

The Olympian

<https://www.theolympian.com/2010/11/25/1452828/orthodox-believers-can-keep-calling.html>

Orthodox believers can keep calling themselves Baha'i, court rules

[https://www.kentucky.com/2010/11/25/1541060/orthodox-believers-can-keep-calling.html?mi\\_pluck\\_action=comment\\_submitted&qwxg](https://www.kentucky.com/2010/11/25/1541060/orthodox-believers-can-keep-calling.html?mi_pluck_action=comment_submitted&qwxg)

Federal appeals court rules in favor of splinter Baha'i group STILL AVAILABLE 4-14-2012

Orthodox believers can keep calling themselves Baha'i, court says.

November 25, 2010 By Manya A. Brachear, Chicago Tribune reporter

[https://articles.chicagotribune.com/2010-11-25/news/ct-met-bahai-decision-20101125\\_1\\_baha-u-llah-baha-i-community-shoghi-effendi](https://articles.chicagotribune.com/2010-11-25/news/ct-met-bahai-decision-20101125_1_baha-u-llah-baha-i-community-shoghi-effendi)

EagleTribune.com STILL AVAILABLE 4-14-2012

<https://www.eagletribune.com/worldnational/x1468309040/Orthodox-believers-can-call-themselves-Bahai>

Orthodox believers can keep calling themselves Baha'i, court rules

<https://dailyme.com/story/2010112500003716/orthodox-believers-calling-bahai-court-rules.html>

Federal appeals court rules in favor of splinter Baha'i group

<https://celebrifi.com/gossip/Federal-appeals-court-rules-in-favor-of-splinter-Bahai-group-4108827.html?fromComment=true>

Court sides with splinter group STILL AVAILABLE 4-14-2012

[https://missoulia.com/lifestyles/faith-and-values/religion/article\\_020fcce2-ff2c-11df-90e3-001cc4c002e0.html](https://missoulia.com/lifestyles/faith-and-values/religion/article_020fcce2-ff2c-11df-90e3-001cc4c002e0.html)

Leagle STILL AVAILABLE 4-14-2012. TEXT of the Court's OPINION \*\*\*

<https://www.leagle.com/xmlResult.aspx?xmldoc=In%20FCO%2020101123167.xml&docbase=CSLWAR3-2007-CURR>

The News Tribune

<https://www.thenewstribune.com/2010/11/25/1439701/orthodox-believers-can-keep-calling.html>

Columbian remembers religious persecution in Iran STILL AVAILABLE 4-14-2012

<https://www.columbiamissourian.com/stories/2009/02/06/local-optometrist-remembers-religious-persecution-iran/#c>

Court of Appeals for the division of the Baha 'I Court Rules

<https://www.dragonparadox.com/student-loans/studentloan-consolidatestudentloan-collegestudentloan-studentloandebt-federalstudentlo/baha-i-court-rules/comment-page-1/#comment-2078>

2010 U.S. App. [LEXIS NEXIS](#) 24028 Full Case Display

<https://caselaw.findlaw.com/us-7th-circuit/1545624.html> STILL AVAILABLE 4-14-2012

<https://www.ca7.uscourts.gov/tmp/3D1FFQRO.pdf>

Orthodox Bahá'í Faith wins appeal before 7th Circuit Court of Appeals

[https://www.truebahai.com/court\\_case.html](https://www.truebahai.com/court_case.html)

Key Employees Of Bound Entity Were Not So "Legally Identified" With Entity So As To Be Bound By Injunction STILL AVAILABLE 4-14-2012

<https://www.intheiropinion.com/2010/12/articles/injunctive-relief/key-employees-of-bound-entity-were-not-so-legally-identified-with-ent>

Orthodox believers can keep calling themselves Baha'i, court rules

<https://www.tri-cityherald.com/2010/11/25/1266931/orthodox-believers-can-keep-calling.html>

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Comments posted to The Chicago Tribune Forum on one page:

[https://fglaysher.com/bahaicensorship/Chicago\\_Tribune.html](https://fglaysher.com/bahaicensorship/Chicago_Tribune.html)

Chicago Tribune. Baha'i rift. Baha'is upset with Orthodox Baha'i Faith. May 18, 2009

[https://articles.chicagotribune.com/2009-05-18/news/0905170216\\_1\\_orthodox-communi\ty-rift-jesus-and-muhammad](https://articles.chicagotribune.com/2009-05-18/news/0905170216_1_orthodox-communi\ty-rift-jesus-and-muhammad)

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Questions? CONTACT ME HERE > [https://en.allexperts.com/q/Bah-2728/indexExp\\_113873.htm](https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm)

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# **The Baha'i Faith & Religious Freedom of Conscience**

**7th Circuit Court of Appeals Judges hammer NSA's attorney 2-20-09**

[https://fglaysher.com/bahaicensorship/USCourt\\_Appeals09.htm](https://fglaysher.com/bahaicensorship/USCourt_Appeals09.htm)

**Amici curiae, Reform Bahai Faith**

<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

*The Chicago Tribune*. [Baha'i rift: Baha'is upset with Orthodox Baha'i Faith](https://www.chicagotribune.com/news/local/chi-bahai-18-may18,0,2088025,full.story) May 18, 2009

<https://www.chicagotribune.com/news/local/chi-bahai-18-may18,0,2088025,full.story>

[Comments](#) posted to Chicago Tribune

Baha'i rift: Baha'is upset with Orthodox Baha'i Faith

By Manya A. Brachear ("Chicago Tribune," May 18, 2009)

<https://wwrn.org/articles/30946/?&place=north-america&section=bahai>

**Judge Diane S. Sykes: "*Clearly raises some constitutional concerns.*"**

**Judge William J. Bauer: "*How about Reform Bahai?*"**

Partial transcript below, near the end, in black and red font, specifically highlights Reform Bahai, mentioned in the US Court of Appeals, February 20, 2009. Mp3 file.

Listen to the three-minute clip:

[https://fglaysher.com/bahaicensorship/archives/US\\_Court\\_of\\_Appeals\\_2-20-09.mp3](https://fglaysher.com/bahaicensorship/archives/US_Court_of_Appeals_2-20-09.mp3)

Listen to the full 30 minute or so recording of the Court proceedings direct from the USCourts.gov website:

[https://www.ca7.uscourts.gov/fdocs/docs.fwx?submit=showbr&shofile=08-2306\\_002.mp3](https://www.ca7.uscourts.gov/fdocs/docs.fwx?submit=showbr&shofile=08-2306_002.mp3)

**November 23, 2010 >>> Opinion Handed Down by US 7th Circuit Court of Appeals, Case No. 08-2306**

[https://fglaysher.com/bahaicensorship/US\\_7th\\_Circuit\\_Court\\_of\\_Appeals\\_11-23-2010.html](https://fglaysher.com/bahaicensorship/US_7th_Circuit_Court_of_Appeals_11-23-2010.html)

Below, an update from Jeffrey Goldberg, one of the lawyers representing the Orthodox Baha'i Faith, posted to [talk.religion.bahai](http://talk.religion.bahai), along with several of his comments on it. See especially the last several paragraphs for reference to the Reform Bahai. The same message, along with further details and Court PDF files, is available on the [Orthodox Baha'i blog](#).

[Message from discussion 7th Circuit Ct of Appeals Judges hammer NSA's attorney](#)

(Source of original [talk.religion.bahai](http://talk.religion.bahai) post, quoted here below.)

Mr. Jeffrey Goldberg comments below, quotes from the Court Record, and follows up with further comment at the end:

The oral arguments of the Wilmette NSA's appeal of Judge St. Eve's decision favoring the Orthodox Baha'is was held on 20 February 2009 in



Chicago Illinois.

Here is a transcript of part of the exchange between Mr. Handelman, the attorney for the NSA, and a couple of the Judges of the Court of Appeals. No matter how hard he tried to obfuscate the outrageous position of the NSA, the Judges carefully questioned him and exposed the oppressive and fascist nature of the NSA's position, and it is here for all the world to see. [Incidentally, Judge Bauer below persistently questions Mr. Handelman on how the 1966 injunction was entered and Mr. Handelman evades the fundamental truth that only the NSA appeared at the "hearing" and that the Remey organization did not appear and put on evidence (for some unknown reason). Mr. Handelman later admitted that only the NSA appeared which means the Injunction was effectively entered by "default"]

Here is part of the oral argument. Enjoy:

Judge William J. Bauer Judge Sykes

Jeffery A. Handelman, for Defendant-Appellant National Spiritual Assembly of the Baha'is of the United States: The principle we are here advancing today has been adopted by other courts of appeals and that is that a-- while the general rule is that a nonparty cannot be bound by an injunction issued in a case in which it wasn't named as a party, there are -- there is an important exception to that general rule and that is a nonparty is bound by an injunction if he is legally identified with the defendant corporation...

Judge William J. Bauer: Do you know of any case involving that particular rule that you enunciated to us in a civil rights case?

Handelman: Your honor, there are a couple of cases on point, the Federal Circuit in Additive Controls addressed this question of what do you do in applying an injunction when the corporate defendant has been dissolved.

Judge Bauer: That had to do with a patent infringement case?

Handelman: That is correct.

Judge Bauer: Other than a patent infringement case, do you have anything besides-- civil rights cases that involve that theory that you just enunciated?

Handelman: The two cases we rely on-- one is a patent infringement case Additive Controls. The other one is a trademark infringement case

Judge Bauer: Also from the Circuit?

Handelman: That is from the First Circuit

Judge Bauer: The First Circuit?

Handelman: Correct. Both of these cases draw on, first of all, the fact that Rule 65d codified the common law in this regard and so Justice Jackson in the Regal Knitwear case summarized Rule 65d: "is derived from the common law doctrine that a decree of injunction not only binds the parties defendant but also those identified with them in interest."

Judge Bauer: Let me intrude myself again. Was the original injunction a consent decree or was it a fought out battle?

Handelman: No the scenario leading to the injunction, the...

Judge Bauer: No, all I ask is a very simple question. Did Judge Austin formulate this decree himself or was it a consent decree?

Handelman: It was not a consent decree.

Judge Bauer: OK

Handelman: There were findings of fact and conclusions of law...

Judge Bauer: Based on a contested argument before, and presentation of evidence before Judge Austin?

Handelman: The... my understanding is that the NSA...

Judge Bauer: See you weren't around in those days. I was.

Handelman: But your Honor Judge Austin.. Bare in mind this was the counterclaim, the original was, was against the NSA. The trademark infringement claim was brought by way of a counterclaim. So they started it. We responded and there was a findings of fact and conclusions of law entered by Judge Aspen.

Judge Bauer: After a hearing?

Handelman: I do not know if there was testimony at the hearing. I do not believe there was testimony given at the hearing by both sides but Judge Austin...

Judge Bauer: What was the predicate for the decision? Stipulation of facts?

Handelman: No, there was no stipulation, the NSA...

Judge Bauer: Then how did he arrive at a decree at all?

Handelman: The uh, I believe, the NSA submitted, appeared at the hearing and presented Judge Austin. I don't know if there was live testimony at the hearing or not but it presented evidence on which the findings and conclusions were based.

Judge Bauer: What evidence did they and how did they present it?

Handelman: Well, for example, the deposition of the chairman of the UHG was taken and submitted to the Court, so we had the deposition...

Judge Bauer: Accepted by both sides as factually true?

Handelman: The testimony was sworn deposition testimony of the Chairman

Judge Bauer: There is sworn testimony on each side of the case normally but I want to know, how did Judge Austin arrive at the conclusion if there was no presentation of live witnesses?

Handelman: Um

Judge Bauer: Was it a stipulation of facts? In which case..

Handelman: No I do not believe it was a stipulation, your honor. We can look into whether

Judge Bauer: It was a question of fact, and he made a resolution based on affidavits?

Handelman: If I could look into that and get back to you I would prefer to do that.

Judge Bauer: I have no idea how the decree came to be, thats my problem

Handelman: OK

Judge Diane S. Sykes: Do you know whether the constitutionality of issuing such an Injunction was litigated, given the religious context?

Handelman: Yeah, I believe Judge Austin made explicit findings that the trademark laws apply equally to religious organizations and commercial organizations and that this, this case involved a blatant infringement of trademark rights that were recognized under federal law.

Judge Sykes: The legal landscape in this area of course has changed since then. We are talking of, about an injunction issued 40 years ago and the Supreme Court, in the meantime has issued the Presbyterian Church case that talks about the principles, the neutral principles doctrine that needs to be applied in this context, and of course that case wasn't on the books at the time.

Handelman: That is correct your honor. With respect to, first of all the validity of the trademark and the finding of infringement, those issues are not open to be retried in the context of a contempt proceeding as a prefatory matter, but beyond that the law is well settled that religious organizations as I mentioned are entitled to the protection of the trademark laws and in this case...

Judge Sykes: But they are not entitled to a judicial declaration that their church is the one true church and thats what Judge Austin said.

Handelman: Well if, your honor, in the context of a religious case under the Lanham Act, the mark is valid. There is no per se rule against trademark protection in the religious organization context. What you look at is whether the mark in question signifies affiliation or membership with a single organization and in this case the National Spiritual Assembly has a three tiered administrative structure as is laid out in the briefs. You have the Universal House of Justice at the highest level, you have the national spiritual assemblies at the intermediate level of which there are 183 worldwide, and then you have the local spiritual assembly. The Baha'i mark is federally registered, is extensively used, was federally registered at the time of the original injunction, and it signifies members who are affiliated with national spiritual assemblies authorized by the Universal House of Justice in Haifa. Now whats happening in this case, the Alleged Contemnors, are through their web sites calling themselves the official, in one case, the SIBC has a web site where it calls itself the official Universal House of Justice, and as a result prospective members are going to that site thinking they are contacting our client, the Universal House of Justice in Haifa Israel, when they are not. They

are also believing that the content on the site is approved by the Universal House of Justice, when it is not. And this is precisely the harm that the Lanham Act is intended to prevent and Professor McCarthy in his treatise recognizes as much, and if I could quote briefly: "If a parent religious society remains true to the tenets of the religion it is entitled to protection against the minority's use of the same name. For example, a preliminary injunction can be obtained by the Mother Church against a local which has disaffiliated as it stops paying to the Mother Church and the rationale makes sense because without a preliminary injunction the Mother Church would be outside of..."

Judge Bauer: Who are you quoting at the moment?

Handelman: Professor McCarthy, his treatise on Trademark and Unfair Competition. So he is recognizing...

Judge Bauer: He is recognizing but the Supreme Court is more significant than Professor McCarthy is I would suspect, wouldn't you?

Handelman: But the point is that this case does not call upon this Court to evaluate religious doctrine. It calls upon this Court to apply the Lanham Act to religious organizations which has been done before.

***Judge Sykes: Well to the extent that you are reading the injunction as prohibiting anyone other than the NSA from using the word Baha'i in the title of the religious organization's name, um, that **clearly raises some constitutional concerns**. Is that how you are reading the injunction? That you have exclusive, that your client has exclusive rights to the term Baha'i and no schismatic organization, schismatic group, breakaway group could ever use it into perpetuity in the United States?***

***Handelman: As long as the trademark rights are valid and federally registered and not abandoned, that is correct, as Professor...***

***Judge Sykes: The word Baha'i? So to use a hypothetical. Someone could copyright Christianity. Somebody could copyright Judaism, and that would prohibit anybody else from using that terminology in the title of their religious organization?***

***Handelman: No, each, each religious name or***

***Judge Sykes: I am sorry, not copyright, trademark.***

***Handelman: Yeah, each religious name or mark has to be evaluated on its own merits. There is no blanket...***

***Judge Sykes: But whats the response to the hypothetical, though?***

***Handelman: The hypothetical is yes, we. In other words a splinter group that is not affiliated with the National Spiritual Assembly authorized by the Universal House of Justice is not permitted to use the term Baha'i in a way where it is holding itself out as being affiliated with the group headed by and authorized by the Universal House of Justice.***

***Judge Sykes: Well that's, that's, different. But they can use the word Baha'i in the name of their new church, but they just can't use***

*it in a way that implies affiliation with the Mother Church.*

*Handelman: That is correct. They cannot, cannot confuse the public into believing that they are affiliated with the Mother church when they are not, particularly where, as here, their doctrines are in many cases antithetical to those espoused by the Mother Church.*

*Judge Sykes: What could they call themselves and escape liability for contempt?*

*Handelman: They would have to use a non-confusingly similar name because they are not...*

*Judge Sykes: Can they use the word Baha'i?*

*Handelman: It would depend on-- not if it suggested affiliation with the Mother Church.*

**Judge Bauer: How about Reform Bahai? Can they use that term?**

*Handelman: That would be a hypothetical that...*

*Judge Bauer: That's my hypothetical...*

*Handelman: It would...*

*Judge Bauer: And I want a hypothetical answer.*

*Handelman: If the use suggested affiliation...*

**Judge Bauer: I just gave it to you. Reform Bahai.**

**Handelman: No, that. Under the injunction, that would be pro-pro-prohibited. The injunction...**

**Judge Bauer: Yeah, I read the Injunction. I just don't know how it came to be. But you're going to enlighten me on that subject.**

Handelman: So the injunction would prohibit a use likely to cause confusion as to affiliation....

[For documentation regard the generic term "Bahai" being used in the USA since 1900, see the January 7, 2008 letter from the Reform Bahai Faith at [Letters to Judge Amy St. Eve - Reform Bahai Faith, Response to the US District Court Ruling](#) ]

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Funny thing is Mr. Handelman quotes from Professor McCarthy that "If a parent religious society remains true to the tenets of the religion it is entitled to protection against the minority's use of the same name." Of course, the Wilmette NSA DOES NOT REMAIN TRUE to the tenets of the religion as the Orthodox Baha'is are constantly pointing out.

We do not know how the Court will rule, but clearly the Judges of the 7th Circuit are not fooled by the NSA's obfuscation. The NSA wants the Courts to enforce their belief that they are the one and only Baha'i Faith, and the NSA has proved itself to be in contempt of the basic religious freedoms of this country, even while the publicly whine about similarly motivated persecution against them in Iran, a country that does not have the same traditions of freedom of religion.

The true colors of the NSA come out here. They would trample over our freedom of religion and the Bill of Rights of the U.S. constitution. This is the World Order they seek to impose upon the world.

Jeffrey

There has been no evidence that the Orthodox Baha'is have any web sites or publications that confuse the public to believe that we are affiliated with the headless UHJ. To the contrary, everything on our sites is critical of that organization and expressly points out our differences. But they have taken the position that simply use of the word "Baha'i" somehow creates the confusion and this is an absurd and over-reaching view.

Jeffrey

The suit involves both the Orthodox Baha'is and the Baha'is under the Provisions of the Covenant (which is the Jensen/Chase group and I believe is responsible for the web site you mentioned). My point was that there is nothing like that from the OBF group. The NSA's actual position, as stated by Handelman after questioning by the Judges, is that nobody else can use the word Baha'i, and this position is outrageous if only you could see dispassionately and free of fanatic blinders.

Jeffrey

There is no confusion in use of terms. The NSA's attorney was trying his best not to state what their position was, but after being hammered by the Judges, he was forced to admit that the NSA wants to enforce the Judgment's finding that they are the one true Baha'i Faith and they are the only ones who could call themselves Baha'i.

This finding happens to be unconstitutional and goes against a long line of Supreme Court precedent which began in 1969, several years after the Judgment was entered. This is what bothers the Judges of the Court of Appeals. The NSA is asking them to deny us our religious freedom-- the right to call ourselves Baha'is.

Jeffrey

The comments of the heterodox believers demonstrates their lack of understanding of the Faith. They don't think that preventing us from calling ourselves Baha'i would prevent us from practicing our religion. But isn't that what the Iranian authorities are doing: "Stop saying you are a Baha'i and then we will restore your rights"?

They effectively wish us to recant our Faith.

Jeffrey

The Supreme Court case was not decided until 1969, and at the time of the 1966 Judgment the federal courts were split on the issue (which split was resolved by the Supreme Court).

The Orthodox Baha'is did raise the issue and the line of cases from 1969 on neutrality principles, but Judge St. Eve never even reached the issue because she ruled that the Orthodox Baha'is were not even bound by the Judgment. Since we are not bound by it, the question of the Judgment's enforceability did not have to be decided.

Jeffrey

I believe this is a correct statement. There is binding authority and persuasive authority. A decision of this Court of Appeals is binding only in the 7th Circuit, although its logic and reasoning will be persuasive beyond that.

Jeffrey

Not only does Judge Bauer mention Reform Baha'i but he insists that the NSA's attorney answer whether or not someone could call himself a Reform Baha'i, and the NSA attorney finally is forced to admit the NSA's position which is that nobody can call themselves a Baha'i unless they are recognized by his client's UHJ.

Jeffrey

Not only is it disgraceful, but it is extremely hypocritical for them to run to Congress seeking its condemnation of Iran for persecution of Baha'is when they are doing the same to us. While the NSA's persecution of the OBF may be different in scale (but only because the NSA does not have the power to imprison us or execute us), they are motivated by the same idea that they perceive us to be heretical and because we are opposed to their religious authority. It is mind-boggling for these people to expect the federal courts in the United States to enforce their version of the Baha'i Faith, to say they are the one true Faith and everyone else cannot be Baha'is.

It really does not matter, though, whether they get a court order against us, or whether they have suckered a whole bunch of people so that they have larger numbers. It does not matter how small we are. The only thing that matters is what is true and what is false. They are false and they are destined to fail. Their entire organization is a house of cards ready to tumble down at any time. Thank God for that!

Jeffrey

Path: g2news1.google.com!postnews.google.com!b16g2000yqb.googlegroups.com!not-for-mail  
From: Jeffrey <Jeffrey...@gmail.com>  
Newsgroups: talk.religion.bahai  
Subject: 7th Circuit Ct of Appeals Judges hammer NSA's attorney  
Date: Wed, 25 Feb 2009 21:16:23 -0800 (PST)



Organization: <https://groups.google.com>  
Lines: 309  
Message-ID: <22a380b5-0ce2-4c8f-b22f-2d0fd282000a@b16g2000yqb.googlegroups.com>  
NNTP-Posting-Host: 75.173.108.147  
Mime-Version: 1.0  
Content-Type: text/plain; charset=windows-1252  
Content-Transfer-Encoding: quoted-printable  
X-Trace: posting.google.com 1235625383 19406 127.0.0.1 (26 Feb 2009 05:16:23 GMT)  
X-Complaints-To: groups-abuse@google.com  
NNTP-Posting-Date: Thu, 26 Feb 2009 05:16:23 +0000 (UTC)  
Complaints-To: groups-abuse@google.com  
Injection-Info: b16g2000yqb.googlegroups.com; posting-host=75.173.108.147;  
posting-account=zRpl\_AkAAAAiXIRdBqKxFUKV7N1Xe3-B  
User-Agent: G2/1.0  
X-HTTP-UserAgent: Mozilla/5.0 (Windows; U; Windows NT 6.0; en-US; rv:1.9.0.6)  
Gecko/2009011913 Firefox/3.0.6 (.NET CLR 3.5.30729),gzip(gfe),gzip(gfe)

Baha'i Faith & 7th Circuit Court of Appeals  
<https://bahaifaith7thcircuitcourtofappeals.blogspot.com>

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## **[Homepage](#)**

Questions? CONTACT ME HERE > [https://en.allexperts.com/q/Bah-2728/indexExp\\_113873.htm](https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm)

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Amici curiae, Reform Bahai Faith**

<https://fglaysher.com/bahaicensorship/USDistrictCourt07.htm>

**7th Circuit Court of Appeals Judges hammer NSA's attorney 2-20-09**

[https://fglaysher.com/bahaicensorship/USCourt\\_Appeals09.htm](https://fglaysher.com/bahaicensorship/USCourt_Appeals09.htm)

**November 23, 2010 >>> Opinion Handed Down by US 7th Circuit Court of Appeals, Case No. 08-2306**

[https://fglaysher.com/bahaicensorship/US\\_7th\\_Circuit\\_Court\\_of\\_Appeals\\_11-23-2010.html](https://fglaysher.com/bahaicensorship/US_7th_Circuit_Court_of_Appeals_11-23-2010.html)

US District Court of Northern Illinois rules against Haifan Baha'is  
April 23, 2008

In the late 2006 nsa lawsuit against other Bahai denominations, the Reform Bahai Faith submitted three letters, given below, as amici curiae to Judge Amy J. St. Eve:

Here are highlights from both the April 23, 2008 Opinion and Motion. Further comments at bottom:

Original documents at Contempt Motion by Wilmette NSA  
& Response by Orthodox Bahá'í Faith

[https://trueseeker.typepad.com/true\\_seeker/court\\_case.html](https://trueseeker.typepad.com/true_seeker/court_case.html)

[139-opinion.pdf](#)

[140-judgment.pdf](#)

"[T]he chain of successorship lacks a link," wrote the Honorable Amy J. St Eve, United States District Court Judge, in her Judgment in favor of theChicago\_trial\_january\_7\_2008\_006 Orthodox Bahai Faith and the Baha'i Publishers Under the Provisions of the Covenant. The Court ruled on April 23, 2008 after holding an evidentiary hearing last January 7, 2008 in Chicago, Illinois on the contempt motion brought by the National Spiritual Assembly of the Baha'is of the United States (Wilmette NSA).

In her decision, the Court stated that: "the vast weight of the record (including credible testimony) reflects that there was a significant doctrinal rift on a critical tenet of each group's faith, and that the PNBC's membership varied materially from that of the NSA-UHG. The record further reflects a demonstrable lack of intent to violate the injunction, and that the PNBC was not created to avoid the effect of the injunction. Simply put, there is no substantial continuity between the NSA-UHG and the PNBC, and, as a result, Mr. Schlatter, Mr. Marangella, and the PNBC have not violated the injunction."

Excerpts:

p: 12  
II. Application To The Court's Findings of Fact Applying the above-stated principles here, none of the Alleged Contemnors is in privity with the bound entity, and thus none has violated the injunction. In

rendering this finding, the Court has carefully and deliberately weighed all of the evidence adduced at the hearing and otherwise submitted by the parties. The Court closely assessed the demeanor of each testifying witness, including his or her body language, tone of voice, facial expressions, mannerisms, and other factors indicative of credibility.

p. 27

Rather, the vast weight of the record (including credible testimony) reflects that there was a significant doctrinal rift on a critical tenet of each group's faith, and that the PNBC's membership varied materially from that of the NSA-UHG. The record further reflects a demonstrable lack of intent to violate the injunction, and that the PNBC was not created to avoid the effect of the injunction. Simply put, there is no substantial continuity between the NSA-UHG and the PNBC, and, as a result, Mr. Schlatter, Mr. Marangella, and the PNBC have not violated the injunction.

p. 31

After considering the full record in this case, the Court finds that SIBC and the BPUPC are not in privity with the NSA-UHG....

p. 32

#### CONCLUSION

For the above reasons, the Court finds that the Alleged Contemnors are not in privity with the NSA-UHG and, in turn, that they are not in contempt of the injunction.

Judge Amy J. St. Eve  
April 23, 2008

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### **Reform Bahai Faith Letters to Judge Amy J. St. Eve in CHRONOLOGICAL ORDER**

March 8, 2007

The Honorable Amy J. St. Eve  
United States District Court  
Northern District of Illinois  
Courtroom 1241, Chambers 1260  
Everett McKinley Dirksen Federal Building  
219 South Dearborn Street  
Chicago, Illinois 60604

Re: Civil Action No. 64 C 1878

Dear Judge St. Eve:

As amici curiae, members of the Reform Bahai Faith are concerned about the impact of the present lawsuit upon our denomination, though differing in view from all named parties. Religious liberty is not only involved but is the issue before the Court. [[nsa-memo.pdf](#) for the lie made before the court that "No question of religious liberty is involved," page 2.]

While all named parties essentially differ over their interpretation of the purported will and testament of Abdul-Baha, members of the Reform Bahai Faith agree with the 1929 opinion of Bahai Ruth White and the 1930 Report of Dr. Charles Ainsworth Mitchell that the will is a fraudulent document.

Dr. Mitchell was a leading forensic researcher of the time at the British Museum and his work is still cited in academic sources. His Report is deposited with the Library of Congress (LC Control No.: mm 81000871) and a recently obtained certified copy is herewith provided to the Court.

The key passage of [Dr. Mitchell's Report](#), on the last page, second to the last paragraph, reads, "A

minute comparison of the authenticated writing with the writing on every page of the alleged will . . . has failed to detect in any part of the will the characteristics of the writing of Abdu'l-Baha, as shown in the authenticated specimens."

Respectfully,

FG

The Reform Bahai Faith  
95 Theses - On Bahai Liberty  
[www.ReformBahai.org](http://www.ReformBahai.org)

[original certified copy enclosed to Judge Amy St. Eve]

A SCANNED COPY of Dr. Mitchell's certified Report may be examined at the link below:

Dr. C. (Charles) Ainsworth Mitchell - Certified Copy from the Library of Congress  
Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha. 1930.  
[https://fglaysher.com/bahaicensorship/CAMitchell\\_Report.htm](https://fglaysher.com/bahaicensorship/CAMitchell_Report.htm)

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June 18, 2007

The Honorable Amy J. St. Eve  
United States District Court  
Northern District of Illinois  
Courtroom 1241, Chambers 1260  
Everett McKinley Dirksen Federal Building  
219 South Dearborn Street  
Chicago, Illinois 60604

Re: Civil Action No. 64 C 1878

Dear Judge St. Eve:

As amici curiae, members of the Reform Bahai Faith are very concerned about the impact of this lawsuit upon our denomination.

The lawyer [delete] has reported to us that the nsa of the Haifan Baha'i denomination has claimed in Court that the Reform Bahai Faith does not exist. I am writing to inform you that there are approximately [delete] members of the Reform Bahai Faith, most of whom are citizens of the United States of America. The Reform Bahai Press is a legally registered entity in Oakland County, Michigan and will publish its first book in 2008.

As mentioned in my March 8, 2007 amici curiae letter to you, while members of the Reform Bahai Faith believe the will and testament of Abdul-Baha was a fraudulent document, the Reform Bahai Faith looks to the beginning of our denomination in the numerous books and writings of Ruth White, Julie Chanler, and Mirza Ahmad Sohrab, from 1928 through the 1950s. The latter two were both described in New York Times obituaries as members of the Reform Bahai Movement, and I herewith provide documentation.

In our view, the nsa of the Haifan Baha'i denomination is hiding behind and using, indeed manipulating corporate law to conduct what is essentially a doctrinal struggle with the several Bahai denominations that have evolved and have existed since as early as 1928 in the case of Ruth White. The nsa has done this repeatedly through the US courts and legal system: in 1928 through misrepresentation and fraud it copyrighted and trademarked the word Bahai; in 1941, it sued unsuccessfully Chanler and Sohrab twice; it sued Mason Remey in 1966 but he was reportedly too old and feeble to show up and defend himself being out of the country; it is now attempting to use the US District Court of Northern Illinois to

silence the several active and existing Bahai denominations with which it differs on religious doctrine and interpretation. For decades, in and out of the courts, the NSA has used such reprehensible tactics as slander, ad hominem, shunning, and intimidation, and the like, to muzzle and discredit dissenters and other denominations.

We ask the Court to protect both our Constitutional right to religious freedom and conscience and to protect us from having to choose between our loyalty to our government and legal system and the integrity of our beliefs. Though small in number from our beginning in 2004, we are sincere in our religious convictions, and ask the Court to protect our right to grow and develop unharassed by those who under the guise of corporate law seek to destroy us.

Respectfully,

The Reform Bahai Faith  
95 Theses - On Bahai Liberty  
[www.ReformBahai.org](http://www.ReformBahai.org)

Mirza Ahmad Sohrab died Apr 20, 1958. In his obituary he is described as "leader of the Reform Bahá'í Movement in the United States". The New York Times, Apr 22, 1958; p. 33 "Obituary."

New York Times Preview attached as documentation:

<https://select.nytimes.com/gst/abstract.html?res=F70B11F73D59107B93C0AB178FD85F4C8585F9>

Wikipedia biography:

[https://en.wikipedia.org/wiki/Mirza\\_Ahmad\\_Sohrab](https://en.wikipedia.org/wiki/Mirza_Ahmad_Sohrab)

Julie Olin Chanler. She died on March 11, 1961, in her obituary she was described as "spiritual leader of the Reform Baha'i movement...." The New York Times, Mar 12, 1961; pg 86. Her husband was Lewis Stuyvesant Chanler, an ex-Lieutenant Governor of New York (1907-08) and a former Democratic candidate for Governor.

Wikipedia biography:

[https://en.wikipedia.org/wiki/Julia\\_Lynch\\_Olin](https://en.wikipedia.org/wiki/Julia_Lynch_Olin)

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January 7, 2008

Re: Civil Action No. 64 C 1878

The Honorable Amy J. St. Eve  
United States District Court  
Northern District of Illinois  
Courtroom 1241, Chambers 1260  
Everett McKinley Dirksen Federal Building  
219 South Dearborn Street  
Chicago, Illinois 60604

Dear Judge St. Eve:

The Reform Bahai Faith submits to the Court that the NSA of Wilmette, while publicly hiding behind a facade of liberalism, is essentially practicing Islamic "takfir," in the words of the scholar of Islam Bernard Lewis, "recognizing and denouncing apostasy," labeling people "kafir" or infidels, and issuing "fatwas" or decrees, denying the very existence of other Bahais and denominations, all indicative of the worst in the Shiite Islamic heritage of the Bahai Faith-practices Baha'u'llah specifically rejected, teaching tolerance of different religious views congruent with modern Western custom and practice. Nothing could be more diametrically opposed to the democracy of our civic and legal order. The NSA of Wilmette is essentially seeking to use the Court in a type of jihad.

Although the Reform Bahai Faith is not a party to Civil Action No. 64 C 1878, we have knowledge of what we believe are malicious and slanderous misrepresentations made to the Court on behalf of the NSA of Wilmette in Document 49-2:

"14. The Web site at 'reformbahai.org' is the site of an outspoken critic of NSA named FG. While the Web site gives the impression that an organization is associated with Mr. Glaysher, there is no such organization. On information and belief, Mr. Glaysher's claims are simply not taken seriously by any one. The Web site is merely a stage, in a corner of the Web, for Mr. Glaysher's unusual fixation upon, and animus toward, NSA. This, of course, is not evidence of a Baha'i Faith denomination. The attached affidavit of Tracey Giertz indicates there was no content at this site until September 3, 2004. See id at ¶ 18."

The NSA of Wilmette offers the Court no "information" but ad hominem and slanderous vilification, which it has routinely used against other Bahai denominations since as early as the 1930s. Tracey Giertz, in her affidavit ends with Paragraph 16, making no mention of the Reform Bahai Faith or [www.reformbahai.org](http://www.reformbahai.org), only the Free Bahais. Neither I nor the Reform Bahai Faith has ever had any interest in, or ownership of, the Free Bahais and their website. Nor have I or the Reform Bahai Faith ever been involved in any way with the Unitarian Bahais and their website. Our website was available online beginning August 19, 2004. By chance, the Reform Bahai website is registered through the same registration service as the Free Bahais, GoDaddy.com, one of the least expensive, used by over 25 million people, and which protects personal information from identity thieves. The Archive service Tracey Giertz used often takes a week or two to find and document new websites.

With approximately [deleted] members, most of whom are US citizens, Reform Bahais indeed do exist and are actively seeking to grow and develop in accordance with the rights and obligations of the Constitution and Bill of Rights. The NSA is seeking to use the ruling of a US Court against Bahai denominations who hold other religious opinions and thereby prohibit the "free exercise" of their and our First Amendment rights.

I also wish to inform the Court that the Reform Bahai Press has just published its first book of Bahai writings, *The Universal Principles of the Reform Bahai Faith*, available for sale throughout the country and much of the world since December 14, 2007. I have enclosed a copy of the book for the Court as further evidence of our existence as a growing, independent Bahai denomination.

The Reform Bahai Faith does not use either an apostrophe nor diacritical marks in the generic word Bahai, a spelling widely used in the USA since as early as 1900.

The Reform Bahai Faith emphatically presents before the Court the fact that it does not look to other Bahai denominations for its understanding of the Teachings of Baha'u'llah, especially all those denominations who are named parties, all of which we believe are based upon a fraudulent will and testament, purporting to be that of Abdul-Baha, and which document gave birth to the fundamentalist religious organization that has initiated the lawsuit before the Court, pretending to be a mere corporation. We provided the Court with a certified copy from the Library of Congress of Dr. C. Ainsworth Mitchell's Report on the Writing Shown on the Photographs of the Alleged Will of Abdul-Baha on March 8, 2007.

The animus of the NSA of Wilmette against the Reform Bahai Faith stems, among those reasons already alluded to, from the fact that the Reform Bahai Faith does not believe in an eventual Bahai theocracy; but a separation of church and state; rejects the infallibility of any Bahai Universal House of Justice; accepts that women can serve at all elected levels, including someday on a properly elected Bahai Universal House of Justice, unlike the corrupt one now located in Haifa, Israel.

We draw the attention of the Court to twenty-six pages of selections from Mirza Ahmad Sohrab's *Broken Silence: The Story of Today's Struggle for Religious Freedom* (1942), documenting the attempts by the NSA of Wilmette to trademark and copyright the generic term Bahai in 1928, though Bahais of different belief already existed at that time in Ruth White and others; the 1941 case before Judge Valente of the New York Supreme Court, in New York County; both revealing the unmitigated viciousness that the NSA has directed in the past against American citizens who were Bahais holding different religious convictions. Available via the Internet, Excerpts regarding the 1941 New York Supreme Court Case before Judge Valente:

<https://fglaysher.com/bahaicensorship/archives/BrokenSilence,CourtCase.pdf>

We again appeal to the Court to protect our Constitutional rights to religious freedom and liberty.

Most respectfully yours,

Reform Bahai Faith

Enclosure: The Universal Principles of the Reform Bahai Faith. Reform Bahai Press, 2008. 148 pages.

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**Further comments:**

----- Original Message -----

From: "Baha'i Censorship - See Website" <bahaicensorship@SeeWebsite.com>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Saturday, April 26, 2008 3:34 PM

Subject: Re: "Conflict and contention are categorically forbidden"

Jeffrey,

I agree with and share your regard for Baha'u'llah's admonition forbidding contention. To my mind, is it applicable in this case? Abdul-Baha spoke forcefully about confronting evil doers, not forgiving them, lest they only continue in their treachery. Further, you're referring to a Baha'i denomination that has knowingly based in its claim to authority on a fraudulent will and testament, while harassing and destroying the lives of countless Baha'is and families throughout the decades. Baha'u'llah Himself confronted the Son of the Wolf and others in unequivocal language and terms. I don't believe the quotation quite fits the conditions.

Reflecting on how the Wilmette nsa and Haifan uhj have reacted to and treated such set backs in the past, I highly doubt you'll see much change in them. They will continue as they have, with you and other Baha'i denominations. Consider that Judge Valente, of the Supreme Court of New York in no uncertain terms ruled against them in their lawsuit against Sohrab and Chanler, pointing out the word Bahai was a generic term that couldn't not be copyrighted or monopolized by one denomination. Time went by, everyone was looking in a different direction. They took out another bogus copyright with the patent office, adding diacritics and an apostrophe, but none the less the same game. A Constitutional lawyer I spoke with about it just laughed, saying it would never stand up in court and that anyone can copyright anything with the government clerks, which is utterly meaningless. But the purpose is to intimidate other Bahais into thinking it means something, as though they own it....

Their thinking isn't based on the reason and rational constructs that make sense in a Western court of law. Sohrab understood quite well that Shoghi Effendi had gone back to the medieval frame of reference, creating a system more resonant with the Shiite worldview. I'm afraid that's the case and why so many of our fellow Bahais are trapped in an iron cage of tyranny and fanaticism. One more Western judge who's a \*kafir\* won't make a difference in Haifa, or, here's the fact difficult to appreciate,



in Wilmette.... They simply aren't going to change as result of this lawsuit. It's hoping for too much from a pernicious system that has demonstrated for so long that it's incapable of change.

It's only a matter of time until they trump up some other bogus lawsuit to justify to themselves their fanaticism. Abdul-Baha spoke of defending people threatened. All Orthodox Baha'is are still under threat. As all denominations are. I doubt the Haifan administration will learn anything from this lawsuit. They've never learned anything from the past but have only intensified their fanaticism at ever turn.

As damaged parties you have legal rights. If they appeal Judge St. Eve's ruling, which they probably will, all the better, because your damages will be all the more undeniable to another judge, or, preferably, a jury. I don't believe a jury of Americans would fail to see through the contemptible tactics of Haifan "administrators." After hearing the whole story, they would eagerly award very high punitive damages to the innocent. Constitutional issues are involved. That puts the entire matter into a different and higher realm of importance.

It's the Haifans who have dragged the Faith through the mud in public. A successful lawsuit against them would help Americans, including people in Chicago, wake up to what kind of organization they really are. That would help cleanse the Faith of the mire that now bogs it down in every way. Eventually, it will happen.

That's my view.

--

The Baha'i Faith & Religious Freedom of Conscience  
<https://fglaysher.com/bahaicensorship>

----- Original Message -----

From: "Baha'i Censorship - See Website" <bahaicensorship@SeeWebsite.com>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Sunday, April 27, 2008 8:41 AM

Subject: Re: "Conflict and contention are categorically forbidden"

Jeffrey,

Upon further reflection this morning, I would emphasize that what is of concern is not vengeance nor money but justice-- and defending the weak, the vulnerable, the uninformed, the deceived, the simple, the trusting, the unsuspecting from such trauma as many thousands, if not tens of thousands, of American citizens have been subjected to in one way or another by the spiritually sick and corrupt organization that has imposed itself upon Baha'u'llah's Faith, subverting it into a fanatical system of oppression almost beyond what the average person can imagine, as recounted below in your own words in the court documents:

<https://www.truebahai.com/court/obf-goldberg.pdf>

"26. On May 27, 1997, my wife and I were declared to be covenant-breakers and all of my friends in the Faith were instructed to shun me entirely and never to have any contact with me or face the same expulsion themselves. A true and correct copy of the NSA's letter of May 27, 1997, and the front page of The American Bahá'í for June 24, 1997, are attached as Exhibit 5).

27. My wife did not join the OBF at that time but she was also expelled and shunned because she refused to take my children and divorce me as they had insisted she must.

28. The NSA organization claims that shunning us as covenant-breakers is required to maintain the unity of the Faith. The OBF believe, on the other hand, that unity in the Faith is achieved and maintained by obedience to the Center of the Cause, the living Guardian, and that a covenant-breaker is one who rejects the authority of the Guardian.

29. Only one member of my former community, the Bahá'ís of Barrington, Illinois, was willing to speak with me (Janice Franco). At first, I was reluctant to tell Ms. Franco what I had learned because I did not want her to face the same dilemma that I now faced. She insisted, however, that I explain to her what I discovered. I then carefully explained the situation using only materials officially accepted by the NSA to show her my belief that the Hands wrongfully usurped authority and that their Universal House of Justice should have the Guardian as its head. Ms. Franco was declared to be a covenant-breaker and shunned after she dared to share these arguments with the rest of the community. The other community members rejected these arguments after they were threatened by a representative of the NSA's organization that they too would be shunned and cut off forever from many of their friends and family unless they rejected these ideas and shunned my family and I, and Ms. Franco.

30. Just before I had declared my acceptance of the Guardianship, my brother, who was not a Bahá'í at all, coincidentally became engaged to marry a believer under the NSA's organization.

31. I was not permitted to attend my brother's wedding, and my family thereafter had to hold separate family functions so that I would not be present at the same time as brother's wife who literally held the belief that I was satanic and my breath was poisonous so that mere contact with me would be dangerous.

32. After the birth of my nephew, I was not allowed to see him at all, nor does he even know of the existence of his uncle and the rest of my family.

33. My story is by no means unique. Many of my fellow believers within the OBF report similar experiences. Juan Cole, a professor of modern Middle East and Southeastern Asian history for the History department of the University of Michigan has written about the fanatical shunning behavior exhibited by the NSA and its organization, characterizing it as "cultlike." Attached as Exhibit 6 are emails written by Dr. Cole. Attached as Exhibit 7 is an article by Dr Cole detailing the shunning practices."

<https://www.truebahai.com/court/> Related documents regarding nsa lawsuit in 2007 against the Orthodox Baha'i Faith

In a different context, Baha'u'llah wrote "crush the oppressor who flourisheth with the rod of the commandments of your Lord," addressing the leaders of the United States. Admittedly referring to international conflict, he nevertheless



allowed and presupposed there are times when force must be used for the benefit of social order and preservation of the values of a humane society. There are despots in this world who understand nothing but force. The perverted organization of the Wilmette nsa and Haifan uhj has beyond doubt demonstrated for many decades its toxic corruption to the body politic and its own members for whom it has very little regard.

In my view, it would be a mistake to treat it in a manner better than it deserves, for it will only continue to malign and persecute other innocents if not brought to bar of justice under the full force of the law. The heavy burden Baha'u'llah places on secular and religious leaders is to understand the wisdom that there are times when they must "crush the oppressor who flourisheth," for the common good.

If you didn't notice the sneering and contempt, I would say you either missed it or misread it.

--

The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahacensorship/>

----- Original Message -----

From: "Baha'i Censorship - See Website" <bahacensorship@SeeWebsite.com>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Friday, April 25, 2008 8:13 AM

Subject: Re: Court issues decision in NSA contempt case against Orthodox Baha'is

"Jeffrey" <Jeffreyobf@gmail.com> wrote in message news:d25bdae5-575a-4ed2-b3f3-d8c2cba75453@x41g2000hsb.googlegroups.com...

>

> Until the Judgment becomes final, I am afraid I cannot comment on  
> those questions.

>

> Thank you all for your congratulations. I am of course very happy with  
> Judge St Eve's impressive opinion and all of the Orthodox Baha'is look  
> forward to the day when we can continue to publicly practice our  
> religion without interference from the violating Wilmette NSA.

>

> Jeffrey

--

Jeffrey,

I'd urge you to consider the history of the nsa, whether from your perspective, the last fifty years, or over eighty years, from view. It has incessantly harassed and hounded people for matters of conscience, deeply injured countless individuals and families, schemed and conspired, coerced and deceived, used the most despicable tactics, to deprive fellow citizens of their Constitutional right to freedom of religious belief and conviction.

Such criminals should now be shown no mercy whatsoever, but prosecuted to the fullest extent of American law. They would have shown Orthodox Baha'is no mercy or tolerance if they had prevailed in deceiving the Court. Indeed, the obvious purpose of their lawsuit was to strip you of your civil rights, while pretending to be a mere corporation. Anything less

than many tens of millions of dollars will fail to penetrate their corrupt mentality and fail to protect present and future Bahais, of all persuasions, from their sick, complacent self-righteousness. It is just to expose them for what they have become and are. "The best of all to Me is Justice." --Baha'u'llah

There's a very long and detailed historical record of their criminal acts, in numerous books and on the Internet. As you're probably aware, there also exists a large number of people most likely eager to testify in court to defend the civilized values that Baha'u'llah and Abdul-Baha taught, which the corrupt "administration" left behind so many long decades ago.

Congratulations, again. You fought an arduous and noble battle, virtually alone, out spent, yet won. It must be a gratifying feeling to know you have successfully defended the most precious values of a civilized society and of Baha'u'llah's Teachings. You can rightly be proud of that.

My deepest, sincere respect.

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The Baha'i Faith & Religious Freedom of Conscience  
<https://fglaysher.com/bahaicensorship/>

----- Original Message -----

From: "Baha'i Censorship - See Website" <bahaicensorship@SeeWebsite.com>

Newsgroups: alt.religion.bahai,talk.religion.bahai

Sent: Saturday, April 26, 2008 9:07 AM

Subject: Re: Court issues decision in NSA contempt case against Orthodox Baha'is

"Jeffrey" <Jeffreyobf@gmail.com> wrote in message news:3df1e622-dd44-4908-bb39-c74fa12c913b@s50g2000hsb.googlegroups.com...

>

> Thank you for your support. I am not sure what you think the OBF

> should do to the NSA. It would appear that their inability to silence

> us would be enough to punish them.

>

> Jeffrey

--

Jeffrey,

I would think, given their harassment and attempt to deprive Orthodox Baha'is, and other denominations, of their and our first admendment rights, you might want to consider suing the Haifan Baha'is for costs and damages. All of your lives were severely impacted by their deceptive and fraudulent lawsuit, forcing many older people to travel long distances and forage through numerous documents under what had to be extremely stressful and emotional duress attempting to protect themselves. It would only be just for you to sue them back in self-defense. They're not going to be leaving you and others alone otherwise. The underlings here have already been immediately sneering at the Judge Amy St. Eve's Opinion. You know they're doing it elsewhere.

I would suggest punitive damages of \$50 to \$100 million. The more the better, given the criminals you're dealing with and

the tactics they've regularly used, which you can easily prove and document. Many six-hundred-dollar-an-hour lawyers will work pro-bono for serious settlements in that range, though go for more if they think you can get it. Issues of first admendment rights, and intentionally and criminally infringing on them, have historically proven highly lucrative for lawyers. That's what the lawyers I've consulted with tell me.

If you don't teach them the lesson they need to learn now, they will only continue their harassment of Orthodox Baha'is other Baha'i denominations and their associated criminal activities. Of course, I'm not so naive as to imagine, though, that they'll ever fully reform. It's more about self-defense than doing them a good turn. The fanatics and criminals among the Haifan Baha'is are beyond redemption, but you would be giving the more practical heads a reason for considering various changes of behavior.

They'll never be content with "an inability to silence" you. I am speaking from over 12 years of dealing with the fanatics online, since 1996.... I would suggest you need another judgement or two that further establishes the facts and protects the religious rights of Orthodox Baha'is in clear and unequivocal terms. That's what I would think you'd want to do.

That's my view.

--

The Baha'i Faith & Religious Freedom of Conscience  
<https://fglaysher.com/bahaicensorship/>

----- Original Message -----

From: "Baha'i Censorship - See Website" <bahaicensorship@SeeWebsite.com>  
Newsgroups: alt.religion.bahai,talk.religion.bahai  
Sent: Tuesday, April 29, 2008 6:41 AM  
Subject: Re: Court issues decision in NSA contempt case against Orthodox Baha'is

Dear Non-Bahai Observers,

Please consider that after spending over \$100,000 trying to destroy three Baha'i denominations of fewer than a 100 people, and after Judge Amy St. Eve of the U. S. District Court of Northern Illinois has ruled against the Wilmette nsa in its frivolous lawsuit, seeking to deprive U. S. citizens of their Constitutional rights, the usual tactic of ignoring and changing the issue is now being deployed by members of the Baha'i denomination based on a fraudulent will and testament.

Such tactics have been used for decades by the Haifan Baha'is, in and out of courts of law, to slander and smear the individual and other Bahai denominations. They are the same tactics used by all fanatics and fundamentalists, religious or political, to stigmatize or demonize the person of dissenting opinion. Quotations from numerous individuals documenting these tactics, spanning decades, may be found below:

"The Bahai Technique":

<https://fglaysher.com/bahaicensorship/technique.htm>

Shunning & Slander > Menu

<https://fglaysher.com/bahaicensorship/Shunning.htm>

Fortunately, for the sake of the freedom and liberty of Orthodox Baha'is and Baha'is of other denominations, Judge Amy St. Eve was not fooled by such cult techniques. Her name will live forever in Bahai circles where the principles actually taught by Abdul-Baha, extolling the conscience of the individual, are honored, revered, and practiced.

The response of the Haifan apologists is evidence, once again, why the Orthodox Baha'is should counter-sue the Haifan Baha'is for the damages they have incurred from the frivolous lawsuit, which have indeed been wreaked upon individual Orthodox Baha'is and the denomination as a whole, as I have outlined in previous posts.

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The Baha'i Faith & Religious Freedom of Conscience

<https://fglaysher.com/bahaicensorship/>

**[2007 - Lawsuit by Wilmette NSA against Other Denominations](#)**

**[Orthodox Baha'i Faith Press Release](#)**

Baha'i Faith & 7th Circuit Court of Appeals

<https://bahaifaith7thcircuitcourtofappeals.blogspot.com>

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**[Homepage](#)**

Questions? CONTACT ME HERE > [https://en.allexperts.com/q/Bah-2728/indexExp\\_113873.htm](https://en.allexperts.com/q/Bah-2728/indexExp_113873.htm)

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# The Baha'i Faith & Religious Freedom of Conscience

**talk.religion.bahai on Usenet**

**<https://fglaysher.com/bahaicensorship/Usenet.htm>**

**Free reading and posting, including the largest Usenet archive at Google via the Web:**

**<https://groups.google.com/group/talk.religion.bahai/topics?hl=en&gvc=2>**

**(Add it to your Favorites!)**

**The only unmoderated, i.e., uncensored forum on the Internet for discussion of all things Baha'i. Note well that one of the tactics of Baha'i fundamentalists regarding talk.religion.bahai is, and has been, to pollute the atmosphere with disinformation and discredit liberals with abuse and slander, so that they can then point to talk.religion.bahai as what happens without supposedly superior control and restraint on free speech and conscience, extolling their tightly controlled mouthpiece, soc.religion.bahai.**

**Similarly, most of the Baha'i discussions groups on Yahoo that are moderated are used to identify and control dissenters, including "unenrolled" Baha'i, Bahai-Apologetics, and talisman9. A concomitant result on all forums, as on BeliefNet, is preventing the development of serious critical thought, reflection, and discussion. Further, the abuse liberals are subjected to convinces independently minded Baha'is to remain silent and keep a low profile, which is precisely the aim of fundamentalists.**

**A further tactic has been the use of false identities, many quite outrageous and flamboyant, which only extensive reading of talk.religion.bahai can begin to reveal, longer than the usual cursory non-bahai visitor or lurker will linger. Essentially, some false identities are actually \*double agents\* pretending to be opposed to the Haifan denomination while actually working on its behalf, especially on talk.religion.bahai**

Google Archive for

**[alt.religion.bahai](https://groups.google.com/alt.religion.bahai)**

**<https://groups.google.com.au/group/alt.religion.bahai/about?hl=en>**

[talk.religion.bahai](https://groups.google.com.au/group/talk.religion.bahai/about?hl=en)  
<https://groups.google.com.au/group/talk.religion.bahai/about?hl=en>

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**CAUTION \*\*\* Psychological War Zone \*\*\* Newcomers —**  
<https://fglaysher.com/bahaicensorship/Caution.htm>

**bahai-apologetics & BCCA (Bahai Computer and  
Communication Association)**  
[https://fglaysher.com/bahaicensorship/BCCA\\_Ap.htm](https://fglaysher.com/bahaicensorship/BCCA_Ap.htm)

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# **The Baha'i Faith & Religious Freedom of Conscience**

**The Constitution of Virginia; June 29, 1776 (1) Bill of Rights; June 12, 1776:**

**<https://www.yale.edu/lawweb/avalon/states/va05.htm>**

**SEC. 16. That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience....**

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Virginia Statute for Religious Freedom (1786) Thomas Jefferson**

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**Whereas Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as it was in his Almighty power to do; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavouring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor, whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and is withdrawing from the ministry those temporary rewards, which proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labours for the instruction of mankind; that our civil rights have no dependence on our religious opinions, any more than our opinions in physics or geometry; that therefore the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which in common with his fellow-citizens he has a natural right; that it tends only to corrupt the principles of that religion it is meant to encourage, by bribing with a monopoly of worldly honours and emoluments, those who will externally profess and conform to it; that though indeed these are criminal who do not withstand such temptation, yet neither are those innocent who lay the bait in their way; that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession**



or propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own; that it is time enough for the rightful purposes of civil government, for its officers to interfere when principles break out into overt acts against peace and good order; and finally, that truth is great and will prevail if left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them:

Be it enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinion in matters of religion, and that the same shall in no wise diminish enlarge, or affect their civil capacities.

And though we well know that this assembly elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding assemblies, constituted with powers equal to our own, and that therefore to declare this act to be irrevocable would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present, or to narrow its operation, such act shall be an infringement of natural right.

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Source: W.W. Hening, ed., Statutes at Large of Virginia, vol. 12 (1823): 84-86.

<https://www.worldpolicy.org/americas/religion/va-religiousfreedom.html>

BACKGROUND ON THE VIRGINIA STATUTE FOR RELIGIOUS FREEDOM

<https://usinfo.state.gov/usa/infousa/facts/democrac/42.htm>

# **The Baha'i Faith & Religious Freedom of Conscience**

**Dr. Linda Walbridge, Obituary by Juan Cole; Selection of her Talisman Posts**

<https://fglaysher.com/bahaicensorship/WalbridgeL.htm>

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**For Dr. Linda Walbridge, a prominent anthropologist of Islam, an authority on Shi`ite Islam, and former associate director of the Middle East Institute at Columbia University, also see the following links**

**"Critics chafe at Baha'i conservatism" By IRA RIFKIN  
February 27, 1997, Religion News Service**

<https://fglaysher.com/bahaicensorship/CChafe.htm>

<https://fglaysher.com/bahaicensorship/wrongs.htm>

<https://fglaysher.com/bahaicensorship/anonymou2.htm>

<https://fglaysher.com/bahaicensorship/anonymou3.htm>

<https://fglaysher.com/bahaicensorship/Cole38.htm>

<https://fglaysher.com/bahaicensorship/Cole7.htm>

<https://fglaysher.com/bahaicensorship/Cole18.htm>

<https://fglaysher.com/bahaicensorship/WalbridgeL.htm> **Obituary  
2002 by Juan Cole**

**Juan Cole - Menu**

<https://fglaysher.com/bahaicensorship/Cole.htm>

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From: Juan Cole <jrcole@u...>  
Date: Tue Dec 10, 2002 1:36 am  
Subject: Obituary for Linda Walbridge

Linda Walbridge died of cancer Monday, 9 December 2002, in  
Bloomington,  
Indiana.

Linda was an active poster to Talisman-1 and many of her messages can  
be  
found in its archives. I append just a few for flavor below.

Linda, born in New Jersey into a Catholic family, was a devoted and  
self-sacrificing Baha'i from the late 1960s until 1996. She served as a  
pioneer in Lebanon in 1973-1974 and again in Jordan some years later.

In

Jordan she lived in difficult circumstances with two young children. She once remarked to me that she had spent much of her life in penury to serve the Faith, depriving her children in ways she later regretted. In the late 1980s she did a Ph.D at Wayne State University on the Shi'ite community of Detroit, later published as \*Without Forgetting the Imam.\* She served in the 1990s as deputy director of the Middle East Institute at Columbia University and then taught anthropology at Indiana University.

Linda was an outspoken champion of women's rights, the need for women to serve on the Universal House of Justice, and of an approach to the Faith that allowed Baha'is to accommodate themselves to science and rationality. She appears to have particularly infuriated and inspired anxiety in the more male chauvinist men in the Baha'i community. As a former Catholic, she was alive to the need for a sense of mystery and mysticism in religion. Her liveliness and genial sense of humor come through vividly in her talisman messages.

With her husband John, Linda published the controversial, "Baha'i Laws and the Status of Men" in World Order, Fall 1984. 25-36, in response to which a forum was published in Dialogue magazine. Linda also published "Rituals: An American Baha'i Dilemma" in the Baha'i Studies Review, available here: [https://www.breacais.demon.co.uk/abs/bsr05/58\\_walbridge\\_rituals.htm](https://www.breacais.demon.co.uk/abs/bsr05/58_walbridge_rituals.htm). Her unpublished "Reforming the Marja` : the Baha'i Example" is available at: <https://bahai-library.org/unpubl.articles/marja.taqlid.html>.

In April of 1996, she and her husband were threatened by Stephen Birkland at the orders of Farzam Arbab, Ian Semple, and Douglas Martin with being held in contravention of "the covenant" because of their email messages at talisman@i... in 1994-1996. These email messages in fact had nothing to do with the covenant one way or another, of course. She declined to speak to Mr. Birkland when he tried to get her to come to the telephone. Catholics recognize an inquisition when they see one, and know that no good can come of speaking to the inquisitor.

Broken-hearted and betrayed (and not a little furious at this shoddy treatment), Linda ultimately reverted to the Catholicism of her youth for the last few years of her life, especially in Pakistan where she lived for two years doing research. Her book on Pakistani Christians has just been published. She spent most of her life, however, as a believing Baha'i who made enormous sacrifices for the Faith she loved.

Her family requests that "In lieu of flowers, contributions should be made to the scholarship fund of St. Joseph's Boys High School, Gujranwala, Pakistan, c/o St. Paul's Catholic Center, 1413 E. 17 th Street, Bloomington IN 47408." Old-time talismanians will want to send a contribution in her

name.

Linda, we raise a glass of the choice wine to you there in the Abha Kingdom. You fought the good fight.

Sincerely,

Juan Cole

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## **A Selection of Posts by Dr. Linda Walbridge to Talisman**

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Date: Sat, 16 Dec 95 21:29:22 EWT

From: LWALBRID@c...

Subject: standing by my words

To: talisman@i...

Dear Robert, I do think that Ken and Rob's excellent responses on the subject of evolution are quite adequate to prove my point that there are highly intelligent and knowledgeable people here on Talisman who can explain the concept quite adequately. I refuse to return to the bad old days when science had to conform to theology. And, I trust you read the posting from Juan of Abdu'l Baha's talk in New York. This says it all. We should not follow blindly.

I feel quite confident that, if the information we have now on evolution were available to Abdu'l Baha, that he would have explained things differently. He was not a scientist. He was a true religious leader - a moral guide for us to follow. It belittles his station (in my eyes) to make him into some cult figure who somehow had all knowledge of all aspects of life. This was not his claim, Robert. We should read his words to feed our hearts, not to nit pick about scientific issues. Let's leave that to the scientists, please!!

I found Ahang's posting about the story of Fadil to be both fascinating and heart wrenching. I suppose I can relate so strongly to it because of the Encyclopoedia project. Three cheers for the battle against Fundamentalism!

And, Derek. Long may your power outage continue.

Dear friends, just as I was posting this note to Derek, the telephone rang. It was my dear nemesis, Derek. He and Burl now have a campaign of telephone torment. I will never be left in peace. I dread tuning into Talisman on Monday for the Derek and Burl scandal hour. They admit to conspiring against

me. Is this the example that Abdu'l Baha gave us? Should we not be asking ourselves, would Abdu'l Baha approve of Derek and Burl's treatment of me? (We are supposed to ask ourselves questions like that, aren't we?) By the way, Burl has unsubscribed from Talisman for the week. However, I do believe that he will be sorry. I suggest that everyone forward their messages to Burl this week to make sure he has plenty of reading material when he returns. Thank you in advance for your cooperation in this matter. Linda

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Date: Sun, 17 Dec 95 11:05:43 EWT  
From: LWALBRID@c...  
Subject: evolution  
To: talisman@i...

Dear Mark, I cannot for the life of me understand what you mean by not having the tools for studying evolution empirically. There are a multitude of ways to study various aspects of evolution using excellent scientific methodology. What else do you want? Why do Baha'is in the 1990s have to sound like my Christian fundamentalist students who literally will not look at ape and hominid skulls when I take them for tours of the anthropology museum? This stuff is so exciting. I find it difficult to believe that intelligent Baha'is don't relish in this stuff knowing that we are liberated from old religious views that denied people the right to explore the universe without fear of breaking religious law.

I guess my comments to Derek will have to wait. My husband, the Beloved Listowner, has summoned me to assist him with some matter. I have not even asked what it is, so dutiful and obedient a wife am I. Submissively, Linda

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Date: Mon, 18 Dec 95 14:21:23 EWT  
From: LWALBRID@c...  
Subject: religious images  
To: talisman@i...

John's posting on Fadil and his writings on the Babis made great sense to me. There is a continual struggle in the religions with which I am familiar for control of the image that the religion wishes to project.

I have some difficulty, though not nearly to the extent that John, Juan, Todd, and others have, in doing anthropological work among the Shi'a because the more learned Shi'a don't want the world to think that the extreme "irrational" aspects of Shi'ism are really present in the world today. They prefer to

present an image of Islam (and Shi'ism) as being very legalistic, rational, and in harmony with modern life. For me to explore other aspects of the religion makes them a tad nervous. However, they don't try to stop me. They just express exasperation that I persist in speaking to the "wrong" people.

My feeling is that the Baha'i Faith won't really gain "respectability" until we are allowed to explore all aspects of the Babi and Baha'i religions and present them as openly as we would any other body of material. I have watched scholars become Muslims even though they are exploring this religion using "cold" Western scientific methodology in their studies. This type of writing is not going to harm the Faith. It will deepen and broaden it. Right now, it is stuck in a groove and, alas, is appearing to be a bit naive. I hope that Talisman's success is to open the doors for all sorts of new understandings.  
Linda

Date: Thu, 15 Feb 96 13:01:44 EWT  
From: LWALBRID@c...  
Subject: how mystical can this be?  
To: talisman@i...

First, thank you, Jackson for your posting. I second Terry's suggestion that Talismanians read your book if they have not already done so. It is a very important book and should be on the "must read" list of Baha'i books.

Chesmack, you should be coming to this conference at Bosch. Such a spiritually uplifting (a delicately put message to our ever-sensitive Derek) event it should be. And no doubt it would provide you with many opportunities to resolve conflicts. If you do not come, it may be that the only way to avoid conflict is by putting Burl, Derek, and me in opposite parts of Bosch. Since Burl suggested putting me to sleep, I would like to suggest in turn that he be placed in the fountains with the water on. I am surprised anyone is going to show up at this conference. Surely, Derek and Burl have done nothing to put people in the proper frame of mind. If Burl thinks that his "I see Jesus" line is going to convince people of his mystical bent, I think he needs to read more Talisman postings and learn something.

Arsalon, you will note the weakness of Derek's argument against me. Since when does my decking 3 monks mean that I don't know a crook when I see one? Linda

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From lwalbrid@i... Apr 13 13:27:18 1996  
Date: Sat, 13 Apr 1996 12:09:14 -0500 (EST)  
From: lwalbrid  
To: talisman@m...  
Subject: being honest

Linda (the one who is always soft spoken and demure) feels that she cannot avoid the discussion of women and their position in the Baha'i Faith.

First, I want to applaud Milissa, Sandy, and Leigh on their forthright statements. Sugar coating things only works for a little while. Sooner or later the sugar wears off and your gagging on the hard to swallow stuff. In my heart of hearts I don't really care who used the word "exempt" from the UHJ. I think it is merely a way to make the idea more palatable. We are excluded. Period. And there are many of us who don't like it. And it is going to become a bigger problem as time goes on and the world finds it increasingly acceptable to find women in places of power.

Frankly, I can't imagine how Baha'u'llah living in 19th Century Iran could have advocated having women on the UHJ. It would have been unthinkable at that time. It also would have caused so much trouble to have been unimaginable. The Iranian Baha'is faced a great deal of persecution, from what I understand, because men and women were socializing together in Baha'i meetings when they should have been segregated. While I don't want to overgeneralize, I have seen Iranian women, mostly in the M.E., who even in the past couple of decades, would not dare to speak up at an Assembly meeting or Feast for fear of chastisement from their husbands. (Now, I know there are going to be blasts at me for this statement. However, I know this for a fact - not just from observation, but because the women told me of their fears. Certainly this is not a universal situation, but it is indicative of the fact that speaking up in public has been a real issue for Iranian women. I am sure there are plenty of people on the list who will object to my explaining this law in such specifically sociological terms. However, why is it that we accept the fact that discrimination against women occurred in past religions because of social conditions but won't accept the fact that the Baha'i Faith was founded at a time when women in Iranian society were living in seclusion? I don't understand the difference.

I have shocked people before by my statements that scripture is only a small part of religion. RELigion is a living phenomenon constantly being shaped by social forces. The Baha'i Faith is no different in this regard. If you go to Botswana you are going to find a different expression of the Baha'i Faith than if you are in the U.S. There are a few basic ideas that serve as unifying factors, but most of the religion will be pretty much a cultural phenomenon.

I can't help comparing the situation with the Shi'ites with whom I am working. These are all people who "live with scripture." Of all Shi'ites, these are the ones most informed about what the ulama teach and can quote the great ayatollahs about women's place, her "nature," her limitations, etc. However, in spite of this I see a changing expectation for women. Some of receiving college educations. Some are slowly "coming out" and becoming a little more visible. And, what is most

interesting, I am meeting a lot of men who wish to see their wives and daughters becoming more educated and informed of the world around them.

The fact that they speak so openly to me and deal with me on such equal terms confirms my belief that, though they might know what their grand ayatollahs might say about women's inferior station, the fact is that they are faced with reality and are responding in intelligent, rational ways to it. Yes, even the turbaned ones that are supposed to be so backwards.

My point? Well, I guess it is just plod on. There are very good reasons for modern women to feel unhappy with being excluded from the UHJ. This

is where major decisions are made. After all, everytime there is any disagreement on Talisman, there are those who want to run to the UHJ and

ask them to solve the problem. So, we turn to the men - always - to handle the really big issues, don't we? So, I don't think women need to shut up about this. There are no scietific reasons to think that women cannot make rational judgements and be just as logical as men. So, we can just simply go on saying that "this is the law and it can't be changed," but I don't see how long that sort of attitude is going to continue in the modern world.

This is so much longer than I expected. Sorry, folks. If Burl and Derek would let me on their very secret list, I could post all these ideas into that vaccuum and you would never have to read this stuff. Linda

[www.juancole.com](http://www.juancole.com)

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[Homepage](#)

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Why I Don't Respond to Fundamentalists**

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### **Why I Don't Respond to Fundamentalists**

**<https://fglaysher.com/bahaicensorship/Why1.htm>**

**Having observed the tactics of fundamentalists among my fellow bahais for over twenty-seven years, I've learnt a few things about the way they operate:**

- 1. Ad Hominem, Scapegoat, Libel, Slander, Defame, Demonize, Cast in a False Light, Ostracize, Shun, Banish, Smear, Discredit, Suppress, Attack, Bully, Intimidate, Threaten, Malign, Silence, Harass, Deceive, etc., etc., the individual...all of which has become known as "**The Baha'i Technique**":  
**<https://fglaysher.com/bahaicensorship/technique.htm>****
- 2. Lure into supposed discussion then cut the jugular.**
- 3. Work together to create the perception for uninformed non-bahais that the individual in question is unbalanced, aberrant, "spamming," a liar, a slanderer, crazy, disgruntled, reprobate, paranoid, nasty, obnoxious, mean, enemy of faith, violator of Covenant, Cyberstalker, etc.... No explanation, substantiation, justification for any of these attacks and slanders will EVER be forthcoming no matter how, or how frequently, one asks.**
- 4. Change or ignore the subject by shifting to the past and arguing**

over who said what, when, where, how, etc.... Commit cut'n'paste  
forgery, lie, misrepresent, evade all core issues and pertinent  
questions. If cornered or exposed fundamentalists resort to  
point #3 and impose the killfile technique. Fundamentalists will  
then talk 'about' the killfiled individual through a third person  
and raise further slander, allegations and ad hominem... but never  
respond to them with more than 'drive by' attacks. Employ thinly  
veiled innuendo and glib, trite, evasive non-answers to any question  
or challenge.

These and a host of other immoral, unethical and abhorrent behaviors  
have been ongoing in Baha'i cyberspace for years. These behaviors  
have been linked, verified, exposed, discussed and confirmed. The  
majority of online Baha'is simply do not care that the Baha'i Faith  
has become a community detached from, and uninterested in, the basic  
principles of justice.....the Best Beloved of All Things.  
**Shunning > Menu**  
<https://fglaysher.com/bahaicensorship/Shunning.htm>

As long as the uhj uses the "temporary measure" of "review," for  
over 80 years now, to censor and suppress all free thought and  
discussion and encourages such unseemly tactics, attempting  
to discuss anything with the fundamentalists among my fellow  
bahais is simply a waste of time and energy, given the pervasive  
atmosphere of lies, deception, and propaganda, all of which may  
be readily found on the AOL message boards, BeliefNet, Talisman9,  
and elsewhere in bahai cyberspace. After more than eight years,  
talk.religion.bahai remains the only online place of discussion  
that cannot be censored by either bahai

**fundamentalists or  
intolerant and misguided liberals.**

**Impartial nonbahai observers might wish to compare  
and decide  
for themselves whether the picture fundamentalists  
labor so hard  
to paint of me is accurate or not:  
<https://fglaysher.com/bio.htm>**

**It is my hope that the distortions of the uhj will begin  
to be purged,  
it will gradually Reform itself, acknowledging the broad  
and liberal  
Teachings of Baha'u'llah that it has betrayed for so  
many years....**

**FG**

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# **The Baha'i Faith & Religious Freedom of Conscience**

**Subject: Why I Crosspost to Three Newsgroups**

**Date: Friday, April 27, 2001 7:16 AM**

**My crossposts to soc.culture.israel, soc.culture.iranian, and talk.religion.misc are entirely within the acceptable parameters for crossposting to newsgroups related to the subject at hand:**

**The bahai faith \*began\* in Iran in 1844, the major bahai religious sites and institutions are \*located\* in \*Israel\*,  
\*all\* religions may join discussion on talk.religion.misc.**

**The unsuspecting public ought to be informed and have the opportunity to judge and decide the facts for itself.**

**It should be evident to any intelligent person that bahai fundamentalists have a hidden agenda and their self-interest in mind when they malign me and many, many other people on talk.religion.bahai, alt.religion.bahai, AOL, and elsewhere.**

**Since fundamentalists among my fellow bahais have always relied on their ability to operate one way in one country and another elsewhere and the Internet now no longer makes that possible, as dramatically demonstrated with the former USSR and China, the universal house of "justice," like other totalitarian regimes, will have to confront and answer for the consequences of their own hypocrisy. Their slandering me for "spamming" also**

won't prevent  
perceptive people from realizing what's really going  
on....

Those interested in judging independently for  
themselves my  
background and whether I'm "unbalanced," as bahai  
fundamentalist  
struggle to portray me, may do so by reading my  
Biographical Note:  
<https://fglaysher.com/bio.htm>

I believe it is my duty, bahai and otherwise, to inform  
my fellow  
citizens, local and global, of the appalling and  
incessant hypocrisy  
that lies behind the deceptive, progressive facade that  
the uhj so  
often fobs off on the unsuspecting public....

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# **The Baha'i Faith & Religious Freedom of Conscience**

[Incidentally, this resignation letter to the nsa is from a Baha'i with a national reputation.]  
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Why I Left...

To:  
Sent: Friday, February 16, 2007 1:09 AM  
Subject: Why I Left...

You may use the content of the email resignation I have sent you; however, please withhold my name.

--  
I was a devoted Baha'i for over 30 years. I have at last decided to resign. You may find interesting my letter of resignation which encapsulates my experience over three decades. You may use it as you wish.

-----  
Dear National Assembly Members:

Please accept my resignation from the Baha'î Faith.

Perhaps you will find instructive what has led me to this decision.

When I joined the Baha'î Faith over 30 years ago, I did so largely because I was promised that enrolling would be the most effective means for me to help transform the planet. I was told all my abilities and passion to change the world would be put to use furthering the Cause which held an unerring blueprint "a divine mandate" for ushering in a new world. I was in my late teens; the offer was irresistible.

I never received that â?promisedâ? opportunity to utilize my talents; I can only surmise it is because my voice and manner were foreign to the predominant culture of the Bahaâ?Ti Faith. For credulous people who simply want to believe, I asked too many hard questions. A religion that prizes â? unquestioned loyaltyâ? and â? selfless devotionâ? as the paramount qualities in its adherents, it has been my experience, ultimately breeds a culture of blind faith populated by docile, compliant followers.

It is also my perception that the Bahaâ?Ti Faith was not capable of fairly utilizing the energy and competence that exists in the rank and file of followers; people like me. Ahead of me in line there was always a coterie of â? favoritesâ?, â? regularsâ?, relatives of those already in authority, and unquestioning â? loyalistsâ? who were content to accept things as they found them and who were rewarded accordingly.

As the years went by, a number of issues eroded my ability to believe. Thereâ?Ts no point listing them here. Still, I waited and waited and waited over 30 years for the Bahaâ?Ti Faith to emerge, evolve and take leadership in changing the world; a situation in which I believed I would indeed have a role equal to my skills and interests. I felt like a solitary man waiting on the platform for a train that never arrives; always telling myself, â? itâ?Ts coming next year; have faith, itâ?Ts comingâ?. But the train never came for me. And now, at over 50 years of age, my existential dilemma is that I no longer have the faith necessary to continue waiting.

Now, as for that unerring â? blueprintâ? to transform the planetâ?!

What has at last driven me to my decision are a range of recent developments; most prominent among these is the over-administration and â? clusterizationâ? of the Bahaâ?Ti Faith, which I have found completely maddening and counter-intuitive. And yet, despite my unspoken grave reservations, I had loyally put my shoulder to the wheel: I hosted and studied three books of Ruhi, and dutifully held devotionals in creaky cold shacks in the middle of nowhere â? attended by no one â? trying to convince myself that my shivering in the dark was doing some good somewhere. All the while I lived with the cognitive dissonance, the sheer duality of knowing deep down with my heart and mind: that you simply canâ?Tt transform a planet with a handful of badly written workbooks; that it is nonsensical for local communities to extract their meaning, identity and status from an arbitrarily assigned alphabetic letter designation that it appears is not entirely based on merit. Out of the earshot of officialdom, this is what I found a number of thinking Bahaâ?Tis to be saying, too.

In short, I could see that the Baha'i Faith had lost its way and for the first time in my life it was actually moving retrograde. No matter how often you repeat the disingenuous, Orwellian cant about an "outward-looking orientation" – deep down everyone knows the current focus is overwhelmingly internal. Disastrously so. Stagnant enrolment rates, disappointing fund contribution levels, and low retention and participation numbers provide the evidence; so too does the fact that the Baha'i Faith is increasingly marginalized and omitted from significant interfaith and public undertakings. From where I stand, the inward-focused Baha'i Faith has reversed into deepening obscurity.

Alas, you have embarked upon an ill-conceived course that is destined to fail miserably. I have concluded that it will take something in the order of the Chinese Cultural Revolution or an internal purge or schism to correct what amounts to a 100-year mistake. My saying this, I realize, places me squarely in a heterodox position. Yet, as a consequence of the constant retooling, revamping, wholesale refitting and about-faces that have marked the flawed cluster and institute processes – and the concomitant burgeoning over-administration – everything comes into question.

Even by the accounts of the House itself, one must conclude the current approach is in serious trouble. At Ridvan 2005 the House wrote the following:

"While inadequate to express the full significance of the developments taking place, the statistics suggest something of the scope of what is being achieved. The human resources of the Faith have steadily multiplied. Altogether, more than 200,000 worldwide have completed Book 1 of the Ruhi Institute's .."

So then, after five years of single-minded promotion of this defective project, the House announces that only 200,000 have chosen to complete Book 1. Even if we were to assume that all 200,000 are drawn solely from among the world's 5 million Baha'is – which is unlikely – at best that amounts to a lowly four percent buy-in. How can a four percent adoption rate be regarded as a success?

In other organizations, such results would prompt the leaders to abandon the



failed stratagem, resign in disgrace or, at the very least, call an investigation into the problem. After nearly five years of ceaseless worldwide promotion â?" only a four percent buy-in? Thatâ?Ts like scoring 1 out of 25 on a test after studying for five years, and then attempting to frame it as a success.

One is left to conclude that either the believers are not â?~buyingâ?T the plan and the leadership has failed to leadâ?|or there are nowhere near the reported 5 million Bahaâ?Tis.

Let me approach it another way. We will yield a measure of our personal freedom and believe in a religious system if it fills two key functions: it meets our emotional needs; and it organizes and explains our world in a way that makes sense to us. The Bahaâ?Ti Faith has failed me on both counts.

On the emotional side it no longer affords me any sense of rapture, ecstasy and awe. Thatâ?Ts not really surprising. After all, the current planâ?Ts slavish left-brain obsession with statistics has warped its feasts and community life, and transformed the Faithâ?Ts adherents into virtual actuaries burdened with devoting their uncompensated labor to tracking endless minutiae; dedicating hundreds of hours every year to an onerous administration that has become an end in itself. I need something more.

On the matter of the Bahaâ?Ti Faithâ?Ts ability to help make sense of my world â?" there, too, it fails me. You see, a devoted adherent expects his or her religion to be constant, unwavering. This Faith, in its current incarnation, has strayed far from the one I joined. For me, once the Bahaâ?Ti Faith was like the line painted up the middle of the highway. Perhaps Iâ?Td occasionally deviate and tack back and forth across the line, but I depended on the line itself to always remain true â?" the fixed reference point by which I navigated my life. However, the constant extensive revisions to the plan(s), the organization and its institutions in recent years, combined with the unfathomable elevation and promotion of often unqualified people, led me to a satori-like awakening:

â?oThereâ?Ts something very wrong. Instead of me, it is THEY who are weaving all over the place and straying from their courseâ?|and now I am compelled to navigate solely by my own reckoning.â?□

The rest came unravelled from that point.

So distressed was I, that I was driven to make a special pilgrimage of the soul to Wilmette to pray for guidance two years ago. While there, I received a blindingly clear and evident message:

"When you joined this Faith many years ago, we made you a promise. A promise that you would help transform the planet by joining with us. A promise that we would utilize all of your talents to that end. You loyally spent decades attending meetings and sublimating your true self and identity. You held up your end. But we didn't use your talents. We didn't keep our word to you. You are free to go now. Go now. Go in peace."

My faith, my credulity is spent. And so, at long last I am leaving the Baha'î Faith.

My decision and my rights in this matter are protected under Article 18, Universal Declaration of Human Rights (cited in the Baha'î International Community's Freedom to Believe statement, October 2005).

I ask that you please respect my decision " and my right " to go.

Sincerely,

[Name Withheld]



# The Baha'i Faith & Religious Freedom of Conscience

## Wikipedia Entry > Baha'i Censorship of FG Page

[https://fglaysher.com/bahacensorship/Wikipedia\\_Frederick\\_Glaysher.html](https://fglaysher.com/bahacensorship/Wikipedia_Frederick_Glaysher.html)

N.B. Please rely on my own books and publications as representative of my views. I've been stalked, harassed, and misrepresented, on and offline, by fanatical Haifan Baha'is and Iranian Shiite and other Muslims for over a decade and a half, some of the latter frequently anti-semites, as well as possibly other religious fanatics, posting to the Internet false information and mashups intended to libel and discredit me. There's a very long history of Haifan Baha'is repeatedly opposing a [Wikipedia article](#) about me. Since at least 1996, I have been [a critic of Baha'i fanaticism](#) and its attempt to create a literally global theocracy based on a fraudulent 1921 will and testament, **a Scientology-like criminal cult, based on Iranian Shiite millennialism, deceiving and brainwashing its unsuspecting members into a false version of its history and then using them to carry on Baha'i jihads against dissidents and critics**. As Professor Juan Cole writes in his book *Modernity and the Millennium*, Columbia University Press (1998), the Baha'i administration has increasingly come under the control of fundamentalists, **"stressing scriptural literalism... theocracy, censorship, intellectual intolerance, and denying key democratic values"** (196).

At the time the "FG" article on Wikipedia was under debate in 2008, Wjhonson observed,

"Their only purpose is to attack Glaysher. This del entry should be voided on that basis solely...."

[https://en.wikipedia.org/wiki/Wikipedia:Articles\\_for\\_deletion/Log/2008\\_April\\_4#Frederick\\_Glaysher](https://en.wikipedia.org/wiki/Wikipedia:Articles_for_deletion/Log/2008_April_4#Frederick_Glaysher)

"The attacks imho are religion-based as this person is a vocal critic of certain Baha'i institutions. There is no evidence that his works are vanity-press publications. The article is fairly new and deserves new eyes to expand it, instead of this pressure by a vested group or a few individuals to suppress it. Wjhonson 4 April 2008"

[https://en.wikipedia.org/wiki/Wikipedia:Articles\\_for\\_deletion/Frederick\\_Glaysher](https://en.wikipedia.org/wiki/Wikipedia:Articles_for_deletion/Frederick_Glaysher)

It should be noted that many Bahais of various Bahai denominations have complained about the Haifan Baha'i censorship that has existed on Wikipedia since its inception.

### "Wikipedia's articles relating to Baha'i are almost transparently influenced by propaganda.

In such cases, Wik's controllers would be well advised to restrict access to the writing and editing of such articles, and to append a section for pro-and con- articles or addenda, so that at least the reader can avail himself of other online resources, for example, the Former Baha'is website. Unfortunately, most people will, I fear, take the easy way."

<https://groups.google.com/group/talk.religion.bahai/msg/6695c206d1c9c7f2?hl=en&dmode=source>

See [talk.religion.bahai](#) for further samples.

====[[:FG]]====

:{{DRV links|FG|xfd\_page=Wikipedia:Articles for deletion/Frederick\_Glaysher|article=}}

May 21, 2010

I am appealing the decision of Wikipedia to delete the article on me, "FG," in April of 2008. Because of the dominance of Baha'is of the largest Baha'i denomination on Wikipedia, I believe my appeal can not and will not receive a fair hearing through the normal procedure. Because of the increasing importance of Wikipedia during the last decade, and the Haifan Baha'i determination to keep any article about me off Wikipedia, I believe they have severely damaged the recognition and growth of my career, as a poet and writer.

At the time the "FG" article was under debate in 2008, Wjhonson observed,

"The attacks imho are religion-based as this person is a vocal critic of certain Baha'i institutions. There is no evidence that his works are vanity-press publications. The article is fairly new and deserves new eyes to expand it, instead of this pressure by a vested group or a few individuals to suppress it. Wjhonson 4 April 2008"

[https://en.wikipedia.org/wiki/Wikipedia:Articles\\_for\\_deletion/Frederick\\_Glaysher](https://en.wikipedia.org/wiki/Wikipedia:Articles_for_deletion/Frederick_Glaysher)

Wjhonson had also stated, "Their only purpose is to attack Glaysher. This del entry should be voided on that basis solely...."

[https://en.wikipedia.org/wiki/Wikipedia:Articles\\_for\\_deletion/Log/2008\\_April\\_4#Frederick\\_Glaysher](https://en.wikipedia.org/wiki/Wikipedia:Articles_for_deletion/Log/2008_April_4#Frederick_Glaysher)

In addition to Wjhonson, other Wikipedia participants also had misgivings about how the discussion and deletion were conducted. Please refer to the Wikipedia database for details. The record of my being a "vocal critic of certain Baha'i institutions" can be found on my website The

Baha'i Faith & Religious Freedom of Conscience, Documenting censorship and suppression of free speech and conscience within the Baha'i Faith since 1998:

<https://fglaysher.com/bahaicensorship>

Wjhonson created a Wiki page for me on his County Historian Wiki at

[https://www.countyhistorian.com/cecilweb/index.php/Frederick\\_Glaysher](https://www.countyhistorian.com/cecilweb/index.php/Frederick_Glaysher)

The "FG" article there has had over 6,500 hits on it during the last two years, which I believe demonstrate there's significant interest in who I am and my career, both as a poet and literary critic and as a reformer within the Bahai religious tradition. During the last two years, significant new material has also made its way onto the Internet about my work as both a poet and Bahai reformer.

In order to help Wikipedia understand the ferocity and deception involved in the treatment I have received from Baha'is who dominate discussion of articles that they perceive to be related to their interests, I believe it is necessary to describe in a few paragraphs the Bahai religious conflict that is taking place behind the scenes on Wikipedia, and which led to the deletion of the "FG" article.

I have been publicly attacked by Baha'is and slandered in many venues, on and off-line, and as an "apostate" by Moojan Momen in a leading British academic journal: 'Marginality and Apostasy in the Baha'i Community'" in [Religion 37 \[2007\] 187-209](#).

My published "Response to Takfir" (denunciation of infidels) appeared in [Religion 38 No 4 2008](#). [Original journal source](#)

Since the Reform Bahai Faith has often been attacked and slandered in the past by the larger denomination of the Baha'i Faith located in Haifa, Israel and Wilmette, Illinois, as have several other Baha'i denominations, I must point out that I believe the Reform Bahai Faith has also been misrepresented and suppressed on Wikipedia, by the Haifan Baha'is. As documentary evidence of the harassment that several Bahai denominations regularly experienced from Haifan and Wilmette Bahais, please visit the website of the Orthodox Bahais who are currently being sued by the dominant Baha'i denomination in the US Court of Appeals, along with two other small Bahai denominations. Contempt Motion by Wilmette NSA against Orthodox Bahá'í Faith: [https://trueseeker.typepad.com/true\\_seeker/court\\_case.html](https://trueseeker.typepad.com/true_seeker/court_case.html)

On February 20, 2009, the 7th Circuit Court of Appeals of Northern Illinois vigorously questioned the Haifan Baha'is on their harassment of other denominations, including Reform Bahai. Judge Diane S. Sykes stated that their conduct "Clearly raises some Constitutional concerns." A brief 3-minute official court recording of the proceedings may be listened to at [https://fglaysher.com/bahaicensorship/archives/US\\_Court\\_of\\_Appeals\\_2-20-09.mp3](https://fglaysher.com/bahaicensorship/archives/US_Court_of_Appeals_2-20-09.mp3)

A link is provided on the following page to the original 30-minute US Court recording from which the 3-minute excerpt above is taken, should you wish to verify its authenticity: [https://fglaysher.com/bahaicensorship/USCourt\\_Appeals09.htm](https://fglaysher.com/bahaicensorship/USCourt_Appeals09.htm)

The Reform Bahai Faith is a peaceful, open, universal interpretation of the spiritual teachings of the founder Baha'u'llah. Knowing that the Reform Bahai Faith has been misrepresented on Wikipedia, when not completely suppressed, I ask you to consider our own understanding of who we are and what we believe, if necessary. About the Reform Bahai Faith <https://www.reformbahai.org/about.html>

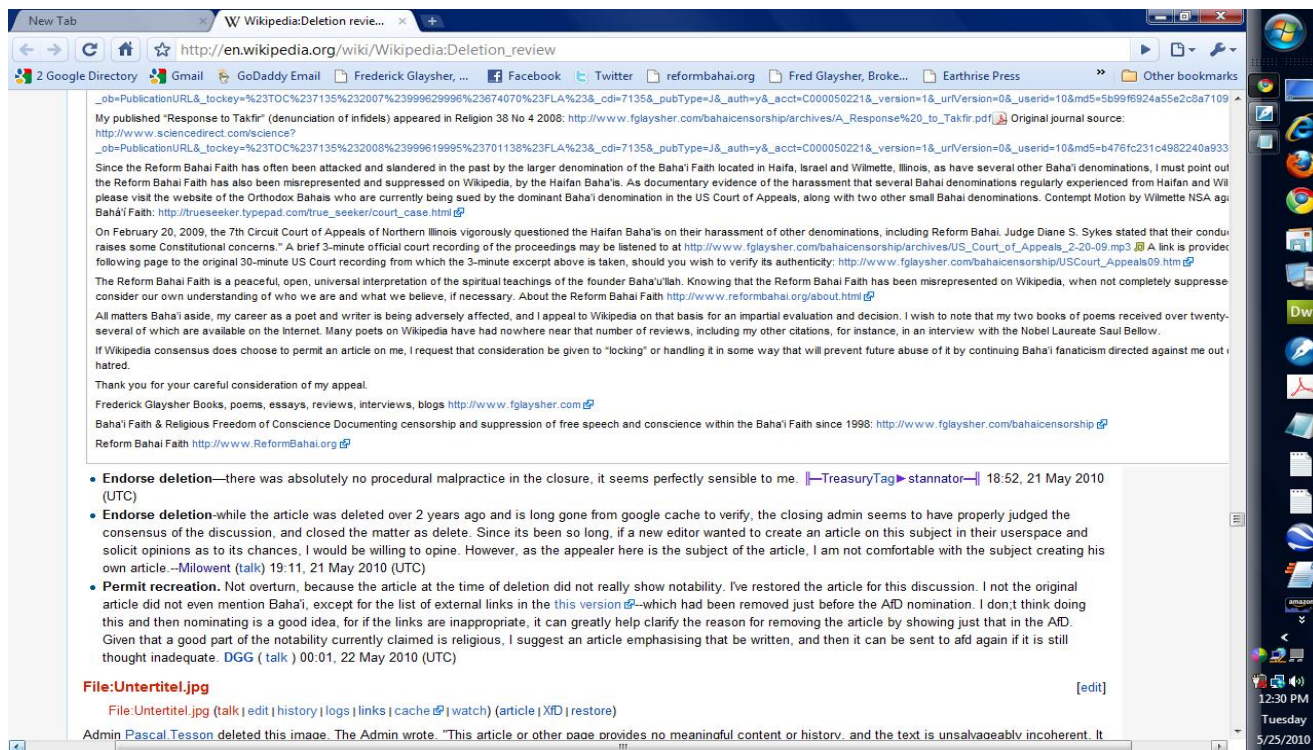
All matters Baha'i aside, my career as a poet and writer is being adversely affected, and I appeal to Wikipedia on that basis for an impartial evaluation and decision. I wish to note that my two books of poems received over twenty-five reviews, several of which are available on the Internet. Many poets on Wikipedia have nowhere near that number of reviews, including my other citations, for instance, in an interview with the Nobel Laureate Saul Bellow.

If Wikipedia consensus does choose to permit an article on me, I request that consideration be given to "locking" or handling it in some way that will prevent future abuse of it by continuing Baha'i fanaticism directed against me out of religious hatred.

Thank you for your careful consideration of my appeal.

FG  
Books, poems, essays, reviews, interviews, blogs  
<https://fglaysher.com>  
Baha'i Faith & Religious Freedom of Conscience  
Documenting censorship and suppression of free speech and conscience within the Baha'i Faith since 1998:  
<https://fglaysher.com/bahaicensorship>  
Reform Bahai Faith  
<https://www.ReformBahai.org>

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See further comments on Baha'i censorship on Wikipedia at

[Wikipedia Request for Deletion Review](#) PDF copy May 2010 (The request may have been in April but it appears to have been removed.)

Wikipedia: FG

[https://en.wikipedia.org/wiki/Frederick\\_Glaysher](https://en.wikipedia.org/wiki/Frederick_Glaysher)

[https://en.wikipedia.org/wiki/Wikipedia:WikiProject\\_Biography/New\\_articles](https://en.wikipedia.org/wiki/Wikipedia:WikiProject_Biography/New_articles)

[https://en.wikipedia.org/wiki/User:Radon\\_Detection/Frederick\\_Glaysher](https://en.wikipedia.org/wiki/User:Radon_Detection/Frederick_Glaysher)

Wikipedia:Deletion review/Log/2010 May 21

[https://en.wikipedia.org/wiki/Wikipedia:Deletion\\_review/Log/2010\\_May\\_21#Frederick\\_Glaysher](https://en.wikipedia.org/wiki/Wikipedia:Deletion_review/Log/2010_May_21#Frederick_Glaysher)

Wikipedia Discussion for Entry 2008

[https://en.wikipedia.org/wiki/Wikipedia:Articles\\_for\\_deletion/Frederick\\_Glaysher](https://en.wikipedia.org/wiki/Wikipedia:Articles_for_deletion/Frederick_Glaysher)

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Deletionpedia - FG (deleted 14 Apr 2008 at 17:10) [includes Page History of discussion]

[https://www.deletionpedia.dbatley.com/w/index.php?title=Frederick\\_Glaysher](https://www.deletionpedia.dbatley.com/w/index.php?title=Frederick_Glaysher)

FG - RoyalWeb entry

[https://www.countyhistorian.com/cecilweb/index.php/Frederick\\_Glaysher](https://www.countyhistorian.com/cecilweb/index.php/Frederick_Glaysher)

**CAUTION \*\*\* Psychological War Zone \*\*\* Newcomers** —

<https://fglaysher.com/bahaicensorship/Caution.htm>

**I had the County Historian Wiki on me removed in late summer, or September, 2012. I believe the whole issue is confusing choose to leave up to others to resolved, if ever. I preserve the links, capable of being copied and pasted, up to that time ti**

""FG"", author (born 1954, Detroit, Michigan), feeling he could not find what he needed in a college, followed the example of Robert Frost early 1970s, tramping the woods, reading Emerson, Whitman, and other poets, until he had found himself as a writer. Eventually, Glayshe [https://en.wikipedia.com/wiki/Robert\_Hayden Robert Hayden] prior to his death in 1980, and is the editor of Hayden's Collected Prose (U colleges and universities.

Political Views: Cooperative Global Governance, under a seriously developed United Nations, or successor institution, preferably prior to a Detroit (UNA-USA).

Religious Views: Transcendence, Universality, Reform Bahai Faith, Unitarian Universalist, Tolstoy's Calendar of Wisdom, Emperor Akbar's D essentially the Shema and the Golden Rule, not the doctrines Tolstoy rightly called "sorcery." Member of the Leadership Team for the Troy

==Biography==

FG holds two degrees from the University of Michigan, a bachelor's (1980) and a master's degree (1981), the latter in English. He comple University.



Glaysheer lived in [[Japan]] where he taught at [[Gunma University]] in Maebashi in the early 1980s; in [[Arizona]], on the [[Colorado River|Mississippi River]] for several years; ultimately returning to his suburban hometown of Rochester, near [[Detroit]], [[Michigan]], living a

A [[Fulbright Program|Fulbright-Hays scholar]] to [[China]] in 1994, Glaysheer studied at [[Beijing University]], the Buddhist Mogao Caves [[Taiwan]]. While a [[National Endowment for the Humanities]] scholar in 1995 on [[India]], he further explored the conflicts between the

An outspoken advocate of the [[United Nations]] and world governance, Glaysheer was an accredited participant at the UN Millennium Forum General Assembly Hall.

Given the radicalization and the spiritual, moral, and intellectual decline of the humanities in the university, the pervasive nihilism and Marxist literary studies, the corrupting professionalization of both, the duplicities of race politics, and the exploitation of teaching assistants and a in 1996.

Glaysheer believes the university has often failed the best interests of poetry, literature, and culture, as have publishing and the media. Un seriously engage with the vital spiritual issues of human experience, their *raison d'être*, appears but a remote memory, held, it seems, on

==Works==

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===Website===

- \* [https://fglaysiaer.com Official website of FG]
- \* [https://fglaysiaer.com/TheGlobe/ The Globe] Blog
- \* [https://www.facebook.com/FG Facebook FG]
- \* [https://plus.google.com/u/0/101034665675885529190/posts Google+]
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==Role in Renewing the Reform Bahai Faith==

Glaysheer and other members of the Reform Bahai Faith, as well as the members of several other Baha'i denominations, have been extens and Wilmette, Illinois.

As much inspired by the example and writings of Martin Luther as the Bahai reformers [https://www.countyhistorian.com/cecilweb/index. [https://www.countyhistorian.com/cecilweb/index.php/Ahmad\_Sohrab Mirza Ahmad Sohrab], Glaysheer, since 1976, has been a member c unorganized form of spiritual belief. "The Bahai Movement is not an organization. You cannot organize the Bahai Movement." —Abdul-Bah

Far from having the exclusive truth and the fanaticism to which that notion has so often led, the Reform Bahai Faith looks to what is unive traditions. Reform Bahais do not regard the Bahai message as a rigid set of unchanging and inflexible doctrines and formulas. Nor is the u

Islamic and Sufi cultural heritage of the Bahai teachings. The universal, global teachings of Baha'u'llah transcend the limitations of all pas

Reform Bahais distance themselves from any interpretation of an eventual Bahai theocracy, following the founder Baha'u'llah's vision and Baha had spoken throughout the West in Europe, England, and the United States from 1911 to 1913. Abdu'l-Baha's message of the onene crisis. Far from a theocracy, the Reform Bahai Faith envisions a separation of church and state as the will of God, in harmony and balance reflection of individual distinctiveness, not of communal identity.

The Reform Bahai Faith rejects the purported and fraudulent will and testament of Abdul-Baha of 1921 and affirms his authentic 1912 Co theocracy, but a pluralistic, spiritual democracy. "To be a Bahai simply means to love all the world; to love humanity and try to serve it; to

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[[Category:American writers|Poets]]  
[[Category:American poetry| ]]  
[[Category:Poets by nationality]]  
[[Category:American writers by genre|Poets]]  
[[Category:Bahai individuals]]  
[[Category:Michigan]]-->





# The Baha'i Faith & Religious Freedom of Conscience

**William Garlington. *The Bahai Faith in America*. Praeger. 2005. c.221p. bibliog. index. ISBN 0-275-98413-3. \$39.95.**

## The American Bahai Mixture

After becoming a Bahai in the 1960s, William Garlington moved to Australia, where he wrote his dissertation on Bahai mass teaching in Malwa, India, eventually returning to the United States. For over twenty-five years, he taught religious studies in Australia and the US. In the 1980s he withdrew his membership in the Bahai Faith, essentially he says over doctrinal issues relating to revelation and the infallibility of Bahai institutions.

Since the majority of available books on the Bahai Faith are written by members and must be officially "reviewed" and approved by Bahai institutions, Garlington's book is important as a rare attempt at an objective appraisal of the Bahai Faith and its actual history and practice. Life as it is lived, versus theory. The last few decades have been crucial years for revealing much that has hitherto been largely kept hidden from public knowledge. Garlington's experience as both a believer and a scholar of religion serves him well in his often insightful treatment of the major conflicts and disagreements over theological issues.

More than any other book to date, Garlington reveals the extent to which people have been harassed and hounded out of the Bahai Faith for the slightest deviation of thought and belief, even to the extent of having to spurn their own family, with the roots of such treatment extending back into the earliest years of Bahai history in the United States. While he discusses or mentions the incidents surrounding Ruth White, Ahmad Sohrab, Mrs. Chanler, and Mason Remey, among others, I do believe he fails to adequately investigate the circumstances of their individual beliefs and basically repeats the usual official line that dismisses all of them as heretics or "covenant breakers." For instance, Lewis Chanler was the Lieutenant Governor of the State of New York, a fact always conveniently left out of "reviewed" Bahai publications. Neither he nor his wife were fringe elements as they are so often portrayed. Ruth White has routinely been discredited as the later devotee of an Indian guru, as though nothing more need be said, playing on both Islamic and Western prejudices, which nevertheless entirely evades answering her charge that the leading British handwriting expert of the day, Charles Ainsworth Mitchell, judged Abdu'l-Baha's will and testament a fraud. Garlington brings no new material, archival or documentary, to the understanding of such incidents of excommunication (takfir). Sohrab's own book [Broken Silence](#) raises many profound issues that neither Garlington nor any other researcher has made sufficient effort to address or understand. Other scholars might very well want to start by independently examining what actually happened in such cases.

Of even more interest to me is Garlington's discussion of the many incidents that have

developed in connection with the rise of the Internet during the mid and late '90s since I participated in the long battle to create what is still the only uncensored forum for the discussion of the Bahai Faith, talk.religion.bahai on Usenet. As with China, the Bahai Faith found itself confronted for the first time with a means of communication it couldn't entirely control and silence. Like China, the Bahai Faith has developed an apologetical cadre for monitoring, influencing and controlling discussion on the Internet. Yet the early atmosphere of the talisman mailing list, as with other online forums, was euphoric with new found liberty and freedom for Bahais to speak honestly about the Bahai Faith, setting off paroxysms of outrage and self-righteous allegations by fundamentalists that others were "tending toward covenant breaking," "divisive," "not Bahai," and so on. Much of it, along with other incidents touching on religious freedom, can still be found documented on the Internet through University of Michigan Professor Juan Cole's website, my own, [www.FG.com/bahaicensorship](http://www.FG.com/bahaicensorship), and the Google archive for talk.religion.bahai.

Another shortcoming in Garlington's book is that while his Conclusion acknowledges that "vocal and liberal Bahais" are becoming "an ever-decreasing minority," he fails to examine sufficiently why that is, namely, the extreme and alarming tactics used to drive liberals out of the Bahai Faith, exemplified in the attacks on Ruth White and Ahmad Sohrab--the most vicious shunning and slandering techniques used by perhaps any religion in America today. Official Bahai sources and the Internet abound with examples. Garlington barely scratches the surface of the extent to which "hikmat," so-called wisdom, operates in Bahai history, as do "taqlid," blind obedience, and "takfir," excommunication. Much more needs to be said in this regard.

The real test of any religious ethic is not the treatment of those who keep their mouths closed, never thinking or questioning anything (taqlid), but rather the treatment of those writers and scholars of capacity, deeply grounded in the intellectual history and traditions of their culture. The Bahai Faith has so thoroughly failed that test, especially during the last few decades, that no individual or country should take its claims at face value without reading and reflecting on such books as William Garlington's. It should be noted that the December 2005 Library Journal review of Garlington's book, by William P. Collins, a conservative apologist for Bahai orthodoxy, employs the usual Bahai tactic of discrediting and slandering any dissident opinion, while recommending books that have passed "Bahai review," in reality, censorship. The reader might want to reflect on the fact that William P. Collins is a librarian at the Library of Congress, yet readily uses his position to defend a system of administration regularly attacking the liberal values that make a library worthy of the name possible and to discourage acquisition librarians from ordering Garlington's book.

In his closing paragraph Garlington urges the Bahai leadership to manifest a higher degree of wisdom, echoing all too much for me the practices of "hikmat" that resulted, in the Western world, often in the most cynical manipulation of the "rank and file." Rather, I would say, what's required is a higher level of normal decency, humility, and respect for the individual's freedom and liberty of conscience, along the lines of Isaiah Berlin. It doesn't take much wisdom to realize what kind of world the present arrogant and utopian administration would create. One needs only to look at American Bahai history and the abuse of now countless individuals and families.

In addition to Garlington's book, the serious student of Bahai history should also read Professor Juan Cole's *Modernity and the Millennium*, and Peter Smith's *Babi and Bahai Religions*. The few Christian polemical writers, who have bothered to write anything, can't hold a match to those who have been burned by the shunning and slander of Bahai

fundamentalism. Yet all three authors merely touch the surface of too many incidents that raise serious questions for any American concerned about preserving religious freedom and liberty. There is a very real need for fresh research and excavation of any surviving original material that might throw more light on the major conflicts of American Bahai history. While Garlington seldom moves very far beyond the received version of American Bahai history, his book is at least the first written by a scholar trying to discover essentially what Edward Gibbon called the "inevitable mixture of error and corruption" that a religion contracts "in a long residence upon earth," versus the predictably self-serving propaganda of the converted. The publisher Praeger is to be applauded for its commitment to free speech and discussion.

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[www.FG.com](http://www.FG.com)

For further discussion and insight, see [Baha'i hikmat and taqiya](#)

For anyone interested, the Wikipedia article on taqqiya (taqiyya or taqiya) cites an outstanding article by Ibrahim, Raymond. "How Taqiyya Alters Islam's Rules of War: Defeating Jihadist Terrorism". Middle East Forum. Winter 2010. Having read a number of articles on taqqiya over the years, I've highly recommend Raymon Ibrahim's piece. It is available online: <https://www.meforum.org/2538/taqiyya-islam-rules-of-war>

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# **The Baha'i Faith & Religious Freedom of Conscience**

**For Dr. Linda Walbridge, a prominent anthropologist of Islam, an authority on Shi'ite Islam, and former associate director of the Middle East Institute at Columbia University, also see the following links**

**"Critics chafe at Baha'i conservatism" By IRA RIFKIN  
February 27, 1997, Religion News Service  
<https://fglaysher.com/bahaicensorship/CChafe.htm>**

**<https://fglaysher.com/bahaicensorship/wrongs.htm>**

**<https://fglaysher.com/bahaicensorship/anonymou2.htm>**

**<https://fglaysher.com/bahaicensorship/anonymou3.htm>**

**<https://fglaysher.com/bahaicensorship/Cole38.htm>**

**<https://fglaysher.com/bahaicensorship/Cole7.htm>**

**<https://fglaysher.com/bahaicensorship/Cole18.htm>**

**<https://fglaysher.com/bahaicensorship/WalbridgeL.htm>  
Obituary 2002 by Juan Cole**

**Juan Cole - Menu**

**<https://fglaysher.com/bahaicensorship/Cole.htm>**

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From: Juan R. I. Cole <jrcole@umich.edu> To:  
talisman@umich.edu <talisman@umich.edu> Subject: two wrongs  
make a wrong Date: Tuesday, February 10, 1998 12:12 AM

Not only, as Milissa says, do two wrongs not make a right, but in this case both wrongs were committed by the same parties! So they especially don't make a right. Susan has started making the ultra logical argument that if the Baha'i institutions ever act wrongly, and if anyone criticizes them for that, then the very criticism justifies the wrong done in the first place!!! What I hear from her is, "My country, right or wrong." I was taught in grade school that this sentiment was always immoral; it seems Susan had a less rigorous ethical education. She has justified: the expulsion of Michael McKenny, the false charges of covenant breaking against the Talismanians, the false charges against the Dialogue editors, the harassment of Nima Hazini (and she even slandered poor Nima in the process). And on what grounds? "My religion, right or wrong." It was a bad sentiment in 19th century jingoistic America. But for it seriously to be put forward as an ethical standard by an adherent of a religion that aims at uniting humankind and providing justice for all is so tragic that one wants to weep.

And let me get this straight. Susan Maneck apparently puts forth seriously, an argument that the fact that Dr. Hossein Danesh was charged by \*three\* of his women patients with taking advantage of them and that the Royal College of Physicians found these charges plausible and that he paid a large fine and promised never to practice psychiatry again--the fact that these matters were discussed on Talisman is said by Dr. Maneck to justify Dr. Ghadirian standing up in front of a large audience of Baha'is in London (and before that in Montreal) and making false and quite frankly libellous statements about Juan Cole (and really about all Talisman and Irfan listmembers)!

Dr. Danesh's case was reported in the newspapers and is a matter of public record. No one can know the entire truth of the matter. But that \*three\* such accusations were launched and that his professional association took them so seriously certainly cannot be ignored. And to think that people like Michael McKenny or Linda Walbridge were chased out of the Baha'i faith, having loyally served and sacrificed for the religion, while Dr. Danesh was protected by the Canadian NSA and then actually appointed to run the prestigious (and cushy) Landegg Academy in Switzerland--all of this left a very bad taste in Linda Walbridge's mouth, and I don't blame her.

cheers    Juan

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# **The Baha'i Faith & Religious Freedom of Conscience**

## **Letter to a Baha'i Scholar - February 14, 2004**

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I appreciate your replying. I too am not in touch with the bahai community, and I definitely don't care to be, given its state of affairs. I feel the administration has thoroughly betrayed the more moderate and liberal side of the writings and of common sense. My background is Catholic, which gave me a vision of the history of evil and corruption behind the veil that fundamentalist bahais have only confirmed with their own oppressively organized form of religion. You may regard me as too gloomy but I assert my low opinion of bahais is grounded in a justifiably low opinion of human nature, especially when people seek to control and manipulate others. I doubt twenty-five years will make a difference.

I've been reading Jonathan Swift, Cervantes, and Boccaccio of late. Anything but modern literature. Incidentally, given his experience as a prisoner of the Moors, Cervantes wrote a great deal about Islam. I recommend him to you.

Best wishes,

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The Bahai Faith & Religious Freedom of Conscience  
<https://fglaysher.com/bahaicensorship/>

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